

**MASS INTENTIONS/LITURGIES**

NOVEMBER 18-26, 2023

**Saturday, November 18 | 4:00 p.m. Mass (ST. PAT)**

Mike Meeker by Heidi & Joe Kelly

**6:00 p.m. Mass (SMOW)**

Mary, Queen of Angels Parishioners

**Sunday, November 19 | 8:00 a.m. Mass (SMOW)**

Aloysius Regensburger by Joe & Phyllis Rizzo

**10:00 a.m. Mass (ST. PAT)**

Wayne Welch by Helen Moore

**Tuesday, November 21 | 8:00 a.m. Mass (ST. PAT)**

KC Steggeman by Theresa & Brant Dunn

**Wednesday, November 22 | 6:15 p.m. Mass (SMOW)**

**Adoration/Confession following Mass**

Viola Dietz by Tom & Sharon Schnippel

**Thursday, November 23 | 9:00 a.m. Mass (ST. PAT)**

KC Steggeman by Christine & Bill Miller

**Friday, November 24 | 8:00 a.m. Mass (SMOW)**

**8:45 a.m. Confession CANCELLED**

**Saturday, November 25 | 3:00 p.m. Confession (ST. PAT)**

**4:00 p.m. Mass (ST. PAT)**

Paul Thomas by Heidi & Joe Kelly

**6:00 p.m. Mass (SMOW)**

Alan & Renee Winner - 41st Anniversary

by the Winner Family

**Sunday, November 26 | 8:00 a.m. Mass (SMOW)**

Mary, Queen of Angels Parishioners

**10:00 a.m. Mass (ST. PAT)**

Dussel Muter by Carol & Mike Maze



Please note changes in Mass schedules above  
(see red highlighted text).

All church offices will be closed on  
Thursday, November 23 and  
Friday, November 24 for Thanksgiving.

**YOUR TITHE TO GOD**

WEEK OF NOVEMBER 11/12	ST. MARY	ST. PATRICK
MASS COUNT:	279	348
SUNDAY COLLECTION:	\$ 3,209.00	\$ 5,462.16
ONLINE COLLECTION:	\$ 1,015.00	\$ 987.07
<b>OTHER COLLECTIONS</b>		
BUILDING IMPROVEMENT:	\$ 65.00	1,080.00
ALL SAINTS:		\$ 126.00
OTHER:	\$ 25.00	\$ 150.00
TOTAL TITHING:	\$ 4,314.00	\$ 7,805.23

**LITURGICAL MINISTERS** NOVEMBER 25/26, 2023

**ST. MARY OF THE WOODS**

**6:00 P.M. SATURDAY**

**SERVERS:** Heath Wilson, Vincent Wilson,  
Corbin Wilson, Ash Wilson

**READER:** Greg Freitag

**USHERS:** Jeff True, Willie Dearwester, Ken Meier,  
Derek Zumberger

**CANTORS:** Deb Ulrey, Kathy Robinson

**SACRISTAN:** Donna Hesser

**8:00 A.M. SUNDAY**

**SERVERS:** Owen Klinker, Orville Winner,  
Jase Thompson, Michael Klinker

**READER:** Nancy Nolan

**EEM:** George Charbel

**USHERS:** Robert Stroebel, Shawn Bihn,  
Dave Shoffner, Ed Fisher

**CANTOR:** Mary Kuba, Rebecca Bihn

**SACRISTAN:** Laurie Stroebel

**ST. PATRICK**

**4:00 P.M. SATURDAY**

**SERVERS:** Matthew Dearwester,  
Olivia Dearwester, Mason Marcinko,  
Kaije

**READERS:** Theresa Dunn, Brant Dunn

**EEM:** Wendy Miller

**10:00 A.M. SUNDAY**

**SERVERS:** Patrick Stolly, Sennett Stolly,  
Sloan Stolly, Spencer Stolly

**READERS:** Keith LeVan, Bob Rhoades

**EEM:** Sharon Hess

**What are You Afraid Of?**

*A Catholic Priest talks about demons and death.*

The second part of Father Shawn's

"What are you Afraid Of?" talk is

November 26 at 7:00 p.m. — 8:30 p.m.

Makley Hall St. Patrick Church

316 E Patterson Ave, Bellefontaine.

Snacks and drinks provided!

The first part of the talk is posted on the St. Patrick website for those who were not able to come to the first talk and want to listen to it, or if you just want to listen to it again! [catholicbellefontaine.org](http://catholicbellefontaine.org)



**READINGS FOR THE WEEK**

BEGINNING NOVEMBER 19, 2023

**Sunday:** Proverbs 31:10-13, 19-20, 30-31

Psalms 128:1-2, 3, 4-5  
1 Thessalonians 5:1-6  
Matthew 25:14-30

**Monday:** 1 Maccabees 1:10-15, 41-43, 54-57, 62-63  
Psalms 119:53, 61, 134, 150, 155, 158  
Luke 18:35-43

**Tuesday:** 2 Maccabees 6:18-31  
Psalms 3:2-3, 4-5, 6-7  
Luke 19:1-10

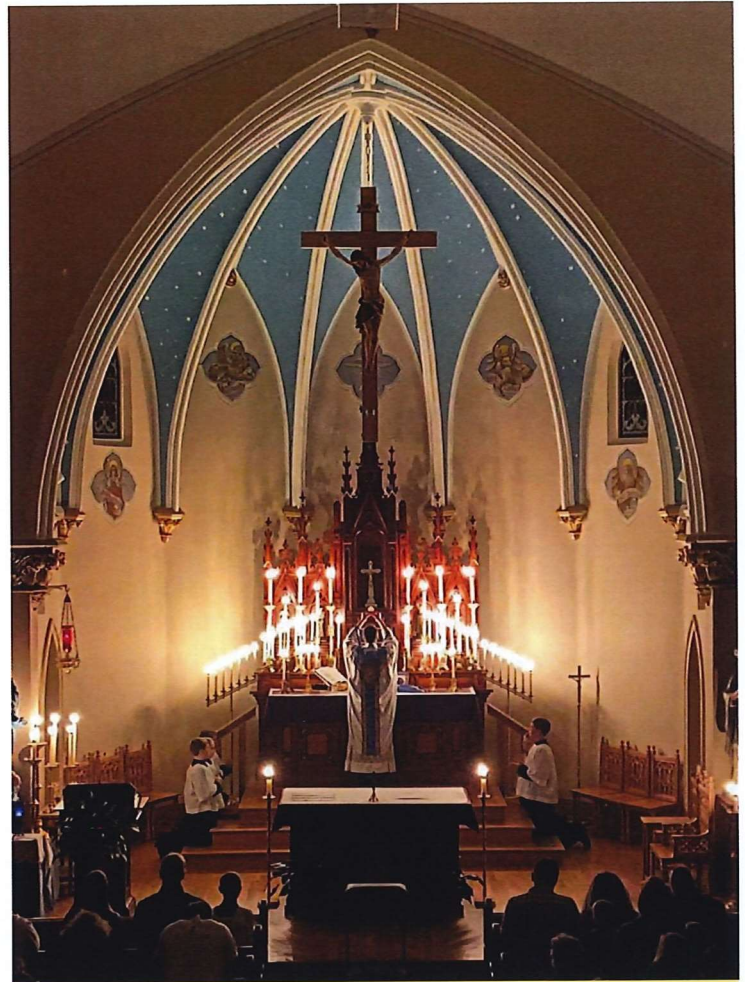
**Wednesday:** 2 Maccabees 7:1, 20-31  
Psalms 17:1bcd, 5-6, 8b and 15  
Luke 19:11-28

**Thursday:** 1 Maccabees 2:15-29  
Psalms 50:1b-2, 5-6, 14-15  
Luke 19:41-44

**Friday:** 1 Maccabees 4:36-37, 52-59  
1 Chronicles 29:10bcd, 11abc, 11d-12a, 12bcd  
Luke 19:45-48

**Saturday:** 1 Maccabees 6:1-13  
Psalms 9:2-3, 4 and 6, 16 and 19  
Luke 20:27-40

**Sunday:** Ezekiel 34:11-12, 15-17  
Psalms 23:1-2a, 2b-3, 5, 6  
1 Corinthians 15:20-26, 28  
Matthew 25:31-46



**RORATÉ CAELI MASS**

**December 16, 2023 - 6:30 p.m.**

**St. Patrick Church**

*Rorate Caeli* is Latin for “Drop down, ye heavens” and are the opening words of the Introit (which is an opening psalm or antiphon), coming from Isaiah 45:8.

“*Rorate, caeli, desuper, et nubes pluant justum, aperiatur terra, et germinet Salvatorem.*”

“Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened and bud forth a Savior.” – Isaiah 45:8

A Rorate Caeli Mass is traditionally celebrated just before dawn in Advent as a devotion to the Blessed Virgin Mary. The Mass is only lit by candles, representing Mary’s role in bringing the Light of the World into the darkness of the world.



**ZETEO YOUTH GROUP**

Anyone in high school is invited on the first and third Sundays of the month from 6:00-8:00 p.m. to the undercroft of St. Mary in Urbana for awkwardness, pizza, joy, and Jesus. Our last date for this year is December 3. If you have any questions, please contact Fr. Jacob Lindle.



## SOLEMNITY OF CHRIST THE KING

On the last Sunday of each liturgical year, the Church celebrates the Solemnity of Our Lord Jesus Christ, King of the Universe, or Christ the King.

Pope Pius XI instituted this feast in 1925 with his encyclical *Quas primas* ("In the first") to respond to growing secularism and atheism. He recognized that attempting to "thrust Jesus Christ and his holy law" out of public life would result in continuing discord among people and nations. This solemnity reminds us that while governments come and go, Christ reigns as King forever.

During the early twentieth century, in Mexico, Russia, and some parts of Europe, militantly secularistic regimes threatened not just the Catholic Church and its faithful but civilization itself. Pope Pius XI's encyclical gave Catholics hope and - while governments around them crumbled - the assurance that Christ the King shall reign forever. Jesus Christ "is very truth, and it is from him that truth must be obediently received by all mankind" (*Quas primas*, 7).

Christ's kingship is rooted in the Church's teaching on the Incarnation. Jesus is fully God and fully man. He is both the divine Lord and the man who suffered and died on the Cross. One person of the Trinity unites himself to human nature and reigns over all creation as the Incarnate Son of God. "From this it follows not only that Christ is to be adored by angels and men, but that to him as man angels and men are subject, and must recognize his empire; by reason of the hypostatic union Christ has power over all creatures" (*Quas primas*, 13).

The Church calls us to acknowledge Christ's kingship with our whole lives:

"He must reign in our minds, which should assent with perfect submission and firm belief to revealed truths and to the doctrines of Christ. He must reign in our wills, which should obey the laws and precepts of God. He must reign in our hearts, which should spurn natural desires and love God above all things, and cleave to him alone. He must reign in our bodies and in our members, which should serve as instruments for the interior sanctification of our souls, or to use the words of the Apostle Paul, 'as instruments of justice unto God.'" (*Quas primas*, 33)



Today, religious freedom for many people means that we can believe whatever we want in private, but when we enter the public square or the marketplace, we may not speak of anything that relates to our faith. However, the Church acknowledges the reign of Christ, not only privately, but publicly. This solemnity encourages us to celebrate and live out our faith in public. "Thus by sermons preached at meetings and in churches, by public adoration of the Blessed Sacrament exposed and by solemn processions, men unite in paying homage to Christ, whom God has given them for their King" (*Quas primas*, 26).

For Christians, when our faith is repeatedly marginalized in public life, we can fall into the habit of compartmentalizing our lives. We love Jesus in our private lives, but we shrink from acknowledging the kingship of Christ in social life. When we celebrate the Solemnity of Christ the King, we declare to the world and remind ourselves that Jesus is the Lord of the Church and of the entire universe.

## St. Mary Church Advent Bazaar!

**Saturday, December 16**

**Bazaar: 12:00 p.m. — 4:40 p.m.**

- Basket Raffle!
- Craft Sales!



**Sunday, December 17**

**Brunch: 9:45 a.m.**

**Lunch: 12:00 p.m.**



**Dinner: 5:00 p.m.** *Spiral ham dinner with sides and includes a slice of pie donated by Mindy's Airport Café.*

**Raffle Drawing at 6:00 p.m.!!**

**St. Mary Church Undercroft**

**Vespers: 7:00 p.m.**

**DONATIONS NEEDED** - Crafts, baskets to raffle, and baked goods.

**VOLUNTEERS NEEDED** to help gather fit cards, work at the Bazaar, set up, clean up, serve food.

Contact Jenny Korte with questions or to volunteer. 937-508-6369 or [jkorte8@yahoo.com](mailto:jkorte8@yahoo.com)



### CONSECRATED VIRGINITY

The vocation of Consecrated Virginity lived in the world flourished in the early Church. From the first century we have references to virgins as spouses of Christ, but not many details as to what the life and practice of this state entailed in a persecuted Church. By the Third Century, there was a distinction beginning to form between consecrated virgins living in the world and those living in communities as the very beginnings of monastic life began to appear. Records begin to be far more plentiful by beginning of the 4th century, especially after Christianity became tolerated with the Edict of Milan. The persecution of Diocletian in 304-305 also offers us some of the best-known and exemplary consecrated virgins of the period.

One of the most well-known virgin martyrs of the persecution of Diocletian was St. Agnes. She was martyred at the age of 12 or 13 after refusing the governor's son in marriage because Christ was her spouse. Similarly, St. Cecilia, a noble Roman woman, told her legal husband, Valerianus, on their wedding day that she was promised to Christ and that there was an angel protecting her virginity. When he asked to see this angel, she told him to be baptized after which he saw the angel. After his conversion, he was zealous in doing good works especially in burying the martyred Christians. He was martyred for his faith and Cecilia, preserving her virginity, continued to preach until she too was apprehended and martyred.

Only a few years later, St. Macrina lived the life of a consecrated virgin without suffering martyrdom. She was the daughter of St. Basil the elder and St. Emmelia, sister of SS. Basil the younger, Gregory of Nyssa, Peter of Sebaste, and Naucratus. She lived a simple life after having taught and helped with the upbringing of her younger brothers, caring for her mother as her health declined.

As monastic life progressed and the Roman civilization and culture dissolved, consecrated virginity became increasingly associated with the communal monastic life of cloistered nuns and the consecrated life lived in the world became increasingly rare. By the 9th century, communal life for virgins was preferred and far more common, and in the 10th century, the life of Consecrated Virginity lived in the world was almost unheard of. With a few exceptions of extraordinary bishops, the whole rite of consecration ceased to be practiced even for nuns from the 14th to the early 19th centuries. During this time, few nuns were consecrated virgins and, while theoretically permissible, only a handful of virgins were consecrated and living in the world. In the early 1950s, Pius XII decreed that the consecration was to be reserved to nuns alone, but greatly encouraged it for them. In 1970 the rite for the Consecration of Virgins was revised with an option for those living in the world, bringing this ancient venerable vocation back into the common practice of the Church.



### IMMACULATE CONCEPTION MASSES HOLY DAY OF OBLIGATION

#### Thursday, December 7th:

7:00 p.m. Immaculate Conception,  
North Lewisburg

7:00 p.m. St. Mary of the Woods,  
followed by Confession and Eucharistic Adoration

#### Friday, December 8th:

8:30 a.m. St. Mary, Urbana

7:00 p.m. St. Mary, Urbana

7:00 p.m. St. Patrick



*Father in Heaven,*

*Creator of all and source of all goodness and love,  
please look kindly upon us and receive our heartfelt  
gratitude in this time of giving thanks.*

*Thank you for all the graces and blessings You have  
bestowed upon us, spiritual and temporal: our faith  
and religious heritage. Our food and shelter, our  
health, the love we have for one another,  
our family and friends.*

*Dear Father, in Your infinite generosity,  
please grant us continued graces and blessing  
throughout the coming year.*