

First Sunday in the Season of Advent



“Awaken!

Remember that God comes!

*Not yesterday, not tomorrow, but today, now!
The one true God, ‘the God of Abraham, Isaac
and Jacob,’ is not a God who is there in Heaven,
unconcerned with us and our history,
but He is the-God-who-comes.”*

+Pope Benedict XVI
*Celebration of First Vespers of Advent
Saint Peter Basilica, December 2006*



HOLY MASS SCHEDULE

SEE BULLETIN FOR HOLY DAYS

Saturday Vigil	4:00pm
Sunday	8:30am
	10:30am
	12:30pm
	5:00pm

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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SAINT MICHAEL STAFF DIRECTORY

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Parish Office: 614-885-7814

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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)

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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 above or by 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 the 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's 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 to 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:

Elaine Miracle

svdp@saintmichael-cd.org

FIRST SUNDAY OF ADVENT – DECEMBER 3, 2023

DAILY MASS INTENTIONS

Sunday, December 3

- 8:30 a.m. For the Living & Deceased Members of our Parish
 10:30 a.m. + John P. Crerand (Deacon John Crerand)
 12:30 p.m. + Kyle Ann Kowaleski (Kristy & Steve Wagner)
 5:00 p.m. + Curtis Westerman (Rita Westerman)

Monday, December 4

- 6:30 a.m. + James W. Cecil (Rick & Theresa Agnello)
 8:15 a.m. Special Intention of Lucas DeCenzo (The DeCenzo Family)

Tuesday, December 5

- 6:30 a.m. + Holy Souls in Purgatory
 (Central Ohio Purgatorial Confraternity)
 8:15 a.m. + Dr. Bob Blute (Teri & Stan Bradham)

Wednesday, December 6

- 6:30 a.m. Special Intention of the Cecil Family
 (Rich & Theresa Agnello)
 8:15 a.m. + Josephine Kell (St. Vincent de Paul)
 6:00 p.m. For our Parish Families during this Advent Season

Thursday, December 7

- 6:30 a.m. Special Intention of Deacon Hank Orlik (Lauren Jazwiec)
 8:15 a.m. + Kris Nottke (The Kraus Family)
 7:00 p.m. + James R. Cecil (Rich & Theresa Agnello)

Friday, December 8

- 6:30 a.m. + Poor Souls in Purgatory
 8:15 a.m. For the School
 6:30 p.m. For the Living & Deceased Members of our School & Parish

Saturday, December 9

- 8:15 a.m. Special Intention of Jacob Doering (Lauren Jazwiec)
 4:00 p.m. + Mr. & Mrs. Christopher Pena (The O'Leary Family)

Sunday, December 10

- 8:30 a.m. + Maureen Ferega (James Ferega)
 10:30 a.m. Living & Deceased Members of the Bohnen-Hartley Family
 12:30 p.m. + Marian Denlinger (Deacon John Crerand)
 5:00 p.m. For the Living & Deceased Members of our Parish



DECEMBER 3, 2023

FIRST SUNDAY OF ADVENT

"Be watchful! Be alert! You do not know when the time will come."

– Mark 13:33

We all take things for granted. In particular, we take time for granted. We make our lives too busy. We plan our days, weeks, months, even years in advance. Remember, our time on earth is a gift. None of us knows how long we will be here. Start today and begin thanking God for each and every day. Take time in silence, every day, and listen to how God is calling you right now to help build His kingdom on earth.

FINANCIAL STEWARDSHIP

NOVEMBER 19, 2023

Envelopes	\$ 11,216.75
Online Giving	\$ 10,664.00
Total:.....	\$ 21,880.75

NOVEMBER 26, 2023:

Envelopes	\$ 6,430.13
Online Giving	\$ 8,355.00
Total:.....	\$ 14,785.13



± MARRIAGE BANNS ±

CONGRATULATIONS TO:

THOMAS WHITE & KATHERINE PARDI
DECEMBER 2, 2023 – CELEBRATING THE
SACRAMENT OF MATRIMONY
ST. MICHAEL CATHOLIC CHURCH

PARISH CALENDAR: DECEMBER

SUNDAY, December 3	SVdP Giving Trees in Marian Hall Friendship Sunday after all Masses Boy Scout Wreath Distribution in Marian Hall 11:30 a.m. RCIA (LMR) 11:30 a.m. PSR (U) 2:00 p.m. Seasons of Hope (UMR) 3:00 p.m. Middle School Youth Group (Gym) 6:00 p.m. High School Youth Group (MH)	Thursday, December 7	Eucharistic Exposition (AC) 5:30 p.m. Cub Scout Meeting (U) 8:00 p.m. Choir Practice (C)
Monday, December 4	6:30 p.m. Boy Scouts (U)	Friday, December 8	Eucharistic Exposition (AC)
Tuesday, December 5	9:00 a.m. SVdP Sandwich Making (MH) 7:30 p.m. Women's Faith & Fellowship Bible Study (UMR) 7:30 p.m. Cub Scout Planning Meeting (LMR)	Saturday, December 9	SVdP Giving Trees in Marian Hall 6:45 a.m. Men's Faith & Fellowship (UMR) 7:00 a.m. Pietra Class (LMR) 2:30 p.m. Confessions (C)
Wednesday, December 6	6:30 p.m. Holy Hour & Confessions (C)	SUNDAY, December 10	SVdP Giving Trees in Marian Hall 11:30 a.m. RCIA (LMR) 2:00 p.m. Baptism Class (UMR) 6:00 p.m. High School Youth Group (MH)

(U) = Undercroft/Cafeteria, (S) = School, (C) = Church, (G) = Gym, (MH) = Marian Hall, (SL) = School Library, (UMR) = Meeting room on the first floor of the Parish Ministry Center, (LMR) = Meeting room in the basement of the Parish Ministry Center, (AC) = Adoration Chapel

FROM THE PASTOR

ON THIS FIRST SUNDAY OF THE ADVENT SEASON, we begin a new liturgical year, a new “cycle” of Scripture readings – in particular the Gospel of Mark whereby we are given due warning about the end times; but when read properly, these readings serve as a call to conversion, a challenge for each of us to live fully a life in Christ in the present, to engage in living our lives in witness to Christ now, to be attentive to the moment at hand, and to take advantage of the opportunities presented before us to live a life in Christ. This is the call of the Season of Advent – to “BE WATCHFUL!” “BE ALERT!” To open our very lives to God, to open our minds, hearts, and every fiber of our being to encounter Jesus Christ; to allow Him to Shepherd us, and to live our lives according to His way knowing that His is a life of love, purpose, meaning and direction, all leading to eternal life with Him in Heaven. Now, is living a life in Christ a ball and chain? Sackcloth and ashes? Drudgery? No, of course not. Is living a life in Christ a life of “hate” as some in recent years are trying to portray? Definitely not! Christ’s overall teachings come down to two – (1) Love God above all things, and (2) love your neighbor as yourself. Do we welcome everyone into the Catholic Church? Yes! Do we encourage everyone to undergo a conversion of mind and heart, to repent, to turn away from sin and, thus, live a life in Christ? You bet! Do we affirm people in their sinfulness? No, we do not affirm sin, nor do we rewrite Scripture in order to ignore or water down sin. Sin is sin. Do we cast stones at sinners? Of course not – we love the sinner as a child of God, but we do not love the sin. So we patiently walk with one another, recognizing that conversion from sin can take longer from one person to another; but we walk the journey nonetheless, side by side, step by step. We pray for them and for ourselves. We introduce people to making a good confession, by understanding one’s sinfulness – coming to understand God’s definition of sin, not the world’s definition, as the world is not on the same page with God and His Son, Jesus Christ. Again, this can be challenging for some and many “grew up” or were exposed to sin as being “normative” and therefore do not understand the “why” of something being defined as a sin. Others may also be in some form or level of denial, which is especially true in the matter of our sins – those wounds that we somehow inflict upon ourselves and others but do not want to acknowledge. Repression of the truth is common as we live in a world where “truth” is up for grabs, everyone’s “opinion” counts as equal, and so the timeless truths of Jesus Christ – Jesus, Who is truth personified – get placed on the same level as what is printed in the *New York Times* (neither the *Times* nor, locally, the *Dispatch*, have an interest in the salvation of our souls, nor leading us to grow in holiness and grace). That’s not their job as a publication, *per se*, but the media does a great job at popularizing sin. But this is the point. We read the news, we watch the news, we stare at many screens for hours throughout the day, and all of this, bit by bit, can take its toll on our thought process, our level of belief in our faith, our level of clinging to Jesus Christ, as our Lord, Savior, and Redeemer, and ultimately our soul. And by watching screens and certain content of these screens we no longer live at that sharp edge of life, many are no longer as “awake” nor “alert” nor “attentive” to Jesus and His teachings; over time some fall prey and then “believe” that we have no sin because we drank the Kool-Aid of the worldly who espouse (1) there is no such thing as sin; (2) I “feel” that what I have chosen to do is not a sin; or (3) the Supreme Court or civil law says it’s legal, therefore I’m going to follow human (civil) law versus the Divine Truths of God and His Son, Jesus Christ. “I’m okay, you’re okay” becomes the slogan for some to live by – there is nothing wrong with me or you, thus no change is required of me or anyone else. Or perhaps we play the blame game – it’s others who need to change, not me. My co-workers, my friends and community, society, my family – everyone else but me is “wrong” or is to blame, not me. Or in falsely painting the Church as a religion of “hate,” the “evil empire” – all the Popes, Cardinals, Bishops, Priests, religious, no matter if they are viewed as conservative or liberal, become the favorite demons of choice to point fingers toward and to blame. It’s time to stop and wake up to reality, folks. Every Mass, every Eucharist, like every Season of Advent, begins with a call to “STAY AWAKE” or to “BE WATCHFUL.” And if we take this warning seriously, all of us can make the words of today’s Psalmist come to life:

“Lord, make us turn to you; let us see your face and we shall be saved. O shepherd of Israel, hearken, from your throne upon the cherubim, shine forth. Rouse your power, and come to save us. Once again, O LORD of hosts, look down from heaven, and see; take care of this vine, and protect what your right hand has planted the son of man whom you yourself made strong. May your help be with the man of your right hand, with the son of man whom you yourself made strong. Then we will no more withdraw from you; give us new life, and we will call upon your name.”

Folks, let’s approach this Season of Advent in a new and different way. Let’s all begin our lives of faith anew, in hopeful anticipation for our Lord, Savior, and Redeemer – Jesus Christ, the Son of God. Let’s take an honest look at ourselves on our journey of faith and take appropriate course corrections, beginning with a good confession.

OUR ADVENT WEDNESDAY EVENING MASS BEGINS THIS WEEK at 6:00 p.m., followed by our Weekly Holy Hour with Confessions. Make Wednesday evenings at Saint Michael part of your Advent Season!

WE HAVE A HOLY DAY OF OBLIGATION THIS WEEK, DECEMBER 8, as we celebrate the Solemnity of the Immaculate Conception of the Blessed Virgin Mary. Vigil Mass will be celebrated on Thursday, December 7, at 7:00 p.m.; Holy Day Masses will be celebrated at 6:30 a.m., 8:15 a.m. and 6:30 p.m.

START PLANNING AHEAD FOR CHRISTMAS AT SAINT MICHAEL: Masses will be celebrated on December 24, Christmas Eve, at 4:00 p.m., 6:00 p.m. and 10:00 p.m. (“Midnight Mass”) with a homecoming reception following the 10:00 p.m. Mass; on December 25, Christmas Day, Mass will be celebrated at 10:30 a.m.

~Fr. Mike Lumpe

ABOUT THIS HOLY DAY

Saint Michael the Archangel Parish • 5750 N. High Street • Worthington, Ohio 43085 • (614) 885-7814

Solemnity of the Immaculate Conception ~ December 8

A Holy Day of Obligation

By Fr. William Saunders

QUESTION: Many people, especially non-Catholics, think that the term "Immaculate Conception" refers to Mary conceiving Jesus. My Protestant friend was surprised when I told her that it is about Mary being free of original sin. She then said, "Where is that in the Bible?" What is a good explanation for her?

Actually, the confusion over the "Immaculate Conception" is not uncommon. Some people mistakenly think the term is related to Mary's conception of Christ by the power of the Holy Spirit. However, the Immaculate Conception is the belief that "the most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and in view of the merits of Christ Jesus the Savior of the human race, preserved immune from all stain of original sin..." (Pope Pius IX, *Ineffabilis Deus*).

Keep in mind that in our liturgical calendar, the Solemnity of the Annunciation on March 25 marks the time when Mary conceived our Lord by the power of the Holy Spirit. Nine months later, on Dec. 25, we celebrate the Solemnity of Christmas, the birth of our Savior. To have Mary conceive our Lord on Dec. 8, the Solemnity of the Immaculate Conception, and then have Him born on Dec. 25, does not make sense. Rather, Dec. 8 marks when Mary was conceived without original sin, and then Sept. 8 celebrates her birth.

In examining the history surrounding the dogma of the Immaculate Conception, we see the beauty of a Church founded by Christ, whose faithful followers struggle to grasp ever more clearly the mystery of salvation. This struggle is guided by the Holy Spirit, whom Jesus identified as "The Spirit of Truth," who "will instruct you in everything and remind you of all that I told you" and "will guide you to all truth" (cf. John 14:17, 15:26, 16:13).

Part of the "struggle" with the Immaculate Conception is that there is no specific, crystal-clear scriptural citation for it. Nevertheless, the references in the Gospels to the Blessed Mother and her role in the mystery of salvation intimate this belief. In the Gospel of St. Luke, we find the beautiful passage of the Annunciation, where Archangel Gabriel said to Mary (in our familiar wording as translated from St. Jerome's Latin Vulgate edition of the Bible), "Hail Mary, full of grace. The Lord is with you." While some scripture scholars haggle over "how full is full," the testimony of St. Gabriel definitely indicates the exceptional holiness of the Blessed Mother. When one considers the role Mary was to play in the life of our Lord — whether His incarnation, His childhood, or His crucifixion — she must have been outstanding in holiness, truly "full of grace" in accepting and in fulfilling her role as the Mother of the Savior, in the fullest sense of Mother.

Going further to the original Greek text of the Gospel, we find the wording *chaire kecharitomene*. *Chaire* means "grace." The verb *kecharitomene* means "having been favored." The form of the verb is also important: here the verb does not simply imply "fullness," but rather instrumentality. The late Scripture scholar, Fr. Carroll Stuhlmueller, noted, "Luke's word puts the emphasis upon the source of goodness rather than upon its effects. In regard to Mary, therefore, he points out that she is the object of God's grace and favor. Because the verb is also a participle, Mary is shown to have been chosen for a long time past; God's full flow of favor has already been concentrating upon her.... In her, more than in anyone else, God's messianic fulfillment is achieved. As such, she has received more— from and through God's anticipation of Jesus' redemptive work— than anyone else in the Old Testament of New Testament" (*The Jerome Biblical Commentary*).

Moreover, Archangel Gabriel announces, "the Lord is with you." Such a proclamation coming from God Himself implies a particular office or a special prerogative. Again, Fr. Stuhlmueller noted, "The Redeemer-God professes to find an eminent fulfillment of His promises in the recipient of the greeting." Given this scholarly examination of Scripture, we rightly believe, therefore, that an exceptional, grace-filled holiness extended to the very beginning of Mary's life, her conception, and that God had prepared her to play an integral role in the plan of salvation.

On the practical side, if original sin is inherited through our parents, and Jesus took on our human nature in all things except sin, then Mary had to be free of original sin.

The question then arises, "How is Christ the Savior of Mary?" Actually much of the debate concerning the Immaculate Conception during the Middle Ages focused on this problem. Duns Scotus (d. 1308) posited one solution saying, "Mary more than anyone else would have needed Christ as her Redeemer, since she would have contracted original sin... if the grace of the Mediator had not prevented this." Quoting the *Dogmatic Constitution on the Church*, the *Catechism* adds, "The 'splendor of an entirely unique holiness' by which Mary is 'enriched from the first instant of her conception' comes wholly from Christ: she is 'redeemed, in a more exalted fashion by reason of the merits of her Son'" (#492). In essence, since Mary was chosen to share intimately in the life of Jesus from her conception, He was indeed her Savior from her conception.

Perhaps one reason why the discussion over the Immaculate Conception was prolonged is because the early Church was outlawed and under persecution until the year 313, and then had to address various problems surrounding Jesus Himself. More reflection about Mary and her role occurred after the Council of Ephesus (431) solemnly affirmed Mary's divine motherhood and gave her the title, "Mother of God" in that she conceived by the power of the Holy Spirit and bore Jesus who is second person of the Holy Trinity, one in being with the Father. Several of the early Church Fathers including St. Ambrose (d. 397), St. Ephraem (d. 373), St. Andrew of Crete (d. 740), and St. John Damascene (d. 749) meditated on Mary's role as Mother, including her own grace-filled disposition, and wrote of her sinlessness. A feast day in honor of the Immaculate Conception has been celebrated in the Eastern part of the Church at least since the sixth century.

As time passed, further discussion arose about this belief. In 1849, Pius IX asked the bishops throughout the Church what they themselves, their clergy, and the people felt about this belief and whether they would want it defined solemnly. Of 603 bishops, 546 responded favorably without hesitation. Of those opposing, only 5 said the doctrine could not be solemnly defined, 24 did not know whether this was the opportune time, and 10 simply wanted a condemnation of any rejection of the doctrine. Pope Pius also saw the spiritual malaise of the world where the rationalist school of philosophy had denied truth and anything of the supernatural, where revolutions were causing social upheaval, and the industrial revolution had threatened the dignity of the worker and family life; therefore, Pope Pius wanted to spiritually recharge the faithful and saw no better way than presenting again the beautiful example of our Blessed Mother and her role in salvation history. On December 8, 1854, Pius IX solemnly defined the dogma of the Immaculate Conception in his bull *Ineffabilis Deus* (quoted in the opening paragraph).

Finally, it is also interesting that in several apparitions of our Blessed Mother, she herself has attested to her Immaculate Conception: On December 9 (the date for the Solemnity of the Immaculate Conception in the Spanish Empire) in 1531 at Guadalupe, Mary said to Juan Diego, "I am the perfect and perpetual Virgin Mary, Mother of the true God, through whom everything lives...." In 1830, Mary told Saint Catherine Laboure to have the Miraculous Medal struck with the inscription, "Mary conceived free from sin, pray for us who have recourse to thee." Lastly, when she appeared to Saint Bernadette at Lourdes in 1858, Mary said, "I am the Immaculate Conception."

In a homily on the Solemnity of the Immaculate Conception delivered in 1982, Pope John Paul II wrote, "Blessed be God the Father of our Lord Jesus Christ, who filled you, Virgin of Nazareth, with every spiritual blessing in Christ. In Him, you were conceived Immaculate! Preselected to be His Mother, you were redeemed in Him and through Him more than any other human being! Preserved from the inheritance of original sin, you were conceived and came into the world in a state of sanctifying grace. Full of grace! We venerate this mystery of the faith in today's solemnity. Today, together with all the Church, we venerate the Redemption which was actuated in you. That most singular participation in the Redemption of the world and of man, was reserved only for you, solely for you. Hail O Mary, *Alma Redemptoris Mater*, dear Mother of the Redeemer."

As we celebrate the Immaculate Conception and as we continue our Advent preparation, may we invoke the prayers of our Blessed Mother, Mary Immaculate to draw ever closer to our Lord, Her Son, this Christmas.

This article is made available courtesy of THE CATHOLIC HERALD, Diocese of Arlington.

Solemnity of the Immaculate Conception of the Blessed Virgin Mary

A HOLY DAY OF OBLIGATION

Saint Michael the Archangel Parish ~ Mass Schedule

Thursday, December 7: 6:30 p.m. Vigil Mass

Friday, December 8: 6:30 a.m.. 8:15 a.m.. 6:30 p.m.

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 December is dedicated to the Immaculate Conception.

"Let your door stand open to receive Him, unlock your soul to Him, offer Him a welcome in your mind, and then you will see the riches of simplicity, the treasures of peace, the joy of grace." +SAINT AMBROSE

Monday, December 4 ~ First Week in the Season of Advent Saint John Damascene, Priest and Doctor of the Church

Holy Gospel: Matthew 8:5-11 When Jesus entered Capernaum, a centurion approached him and appealed to him, saying, "Lord, my servant is lying at home paralyzed, suffering dreadfully." He said to him, "I will come and cure him." The centurion said in reply, "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. For I too am a man subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it." When Jesus heard this, he was amazed and said to those following him, "Amen, I say to you, in no one in Israel have I found such faith. I say to you, many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the Kingdom of heaven."

Meditation: In the Roman world the position of centurion was very important. He was an officer in charge of a hundred soldiers. In a certain sense, he was the backbone of the Roman army, the cement which held the army together. The centurion who approached Jesus was not only courageous, but faith-filled as well. He risked the ridicule of his cronies as well as mockery from the Jews by seeking help from an itinerant preacher from Galilee. Nonetheless, the centurion approached Jesus with great confidence and humility. He was an extraordinary man because he loved his slave. In the Roman world slaves were treated like animals – something to be used for work and pleasure and for bartering and trade. This centurion was a man of great compassion and extraordinary faith. He wanted Jesus to heal his beloved slave. Jesus commends him for his faith and immediately grants him his request.

Prayer: Grant, we pray, O Lord, that we may be helped by the prayers of the Priest Saint John Damascene, so that the true faith, which he excelled in teaching, may always be our light and our strength. 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: The prophet Isaiah foretold a time of restoration for the holy city Jerusalem and for its remnants (ref. Isaiah 4:2-6) and also a time of universal peace when all nations would come to Jerusalem to "the mountain of the Lord and to the house of the God of Jacob" and "beat their swords into plowshares" (Isaiah 2:2-4). Jesus fulfills this prophecy first by restoring both Jew and Gentile to fellowship with God through the victory he won for us on the cross. When he comes again he will fully establish his universal rule of peace and righteousness and unite all things in himself (ref. Ephesians 1:10). His promise extends to all generations who believe in him that we, too, might feast at the heavenly banquet table with the patriarchs of the Old Covenant who believed but did not see the promised Messiah. And so we need to ask ourselves: Do you believe in God's promises and do you seek his kingdom first in your life? The season of Advent reminds us that the Lord wants us to actively seek him and the coming of his kingdom in our lives. The Lord will surely reward those who seek his will for their lives. We can approach the Lord Jesus with expectant faith, like the centurion did in today's gospel reading, knowing that he will show us his mercy, love, compassion, along with guidance and help in our time of need.

Tuesday, December 5 ~ First Week in the Season of Advent

Holy Gospel: Luke 10:21-24 Jesus rejoiced in the Holy Spirit and said, "I give you praise, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed

over to me by my Father. No one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son wishes to reveal him." Turning to the disciples in private he said, "Blessed are the eyes that see what you see. For I say to you, many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it."

Meditation: What does Jesus' prayer in today's gospel tell us about God and about ourselves? First, it tells us that God is both Father and Lord of earth as well as heaven. He is both Creator and Author of all that he has made, the first origin of everything and transcendent authority, and at the same time, goodness and loving care for all his children. All fatherhood and motherhood are derived from him (ref. Ephesians 3:14-15). Jesus' prayer also contains a warning that pride can keep us from the love and knowledge of God. Pride closes the mind to God's truth and wisdom for our lives. Jesus contrasts pride with child-like simplicity and humility. The simple of heart are like "babes" in the sense that they see purely without pretense and acknowledge their dependence and trust in God who is the source of all wisdom and strength. They seek one thing – the "summum bonum" or "greatest good" which is God himself. Simplicity of heart is wedded with humility, the queen of virtues, because humility inclines the heart towards grace and truth. Just as pride is the root of every sin and evil, so humility is the only soil in which the grace of God can take root. It alone takes the right attitude before God and allows him as God to do all. "God opposes the proud, but gives grace to the humble" (Prov. 3:34, James 4:6). The grace of Christ-like humility inclines us towards God and disposes us to receive God's wisdom, grace, and help. Nothing can give us greater joy than the knowledge that we are God's beloved and that our names are written in heaven (ref. Luke 10:20).

Prayer: Look with favor, Lord God, on our petitions, and in our trials grant us your compassionate help, that, consoled by the presence of your Son, whose coming we now await, we may be tainted no longer by the corruption of former ways. 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: Jesus makes a claim which no one would have dared to make – He is the perfect revelation of God. Our knowledge of God is not simply limited to knowing something about God, but we can know God personally. Jesus makes it possible for each of us to personally know God as our Father. To see Jesus is to see what God is like. In Jesus we see the perfect love of God – a God who cares intensely and who yearns over men and women, loving them to the point of laying down his life for them upon the Cross. Do you pray to your Father in heaven with joy and confidence in his love and care for you?

Wednesday, December 6 ~ First Week in the Season of Advent Saint Nicholas, Bishop

Holy Gospel: Matthew 15:29-37 At that time: Jesus walked by the Sea of Galilee, went up on the mountain, and sat down there. Great crowds came to him, having with them the lame, the blind, the deformed, the mute, and many others. They placed them at his feet, and he cured them. The crowds were amazed when they saw the mute speaking, the deformed made whole, the lame walking, and the blind able to see, and they glorified the God of Israel. Jesus summoned his disciples and said, "My heart is moved with pity for the crowd, for they have been with me now for three days and have nothing to eat. I do not want to send them away hungry, for fear they may collapse on the way." The disciples said to him, "Where could we ever get enough bread in this deserted place to satisfy such a crowd?" Jesus said to them, "How many loaves do you have?" "Seven," they replied, "and a few fish." He ordered the crowd to sit down on the ground. Then he took the seven loaves and the fish, gave thanks, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds. They all ate and were satisfied. They picked up the fragments left over—seven baskets full.

Meditation: What can satisfy the deepest hunger and longing of the human heart? Isaiah prophesied that God would provide a heavenly banquet for all peoples and would destroy death once and for all (Isaiah 2:6-8). Jesus came to fulfill that promise. Jesus' miracles are both a sign of God's kingdom and a demonstration of God's power. They also show the magnitude of God's mercy. When the disciples were confronted by Jesus with the task of feeding four thousand people many miles away from any source of food, they exclaimed: Where in this remote place can anyone get enough bread to feed them? The Israelites were confronted with the same dilemma when they fled Egypt and found themselves in a barren wilderness. Like the miraculous provision of manna in the wilderness, Jesus, himself provides bread in abundance for the hungry crowd who came out into the desert to seek him. The gospel records that all were satisfied and they took up what was left over.

Prayer: We humbly implore your mercy, Lord: protect us in all dangers through the prayers of the Bishop Saint Nicholas, that the way of salvation may lie open before us. 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: In the multiplication of the loaves and fishes we see a sign and a symbol of what God always does. God knows our needs and he cares. When God gives, he gives in abundance. The gospel account records that the leftovers from the miraculous meal was more than seven times the amount they began with. Seven is a symbol of completion and wholeness. When God gives, he gives until we are satisfied. When God works for his people he gives abundantly – more than we could deserve and more than we need. He nourishes us with his life-giving word and with the bread of heaven. In the kingdom of heaven God will feast us at his banquet table. And do you long with expectant hope for the coming of his kingdom in all its fullness? If not, what is getting in your way? What is holding you back?

Thursday, December 7 ~ First Week in the Season of Advent Saint Ambrose, Bishop and Doctor of the Church

Holy Gospel: Matthew 7:21, 24-27 Jesus said to his disciples: "Not everyone who says to me, 'Lord, Lord,' will enter the Kingdom of heaven, but only the one who does the will of my Father in heaven. Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock. And everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand. The rain fell, the floods came, and the winds blew and buffeted the house. And it collapsed and was completely ruined."

Meditation: In the ancient world a strong city, an impregnable fortress, and a secure house were built on solid rock because they could withstand the forces of nature and foe alike. Isaiah speaks of God as an "everlasting rock" (Is. 26:4). He is the rock of refuge and deliverance (Psalm 18:2) and the rock in whom there is no wrong (Psalm 92:15). Scripture warns that destruction will surely come to those who place their security in something other than God and his kingdom. Jesus' parables invite us to stake our lives on the coming of his kingdom or face the consequences of being unprepared when the day of testing and destruction will surely come.

Prayer: O God, who made the Bishop Saint Ambrose a teacher of the Catholic faith and a model of apostolic courage, raise up in your Church men after your own heart to govern her with courage and wisdom. 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 Jesus told the story of the builders he likely had the following proverb in mind: "When the storm has swept by, the wicked are gone, but the righteous stand firm forever" (Proverbs 10:25). What's the significance of the story for us? The kind of foundation we build our lives upon will determine whether we can survive the storms that are sure to come. Builders usually lay their foundations when the weather and soil conditions are at their best. It takes foresight to know how a foundation will stand up against adverse conditions. Building a house on a flood plain, such as a dry river-bed, is a sure bet for disaster! Jesus prefaced his story with a warning: We may fool humans with our speech, but God cannot be deceived. He sees the heart as it truly is – with its motives, intentions, desires, and choices (Psalm 139:2). There is only one way in which a person's sincerity can be proved, and that is by one's practice. Fine words can never replace good deeds. Our character is revealed in the choices we make, especially when we are tested. Do you cheat on an exam or on your income taxes, especially when it will cost you? Do you lie, or cover-up, when disclosing the truth will cause you injury or embarrassment? A true person is honest and reliable before God, one's neighbor and oneself. His or her word can be counted on. If you heed God's word and live according to it then you need not fear when storms assail you. God will be your rock and your refuge. Is your life built upon the sure "rock" of Jesus Christ? Do you listen to and embrace the word of the Lord as if your life depended on it? If not, why not?

Friday, December 8 ~ First Week in the Season of Advent Solemnity of the Immaculate Conception of the Blessed Virgin Mary ~ A Holy Day of Obligation ~

Holy Gospel: Luke 1:26-38 The angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, full of grace! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid,

Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his Kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

Meditation: Do you want to live a grace-filled life? The angel Gabriel salutes Mary as "full of grace." To become the mother of the Savior, Mary was enriched by God with gifts to enable her to assume this awesome role. There is a venerable tradition among many Christians, dating back to the early church, for honoring Mary as the spotless virgin who bore the Son of God in her womb. A number of early Church fathers link Mary's obedience to this singular grace of God. One of them Saint Irenaeus, wrote: "Being obedient she became the cause of salvation for herself and for the whole human race. The knot of Eve's disobedience was united by Mary's obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith."

Prayer: O God, who by the Immaculate Conception of the Blessed Virgin prepared a worthy dwelling for your Son, grant, we pray, that, as you preserved her from every stain by virtue of the Death of your Son, which you foresaw, so, through her intercession, we, too, may be cleansed and admitted to your presence. 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 Adam and Eve disobeyed God, they immediately experienced the consequence of their action – separation from the God who loved them. God in his mercy promised them a Redeemer who would pay the price for their sin and the sin of the world. We see the marvelous unfolding of God's plan of redemption in the events leading up to the Incarnation, the birth of the Messiah. Mary's prompt response of "yes" to the divine message is a model of faith for all believers. Mary believed God's promises even when they seemed impossible. She was full of grace because she trusted that what God said was true and would be fulfilled. She was willing and eager to do God's will, even if it seemed difficult or costly. God gives us grace and he expects us to respond with the same willingness, obedience, and heart-felt trust as Mary did. When God commands he also gives the grace, strength, and means to respond. We can either yield to his grace, or resist and go our own way. Choose the path of Mary, not of Eve.

About today's Solemnity: Today the Church celebrates the Solemnity of the Immaculate Conception, the solemn dogma defined by Blessed Pope Pius IX in 1854. As Our Lady Immaculately Conceived is the patroness of the United States of America, this is a holy day of obligation in the United States. Through the centuries the Church has become ever more aware that Mary, "full of grace" through God, was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Blessed Pope Pius IX proclaimed on December 8, 1854: "The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin."

Scripture passages (NAB translation) courtesy of the U.S. Conference of Catholic Bishops. Daily meditations and contemplations adapted from the Irish Jesuits' *Sacred Space* web page and *Biblical Meditations for Advent* by Rev. Carroll Stuhlmueller, C.P.; prayers are from *The Roman Missal*, Catholic Book Publishing, 2011; information about saints, solemnities, feasts and memorials courtesy of the Catholic Culture web site.

frlumpe:2023



ADVENT SEASON

Saint Michael the Archangel Parish + 5750 N. High Street + Worthington, Ohio 43085 + (614) 885-7814

The Season of Advent: History and Traditions

by Fr. William Saunders

The liturgical Season of Advent marks the time of spiritual preparation by the faithful before Christmas. Advent begins on the Sunday closest to the Feast of Saint Andrew the Apostle (November 30). It spans four Sundays and four weeks of preparation, although the last week of Advent is usually truncated because of when Christmas falls.

The celebration of Advent has evolved in the spiritual life of the Church. The historical origins of Advent are hard to determine with great precision. In its earliest form, beginning in France, Advent was a period of preparation for the Feast of the Epiphany, a day when converts were baptized; so the Advent preparation was very similar to Lent with an emphasis on prayer and fasting which lasted three weeks and later was expanded to 40 days. In 380, the local Council of Saragossa, Spain, established a three-week fast before Epiphany. Inspired by the Lenten regulations, the local Council of Macon, France, in 581 designated that from November 11 (the Feast of Saint Martin of Tours) until Christmas, fasting would be required on Monday, Wednesday and Friday. Eventually, similar practices spread to England. In Rome, the Advent preparation did not appear until the sixth century, and was viewed as a preparation for Christmas with less of a penitential bent.

The Church gradually more formalized the celebration of Advent. *The Gelasian Sacramentary*, traditionally attributed to Pope Saint Gelasius I (d. 496), was the first to provide Advent liturgies for five Sundays. Later, Pope Saint Gregory I (d. 604) enhanced these liturgies composing prayers, antiphons, readings and responses. About the ninth century, the Church designated the first Sunday of Advent as the beginning of the Church year. Finally, Pope St. Gregory VII (d. 1095) later reduced the number of Sundays in Advent to four.

Despite the "sketchy" history behind Advent, the importance of this season remains to focus on the coming of our Lord. (Advent comes from the Latin *adventus*, meaning "coming.") The *Catechism of the Catholic Church* stresses the two-fold meaning of this "coming": "When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Savior's first coming, the faithful renew their ardent desire for His second coming" (no. 524).

Therefore, on one hand, the faithful reflect back and are encouraged to celebrate the anniversary of the Lord's first coming into this world. We ponder again the great mystery of the incarnation when our Lord humbled Himself, taking on our humanity, and entered our time and space to free us from sin. On the other hand, we recall in the Creed that our Lord will come again to judge the living and the dead and that we must be ready to meet Him.

The Advent Wreath

A good, pious way to help us in our Advent preparation has been the use of the Advent wreath. The wreath is a circle, which has no beginning or end: So we call to mind how our lives, here and now, participate in the eternity of God's plan of salvation and how we hope to share eternal life in the Kingdom of Heaven. The wreath is made of fresh plant material, because Christ came to give us new life through His passion, death and resurrection. Three candles are purple, symbolizing penance, preparation and sacrifice; the pink candle symbolizes the same but highlights the third Sunday of Advent, *Gaudete* Sunday, when we rejoice because our preparation is now half-way finished. The light itself represents Christ, who entered this world to scatter the darkness of evil and show us the way of righteousness. The progression of lighting candles shows our increasing readiness to meet our Lord. Each family ought to have an Advent wreath, light it at dinner time and say the special prayers. This tradition will help each family keep its focus on the true meaning of Christmas. In all, during Advent we strive to fulfill the opening prayer for the Mass of the first Sunday of Advent: "Father in Heaven ... increase our longing for Christ our Savior and give us the strength to grow in love, that the dawn of His coming may find us rejoicing in His presence and welcoming the light of His truth."



The Advent wreath is part of our long-standing Catholic tradition. However, the actual origins are uncertain. There is evidence of pre-Christian Germanic peoples using wreaths with lit candles during the cold and dark December days as a sign of hope in the future warm and extended-sunlight days of spring. In Scandinavia during winter, lit candles were placed around a wheel, and prayers were offered to the god of light to turn "the wheel of the earth" back toward the sun to lengthen the days and restore warmth.

By the Middle Ages, the Christians adapted this tradition and used Advent wreaths as part of their spiritual preparation for Christmas. After all, Christ is "the Light that came into the world" to dispel the darkness of sin and to radiate the truth and love of God (cf. Jn 3:19-21). By 1500, both Catholics and Lutherans had more formal practices surrounding the Advent wreath.

The symbolism of the Advent wreath is beautiful. The wreath is made of various evergreens, signifying continuous life. Even these evergreens have a traditional meaning that can be adapted to our faith: The laurel signifies victory over persecution and suffering; pine, holly and yew, immortality; and cedar, strength and healing. Holly also has a special Christian symbolism: The prickly leaves remind us of the crown of thorns, and one English legend tells of how the cross was made of holly. The circle of the wreath, which has no beginning or end, symbolizes the eternity of God, the immortality of the soul and the everlasting life found in Christ. Any pinecones, nuts or seedpods used to decorate the wreath also symbolize life and resurrection. Altogether, the wreath of evergreens depicts the immortality of our soul and the new, everlasting life promised to us through Christ, the eternal Word of the Father, who entered our world becoming true man and who was victorious over sin and death through His own passion, death and resurrection.

The four candles represent the four weeks of Advent. A tradition is that each week represents 1,000 years, to sum to the 4,000 years from Adam and Eve until the birth of the Savior. (This tradition is exemplified in the work of Anglican Archbishop James Ussher who in his 1650 treatise *The Annals of the Old Testament, Deduced from the First Origin of the World*, gave the date of Creation at 4004 BC; interestingly, he even pinpointed October 23 at Noon.) Three candles are purple and one is rose. The purple candles in particular symbolize the prayer, penance and preparatory sacrifices and good works undertaken at this time. The rose candle is lit on the third Sunday, *Gaudete* Sunday, when the priest also wears rose vestments at Mass; *Gaudete* Sunday is the Sunday of rejoicing, because the faithful have arrived at the midpoint of Advent, when their preparation is now half over and they are close to Christmas. The progressive lighting of the candles symbolizes the expectation and hope surrounding our Lord's first coming into the world and the anticipation of His second coming to judge the living and the dead.

The light again signifies Christ, the Light of the world. Some modern-day adaptations include a white candle placed in the middle of the wreath, which represents Christ and is lit on Christmas Eve. Another tradition is to replace the three purple and one rose candles with four white candles, which will be lit throughout Christmas season.

In family practice, the Advent wreath is most appropriately lit at dinnertime after the blessing of the food. A traditional prayer service using the Advent wreath proceeds as follows: On the First Sunday of Advent, the father of the family blesses the wreath, praying: "O God, by whose word all things are sanctified, pour forth Thy blessing upon this wreath, and grant that we who use it may prepare our hearts for the coming of Christ and may receive from Thee abundant graces. Who livest and reignest forever. Amen." He then continues for each of the days of the first week of Advent, "O Lord, stir up Thy might, we beg thee, and come, that by Thy protection we may deserve to be rescued from the threatening dangers of our sins and saved by Thy deliverance. Who livest and reignest forever. Amen." The youngest child then lights one purple candle.

During the second week of Advent, the father prays: "O Lord, stir up our hearts that we may prepare for Thy only begotten Son, that through His coming we may be made worthy to serve Thee with pure minds. Who livest and reignest forever. Amen." The oldest child then lights the purple candle from the first week plus one more purple candle.

During the third week of Advent, the father prays: "O Lord, we beg Thee, incline Thy ear to our prayers and enlighten the darkness of our minds by the grace of Thy visitation. Who livest and reignest forever. Amen." The mother then lights the two previously lit purple candles plus the rose candle.

Finally, the father prays during the fourth week of Advent, "O Lord, stir up Thy power, we pray Thee, and come; and with great might help us, that with the help of Thy grace, Thy merciful forgiveness may hasten what our sins impede. Who livest and reignest forever. Amen." The father then lights all of the candles of the wreath. Of course, this prayer service can be adapted to meet a family's particular needs.

Since Advent is a time to stir-up our faith in the Lord, the wreath and its prayers provide us a way to augment this special preparation for Christmas and not lose sight of the true meaning of Christmas.

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AROUND THE PARISH

Women's Faith & Fellowship Advent Reflection Journal

Bring your Advent journey to life with our Advent Reflection Journal. Rejoice! An Advent Pilgrimage into the Heart of Scripture by Fr. Mark Toups is a wonderful way for you to prepare your heart for the birth of our Savior & King.

Books are \$10 each and are AVAILABLE NOW! You can reserve one for yourself or add a few more & share with some friends this Advent season.

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THE SOCIETY OF ST VINCENT DE PAUL INVITES YOU TO HELP OTHERS THIS HOLIDAY SEASON!

Our Giving Trees will be available in Marian Hall from November 25th through December 10th. We will be collecting toys & gifts for children of all ages to be distributed to the St. Francis Center and St. Lawrence Haven.

THANK YOU FOR YOUR SUPPORT & GENEROSITY!



MAKE TIME FOR ADORATION

Eucharistic Adoration is now available at St. Michael three days a week! Join us in the Church on Wednesday evenings from 6:30-7:30 p.m. for our new weekly Holy Hour with Confessions. Our Adoration Chapel offers Eucharistic Exposition on both Thursdays and Fridays. Our current Exposition hours are from 9:00 a.m. Thursday morning through 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.



LIVE WIRES CHRISTMAS LUNCHEON

ATTENTION ALL SENIORS!

Please join us for our favorite Holiday Tradition
Tuesday, December 12
11:30am - 1:00pm

If interested, please **RSVP NO LATER THAN December 10th** so we can get an accurate count for food and beverage purposes. If you plan to come, you must call the Parish Office directly at **614-885-7814**.



YOUTH GROUP MISSION TRIP TO CRANKS CREEK

Attention, all high schoolers! This winter, we will be doing a mission trip down to Cranks Creek Kentucky with St. Brendan's Youth Ministry, The Vine. We will leave the morning of December 21 and return December 23 late evening. The bulk of our mission trip will be serving the people of Harlan County. If you are interested and want to go, please email Jake Asuncion at jasuncion@saintmichael-cd.org and registration form will be sent via email. The cost of the trip is \$120.00, but if you need financial assistance, please reach out to Jake Asuncion. There will an inquiry meeting on December 11. Scan the QR code to donate to the Mission Trip, simply select "Cranks Creek Mission Fund" when making your donation. This will cover expenses for food and donations that will be bought for the people of Harlan County. Please consider donating!

Congratulations to our Christmas Card Contest Winners!

Grand Prize Winner:
Felicia Vijay Amirtharaj

Age 3-11 Category Winners: (TIE)
Mora Carducci
Brynn Harness

Age 12-18 Category Winner:
Isabella Melfi

Age 19 and above:
Laura Wells

THANK YOU to all of the amazing artists who entered our contest this year! Artwork for the winners will be displayed in Marian Hall for Christmas Eve Masses. Be sure to sign up to receive our weekly updates through Flocknote to see the winners artwork along with some of our runners up!



KNIGHTS OF COLUMBUS CHRISTMAS COLLECTION FOR TROOPS

St. Michael's Knights of Columbus will be collecting items for deployed troop on the weekends of December 10 and December 17 prior to Masses. The items being collected will be sent to Fr. Chris Yakkel, deployed U.S. Air Force Chaplain from the Diocese of Columbus and the Archdiocese for the Military Services, USA, to provide to troops he is deployed with. Fr. Yakkel is also the Faithful Friar for the Cristino P. Damo Assembly 3932, the Fourth Degree assembly our local Knights of Columbus council is associated with for patriotic activities. In this role, Fr. Yakkel has requested items that the servicemen he serves could use.

The items requested and that we are collecting are:

Beef Jerky, Coffee*, Hand Lotion, Body Wash, Shampoo and Handmade Christmas Cards.

*** Please, no Keurig cups as they need coffee they can use in the pot.**

Knights of Columbus members will be in Marian Hall to collect donations before Mass on the weekends of December 9-10 and December 16-17. Any questions on the collection can be sent to BrettGissel@gmail.com. Thank you for supporting our troops this Christmas season.

MEN'S FAITH AND FELLOWSHIP

Saturday, December 9th, The Finding in the Temple of the Joyful Mysteries of the Rosary is our focus. Filmed in the Holy Land, this is a beautiful video with testimonies and insights from professed and lay people about the benefits of contemplating the joyful mysteries. We meet at 6:45 a.m. in the Upper Meeting Room for the Rosary and then have the presentation and a short discussion. We finish by 8:00 a.m. so that you can attend Mass for the memorial of St. Juan Diego. Adults of all ages may join us any week. Ask your spouse or a friend to come with you. Any questions can be directed to mensgroup@saintmichael-cd.org.

SCHOOLS



**Enrollment now open and accepting applications
for the 2024-2025 school year!**

St. Michael School is now an Ed Choice scholarship provider. Learn more about St. Michael School and find application paperwork by visiting www.stmichaelworthington.org/admissions



ST. MICHAEL SCHOOL IS HIRING!

St. Michael School is hiring a Before Care Assistant for the 2023-2024 School Year to work the following shift: 6:45-7:45 a.m. Monday-Friday. Students arrive at 7:00 a.m., so the start time for the position could be discussed if the applicant wishes to attend the 6:30 a.m. Mass. **Requirements:**

- Current satisfactory BCI & FBI background checks
- Have attended or be willing to attend a **VIRTUS Protecting God's Children** training
- Excellent verbal and written communication skills.

For more information or to apply, please contact Sr. Mary Regina at principal@stmichaelworthington.org

ST. MICHAEL PRESCHOOL REGISTRATION NOW OPEN FOR 2024-2025 SCHOOL YEAR

St. Michael Preschool is now accepting applications for the 2024-2025 school year. Please visit www.stmichaelworthington.org/admissions/preKindergarten/ for the application form and for more information. Completed applications can be emailed to Preschool Director, Laura Wells at lwells@stmichaelworthington.org. Please note that we only accept digital copies of the application form. We anticipate to have a waitlist, so be sure to get your applications in as soon as possible.



SAVE THE DATE FOR TRIVIA NIGHT 2024!

Trivia Night is a FUNdraising evening benefiting the St. Michael Tuition Assistance Endowment Fund. Trivia Night will take place on Saturday, February 10th. Tables will be on sale for \$300.00 for a table of eight, which will include unlimited water and eight drink tickets. Tables can be purchased through One Cause using the QR code or by visiting <https://one.bidpal.net/smstrivianight24/welcome>. If using a mobile phone, please go to the MENU to purchase a table.



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