

# THIRTY-SECOND SUNDAY IN ORDINARY TIME NOVEMBER 6, 2022

## INTENTIONS OF THE WEEK

**SUNDAY, November 6, 2022**

- 9:00 am** James Laughlin (d)  
**11:00 am** Frank and Ruth Wenstrup (d)  
**7:00 pm** For the Parishioners

**MONDAY, November 7, 2022**

- 8:30 am** Edward Simon (d)

**TUESDAY, November 8, 2022**

- 8:30 am** Anne Morman (d)

**WEDNESDAY, November 9, 2022**

THE DEDICATION OF THE  
LATERAN BASILICA

- 8:30 am** Phil Hock

**THURSDAY, November 10, 2022**

Saint Leo the Great, Pope,  
Doctor of the Church

- 8:30 am** Julia and William Hahn(d)

**3:00 pm–5:00 pm EUCHARISTIC ADORATION**

**FRIDAY, November 11, 2022**

Saint Marin of Tours, Bishop

- 8:30 am** Father Erwin Bertke(d)

**SATURDAY, November 12, 2022**

Saint Josaphat, Bishop, Martyr

- 8:30 am** Philip Hofmeyer (d)

**3:00–4:00 pm** Confession

- 4:30 pm** Mary Little and Barbara Leising(d)

**SUNDAY, November 13, 2022**

- 9:00 am** Colette Kersting (L)

- 11:00 am** Joan Hoffman (d)

- 7:00 pm** For the Parishioners

## SERVERS

**November 5/6**

To Be Determined

## LECTORS

**November 5/6**

To Be Determined

## EUCHARISTIC MINISTERS

**November 5/6**

To Be Determined

October 30, 2022

\$6,736.00

*Thank You for your Generosity!*

**Vocation View:** Pray persistently and God will respond. Ask God to bless the Church with faith-filled ministers. (Luke 18:1-8) To talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at [dschmitmeyer@catholiccincinnati.org](mailto:dschmitmeyer@catholiccincinnati.org).

**Thought for the Day:** Form the habit of offering yourself frequently to God by saying, "My God, behold me in Thy presence; do with me and all that I have as thou pleasest." This was the constant practice of St. Teresa. At least fifty times a day she offered herself to God, placing herself at His entire disposition and good pleasure.

*By Saint Alphonsus de Liguori*

Please pray for the repose of the souls Diana Selhorst, Anne Morman, and Mary Jo Roesel.

**CINCY  
TOOL RENTAL  
3741 Warsaw Ave.  
921-7227**

**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

### FR. WATKINS' DESK

**How to remember the faithful departed correctly:** Traditionally, November is the month in which we remember in special and practical ways our deceased family and friends and all of the faithful departed.

Too many people believe that when a loved one dies the soul automatically goes to heaven. Well, maybe yes, and maybe no. But we do not know the state of a person's soul when he or she dies. **ONLY GOD KNOWS.** No matter what we think or want, we are not "the Judge," **ONLY GOD IS.**

When a person dies in the state of grace but the soul is not completely prepared to enter heaven, then he or she is placed in Purgatory for purification. (God forbid that a person should die outside of the state of grace, that is, with unconfessed, unrepented mortal sin on the soul.) SO, what we should be doing for the deceased is praying that our hope of salvation and eternal life with the Lord will be realized in them. Hence, each and every day, we should remember to pray for and offer our suffering for the repose of all souls.

**Thanksgiving/Christmas Collection for the needy:** The Thanksgiving/Christmas Holiday Collection of monetary donations for families has begun. I very much appreciate your generosity, which will help all those families that are in need. The collection will continue until December 5. The donation envelopes are in the back of church. Thank you for helping us help the needy and thanks to Sister Helen Julia.

**RCIA:** Although we know that RCIA is for those going through the process to become Catholic, have you ever thought of it as an opportunity for **continuing education.** In 24 Sessions Fr. Scott and guest presenters will cover 4 main topics: Beliefs of the Catholic Church, Liturgy, Sacraments, and Morality. Classes are held on Thursday evenings at St. Teresa of Avila from 6:30-8:00 p.m. Please see the attached flyer and list of class dates and subjects and mark the ones that interest you and specific aspects of your faith. The RCIA program is open to all in our Family of Parishes so please let your family and friends know as well as those interested in becoming Catholic! To learn more for yourself or for someone else, please contact Fr. Scott Morgan at 513-921-9200 x105 or email him directly at [smorgan@stteresa-avila.org](mailto:smorgan@stteresa-avila.org)



*from a sermon by Saint Bernard, abbot*

Why should our praise and glorification, or even the celebration of this feast day mean anything to the saints? What do they care about earthly honors when their heavenly Father honors them by fulfilling the faithful promise of the Son? What does our commendation mean to them? The saints have no need of honor from us; neither does our devotion add the slightest thing to what is theirs. Clearly, if we venerate their memory, it serves us, not them. But I tell you, when I think of them, I feel myself inflamed by a tremendous yearning.

Calling the saints to mind inspires, or rather arouses in us, above all else, a longing to enjoy their company, so desirable in itself. We long to share in the citizenship of heaven, to dwell with the spirits of the blessed, to join the assembly of patriarchs, the ranks of the prophets, the council of apostles, the great host of martyrs, the noble company of confessors and the choir of virgins. In short, we long to be united in happiness with all the saints. But our dispositions change. The Church of all the first followers of Christ awaits us, but we do nothing about it. The saints want us to be with them, and we are indifferent. The souls of the just await us, and we ignore them.

Come, brothers, let us at length spur ourselves on. We must rise again with Christ, we must seek the world which is above and set our mind on the things of heaven. Let us long for those who are longing for us, hasten to those who are waiting for us, and ask those who look for our coming to intercede for us. We should not only want to be with the saints, we should also hope to possess their happiness. While we desire to be in their company, we must also earnestly seek to share in their glory. Do not imagine that there is anything harmful in such an ambition as this; there is no danger in setting our hearts on such glory.

When we commemorate the saints we are inflamed with another yearning: that Christ our life may also appear to us as he appeared to them and that we may one day share in his glory. Until then we see him, not as he is, but as he became for our sake. He is our head, crowned, not with glory, but with the

thorns of our sins. As members of that head, crowned with thorns, we should be ashamed to live in luxury;

his purple robes are a mockery rather than an honor. When Christ comes again, his death shall no longer be proclaimed, and we shall know that we also have died, and that our life is hidden with him. The glorious head of the Church will appear and his glorified members will shine in splendor with him, when he forms this lowly body anew into such glory as belongs to himself, its head.

Therefore, we should aim at attaining this glory with a wholehearted and prudent desire. That we may rightly hope and strive for such blessedness, we must above all seek the prayers of the saints. Thus, what is beyond our own powers to obtain will be granted through their intercession.



## The Laurentian

By Saint Ambrose, bishop

*Let us die with Christ, to live with Christ*

We see that death is gain, life is loss. Paul says: *For me life is Christ, and death a gain.* What does “Christ” mean but to die in the body, and receive the breath of life? Let us then die with Christ, to live with Christ. We should have a daily familiarity with death, a daily desire for death. By this kind of detachment, our soul must learn to free itself from the desires of the body. It must soar above earthly lust to a place where they cannot come near, to hold it fast. It must take on the likeness of death, to avoid the punishment of death. The law of our fallen nature is at war with the law of our reason and subjects the law of reason to the law of error. What is the remedy? *Who will set me free from this dead body? The grace of God, through Jesus Christ, our Lord.*

We have a doctor to heal us; Let us use the remedy he prescribes. The remedy is the grace of Christ, the dead body our own. Let us then be exiles from our body, so as not to be exiles from Christ. Though we are still in the body, let us not give ourselves to the things of the body. We must not reject the natural rights of the body, but we must desire before all else the gifts of grace.

What more need be said? It was by the death of one man that the world was redeemed. Christ did not need to die of He did not want to, but He did not look on death as something to be despised, something to be avoided, and He could have found no better means to save us than by dying. Thus His death is life for all. We are sealed with the sign of His death; when we pray we preach His death; when we offer sacrifice we proclaim His death. His death is victory; His death is a sacred sign; each year His death is celebrated with solemnity by the whole world.

What more should we say about His death since we use this divine example to prove that it was death alone that won freedom from death, and death itself was its own redeemer? Death is then no cause for mourning, for it is the cause of mankind’s salvation. Death is not something to be avoided, for

the Son of God did not think it beneath His dignity, nor did He seek to escape it.

Death was not part of nature; it became part of nature. God decree death from the beginning; He prescribed it as a remedy. Human life was condemned because of sin to unremitting labor and unbearable sorrow and so began to experience the burden of wretchedness. There had to be a limit to its evils; death had to restore what life had forfeited. Without the assistance of grace, immortality is more of a burden than a blessing.

The soul has to turn away from the aimless paths of this life, from the defilement of an earthly body; it must reach out to those assemblies in heaven (though it is given only to the saints to be admitted to them) to sing the praised of God. We learn from Scripture how God’s praise sung to the music of the harp: *Great and wonderful are Your deeds, Lord God Almighty; just and true are Your ways, King of the nations. Who will not revere and glorify Your nature? You alone are Holy; all nations will come and worship before You.* The soul must also desire to witness your nuptials, Jesus, and to see Your bride escorted from earthly to heavenly realities, as all rejoice and sing. *All flesh will come before You.* No longer will the bride be held in subjection to this passing world but will be made one with the Spirit.

