

3RD SUNDAY IN ORDINARY TIME

He walked along a little farther and saw James,
the son of Zebedee, and his brother John.
They too were in a boat mending their nets.
Then he called them.

MR 1:19-20



PRELUDE: Musician choice

OPENING HYMN: God Has Chosen Me © 1990, Bernadette Farrell. Published by OCP. All rights reserved.

1. God has chosen me, God has chosen me to bring good news to the poor.
God has chosen me, God has chosen me to bring new sight to those searching for light:
God has chosen me, chosen me:

Refrain: And to tell the world that God's kingdom is near, to remove oppression and breakdown fear,
yes, God's time is near, God's time is near, God's time is near, God's time is near.

2. God has chosen me, God has chosen me to set alight a new fire.
God has chosen me, God has chosen me to bring to birth a new kingdom on earth:
God has chosen me, chosen me:

3. God is calling me, God is calling me in all whose cry is unheard.
God is calling me, God is calling me to raise up the voice with no power or choice: God is calling me, calling me:

GLORIA: Glory to God in the highest, and on earth peace to people of goodwill. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God Almighty Father. Lord Jesus Christ, Only begotten son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For You alone are the Holy one, You alone are the Lord, You alone are the most high Jesus Christ, with the Holy Spirit, in the Glory of God the Father, Amen, Amen.

RESPONSE: To you, O Lord

To you, O Lord, I lift my soul, to you, I lift my soul. Text: Psalm 25:4-5, 8-9, 12-14; Marty Haugen, © 1982, GIA Publications, Inc.; refrain trans. © 1969, ICEL

1. Lord, make me know your ways, teach me your paths
and keep me in the way of your truth, for you are God, my Savior.
2. For the Lord is good and righteous, revealing the way to those who wander, gently leading the poor and the humble.
3. To the ones who seek the Lord, who look to God's word, who live God's love, God will always be near,
and will show them mercy.

ALLELUIA.

CREED (spoken) I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through Him all things were made. For us men and for our salvation He came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate, He suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and His kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

PRAYER FOR VOCATIONS: Almighty Father, You have created us for some definite purpose. Grant us the grace to know the path You have planned for us in this life and to respond with a generous "Yes." Make our archdiocese, parishes, homes and hearts fruitful ground for Your gift of vocations. May our young people respond to Your call with courage and zeal. Stir among our men a desire and the strength to be good and holy priests. Bless us with consecrated religious and those called to a chaste single life, permanent deacons, and faithful husbands and wives, who are a sign of Christ's love for His Church. We commend our prayer for vocations to You, Father, through the intercession of Mary our Mother, in the Holy Spirit, through Christ our Lord. Amen. *Continued on the next page...*

Continued from previous page...

OFFERTORY: Now We Remain Text: Corinthians, 1 John, 2 Timothy; David Haas, b. 1957. Tune: David Haas, b.1957 1983,GIA Publications, Inc.

Refrain: We hold the death of the Lord deep in our hearts. Living now we remain with Jesus, the Christ.

1. Once we were people afraid, lost in the night. Then by your cross we were saved. Dead became living, Life from your giving.
2. Something which we have known, something we've touched. What we have seen with our eyes; This we have heard: Life giving Word.
3. He chose to give of himself, became our bread: Broken that we might live. Love beyond love. Pain for our pain.
4. We are the presence of God; this is our call: Now to become bread and wine. Food for the hungry. Life for the weary. For to live with the Lord, we must die with the Lord.

HOLY, HOLY.

MEMORIAL ACCLAMATION.

AMEN.

LAMB OF GOD.



COMMUNION: Be Not Afraid Bob Dufford SJ Text: Based on Isaiah 43:2-3; Luke 6:20ff. Text and music © 1975, 1978, Robert J. Dufford, SJ, and OCP. All rights reserved.

1. You shall cross the barren desert, but you shall not die of thirst.
You shall wander far in safety though you do not know the way.
You shall speak your words in foreign lands and all will understand. You shall see the face of God and live.

Refrain: Be not afraid. I go before you always. Come, follow me, and I will give you rest.

2. If you pass through raging waters in the sea, you shall not drown.
If you walk amid the burning flames, you shall not be harmed.
If you stand before the pow'r of hell and death is at your side, know that I am with you through it all.
3. Blessed are your poor, for the kingdom shall be theirs. Blest are you that weep and mourn, for one day you shall laugh.
And if wicked tongues insult and hate you all because of me, blessed, blessed are you!



MEDITATION.

PRAYER: *St. Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, cast into hell satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.*

CLOSING HYMN: Blest Be The Lord Text: Psalm 91; Dan Schutte, b.1947, © 1976, 1979, Daniel L. Schutte and OCP.

Refrain: Blest be the Lord; blest be the Lord, the God of mercy, the God who saves.
I shall not fear the dark of night, nor the arrow that flies by day.

1. He will release me from the nets of all my foes. He will protect me from their wicked hands.
Beneath the shadow of his wings I will rejoice to find a dwelling place secure.
2. I need not shrink before the terrors of the night nor stand alone before the light of day.
No harm shall come to me, no arrow strike me down, no evil settle in my soul.
3. Although a thousand strong have fallen at my side, I'll not be shaken with the Lord at hand.
His faithful love is all the armor that I need to wage my battle with the foe.

C1989, GIA Publications, Inc. Reprinted with permission under One License #A-702712

January 23rd and 24th 2021

Greetings in the name of the Lord:

On December 8th, 2020 Pope Francis declared a Year dedicated to St. Joseph, to celebrate 150 years earlier in 1870 Pope Pius IX declaring St. Joseph as Patron of the Universal Church. The year of St. Joseph is an opportunity to look to the example and courage of St. Joseph as a model for husbands and fathers. You will find in this bulletin the letter given by Pope Francis for this year of St. Joseph. Be sure to take the time to read it. I would encourage families to pray together. Husbands and fathers pray over your family. Wives pray for your husband. Children pray for your father and mother.

St. Joseph. Pray for us!

Yours in Christ:

Fr Haft

APOSTOLIC LETTER *PATRIS CORDE* OF THE HOLY FATHER FRANCIS

ON THE 150th ANNIVERSARY OF THE PROCLAMATION OF SAINT JOSEPH AS PATRON OF THE UNIVERSAL CHURCH

Given in Rome, at Saint John Lateran, on 8 December, Solemnity of the Immaculate Conception of the Blessed Virgin Mary, in the year 2020, the eighth of my Pontificate.

WITH A FATHER'S HEART: That is how Joseph loved Jesus, whom all four Gospels refer to as "*the son of Joseph*".

Matthew and Luke, the two Evangelists who speak most of Joseph, tell us very little, yet enough for us to appreciate what sort of father he was, and the mission entrusted to him by God's providence.

We know that Joseph was a lowly carpenter (cf. *Mt* 13:55), betrothed to Mary (cf. *Mt* 1:18; *Lk* 1:27). He was a "just man" (*Mt* 1:19), ever ready to carry out God's will as revealed to him in the Law (cf. *Lk* 2:22.27.39) and through four dreams (cf. *Mt* 1:20; 2:13.19.22). After a long and tiring journey from Nazareth to Bethlehem, he beheld the birth of the Messiah in a stable, since "there was no place for them" elsewhere (cf. *Lk* 2:7). He witnessed the adoration of the shepherds (cf. *Lk* 2:8-20) and the Magi (cf. *Mt* 2:1-12), who represented respectively the people of Israel and the pagan peoples.

Joseph had the courage to become the legal father of Jesus, to whom he gave the name revealed by the angel: "You shall call his name Jesus, for he will save his people from their sins" (*Mt* 1:21). As we know, for ancient peoples, to give a name to a person or to a thing, as Adam did in the account in the Book of Genesis (cf. 2:19-20), was to establish a relationship.

In the Temple, forty days after Jesus' birth, Joseph and Mary offered their child to the Lord and listened with amazement to Simeon's prophecy concerning Jesus and His Mother (cf. *Lk* 2:22-35). To protect Jesus from Herod, Joseph dwelt as a foreigner in Egypt (cf. *Mt* 2:13-18). After returning to his own country, he led a hidden life in the tiny and obscure village of Nazareth in Galilee, far from Bethlehem, his ancestral town, and from Jerusalem and the Temple. Of Nazareth it was said, "*No prophet is to rise*" (cf. *Jn* 7:52) and indeed, "Can anything good come out of Nazareth?" (cf. *Jn* 1:46). When, during a pilgrimage to Jerusalem, Joseph and Mary lost track of the twelve-year-old Jesus, they anxiously sought Him out and they found Him in the Temple, in discussion with the doctors of the Law (cf. *Lk* 2:41-50).

After Mary, the Mother of God, no saint is mentioned more frequently in the papal magisterium than Joseph, her spouse. My Predecessors reflected on the message contained in the limited information handed down by the Gospels in order to appreciate more fully his central role in the history of salvation. Blessed Pius IX declared him "Patron of the Catholic Church", Venerable Pius XII proposed him as "Patron of Workers" and Saint John Paul II as "Guardian of the Redeemer". Saint Joseph is universally invoked as the "patron of a happy death". Now, one hundred and fifty years after his proclamation as *Patron of the Catholic Church* by Blessed Pius IX (8 December 1870), I would like to share some personal reflections on this extraordinary figure, so close to our own human experience. For, as Jesus says, "out of the abundance of the heart the mouth speaks" (*Mt* 12:34). My desire to do so increased during these months of pandemic, when we experienced, amid the crisis, how "our lives are woven together and sustained by ordinary people, people often overlooked. People who do not appear in newspaper and magazine headlines, or on the latest television show, yet in these very days are surely shaping the decisive events of our history. Doctors, nurses, storekeepers and supermarket workers, cleaning personnel, caregivers, transport workers, men and women working to provide essential services and public safety, volunteers, priests, men and women religious, and so very many others. They understood that no one is saved alone... How many people daily exercise patience and offer hope, taking care to spread not panic, but shared responsibility. How many fathers, mothers, grandparents and teachers are showing our children, in small everyday ways, how to accept and deal with a crisis by adjusting their routines, looking ahead and encouraging the practice of prayer. How many are praying, making sacrifices and interceding for the good of all". *Continued on the next page....*

Continued from the previous page...

Each of us can discover in Joseph – the man who goes unnoticed, a daily, discreet and hidden presence – an intercessor, a support and a guide in times of trouble. Saint Joseph reminds us that those who appear hidden or in the shadows can play an incomparable role in the history of salvation. A word of recognition and of gratitude is due to them all.

1. A beloved father

The greatness of Saint Joseph is that he was the spouse of Mary and the father of Jesus. In this way, he placed himself, in the words of Saint John Chrysostom, “at the service of the entire plan of salvation”.

Saint Paul VI pointed out that Joseph concretely expressed his fatherhood “*by making his life a sacrificial service to the mystery of the incarnation and its redemptive purpose. He employed his legal authority over the Holy Family to devote himself completely to them in his life and work. He turned his human vocation to domestic love into a superhuman oblation of himself, his heart and all his abilities, a love placed at the service of the Messiah who was growing to maturity in his home*”.

Thanks to his role in salvation history, Saint Joseph has always been venerated as a father by the Christian people. This is shown by the countless churches dedicated to him worldwide, the numerous religious Institutes, Confraternities and ecclesial groups inspired by his spirituality and bearing his name, and the many traditional expressions of piety in his honor. Innumerable holy men and women were passionately devoted to him. Among them was Teresa of Avila, who chose him as her advocate and intercessor, had frequent recourse to him and received whatever graces she asked of him. Encouraged by her own experience, Teresa persuaded others to cultivate devotion to Joseph.

Every prayer book contains prayers to Saint Joseph. Special prayers are offered to him each Wednesday and especially during the month of March, which is traditionally dedicated to him. Popular trust in Saint Joseph is seen in the expression “*Go to Joseph*”, which evokes the famine in Egypt, when the Egyptians begged Pharaoh for bread. He in turn replied: “*Go to Joseph; what he says to you, do*” (Gen 41:55). Pharaoh was referring to Joseph the son of Jacob, who was sold into slavery because of the jealousy of his brothers (cf. Gen 37:11-28) and who – according to the biblical account – subsequently became viceroy of Egypt (cf. Gen 41:41-44).

As a descendant of David (cf. Mt 1:16-20), from whose stock Jesus was to spring according to the promise made to David by the prophet Nathan (cf. 2 Sam 7), and as the spouse of Mary of Nazareth, Saint Joseph stands at the crossroads between the Old and New Testaments.

2. A tender and loving father

Joseph saw Jesus grow daily “*in wisdom and in years and in divine and human favor*” (Lk 2:52). As the Lord had done with Israel, so Joseph did with Jesus: he taught him to walk, taking him by the hand; he was for him like a father who raises an infant to his cheeks, bending down to him and feeding him (cf. Hos 11:3-4).

In Joseph, Jesus saw the tender love of God: “*As a father has compassion for his children, so the Lord has compassion for those who fear him*” (Ps 103:13).

In the synagogue, during the praying of the Psalms, Joseph would surely have heard again and again that the God of Israel is a God of tender love, who is good to all, whose “*compassion is over all that he has made*” (Ps 145:9).

The history of salvation is worked out “*in hope against hope*” (Rom 4:18), through our weaknesses. All too often, we think that God works only through our better parts, yet most of his plans are realized in and despite our frailty. Thus Saint Paul could say: “*To keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me: ‘My grace is sufficient for you, for power is made perfect in weakness’*” (2 Cor 12:7-9).

Since this is part of the entire economy of salvation, we must learn to look upon our weaknesses with tender mercy.

The evil one makes us see and condemn our frailty, whereas the Spirit brings it to light with tender love. Tenderness is the best way to touch the frailty within us. Pointing fingers and judging others are frequently signs of an inability to accept our own weaknesses, our own frailty. Only tender love will save us from the snares of the accuser (cf. Rev 12:10). That is why it is so important to encounter God’s mercy, especially in the Sacrament of Reconciliation, where we experience his truth and tenderness. Paradoxically, the evil one can also speak the truth to us, yet he does so only to condemn us. We know that God’s truth does not condemn, but instead welcomes, embraces, sustains and forgives us. That truth always presents itself to us like the merciful father in Jesus’ parable (cf. Lk 15:11-32). It comes out to meet us, restores our dignity, sets us back on our feet and rejoices for us, for, as the father says: “*This my son was dead and is alive again; he was lost and is found*” (v. 24).

Even through Joseph’s fears, God’s will, his history and his plan were at work. Joseph, then, teaches us that faith in God includes believing that he can work even through our fears, our frailties and our weaknesses. He also teaches us that amid the tempests of life, we must never be afraid to let the Lord steer our course. At times, we want to be in complete control, yet God always sees the bigger picture.

3. An obedient father

As He had done with Mary, God revealed His saving plan to Joseph. He did so by using dreams, which in the Bible and among all ancient peoples, were considered a way for Him to make His will known.

Joseph was deeply troubled by Mary’s mysterious pregnancy. He did not want to “*expose her to public disgrace*”, so he decided to “*dismiss her quietly*” (Mt 1:19). In the first dream, an angel helps him resolve his grave dilemma: “*Do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins*” (Mt 1:20-21). Joseph’s response was immediate: “*When Joseph awoke from sleep, he did as the angel of the Lord commanded him*” (Mt 1:24). Obedience made it possible for him to surmount his difficulties and spare Mary.

Continued from previous page...

In the second dream, the angel tells Joseph: *“Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him”* (Mt 2:13). Joseph did not hesitate to obey, regardless of the hardship involved: *“He got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod”* (Mt 2:14-15).

In Egypt, Joseph awaited with patient trust the angel’s notice that he could safely return home. In a third dream, the angel told him that those who sought to kill the child were dead and ordered him to rise, take the child and his mother, and return to the land of Israel (cf. Mt 2:19-20). Once again, Joseph promptly obeyed. *“He got up, took the child and his mother, and went to the land of Israel”* (Mt 2:21).

During the return journey, *“when Joseph heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. After being warned in a dream”* – now for the fourth time – *“he went away to the district of Galilee. There he made his home in a town called Nazareth”* (Mt 2:22-23).

The evangelist Luke, for his part, tells us that Joseph undertook the long and difficult journey from Nazareth to Bethlehem to be registered in his family’s town of origin in the census of the Emperor Caesar Augustus. There Jesus was born (cf. Lk 2:7) and His birth, like that of every other child, was recorded in the registry of the Empire. Saint Luke is especially concerned to tell us that Jesus’ parents observed all the prescriptions of the Law: the rites of the circumcision of Jesus, the purification of Mary after childbirth, the offering of the firstborn to God (cf. 2:21-24).

In every situation, Joseph declared his own “fiat”, like those of Mary at the Annunciation and Jesus in the Garden of Gethsemane. In his role as the head of a family, Joseph taught Jesus to be obedient to his parents (cf. Lk 2:51), in accordance with God’s command (cf. Ex 20:12).

During the hidden years in Nazareth, Jesus learned at the school of Joseph to do the will of the Father. That will was to be his daily food (cf. Jn 4:34). Even at the most difficult moment of his life, in Gethsemane, Jesus chose to do the Father’s will rather than his own, becoming “obedient unto death, even death on a cross” (Phil 2:8). The author of the Letter to the Hebrews thus concludes that Jesus “learned obedience through what he suffered” (5:8).

All this makes it clear that *“Saint Joseph was called by God to serve the person and mission of Jesus directly through the exercise of his fatherhood”* and that in this way, *“he cooperated in the fullness of time in the great mystery of salvation and is truly a minister of salvation.”*

4. An accepting father

Joseph accepted Mary unconditionally. He trusted in the angel’s words. *“The nobility of Joseph’s heart is such that what he learned from the law he made dependent on charity. Today, in our world where psychological, verbal and physical violence towards women is so evident, Joseph appears as the figure of a respectful and sensitive man. Even though he does not understand the bigger picture, he makes a decision to protect Mary’s good name, her dignity and her life. In his hesitation about how best to act, God helped him by enlightening his judgment”*.

Often in life, things happen whose meaning we do not understand. Our first reaction is frequently one of disappointment and rebellion. Joseph set aside his own ideas in order to accept the course of events and, mysterious as they seemed, to embrace them, take responsibility for them and make them part of his own history. Unless we are reconciled with our own history, we will be unable to take a single step forward, for we will always remain hostage to our expectations and the disappointments that follow.

The spiritual path that Joseph traces for us is not one that *explains*, but *accepts*. Only as a result of this acceptance, this reconciliation, can we begin to glimpse a broader history, a deeper meaning. We can almost hear an echo of the impassioned reply of Job to his wife, who had urged him to rebel against the evil he endured: *“Shall we receive the good at the hand of God, and not receive the bad?”* (Job 2:10).

Joseph is certainly not passively resigned, but courageously and firmly proactive. In our own lives, acceptance and welcome can be an expression of the Holy Spirit’s gift of fortitude.

Only the Lord can give us the strength needed to accept life as it is, with all its contradictions, frustrations and disappointments.

Jesus’ appearance in our midst is a gift from the Father, which makes it possible for each of us to be reconciled to the flesh of our own history, even when we fail to understand it completely.

Just as God told Joseph: *“Son of David, do not be afraid!”* (Mt 1:20), so he seems to tell us: *“Do not be afraid!”* We need to set aside all anger and disappointment, and to embrace the way things are, even when they do not turn out as we wish. Not with mere resignation but with hope and courage. In this way, we become open to a deeper meaning. Our lives can be miraculously reborn if we find the courage to live them in accordance with the Gospel.

It does not matter if everything seems to have gone wrong or some things can no longer be fixed. God can make flowers spring up from stony ground. Even if our heart condemns us, *“God is greater than our hearts, and he knows everything”* (1 Jn 3:20).

Here, once again, we encounter that Christian realism which rejects nothing that exists. Reality, in its mysterious and irreducible complexity, is the bearer of existential meaning, with all its lights and shadows. Thus, the Apostle Paul can say: *“We know that all things work together for good, for those who love God”* (Rom 8:28). To which Saint Augustine adds, *“even that which is called evil (etiam illud quod malum dicitur)”*. In this greater perspective, faith gives meaning to every event, however happy or sad. Nor should we ever think that believing means finding facile and comforting solutions. The faith Christ taught us is what we see in Saint Joseph. He did not look for shortcuts, but confronted reality with open eyes and accepted personal responsibility for it.

Joseph's attitude encourages us to accept and welcome others as they are, without exception, and to show special concern for the weak, for God chooses what is weak (cf. *1 Cor* 1:27). He is the "Father of orphans and protector of widows" (*Ps* 68:6), who commands us to love the stranger in our midst. I like to think that it was from Saint Joseph that Jesus drew inspiration for the parable of the prodigal son and the merciful father (cf. *Lk* 15:11-32).

5. A creatively courageous father

If the first stage of all true interior healing is to accept our personal history and embrace even the things in life that we did not choose, we must now add another important element: creative courage. This emerges especially in the way we deal with difficulties. In the face of difficulty, we can either give up and walk away, or somehow engage with it. At times, difficulties bring out resources we did not even think we had.

As we read the infancy narratives, we may often wonder why God did not act in a more direct and clear way. Yet God acts through events and people. Joseph was the man chosen by God to guide the beginnings of the history of redemption. He was the true "miracle" by which God saves the child and his mother. God acted by trusting in Joseph's creative courage. Arriving in Bethlehem and finding no lodging where Mary could give birth, Joseph took a stable and, as best he could, turned it into a welcoming home for the Son of God come into the world (cf. *Lk* 2:6-7). Faced with imminent danger from Herod, who wanted to kill the child, Joseph was warned once again in a dream to protect the child, and rose in the middle of the night to prepare the flight into Egypt (cf. *Mt* 2:13-14). A superficial reading of these stories can often give the impression that the world is at the mercy of the strong and mighty, but the "good news" of the Gospel consists in showing that, for all the arrogance and violence of worldly powers, God always finds a way to carry out his saving plan. So too, our lives may at times seem to be at the mercy of the powerful, but the Gospel shows us what counts. God always finds a way to save us, provided we show the same creative courage as the carpenter of Nazareth, who was able to turn a problem into a possibility by trusting always in divine providence.

If at times God seems not to help us, surely this does not mean that we have been abandoned, but instead are being trusted to plan, to be creative, and to find solutions ourselves.

That kind of creative courage was shown by the friends of the paralytic, who lowered him from the roof in order to bring him to Jesus (cf. *Lk* 5:17-26). Difficulties did not stand in the way of those friends' boldness and persistence. They were convinced that Jesus could heal the man, and "finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the middle of the crowd in front of Jesus. When he saw their faith, he said, 'Friend, your sins are forgiven you'" (vv. 19-20). Jesus recognized the creative faith with which they sought to bring their sick friend to him.

The Gospel does not tell us how long Mary, Joseph and the child remained in Egypt. Yet they certainly needed to eat, to find a home and employment. It does not take much imagination to fill in those details. The Holy Family had to face concrete problems like every other family, like so many of our migrant brothers and sisters who, today too, risk their lives to escape misfortune and hunger. In this regard, I consider Saint Joseph the special patron of all those forced to leave their native lands because of war, hatred, persecution and poverty.

At the end of every account in which Joseph plays a role, the Gospel tells us that he gets up, takes the child and his mother, and does what God commanded him (cf. *Mt* 1:24; 2:14.21). Indeed, Jesus and Mary his Mother are the most precious treasure of our faith.

In the divine plan of salvation, the Son is inseparable from his Mother, from Mary, who "*advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son until she stood at the cross*".

We should always consider whether we ourselves are protecting Jesus and Mary, for they are also mysteriously entrusted to our own responsibility, care and safekeeping. The Son of the Almighty came into our world in a state of great vulnerability. He needed to be defended, protected, cared for and raised by Joseph. God trusted Joseph, as did Mary, who found in him someone who would not only save her life, but would always provide for her and her child. In this sense, Saint Joseph could not be other than the Guardian of the Church, for the Church is the continuation of the Body of Christ in history, even as Mary's motherhood is reflected in the motherhood of the Church. In his continued protection of the Church, Joseph continues to protect *the child and his mother*, and we too, by our love for the Church, continue to love *the child and his mother*.

That child would go on to say: "*As you did it to one of the least of these who are members of my family, you did it to me*" (*Mt* 25:40). Consequently, every poor, needy, suffering or dying person, every stranger, every prisoner, every infirm person is "the child" whom Joseph continues to protect. For this reason, Saint Joseph is invoked as protector of the unfortunate, the needy, exiles, the afflicted, the poor and the dying. Consequently, the Church cannot fail to show a special love for the least of our brothers and sisters, for Jesus showed a particular concern for them and personally identified with them. From Saint Joseph, we must learn that same care and responsibility. We must learn to love the child and his mother, to love the sacraments and charity, to love the Church and the poor. Each of these realities is always *the child and his mother*.

6. A working father

An aspect of Saint Joseph that has been emphasized from the time of the first social Encyclical, Pope Leo XIII's *Rerum Novarum*, is his relation to work. Saint Joseph was a carpenter who earned an honest living to provide for his family. From him, Jesus learned the value, the dignity and the joy of what it means to eat bread that is the fruit of one's own labor. In our own day, when employment has once more become a burning social issue, and unemployment at times reaches record levels even in nations that for decades have enjoyed a certain degree of prosperity, there is a renewed need to appreciate the importance of dignified work, of which Saint Joseph is an exemplary patron. Work is a means of participating in the work of salvation, an opportunity to hasten the coming of the Kingdom, to develop our talents and abilities, and to put them at the service of society and fraternal communion. It becomes an opportunity for the fulfillment not only of oneself, but also of that primary cell of society which is the family.

A family without work is particularly vulnerable to difficulties, tensions, estrangement and even break-up. How can we speak of human dignity without working to ensure that everyone is able to earn a decent living? Working persons, whatever their job may be, are cooperating with God himself, and in some way become creators of the world around us. The crisis of our time, which is economic, social, cultural and spiritual, can serve as a summons for all of us to rediscover the value, the importance and necessity of work for bringing about a new “normal” from which no one is excluded. Saint Joseph’s work reminds us that God himself, in becoming man, did not disdain work. The loss of employment that affects so many of our brothers and sisters, and has increased as a result of the Covid-19 pandemic, should serve as a summons to review our priorities. Let us implore Saint Joseph the Worker to help us find ways to express our firm conviction that no young person, no person at all, no family should be without work!

7. A father in the shadows

The Polish writer Jan Dobraczyński, in his book *The Shadow of the Father*, tells the story of Saint Joseph’s life in the form of a novel. He uses the evocative image of a shadow to define Joseph. In his relationship to Jesus, Joseph was the earthly shadow of the heavenly Father: he watched over him and protected him, never leaving him to go his own way. We can think of Moses’ words to Israel: “In the wilderness... you saw how the Lord your God carried you, just as one carries a child, all the way that you travelled” (*Deut 1:31*). In a similar way, Joseph acted as a father for his whole life.

Fathers are not born, but made. A man does not become a father simply by bringing a child into the world, but by taking up the responsibility to care for that child. Whenever a man accepts responsibility for the life of another, in some way he becomes a father to that person. Children today often seem orphans, lacking fathers. The Church too needs fathers. Saint Paul’s words to the Corinthians remain timely: “Though you have countless guides in Christ, you do not have many fathers” (*1 Cor 4:15*). Every priest or bishop should be able to add, with the Apostle: “I became your father in Christ Jesus through the Gospel” (*ibid.*). Paul likewise calls the Galatians: “My little children, with whom I am again in travail until Christ be formed in you!” (*4:19*). Being a father entails introducing children to life and reality. Not holding them back, being overprotective or possessive, but rather making them capable of deciding for themselves, enjoying freedom and exploring new possibilities. Perhaps for this reason, Joseph is traditionally called a “most chaste” father. That title is not simply a sign of affection, but the summation of an attitude that is the opposite of possessiveness. Chastity is freedom from possessiveness in every sphere of one’s life. Only when love is chaste, is it truly love. A possessive love ultimately becomes dangerous: it imprisons, constricts and makes for misery. God himself loved humanity with a chaste love; he left us free even to go astray and set ourselves against him. The logic of love is always the logic of freedom, and Joseph knew how to love with extraordinary freedom. He never made himself the center of things. He did not think of himself, but focused instead on the lives of Mary and Jesus. Joseph found happiness not in mere self-sacrifice but in self-gift. In him, we never see frustration but only trust. His patient silence was the prelude to concrete expressions of trust. Our world today needs fathers. It has no use for tyrants who would domineer others as a means of compensating for their own needs. It rejects those who confuse authority with authoritarianism, service with servility, discussion with oppression, charity with a welfare mentality, power with destruction. Every true vocation is born of the gift of oneself, which is the fruit of mature sacrifice. The priesthood and consecrated life likewise require this kind of maturity. Whatever our vocation, whether to marriage, celibacy or virginity, our gift of self will not come to fulfilment if it stops at sacrifice; were that the case, instead of becoming a sign of the beauty and joy of love, the gift of self would risk being an expression of unhappiness, sadness and frustration. When fathers refuse to live the lives of their children for them, new and unexpected vistas open up. Every child is the bearer of a unique mystery that can only be brought to light with the help of a father who respects that child’s freedom. A father who realizes that he is most a father and educator at the point when he becomes “useless”, when he sees that his child has become independent and can walk the paths of life unaccompanied. When he becomes like Joseph, who always knew that his child was not his own but had merely been entrusted to his care. In the end, this is what Jesus would have us understand when he says: “Call no man your father on earth, for you have one Father, who is in heaven” (*Mt 23:9*). In every exercise of our fatherhood, we should always keep in mind that it has nothing to do with possession, but is rather a “sign” pointing to a greater fatherhood. In a way, we are all like Joseph: a shadow of the heavenly Father, who “makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust” (*Mt 5:45*). And a shadow that follows his Son.

* * *

“Get up, take the child and his mother” (Mt 2:13), God told Saint Joseph.

The aim of this Apostolic Letter is to increase our love for this great saint, to encourage us to implore his intercession and to imitate his virtues and his zeal. Indeed, the proper mission of the saints is not only to obtain miracles and graces, but to intercede for us before God, like Abraham and Moses, and like Jesus, the “one mediator” (*1 Tim 2:5*), who is our “advocate” with the Father (*1 Jn 2:1*) and who “always lives to make intercession for [us]” (*Heb 7:25*; cf. *Rom 8:34*).

The saints help all the faithful “to strive for the holiness and the perfection of their particular state of life”. Their lives are concrete proof that it is possible to put the Gospel into practice. Jesus told us: “Learn from me, for I am gentle and lowly in heart” (*Mt 11:29*). The lives of the saints too are examples to be imitated. Saint Paul explicitly says this: “Be imitators of me!” (*1 Cor 4:16*). By his eloquent silence, Saint Joseph says the same. Before the example of so many holy men and women, Saint Augustine asked himself: “What they could do, can you not also do?” And so he drew closer to his definitive conversion, when he could exclaim: “Late have I loved you, Beauty ever ancient, ever new!” We need only ask Saint Joseph for the grace of graces: our conversion.

Let us now make our prayer to him: *Hail, Guardian of the Redeemer, Spouse of the Blessed Virgin Mary.*

To you God entrusted his only Son; in you Mary placed her trust; with you Christ became man. Blessed Joseph, to us too, show yourself a father and guide us in the path of life. Obtain for us grace, mercy and courage, and defend us from every evil. Amen.

Franciscus

BREAKING OPEN THE WORD WITH DR. KATHY O'CONNOR, PH.D.
JANUARY 24, 2021 3rd SUNDAY ORDINARY TIME

Reading I: Jonah 3:1-5, 10: The restoration of Israel is a theme that is developed in the book of Jonah, the fifth of the Minor Prophets. What comes across in this book is the idea that God plans to restore His people because they have a mission that encompasses the whole world. The passage for Mass this weekend omits an important phrase in the introduction: "God's word came to Jonah a second time." Thus this is the second time God has dispatched Jonah to Nineveh. The first time God sent him to Nineveh, Jonah disobeyed and set sail for Tarshish in the complete opposite direction from Nineveh. As a result of his disobedience, Jonah and his companions encounter a violent storm and God "appointed a great fish to swallow up Jonah and Jonah was in the belly of the fish three days and three nights. So the second time God tells Jonah to go preach in Nineveh, having learned his lesson, he does! The prophet tells the people of Nineveh that they have forty days until their town will be overthrown. The people of the town believed and did penance. Even the reigning king of Nineveh had a genuine change of heart and is ready to submit to God. God sees that the people are ready to mend their ways and He revokes His decision to punish them.

Responsorial Psalm: Psalm 25:4-5, 6-7, 8-9 (4a): Psalm 25 is a psalm of David. The psalmist asks the Lord to instruct him in His ways for it is from God that salvation comes and he asks Him to forgive him out of His mercy, love, and goodness. "Sinners" and "the humble" (verses 8-9) are seen on the same plane: the humble person is one who acknowledges his sin to the Lord.

Reading II: I Corinthians 7:29-31: In their letters, St. Paul and the other Apostles frequently remind us that life is short in order to encourage us to make the very best of our time to serve God, and other for His sake. St. Paul is telling us here that we have a brief amount of time for loving, for giving, and for making atonement. Writing on this passage, St. Josemaria Escriva commented that "we must not squander this period of the world's history which God has entrusted to each one of us." We are told that we should not be overly attached to worldly things but keep our sights set on eternal life.

Gospel: Mark: 1:14-20: The Gospel passage for Mass this weekend shares with us the beginning of Jesus' ministry after John the Baptist has been arrested. The "kingdom of God" is the most characteristic term Jesus uses to signify what He is about. His announcement that the kingdom is at hand suggests both a present and a future quality. The kingdom is already present embodied in Jesus' own person. Yet the kingdom is incipient or developing and is partly veiled sort of like seeds sown in the ground. The arrival of the kingdom calls for a twofold human response: to repent and believe in the gospel. We also have a glimpse of how Jesus called some of His disciples. Mark tells us that after announcing that God's reign had arrived, Jesus immediately began to gather disciples to Himself. He looks for them among people used to hard work, people for whom life is a struggle and whose lifestyle is plain. Jesus initially encountered His followers as they were going about their everyday lives. Perhaps it is important to note here that *Jesus not only saw the men who would become His disciples; He saw also **what they could become.*** Sharing Jesus' mission requires growth as does sharing His life. Mark describes for us Jesus' call and the response of those being called. James and John, like Simon and Andrew left behind their boat and nets in order to follow Jesus but James and John left behind their father, Zebedee as well. For these disciples following Jesus meant accompanying Him as He traveled and it inevitably meant some break with the past.

Some things would be left behind and some human relationships would be made secondary in order to make Jesus primary. So we see that in the beginning, there was a cost of discipleship, unique to each disciple. It remains so today. Mark holds up the response of Simon, Andrew, James, and John as an example for his readers.

Reflection: "The kingdom of God": Jesus proclaims it, He came to establish it, He rules it, and He taught us to pray constantly for its coming ("They kingdom come, Thy will be done...."). The Kingdom of God refers to wherever things are done God's way; wherever His will and His heart infuse life into the souls of men and women. To repent means to rethink things and to turn away from doing things our own way. To believe in the Good News means to trust that God's way, God's will is the best choice. If we trust in the love, wisdom, and power of God, we will have the courage to fashion our lives according to His standards. But, this is not a God who demands blind obedience to His awesome power. This is Jesus Christ, true man, who meets us right where we are and walks along the shore of our lives, who wishes to get to know us, to spend time with us, and to call us by our names. This is a Lord and God who wants our friendship, so that He can share His life with us. He called those disciples because He wanted to give them a mission in life. He has given each of us a mission too. Perhaps this week we might reflect on the following: **1)** how would I have responded to Jesus' message about God's reign if I had been in His original audience; how do I respond today to His message; **2)** when did Jesus take the initiative with me; how did I first hear His call; **3)** how has Jesus transformed my life; **4)** what have I had to let go of to follow Jesus; is there anything holding me back; **5)** how would I characterize my relationship with Jesus? *Lord, I have heard your call in my life more than once. You have looked into my eyes and invited me to follow you more closely, just as you did with the apostles. Thank you for coming into my life. I am sorry for the times I have been unfaithful. Call me again, Lord, today, so that I can show you my love and loyalty by leaving behind everything that is not your will.....*

MASSSES FOR January 25 & , 2021

Monday, January 25, 2021

8:00AM Herbert Mohs– Sharon & Dennis McBrien

Tuesday, January 26, 2021

8:00AM Bernard Moster– Moster Family

Wednesday, January 27, 2021

8:00AM John Reinhold– Ann Richter

Thursday, January 28, 2021

8:00AM Matthew Kammerer– Bd. Rem.– Family

Friday, January 29, 2021

8:00AM Roger Gramann—The Bavermans

Saturday, January 30, 2021

8:00AM For the poor souls in purgatory

4:30PM Len Hellmann—Ruth Hellmann

Sunday, January 31, 2021 Fourth Sunday in Ordinary Time

9:00AM Special Intentions of Don & Carole Dickinson

11:15AM For the people of the Parish

ROSARY GARDEN

For more information about memorial stones for purchase, please contact, Mr. Norb Guetle at 451- 1227.



Monday Fatima Prayer Group
at 7:00 PM in the church.

CONFESSIONS

Thursday 6:30PM—8:00PM

Saturday 8:30AM-9:30AM & 3:00PM — 4:00PM

EUCHARTISIC ADORATION

Thursday, 7:00PM—8:00PM

Friday after 8AM Mass to 10:00PM



HOLY COMMUNION DISTRIBUTORS

January 30 & 31, 2021

4:30p.m.

Donna Vitt

Marilyn Wempe

9:00a.m.

Annie Hornsby

Doug Jaeger

Mary Lee Jaeger

Mark Braunstein

11:15a.m.

Mary Beth Nolan

Ellen Nolan

FLOWERS FOR THE ALTAR

If you wish to dedicate the placing of flowers for one week at the altar in memory of a loved one, or to honor a person or special occasion, please send \$50 (check made out to Saint Antoninus Church, with Altar Flowers in the memo line) to the rectory office with your name, phone number and the week you would like to reserve. More than one family may reserve the same week. There will be no flower arrangements during the Lent, Easter Advent and Christmas seasons. If you have questions, call Beth Bollin, at 922-5400, x 2. Thank you for your support.

January 23-30, 2021

For the Special Intentions of the Donor

PARISH CONTRIBUTIONS

For the weeks ending January 11-17, 2021

Sunday Contributions	\$23,806.00
Christmas Flower	\$ 50.00
Capital Campaign	\$ 240.00
Designated Gifts:	
for collection envelopes	\$ 85.00
Maintenance	\$ 45.00
St. Antoninus St. Vincent de Paul	\$ 1,270.00
School Parish Support	\$ 30.00
Solemnity of Mary	\$ 145.00
Saint Antoninus Memorial Fund	\$ 250.00

Thank you for your continuing support of the parish and school. Please remember Saint Antoninus in your will. Gifts of stock can also be made to St. Antoninus Church. If you currently work for, or are retired from, a company that has a Matching Gift program, you can make your contributions to Parish School Support, and have those contributions matched by your company. Please remind your company to include your name as the giver. If you have questions, please call Mrs. Shannon Benvenuti at 922 -5400 x 3.

HOLY SPIRIT PRAYER GROUP

This Monday the Church celebrates the feast of the Conversion of St. Paul. On Tuesday evening, we will pray a scriptural Rosary and prayers to Our Lady of Good Help for conversions in our Parish and in our Country. Please join us in prayer this Tuesday at 7 PM in Church. All are welcome!



The Saint Antoninus Conference of St. Vincent DePaul Society is currently holding a winter coat drive. Please donate, **before January 28th**, your new or gently used winter coats, hats, gloves and scarves, and place them in the blue bin in the greeting room.

EXCEL ■ Cleaning
■ Restretching & Repair
■ Sales & Installation
CARPET SERVICES

513-574-5618
6081-A St. Rt. 128

GARY F. FRANKE
Attorney at Law / Parishioner

Ste. 1040
120 E. Fourth St. **513-564-9222**

ALLISON Landscaping
water gardens
"When creativity is preferred"

Todd & Jennifer Allison
Owners / Parishioners
889 Anderson Ferry Rd.
513-922-1313
www.allisonlandscaping.com

Lutz FLOWERS

5110 Crookshank Rd.
JOHN AND CAROL WAINSCOTT
513-921-0561
www.LutzFlowerHaus.com

Angel's Touch
NURSING CARE
Home Care Specialist

www.angelstouchnursing.com
3619 Harrison Ave. • 661-4111

Bill's Battery Co.
Retail Sales at Wholesale Prices

5221 Crookshank Rd.
922-0100

Carrier GREG HARNIST
TIM CORCORAN
CORCORAN & HARNIST
HEATING & AIR CONDITIONING
1457 Harrison Ave.
at Western Hills Viaduct
513-921-2227

SGS
STEPHEN G. SCHOTT, CPA
Payroll, Tax & Accounting
513-922-4888
417 ANDERSON FERRY, STE. 4

ESTERKAMP
AUTOMOTIVE & ALIGNMENT
The 2nd Best Little Garage In Town
5350 Sidney Rd.
513-451-6300

WESTERN HILLS WINDOW CO.
Jason Phillips
President
4521 W. 8th St.
921-5455

LaRosa's
PIZZERIA
513-347-1111

Baudendistel & Uhlenbrock, D.D.S.
3860 Race Rd. **661.8509**
Across from Ron's Roost mybrightsmile.org

A Special Thanks to the following companies for their school support Matching Gifts Program.

Pfizer • Hospira • General Electric • Macy's • Duke • Raytheon

MATT BONHAUS PAINTING
305-1021
mattbonhauspainting.com

Boudinot
Boudinot Ave.
near Glenway Ave.
Intersection

YOUR AD HERE
CONTACT DIOCESAN AT
1-800-282-5106

HOFMEYER & SONS
Plumbing Repair & Remodeling
4279 Delhi Ave.
921-1156

WARDWAY
Grill • Pool • Gas Fireplaces
Heating Oil & Propane
"Serving Our Neighbors Since 1981"
574-0061 Bridgetown
Kevin Ward @ Glenway

MOR-LITE Co.
Windows & Doors
Awnings & Siding
Gutters
661-8587
Don Lauck, Jr.
Res: 941-4151

Auto Repair for All Imports
Delhi Import Service
4531 Foley Rd.
244-7222
Specialist in BMW, Mercedes, Saab & Volvo
Care (Cubby) Saab, Owner

WEST SIDE
STORAGE & TRUCK RENTAL
451-6474
3700 Muddy Creed Rd.

ASE Complete Domestic & Foreign Repair
ALTENAU'S AUTOMOTIVE SERVICE
TOM ALTENAU, President 4208 Delhi Pike
513-244-7273

SPIDERWAG
LASER TAG - ARCADES - MINI GOLF - PARTIES
513-922-4999

SEVEN HILLS Women's Health Centers
A Division of Axia Women's Health

Sarah F. Sabin, MD, OB/GYN
Caitlin McCarthy, MD, OB/GYN
Natalia A. Stovall, MD, OB/GYN
Wei W. Gibler, MD, MPH, OB/GYN
Ambrose A. Puttmann, MD, GYN
Jeffrey K. Rahe, MD, GYN

Accepting New Patients!
(513) 481-5100
womenshealthcenters.com

WNOP 740 AM/ WHSS 89.5 FM
EWTN Global Catholic Radio
TUNE IN

In Loving Memory

Tom Anania
Thomas D. Armsey
Edward F. Aufdemkampe
Rose Ellen Aufdemkampe
Anthony Bianco
Hazel Bianco
Edward Bird
Alberta Bretnitz
Jean Creek
Gene Duwell
Cathleen Roe Eagan
Dr. John E. Finke, Sr.
Bob Friedmann
Neal Gilday
Dr. Don Hafner
Esther Holthaus
Joseph B. Holthaus
Ronald Holtkamp
Bonnie M. Horn
Carlo Hornsby
Marilyn & Jack Hunsche
Bob Jones
Gary A. Juengling
Matthew Kammerer
Marlene Kayse
Steve Kayse
John P. Kiely
Larry Klumb

Charlie Kock
Guy Langenbrunner
Dr. Richard L. Meyer, M.D.
Mr. & Mrs. John Myers
William Niederhausen
Mae & Ferd Niehaus
Pat Niehaus
Dr. John F. Popken, Jr.
Sarah Reidel
Fred & Rosemary Rolfes
Barbara Schmerber
Carol (Mokey) Spraul
Earl Stalf
Marian Steidinger
Sherri K. Stonestreet
Robert D. Stonestreet, Sr.
Ann B. Ulmer
Edward R. Ulmer
Carl C. Vitt
Joseph H. Vitt
William G. Wergowske
Mary Wetenkamp
Norma Widmer
Ray Widmer
Don Winterhalter
Scott Winterhalter
Liz and Johnny Wolber

TEPE DENTISTRY

COLLEEN TEPE HOFSTETTER, DDS
Parishioner

3507 GLENMORE AVENUE
513-481-5885
TepeDentistry.com

TEPE DENTISTRY

Medicare Plan STORE
WE SIMPLIFY MEDICARE
TURNING 65, RETIRING, LEAVING EMPLOYER COVERAGE?
LET'S DISCUSS YOUR OPTIONS.



Medicare Supplemental Plans
Advantage Plans
Prescription Drug Plans

KATHY LIGUZINSKI
513.451.8131

www.medicareplanstore.com

LANGENBRUNNER
BLOCK - BRICK - STONE



"Proud Brickmason of
Our Church & School"

MASONRY, INC.
*Point-Up & Chimney Rebuild
No Job Too Small*

Greg: 451-8870 • Office: 662-2414
Guy & Greg, Parishioners

**VITT,
STERMER &
ANDERSON**
FUNERAL HOME



**4619 Delhi Pike
939-CARE
(2273)**
www.vittstermeranderson.com

**BOARDWALK
REALTORS**



Nick Guetle
Broker / Owner / Parishioner

451-4449

Cincinnati Hearing Center
Sound Advice from Caring Professionals



Amy Locaputo-Donnellon
Doctor of Audiology
Parishioner

6570 Glenway Ave.
Cincinnati, Ohio 45211
513-598-9444
www.CincinnatiHearingCenter.com

Providing Senior Care Services
Since 2009

America's Choice in Homecare.
VisitingAngels
LIVING ASSISTANCE SERVICES

- Alzheimer's Care
- Dementia Care
- Meal Preparation
- Errands/Shopping
- Hygiene Assistance
- Light Housekeeping



598-6770
visitingangels.com
Voted Best of the West Home Health 2018/2019

Full-time Realtor offering Full-time Service

Lisa (Haney) McCarthy
513-256-2629
lisa.mccarthy@cbws.com



Kraft Electrical & Telecommunications Services

Cincinnati Columbus
513-467-0500 614-836-9300

www.kecc.com

**DABELT INSURANCE
AGENCY LLC**

SERVICE • QUALITY • PRICE
SINCE 1948
For Sound Insurance Planning

451-8050 5932 Glenway Ave.

FAMILY DENTISTRY
921-5289

Ernesto G. Sabato, D.D.S.

Hours by Appointment
4952 Glenway Ave.



**KENTON
TIRE CO.**

Complete Auto Body Repairs
Complete Engine Repairs
Complete Auto Repairs
24 Hour Towing Service
471-1310
4381 Mayhew Ave. • Parishioner

Chris Durr
Owner/Parishioner
513-304-6828

**PROFESSIONAL TOUCH
PAINTING**
When Quality Counts
www.professionaltouch-painting.com

Interior
Exterior
Commercial
Residential

American
HEATING & AIR CONDITIONING CO.

3953 Red Bank Rd. • 471-2115
Mike Dempsey Dave Dempsey
Antoninus, '63

**MSJ MOUNT
ST. JOSEPH
UNIVERSITY**
1920
513-244-4200
msj.edu

Saint Antoninus Parish
Says Thanks To
Pavement Management, Inc.

Commercial • Residential

PRIORITY 1 INSULATION
CONSTRUCTION SERVICES, INC.

BARRY KIRBY
Insulation, Mold Removal, Fireproofing, Icynene® Foam
www.icynene.com
5178 Crookshank Rd. www.priorityinsulation.com (513) 922-0203

HOETING Realtors
513-451-4800
For all your professional real estate needs.
Ohio, Kentucky & Indiana
www.hoeting.com



DOUG ROLFES
PARISHIONER

catholicmatch
Ohio
CatholicMatch.com/goOH



Bayley
LIFE IN EVERY MOMENT



BayleyLife.org

Pamela Heckel
513.202.6989
Life Insurance for Families
heckelpf@gmail.com



HA HOLTZ AGENCY

Stalby PAINT & BODY
COLORSOURCE DIAMONT
(513) 471-6610
4230 Delhi Rd

Call Diocesan About This Spot
800-282-5106

Please patronize the
sponsors of our bulletin.

Dr. Robert Altenau
Family and Sports Medicine
Rudemiller Family Medicine | 6350 Glenway Ave, Suite 205
513 481 0900 

Jerry Kautzman
Agent
Nationwide Insurance
3344 Westbourne Dr.
513-598-1988
kautzmg@nationwide.com



Registered Investment Advisor
Vince Forte, Owner
513.910.0065 • ShawneeInvestments.com
SHAWNEE INVESTMENTS & PLANNING

