

INTENTIONS OF THE WEEK**SUNDAY August 16, 2020**

9:00 am Ruth Meirose (d)
11:00 am Marc Allen Cassiere (d)
7:00 pm For the Parishioners

MONDAY, August 17, 2020

8:30 am Joseph Vo (d)

TUESDAY, August 18, 2020

8:30 am Joseph Dieterman (d)

WEDNESDAY, August 19, 2020

Saint John Eudes, Priest

8:30 am Mary Cott Gajraj (d)

THURSDAY, August 20, 2020

Saint Bernard, Abbot, Doctor of the Church

8 :30 am Frances Dao (d)

3:00-5:00pm EUCHARISTIC ADORATION

FRIDAY, August 21, 2020

Saint Pius X, Pope

8:30 am Char Bauer (d)

SATURDAY, August 22, 2020

The Queenship of the Blessed Virgin Mary

8:30 am Henry Clay Beekley (d)

4:30 pm Rose Pohlman (d)

SUNDAY, August 23, 2020

9:00 am Mary Martini (d)

11:00 am Greg Roesel (d)

7:00 pm For the Parishioners

SERVERS

August 22/23

No Servers scheduled.

LECTORS

August 22/23

No Lectors scheduled.

EUCHARISTIC MINISTERS

August 22/23

No Eucharistic Ministers scheduled.

OFFERING

August 9, 2020 **\$11,180.00**

Thank You for your Generosity!

Vocation View: "The gifts and the call of God are irrevocable." Use the gifts that God has given you to stir into flame the gift of faith. (Romans 11:29) If you want to talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at dschmitmeyer@catholiccincinnati.org.

Golf outing: The St. Lawrence Knights of Columbus are having their golf outing again this year on August 22nd at Aston Oaks. Shotgun start is at 2:00 pm. The cost of the outing is \$85.00 which includes golf, drinks, dinner afterwards, door prizes. The major award this year will be a giant split the pot. We will be selling chances after the masses on August 8th, 9th and 15th, 16th. Anyone interested in golf, hole sponsorship, donations, or purchasing split the pot tickets please call Jay Brannon at (513) 284-7407 or Matt Brannon at (513) 746-9820. This year's charity is Right to Life. Hope to see you there.

Bingo News: Because all of the proceeds from Bingo go to the support of our school, bingo is still an important fundraiser. I would appreciate some help in putting it on. To help out please call 921-0328.

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PLEASE NOTIFY US AT THE RECTORY

when a family member is hospitalized or homebound and would like to receive Holy Communion and/or the Sacrament of Penance.

The Laurentian

Thought for the Day: My little children, reflect on these words: The Christian's treasure is not on earth but in heaven. Our thoughts, then, ought to be directed to where our treasure is. This is the glorious duty of man: to pray and to love. If you pray and love, that is where a man's happiness lies.

Prayer is nothing else but union with God. When one has a heart that is pure and united with God, he is given a kind of serenity and sweetness that makes him ecstatic, a light that surrounds him with marvelous brightness. In this intimate union, God and the soul are fused together like two bits of wax that no one can ever pull apart. This union of God with a tiny creature is a lovely thing. It is a happiness beyond understanding.

We had become unworthy to pray, but God in his goodness allowed us to speak with him. Our prayer is incense that gives him the greatest pleasure.

My little children, your hearts are small, but prayer stretches them and makes them capable of loving God. Through prayer we receive a foretaste of heaven and something of paradise comes down upon us. Prayer never leaves us without sweetness. It is homey that flows into the soul and makes all things sweet. When we pray properly, sorrows disappear like snow before the sun.

Prayer also makes time pass very quickly and with such great delight that one does not notice its length. Listen: Once when I was a purveyor in Bresse and most of my companions were ill, I had to make a long journey. I prayed to the good God, and, believe me, the time did not seem long.

Some men immerse themselves as deeply in prayer as fish in water, because they give themselves totally to God. There is no division in their hearts. O, how I love these noble souls! St. Francis of Assisi and St. Colette used to see our Lord and talk to him just as we talk to one another.

How unlike them we are! How often we come to church with no idea of what to do or what to ask for. And yet, whenever we go to any human being, we know well enough why we go. And still worse, there are some who seem to speak to the good God like this: "I will only say a couple of things to you, and then I will be rid of you." I often think that when we come to adore the Lord, we would receive everything we ask for, if we would ask with living faith and a pure heart.

*From the catechetical instructions
By St. John Mary Vianney, priest*



Major Award: Sales of raffle tickets are going strong. Thank you! The first early bird drawing is Monday, August 10, The Feast of St. Lawrence. So far, the total for raffle tickets sold is \$16,236.00 plus...

Early Bird Drawing: The winner of the Early Bird Drawing of \$100.00 is Theresa Thiergartner!!!! Congratulations!

For all Masses, we will observe health and safety guidelines. So, for example, we will observe social distancing. Pews to remain empty have been closed off with gold string. The side pews will be for families. There will be ushers available to help you with seating. For now, everyone (age 10 and up) attending Mass is supposed to wear a mask. Please see the insert in today's bulletin from the Archdiocese and Worship Office. The maintenance staff will be disinfecting the church after Masses. Please refrain from attending Mass if you have a fever or any flu-like symptoms.

For Communion, everyone will come up the center aisle in a staggered line, right or left, every 6 feet and return to the pews by the side aisles. Please come up to the Communion rail and kneel or stand.

The burning zeal for God's glory that motivates you fills my heart with joy. It is sad for us to see in our own time that indifferentism in its many forms is spreading like an epidemic not only among the laity but also among religious. But God is worthy of glory beyond measure, and therefore it is of absolute and supreme importance to seek that glory with all the power of our feeble resources. Since we are mere creatures we can never return to him all that is his due.

The most resplendent manifestation of God's glory is the salvation of souls, whom Christ redeemed by shedding his blood. To work for the salvation and sanctification of as many souls as possible, therefore, is the preeminent purpose of the apostolic life. Let me, then, say a few words that may show the way toward achieving God's glory and the sanctification of many souls.

God, who is all knowing and all-wise, knows best what we should do to increase his glory. Through his representatives on earth he continually reveals his will to us; thus it is obedience alone that is the sure sign to us of the divine will. A superior may, it is true, make a mistake; but it is impossible for us to be mistaken in obeying a superior's command. The only exception to this rule is the case of a superior commanding something that in even the slightest way would contravene God's law. Such a superior would not be conveying God's will.

God alone is infinitely wise, holy, merciful, our Lord, Creator, and Father; he is beginning and end, wisdom and power and love; he is all. Everything other than God has value to the degree that it is referred to him, the maker of all and our own redeemer, the final end of all things. It is he who, declaring his adorable will to us through his representatives on earth, draws us to himself and whose plan is to draw others to himself through us and to join us all to himself in an ever deepening love.

Look, then, at the high dignity that by God's mercy belongs to our state in life.

Obedience raises us beyond the limits of our littleness and puts us in harmony with God's will. In boundless wisdom and care, his will guides us to act rightly. Holding fast to that will, which no creature can thwart, we are filled with unsurpassable strength.

Obedience is the one and the only way of wisdom and prudence for us to offer glory to God. If there were another, Christ would certainly have shown it to us by word and example. Scripture, however, summed up his entire life at Nazareth in the words: *He was subject to them*; Scripture set obedience as the theme of the rest of his life, repeatedly declaring that he came into the world to do his Father's will.

Let us love our loving Father with all our hearts. Let our obedience increase that love, above all when it requires us to surrender our own will. Jesus Christ crucified is our sublime guide toward growth in God's love.

We will learn this lesson more quickly through the Immaculate Virgin, whom God has made the dispenser of his mercy. It is beyond all doubt that Mary's will represents to us the will of God himself. By dedicating ourselves to her we become in her hands instruments of

God's mercy even as she was such an instrument in God's hands. We should let ourselves be guided and led by Mary and rest quiet and secure in her hands. She will watch out for us, provide for us, answer our needs of body and spirit; she will dissolve all our difficulties and worries.

From the Letters of:
**MAXIMILIAN MARY KOLBE,
PRIEST AND MARTYR**

The Laurentian

ON THE ASSUMPTION OF THE BLESSED VIRGIN MARY

In their homilies and sermons on this feast the holy fathers and 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 St. 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 had preserved her virginity inviolate in childbirth should also have her body kept free from all corruption after death. It was necessary that she who had 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."

St. Germanus of Constantinople considered that it was in keeping not only with her divine motherhood but also with the unique sanctity of her virginal body that it was incorrupt and carried up to heaven: "In the words of Scripture, you are *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 till a living body, excelling in splendor, a body inviolate and sharing in the perfection of life."

All these reasoning's and considerations of the holy Fathers rest on Scripture as their ultimate foundation. Scripture portrays the loving Mother of God, almost before our very eyes, as most intimately united with her divine Son and always sharing in his destiny.

Above all, it must be noted that from the second century the holy Fathers present the Virgin Mary as the new Eve, most closely associated with the new Adam, though subject to him in the struggle against the enemy from the nether world. This struggle, as the first promise of a redeemer implies, was to end in perfect victory over sin and death, always linked together in the writings of the Apostle of the Gentiles. Therefore, just as the glorious resurrection of Christ was an essential part of this victory and its final trophy, so the struggle shared by the Blessed Virgin and her Son was to end in the glorification of her virginal body. As the same Apostle says: *When this mortal body has clothed itself in immortality, then will be fulfilled the word of Scripture: Death is swallowed up in victory.*

Hence, the august Mother of God, mysteriously united from all eternity with Jesus Christ in one and the same decree of predestination, immaculate in her conception, a virgin inviolate in her divine motherhood, the whole hearted companion of the divine Redeemer who won complete victory over sin and its consequences, gained at last the supreme crown of her privileges – to be preserved immune from the corruption of the tomb, and, like her Son, when death had been conquered, to be carried up body and soul to the exalted glory of heaven, there to sit in splendor at the right hand of her Son, the immortal King of the ages.

From the apostolic constitution *Munificentissimus Deus* by Pope Pius XII