

INTENTIONS OF THE WEEK

SUNDAY March 7, 2021
9:00 am Michael Corcoran
11:00 am Rachael Kendal (d)
7:00 pm For the Parishioners

MONDAY, March 8, 2021
St. John of God, religious

8:30 am Barbara Prater (d)

TUESDAY, March 9, 2021
St. Frances of Rome, religious

8:30 am Pat Westenberg (d)

WEDNESDAY, March 10, 2021
8:30 am Charles (Bud) Meyer (d)

THURSDAY, March 11, 2021
8:30 am Rita Hodge (d)
3:00-5:00 pm EUCHARISTIC ADORATION

FRIDAY, March 12, 2021
8:30 am Helen Vogele (d)
5:00 pm Stations of the Cross
 Mass

SATURDAY, March 13, 2021
8:30 am Glen Bokenkotter (d)
4:30 pm Robert Sieve (d)

SUNDAY, March 14, 2021
9:00 am Angela Hofmeyer (d)
11:00 am Roger Hartinger (d)
7:00 pm For the Parishioners

SERVERS

March 13/14
No Servers scheduled.

LECTORS

March 13/14
No Lectors scheduled.

EUCHARISTIC MINISTERS

March 13/14
No Eucharistic Ministers scheduled.

OFFERING

February 28, 2021 \$12,728.00

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: “We cannot all do great things, but we can do small things with great love.”

St. Mother Teresa of Calcutta

Rest in Peace: Please pray for the repose of the soul of Colleen “Kelly” Currin.

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.

**Reupert Heating & Air
 Conditioning
 5137 Crookshank Road
 Cincinnati, Ohio 45238
 513-922-5050**



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

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 and almsgiving are excellent ways to deepen our love for the Lord and celebrate His resurrection

Fish Fry: Our Lenten Fish Fry will be held on all Friday's of Lent, excluding Good Friday, from 4:30 p.m. – 7:00 p.m. This year it is drive thru only. But, you can order ahead by calling 513-921-4230.



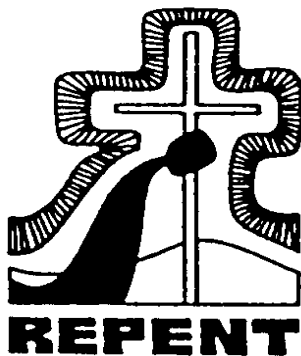
WOMEN'S RETREAT: Women in the Gospel of Luke. Women close to Christ discover themselves in the truth ... even when it concerns their 'sinfulness'. They feel "*liberated*" and loved with "eternal love". Jesus said, "*Her sins, which are many, are forgiven, for she loved much...*" (Lk 7:47) At the foot of the Cross the women showed "a special *sensitivity... characteristic* of their femininity" (Lk 24:8-11; MD 15, 16). Where: Our Lady of Guadalupe Discipleship Center, 5701 Lawshe Rd. Peebles OH 54660
Cost: A donation – Pray and "do whatever He tells you". Includes meals on Saturday, guest rooms and retreat.

To Register: Call 513 373 2397 or email retreats@presentationministries.com

Blessed are those who fear the Lord, who walk in his ways. Notice that when Scripture speaks of the fear of the Lord it does not leave the phrase in isolation, as if it were a complete summary of faith. No, many things are added to it, or are presupposed by it. From these we may learn its meaning and excellence. In the book of Proverbs Solomon tells us: *If you cry out for wisdom and raise your voice for understanding, if you look for it as for silver and search for it as for treasure, then you will understand the fear of the Lord.* We see here the difficult journey we must undertake before we can arrive at the fear of the Lord.

We must begin by crying out for wisdom. We must hand over to our intellect the duty of making every decision. We must look for wisdom and search for it. Then we must understand the fear of the Lord.

“Fear” is not to be taken in the same sense that common usage gives it. Fear in this ordinary sense is the trepidation our weak humanity feels when it is afraid of suffering something it does not want to happen. We are afraid, or are made afraid, because of a guilty conscience, the rights of someone more powerful, an attack from one who is a stranger, sickness, encountering a wild beast, suffering evil in any form. This kind of fear is not taught: it happens because we are weak. We do not have to learn what we should fear: objects of fear bring their own terror with them.



But of the fear of the Lord this is what is written: *Come, my children, listen to me, I shall teach you the fear of the Lord.* The fear of the Lord has then to be learned because it can be taught. It does not lie in terror, but in something that can be taught. It does not arise from the fearfulness of our nature; it has to be acquired by obedience to the commandments, by holiness of life and by knowledge of the truth.

For us the fear of God consists wholly in love, and perfect love of God brings our fear of him to its perfection. Our love for God is entrusted with its own responsibility: to observe his counsels, to obey his laws, to trust his promises. Let us hear what Scripture says: *And now, Israel, what does the Lord our God ask of you except to fear the Lord your God and walk in all his ways and love him and keep his commandments with your whole heart and your whole soul, so that it may be well for you?*

The ways of the Lord are many, though he is himself the way. When he speaks of himself he calls himself the way and shows us the reason why he called himself the way: *No one can come to the Father except through me.*

We must ask for these many ways, we must travel along these many ways, to find the one that is good. That is, we shall find the one way of eternal life through the guidance of many teachers. These ways are found in the law, in the prophets, in the gospels, in the writings of the apostles, in the different good works by which we fulfill the commandments. Blessed are those who walk these ways in the fear of the Lord.

*by St. Hilary, bishop
(c.315 – c.368)*

The Laurentian

There are three things, my brethren, by which faith stands firm, devotion remains constant, and virtue endures. They are prayer, fasting and mercy. Prayer knocks at the door, fasting obtains, mercy received. Prayer, mercy and fasting: these three are one, and they give life to each other.

Fasting is the soul of prayer, mercy is the lifeblood of fasting. Let no one try to separate them; they cannot be separated. If you have only one of them or not all together, you have nothing. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others you open God's ear to yourself.

When you fast, see the fasting of others. If you want God to know that you are hungry, know that another is hungry. If you hope for mercy, show mercy. If you look for kindness, show kindness. If you want to receive, give. If you ask for yourself what you deny to others, your asking is a mockery.

Let this be the pattern for all men when they practice mercy: show mercy to others in the same way, with the same generosity, with the same promptness, as you want others to show mercy to you.

Therefore, let prayer, mercy and fasting be one single plea to God on our behalf, one speech in our defense, a threefold united prayer in our favor.

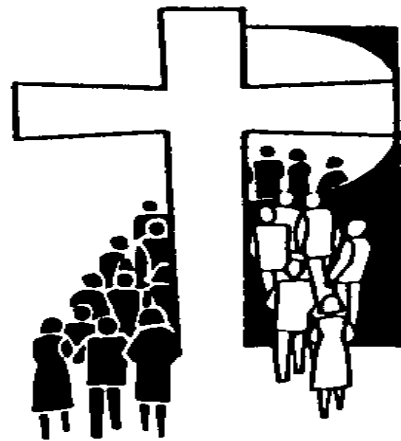
Let us use fasting to make up for what we have lost by despising others. Let us offer our souls in sacrifice by means of fasting. There is nothing more pleasing that we can offer to God, as the psalmist said in prophecy: *A sacrifice to God is a broken spirit; God does not despise a bruised and humbled heart.*

Offer your soul to God, make him an oblation of your fasting, so that your soul may be a pure offering, a holy sacrifice, a living victim, remaining your own and at the same time made over to God. Whoever fails to give this to God will not be excused, for if you are to give him yourself you are never without the means of giving.

To make these acceptable, mercy must be added. Fasting bears no fruit unless it is watered by mercy. Fasting dries up when mercy dries up. Mercy is to fasting as rain is to earth. However much you may cultivate your heart, clear the soil of your nature, root out vices, sow virtues, if you do not release the springs of mercy, your fasting will bear no fruit.

When you fast, if your mercy is thin your harvest will be thin; when you fast, what you pour out in mercy overflows into your barn. Therefore, do not lose by saving, but gather in by scattering. Give to the poor, and you give to yourself. You will not be allowed to keep what you have refused to give to others.

*by St. Peter Chrysologus, bishop
(c.380 – c.450)*



Lent