

INTENTIONS OF THE WEEK**SUNDAY March 21, 2021****9:00 am** Michael Corcoran**11:00 am** Leo O'Neill (d)**7:00 pm** For the Parishioners**MONDAY, March 22, 2021****8:30 am** Jean P. Keiser (d)**TUESDAY, March 23, 2021****8:30 am** Mary Jo Westendorf (d)**WEDNESDAY, March 24, 2021****8:30 am** Mary Jo Westendorf (d)**THURSDAY, March 25, 2021****THE ANNUNCIATION OF THE LORD****8:30 am** Elsie Beckley (d)**3:00-5:00 pm EUCHARISTIC ADORATION****FRIDAY, March 26, 2021****8:30 am** Deceased Members of Hahn Family**5:00 pm** Stations of the Cross**Mass****SATURDAY, March 27, 2021****8:30 am** Bill Bauer (d)**4:30 pm** Special Intention**SUNDAY, March 28, 2021****9:00 am** Joe Bonno (d)**11:00 am** Helen Louis (d)**7:00 pm** For the Parishioners**SERVERS****March 27/28**

No Servers scheduled.

LECTORS**March 27/28**

No Lectors scheduled.

EUCHARISTIC MINISTERS**March 27/28**

No Eucharistic Ministers scheduled.

OFFERING**March 14, 2021** **\$ 8,902.84***Thank You for your Generosity!*

Vocation View: 'You have heard that it was said . . .' Jesus challenges His disciples to a deeper embrace of His teachings. Embrace His teachings with your whole heart, mind and soul. (Matthew 5:20-37) To talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at dschmitmeyer@catholiccincinnati.org.

Thought for the Day:

"Let nothing disturb you.
Let nothing frighten you.
All things are passing.
God never changes
Patience obtains all things.
Whoever has God lacks nothing.
God alone suffices."

St. Teresa of Avila

*LaRosa's
Family Pizzeria*

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

LENTEN REGULATIONS

Ash Wednesday (February 17) and Good Friday (April 2) are days of fast and abstinence. Abstinence means no eating of meat (beast or fowl) and is to be observed by all Catholics 14 years of age and older on Ash Wednesday and on all the Fridays of Lent.

Fasting means limiting oneself to one full meal on a given fast day. Catholics who are 18 years of age but not yet 59 are obliged to fast on Ash Wednesday and Good Friday. On fast days, two additional smaller meals are permitted if necessary to maintain strength. However, two smaller meals together may not equal one full meal. Moreover, eating solid foods between meals on fast days is not permitted.

Young Adult Ignatian Retreat

Rooted in the Spiritual Exercises of St. Ignatius of Loyola, this weekend retreat, for men and women in their 20s and 30s, offers an exploration of the life, ministry, suffering, and death of Jesus Christ. The retreat invites you to seek the deep, intrinsic connection between Christ's life and your own, revealing how His ministry, suffering, and death bring new life and meaning in your faith and your daily life.

Fr. Paul Lickteig, SJ will provide a series of presentations designed to assist you with your prayer, reflection and spiritual journey. The retreat will also include Mass, Adoration, Reconciliation, Rosary, Silence, Small Group Discussions, and Fellowship. When: April 23 - 25, 2021

Where: Jesuit Spiritual Center at Milford

Cost: \$275 includes private room and meals

Registration: jesuitspiritualcenter.com/youngadults

Call: Mary Ellen at 513.248.3500 ext. 10

Last Fish Fry for 2021 – March 26, 2021

4:30 – 7:00 PM – Drive Through Only. For call ahead ordering – 513-921-4230

SUNDAY at 1:00 pm
MONDAY at 7:00 pm
BINGO



MASS and WAY of the CROSS EUCHARISTIC ADORATION, CONFESSIONS

On Friday afternoons of Lent, we will have the Way of the Cross beginning at 5:00 p.m. followed immediately by Holy Mass.

Also, Eucharistic Adoration is every Thursday afternoon from 3 – 5 p.m. Holy Mass, the Way of the Cross, Eucharistic Adoration, Confession, fasting, abstinence & almsgiving are excellent ways to deepen our love for the Lord and celebrate His resurrection.

PASCHAL TRIDUUM

I warmly encourage you to attend the special liturgies of the Paschal Triduum.

HOLY THURSDAY, APRIL 1

4:30 – 6:00 PM – Confessions

7:00 PM Mass of the Lord's Supper

GOOD FRIDAY, APRIL 2

12:00 PM – Private Meditation

1:00 PM – Celebration of the Lord's Passion

Veneration of the Cross

Holy Communion

Silence & Private Prayer to 3:00 PM

HOLY SATURDAY, APRIL 3

8:30 PM – Easter Vigil

EASTER SUNDAY, APRIL 4

9:00 AM & 11 AM Masses

NO 7:00 PM – Evening Mass

CONFESSIONS: In place of Eucharistic Adoration, on Holy Thursday, I will hear confessions from 4:30 PM – 6:00 PM. This will be the last scheduled time for Confessions before Easter.

God's will is to save us, and nothing pleases him more than our coming back to him with true repentance. The heralds of truth and the ministers of divine grace have told us this from the beginning, repeating it in every age. Indeed, God's desire for our salvation is the primary and preeminent sign of his infinite goodness. It was precisely in order to show that there is nothing closer to God's heart than the divine Word of God the Father, with untold condescension, lived among us in the flesh and did, suffered, and said all that was necessary to reconcile us to God the Father, when we were at enmity with him, and to restore us to the life of blessedness from which we had been exiled. He healed our physical infirmities by miracles; he freed us from our sins, many and grievous as they were, by suffering and dying, taking them upon himself as if he were answerable for them, sinless though he was. He also taught us in many different ways that we should wish to imitate him by our own kindness and genuine love for one another.

So it was that Christ proclaimed that he had come to call sinners to repentance, not the righteous, and that it was not the healthy who required a doctor, but the sick. He declared that he had come to look for the sheep that was lost, and that it was to the lost sheep of the house of Israel that he had been sent. Speaking more obscurely in the parable of the silver coin, he tells us that the purpose of this coming to reclaim the royal image, which had become coated with the filth of sin. *You can be sure that there is joy in heaven*, he said, *over one sinner who repents.*

To give the same lesson he revived the man who, having fallen into the hands of brigands, had been left stripped and half-dead from his wounds; he poured wine and oil on the wounds, bandaged them, placed the man on his own mule and brought him to an inn,

where he left sufficient money to have him cared for, and promised to repay any further expense on his return.

Again, he told of how that Father, who is goodness itself, was moved with pity for his profligate son who returned and made amends by repentance; how he embraced him, dressed him once more in the fine garments that befitted his own dignity, and did not reproach him for any of his sins.

So too, when he found wandering in the mountains and hills the one sheep that had strayed from God's flock of a hundred, he brought it back to the fold, but he did not exhaust it by driving it ahead of him. Instead, he placed it on his own shoulders and so, compassionately, he restored it safely to the flock.

So also he cried out: *Come to me, all you that toil and are heavy of heart. Accept my yoke*, he said by which he meant his commands, or rather, the whole way of life that he taught us in the Gospel. He then speaks of a burden, but that is only because repentance seems difficult. In fact, however, *my yoke is easy*, he assures us, *and my burden is light.*

Then again he instructs us in divine justice and goodness, telling us to be like our heavenly Father, holy perfect and merciful. *Forgive*, he says, *and you will be forgiven. Behave toward other people as you would wish them to behave toward you.*

by St. Maximus the Confessor, abbot
(c. 580 – 662)



The Laurentian

Our understanding, which is enlightened by the Spirit of truth, should receive with purity and freedom of heart the glory of the cross as it shines in heaven and on earth. It should see with inner vision the meaning of the Lord's words when he spoke of the imminence of his passion: *The hour has come for the Son of Man to be glorified.* Afterward he said: *Now my soul is troubled and what am I to say? Father, save me from this hour. But it was for this that I came to this hour. Father glorify your Son.* When the voice of the Father came from heaven, saying, *I have glorified him, and will glorify him again.* Jesus said in reply to those around him: *It was not for me that this voice spoke, but for you. Now is the judgement of the world, now will the price of this world be cast out. And I, if I am lifted up from the earth, will draw all things to myself.*

How marvelous the power of the cross; how great beyond all telling the glory of the passion; here is the judgement-seat of the Lord, the condemnation of the world, the supremacy of Christ crucified.

Lord, you drew all things to yourself so that the devotion of all peoples everywhere might celebrate, in a sacrament made perfect and visible, what was carried out in the one temple of Judaea under obscure foreshadowing.

Now there is a more distinguished order of Levites, a greater dignity for the rank of elders, a more sacred anointing for the priesthood, because your cross is the source of all blessings, the cause of all graces. Through the cross the faithful receive strength from weakness, glory from dishonor, life from death.

The different sacrifices of animals are no more: the one offering of your body and blood is the fulfillment of all the different sacrificial offerings, for you are the true *Lamb*

of God: you take away the sins of the world. In yourself you bring to perfection all mysteries, so that, as there is one sacrifice in place of all other sacrificial offerings, there is also one kingdom gathered from all peoples.

Dearly beloved, let us then acknowledge what Saint Paul, the teacher of the nations, acknowledged so exultantly: *This is a saying worthy of trust, worthy of complete acceptance: Christ Jesus came into this world to save sinners.*

God's compassion for us is all the more wonderful because Christ died, not for the righteous or the holy but for the wicked and the sinful, and, though the divine nature could not be touched by the sting of death, he took to himself, through his birth as one of us, something he could offer on our behalf.

The power of his death once confronted our death. In the words of Hosea the prophet: *Death, I shall be your death; grave, I shall swallow you up.* By dying he submitted to the laws of the underworld; by rising again he destroyed them. He did away with the everlasting character of death so as to make death a thing of time, not eternity. *As all die in Adam, so all will be brought to life in Christ.*

*by Saint Leo the Great, pope
(c. 400 – 461)*



Lent