

**INTENTIONS OF THE WEEK****SUNDAY, June 6, 2021**THE 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**MONDAY, June 7, 2021****8:30 am** Glen Bokenkotter (d)**TUESDAY, June 8, 2021****8:30 am** Christopher Nguyen (d)**WEDNESDAY, June 9, 2021***St. Ephrem, Deacon, Doctor of the Church***8:30 am** Richard Kastner (d)**THURSDAY, June 10, 2021****8:30 am** Roger Hartinger (d)**3:00 pm–5:00 pm EUCHARISTIC ADORATION****FRIDAY, June 11, 2021**

THE MOST SACRED HEART OF JESUS

**8:30 am** Tom and Ruth Tierney**SATURDAY, June 12, 2021**

The Immaculate Heart of the Blessed Virgin Mary

**8:30 am** Louis J. Bedel (d)**4:30 pm** Carl Martini (d)**SUNDAY, June 13, 2021****9:00 am** Pat Vettel (d)**11:00 am** Barb Prater (d)**7:00 pm** For the Parishioners**SERVERS****June 12/13**

No Servers Scheduled

**LECTORS****June 12/13**

No Lectors Scheduled

**EUCHARISTIC MINISTERS****June 12/13**

To Be Determined

May 30, 2021

\$ 12,155.13

Second Collection

\$ 16,979.00

Lead Gift (estimated)

\$100,000.00

Total Tile Floor Fund

\$188,211.00

*Thank You for your Generosity!*

**Vocation View** “Lord, it is good to give thanks to You.” Our life is one of gratitude for the many gifts that God has given. What are the gifts God has given to you, uniquely; and how is He asking you to share those gifts with the Church and the world? (Psalm 92) To talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at [dschmitmeyer@catholiccincinnati.org](mailto: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*

**Max Hofmeyer & Sons Plumbing  
Kitchen & Bath Remodeling  
Plumbing Repairs  
4279 Delhi Road  
921-1133**

**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

**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](http://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](http://www.elderhs.org/enrichment)

Check out the other Elder Summer Camps at [camperregsecure.com/elderhs](http://camperregsecure.com/elderhs)



I have changed the approach to receive Holy Communion. The Deacon and I will distribute in the center aisle and an extraordinary Eucharistic minister will distribute at each of the side aisles. When approaching the front to receive Holy Communion, please come up pew by pew beginning with the first and then moving on back. On the side aisles, we will start from the back and move forward.

Holy Communion will be taken to those seated at the back and are unable to walk up front.

### **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.

**2021 CMA UPDATE:** PLEDGES EXCEED \$5.6 MILLION... BEST CMA EVER! Congratulations and thank you! Pledges to the 2021 Catholic Ministries Appeal (CMA) have now exceeded the \$5.0 million goal! As of May 21, just over \$5.64 million has been pledged to the appeal from 24,200 households. This year's total pledged is the highest ever seen for the CMA (in 2013, just over \$5.6 million was pledged, which was the best year prior to this year's appeal). Of the amount pledged this year, \$4.8 million has been received in payments. We extend a special "thank you" to pastors, parish staff, and volunteers who have helped to promote this year's Appeal.

*O precious and wonderful banquet*

Since it was the will of God's only-begotten Son that men should share in his divinity, he assumed our nature in order that by becoming man he might make men gods. Moreover, when he took our flesh he dedicated the whole of its substance to our salvation. He offered his body to God the Father on the altar of the cross as a sacrifice for our reconciliation. He shed his blood for our ransom and purification, so that we might be redeemed from our wretched state of bondage and cleansed from all sin. But to ensure that the memory of so great a gift would abide with us forever, he left his body as food and his blood as drink for the faithful to consume in the form of bread and wine.

O precious and wonderful banquet, that brings us salvation and contains all sweetness! Could anything be of more intrinsic value? Under the old law it was the flesh of calves and goats that was offered, but here Christ himself, the true God, is set before us as our food. What could be more wonderful than this? No other sacrament has greater healing power; through it sins are purged away, virtues are increased, and the soul is enriched with an abundance of every spiritual gift. It is offered in the Church for the living and the dead, so that what was instituted for the salvation of all may be for the benefit of all. Yet, in the end, no one can fully express the sweetness of this sacrament, in which spiritual delight is tasted at its very source, and in which we renew the memory of that surpassing love for us which Christ revealed in his passion.

It was to impress the vastness of this love more firmly upon the hearts of the faithful that our Lord instituted this sacrament at the Last Supper. As he was on the point of leaving the world to go to the Father, after celebrating the Passover with the disciples, he left it as a perpetual memorial of his passion. It was the fulfillment of ancient figures and the greatest of all his miracles, while for those who were to experience the sorrow of his departure, it was destined to be a unique and abiding consolation.

*by St. Thomas Aquinas, priest*



The Desire which Jesus Christ has to Unite Himself to us in the Holy Communion'

*Jesus knowing that His hour has come.* This hour, which Jesus calls "His hour," was the hour of that night in which his Passion was to begin. But why did he call so sad an hour his hour? Because this was the hour for which he had sighed during his whole life, having determined to leave us in this night the Holy Communion, by which he desired to unite himself entirely to the souls whom he loved, and for whom he was soon to give his blood and his life. Behold how he spoke on that night to his disciples: *With desire have I desired to eat this Pasch with you.* By which words he would express to us the desire and anxiety that he had to unite himself to us in this sacrament of love. *With desire have I desired:* these words, said St. Laurence Justinian, were words which came from the Heart of Jesus, which was burning with infinite love: "This is the voice of the most ardent charity."

Now the same flame which burnt then in the Heart of Jesus burns there at present; and he gives the same invitation to all of us today to receive him as he did then to his disciples. *Take ye and eat; this is My Body.* And to allure us to receive him with affection, he promises Paradise to us: *He that eateth My flesh hath everlasting life.* And if we refuse to receive him, he threatens us with death: *Except you eat the flesh of the Son of man, you shall not have life within you.*

*by Alphonsus De Liguori*

## 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*

