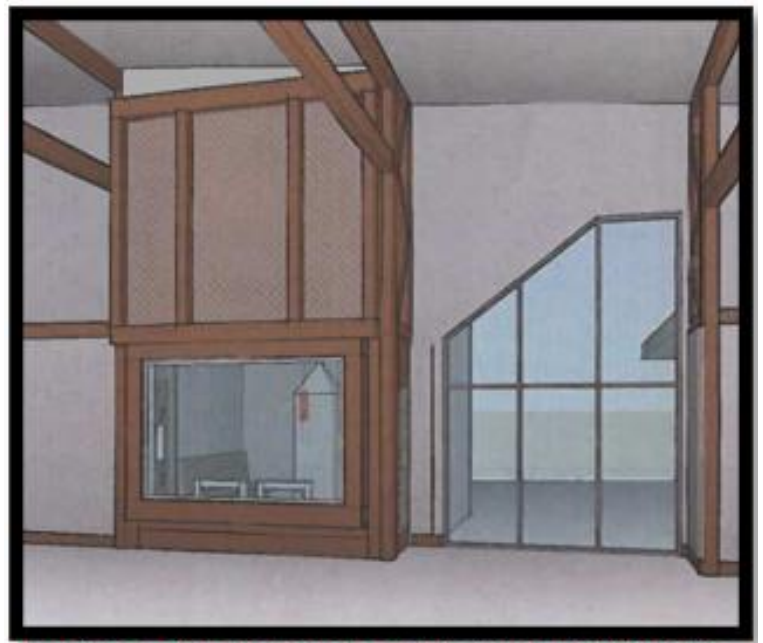


# Construction of Blessed Trinity NEW Chapel for the Blessed Sacrament *begins soon...*

For the last 55 years, Catholics have grown accustomed to hearing much more of the Word of God proclaimed than they had for centuries. Until the reforms of the recent past, Roman Catholic liturgy had focused on the presence of Christ in the Eucharist, while Protestant liturgies placed more emphasis on the Word of God and its interpretation. The most obvious architectural symbol of the contrast between these two poles was the central and unmistakable presence of a tabernacle in most Roman Catholic worship spaces. For many, its very presence within the sanctuary was a statement of the particular and defining belief of the Catholic Church.

The **Second Vatican Council** emphasized the belief of the Church that Christ is present in several ways when we gather for worship. While the central teaching of the presence of Christ in the Eucharistic species remains unchanged, we are also taught to recognize Christ in the world and city, in the gathering of *"two or three in his name,"* in the proclamation of the Word, in the person of the presiding priest, and, in the very assembly of believers.

Another recovery that has enriched our liturgical life is the understanding of the Eucharist as an act. The word Eucharist comes from the Greek, meaning *"a giving thanks."* It is in the very act of taking, blessing, breaking, and sharing that is the



Location of new chapel on Westside of Worship space opposite Organ location.

heart of Jesus' command to *"Do this in memory of me."* This fuller understanding of the liturgy urges us to unite ourselves with the Christ in a perfect offering to God. The restoration of more frequent reception of holy communion that has occurred in the last century is yet another return to a much earlier tradition, when all who were present would partake of the meal.

**History of Eucharistic Reservation.** In the early church, when believers were unable to join their brothers and sisters in the Eucharist because of sickness, a portion of eucharistic bread was taken from the celebration to their homes so they could be united with the community in their thanksgiving. It gradually became the custom to store a small amount of the remaining Eucharist for those expected to die. This became known as *viaticum*—food for their journey. The place where the Eucharist was stored gradually gained in prominence from simple cupboards in rooms outside the main worship space to more prominent, even elaborate tabernacles. By the seventeenth century the tabernacle was commonly found on the

central altar. The exceptions were found in cathedrals and basilicas, where tabernacles have often been placed on side altars or in separate chapels.

Throughout the Universal Church, since the Second Vatican Council's Constitution on the Sacred Liturgy, in order to emphasize the importance of the action of the whole assembly gathered around the altar and the presiding priest, the tabernacle has been removed from the altar table. **The discipline of the Church requires that the tabernacle be truly prominent in our worship spaces, but never in such a way that it obscures the focus of the principal activity of the celebration of the Eucharist.** In some churches, as in our case, it is located in a separate chapel designed for prayer, meditation, and adoration. It may also be set in the main worship space **but at some distance or separation from the altar.**

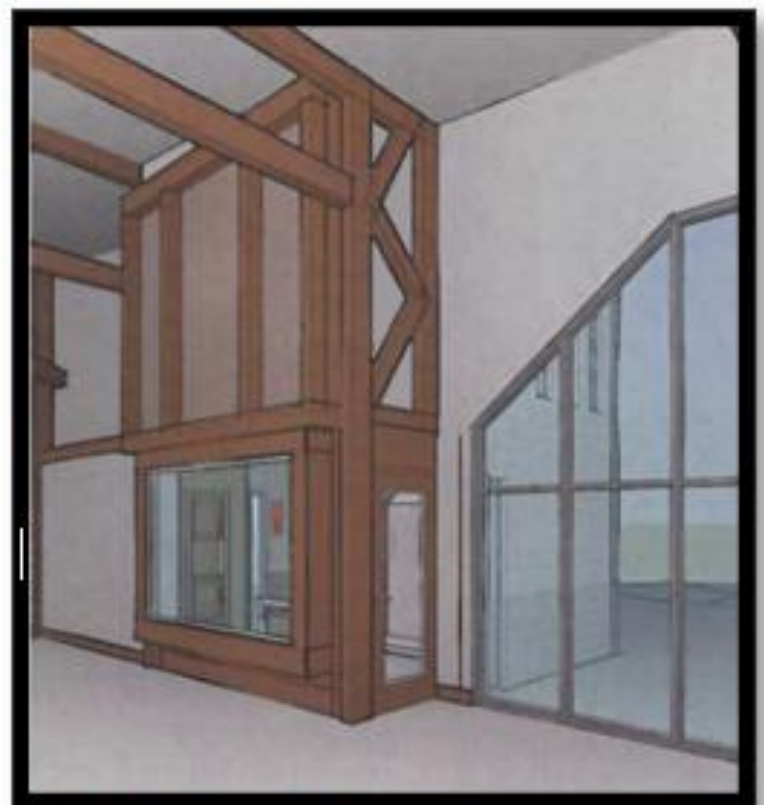
Today the reservation of the Eucharist in the tabernacle still serves the needs of the ministry to the sick and dying and other situations when Communion is given outside Mass. It is also the place for the adoration of Christ in the reserved Eucharistic bread. **It is not to be seen as a storage place of consecrated hosts/bread for future Masses, except in the case of unexpected numbers of communicants.** The *General Instruction of the Roman Missal* strongly discourages communion from the tabernacle during Mass. All should receive the Body and Blood of Christ from the Eucharist consecrated at the Mass in which the people participate.

*"It is most desirable that the faithful, just as the priest himself is bound to do, receive the Lord's Body from [bread] hosts consecrated at the same Mass and that, in the cases where this is foreseen, they partake of the chalice, so that even by the means of the signs, Communion may stand out more clearly as a participation in the sacrifice actually being celebrated."* General Instruction of the Roman Missal, 85.

## EXCERPTS FROM BUILT OF LIVING STONES

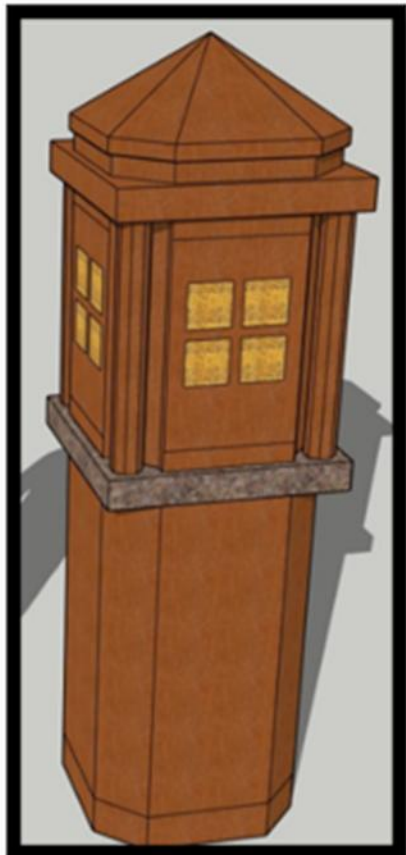
*(the official document of the United States Conference of Catholic Bishops to be used in the building or renovation of Churches in the United States).*

The reservation of the Eucharist was originally intended for the communion of the sick, for those unable to participate in the Sunday celebration of the Eucharist, and as Viaticum for the dying. As the appreciation of Christ's presence in the



Architectural rendering of new Chapel  
Showing entrance next to south windows

Eucharistic species became more developed, Christians desired through prayer to show reverence for Christ's continuing presence in their midst. *BLS #70* The **Code of Canon Law** directs that the Eucharist be reserved in a part of the Church that is "*distinguished, conspicuous, beautifully decorated, and suitable for prayer.*" It also directs that regularly there be "only one tabernacle" in the church. It should be worthy of the Blessed Sacrament—beautifully designed

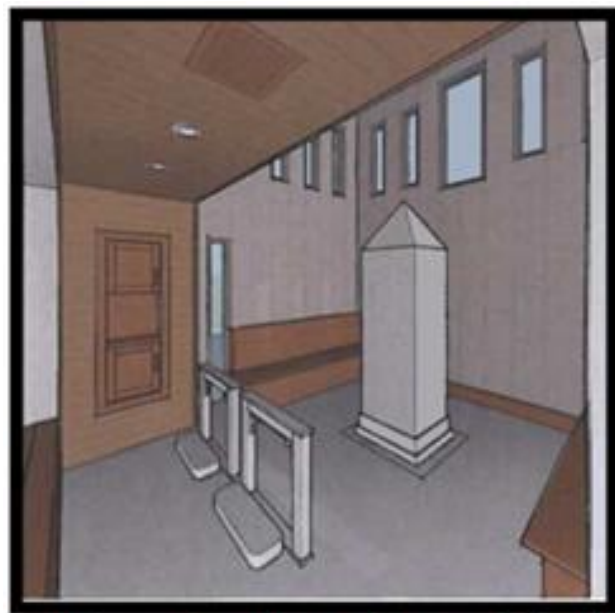


**Preliminary design of new Blessed Trinity Tabernacle**

and in harmony with the overall décor of the rest of the church. To provide for the security of the Blessed Sacrament the tabernacle should be "solid," "immovable," "Opaque," and "locked." The tabernacle may be situated on a fixed pillar or stand, or it may be

attached to or embedded in one of the walls. A special oil lamp or a lamp with a wax candle burns continuously near the tabernacle as an indication of Christ's presence. *BLS #72*

There are a number of possible spaces suitable for eucharistic reservation. The revised **General Instruction of the Roman Missal** states that it is more appropriate that the tabernacle in which the "Blessed Sacrament is reserved not be on the altar on which Mass is celebrated." The bishop is to



**Architectural rendering of interior of chapel**

determine where the tabernacle will be placed and to give further direction.

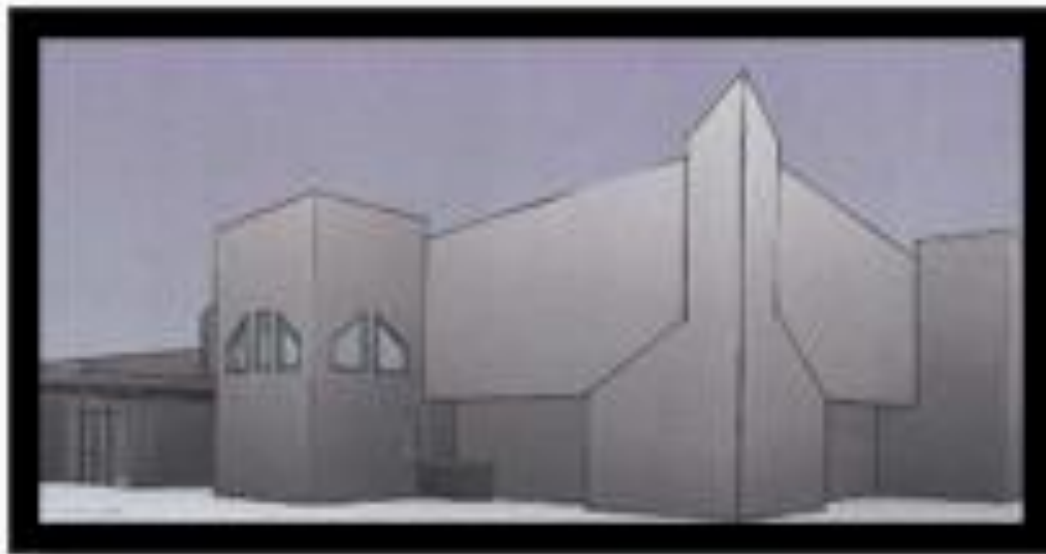
The bishop may decide that the tabernacle be placed in the sanctuary apart from the altar of celebration or in a separate chapel suitable for adoration and for the private prayer of the faithful. *In making his determination, the bishop will consider the importance of the assembly's ability to focus on the eucharistic action, the piety of the people, and the **custom of the area.*** The location also should allow for easy access by people in wheelchairs and by those who have other disabilities. #74

*When Blessed Trinity renovation plans were first submitted to Bishop George Thomas, then Bishop of Helena, he both recommended and approved our plans for the chapel of reservation. In addition, this had been the **custom** at both Pope John XXIII and Holy Family Parishes, since their beginnings, (over the last fifty plus years). The current chapel for the Blessed Sacrament at Blessed Trinity is located in the gathering space and not in the main worship space where it is required to be. The current location is not obvious or visible, and it does not honor the significance and necessity of Eucharistic reservation. Many are not aware of its location, and few spend time*



*praying in the chapel. Thus, the need and necessity for its new location in the worship space itself, to be located on the west side of the main worship space to the left of the windows (opposite the organ location).*

*It will be beautifully designed, clearly visible and a statement of our firm belief in the real presence of Christ in the reserved Eucharist.*



**View showing the west outside construction addition for the chapel**



In this place we remember the dying and nourish them for the journey home with Holy Viaticum, the Body and Blood of Christ.

Here we pray for the sick and from the Lord's Table we carry to them his Body and Blood, that Christ's healing love may embrace them.

Here we reverence Christ's presence among us in the bread and wine which comes from heaven—food and drink for the people of God—

disciples of the Lord. This a place of quiet prayer, a testament to our faith, and the faith of the whole Church, in the enduring presence of the risen Christ in the bread and wine of the Eucharistic celebration given and received at the Lord's Table.



Bulletin Insert December 7, 2025