



HOLY MASS SCHEDULE

SEE BULLETIN FOR HOLY DAYS

Saturday Vigil	4:00pm
Sunday	8:30am
	10:30am
	12:30pm

Daily

Monday-Friday	6:30am
Monday-Saturday	8:15am

SACRAMENT OF BAPTISM

2:00pm on first and third Sundays.
Pre-Baptism class is at 2:00pm on second Sunday. All by appointment.
Sponsors need letter from their pastor.

SACRAMENT OF RECONCILIATION

2:30-3:30pm every Saturday;
Weekly Holy Hour with
Confessions from 6:30-7:30pm
every Wednesday.
Anytime upon request.
(Call for appointment.)

SACRAMENT OF MARRIAGE

No date should be set prior to
seeing a priest or deacon six
months before desired date.

SACRAMENT OF THE SICK

Please contact the Parish office.

614.885.7814

SAINTMICHAEL-CD.ORG

**5750 NORTH HIGH STREET
WORTHINGTON, OHIO 43085**



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facebook.com/stmichaelworthington

SAINT MICHAEL STAFF DIRECTORY

WEBSITE: SAINTMICHAEL-CD.ORG

Parish Office: 614-885-7814

MINISTERS TO THE PARISH

Pastor:

Fr. Michael J. Lumpe

Parochial Vicar:

Fr. Wojciech Stachura, SAC

Priest in Residence/Diocesan Judicial Vicar:

Fr. Robert Kitsmiller

Permanent Deacons:

Dcn. John Crerand

Dcn. Bill Demidovich

Dcn. Klaus Fricke (Retired)

Pastoral Minister:

Sr. Riya Mary

srriya@saintmichael-cd.org

Youth Minister:

Jake Asuncion

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rbarrett@saintmichael-cd.org

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Website: stmichaelworthington.org

School Office: 614-885-3149

Principal:

Sr. Mary Regina, O.P.

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Preschool Director:

Laura Wells

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SAINT MICHAEL INFORMATION CENTER



LOW-GLUTEN HOST

If you are in need of a low-gluten host, please scan this QR code for full details.



NEW MEMBERS

Registering in a parish is a declaration of your desire to be part of a Catholic community and a commitment to the life of the parish family. We are often asked to provide affidavits for parishioner standing. We can only do this if a person is a registered, active, and contributing member in our parish. You can register by scanning the QR code below or visiting our website at www.saintmichael-cd.org.

BULLETIN DEADLINE

To submit a bulletin request, the request must be made no later than 12:00 p.m., Monday. Send bulletin requests to rlund@saintmichael-cd.org with "BULLETIN REQUEST" in subject line with all details and contact person for questions. Early submission deadlines may be required surrounding holidays. All bulletin requests are subject to approval.

HOMEBOUND MINISTRY

St. Michael homebound ministry is available to bring the Eucharist to the homebound. If you or a loved one within St. Michael Parish boundaries would like someone to bring the Eucharist to you, please reach out to Sr. Riya Mary to coordinate. She can be reached by calling the Parish Office or by emailing srriya@stmichael-cd.org.



ONLINE GIVING

St. Michael offers online giving as a convenient tool for you to use. Scan the QR code to learn more or set up online contributions

Athletic Association Representative:

Liz Trolli

smaa@saintmichael-cd.org

Knights of Columbus Representative:

Seth Walker

grandknight@kofc11445.com

St. Vincent de Paul Society Representative:

Pete Schlom

svdp@saintmichael-cd.org

TWENTY-THIRD SUNDAY IN ORDINARY TIME SEPTEMBER 10, 2023 DAILY MASS INTENTIONS

Sunday, September 10

8:30 a.m. For the People
10:30 a.m. + Raymond DiBattista (Dennis Jaketic)
12:30 p.m. + Kyle Ann Kowaleski (Steve & Kristy Wagner)

Monday, September 11

6:30 a.m. + All who died on 9/11 & their families
8:15 a.m. Special Intention of Christopher Mahler
(Jane Duffy)

Tuesday, September 12

6:30 a.m. Special Intention of Joanne McGlade
(Pat Kearns)
8:15 a.m. An increase in vocations to the priesthood
& religious life

Wednesday, September 13

6:30 a.m. Our police officers, firefighters & EMTs
8:15 a.m. For the School

Thursday, September 14

6:30 a.m. + For deceased members of our Parish
8:15 a.m. Priests, Seminarians & Staff at the
Pontifical College Josephinum

Friday, September 15

6:30 a.m. + J. Richard Lumpe
8:15 a.m. + Fr. William Lynn, S.J.

Saturday, September 16

8:15 a.m. + Fr. Richard Tomasek, S.J.
4:00 p.m. + Fiore Matteis

Sunday, September 17

8:30 a.m. + John & Sue Korte (Tom & Maureen Preston)
10:30 a.m. For the People
12:30 p.m. + Ann & John W. Rutter (Annmarie Gildersleeve)



SEPTEMBER 10, 2023 TWENTY-THIRD SUNDAY IN ORDINARY TIME

"You, son of man, I have appointed watchman for the house of Israel..."

– Ezekiel 33:7

Many of us are generous with our gifts. However, many of us are not generous in proportion to the gifts we have been given. How often do we give at the minimum level required? Remember, the Lord calls us to nurture and develop our gifts and to give back with increase. He calls us to be generous with all the gifts, especially the one that means the most to us.



± MARRIAGE BANNS ±
CONGRATULATIONS TO:

**ANDREW SMALL &
MARY CATHERINE VILLORDON**
SEPTEMBER 9, 2023
CELEBRATING THE SACRAMENT OF MATRIMONY
ST. MICHAEL CATHOLIC CHURCH

PARISH CALENDAR: SEPTEMBER

SUNDAY, September 10	2:00 p.m. Baptism Class (UMR) 6:00 p.m. High School Youth Ministry (MH)	Thursday, September 14	Eucharistic Exposition (Adoration Chapel) 5:30 p.m. Cub Scouts (U) 7:00 p.m. Choir Practice (C)
Monday, September 11	6:30 p.m. Boy Scouts (U) 6:45 p.m. K of C Rosary (C) 7:00 p.m. K of C Meeting (LMR)	Friday, September 15	Eucharistic Exposition (Adoration Chapel) 7:00 p.m. Opus Dei (C)
Tuesday, September 12	11:45 a.m. Live Wires (MH)	Saturday, September 16	6:45 a.m. Men's Faith & Fellowship (UMR) 7:00 a.m. Pietra Class (LMR) 8:00 a.m. Opus Dei Recollections (UMR) 2:30 p.m. Confessions (C)
Wednesday, September 13	6:30 p.m. Holy Hour & Confessions (C)	SUNDAY, September 17	11:30 a.m. PSR – LMR 11:30 a.m. RCIA (UMR) 2:00 p.m. Baptism (C) 2:30 p.m. Middle School Youth Ministry (Gym) 6:00 p.m. High School Youth Ministry (MH)

(U) = Undercroft, (S) = School, (C) = Church, (G) = Gym, (PO) = Parish Office, (SG, SR, SM) = Saints Gabriel, Raphael and Michael, (MH) = Marian Hall, (SL) = School Library, (SC) = School Conference Room, (R) = Rectory, (PSR) = Parish School of Religion Office, (UMR) = Meeting Room on the first floor of the Parish Ministry Center, (LMR) = Meeting Room in the basement of the Parish Ministry Center, (YMR/SG) = Youth Ministry Room

FROM THE PASTOR

ON THIS TWENTY-THIRD SUNDAY IN ORDINARY TIME we are given sage advice in today's Gospel on two types of brotherly correction: first, in private one-on-one conversation, and second, if that fails, with some others. As we hear in today's Gospel: "If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses'" (Matthew 18:15). Folks, if brotherly correction is not done in love then it can become a form of violence. Brotherly correction done in violence is, unfortunately, the type of brotherly correction that children sometimes do, calling each other names and punching each other. Giving correction in love is what parents do, what teachers do to and for the benefits of students, it's what real friends do to and for friends who really care about one another. And if we are on the receiving end of fraternal correction, let's have an open mind to this form of constructive criticism – let's not shut people out for seeing something in us that they feel needs brought to our attention, again out of love and respect. I have included in this bulletin an excellent article on Fraternal Correction; I hope that you read it to gain some insight about this important aspect of Christian living. The second reading today, from Saint Paul's letter to the Romans, states: "Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law... You shall love your neighbor as yourself. Love does no evil to the neighbor; hence, love is the fulfillment of the law: (Rom 13:8-10). There is a perversion that may occur when we are afraid to carry out brotherly correction – gossip. Funny how easy it is to talk with anyone and everyone we can about the perceived faults of another person, but not with that person himself. This is a terrible thing to do, obviously; "backbiting" is almost a national pastime for so many – even for some in the Church who seem to feed on gossip! The person affected is often the last to find out that his/her alleged faults are being discussed. Gossiping is, in a word, unmerciful. Instead, the solution proposed to the Church in today's Gospel requires much more maturity. Not simply maturity with regard to age, but maturity in faith. Let's think about this a bit today and think about how we can – out of genuine love and concern for one another – do a better job at helping each other on our earthly journey as we all strive to follow the path of Christ that leads to heaven.

Since the terrorist attacks on September 11, 2001, life in our world has been entirely different. The world has changed, and many aspects are referred to as "pre-9/11" or "post-9/11." It's safe to say the events of 9/11 tested our faith and our character as a nation. There was a renewed awareness that despite our many differences, we remain one people committed to the sanctity of the human person and the rule of law. Watching some of the anniversary documentaries, none of us can help but be welled-up with emotions as we relive that terrible day, remembering exactly where we were and what we were doing the moment we learned of the terrorist attacks, akin to the generation before us who can recall where they were and what they were doing when they learned that President John F. Kennedy had been shot, and the generation before them when they learned that Pearl Harbor had been bombed. From my days in the business world, I lost over two-dozen colleagues whose offices were in the World Trade Center – all wonderful men and women, sons and daughters, husbands and wives, fathers and mothers. To this day, many Americans struggle with three emotions: (1) sadness and grief for the many innocent persons who have been murdered and for the many others in Ohio and elsewhere who lost friends and loved ones in the 9/11 attacks; (2) some degree of anger at the murderers and their contempt for innocent human life; and (3) a certain level of pride in the heroism of the men and women police officers, firefighters, service men and women, port authority and medical personnel, priests and religious who struggled to help and save the victims, often while risking their own lives. God is loving and merciful; He is also just. The violent and tragic acts of 9/11 were founded on hatred and evil. May God grant His mercy to those who died and to those who now carry the immense burden of sorrow and loss. May God guide our world leaders to continue to vigorously pursue everyone involved in these crimes and bring them to justice. And may those who embrace evil, hatred, violence, terrorism and war undergo a conversion of mind and heart and instead follow the teachings and the path of Christ and His overarching teachings of love of God and love of neighbor. On the anniversary of 9/11, I invite you to come to Mass that day to pray for the victims of 9/11, for their family members, friends and coworkers, and to pray that the peace of Christ will reign in the hearts of all men and women of this earth.

ON THIS POST-FESTIVAL SUNDAY, it sure was a great weekend of families and friends. It bears repeating...

- + **THANK YOU** Jesus for the faith that You have given us and for our wonderful St. Michael Parish family!
- + **THANK YOU** Festival chairs (Seth and Kelly Walker – 5th year!) and all organizers and committee Chairs!
- + **THANK YOU** Festival volunteers!
- + **THANK YOU** Festival sponsors and vendors!
- + **THANK YOU** parishioners, visitors, neighbors and friends!
- + **THANK YOU** parish and school staff members!
- + **THANK YOU** Saint Vincent de Paul, Mission Warmth, Knights of Columbus, and all parish ministries!
- + **THANK YOU** police officers, sheriff deputies, firefighters/EMTs!

– Fr. Mike Lumpe, Pastor

DOERS OF THE WORD

SAINT MICHAEL THE ARCHANGEL PARISH • 5750 N. HIGH STREET • WORTHINGTON, OHIO 43085 • (614) 885-7814

Fraternal Correction: A Help Along the Path to Holiness

BY JUAN ALONSO

Fraternal correction is an admonishment given by a Christian to his or her neighbor to help them along the path to holiness. It is a means of spiritual progress that helps us to know our defects, since otherwise these may often be hidden from us by our own limitations, or disguised by our self-love. It is often a necessary precondition to enable us to tackle those defects with God's help, and so improve our Christian living.

1. A deep-rooted Christian tradition

The heart of fraternal correction is deep in the Gospel. Jesus tells us to practice it in the context of serving little ones and unlimited forgiveness. "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother." [1] Jesus himself corrects his disciples on several occasions, as the Gospels show us: he reproves them when they are jealous of someone else casting out demons in Jesus' name; [2] he rebukes Peter firmly because his way of thinking is not God's but men's; [3] he redirects James and John's misguided ambition, affectionately correcting their mistaken understanding of the kingdom he announces, while acknowledging their courageous readiness to "drink of his cup". [4]

Starting from Jesus' teaching and example, fraternal correction has become a sort of Christian family tradition that has been practiced in the Church from the earliest times. It is a duty not only of justice but of love. Among the recommendations given by Saint Paul to the Christians at Corinth is to "exhort one another" (*exhortamini invicem*). [5] Plenty of passages in the New Testament witness to the watchfulness of the shepherds of the Church to correct the abuses that were worming their way into some of the first Christian communities. [6] Saint Ambrose testified to the practice of fraternal correction when he wrote, in the fourth century, "If you discover some defect in a friend, correct him privately (...) For corrections do more good and are more profitable than friendship that keeps silent. If the friend is offended, correct him just the same, firmly and without fear, even though the correction tastes bitter to him. It is written in the Book of Proverbs that wounds from a true friend are preferable to kisses from flatterers (Proverbs 27:6)." [7] And Saint Augustine also warns against the grave fault entailed in omitting to offer this help to one's neighbor: "You do worse by keeping silent than he does by sinning." [8]

2. A Christian necessity

The natural basis for fraternal correction is the need everyone has to be helped by others to attain their goal, because no-one can see themselves objectively, nor is it easy to recognize one's own faults. Hence this practice has also been recommended by classical authors as a way of helping friends. [9] In turn, allowing oneself to be corrected by others is a sign of maturity and a condition for spiritual progress: "the good man rejoices to be corrected; every wicked man reacts violently against guidance" (*admoneri bonus gaudet; pessimus quisque correctorem asperrime patitur*). [10]

Christians need their brothers and sisters in the faith to do them the favor of fraternal correction. Together with other essential helps – prayer, mortification, good example – the practice of fraternal correction (which was recommended in Jewish Wisdom literature) is a fundamental means for reaching holiness, and contributes to the spreading of the Kingdom of God in the world. "He who heeds instruction is on the path to life, but he who rejects reproof goes astray." [11]

3. Correcting out of love for our neighbor

Christian fraternal correction is born of charity, the theological virtue by which we love God above all things and our neighbor as ourselves for love of God. Since charity is the "bond of perfection" [12] and the form of all the virtues, the exercise of fraternal correction is a source of personal sanctification for the person who gives it and the person who receives it. It offers the giver a chance to practice our Lord's command, "This is my commandment, that you love one another as I have loved you." [13] It offers the receiver the lights they need to renew their following of Christ in the specific point that has been corrected.

“To practice fraternal correction – which is so deeply rooted in the Gospel – is a proof of supernatural trust and affection. Be thankful for it when you receive it, and don’t neglect to practice it with those around you.”[14] Fraternal correction is not the outcome of irritation at another’s faults, or of offended pride or wounded vanity. Love is the only possible motive for fraternally correcting our neighbor. As Saint Augustine teaches, “we must correct out of love, not out of a desire to hurt, but with the loving intention of helping the person’s amendment. If we act like that, we will be fulfilling the commandment very well – “if your brother sins against you, go and tell him his fault, between you and him alone.” Why do you correct him? Because you are upset that he has offended you? God forbid. If you do it out of self-love, your action is worthless. If it is love that moves you, you are acting excellently.”[15]

4. A duty of justice

Christians have the duty to correct their neighbor fraternally as a grave requirement of the virtue of charity.[16] In the Old Testament we find examples where the Lord God reminds the prophets of this duty, as in the case of Ezekiel. “So you, son of man, I have made a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, ‘O wicked man, you shall surely die,’ and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but his blood I will require at your hand. But if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity, but you will have saved your life.”[17] The same idea appears in the New Testament. The Apostle James says, “My brethren, if any one among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins.”[18] And Saint Paul considers fraternal correction as the best way to bring back someone who has strayed from the path: “If anyone refuses to obey what we say in this letter (...) do not look on him as an enemy, but warn him as a brother.”[19] We cannot be passive or indifferent towards our neighbor’s faults. Still less can we indulge in complaining or angry accusation. “Friendly correction is more beneficial than violent accusation. The first inspires compunction, but the second only arouses indignation.”[20]

All Christians are in need of this help, but we have a special duty to practice fraternal correction to those who are in positions of authority, spiritual guidance, formation of others, etc. in the Church, institutions that form part of the Church, families and Christian communities. People who are in charge of others need that help more urgently because they have more responsibility, because “no-one after lighting a lamp covers it with a vessel, or puts it under a bed, but puts it on a stand, that those who enter may see the light.”[21] In the same way, those who work in governance or formation have a special responsibility to practice it. On this subject, Saint Josemaria teaches, “There is a great love of comfort, and at times a great irresponsibility, hidden behind the attitude of those in authority who flee from the sorrow of correcting, making the excuse that they want to avoid the suffering of others. They may perhaps save themselves some discomfort in this life. But they are gambling with eternal happiness – the eternal happiness of others as well as their own – by these omissions of theirs. These omissions are real sins.”[22]

5. Dispositions necessary for giving and receiving fraternal correction

Fraternal correction is one of the most authentic manifestations of the “communion of saints” among those of us who still live as pilgrims in this world, while being united to the dead and risen Christ. All Christians, in Christ, form one single family, the Church, for the praise and glory of the Blessed Trinity.[23] Christians are stimulated to maintain the practice of fraternal correction by the realization of their responsibility for one another’s holiness, i.e. their duty to cooperate so that every baptized person perseveres in the place where they have been called by God to become holy. This awareness becomes progressively keener if we develop the habit of concern for our neighbor, – “the healthy psychological prejudice of thinking habitually about others.”[24]

Another equally necessary attitude is to be prepared to overcome the difficulties that may arise. These are: (1) an excessively human and not very supernatural approach that leads us to think that it is not worthwhile making the correction; (2) the fear of upsetting the person whom we correct; (3) the idea that our own unworthiness prevents us from correcting the other person, whom we see as better qualified or better disposed; (4) the idea that it is not appropriate to correct someone else when we ourselves have the same defect, to an even greater degree; and (5) the thought that there is no possibility of any improvement in the person concerned, or that they had already been corrected for that same fault with no apparent results. The ultimate source of these objections is usually human respects, fear of being badly thought of, or indolence. They are easily dealt with if we keep a vivid awareness of the communion of saints, and hence of the loyalty we owe to the Church, her pastors and institutions, and all our brothers and sisters in the faith.

To receive fraternal corrections fruitfully, we need to have a keen desire for holiness. This will enable us to see the admonishment we have received as a divine grace aimed at improving our faithfulness to God and

continued after the LECTIO DIVINA...

Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

“What page, what passage of the inspired books of the Old and New Testaments is not the truest of guides for human life?” ~Saint Benedict, from the *Rule of Saint Benedict* (73:3)

The month of September is dedicated to Our Lady of Sorrows.

“Prayer is the place of refuge for every worry, a foundation for cheerfulness, a source of constant happiness, a protection against sadness.” +Saint John Chrysostom

**Monday, September 11 ~ Twenty-Third Week in Ordinary Time
~ Anniversary of 9/11 ~**

Holy Gospel: Luke 6:6-11 On a certain Sabbath Jesus went into the synagogue and taught, and there was a man there whose right hand was withered. The scribes and the Pharisees watched him closely to see if he would cure on the Sabbath so that they might discover a reason to accuse him. But he realized their intentions and said to the man with the withered hand, “Come up and stand before us.” And he rose and stood there. Then Jesus said to them, “I ask you, is it lawful to do good on the Sabbath rather than to do evil, to save life rather than to destroy it?” Looking around at them all, he then said to him, “Stretch out your hand.” He did so and his hand was restored. But they became enraged and discussed together what they might do to Jesus.

Meditation: What is God's intention for the commandment “Keep holy the Sabbath” (ref. Exodus 20:8; Deut. 5:12)? The scribes and Pharisees wanted to catch Jesus in the act of breaking the Sabbath ritual so they might accuse him of breaking God's law. Jesus knew their thoughts. The scribes and Pharisees were filled with fury and contempt for Jesus because they put their own thoughts of right and wrong above God. They were caught up in their own legalism because they did not understand or see the purpose of God. Jesus shows their fallacy by pointing to God's intention for the Sabbath: to do good and to save human life rather than do evil or destroy human life.

Prayer: Send down we pray, O Lord, the lasting dew of your mercy upon those who died as a result of the terrorist attacks on 9/11, whose anniversary we commemorate, and be pleased to grant them the company of your Saints. Through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, God, for ever and ever. Amen.

Contemplation: The Sabbath for Catholics (and all Christians for that matter) is celebrated on Sunday as the “Lord's Day” to commemorate God's work of redemption in Jesus Christ and the new work of creation accomplished through Christ's death and resurrection (ref. 2 Corinthians 5:17). God's action is a model for us. If God “rested and was refreshed” on the seventh day, we, too, ought to “rest” and let others, especially the poor, “be refreshed” (ref. Exodus 31:17; 23:12). Taking “our Sabbath rest” is a way of expressing honor to God for all that he has done for us. Such “rest” however does not exempt us from our love for our neighbor. If we truly love the Lord above all else, then the love of God will overflow to love of neighbor as well. Saint Augustine of Hippo said: “The charity of truth seeks holy leisure; the necessity of charity accepts just work.” How can we make Sunday a day holy to the Lord? First, by refraining from unnecessary work and from activities that hinder the worship we owe to God. We can also perform works of mercy, such as humble service of the sick, the infirmed, and the elderly. And we ought to seek appropriate relaxation of mind and body as well. The joy of the Lord's Day is a great gift to refresh and strengthen us in our love of God and of neighbor (ref. Nehemiah 8:10).

Prayer of Pope Saint John Paul II ~ Anniversary of 9/11: Since the inhumane terrorist attacks that occurred in different parts of the United States of America, we again recommend to the eternal mercy of the God of our Fathers the numerous innocent victims. We ask for consolation and comfort for their family and relatives, burdened by pain; we invoke strength and courage for the many who continue their work in the places struck by this terrible disaster; we implore for tenacity and perseverance by all men of goodwill continuing on the paths of justice and peace. May the Lord remove from the heart of man every trace of resentment, of hostility and of hate, and open him to reconciliation, to solidarity, and to peace. Let us pray, so that the “culture of love” may be established all over the world . . . O God, Almighty and Merciful

Father, he who sows discord cannot understand You; he who loves violence cannot welcome You: watch over us in our painful human condition tried by the brutal acts of terrorism and death. Comfort your children and open our hearts to hope, that our time may again know days of serenity and peace, through Christ our Lord. Amen.

Tuesday, September 12 ~ Twenty-Third Week in Ordinary Time

The Most Holy Name of the Blessed Virgin Mary

Holy Gospel: Luke 6:12-19 Jesus departed to the mountain to pray, and he spent the night in prayer to God. When day came, he called his disciples to himself, and from them he chose Twelve, whom he also named Apostles: Simon, whom he named Peter, and his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor. And he came down with them and stood on a stretch of level ground. A great crowd of his disciples and a large number of the people from all Judea and Jerusalem and the coastal region of Tyre and Sidon came to hear him and to be healed of their diseases; and even those who were tormented by unclean spirits were cured. Everyone in the crowd sought to touch him because power came forth from him and healed them all.

Meditation: When Jesus embarked on his mission he chose twelve men to be his friends and apostles. In the choice of the twelve, we see a characteristic feature of God's work: Jesus chose very ordinary people. They were non-professionals, who had no wealth or position. They were chosen from the common people who did ordinary things, had no special education, and no social advantages. Jesus wanted ordinary people who could take an assignment and do it extraordinarily well. He chose these men, not for what they were, but for what they would be capable of becoming under his direction and power. When the Lord calls us to serve, we must not shrug back because we think that we have little or nothing to offer. The Lord takes what ordinary people, like us, can offer and uses it for greatness in his kingdom. Is there anything holding you back from giving yourself unreservedly to God?

Prayer: Grant, we pray, almighty God, that, for all who celebrate the glorious Name of the Blessed Virgin Mary, she may obtain your merciful favor. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Wherever Jesus went the people came to him because they had heard all the things he did. They were hungry for God and desired healing from their afflictions. In faith they pressed upon Jesus to touch him. As they did so power came from Jesus and they were healed. Even demons trembled in the presence of Jesus and left at his rebuke. Jesus offers freedom from the power of sin and oppression to all who seek him with expectant faith. When you hear God's word and consider all that Jesus did, how do you respond? With doubt or with expectant faith? With skepticism or with confident trust? Pray to Jesus; while in prayer, ask him to increase your faith in his saving power and grace.

Wednesday, September 13 ~ Twenty-Third Week in Ordinary Time

Saint John Chrysostom, Bishop and Doctor of the Church

Holy Gospel: Luke 6:20-26 Raising his eyes toward his disciples Jesus said: "Blessed are you who are poor, for the Kingdom of God is yours. Blessed are you who are now hungry, for you will be satisfied. Blessed are you who are now weeping, for you will laugh. Blessed are you when people hate you, and when they exclude and insult you, and denounce your name as evil on account of the Son of Man. Rejoice and leap for joy on that day! Behold, your reward will be great in heaven. For their ancestors treated the prophets in the same way. But woe to you who are rich, for you have received your consolation. But woe to you who are filled now, for you will be hungry. Woe to you who laugh now, for you will grieve and weep. Woe to you when all speak well of you, for their ancestors treated the false prophets in this way."

Meditation: How can one possibly find happiness in poverty, hunger, mourning, and persecution? If we want to be filled with the joy and happiness of heaven, then we must empty ourselves of all that would shut God out of our hearts. Poverty of spirit finds ample room and joy in possessing God alone as the greatest treasure possible. Hunger of the spirit seeks nourishment and strength in God's word and Spirit. Sorrow and mourning over wasted life and sin leads to joyful freedom from the burden of guilt and oppression. God reveals to the humble of heart the true source of abundant life and happiness. Jesus promises his disciples that the joys of heaven will more than compensate for the troubles and hardships they can expect in this world.

Prayer: O God, strength of those who hope in you, who willed that the Bishop Saint John Chrysostom should be illustrious by his wonderful eloquence and his experience of suffering, grant us, we pray, that,

instructed by his teachings, we may be strengthened through the example of his invincible patience. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: When you encounter misfortune, grief, or tragic loss, do you respond with fear or with faith? With passive resignation or with patient hope and trust in God? We know from experience that no one can escape all of the inevitable trials of life — pain, suffering, sickness, and death. When Jesus began to teach his disciples he gave them a "way of happiness" that transcends every difficulty and trouble that can weigh us down with grief and despair. Jesus began his sermon on the mount by addressing the issue of where true happiness can be found. The word beatitude literally means happiness or blessedness. Jesus' way of happiness, however, demands a transformation from within — a conversion of heart and mind which can only come about through the gift and working of the Holy Spirit.

Thursday, September 14 ~ Twenty-Third Week in Ordinary Time Feast of the Exaltation of the Holy Cross

Holy Gospel: John 3:13-17 Jesus said to Nicodemus: "No one has gone up to heaven except the one who has come down from heaven, the Son of Man. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life." For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him.

Meditation: Moses lifted high the image of a bronze serpent fixed to the wood of the pole, which resembled a cross. Those who put their faith in God by repenting of their disobedience were healed and restored to wholeness of life. In today's Gospel Jesus links his victory on the cross with Moses' act of deliverance in the wilderness with his own impending sacrificial death when he will be "lifted up" on the wood of the cross at Calvary. Unlike Moses' deliverance in the wilderness which only resulted in temporary relief for the people, Jesus' atoning death on the cross brought decisive victory over sin, Satan, and death. Jesus' victory on the cross cancels the debt of our sin, and releases us from guilt and condemnation. His death and victory brings us new life - the new abundant life in his Holy Spirit which lasts forever. Jesus' victory on the cross also brought about his glorious bodily resurrection to new unending life and his ascension to the right hand of God the Father in heaven, where he now rules and intercedes for us. The result of Jesus "being lifted up on the cross" and his rising and ascending to the Father's right hand in heaven is our "new birth in the Spirit" and adoption as sons and daughters of God. God not only has redeemed us from sin in Christ, he also fills us with his own divine life through the gift of his Spirit that we might share in his own glory. Indeed, "Lift high the cross, the love of Christ proclaimed, till all the world adores his sacred name" (Lyrics from the hymn "Lift High the Cross").

Prayer: O God, who willed that your Only Begotten Son should undergo the Cross to save the human race, grant, we pray, that we, who have known his mystery on earth, may merit the grace of his redemption in heaven. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: There is no greater proof of God's love for us than the sending of his Son to become one with us in our humanity and to lay down his life for us -- "To ransom a slave God gave his Son." God sent his Son to free us from the worst of tyrannies -- slavery to sin and the curse of death. Jesus' sacrificial death was an act of total love through self-giving. Jesus gave himself completely out of love for his Father. And he willingly laid down his life out of selfless love for our sake and for our salvation. His death on the cross was both a total offering to God and the perfect sacrifice of atonement for our sin and the sin of the world. John tells us that God's love cannot be limited because it is boundless and encompasses all of creation (John 3:16). His love is not limited to a single nation or a few chosen friends. His love is limitless because it embraces the whole world and every individual created in His image and likeness. God is a persistent loving Father who cannot rest until all of his wandering children have returned home to him. Saint Augustine says, "God loves each one of us as if there were only one of us to love." God gives us the freedom to choose whom and what we will love and not love. We can love the darkness of sin and unbelief, or we can choose to love the light of God's truth, goodness, and mercy. If our love is guided by truth, goodness, and that which is truly beautiful, then we will choose for God and love him above all else. What we love shows what we prefer. Ask yourself: Do you love God who is the supreme good above all else, all things, all people?

Tuesday, September 15 ~ Twenty-Third Week in Ordinary Time

Feast of Our Lady of Sorrows

Holy Gospel: John 19:25-27 Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

Meditation: Does suffering or sorrow weigh you down? Suffering affects all of us on one level or another, in one way or another. But the cross is different – the cross brings us face to face with Jesus' suffering. He was alone. All his disciples had deserted him except for his mother and three women along with John, the beloved disciple. The apostles had fled in fear. But Mary, the mother of Jesus and three other women who loved him were present at the cross. They demonstrate the power of love for overcoming fear (1 John 4:18) in the face of horrific challenge.

Prayer: O God, who willed that, when your Son was lifted high on the Cross, his Mother should stand close by and share his suffering, grant that your Church, participating with the Virgin Mary in the Passion of Christ, may merit a share in his Resurrection. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Prayer to Mary in Honor of Her Seven Sorrows: O Mary, Mother of Sorrows, I beseech Thee, by the bitter agony thou didst endure at the foot of the Cross offer to the Eternal Father, in my name, thy Beloved Son, Jesus, all covered with Blood and Wounds, in satisfaction for my sins, for the needs of Holy Church, the conversion of sinners, the relief of the Souls in Purgatory and for the special grace I now implore. (*Mention your request at this point in the prayer*). Amen.

Contemplation: This is a day to pray the Stations of the Cross. Don't wait for the Season of Lent or for Holy Week; today is also a day to read and contemplate the words of the *Stabat Mater* – "At the cross her station keeping, stood the mournful Mother weeping, close to Jesus to the last." The entire text can be found via the U.S. Conference of Catholic Bishops web page (www.usccb.org) by clicking on today's date on the Daily Readings calendar. You might also want to read the seven sorrows of Mary in Sacred Scripture; the Biblical references are listed below.

About the Feast of Our Lady of Sorrows: This feast is dedicated to the spiritual martyrdom of Mary, Mother of God, and her compassion with the sufferings of her Divine Son, Jesus. In her suffering as co-redeemer, she reminds us of the tremendous evil of sin and shows us the way of true repentance. May the numerous tears of the Mother of God be conducive to our salvation, with which tears Thou, O God, art able to wash away the sins of the whole world. As Mary stood at the foot of the Cross on which Jesus hung, the sword of sorrow Simeon had foretold pierced her soul. Below are the seven sorrows of Mary:

1. The prophecy of Simeon (Luke 2:25-35);
2. The flight into Egypt (Matthew 2:13-15);
3. Loss of the Child Jesus for three days (Luke 2:41-50);
4. Mary meets Jesus on his way to Calvary (Luke 23:27-31; John 19:17);
5. Crucifixion and Death of Jesus (John 19:25-30);
6. The body of Jesus being taken from the Cross (Psalm 130; Luke 23:50-54; John 19:31-37);
7. The burial of Jesus (Isaiah 53:8; Luke 23:50-56; John 19:38-42; Mark 15:40-47).

Scripture passages (NAB translation) courtesy of the U.S. Conference of Catholic Bishops;
prayers are from *The Roman Missal*, Catholic Book Publishing, 2011;
information about saints, solemnities, feasts and memorials courtesy of the Catholic Culture web site.

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service to others. The exercise of humility will help us to receive correction gratefully, and will enable us to hear God's voice and not harden our hearts.[25]

6. How to give fraternal correction, and how to receive it

Jesus Christ's specific recommendations,[26] and other instructions on charity in the Gospel, show how fraternal correction should be practiced: with supernatural outlook, humility, considerateness and affection.

Because it is an admonishment with a supernatural purpose – the holiness of the person corrected – the person giving the correction should discern in the presence of God whether the correction is opportune, and the most prudent way to give it (the best time, the appropriate words, etc.) to avoid humiliating the person being corrected. Asking the Holy Spirit for light, and praying for the person we are going to correct, helps foster the supernatural atmosphere that is necessary for the correction to be effective.

Before giving the correction we should also consider humbly, in God's presence, our own unworthiness, and should examine our conscience on the fault that is the subject of the correction. Saint Augustine recommends this examination of conscience because we often find it easy to notice in other people the very defects we suffer from ourselves. "When we have to reprimand others, let us first think whether we have committed that fault; and if we have not committed it, let us consider the fact that we are human beings and we could have committed it. Or whether we have been guilty of it in the past, even though not at present. And then let us be mindful of our shared weakness, so that mercy, and not animosity, precedes the correction we give." [27]

Considerateness and affection are the distinguishing marks of Christian charity and also, therefore, of the practice of fraternal correction. To ensure that this admonition is the expression of genuine charity, it is important to ask ourselves before giving it: "How would Jesus act towards this person in this situation?" Then it will be easier to see that Jesus would correct not only promptly and frankly, but also kindly, with understanding and respect. Hence Saint Josemaria teaches: "When you have to make a fraternal correction, do it with great kindness – great charity! – in what you say and in the way you say it, for at that moment you are God's instrument." [28] A specific note of kindness is to give the admonishment in private with the person concerned, and to avoid anything in the way of comments or jokes that might detract from the supernatural tone of the correction.

When we give fraternal corrections we should avoid a possible tendency to be overly impersonal, taking refuge in anonymity. This inclination disappears when, with God's grace, we make a specific act of loyalty and think about the communion of saints. Loyalty will lead us to correct the other person face to face, without equivocating and without humiliating them, but frankly, since what we are seeking is their good and the holiness of the Church. The firmness that is a necessary part of fraternal correction does not conflict with gentleness and considerateness; the person giving the correction should be like an iron fist in a velvet glove. [29]

The virtue of prudence has an important role to play as guide, rule and measure of how to make (and receive) fraternal correction. "Prudence disposes reason to discern in every circumstance our true good and to choose the right means for achieving it." [30] A rule of prudence that is borne out by experience is to ask a competent person (spiritual director, priest, superior) for advice on whether the envisaged correction is opportune. This consultation is in no way an accusation or denunciation, but is a wise exercise of the virtue of prudence, seeking to ensure that the same person is not corrected for the same fault by several different people, and it helps those giving the correction to mature their judgment and form their own consciences – in short, to become "souls of worth". [31] Prudence will also lead us not to correct someone frequently about the same topic, because we should rely on God's grace and the passage of time for others to improve.

Matters that may be the subject of fraternal correction include all aspects of Christian living, because all of them together make up the context of personal sanctification and the apostolate of the Church. Generally speaking, they would include: (1) habits contrary to the law of God and the commandments of the Church; (2) attitudes or behaviors that conflict with the witness that all Christians are called to give in their family and social life, in their job, etc.; (3) single faults if they represent grave harm to the Christian life of the person concerned or the Church. [32]

When we receive fraternal correction it is important to maintain the right attitude, which can be summed up as follows: supernatural outlook, humility and gratitude. It is appropriate to accept a fraternal correction gratefully, without arguing or offering explanations or excuses, because we see the person who corrects us as a brother or sister who is concerned for our holiness. If we find ourselves annoyed or put off by a correction, we should meditate on the words of Saint Cyril: "Reproof makes the humble improve, but seems unbearable to the proud." [33] In such cases, we should meditate on the correction in God's presence to grasp its full meaning, and if we still cannot understand, we should consult a prudent person (priest, spiritual director, etc.) to help us comprehend it properly.

7. Fruits of fraternal correction

The practice of fraternal correction brings many benefits, both for the giver and for the receiver. As a specific act of Christian charity, it bears fruits of joy, peace and mercy. It also requires us to exercise many virtues, starting with charity, humility, and prudence. It improves our formation on the human plane, making us more courteous; it improves interpersonal relationships; it impedes malicious gossip or unkind jokes about our neighbor's behavior or attitudes; it strengthens the unity of the Church and her institutions at every level, thus giving greater effectiveness to the evangelizing mission; it guarantees faithfulness to the spirit of Jesus Christ; and it enables Christians to experience the firm security of knowing that we can count on the help of our brothers and sisters in the faith: "A brother helped by his brother is like a strong city".[34]

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Saint Augustine, *Sermon* 82

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Endnotes

1. Matthew 18:5.
2. Cf. Mark 9:38-40.
3. Cf. Matthew 16:23.
4. Cf. Matthew 20:20-23.
5. 2 Corinthians 13:11.
6. Cf., for example, James 2.
7. Saint Ambrose, *De officiis ministrorum III*, 125-135.
8. Saint Augustine, *Sermon* 82, 7.
9. Cf. Plutarch, *Moralia*, I.
10. Seneca, *De Ira*, 3, 36, 4.
11. Proverbs 10:17.
12. Cf. Colossians 3:14.
13. John 15:12.
14. Saint Josemaria, *The Forge*, no. 566.
15. Saint Augustine, *Sermon* 82, 4.
16. Cf. *Catechism of the Catholic Church*, no. 1829.
17. Ezekiel 33:7-9.
18. James 5:19-20.
19. 2 Thessalonians 3:14-15; cf. Galatians 6:1.
20. Saint Ambrose, quoted in *Catena Aurea*, vol. VI.
21. Luke 8:16; cf. Mark 4:21.
22. Saint Josemaria, *The Forge*, no. 577.
23. Cf. *Compendium of the Catechism of the Catholic Church*, no. 195.
24. Saint Josemaria, *The Forge*, no. 861.
25. Cf. Psalm 95(94):7-8.
26. Matthew 18:15-17: "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector."
27. Saint Augustine, *On the Sermon on the Mount*, 2.
28. Saint Josemaria, *The Forge*, no. 147.
29. Cf. Saint Josemaria, *The Way*, no. 397: "... A mace of tempered steel, wrapped in a quilted covering."
30. *Compendium of the Catechism of the Catholic Church*, no. 380.
31. Cf. Saint Josemaria, *The Way*, Introduction.
32. Obviously, within the different institutions raised up by God in the Church, faults or behaviors contrary to the customs of the individual institution would also be material for fraternal correction.
33. Saint Cyril, quoted in *Catena Aurea*, vol. VI.
34. Proverbs 18:19.

This article is made available courtesy of the Saint Josemaria Escriva web site.

AROUND THE PARISH

MAKE TIME FOR ADORATION

There is no better way to spend an hour of your week than in the presence of Our Lord. Help us grow our Adoration Chapel by signing up to make a commitment to adore. Our Adoration Chapel offers Eucharistic Exposition on both Thursdays and Fridays. Our current exposition hours are from 7:00 a.m. Thursday morning through 6:00 a.m. Friday morning, resuming at 9:00 a.m. Friday morning until 9:00 p.m. Friday evening. Adoration is available at all other times with the Blessed Sacrament reposed in the tabernacle. Signing up is easy to do from your phone or computer. You can sign up at StMichael.WeAdoreHim.com.



RCIA

Are you interested in joining the Catholic Church? RCIA will begin on Sunday, September 17th after the 10:30 a.m. Mass in the Upper Meeting Room. Scan the QR code to register or for more information.

Women's Faith & Fellowship Fall Study



Register NOW to ensure your spot!

Walking with Purpose: Beholding His Glory shows us how all Scripture points us to our Redeemer, Jesus Christ. We'll learn to recognize and appreciate God's plan for our own lives, His awe-inspiring majesty, and His desire for personal intimacy with each one of us.

Registration is required, books will cost \$20 each. Daytime and Evening options are available beginning September 26, scan the QR code for a full list of dates & times, to register or for more details!

Women's Faith & Fellowship Sisterhood by Candlelight

Thursday, October 5th
7:00pm

"Looking at the fruits of the Sisterhood of Mary & Elizabeth and its place in our lives."

Speaker: Maria Elliott

To Host a Table or RSVP as an individual, please sign up using the QR code below. For more information about our candlelight evenings, please visit: www.saintmichael-cd.org/evangelization/womens-group/social/



SCHEDULE YOUR MASS INTENTIONS

The tradition of Masses offered for the intentions of living or deceased loved ones originated in the early Church and continues to be an important Catholic practice. No greater gift can be offered for our loved ones, both living and deceased. The gift of a Mass Intention is a wonderful way to offer prayers to those you love. Mass Intentions are available for an offering of \$10.00 each. If you would like to remember a loved one in this way, please visit the Parish Office to schedule or call for more details.



MEN'S FAITH AND FELLOWSHIP

Saturday, September 16th, we continue "Worthy of the Call" with John Sablan who spoke at last year's men's conference. Christ is our model of true manhood in His continual love for the church. Let us keep learning better ways to fight for our families and our church. Join us in praying with your brothers in Christ this coming Saturday morning. We meet at 6:45 a.m. in the Upper Meeting Room to pray the joyful mysteries of the Rosary. The presentation is followed by a short discussion. We finish by 8:00 a.m. so that you can attend Mass. Men of all ages may join us any week. Ask a friend to come with you. Any questions can be directed to mensgroup@saintmichael-cd.org.



PIETRA CLASSES

Join our Pietra Classes! Meeting each week on Saturday mornings at 7:00 a.m., Pietra is a whole-person fitness class that stretches and strengthens the body while refreshing the soul with prayer and meditation. Register at viribuswellness.com or by using the QR code. For more information, contact Maria Elliott at maria@viribuswellness.com.

ATTENTION, ALL LIVE WIRES!

We'll be re-convening after summer break. Our first gathering will be Tuesday, September 12 at 11:45 a.m. in Marian Hall. Bring your brown bag lunches and plan to tell stories of what you did during summer vacation! We're looking forward to seeing you there!

SCHOOL

ST. MICHAEL PRE-KINDERGARTEN REGISTRATION

St. Michael Pre-Kindergarten is accepting registration for full-time and part-time classes for the 2023-2024 School Year. Our Pre-Kindergarten program uses a balance between hands-on instruction and centers for Kindergarten readiness. We also offer Catechesis of the Good Shepherd which is Montessori-based, hands-on Catholic education and we use *Disciple of Christ, Education in Virtue* (<https://educationinvirtue.com/>).

For more information, please go to <https://www.stmichaelworthington.org/admissions/preKindergarten/> or contact Laura Wells at 614-885-3149, option 8 or lwells@cducation.org.



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ATTENTION, PRE-K PARENTS!!!

We will be kicking off the Fall Pre-K soccer season on Saturday, September 9 at 10:00 a.m. Anyone with PreK students who wants to play, show up at St. Peter's church fields and bring a ball if you have one! All are welcome, and we welcome other parents who want to help, too. Questions? Contact Sean Murray at sean.murray84@gmail.com or 614-551-1005.



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AROUND THE DIOCESE



An extreme amendment is on the Ohio ballot in November that threatens the health and safety of women, the rights of parents and the lives of pre-born babies up to 9 months.



Join Catholics across Ohio in praying a 54-Day Rosary Novena beginning Friday, Sept. 15, for the defeat of this dangerous amendment.

Sign up for a daily email reminder with novena prayers here or at pray54ohio.org.



**COLUMBUS CATHOLIC
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PSALM 37:3-5
TRUST IN HIM
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OCTOBER 14
CCYAC.ORG TO REGISTER

FOOD + EDUCATION = HOPE

It has been said that one person can make a difference, and we all know that to be true. But, our church is universal, **think of what we can accomplish together!** As fellow Catholics, we are called. Called to serve one another. Called to help form one another. Called to both **local and global opportunities.** On **September 28th**, join together with those you know to **purchase a table or tickets to an event called: An Evening With.** This year, the keynote speaker is the founder and CEO of **Mary's Meals, Magnus MacFarlane-Barrow.** Mary's Meals is a global hunger organization that provides meals in the classroom leading to a bridge out of poverty. **This inspirational evening supports two educational opportunities, locally and worldwide, through Mary's Meals.** Proceeds support both Mary's Meals and tuition assistance. Contact Julie at jnaporano@scprep.org.

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For over 42 years, **Pregnancy Decision Health Centers (PDHC)** has been providing life-saving services and impacting generations right here in our community. Our services include Pregnancy Support, Family Empowerment, Youth Development, and Abortion Recovery programs. Please join us at our upcoming Celebration for LIFE Galas: "For Such a Time as This." Our Lancaster Gala is September 14th, 2023 at The Tree Church with special guest Melissa Ohden, and our Columbus Gala will be September 21st, 2023 at Villa Milano and our special guest will be Scott Klusendorf. Please visit supportlifepdhc.org for more information and to register! We are also looking for table hosts – which is also free! We are honored to serve families and save lives TOGETHER!

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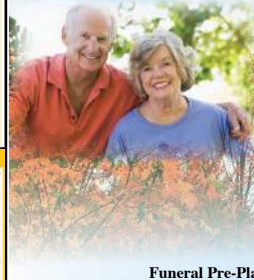


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