

INTENTIONS OF THE WEEK**PALM SUNDAY March 28, 2021**

- 9:00 am Joe Bonno (d)
 11:00 am Helen Louis (d)
 7:00 pm For the Parishioners
- MONDAY, March 29, 2021**
 8:30 am Jim Dugan (d)
- TUESDAY, March 30, 2021**
 8:30 am Joe & Rose Sowder (d)
- WEDNESDAY, March 31, 2021**
 8:30 am Mary Cott Gajraj (d)
- HOLY THURSDAY, April 1, 2021**
 8:30 am NO MASS
 4:30 – 6:00 pm Confessions
 7:00 pm Mass of the Lord's Supper
- GOOD FRIDAY, April 2, 2021**
 The Passion of the Lord
 12:00 pm Private Prayer
 1:00 pm Liturgy of the Lord's Passion followed by Silence and Prayer until 3:00 p.m.
- HOLY SATURDAY, April 3, 2021**
 8:30 am No Mass
 4:30 pm No Mass
 8:30 pm EASTER VIGIL
- EASTER SUNDAY, April 4, 2021**
 9:00 am Nicola Piccirelli (d)
 11:00 am Michael DiCorpo (d)
 7:00 pm NO MASS

**Warsaw Federal
 Main Office
 3533 Warsaw Avenue
 Sayler Park
 6570 Gracely Dr.
 513-244-6900**

**SERVERS****April 3/4**

No Servers scheduled.

LECTORS**April 3/4**

No Lectors scheduled.

EUCCHARISTIC MINISTERS**April 3/4**

No Eucharistic Ministers scheduled.

OFFERING

March 21, 2021	\$7,987.62
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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

Rest in Peace: Please pray for the repose of the soul of Richard "Duke" Schneider.

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

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

Divine Mercy Sunday: The Divine Mercy Novena begins on Good Friday, April 2 and continues through the Sunday after Easter, which is Divine Mercy Sunday, April 11. To honor the Solemnity, we will have Benediction of the Sacrament and pray the Divine Mercy Chaplet after the 11:00 a.m. Mass on Sunday, April 11. I encourage you to be present for this devotion which takes about fifteen minutes. A person can gain a Plenary Indulgence by observing Divine Mercy Sunday. A Plenary Indulgence remits all the temporal punishment due to sins whose guilt has been forgiven in the Sacrament of Confession. Indulgences can be applied to oneself or the faithful departed.



MASS and WAY of the CROSS EUCCHARISTIC 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.*

Let us go together to meet Christ on the Mount of Olives. Today he returns from Bethany and proceeds of his own free will toward his holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with himself, we are told in Scripture, *above every sovereignty, authority and power, and every other name that can be named*, now comes of his own free will to make his journey to Jerusalem. He comes out without pomp or ostentation. As the psalmist says: *he will not dispute or raise his voice to make it heard in the streets*. He will be meek and humble, and he will make his entry in simplicity.

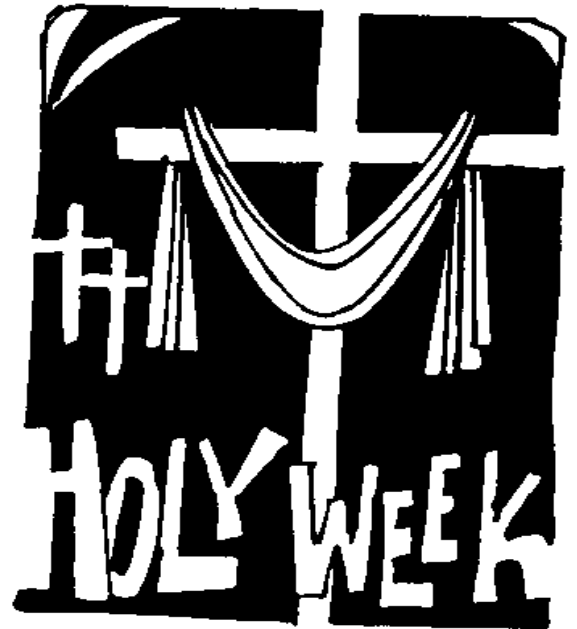
Let us run to accompany him as he hastens toward his passion, and imitate those who met him then, not by covering his path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before him by being humble and by trying to live as he would wish. Then we shall be able to receive the Word at his coming, and God, whom no limits can contain, will be within us.

In his humility, Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that he has now ascended above the highest heavens---the proof, surely, of his power and godhead---his love for man will never rest until he has raised our earthbound nature from glory to glory, and made it one with his own in heaven.

So let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptized into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become

white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: *Blessed is he who comes in the name of the Lord. Blessed is the king of Israel.*

by St. Andrew of Crete, bishop



The Laurentian

The power of Christ's blood.

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. *Sacrifice a lamb without blemish, commanded Moses, and sprinkle its blood on your doors.* If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself, but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood, of the holy Eucharist. The soldier pierced the Lord's side, he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

There flowed from his side water and blood. Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized baptism and the holy Eucharist. From these two sacraments the Church is born: from baptism, *the cleansing water that gives rebirth and renewed through the Holy*

Spirit, and from the holy Eucharist. Since the symbols of baptism and the Eucharist flowed from his side it is from his side that Christ fashioned the church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: *Bone from my bones and flesh from my flesh!* As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and water after his own death.

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourished her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

by St. John Chrysostom, bishop

Jesus Christ
is
Lord!
