

May 26, 2024

In the previous century, however, a feast properly so-called of the Holy Trinity had been introduced into one of the Churches of Belgium—the very same that was to have the honor, later on, of procuring to the Church's calendar, one of the richest of its solemnities. Stephen, Bishop of Liege, solemnly instituted the Feast of the Holy Trinity for his Church, in 920, and had an entire Office composed in honor of the mystery. Riquier, Stephen's successor in the See of Liege, kept up what his predecessor had begun.

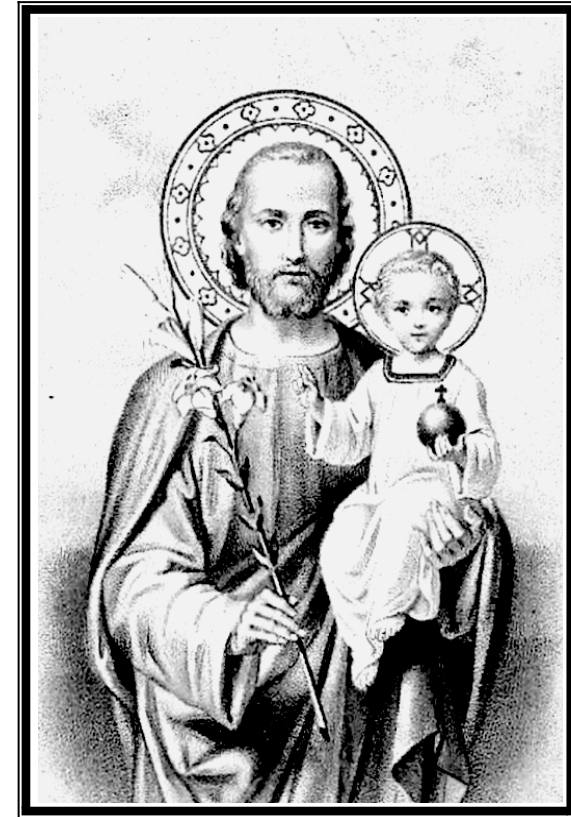
The feast was gradually adopted. The Benedictine Order took it up from the very first. We find, for instance, in the early part of the 11th century, that Berno, the Abbot of Reichenau, was doing all he could to propagate it. At Cluny, also, the feast was established at the commencement of the same century, as we learn from the *Ordinarium* of that celebrated monastery, drawn up in 1091, in which we find mention of Holy Trinity Day as having been instituted long before.

In England it was the glorious Martyr, St. Thomas a Becket, who established the Feast of the Holy Trinity. He introduced it into his archdiocese of Canterbury in the year 1162, in memory of his having been consecrated Bishop on the First Sunday after Pentecost. Some Churches celebrated this feast, not on the First, but on the Last Sunday after Pentecost; some on both the First and Last Sundays.

It was evident, from all this, that the Apostolic See would finally give its sanction to a practice, whose universal adoption was being prompted by Christian instinct. Pope John XXII, who sat in the Chair of St. Peter as early as the year 1334, completed the work by a decree, wherein the Church of Rome accepted the Feast of the Holy Trinity, and extended its observance to all Churches.

As to the motive which induced the Church, led as She is in all things by the Holy Ghost, to fix one special day in the year for the offering of a solemn homage to the Blessed Trinity, whereas all our adorations, all our acts of thanksgiving, all our petitions, are ever being presented to It: such motive is to be found in the change which was being introduced, at that period, into the liturgical calendar. Up to about the year 1000, the Feasts of the Saints, marked on the general calendar and universally kept, were very few. From that time, they began to be more numerous; and it was evident that their number would go on increasing. The time would come, when the Sunday's Office, which is specially consecrated to the Blessed Trinity, must make way for that of the Saints, as often as one of their Feasts occurred on a Sunday. As a sort of compensation for this celebration of the memory of God's servants on the very day which was sacred to the Holy Trinity, it was considered right that once, at least, in the course of the year, a Sunday should be set apart for the exclusive and direct expression of the worship which the Church pays to our great God, Who has vouchsafed to reveal Himself to mankind in His ineffable Unity and in His eternal Trinity.

It was God's good pleasure to make known to us His essence, in order to bring us into closer union with Himself, and to prepare us, in some way, for that face-to-face vision of Himself which He intends to give us in eternity. But His revelation is gradual: He takes mankind from brightness unto brightness, fitting it for the full knowledge and adoration of Unity in Trinity and Trinity in Unity. During the period preceding the Incarnation of the Eternal Word, God seemed intent on inculcating the idea of His Unity, for polytheism was the infectious error of mankind; and every notion of there being a spiritual and sole cause of all things would have been effaced from the earth, had not the infinite goodness of God watched over its preservation.



*Saint Joseph's  
Traditional Roman Catholic Chapel  
Traditional Latin Mass*

*29968 County 22  
Harmony, Minnesota 55939*

**Sunday May 26**

**Confessions 12:30 pm**  
**Holy Mass 1:00 pm**

**Trinity Sunday-**

**(St. Philip Neri, C;  
St. Eluetherius, PM)**

**Sunday June 2**

**Confessions 12:30 pm**  
**Holy Mass 1:00 pm**

**2<sup>nd</sup> Sunday After Pentecost**

**(St. Marcellinus, Peter & Erasmus, Bp, Mm)**

**CONTACTS:**

Most Rev. Mark Pivarunas, CMRI (402) 571-4404

Fr. Adam Craig (810) 404-3205 [fr.adamcraig@gmail.com](mailto:fr.adamcraig@gmail.com)

Fr Nino Molina (320) 266-4914 [frnmolina13@gmail.com](mailto:frnmolina13@gmail.com)

St. Joseph’s Church (402) 332-7609 [www.saintjosephofharmony.org](http://www.saintjosephofharmony.org)

**MASS INTENTIONS** may be submitted to Father for a stipend of \$25.00. If you wish a specific date, please submit well in advance. Mass Intention envelopes are available in the vestibule.

**MEAL VOLUNTEERS:** There is a sign up sheet in the vestibule for the month of May to help provide Father with a meal-to-go after Mass. *Thank You* to all those who have been assisting with this Corporal Work of Mercy to feed the hungry and supporting your parish priest.

**PILGRIMAGE TO THE HOLY LAND** \*postponed until OCTOBER\* is being coordinated by Fr. Benedict Hughes. Please see flyer in the vestibule and contact Fr. Benedict if interested.

**THE LITANY OF THE BVM** will be said after the recitation of the holy Rosary during the month of May.

**CORPUS CHRISTI PROCESSION – JUNE 2ND:** Thursday, May 30, is the feast of Corpus Christi. In parishes where it is not possible to observe it on the feast itself, the feast is to be observed on the following Sunday. After Holy Mass on June 2<sup>nd</sup>, the transferred external solemnity of Corpus Christi will be observed at Saint Joseph’s.

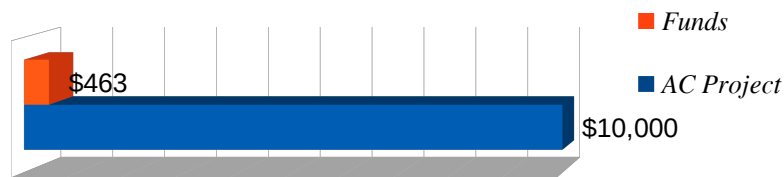
**St. Joseph’s Church Financial Statement**

Average Weekly Operating Costs: \$590

Average 2024 Weekly Collection (year-to-date): \$705

**Last Four Collections: 4/28 \$665 5/5 \$848 5/12 \$1,008 5/19 \$791**

**St. Joseph’s Building Fund Update and Project Cost**



**Feast of the Most Holy Trinity—1st Sunday after Pentecost**

Adapted from *The Liturgical Year* by Abbot Gueranger

On the day of Pentecost the Holy Apostles received, as we have seen, the grace of the Holy Ghost. In accordance with the injunction of their Divine Master, they will soon start on their mission of teaching all nations, and baptizing them in the Name of the Holy Trinity. It was but right, then, that the solemnity which is intended to honor the mystery of One God in Three Divine Persons should immediately follow that of Pentecost, with which it has a mysterious connection. And yet, it was not until after many centuries that it was inserted in the cycle of the Liturgical Year, whose completion is the work of successive ages.

Every homage paid to God by the Church’s Liturgy has the Holy Trinity as its object. Time, as well as eternity, belongs to the Trinity. The Trinity is the scope of all religion. Every day, every hour, belongs to It. The feasts instituted in memory of the mysteries of our Redemption center in It. The feasts of the Blessed Virgin Mary and the Saints are but so many means for leading us to the praise of God, Who is One in essence, and Three in Persons. The Preface for most Sunday Masses, in a very special way, gives us, each week, a most explicit expression of adoration and worship of this mystery, which is the foundation of all others, and the source of all grace.

This explains to us how it is that the Church was so long in instituting a special feast in honor of the Holy Trinity. The ordinary motive for the institution of feasts did not exist in this instance. A feast is the memorial of some fact which took place at a certain time, and of which it is well to perpetuate the memory and influence. How could this be applied to the mystery of the Trinity? From all eternity, before any created thing existed, God lives and reigns, Father, Son, and Holy Ghost. If a feast in honor of that mystery were to be instituted, it could only be by fixing some one day in the year, whereon the faithful would assemble for offering a more than usually solemn tribute of worship to the mystery of Unity and Trinity in the one same Divine Nature.

The idea of such a feast was first conceived by some of those pious and recollected souls, who are favored from on high with a sort of presentiment of the things which the Holy Ghost will achieve, at a future period, in the Church. So far back as the eighth century, the learned monk Alcuin had the happy thought of composing a Mass in honor of the mystery of the Blessed Trinity. It would seem that he was prompted to this by the apostle of Northern Germany, Saint Boniface. That this composition is a beautiful one, no one will doubt who knows, from Alcuin’s writings, how full its author was of the spirit of the sacred liturgy; but, after all, it was only a votive Mass, a mere help to private devotion, which no one ever thought would lead to the institution of a feast. This Mass, however, became a great favorite, and was gradually circulated through the several Churches; for instance, it was approved of for Germany by the Council of Seligenstadt, held in 1022.