



THE AMBO, THE BULLETIN, AND YOU (Three Tools of Evangelization)

Who reads “A Message from the Pastor”? Who attempts to complete “Word Search”? Who offers a “Prayer for Those Who Serve the Lord with Gladness”? Who keeps track of how we’re doing with “Faith and Finances”? ... While the opportunity to *read that message, complete that word search, offer that prayer, and see how we’re doing* is literally placed in the hands of over 1000 Sunday Mass-goers at Our Holy Redeemer every week, and countless others via our Parish website (OHRFREEPORT.ORG), our Parish Facebook Page (@ohrfreeport), our Twitter Page (@OHRFreeportNY), it is unknown just how many of those hands actually delve into the contents waiting to be discovered behind our inspiring Sunday bulletin covers.

The Parish Sunday Bulletin is a tool of Evangelization. It is – if you will – a mobile pulpit/ambo. Like the ambo/pulpit, it can be used to proclaim, explain, and apply Sacred Scripture and the Teaching of Christ and His Holy Church. It can be used to instruct and inform, reprove and admonish, comfort and console, challenge and inspire us. It can be used (and it should be used), always with the aim of glorifying God and advancing His Kingdom for the salvation of souls. That was the purpose for which Our Holy Redeemer took flesh in the womb of the Blessed Virgin Mary. And that is the ultimate purpose of the Ambo, the Bulletin, and You.

More than Just a Word About the Mother of God

(Taken from the Apostolic Constitution *Munificentissimus Deus* by Venerable Pius XII, Pope)

Your body is holy and excelling in splendor

In their homilies and sermons on this feast the holy fathers and the great doctors spoke of the assumption of the Mother of God as something already familiar and accepted by the faithful. They gave it greater clarity in their preaching and used more profound arguments in setting out its nature and meaning. Above all, they brought out more clearly the fact that what is commemorated in this feast is not simply the total absence of corruption from the dead body of the Blessed Virgin Mary but also her triumph over death and her glorification in heaven, after the pattern set by her only Son, Jesus Christ.



Thus Saint John Damascene, preeminent as the great preacher of this truth of tradition, speaks with powerful eloquence when he relates the bodily assumption of the loving Mother of God to her other gifts and privileges: “It was necessary that she who preserved her virginity inviolate in childbirth should also have her body kept free from corruption after death. It was necessary that she who carried the Creator as a Child on her breast should dwell in the tabernacles of God. It was necessary that the bride espoused by the Father should make her home in the bridal chambers of Heaven. It was necessary that she, who had gazed on her crucified Son and been pierced in the heart by the sword of sorrow which she had escaped in giving Him birth, should contemplate Him seated with the Father. It was necessary that the Mother of God should share the possessions of her Son, and be venerated by every creature as the Mother and handmaid of God.” Saint Germanus of Constantinople considered that it was in keeping not only with her divine motherhood but also with the unique sanctity of her virginal birth that it was incorrupt and carried up to Heaven: “In the words of Scripture, you appear *in beauty*. Your virginal body is entirely holy, entirely chaste, entirely the house of God, so that for this reason also it is henceforth a stranger to decay: a body changed, because a human body, to a preeminent life of incorruptibility, but still a living body, a body inviolate and sharing in the perfection of life.”