

Saint Lawrence O'Toole Parish

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Fr. John N. Burchat, Parish Priest

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Office Hours

Tuesday & Friday

9:30 a.m. – 1:00 p.m.

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✠ Twentieth Sunday in Ordinary Time ✠

August 17, 2025

IN THIS SUNDAY'S GOSPEL there is an expression of Jesus that always attracts our attention and needs to be properly understood. While he is on his way to Jerusalem, where death on a cross awaits him, Christ asked his disciples: "Do you think that I have come to give peace on earth?" Anyone who has even the slightest knowledge of Christ's Gospel knows that it is a message of peace par excellence; as St Paul wrote, Jesus himself "is our peace" (Eph 2: 14), the One who died and rose in order to pull down the wall of enmity and inaugurate the Kingdom of God which is love, joy and peace. So how can his words be explained? To what was the Lord referring when he said he had come - according to St Luke's version - to bring "division" or - according to St Matthew's - the "sword" (Mt 10: 34)?

Christ's words mean that the peace he came to bring us is not synonymous with the mere absence of conflicts. On the contrary, Jesus' peace is the result of a constant battle against evil. The fight that Jesus is determined to support is not against human beings or human powers, but against Satan, the enemy of God and man. Anyone who desires to resist this enemy by remaining faithful to God and to good, must necessarily confront misunderstandings and sometimes real persecutions. All, therefore, who intend to follow Jesus and to commit themselves without compromise to the truth, must know that they will encounter opposition and that in spite of themselves they will become a sign of division between people, even in their own families.

Thus, following in the footsteps of the Lord Jesus, in accordance with St Francis of Assisi's famous words, Christians become "instruments of peace"; not of a peace that is inconsistent and only apparent but one that is real, pursued with courage and tenacity in the daily commitment to overcome evil with good (see Rom 12: 21) and paying in person the price that this entails. ~ *Pope Benedict; August 8, 2010*

O Lord, You crown the year with Your Goodness

Twentieth Week in Ordinary Time

August 18 – August 23

Tuesday	9:00 a.m.	+ Rev. Mervin Coulas <i>by Staff of St. Lawrence O'Toole</i>
Friday	9:00 a.m.	+ Aloysius "Al" Smaglinski <i>by Diane & + Jerry Green</i>

+ Twenty-First Sunday in Ordinary Time +

August 24, 2025

Saturday	4:00 p.m.	+ Cathy Serran <i>by Roy & Enise Hunter</i> + Barbara Kuiack <i>by Ashley, Karl & Simon Pfaff</i>
Sunday	10:30 a.m.	Mass for the People

Liturgical Appointments	August 23	August 24
Readings	<i>Lorraine Flynn</i>	<i>Judy Filion</i>
Communion	<i>Neil O'Reilly</i>	<i>Pierre-Paul Filion</i>
Offertory	<i>Bruce Sullivan</i>	<i>John Jeffrey</i>
	<i>Barry Dombroskie</i>	<i>Jamie Prince</i>

SACRAMENT OF RECONCILIATION: Saturday 3:15 p.m. – 3:45 p.m. in sacristy.
Weekdays – before weekday Masses in sacristy or by appointment during office hours.

IN YOUR PRAYERS, PLEASE REMEMBER:

- The repose of the soul of Father Mervin Coulas, 1938-2025, priest of the Diocese of Pembroke for 62 years, and former pastor of Saint Lawrence O'Toole Parish.
- that as we welcome these days of summer leisure, we remember those who for whatever reason cannot enjoy a vacation: the sick, the elderly and all persons who are alone.
- for parishioners and friends who are sick, especially: *Jean-Paul Patenaude, Ray Vananburg, Carmel Rumleskie, Linda Pilgrim.*
- for those who have died, especially: *Jacqueline (Villeneuve) Nicholson, Raymond Bielawski, Cora 'Dolores' Flood.*

ROMAN CALENDAR:

Tuesday	- St. John Eudes, priest
Wednesday	- St. Bernard, abbot, doctor
Thursday	- St. Pius X, pope
Friday	- The Queenship of the Blessed Virgin Mary
Saturday	- St. Rose of Lima, virgin

OUR LADY, MOTHER AND QUEEN: August 22 is the liturgical Memorial of the Blessed Virgin Mary, invoked by the title: “Queen”. It is a recently instituted feast, although its origins and the devotion to her are ancient. It was in fact established in 1954, at the end of the Marian Year, by Venerable Pius XII who fixed the date as 31 May (cf. Encyclical Letter *Ad Caeli Reginam*, 11 October 1954: AAS 46 [1954], 625-640). On this occasion the Pope said that Mary was Queen more than any other creature because of the sublime dignity of her soul and the excellence of the gifts she received. She never ceases to bestow upon humanity all the treasures of her love and tender care (cf. Discourse in honour of Mary Queen, 1 November 1954). Now, after the post-conciliar reform of the liturgical calendar, this feast is set eight days after the Solemnity of the Assumption to emphasize the close link between Mary’s royal nature and her glorification in body and soul beside her Son. In the Second Vatican Council’s Constitution on the Church we read: Mary “was taken up body and soul into heavenly glory... and exalted by the Lord as Queen over all things, that she might be the more fully conformed to her Son” (*Lumen Gentium*, n. 59).

This is the origin of today’s feast: Mary is Queen because she is uniquely conformed to her Son, both on the earthly journey and in heavenly glory. Ephrem the Syrian, Syria’s great saint, said of Mary’s queenship that it derives from her motherhood: she is Mother of the Lord, of the King of kings (cf. Is 9:1-6) and she points Jesus out to us as our life, our salvation and our hope. In his Apostolic Exhortation *Marialis Cultus* the Servant of God Paul VI recalled: “In the Virgin Mary everything is relative to Christ and dependent upon him. It was with a view to Christ that God the Father, from all eternity, chose her to be the all-holy Mother and adorned her with gifts of the Spirit granted to no one else” (n. 25).

Now however, let us ask ourselves: what does “Mary Queen” mean? Is it solely a title, together with others, a crown, an ornament like others? What does it mean? What is this queenship? As mentioned above, it is a consequence of her being united to the Son, of her being in heaven, that is, in communion with God; she shares in God’s responsibility for the world and in God’s love for the world. There is a worldly or common idea of a king or queen: a person with great power and wealth. But this is not the kind of royalty of Jesus and Mary. Let us think of the Lord; the royalty and kingship of Christ is interwoven with humility, service and love. It is above all serving, helping and loving.

Consequently, Jesus’ kingship has nothing to do with that of the powerful of this earth. He is a King who serves his servants; he demonstrated this throughout his life; and the same is true of Mary. She is Queen in her service to God for humanity, she is a Queen of love who lives the gift of herself to God so as to enter into the plan of man’s salvation. She answered the Angel: “Behold, I am the handmaid of the Lord” (cf. Lk 1:38) and in the Magnificat she sings: God has regarded the low estate of his handmaiden (cf. Lk 1:48). She helps us. She is Queen precisely by loving us, by helping us in our every need; she is our sister, a humble handmaid.

And so, we have already reached this point: how does Mary exercise this queenship of service and love? By watching over us, her children: the children who turn to her in prayer, to thank her or to ask her for her motherly protection and her heavenly help, perhaps after having lost our way, or when we are oppressed by suffering or anguish because of the sorrowful and harrowing vicissitudes of life. In serenity or in life's darkness let us address Mary, entrusting ourselves to her continuous intercession so that she may obtain for us from the Son every grace and mercy we need for our pilgrimage on the highways of the world.

Through the Virgin Mary let us turn with trust to the One who rules the world and holds in his hand the future of the universe. For centuries she has been invoked as the celestial Queen of Heaven; in the Litany of Loreto after the prayer of the holy Rosary, she is implored eight times: as Queen of Angels, of Patriarchs, of Prophets, of Apostles, of Martyrs, of Confessors, of Virgins, of all the Saints and of Families. The rhythm of these ancient invocations and daily prayers, such as the Salve Regina, help us to understand that the Blessed Virgin, as our Mother beside her Son Jesus in the glory of heaven, is always with us in the daily events of our life. The title "Queen" is thus a title of trust, joy and love. And we know that the One who holds a part of the world's destinies in her hand is good, that she loves us and helps us in our difficulties. ~ *Pope Benedict; August 22, 2012*

LAST WEEK'S SUNDAY OFFERINGS:

Total: \$2,346.00 (Envelopes: \$1,267.00; Loose: \$241.00; Visitors: \$45.00;
E-transfer: \$450.00; Building Fund: \$343.00).

The act of generosity, whether in time, talent or treasure, is integral to the act of faith. When I see the Sunday Collection being taken up, or when I see all the volunteer hours offered around our parishes, I always pray: "May the Lord bless you for your generosity and support for the mission of His Church." ~ Fr. John

CATHOLIC FUNERALS: Funeral Liturgies for the faithful departed should be celebrated in a Catholic Church. As you consider funeral costs and family needs know that there are various ways that the rituals of the Church can be adapted in consultation with a priest. Cremation is permissible and a Funeral Mass can be celebrated with the cremated remains present. The Catholic Funeral is always a celebration of Life: remembering that our loved ones are created in the image and likeness of God and that their lives are redeemed by the life, passion, death and resurrection of our Lord Jesus Christ through which they are also purified of their sins and their consequences so that they may be admitted to the Paschal fullness of the table of the Kingdom.