

SIXTH SUNDAY OF EASTER

MAY 14, 2023

INTENTIONS OF THE WEEK

SUNDAY, May 14, 2023

- 9:00 am Dennis & Pat Malick (l)
11:00 am Jerry Federle (d)
7:00 pm Mary Jo Westendorf (d)

MONDAY, May 15, 2023

St. Isidore

- 12:00 pm Martha Coors (l)

TUESDAY, May 16, 2023

- 12:00 pm Jeanne Ann Hanley (d)

- 12:30 pm Confession

WEDNESDAY, May 17, 2023

- 12:00 pm Todd Hoffman (l)

THURSDAY, May 18, 2023

- 12:00 pm Ernie and Barb Prater

3:00 pm-5:00 pm EUCHARISTIC ADORATION

(Confessions from 3:15...)

FRIDAY, May 19, 2023

- 12:00 pm Donald Wendling (d)

SATURDAY, May 20, 2023

St. Bernardine of Siena, Priest

- 3:00 pm – 4:00 pm Confessions

- 4:30 pm Charles Sayers (d)

SUNDAY, May 21, 2023

THE ASCENSION OF THE LORD

- 9:00 am Bob Kessler (d)
11:00 am Special Intention
7:00 pm Max and Angela Hofmeyer (d)

SERVERS

May 20/21

To Be Determined

LECTORS

May 20/21

To Be Determined

EUCHARISTIC MINISTERS

May 20/21

To Be Determined

May 7, 2023

\$8,311.23

Thank You for your Generosity!

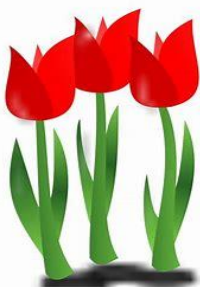
Vocation View “If you love me, you will keep my commandments.” The Holy Spirit gives us the courage to embrace our Faith with a whole heart, but we must receive this gift in humility. (John 14:15)

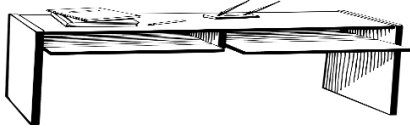
Thought for the Day “Don’t be anxious about what you have, but about what you are.”

St. Pope Gregory the Great

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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.





Fr. Watkins' Desk

Save the Date: Our Second Annual Summer Celebration is Saturday, August 12th this year! The evening will include dinner and an open bar, games, split the pot and the major award. More details and information to follow.

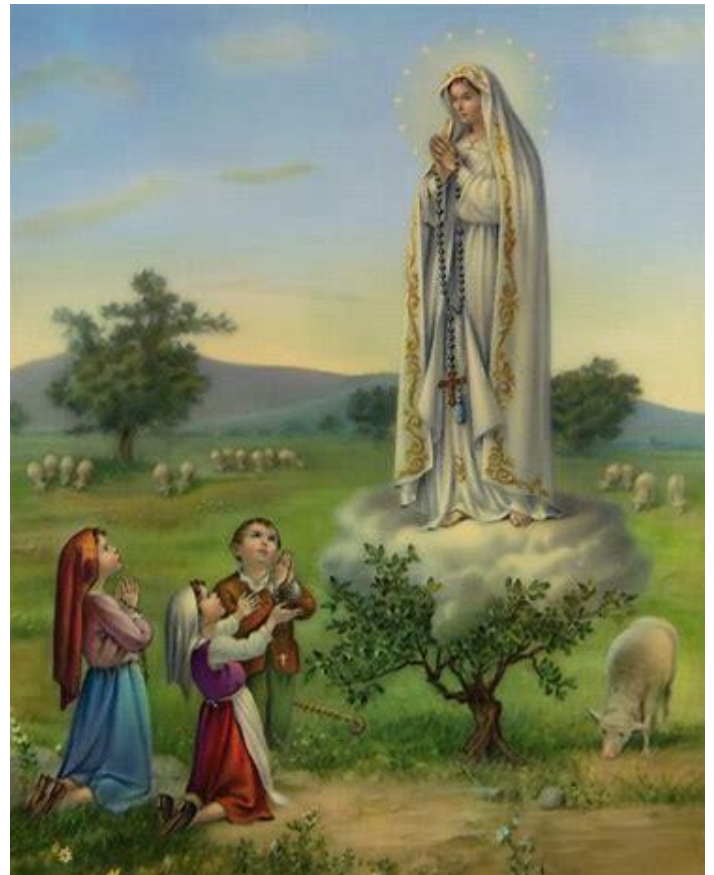
Lower Lot Reconstruction and paving will begin on June 1. Along with the repaving, the lot will have new water retention built underneath it. The lot will also be regraded and leveled out. We will lose the lower lot parking for weekend Masses in June. Additional details to follow.

16th Annual Rosary Rally at Elder High School

Over 100 years ago at Fatima Our Lady told the three children that we must pray the rosary (one of our most powerful prayer tools). On Sunday May 21 at 1:30 p.m. we will celebrate the Rosary being held in the Elder High School's Field House. This celebration will start with a procession and Benediction of the Blessed Sacrament as the center of our devotion. The recitation of the Holy Rosary, together with worship songs and prayers, make this gathering a memorable event. Local priests and deacons in our Archdiocese will lead us in prayer. It is important to note that the Elder Field House is air-conditioned. Please encourage your children, grandchildren, relatives and friends to attend. Any First Communicants that you bring to this event should be there by 1:00 p.m. in their First Communion outfit. They will be leading the procession of the Blessed Sacrament.

Happy
Mother's
Day

Cincinnati Catholic Alumni Club: Join us for German Specialties dinner at Kreimer's Bier Haus, on State Route 128, in Miamitown, Ohio on Sunday, May 21, 2023 at 5:00 p.m. Reservations needed. Please contact Don at 513-574-8573.



I am the vine, you are the branches

The Lord calls himself the vine and those united to him branches in order to teach us how much we shall benefit from our union with him, and how important it is for us to remain in his love. By receiving the Holy Spirit, who is the bond of union between us and Christ our Savior, those who are joined to him, as branches are to a vine, share in his own nature.

On the part of those who come to the vine, their union with him depends upon a deliberate act of the will; on his part, the union is effected by grace. Because we had good will, we make the act of faith that brought us to Christ, and received from him the dignity of adoptive sonship that made us his own kinsmen, according to the words of St. Paul: *He who is joined to the Lord is one spirit with him.*

The prophet Isaiah calls Christ the foundation, because it is upon him that we as living and spiritual stones are built into a holy priesthood to be a dwelling place for God in the Spirit. Upon no other foundation than Christ can this temple be built. Here Christ is teaching the same truth by calling himself the vine, since the vine is the parent of its branches, and provides their nourishment.

From Christ and in Christ, we have been reborn through the Spirit in order to bear the fruit of life; not the fruit of our old, sinful life but the fruit of a new life founded upon our faith in him and our love for him. Like branches growing from a vine, we now draw our life from Christ, and we cling to his holy commandment in order to preserve this life. Eager to safeguard the blessing of our noble birth, we are careful not to grieve the Holy Spirit who dwells in us, and who makes us aware of God's presence in us.

Let the wisdom of John teach us how we live in Christ and Christ lives in us: *The proof that we are living in him and he is living in us is that he has given us a share in his Spirit.* Just as the trunk of the vine gives its own natural properties to each of its

branches, so, by bestowing them the Holy Spirit, the Word of God, the only begotten Son of the Father, gives Christians a certain kinship with himself and with God the Father because they have been united to him by faith and determination to do his will in all things. He helps them to grow in love and reverence for God, and teaches them to discern right from wrong and to act with integrity.

by St. Cyril of Alexandria, Bishop



The Laurentian

The Christian in the world

Christians are indistinguishable from other men either by nationality, language or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. Their teaching is not based upon reveries inspired by the curiosity of men. Unlike some other people, they champion no purely human doctrine. With regard to dress, food and manner of life in general, they follow the customs of whatever city they happen to be living in, whether it is Greek or foreign.

And yet there is something extraordinary about their lives. They live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country. Like others, they marry and have children, but they do not expose them. They share their meals, but not their wives. They live in the flesh, but they are not governed by the desires of the flesh. They pass their days upon earth, but they are citizens of heaven. Obedient to the laws, they yet live on a level that transcends the law.

Christians love all men, but all men persecute them. Condemned because they are not understood, they are put to death, but raised to life again. They live in poverty, but enrich many; they are totally destitute, but possess an abundance of everything. They suffer dishonor, but that is their glory. They are defamed, but vindicated. A blessing is their answer to abuse, deference their response to insult. For the good they do they receive the punishment of malefactors, but even then they rejoice, as though receiving the gift of life. They are attacked by the Jews as aliens, they are persecuted by the Greeks, yet no one can explain the reason for this hatred.

To speak in general terms, we may say that the Christian is to the world what the soul is to the body. As the soul is present in every part of the body, while remaining distinct from it, so Christians are found in all the cities of the world, but cannot be

identified with the world. As the visible body contains the invisible soul, so Christians are seen living in the world, but their religious life remains unseen. The body hates the soul and wars against it, not because of any injury the soul has done it, but because of the restriction the soul places on its pleasures. Similarly, the world hates the Christians, not because they have done it any wrong, but because they are opposed to its enjoyments.

Christians love those who hate them just as the soul loves the body and all its members despite the body's hatred. It is by the soul, enclosed within the body, that the body is held together, and similarly, it is by the Christians, detained in the world as in a prison, that the world is held together. The soul, though immortal, has a mortal dwelling place; and Christians also live for a time amidst perishable things, while awaiting the freedom from change and decay that will be theirs in heaven. As the soul benefits from the deprivation of food and drink, so Christians flourish under persecution. Such is the Christian's lofty and divinely appointed function, from which he is not permitted to excuse himself.

From a letter to Diognetus

