

INTENTIONS OF THE WEEK**SUNDAY November 29, 2020****FIRST SUNDAY OF ADVENT**

- 9:00 am** Joan Rogers (d)
11:00 am Beth Whittle (l)
7:00 pm For the Parishioners

MONDAY, November 30, 2020

SAINT ANDREW, APOSTLE

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

TUESDAY, December 1, 2020

- 8:30 am**
- Marc Alan Cassiere

WEDNESDAY, December 2, 2020

- 8:30 am**
- Mary Ann Colweck (d)

THURSDAY, December 3, 2020

Saint Francis Xavier, Priest

- 8:30 am**
- Nick Poland (d)

3:00-5:00 pm EUCHARISTIC ADORATION**FRIDAY, December 4, 2020***St. John Damascene, Priest Dr. of the Church*

- 8:30 am**
- Walter Meirose (d)

SATURDAY, December 5, 2020

BVM

- 8:30 am**
- Jim and Marje Byrne (d)

- 4:30 pm**
- Mary Little

SUNDAY, December 6, 2020**SECOND SUNDAY OF ADVENT**

- 9:00 am** John and Virginia Zwick (d)
11:00 am Tau Nguyen (d)
7:00 pm For the Parishioners

No Servers scheduled.

LECTORS**December 5/6**

No Lectors scheduled.

EUCHARISTIC MINISTERS**December 5/6**

No Eucharistic Ministers scheduled.

OFFERING**November 22, 2020****\$6,691.04***Thank You for your Generosity!*

Vocation View: "He will separate the sheep from the goats." To be a shepherd is to tend the flock of the Lord, teaching them to hear His voice. Have courage to follow wherever He leads. (Matthew 25:31-33) To talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at dschmitmeyer@catholiccincinnati.org..

Sister Helen Julia's Thanksgiving and Christmas holiday collection of monetary donations for poor families is going very well. The collection will continue through December 4th. Sister's Ministry envelopes are in the back of church. Please make checks payable to Sister Helen Julia or St. Lawrence Church. Thank you your generosity helping Sister assist those in need.

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.

**CINCY
 TOOL RENTAL
 Propane Tanks Refilled
 3743 Warsaw Avenue
 921-7227**

SERVERS**December 5/6****St. Lawrence Bulletin Advertisements:**

The Laurentian

Jim Mazza represents the Diocesan (our Bulletin Publisher). He will be renewing present advertisements and seeking new ones. If interested, please call the parish office. Or you may contact Jim directly at 748-3007 or

jmazza@diocesan.com. We feel this is an excellent service and that the sponsors get good coverage with their ads. Thanks to you and Diocesan, the bulletin is published weekly at no cost to the parish.

St. Lawrence in Loving Memory:

Starting January 2021, a section of the back of the bulletin will be available to list a deceased loved one's name. The cost is \$55.00 per name and all names will remain in the bulletin for one year. This helps defray the cost of printing our bulletin for the entire year. If interested, please clip and fill out the slip below and put it in the collection basket or mail to the Parish Office, 3680 Warsaw Avenue, Cincinnati, Ohio 45205.

Loved One's Name

Your
Name

Billing Address

Phone Number

Email Address

(Enclose check payable to Diocesan)



2021 Church Calendars are in the back of church this weekend. Please take one per family.

Eucharistic Adoration is on Thursdays, from 3:00pm – 5:00pm. During Eucharistic Adoration I hear confessions from about 3:15pm-3:45pm. By the way, an excellent help in your preparation for Christmas is to make a good confession and spend some time in Eucharistic Adoration.

Magnificat Advent Books are in the back of church with daily meditations for Advent.

Solemnity of the Immaculate Conception:
The Solemnity of the Immaculate Conception is Tuesday, December 8th.

A Thank You from the Mission Office: On behalf of our sisters and brothers in the 1,100 mission dioceses, the archdiocesan Mission Office is very grateful for the sacrifices you made for the World Mission Sunday annual appeal to the Holy Father's Pontifical Mission Society. Your support this year is especially appreciated as the Covid pandemic is causing dioceses to struggle for medical supplies, facilities and workers. If you wish further information and would like to donate regularly or through your will, contact Dr. Mike Gable at: mgable@catholiccincinnati.org, or (513) 263-6680. God bless you Father Watkins and your parishioners.



On the twofold coming of Christ

We do not preach only one coming of Christ, but a second as well, much more glorious than the first. The first coming was marked by patience; the second will bring the crown of a divine kingdom.

In general, what relates to our Lord Jesus Christ has two aspects. There is a birth from God before the ages, and a birth from a virgin at the fullness of time. There is a hidden coming, like that of rain on fleece, and a coming before all eyes, still in the future.

At the first coming he was wrapped in swaddling clothes in a manger. At his second coming he will be clothed in light as in a garment. In the first coming he endured the cross, despising the shame; in the second coming he will be in glory, escorted by an army of angels. We look then beyond the first coming and await the second. At the first coming we said: *Blessed is he who comes in the name of the Lord*. At the second we shall say it again; we shall go out with the angels to meet the Lord and cry out in adoration: *Blessed is he who comes in the name of the Lord*.

The Savior will not come to be judged again, but to judge those by whom he was judged. At his own judgment he was silent; then he will address those who committed the outrages against him when they crucified him and will remind them: *You did these things, and I was silent*.

His first coming was to fulfill his plan of love, to teach men by gentle persuasion. This time, whether men like it or not, they will be subjects of his kingdom by necessity. Malachi the prophet speaks of the two comings. *And the Lord whom you seek will come suddenly to his temple: that is one coming*.

Again he says of another coming: *Look, the Lord almighty will come, and who will endure the day of his entry, or who will stand in his sight? Because he comes like a refiner's fire, a fuller's herb, and he will sit refining and cleansing*.

The two comings are also referred to by Paul in writing to Titus: *The grace of God the Savior has appeared to all men, instructing us to put aside impiety and worldly desires and live temperately, uprightly, and religiously in this present age, waiting for the joyful hope, the appearance of the glory of our great God and Savior, Jesus Christ*. Notice how he speaks of a

first coming for which he gives thanks, and a second, the one we still await.

That is why the faith we profess has been handed on to you in these words: *He ascended into heaven, and is seated at the right hand of the Father, and he will come again in glory to judge the living and the dead, and his kingdom will have no end*.

Our Lord Jesus Christ will therefore come from heaven. He will come at the end of the world, in glory, at the last day. For there will be an end of this world, and the created world will be made new.

By St. Cyril of Jerusalem, bishop

**Mental Prayer**

Without mental prayer the soul will find it almost impossible to remain a long time in the grace of God. The Holy Spirit says: *In all thy works remember thy last end, and thou shalt never sin*. He who often meditates on the Four Last Things, namely, death, judgment, and the eternity of hell and paradise will not fall into sin. These truths are not to be seen with the (natural) eyes, but only with the eyes of the mind: if they are not meditated on, they vanish from the mind and then the pleasures of the senses present themselves, and those who do not keep before themselves the eternal truths are easily taken up by them; and this is the reason why so many abandon themselves to

The Laurentian

vice, and are damned. All Christians know and believe that all must die, and that we shall all be judged; but because they do not think about this, they live far from God. Without mental prayer there is no light; we walk in the dark; and walking in the dark, we do not see the danger which we are in, we do not make sense of the means we ought, not pray to God to help us, and so we are lost. Without prayer we have neither light nor strength to advance in the ways of God; because without prayer we do not ask God to give us his grace, and without praying we shall certainly fall. It was for this reason that Cardinal Bellarmine declared it to be morally impossible for a Christian who does not meditate to persevere in the grace of God. Whereas he who makes his meditation every day can scarcely fall into sin; and if unhappily he should fall on some occasion, by continuing his prayer he will return immediately to God. It was said by a servant of God, that “mental prayer and mortal sin cannot exist together.” Resolve, then, to make every day, either in the morning or in the evening, but it is best in the morning, half an hour’s meditation. In the following chapter you will see briefly explained an easy method for making this prayer. For the rest, it is sufficient that during that time you should recollect yourself by reading by reading some book of meditation – either this one or one of the many others. And from time to time excite some good affection or some aspiration. Above all, I beg you never to leave off this prayer, which you should practice at least once a day, although you may be in great aridity, and should feel great weariness in performing it. If you do not discontinue it, you will certainly be saved.

Together with prayer, it is of great use to make a spiritual reading, in private, out of some book which treats of the life of a saint or of the Christian virtues, during half, or at least a quarter of an hour. How many by reading a pious book have changed their way of living and become saints! Like St. John Colombino, St. Ignatius Loyola, and many others. It would also be a most useful thing if you were every year to make a retreat in some religious house. But at least do not omit your daily meditation.

Mental prayer consists of three parts; the *preparation*, and *meditation*, and the *conclusion*. The *preparation* consists of three acts: one of *faith* in the presence of God; of *humility*, with a short act of contrition; and of *prayer to be enlightened*: saying as follows, for the first: *My God, I believe that Thou art present with me, and I adore Thee with all the affection of my soul*. For the second: *O Lord, by my sins I deserve to be now in hell; I repent, O Infinite Goodness with my whole heart, of having offended Thee*. For the third: *My God, for the love of Jesus and Mary, give me light in this prayer, that I may profit by it*. Then say a *Hail Mary* to the Most Blessed Virgin, that she may obtain a light for us; and a *Glory be to the Father*, to St. Joseph, to your guardian angel, and to your patron saint, for the same end. These acts should be made with attention, but briefly; and then you go on directly to the meditation.

In the *meditation* you can always make use of some book, at least at the beginning, and stop where you find yourself mostly touched. St. Francis de Sales says that in this we should do as the bees, which settle on a flower as long as they find any honey in it, and then pass on to another. It should also be observed, that the fruits to be gained by meditation are three in number: *to make affections, to pray, and to make resolutions*; and in these consists the profit to be derived from mental prayer. After you have meditated on some eternal truth, and God has spoken to your heart, you must also speak to God; and first by forming *affections*, be they acts of faith, of thanksgiving, of humility, or of hope; but above all, repeat the acts of love and contrition. St. Thomas says, that act of love merits for us the grace of God and paradise: “Every act of love merits eternal life.” Acts of love are such as these: *My God, I love thee above all things! I love thee with all my heart! I desire to do thy will in all things!*

From Preparation for Death
by St. Alphonsus De Liguoro