

THIRD SUNDAY OF ADVENT

DECEMBER 12, 2021

INTENTIONS OF THE WEEK

SUNDAY, December 12, 2021

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

MONDAY, December 13, 2021

St. Lucy, virgin. martyr

- 8:30 am Guadalupe Toribio (d)

TUESDAY, December 14, 2021

St. John of the Cross, priest, Doctor of the church

- 8:30 am Larry Weinheimer (d)

WEDNESDAY, December 15, 2021

- 8:30 am William and Julia Hahn (d)

THURSDAY, December 16, 2021

St. Juan Diego, Cuauhtlatoatzin

- 8:30 am Carl Armbruster (d)

3:00 pm-5:00 pm EUCHARISTIC ADORATION

FRIDAY, December 17, 2021

- 8:30 am Bette Morman (d)

SATURDAY, December 18, 2021

- 8:30 am Fr. Jim Van Vurst, OFM (d)
4:30 pm Don and Mary Jo Westendorf

SUNDAY, December 19, 2021

Fourth Sunday of Advent

- 9:00 am Jane R. Thole (d)
11:00 am Peter Sabino
7:00 pm For the Parishioners

SERVERS

December 18/19

No Servers Scheduled

LECTORS

December 18/19

No Lectors Scheduled

EUCHARISTIC MINISTERS

December 18/19

To Be Determined

December 5, 2021

\$ 8,217.58

Thank You for your Generosity!

Thought for the Day: 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 Peter 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)

by St. Alphonsus Maria de Liguori

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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



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.

Beacons of Light: The final version of the breakdown of parishes of families can be viewed on the Archdiocese website at www.beaconsoflight.org.

Cincinnati Catholic Alumni Club: Invites single catholic men and women to enjoy a German type dinner at Kreimer's Bier Haus Restaurant, 6052 S.R. 128, Sunday, Dec 19, 5pm. Please call Nancy for more information 513-574-0050

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. 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

Your
Name

Billing Address

Phone Number

Email Address

(Enclose check payable to Diocesan)



The voice is John, the Word is Christ

John is the voice, but the Lord *is the Word who was in the beginning*. John is the voice that lasts for a time; from the beginning Christ is the Word who lives forever.

Take away the word, the meaning, and what is the voice? Where there is no understanding, there is only a meaningless sound. The voice without the word strikes the ear but does not build up the heart.

However, let us observe what happens when we first seek to build up our hearts. When I think about what I am going to say, the word or message is already in my heart. When I want to speak to you, I look for a way to share with your heart what is already in mine.

In my search for a way to let this message reach you, so that the word already in my heart may find place also in yours, I use my voice to speak to you. The sound of my voice brings the meaning of the word to you and then passes away. The word which the sound has brought to you is now in your heart, and yet it is still also in mine.

When the word has been conveyed to you, does not the sound seem to say: *The word ought to grow, and I should diminish?* The sound of the voice has made itself heard in the service of the word, and has gone away, as though it were saying: *My joy is complete*. Let us hold on to the word; we must not lose the word conceived inwardly in our hearts.

Do you need proof that the voice passes away but the divine Word remains? Where is John's baptism today? It served its purpose, and it went away. Now it is Christ's baptism that we celebrate. It is in Christ that we all believe; we hope for salvation in him. This is the message the voice cried out.

Because it is hard to distinguish word from voice, even John himself was thought to be the Christ. The voice was thought to be the word. But the voice acknowledged what it was, anxious not to give offense to the word.

I am not the Christ, he said, *nor Elijah, nor the prophet*. And the question came: *Who are you then?* He replied: *I am the voice of one crying in the wilderness: Prepare the way for the Lord*.

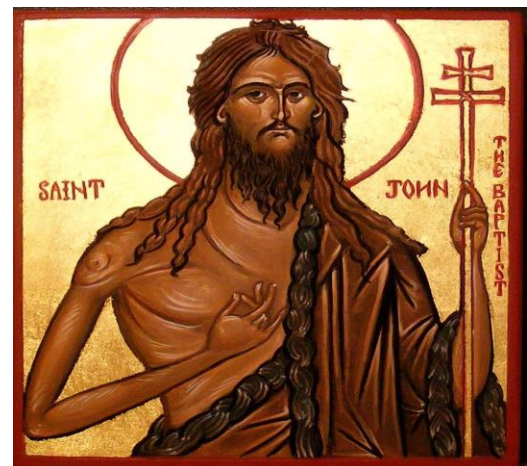
The voice of one crying in the wilderness is the voice of one breaking the silence. *Prepare the way for the Lord*, he says, as though he were saying: "I speak out in order to lead him into our hearts, but he does not choose to come where I lead him unless you prepare the way for him."

To *prepare the way* means to pray well; it means thinking humbly of oneself. We should take our lesson from John the Baptist. He is thought to be the Christ; he declares he is not what they think. He does not take advantage of their mistake to further his own glory.

If he had said, "I am the Christ," you can imagine how readily he would have been believed, since they believed he was the Christ even before he spoke. But he did not say it; he acknowledged what he was. He pointed out clearly who he was; he humbled himself.

He saw where his salvation lay. He understood that he was a lamp, and his fear was that it might be blown out by the wind of pride.

by St. Augustine, bishop



The Laurentian

The desire of your heart constitutes your prayer

In the anguish of my heart I groaned aloud.

There is a hidden anguish which is inaudible to men. Yet when a man's heart is so taken up with some particular concern that the hurt inside finds vocal expression, one looks for the reason. And one will say to oneself: perhaps this is what causes his anguish, or perhaps such and such has happened to him. But who can be certain of the cause except God, who hears and sees his anguish? Therefore the psalmist says: *In the anguish of my heart I groaned aloud.* For if men hear at all, they usually hear only bodily groaning and know nothing of the anguish of the heart from which it issues.

Who then knows the cause of man's groaning? *All my desire is before you.* No, it is not open before other men, for they cannot understand the heart; *but before you is all my desire.* If your desire lies open to him who is your Father and who sees in secret, he will answer you.

For the desire of the heart is itself your prayer. And if the desire is constant, so is your prayer. The Apostle Paul had a purpose in saying: *Pray without ceasing.* Are we then ceaselessly to bend our knees, to lie prostrate, or to lift up our hands? Is this what is meant in saying: *Pray without ceasing?* Even if we admit that we pray in this fashion, I do not believe that we can do so all the time.

Yet there is another, interior kind of prayer without ceasing, namely, the desire of the heart. Whatever else you may be doing, if you but fix your desire on God's Sabbath rest, your prayer will be ceaseless. Therefore, if you wish to pray without ceasing, do not cease to desire.

The constancy of your desire will itself be the ceaseless voice of your prayer. And that voice of your prayer will be silent only when your love ceases. For who are silent? Those of whom it is said: *Because evil has abounded, the love of many will grow cold.*

The chilling of love means that the heart is silent; while burning love is the outcry of the heart. If your love is without ceasing, you are crying out always; if you always cry out, you are always desiring; and if you desire, you are calling to mind your eternal rest in the Lord. *And all my desire is before you.* What if the desire of your heart is before him, but not our groaning? But how is that possible, since the groaning is the voice of our desire? And therefore it is said: *My groaning is not concealed from you.* It may be concealed from men, but it is not concealed from you. Sometimes God's servant seems to be saying in his humility: *My anguish is not concealed from you.* At other times he seems to be laughing. Does that mean that the desire of his heart has died within him? If the desire is there, then the groaning is there as well. Even if men fail to hear it, it never ceases to sound in the hearing of God.

by St. Augustine, bishop

