



## 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

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

Priest in Holy Service:

Fr. Peter Fegan, O.P.

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

jasuncion@saintmichael-cd.org

Director of RCIA:

Jake Neal

jneal@sjhcc.org

## PARISH OFFICE

Business Manager:

Kris Jesse

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Office Manager:

Kathy Trafford

ktrafford@saintmichael-cd.org

Receptionist/Secretary:

Rhonda Marinelli

rmarinelli@saintmichael-cd.org

Marketing & Communications:

Rebecca Lund

rlund@saintmichael-cd.org

Campus Facility and Safety Director:

Steve Moore

smoore@saintmichael-cd.org

Safe Environment Coordinator:

Bethany Cook

bcook@saintmichael-cd.org

Choir Director/Organist:

Ron Barrett

rbarrett@saintmichael-cd.org

## ST. MICHAEL SCHOOL

Website: stmichaelworthington.org

School Office: 614-885-3149

Principal:

Sr. Mary Regina, O.P.

principal@stmichaelworthington.org

Preschool Director:

Laura Wells

lwells@stmichaelworthington.org

# 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](http://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](mailto: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](mailto: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



## SECOND SUNDAY IN ORDINARY TIME

### JANUARY 14, 2024

### DAILY MASS INTENTIONS

#### Sunday, January 14

- 8:30 a.m. + Dr. Bob Blute (Teri & Stan Bradham)  
 10:30 a.m. Special Intention of Rev. Chris Kuhn (Lauren Jazwiec)  
 12:30 p.m. + Mary Beth Dixon (The Camerlengo Family)  
 5:00 p.m. + In Loving Memory of Samuel Joseph Pillivant  
 (The Pillivant Family)

#### Monday, January 15

- 6:30 a.m. + Souls in Purgatory  
 8:15 a.m. + Mary Ann Hopper

#### Tuesday, January 16

- 6:30 a.m. + James Winnenberg  
 8:15 a.m. Special Intention of Fr. Michael Lumpe (The Elliott Family)

#### Wednesday, January 17

- 6:30 a.m. + Antonio Tempesta (Armando & Liliana Tempesta)  
 8:15 a.m. For the School

#### Thursday, January 18

- 6:30 a.m. + Fr. Paul Langsfeld  
 8:15 a.m. + Andrew Lombardi

#### Friday, January 19

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

#### Saturday, January 20

- 8:15 a.m. + + Jack & Ruth Beckman  
 4:00 p.m. + Jo Kell (Maria & Rory Devlin)

#### Sunday, January 21

- 8:30 a.m. + Agnes Rose LaDuke (The LaDuke Family)  
 10:30 a.m. + Cesidio Pizzuti (The Pizzuti Family)  
 12:30 p.m. + Tom O'Leary (The O'Leary Family)  
 5:00 p.m. For the Living & Deceased Members of our Parish



## JANUARY 14, 2024

## SECOND SUNDAY IN

## ORDINARY TIME

*"Jesus turned and saw them following him and said to them, 'What are you looking for?'"*

— John 1:38

When we recognize who we are, it's easier to find what we are looking for. Once we see ourselves, and others, as children of God, we spend less time looking for the material comforts of the world. Instead, our hearts long for something deeper that can only be filled by God. Ask God daily how He wants you to live the life He intended for you.

## FINANCIAL STEWARDSHIP

### JANUARY 7, 2024

Envelopes: .....\$ 20,230.65  
 Online Giving: .....\$ 11,532.00  
**Total..... \$ 31,762.65**

## PARISH CALENDAR: JANUARY

<b>SUNDAY, January 14</b>	11:30 a.m. RCIA (UMR) 1:30 p.m. Christmas Decoration Tear Down (MH, C) 3:00 p.m. Middle School Youth Group (Gym) 6:00 p.m. High School Youth Group (MH)	<b>Thursday, January 18</b>	Eucharistic Exposition (AC) 5:30 p.m. Cub Scout Meeting (U) 7:00 p.m. Choir Practice (C)
<b>Monday, January 15</b>	Parish Office Closed 6:30 p.m. Boy Scouts (U)	<b>Friday, January 19</b>	Eucharistic Exposition (AC) 7:00 p.m. Opus Dei (C)
<b>Tuesday, January 16</b>	No Activities	<b>Saturday, January 20</b>	6:45 a.m. Men's Faith & Fellowship (UMR) 7:00 a.m. Pietra Fitness (LMR) 8:00 a.m. Opus Dei Recollections (UMR) 2:30 p.m. Confessions (C)
<b>Wednesday, January 17</b>	6:30 p.m. Holy Hour & Confessions (C)	<b>SUNDAY, January 21</b>	11:30 a.m. RCIA (UMR) 11:30 a.m. PSR (LMR) 2:00 p.m. Baptism (C) 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 SECOND SUNDAY IN ORDINARY TIME,** I want to devote time reflecting on the words of the Psalmist in today's responsorial psalm: "Here am I, Lord; I come to do your will" (Psalm 40). This declarative statement is a very simple one, and yet from our personal experiences in life, we know that doing the will of God can be very challenging at times because we (1) don't always discern what the will of God is, as we (2) do not always seek to know what the will of God is in particular situations. There are also occasions when we may know very clearly what the will of God is but we choose to disagree with God's will, which then can lead to making the wrong choices in life, even leading us into sin – the Frank Sinatra theology of "I did it my way." However, if we attempt to live our lives in a humble and simple way as we are called to do – with striving to do God's will first, foremost and always – we will find that we actually liberate ourselves from sin and from the many fears and anxieties in our spiritual, intellectual and emotional lives. Saying, "Here am I Lord; I come to do your will" calls us to a deeper discernment of God's will, to walk always in the light of faith, to embrace His divine wisdom, and to possess a deeper personal connection to the meaning of doing His will. Our Catholic faith is communal in nature, but at the same time, our salvation comes from a personal encounter and a personal relationship with Christ. The psalmist says, "Here am I," which is a call for each one of us to speak directly with God, and surrender ourselves to His will first, foremost and always, as Mary did in her response at the Annunciation – "I am the handmaid of the Lord; let it be done to me according to *Your* will" – and as Jesus did at Gethsemane when He said, "Not my will, but *Yours* be done." Every time we pray the Lord's prayer, we pray, "Thy will be done." In so doing, we try to humanize the expression "God's will" to describe the pull we experience to do the "right thing" – to conform our will to that of God, and not attempt to justify our actions by imposing our will on God. As Saint Paul once wrote: "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – His good, pleasing and perfect will" (Romans 12:2). The will of God is to be in line with God's plan and purpose; it is what God wants, not what we want when we try to put God's stamp of approval on something that is not according to His will. We may use the term "God's will" to try to express the inexpressible, when trying to make sense of some bad news or tragedy. We'll say, "Well, it must have been God's will" as we retreat into a sense of resignation, trying to console ourselves. We do well to accept that "life is life," that whatever happens outside ourselves is beyond our control. For example, none of us can stop contracting a life-threatening disease, but we can open our eyes to what life is sending our way and respond lovingly, saying in effect, "Here I am Lord; I come to do your will." Saint Francis de Sales, the patron Saint of the Diocese of Columbus (Feast Day, January 24), once said, "*Great deeds may not always come our way, but at all times, we can do little deeds with perfection, that is, with love.*" Some people may think that by saying, "Here I am Lord; I come to do your will" that we are giving away control; this loss of control, for some, might engender a sense of fear, or bondage. But this prayer is a declaration of *love*, not fear. It takes love to pray "Here am I Lord, I come to do your will." In that love, we recognize that there is great peace and joy that comes with surrender, obedience and devotion to Jesus, our loving Savior and Redeemer. This peace and joy is something that we all seek, and can be ours by simply doing the Lord's will, and to do so lovingly with the interior desire to do His will from our heart. It was Saint Francis de Sales who also said, "*To be perfect in our vocation... is nothing else than to fulfill the duties which our state of life obliges us to perform, and to accomplish them well, and only for the honor and love of God.*" Let us pray that God will give us divine guidance and the grace to be attentive to His call so that each of us may respond with confidence and conviction and say from the heart, "Here am I, Lord; I come to do Your will."

### PRAYER OF POPE SAINT JOHN PAUL II TO DO GOD'S WILL

With all my heart I seek You; let me not stray from Your commands... Open my eyes,  
that I may consider the wonders of Your law. I am a wayfarer of earth; hide not Your commands from me...  
Make me understand the way of Your precepts, and I will meditate on Your wondrous deeds...

Your compassion is great, O Lord... (*Psalm 119:10, 18-19, 27, 156*)

O God, You are our Creator. You are good and Your mercy knows no bounds.

To You arises the praise of every creature. O God, You have given us an inner law by which we must live.

To do Your will is our task. To follow Your ways is to know peace of heart.

To You we offer our homage. Guide us on all the paths we travel upon this earth.

Free us from all the evil tendencies which lead our hearts away from Your will. Never allow us to stray  
from You. O God, Judge of all humankind, help us to be included among Your chosen ones on the last day.

O God, Author of peace and justice, give us true joy and authentic love, and a lasting solidarity among peoples.  
Give us Your everlasting gifts. Amen!

**OF NOTE:** Please welcome to our parish family, Mr. Sam Severance – a seminarian of the Diocese of Columbus – who has been assigned to us from the Pontifical College Josephinum as part of his seminary formation. Sam will be introducing himself at the Masses this Sunday. Glad to have you, Sam, and all the seminarians assigned to Saint Michael!

~ Fr. Mike Lumpe

# DOERS OF THE WORD

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

## DISCERNMENT:

### How can I learn God's will for me?

*By Peter Kreeft*

Does God have one right choice for me in each decision I make?

When we pray for wisdom to discern God's will when it comes to choosing a mate, a career, a job change, a move, a home, a school, a friend, a vacation, how to spend money, or any other choice, big or little, whenever there are two or more different paths opening up before us and we have to choose, does God always will one of those paths for us? If so, how do we discern it?

Many Christians who struggle with this question today are unaware that Christians of the past can help them from their own experience. Christian wisdom embodied in the lives and teachings of the saints tells us two things that are relevant to this question.

First, they tell us that God not only knows and loves us in general but that he cares about every detail of our lives, and we are to seek to walk in his will in all things, big and little. Second, they tell us that he has given us free will and reason because he

wants us to use it to make decisions. This tradition is exemplified in Saint Augustine's famous motto "Love God and [then] do what you will." In other words, if you truly love God and his will, then doing what you will, will, in fact, be doing what God wills.

Do these two pieces of advice pull us in opposite directions, or do they only seem to? Since there is obviously a great truth embodied in both of them, which do we emphasize the most to resolve our question of whether God has one right way for us?

I think the first and most obvious answer to this question is that it depends on which people are asking it. We have a tendency to emphasize one half of the truth at the expense of the other half, and we can do that in either of the two ways. Every heresy in the history of theology fits this pattern: for instance, emphasizing Christ's divinity at the expense of his humanity or his humanity at the expense of his divinity; or emphasizing divine sovereignty at the expense of free will or free will at the expense of divine sovereignty.

Five general principles of discernment of God's will that apply to all questions about it, and therefore to our question too, are the following:

- Always begin with data, with what we know for sure. Judge the unknown by the known, the uncertain by the certain. Adam and Eve neglected that principle in Eden and ignored God's clear command and warning for the devil's promised pig in a poke.
- Let your heart educate your mind. Let your love of God educate your reason in discerning his will. Jesus teaches this principle in John 7:17 to the Pharisees. (Would that certain Scripture scholars today would heed it!) They were asking how they could interpret his words, and he gave them the first principle of hermeneutics (the science of interpretation): "If your will were to do the will of my Father, you would understand my teaching." The saints understand the



Bible better than the theologians, because they understand its primary author, God, by loving him with their whole heart and their whole mind.

- Have a soft heart but a hard head. We should be “wise as serpents and harmless as doves,” sharp as a fox in thought but loyal as a dog in will and deed. Soft-heartedness does not excuse soft-headedness, and hard-headedness does not excuse hard-heartedness. In our hearts we should be “bleeding-heart liberals” and in our heads “stuck-in-the-mud conservatives.”
- All God’s signs should line up, by a kind of trigonometry. There are at least seven such signs: (1) Scripture, (2) church teaching, (3) human reason (which God created), (4) the appropriate situation, or circumstances (which he controls by his providence), (5) conscience, our innate sense of right and wrong, (6) our individual personal bent or desire or instincts, and (7) prayer. Test your choice by holding it up before God’s face. If one of these seven voices says no, don’t do it. If none say no, do it.
- Look for the fruits of the spirit, especially the first three: love, joy, and peace. If we are angry and anxious and worried, loveless and joyless and peaceless, we have no right to say we are sure of being securely in God’s will. Discernment itself should not be a stiff, brittle, anxious thing, but—since it too is part of God’s will for our lives—loving and joyful and peace-filled, more like a game than a war, more like writing love letters than taking final exams.

Now to our question. Does God have just one right choice for me to make each time? If so, I must find it. If not, I should relax more and be a little looser. Here are some clues to the answer.

The answer depends on what kind of person you are. I assume that many readers of this page are (1) Catholic, (2) orthodox and faithful to the teachings of the church, (3) conservative, and (4) charismatic. I have had many friends—casual, close, and very close—of this description for many years. In fact, I fit the description myself. So I speak from some experience when I say that people of this type have a strong tendency toward a certain character or personality type—which is in itself neither good nor bad—which needs to be nourished by one of these emphases more than the other. The opposite personality type would require the opposite emphasis.

My **first clue**, based on my purely personal observation of this kind of people, is that we often get bent out of human shape by our desire—in itself a very good desire—to find God’s perfect will for us. We give a terrible testimony to non-Christians; we seem unable to relax, to stop and smell God’s roses, to enjoy life as God gives it to us. We often seem fearful, fretful, terribly serious, humorless, and brittle—in short, the kind of people that don’t make a very good advertisement for our faith.

I am not suggesting that we compromise one iota of our faith to appeal to unbelievers. I am simply suggesting that we be human. Go watch a ball game. Enjoy a drink—just one—unless you’re at risk for alcoholism. Be a little silly once in a while. Tickle your kids—and your wife. Learn how to tell a good joke. Read Frank Schaeffer’s funny novel *Portofino*. Go live in Italy for a while.

Here’s a **second clue**. Most Christians, including many of the saints, don’t, in fact, have the discernment we are asking about, the knowledge of what God wills in every single choice. It’s rare. Could something as important as this be so rare? Could God have left almost all of us so clueless?

A **third clue** is Scripture. It records some examples—most of them miraculous, many of them spectacular—of God revealing his particular will. But these are reported in the same vein as miracles: as something remarkable, not as general policy. The “electronic gospel” of health and wealth, “name it and claim it,” is unscriptural, and so is the notion that we must find the one right answer to every practical problem, for the same reason: we are simply never assured such a blanket promise.

Darkness and uncertainty are as common in the lives of the saints, in Scripture as well as afterwards, as pain and poverty are. The only thing common to all humanity that the gospel guarantees to free us from is sin (and its consequences, death, guilt, and fear), not suffering and not uncertainties. If God had wanted us to know the clear, infallible way, he surely would have told us clearly and infallibly.

A **fourth clue** is something God did in fact give us: free will. Why? There are a number of good reasons—for instance, so that our love could be infinitely more valuable than instinctive, unfree animal affection. But I think I see another reason. As a teacher, I know that I sometimes

# 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)*

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*The month of January is dedicated to the Holy Name of Jesus.*

***"The devil is afraid of us when we pray and make sacrifices. He is also afraid when we are humble and good. He is especially afraid when we love Jesus very much. He runs away when we make the Sign of the Cross."*** +SAINT ANTHONY, ABBOT

### **Monday, January 15 ~ Second Week in Ordinary Time**

**Holy Gospel: Mark 2:18-22** The disciples of John and of the Pharisees were accustomed to fast. People came to Jesus and objected, "Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?" Jesus answered them, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom is taken away from them, and then they will fast on that day. No one sews a piece of unshrunk cloth on an old cloak. If he does, its fullness pulls away, the new from the old, and the tear gets worse. Likewise, no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the skins are ruined. Rather, new wine is poured into fresh wineskins."

**Meditation:** Jesus warns his disciples about the problem of the "closed mind" that refuses to learn new things. Jesus used an image familiar to his audience — new and old wineskins. In Jesus' time wine was stored in wineskins, not bottles. New wine poured into skins was still fermenting. The gases exerted gave pressure. New wine skins were elastic enough to take the pressure, but old wine skins easily burst because they were hard. What did Jesus mean by this comparison? Are we to reject the old in place of the new? Just as there is a right place and a right time for fasting and for feasting, so there is a right place for the old as well as the new. Jesus says the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old (Matthew 13:52). How impoverished we would be if we only had the Old Testament or the New Testament, rather than both. The Lord gives us wisdom so we can make the best use of both the old and the new. Are you eager to grow in the knowledge and understanding of God's word and plan for your life? If not, what is holding you back?

**Prayer:** Almighty ever-living God, who govern all things, both in heaven and on earth, mercifully hear the pleading of your people and bestow your peace on our times. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

**Contemplation:** Which comes first, fasting or feasting? The disciples of John the Baptist were upset with Jesus' disciples because they did not fast. Fasting was one of the three most important religious duties, along with prayer and almsgiving. Jesus gave a simple explanation. There's a time for fasting and a time for feasting (or celebrating). To walk as a disciple with Jesus is to experience a whole new joy of relationship akin to the joy of the wedding party in celebrating with the groom and bride their wedding bliss. But there also comes a time when the Lord's disciples must bear the cross of affliction and purification. For the disciple there is both a time for rejoicing in the Lord's presence and celebrating his goodness and a time for seeking the Lord with humility and fasting and for mourning over sin. Do you take joy in the Lord's presence with you and do you express sorrow and contrition for your sins?

### **Tuesday, January 16 ~ Second Week in Ordinary Time**

**Holy Gospel: Mark 2:23-28** As Jesus was passing through a field of grain on the Sabbath, his disciples began to make a path while picking the heads of grain. At this the Pharisees said to him, "Look, why are they doing what is unlawful on the Sabbath?" He said to them, "Have you never read what David did when he was in need and he and his companions were hungry? How he went into the house of God when Abiathar was high priest and ate the bread of offering that only the priests could lawfully eat, and shared it with his companions?" Then he said to them, "The Sabbath was made for man, not man for the Sabbath. That is why the Son of Man is lord even of the Sabbath."



**Meditation:** What does the commandment “keep holy the Sabbath” require us to do? The religious leaders confronted Jesus on this issue. The “Sabbath rest” was meant to be a time to remember and celebrate God’s goodness and the goodness of his work, both in creation and redemption. It was a day set apart for the praise of God, his work of creation, and his saving actions on our behalf. It was intended to bring everyday work to a halt and to provide needed rest and refreshment. Jesus’ disciples are scolded by the scribes and Pharisees, not for plucking and eating corn from the fields, but for doing so on the Sabbath. In defending his disciples, Jesus argues from the scriptures that human need has precedence over ritual custom.

**Prayer:** Almighty ever-living God, who govern all things, both in heaven and on earth, mercifully hear the pleading of your people and bestow your peace on our times. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

**Contemplation:** So how do you spend the Sabbath (Sunday for we Catholic Christians)? There was a time when families and individuals spent Sunday attending Mass, relaxing in one way or another, having “Sunday Dinner” with family, visiting grandma. The Sabbath – the “Lord’s Day” should always be a day of praise and worship to God through the Mass; it should also be a day rest for us, giving us time to “re-create” ourselves for the coming week. In our hurried world, take some time to contemplate how you spend your Sundays. Carve out time on this day to give praise and worship to God the Father and receive the Eucharist during Mass, then carve out some time for yourself and your family.

### **Wednesday, January 17 ~ Second Week in Ordinary Time** **Saint Anthony, Abbot ~ the “Father of Monks”**

**Holy Gospel: Mark 3:1-6** Jesus entered the synagogue. There was a man there who had a withered hand. They watched Jesus closely to see if he would cure him on the Sabbath so that they might accuse him. He said to the man with the withered hand, “Come up here before us.” Then he said to the Pharisees, “Is it lawful to do good on the Sabbath rather than to do evil, to save life rather than to destroy it?” But they remained silent. Looking around at them with anger and grieved at their hardness of heart, Jesus said to the man, “Stretch out your hand.” He stretched it out and his hand was restored. The Pharisees went out and immediately took counsel with the Herodians against him to put him to death.

**Meditation:** What is God’s intention for the commandment “keep holy the Sabbath” (Exodus 20:8; Deuteronomy 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. In a few penetrating words Mark records that Jesus knew their thoughts. They were filled with fury and contempt for Jesus because they put their own thoughts of right and wrong above God. They were ensnared 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 life rather than to do evil or to destroy life.

**Prayer:** O God, who brought the Abbot Saint Anthony to serve you by a wondrous way of life in the desert, grant, through his intercession, that, denying ourselves, we may always love you above all things. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

**Saint Anthony intercessory prayer:** Dear God, Saint Anthony the Abbot accepted your call to renounce the world and to love you above all things. He faithfully served you in the solitude of the desert by fasting, prayer, humility and good works. In the Sign of the Cross, he triumphed over the devil. Through his intercession, may we learn to love you better; with all our hearts, all our souls, all our minds, all our strength and to love our neighbors as we love ourselves. Saint Antony the Abbot, great and powerful saint, intercede for us also for this special request (*mention your request*). We ask this through our Lord Jesus Christ, who lives and reigns with God the Father and the Holy Spirit, one God, for ever and ever. Amen.

**Contemplation:** We Catholics – in fact all Christians – celebrate Sunday as the Lord’s Day, to commemorate God’s work of redemption in Jesus Christ and the new work of creation he accomplished through Christ’s death and resurrection. 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. Do you honor the Lord in the manner with which you celebrate Sunday, the Lord’s Day, and in the way you treat you neighbor?



## Thursday, January 18 ~ Second Week in Ordinary Time

**Holy Gospel: Mark 3:7-12** Jesus withdrew toward the sea with his disciples. A large number of people followed from Galilee and from Judea. Hearing what he was doing, a large number of people came to him also from Jerusalem, from Idumea, from beyond the Jordan, and from the neighborhood of Tyre and Sidon. He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him. He had cured many and, as a result, those who had diseases were pressing upon him to touch him. And whenever unclean spirits saw him they would fall down before him and shout, "You are the Son of God." He warned them sternly not to make him known.

**Meditation:** Is there anything holding you back from giving yourself unreservedly to God? Jesus offered freedom to everyone who sought him out. 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 acknowledged his true identity: You are the Son of God. 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 expectation? Ask the Lord to increase your faith in his saving power and grace.

**Prayer:** Almighty ever-living God, who govern all things, both in heaven and on earth, mercifully hear the pleading of your people and bestow your peace on our times. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

**Contemplation:** In this scene, where Jesus is withdrawing a bit, do you feel a special closeness to him? He came to enter our world completely and be with us. It must have been a challenge for him to be so misunderstood by his disciples, to be so sought after by the poor, to be so rejected by the religious leaders, and have the demons proclaim that they alone seem to know who he is. In scenes like this, we can recognize that he must understand us when we are tired or stretched, misunderstood or rejected, frustrated or discouraged. Knowing this, can you draw closer to him during times of anxiety or challenge? Times of rejection or persecution?

## Friday, January 19 ~ Second Week in Ordinary Time

**Holy Gospel: Mark 3:13-19** Jesus went up the mountain and summoned those whom he wanted and they came to him. He appointed Twelve, whom he also named Apostles, that they might be with him and he might send them forth to preach and to have authority to drive out demons: He appointed the Twelve: Simon, whom he named Peter; James, son of Zebedee, and John the brother of James, whom he named Boanerges, that is, sons of thunder; Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus; Thaddeus, Simon the Cananean, and Judas Iscariot who betrayed him.

**Meditation:** When Jesus embarked on his mission he chose twelve men for the task of preaching the kingdom of God and healing the sick in the power of that kingdom. 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 to be his apostles – not for what they were, but for what they would be capable of becoming under his direction and power.

**Prayer:** Almighty ever-living God, who govern all things, both in heaven and on earth, mercifully hear the pleading of your people and bestow your peace on our times. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

**Contemplation:** While Jesus called twelve men to be his apostles, Jesus calls all of us to serve the Lord as his disciples. 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. Do you make your life an offering to the Lord and allow him to use you as he sees fit?

## Saturday, January 20 ~ Second Week in Ordinary Time Saint Fabian, Pope and Martyr; Saint Sebastian, Martyr

**Holy Gospel: Mark 3:20-21** Jesus came with his disciples into the house. Again the crowd gathered, making it impossible for them even to eat. When his relatives heard of this they set out to seize him, for they said, "He is out of his mind."

**Meditation:** Have you thought about how the Lord Jesus Christ is honored in your home? Why would Jesus' relatives be so upset with him when he began his public ministry? On one occasion Jesus remarked that a man's enemies will be the members of his own household (Matthew 10:36). The Gospel of Mark records the reaction of Jesus' relatives when he went home: they came to seize him. They, no doubt, thought that Jesus must have gone mad or become a religious fanatic. How could a good home-body from Nazareth leave his father's carpentry trade and go off to become an itinerant preacher? Jesus had thrown away the security and safety of a quiet and respectable life close to his family and relatives. He, undoubtedly, expected opposition from the Jewish authorities. The hardest opposition, however, may come from someone close to us, even your own kin. Jesus met opposition with grace and with determination to fulfill his Father's will. Are you ready to obey and follow the Lord even if others oppose your doing so?

**Prayer ~ Saint Fabian:** O God, glory of your Priests, grant we pray, that, helped by the intercession of your Martyr Saint Fabian, we may make progress by communion in the faith and by worthy service. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

**Prayer ~ Saint Sebastian:** Grant us, we pray, O Lord, a spirit of fortitude, so that, taught by the glorious example of your Martyr Saint Sebastian, we may learn to obey you rather than men. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

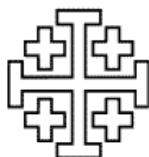
**Contemplation:** The Gospel, the *Catechism of the Catholic Church* and St. Ignatius of Loyola in his *Spiritual Exercises* all tell us that "talk is cheap" – that love ought to show itself more in deeds than in words, that we ought to focus more on acting like Catholics and Christians by loving one another than by going around simply talking about being a Catholic Christian. Part of today's message is about not being a hypocrite, which begs the question -- have you co-opted this directive for your own devices, using it as a reason to rarely talk about being a Catholic Christian. Why ask this? Because of what happened to Jesus and his followers in today's gospel passage. After beginning his ministry, he returns home where his friends and relatives reject him and think he is crazy. What do you choose to do or not do in order to be "accepted" by others? Do you shortchange your faith in order to be part of the crowd?

**About Saint Fabian:** St. Fabian, a Roman, was as energetic as he was admired and respected. He was able to accomplish a great deal during his long pontificate. Escaping the persecution of Emperor Maximus Thrax, who had been assassinated, Fabian enjoyed peace in the Church under the reigns of succeeding emperors. One of St. Fabian's first acts was to reorganize the clergy of Rome to better serve the increasing flock. He is also credited with beautifying and enlarging the cemeteries. He ordered paintings to adorn the vaults, and he erected a church above the cemetery of Calixtus. The Church flourished under St. Fabian as a succession of emperors left the Christians to themselves. This peaceful time came to an abrupt end with the ascension of Emperor Decius. He was a cruel enemy and he decreed that all Christians were to deny Christ by openly worshipping pagan idols. The Church was to lose many followers, but more stood firm to suffer torture and even death. Certainly, one of the first was Pope Fabian. Arrested, he was thrown in prison and died at the hands of his brutal captors. He is buried in the cemetery of Calixtus.

**About Saint Sebastian:** St. Sebastian was widely venerated during the Middle Ages, particularly as a protector against the plague. Paul the Deacon relates that in 670 a great pestilence at Rome ceased when an altar was dedicated in his honor. The Breviary account of the saint is highly legendary; in part it reads: "Diocletian tried by every means to turn Sebastian from the faith of Christ. After all efforts had proven fruitless, he ordered him tied to a post and pierced with arrows. When everyone thought him dead, a devout woman named Irene arranged for his burial during the night; finding him still alive, she cared for him in her own house. After his recovery he appeared again before Diocletian and boldly rebuked him for his wickedness. Enraged by the saint's sharp words, the emperor ordered him scourged until he expired. His body was thrown into a sewer."

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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should withhold answers from my students so that they find them themselves, and thus appreciate and remember them better—and also learn how to exercise their own judgment in finding answers themselves. “Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime.” God gave us some big fish, but he also gave us the freedom to fish for a lot of little ones (and some big ones) ourselves.

Reason and free will always go together. God created both in us as part of his image. He gives supernatural revelation to both: dogmas to our reason and commandments to our will. But just as he didn’t give us all the answers, even in theology, in applying the dogmas or drawing out the consequences of them, so he didn’t give us all the answers in morality or practical guidance, in applying the commandments and drawing out their consequences. He gave us the mental and moral equipment with which to do that, and he is not pleased when we bury our talent in the ground instead of investing it so that he will see how much it has grown in us when he returns.

In education, I know there are always two extremes. You can be too modern, too experimental, too Deweyan, too structureless. But you can also be too classical, too rigid. Students need initiative and creativity and originality too. God’s law is short. He gave us ten commandments, not ten thousand. Why? Why not a more complete list of specifics? Because he wanted freedom and variety. Why do you think he created so many persons? Why not just one? Because he loves different personalities. He wants his chorus to sing in harmony, but not in unison.

I know Christians who are cultivating ingrown eyeballs trying to know themselves so well—often by questionable techniques like the enneagram, or Oriental modes of prayer—so that they can make the decision that is exactly what God wants for them every time. I think it is much healthier to think about God and your neighbor more and yourself less, to forget yourself—follow your instincts without demanding to know everything about them. As long as you love God and act within his law, I think he wants you to play around a bit.

I’m happily haunted by Chesterton’s image of the playground fence erected around the children on top of the mountain so that they could play without fear of falling off the side. That’s why God gave us his law: not to make us worried but to keep us safe so that we could play the great games of life and love and joy.

Each of us has a different set of instincts and desires. Sin infects them, of course. But sin infects our reason and our bodies too; yet we are supposed to follow our bodily instincts (for example, hunger and self-preservation) and our mind’s instincts (for example, curiosity and logic). I think he wants us to follow our hearts. Surely, if John loves Mary more than Susan, he has more reason to think God is leading him to marry Mary than Susan. Why not treat all other choices by the same principle?

I am not suggesting, of course, that our hearts are infallible, or that following them justifies sinful behavior. Nor am I suggesting that the heart is the only thing to follow. I mentioned seven guidelines earlier. But surely it is God who designed our hearts—the spiritual heart with desire and will as much as the physical heart with aorta and valves. Our parents are sinful and fallible guides too, but God gave them to us to follow. So our hearts can be worth following too even though they are sinful and fallible. If your heart loves God, it is worth following. If it doesn’t, then you’re not interested in the problem of discernment of his will anyway.

Here is a **fifth clue**. When we do follow Augustine’s advice to “love God and then do what you will,” we usually experience great relief and peace. Peace is a mark of the Holy Spirit. I know a few people who have abandoned Christianity altogether because they lacked that peace. They tried to be super-Christians in everything, and the pressure was just unendurable. They should have read Galatians.

Here is a **sixth clue**. If God has one right choice in everything you do, then you can’t draw any line. That means that God wants you to know which room to clean first, the kitchen or the bedroom, and which dish to pick up first, the plate or the saucer. You see, if you carry out this principle’s logical implications, it shows itself to be ridiculous, unlivable, and certainly not the kind of life God wants for us—the kind described in the Bible and the lives of the saints.

**Clue number six** is the principle that many diverse things are good; that good is plural. Even for the same person, there are often two or more choices that are both good. Good is kaleidoscopic.



Many roads are right. The road to the beach is right and the road to the mountains is right, for God awaits us in both places. Goodness is multicolored. Only pure evil lacks color and variety. In hell there is no color, no individuality. Souls are melted down like lead, or chewed up together in Satan's mouth. The two most uniform places on earth are prisons and armies, not the church.

Take a specific instance where different choices are both equally good. Take married sex. As long as you stay within God's law—no adultery, no cruelty, no egotism, no unnatural acts, as, for example, contraception—anything goes. Use your imagination. Is there one and only one way God wants you to make love to your spouse? What a silly question! Yet making love to your spouse is a great good, and God's will. He wants you to decide to be tender or wild, moving or still, loud or quiet, so that your spouse knows it's you, not anyone else, not some book who's deciding.

**Clue number seven** is an example from my own present experience. I am writing a novel for the first time, and learning how to do it. First, I placed it in God's hands, told him I wanted to do it for his kingdom, and trusted him to lead me. Then, I simply followed my own interests, instincts, and unconscious. I let the story tell itself and the characters become themselves. God doesn't stop me or start me. He doesn't do my homework for me. But he's there, like a good parent.

I think living is like writing a novel. It's writing the story of your own life and even your own self (for you shape yourself by all your choices, like a statue that is its own sculptor). God is the primary author, of course, the primary sculptor. But he uses different human means to get different human results. He is the primary author of each book in the Bible too, but the personality of each human author is no less clear there than in secular literature.

God is the universal storyteller. He wants many different stories. And he wants you to thank him for the unique story that comes from your free will and your choices too. Because your free will and his eternal plan are not two competing things, but two sides of one thing. We cannot fully understand this great mystery in this life, because we see only the underside of the tapestry. But in heaven, I think, one of the things we will praise and thank God the most for is how wildly and wonderfully and dangerously he put the driving wheel of our life into our hands—like a parent teaching a young child to drive.

You see, we have to learn that, because the cars are much bigger in heaven. There, we will rule angels and kingdoms.

God, in giving us all free will, said to us: "Your will be done." Some of us turn back to him and say: "My will is that your will be done." That is obedience to the first and greatest commandment. Then, when we do that, he turns to us and says: "And now, *your* will be done." And then he writes the story of our lives with the pen strokes of our own free choices.

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*Peter Kreeft, Ph.D., is a professor of philosophy at Boston College and at the King's College in New York City. He is a regular contributor to several Christian publications, is in wide demand as a speaker at conferences, and is the author of over 80 books including: Handbook of Christian Apologetics; Christianity for Modern Pagans; and Fundamentals of the Faith. This article is made available courtesy of The Integrated Catholic Life™.*

*"If you follow the will of God, you know that in spite of all the terrible things that happen to you, you will never lose a final refuge.*

*You know that the foundation of the world is love,  
so that even when no human being can or will help you,  
you may go on, trusting in the One who loves you."*

**+Pope Benedict XVI**

## AROUND THE PARISH

### SPEND TIME IN ADORATION

As we begin the new year, there is no better way to spend an hour of your week than in the presence of the Blessed Sacrament. Consider signing up for Adoration. Our Adoration Chapel offers Eucharistic Exposition on Thursdays and Fridays 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. Registration is easy to do from your phone, visit [StMichael.WeAdoreHim.com](http://StMichael.WeAdoreHim.com) to sign up. You can also visit the Church on Wednesdays for our weekly Holy Hour with Confessions from 6:30-7:30 p.m. each week.

### MEN'S FAITH AND FELLOWSHIP

Saturday, January 20th, we continue "Worthy of the Call" with Deacon Harold who discussed the importance of understanding the real presence of Christ in the Eucharist. Mass is not boring when you go to Calvary and are being formed to take Christ into the world. This talk will fit well with our own Eucharistic Revival program. We meet in the Upper Meeting Room at 6:45 a.m. to pray the Rosary together, followed by presentation and discussion. We finish by 8:00 a.m. so that you can attend Saturday Mass. We welcome new members any week. Men of all ages may join us. Any questions can be directed to [mensgroup@saintmichael-cd.org](mailto:mensgroup@saintmichael-cd.org).

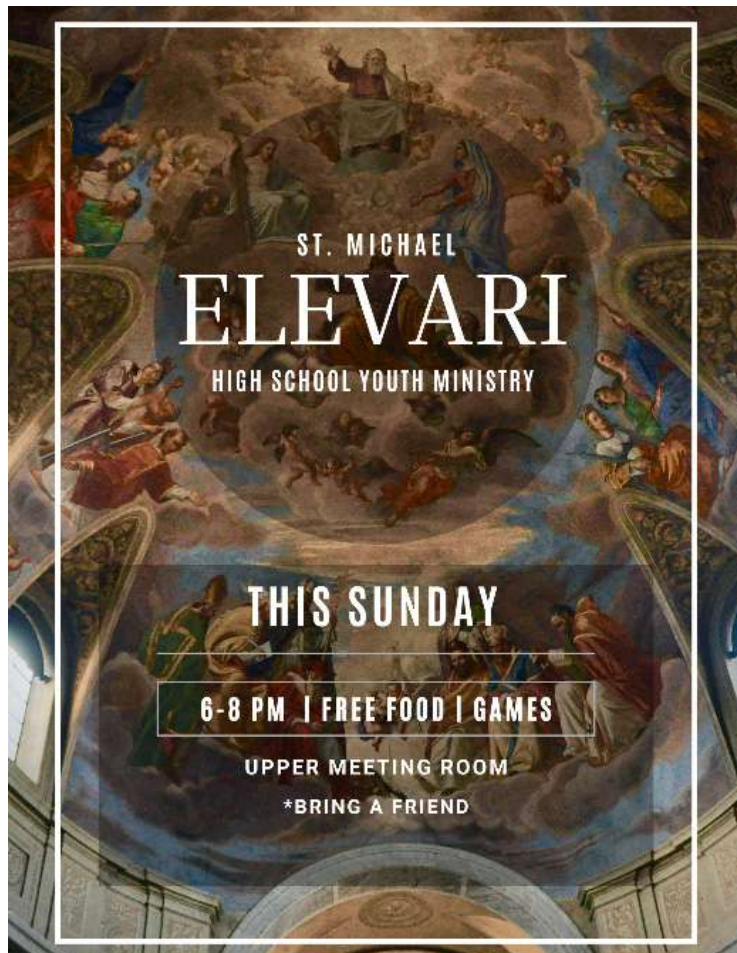


### EXPERIENCE PIETRA ...

A whole-person fitness class that stretches and strengthens the body while refreshing the soul with prayer and meditation. In one hour, you will feel calmer, stronger, and renewed! Join our **Pietra classes!** Saturdays 7:00-8:00 a.m. at St. Michael Church (January 20-May 18). Contact Maria Elliott at [maria@viribuswellness.com](mailto:maria@viribuswellness.com) for more information or by using the QR code.

### SACRAMENT OF ANOINTING OF THE SICK

Are you planning for a scheduled medical procedure, or are you being admitted to a hospital or other out-patient facility for surgery or for medical treatment? If so, please see one of the priests before or after any of our parish Masses so that he can provide you with the Sacrament of Anointing of the Sick **BEFORE** you have your procedure, treatment or surgery. In the Sacrament of the Anointing of the Sick, the priest anoints the seriously ill, injured, or the elderly with the "Oil of the Infirm" which is a special oil, blessed by the Bishop, used for the Sacrament of the Anointing of the Sick. Obviously, there are emergency situations, but anything that you can do in advance to receive the sacramental graces of the Anointing of the Sick – physical, spiritual and emotional healing – is helpful to you, your family, and to the priests.



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## SCHOOLS

### 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 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](mailto:principal@stmichaelworthington.org).

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

St. Michael Preschool is now accepting application for the 2024-2025 school year. Please visit [www.stmichaelworthington.org/admissions/prekindergarten/](http://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](mailto:lwells@stmichaelworthington.org). Please note that we only accept digital copies of the application form. We anticipate having a waitlist, so be sure to get your applications in as soon as possible.



## St. Michael School INFORMATION NIGHT



*Save the Date!*  
**February 1, 2024**  
**5:00-7:00pm**



The information night will include an information session, Q & A, option to tour the school, and more!  
Questions? Contact [sfreytag@stmichaelworthington.org](mailto:sfreytag@stmichaelworthington.org)



[stmichaelworthington.org](http://stmichaelworthington.org)

614.885.3149

## AROUND THE DIOCESE



### ST. PADRE PIO RELIC AT THE COLUMBUS CATHOLIC WOMEN'S CONFERENCE

Just announced, the glove of St. Padre Pio will be displayed for veneration at the upcoming Columbus Catholic Women's Conference in February. Scan the QR code to register for the conference.

### MARTIN LUTHER KING, JR. DAY CELEBRATION AT HOLY ROSARY-ST. JOHN

Holy Rosary-St. John is hosting its annual Martin Luther King, Jr. Day celebration on Monday, January 15, 2024 from noon to 1:30 p.m. at Holy Rosary-St. John Church, 660 South Ohio Avenue, Columbus. Dr. Andre Brown will be the speaker. Vernon Hairston will be directing the Gospel choir. Go to [hrschurch.org/mlkday](http://hrschurch.org/mlkday) for more information.



## EUCHARISTIC REVIVAL SPEAKER AT OUR LADY OF PEACE

On Thursday, January 25 at 6:00 p.m., Our Lady of Peace Parish at 20 E. Dominion Blvd. will host speaker Dr. Alan Mostrom. Dr. Mostrom's talk is the next in a series of speakers being offered in conjunction with the National Eucharistic Revival. The title of Dr. Mostrom's talk is: *The Presence of God in the Soul, and the Presence of Christ in the Eucharist*. Dr. Mostrom was raised in Tacoma, Washington in the Pentecostal tradition. He has received a BA degree in philosophy from Nyack College in New York, a Master of Arts degree in New Testament from Asbury Theological Seminary in Kentucky, and a PhD in Theological Studies from the University of Dayton. His dissertation was on Yves Congar and his theology of the laity. In 2009, Alan and his wife Sarah converted to Catholicism. Dr. Mostrom currently teaches at the seminary in Cincinnati – the Athenaeum of Ohio. He teaches classes on Christian Anthropology, Christology, Ecclesiology, Fundamental Dogma, as well as Evangelization. For more information about Dr. Mostrom's talk or the OLP Eucharistic Revival speaker series, please contact Anthony Rosselli at arosselli@olp-parish.org.

## ORDER OF MALTA ANOINTING PILGRIMAGE

For the past five years, the Columbus Region of the Order of Malta has sponsored an Annual Mass for the Anointing of the Sick on the second Sunday of February. On Sunday, February 11, 2024, the Church celebrates the Feast Day of Our Lady of Lourdes and the World Day of the Sick. The Order is sponsoring a Pilgrimage to the Basilica of Our Lady of Consolation in Carey, OH to join Bishop Earl Fernandes as he celebrates Mass and offers the Sacrament of Anointing. The Order is chartering an ADA certified bus to take those who wish to receive the Anointing of the Sick and a companion, to Carey. The Mass begins at 11:00 a.m. and the bus will leave from the back parking lot of St. Peter Church, 6899 Smoky Row Road, Columbus 43235 at 9:00 a.m. For more information and/or to make a reservation (no later than January 22, 2024), please email Len Barbe at lwbarbe@aol.com.

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