

July



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

*29968 County 22
Harmony, Minnesota 55939*

Sunday July 7 **7th Sunday After Pentecost**
Confessions 12:30 pm (Ss. Cyril & Methodius, Bb Cc)
Holy Mass 1:00 pm
Potluck afterwards

Sunday July 14 **8th Sunday After Pentecost**
Confessions 12:30 pm (St. Bonaventure, BCD)
Holy Mass 1:00 pm

Sunday July 21 **9th Sunday After Pentecost**
Confessions 12:30 pm (St. Praxedes, V)
Holy Mass 1:00 pm
Potluck afterwards

Sunday July 28 **10th Sunday After Pentecost**
Confessions 12:30 pm (St. Nazarius & Celsus, Mm)
Holy Mass 1:00 pm

CONTACTS:

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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.

SCHOOL REGISTRATION PAPERS – Parents, please hand in your children's registration papers for the upcoming school year by August 4th. Thank you! God bless you!

St. Joseph's Church Financial Statement

Average Weekly Operating Costs: \$590

Average 2024 Weekly Collection (year-to-date): \$734

Last Four Collections: 6/9 \$471 6/16 \$768 6/23 \$686 6/30 \$524

**Feast of the Most Precious Blood
of Our Lord Jesus Christ**

by Dom Gueranger, 1866

John the Baptist has pointed out the Lamb, Peter has firmly fixed His throne, Paul has prepared the Bride; this their joint work, admirable in its unity, at once suggests the reason for their feasts occurring almost simultaneously on the cycle. The alliance being now secured, all three fall into shade; whilst the Bride herself, raised up by them to such lofty heights, appears alone before us, holding in her hands the sacred cup of the nuptial-feast.

This gives the key of today's solemnity; revealing how its illumining the heavens of the holy Liturgy, at this particular season, is replete with mystery. The Church, it is true, has already made known to the sons of the New Covenant, and in a much more solemn manner, the price of the Blood that redeemed them, its nutritive strength, and the adoring homage which is its due. Yes; on Good Friday, earth and heaven beheld all sin drowned in the saving stream, whose eternal flood-

gates at last gave way, beneath the combined effort of man's violence and of the love of the divine Heart. The festival of Corpus Christi witnessed our prostrate worship before the altars whereon is perpetuated the Sacrifice of Calvary, and where the outpouring of the Precious Blood affords drink to the humblest little ones, as well as to the mightiest potentates of earth, lowly bowed in adoration before it. How is it, then, that Holy Church is now inviting all Christians to hail, in a particular manner, the stream of life ever gushing from the sacred fount? What else can this mean, but that the preceding solemnities have by no means exhausted the mystery? The peace which the Blood has made to reign in the high places as well as in the low; the impetus of its wave bearing back the sons of Adam from the yawning gulf, purified, renewed, and dazzling white in the radiance of their heavenly apparel; the Sacred Table outspread before them, on the waters' brink, and the Chalice brimful of inebriation; all this preparation and display would be objectless, all these splendours would be incomprehensible, if man were not brought to see therein the wooings of a love that could never endure its advances to be outdone by the pretensions of any other. Therefore, the Blood of Jesus is set before our eyes, at this moment, as the Blood of the Testament; the pledge of the alliance proposed to us by God (Exod. xxiv. 8; Heb. ix. 20); the dower stipulated upon by Eternal Wisdom for this divine union to which He is inviting all men, and whereof the consummation in our soul is being urged forward with such vehemence by the Holy Ghost.

"Having therefore, Brethren, a confidence in the entering into the Holies by the Blood of Christ," says the Apostle, "a new and living way which He hath dedicated for us through the veil, that is to say, His flesh, let us draw near with a pure heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water, let us hold fast the confession of our hope without wavering, for he is faithful that hath promised. Let us consider one another to provoke unto charity and to good works (Heb. x. 19-24). And may the God of peace who brought again from the dead the great pastor of the sheep, Our Lord Jesus Christ, in the Blood of the everlasting Testament, fit you in all goodness, that you may do His will: doing in you that which is well-pleasing in His sight, through Jesus Christ, to whom is glory for ever and ever. Amen!" (Ibid. xiii. 20, 21)

Nor must we omit to mention here, that this feast is a monument of one of the most brilliant victories of Holy Church, in our own age. Pius IX. had been driven from Rome in 1848, by the triumphant revolution; but the following year, just about this very season, his power was re-established. Under the aegis of the Apostles on June 28th and the two following days, the eldest daughter of the Church, faithful to her past glories, swept the ramparts of the Eternal City; and on July 2nd, Mary's festival, the victory was completed. Not long after this, a twofold decree notified to the City and to the world the Pontiff's gratitude and the way in which he intended to perpetuate, in the sacred Liturgy, the memory of these events. On August 10th, from Gaeta itself, the place of his exile in the evil day, Pius IX, before returning to re-assume the government of his States, addressing himself to the invisible Head of the Church, confined her in a special manner to His divine care, by the institution of this day's Festival; reminding Him that it was for His Church that He vouchsafed to shed all His Precious Blood.

Then, when the Pontiff re-entered his Capital, turning to Mary, just as Pius V. and Pius VII. had done under other circumstances, he, the Vicar of Christ, solemnly attributed the honour of the recent victory to Her who is ever the "Help of Christians," for on the Feast of Her Visitation it had been gained; and he now decreed that this said Feast of July 2nd should be raised from the rite of double-major to that of second class throughout the whole world. This was but a prelude to the definition of the dogma of the Immaculate Conception, which the immortal Pontiff had already in project, whereby the crushing of the serpent's head would be completed.