

16th Sunday in Ordinary Time



'God sows good seed in us.'

ST. ROSALIE CATHOLIC CHURCH
July 19, 2020

The Pastor Jots It Down

Dear Parishioners of St. Rosalie and St. John Bosco,

Greetings in the Lord. May His Peace be with you now and always!

Jesus tells us in today's Gospel: "He who sows good seed is the Son of Man, the field is the world, and the good seed the children of the kingdom.

The weeds are the children of the evil one, and the enemy who sows them is the devil."

Thus, we have two different sowers and two different types of seeds. Some of the seeds are good and will bear good produce and some of the seeds are weed seeds.

God calls us to be children of His Kingdom. The devil goes about sowing weed seeds trying to harm the garden and take down the good produce with it.

We are children of the Kingdom living in the world but surrounded by weeds which are trying to take us down.

The world says just enjoy yourself, anything goes, if it makes you happy and gives you pleasure, just do it.

The attitude of the world is that the self is the center. Whatever I think best for me is A-OK. even if it means lying, stealing, cheating, promiscuity, hatred, etc.

If it pleases me, I can curse out everybody I don't like and/or who disagrees with me.

Just because something irks me, and I'm always right, I have every right to bitch and complain until I get my way even when there is a reasonable explanation.

The Natural Law – good is to be done, evil is to be avoided – is thrown out the window by the spirit of the world.

In today's Gospel Jesus calls us to be good seed, children of the Kingdom. To be strong pillars of light amid the darkness of the world. Jesus calls us to follow the Golden Rule: "Do unto others as you

would have them do unto you."

On judgment day, we will have to render an account of our lives – how we have lived our lives. What we will tell St. Peter about how we showed our love for God and for our neighbor in our lives? We will be judged by what we did or didn't do to/for our neighbor.

God wants us to be with Him some day in heaven. For the mistakes that we have made, His Son Jesus, has left us with the Sacrament of Reconciliation – a pathway to forgiveness which makes us right with God and blesses us with special graces. These graces help us to walk more closely in his footsteps.

We have two opportunities every week to approach this great sacrament of peace:

Wednesday evenings during Eucharistic Adoration
from 7:00 - 8:00 p.m, and
Saturday afternoons before
the Vigil Mass – 3:15 - 4:00 p.m. at St. Rosalie
and 4:00 - 4:45 p.m. at St. John Bosco.

Our use of this means of forgiveness and grace not only impacts the one receiving the sacrament but also one's family, parish family and community.

May we do our part in being good seeds and building God's Kingdom here on earth.

God loves you!

Fr. Mark Hyde, SDB

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The spiritual benefits of prayerful play

By Russell Shaw

Did the Holy Family take vacations? I can hear the answer now (spoken, no doubt, in a huffy tone of voice): “Certainly not. There wasn’t any Disneyland in Galilee back then. And even if there had been, these were simple, hard-working folk, with nothing left over for vacation trips.”

I expect that’s true. But even though it is, the question’s not as simple-minded as it may sound. Look at Luke’s Gospel, Chapter 2.

“Each year his parents went to Jerusalem for the feast of Passover, and when he was 12 years old, they went up according to festival custom” (Lk 2:41). And when they miss Jesus on the way home: “Thinking that he was in the caravan, [Joseph and Mary] journeyed for a day and looked for him among their relatives and acquaintances” (Lk 2:44).

There’s a lot of information packed into that, and even more is implied, including the fact that the yearly pilgrimage to Jerusalem for the Passover was the practical equivalent of a vacation for the poor, pious Jews of that time and place. Among them was the Holy Family, along with those “kinsfolk and acquaintances” who were with them on this occasion and others like it.

Mixing good times, faith

Historian Henri Daniel-Rops describes the Passover pilgrimage in his book “Daily Life in the Time of Jesus” (Servant Books, 1981):

“All the roads that led to the holy gates were filled with almost uninterrupted strings of caravans which would meet, greet one another and go on in company. There was a continual singing, the sound of innumerable voices chanting the famous psalms of pilgrimage to the tune of popular songs ... The Passover was a very cheerful feast.”

This spontaneous knack for combining a good time with the living of their faith wasn’t confined to the Jews of Jesus’ day. You find it, for instance, in the Christian culture of the late Middle Ages, reflected in Chaucer’s classic “*Canterbury Tales*,” where pilgrims traveling to the shrine of St. Thomas à Becket at Canterbury entertain one another by telling some of the best stories ever.

Our crabbed, modern way of thinking makes it hard to imagine a deeply felt religious ritual that was also a lot of fun. That's our loss. I have no doubt that for Jesus, Mary and Joseph, the yearly pilgrimage to Jerusalem was, along with much else, a happy family outing — a vacation, in other words.

A human good

At first it may strike someone as odd to discuss recreation and vacations in what's supposed to be a discussion of "worldly" virtues — virtues suited to life in the world. But hold on. Recreation and the spiritual life are, in reality, closely linked.

To put the matter technically, it might be said that the central meaning of a vacation or other recreational activity, rightly understood, is participation in the fundamental human good (or purpose) of play. And participating in human goods is the heart of mortality and the key to human fulfillment. Recreation's special significance is suggested in the title of a well-known book by philosopher Josef Pieper — "Leisure: The Basis of Culture" (Ignatius, \$14.95).

Pieper writes that the "soul" of leisure — recreation, that is — is "celebration." And all celebration worthy of the name is essentially religious: "There is no feast that does not draw its vitality from worship and that has not become a feast by virtue of its origins in worship. ... A feast 'without gods,' and unrelated to worship, is quite simply unknown."

Yet for well over two centuries, since the time of the French Revolution, the ideological proponents of secularism have labored to replace religious feasts and festivals with civic celebrations drained of religious content. That effort has achieved considerable success in the case of something like

the Fourth of July and Halloween, and lately even Christmas has been targeted for secularization.

But even when it succeeds, the secularization of our recreation tends to be a self-defeating enterprise. For as Pieper pointed out, "the vacancy left by absence of worship is filled by mere killing of time and by boredom."

A matter of vocation

And that helps explain the way many people today approach recreation in general and vacations in particular. On the whole — and leaving aside amusements that are plainly immoral — I'd say there are two basic ways of recreating badly.

The first way is destructive busyness. One common version is taking work with you during what should be a time of rest. I've had the experience — probably you have, too — of overhearing people at some vacation spot talking business on their cell phones, in great detail and at inordinate length, with someone in an office back home. "Call me later," those conversations often end, "tell me if that flies, and then I'll take it from there." Some rest!

Another kind of busyness involves overscheduling a vacation, running yourself ragged, trying to take in all the sights, do everything — and all in the name of slowing down. I have no quarrel with people who enjoy long automobile trips. But it's disturbing to encounter some of these poor souls at a rest stop, frazzled and exhausted and checking their watches to see if it's time to hit the road.

The second kind of bad recreation is marked by deadly boredom. Pieper said idleness gives rise to "that deep-seated lack of calm which makes leisure impossible ... since it might be described as the utter

absence of leisure.” Here, too, it’s a sorry sight to see people on vacation who are suffering from terminal boredom and have taken to boozing and/or quarreling just to pass the time.

Face it then – even though contemporary ideas conditioned by secularization find it hard to grasp, in order really to enjoy themselves people need to integrate recreation with the spiritual life. The residue of Manichaeism-Jansenism inside us all – that tendency to place what’s enjoyable and what’s good in separate boxes and keep them there – complicates that.

Yet, contrary to this deeply un-Christian way of thinking, the question of recreation – when and where and how – is at bottom a matter of vocation.

That shouldn’t come as a surprise to someone who understands that all of life, without exception, lies within the scope of personal vocation, and everything one chooses to do, including even small everyday things, should be chosen in light of one’s understanding of God’s will for one’s life, here and now.

“For in truth,” said the great Blessed John Henry Newman, “we are not called once only, but many times; all through our life Christ is calling us. . . . His call is a thing which takes place now.” It goes without saying that our listening for God’s call should also take place all day, every day.

“Even when the matter involved is as mundane as where to go on vacation?” you may ask. Yes, even then.

Scheduling God time

That calling is easy to see if you’re a father or mother planning the family vacation. Here your vocation

to your family – not just any family, but your own particular one, with these particular persons as its members – comes directly into play. The last family member whose preferences should be consulted is yourself (although, paradoxically, forgetting about your preferences is what will make you happiest in the end).

There’s no one “right” answer to planning a vacation. The vacation that’s right for your family will be the one that best suits its particular needs and interests. Negotiating skills may be required: If some of the kids want the mountains and some want the beach, maybe you can do the mountains this year and the beach next year. Proceeding like that is living your vocation.

Be sure, too, to include God in the schedule. My family has gone for years to a family-oriented beach town where, weekday after summer weekday, 8:30 a.m. Mass at the local Catholic church draws at least 200 people. It’s a beautiful sight and a daily testimony that many people do indeed invite God to join them on their vacations.

Jesus, Mary and Joseph certainly did that during those cheerful Passover pilgrimages long ago.

Today the rest of us should also make our vacations and times of recreation happy interludes of prayerful play.

Russell Shaw is an OSV contributing editor. This is the sixth in a series on virtues that originally appeared in Our Sunday Visitor.





God's Coffee

A group of alumni, highly established in their careers, got together to visit their old university professor. Conversation soon turned into complaints about stress in work and life.

Offering his guests coffee, the professor went to the kitchen and returned with a large pot of coffee and an assortment of cups porcelain, plastic, glass, crystal, some plain looking, some expensive, some exquisite telling them to help themselves to the coffee. When everyone had a cup of coffee in hand, the professor said:

If you noticed, all the nice-looking expensive cups were taken up, leaving behind the plain and cheap ones. While it is normal for you to want only the best for yourselves, that is the source of your problems and stress. Be assured that the cup itself adds no quality to the coffee. In most cases it is just more expensive and, in some cases, even hides what we drink.

What all of you really wanted was coffee, not the cup, but you consciously went for the best cups...And, then you began eyeing each other's cups.

Now consider this: Life is the coffee; the jobs, money and position in society are the cups.

They are just tools to hold and contain Life, and the type of cup we have does not define, nor change the quality of Life we live. Sometimes, by concentrating only on the cup, we fail to enjoy the coffee God has provided us.

God brews the coffee, not the cups...So, Enjoy your coffee!

Mass Intentions



SATURDAY, JULY 18

8:00a.m. Fr. Terry Tekippe & Fr. Robert Guste
4:00p.m. Vincent Baldassaro, Jr.;
Carmen & Charles Austin; Timmy LeBlanc,
Josephine & Bert LeBlanc, Sr.;
Henry & Ethel Kraus; Verine & Claude Zeringue;
Harold & Grayce Thiaville; Alexis Vicari
Craig & Raymond LeBlanc;
Beatrice & Sam Zappulla, Sr. & Sam, Jr.;
Hilton Lirette, Geraldine Landry, Fred Gerstner, Jr.

6:00p.m. Fr. Jon Parks, SDB

SUNDAY, JULY 19

8:00a.m. All Parishioners Living & Deceased
10:30a.m. Jake Savona, Rosalie Gaspar, Ray Comeaux
Marcela Rodriguez, Agnes & Sidney Rotolo
Sandy & Garin Hernandez, Kevin Fitzhenry
Yves 'Vessie' Bourgeois, Sr.
Vincent Baldassaro, Jr.; Byron S. LeJeune
Gary Pratt, Joseph Gesmares, Jr.
Hepting & Mauro families deceased
Deceased Members of

Fr. Jonathan D. Parks KC Council

MONDAY, JULY 20

7:00a.m. Rupert Cuneen

TUESDAY, JULY 21

7:00a.m. Corie Matijevic

WEDNESDAY, JULY 22

7:00a.m. Maria Hung
Fred Gerstner, Jr.

THURSDAY, JULY 23

7:00a.m. Steve & Tommy Blanchard
Leona Rotolo

FRIDAY, JULY 24

7:00a.m. Elaine Parks
Elizabeth Willick

SATURDAY, JULY 25

8:00a.m. Malcolm 'Buck' Cortez
4:00p.m. Vincent Baldassaro, Jr.; Jules Cousin, Sr.
Carmen & Charles Austin; Ross Weckesser
Lois Ann Jacob, Joretta Bourgeois
Paul Schexnaildre, Hilton Lirette
Alexis Lynne Martindale, Geraldine Landry
Judge Henry Sullivan, Frances Falcone East
6:00p.m. Fr. John DiFiore

MASS FOR THE LIVING:

Anne, William, Thomas & Marguerite Behette

MASS FOR HEALING: Brady & Grayson Hernandez

Jackie Morvant Bush, Colleen Martin, Cody Parks,
Jonathan Cline

Announcements

Second Collection: The Second Collection being taken up at all Masses this weekend is for Parish Maintenance. Please be as generous as possible.

In Our Parish

SANCTUARY LAMP
will burn in memory of
Fr. John DiFiore, SDB

BLESSED MOTHER'S LAMP
will burn in memory of
Fr. John DiFiore, SDB

ALTAR WINE
is given in memory of
Fr. John DiFiore, SDB

SANCTUARY COMMITTEE:
Work has been suspended
until further notice.

PRAYER TO OUR LADY OF PROMPT SUCCOR

Our Lady of Prompt Succor, ever Virgin Mother of Jesus Christ our Lord and God, you are most powerful against the enemy of our salvation. The divine promise of a Redeemer was announced right after the sin of our first parents; and you, through your Divine Son, crushed the serpent's head. Hasten, then, to our help and deliver us from the deceits of satan. Intercede for us with Jesus that we may always accept God's graces and be found faithful to Him in our particular states of life. As you once saved our beloved City from ravaging flames and our Country from an invading army, have pity on us and obtain for us protection from hurricanes and all other disasters.

(Silent pause for individual petitions.)

Assist us in the many trials which beset our path through life. Watch over the Church and the Pope as they uphold with total fidelity the purity of faith and morals against unremitting opposition. Be to us truly Our Lady of Prompt Succor now and especially at the hour of our death, that we may gain everlasting life through the merits of Jesus Christ Who lives and reigns with the Father and the Holy Spirit, one God, world without end. Amen.

Our Lady of Prompt Succor, hasten to help us. (Three times)

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