

JULY-AUGUST 2021

# ICSB Newsletter

"WE'VE COME THIS FAR BY FAITH"



## A PRAYER FOR PEACE

O Lord our God, in your mercy and kindness, no thought of ours is left unnoticed, no desire or concern ignored. You have proven that blessings abound when we fall on our knees in prayer, and so we turn to you in our hour of need. Surrounded by violence and cries for justice, we hear your voice telling us what is required . . .

"Only to do justice and to love goodness, and to walk humbly with your God" (Mi 6:8).

Fill us with your mercy so that we, in turn, may be merciful to others.  
Strip away pride, suspicion, and racism so that we may seek peace and justice in our communities.

Strengthen our hearts so that they beat only to the rhythm of your holy will. Flood our path with your light as we walk humbly toward a future filled with encounter and unity.

Be with us, O Lord, in our efforts, for only by the prompting of your grace can we progress toward virtue. We ask this through Jesus Christ our Lord.  
Amen.

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## CELEBRATING THE FEAST OF ST. MONICA (AUGUST 27)

St. Monica was born in Tagaste, North Africa, in 333 to Christian parents. Not much is known about her early life and childhood. She married early in life to Patritius, who held an official position in Tagaste. He was a pagan, with quick temper, and appeared to have little regard for Monica's almsgiving and continued prayer life. Though her married life seems to have been an unhappy one, she was reported to have a positive effect on other wives in her town who were experiencing the same style of living. Her persistence and examples of loving relationships were influential on others maintaining their faith as well.

Monica bore three children in this marriage: Augustine the eldest, Navigius the second child, and their youngest daughter Perpetua. Monica was initially unable to have her children baptized, but when Augustine fell ill, Patritius agreed to having him baptized. However, when Augustine recovered, Patritius reneged on his commitment for baptism. Monica spent much of her time centered on Augustine and his challenging behavior as a child and young adult. As Augustine later writes, he was wayward and lazy. He was sent to school at Madura, during which time Monica pleaded and prayed to God to save his soul. During this time, Patritius became a Christian, though he died shortly after his acceptance into the church.

Vowing not to marry again, Monica turned her full attention to Augustine, following him to Rome, and eventually to Milan. There she met St. Ambrose and, working with him, was able to finally see her son enter the church (after 17 years of resistance on his part). Augustine was baptized in the Church of Saint John the Baptist in Milan. Eventually, Monica and Augustine began their journey back to North Africa, but Monica passed away in Ostia, near Rome, in 387. Augustine wrote of the emotions he experienced in this moment in his book "Confessions."



Monica's body was initially buried in Ostia, but over the years her remains were taken to Rome. There, the Archbishop of Rouen, Cardinal d'Estouteville, built a church at Rome in honor of St. Augustine and deposited the relics of St. Monica in a chapel to the left of the high altar. In 1850 there was an Association of Christian mothers under the patronage of St. Monica established at Notre Dame in Paris. The purpose of the association was mutual prayer for sons and husbands who had gone astray. In 1856 the association was raised to the rank of archconfraternity in the church, and chapters spread throughout the world.

Resources: New Advent; Catholic Encyclopedia; Catholic.com;

AND WHILE HE WAS PRAYING, THE APPEARANCE OF HIS FACE BECAME  
DIFFERENT, AND HIS CLOTHING BECAME WHITE AND GLEAMING.

LUKĒ 9:29

# Solemnity Assumption of the Blessed Virgin Mary

WHAT IS THE ASSUMPTION?



**T**he first name of this solemnity was the Feast of Mary, Mother of God. Later, its name in the East carried over, the Dormition (or Falling Asleep) of Mary. In the West, it became known as the Assumption of the Blessed Virgin Mary.

**This solemnity celebrates** the fact that Mary's Assumption is "a pledge of the future participation of the members of the mystical Body of Christ in the paschal glory of the Risen Christ." It shows that the Lord "reserves a munificent reward for his humble Servant because of her faithful cooperation with the divine plan, which is a destiny of fullness, happiness, glorification of

her immaculate soul, her virginal body, perfect configuration to her Risen Son" (Directory, no. 180). The Mass has a proper vigil, and the solemnity replaces the Mass of the day when it occurs on a Sunday in Ordinary Time.

## What does this all mean?

On November 1, 1950, Pope Pius XII declared the Assumption of the Blessed Virgin Mary, which the Church celebrates every year on August 15. Simply put, the dogma of the Assumption states that at the end of her life, the Blessed Virgin Mary was taken, body and soul, into Heaven.





## Solemnity Assumption of the Blessed Virgin Mary

While this event isn't reflected in Sacred Scripture, it is clearly part of the Church's earliest observance. In the sixth century, St. John Damascene wrote in one of his sermons, "Your sacred and happy soul, as nature will have it, was separated in death from your most blessed and immaculate body, and although the body was duly interred, it did not remain in the state of death, neither was it dissolved by decay; your most pure and sinless body was not left on earth, but you were transferred to your heavenly throne."

**Theologically speaking,** death is often understood to be a consequence of original sin. Since Mary was conceived without Original Sin, some theologians have wondered if Mary died or if perhaps she was taken into Heaven without experiencing death. The Catechism of the Catholic Church doesn't answer this question but simply states, "The most blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven" (no. 974)

**The Solemnity of the Assumption** reminds us of the unique role that Mary served in the process of our salvation. Although she was without sin, we have the possibility of receiving God's forgiveness for our sins through Christ. Her entry into Heaven prefigures our own hope of experiencing the same eternal life.

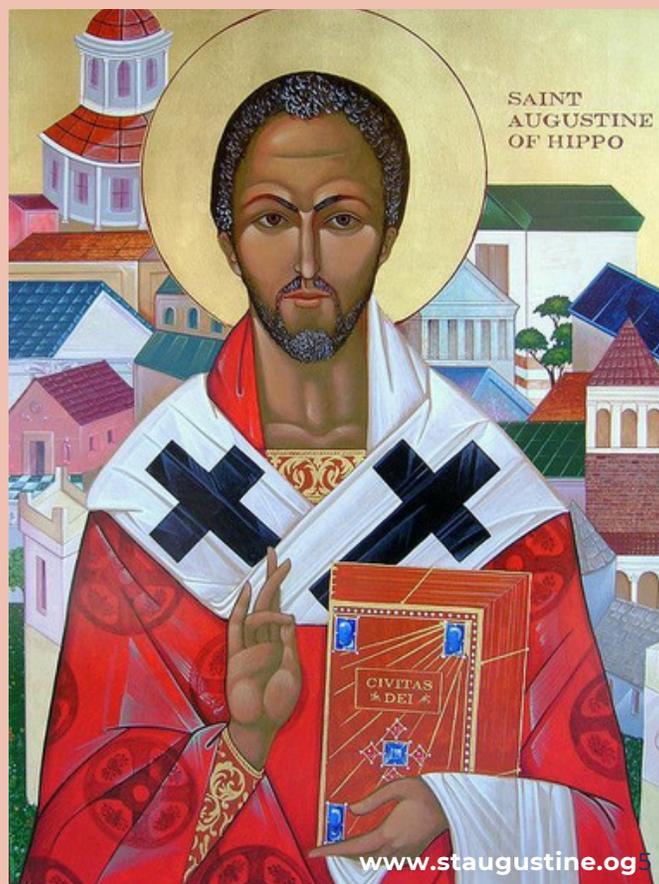
**Ordinarily,** the celebration of the Solemnity of the Assumption of the Blessed Virgin Mary is a holy day of obligation for Catholics, but when it falls on a Saturday or a Monday, that obligation to attend Mass is lifted.

## CELEBRATING THE FEAST OF ST. AUGUSTINE (AUGUST 28)

Augustine was born in Tagaste, North Africa, on November 11, 354 to Monica (later to become St. Monica) and Patricius, who was an official with the town. Augustine's childhood was noted to be somewhat unremarkable, but he did not take to the religious approach that his mother had attempted to instill in him, along with his brother and sister. Doing well in school in Tagaste, his father wished to send him to Carthage to study for a forensic career, but his entry was delayed by a year due to paperwork submission and completion of the admission process. This delay of almost one year gave Augustine time, with little to do, and his lifestyle tended to drift toward one of pursuit of the material goods of the world. Once he reached Carthage, he notes that he fell into a life of sin, attributing it to the seductions of a city that was still half pagan, the similar lifestyles of his fellow students, the theatres, the literary successes he attained while there, and his pride in always wanting to be first in everything, even that which was considered to be evil. His writings were a literary success in his studies, and he experienced great satisfaction in his exploits, though not all were good. During this time, he eventually confessed to his mother about his liaison with a young lady who bore him a son (in 372), "...the son of (his) sin."

Augustine's faith, what little there may have been, was severely tested for several years. His heart was in the study of philosophy, and he soon committed to the teachings of the Manichaeans, an oriental concept of dualism. Augustine writes that he was captivated by the idea of a free philosophy, unbridled by faith. He was interested in the natural sciences and discovered after a few years that the Manichaeans were unable to support their teachings as Augustine had hoped. Through the work of his mother, who had followed him in his travels to try and convince him of the necessity of faith, and the Bishop Ambrose (later to become St. Ambrose), Augustine was drawn to Scripture, and eventually focused his attention to studying true philosophy, which he believed was inseparable from Christianity.

Devoting himself to his newfound faith, he committed himself to his writings and, in 388, wrote his apology "On the Holiness of the Catholic Church." His writings reflect his growth throughout his life, and the struggles, challenges, and successes he experienced. A contemporary Augustinian scholar estimates that the size of St. Augustine's literary works was equivalent to writing "... a 300-page book every year for 40 years." He is most well known for his works Confessions (a history of his heart), Retractions (a revision of his mind/thoughtfulness), and Letters (his activity in the Church).



Augustine served as Bishop of Hippo from 396-430. During this period, he addressed the heresies of his time, most notably the Manichaean controversy and the problem of evil; the Donatist controversy and the theory of the church; the Pelagian controversy and the Doctor of Grace, and; the challenge of Arianism. Augustine was very direct in his works, bringing forth the truth, and welcoming all who would gather to discuss and learn the true faith. Augustine died on August 28, 430, at 76 years of age.

**BUT NOW CHRIST HAS BEEN RAISED  
FROM THE DEAD, THE FIRST FRUITS OF  
THOSE WHO ARE ASLEEP. FOR SINCE  
BY A MAN CAME DEATH, BY A MAN  
ALSO CAME THE RESURRECTION OF  
THE DEAD. FOR AS IN ADAM ALL DIE,  
SO ALSO IN CHRIST ALL WILL BE MADE  
ALIVE.**

**CORINTHIANS 15: 20-28**



FACT OF  
FAITH

# The Feast of the Transfiguration of the Lord

WHAT IS THIS FEAST ALL ABOUT?

In Year B, the reading for the Transfiguration comes from Mark's gospel. (The Transfiguration also appears in the other two synoptic gospels, Matthew and Luke.) In Mark, Jesus takes Peter, James, and John up a high mountain, apart from the other apostles and disciples.

There, Jesus is transfigured (changed in form and appearance) and appears in dazzling white clothes. Elijah, the great prophet, and Moses, through whom the Israelites were given the law, appear with Jesus. A cloud appears, overshadowing them, and a voice states, "This is my beloved Son. Listen to him." Jesus charges the three to not share with anyone what they had seen "except when the Son of Man had risen from the dead." They keep their experience to themselves, pondering what Jesus meant by rising from the dead.

How are we to understand the Transfiguration? The story of the Transfiguration is also proclaimed on the second Sunday of Lent—a key part of Jesus' journey towards the Cross. The *Catechism of the Catholic Church* draws parallels between Jesus' Baptism and the Transfiguration. Jesus is baptized at the start of his public



ministry. His baptism proclaims the mystery of our first regeneration—we die and rise again with Christ. The "Transfiguration 'is the sacrament of the second regeneration': our own Resurrection (St. Thomas Aquinas, STh III, 45, 4, ad 2). From now on we share in the Lord's Resurrection through the Spirit who acts in the sacraments of the Body of Christ. The Transfiguration gives us a foretaste of Christ's glorious coming, when he 'will change our lowly body to be like his glorious body (Phil 3:21)'" (*Catechism of the Catholic Church*, no. 556). During the Prayer after Communion, we pray that God might "transform us into the likeness of your [his] Son, / whose radiant splendor you willed to make manifest / in his glorious Transfiguration." The Collect, or

opening prayer, tells us that the mystery of the Transfiguration "prefigures our full adoption to sonship." The Transfiguration, initially revealed to Peter, James, and John, reveals to all of us a taste of what is yet to come.



The Transfiguration is the fourth of the Luminous Mysteries of the Rosary. Spend time praying the luminous mysteries at home today:

<http://www.usccb.org/prayer-and-worship/prayers-and-devotions/rosaries/fourth-luminous-mystery-the-transfiguration.cfm>

*This article is an original piece writ-ten specifically for Catholic Current.*

# TRANSFIGURATION CHALLENGE

## TRANSFORMATIVE EVENTS BY KEVIN O'HAGAN

As noted in the last line of the article on the transfiguration, we all have either experienced a taste of what is yet to come or know of others who have had this experience. It does not have to be a momentous occasion, as many times this experience comes to us in quiet moments, during our everyday lives, or through the workings of the Holy Spirit bringing us closer to our Lord and Savior Jesus Christ. A simple reflection of our time alone, or with others, will sometimes bring us to the moment when we first realized a taste of what was yet to come.

My moment was my First Holy Communion, St. Ann's church, in Monroe, Georgia. Our religious education instructor was a nun from St. Joseph's church in Athens, Georgia, just a half-hour drive away, and she was very passionate about the upcoming Sunday experience for all of our class. When she emphasized the words that Jesus spoke, "...no greater love does one have than he lay down his life for another," I knew then that this was a special person in my life that would always be there (even though I had never met Him). She followed that statement with His Words "I am the bread of life....," and it became clear to me that this was the Real Presence she had taught. To this day, I try to attend Mass as often as possible, to receive the love and graces of our Lord and Savior, Jesus Christ.

## TRANSFORMATIVE EVENTS AND MY TIMES WHEN I FEEL CLOSEST TO GOD BY MARCIA FUGATE

I vividly remember a soft audible whisper from God (1998 or 1999) when I was deep in prayer about my future and life purpose. I had voluntarily terminated my corporate job in 1997 and was earnestly praying for direction and purpose for the future. I remember feeling touched and hearing the words, "It will be okay." I try to remember those words and that touch whenever I have fears, doubts and insecurity about events happening in my life, the lives of those closest to me and other world events over which I have no control.

Fundamentally, those quiet words from God's "it will be okay" sustain me and give me comfort. I am also discovering that the void or emptiness in my life that used to keep me so unhappy can no longer be masked or temporarily filled with external things such as food, shopping, TV, books, keeping overly busy, etc. Only quiet moments each day with God -reflecting on God's faithfulness and endless blessings give me peace. Accepting God's will and finding ways to practice gratitude reduces the fears, doubts and insecurities that try to overwhelm me in this world of unrest and constant conflict that we live in today.

## TRANSFORMATIVE EVENTS BY ROXANA C. WEBER

In September, 2019, I had a mastectomy of my right breast and removal of many lymph nodes from my right axillary area due to cancer. I put myself in God's hands that all the cancerous nodes were removed. Each day I say a prayer my brother, Father C. Hall, said: " Lord help me to remember that nothing is going to happen to me today that You and I together can't handle." My health is good, and I'm a new person in Christ Jesus.

AND FIXING THEIR GAZE ON HIM, ALL WHO WERE SITTING IN THE COUNCIL  
SAW HIS FACE LIKE THE FACE OF AN ANGEL.

ACTS 6:15

# INTRODUCING JACOB GASIOREK & LILLY WHEELER

Hi everyone! Our names are Jake and Lily Gasiorek, and we have been at Immaculate Conception as our home parish for the last three years; since right before we got married. At the time that we first found Immaculate Conception, we were living in Rochester and had bounced around to a few different churches where none of the communities felt right. Jake was living in the Corn Hill neighborhood at the time, and we noticed the church on an evening walk around the neighborhood. The next Sunday, we walked in and were immediately struck by the warmth and caring of every member here at Immaculate Conception. Everyone was so welcoming to us as newcomers, something we had not felt in a long time. Shortly after, we signed up as members of the parish and ever since, we have continued to enjoy the lovely community here at Immaculate Conception.

Recently we have been invited to participate in the ministry of the church. Jake has taken on Chib's role as the chair of the Communications Committee and I (Lilly) fell into a ministry role when the church opened up last summer after the shutdown. Our little group of three came together (the only piano, pan and bass group on the east coast!) and we have enjoyed playing every other Sunday. Thank you Penny and Tim for all that you do to make our little trio a way for our church to pray with the Mass! I am very happy to help provide a prayerful music presence in church as it was one of the big things that drew us to the church in the first place.

We both work in medical diagnostics. I train laboratory technicians to use new equipment for their labs, and Jake trains engineers to fix the equipment. We met at our old job in an analytical chemistry lab and after moving to a few different jobs, we work for the same company again!

To everyone else at Immaculate Conception, thank you for being you! You make us feel so special and cared for in this amazing community. We feel God's presence in you and have found a home that we were missing.



A FRIEND LOVES AT ALL TIMES, AND A BROTHER IS BORN FOR A TIME OF ADVERSITY.

PROVERBS 17:17



# INTRODUCING ICSB COMMUNICATIONS COMMITTEE



**Jake Gasiorek**  
Committee Chair



**Harold Moore**  
Technical Communications



**Don Toyer**  
Technical Communications



**Joanne Gordon**  
Social Communications



**Ramona Moore**  
Social Communications



**Kevin O'Hagan**  
Social Communications



**Tracy Jordan**  
Secretary



**Dr. Chib Onwunaka**  
Web Designer

LET NO CORRUPTING TALK COME OUT OF YOUR MOUTHS, BUT ONLY SUCH AS IS GOOD FOR BUILDING UP, AS FITS THE OCCASION, THAT IT MAY GIVE GRACE TO THOSE WHO HEAR.

EPHESIANS 4:29



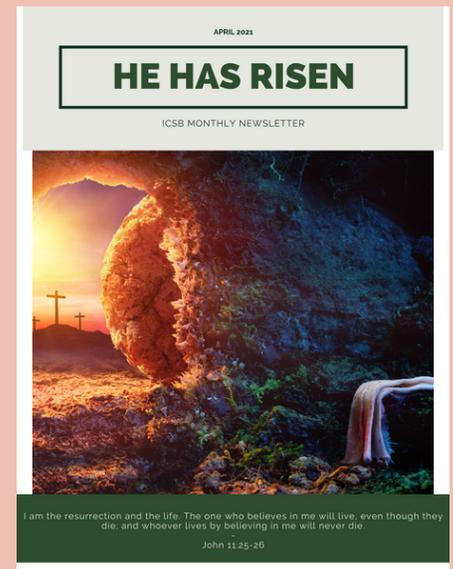
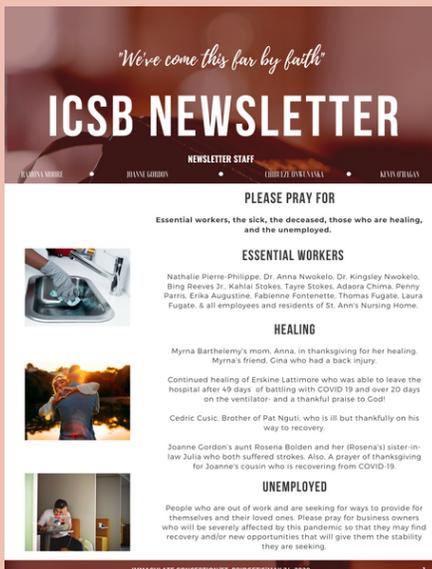
# WHAT IS THE COMMUNICATIONS COMMITTEE?

The Communications Committee of Immaculate Conception/St. Bridget's is tasked with understanding, initiating, and helping with the maintenance of technical and social communications of the parish in aims of ensuring that everything is sustainable and suits the needs of the parish. The technical side will include the internet service of the church, the speaker system of the church, video streaming, and video playback and anything audio/visual that may come up in the future. The social aspect will include the newsletter communications, bulletin communications, social media platforms, news releases, event flyers, and anything else design and informative that represents Immaculate Conception/St. Bridget's.

# WHAT HAS THE COMMUNICATIONS COMMITTEE BEEN UP TO?

The Communications Committee has established a schedule for monthly meetings and created two subcommittees. The subcommittees are technical communications and social communications. Technical communications focuses on the physical communicative mediums such as internet, audio, and visuals. The social communications subcommittee is focused on the mediums of ensuring information is sent to the church body such as the bulletin, newsletter, website, and social media.

The Communications Committee has worked to establish internet at the church. Progress is underway and the internet will be up and running sooner than we know it. Upon completion of this project, an announcement will be made with instructions given to the church on how to enjoy the internet established. The Communications Committee has also been diligent in updating the website, preparing bulletins, and developing newsletters that are sent out to the church body. As a note, newsletters will be distributed one every other month unless a special edition is released.



**HAPPY BIRTHDAY  
TO JULY BABIES**



**July 3**

Candice Lucas

**July 11**

Carolyn Walker

**July 12**

Nadia Hicuburundi

**July 17**

Thierry Hicuburundi

**July 27**

Junior Nsabimina

**July 28**

Colleen Brade



**HAPPY BIRTHDAY  
TO AUGUST BABIES**



**August 1**

Kathy Wheeler

**August 3**

Jacob Gasiorek

**August 4**

Andre Cropper  
Aloys Bukuru

**August 15**

Maureen Corral

**August 18**

Paris Horman

**August 25**

Adam Starowicz

**August 31**

Jean Pryor