

TWENTY NINTH SUNDAY IN ORDINARY TIME October 18, 2020

INTENTIONS OF THE WEEK

SUNDAY October 18, 2020

- 9:00 am** Mary Cott Gajraj (d)
11:00 am Barbara Prater (d)
7:00 pm For the Parishioners

MONDAY, October 19, 2020

Saints John de Brebuef & Isaac Jogues,
Priests and Companions, Martyrs

7:15 am

8:30 am Mary Little (d)

TUESDAY, October 20, 2020

St. Paul of the Cross, Priest

7:15 am

8:30 am Madelyn Voss (d)

WEDNESDAY, October 21, 2020

8:30 am Bob & June Flammer (d)

THURSDAY, October 22, 2020

Saint John Paul II, Pope

8 :30 am Barb Prater (d)

3:00-5:00pm EUCHARISTIC ADORATION

FRIDAY, October 23, 2020

St. John of Capistrano, Priest

7:15 am

8:30 am Mary Sweeney (d)

SATURDAY, October 24, 2020

St. Anthony Mary Claret, Bishop

8:30 pm Richard Kastner (d)

4:30 pm Mary Little (d)

SUNDAY, October 25, 2020

9:00 am Paul Kleinberg (d)

11:00 am Pat Vettle (d)

7:00 pm For the Parishioners

SERVERS

October 24/25

No Servers scheduled.

LECTORS

October 24/25

No Lectors scheduled.

EUCHARISTIC MINISTERS

October 24/25

No Eucharistic Ministers scheduled.

OFFERING

October 11, 2020

\$6,995.00

Thank You for your Generosity!

Vocation View: “Repay to Caesar what belongs to Caesar and to God what belongs to God.” Our lives ultimately belong to God; let His love shine through all that you do. (Matthew 22:21) To talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at schmitmeyer@catholiccincinnati.org.

Sister Helen Julia: Thanksgiving/Christmas holiday collection of monetary donations for families will begin this week. I very much appreciate your generosity so that Sister will be able to assist all those families who are in need. The collection will continue through December 4th. Sister’s Ministry envelopes will be in the back of church. Thank you for helping Sister help the needy. And thanks to Sister Helen Julia.

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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

Let us always desire the happy life from the Lord God and always pray for it. But for this very reason we turn our mind to the task of prayer at appointed hours, since that desire grows lukewarm, so to speak, from our involvement in other concerns and occupations. We remind ourselves through the word of prayer to focus our attention on the object of our desire; otherwise, the desire that began to grow lukewarm may grow chill altogether and may be totally extinguished unless it is repeatedly stirred into flame.

Therefore, when the Apostle says: *Let your petitions become known before God*, this should not be taken in the sense that they are in fact becoming known to God who certainly knew them even before they were made, but that they are becoming known to us before God through submission and not before men through boasting.

Since this is the case, it is not wrong or useless to pray even for a long time when there is the opportunity. I mean when it does not keep us from performing the other good and necessary actions we are obliged to do. But even in these actions, as I have said, we must always pray with that desire. To pray for a longer time is not the same as to pray by multiplying words, as some people suppose. Lengthy talk is one thing, a prayerful disposition which lasts a long time is another. For it is even written in reference to the Lord himself that he spent the night in prayer and that he prayed at great length. Was he not giving us an example by this? In time, he prays when it is appropriate; and in eternity, he hears our prayers with the Father.

The monks in Egypt are said to offer frequent prayers, but these are very short and hurled like swift javelins. Otherwise their watchful attention, a very necessary quality for anyone at prayer, could be dulled and disappear through protracted delays. They also clearly demonstrate through his practice that a person must not quickly divert such attention if it lasts, just as one must not allow it to be blunted if it cannot last.

Excessive talking should be kept out of prayer but that does not mean that one should not spend much time in prayer so long as a fervent attitude continues to accompany his prayer. To talk at length in prayer is to perform a necessary action with an excess of words. To spend much time in prayer is to knock with a persistent and holy fervor at the door of the one whom we beseech. This task is generally accomplished more through signs than word, more through weeping than speech. He *places our tears in his sight, and our sighs are not hidden from him*, for he has established all things through His word and does not seek human words.

By St. Augustine, bishop



School Mass & New Daily Mass: On Monday Tuesday and Friday the school children are coming over for the 8:30 a.m. mass. In order to give adults the option to attend mass without school children I have a 7:15 a.m. mass on Monday Tuesday and Friday. Adults can go to the 8:30 a.m. mass if they wish. But there is the option.

For all Masses, we are observing health and safety guidelines. So, for example, observe social distancing. Pews to remain empty are closed off with gold string. The side pews are for families. Ushers available to help you with seating. For now, everyone (age 10 and up) attending Mass is supposed to wear a mask. The maintenance staff is disinfecting the church after Masses. Please refrain from attending Mass if you have a fever or any flu-like symptoms.

For Communion, everyone should 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.

It is very good and holy to consider the passion of our Lord and to meditate on it, for by this sacred path we reach union with God. In this most holy school we learn true wisdom, for it is there that all the saints learned it. Indeed, when the cross of our dear Jesus has planted its roots more deeply in our hearts, then will you rejoice: “To suffer and not to die,” or “Either to suffer or to die,” or better: “Neither to suffer, nor to die, but only to turn perfectly to the will of God.”

Love is a unifying virtue which takes upon itself the torments of its beloved Lord. It is a fire reaching through to the inmost soul. It transforms the lover into the one loved. More deeply, love intermingles with grief, and grief with love, and a certain blending of love and grief occurs. They become so united that we can no longer distinguish love from grief nor grief from love. Thus the loving heart rejoices in its sorrow and exults in its grieving love.

Therefore, be constant in practicing every virtue, and especially in imitating the patience of our dear Jesus, for this is the summit of pure love. Live in such a way that all may know that you bear outwardly as well as inwardly the image of Christ crucified, the model of all gentleness and mercy. For if a man is united inwardly with the Son of the living God, he also bears his likeness outwardly by his continual practice of heroic goodness, and especially through a patience reinforced by courage, which does not complain either secretly or in public. Conceal yourselves in Jesus crucified, and hope for nothing except that all men be thoroughly converted to his will.

When you become true lovers of the Crucified, you will always celebrate the feast of the cross in the inner temple of the soul, bearing all in silence and not relying on any creature. Since festivals ought to be celebrated joyfully, those who love the Crucified should honor the feast of the cross by enduring in silence with a serene and joyful countenance, so that their suffering remains hidden from men and is observed by God alone. For in this feast there is always a solemn banquet, and the food presented is the will of God, exemplified by the love of our crucified Christ.

By St. Paul of the Cross, priest



The Laurentian

I would like to urge to forsake everything, but that I do not presume to do. Yet, if you cannot give up everything of this world, at least keep what belongs to the world in such a way that you yourself are not kept prisoner by the world. Whatever you possess you; whatever you own must be under the power of your soul; for if your soul is overpowered by the love of this world's goods, it will be totally at the mercy of its possessions.

In other words, we make use of temporal things, but our hearts are set on what is eternal. Temporal goods help us on our way, but our desire must be for those eternal realities which are our goal. We should give no more than a side glance at all that happens in the world, but the eyes of our soul are to be focused right ahead; for our whole attention must be fixed on those realities which constitute our goal.

Whatever is vicious must be utterly eradicated, wretched away not merely from being put into act but even from being so much as thought of. No carnal pleasure, no worldly curiosity, no surge of ambition must keep us from the Lord's Supper. But further, our minds should merely skirt even the good deeds we perform in this life; in this way, the physical things which give us pleasure will serve our bodily needs without hindering the soul's progress. You see, my brothers, I dare not say to you, give up everything. Yet, if you will, you can give everything up while keeping it, provided you handle temporal things in such a way that your whole mind is directed toward what is eternal. A man can use the world as if he were not using it, if he makes all eternal needs minister to the support of his life without allowing them to dominate his soul. They remain external to him and under his control, serving him without halting the soul's drive to higher things.

For such men, everything in this world is there for their use, not to be desired. Nothing should interfere with your soul's longing; no created pleasure in the world should ensnare you.

If the object of love is what is good, then the soul should take its delight in the higher good, the things of heaven. If the object of fear is what is evil, then we should keep before ourselves the things that are eternally evil. In this way, if the soul sees that we should have a greater love and a greater fear about what concerns the next life, it will never cling to this life.

To help us to achieve all this we have the help of the mediator between God and man. Through him we shall obtain all this the more quickly, the more we burn with a great love for him, who lives and reigns with the Father and the Holy Spirit, forever and ever. Amen.

By St. Gregory the Great, pope



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