

TWENTY FIRST DAY SUNDAY IN ORDINARY TIME August 23, 2020

INTENTIONS OF THE WEEK

SUNDAY August 23, 2020

9:00 am Mary Martini (d)

11:00 am Greg Roesel (d)

7:00 pm For the Parishioners

MONDAY, August 24, 2020

ST. BARTHOLOMEW, APOSTLE

8:30 am Elsie Beekley (d)

TUESDAY, August 25, 2020

St. Louis; St. Joseph Calasanz, Priest

8:30 am Schmolt/Sanzere Families

WEDNESDAY, August 26, 2020

8:30 am Madelyn Voss (d)

THURSDAY, August 27, 2020

St. Monica

8 :30 am Pat Westenberg (d)

3:00-5:00pm EUCHARISTIC ADORATION

FRIDAY, August 28, 2020

St. Augustine, Bishop, Doctor of the Church

8:30 am Joe and Rose Sowder (d)

SATURDAY, August 29, 2020

The Passion of St. John the Baptist

8:30 am Walter Meirose (d)

4:30 pm Bob Voss (d)

SUNDAY, August 30, 2020

9:00 am Robert Rogers (d)

11:00 am Micae Tong Nguyen (d)

7:00 pm For the Parishioners

SERVERS

August 29/30

No Servers scheduled.

LECTORS

August 29/30

No Lectors scheduled.

EUCHARISTIC MINISTERS

August 29/30

No Eucharistic Ministers scheduled.

OFFERING

August 16, 2020

\$8,829.24

Thank You for your Generosity!

Vocation View: Twenty-First Sunday in Ordinary Time (8/23/20) “Who do you say that I am?” We confess with Peter that Jesus is the Christ, the Son of the Living God. (Matthew 16:13-20) If you want to talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at dschmitmeyer@catholiccincinnati.org.

Bingo News: Because all of the proceeds from Bingo go to the support of our school, Bingo is still an important fundraiser. I would appreciate some help in putting it on. To help out please call 921-0328.

Rest in Peace: Please pray for the repose of the souls of Oliver Matthew Cagle, Becky Williams-Wood, John Schneider and Ken Schroer.

**Brogan / Hesketh
Formal Wear
513-244-2800**

PLEASE NOTIFY US AT THE RECTORY

when a family member is hospitalized or homebound and would like to receive Holy Communion and/or the Sacrament of Penance.

The Laurentian

Thought for the Day: My little children, reflect on these words: The Christian's treasure is not on earth but in heaven. Our thoughts, then, ought to be directed to where our treasure is. This is the glorious duty of man: to pray and to love. If you pray and love, that is where a man's happiness lies.

Prayer is nothing else but union with God. When one has a heart that is pure and united with God, he is given a kind of serenity and sweetness that makes him ecstatic, a light that surrounds him with marvelous brightness. In this intimate union, God and the soul are fused together like two bits of wax that no one can ever pull apart. This union of God with a tiny creature is a lovely thing. It is a happiness beyond understanding.

We had become unworthy to pray, but God in his goodness allowed us to speak with him. Our prayer is incense that gives him the greatest pleasure.

My little children, your hearts are small, but prayer stretches them and makes them capable of loving God. Through prayer we receive a foretaste of heaven and something of paradise comes down upon us. Prayer never leaves us without sweetness. It is homey that flows into the soul and makes all things sweet. When we pray properly, sorrows disappear like snow before the sun.

Prayer also makes time pass very quickly and with such great delight that one does not notice its length. Listen: Once when I was a purveyor in Bresse and most of my companions were ill, I had to make a long journey. I prayed to the good God, and, believe me, the time did not seem long.

Some men immerse themselves as deeply in prayer as fish in water, because they give themselves totally to God. There is no division in their hearts. O, how I love these noble souls! St. Francis of Assisi and St. Colette used to see our Lord and talk to him just as we talk to one another.

How unlike them we are! How often we come to church with no idea of what to do or what to ask for. And yet, whenever we go to any human being, we know well enough why we go. And still worse, there are some who seem to speak to the good God like this: "I will only say a couple of things to you, and then I will be rid of you." I often think that when we come to adore the Lord, we would receive everything we ask for, if we would ask with living faith and a pure heart.

*From the catechetical instructions
By St. John Mary Vianney, priest*



Major Award: Sales of raffle tickets are going strong. Thank you! The first early bird drawing is Monday, August 10, The Feast of St. Lawrence. So far, the total for raffle tickets sold is \$17,751.00 plus...

Early Bird Drawing: The next early bird drawing is Monday, August 24.

For all Masses, we will observe health and safety guidelines. So, for example, we will observe social distancing. Pews to remain empty have been closed off with gold string. The side pews will be for families. There will be ushers available to help you with seating. For now, everyone (age 10 and up) attending Mass is supposed to wear a mask. Please see the insert in today's bulletin from the Archdiocese and Worship Office. The maintenance staff will be disinfecting the church after Masses. Please refrain from attending Mass if you have a fever or any flu-like symptoms.

For Communion, everyone will come up the center aisle in a staggered line, right or left, every 6 feet and return to the pews by the side aisles. Please come up to the Communion rail and kneel or stand.

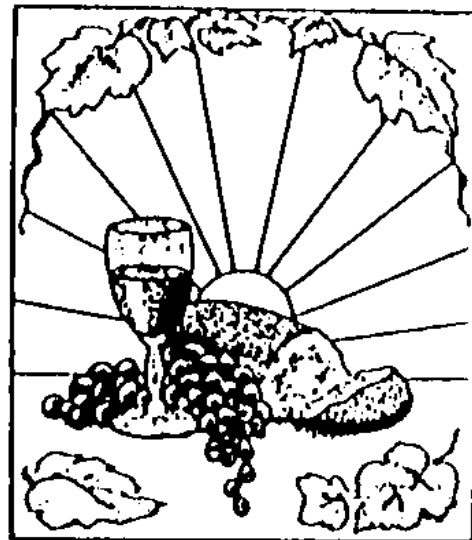
I ask you to consider that our Lord Jesus Christ is your true head and that you are a member of his body. He belongs to you as the head belongs to the body. All that is his is yours: breath, heart, body, soul and all his faculties. All of these you must use as if they belonged to you, so that in serving him you may give him praise, love and glory. You belong to him as a member belongs to the head. This is why he earnestly desires you to serve and glorify the Father by using all your faculties as if they were his.

He belongs to you, but more than that, he longs to be in you, living and ruling in you, as the head lives and rules in the body. He desires that whatever is in him may live and rule in you: his breath in your breath, his heart in your heart, all the faculties of his soul in the faculties of your soul, so that these words may be fulfilled in you: *Glorify God and bear him in your body, that the life of Jesus may be made manifest in you.*

You belong to the son of God, but more than that, you ought to be in him as the members are in the head. All that is in you must be incorporated into him. You must receive life from him and be ruled by him. There will be no true life for you except in him, for he is the one source of true life. Apart from him you will find only death and destruction. Let him be the only source of your movements, of the actions and the strength of your life. He must be both the source and the purpose of your life, so that you may fulfill these words: *None of us lives as his own master and none of us dies as his own master. While we live, we are responsible to the Lord, and when we die, we die as his servants. Both in life and death we are the Lord's. That is why Christ died and came to life again, that he might be Lord of both the dead and the living.*

Finally, you are one with Jesus as the body is one with the head. You must, then, have one breath with him, one soul, one life, one will, one mind, one heart. And he must be your breath, heart, love, life, your all. These great gifts in the follower of Christ originate from baptism. They are increased and strengthened through confirmation and by making good use of other graces that are given by God. Through the holy eucharist they are brought to perfection.

From a treatise on the admirable Heart of Jesus by St. John Eudes, priest



The Laurentian

ON THE ASSUMPTION OF THE BLESSED VIRGIN MARY

In their homilies and sermons on this feast the holy fathers and great doctors spoke of the assumption of the Mother of God as something already familiar and accepted by the faithful. They gave it greater clarity in their preaching and used more profound arguments in setting out its nature and meaning. Above all, they brought out more clearly the fact that what is commemorated in this feast is not simply the total absence of corruption from the dead body of the Blessed Virgin Mary but also her triumph over death and her glorification in heaven, after the pattern set by her only Son, Jesus Christ.

Thus St. John Damascene, preeminent as the great preacher of this truth of tradition, speaks with powerful eloquence when he relates the bodily assumption of the loving Mother of God to her other gifts and privileges: “It was necessary that she who had preserved her virginity inviolate in childbirth should also have her body kept free from all corruption after death. It was necessary that she who had carried the Creator as a child on her breast should dwell in the tabernacles of God. It was necessary that the bride espoused by the Father should make her home in the bridal chambers of heaven. It was necessary that she, who had gazed on her crucified Son and been pierced in the heart by the sword of sorrow which she had escaped in giving him birth, should contemplate him seated with the Father. It was necessary that the mother of God should share the possessions of her Son, and be venerated by every creature as the Mother and handmaid of God.”

St. Germanus of Constantinople considered that it was in keeping not only with her divine motherhood but also with the unique sanctity of her virginal body that it was incorrupt and carried up to heaven: “In the words of Scripture, you are *in beauty*. Your virginal body is entirely holy, entirely chaste, entirely the house of God, so that for this reason also it is henceforth a stranger to decay: a body changed, because a human body, to a preeminent life of incorruptibility, but till a living body, excelling in splendor, a body inviolate and sharing in the perfection of life.”

All these reasoning’s and considerations of the holy Fathers rest on Scripture as their ultimate foundation. Scripture portrays the loving Mother of God, almost before our very eyes, as most intimately united with her divine Son and always sharing in his destiny.

Above all, it must be noted that from the second century the holy Fathers present the Virgin Mary as the new Eve, most closely associated with the new Adam, though subject to him in the struggle against the enemy from the nether world. This struggle, as the first promise of a redeemer implies, was to end in perfect victory over sin and death, always linked together in the writings of the Apostle of the Gentiles. Therefore, just as the glorious resurrection of Christ was an essential part of this victory and its final trophy, so the struggle shared by the Blessed Virgin and her Son was to end in the glorification of her virginal body. As the same Apostle says: *When this mortal body has clothed itself in immortality, then will be fulfilled the word of Scripture: Death is swallowed up in victory.*

Hence, the august Mother of God, mysteriously united from all eternity with Jesus Christ in one and the same decree of predestination, immaculate in her conception, a virgin inviolate in her divine motherhood, the whole hearted companion of the divine Redeemer who won complete victory over sin and its consequences, gained at last the supreme crown of her privileges – to be preserved immune from the corruption of the tomb, and, like her Son, when death had been conquered, to be carried up body and soul to the exalted glory of heaven, there to sit in splendor at the right hand of her Son, the immortal King of the ages.

From the apostolic constitution *Munificentissimus Deus* by Pope Pius XII