



THE MOST HOLY TRINITY

Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." - Mt 28:18-19

- *ST. PIUS X* (SOLON SPRINGS)
- *ST. ANTHONY* (GORDON)
- *ST. MARY* (MINONG)

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age." - Mt 28:19-20

Parish Staff

Pastor

Reverend James J Kinney  
P.O. Box 303  
Solon Springs, WI 54873  
Phone: Office 378-4431- ext 4



Mass Schedule

In-person masses are on Sunday with an 8:30 am mass at St. Pius and 10:30 am mass at St. Mary. Live-streamed masses are held Tue-Fri at 9:30 am & Saturday at 5:00 pm. These masses can be viewed on Facebook or the tri-parish website. See links at the bottom of this page.

Office Hours: (usual hours)

Tues - Fri - 9:00 am - 4:00 pm  
Closed Monday & Weekends

New Parishioners

Call the office (378-4431) to register full or part-time.

Office Staff

Bookkeeper/Secretary—Jessica Trzynka  
378-4431 - ext 2

Visitation of the Sick

We are most eager to help anyone who cannot celebrate Mass with us because of illness, handicap or age. If you wish to receive the sacrament please call the rectory. Please notify us of any hospitalizations so that we may be of assistance.

Religious Formation/Church Services

715-378-4431 - ext 3

Sacrament of Reconciliation

Due to the Covid-19 virus the Sacrament of Reconciliation (only through a screen- 6 feet away) by appointment and parishioners must call Fr. Kinney directly to arrange for a time that is convenient.

RCIA

715-378-4431 - ext 3

Office E-mail: stpiusx@centurytel.net  
Bulletin E-Mail: fran.stpius@gmail.com  
Fr. Kinney: pomp1o2000@yahoo.com

The second collection this weekend is for Haiti Fund

Web Links

- ⇒ [Home Page, Bulletin](#)  
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- ⇒ [Events](#)  
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Mass Intentions Week of 05/18/21—05/23/21

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**May 30, 2021: The Solemnity of the Most Holy Trinity**  
**Apr 14, 2021**  
**by Carol J. Dempsey**

Trinity Sunday affords us the opportunity to reflect on the oneness of the divine permeating and pulsating through all creation, filling Earth's creatures with fecundity, beauty, wonder and the marvelous capacity to relate, to love.

Using traditional terms for the Trinity, 14th-century Dominican mystic Meister Eckhart once wrote: "Do you want to know what goes on in the core of the Trinity? I will tell you. In the core of the Trinity, the Father laughs and gives birth to the Son. The Son laughs back at the Father and gives birth to the Spirit. The whole Trinity laughs and gives birth to us." Julian of Norwich, a contemporary of Eckhart, offers us a hopeful word in relation to her understanding of Trinity: "Just as the joyful Trinity created all things out of nothing, so also the same blessed Trinity will make well all that is not well." Attuned to the exquisite beauty of the natural world, Julian also saw the Trinity's properties contained in a single hazelnut that she held in her hand.

Recognizing the contributions that quantum physics has made to spirituality, perhaps a new understanding of Trinity is energy, that which exists at the center of all created matter and the ground of all being from a scientific perspective. Even though today's Gospel ends with a doxology, Trinity is not "native" to the Bible. Furthermore, biblical references to a/the holy Spirit do not imply or signify the third person of the Trinity. Hence, even though Catholicism celebrates the Solemnity of the Most Holy Trinity, the lectionary readings have nothing to do with the Trinity. Instead, they focus on an anthropomorphic and androcentric portrait of "God" and the power ascribed to the divine one by various biblical writers and editors.

The first reading from Deuteronomy recounts the Exodus story and describes a God who liberated by force the Israelites from Egyptian bondage. The recast story glorifies hegemonic power and the use of brute force, symbolized by references to "testings" and "signs and wonders," which are allusions to the horrific plagues, to "war" and "great terrors," all conjured up by a divine "strong hand" and "outstretched arm." The hegemonic tone deepens further through the character of Israel's male leader, Moses, who addresses the people authoritatively, telling them what they must do. They are to obey the statutes and commandments. Obedience to the law assures prosperity and longevity. The question arises, however, "Whom do the laws favor and what gender is protected?" Research indicates that Israel's laws served the males of the society. The laws inscribed sexism into the fabric of life then and continue to do so if texts are taken literally as "the Word of God" and not interrogated critically.

The non-inclusive translation of the text, together with the repeated use of the *kyriarchal* term "Lord" adds to the layers of hegemony inscribed in the text. Freedom from oppression is attained through violence, with an authoritarian deity inciting it and affirming it. Although fictitious, the Exodus story from Egypt's perspective has occurred hundreds of times, and still occurs today in the Middle East, with violent acts never being the way to a true and lasting peace. For this 21st century, the violence embedded in this first reading is deeply troubling because as "Scripture," the text legitimates and sanctions violence.

The responsorial psalm proclaims the people as blessed whom God has chosen as "his" own. Clearly the chosen ones refer to the Israelites — the Jews. In the context of interreligious dialogue, the chosen Jews, and by extension, the Christians, become the deity's exclusionary ones. Everyone else is "other." How could the deity who chooses one race, one religious group of people over another, be understood as the "God of the nations" who welcomes all to the table? How do we hear the psalm in relation to the Israeli-Palestinian conflict today?

The lectionary's lack of inclusive language in Paul's letter to the Romans lumps all women with men as "sons of God" and thus erases women's gender and presence despite the inclusive salutation. Additionally, the Spirit is gendered as male whereas the Greek features the Spirit as feminine. The notion that all are "children" of God reinscribes patriarchy and keeps believers in a parent-child relationship, one that speaks of power over and control. How does such an image affect one's spirituality and relationship to the divine from a psychological perspective?

Finally, the Gospel, although meant to be good news, is really an exercise in Christian proselyting. For decades, Christian missionaries "Christianized" non-Christian peoples, robbing them of their own authentic encounters with the divine. Perhaps Julian got it right: an encounter with a hazelnut, with fields of energy all around us, with our inner core wherein rests holy energy, is an encounter with the transcendent one, forever transforming from within to create new life.

[Carol J. Dempsey is a Dominican Sister of Caldwell, New Jersey, and professor of biblical studies at the University of Portland, Oregon.]

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**Mass Schedule**

**In-Person:** Sunday: 8:30 am St. Pius, 10:30 am St. Mary  
**Live-Streamed**  
**Facebook:** <https://www.facebook.com/StPius.StMary.StAnthony>  
 Tuesday–Friday: 9:30 am  
 Saturday: 5:00 pm  
**Website:** <https://www.stspiusmaryanthony.com/parishioners-page>

A Memorial Day mass will be held on Monday, Mat 31st at 10:00 am at the St. Pius cemetery in Solon Springs.

**LIVE THE LITURGY - INSPIRATION FOR THE WEEK**

The immensity, scope, intimacy, and pervasiveness of God’s presence is too intense for the human mind. We often limit God by our expectations of Him and have a hard time just letting God be God. Some people all too easily lose faith because God does not meet their expectations. Worse still, the idea of faith is rejected altogether by others because of polarities and experiences they have that don’t square with who they need God to be. The Holy Trinity is one of those teachings that is best encountered rather than dissected. It is only through being present with the Trinity that we can experience both the immensity and otherness of God’s presence as well as the intimacy of the God who wants us to call Him “dad.” We feel the loving guidance of a God who wants to take us from fear and give us confidence. Our God of yesterday, today, and tomorrow is a God of all ages whose three-fold Presence invades all senses, seasons, and times. God, who is Father, Son, and Holy Spirit, is much more than any of our expectations if we simply let God be who God is.

**Pray For** our friends and neighbors who are ill or homebound. If you know someone who should be put on or removed from this list, please call the office.

|                  |                      |
|------------------|----------------------|
| Dawn DenHartog   | Joseph Treb          |
| LaVerne Treb     | John Poole           |
| Virginia Bartelt | Cami Marie DenHartog |
|                  |                      |

**Fiscal Riddles**

- Q. Who was the greatest financier in the Bible?  
 A. Noah. He was floating his stock while everyone else was in liquidation.
- Q. Who was the greatest female financier in the Bible?  
 A. Pharaoh’s daughter. She went down to the bank of the Nile and drew out a little prophet.

**A Good Sermon**

The secret of a good sermon is to have a good beginning and a good ending; and to have the two as close together as possible.  
 – George Burns

**Readings for the week of May 30, 2021**

Sunday: Dt 4:32-34, 39-40/Ps 33:4-5, 6, 9, 18-19, 20, 22 [12b]/Rom 8:14-17/Mt 28:16-20  
 Monday: Zep 3:14-18a or Rom 12:9-16/Is 12:2-3, 4bcd, 5-6 [6]/Lk 1:39-56  
 Tuesday: Tb 2:9-14/Ps 112:1-2, 7-8, 9 [cf. 7c]/Mk 12:13-17  
 Wednesday: Tb 3:1-11a, 16-17a/Ps 25:2-3, 4-5ab, 6 and 7bc, 8-9 [1]/Mk 12:18-27  
 Thursday: Tb 6:10-11; 7:1bcde, 9-17; 8:4-9a/Ps 128:1-2, 3, 4-5 [cf. 1a]/Mk 12:28-34  
 Friday: Tb 11:5-17/Ps 146:1b-2, 6c-7, 8-9a, 9bc-10 [1b]/Mk 12:35-37  
 Saturday: Tb 12:1, 5-15, 20/Tb 13:2, 6efgh, 7, 8 [1b]/Mk 12:38-44  
 Next Sunday: Ex 24:3-8/Ps 116:12-13, 15-16, 17-18 [13]/Heb 9:11-15/Mk 14:12-16, 22-26

**Kids Corner**

**Hey Kids!**  
 Today, May 30th we are celebrating **The Most Holy Trinity**. "TRINITY" means "three" and the three names we use - Father, Son, and Holy Spirit - are known as the **Holy Trinity**. You know like **IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY SPIRIT**. There's God the Father and Jesus the Son and the Holy Spirit (which is the love of God working in the world and in you!)

When you are trying to think of a new idea or a new way to solve a problem, you can ask the **Holy Spirit** to "inspire" you or wake up your brain and help you come up with the right answer. There's a Holy Spirit prayer that some people say: But YOU can just say, "Come, Holy Spirit. HELP!"



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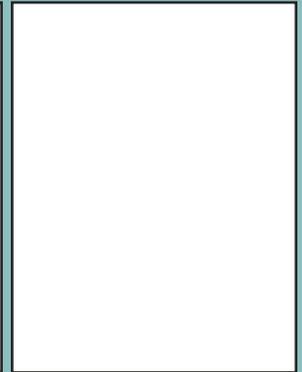
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