

SUNDAY REFLECTION

Some points to consider:

1. What do I find most difficult in Jesus' teaching? Why do I find myself complaining with the others in the synagogue? Perhaps He has touched a raw nerve in me. Perhaps it is because He has drawn my attention to the need to move on from the time of my ancestors that something new is happening in me and I have to let go of the past.
2. I sense that what Jesus is saying is important for me. But how can I appreciate the depth of what He is saying? I need a key to open up the richness of His teaching.

Perhaps Paul's letter to the Ephesians that we read as our second reading can help. Let me rid myself of bitterness, rage and anger in order to be kind and compassionate. Kindness, joy and compassion dilate the heart so it can welcome the infinite richness of God's word.

3. For the past few weeks, I have listened to Jesus speaking about the bread of life and eternal life. What is eternal life for me? I thought about all the progress science is making and the hopes of many to prolong the length of their days by all sorts of procedures, transplants, implants, and other such marvelous things. But is this really about life or is it just about stretching out our existence. What difference do I make between my existence and my life?
4. Who is this Jesus, Son of Joseph? I know where He comes from. I know His origin, His family. And He thinks He has something to say to me? I can be quite choosy about whom I choose to inform me. I pick my sources of information very carefully, so I don't get annoyed because someone expresses an opinion different to mine. As for people who do not share my mother tongue or come from different countries well like children, they should be seen not heard...
5. Sometimes I can identify with Elijah having to flee hostility in my life or conflict that I find difficult to handle. And like Elijah I find myself alone in a very dry and lonely place. I am no longer in a toxic situation, but I haven't yet found what I am looking for to give me back hope and a taste for life. Can I recognize the angels in my life who bring nourishment and refreshment to revive my spirits? Do I know where to look for them?" Maybe I am just too proud to admit the state I am in and prefer to languish in a desert of my own creating.

STEWARDSHIP: The gifts of God that the angel brought to Elijah – food, water, rest, and encouragement – were given, not for his own good alone, but to strengthen him for service. How am I using my gifts to serve others?

READINGS THE ASSUMPTION

15 AUG '21

Vigil Mass

1 Chr. 15:3-4, 15-16, 16:1-2: David brings the Ark of the Covenant into Jerusalem with great joy. It is an image of the joyful entrance of Mary, the ark of the new covenant, into the glory of the heavenly Jerusalem.

1Cor. 15:54-57: Paul invites us to thank God who has given us the victory over death through the Resurrection of Christ our Lord.

Lk. 11:27-28: A woman in the crowd is so impressed by Jesus that she breaks into praise of His mother. He reminds her that those who are truly blessed are those who hear the word and keep it.

Mass of the Day

Rv. 11:19-, 12:1-6, 10: Mary is the archetypal disciple in whom we see, as in a mirror, all that we can become through God's grace, despite our human weakness. The book of the

Apocalypse links us to the woman who, through the birth of her Son, is instrumental in crushing the power of evil.

1 Cor. 15:20-27: Orthodox icons of the Dormition of Mary tell of the belief that at her death Mary was taken up body and soul into heaven as a foretaste of the resurrection. They express the hope that all human experience is destined for glory through the saving power of Jesus.

Lk. 1:39-56: As an unmarried woman Mary had no status in Israel. As an unmarried mother she risked public shame and death by stoning. She had nothing, yet she believed that God's power could make of her a blessing for all the world.

PROPHETS PROPHET ELIJAH

The prophet Elijah is one of the most interesting and colorful people in the Bible, and God used him during an important time in Israel's history to oppose a wicked king and bring revival to the land. Elijah's ministry marked the beginning of the end of Baal worship in Israel. Elijah's life was filled with turmoil. At times he was bold and decisive, and at other times fearful and tentative. He alternately demonstrates victory and defeat, followed by recovery. Elijah knew both the power of God and the depths of depression.

Elijah, a prophet of God whose name means "my God is the Lord," came from Tishbeh in Gilead, but nothing is known of his family or birth. We first meet Elijah in 1 Kings 17:1 when he suddenly appears to challenge Ahab, an evil king who ruled the northern kingdom from 874 to 853 BC. Elijah prophesies a drought to come upon the whole land as consequence for Ahab's evil (1 Kgs. 17:1-7). Warned by God, Elijah hides near the brook of Cherith where he is fed by ravens. As the drought and famine in the land deepen, Elijah meets with a widow in a neighboring country, and, through her obedience to Elijah's request, God provides food enough for Elijah, the woman, and her son. Miraculously, the widow's barrel of flour and jar of oil never run out (Kgs. 17:8-16). The lesson for the believer is that, if we walk in fellowship with the Lord and obey Him, we will be open to His will. And when we are in God's will, He fulfills all of our needs, and His mercy to us never runs short.

We next see Elijah as the central character in a face-off with the prophets of the false god Baal on Mount Carmel (1 Kgs. 18:17-40). The prophets of Baal call upon their god all day long to rain fire from heaven to no avail. Then Elijah builds an altar of stones, digs a ditch around it, puts the sacrifice on the top of wood and calls for water to be poured over his sacrifice three times. Elijah calls upon God, and God sends fire down from heaven, burns the sacrifice, the wood, and the stones and licks up the water in the ditch. God proved He was more powerful than false gods. It was then that Elijah and the people killed all of the false prophets of Baal, in compliance with God's command in Deuteronomy 13:5.

After the great victory over the false prophets, rain once again fell on the land (1Kgs. 18:41-46). However, in spite of victory, Elijah entered a period of wavering faith and depression (Kgs. 19:1-18). Ahab had told his wife, Jezebel, of God's display of power. Rather than turn to God, Jezebel vowed to kill Elijah. Hearing of this, Elijah fled to the wilderness, where he prayed for God to take his life. But God refreshed Elijah with food, drink, and sleep instead. Then Elijah took a forty-day journey to Mount Horeb. There Elijah hid in a cave, still feeling sorry for himself and even confessing his belief that he alone was left of the prophets of God. It is then that the LORD instructed Elijah to stand on the mountain as the LORD passed by. There was a great wind, an earthquake, and then fire, but God was not in any of those. Then came a still,

small voice in which Elijah heard God and understood Him. God gave Elijah instructions for what to do next, including anointing Elisha to take his place as prophet and assuring Elijah that there were still 7,000 in Israel who had not bowed to Baal. Elijah obeyed God's commands. Elisha became Elijah's assistant for some time, and the two continued to deal with Ahab and Jezebel, as well as Ahab's son and successor, Ahaziah. Rather than die a natural death, Elijah was taken up to heaven in a whirlwind (2 Kgs. 2:1-11).

John the Baptist's ministry was marked by "the spirit and power of Elijah" (Lk. 1:17), fulfilling the prophecy of Malachi 4:5-6. James uses Elijah as an example of prayer in Jas. 5:17-18. He says that Elijah "was a human being, even as we are," yet he prayed that it would not rain, and it did not. Then he prayed that it would rain, and it did. The power of prayer is in God, not in our own human nature.

As was true for Elijah, when we focus on the tumult of life in this world, we can get our eyes off of the LORD and become discouraged. God does display Himself in mighty works of power and judgment such as wind, fire, and earthquakes. But He also relates with us intimately and personally, such as in the quiet whisper. God meets our physical needs, encourages us to examine our own thoughts and behaviors, instructs us in how to proceed, and assures us that we are not alone. When we are attentive to God's voice and walking in obedience to His Word, we can find encouragement, victory, and reward. Elijah struggled with typical human frailties, yet he was used mightily of God. It may not be through such obviously miraculous displays of might, but, if we are yielded to Him, God can use us powerfully for His kingdom purposes, too.

SAINT OF THE WEEK ST. TERESA BENEDICTA of the CROSS 9 AUG

St. Teresa Benedicta of the Cross, Edith Stein, was born in Breslau, Germany (now Wroclaw, Poland), on 12 October 1891, the youngest of 11, as her family was celebrating Yom Kippur, that most important Jewish festival, the Day of Atonement. "More than anything else, this helped make the youngest child very precious to her mother". Being born on this day was like a foreshadowing to Edith, a future Carmelite nun.

Edith's father, who ran a timber business, died when she had just turned two. Her mother, a very devout, hardworking and strong-willed woman, now had to look after the family and their large business. However, she did not succeed in keeping up a living faith in her children. Edith lost her faith in God. "I consciously decided, of my own volition, to give up praying" she said. In 1911 she enrolled at the University of Breslau to study German and history, but her real interest was philosophy and women's issues. She became a member of the Prussian Society for Women's Suffrage. "When I was at school and during my first year at university", she wrote later, "I was a radical suffragette. Then I lost interest in the whole issue. Now I am looking for purely pragmatic solutions".

In 1913 Edith Stein transferred to Gottingen University, to study under Edmund Husserl. She became his pupil and teaching assistant, and he later tutored her for a doctorate. At the time, anyone who was interested in philosophy was fascinated by Husserl's new view of reality. His pupils saw his philosophy as a return to objects: "back to things". Husserl's phenomenology unintentionally led many of his pupils to the Christian faith. In Gottingen Edith Stein also met the philosopher Max Scheler, who turned her attention to Roman Catholicism. Nevertheless, she did not neglect her studies and took her degree with distinction in January 1915.

"I no longer have a life of my own', she wrote at the beginning of the First World War, having taken a nursing course and gone to serve in an Austrian field hospital. This was a hard time for her, as she looked after the sick in the typhus ward, worked in an operating theater and saw young people die. When the hospital was closed in 1916, she followed Husserl as his assistant to Freiburg, Germany, where she received her doctorate summa cum laude in 1917, after writing a thesis on "The Problem of Empathy".

Her first encounter with the Cross and its power

During this period she went to Frankfurt cathedral and saw a woman with a shopping basket going in to kneel for a brief prayer. "This was something totally new to me. In the synagogues and Protestant churches I had visited people simply went to the services. Here, however, I saw someone coming straight from the busy marketplace into this empty church, as if she was going to have an intimate conversation. It was something I never forgot". Towards the end of her dissertation she wrote: "There have been people who believed that a sudden change had occurred within them and that this was a result of God's grace". How could she come to such a conclusion?

Edith Stein had been a friend of Husserl's Gottingen assistant, Adolf Reinach, and his wife. When Reinach died in Flanders in November 1917, Edith went to Gottingen to visit his widow. The Reinachs had converted to Protestantism. Edith felt uneasy about meeting the young widow at first, but was surprised when she actually met a woman of faith. "This was my first encounter with the Cross and the divine power it imparts to those who bear it ... it was the moment when my unbelief collapsed and Christ began to shine His light on me – Christ in the mystery of the Cross". Later, she wrote: "Things were in God's plan which I had not planned at all. I am coming to the living faith and conviction that – from God's point of view – there is no chance and that the whole of my life, down to every detail, has been mapped out in God's divine providence and makes complete and perfect sense in God's all-seeing eyes".

In autumn 1918 Edith Stein left her job as Husserl's teaching assistant. She wanted to work independently. It was not until 1930 that she was Husserl again after her conversion, and she talked with him about her faith, as she would have liked him to become a Christian too. Then she wrote down the amazing words: "Every time I feel my powerlessness and inability to influence people directly, I become more keenly aware of the necessity of my own holocaust". Edith Stein wanted to obtain a professorship, a goal that was impossible for women at the time. Husserl wrote the following reference: "Should academic careers be opened up to women, I can recommend her wholeheartedly". Later, she was refused a professorship on account of being Jewish.

Baptized on the feast of the Circumcision

Back in Breslau, Edith Stein began to write articles about the philosophical foundation of psychology. However, she also read the New Testament, Kierkegaard and Ignatius of Loyola's Spiritual Exercises. She felt that one could not just read a book like that, but had to put it into practice.

In the summer of 1921 she spent several weeks in Bergzabern at the country estate of Hedwig Conrad-Martius, another of Husserl's students. Hedwig had converted to Protestantism with her husband. One evening Edith picked up and autobiography of St. Teresa of Avila and read this book all night. "When I had finished the book, I said to myself: this is the truth". Later, looking back on her life, she wrote: "My longing for truth was a single prayer".

On 1 January 1922 Edith Stein was baptized. It was the feast of the Circumcision of Jesus, when Jesus entered into the covenant of Abraham. Edith Stein stood at the baptismal font, wearing Hedwig Conrad-Martius' white wedding cloak. Hedwig was her godmother. "I had given up practicing my Jewish religion when I was a 14-year old girl and did not begin to feel Jewish again until I had returned to God". From this moment on she was continually aware that she belonged to Christ not only spiritually, but also through blood. On the feast of the Purification of Mary – another day with an Old Testament connection – she was confirmed by the Bishop of Speyer in his private chapel.

After her conversion she went straight to Breslau: "Mother", she said, "I am a Catholic". The two women wept. Hedwig Conrad-Martius wrote: "Behold, two Israelites in whom there is no guile!" (cf. Jn. 1:47).

Immediately after her conversion she wanted to join a Carmelite convent. However, her spiritual mentors, Vicar General Schwind of Speyer and Erich Przywara, S.J., stopped her from doing so. Until Easter of 1931 she taught German and history at the Dominican Sisters' school and teacher-training college at St. Magdalen's Convent in Speyer. At the same time she was encouraged by Archabbot Raphael Walzer of Beuron Abbey to accept extensive speaking engagements, mainly on women's issues. "During the time immediately before and quite some time after my conversion I ... thought that leading a religious life meant giving up all earthly things and having one's mind fixed on divine things only. Gradually, however, I learnt that other things are expected of us in this world ... I even believe that the deeper someone is drawn to God, the more he has to go beyond himself in this sense, that is, go into the world and carry divine life into it".

She translated the letters and diaries of Cardinal Newman from his pre-Catholic period as well as Thomas Aquinas' *Quaestiones Disputatae de Veritate*. The latter was a very free translation, for the sake of dialogue with modern philosophy. Erich Przywara also encouraged her to write her own philosophical works. She learnt that it was possible to "pursue scholarship as a service to God". To gain strength for her life and work, she frequently went to the Benedictine monastery of Beuron to celebrate the great feasts of the Church year.

In 1931 Edith Stein left the convent school in Speyer and devoted herself to working for a professorship again, this time in Breslau and Freiburg, though her endeavors were in vain. It was then that she wrote *Potency and Act*, a study of the central concepts developed by Thomas Aquinas. Later, at the Carmelite convent in Cologne she rewrote this study to produce her main philosophical and theological study, *Finite and Eternal Being*. But by then it was no longer possible to print the texts.

She successfully combined faith and scholarship

In 1932 she accepted a teaching post in the Roman Catholic division of the German Institute for Educational Studies at the University of Munster, where she developed her anthropology. She

successfully combined scholarship and faith in her work and teaching, seeking to be a “tool of the Lord” in everything she taught. “If anyone comes to me, I want to lead them to him”.

In 1933 darkness broke out over Germany. “I had heard of severe measures against Jews before, but now it dawned on me that God had laid His hand heavily on His people, and that the destiny of these people would also be mine”. The Nazis’ Aryan Law made it impossible for Edith Stein to continue teaching. “If I cannot go on here, then there are no longer any opportunities for me in Germany”, she wrote. “I had become a stranger in the world”.

Archabbot Walzer of Beuron now no longer stopped her from entering Carmel. While in Speyer, she had already taken vows of poverty, chastity and obedience. In 1933 she met the Prioress of the Carmelite convent in Cologne. “Human activity cannot help us, but only the suffering Christ. It is my desire to share in it”.

Edith Stein went to Breslau for the last time, to say goodbye to her mother and her family. Her last day at home was her birthday, 12 October, which was also the last day of the Feast of Tabernacles. Edith went to the synagogue with her mother. It was a hard day for the two women. “Why did you become acquainted with it (Christianity)?” ... her mother asked. “I don’t want to say anything against him. He may have been a very good person. But why did he make himself God?” ... Edith’s mother cried. The following day Edith was on the train to Cologne. “I did not feel any passionate joy. What I had just experienced was too terrible. But I felt a profound peace – in the safe haven of God’s will”. From now on she wrote to her mother every week, though she never received any replies. Instead, her sister Rosa sent her news from Breslau.

‘A very poor and powerless little Esther’

Edith Stein entered the Carmelite convent of Cologne on 14 October and was clothed in the habit on 15 April 1934. The Mass was celebrated by the Archabbot of Beuron. Edith Stein was now known as Sr. Teresa Benedicta of the Cross. In 1938 she wrote: “I understood the Cross as the destiny of God’s People, which was beginning to be apparent at the time (1933). I felt that those who understood the Cross of Christ should take it upon themselves on everybody’s behalf. Of course, I know better now what it means to be wedded to the Lord under the sign of the Cross. However, one can never comprehend it, because it is a mystery”. On 21 April 1935 she took her temporary vows. On 14 September 1936 the renewal of her vows coincided with her mother’s death in Breslau. “My mother held on to her faith to the last moment. But as her faith and her firm trust in her God ... were the last thing that was still alive in the throes of her death, I am confident that she will have met a very merciful judge and that she is now my most faithful helper, so that I can reach the goal as well”.

When she took her perpetual vows on 21 April 1938, she had the words of St. John of the Cross printed on her devotional picture. “Henceforth my only vocation is to love”. Her final work would be devoted to this author.

Edith Stein’s entry into the Carmelite Order was not escapism. “Those who join the Carmelite Order are not lost, to their near and dear ones, but have been won for them, because it is our vocation to intercede with God for everyone”. In particular, she interceded with God for her

people: "I keep thinking of Queen Esther who was taken away from her people precisely because God wanted her to plead with the king on behalf of her nation. I am a very poor and powerless little Esther, but the King who has chosen me is infinitely great and merciful. This is a great comfort" (31 October 1938).

On 9 November 1938 the anti-Semitism of the Nazis became apparent to the whole world. Synagogues were burnt and the Jewish people were terrorized. The Prioress of the Cologne Carmel did her utmost to take Sr. Teresa Benedicta of the Cross abroad. On New Year's Eve 1938 she was smuggled across the border into the Netherlands, to the Carmelite convent in Echt. This is where she wrote her will on 9 June 1939: "Even now I accept the death that God has prepared for me to complete submission and with joy as being His most holy will for me. I ask the Lord to accept my life and my death ... so that the Lord will be accepted by His people and that His Kingdom may come in glory, for the salvation of Germany and the peace of the world".

In Echt, Edith Stein hurriedly completed her study of "The Church's Teacher of mysticism and the Father of the Carmelites, John of the Cross, on the Occasion of the 400th Anniversary of His Birth, 1542-1942". In 1941 she wrote to a friend, who was also a member of her order: "One can only gain a scientia crucis (knowledge of the cross) if one has thoroughly experienced the cross. I have been convinced of this from the first moment onwards and have said with all my heart: 'Ave, Crux, Spes unica' (I welcome you, Cross, our only hope)". Her study on St. John of the Cross is entitled: Kreuzeswissenschaft "The Science of the Cross".

Edith Stein was arrested by the Gestapo on 2 August 1942, while she was in the chapel with the other sisters. She was to report within five minutes, together with her sister Rosa, who had also converted and was serving at the Echt convent. Her last words to be heard in Echt were addressed to Rosa: "Come, we are going for our people".

Together with many other Jewish Christians, the two women were taken to a transit camp in Amersfoort and then to Westerbork. This was an act of retaliation against the protest letter written by the Dutch Catholic Bishops against the pogroms and deportations of Jews. Edith commented: "I never knew that people could be like this, neither did I know that my brothers and sisters would have to suffer like this ... I pray for them every hour. Will God hear my prayers? He will certainly hear them in their distress". Prof. Jan Nota, who was greatly attached to her, wrote later: "She is a witness to God's presence in a world where God is absent".

On 7 August, early in the morning, 987 Jews were deported to Auschwitz. It was probably on 9 August that Sr. Teresa Benedicta of the Cross, her sister and many others of her people were gassed.

When Edith Stein was beatified in Cologne on 1 May 1987, the Church honored "a daughter of Israel", as Pope John Paul II put it, "who during the Nazi persecution remained united, as a Catholic, in fidelity and love to the crucified Lord Jesus Christ, and, as a Jew, to her people".

PRAYERS

A prayer in honor of Edith Stein

Let us pray

Lord, God of our fathers,

you brought Saint Teresa Benedicta
to the fullness of the science of the cross
at the hour of her martyrdom.
Fill us with that same knowledge;
and, through her intercession,
allow us always to seek after you, the supreme truth,
and to remain faithful until death to the covenant of love
ratified in the blood of your Son
for the salvation of all men and women.
We ask this through Christ our Lord. Amen.

PRAYER TO ST. JOSEPH, PATRON OF THE UNIVERSAL CHURCH

O Glorious Saint Joseph,
you were chosen by God
to be the foster father of Jesus,
the most pure spouse of Mary, ever Virgin,
and the head of the Holy Family.
You have been chosen by Christ's Vicar
as the heavenly Patron and Protector
of the Church founded by Christ.

Protect the Sovereign Pontiff
and all bishops and priests united with him.
Be the protector of all who labor for souls
amid the trials and tribulations of this life;
and grant that all peoples of the world
may be docile to the Church
without which there is no salvation.

Dear Saint Joseph,
accept the offering I make to you.
Be my father, protector,
and guide in the way of salvation.
Obtain for me purity of heart
and a love for the spiritual life.
After your example,
let all my actions be directed
to the greater glory of God,
in union with the Divine Heart of Jesus,
the Immaculate Heart of Mary,
and your own paternal heart.
Finally, pray for me that I may share
in the peace and joy of your holy death.

Amen.

Prayer of Saint John of Damascus Before Reception of Holy Communion (died 777 A.D.)

Master and Lord, Jesus Christ our God, You alone have authority to forgive my sins, whether committed knowingly or in ignorance, and make me worthy to receive without condemnation Your divine, glorious, pure and life-giving Mysteries, not for my punishment, but for my purification and sanctification, now and in Your future Kingdom. For You, Christ our God, are compassionate and loves mankind and to You we give glory with the Father and the Holy Spirit now and forever and ever. Amen.

Prayer of St. Thomas Aquinas, Doctor of the Church (died 1274 A.D.)

Almighty and ever-living God, I approach the sacrament of your only-begotten Son, our Lord Jesus Christ. I come sick to the doctor of life, unclean to the fountain of mercy, blind to the radiance of eternal light, and poor and needy to the Lord of heaven and earth.
O my God I am heartily sorry for having offended Thee and I detest all of my sins because of thy just punishments but most of all because they offend Thee, my God, who art all good and worthy of all my love. I firmly resolve with the help of thy grace to sin no more and to avoid the near occasion of sin. Amen.

SCHEDULE NINETEENTH WEEK ORDINARY TIME

SATURDAY 7 - SUNDAY 15 AUGUST

**Saturday 7 Aug 18th Week Ordinary Time St. Sixtus II Pope & Companions Martyrs
St. Cajetan Priest**

**8:30 a.m. Mass Proper Mary, Pillar of Faith #35, Preface
BVM, Eucharistic Prayer II
(Intention:)**

1:30 – 4:30 p.m. Confessions

**5:00 p.m. Mass Vigil of the Nineteenth Sunday
Proper, Gloria, Preface & Eucharistic Prayer III
(Intention:)**

Sunday 8 Aug Nineteenth Sunday Ordinary Time

**7:00 a.m. Mass Proper, Gloria, Preface for Sunday & Eucharistic Prayer II
(Intention:)**

**8:30 a.m. Mass Proper, Gloria, Preface for Sunday & Eucharistic Prayer III
(Intention:)**

**11:30 a.m. Mass Proper, Gloria, Preface for Sunday & Eucharistic Prayer III
(Intention:)**

2:00 p.m. Mass Brig

Monday 9 Aug Day Off St. Teresa Benedicta of the Cross Martyr

Tuesday 10 Aug 19th Week Ordinary Time R St. Lawrence Deacon Martyr

**8:30 a.m. Proper, Gloria, Preface of Holy Martyrs, Eucharistic Prayer III
(Intention: Megan Jarvis RIP)**

10:30 a.m. Mass Georgian Manor

6:30 p.m. Meeting

Wednesday 11 Aug M St. Clare Virgin

6:30 a.m. Proper Collect, Common of Virgins Preface of Saints & Eucharistic Prayer III
(Intention: Lewis Austin RIP)

7:00 a.m. - 8:30 a.m. Confessions

8:30 a.m. Proper Collect, Common of Virgins, Preface of Saints & Eucharistic Prayer III
(Intention: Alice Kirk RIP)

Thursday 12 Aug 19th Week Ordinary Time St. Jane Frances de Chantel Religious

8:30 a.m. Mass For Promoting Harmony #15, Eucharistic Prayer II

5:00 – 6:30 p.m. Confessions

6:30 p.m. Mass For Promoting Harmony #15, Eucharistic Prayer II

Friday 13 Aug 19th Week Ordinary Time St. Pontian Pope & Hippolytus Martyrs

8:30 a.m. Mass Proper, Preface of Saints, & Eucharistic Prayer III
(Intention: Daniel C. Thornton RIP)

5:00 – 7:00 p.m. Adoration & Confessions

Saturday 14 Aug M St. Maximilian Kolbe Priest Martyr

8:30 a.m. Mass Proper, Preface of Martyrs, & Eucharistic Prayer III

1:30 p.m.– 4:30 p.m. Confessions

5:00 p.m. Vigil Mass Solemnity of the Assumption
Proper, Gloria, Preface for Feast I, Eucharistic Prayer III
(Intention: Parish of St. Stephen Martyr)

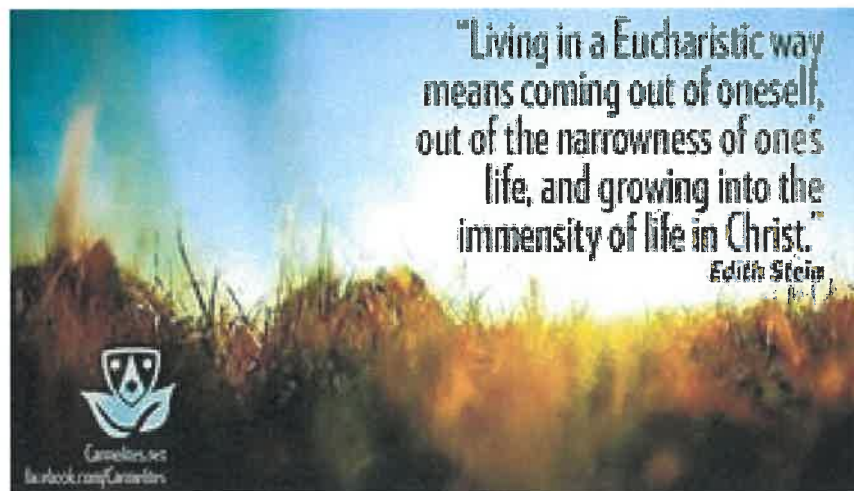
Sunday 15 Aug Solemnity of the Assumption of the Blessed Virgin Mary

7:00 a.m. Mass Proper, Gloria, Preface for Feast, Eucharistic Prayer III
(Intention: Linda Ann Gerena RIP)

8:30 a.m. Mass Proper, Gloria, Preface for Feast, Eucharistic Prayer I
(Intention: Edward Boone RIP)

11:30 a.m. Mass Proper, Gloria, Preface for Feast, Eucharistic Prayer I
(Intention: Jane Barlett RIP)

2:00 p.m. Mass Brig





In Baptism we have been called to form but one body. The Eucharist fulfills this call: "The cup of blessing which we bless, is it not a participation in the blood of Christ? the bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread." If you are the body and members of Christ, then it is your sacrament that is placed on the table of the Lord; it is your sacrament that you receive. To that which you are you respond "Amen" ("yes, it is true!") and by responding to it you assent to it. For you hear the words, "the Body of Christ" and respond "Amen." Be then a member of the Body of Christ that your Amen may be true.

-Catechism of the Catholic Church

