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**19th Sunday after Pentecost &
 Feast of Christ the King (20th Sunday
 after Pentecost)**

Mass Sundays: 7 A.M. & 9 A.M. Mass
Mass Thursdays 7 A.M. Mass
Saturdays: 8 A.M. Confessions: Wed.
 11:30 A.M., Sat. 7:30 A.M. & Sun. 8:25
 A.M. **and by appointment.**

Notices: Oct. 20th-Oct. 27th 2019
**Glorious Mysteries;
 Litany Sacred Heart**

Devotions Schedule:

- ❖ **19th Sunday after Pentecost October 20th** Masses 7 & 9 A.M. Conf. 8:25 A.M.-8:50 A.M.
- ❖ **Monday, Oct. 21st** no Mass
- ❖ **Tuesday, Oct. 22nd** no Mass
- ❖ **Wednesday, Oct. 23rd** no Mass
- ❖ **Thursday, Oct. 24th** Mass 7 AM
- ❖ **Friday, Oct. 25th** Confessions 11:30-11:50. noon Mass
- ❖ **Saturday, Oct. 26th** 8 A.M. Mass, Confessions 7:30-7:50 A.M. Catechism classes every Saturday at 9 AM.
- ❖ **20th Sunday after Pentecost, Oct. 27th** Masses 7 & 8:30 A.M. Conf. 6:30-6:50 & 8 A.M.-8:20 A.M.

ANNOUNCEMENTS

1. **Sunday October 27th Patronal Feast of Christ the King Mass Schedule:** Confession 8:00-8:18
 Procession 8:30AM Mass: 9 AM with organ accompaniment.
2. **Boogie Hebert** has returned home and is regaining strength. God reward your generous prayers for all our sick.
3. **Marriage classes** begin soon. Please see Fr. Francis OFM.
4. **Our building pledge drive goals:** Remember we are asking every family to contribute **\$125 a month**. Consider using auto deposit, see the website for details. We must keep an eye on our goal: please add this to your budgets. May God reward your generosity.
5. **Christ the King Lafayette has a website!** Please visit www.ctkinglafayette.com and subscribe to receive CTK content. Remember that CTK relies on God's providence and your generosity. Look for the new content on the site.
6. The parish has slacked in monthly contributions. Let us try to reach our goal to pay off by February by adding just a bit in order to reach this fundraising goal, but this requires all household's participation. Join the effort to keep us advancing to our goals. May God reward your efforts.
7. There are 4 Mass intention requests remaining in addition to these below. Now may be a good time to request in preparation for November's Poor Souls. Father Cyr may receive **Mass intentions**.
8. Thanks to the men who helped Saturday October 19th **Men's Work day** at Church and Convents. Such support is one of the great qualities of our Catholic Faith and people. May God Reward you.

Mass Intentions

Sun.	20 th	Green	19 th Sunday after Pentecost (St. John Cantius, Confessor)	Rachael Meche RIP (Carrace Hollier), Pro Populo & fam. Debra Roll
Mon	21 st	White	Bl. James of Strepa & Matthew of Girgenti, Bp & Confessor	Rachael Meche RIP (Carrace Hollier)
Tue	22 nd	White	Dedication of Consecrated Churches	Evert Edward Carter
Wed	23 rd	Red	Bl. Josephine Leroux, Virgin & Martyr & St Anthony Mary Claret	Jane Francis Osterhaus RIP (Theresa Osterhaus)
Thur	24 th	White	St. Raphael the Archangel	Shiley Lantz RIP (Chris Sanders)
Fri	25 th	White	Bl. Christopher of Romandiola, Bl. Balthazar Chiavari & Bl. Thoas of Florence, Conf. SS. Chrysantus & Daria.	Poor Souls (Donna Thibodeaux)
Sat	26 th	White	Bl. Bonaventure of Potenza, Conf St. Evaristus comm.	Margaret Crochet (Gerald Crochet)
Sun	27 th	White	Christ the King & (20 th Sunday / Pent.) Bl. Contardo Ferrini, Confessor)	Rachael Meche RIP (Carrace Hollier), Pro Populo & Private intention

THE NATURAL MORAL LAW

The norm, ..., of conduct is not some particular element or aspect of our nature. The standard is our whole human nature with its manifold relationships, considered as a creature destined to a special end. Actions are wrong if, though subserving the satisfaction of some particular need or tendency, they are at the same time incompatible with that rational harmonious subordination of the lower to the higher which reason should maintain among our conflicting tendencies and desires. For example, to nourish our bodies is right; but to indulge our appetite for food to the detriment of our corporal or spiritual life is wrong. Self-preservation is right, but to refuse to expose our life when the well-being of society requires it, is wrong. It is wrong to drink to intoxication, for, besides being injurious to health, such indulgence deprives one of the use of reason, which is intended by God to be the guide and dictator of conduct. Theft is wrong, because it subverts the basis of social life; and man's nature requires for its proper development that he live in a state of society. There is, then, a double reason for calling this law of conduct natural: first, because it is set up concretely in our very nature itself, and second, because it is manifested to us by the purely natural medium of reason. In both respects it is distinguished from the Divine positive law, which contains precepts not arising from the nature of things as God has constituted them by the creative act, but from the arbitrary will of God. This law we learn not through the unaided operation of reason, but through the light of supernatural revelation.

The natural law consists of one supreme and universal principle, from which are derived all our natural moral obligations or duties. St. Thomas of Aquinas gives us the most simple and philosophic summary of it. Starting from the premise that good is what primarily falls under the apprehension of the practical reason—that is of reason acting as the dictator of conduct—and that, consequently, the supreme principle of moral action must have the good as its central idea, he holds that the supreme principle, from which all the other principles and precepts are derived, is that good is to be done, and evil avoided (I-II, Q, xciv, a. 2).