

~From the Administrator~

Dear Parish Family,

May 30, 2010

Today is the Solemnity of the Most Holy Trinity. It occurs on the weekend following Pentecost. It was on Trinity Sunday last year that I offered my first public Masses as principal celebrant following my ordination on June 5. My mentor, Fr. Valerian Rykowski, who died three months before my ordination to priesthood, shared with me his great devotion to the Holy Trinity. The painting of the Trinity in the sanctuary this weekend was a gift from him on the day I was ordained a deacon.

On Monday, Memorial Day, there will be Mass at the cemetery in the Crypt Chapel. There is some seating in the interior of the chapel, with additional space available under the overhang and out on the grass. If you have a portable chair for the outdoor seating, please bring it along just in case.

Next Sunday is the Solemnity of the Most Holy Body and Blood of Christ. On that day, before the end of all Masses there will be a brief Eucharistic Procession around the inside of the Church, followed by Benediction.

On June 13 at 2:30 pm, in thanksgiving for my first year as a priest, I will be offering a *Missa Cantata*. I will be offering this Mass as an early Father's Day gift for all fathers of our parish, both living and deceased.

As we draw near to the conclusion of Our Lady's month of May, I would like to encourage the practice of praying the Rosary before all of the Masses.

The month of June is devoted to the Sacred Heart of Jesus. Part of the devotion to the Sacred Heart is the practice of First Fridays. This Friday, I will be hearing confessions before the Friday Mass. Mass will be followed by Eucharistic Exposition and the recitation of the Litany to the Sacred Heart.

Please continue to pray for Father Patrick Jankowiak, our incoming pastor here at St. Joseph the Worker. Also, please continue to pray for me!

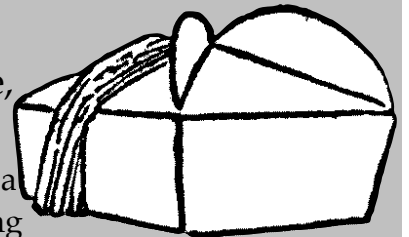
Let us continue to pray for each other. God bless you!

Fr. David

Word of the Week: BIRETTA

bi·ret·ta [buh ret uh] /bə rɛt' ə/ noun

A stiff, square cap with three or four ridges on its upper surface, worn by clergy, whose rank is distinguished by its color.



- A four-peaked biretta is awarded to those who complete a doctoral degree at a pontifical university which may be piped and tufted with a color indicating the field of expertise; dark blue for philosophy, green for canon law, and dark red for theology.
- Its origins are uncertain but is mentioned as early as the tenth century. The most probable origin of the biretta is the academic hat of the high Middle Ages, which was a soft, square cap. The medieval academic hat is the ancestor of the modern mortarboard hat worn today by graduating students.
- The biretta is used by all ranks of the clergy from cardinals to priests, deacons and seminarians. Those worn by cardinals are scarlet red and made of silk. The biretta of a bishop is amaranth in color, while those worn by priests, deacons, and seminarians are black. The pope does not wear a biretta.

[Origins: from Italian *berretta*, from Old Provençal *berret* a cap, from Late Latin *birrus* a hood]

THE TRINITY: LIVING IN THE FAMILY OF GOD

The Trinity is a deeper truth of the Christian faith, a “mystery” — in the theological sense. The word is derived from the Greek “*mysterion*”. It is not meant to connote, as the western mind would think, a puzzle to be solved. Rather, the word speaks to a truth so profound in its implications that words alone can neither describe nor grasp what it means. Rather, it grasps us in its embrace and we change through the encounter.

The Trinity is so profound a mystery that even the great theologians, mystics and saints of Christianity have only touched its deepest meaning. They all readily acknowledge that its deepest implications will only be “grasped” in the “beatific vision”, a term that in western Christian theology refers to the final moment when, in the words of John the beloved disciple: “...we shall be like Him, for we shall see Him as He is” (1 John 3:3)

The heart of the Christian faith — and the real reason that those who have embraced its relational invitation should be motivated to share it with others — is not, in the first instance, to “save” them from hell (which literally means “separation” from God). Rather our missionary instinct and actions are to be motivated by love.

We believe that every man, woman and child on the face of the earth has been freely invited into an eternal communion of love with the God who is Love, for all eternity through His Son Jesus Christ. Because we believe that, we should want only the highest good for all men and women. We should want them to have all that God has for them, to be a part of His family.

The Christian faith reveals that this perfect Love who is God is more than a principle, a theory or a series of doctrinal statements — though mature reflection upon Him of necessity has led to all of these. He is a “family” — a community of persons whose perfect love for each other is itself a perfect unity.

Coming to “understand” the Trinity is an eternal invitation, but beginning to comprehend the implications of this truth of revelation leads us on the road to coming to understand another vital theological truth, the meaning of the word “communion”. This deep theological concept called Communion also lies at the heart of coming to grasp the mystery of the Church. In fact, it is the path to understanding the very meaning of human existence itself.

We are invited, through Jesus Christ, to live in the Trinity and the Trinity in us — this is the theology of communion.

It begins with the profound insight that within God there is a community, a “family” of Divine Persons whose perfect love is perfect unity! Understandably, such a concept is not easily expressed with the limitations of our language.

In reflecting on this “intra-Trinitarian” (within the Trinity) relationship of perfect love and perfect unity between the Father, Son and Holy Spirit, the great writers of Eastern Christianity referred to the dynamic nature of this relationship with a Greek word “*perichoresis*”.

This word has no literal English translation. Perhaps the best colloquial or popular rendering would be “dance.” (*Peri* – around; *Chorea* – dance; *Perichorea* — To dance around.) “*Perichoresis*” is the Divine Dance of perfect love occurring eternally between the Persons of the Trinity!

This concept is also hard for many Westerners to grasp. This is particularly true for those who have been influenced by what I call “disincarnated” views of the human person that all too often present living a life of faith as though it means having no “fun”, celebration or enjoyment in life.

In this kind of narrow understanding of Christianity, dance or many other human joys that are experienced bodily, are considered “carnal” and therefore “evil”. How sad. In fact, it is worse than sad. It misses another profound claim of Christian faith that the body is more than a carrying case. We are our bodies. The Christian faith proclaims boldly that we who believe in Jesus Christ and are baptized into new life in Him will be resurrected, bodily!

Nothing could be further from the revelation of relationship found in the great spiritual writers and mystics of the Christian tradition than a kind of “disincarnated” bodiless Christianity. Dance is a dynamic way of expressing a relationship between persons. The spiritual life is like a dance! In fact, this “dance” of self giving love is already underway within the inner life of God. This is the Trinity. We are invited to the celebration!



By Deacon Keith A Fournier

(c) 2003 Third Millennium, LLC; Excerpted from:
<http://www.catholic.org/featured/headline.php?ID=258&page=1>