

# SECOND SUNDAY OF ADVENT

DECEMBER 5, 2021

## INTENTIONS OF THE WEEK

### SUNDAY, December 5, 2021

- 9:00 am Momberg, Allen and Kelly Families  
11:00 am Tau Nguyen (d)  
7:00 pm For the Parishioners

### MONDAY, December 6, 2021

*St. Nicholas, bishop*

- 8:30 am Jean Keiser (d)

### TUESDAY, December 7, 2021

*St. Ambrose, bishop, Doctor of the church*

- 8:30 am Santos Natividad (d)  
3:00 pm Macelino

### WEDNESDAY, December 8, 2021

IMMACULATE CONCEPTION OF THE  
BLESSED VIRGIN MARY

- 8:30 am Tina Klemann (d)  
11:00 am Joe Wachter (d)  
7:00 pm For the Parishioners

### THURSDAY, December 9, 2021

*St. Juan Diego, Cuauhtlatoatzin*

- 8:30 am Giovanna Ciarla (d)  
3:00 pm–5:00 pm EUCHARISTIC ADORATION

### FRIDAY, December 10, 2021

- 8:30 am Fr. Jim Van Vurst, OFM (d)

### SATURDAY, December 11, 2021

*St. Damascus I, pope*

- 8:30 am Joseph Moorwessel (d)  
4:30 pm Jerry Eisenmann (d)

### SUNDAY, December 12, 2021

Third Sunday of Advent

- 9:00 am Mark Schwager (d)  
11:00 am Tau Nguyen (d)  
7:00 pm For the Parishioners

Warsaw Federal  
Main Office  
3533 Warsaw Avenue  
Sayler Park  
6570 Gracely Drive  
513-244-6900

## SERVERS

December 11/12  
No Servers Scheduled

## LECTORS

December 11/12  
No Lectors Scheduled

## EUCHARISTIC MINISTERS

December 11/12  
To Be Determined

November 28, 2021 \$ 6,493.25

*Thank You for your Generosity!*

**Rest in Peace:** Please pray for the repose of the souls of Mary Meinhardt and Tom Herbe.

**Thought for the Day:** St. Anthony of Padua is one of the most famous disciples of St. Francis of Assisi. He was a famous preacher and worker of miracles in his own day, and throughout the eight centuries since his death he has so generously come to the assistance of the faithful who invoke him, that he is known throughout the world.



**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.

# The Laurentian



## **Solemnity of the Immaculate Conception:**

Wednesday, December 8 is a Holy Day of Obligation. The Masses for the Holy Day are Tuesday, December 7 at 3:00 p.m., Wednesday, December 8, 8:30 a.m., 11:00 a.m. and 7:00 p.m.

## **Eucharistic Adoration:**

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

## **Sister Helen Julia's**

Thanksgiving/Christmas holiday collection of monetary donations for families ends this weekend. Thank you for helping Sister help the needy. And thanks to Sister Helen Julia.

## **Beacons of Light**

This Sunday afternoon the final version of the breakdown of parishes of families can be viewed on the Archdiocese website at [www.beaconsoflight.org](http://www.beaconsoflight.org).

## **St. Lawrence Bulletin Advertisements:**

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](mailto: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 2022, 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

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Your  
Name

---

Billing Address

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Phone Number

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Email Address

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(Enclose check payable to Diocesan)



*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.*

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.*

These 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 no end to his world, and the created world will be made new.*

*by St. Cyril of Jerusalem, bishop*



## The Laurentian

*Virgin Mary, all nature is blessed in you.*

Blessed Lady, sky and stars, earth and rivers, day and night – everything that is subject to the power or use of man – rejoice that through you they are in some sense restored to their lost beauty and are endowed with inexpressible new grace. All creatures were dead, as it were, useless for men or for the praise of God, who made them. The world, contrary to its true destiny, was corrupted and tainted by the acts of men who served idols. Now all creation has been restored to life and rejoices that it is controlled and given splendor by men who believe in God.

The universe rejoices with new and indefinable loveliness. Not only does it feel the unseen presence of God himself, its Creator, it sees him openly, working and making it holy. These great blessings spring from the blessed fruit of Mary's womb.

Through the fullness of the grace that was given you, dead things rejoice in their freedom, and those in heaven are glad to be made brand new. Through the Son who was the glorious fruit of your virgin womb, just souls who died before his life-giving death rejoice as they are freed from captivity, and the angels are glad at the restoration of their shattered domain.

Lady, full and overflowing with grace, all creation receives new life from your abundance. Virgin, blessed above all creatures, through your blessing all creation is blessed, not only creation from its Creator, but the Creator himself has been blessed by creation.

To Mary God gave his only-begotten Son, whom he loved as himself. Through Mary God made himself a Son, not different but the same, by nature Son of God and Son of Mary. The whole universe was created by God, and God was born of Mary. God created all things, and Mary gave birth to God. The God who made all things gave himself form through Mary, and thus he made his own creation. He who could create all things from nothing would not remake his ruined creation without Mary.

God, then, is the Father of the created world and Mary the mother of the re-created world. God is the Father by whom all things were given life, and Mary the mother through whom all things were given new life. For God begot the Son, through whom all things were made, and Mary gave birth to him as the Savior of the world. Without God's Son, nothing could exist; without Mary's Son, nothing could be redeemed.

Truly the Lord is with you, to whom the Lord granted that all nature should owe as much to you as to himself.

*by St. Anselm, bishop*

