

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

9:00 am Mark Schmidt Family  
 11:00 am Kinnemeyer Family  
 7:00 pm For the Parishioners

**MONDAY, February 28, 2022**

8:30 am Edward Walter (d)

**TUESDAY, March 1, 2022**

8:30 am Maria Dao (d)

**WEDNESDAY, March 2, 2022****ASH WEDNESDAY**

6:30 am Mary First (d)

8:30 am Helen Miller (d)

5:00 pm Martha Ann White (d)

**THURSDAY, March 3, 2022**

*St. Katharine Drexel, virgin*

8:30 am Gail Sweeney (d)

3:00 pm–5:00 pm EUCHARISTIC ADORATION

**FRIDAY, March 4, 2022**

*St. Casimir*

8:30 am Julia and William Hahn (d)

5:00 pm Stations of the Cross/Holy Mass

**SATURDAY, March 5, 2022**

8:30 am Barb Prater (d)

4:30 pm Mary Little (d)

**SUNDAY, March 6, 2022**

9:00 am Mary Koch (l)

11:00 am Special Intention

5:00 pm Solemn Vespers

7:00 pm For the Parishioners

**SERVERS**

March 12/13

No Servers Scheduled

**LECTORS**

March 12/13

No Lectors Scheduled

**EUCHARISTIC MINISTERS**

March 12/13

To Be Determined

February 20, 2022

\$ 7,032.63

*Thank You for your Generosity!*

**Vocation View:** Jesus leads where we need to go. Do not close your eyes, your ears or your heart to Jesus plan for your life. (Luke 6:39-45) 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:** Let us, as St. Basil counsels us, rest secure in the conviction that beyond the possibility of a doubt, God works to effect our welfare, infinitely better than we could ever hope to accomplish or desire it ourselves.

*St. Alphonsus de Liguori*

**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.

**Delhi Barber**

**Victor Fabro, Owner**

**402 Greenwell @ Delhi Pike**

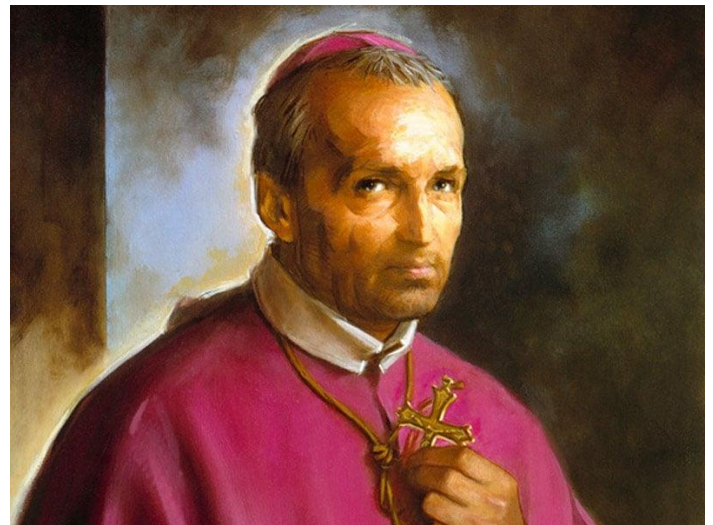
**513-823-7132**

**Open: Tues., Wed., Fri. 10am – 6pm**

**Thurs. Noon – 8pm, Sat., 8am – 1pm**

**Walk In Anytime!**

**All Haircuts \$16.00**



# The Laurentian



**Lenten Season:** Ash Wednesday is March 2. Mass will be at 6:30 am, 8:30 am and 5:00 pm. I have added a 6:30 am Mass for those who work to have an opportunity to attend Mass and receive ashes. Ashes are distributed after the Gospel and Homily.

**ad Orientem:** Beginning on the First Sunday of Lent, I will celebrate the 11:00 Mass 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.

**Fish Fry:** Our Lenten Fish Fry will be held on Ash Wednesday and all of the Fridays of Lent (except Good Friday) from 4:30 pm – 7:00 pm in Heritage Hall. Dine in, drive-thru or carry out. See the Fish Fry insert in the bulletin.

**Church Tile Floor:** Hooray! The tile floor is complete. To celebrate the First Sunday of Lent and in thanksgiving completion of the tile floor and the we will have Solemn Vespers on Sunday, March 6, at 5:00 p.m.

## What is Solemn Vespers?

It 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.

**LENTEN REGULATIONS** Ash Wednesday (March 2) and Good Friday (April 15) are days 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 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. Eating solid foods between meals on fast days is not permitted.

### E6 Catholic Men's Conference Bonus

## E6 CMC Presents: The King's Men Workshop

The E6 Catholic Men's Conference is excited to sponsor a FREE 4-hour workshop on February 27, 2022 with President and Founder of The King's Men, Mark Houck. This Leader's Training Workshop will teach men how to organize and facilitate an effective and dynamic Catholic men's formation and accountability group. All men are encouraged to attend. Lunch will be provided.

**Date:** 2/27/22 (Day after E6 CMC)

**Time:** 10:0AM - 3:30PM (EST)

**Location:** All Saints Parish – St. Martin Campus  
8040 Yorkridge Rd, Guilford, IN 47022

For the E6 CMC or Workshop go to [E6CMC.com](http://E6CMC.com)

**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 \_\_\_\_\_

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*From Trustful Surrender to Divine Providence, by Fr. Jean Baptiste, Saint-Jure, S.J. and St. Claude de la Colombiere, S.J.*

Our sanctification is God's aim in all His dealings with us. What would He not do for His own honor and our good if we would only let Him! The heavens make no resistance to the spirits that guide them and their motion is magnificent, orderly and useful; they declare aloud the glory of God and preserve order in the universe by their influence and the invariable succession of day and night. If they resisted this guidance and instead of following the motion set for them they followed a different one, they would soon fall into the utmost confusion and destroy the world. It is the same when the will of man lets itself be guided by God's will. Then all that is in this microcosm, this "little world," all the faculties of the soul and members of the body are in the most perfect harmony and regular motion. But man quickly loses all these advantages and falls into the utmost confusion once he opposes his will to God's and turns aside from it.

### **Man Sanctifies Himself by This Conformity.**

In what does the sanctification of man and his perfection consist? "Some," says St. Francis de Sales, "place it in austerity, others in giving to charity, others in frequenting the Sacraments, others in prayer. But for my part I know no other perfection than loving God with all one's heart. Without this love all the virtues are only a heap of stones." The truth of this cannot be doubted. The Scriptures are full of it. *Thou shalt love the Lord thy God with thy whole heart, thy whole soul and thy whole mind. This is the greatest and the first commandment*, Our Lord tells us. And St. Paul: *Above all these things have charity, which is the bond of perfection.*

In the same way that virtue is ennobled and perfected by the love of God, "so likewise," says Rodriguez following St. Chrysostom, "the highest, purist and most excellent part of this love is absolute conformity to the Divine Will and having in all things no other will but God's." For, as theologians teach with Pseudo-Dionysius and St. Jerome, "the chief

effect of love is to unite the hearts of those who love each other so that they have the same will." Hence the more we submit to God's designs for us, the more we advance towards perfection. When we resist we go backwards.

"Whoever makes a habit of prayer," says the great St. Teresa of Avila, "should think only of doing everything to conform his will to God's. Be assured that in this conformity consists the highest perfection we can attain, and those who practice it with the greatest care will be favored by God's greatest gift and will make the quickest progress in the interior life. Do not imagine there are other secrets. All our good consists of this."



## The Laurentian

*From the Tractates on the first letter of John  
by St. Augustine, bishop*

We have been promised that *we shall be like him, for we shall see him as he is*. By these words, the tongue has done its best; now we must apply the meditation of the heart. Although they are the words of St. John, what are they in comparison with the divine reality? And how can we, so greatly inferior to John in merit, add anything of our own? Yet we have received, as John has told us, an anointing by the Holy One which teaches us inwardly more than our tongue can speak. Let us turn to this source of knowledge, and because at present you cannot see, make it your business to desire the divine vision.

The entire life of a good Christian is in fact an exercise of holy desire. You do not yet see what you long for, but the very act of desiring prepares you, so that when he comes you may see and be utterly satisfied.

Suppose you are going to fill some holder or container, and you know you will be given a large amount. Then you set about stretching your sack or wineskin or whatever it is. Why? Because you know the quantity you will have to put in it and your eyes tell you there is not enough room. By stretching it, therefore, you increase the capacity of the sack, and this is how God deals with us. Simply by making us wait He increases our desire, which in turn enlarges the capacity of our soul, making it able to receive what is to be given to us.

So, my brethren, let us continue to desire, for we shall be filled. Take note of St. Paul stretching as it were his ability to receive what is to come: *Not that I have already obtained this, he said, or am I made perfect. Brethren, I do not consider that I have already obtained it*. We might ask him, "If you have not yet obtained it, what are you doing in this life?" *This one thing I do, answers Paul, forgetting what lies behind, and stretching forward to what lies ahead, I press on toward the prize to which I am called in the life above.*

Not only did Paul say he stretched forward, but he also declared that he pressed on toward a chosen goal. He realized in fact that he was still short of receiving *what no eye has seen, nor ear heard, nor the heart of man conceived*.

Such is our Christian life. By desiring heaven, we exercise the powers of our soul. Now this exercise will be effective only to the extent that we free ourselves from desires leading to infatuation with this world. Let me return to the example I have already used, of filling an empty container. God means to fill each of you with what is good; so cast out what is bad! If he wishes to fill you with honey and you are full of sour wine, where is the honey to go? The vessel must be emptied of its contents and then be cleansed. Yes, it must be cleansed even if you have to work hard and scour it. It must be made fit for the new thing, whatever it may be.

We may go on speaking figuratively of honey, gold or wine-but whatever we say, we cannot express the reality we are to receive. The name of that reality is God. But who will claim that in that one syllable we utter the full expanse of our heart's desire? Therefore, whatever we say is necessarily less than the full truth. We must extend ourselves toward the measure of Christ so that when he comes he may fill us with his presence. *Then we shall be like him, for we shall see him as he is.*

