

INTENTIONS OF THE WEEK**EASTER SUNDAY April 4, 2021****9:00 am** Nicola Piccirelli (d)**11:00 am** Michael DiCorpo (d)**7:00 pm** NO MASS**MONDAY, April 5, 2021****8:30 am** Walter Meirose (d)**TUESDAY, April 6, 2021****8:30 am** Ray and Lucille Dickerson (d)**WEDNESDAY, April 7, 2021****8:30 am** Pilgrims**THURSDAY, April 8, 2021****8:30 am** Barbara Prater (d)**FRIDAY, April 9, 2021****8:30 am** John Rich Hahn (d)**SATURDAY, April 10, 2021****8:30 am** Bette Moorman (d)**4:30 pm** Mary Little (d)**DIVINE MERCY SUNDAY, April 11, 2021****9:00 am** Hildegard Kastner (d)**11:00 am** Rachael Kendal (d)**7:00 pm** For the Parishoners**SERVERS****April 10/11**

No Servers scheduled.

LECTORS**April 10/11**

No Lectors scheduled.

EUCCHARISTIC MINISTERS**April 10/11**

No Eucharistic Ministers scheduled.

OFFERING**March 28, 2021****\$10,284.24***Thank You for your Generosity!*

Vocation View: He is Risen! Salvation has been won; the power of death is broken. Be inspired by Christ's triumph over death that you might be a confident witness of His Resurrection. (Matthew 28:6-7) To talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at dschmitmeyer@catholiccincinnati.org.

Thought for the Day: "In all he did from the Incarnation to the Cross, the end Jesus Christ had in mind was the gift of the Eucharist, his personal and corporal union with each Christian through Communion. He saw in it the means of communicating to us all the treasures of His Passion, all the virtues of His Sacred Humanity, and all the merits of His life."

St. Peter Julian Eymard

Rest in Peace: Please pray for the repose of the soul of Jim Nienaber.

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.

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Happy Easter

The Laurentian



APRIL 23-25, 2021 The Spiritual Gifts of Healing and Miracles

"Then He summoned His twelve disciples and gave them authority to expel unclean spirits and to cure sickness and disease of every kind." (Matthew 10:1). "The sick upon whom they lay their hands will recover" (Mk 16:18). Accept healing through the sacrament of the Anointing of the Sick and other healing prayers.

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

Seton Honors

First Honors

| | |
|-------------------|----------|
| Shelby Buerger | Grade 9 |
| Abigail Henke | Grade 9 |
| Emma Lageman | Grade 10 |
| Abygale Pickerell | Grade 10 |
| Kylee Smith | Grade 11 |
| Leah Hafner | Grade 12 |
| Morgan Ledonne | Grade 12 |

Second Honors

| | |
|----------------------|----------|
| Jasmin Lopez Nolasco | Grade 9 |
| Tram Dao | Grade 10 |
| Josephine Wooldridge | Grade 10 |
| Sarah Haverbusch | Grade 11 |
| Emma Pitman | Grade 11 |
| Lindsey Doherty | Grade 12 |
| Jordan Hicks | Grade 12 |
| Kalei Scully | Grade 12 |

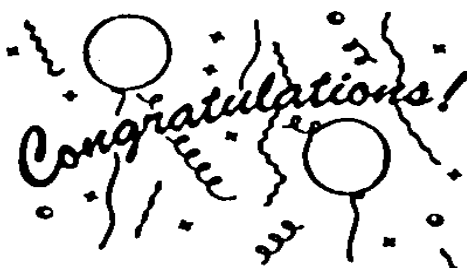


EUCCHARISTIC ADORATION

Eucharistic Adoration is every Thursday afternoon from 3 – 5 p.m. Part of the time, during the first hour, I hear Confessions.

Divine Mercy Sunday: Divine Mercy Sunday, is 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.

First Holy Communion: Due to Covid 19 restrictions, First Holy Communion for the second graders will be at a special Mass at 1:00 p.m. on Sunday, April 18. Please keep our First Communicants in your prayers.



The Lord ascends into hell

Something strange is happening—there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear.

He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won home the victory. At the sight of him, Adam, the first man he had created, struck his breast in terror and cried out to everyone: “My Lord be with you all.” Christ answered him: “And with your spirit.” He took him by the hand and raised him up, saying: “Awake, O sleeper, and rise from the dead, and Christ will give you light.”

I am your God, who for your sake have become your son. Out of love for you and for your descendants, I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated.

For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back, see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the word that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I whom life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready the eternal swelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

from the Jerusalem Catecheses



The Laurentian

Baptism is a symbol of Christ's passion

You were led down to the font of holy baptism just as Christ was taken down from the cross and placed in the tomb which is before your eyes. Each of you was asked, "Do you believe in the name of the Father, and of the Son, and of the Holy Spirit?" You made the profession of faith that brings salvation, you were plunged into the water, and three times you rose again. This symbolized the three days Christ spent in the tomb.

As our Savior spent three days and three nights in the depths of the earth, so your first rising from the water represented the first day and your first immersion represented the first night. At night a man cannot see, but in the day he walks in the light. So when you were immersed in the water it was like night for you and you could not see, but when you rose again it was like coming into broad daylight. In the same instant you died and were born again; the saving water was both your tomb and your mother.

Solomon's phrase in another context is very apposite here. He spoke of *a time to give birth, and a time to die*. For you, however, it was the reverse: a time to die, and a time to be born, although in fact both events took place at the same time and your birth was simultaneous with your death.

This is something amazing and unheard of! It was not we who actually died, were buried and rose again. We only did these things symbolically, but we have been saved in actual fact. It is Christ who was crucified, who was buried and who rose again, and all this has been attributed to us. We share in his sufferings symbolically and gain salvation in reality. What boundless love for men! Christ's undefiled hands were pierced by the nails; he suffered the pain. I experience no pain, no anguish, yet by the share that I have in his sufferings he freely grants me salvation.

Let no one imagine that baptism consists only in the forgiveness of sins and in the grace of adoption. Our baptism is not like the baptism of John, which conferred only the forgiveness of sins. We know perfectly well that baptism, besides washing away our sins and bringing us the gift of the Holy Spirit, is a symbol of the sufferings of Christ. This is why Paul explains: *Do you know that when we were baptized into Christ Jesus we were, by that very action, sharing in his death? By baptism we went with him into the tomb.*

from the Jerusalem Catecheses

Jesus Christ
is
Lord!
