

## SECOND SUNDAY OF LENT 2016

### Sunday, February 21

#### *Second Sunday of Lent*

8:30 **TH** The Special Intentions of the Parishioners and Friends of St. Rose

10:30 **BW** Doris Sanitato from Marge Windholtz

12:00 **BW** Zachary Belt and Family from Jack Green

### Monday, February 22

#### *The Chair of St. Peter the Apostle*

12:10 Jim O'Toole from Frank and Stephanie O'Toole

### Tuesday, February 23

#### *St. Polycarp, Bishop and Martyr*

12:10 The Special Intention of Mike and Penny McCaffrey from Jane Concannon

### Wednesday, February 24

12:10 The O'Sullivan and Fay Families

### Thursday, February 25

12:10 Frank de Cotis from Mark and Deborah Wilson

### Friday, February 26

12:10 Zachary Belt and Family from Jack Green

### Saturday, February 27

12:10 Joanna Goetz from Judy Powers

7:00 **BW** Martha Sawma from Sandy and Doug Utz

### Sunday, February 28

#### *Third Sunday of Lent*

8:30 **BW** The Special Intentions of the Parishioners and Friends of St. Rose

10:30 **CW** Paul Henke from Joan Ford

12:00 **CW** Jim O'Toole from Frank and Stephanie O'Toole

### Lectors and Lay Distributors for February 27 and 28

7:00 Joseph Christmann, Michael Luehrmann, William Russ, Lou Solimine

8:30 Steve Culbertson, Jon Hemmer, Michael Trotta

10:30 Rich Creighton, Bob Sheil, Joe Sonnefeld

12:00 Pat Burke, John Flick, Patrick Homan, Barry Savage

Please plan to attend our parish **Lenten Penance Service** this week on Tuesday, February 23 at 7:00 p.m. This penance service is a part of the archdiocesan *The Light is On for You* initiative. We are blessed that Archbishop Schnurr will be joining us at St. Rose for reflection and penance during this special service. Attached to the bulletin is information about the Rite of Penance, along with a letter from Archbishop Schnurr. For more information, visit [www.LightisOn4u.org](http://www.LightisOn4u.org).

## From the Pastor's Desk

We will have Adoration and Stations of the Cross followed by Benediction this Wednesday, February 24. Adoration will begin following the 12:10 p.m. Mass and will continue until the Stations of the Cross, which begin at 7:00 p.m. It is very important to have people in the church continuously during this time. If you would like to volunteer to remain in the church for one-hour increments, please see the sign up sheet in the back of church.

You are invited to join Fr. Barry for an **11-day tour of Ireland** on October 18-28, 2016. For more information or for a brochure, please call the parish office.

Are you feeling like God is gently nudging you, calling you to an adventure? If so, we invite you to a **weekend of prayer, reflection, conversation, and fun** with the Sisters of the Precious Blood. Come hear our stories and maybe discover the adventure to which God is calling you. Join us at Salem Heights in Dayton Feb. 26-28. Register online at [vocations@cppsadmin.org](mailto:vocations@cppsadmin.org) or call Sr. Patty Kremer at 937-609-0653 for more information.

**Lenten Vespers and Choral Concert** will be held on Sunday, February 28 at 7:00 p.m. in the chapel of Mount St. Mary's Seminary, 6616 Beechmont Avenue, Cincinnati, OH 45230. The service will be led by Fr. Anthony Stephens, CPM, a member of the faculty. A setting of the Stabat Mater by Emanuele d'Astorga for choir, soloists, and strings will be sung by the Athenaeum Chorale. The public is invited to attend. All are welcome.

**Mount St. Mary's Seminary** in Cincinnati is hosting a welcome weekend for men, college age or older, who want to learn about discernment and priesthood. The weekend takes place Friday through Saturday, March 4-5. Attendees will spend the night at the seminary and participate in community liturgies as well as prayer, social time, and talks about discernment and seminary life. For information or to register, please call 513-421-3131 extension 2890 or email [vocations@catholiccincinnati.org](mailto:vocations@catholiccincinnati.org).

Experience the life of the **Franciscan Daughters of Mary** in Covington, KY. Share with the sisters' in their prayer life, daily responsibilities and pro-life mission. March 8-13, 2016. For more information, visit [www.f dofmary.org](http://www.f dofmary.org) or call 859-491-3899. Register before March 6; there is limited space available.



Then from the cloud came a voice that said, "This is my chosen Son; listen to him." After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.

*Luke 9:35-36*

### Scripture Readings for Next Sunday

Exodus 3:1-8a, 13-15

1 Corinthians 10:1-6, 10-12

Luke 13:1-9

**Fr. Barry Windholtz**  
*Pastor*

**St. Rose Church**  
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**Opening Prayer**

O God, who have commanded us to listen to your beloved Son, be pleased, we pray, to nourish us inwardly by your word, that, with spiritual sight made pure, we may rejoice to behold your glory. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

**Reflecting on Living the Gospel**

In this telling of the transfiguration event, Moses and Elijah speak of exodus, of going forth to Jerusalem. By contrast, Peter speaks of pitching tents, of staying on the mountain in the moment of glory. He chooses to stay with the beauty and wonder of the glory he sees, but by doing so he would deny his own share in this same glory. Are we to stay or to go? Both! Disciples must stay in Jesus' presence and "listen to him," and go to their own Jerusalem to pass over from death to new Life. Stay or go? Both! Our own transfiguration lies in both going and staying. Only by choosing the longer vision of going to Jerusalem with Jesus can we hope to share in his glory. Only by staying close to Jesus can such a journey end in a share in his glory.

Luke's allusions to Jesus' death in Jerusalem prompt us to consider our being plunged into Jesus' dying and rising in the baptismal waters. This means that we not only already share in God's Life and look forward to that day when we will share eternal glory with God, but we also embrace the suffering and death. Let's face it: constant dying to self gets tiresome! This Sunday we are given a glimpse of glory to help ease away the discouragement of a lifetime of self-emptying. This tells us something about how we might keep Sundays. If each Sunday is a day of rest, a time to be good to ourselves, to do something special that is uplifting, to enter into a moment of glory, we would be better fortified to continue dying to self. Sunday is a weekly opportunity for us to enter into the glory of transfiguration.

**Closing Prayers**

May we embrace dying to self as necessary on our journey to eternal glory.

May we awaken to the glory of Christ and be strengthened in our Lenten practices.

Our Father . . .



**For Reflection:**

· My own Jerusalem where I pass over from death to new Life is . . .

· I experience a share in Jesus' transfigured glory when . . .

**Suggestions for group and individual use:**

1. Pray aloud the opening prayer (in *The Roman Missal* called the "collect");
2. One person read aloud the gospel;
3. Each read prayerfully "Reflecting on Living the Gospel" and spend some time in personal prayer;
4. Share together responses to "For Reflection";
5. Pray the "Closing Prayers."

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**Gospel**

Luke 9:28b-36

Jesus took Peter, John, and James and went up the mountain to pray. While he was praying his face changed in appearance and his clothing became dazzling white. And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem.

Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. As they were about to part from him, Peter said to Jesus, "Master, it is good that we are here; let us make three tents, one for you, one for Moses, and one for Elijah."

But he did not know what he was saying. While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud.



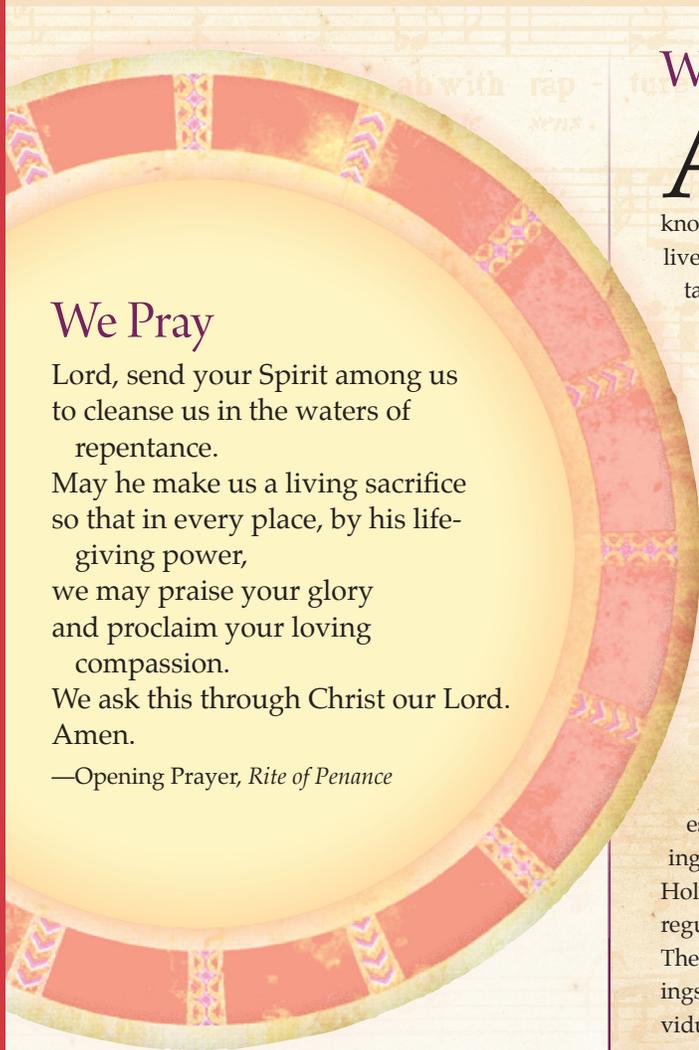
Then from the cloud came a voice that said, "This is my chosen Son; listen to him." After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.

**Readings for the week:**

2nd Sunday of Lent	Monday Chair of St. Peter	Tuesday	Wednesday	Thursday	Friday	Saturday	3rd Sunday of Lent
Gen 15:5-12, 17-18 Ps 27:1, 7-8, 8-9, 13-14 Phil 3:17-4:1 or Phil 3:20-4:1 Luke 9:28b-36	1 Pet 5:1-4 Ps 23:1-3a, 4, 5, 6 Matt 16:13-19	Isa 1:10, 16-20 Ps 50:8-9, 16bc-17, 21 and 23 Matt 23:1-12	Jer 18:18-20 Ps 31:5-6, 14, 15-16 Matt 20:17-28	Jer 17:5-10 Ps 1:1-2, 3, 4 and 6 Luke 16:19-31	Gen 37:3-4, 12-13a, 17b-28a Ps 105:16-17, 18-19, 20-21 Matt 21:33-43, 45-46	Mic 7:14-15, 18-20 Ps 103:1-2, 3-4, 9-10, 11-12 Luke 15:1-3, 11-32	Exod 3:1-8a, 13-15 Ps 103:1-2, 3-4, 6-7, 8, 11 1 Cor 10:1-6, 10-12 Luke 13:1-9 (or other readings)

## RITE OF PENANCE: An Introduction

Our Catholic faith contains a rich treasury of powerful words: beloved prayers, timeless creeds, scripture readings, and liturgical texts. Words of Faith is a growing collection of bulletin inserts structured around these amazing words that teach us who we are, what we believe, and how we are to live.



### We Pray

Lord, send your Spirit among us to cleanse us in the waters of repentance.

May he make us a living sacrifice so that in every place, by his life-giving power, we may praise your glory and proclaim your loving compassion.

We ask this through Christ our Lord. Amen.

—Opening Prayer, *Rite of Penance*

### DID YOU KNOW?

The Church provides three different forms of the Rite of Penance:

- A. *Rite for Reconciliation of Individual Penitents*
- B. *Rite for Reconciliation of Several Penitents with Individual Confession and Absolution*
- C. *Rite for Reconciliation of Penitents with General Confession and Absolution*

The first two forms of the Rite are used regularly and are the ordinary means of celebrating the sacrament. The third form of the Rite is rarely used and only permissible in extraordinary circumstance when the first two are not reasonably available.

### We Practice

As one of the Church's seven sacraments, Penance commemorates the mysteries of Christ's life, death, and resurrection in order to help us know who we are, what we believe, and how we should live. Through the words and actions of our sacramental rites, we open our hearts, minds, and bodies to the saving grace of Christ's presence. In the Rite of Penance, we commemorate a conversion or renewal of our Christian life that begins with contrition—expressed sorrow for our sin—and ends with reconciliation. Contrition is shown outwardly through the confession of sins to a priest who represents both Christ and the Church, and by accepting an act of penitence, which helps remedy our sin. Reconciliation is expressed in the absolution granted by the priest, assuring us of forgiveness and requiring a commitment to finish mending any relationships harmed by our sins.

The celebration of the sacrament (going to confession) may occur any time a priest is available, but the Church encourages us to partake of its benefits especially during Advent and Lent, and before receiving other sacraments such as Confirmation, Marriage, Holy Orders, and the Eucharist. Today, many parishes regularly celebrate the Rite of Penance as a community. These services include hymns, prayers, scripture readings, a homily, an examination of conscience, and individual confession.

As Catholics, we are required to celebrate the Sacrament of Penance at least once a year. This is not only an obligation but also an act of love mediated through the words and actions of the sacrament as we meet Christ's mercy, the medicine for all our sins.



## We Believe

From the very beginning, God has called us to intimate union with him and all creation. As Adam and Eve first turned away from that union, sin entered the world. Even so, God persisted, establishing a covenant with Abraham and giving the Law through Moses so that God's people might know the way to righteousness. But sin endured, and so God sent prophets to Israel to serve as a mirror of its sins. The prophets called Israel to conversion through words and deeds, reminding them of their covenant with God. The words of the psalmist express the deep longing for whole-hearted conversion in Israel, "A clean heart create for me, God; renew in me a steadfast spirit" (Psalm 51:12). This pattern of covenant, sin, repentance, forgiveness, and reconciliation occurs throughout the Old Testament.

In Christ Jesus, the Word of God became flesh and dwelt among us (John 1:14). Here was the light that could shine in the darkness, and the darkness could not overcome it (John 1:5). Jesus offers a way out of the pattern of sin. His first words in the Gospel of Mark call us to conversion: "Repent and believe the Gospel" (Mark 1:15). All of Christ's life was a visible sign of the Father's offer of merciful forgiveness: healing the sick, forgiving sins, eating with sinners, and his self-emptying on the Cross. The resurrection of Christ is nothing less than the promise of a life no longer burdened by sin.

As we await the fullness of redemption when we will meet God face to face, we are called to ongoing repentance and conversion of our lives so that we live more like Christ. In the waters of Baptism, we first experience the forgiveness of sin and the call to conversion. In the Eucharist, we let go of the grip sin has on our lives and renew our commitment to live as Jesus taught us. In the Sacrament of Penance, the waters of Baptism become tears of repentance and in the Eucharist, the Bread of Life and Cup of Salvation become the medicine to heal us of our sins. But it is in the Sacrament of Penance that we learn the explicit discipline of ongoing conversion—confronting our failings, seeking and accepting forgiveness, and reconciling with God, the Church, and those individuals we have harmed.

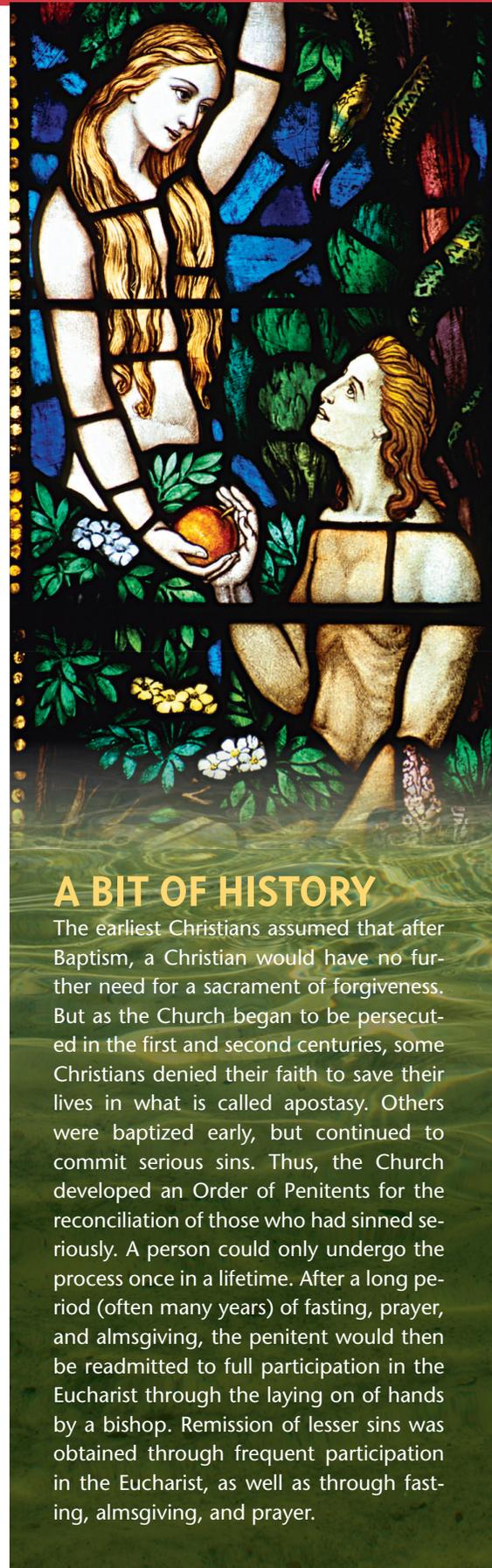
## We Live

The Sacrament of Penance is most beneficial to those whose lives have become penitential. For those who consistently turn away from sin and toward the Gospel, the Rite of Penance helps them express their encounter with the Father's abundant mercies, the Son's radiant light, and the Spirit's tender, abiding presence.

- In the silence before Mass, consider where you have failed to fully love God and neighbor during the week. Through the Eucharistic liturgy, ask forgiveness for these sins.
- Place holy water at the door of your home. Each time you dip your hand in it and make the Sign of the Cross, ask God to help you live more fully your baptism into Christ, which demands ongoing conversion.
- Is there a lingering rift between you and a loved one or acquaintance? Think about how you might reconcile with him or her. Pray for the courage to do so, making the Rite of Penance part of it.

## With Children

- Read together the parable of the Prodigal Son (Luke 15:11–32). Ask the child(ren) to talk about what each character tells us about God's mercy. Then conclude with a short prayer, asking God to make you strong and always ready to forgive.
- Ask your child(ren) to tell about a time when they did something wrong. How did it feel? What happened to make things right again? Help them connect this to the dynamics of the Rite of Penance.



## A BIT OF HISTORY

The earliest Christians assumed that after Baptism, a Christian would have no further need for a sacrament of forgiveness. But as the Church began to be persecuted in the first and second centuries, some Christians denied their faith to save their lives in what is called apostasy. Others were baptized early, but continued to commit serious sins. Thus, the Church developed an Order of Penitents for the reconciliation of those who had sinned seriously. A person could only undergo the process once in a lifetime. After a long period (often many years) of fasting, prayer, and almsgiving, the penitent would then be readmitted to full participation in the Eucharist through the laying on of hands by a bishop. Remission of lesser sins was obtained through frequent participation in the Eucharist, as well as through fasting, almsgiving, and prayer.



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*Nihil Obstat:* Reverend Monsignor Michael Heintz, PhD, *Censor librorum*

*Imprimatur:* Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, June 6, 2011

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February 1, 2016

My dear brothers and sisters in Christ,

Grace and peace to you as we prepare to enter into the season of Lent.

Office of  
The Archbishop

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In his Papal Bull announcing the Jubilee Year of Mercy, Pope Francis invites the Church to observe the season of Lent with these thoughts in mind: "The season of Lent during this Jubilee Year should also be lived more intensely as a privileged moment to celebrate and experience God's mercy." He continues, "So many people, including young people, are returning to the Sacrament of Reconciliation; through this experience they are rediscovering a path back to the Lord, living a moment of intense prayer and finding meaning in their lives. Let us place the Sacrament of Reconciliation at the centre once more in such a way that it will enable people to touch the grandeur of God's mercy with their own hands. For every penitent, it will be a source of true interior peace" (17). I share this hope that we come to know God's mercy and find interior peace for our lives particularly through the Sacrament of Reconciliation.

Once again, the Archdiocese of Cincinnati will participate in *The Light is On for You* initiative. Parishes or pastoral regions will open their church doors on Tuesday, February 23<sup>rd</sup> from 7:00pm – 9:00pm and priests will be available to hear confessions. This will also be a time for people to come into our churches and pray quietly. Through this initiative, those who have been away from the Sacrament for some time will have the opportunity to experience the tenderness and love of God through the grace of this Sacrament of mercy. Others may want to come to simply pray for loved ones who are no longer practicing their faith. Such prayer may bring about healing and draw them back to knowing God's love and mercy through the Sacraments of the Church.

I know it is never easy to recognize and speak aloud our faults and ask forgiveness. I am humbled each time I hear the confession of a person seeking the mercy of Christ and spiritual wholeness. During this Lenten season, I invite every Catholic in the Archdiocese of Cincinnati to experience the grace and healing balm of this Sacrament. Whether you come to one of our churches on the evening of February 23, or participate in a communal penance celebration at your parish, or experience the Sacrament on some other occasion, I welcome you home to this Sacrament.

Bishop Binzer and I, along with our brother priests, look forward to the great privilege of ministering the healing mercy of Christ on February 23<sup>rd</sup> and throughout the season of Lent. Please, do not let anything keep you from knowing the mercy and love of our heavenly Father.

With prayers for a blessed and grace-filled Lent, I am

Sincerely yours in Christ,

Most Reverend Dennis M. Schnurr  
Archbishop of Cincinnati