

SAINT MICHAEL THE ARCHANGEL
5750 N HIGH ST
WORTHINGTON, OHIO 43085
614.885.7814
SAINTMICHAEL-CD.ORG

SAINT MICHAEL STAFF DIRECTORY

Website: saintmichael-cd.org
Parish Office: 614-885-7814

MINISTERS TO THE PARISH

Pastor: Father Stash Dailey
Parochial Vicar: Fr. David Johnstone
Priest in Residence/Diocesan Judicial Vicar:
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Transitional Deacon: Dcn. Sam Severance
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Dcn. Bill Demidovich
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Preschool Director: Laura Wells
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PARISH REPRESENTATIVES

Athletic Association Representative:
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Knights of Columbus Representative:
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St. Vincent de Paul Society Representative:
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SAINT MICHAEL INFORMATION CENTER



ADORATION CHAPEL

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 each Tuesday from 9:00 a.m.-9:00 p.m. and from 5:00 a.m. Wednesdays until 9:00 p.m. on 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 or use the QR code.



MASS INTENTIONS

Mass Intentions are currently available to schedule for 2024 & 2025. If you would like to remember a loved one in this way, please scan the QR code to order and pay online or visit the Parish Office. One should never forget the infinite graces that flow from the Sacrifice of the Mass which benefit one's soul, both for the living and the deceased.



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.

FEAST OF THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

DECEMBER 29, 2024

DAILY MASS INTENTIONS

Saturday, December 28

4:00 p.m. Special Intention of Sr. Mary Regina, O.P.

Sunday, December 29

8:30 a.m. For the Living & Deceased Members of our Parish

10:30 a.m. + John P. Crerand (Dcn. John Crerand)

12:30 p.m. + Jerry & Rosemary Mogan (Sue Mogan)

5:00 p.m. Special Intention of Sherry Coons

Monday, December 30

6:30 a.m. + Holy Souls in Purgatory

8:15 a.m. + Joseph & James Kellenbarger

Tuesday, December 31

6:30 a.m. + Janeene Marinelli (The Marinelli Family)

8:15 a.m. + Christine Oddi (The Oddi Family)

4:00 p.m. Special Intention of Little Flower Alphonse (Mary Irudayadhasan)

Wednesday, January 1

10:00 a.m. + Jody Munhall (The Cobb, Lund, Mauro, Schmitt & Wilson Families)

Thursday, January 2

6:30 a.m. + Stephen & Andrew Debitetto

8:15 a.m. + Poor Souls in Purgatory

Friday, January 3

6:30 a.m. + John Aman Sr. (The Aman Family)

8:15 a.m. + Bruce C. Crosby (James & Diane Vincent)

Saturday, January 4

8:15 a.m. + Ron Cottrell (Kevin & Lisa Barlage)

4:00 p.m. + Thomas Loughlin (The Loughlin Family)

Sunday, January 5

8:30 a.m. For the Living & Deceased Members of our Parish

10:30 a.m. + Jack Horvath (The Smullen Family)

12:30 p.m. Special Intention of Carolyn Marie Bolen (The Brown Family)

5:00 p.m. + Sylvia & Robert Brannen (Fr. Mike Lumpe)

PARISH CALENDAR – DECEMBER/JANUARY

SUNDAY, December 29	9:00 a.m. OCIA (UMR)
Monday, December 30	6:30 p.m. Boy Scouts (U)
Tuesday, December 31	Parish Office Closed Eucharistic Exposition (AC)
Wednesday, January 1	Parish Office Closed Eucharistic Exposition (AC)
Thursday, January 2	Eucharistic Exposition (AC) 7:00 p.m. Choir Practice (C)
Friday, January 3	Eucharistic Exposition (AC)
Saturday, January 4	2:30 p.m. Confessions (C)
SUNDAY, January 5	Friendship Sunday in Marian Hall after all Masses 9:00 a.m. OCIA (UMR) 3:00 p.m. Middle School Youth Group (G) 6:00 p.m. High School Youth Group (G)

To view Parish Masses & Ministry Activities in advance,
please view our Parish Calendar online by visiting:

www.saintmichael-cd.org/about-us/calendar/

(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, (A) = Atrium

Parish Office Hours

The Parish Office will be closed on the following dates to allow staff to celebrate the Christmas Holiday with their families.

December 24-27

December 31

January 1

We look forward to serving you in the new year!

Early Bulletin Deadlines

*All bulletins through January 5th are completed.
For any bulletin requests in the new year, please submit them by 12:00pm each Monday.*

FROM THE PASTOR

Dear Brothers and Sisters in Christ!

Merry Christmas!

Fr. Johnstone is away on his annual retreat; in your charity, please pray for him. The annual retreat for a priest is a time to withdraw from the world and return to the side of the Divine Master. While with the Lord, the priest must not only reconcile with Him, but also be restored by Him. Your prayers for our parochial vicar are deeply appreciated. In the coming months, the other two priests serving the parish will make use of their time for retreat.

This Sunday, we celebrate the Feast of the Holy Family! Jesus first came into the Family as He brought the glory of the Father into the world. Oftentimes, our home life is very far from where it should be or could be; it is only by the Lord Jesus that we can ultimately find peace in our homes and among our family members.

The celebration of Holy Family Sunday allows for us to consecrate our families to the Holy Family, and thus, open ourselves to that first school of sanctity that was the love between good St. Joseph, the Blessed Virgin Mary and the Christ Child.

Holy Family Sunday also allows for us to have a proper time to bring the glory of the Sacred Heart of Jesus into the muck and yuck of our day-to-day lives, where our loved ones see us for who we truly and really are. Do not be afraid to ask Jesus to make a home in your family, to make Himself comfortable among your family. Place an image of the Sacred Heart of Jesus at the center of your home and allow Him to reign from there and bring His peace into your life.

Heart of Jesus I adore, Heart of Mary I implore, Heart of Joseph, pure and just, in these three hearts I place my trust.

May the Holy Family be our Family!

In Jesus, through Mary, with Joseph,

Fr. Stash Dailey



Do This in Remembrance of Me; Part 16: Responsorial Psalm

Sing a joyful song unto the Lord! As the General Instruction of the Roman Missal states, "After the First Reading follows the Responsorial Psalm, which is an integral part of the Liturgy of the Word and which has great liturgical and pastoral importance, since it fosters meditation on the Word of God" (General Instruction of the Roman Missal, no. 61). (The "P" in the word "Psalms" is silent, so it sounds like "Salms.")

According to the Glossary in the Catechism of the Catholic Church, a Psalm is "A prayer in the Book of Psalms of the Old Testament, assembled over several centuries; a collection of prayers in the form of hymns or poetry. The Psalms have been used since Jesus' time as the public prayer of the Church." There are 150 Psalms altogether, varying in length from very short ([Psalm 117](#) has only two verses) to incredibly long ([Psalm 119](#) has 176 verses!).

For Every Condition and Time

The General Instruction of the Roman Missal indicates that the Responsorial Psalm should be sung, and that if "the Psalm cannot be sung, then it should be recited in a way that is particularly suited to fostering meditation on the Word of God" (GIRM, no. 61). We typically repeat a refrain in between the verses. The refrain gives a brief line for meditation, summarizing a theme of a particular Psalm. Speaking of the Psalms, the Catechism states, "Prayed and fulfilled in Christ, the Psalms are an essential and permanent element of the prayer of the Church. They are suitable for men of every condition and time" (CCC, no. 2597). Speaking of the use of Psalms in earlier times, the Catechism notes, "The Psalms both nourished and expressed the prayer of the People of God gathered during the great feasts at Jerusalem and each Sabbath in the synagogues. Their prayer is inseparably personal and communal; it concerns both those who are praying and all men" (CCC, no. 2586). The Psalms still have great value for us as well. "Whether hymns or prayers of lamentation or thanksgiving, whether individual or communal, whether royal chants, songs of pilgrimage or wisdom-meditations, the Psalms are a mirror of God's marvelous deeds in the history of his people, as well as reflections of the human experience of the Psalmist [the person writing the Psalm]. Though a given psalm may reflect an event of the past, it still possesses such direct simplicity that it can be prayed in truth by men of all times and conditions" (CCC, no. 2588).

Jesus Prayed the Same Words

Charles Belmonte reminds us to sing the Psalms with faith and joy, recalling the exhortation of St. Paul: "St. Paul recommends that the faithful gathered waiting for the coming of the Lord sing together psalms, hymns, and spiritual canticles (see [Col 3:16](#)). The heart shows its joy by singing. Thus St. Augustine says rightly, 'to sing belongs to lovers.' There is also the ancient proverb: 'One who sings well prays twice' " (Understanding the Mass, p. 88).

I appreciate thinking of how our Lord Jesus would have also sung and prayed these same words in the Psalms. Since we know from the Gospels that he regularly went to the Jewish prayer gatherings, we can conclude that he would also have sung the Psalms regularly. There were times he referred directly to the Psalms, such as when he started praying [Psalm 22](#) from the Cross: "My God, My God, why have you abandoned me?"

It doesn't get much better than spending a little time with the Lord using the exact words he used to pray. The next time you have 20 seconds to spare, try praying [Psalm 117](#). If you have 20 minutes, check out a longer passage, like [Psalm 119](#). If you are really feeling bold, try to sing one, whether at Church, working outside, or in the shower. It is always "good to praise the Lord!" ([Psalm 92:1](#))

For Reflection

1. As Father Luke recommends, take time to pray with either [Psalm 117](#) or with [Psalm 119](#). If you choose the latter, perhaps select a shorter portion of the Psalm for deeper reflection after you pray with its full length!
2. Open your Bible to the Book of Psalms and allow yourself to "wander" through the pages. Find and pray with a Psalm that speaks to you at this moment in your life. For an additional challenge, find and pray with a Psalm that does not seem relevant to you at this time, bringing to this prayer the needs and intentions of those in other situations.

Do This in Remembrance of Me; Part 17: Second Reading

On Sundays and Solemnities, after the Responsorial Psalm, we always hear the proclamation of the Second Reading, which is taken from the New Testament books (other than the Gospels) and is generally continuous from one week to the next. While St. Paul is the most prolific of the New Testament writers, we also have readings from St. John, St. Peter, St. James, and (cont'd next page)





others. Although the sentences in these readings are sometimes long and a little awkward (because they were originally written in Greek, not English), they are packed with great wisdom and directives for Christian living. As Edward Sri writes, "Though often selected independently of the First Reading and the Gospel, these New Testament writings reflect on the ministry of Jesus Christ and his saving work and the meaning it has for our lives. They also draw out the practical applications of our life in Christ and exhort us evermore to 'put on Christ' and turn away from sin" (A Biblical Walk Through the Mass, p. 64).

How to Live in Christ Every Day

As we look through the books of the New Testament, we see how each writer was addressing a person or particular community with their own strengths and weaknesses. The writer knew his audience and, through the guidance of the Holy Spirit, taught these people what God asks of us and how to live in Christ every day. These readings call us to faithfulness and generosity in loving one another. Sometimes we hear joyful words of truth: "Beloved, see what love the Father has bestowed on us that we may be called the children of God. Yet so we are" ([1 Jn 3:1](#)). We also hear words of consolation: "We always pray for you" ([2 Thes 1:11](#)). At other times, we will hear exhortations to holiness, such as, "Do you not know that you are a temple of God, and that the Spirit of God dwells in you?" ([1 Cor 3:16](#)) and "do not use this freedom as an opportunity for the flesh" ([Gal 5:13](#)).

These writings are beneficial to us because St. Paul and the other writers were all helping early Christians understand how to live in an anti-Christian world (recall that Christianity was illegal in the Roman Empire during the first centuries of the Church). The writers provided answers to difficult questions, gave explanations for why we do certain things and not others, and exhorted the people to holiness and fidelity even in the midst of daily struggles and persecutions.

How to Live as a Christian in the World

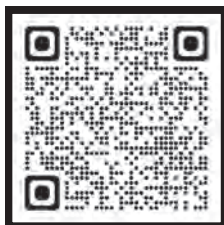
A couple of very common questions today are: "How do I really live as a Christian in the world? How do I make what I do on Sunday last all through the week?" Thanks to these New Testament Readings, we have answers to these questions. Look through the readings for any Sunday, and what do you see? "Be imitators of me, as I am of Christ" ([1 Cor 11:1](#)); "For you are all one in Christ Jesus" ([Gal 3:28](#)); "For he is our peace" ([Eph 2:14](#)); "Seek what is above" ([Col 3:1](#)); "that you may not grow weary and lose heart" ([Heb 12:3](#)); "Be doers of the word and not hearers only" ([Jas 1:19](#)); "Compete well for the faith" ([1 Tim 6:12](#)); "Children, let us love...in deed and truth" ([1 Jn 3:18](#)); "He will wipe every tear from their eyes" ([Rev 21:4](#)); "Always be ready to give an explanation...for your hope" ([1 Pet 3:15](#)). Does it feel like we could keep going and going? We really could! At every Sunday Mass and on Solemnities, the Second Reading is packed with wisdom from the saints to help us become saints, too!

For Reflection:

1. Invite family members, friends, or fellow parishioners to study a New Testament text (other than the Gospels) together. Find a resource or mentor to guide your prayerful study. Commit to meeting regularly, and experience how these texts addressed to the early Christian individuals and communities can strengthen your community life today.
2. Consider the significance of letter-writing in the early years of the Church's development. Which person(s) in your life could use some encouragement or exhortation by way of a letter? Take the time to reach out through this personal communication.
3. Popes and bishops still write letters to the faithful. Find the most recent letter your bishop has written, and prayerfully read his message. If you are moved to respond, go ahead!

Up Next: Response after Readings and Alleluia

Enjoying this series? Catch up on previous articles or read ahead by scanning the QR code!



Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

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

The month of December is dedicated to the Immaculate Conception of the Blessed Virgin Mary.

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

"So great is the Most Holy Name of Jesus that God highly exalted Him and gave Him the Name that is above every name, so that at the Name of Jesus every knee should bend; in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

+SAINT PAUL, LETTER TO THE PHILIPPIANS 2:9-11

Monday, December 30 ~ Sixth Day in the Octave of Christmas

Holy Gospel: Luke 2:26-30 There was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem. When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

Meditation: What do you hope for? Now, and in the coming year? The hope which God places in our heart is the desire for the kingdom of heaven and eternal life as our happiness. Hope grows with prayer and age. Anna was pre-eminently a woman of great hope and expectation that God would fulfill all his promises. Filled with the Holy Spirit, she was found daily in the house of the Lord, attending to the Lord in prayer and speaking prophetically to others about the Lord's promise to send a redeemer. She is a model of godliness to all believers as we advance in age. Advancing age and the disappointments of life can easily make us cynical and hopeless if we do not have our hope placed rightly. Anna's hope in God and his promises grew with age! She never ceased to worship God in faith and to pray with hope. Her hope and faith in God's promises fueled her indomitable zeal and fervor in prayer and service of God's people.

Prayer: Grant, we pray, almighty God, that the newness of the Nativity in the flesh of your Only Begotten Son may set us free, for ancient servitude holds us bound beneath the yoke of sin. 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: A logical question is how do we grow in hope? The answer is simple: by placing our trust in the promises of Jesus Christ and relying not on our own strength, but on the grace and help of the Holy Spirit. Does your hope and fervor for God grow with age?

Tuesday, December 31 ~ Seventh Day in the Octave of Christmas

Saint Sylvester I, Pope

Holy Gospel: John 1:1-18 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it. A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did not accept him. But to those who did accept him he gave power to become children of God, to those who believe in his name, who were born not by natural generation nor

by human choice nor by a man's decision but of God. And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only-begotten Son, full of grace and truth. John testified to him and cried out, saying, "This was he of whom I said, 'The one who is coming after me ranks ahead of me because he existed before me.'" From his fullness we have all received, grace in place of grace, because while the law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God. The only-begotten Son, God, who is at the Father's side, has revealed him.

Meditation: Why does John the Evangelist begin his gospel with a description of the Word of God? The "word of God" was a common expression among the Jews. God's word in the Old Testament is an active, creative, and dynamic word. "By the word of the Lord the heavens were made" (Psalm 33:6). "He sends forth his commands to the earth; his word runs swiftly" (Psalm 147:15). "Is not my word like fire, says the Lord, and like a hammer which breaks the rock in pieces" (Jeremiah 23:29)? John describes Jesus as God's creative, life-giving and light-giving word that has come to earth in human form. Jesus is the wisdom and power of God which created the world and sustains it who assumed a human nature in order to accomplish our salvation in it. Jesus became truly man while remaining truly God. "What he was, he remained, and what he was not he assumed" (from an early church antiphon for morning prayer). Jesus Christ is truly the Son of God who, without ceasing to be God and Lord, became a man and our brother. From the time of the Apostles the Christian faith has insisted on the incarnation of God's Son "who has come in the flesh" (1 John 4:2).

Prayer: Come, O Lord, to the help of your people, sustained by the intercession of Pope Saint Sylvester, so that, running the course of this present life under your guidance we may happily attain life without end. 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: Saint Gregory of Nyssa, one of the great early Church fathers (330-395 AD) wrote: "Sick, our nature demanded to be healed; fallen, to be raised up; dead, to rise again. We had lost the possession of the good; it was necessary for it to be given back to us. Closed in darkness, it was necessary to bring us the light; captives, we awaited a Savior; prisoners, help; slaves, a liberator. Are these things minor or insignificant? Did they not move God to descend to human nature and visit it, since humanity was in so miserable and unhappy a state?" If we are going to behold the glory of God, we will do so through Jesus Christ. Jesus became the partaker of our humanity so we could be partakers of his divinity (2 Peter 1:4). God's purpose for us, even from the beginning of his creation, is that we would be fully united with him when Jesus comes God is made known as the God and Father of our Lord Jesus Christ. By our being united in Jesus, God becomes our Father and we become his sons and daughters.

Wednesday, January 1 ~ Solemnity of Mary, the Holy Mother of God ~ A Holy Day of Obligation + World Day of Peace ~

Holy Gospel: Luke 2:16-21 The shepherds went in haste to Bethlehem and found Mary and Joseph, and the infant lying in the manger. When they saw this, they made known the message that had been told them about this child. All who heard it were amazed by what had been told them by the shepherds. And Mary kept all these things, reflecting on them in her heart. Then the shepherds returned, glorifying and praising God for all they had heard and seen, just as it had been told to them. When eight days were completed for his circumcision, he was named Jesus, the name given him by the angel before he was conceived in the womb.

Meditation: What's the significance of a name? For the Jewish people the giving of a name had great importance. When a name was given it represented what that person should be in the future. An unknown name meant that someone could not be completely known. To not acknowledge someone's name meant both denial of the person, destruction of their personality, and change in their destiny. A person's name expressed the reality of his or her being at its deepest level. A Jewish child was named at the time of circumcision, eight days after birth. This rite was instituted by God as an outward sign to single out those who belonged to the chosen people. It was a sign of the covenant that God made with Abraham and his posterity.

Prayer: O God, who through the fruitful virginity of Blessed Mary bestowed on the human race the grace of eternal salvation, grant, we pray, that we may experience the intercession of her, through whom we were found worthy to receive the author of life, our Lord Jesus Christ, your Son. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: In fulfillment of this precept, Mary's newborn child is given the name Jesus on the eighth day according to the Jewish custom. Joseph and Mary gave the name Jesus because that is the name given by God's messenger before Jesus was conceived in Mary's womb. This name signifies Jesus' identity and his mission. The literal Hebrew means the Lord saves. Since God alone can forgive sins, it is God who, in Jesus his eternal Son made man will save his people from their sins (Matthew 1:21). In the birth and naming of this child we see the wondrous design and plan of God in giving us a Savior who would bring us grace, mercy, and freedom from the power of sin and the fear of death. The name "Jesus" signifies that the very name of God is present in the person of his Son who became man for our salvation. The very name of Jesus is at the heart of all Christian prayer. It is through and in Jesus that we pray to the Father in the power of the Holy Spirit. Many Christians have died with one word on the lips, the name of Jesus. Do you exalt the name of Jesus and pray with confidence in his name? Do you revere his name?

About this Feast: On New Year's Day, the octave day of Christmas, the Church celebrates the Solemnity of the Holy Mother of God. The divine and virginal motherhood of the Blessed Virgin Mary is a singular salvific event: for Our Lady it was the foretaste and cause of her extraordinary glory; for us it is a source of grace and salvation because "through her we have received the Author of life" (127). The solemnity of 1 January, an eminently Marian feast, presents an excellent opportunity for liturgical piety to encounter popular piety: the first celebrates this event in a manner proper to it; the second, when duly catechized, lends joy and happiness to the various expressions of praise offered to Our Lady on the birth of her divine Son, to deepen our understanding of many prayers, beginning with that which says: "Holy Mary, Mother of God, pray for us, sinners." Since 1967, January 1 has been designated "World day for Peace." Popular piety has not been oblivious to this initiative of the Holy See. In the light of the new born Prince of Peace, it reserves this day for intense prayer for peace, education towards peace and those values inextricably linked with it, such as liberty, fraternal solidarity, the dignity of each human person, respect for nature, the right to work, the sacredness of all human life in all stages and ages of life, and the denunciation of injustices which trouble the conscience of man and threaten peace.

Prayer of Saint Francis of Assisi: Lord, make me an instrument of Your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to Eternal Life. Amen.

Thursday, January 2 ~ Season of Christmas

Sts. Basil the Great and Gregory Nazianzen, Bishops and Doctors of the Church

Holy Gospel: John 1:19-28 This is the testimony of John. When the Jews from Jerusalem sent priests and Levites to him to ask him, "Who are you?" He admitted and did not deny it, but admitted, "I am not the Christ." So they asked him, "What are you then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" He answered, "No." So they said to him, "Who are you, so we can give an answer to those who sent us? What do you have to say for yourself?" He said: "I am the voice of one crying out in the desert, 'Make straight the way of the Lord,' as Isaiah the prophet said." Some Pharisees were also sent. They asked him, "Why then do you baptize if you are not the Christ or Elijah or the Prophet?" John answered them, "I baptize with water; but there is one among you whom you do not recognize, the one who is coming after me, whose sandal strap I am not worthy to untie." This happened in Bethany across the Jordan, where John was baptizing.

Meditation: John the Baptist bridges the Old and New Testaments. He is the last of the Old Testament Prophets who points the way to the Messiah. He is the first of the New Testament witnesses and martyrs. He is the herald who prepares the way for Jesus and who announces his mission to the people: Behold the Lamb of God who takes away the sins of the world! John saw from a distance what the Messiah came to accomplish – our redemption from slavery to sin and our adoption as sons and daughters of God, our heavenly Father.

Prayer: O God, who were pleased to give light to your Church by the example and teaching of the Bishops, Saints Basil and Gregory, grant, we pray, that in humility we may learn your truth and practice it faithfully in charity. 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: John was the greatest of the prophets, yet he lived as a humble and faithful servant of God. He pointed others to Jesus, Messiah and Savior of the world. The Catholic Church from the earliest of

times has given John many titles which signify his mission: *Witness of the Lord, Trumpet of Heaven, Herald of Christ, Voice of the Word, Precursor of Truth, Friend of the Bridegroom, Crown of the Prophets, Forerunner of the Redeemer, Preparer of Salvation, Light of the Martyrs, and Servant of the Word.* By your life, by your faith, do you point others to Christ by your witness and example as John the Baptist did?

Friday, January 3 ~ Season of Christmas Most Holy Name of Jesus

Holy Gospel: John 1:29-34 John the Baptist saw Jesus coming toward him and said, "Behold, the Lamb of God, who takes away the sin of the world. He is the one of whom I said, 'A man is coming after me who ranks ahead of me because he existed before me.' I did not know him, but the reason why I came baptizing with water was that he might be made known to Israel." John testified further, saying, "I saw the Spirit come down like a dove from the sky and remain upon him. I did not know him, but the one who sent me to baptize with water told me, 'On whomever you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit.' Now I have seen and testified that he is the Son of God."

Meditation: John calls Jesus the *Lamb of God* and thus signifies Jesus' mission as the One who redeems us from our sins. The blood of the Passover Lamb (Exodus 12) delivered the Israelites in Egypt from death. The blood of Jesus, the true Passover Lamb who offered his life up for us on the cross as an atoning sacrifice for our sins (1 Corinthians 5:7), delivers us from everlasting death and destruction. It is significant that John was the son of a priest, Zachariah, who participated in the daily sacrifice of a lamb in the temple for the sins of the people (Exodus 29). In Jesus he saw the true and only sacrifice which delivers us from sin.

Prayer: O God, who founded the salvation of the human race on the Incarnation of your Word, give your peoples the mercy they implore, so that all may know there is no other name to be invoked but the Name of your Only Begotten Son. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Saint Alphonsus Liguori once wrote: "God hath given Him a Name which is above all names. And He commands that this name should be adored by the Angels, by men, and by devils: That in the Name of Jesus every knee should bow of those that are in Heaven, on earth, and under the earth. If, then, all creatures are to adore this great name, still more ought we sinners to adore it, since it was in our behalf that this name of Jesus; which signifies Savior, was given to Him; and for this end also He came down from Heaven, namely, to save sinners: 'For us men and for our salvation He came down from Heaven, and was made Man.' We ought to adore Him, and at the same time to thank God Who has given Him this name for our good; it is this name that consoles us, defends us, and makes us burn with love."

About this Feast: This feast marks no progress in the development of the Church year. It merely embellishes the occasion just observed when the Child received the Name Jesus as had been foretold by the angel. The feast is meant to impress on us Christians the dignity of the Holy Name. What did a name signify originally? The name should express the nature of a thing. Thus Adam in paradise gave the animals names in accordance with their being. Among the Jews, God's name expressed His essence, Yahweh, i.e., I (alone) am who am (and cause all else to be). The Jews had the highest respect for the name of God, a reverence that finds continuation in the Our Father: "Hallowed be Thy Name." Persons who played prominent roles in the history of salvation often received their names from God Himself. Adam — man of the earth; Eve — mother of all the living; Abraham — father of many nations; Peter — the rock. The Savior's precursor was given the name God assigned him. According to divine precedent, then, the name of the Redeemer should not be accidental, of human choosing, but given by God Himself. For His name should express His mission. We read in Sacred Scripture how the angel Gabriel revealed that name to Mary: "You shall call His name Jesus." And to St. Joseph the angel not merely revealed the name but explained its meaning: "You shall call His name Jesus, for He shall save His people from their sins." The Messiah should not only be the Savior, but should be called Savior.

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 Catholic Culture;
some meditations inspired by *Biblical Meditations for Advent and Christmas* by Carroll Stuhlmueller, CP.

frlumpe:2025



Solemnity of Mary, Mother of God



Masses:

Tuesday, December 31:

4:00pm

Wednesday, January 1:

10:00am

Register Now for the Father Daughter Dance!



**Saturday
January 25th
5:30pm - 7:30pm**

Use the QR code to
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MEN'S FAITH AND FELLOWSHIP

The Men's Faith & Fellowship will not meet on December 28 or January 4th. We will resume on January 11th. Contact mensgroup@saintmichael-cd.org with questions.



CONFIRMATION PREPARATION CLASSES

Confirmation Preparation Classes for students in Middle School will begin this winter. If you have a child who is in need of preparation for the Sacrament of Confirmation, please register now using the QR code.

THANK YOU

Parishioner Ron Stanko would like to thank the St. Michael community for their support and prayers during his recent illness and recovery. As a gesture of gratitude, he has had Masses offered for our St. Michael community throughout 2025. Thank you for your prayers and support during his time of need.

Confession Corner

St Michael Church
Saturday, 2:30-4pm
Sunday, 8am, 9:45am, 11:45am
Wednesday, 6:30-7:30pm

St Patrick Church, Dominican Friars
Monday-Friday 12:15 (following the 11:45am daily Mass)
till last confession is heard

Holy Family Church, Mercedarian Friars
Monday-Friday 11:30-12 noon (preceding the daily 12:15 Mass)

St Christopher Church, Pallotine Fathers
Monday-Friday, 3pm-4pm (preceding the daily 4pm Mass)

St. Thomas More Newman Center
Monday, 4:30-5:30pm
Tuesday - Friday, 8:15am till all are heard & 4:30-5:30pm

CLEAN OUT YOUR CLOSETS

The Women's Faith & Fellowship Group would like your help donating new or gently used, clean blankets, socks, new or used candles, new hand/toe warmers for the City of Columbus homeless Community. The winter months can be very trying on our homeless community as they often acquire frostbite leading to infections and depend on candles for light and heat. We can use all shapes and sizes of blankets and candles. Donations can be dropped off to boxes in Marian Hall between December 28th and January 5th. Items will be delivered to the Holy Family Catholic Church Soup Kitchen who support over 200 homeless daily.

THANK YOU FOR YOUR SUPPORT AND GENEROSITY!



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UPCOMING EVENTS:

1/13 — 7:30pm LMR — Council business meeting

1/15 — 6:30-7:30pm — Family Holy Hour



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