

INTENTIONS OF THE WEEK**SUNDAY, March 27, 2022**

- 9:00 am** Sandra Nare (d)
11:00 am Helen Louis (d)
5:00 pm Solemn Vespers and Benediction
7:00 pm For the Parishioners

MONDAY, March 28, 2022

- 8:30 am** Special Intention

TUESDAY, March 29, 2022

- 8:30 am** Macelino Dao (d)

- 7:00 pm** Confirmation

WEDNESDAY, March 30, 2022

- 8:30 am** Michael Corcoran (I)

THURSDAY, March 31, 2022

- 8:30 am** Charles and Louise Sayers (d)

3:00 pm–5:00 pm EUCHARISTIC ADORATION**FRIDAY, April 1, 2022**

- 8:30 am** Anna Hoang (d)
5:00 pm Stations of the Cross/Holy Mass
 Ada Iles (d)

SATURDAY, April 2, 2022

St. Francis of Paola, hermit

- 8:30 am** Richard Meyer (d)

- 4:30 pm** Adair Family (d)

SUNDAY, April 3, 2022

- 9:00 am** Paula Medel (d)

- 11:00 am** Barb Prater (d)

- 5:00 pm** Solemn Vespers and Benediction

- 7:00 pm** For the Parishioners

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.

Eagle Savings Bank
6415 Bridgetown Road
513-574-0700
5681 Rapid Run Road
513-347-3700

SERVERS

April 2/3

No Servers Scheduled

LECTORS

April 2/3

No Lectors Scheduled

EUCHARISTIC MINISTERS

April 2/3

To Be Determined

March 20, 2022

\$ 7,394.00

Thank You for your Generosity!

Vocation View God welcomes us home with extravagant love. Let the call to holiness draw you home into a deeper relationship with God. (Luke 15:1-3, 11-32) To talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at dschmitmeyer@catholiccincinnati.org.



Thought for the Day: “Mary, who is the Virgin Most Pure, is also the Refuge of Sinners. She knows what sin is, not by the experience of its fall, not by tasting its bitter regrets, but by seeing what it did to her Divine Son.”

by Bishop Fulton Sheen

The Laurentian



ad Orientem: The 11:00 Mass will be ad Orientem. This means that I will be facing the same way you are facing during the Opening and Closing prayers, the Offertory and Eucharistic Prayer. Please see the bulletin insert for a complete explanation.

Mass and Way of the Cross, Eucharistic Adoration, Confessions: On Friday afternoons of Lent, we will have the Way of the Cross beginning at 5:00 p.m. followed immediately by Holy Mass.

Eucharistic Adoration is every Thursday afternoon from 3 – 5 p.m. Holy Mass, the Way of the Cross, Eucharistic Adoration, Confession, fasting, abstinence & almsgiving are excellent ways to deepen our love for the Lord and celebrate His resurrection.

Solemn Vespers is the Signature Sung Prayer of the Roman Catholic Church. Vespers, also called Evening Prayer, is part of the Liturgy of the Hours, also known as the Divine Office. In the Liturgy of the Hours, the Church fulfills Jesus' command to "pray always" (Luke 18:1; see also 1 Thessalonians 5:17). Through this prayer, the people of God sanctify the day by continual praise of God and by prayers of intercession for the needs of the world. Vespers is blanketed and steeped in the rich music of the ages, old and new. We will have Solemn Vespers and Benediction on the Sundays of Lent including Palm Sunday. This takes about 35 to 40 minutes.

Vacation: I left for Oklahoma City to visit family. I will be back for Masses on the weekend of April 2 and 3. Father Westerhoff will have most of the Masses. While I'm away there will be Eucharistic Adoration.

LENTEN REGULATIONS Good Friday (April 15) is a day of fast and abstinence. Abstinence means no eating of meat (beast or fowl) and is to be observed by all Catholics 14 years of age and older on Ash Wednesday and on all the Fridays of Lent.

Fasting means limiting oneself to one full meal on a given fast day. Catholics who are 18 years of age but not yet 59 are obliged to fast on Good Friday. On fast days, two additional smaller meals are permitted if necessary to maintain strength. However, two smaller meals together may not equal one full meal. Eating solid foods between meals on fast days is not permitted.

IRS TAX STATEMENT: If you would like a statement of your 2021 donations, please fill in the box below, clip it out and drop it in the collection basket or mail to: St. Lawrence Church, 3680 Warsaw Avenue, Cincinnati, Ohio 45205.

2021 CONTRIBUTIONS

Name _____

Address _____

Phone Number _____

2021 Envelope Number _____

Cura Hospitality & Food Services: located at Sisters of Charity, 5900 Delhi Road, Mt. St. Joseph, Ohio 45051. (On the Metro Bus Line) is interested in hiring:

2 Full-time Food Service Supervisors

2 Full-time Cooks

5 Full-time Food Service Workers

Please contact: Eric Strong at 513-347-5325

NOW HIRING

From the treatise On Prayer by Tertullian, priest

Prayer is the offering in spirit that has done away with the sacrifices of old. *What good do I receive from the multiplicity of your sacrifices? Asks God. I have had enough of burnt offerings of rams, and I do not want the fat of lambs and the blood of bulls and goats. Who has asked for these from your hands?*

What God has asked for we learn from the Gospel. *The hour will come*, he says, *when true worshipers will worship the Father in spirit and in truth. God is a spirit*, and so he looks for worshipers who are like himself.

We are true worshipers and true priests. We pray in spirit, and so offer in spirit the sacrifice of prayer. Prayer is an offering that belongs to God and is acceptable to him: it is the offering he asked for, the offering he planned as his own.

We must dedicate this offering with our whole heart, we must fatten it on faith, tend it by truth, keep it unblemished through innocence and clean through chastity, and crown it with love. We must escort it to the altar of God in a procession of good works to the sound of psalms and hymns. Then it will gain for us all that we ask of God.

Since God asks for prayer offered in spirit and in truth, how can he deny anything to this kind of prayer? How great is the evidence of its power, as we read and hear and believe.

Of old, prayer was able to rescue from fire and beasts and hunger, even before it received its perfection from Christ. How much greater then is the power of Christian prayer. No longer does prayer bring an angel of comfort to the heart of a fiery furnace, or close up the mouths of lions, or transport to the hungry food from the fields. No longer does it remove all sense of pain by the grace it wins for others. But it gives the armor of patience to those who suffer, who feel pain, who are distressed. It strengthens the power of grace, so that faith may know what it is gaining from the Lord, and understand what it is suffering for the name of God.

In the past prayer was able to bring down punishment, rout armies, withhold the blessing of rain. Now, However, the prayer of the just turns aside the whole anger of God, keeps vigil for its enemies, pleads for persecutors. Is it any wonder that it can call down water from heaven when it could obtain fire from heaven as well? Prayer is the one thing that can conquer God. But Christ has willed that it should work no evil, and has given it all power over good.

Its only art is to call back the souls of the dead from the very journey into death, to give strength to the weak, to heal the sick, to exorcise the possessed, to open prison cells, to free the innocent from their chains. Prayer cleanses from sin, drives away temptations, stamps out persecutions, comforts the fainthearted, gives new strength to the courageous, brings travelers safely home, calms the waves, confounds robbers, feeds the poor, overrules the rich, lifts up the fallen, supports those who are falling, sustains those who stand firm.

All the angels pray. Every creature prays. Cattle and wild beasts pray and bend the knee. As they come from their barns and caves they look up to heaven and call out, lifting up their spirit in their own fashion. The birds too, rise and lift themselves up to heaven: they open out their wings, instead of hands, in the form of a cross, and give voice to what seems to be a prayer.

What more need be said on the duty of prayer? Even the Lord himself prayed. To him be honor and power for ever and ever.



The Laurentian

From a letter by St. Maximus the Confessor, abbot

God's will is to save us, and nothing pleases him more than our coming back to him with true repentance. The heralds of truth and the ministers of divine grace have told us this from the beginning, repeating it in every age. Indeed, God's desire for our salvation is the primary and preeminent sign of his infinite goodness. It was precisely in order to show that there is nothing closer to God's heart than the divine word of God the Father, with untold condescension, lived among us in the flesh, suffered, and said all that was necessary to reconcile us to God the Father, when we were at enmity with him, and to restore us to the life of blessedness from which we had been exiled. He healed our physical infirmities by miracles; he freed us from our sins, many and grievous as they were, by suffering and dying, taking them upon himself as if he were answerable for them, sinless though he was. He also taught us in many different ways that we should wish to imitate him by our own kindness and genuine love for one another.

So it was that Christ proclaimed that he had come to call sinners to repentance, not the righteous, and that it was not the healthy who required a doctor, but the sick. He declared that he had come to look for the sheep that was lost, and that it was to the lost sheep of the house of Israel that he had been sent. Speaking more obscurely in the parable of the silver coin, he tells us that the purpose of his coming was to reclaim the royal image, which had become coated with the filth of sin. *You can be sure that there is joy in heaven*, he said, *over one sinner who repents*.

To give the same lesson he revived the man who, having fallen into the hands of brigands, had been left stripped and half-dead from his wounds; he poured wine and oil on the wounds, bandaged them, placed the man on his own mule and brought him to an inn, where he left sufficient money to have him cared for, and promised to repay any further expense on his return.

Again, he told of how that Father, who is goodness itself, was moved with pity for his profligate son who returned and made amends by repentance; how he embraced him, dressed him once more in fine garments that befitted his own dignity, and did not reproach him for any of his sins.

So too, when he found wandering in the mountains and hills the one sheep that had strayed from God's flock of a hundred, he brought it back to the fold, but he did not exhaust it by driving it ahead of him. Instead, he placed it on his own shoulders and so, compassionately, he restored it safely to the flock.

So also he cried out: *Come to me, all you that toil and are heavy of heart. Accept my yoke*, he said, by which he meant his commands, or rather, the whole way of life that he taught us in the Gospel. He then speaks of a burden, but that is only because repentance seems difficult. In fact, however, *my yoke is easy*, he assures us, *and my burden is light*.

Then again he instructs us in divine justice and goodness, telling us to be like our heavenly Father, holy, perfect and merciful. *Forgive*, he says, *and you will be forgiven. Behave toward other people as you would wish them to behave toward you*.

