

St. Lawrence Church

Fr. Zachary Cecil, Pastor • Fr. Mark T. Watkins, Senior Vicar
Fr. Robert Keller, Senior Vicar • Fr. Scott Morgan, Parochial Vicar
Deacon Tracy W. Jamison
Sr. Helen Julia Hahn, S.C., Pastoral Minister
Jen Long, Principal



3680 Warsaw Avenue

Cincinnati, Ohio 45205

Rectory 921-0328 • School 921-4996

Heritage Hall 921-4230 • Parish Center 921-0200

Pastoral Minister 244-7376

www.stlawrenceparish.org

Obligation Mass Schedule

Saturday 4:30 PM

Sunday 9:00 AM, 11:00 AM, 7:00 PM

Holy Day (On The Eve) 3:00 PM
(On The Day)

8:30 AM, 11:00 AM, 7:00 PM

(Except Christmas and New Year's Day)

Eucharistic Adoration/Confessions

(August - June)

Thursday 3:00 PM - 5:00 PM

Confessions

Saturdays 3:00 PM - 4:00 PM

Baptism

Call the Rectory

Marriages

Make Arrangements 6 Months in Advance

Holy Orders and Religious Vocations

Contact the Rectory or Call the Vocation
Office at 421-3131

R.C.I.A.

Call Rectory

Weekly Bingo

1:30 PM Sunday

7:00 PM Monday

Education Commission

When announced

Knights of Columbus

7:00 P.M. the 3rd Thursday of the month

P.T.O.

When announced

Athletic Association

8:00 P.M. the 3rd Wednesday of the month

Boy Scouts

Scouts meet 7:00 P.M. - 8:30 P.M. every
Tuesday in the cafeteria (Heritage Hall)

Cub Scouts

Meet by grade level dens during school
year

THIRTY-THIRD SUNDAY IN ORDINARY TIME NOVEMBER 13, 2022

INTENTIONS OF THE WEEK

SUNDAY, November 13, 2022

9:00 am Coletta Kersting (d)

11:00 am Joan Hoffman (d)

7:00 pm For the Parishioners

MONDAY, November 14, 2022

8:30 am Thomas Nguyenhol (d)

TUESDAY, November 15, 2022

Saint Albert the Great, Bishop,
Doctor of the Church

8:30 am Charles Rottenberger (d)

WEDNESDAY, November 16, 2022

Saint Margaret of Scotland;

Saint Gertrude, Virgin

8:30 am Zita and Pete Hartman (d)

THURSDAY, November 17, 2022

Saint Elizabeth of Hungary, Religious

8:30 am Ann and Dan Nader (d)

3:00 pm–5:00 pm EUCHARISTIC ADORATION

FRIDAY, November 18, 2022

The Dedication of the Basilicas of Saints
Peter and Paul, Apostles; Saint Rose Philippine
Duchesne, Virgin (USA)

8:30 am Mike Corcoran (d)

SATURDAY, November 19, 2022

BMV on Saturday

8:30 am Norma Erhardt (d)

3:00–4:00 pm Confession

4:30 pm Luke Macke (d)

SUNDAY, November 20, 2022

OUR LORD JESUS CHRIST, KING OF THE
UNIVERSE

9:00 am Elmer and Anna Moorwessel (L)

11:00 am Jim Corcoran (d)

7:00 pm For the Parishioners

SERVERS

November 12/13

To Be Determined

LECTORS

November 12/13

To Be Determined

EUCHARISTIC MINISTERS

November 12/13

To Be Determined

November 6, 2022

\$ 7,986

Thank You for your Generosity!

Vocation View: Pray persistently and God will respond. Ask God to bless the Church with faith-filled ministers. (Luke 18:1-8) To talk about your discernment, please contact Fr. Dan Schmitmeyer, Director of Vocations at dschmitmeyer@catholiccincinnati.org.

Thought for the Day: 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 pleasest." 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.

By Saint Alphonsus de Liguori

Please pray for the repose of the souls Diana Selhorst, Anne Morman, and Mary Jo Roesel.

Cincinnati Catholic Alumni Club

Come join us for an enjoyable dinner!
Sunday, November 20, 5pm, Giovanni's Italian Restaurant, 4050 North Bend Rd, Cheviot.
Reservations suggested.
Call: Larry 513-520-1323 or Don 513-574-8573

HADER
ROOFING & FURNACE
3400 Gamble Ave., Cheviot
513-661-1910

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.

FR. WATKINS' DESK

How to remember the faithful departed correctly: Traditionally, November is the month in which we remember in special and practical ways our deceased family and friends and all of the faithful departed.

Too many people believe that when a loved one dies the soul automatically goes to heaven. Well, maybe yes, and maybe no. But we do not know the state of a person's soul when he or she dies. **ONLY GOD KNOWS.** No matter what we think or want, we are not "the Judge," **ONLY GOD IS.**

When a person dies in the state of grace but the soul is not completely prepared to enter heaven, then he or she is placed in Purgatory for purification. (God forbid that a person should die outside of the state of grace, that is, with unconfessed, unrepented mortal sin on the soul.) SO, what we should be doing for the deceased is praying that our hope of salvation and eternal life with the Lord will be realized in them. Hence, each and every day, we should remember to pray for and offer our suffering for the repose of all souls.

Thanksgiving/Christmas Collection for the needy: The Thanksgiving/Christmas Holiday Collection of monetary donations for families has begun. I very much appreciate your generosity, which will help all those families that are in need. The collection will continue until December 5. The donation envelopes are in the back of church. Thank you for helping us help the needy and thanks to Sister Helen Julia.

RCIA: Although we know that RCIA is for those going through the process to become Catholic, have you ever thought of it as an opportunity for **continuing education.** In 24 Sessions Fr. Scott and guest presenters will cover 4 main topics: Beliefs of the Catholic Church, Liturgy, Sacraments, and Morality. Classes are held on Thursday evenings at St. Teresa of Avila from 6:30-8:00 p.m. Please see the attached flyer and list of class dates and subjects and mark the ones that interest you and specific aspects of your faith. The RCIA program is open to all in our Family of Parishes so please let your family and friends know as well as those interested in becoming Catholic! To learn more for yourself or for someone else, please contact Fr. Scott Morgan at 513-921-9200 x105 or email him directly at smorgan@stteresa-avila.org



By St. Alphonsus De liguroi

Man Shall go into the House of his Eternity.

“Man shall go into the house of his eternity.”

The prophet says *man shall go*, to show that each shall go to the house to which he wishes to go: he shall not be carried to it, but will go of his own accord. It is certain that God wills the salvation of all men, BUT He will not save us by force. He has placed before each of us life and death; whichever we choose, will be given us. *That which he shall choose, shall be given him.* Jeremias likewise says, that the lord has given us two ways in which to walk; one the way of heaven, the other the way of hell. *“Behold, I set before you the way of life and the way of death.”* The choice rests with us. But how will he who wishes to walk in the way of hell, be able to reach heaven? All sinners wish for salvation, and in the mean time they, by their own choice, condemn themselves to hell, with the hope of being afterward saved. But who, says St. Augustine, can be found so foolish as to take poison with the hope of escaping death? And still so many Christians, so many fools, kill their souls by sin, saying: I will hereafter think of a remedy. O delusion, which has sent so many souls to hell!

Let us not be so foolish; let us reflect that eternity is at stake. In erecting a house in which he expects to live for the remainder of his life, a man spares no trouble in seeking a healthful site, and submits to great toil and fatigue in endeavoring to make the house commodious and airy. And why are men so careless when there is question of the house in which they must dwell for eternity? The business for which we labor, says St. Eucherius, is eternity; there is not question of a house more or less commodious, more or less airy; but there is question of being in a place full of delights, among the friends of God, or in a pit of all torments, in the midst of an infamous crowd of abandoned miscreants. And for how long? Not for twenty nor forty years, but for all eternity. This is a great point; it is not a business of little moment; it is an affair of infinite importance. When Thomas More was condemned to die by Henry VIII., His wife Louisa went to him for the purpose of prevailing on him to yield to the wishes of the king. He said to her: “Tell me, Louisa, how many years could I, who am now so old, expect to live?” “You might,” answered Louisa, “live for twenty years more.” “Oh foolish woman,” rejoined the holy man, “do you want me, for twenty years of life on this

earth, to forfeit an eternity of happiness, and to condemn myself to an eternity of torments?”

O God! give me light. If eternity were a doubtful matter, or only resting on a probable opinion, we ought to make every effort in our power to lead a good life, lest, should the doctrine of eternity be true, we should expose ourselves to the danger of being eternally miserable; but it is not doubtful, but infallibly certain; not a mere opinion, but a truth of faith. “Man shall go into the house of eternity.” “Alas!” says St. Teresa, “the want of faith is the cause of so many sins, and of the damnation of so many Christians.” Let us then always enliven our faith, saying: “Credo in vitam aeternam.” I believe that after this life there is another which never ends. And with this thought always before our eyes, let us adopt the means of securing eternal salvation. Let us frequent the sacraments; let us make meditation every day; and let us reflect on eternal life; let us fly from dangerous occasions. And, if necessary, let us leave the world; for, to make ourselves sure of eternal life, no security can be too great.

Affections and Prayers.

There is, then, my God! No medium; I must be forever happy, or forever miserable; either in a sea of joys, or in a sea of torments, either forever with Thee in heaven, or forever separated at a distance from Thee in hell. And this hell I know for certain I have so often deserved; but I also know for certain that Thou dost pardon all who repent, and that Thou rescuest from hell all who hope in thee. Of this Thou assurest me. *He shall cry to me ... I will deliver him and will glorify him.* Pardon me, then, O Lord! Pardon me immediately, and deliver me from hell. O Sovereign God! I am sorry above all things for having offended Thee. Restore to me Thy grace as soon as possible, and give me Thy holy love. Were I now in Hell, I could never more love Thee; I should have to hate Thee forever. AH, my God! what evil hast Thou done to me that I should hate Thee? Thou hast loved me unto death. Thou art worthy of infinite love. O Lord! do not permit me to be ever separated from Thee. Strike me dead, rather than suffer me to lose Thy love. “Ne permittas me separari a te.” Mary, my queen and my Mother! Assist me by thy prayers; obtain for me death and a thousand deaths, rather than that I should be separated from the love of thy Son.

The Laurentian

By Saint Ambrose, bishop

Let us die with Christ, to live with Christ

We see that death is gain, life is loss. Paul says: *For me life is Christ, and death a gain.* What does “Christ” mean but to die in the body, and receive the breath of life? Let us then die with Christ, to live with Christ. We should have a daily familiarity with death, a daily desire for death. By this kind of detachment, our soul must learn to free itself from the desires of the body. It must soar above earthly lust to a place where they cannot come near, to hold it fast. It must take on the likeness of death, to avoid the punishment of death. The law of our fallen nature is at war with the law of our reason and subjects the law of reason to the law of error. What is the remedy? *Who will set me free from this dead body? The grace of God, through Jesus Christ, our Lord.*

We have a doctor to heal us; Let us use the remedy he prescribes. The remedy is the grace of Christ, the dead body our own. Let us then be exiles from our body, so as not to be exiles from Christ. Though we are still in the body, let us not give ourselves to the things of the body. We must not reject the natural rights of the body, but we must desire before all else the gifts of grace.





What more need be said? It was by the death of one man that the world was redeemed. Christ did not need to die or He did not want to, but He did not look on death as something to be despised, something to be avoided, and He could have found no better means to save us than by dying. Thus His death is life for all. We are sealed with the sign of His death; when we pray we preach His death; when we offer sacrifice we proclaim His death. His death is victory; His death is a sacred sign; each year His death is celebrated with solemnity by the whole world.

What more should we say about His death since we use this divine example to prove that it was death alone that won freedom from death, and death itself was its own redeemer? Death is then no cause for mourning, for it is the cause of mankind’s salvation. Death is not something to be avoided, for the Son of God did not think it beneath His dignity, nor did He seek to escape it.

Death was not part of nature; it became part of nature. God decree death from the beginning; He prescribed it as a remedy. Human life was condemned because of sin to unrelenting labor and unbearable sorrow and so began to experience the burden of wretchedness. There had to be a limit to its evils; death had to restore what life had forfeited. Without the assistance of grace, immortality is more of a burden than a blessing.

The soul has to turn away from the aimless paths of this life, from the defilement of an earthly body; it must reach out to those assemblies in heaven (though it is given only to the saints to be admitted to them) to sing the praises of God. We learn from Scripture how God’s praise sung to the music of the harp: *Great and wonderful are Your deeds, Lord God Almighty; just and true are Your ways, King of the nations. Who will not revere and glorify Your nature? You alone are Holy; all nations will come and worship before You.* The soul must also desire to witness your nuptials, Jesus, and to see Your bride escorted from earthly to heavenly realities, as all rejoice and sing. *All flesh will come before You.* No longer will the bride be held in subjection to this passing world but will be made one with the Spirit.



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