



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

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Director of RCIA:

Jake Neal

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PARISH OFFICE

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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

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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

FIFTH SUNDAY IN ORDINARY TIME

FEBRUARY 4, 2024

DAILY MASS INTENTIONS

Sunday, February 4

- 8:30 a.m. Special Intention of John & Linda Kish
(Kregg & Kelly Kish & Family)
10:30 a.m. + Cesidio Pizzuti (The Pizzuti Family)
12:30 p.m. + Kyle Ann Kowaleski (Kristy & Steve Wagner)
5:00 p.m. For the Living & Deceased Members of our Parish

Monday, February 5

- 6:30 a.m. + Diana & Larry Evans (Karen & Lou Griffith)
8:15 a.m. + Jane Coggins (Susan Farrell)

Tuesday, February 6

- 6:30 a.m. + Souls in Purgatory (Central Ohio Purgatorial Society)
8:15 a.m. + James Buoni

Wednesday, February 7

- 6:30 a.m. Special Intention of the Columbus Mission of the
Dominican Sisters of Mary, Mother of the Eucharist
(The Elliott Family)
8:15 a.m. For the School

Thursday, February 8

- 6:30 a.m. + Lena Colatruglio
8:15 a.m. + Jean Noon

Friday, February 9

- 6:30 a.m. + Dorothy & Vincent Griffith (Karen & Lou Griffith)
8:15 a.m. + Deacon Hank Qundrum (Deacon John Crerand)

Saturday, February 10

- 8:15 a.m. + Henry Orlik (Lauren Jazwiec)
4:00 p.m. + Walter & Louise Downey

Sunday, February 11

- 8:30 a.m. + Dr. Robert D. Blute, Jr. (St. Michael Choir)
10:30 a.m. + Ron Cottrell (The Damo Family)
12:30 p.m. For the Living & Deceased Members of our Parish
5:00 p.m. + Bill Smith (Michael & Nora Kazor)



ASH WEDNESDAY

MASS TIMES

February 14

6:30 am

*8:15am

11:30am

6:00 pm

*all-school Mass



FINANCIAL STEWARDSHIP

JANUARY 28, 2024:

Envelopes.....	\$	13,294.53
Online Giving	\$	10,274.00
Total.....	\$	23,568.53

PARISH CALENDAR FEBRUARY

SUNDAY, February 4	Friendship Sunday after all Masses 11:30 a.m. RCIA (UMR) 6:00 p.m. High School Youth Group (MH)	Thursday, February 8	Eucharistic Exposition (AC) 5:30 p.m. Cub Scout Meeting (U) 6:00 p.m. Respect Life Ministry Meeting (UMR) 6:30 p.m. Young Adult Bible Study (LMR) 7:00 p.m. Choir Practice (C)
Monday, February 5	6:30 p.m. Boy Scouts (U)	Friday, February 9	Eucharistic Exposition (AC) 7:00 p.m. Opus Dei (C)
Tuesday, February 6	9:00 a.m. SVDP Sandwich Making (MH) 7:30 p.m. WFF Bible Study (UMR)	Saturday, February 10	Hoagies for Heaven Distribution after Vigil Mass 6:45 a.m. Men's Faith & Fellowship (UMR) 7:00 a.m. Pietra Fitness (LMR) 8:00 a.m. Opus Dei Recollections (UMR) 9:30 a.m. SVDP Meeting (UMR) 2:30 p.m. Confessions (C)
Wednesday, February 7	6:30 p.m. Holy Hour & Confessions (C)	SUNDAY, February 11	Hoagies for Heaven Distribution after all Masses 11:30 a.m. RCIA (UMR) 2:00 p.m. Baptism Class (UMR) 3:00 p.m. Middle School Youth Group (MH) 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 FIFTH SUNDAY IN ORDINARY TIME, our dear friend Job is feeling sadder than sad, let down, hopeless, abandoned by God – tossed aside like an old shoe, forgotten by God the Father whom Job served in faith, devotion and love: *"Is not life on earth a drudgery...my eyes will not see happiness again"* (Book of Job 7:1,7). It's easy for any of us to feel as if we have been set adrift when we let our all-too-human feelings and emotions get the best of us, when we let these feelings and emotions overpower and eclipse our faith in God the Father, God the Son, and God the Holy Spirit – feelings that lead us to the misperception of being abandoned by God. It is safe to say we've all been there, done that. And yet, when we come to our senses, and remind ourselves that Jesus is always at our side – the Good Shepherd leading us through whatever "valley of death" we happen to be traversing (Psalm 23) – we get a better perspective of what is taking place. We get this picture of the Lord as it unfolds in today's Gospel, where we see that Jesus Christ is as close as your mother-in-law's sick bed. We pray that in similar situations, as Christ enters our homes and hospital rooms through the priests acting *in persona Christi* (in the person of Christ), ready to administer the Sacrament of Anointing of the Sick, that His healing arm brings forth that which we seek amidst the abundance of graces. But what about when our prayers are not answered the way we want and hoped for? When we pray the *Lord's Prayer* – the *Our Father* – we pray "Thy will be done." When we pray the words "Thy will be done" we are praying for God to accomplish His purpose in our lives and in the lives of others, and to enable us to live as obedient, loving and faithful children to Him. Praying "Thy will be done" means forsaking our own plans and desires, and to instead trust in God's Divine Will, believing in His goodness and His Divine Wisdom, and to humbly, faithfully and lovingly submit to what the Lord wants in our lives and in the lives of others – "Submit yourselves therefore to God" (James 4:7). And in those times when death is imminent – despite all of our prayers, hoping and desiring for what we want versus what God wants – the priest again acting *in persona Christi* administers the Last Rites, absolving the person of their sins, administering the *Apostolic Pardon* (remission of all sin and stain of sin, thereby placing one's soul in a total state of grace), then anoint them; if the person dying is able, we provide the Eucharist as *viaticum* – "food for the journey." We see the saving work and ministry of Jesus Christ come alive in these particular sacraments. Fair to say that most of us have moments like Job when we wonder if God has forgotten us and our needs, and is not answering them the way that we want. And yet, it seemed as if the Lord knew just what we needed or what someone else needed and came through just as we had prayed for. In between these spiritual highs and lows is where most of us spend a great deal of our time. Perhaps that's why our relationship with God is most pronounced when things are really bad, and when things are really good. When we hit bottom, we wonder, "How did this happen? How and why did God let it happen?" Then we pray for help, guidance and direction from our heart of hearts. And when God seems ready to give just what we had prayed for, and just what we had hoped for – we rejoice in what we believe our faith has delivered for us. That is, until the next time when things again look bleak and we wonder, "Where is God in all of this?" But we know from experience that God is never absent in our hard times. God doesn't need to be called back to the scene as though He's put us on hold or has been away on vacation. Whether we "sense" His presence or not, the Lord is always with us, especially in our most difficult times. When we feel like Job, when we think that God seems absent from our lives and our challenges, perhaps it's then that the Lord "has our back," hovering over us, protectively so, while we focus on our particular troubles. On one hand, God never abandons any one of us, not even for a moment. On the other hand, God doesn't always give us what we ask for, but always give us all that we need, or what someone else needs as a result of our prayers – "Thy will be done" indeed!

OF NOTE...

+ As we bring to a close **Catholic Schools Week**, we do so with a profound **THANK YOU** to all persons involved in providing a Catholic education for our students here in our parish school – parents, grandparents, parishioners, alumni, school board members, Sr. Mary Regina, O.P., all teaching Sisters, lay teachers, staff and volunteers – and in our diocesan schools. We have a gem of a parish school here at Saint Michael's, thanks to all of you! **(On a historical note, parishioner Jim Lee made mention that decades ago the Sisters of Saint Francis of Mary Immaculate – aka – the Joliet Franciscans – taught in our parish school. One of the Sisters, Sister Mary Frances Seeley, OSF, last year celebrated her 75th Jubilee Anniversary. Jim regularly stays in touch with Sister as he had her as a teacher. Thank you for sharing this information, Jim, and thank you, Sister, for your work and vocation at Saint Michael's as a teacher in our parish school!)**

+ The **traditional blessing of throats** through the intercession of Saint Blaise is available before and after all Masses this weekend. Anyone can receive this blessing.

+ **Next Sunday, February 11, the Church celebrates World Day of the Sick.** The Sacrament of Anointing of the Sick will be available before and after all Masses next weekend – please read the article in this bulletin about Anointing of the Sick, and invite Catholics who may not make it to Mass regularly due to age or infirmity to come and be Anointed.

– Fr. Mike

DOERS OF THE WORD

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

"Thy Will Be Done"

By Scott Hahn

*We pray, "Thy will be done" (Mt. 6:10), and it flows pretty easily from our lips.
But do we really have a choice?*

Indeed, we do. God leaves us free. We may choose to accept His will and do His will. Or we may choose to resist. Our resistance, however, brings for us its own pains. For the will of God is inexorable. It's going to be accomplished, no matter how much we push back against it. And just as physical resistance to a mighty force can leave us bruised and brush burned, so our resistance to God's almighty will can leave us weary in spirit, sad, and weak. For God wills our joy, though it may not come easily, and so, to oppose His will is to oppose our own happiness.

Our freedom of choice, then, is a relative sort of freedom. We may choose whom we will serve: God or ourselves. Either way, we can count on a struggle, but only one way leads to happiness.

Why Bother?

Still, it's fair to ask, Why bother to pray, "Thy will be done"? Isn't it presumptuous, or even redundant? Isn't God's will what happens anyway? Why *pray* for God's will? It seems like praying for gravity to continue.

The answer is simple. When we pray "Thy will be done," we do not change or strengthen the will of God, but we do change and strengthen ourselves. Such prayer disposes our hearts to do the will of the Father (cf. Catechism, no. 2611). Our prayer conditions us to say, "Thy will," when the pull of our nature says "my will." In the Garden of Gethsemane, we see Jesus Himself struggling against the natural human instinct for self-preservation, the natural human dread of pain and death. "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt" (Mt. 26:39). Earthly life is good, but we must reach beyond it if we want to reach heaven. Our human will is good, but we must reach beyond it if we want to be divine if we want to be holy if we want to be saints. And make no mistake about it: Only saints can live in heaven, only those who say, "Thy will be done." Jesus said, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Mt. 7:21).

What gets us to heaven is our ability to share in the divine life, to be "partakers of the divine nature" (2 Pet. 1:4). How do mere humans become divine? By sharing in the life of God, who became human. Jesus Christ God incarnate, the Word made flesh established a "new covenant" that enables the communion between us and God to occur (Lk. 22:20). It's important that we understand what Jesus was doing. A covenant is not a business transaction, not a deal, and not a contract. All those things exchange goods and services, but a covenant exchanges *persons*. That's why marriage is a covenant, and so is the adoption of a child. A covenant draws people not into a business partnership, but into a family relationship. Thus a covenant is a union of wills. I don't lose my will in God's, any more than I lose my will in my wife's. I unite my will to His. In doing so, I begin to live more perfectly in Jesus, the eternal Son of the Father, for He said, "I seek not my own will but the will of him who sent me" (Jn. 5:30). I begin to live more perfectly the life of the Trinity.

The covenant is what makes us part of God's family, and all covenants require a union of wills. Jesus said: "[W]hoever does the will of my Father in heaven is my brother, and sister, and mother" (Mt. 12:50). As brothers and sisters of Christ, we are, in the words of Tradition, "sons in the Son."

Between the Poles

Thus, what we're praying for is not fatalistic resignation, but to will what He wills, as forcefully as He wills it with filial boldness.

There are many ways we can misunderstand this petition. Some people look upon it as fatalistic resignation: "Well, God, You're going to do what You want anyway; I'd better just grit my teeth and accept it!" Others find it a source of agonizing scruples and endless, troubled inquiry: They wring their hands and say, "Thy will be done, Lord . . . but how can I ever know Thy will?" as if they dare not think for themselves in the presence of a Power so mighty. In neither of these do we find the attitude of a child toward his father.

Both fatalism and pietism are, at root, denials of God's fatherhood. They both see God the way a slave sees His master: either with resentment or with servile fear. Yet, between these two extremes we find the attitude that is appropriate: the trusting love of a son for his father. Jesus taught us to pray "Our Father" so that we may, even now, begin to share in the life of the Trinity. And this is the life of the Trinity: The Father eternally pours Himself out in love for the Son; the Son eternally returns all His love to the Father; and the love they share is the Holy Spirit. When we unite our will with the Father's will, we begin to love as the Father loves and give ourselves as the Father gives and will as the Father wills.

There is nothing anxious in this attitude. There is no sigh of resignation. This is the deep peace of which St. Augustine spoke when he summed up the Christian life: "Love, and do what you will." For the child of God, doing God's will should be as natural as eating. Think of Jesus' words: "My food is to do the will of him who sent me" (Jn. 4:34).

Will to Power

I have often thought that this is the reason why Jesus taught us to begin our prayers by invoking God as "Father," rather than with the traditional invocation of God as "Lord" or "King of the Universe." It's not that God's will isn't sovereign, like a king's surely it is! but it is, above all, loving and merciful, like a father's.

We begin by praying "Our Father," but we press on, we persevere, by lovingly accepting and doing the will of God. Again, it is this union of wills that perfects us as children of God. And such a divine relation is, in a sense, exactly what we're praying for when we say, "Thy will be done." For, in the words of St. Paul, "this is the will of God, your sanctification" (1 Thess. 4:3).

God's will means more for us than merely following the law. The commandments express His will, but they do not exhaust it. His will for us is much greater. It's nothing short of a sharing in His own life, which is the deepest freedom we can know.

This article is made available courtesy of the Catholic Education Resource Center.

Thy will
be done

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 February is dedicated to the Holy Family.

"Be good, love the Lord, pray for those who do not know Him. What a great grace it is to know God!" +SAINT JOSEPHINE BAKHITA

Monday, February 5 ~ Fifth Week in Ordinary Time
Saint Agatha, Virgin and Martyr

Holy Gospel: Mark 6:53-56 After making the crossing to the other side of the sea, Jesus and his disciples came to land at Gennesaret and tied up there. As they were leaving the boat, people immediately recognized him. They scurried about the surrounding country and began to bring in the sick on mats to wherever they heard he was. Whatever villages or towns or countryside he entered, they laid the sick in the marketplaces and begged him that they might touch only the tassel on his cloak; and as many as touched it were healed.

Meditation: Faith is an entirely free gift which God makes to us through the power of the Holy Spirit. Believing and trusting in God to act in our lives is only possible by the grace and help of the Holy Spirit who moves the heart and converts it to God. The Holy Spirit opens the eyes of the mind and helps us to understand, accept, and believe God's word. How do we grow in faith? By listening to God's word with trust and submission. Faith also grows through testing and perseverance. The Lord wants to teach us how to pray in faith for his will for our lives and for the things he wishes to give us to enable us to follow him faithfully and serve him generously. Jesus gave his disciples the perfect prayer which acknowledges God as our Father who provides generously for his children. The *Lord's Prayer* teaches us to seek first the kingdom of God and to pray that God's will be accomplished in our lives. The Lord in turn, gives us what we need to live each day for his glory. The Lord is never too distant nor too busy to meet us and to give his blessing. Do you pray to the Father with confidence that he will show you his will and give you what you need to follow him? Ask the Lord to increase your faith and gratitude for his merciful love and provision for your life.

Prayer: May the Virgin Martyr Saint Agatha implore your compassion for us, O Lord, we pray, for she found favor with you by the courage of her martyrdom and the merit of her chastity. 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: Do you recognize the Lord's presence in your life? The gospel records that when Jesus disembarked from the boat the people immediately recognized him. What did they recognize in Jesus? A prophet, a healer, the Messiah, the Son of God? For sure they recognized that Jesus had power from God to heal and to make whole bodies, limbs, minds, and hearts that were beset with disease, affliction, and sin. What happened when they pressed upon him and touched the fringe of his garment? They were made well. The Lord Jesus is ever ready to meet our needs as well. Do you approach him with expectant faith?

Tuesday, February 6 ~ Fifth Week in Ordinary Time
Saint Paul Miki and Companions, Martyrs

Holy Gospel: Mark 7:1-3 When the Pharisees with some scribes who had come from Jerusalem gathered around Jesus, they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands. (For the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification of cups and jugs and kettles and beds.) So the Pharisees and scribes questioned him, "Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?" He responded, "Well did Isaiah prophesy about you hypocrites, as it is written: *This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts.* You disregard God's commandment but cling to human tradition." He went on to say, "How well you have set aside the commandment of God in order to uphold your tradition! For Moses said, *Honor your father and your mother,*

and *Whoever curses father or mother shall die*. Yet you say, 'If someone says to father or mother, "Any support you might have had from me is *qorban*"' (meaning, dedicated to God), you allow him to do nothing more for his father or mother. You nullify the word of God in favor of your tradition that you have handed on. And you do many such things."

Meditation: The Scribes and Pharisees accused Jesus' disciples of breaking their ritual traditions. Jesus deals with the accusation by going to the heart of the matter – by looking at God's intention and purpose for the commandments. Jesus explains that they void God's command because they allow their hearts and minds to be clouded by their own notions of religion. Jesus accuses them specifically of two things. First of all, hypocrisy. Like actors, who put on a show, they appear to obey God's word in their external practices while they inwardly harbor evil desires and intentions. Secondly, he accuses them of abandoning God's word by substituting their own arguments and interpretations of what God requires us to do. They paid more attention to their own legal arguments rather than God's word. Jesus refers them to the prophecy of Isaiah (29:31) where the prophet accuses the people of his day for honoring God with their lips while their hearts were far away from choosing and doing what God asked of them. If we listen to God's word with faith and reverence, it will both enlighten our mind and purify the hearts - thus enabling us to better understand how he wants us to love and obey him.

Prayer: O God, strength of all the Saints, who through the Cross were pleased to call the Martyrs Saint Paul Miki and companions to life, grant, we pray, that by their intercession we may hold with courage even until death to the faith that we profess. 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 and his disciples apparently upset some of the religious leaders of Jerusalem who had invited them over for dinner. What did they do wrong? They apparently neglected the Jewish custom of washing their hands before eating. Such an offence was not only bad table manners, but it also caused ritual impurity for the religious-minded Jews. Jesus was publicly scolded as a rabbi who should have known better to instruct his disciples to keep themselves ritually clean. Jesus' response, however, caught his hosts off guard. Jesus turned the table on his accusing hosts by chiding them for their uncleanness of heart. The Lord invites each of us to draw near to him and to feast at his banquet table. Do you approach with a clean heart and mind? Ask the Lord to cleanse and renew you with the purifying fire of his Holy Spirit.

Wednesday, February 7 ~ Fifth Week in Ordinary Time

Holy Gospel: Mark 7:14-23 Jesus summoned the crowd again and said to them, "Hear me, all of you, and understand. Nothing that enters one from outside can defile that person; but the things that come out from within are what defile." When he got home away from the crowd his disciples questioned him about the parable. He said to them, "Are even you likewise without understanding? Do you not realize that everything that goes into a person from outside cannot defile, since it enters not the heart but the stomach and passes out into the latrine?" (Thus he declared all foods clean.) "But what comes out of the man, that is what defiles him. From within the man, from his heart, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile."

Meditation: Remember the story of Cain and Abel, when Cain became jealous of his brother Abel and God warned Cain to guard his own heart: "Sin is couching at the door; its desire is for you, but you must master it" (ref. Genesis 4:7). Unfortunately, Cain did not take God's warning to heart. He allowed his jealousy to grow into spite and hatred for his brother, and he began to look for an opportunity to eliminate his brother altogether. When jealousy and other sinful desires come knocking at the door of your heart, how do you respond? Do you entertain them and allow them to overtake you? Do you slam the door to keep these sinful desires out? Fortunately God does not leave us alone in our struggle with hurtful desires and sinful tendencies. He gives us the grace and strength we need to resist and overcome sin when it approaches the door of our heart.

Prayer: Keep your family safe, O Lord, with unfailing care, that, relying solely on the hope of heavenly grace, they may be defended always by your protection. 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: Our Lord and Savior Jesus Christ wants to set us free from the burden of guilt and from the destructive force of sin in our personal lives. He wants to purify our hearts and renew our minds so that we can love and act in every situation as he would love and act. The Lord is ready to change and purify our hearts through the grace and help of the Holy Spirit who dwells within us. Like a physician who examines the wound before treating it, God through his Word and Spirit first brings sin into the light that we may

recognize it for what it truly is and call upon his mercy and grace for pardon and healing. The Spirit of truth is our Consoler and Helper. His power and grace enables us to choose what is good and to reject what is evil. Believe in the power of God's love to heal, change, and transform your heart and mind! The beginning of Lent – Ash Wednesday – is one week from today. Use this Lenten Season to transform your life, to turn away from sin and instead turn toward the Lord and grow closer to him.

Thursday, February 8 ~ Fifth Week in Ordinary Time
Saint Jerome Emiliani, Priest; Saint Josephine Bakhita, Virgin

Holy Gospel: Mark 7:24-30 Jesus went to the district of Tyre. He entered a house and wanted no one to know about it, but he could not escape notice. Soon a woman whose daughter had an unclean spirit heard about him. She came and fell at his feet. The woman was a Greek, a Syrophenician by birth, and she begged him to drive the demon out of her daughter. He said to her, "Let the children be fed first. For it is not right to take the food of the children and throw it to the dogs." She replied and said to him, "Lord, even the dogs under the table eat the children's scraps." Then he said to her, "For saying this, you may go. The demon has gone out of your daughter." When the woman went home, she found the child lying in bed and the demon gone.

Meditation: This passage describes the only occasion in which Jesus ministered outside of Jewish territory. (Tyre and Sidon were fifty miles north of Israel and still exist today in modern Lebanon.) A Gentile woman – an outsider who was not a member of the chosen people – puts Jesus on the spot by pleading with him to show mercy to her daughter who was tormented with an evil spirit. At first Jesus seemed to pay no attention to her, and this made his disciples feel embarrassed. Jesus very likely did this not to put the woman off, but rather to test her sincerity and to awaken faith in her.

Prayer ~ Saint Jerome Emiliani: O God, Father of mercies, who sent Saint Jerome Emiliani as a helper and father to orphans, grant through his intercession, that we may preserve faithfully the spirit of adoption, by which we are called, and truly are, your children. 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.

Prayer ~ Saint Josephine Bakhita: O God, who led Saint Josephine Bakhita from abject slavery to the dignity of being your daughter and a bride of Christ, grant, we pray, that by her example we may show constant love for the Lord Jesus crucified, remaining steadfast in charity and prompt to show compassion. 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 praises a Gentile woman for her persistent faith and for her affectionate love. She made the misery of her child her own and she was willing to suffer rebuff in order to obtain healing for her loved one. She also had indomitable persistence. Her faith grew in contact with the person of Jesus. She began with a request and she ended on her knees in worshipful prayer to the living God. No one who ever sought Jesus with faith – whether Jew or Gentile – was refused his help. Do you seek Jesus with expectant faith?

About Saint Jerome Emiliani: A careless and irreligious soldier for the city-state of Venice, Jerome was captured in a skirmish at an outpost town and chained in a dungeon. In prison Jerome had a lot of time to think, and he gradually learned how to pray. When he escaped, he returned to Venice where he took charge of the education of his nephews—and began his own studies for the priesthood. In the years after his ordination, events again called Jerome to a decision and a new lifestyle. Plague and famine swept northern Italy. Jerome began caring for the sick and feeding the hungry at his own expense. While serving the sick and the poor, he soon resolved to devote himself and his property solely to others, particularly to abandoned children. He founded three orphanages, a shelter for penitent prostitutes and a hospital. Around 1532 Jerome and two other priests established a congregation dedicated to the care of orphans and the education of youth. Jerome died in 1537 from a disease he caught while tending the sick. He was canonized in 1767. In 1928 Pius XI named him the universal patron of orphans and abandoned children.

Prayer to Saint Jerome Emiliani: O St. Jerome Emiliani, our country is in such need of your powerful intercession before the throne of God. So many children are orphans of broken homes, some are missing and others have been used for evil purposes on our city streets. Even worse than this, people are killing children before they are even born. Inspire parents to adopt orphans. Help us to have your fervor for all children, especially those in most need. Finally, we ask you to transform us into children so that we may one day enter the Kingdom of Heaven and with you praise the Holy Trinity, Father, Son and Holy Spirit forever. Amen.

About Saint Josephine Bakhita: For many years, Josephine Bakhita was a slave, but her spirit was always free and eventually that spirit prevailed. Born in Olgossa in the Darfur region of southern Sudan, Josephine was kidnapped at the age of seven, sold into slavery and given the name Bakhita, which means fortunate. She was resold several times, finally in 1883 to Callisto Legnani, Italian consul in Khartoum, Sudan. Two years later he took Josephine to Italy and gave her to his friend Augusto Michieli. Soon Bakhita became babysitter to Mimmina Michieli, whom she accompanied to Venice's Institute of the Catechumens, run by the Canossian Sisters. While Mimmina was being instructed, Josephine felt drawn to the Catholic Church. She was baptized and confirmed in 1890, taking the name Josephine. Josephine entered the Institute of Saint Magdalene of Canossa in 1893 and made her profession three years later. In 1902, she was transferred to the city of Schio (northeast of Verona), where she assisted her religious community through cooking, sewing, embroidery and welcoming visitors at the door. She soon became well loved by the children attending the sisters' school and the local citizens. On the occasion of her beatification, Pope John Paul II praised her for "leaving us a message of reconciliation and evangelic forgiveness in a world so much divided and hurt by hatred and violence. She, that was the victim of the worst injuries of all times, namely slavery, herself declared: 'If I was to meet those slave raiders that abducted me and those who tortured me, I'd kneel down to them to kiss their hands, because, if it had not been for them, I would not have become a Christian and religious woman'."

Prayer to Saint Josephine Bakhita: God of goodness and mercy, rewarder of the humble, you blessed St. Josephine Bakhita of Sudan with charity and patience. May her prayers help us, and her example inspire us to carry our cross and to love you always. (*Mention your intention here.*) Pour upon us the spirit of wisdom and love with which you filled St. Josephine Bakhita. By serving you as she did, may we please you by our faith and our actions. St. Josephine Bakhita, pray for us. Amen.

Friday, February 9 ~ Fifth Week in Ordinary Time

Holy Gospel: Mark 7:31-37 Jesus left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis. And people brought to him a deaf man who had a speech impediment and begged him to lay his hand on him. He took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue; then he looked up to heaven and groaned, and said to him, "Ephphatha!" (that is, "Be opened!") And immediately the man's ears were opened, his speech impediment was removed, and he spoke plainly. He ordered them not to tell anyone. But the more he ordered them not to, the more they proclaimed it. They were exceedingly astonished and they said, "He has done all things well. He makes the deaf hear and the mute speak."

Meditation: When Jesus approaches a man who is both deaf and a stutterer, Jesus shows his considerateness for this man's predicament. Jesus takes him aside privately, not doubt to remove him from embarrassment with a noisy crowd of gawkers. Jesus then puts his fingers into the deaf man's ears and he touches the man's tongue with his own spittle to physically identify with this man's infirmity and to awaken faith in him. With a word of command the poor man's ears were opened, his tongue was released, and he spoke plainly.

Prayer: Keep your family safe, O Lord, with unfailing care, that, relying solely on the hope of heavenly grace, they may be defended always by your protection. 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 never turned anyone aside who approached him with sincerity and trust. And whatever Jesus did, he did well. He demonstrated both the beauty and goodness of God in his actions. Pope Saint Gregory the Great comments on this miracle: "The Spirit is called the finger of God. When the Lord puts his fingers into the ears of the deaf mute, he was opening the soul of man to faith through the gifts of the Holy Spirit." The Lord treats each of us with kindness and compassion and he calls us to treat one another in like kind. The Holy Spirit who dwells within us enables us to love as Jesus loves. Do you show kindness and compassion to your neighbors and do you treat them with considerateness as Jesus did?

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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OUR Catholic FAITH

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The Sacrament of Anointing of the Sick

By Fr. William Saunders

The Sacrament of the Anointing of the Sick (formerly known as *Extreme Unction*) is administered **only** by a priest or, of course, a bishop. A deacon, religious sister or lay person cannot administer this sacrament. The *Catechism of the Catholic Church* specifies, “Only priests (bishops and presbyters) are ministers of the Anointing of the Sick” (No. 1516). The *Code of Canon Law* likewise asserts, “Every priest, and only a priest, validly administers the Anointing of the Sick” (Canon 1003).

The reason for the restriction to priests is because the “anointing of the sick” and the effects of the sacrament are inherently related only to the Priesthood of Christ. During His public ministry, Jesus healed people — the blind, the lame, the lepers, the deaf and mute, the hemorrhaging and the dying. His healing touched both body and soul. In most of the accounts of the healing miracles, the ill person comes to a deeper conviction of faith, and the witnesses know that “God has visited His people” (Luke 7:16). These healings, however, foreshadow the triumphant victory of our Lord over sin and death through his own Passion, death and Resurrection.



Our Lord entrusted His healing ministry to His apostles. He instructed the Apostles and sent them out on mission: “With that, they went off, preaching the need of repentance. They expelled many demons, anointed the sick with oil, and worked many cures” (Mk 6:12-13). At the Ascension, Jesus echoed this instruction to the apostles and declared that “the sick upon whom they lay their hands will recover” (Mark 16:18). At Pentecost, the Holy Spirit conferred great gifts upon the Church, including healing; St. Paul recognized, “Through the Spirit one receives faith; by the same Spirit

another is given the gift of healing, and still another miraculous powers” (1 Corinthians 12:9-10). The apostle St. James provided a clear teaching regarding the Sacrament of the Anointing of the Sick: “Is there anyone sick among you? He should ask for the priests of the Church. They in turn are to pray over him, anointing him with oil in the name of the Lord. This prayer uttered in faith will reclaim the one who is ill, and the Lord will restore him to health. If he has committed any sins, forgiveness will be his” (James 5:14-15). In all, the Church has been continually mindful of our Lord’s command, “Heal the sick” (Matthew 10:8). (*The Council of Trent cited these passages to refute the charges that Christ had not instituted this sacrament and had not conferred His healing ministry to priests.*)

The administration of the Sacrament of Anointing of the Sick is also restricted to a priest because the major effect is tied to the ministry of priests, namely, the forgiveness of sins. The sacrament not only provides the sick person with the forgiveness of sins but also the completion of Christian penance (Council of Trent, “Doctrine on the Sacrament of Extreme Unction”).

Given this basis, a deacon or lay person who acts as “healing minister” or “hospital chaplain” should never give the impression that he or she is administering the Sacrament of the Anointing of the Sick. We must be very careful never to do anything that simulates a sacrament. When a loved one is seriously ill or near death, please call for a Catholic priest who alone can administer the Sacrament of the Anointing of the Sick, which provides great graces necessary for healing both body and soul.

Father William P. Saunders is pastor of Our Lady of Hope Parish in Potomac Falls and former dean of the Notre Dame Graduate School of Christendom College. Father Saunders has been writing his weekly "Straight Answers" column for THE CATHOLIC HERALD since 1993. The above article is one of those "Straight Answers" columns, and is made available courtesy of THE CATHOLIC HERALD.

The SACRAMENT OF ANOINTING OF THE SICK will be available at Saint Michael the Archangel prior to and following all of the Masses on February 10 and 11 ~ World Day of the Sick.

FROM THE U.S. CONFERENCE OF CATHOLIC BISHOPS

Anointing of the Sick is the sacrament that is received by those who are ill or suffering. By the sacred anointing and the prayer of the priest, the whole Church commends those who are sick to Christ. The sick person receives the Holy Spirit's gifts of strength, faith, peace, and courage, and his or her suffering is united with the suffering of Christ for the building up of the Church (*Catechism of the Catholic Church* [CCC], nos. 1520-23).

Through the Sacrament of Anointing of the Sick, the Church carries out Jesus' mission of compassion and healing for the sick. The one who is ill can also be a minister to others. By uniting their suffering to Christ, those who are sick can be signs of faith and witnesses of Christ's Resurrection to the entire community (Pope John Paul II, *Christifideles Laici* [*The Vocation and the Mission of the Lay Faithful in the Church and in the World*], no. 54).

Many parishes have communal celebrations at which many persons receive the sacrament. These sacramental celebrations are a "source of strength amid pain and weakness, hope amid despair" and a "joyful encounter" for the entire community (*Christifideles Laici*, no. 54).

The Rite of Anointing tells us there is no need to wait until a person is at the point of death to receive the Sacrament. A careful judgment about the serious nature of the illness is sufficient. The Sacrament may be repeated if the sick person recovers after the anointing but becomes ill once again, or if, during the same illness, the person's condition becomes more serious. A person should be anointed before surgery when a dangerous illness is the reason for the intervention (cf. Rite of Anointing, Introduction, nos. 8-10).

Moreover, "old people may be anointed if they are in weak condition even though no dangerous illness is present. Sick children may be anointed if they have sufficient use of reason to be comforted by this sacrament. . . . [The faithful] should be encouraged to ask for the anointing, and, as soon as the time for the anointing comes, to receive it with faith and devotion, not misusing the sacrament by putting it off" (Rite of Anointing, nos. 11, 12, 13).

The sacrament reminds us that each person is made in the image of God and has dignity that remains unchanged, whatever the body suffers. The ministry of those who are sick is a powerful witness to the fact that human dignity is intrinsic and does not increase or decrease based on a person's physical state or abilities. This is why the Church works to protect the life and dignity of the person at every stage of life — the embryo, the person suffering from AIDS, the family in poverty, and the person nearing death — and why she works to secure access to decent health care for all.

A Prayer for the Chronically Ill

Lord, help people who are chronically ill with the quiet reassurance of Your eternal love. Help all people with chronic illnesses to develop and retain hope, through their faith in You, that their lives can improve. Help those who suffer to help themselves through acceptance of their illness and through the many organizations, support groups, and self-care techniques now available. Help those who care for people with chronic illnesses to have true compassion as well as skill in treatment. Help all of us to become more knowledgeable about chronic illnesses and more aware of the ways we can love and care for those who suffer. Amen.

AROUND THE PARISH

SPEND TIME IN ADORATION

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 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.

ATTENTION, ALL BAKERS!

The Knights of Columbus are accepting baked goods for the dessert table for the Fish Fry. Please drop off baked goods at the Church any time after 3:30 p.m. on Fridays beginning February 16 through March 22. Thank you for your support and generosity!

MEN'S FAITH AND FELLOWSHIP

Saturday, February 10th, we continue "Worthy of the Call" with Fr. John Burns from Milwaukee. He will begin our Lenten series with St. Francis de Sales' writings on practicing the Devout Life. We meet in the Upper Meeting Room at 6:45 a.m. to pray the Rosary together followed by the presentation and discussion. We welcome any new members any week and men of all ages may join us. Any questions can be directed to mensgroup@saintmichael-cd.org.



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LIVE WIRES FEBRUARY LUNCHEON

The Live Wires will meet Tuesday, February 13th at 11:30 a.m. in Marian Hall. Bring your favorite sack lunch – we'll provide drinks and desserts. Invite your friends to join us as well! We hope to see you there!



Hoagies for HEAVEN



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Through February 4th, the Knights of Columbus will be taking orders for our seventh annual vocations fundraiser, Hoagies for Heaven. Since it started, Hoagies For Heaven has raised over \$15,000 for priestly and consecrated religious vocations. **Subs are still just \$7 each!** They can be heated up in the oven and enjoyed right away, or wrapped securely in foil they can be frozen and toasted up later. **This year we are also offering a Trivia Night option: for \$10 a warmed up sub and a bag of chips will be delivered to your Trivia Night table!** Be sure to select the "Trivia Night" sub for this special deal.

Our popular seven inch Italian subs still has generous portions of salami, pepperoni, cappicola, and provolone cheese on ciabatta buns, and homemade roasted red pepper pesto on the side. All orders will be available for pick up after all Masses the weekend of February 10th & 11th. Cash, check, and credit cards accepted. All orders must be pre-paid and received no later than Sunday, February 4th.

SCHOOLS

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 having a waitlist so be sure to get your applications in as soon as possible.

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.



St. Michael Prekindergarten INFORMATION NIGHT



Save the Date!
February 27, 2024
5:30 - 7:00pm



Parents of incoming and prospective students are invited to join us in the Lower Meeting Room of the Parish Building. The information night will include an information session, Q & A, and an option to tour the PreK classrooms. Please RSVP using the QR code so we can plan accordingly. Questions? Contact lwells@stmichaelworthington.org



THANK YOU FOR SUPPORTING SAINT MICHAEL SCHOOL!



Our 8th grade students were privileged to be able to join Bishop Fernandes in Washington D.C. for the National March for Life! In addition to attending the March, the 8th grade pilgrimage included the opportunity to venerate the relics of some great American saints (including St. Elizabeth Ann Seton, St. John Neumann, and St. Katharine Drexel!) and visit historic American sites in the Washington D.C. and Philadelphia area.

Want to learn more about St. Michael School? Visit stmichaelworthington.org

AROUND THE DIOCESE

SEASONS OF HOPE

Are you mourning the loss of a loved one? Please join us for the winter/spring session of Seasons of Hope Bereavement Ministry. Sessions will be held on FIVE consecutive Sundays, from 2:00-4:00 p.m., beginning on Sunday, February 18, and running through Sunday, March 17. Sessions will meet at Immaculate Conception Catholic Church, located at 414 E North Broadway, Columbus.

REGISTER NOW by contacting Rose Daiga at rose.daiga@gmail.com, or by calling Rose at 614-565-0795.

SERRA, NOW MORE THAN EVER!

Are you looking to get more involved in promoting, encouraging, and praying for vocations? Serra Clubs, a lay apostolate, have been in our Columbus Diocese for 70 years. We seek members to stand alongside our priests and seminarians to support vocations for the Diocese of Columbus. Serra Club of North Columbus meetings include the Rosary, lunch, and a speaker at 11:30 a.m. on the first Tuesday of every month at the Jessing Center at the Josephinum. Check out our website at SERRACOLUMBUS.ORG for more information and scheduled events.

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Chipotle, 1140 Polaris Parkway, Columbus, OH 43240. Monday, February 12, 2024, 5:00-9:00 p.m.

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