

**FIFTH SUNDAY OF EASTER****MAY 15, 2022****INTENTIONS OF THE WEEK****SUNDAY, May 15, 2022**

- 9:00 am** Jim Corcoran (d)
- 11:00 am** Kimberly Smith Meyer (d)
- 7:00 pm** For the Parishioners

**MONDAY, May 16, 2022***St. John I, pope, martyr*

- 8:30 am** Special Intention

**TUESDAY, May 17, 2022**

- 8:30 am** Mark and Virginia Schmidt (l)

**WEDNESDAY, May 18, 2022**

- 8:30 am** Barb Prater (d)

**THURSDAY, May 19, 2022**

- 8:30 am** Mary Clark (l)

**3:00–5:00 pm EUCHARISTIC ADORATION****FRIDAY, May 20, 2022***St. Bernadine of Siena, priest*

- 8:30 am** Mary First (d)

**SATURDAY, May 21, 2022***St. Christopher Magallanes, priest*

- 8:30 am** Special Intention

**3:00-4:00 pm Confession**

- 4:30 am** Mary Ann Frey (d)

**SUNDAY, May 22, 2022**

- 9:00 am** Jacob Kordes (d)
- 11:00 am** Maria Frenza (d)
- 7:00 pm** For the Parishioners

**SERVERS****May 21/22**

No Servers Scheduled

**LECTORS****May 21/22**

No Lectors Scheduled

**EUCHARISTIC MINISTERS****May 21/22**

To Be Determined

May 8, 2022

\$8,521.39

*Thank You for your Generosity!*

**Vocation View** God has chosen to dwell with us. Share your gifts with others to reveal his presence. (Revelations 21:1-5) To talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at [dschmitmeyer@catholiccincinnati.org](mailto:dschmitmeyer@catholiccincinnati.org).

**Thought for the Day:** “Anxiety is the greatest evil that can befall a soul except sin. God commands you to pray, but He forbids you to worry.”

*by St. Francis de Sales*

**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.

**Help Wanted:** St. Lawrence Cafeteria is in need of a part time dishwasher, Monday – Friday, 9:00 am – 2:00 pm. Requires moderate physical effort such as: standing, carrying, bending, and lifting up to 25 pounds. If interested please call Denise Dugan at 513-309-3529.

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# The Laurentian



**ad Orientem:** The 11:00 Mass will be celebrated 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.

**Eucharistic Adoration:** Eucharistic Adoration is every Thursday afternoon from 3 – 5 p.m. Part of the time, during the first hour, I hear Confessions. Remember, you can gain a plenary indulgence by spending at least one half hour in adoration of the Blessed Sacrament. The requirements for gaining a plenary or partial indulgence are the performance of the indulgenced work and the fulfillment of three conditions: sacramental confession; Eucharistic communion; prayer for the pope's intentions. A further requirement for a plenary is the exclusion of all attachment to sin, even venial sin.

**St. Lawrence Summer Celebration:**

SAVE THE DATE! We are planning to have a parish celebration after the 4:30 Mass on Saturday, August 13th. Here are some more details.

At the Summer Celebration we will have the drawing for the Major Award. The Major Award raffle tickets will be coming in the mail, soon. There will be two early bird drawings, one in June and one in July. Like last year, there will be a catered dinner and bar. Also, a basket booth and split the pot. Some more things for the evening are also in the works. We will let keep you posted as things develop.

## HEALING SERVICE

Our Lady of the Holy Spirit Center  
5440 Moeller Ave., Norwood, Oh 45212  
Phone 513-351-9800

May 25, 2022

Rosary: 6:45 P.M.

Mass: 7:15 P.M.

Healing Service after Mass  
Come to Jesus for Healing



This year, dear Mother, God has given me the grace to understand what charity is; I understood it before, it is true, but in an imperfect way. I have never fathomed the meaning of these words of Jesus: *“The second commandment is like the first: You shall love your neighbor as yourself.”* I applied myself especially to *loving God*, and it is in loving him that I understood my love was not to be expressed only in words, for: *“It is not those who say: ‘Lord, Lord! Who will enter the kingdom of heaven, but those who do the will of my Father in heaven.’”* Jesus has revealed this several times or I should say on almost every page of His Gospel. But at the Last Supper, when he knew the hearts of his disciples were burning with a more ardent love for Him who had just given Himself to them in the unspeakable mystery of His Eucharist, this sweet Savior wished to give them a *new commandment*. He said to them with inexpressible tenderness: *A new commandment I give you that you love one another: THAT AS I HAVE LOVED YOU, YOU ALSO LOVE ONE ANOTHER.*

*By this will all men know that you are my disciples, if you have love for one another.*

How did Jesus love His disciples and why did He love them? Ah! It was not their natural qualities that could have attracted Him, since there was between Him and them an infinite distance. He was knowledge, Eternal Wisdom, while they were poor ignorant fisherman filled with earthly thoughts. And still Jesus called them his *friends, His brothers*. He desires to see them reign with Him in the kingdom of His Father, and to open that kingdom to them. He wills to die on the cross, for He said: *“Greater love than this no man has than that he lay down his life for his friends.”*

Dear Mother, when meditating upon these words of Jesus, I understand how imperfect was my love for my Sisters. I saw I didn't love them as God loves them. Ah! I understand now that charity consists in bearing with the faults of others, in not being surprised at their weakness, in being edified by the smallest acts of virtue we see them practice. But I understood above all that charity must remain hidden in the bottom of the heart. Jesus has said: *No one lights a lamp and puts it under a bushel basket, but upon the lampstand, so as to give light to ALL in the house.”* It seems to me that this lamp represents

charity which must enlighten and rejoice not only those who are dearest to us but *“ALL who are in the house”* without distinction.

When the Lord commanded His people to love their neighbor as themselves, He had not as yet come upon the earth. Knowing the extent to which each one loved himself, He was not able to ask of His creatures a greater love than this for one's neighbor. But when Jesus gave His Apostles a new commandment, HIS OWN COMMANDMENT, as He calls it later on, it is no longer a question of loving one's neighbor as oneself but of loving him as *He, Jesus, has loved him*, and will love him to the consummation of the ages.

Ah! Lord, I know you don't command the impossible. You know better than I do my weakness and imperfection; You know very well that never would I be able to love my Sisters as You love them, unless *You, O my Jesus, loved them in me*. It is because You wanted to give me this grace that You made Your *new commandment*. Oh! How I love this new commandment since it gives me the assurance that Your will is *to love in me* all those You command me to love!

Yes, I feel it, when I am charitable, it is Jesus alone who is acting in me, and the more united I am to Him, the more also do I love my Sisters. When I wish to increase this love in me, and when especially the devil tries to place before the eyes of my soul the faults of such and such a Sister who is less attractive to me, I hasten to search out her virtues, her good intentions; I tell myself that even if I did see her fall once, she could easily have won a great number of victories which she is hiding through humility, and that even what appears to me as a fault can very easily be an act of virtue because of her intention. I have no trouble in convincing myself of this truth because of a little experience I had which showed me we must never judge.

*by St. Therese of Lisieux*

## The Laurentian

*Each one of us is called to be both a sacrifice to God and His priest*

*I appeal to you by the mercy of God.* This appeal is made by Paul, or rather, it is made by God through Paul, because of God's desire to be loved rather than feared, to be a father rather than a Lord. God appeals to us in his mercy to avoid having to punish us in his severity.

Listen to the Lord's appeal: In me, I want you to see your own body, your members, your heart, your bones, your blood. You may fear what is divine, but why not love what is human? You may run away from me as the Lord, but why not run to me as your Father? Perhaps you are filled with shame for causing my bitter passion. Do not be afraid. This cross inflicts a mortal injury, not on me, but on death. These nails no longer pain me, but only deepen your love for me. I do not cry out because of these wounds, but through them I draw you into my heart. My body was stretched on the cross as a symbol, not of how much I suffered, but of my all-embracing love. I count it no loss to shed my blood: it is the price I have paid for your ransom. Come, then, return to me and learn to know me as your Father, who repays good for evil, love for injury, and boundless charity for piercing wounds.

Listen now to what the Apostle urges us to do. *I appeal to you*, he says, *to present your bodies as a living sacrifice.* By this exhortation of his, Paul has raised all men to priestly status.

How marvelous is the priesthood of the Christian, for he is both the victim that is offered on his own behalf, and the priest who makes the offering. He does not need to go beyond himself to seek what he is to immolate to God: with himself and in himself he brings the sacrifice he is to offer God for himself. The victim remains and the priest remains, always one and the same. Immolated, the victim still lives: the priest who immolates cannot kill. Truly, it is an amazing sacrifice in which a body is offered without being slain and blood is offered without being shed.

The Apostle says: *I appeal to you by the mercy of God to present your bodies as a living sacrifice.* Brethren, this sacrifice follows the pattern of Christ's sacrifice by which he gave his body as a living immolation for the life of the world. He really made his body a living sacrifice, because, though slain, he continues to live. In such a victim death receives its ransom, but the victim remains alive. Death itself suffers the punishment. This is why death for the martyrs is actually a birth, and their end a beginning. Their execution is the door to life, and those who were thought to have been blotted out from the earth, shine brilliantly in heaven.

Paul says: *I appeal to you by the mercy of God to present your bodies as a sacrifice, living and holy.* The prophet said the same thing: *Sacrifice and offering you did not desire, but you have prepared a body for me.* Each of us is called to be both a sacrifice to God and his priest. Do not forfeit what divine authority confers on you. Put on the garment of holiness, gird yourself with the belt of chastity. Let Christ be your helmet, let the cross on your forehead be your unfailing protection. Your breastplate should be the knowledge of God that he himself has given you. Keep burning continually the sweet-smelling incense of prayer. Take up the sword of the Spirit. Let your heart be an altar. Then, with full confidence in God, present your body for sacrifice. God desires not death, but faith; God thirsts not for blood, but for self-surrender; God is appeased not by slaughter, but by the offering of your free will.

*by St. Peter Chrysologus, bishop*