



SUNDAY REFLECTION

Light, Lord, with the rays of Your eternal brightness, the darkness of my understanding, so that I can with confidence and a clear mind chose You alone for my eternal good, and may forget all other things since they are merely shadows and illusions. My Lord and my God, set my heart and my will on fire with love and desire for You, so that I may love You alone and see only You, so that I may cling only to You.

(Sermon IV Pentecost Sunday, St. John of Avila, [1499-1569: declared Doctor of the Church 2012])

If you only knew how to remain silent and to be patient,
you would receive great help from the Lord.
He knows the right moment and the right way in which to bring
you His peace.
That is why you should abandon yourself into His hands.
Sometimes it can be of great advantage to us when others know
our faults and criticize them.
When you are ashamed because of some fault,
you learn how to make peace with others more easily,
and how to become reconciled with those who annoy you.
God defends and protects the humble.
He bends down towards them and gives them His grace in great
measure.
He reveals His secrets to them, and gently invites them to come
to Him.

(Thomas a Kempis)

STEWARDSHIP: In today's second reading, St. Paul encourages us not to grow weary or lose heart, but to persevere in following Jesus. Our willingness to give of ourselves, even in the face of conflict and division, is one way to measure our discipleship.

Mark Twin

"Always do right. This will gratify some people and astonish the rest."

READINGS TWENTY-FIRST SUNDAY

25 AUG '19

Is. 66:18-21: The prophet promises a universal pilgrimage to the glory of God, realized through the witness of the Jewish survivors of exile.

Heb. 12:5-7, 11-13: The troubles of life are presented as the Father's work in disciplining His children and enabling them to grow in freedom and maturity.

Lk. 113:22-30: The Gospel warns that a place in the great banquet of heaven cannot be taken for granted by the believer, Jew or Gentile, God's generosity can go beyond limited human viewpoints.

John Henry Cardinal Newman

"It seems to me that catholicity is not only one of the notes of the Church, but according to the divine purposes, one of its securities."

AUGUST DEDICATED TO THE IMMACULATE HEART OF MARY

The month of August is dedicated to The Immaculate Heart of Mary. The entire month falls within the liturgical season of Ordinary Time, which is represented by the liturgical color green. This symbol of hope is the color of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. It is used in the offices and Masses of Ordinary Time. The last portion of the liturgical year represents the time of our pilgrimage to heaven during which

The Immaculate Heart of Mary – The heart of Mary is a motherly heart, a heart full of love and mercy for her children. The heart of Mary is also the channel through which all the graces of God flow down to us. She is "our life, our sweetness, and our hope."

SANCTIFYING TIME THE CATHOLIC MEANING OF DAYS AND MONTHS

For the some time now I have periodically described the dedication of each of the months as we entered into them. Why? I needed filler for a particular week? Well, obviously not, there is a very Catholic reason for these dedications.

For many of us there are three significant days in our week: Monday is the much dreaded day school or work begins; Wednesday is the hopeful hump day when most of the week is over; and Friday is the glorious final day of the week that ushers us into the weekend. The traditional TGIF.

As Catholics we are called, challenged to appreciate the sacredness of time. The liturgical cycle gives shape and meaning to the year, and each season brings new significance. But the

liturgical year is just the beginning. The Church has assigned meaning to each day and month of the year.

ALTAR Items used in celebrating the Sacred Liturgy

Roman Missal Sacramentary: A priest follows the sacramentary from the Mass's opening prayers to its closing prayers.

a new U.S. sacramentary, called "The Roman Missal, Third Edition," was formally adopted late in 2012. Its translators reversed the direction taken by earlier translators. They favored words and sentence structures that adhere as closely as possible to the original Latin. The revised English creed, for example, expresses the belief that God the Son is "consubstantial with the Father." The former translation had called the Son "one in being with the Father." Other changes similar to this characterize the newest U.S. sacramentary.

This large book contains the opening prayer, prayer over the gifts, prayer after communion, and solemn blessings, Eucharistic prayers and prefaces for all of the Masses, including special occasions. This book is usually held by the server for the opening and closing prayers of the Mass. It is placed on the altar for the Liturgy of the Eucharist.

A sacramentary describes all the words and gestures a priest uses to celebrate the Mass. "Say the black, do the red" has become a mantra in some Catholic circles. It calls upon priests to adhere strictly to the prayers of the Roman Catholic sacramentary. This is the Vatican-approved book containing a priest's complete instructions for celebrating the Mass. Spoken lines are printed in black and prescribed gestures in red.

Lectionary: a large book containing the Bible readings which have been selected for use at Mass and other church services. This is the book used by the lector who proclaims God's Word. If there is no Book of the Gospel, the deacon or priest proclaims the Gospel from the Lectionary.

Book of the Gospels: also called the Gospel Book or the Evangelion (Greek *Evangelion*) is a codex or bound volume containing one or more of the four Gospels of the New Testament – normally all four – centering on the life of Jesus of Nazareth and the roots of the Christian faith. This book contains the gospel reading for each Sunday of the three-year cycle, plus all solemnities, feasts, and ritual Masses that are celebrated throughout the liturgical year. Carried in procession by the deacon or in the absence of a deacon then by a lector. Communities that do not have a Book of the Gospels carry in the Lectionary and use it for all the Scripture readings. Liturgical use in churches of a distinct Gospel book remains normal, often compulsory, in Eastern Christianity, and very common in Roman Catholicism and some parts of Anglicanism and Lutheranism. Other Protestant churches normally just use a complete Bible.

POSTURES AND GESTURES

Sitting. This is the normal position of an official teacher, of a presiding officer, of a judge, and of a person of special dignity in the presence of others of lower rank. The word "cathedral" comes from the Latin word *cathedra*, a throne or seat, which, as the place where a bishop presides

and teaches, symbolizes his jurisdiction and his functions. When the pope teaches infallibility he speaks *ex cathedra*. And formerly, rubrics provided for the bishop and priests to be seated during certain liturgical functions, but excluded all other ministers, even the deacons, from assuming this position. Sitting is a normal attitude for both speaker and listener. The Child Jesus was found seated in the midst of the doctors of the temple (Lk 2.46). Mary sat at the feet of Jesus listening to His words (Lk 10.39). There are indications in Scripture that, for both the Jews and the early Christians, a sitting position was customary for listening to readings and the sermon, while standing was the usual practice for prayer (Lk 4.16–20; Jn 8.2; Acts 20.9; 1 Cor 14.30). Similar indications are found in Justin (*Apologia* 1.67; *Monumenta eucharista et liturgica vetustissima* 19) and in the *Apostolic Constitutions* (8.6.2; *Monumenta eucharista et liturgica vetustissima* 199). Sitting has become a more common attitude in prayer in modern times, especially since pews were introduced into churches after the 16th century, as a result of the influence of the Reformation, whose services concentrated almost exclusively on the hearing of the Word of God. More recent rubrics have emphasized the position of sitting as the proper attitude for listening to God's Word, except for the Gospel, when the special dignity of the Word of God calls for the more respectful attitude of standing.

ICON THE ASSUMPTION (Located at the entrance of the church)

Origin The tradition and belief that Mary was assumed body and soul into Heaven upon her death has been a part of Christian teaching from very early times. Eastern Orthodox and Roman Catholic Church doctrine agree on this point. The principal feast of Mary in the Catholic Church calendar is the Feast of the Assumption, celebrated each year on 15 August. The oldest known writings we have about the Assumption of Mary date from the 4th or 5th centuries and are of uncertain authorship. *Die Obitu S. Dominae* is an apocryphal treatise supposedly written by St. John. *Die Transitu Virginis* is another, formerly believed to be the work of St. Melito of Sardis. Many sermons of ancient church fathers that have come down to us mention the Assumption, illustrating the widespread nature of the belief within the church after the 5th century.

This icon incorporates aspects of the Assumption legend that may be found in *Die Transitu Virginis*, or “The Passing of the Virgin.”

Theology & Symbolism According to the story in *Die Transitu Virginis*, when the time approached for Mary to leave this world, Jesus brought all the dispersed apostles back to Jerusalem to say good-bye. They all arrived with the exception of Thomas, a parallel with the Gospel story (Jn. 20:24). They prayed with Mary until her death, at which her soul was seen to rise into the Heavens. The apostles laid her body in the tomb and sealed it. Meanwhile, Thomas arrived late and saw Mary rising. He implored her for a sign and she threw down to him her girdle or belt. He subsequently joined the other apostles and asked where Mary had been buried. Thomas asserted that she was not in the tomb and produced the belt as a sign. The astonished apostles reopened the tomb and found flowers instead of her body. The icon shows Mary being carried up to Heaven by an angel. The circle around her is called a *mandorla*, a symbol of Heaven. She is dressed in traditional iconographic fashion in a blue *chiton* or dress and a combined cloak and mantle called a *homophorion*. On her cloak may be seen three stars, symbolic of her perpetual virginity. Her chair is drawn in inverse perspective,

a device used by iconographers to draw the viewer into the scene. The Greek letters near her are an abbreviation for "Mother of God."

Thomas receives the vision and the sign. His posture indicated his hasty arrival and his awe at the miraculous sight. The dark tomb with empty **sarcophagus** filled with beautiful flowers stands in mute testimony to Christ's unwillingness to allow His Immaculate mother to molder in the ground.

SAINT OF THE WEEK HELENA (d. 330) 18 AUG

Empress mother of Constantine the Great (r. 324-337). She was a native of Bithynia (modern Turkey), who married the then Roman general Constantius I Chlorus (r. 293-306) about 270. Constantine was born soon after, and in 293, Constantius was made Caesar, or junior emperor. He divorced Helena to marry co-Emperor Maximian's (r. 286-305) stepdaughter. Constantine became emperor in 312 after the fateful victory at Milvian Bridge, and Helena was named Augusta, or empress. She converted to Christianity and performed many acts of charity, including building churches in Rome and in the Holy Land. On a pilgrimage to the Holy Land, Helena discovered the True Cross – an event recorded by Rufinus Sulpicius Severus and St. Ambrose – and built basilicas in Bethlehem and on the Mount of Olives. She is believed to have died in Nicomedia (modern Turkey). Her porphyry sarcophagus is in the Vatican Museum. Geoffrey of Monmouth, England, started the legend that Helena was the daughter of the king of Colchester, a tradition no longer upheld. In liturgical art Helena is depicted as an empress, holding a cross.

The mother of [Constantine the Great](#), born about the middle of the third century, possibly in Drepanum (later known as Helenopolis) on the Nicomedian Gulf; died about 330. She was of [humble](#) parentage; [St. Ambrose](#), in his "Oratio de obitu Theodosii", referred to her as a *stabularia*, or inn-keeper. Nevertheless, she became the lawful wife of Constantius Chlorus. Her first and only son, Constantine, was born in Naissus in Upper Moesia, in the year 274. The statement made by English chroniclers of the [Middle Ages](#), according to which Helena was supposed to have been the daughter of a British prince, is entirely without historical foundation. It may arise from the misinterpretation of a term used in the fourth chapter of the panegyric on Constantine's marriage with Fausta, that Constantine, oriendo (i.e., "by his beginnings," "from the outset") had [honoured](#) Britain, which was taken as an allusion to his birth, whereas the reference was really to the beginning of his reign.

In the year 292 Constantius, having become co-Regent of the West, gave himself up to considerations of a political nature and forsook Helena in order to marry Theodora, the stepdaughter of [Emperor Maximianus](#) Herculeus, his patron, and well-wisher. But her son remained faithful and loyal to her. On the death of Constantius Chlorus, in 308, Constantine, who succeeded him, summoned his mother to the imperial court, conferred on her the title of [Augusta](#), ordered that all [honour](#) should be paid her as the mother of the sovereign, and had [coins](#) struck bearing her effigy. Her son's influence caused her to embrace [Christianity](#) after his victory over [Maxentius](#). This is directly attested by [Eusebius](#) (Vita Constantini, III, xlvi): "She (his mother) became under his (Constantine's) influence such a devout servant of [God](#), that one

might believe her to have been from her very childhood a disciple of the Redeemer of mankind". It is also clear from the declaration of the contemporary historian of the Church that Helena, from the time of her conversion had an earnestly Christian life and by her influence and liberality favoured the wider spread of Christianity. Tradition links her name with the building of Christian churches in the cities of the West, where the imperial court resided, notably at Rome and Trier, and there is no reason for rejecting this tradition, for we know positively through Eusebius that Helena erected churches on the hallowed spots of Palestine. Despite her advanced age she undertook a journey to Palestine when Constantine, through his victory over Licinius, had become sole master of the Roman Empire, subsequently, therefore, to the year 324. It was in Palestine, as we learn from Eusebius (loc. cit., xlii), that she had resolved to bring to God, the King of kings, the homage and tribute of her devotion. She lavished on that land her bounties and good deeds, she "explored it with remarkable discernment", and "visited it with the care and solicitude of the emperor himself". Then, when she "had shown due veneration to the footsteps of the Saviour", she had two churches erected for the worship of God: one was raised in Bethlehem near the Grotto of the Nativity, the other on the Mount of the Ascension, near Jerusalem. She also embellished the sacred grotto with rich ornaments. This sojourn in Jerusalem proved the starting-point of the legend first recorded by Rufinus as to the discovery of the Cross of Christ.

Her princely munificence was such that, according to Eusebius, she assisted not only individuals but entire communities. The poor and destitute were the special objects of her charity. She visited the churches everywhere with pious zeal and made them rich donations. It was thus that, in fulfilment of the Saviour's precept, she brought forth abundant fruit in word and deed. If Helena conducted herself in this manner while in the Holy Land, which is indeed testified to by Eusebius, Bishop of Caesarea in Palestine, we should not doubt that she manifested the same piety and benevolence in those other cities of the empire in which she resided after her conversion. Her memory in Rome is chiefly identified with the church of S. Croce in Gerusalemme. On the present location of this church formerly stood the *Palatium Sessorianum*, and near by were the *Thermae Helenianae*, which baths derived their name from the empress. Here two inscriptions were found composed in honour of Helena. The *Sessorium*, which was near the site of the Lateran, probably served as Helena's residence when she stayed in Rome; so that it is quite possible for a Christian basilica to have been erected on this spot by Constantine, at her suggestion and in honour of the true Cross.

Helena was still living in the year 326, when Constantine ordered the execution of his son Crispus. When, according to Socrates' account (*Church History* I.17), the emperor in 327 improved Drepanum, his mother's native town, and decreed that it should be called Helenopolis, it is probable that the latter returned from Palestine to her son who was then residing in the Orient. Constantine was with her when she died, at the advanced age of eighty years or thereabouts (*Eusebius, Life of Constantine* III.46). This must have been about the year 330, for the last coins which are known to have been stamped with her name bore this date. Her body was brought to Constantinople and laid to rest in the imperial vault of the church of the Apostles. It is presumed that her remains were transferred in 849 to the Abbey of Hautvillers, in the French Archdiocese of Reims, as recorded by the monk Altmann in his "Translatio". She was revered as a saint, and the veneration spread, early in the ninth century,

even to Western countries. Her feast falls on 18 August. Regarding the finding of the Holy Cross by St. Helena

PASTOR'S UP-COMING SCHEDULE

Saturday 17 Aug 8:30 a.m. Mass
Confessions 1:30 – 4:30 p.m.
Vigil Mass of 20th Sunday 5:00 p.m. Baptism
Meeting 6:30 p.m.

Sunday 18 Aug Masses 20th Sunday
7:00 a.m. 8:30 a.m. 11:30 a.m. Baptism Brig 7:50 p.m.

Monday 19 Aug Pastor's Day Off
Brig 7:50 p.m.

Tuesday 20 Aug Mass 8:30 a.m.
10:30 a.m. Mass Georgian Manor Creek

Wednesday 21 Aug Mass 6:30 a.m.
Confessions 7:00 – 8:30 a.m.
Mass 8:30 a.m.
Mass Indian Creek Correctional Facility 6:00 p.m.

Thursday 22 Aug **8:30 a.m. Mass cancelled**
Funeral Mass Robert Leketa 11:00 a.m.
Confessions 5:00 – 6:30 p.m.
Mass 6:30 p.m.

Friday 23 Aug Mass 8:30 a.m.
Quiet Adoration & Reflection 5:00 – 7:00 p.m.

Saturday 24 Aug Mass 8:30 a.m.
Confessions 1:30 – 4:30 p.m.
Vigil Mass 21st Sunday 5:00 p.m.

Sunday 25 Aug 221st Sunday
Masses 7:00 a.m. 8:30 a.m. 11:30 a.m. Brig 7:50 p.m.

FUTURE EVENTS

Saturday/Sunday 23rd / 24th Aug Back Pack Blessing

Friday 30th Aug Beginning of the Pro-life Novena
Running from 30 Aug through 25 Oct. 6:30 p.m.

Saturday 21st Sep Blessing of Animals in Honor of St. Francis 10:00 a.m.



