

INTENTIONS OF THE WEEK**SUNDAY, May 30, 2021**

THE MOST HOLY TRINITY

- 9:00 am** Luu Nguyen (d)
11:00 am Anna Sanzere (d)
7:00 pm For the Parishioners

MONDAY, May 31, 2021

The Visitation of The Blessed Virgin Mary

- 8:30 am** Patricia Becker (d)

TUESDAY, June 1, 2021

St. Justin, martyr

- 8:30 am** Michael Blessinger (d)

WEDNESDAY, June 2, 2021*St. Marcellinus and St. Peter, martyrs*

- 8:30 am** Karen Holthaus (d)

THURSDAY, June 3, 2021

St. Charles Lwanga and Companions, Martyrs

- 8:30 am** Barbara Prater (d)

3:00 pm–5:00 pm EUCHARISTIC ADORATION**FRIDAY, June 4, 2021**

- 8:30 am** Richard “Duke” Schneider (d)

SATURDAY, June 5, 2021

St. Boniface, bishop and martyr

- 8:30 am** John Kane (d)

- 4:30 pm** Paul Knollman (d)

SUNDAY, June 6, 2021THE MOST HOLY BODY AND
BLOOD OF CHRIST

- 9:00 am** Mark and Virginia Schmidt
11:00 am Mary Little (d)
7:00 pm For the Parishioners

BALIZZA

Healthcare Solutions, LLC
STNA Classes and Uniforms
3341 Harrison Ave. - Cheviot
513-407-6561

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.

SERVERS**May 29/30**

No Servers scheduled.

LECTORS**May 29/30**

No Lectors scheduled.

EUCHARISTIC MINISTERS**May 29/30**

No Eucharistic Ministers scheduled.

OFFERING

May 23, 2021	\$ 8,075.63
Second Collection	\$ 15,697.00
Lead Gift (estimated)	\$100,000.00
Total Tile Floor Fund	\$171,484.50

Thank You for your Generosity!

Vocation View We are sent to proclaim the Gospel to the very ends of the Earth, so that we might draw others into union with the Triune God. Be courageous in showing your faith that others may know the reason for your joy. To talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at dschmitmeyer@catholiccincinnati.org.

Thought for the Day: “He who knows how to forgive prepares for himself many graces from God. As often as I look upon the cross, so often will I forgive with all my heart.”

by St. Faustina

The Laurentian

Elder Summer Camp: The **Elder Fun Camp** is a great opportunity to have a fun summer experience! Led by Elder students, campers will participate in a wide range of activities and meet new friends! Two sessions are available and are based on the age of your son:

July 6 – 8 Session 1: 9:00 A.M.-12:00 P.M. - for boys entering 3rd, 4th, or 5th grades

Session 2: 1:00-4:00 P.M. - for boys entering 6th, 7th, or 8th grades

Register at www.elderhs.org/funcamp

The **Elder Enrichment Camp** is a four-day course for eighth grade students to help them prepare for the High School Placement Test (HSPT). This class is taught by highly skilled teachers, Rob Oberjohann and Tara Tuttle, who excel in their respective fields. The class will allow students to take practice tests, learn test taking skills and strategies, receive an entrance exam prep book, and participate in fun activities. Pre-registration and \$100 camp fee are required.

Session 1: July 12 – 15, 8:30 AM – 12:30 PM

Session 2: July 26 – 29, 8:30 AM – 12:30 PM

Register at www.elderhs.org/enrichment

Check out the other Elder Summer Camps at camperregsecure.com/elderhs



Covid Update: Archbishop Schnurr has reimposed the obligation to attend Mass on Sundays and Holy Days as of June 5-6.

We are no longer required to keep social distancing. We have designated a few of the front pews on each side for those who might wish to remain socially distanced from others. On June 2, Governor DeWine will remove all mask restrictions.

On the weekend of June 5 and 6 we will change the approach to receiving Holy Communion. See the bulletin insert with the diagram and directions for the guide to reception of Holy Communion.

Major Church Beautification

The estimated cost of tile, its installation, and the refurbishing of the pews is \$330,000. To help finance this project we are taking up a second collection and did a mailing.

The stone tile floor will be installed in sections. And, while this is being done, the pews will be refurbished. So, there will be some changes in seating arrangements throughout the project. I will keep you advised. This project is scheduled to be completed this summer. As soon as we have a start date I will let you know.



The reason for all disturbance is that no one finds fault with himself

Let us examine, my brothers, how it happens that many times a person hears something unpleasant and goes away untroubled, as of he had not heard it; and yet on some occasions he is disturbed and troubled as soon as he hears such words. What is the cause of this inconsistency? Is there one reason for it or many? I recognize a number of them, And one in particular is the source of all the others. As someone has put it: Occasionally this results from the condition in which the person happens to be.

If a person is engaged in prayer or contemplation, he can easily take a rebuke from his brother and be unmoved by it. On other occasions affection toward a brother is a strong reason; love bears all things with the utmost patience. Another reason may be contempt; if a person despises the one who is trying to trouble him and acts as if he is the vilest of all creatures and considers it beneath his dignity even to look at him, or to answer him, or to mention the affront and insults everyone else, he will not be moved by his words.

The result of this is, as I have said, that no one is disturbed or troubled if he scorns or disregards what is said. But on the other hand, it is also possible that a person will be disturbed and troubled by his brother's words, either because he is not in a good frame of mind, or because he hates his brother. There are a great number of other reasons as well. Yet the reason for all disturbance, if we look to its roots, is that no one finds fault with himself.

This is the source of all annoyance and distress. This is why we sometimes have no rest. We must not be surprised when we are rebuked by holy men. We have no other path to peace but this.

We have seen that this is true in many cases, and, in our laziness and desire for rest, we hope or believe that we have entered upon a straight path when we are impatient with everyone, and yet cannot bear to blame ourselves.

This is the way we are. It does not matter how many virtues a man may have, even if they are beyond number and limit. If he has turned from the path of self-accusation, he will never find peace. He will always be troubled himself, or else he will be a source of trouble for others and all his labors will be wasted.

by St. Dorotheus, abbot



The Laurentian

*The Church moves forward like the
advancing dawn*

Since the daybreak or the dawn is changed gradually from darkness into light, the Church, which comprises the elect, is fittingly styled daybreak or dawn. While she is being led from the night of infidelity to the light of faith, she is opened gradually to the splendor of heavenly brightness, just as dawn yields to the day after darkness. The Song of Songs says aptly: *Who is this who moves forward like the advancing dawn?* Holy Church, inasmuch as she keeps searching for the rewards of eternal life, has been called the dawn. While she turns her back on the darkness of sins, she begins to shine with the light of righteousness.

This reference to the dawn conjures up a still more subtle consideration. The dawn imitates that the night is over; it does not yet proclaim the full light of day. While it dispels the darkness and welcomes the light, it holds both of them, the one mixed with the other, as it were. Are not all of us who follow the truth in this life daybreak and dawn? While we do some things which already belong to the light, we are not free from the remnants of darkness. In Scripture the Prophet says to God: *No living being will be justified in your sight.* Scripture also says: *In many ways all of us give offense.*

When he writes, *the night is passed*, Paul does not add, *the day is come*, but rather, *the day is at hand*. Since he argues that after the night has passed, the day as yet is not come but rather at hand, he shows that the period before full daylight and after darkness is without doubt the dawn, and that he himself is living in that period.

It will be fully day for the Church of the elect when she is no longer darkened by the shadow of sin. It will be fully day for her when she shines with the perfect brilliance of interior light. This dawn is aptly shown to be an ongoing process when Scripture says: *and you showed the dawn its place.* A thing which is shown its place is certainly called from one place to another.

What is the place of the dawn but the perfect clearness of eternal vision? When the dawn has been brought there, it will retain nothing belonging to the darkness of night. When the Psalmist writes: *My soul thirsts for the living God; when shall I go and see the face of God?*, does he not refer to the effort made by the dawn to reach its place? Paul was hastening to the place which he knew the dawn would reach when he said he wished to die and to be with Christ. He expressed the same idea when he said: *For me to live is Christ, and to die is gain.*

by St. Gregory the Great, pope

