

TWENTY THIRD SUNDAY IN ORDINARY TIME September 6, 2020

INTENTIONS OF THE WEEK

SUNDAY September 6, 2020

- 9:00 am** Joe Bonno (d)
11:00 am Char Bauer (d)
7:00 pm For the Parishioners

MONDAY, September 7, 2020

- 7:15 am** LABOR DAY - NO MASS
8:30 am Deacon George and Mil Kelly (d)

TUESDAY, September 8, 2020

THE NATIVITY OF THE BLESSED VIRGIN MARY

- 7:15 am** Marie Rump (d)
8:30 am SCHOOL CHILDREN ONLY

WEDNESDAY, September 9, 2020

St. Peter Claver, Priest

- 8:30 am** Health and Safety for Family

THURSDAY, September 10, 2020

- 8:30 am** John Kinnemayer (d)
3:00-5:00pm EUCHARISTIC ADORATION

FRIDAY, September 11, 2020

- 7:15 am** Betty McNamee (d)
8:30 am SCHOOL CHILDREN ONLY

SATURDAY, September 12, 2020

The Most Holy Name of the Blessed Virgin Mary

- 8:30 am** Bernice Perro (d)
4:30 pm Nancy Moorman Reckers (d)

SUNDAY, September 13, 2020

- 9:00 am** Jerry and Jackie Schwager (d)
11:00 am Lisa Porter Limerick (d)
7:00 pm For the Parishioners

**Gilligan-Siefke-Grueter
Funeral Home**

Opposite St. Lawrence Church
513-921-0302

Harry Gilligan III Matt Rost Peter J. Gilligan

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.

Bingo News: Because all of the proceeds from Bingo go to the support of our school, Bingo is still an important fundraiser. I would appreciate some help in putting it on. To help out please call 921-0328.

SERVERS

September 12/13
No Servers scheduled.

LECTORS

September 12/13
No Lectors scheduled.

EUCHARISTIC MINISTERS

September 12/13
No Eucharistic Ministers scheduled.

OFFERING

August 30, 2020 \$11,350.24

Thank You for your Generosity!

Vocation View: "Where two or three are gathered, there I am in the midst of them." Make Christ the center of your conversations and interactions with others. (Matthew 18:20) If you want to talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at dschmitmeyer@catholiccincinnati.org.



St. Lawrence RCIA 2020-2021:

A wonderful way to spread the good news that Jesus is the way to heaven would be to encourage any non-Catholic you know to attend the Rite of Christian Initiation of Addult instruction classes.

Classes will be on Tuesday evenings from 6:00 -7:00 p.m. in the Music Room starting on September 15.

Please call the rectory, 921-0328, for further information and registration.

The Laurentian

Would you like me to list also the paths of repentance? They are numerous and quite varied, and all lead to heaven.

A first path of repentance is the condemnation of your own sins: *Be the first to admit you sins and you will be justified.* For this reason, too, the prophet wrote: *I said I will accuse myself of my sins to the Lord, and You forgave the wickedness of my heart.* Therefore, you too should condemn your own sins: that will be enough reason for the Lord to forgive you, for a man who condemns his own sins is slower to commit them again. Rouse your conscience to accuse you within your own house, lest it become your accuser before the judgement seat of the Lord.

That, then, is one very good path of repentance. Another and no less valuable one is to put out of your minds the harm done us by our enemies, in order to master our anger, and to forgive our fellow servants' sins against us. Thus you have another way to atone for sin: *For if you forgive your debtors, your heavenly Father will forgive you.*

Do you want to know a third path? It consists of prayer that is fervent, careful and comes from the heart.

If you want to hear of a fourth, I will mention almsgiving, whose power is great and far-reaching.

If, moreover, a man lives a modest, humble life, that, no less than the other things I have mentioned, takes sin away. Proof of this is the tax-collector who had no good deeds to mention, but offered his humility instead and was relieved of a heavy burden of sins.

Thus I have shown you five paths of repentance: condemnation of your own sins, forgiveness of our neighbor's sins against us, prayer, almsgiving and humility.

Do not be idle, then, but walk daily in all these paths; they are easy, and you cannot plead your poverty. For, though you live out your life amid great need, you can always set aside your wrath, be humble, pray diligently and condemn your own sins; poverty is no hindrance. Poverty is not an obstacle to our carrying out the Lord's bidding, even when it comes to that path of repentance which involves giving money (almsgiving, I mean.) The widow proved that when she put her two mites into the box!

Now that we have learned how to heal these wounds of ours, let us apply the cures. Then, when we have regained genuine health, we can approach the holy table with confidence, go gloriously to meet Christ, the king of glory, and attain the eternal blessings, through the grace, mercy and kindness of Jesus Christ, our Lord.

*From a homily by
St. John Chrysostom, bishop*



School Mass & New Daily Mass: To keep the school children and adults separated during weekday Mass, I am temporarily instituting a 7:15 daily Mass on Monday, Tuesday & Friday. The 8:30 daily Mass on Monday, Tuesday, & Friday will be for St. Lawrence School Children, ONLY!

Major Award: Sales of raffle tickets are going strong. So far, the total for raffle tickets sold is \$18,816.00 plus... Thank you! The final drawing is Monday, September 7 after the 8:30 Mass.

For all Masses, we are observing health and safety guidelines. So, for example, observe social distancing. Pews to remain empty are closed off with gold string. The side pews are for families. Ushers available to help you with seating. For now, everyone (age 10 and up) attending Mass is supposed to wear a mask. The maintenance staff is disinfecting the church after Masses. Please refrain from attending Mass if you have a fever or any flu-like symptoms.

For Communion, everyone should come up the center aisle in a staggered line, right or left, every 6 feet and return to the pews by the side aisles. Please come up to the Communion rail and kneel or stand.

Urged to reflect upon myself, I entered under your guidance into the inmost depth of my soul. I was able to do so because *you were my helper*. On entering into myself I saw, as it were with the eye of the soul, what was beyond the eye of the soul, beyond my spirit: your immutable light. It was not the ordinary light perceptible to all flesh, nor was it merely something of great magnitude but still essentially akin, shining more clearly and diffusing itself everywhere by its intensity. No, it was something altogether different from all these things; and it did not rest above my mind as oil on the surface of water, nor was it above me as heaven is above earth. This light was above me because it had made me; I was below it because I was created by it. He who has come to know the truth knows this light.

Eternal truth, true love and beloved eternity. You are my God. To you do I sigh day and night. When I first came to know you, you drew me to yourself so that I might see that there were things for me to see, but that I myself was not yet ready to see them. Meanwhile you overcame the weakness of my vision, sending forth most strongly the beams of your light, and I trembled at once with love and dread. I learned that I was in a region unlike yours and far distant from you, and I thought I heard your voice from on high: "I am the food of grown men; grow then, and you will feed on me. Nor will you change me into yourself like bodily food, but you will be changed into me."

I sought a way to gain the strength which I needed to enjoy you. But I did not find it until I embraced *the mediator between God and men, the man Christ Jesus, who is above all, God blessed forever*. He was calling me and saying: *I am the way of truth, I am the life*. He was offering the food which I lacked the strength to take, the food he had mingled with our flesh. For *the Word became flesh*, that your wisdom, by which you created all things might provide milk for us children.

Late have I loved you, O Beauty ever ancient, ever new, late have I loved you! You were within me, but I was outside, and it was there that I searched for you. In my unloveliness I plunged into the lovely things which you created. You were with me, but I was not with you. Created things kept me from you; yet if they had not been in you they would not have been at all. You called, you shouted, and you broke through my deafness. You flashed, you shone, and you dispelled my blindness. You breathed your fragrance on me; I drew in breath and now I pant for you. I have tasted you, now I hunger and thirst for more. You touched me, and I burned for your peace.

*From the Confessions of St. Augustine,
bishop*



The Laurentian

The fulfillment of the law is Christ himself, who does not so much lead us away from the letter as lift us up to its spirit. For the law's consummation was this, that the very lawgiver accomplished his work and change letter into spirit, summing everything up in himself and, though subject to the law, living by grace. He subordinated the law, yet harmoniously united grace with it, not confusing the distinctive characteristics of the one with the other, but effecting the transition in a way most fitting for God. He changed whatever was burdensome, servile and oppressive into what is light and liberating, so that we should be enslaved no longer *under the elemental spirits of the world*, as the Apostle says, nor held fast as bondservants under the law.

This is the highest, all embracing benefits that Christ has bestowed on us. This is the revelation of the mystery, this is the emptying out of the divine nature, the union of God and man, and the deification of the manhood that was assumed. This radiant and manifest coming of God to men most certainly needed a joyful prelude to introduce the great gift of salvation to us. The present festival, the birth of the Mother of God, is the prelude, while the final act is the foreordained union of the Word with flesh. Today the Virgin is born, tended and formed, and prepared for her role as Mother of God, who is the universal King of the ages.

Justly then do we celebrate this mystery since it signifies for us a double grace. We are led toward the truth, and we are led away from our condition of slavery to the letter of the law. How can this be? Darkness yields before the coming of the light, and grace exchanges legalism for freedom. But midway between the two stands today's mystery, at the frontier where types and symbols give way to reality, and the old is replaced by the new.

Therefore, let all creation sing and dance and unite to make worthy contribution to the celebration of this day. Let there be one common festival for saints in heaven and men on earth. Let everything, mundane things and those above, join in festive celebration. Today this created world is raised to the dignity of a holy place for him who made all things. The creature is newly prepared to be a divine dwelling place for the Creator.

From a discourse by St. Andrew of Crete, bishop

