

SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD JANUARY 1, 2023

INTENTIONS OF THE WEEK

SUNDAY, January 1, 2023

SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD, The Octave Day of the Nativity of the Lord

9:00 am Patricia Becker (d)

11:00 am Lisa Prater Limerick (d)

MONDAY, January 2, 2023

St. Basil the Great & St. Gregory Nazianzen, bishops, Doctors of the Church

8:30 am Macelino Dao (d)

TUESDAY, January 3, 2023

The Most Holy Name of Jesus

8:30 am Gary Benke (d)

WEDNESDAY, January 4, 2023

St. Elizabeth Ann Seton, religious

8:30 am Lee & Larry Schmolt (d)

THURSDAY, January 5, 2023

St. John Neumann, bishop

8:30 am Vera Rizzo (d)

3:00 pm-5:00 pm EUCHARISTIC ADORATION

FRIDAY, January 6, 2023

St. Andre Bessette, religious

8:30 am Tim Withrow (d)

SATURDAY, January 7, 2023

St. Raymond of Penyafort, priest

8:30 am Helen Vogele (d)

4:30 pm Ken & Mary Jo Roesel

SUNDAY, January 8, 2023

THE EPIPHANY OF THE LORD

9:00 am Joan Hoffman (d)

11:00 am Edward Simon (d)

7:00 pm For the Parishioners

SERVERS

January 7/8

To Be Determined

LECTORS

January 7/8

To Be Determined

EUCHARISTIC MINISTERS

January 7/8

To Be Determined

Christmas

\$24,532.00

Thank You for your Generosity!

Memorial Flowers :

In memory of Walter Meirose, Tau & Luu Nguyen, the McHugh and Duffy Families.

Thought for the Day: A single sunbeam is enough to drive away many shadows.

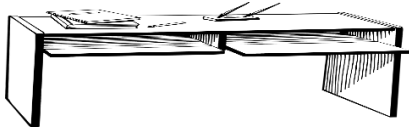
By St. Francis of Assisi



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The Laurentian



Fr. Watkins' Desk

Eucharistic Adoration: Eucharistic Adoration are on Thursdays from 3:00-5:00 pm. During Eucharistic Adoration, I hear confessions from about 3:15 pm-3:45 pm.

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Thanks to you and Diocesan, the bulletin is published weekly at no cost to the parish!

Five paths of repentance

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 your 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 judgment of the Lord.

That, then, is one very good path of repentance. Another and no less valuable one is to put out of our minds the harm done to us by our enemies, in order to master our anger, and to forgive our fellow servants' sins against us. Then our own sins against the Lord will be forgiven 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.

by St. John Chrysostom, bishop

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from Trustful Surrender to Divine Providence

It is related of Blessed Stephanie of Soncino, a Dominican nun, that she was one day carried in spirit to Heaven to see the happiness of the Saints. She saw their souls mingling with the choirs of angels according to each one's degree of merit, and noticed among the Seraphim several persons she had known before their deaths. Having asked why these souls were raised to such a high degree of glory, she was told it was because of the conformity and perfect union of their will's with God's while they lived on earth. Now, if this conformity to the will of God raises souls to the highest degree of glory in Heaven among the Seraphim, it must be concluded that it raises them on earth to the highest degree of grace and on it is founded the highest perfection man can attain.

Since it is the most perfect act of charity and the most pleasing and acceptable sacrifice that is given to man to offer to God, there can be no doubt that whoever practices entire submission to His Will lays up inestimable treasures at every moment and amasses more riches in a few days than others are able to acquire in many years and with great labor. To remain indifferent to good fortune or to adversity by accepting it all from the hand of God without questioning, not to ask for things to be done as we would like them but as God wishes, to make the intention of all our prayers that God's will should be perfectly accomplished in ourselves and in all creatures is to find the secret of happiness and content. *He fulfills the desire of those who fear him,* says the Psalmist, *He hears their cry and saves them. The Lord keeps all who love him.* And again: We know that for those who love God all things work together unto good.

by Fr. Jean Baptists Saint-Jure, S.J.

from Uniformity with God's will

God wills only our good; God loves us more than anybody else can or does love us.

God surrounds us with his loving care lest we suffer eternal damnation: "O Lord, thou hast crowned us as with a shield of thy good will". (Ps.5:13). He is most solicitous for our welfare: "The Lord is solicitous for me." (Ps. 39:18). What can God deny us when he has given us his own son? "He that spared not even his own son, but delivered him up for us all, how hath he not also, with him, given us all things?" (Rom. 8:32). Therefore we should most confidently abandon ourselves to all the dispositions of divine providence, since they are for our own good. In all that happens to us, let us say: "In peace, in the self same I will sleep, and I will rest: Because thou, O Lord, hast singularly settled me in hope." (Ps. 4:9, 10).

Let us place ourselves unreservedly in his hands because he will not fail to have care of us. "Casting all your care upon him, for he hath care of you." (1 Ptr. 5:7). Let us keep God in our thoughts and carry out his will, and he will think of us and of our welfare. Our Lord said to St. Catherine of Siena, "Daughter, think of me, and I will always think of you." Let us often repeat with the Spouse in the Canticle: "My beloved to me, and I to him." (Cant. 2:6).

St. Niles, abbot, used to say that our petitions should be, not that our wishes be done, but that God's holy will should be fulfilled in us and by us. When, therefore, something adverse happens to us, let us accept it from his hands, not only patiently, but even with gladness, as did the apostles "who went from the presence of the council rejoicing, that they were accounted worthy to suffer for the name of Jesus." (Acts 5:41). What greater consolation can come to a soul than to know that by patiently bearing some tribulation, it gives God the greatest pleasure in its power?

The Laurentian

Spiritual writers tell us that though the desire of certain souls to please God by their sufferings is acceptable to him, still more pleasing to him is the union of certain others with his will, so that their will is neither to rejoice or to suffer, but to hold themselves completely amenable to his will, and they desire only that his holy will be fulfilled.

If, devout soul, it is your will to please God and live a life of serenity in this world, unite yourself always and in all things to the divine will. Reflect that all the sins of your past wicked life happened because you wandered from the path of God's will. For the future, embrace God's good pleasure and say to him in every happening: "Yea, Father, for so it hath seemed good in thy sight." (Matt. 27:46). When anything disagreeable happens, remember it comes from God and say at once, "This comes from God" and be at peace: "I was dumb and opened not my mouth, because thou hast done it." (Ref.??). Lord, since thou hast done this, I will be silent and accept it. Direct all your thoughts and prayers to this end, to beg God constantly in meditation, Communion, and visits to the Blessed Sacrament that he help you accomplish his holy will. Form the habit of offering yourself frequently to God by saying, "My God, behold me in thy presence; do with me and all that I have as thou pleases." This was the constant practice of St. Teresa. At least fifty times a day she offered herself to God, placing herself at his entire disposition and good pleasure.

How fortunate you, kind reader, if you too act thus! You will surely become a saint. Your life will be calm and peaceful; your death will be happy. At death all our hope of salvation will come from the testimony of our conscience as to whether or not we are dying resigned to God's will. If during life we have embraced everything as coming from God's hands, and if at death we embrace death in fulfillment of God's holy will, we shall certainly save our souls and die the death of saints.

Let us then abandon everything to God's good pleasure, because being infinitely wise, he *knows* what is best for us; and being all good and all loving, having given his life for us, he wills what is best for us. 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.

by St. Alphonsus de Ligouri

