



*A Catholic Community...  
Our Lady Queen of Peace  
& St. Thomas More*

**Our Lady Queen of Peace**  
601 Edgewood Ave. Rochester, NY 14618  
585-244-3010 - email: [rourlady@dor.org](mailto:rourlady@dor.org)

**Mass Times (as of 8/15/20)**  
Monday & Wednesday: 7:00 a.m.  
Saturday 4:30 p.m. Sunday 9:00 a.m.  
Holy Days of Obligation: as printed in bulletin

**Office Hours**  
OLQP T & Th 8:00-11:00  
STM M & W 8:00-11:00

Other times - call first to be sure we're here.

[www.olqpstm.com](http://www.olqpstm.com)  
Confessions by appointment only

**St. Thomas More**  
2617 East Avenue - Rochester, NY 14610  
585-381-4200 - email: [stm@dor.org](mailto:stm@dor.org)

**Mass Times (as of 8/15/20)**  
Tuesday, Thursday, Friday 8:00 a.m.  
Saturday 4:30 p.m. Sunday 11:00 a.m.  
Holy Days of Obligation: as printed in bulletin

**Sacrament of Baptism**

Parents are to notify a parish office soon after they know they are expecting. A pre-baptismal program is required.

**Rite of Christian Initiation of Adults (R.C.I.A.)**

Adults seeking full initiation, Baptism, Confirmation, Eucharist, or those wishing to be in full communion with the Roman Catholic Church are asked to contact a parish office for more information.

**Sacrament of Reconciliation**

By appointment only. Call the office to schedule.

**Sacrament of Matrimony**

Arrangements must be made at least six months, preferably a year, in advance of the desired date. A marriage preparation program is required.

**Sacrament of the Anointing of the Sick**

This Sacrament is available for individuals upon request and communal celebrations are periodically scheduled.

**Ministry to the Sick**

Please call a parish office concerning the needs of the sick, hospitalized or shut-ins. Those unable to attend Mass may have Communion brought to them.

**Prayer Network**

For prayer support in time of need, call  
Gerri Foos at 944-4888 or [gfprayer@gmail.com](mailto:gfprayer@gmail.com)

**Business Office**

Mary Kase, Racheal Stepien  
585-450-2999

**Available at both parishes:**



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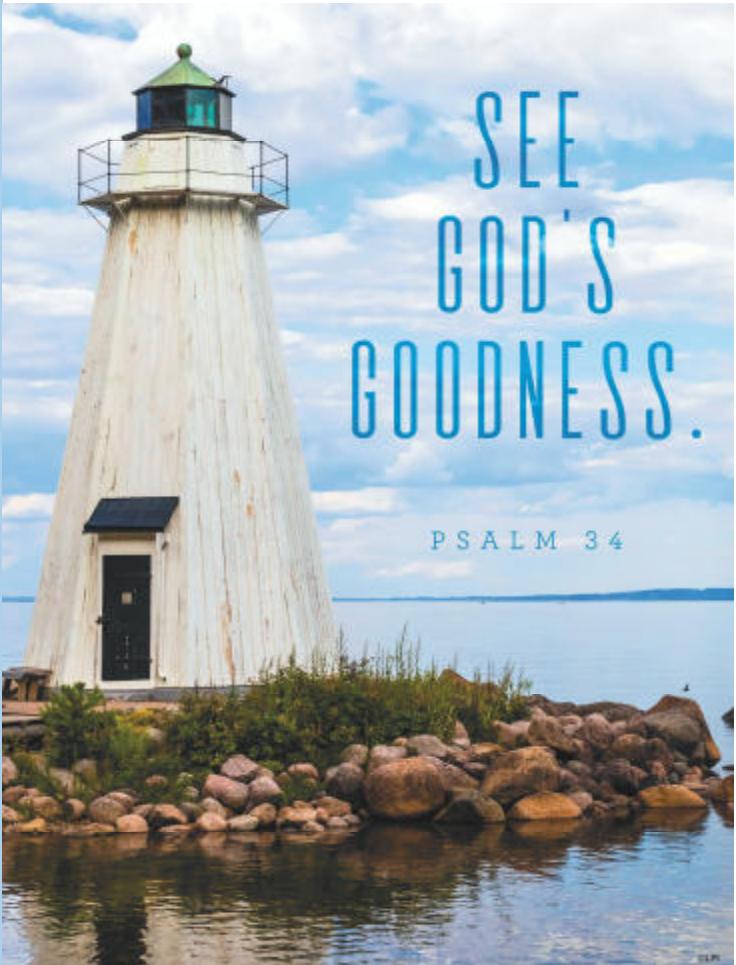
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# August 8, 2021



# Welcome!!!

We graciously welcome all new parishioners and visitors to our community. To register please fill out a "request card" available at church entrances. Please drop it in the collection basket or at the office. A member of our pastoral staff will contact you to complete your registration.

## Mission Statement

*The parishes of Our Lady Queen of Peace and St. Thomas More are Roman Catholic Communities that worship and live in faith. Nourished by the Sacraments, Scripture, and a diversity of individual gifts, we understand that our mission comes from Jesus Christ who calls us to teach, to preach, to serve those in need, and to be a presence of Christ in the world.*

## Mass Schedule

**Monday, August 9 St. Teresa Benedicta of the Cross, virgin, martyr**

Dt 10:12-22 Ps 147:12-15,19-20 Mt 17:22-27

OLQP 7:00AM †Edward, Elizabeth & Mary Burns

**Tuesday, August 10 ST. LAWRENCE, DEACON, MARTYR**  
2 Cor 9:6-10 Ps 112:1-2,5-9 Jn 12:24-26

STM 8:00 AM †Thomas Edward Thomas - Euchre Ladies

**Wednesday, August 11 St. Clare, virgin**

Dt 34:1-12 Ps 66:1-3a,5,8,16-17 Mt 18:15-20

OLQP 7:00 AM †David Attridge - Tim & Mary Attridge

**Thursday, August 12 St. Jane Frances de Chantal, religious**  
Jos 3:7-10a,11,13-17 Ps 114:1-6 Mt 18:21-19:1

STM 8:00 AM †Frank & Genevieve Palermo - Marty & Mary Jane Rimmele

**Friday, August 13 Sts. Pontian, pope, and Hippolytus, priest, martyrs**

Jos 24:1-3 Ps 136:1-3,16-18,21-22,24 Mt 19:3-12

STM 8:00 AM People of the Parish

**Saturday, August 14 St. Maximilian Kolbe, priest, martyr**  
Jos 24:14-29 Ps 16:1-2a,5,7-8,11 Mt 19:13-15

OLQP 4:30 PM †Ann Reinhardt - Family

STM 4:30 PM †Dr. Robert Lawrence - Ruth Lawrence

**Sunday, August 15 ASSUMPTION OF THE BLESSED VIRGIN MARY**

Rv 11:19a;12:1-6a,10ab Ps 45:10-12,16 1 Cor 15:20-27

Lk 1:39-56

OLQP 9:00 AM †Assunta Rufino - Cecile Lowlight

STM 11:00 AM †John Tormey - Chris & Mike Adams & Family



Sanctuary Lamp Intention this week at STM is in Memory of: Sandra Ekstrom

### Prayers Requested:

Please pray for the individuals who have requested our prayers: Patrick Brennan, Mary Bush, Mary Jean Castellano, James Colterman, Philomena Colucci, Bud Cottier, Gary Feldman, Ralph Grace, Mary Helen Hiller, Ginger Ierardi, Steven Kistner, Barbara Labroi, Peggy Lester, Rachael M., Lourdes May, Cecile McDonald, Cathy Miccia, Janice Milliman, Kelly Farrel Murphy, Dolly Nolan, Quinn Oliphant, Bob O'Neill, Marion Robinson, Tom & Kathleen Sullivan, Barb Tindale, and Phillipa Wilson.

### Lector assignments for next weekend 8/14-15

OLQP 4:30 - Mary Attridge

9:00 - Caroline Thirukumaran

STM 4:30 - Dennis Regan

11:00 - Barbara Mattingly

### Altar flowers for next weekend

STM - Ruth Lawrence

From the Last Supper until now, everything has changed about our Eucharistic liturgy while remaining remarkably the same at its core. After all, Jesus presided at that first sacred meal without vestments while lying on a u-shaped dining platform, celebrating a spiritual-sacramental unity with his closest disciples. Scarcely 20 years later, St. Paul passed on to the Corinthian church what he himself learned about that night. At the meal's beginning, Jesus blessed and broke unleavened bread, traditional for a Passover meal but now with startling new words: “This is my body which is given up for you. Do this to remember me.” In the same way also the cup, after supper, saying: ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’” (1 Co 11:24-25) No church building, no bells, no incense, no genuflections, no altar, no arcane sacred language, just the clear invitation and command for his disciples to gather as a community to share Eucharist “in remembrance of me.”

For the first few years, the disciples continued to gather weekly around a common meal, during which the eucharistic elements were blessed and distributed to those who would receive them “in a worthy manner.” With the rapid increase in numbers, however, the full meal fell away by the last part of the 1st century, at about the same time that Christians were no longer welcome in the synagogues. As a result, the synagogue readings and homily were combined with a now ritualized sacred meal to form a single Christian liturgy. What was stressed was community. At the end of the first century, in his letter to the Ephesians, St. Ignatius of Antioch expresses the hope that all will “come together in common, one and all without exception, in charity, in one faith and in Jesus Christ,” that they might break together “the one bread, the food of immortality.” (20:2)

When Christians in the 3<sup>rd</sup> and 4<sup>th</sup> centuries began to acquire special houses for the church, they were still places quite different from all the surrounding pagan places of worship. As liturgical scholar Josef Jungmann puts it: “This is characteristic of Christianity. Not the holy place, not the lifeless walls, not the gold and silver of its decoration are the primary things. No, it is rather the holy community...the gathering of the new people of God” (TEL, 17)

Slowly but surely that emphasis on the community changed. Under the influence of the culture of the “mystery religions,” curtains were drawn around the altar or walls erected to shut out the people from seeing or hearing the sacred mysteries performed there. By the 7-8<sup>th</sup> centuries, private Masses were celebrated without any congregation and public Masses were celebrated in languages unintelligible to ordinary people--in Syro-Aramaic, Greek or Latin, depending on the locale. That changed only in the 9<sup>th</sup> century when missionaries Ss. Cyril and Methodius violated custom and angered Rome by translating the liturgical books into Slavic. Meanwhile Charlemagne, the 9<sup>th</sup> century Holy Roman Emperor and the ruler of all that is now France and Germany, liked the mysteriousness of Latin and would not permit vernacular languages in any liturgies in his realm.

While undergoing countless other changes through the centuries, it was basically this western medieval liturgy cleaned-up, simplified and codified under St. Pius V in 1570 that the Second Vatican Council in 1963 ask to be “revised carefully in the light of sound tradition and ... be given new vigor to meet present-day

*continued on page 3*

*continued from page 2*

circumstances and needs.” (SC4) Pope St. Paul VI issued such a revised Missal in the various modern vernacular languages in April 1969.

In mid-July of this year, after consulting the bishops throughout the world, Pope Francis issued a document (*Traditionis Custodes*) which brought an end to the experiment which Pope John Paul II and Pope Benedict XVI had begun by permitting wider and wider the use of the pre-Vatican Council II liturgy in Latin, in a largely unsuccessful attempt to bring back those who had left the church over Vatican II’s reform of the liturgy. What has happened instead, the Pope explained, is a Latin Mass movement which actively promotes the rejection of Vatican II, primarily in its desire for the “active participation of the faithful in the liturgical celebration of the mysteries of Christ.” It is a movement, he says, which deliberately divides the church into a vernacular and a Latin worshipping community instead of uniting it. It frustrates the very core value of Christianity where - “There is one body and one Spirit...one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.” (Eph 4:5-6)

Some have argued that traditionalists ought to be permitted to enjoy their other-worldly worship in mystery in an unfamiliar language, with the priest’s back to the community, with strange vestments and actions, with whispered prayers, medieval chants, bells and incense. While the Latin Mass does not necessarily promote community, which some erroneously claim is a new and Protestant thing, it does preserve what they call the “Mass of the Saints”...or at least the saints of some portion of the last millennium. While Pope Francis does not outlaw all uses of the pre-Vatican missal, he does greatly restrict it to non-parochial settings under the explicit direction of the diocesan bishop. He wants most Roman Catholics throughout the west worshipping together as one community of faith, not divided by liturgy, ideology, theology or pastoral practice.

Peace to all, Fr. Hart

## Housekeeping

Due to staff unavailability the offices at OLQP & STM will be closed on Wednesday August 11th and Thursday August 12th. If you have an emergency, please call 244-3010 or 381-4200 and use the emergency option on the phone menu.

### RED CROSS BLOOD DRIVE

Saturday August 14, 2021

8:30am-1:30pm

STM Gathering Space



### APPOINTMENTS ARE ENCOURAGED

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Welcome! ... to our new parishioners:

**Richard & Susan Stutzman**

We are pleased to have you join our faith community!



Magnificat Rochester invites all women to a breakfast on **Saturday, September 18th**; seating begins at 9:00 a.m.- meal & program starts at 9:30 a.m. and ends at 12:00 noon at the Brook Lea Country Club, 891 Pixley Rd, (off Chili Ave). Masks required for those not vaccinated.

Our speaker is Anne Costa. Anne is from Syracuse, NY, is the best-selling author of six books. Anne's writing and speaking ministries bring hope, practical help and spiritual healing and address such topics as addiction, suicide, abuse, relationships, boundaries and physical, spiritual and mental health.

Reservations \$25.00; after Sept 11th: \$27.00; Student \$15.00; Registration required; no tickets sold at the door. Deadline Sept. 15th. To register, mail check to: Magnificat Rochester, PO Box 24787, Rochester NY, 14624; include your name, address, phone number and email address. You can also register via PayPal (\$26.00) on our website at [www.MagnificatRochester.org](http://www.MagnificatRochester.org). For more information: call Diane Hayes at 585-943-4759, or send an email to: [MagnificatRochester@frontier.com](mailto:MagnificatRochester@frontier.com)

## Outreach Committee

We are looking forward to the return of Outreach Committee activities. As in past years, we'll be starting off with the annual school supply collection in August, the Baby Shower collection in October, the Mitten Tree Christmas collection and supporting

Faith Formation's Thanksgiving food collection.

We will be working in collaboration with the Faith Formation/ Youth Ministry to encourage and provide opportunities for all our parishioners to participate. As a faith community we'll reach out together to help those in need, sharing our collective talents and resources.

We have scheduled a meeting on Tuesday, September 14th at 6:30 at Our Lady Queen of Peace where we will plan for other collections and volunteer opportunities for the next year. Please mark your calendar if you're interested in participating.

If you have any questions, or would like to add your name to our volunteers, please call or text Gail Kindlon 585-309-6950 or [gailkindlon@gmail.com](mailto:gailkindlon@gmail.com)

After some Saturday Vigil Masses this summer (listed below,) families will be invited to attend outdoor stations for Arts & Crafts, Music, Games, Food and Movie tent to learn about these very important stories of the Old Testament!

**Registration is available now by emailing Jen.**

The NEXT event will take place on:

**August 14th - OLQP 6:00pm**

“Prince of Egypt! The Story of Moses and the Children of Israel”

**August 21st - OLOL 6:30pm**

“The Story of King Solomon! The Quest for Unity”



VOLUNTEER OPPORTUNITIES - contact Jennifer Abdalla at [jennifer.abdalla@dor.org](mailto:jennifer.abdalla@dor.org)



## BANNS OF MARRIAGE

1st - Lesen Haracz & Robert Gleason

## Readings for the Nineteenth Sunday in Ordinary Time

### 1st Reading 1 Kings 19:4-8

Elijah went a day's journey into the desert, until he came to a broom tree and sat beneath it. He prayed for death saying: "This is enough, O LORD! Take my life, for I am no better than my fathers." He lay down and fell asleep under the broom tree, but then an angel touched him and ordered him to get up and eat. Elijah looked and there at his head was a hearth cake and a jug of water. After he ate and drank, he lay down again, but the angel of the LORD came back a second time, touched him, and ordered, "Get up and eat, else the journey will be too long for you!" He got up, ate, and drank; then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb. **The Word of the Lord**

### Responsorial Psalm Ps 34:2-3,4-5,6-7,8-9

R. (9a) **Taste and see the goodness of the Lord.**

I will bless the LORD at all times; his praise shall be ever in my mouth.  
Let my soul glory in the LORD; the lowly will hear me and be glad.

R. **Taste and see the goodness of the Lord.**

Glorify the LORD with me, Let us together extol his name.  
I sought the LORD, and he answered me and delivered me from all my fears.

R. **Taste and see the goodness of the Lord.**

Look to him that you may be radiant with joy,  
and your faces may not blush with shame.

When the afflicted man called out, the LORD heard,  
and from all his distress he saved him.

R. **Taste and see the goodness of the Lord.**

The angel of the LORD encamps around those who fear him and delivers them.  
Taste and see how good the LORD is; blessed the man who takes refuge in him.

R. **Taste and see the goodness of the Lord.**

### 2nd Reading Ephesians 4:30--5:2

Brothers and sisters:

Do not grieve the Holy Spirit of God,  
with which you were sealed for the day of redemption.  
All bitterness, fury, anger, shouting, and reviling  
must be removed from you, along with all malice.  
And be kind to one another, compassionate,  
forgiving one another as God has forgiven you in Christ.  
So be imitators of God, as beloved children, and live in love,  
as Christ loved us and handed himself over for us  
as a sacrificial offering to God for a fragrant aroma.

**The Word of the Lord**

### Gospel John 6:41-51

The Jews murmured about Jesus because he said,  
"I am the bread that came down from heaven," and they said,  
"Is this not Jesus, the son of Joseph?  
Do we not know his father and mother?  
Then how can he say, 'I have come down from heaven'?"  
Jesus answered and said to them, "Stop murmuring among yourselves.  
No one can come to me unless the Father who sent me draw him,  
and I will raise him on the last day. It is written in the prophets:  
*They shall all be taught by God.*  
Everyone who listens to my Father and learns from him comes to me.  
Not that anyone has seen the Father except the one who is from God;  
he has seen the Father. Amen, amen, I say to you,  
whoever believes has eternal life. I am the bread of life.  
Your ancestors ate the manna in the desert, but they died;  
this is the bread that comes down from heaven so that one may eat it and not die.  
I am the living bread that came down from heaven;  
whoever eats this bread will live forever;  
and the bread that I will give is my flesh for the life of the world." **The Gospel of the Lord**

## REFLECT

### FIRST READING

The prophet Elijah was exhausted and literally prayed for death. The Lord answered his prayer by sending Elijah food and drink for strength. How do you encourage others in your life who are spiritually drained?

### SECOND READING

Paul held Christian communities to very high standards of conduct. How well do you think your faith community holds to these standards today?

### GOSPEL READING

We hear today John's account of Jesus' rejection by his own people. The Jews struggled to think of Jesus as "the living bread that came down from heaven." What are some of Jesus' words that challenge you or cause you to struggle?

**Staff**

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Lane Shelter, Maintenance



**"Get up and eat or the journey will be too much for you!"**

1 KINGS 19:7

**Corner** God knows that committing to a stewardship lifestyle is difficult. However, we were not designed to do it on our own, we need His help. Fortunately, God gave us the greatest gift of all, His son, Jesus. Through the gift of the Eucharist we join our sacrifice with the sacrifice of the Holy Mass and receive the strength and courage to be His joyful disciples.

**Sacrificial Giving as of August 2**

Fiscal Year: July 1, 2021—June 30, 2022

Thank you for sharing your gift of treasure. May the Lord bless you for your generosity.

**OLQP** - (Regular collections include ~ Sunday Offerings, Holy Days, Christmas & Easter)

Last Week's Regular Collections ..... \$5,044.09

Regular Collections Year-To-Date ..... \$24,341.35

Weekend Attendance ..... 180

**STM** - (Regular collections include ~ Sunday Offerings, Holy Days, Christmas & Easter)

Last Week's Regular Collections ..... \$4,805.00

Regular Collections Year-To-Date ..... \$20,629.00

Weekend Attendance ..... 227

Please contact Mary Kase at 450-2999 if you would like to sign up for electronic funds transfer (EFT.) Please contact Mary Kase at 450-2999 or [mary.kase@dor.org](mailto:mary.kase@dor.org)

BEFORE considering making a stock transfer for your donation to your parish..

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