

INTENTIONS OF THE WEEK**SUNDAY February 7, 2021**

- 9:00 am** Angela Hofmeyer (d)
11:00 am Anthony Chieu Vu (d)
 Maria Kheim Pham (d)
7:00 pm For the Parishioners

MONDAY, February 8, 2021*St. Jerome Emiliani; St. Josephine Bakhita, Virgin*

- 8:30 am** John Rich Hahn (d)

TUESDAY, February 9, 2021

- 8:30 am** In Honor of St. Anthony

WEDNESDAY, February 10, 2021*St. Scholastica, Virgin*

- 8:30 am** Madelyn Voss (d)

THURSDAY, February 11, 2021*Our Lady of Lourdes*

- 8:30 am** Tony Comarata (d)

FRIDAY, February 12, 2021

- 8:30 am** Matt James (d)

SATURDAY, February 13, 2021*BVM*

- 8:30 am** John Kippley (d)

- 4:30 pm** Angela Hofmeyer (d)

SUNDAY, February 14, 2021

- 9:00 am** Dan Cottingham (d)

- 11:00 am** Adriana Palumbo (d)

- 7:00 pm** For the Parishioners

SERVERS**February 13/14**

No Servers scheduled.

LECTORS**February 13/14**

No Lectors scheduled.

EUCCHARISTIC MINISTERS**February 13/14**

No Eucharistic Ministers scheduled.

OFFERING**January 31, 2021****\$6,087.24***Thank You for your Generosity!*

Vocation View: Simeon and Anna both recognize Christ as He appears in their midst, because they have both spent years in prayer to constantly connect with the Father. Time in prayer disposes us to hear His voice. (Luke 2:22-40) If you want to talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at schmitmeyer@catholiccincinnati.org.

Thought for the Day: “As no one can be secure of his treasure if he keeps a thief in his house, and as a lamb cannot be sure of its life if it remains in the den of a wolf, so likewise no one can be secure of the treasure of divine grace, if he is resolved to continue in the occasion of sin.”

St. Alphonsus Liguori

Rest in Peace: Please pray for the repose of the soul of Mary First.

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.

Lutz Flowers
5110 Crookshank Road
John and Carol Wainsott
513-921-0561



The Laurentian

LENTEN REGULATIONS

Ash Wednesday (February 17) and Good Friday (April 2) are days of fast and abstinence only. 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 Ash Wednesday and 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. Moreover, eating solid foods between meals on fast days is not permitted

Seton Second Quarter Honor Roll

Shelby C. Buerger	1 st Honor	Grade 9
Abigail F. Henke	1 st Honor	Grade 9
Jasmin Lopez Nolasco	1 st Honor	Grade 9
Emma C. Lageman	1 st Honor	Grade 10
Abygale T. Pickerell	1 st Honor	Grade 10
Leah E. Hafner	1 st Honor	Grade 12
Morgan E. Ledonne	1 st Honor	Grade 12
Tram T. Dao	2 nd Honor	Grade 10
Josephine M. Wooldridge	2 nd Honor	Grade 10
Sarah E. Haverbusch	2 nd Honor	Grade 11
Emma E. Pitman	2 nd Honor	Grade 11
Kylee L. Smith	2 nd Honor	Grade 11
Lindsey E. Doherty	2 nd Honor	Grade 12
Kalei A. Scully	2 nd Honor	Grade 12
Gabrielle L. Sickman	2 nd Honor	Grade 12
Charlotte R. Sunderman	2 nd Honor	Grade 12



Congratulations

B I N G O

SUNDAY at 1:00 pm
MONDAY at 7:00 pm



2021 Catholic Ministries Appeal (CMA)

The 2021 Catholic Ministries Appeal is underway. Please join with Catholics in every parish throughout our archdiocese who are standing with local, Catholic ministries for people right here in our communities. These ministries depend on our help each year!

Envelopes are available in the back of church for your convenience this weekend. If you have already responded by mail or online, or if you brought your completed pledge card to place in the offertory today, thank you! To make a gift online, visit AOCstewardship.org.

Eucharistic Adoration: Every Thursday
from 3:00 pm – 5:00 pm.

IRS TAX STATEMENT: If you would like a statement of your 2020 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.

2020 CONTRIBUTIONS

Name _____

Address _____

Phone Number _____

2021 Envelope
Number _____

Why did the Son of God have to suffer for us? There was a great need, and it can be considered in a twofold way: in the first place, as a remedy for sin, and secondly, as an example of how to act.

It is a remedy, for, in the face of all the evils which we incur on account of our sins, we have found relief through the passion of Christ. Yet, it is no less an example, for the passion of Christ completely suffices to fashion our lives. Whoever wishes to live perfectly should do nothing but disdain what Christ disdained on the cross and desire what he desired, for the cross exemplifies every virtue.

If you seek the example of love: *Greater love than this no man has, than to lay down his life for his friends.* Such a man was Christ on the cross. And if he gave his life for us, then it should not be difficult to bear whatever hardships arise for his sake.

If you seek patience, you will find no better example than the cross. Great patience occurs in two ways: either when one suffers much, or when one suffers things which one is able to avoid and yet does not avoid. Christ endured much on the cross, and did so patiently, because *when he suffered he did not threaten; he was led like a sheep to the slaughter and he did not open his mouth.* Therefore Christ's patience on the cross was great. *In patience let us run for the prize set before us, looking upon Jesus, the author and perfecter of our faith who, for the joy set before him, bore his cross and despised the shame.*

If you seek an example of humility, look upon the crucified one, for God wished to be judged by Pontius Pilate and to die.

If you seek an example of obedience, follow him who became obedient to the Father even unto death. *For just as by the disobedience of one man, namely, Adam, many were made sinners, so by the obedience of one man, many were made righteous.*

If you seek an example of despising earthly things, follow him who is *the King of Kings and the Lord of lords, in whom are hidden all the treasures of wisdom and knowledge.* Upon the cross he was stripped, mocked, spat upon, struck, crowned with thorns, and given only vinegar and gall to drink.

Do not be attached, therefore, to clothing and riches, because *they divided my garments among themselves.* Nor to honors, for he experienced harsh words and scourgings. Nor to greatness of rank, for *weaving a crown of thorns they placed it on my head.* Nor anything delightful, for *in my thirst they gave me vinegar to drink.*

by St. Thomas Aquinas, priest



The Laurentian

The sacrifice of Abraham

Abraham took wood for the burnt offering and placed it upon Isaac his son, and he took fire and a sword in his hands, and together they went off. Isaac himself carries the wood for his own holocaust: this is a figure of Christ. For he bore the burden of the cross, and yet to carry the wood for the holocaust is really the duty of the priest. He is then both victim and priest. This is the meaning of the expression: *together they went off.* For when Abraham, who was to perform the sacrifice, carried the fire and the knife, Isaac did not walk behind him, but with him. In this way he showed that he exercised the priesthood equally with Abraham.

What happens after this? *Isaac said to Abraham his Father: Father.* This plea from the son was at that instant the voice of temptation. For do you not think the voice of the son who was about to be sacrificed struck a responsive chord in the heart of the father? Although Abraham did not waver because of his faith, he responded with a voice full of affection and asked: *What is it, my son?* Isaac answered him: *Here are the fire and the wood, but where is the sheep for the holocaust?* And Abraham replied: *God will provide for himself a sheep for the holocaust, my son.*

The careful yet loving response of Abraham moves me greatly. I do not know what he saw in spirit, because he did not speak of the present but of the future: *God will provide for himself a sheep.* His reply concerns the future, yet his son inquires about the present. Indeed, the Lord himself provided a sheep for himself in Christ.

Abraham extended his hand to take the sword and slay his son, and the angel of the Lord called to him from heaven and said: Abraham, Abraham. And he responded: Here I am. And the angel said: Do not put your hand upon the boy or do anything to him, for now I know that you fear God. Compare these words to those of the Apostle when he speaks of God: *He did not spare his own Son but gave him up for us all.*

God emulates man with magnificent generosity. Abraham offered to God his mortal son who did not die, and God gave up his immortal Son who died for all of us.

And Abraham, looking about him, saw a ram caught by the horns in a bush. We said before that Isaac is a type of Christ. Yet this also seems true of the ram. To understand how both are figures of Christ—Isaac who was not slain and the ram who was is well worth our inquiry.

Christ is the word of God, but *the word became flesh.* Christ therefore suffered and died, but in the flesh. In this respect, the ram is the type, just as John said: *behold the lamb of God, behold him who takes away the sins of the world.* The word, however, remained incorruptible. This is Christ according to the spirit, and Isaac is the type. Therefore, Christ himself is both victim and priest according to the spirit. For he offers the victim to the Father according to the flesh, and he is himself offered on the altar of the cross.

by Origen, priest

