

Sacraments & Sacramentals

Confessions

Confessions are typically heard before all Masses: 30 minutes before weekday Masses and as noted in the bulletin on Sundays.

Baptism

Baptisms are by appointment. At least one parent as well as the sponsor(s) must be practicing traditional Roman Catholics. For further information please phone Father for arrangements.

Confirmation

The Sacrament of Confirmation is administered every year by Bp. Mark Pivarunas, CMRI.

Holy Matrimony

If you are contemplating marriage, please make an appointment to speak with Father before setting a date.

Blessing of Expectant Mothers

2nd Sunday of the month immediately following Holy Mass.

Funerals

Simply call Father before calling the funeral director. Father will help you make all the necessary arrangements.

Last Rites and Sick Calls

Father serves a wide area and must often travel far to administer these sacraments. Please do not put off making arrangements until the last moment. Let us know if a church member is sick, hospitalized, or in danger of death.

Mass Intentions

Envelopes for Mass requests are available in the vestibule. Please request particular dates for Masses at least one month in advance.

First Holy Communion

First Holy Communions will typically be made once a year.

Blessing of Religious Articles

Every Sunday immediately following Holy Mass. Just come to the altar rail.

*More Information can be found
on our web site:*

StThereseCMRI.org



St. Therese the Little Flower Catholic Church
TRADITIONAL LATIN MASS



Saint Therese the Little Flower Roman Catholic Church

500 West Mulberry Street
Lebanon, OH 45036

*July 12, 2020
Sixth Sunday after Pentecost*

Parish Web Site:
StThereseCMRI.org

Affiliated Congregation:
CMRI.org

Pastor: Fr. Tien Le
Cell Phone: (209) 499-2349
Email: apostolustle@gmail.com

The Roman Catechism

Part III: The Decalogue — The Eighth Commandment

THE EIGHTH COMMANDMENT: “Thou shalt not bear false witness against thy neighbor”

Importance Of Instruction On This Commandment

The great utility, nay the necessity, of carefully explaining this Commandment, and of emphasizing its obligation, we learn from these words of St. James: *If any man offend not in word, the same is a perfect man*; and again, *The tongue is indeed a little member, and boasteth great things. Behold how small a fire, what a great wood it kindleth*; and so on, to the same effect. From these words we learn two truths. The first is that sins of the tongue are very prevalent, which is confirmed by these words of the Prophet: *Every man is a liar*, so that it would almost seem as if this were the only sin which extends to all mankind. The other truth is that the tongue is the source of innumerable evils. Through the fault of the evil-speaker are often lost the property, the reputation, the life, and the salvation of the injured person, or of him who inflicts the injury. The injured person, unable to bear patiently the contumely, avenges it without restraint. The offender, on the other hand, deterred by a perverse shame and a false idea of what is called honor, cannot be induced to make reparation to him whom he has offended.

This Commandment Should Call Forth Our Gratitude

Hence the faithful are to be exhorted to thank God as much as they can for having given this salutary Commandment, not to bear false witness, which not only forbids us to injure others, but which also, if duly observed, prevents others from injuring us.

Two Parts Of This Commandment

In its explanation we shall proceed as we have done with regard to the others, pointing out that in it are contained two laws. The first forbids us to bear false witness. The other commands us to lay aside all dissimulation and deceit, and to measure our words and actions by the standard of truth, a duty of which the Apostle admonishes the Ephesians in these words: *Doing the truth in charity, let us grow up in all things in him*.

Negative Part Of This Commandment

With regard to the prohibitory part of this Commandment, although by false testimony is understood whatever is positively but falsely affirmed of anyone, be it for or against him, be it in a public court or elsewhere; yet the Commandment specially prohibits that species of false testimony which is given on oath in a court of justice. For a witness swears by the Deity, because the words of a man thus giving evidence and using the divine name, have very great weight and possess the strongest claim to credit. Such testimony, therefore, because it is dangerous, is specially prohibited; for even the judge himself cannot reject the testimony of sworn witnesses, unless they be excluded by exceptions made in the law, or unless their dishonesty and malice are notorious. This is especially true since it is commanded by divine authority that *in the mouth of two or three every word shall stand*.

“Against Thy Neighbor”

In order that the faithful may have a clear comprehension of this Commandment it should be explained who is our neighbor, against whom it is unlawful to bear false witness. According to the interpretation of Christ the Lord, our neighbor is he who needs our assistance, whether bound to us by ties of kindred or not, whether a fellow-citizen or a stranger, a friend or an enemy. It is wrong to think that one may give false evidence against an enemy, since by the command of God and of our Lord we are bound to love him. Moreover, as every man is bound to love himself, and is thus, in some sense, his own neighbor, it is unlawful for anyone to bear false witness against himself. He who does so brands himself with infamy and disgrace, and injures both himself and the Church of which he is a member, much as the suicide, by his act, does a wrong to the state. This is the doctrine of St. Augustine, who says: *To those who do not understand (the precept) properly, it might seem lawful to give false testimony against one’s self, because the words “against thy neighbor” are subjoined in the Commandment. But let no one who bears false testimony against himself think that he has not violated this Commandment, for the standard of loving our neighbor is the love which we cherish towards ourselves*.

Mass Schedule & Liturgical Calendar

Sunday, July 12 - Sixth Sunday after Pentecost (St. John Gualbert, Ab; Ss. Nabor & Felix, Mm; St. Veronica)

7:30 am Confessions (until 7:50)
8:00 am Low Mass (Jeremy Ruegemer)
9:20 am Confessions (until 9:50)
10:00 am Low Mass (*Pro Populo*)

Monday, July 13 - Ferial Day (St. Anacletus, PM) 9:00 am Low Mass (RIP Cyril Wertish by Randy and Elizabeth Bloch)

Tuesday, July 14 - St. Bonaventure, BCD 8:30 am Low Mass (In Honor of Our Lady of Sorrows by Steve and Rita Wertish)

Wednesday, July 15 - St. Henry, EmpC 8:30 am Low Mass (In Honor of Our Lady of Sorrows by Steve and Rita Wertish)

Thursday, July 16 - Our Lady of Mount Carmel 8:30 am Low Mass (In Honor of Our Lady of Sorrows by Steve and Rita Wertish)

Friday, July 17 - St. Alexius, C 8:30 am Low Mass (In Honor of Our Lady of Sorrows by Steve and Rita Wertish)

Saturday, July 18 - St. Camillus de Lellis, C (Ss. Symphorosa & Seven Sons, Mm) 8:30 am Low Mass (In Honor of Our Lady of Sorrows by Steve and Rita Wertish)

Sunday, July 19 - Seventh Sunday after Pentecost (St. Vincent de Paul, C) 7:30 am Confessions (until 7:50) 8:00 am Low Mass (RIP Grace San Nicholas by Richard Frank) 9:20 am Confessions (until 9:50) 10:00 am Low Mass (*Pro Populo*)

Announcements

We are greatly indebted to His Excellency, Bp. Mark Pivarunas, as well as Sisters Mary Theresa, Maria Goretti, and Maria Franziska of the *Congregation of the Mother of God*, for all their tireless catechetical and pastoral work this past week. **Thank you!** We also extend our gratitude to Keith, Sue, and Jackie Sellers for hosting catechism classes, and of course to all who helped or contributed in any way to make this week successful for all, especially for our young Catholics.

We congratulate all our new *Milites Christi* (Soldiers of Christ), who received the sacrament of **confirmation** at St. Therese’s this past week: Andrew Smith, Trenton Smith, Isaac Smith, Xavier Wright, Eliza Safarik, and Julia Tumbusch. They have now received the Seven Gifts of the Holy Ghost: knowledge, wisdom, understanding, piety, counsel, fortitude, and fear of the Lord.

Please remember to pray for **the sick**, especially those of our parish and those Father goes to see.

“For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?” (Hebrews 9:13-14)

**Last Sunday
(7/5/20)**

Attendance: 22+46
Collection: \$884.00

— July is the Month of the Most Precious Blood of Jesus —