

131 Rohde Avenue

St. Jerome Church

131 Rohde, Cincinnati, Ohio

Fr. Thomas King, Pastor

In residence: Fr. Carl Wollering

Pastoral Administrator: Ron Kienzle

Office

5858 Kellogg Avenue

Cincinnati, Ohio 45230

(513) 231-7042

Office Hours:

1 – 5 PM Monday – Thursday

1 – 3 PM Friday

www.st-jerome-cinci.org

St. Vincent DePaul: (513) 624-3147

**The Twelfth Sunday in
Ordinary Time
June 21, 2020**

Mass Schedule

Saturday evening 5:00 PM

Sunday 9:30 AM

Tuesdays and First Fridays 7:30 PM

Reconciliation by appointment

Pregnancy assistance services (nationwide) 1-800-848-LOVE

Suicide Prevention Hotline (nationwide) 1-800-273-8255, (local) 513-281-CARE

Baptisms and Weddings: Call the Rectory (513) 231-7042

How to register at St. Jerome's: New member registration packets are under the table to the right as you leave church. Fill out the registration form and return that form by dropping it in the collection basket, or mailing it to the Rectory at 5858 Kellogg Avenue, Cincinnati, Ohio, 45230. If you have any questions, please call the Rectory at 231-7042

Mass Schedule

Date	Time	Intention	Petitioner
Sat 6/20	5:00 PM	Jim Van Pelt	Frank and Pat Volmering
Sun 6/21	9:30 AM	Anne Grieme Dorsey	Bob Dorsey
Tue 6/23	7:30 PM	Joanne Ruther	The Franciscan Brothers
Sat 6/27	5:00 PM	Betty Sullivan	Judy Dierker
Sun 6/28	9:30 AM	Ted Schiermeier	Sandy Kienzle
Tue 6/30	7:30 PM	Eric Yates	Mary Lou Weber

Minister Assignments for June 27th and 29th, 2020

Date/Time	Lector	Communion Minister	Servers	Ushers
Saturday 6/27 5:00 PM	Jim Lawrence	None	Kellie Kallas	Tim Hogan
Sunday 6/28 9:30 AM	Teresa Corbett	None	Sarah Chapman	George Kamphaus

What's happening?

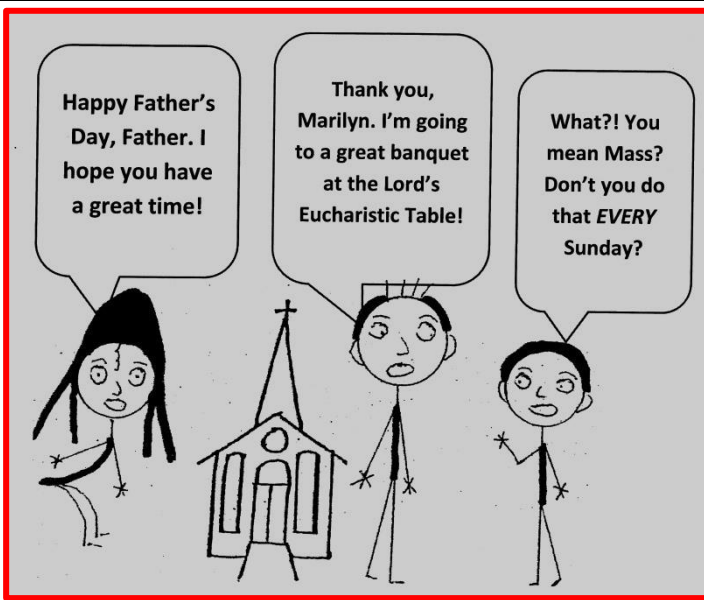
Saturday 6/27 5:00 PM Second Collection for Peter's Pence
 Sunday 6/28 9:30 AM Second Collection for Peter's Pence

<u><i>Collections June 13th and 14th, 2020</i></u> \$889.00	Thank you very much!
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Prayer of Spiritual Communion

My Jesus, I believe that You are present in the most Blessed Sacrament. I love You above all things and I desire to receive You into my soul. Since I cannot now receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there, and unite myself wholly to You. Never permit me to be separated from You. Amen.

"While St. Teresa was well acquainted with methods of meditation and wished her young nuns to be instructed in them, she emphatically insisted that the primary need for beginners is not to find the ideal method but to do God's will from moment to moment throughout the day—which is probably the last thing the beginner thinks is primary. Her thought is strong and unambiguous: 'The whole aim of any person who is beginning prayer—and don't forget this, because it is very important—should be that he work and prepare himself with determination and every effort to bring his will in conformity with God's will'. She then adds that 'it is the person who lives in more perfect conformity who will receive more from the Lord and be more advanced on this road of prayer.'" — Fr. Thomas Dubay



O clement, O loving, O sweet Mother Mary, we, your children of every nation, turn to you in this pandemic. Our troubles are numerous; our fears are great. Grant that we might deposit them at your feet, take refuge in your Immaculate Heart, and obtain peace, healing, rescue, And timely help in all our needs. You are our Mother. Pray for us to your Son. Amen.

You wanted to know, so we looked it up

In today's Gospel reading (Matthew 10:26-33), Christ tells the apostles to speak out clearly. Jesus' divine teaching method led him to speak to the crowds in parables so that they came to discover his true personality by easy stages. After the coming of the Holy Spirit, the apostles would have to preach from the rooftops about what Jesus had taught them. We too have to make Christ's doctrine known in its entirety, without any ambiguity, without being influenced by false prudence or fear of the consequences.



Here, the Church teaches that hell exists; there those who die in mortal sin suffer eternal punishment, in a manner not known to us in this life. Therefore, our Lord warns his disciples against false fear. We should not fear those who can only kill the body. Only God can cast body and soul into hell. Therefore God is the only one we should fear and respect; he is our Prince and Supreme Judge—not men. The martyrs have obeyed this precept of the Lord in the fullest way, well aware that eternal life is worth much more than earthly life.

Further, Jesus tells us that public confession of our faith in him—whatever the consequences—is an indispensable condition for eternal salvation. After the Judgment, Christ will welcome those who have given testimony of their faith and condemn those whom fear caused to be ashamed of him (cf. Mt 7:23; 25:41; Rev 21:8). The Church honours as "confessors" those saints who have not undergone physical martyrdom but whose lives bore witness to the Catholic faith. Every Christian should be ready to die for his faith, most Christians are called to be confessors of the faith.¹

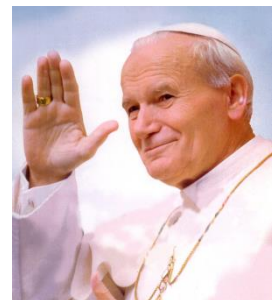
¹ *Saint Matthew's Gospel*. (2005). (pp. 88–89). Dublin; New York: Four Courts Press; Scepter Publishers. (University of Navarre).



"If, then, we wish to persevere and to be saved—for no one can be saved without perseverance—we must pray continually. Our perseverance depends, not on one grace, but on a thousand helps which we hope to obtain from God during our whole lives, that we may be preserved in his grace. Now, to this chain of graces a chain of prayers on our part must correspond: without these prayers, God ordinarily does not grant his graces. If we neglect to pray, and thus break the chain of prayers, the chain of graces shall also be broken, and we shall lose the grace of perseverance." — St. Alphonsus Liguori

In 1979, Pope John Paul II told his fellow Poles that “a new evangelization has begun.” But it wasn’t until four years later, in Haiti, that he actually called for a new evangelization for the entire Church. There, in an address to the Latin American bishops, he said that what South America needed was not “a re-evangelization,” but a “new evangelization, new in its ardor, method, and expression.” The Holy Father was beginning to recognize new pastoral situations in which Catholics were leaving the Church for other denominations which seemingly were promising something better. In other parts of the world, Catholics were not stepping up to the plate to combat immorality. They were simply silent. Still others were choosing to not even have their children baptized. All of these situations require the Church to seek a “new evangelization” that brings the Good News to people in a more effective manner.

The new evangelization seeks newness in its methods, not in its message. It looks at the world and says, “This place isn’t what it used to be.” It recognizes what modernity and post-modernism have done to men, and admits that if the Church wants to reach people, it has to do things a bit differently. Essentially, the new evangelization says that the Church doesn’t evangelize in a vacuum: She evangelizes in a culture, and that culture has to be taken into account when she carries out her mission of proclaiming Christ. For the Church in America, that means, as Pope Benedict told the U.S. bishops during his 2008 visit to Washington, DC, “recapturing the Catholic vision of reality and presenting it in an engaging and imaginative way to a society which markets any number of recipes for human fulfillment.”²



² Wehner, J. A. (2011). [*The Evangelization Equation: The Who, What, and How*](#) (pp. 44–45). Steubenville, OH: Emmaus Road Publishing.