

St. Michael the Archangel Palm Sunday



On the next day, when the great crowd that had come to the feast heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him, and cried out:

**“HOSANNA! BLESSED IS HE WHO COMES IN THE
NAME OF THE LORD, THE KING OF ISRAEL.”**

John 12:12-13

5750 N. HIGH STREET WORTHINGTON, OHIO 43085
614.885.7814 ~ SAINTMICHAEL-CD.ORG

SAINT MICHAEL STAFF DIRECTORY

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ST. MICHAEL

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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 Monday from 9:00 a.m.-11:00 p.m. and from 5:00 a.m. Tuesdays until 9:00 p.m. Friday evenings. 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 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.

PALM SUNDAY OF THE PASSION OF THE LORD – APRIL 13, 2025

DAILY MASS INTENTIONS

Saturday, April 12

4:00 p.m. + Phyllis Banes

Sunday, April 13 – Palm Sunday

8:30 a.m. + Antonio & Donata Tempesta
(Armando & Liliana Tempesta)

10:30 a.m. + Albert & Lois Claricoates (Anita Claricoates)

12:30 p.m. For the Living & Deceased Members
of our Parish

5:00 p.m. Special Intention of Fr. David Peck
(Lauren Jazwiec)

Monday, April 14

6:30 a.m. For all Unborn Babies (Martha Tangeman)

8:15 a.m. + Michael Putnam (The Lund Family)

Tuesday, April 15

6:30 a.m. Special Intention of Kristy Wagner
(Jack & Paula Tucker)

8:15 a.m. + Kyle Ann Kowaleski (Kristy & Steve Wagner)

Wednesday, April 16

6:30 a.m. Special Intention of Tyler Travis

8:15 a.m. For the School

6:00 p.m. + Mateo Y. Kwi-Nam (The Collard Family)

Thursday, April 17 – Holy Thursday

7:00 p.m. Special Intention of the Hollback Family

Friday, April 18 – Good Friday

Saturday April 19 – Holy Saturday

9:00 p.m. For the Living & Deceased Members
of our Parish

Sunday, April 20 – Easter Sunday

8:30 a.m. + Dominico & Dominica Canini
(Armando & Liliana Tempesta)

10:30 a.m. + Matthew Zaldarriaga (Anita Claricoates)

12:30 p.m. + James R. Cecil (Rich & Theresa Agnello)

5:00 p.m. + Lawrence & Margaret Sur

PARISH CALENDAR: APRIL

SUNDAY, April 13	Confessions before morning Masses 9:00 a.m. OCIA (UMR) 9:00 a.m. Catechesis of the Good Shepherd (A) 6:00 p.m. High School Youth Group (G)
Monday, April 14	Eucharistic Exposition (AC) 5:00 p.m. Confessions (C) 7:00 p.m. Lenten Book Study (MH)
Tuesday, April 15	Eucharistic Exposition (AC) 7:00 p.m. Choir Practice (C)
Wednesday, April 16	Eucharistic Exposition (AC) 6:00 p.m. Mass, followed by Holy Hour & Confessions (C)
Thursday, April 17	7:00 p.m. Mass of the Lord's Supper
Friday, April 18	Parish Office Closed 12:00 p.m. Stations of the Cross (C) 3:00 p.m. Passion & Veneration of the Cross (C) 7:00 p.m. Stations of the Cross (C)
Saturday, April 19	8:15 a.m. Lauds (C) 9:00 p.m. Vigil Mass of the Lord's Resurrection (C)
SUNDAY, April 20	Easter Masses at 8:30 a.m., 10:30 a.m., 12:30 p.m. & 5:00 p.m.

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

Early Bulletin Deadlines

Please note the following early bulletin deadline as we approach the Easter Season. Submissions are due at noon on the date listed. Please note that the deadline for the Easter bulletin has already passed.

April 27 Bulletin submissions due April 14

Parish Office Holiday Hours

Please note that the Parish Office will be closed April 17-21 to allow the Parish Office spend the Easter holiday with their families.

Stations of the Cross at Saint Michael the Archangel



Friday, April 18
12:00pm
and
7:00pm*

*Please note evening Stations of the Cross on Good Friday will be at 7:00pm rather than 7:30pm.

Stations
with
Saint
Alphonsus
Ligouri



FROM THE PASTOR

Dear Brothers and Sisters in Christ,

This weekend, we enter into the most solemn of all weeks as Christians.

It is a kind of religious and emotional rollercoaster of sorts. We begin with the solemn nature of Palm Sunday and will hear the first of two public proclamations of the Passion of Our Lord Jesus Christ. Having worshiped at the altar of the Living God, we will depart the Church in silence after the Mass and enter into the week that is defined and summarized as HOLY. This Week is called HOLY given the effects these events we recall have on our salvation.

I sincerely hope you each know you are warmly invited and encouraged to attend each and every one of the experiences of the Sacred Liturgy offered here at your parish church of St. Michael the Archangel.

Our experience of the Lord's Resurrection and celebration of that experience on Easter Sunday is in large part shaped and formed by our journey through Holy Week. Praying the Mass of the Lord's Supper on Holy Thursday and then the Passion and Veneration of the Cross on Good Friday followed by the Vigil of the Lord's Resurrection on Holy Saturday all lead us to the GLORY OF THE LORD made fully manifest in His victory over Death in His Resurrection.

On Good Friday, we will have Stations prayed in the Church at 12:00 noon and again at 7:00 p.m.

I know the exhaustion and weariness that is around so many of you; there are so many demands placed upon you and made of you. I pray this Holy Week will be a source of sustenance and solidarity for you.

I close with a request. There are three priests serving the Lord at St. Michael and I personally serve Him as your pastor. As priests, we are ministers of the Lord. We are to be witnesses to His Resurrection and conduits of His Divine Grace. We are though, very human. Knowing that on Good Friday we priests must lay prostrate in the sanctuary before the absence of His presence I must first turn toward you, the faithful. We priests will lay down under the burden of sin. It is a powerful posture of humility and humiliation. Before we can lay down before the Lord seeking forgiveness and His mercy, I must seek forgiveness from you. For every fault and sin committed by me that has afflicted the Mystical Body of Christ, namely YOU, I humbly apologize. For the sins of the priests, I request your pardon and forgiveness.

While we know not the hour nor the day when He will come for us, we do know the Day and the Hour that He offered Himself up for us. As we look forward to that Day and Hour, we may tremble and shake but must prepare and strive to enter into His Peace. His Peace is the only way we can survive the reality and related emotions of Good Friday.

Before I seek the Lord and His Peace, I request your forgiveness and peace.

Know of my prayers for each and every one of you as we set out upon this most incredible and transformative of all journeys, the journey that is Holy Week.

Fr. Stash Dailey

AROUND THE PARISH



KNIGHTS OF COLUMBUS COUNCIL 11445

www.kofc11445.com

UPCOMING EVENTS:

- 4/16 — 7:30PM — Family holy hour
- 4/21 — 6:30PM LMR — New Knight Exemplification
- 4/21 — 7:30PM LMR — Business Meeting
- 4/27 — Corporate Communion after 10:30 Mass

JOIN THE
KNIGHTS

kofc.org/join



PSR Survey for the 2025-2026 School Year

St. Michael's is excited to bring back PSR programming for children of our parish for the next school year! As we prepare to welcome your children, we need your assistance to aid us in our preparations. We kindly ask all those who would be interested in registering for or helping with children's faith formation to please complete our PSR survey by scanning the QR code below, or by visiting

<https://forms.gle/TBF3Q2LjzbEbzfzmZ9>



Scan to
complete
today!



Do This in Remembrance of Me; Part 48: The Epiclesis

Continuing now with the individual parts of the Eucharistic Prayer, we come to a really action-packed moment: the Epiclesis. What is the "Epiclesis"? How do we even pronounce it? (A common pronunciation is Epp-eh-clee-sis.) Charles Belmonte teaches, "In the Epiclesis, the priest requests God the Father to send the Holy Spirit so that the bread and wine offered may become Christ's Body and Blood and so we may be able to celebrate the Eucharistic mystery, and to make all the effects of the sacrament operative in us. At the same time, the priest extends his hands, palms downward, over the chalice and host, and traces the sign of the cross over them. With this gesture, he asks God to pour his blessing over the gifts offered and to turn them into his Son's body and blood" (Understanding the Mass, p. 135). That is a lot of action for a few quick words! This is an important moment because it gives us notice about what is soon to come: the changing of the bread and wine into the very Body and Blood of Jesus.

Why Bells Are Sometimes Used during the Epiclesis

According to the Diocese of Peoria, "The Epiclesis is the invocation of the Holy Spirit upon the gifts to be offered... It is through the power of the Holy Spirit who descended upon the apostles at Pentecost that the priest, through his hands, offers the human gifts and earthly elements to be consecrated into Godly gifts and heavenly realities. Often we may hear the 'sanctus bell' to call our attention to this invocation and calling down of the Holy Spirit" ("A Study of the Mass," p. 14). This might be a good time to mention the use of bells which, depending on your local traditions, you may hear a few different times during the Eucharistic Prayer, including at the Sanctus, Epiclesis, elevation of the Body and Blood of Jesus after Consecration, and after the priest receives Communion. Why bells? Perhaps especially our students will recognize the importance of bells (or similar signals), which help call our attention to a significant moment. For me, during my school years, the lunchtime bell was always a welcome sound! Similarly, during the Eucharistic Prayer, the sound of a bell can direct our attention to important moments, such as kneeling in preparation for Jesus who is to become present, asking the Holy Spirit to make our gifts of bread and wine worthy for the sacrifice of Mass, looking upon our Lord truly present in adoration elevated above the altar, or in our immediate preparation for Holy Communion. Although some may note that the bell is a tradition from times past when people often didn't know the language of the prayers, in humble honesty, many of us will recognize that we still often need a call to attention so we don't miss these important moments.

A Prayer Asking for the Holy Spirit's Help

Although we normally think of the Epiclesis as the calling down of the Holy Spirit in anticipation of the changing of the gifts into the Most Holy Eucharist, as is often the case with the prayers of the Mass, there is even more there. Fr. Guy Oury explains, "The sign of acknowledgment and acceptance by God will be fruitful union with the sacrifice... But there can be more than one reason for this prayer. It may be to ask for acceptance of the sacrifice. It may also be to ask for fruitful participation in the sacrifice through Holy Communion. Or it may be to ask for the Consecration" (The Mass, p. 100). The bottom line is that we know we need the Holy Spirit's help! To celebrate the Mass faithfully, receive Communion faithfully, and live faithfully: for all these acts, we need the Holy Spirit.

So, the next time you hear that bell or see the priest extend his hands palms-down over the offering, remember that we are asking the Holy Spirit to sanctify the gifts and each one of our hearts!

For Reflection:

1. In preparation for your next Mass, ask the Holy Spirit's help for fruitful participation in the liturgy.
2. During the time of the Epiclesis, unite your heart with the intentions of this prayer by asking God's acceptance of the sacrifice, our fruitful participation in the sacrifice, and the fulfillment of the Consecration.

Do This in Remembrance of Me; Part 49: Consecration

After the calling down of the Holy Spirit, we are now ready for the Consecration. As Charles Belmonte reminds us, "What mankind has been waiting for through centuries is now going to take place among us" (Understanding the Mass, p. 138). At this moment of the Mass, the priest takes the bread and chalice of wine that will become the Body and Blood of Jesus. We hear the words of Jesus: "Take this, all of you, and eat of it, for this is my Body, which will be given up for you." And soon after, "Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me." Let's pause for a moment and think about what just happened in the Mass: Jesus himself, Almighty God, Second Person of the Trinity, through the hands and voice of the priest, is now truly, really, and substantially present on the altar!

Jesus Becomes Truly Present to Us

After the Consecration, the priest raises the host and chalice above the altar in a moment of silence. This elevation is a wonderful moment of prayer and adoration. We are gazing upon Jesus truly with us, and in that moment, we can adore him for all he has done for us: that he would be willing to come and dwell among us. That he would be willing to bear the burden of our sins on the cross so we could be forgiven. That he loves us so much that he remains with us in the Blessed Sacrament.

Praise him!





Following the elevation, the priest places the host and the chalice on the altar, and then he genuflects in adoration to the Lord Jesus present on the altar. In this moment during the Mass, I often recall a very influential priest in my life. He shared that anytime he would make a genuflection, he would pray the words of St. Thomas from Divine Mercy Sunday, "My Lord and my God!" ([John 20:28](#)). He said that praying these words always reminds him of who is truly present in front of him, that Jesus is truly in our midst!

The Difference between Adoration and the Mass

Going even deeper on the moment of elevation, Charles Belmonte explains, "Three things are intended by the elevation of the sacred host: [1] To expose Jesus Christ, now present on the altar, to the adoration of the faithful. [2] To re-present the elevation of Jesus Christ's body on the cross... [3] To offer to God in silence this only one Victim of our salvation." Belmonte continues, "During the elevation, we should glance at the Eucharistic species in adoration. But we should also remember that we have come to Mass not only to worship Jesus Christ present in the sacrament of the altar. That could be done equally well in the Exposition and Benediction with the Blessed Sacrament. We come to Mass also to offer Jesus Christ on the cross with the priest and the entire Church, and to offer ourselves to God with Jesus Christ and as part of the Mystical Body. In other words, we come mainly to share in the sacrifice of Jesus Christ. As part of the Church, we are united to Christ in the act wherein he himself offers his sacrifice to his Father" (*Understanding the Mass*, pp. 142-143). As we have said before during the Offertory, the Mass truly is an invitation for us to share in the sacrifice of Jesus. We will come back to that as we continue through the Eucharistic Prayer.

In Persona Christi during the Consecration

One more thing on the Consecration: did you notice anything different about how the priest says those words of Jesus during the Consecration? As the Diocese of Peoria teaches, "The priest speaks in the first person because he is acting in the person of Christ [this is called in persona Christi]. At his ordination, the priest is configured to Christ the High Priest in such a way that he acts in his person as he continues the priestly work of Christ here on earth. It was Christ himself at the Last Supper who commanded his apostles to continue this great mystery and sacrifice of love throughout the ages. The same Word that created the heavens and the earth in the beginning, and the same Word that became flesh in the womb of Mary, is the same Word that commands the bread and wine to be the very Body and Blood of Christ" (*A Study of the Mass*, p. 15). For me as a priest, this is always one of the most humbling and awe-inspiring moments. I'll never forget nearly 20 years ago at my first Mass of Thanksgiving, holding the Sacred Host—truly Jesus—and marveling in wonder: "Lord, how did you just do that... with these hands... with this voice... amazing!"

For Reflection:

1. Do you associate a particular prayer with genuflecting? Take time to reflect on and select a phrase from Scripture or another prayer to enrich your practice of genuflecting in adoration before the Lord in the Blessed Sacrament.
2. Consider adopting the phrase "My Lord and My God!" ([John 20:28](#)) as a silent prayer during the elevation of the Eucharist. If not this phrase, then what would you like to say to Jesus at this time?

Did You Know?

Every permanent altar where the Holy Mass is offered is to have relics associated with it. Sometimes the relics are cemented within the mensa (top piece of the altar, like a table top) and sometimes the relics are placed within the altar at the center or even under the altar. Here at St Michael the Archangel parish church our altar has within it, in the mensa, the relics of two martyrs. We have relics of St Vigilus of Trent and St Eulogius of Cordoba within our altar.

St Vigilus of Trent served the Lord as a Bishop and was martyred by stoning on June 26th 405 AD. St Eulogius of Cordoba served the Lord as His priest and was martyred by beheading on March 11th 859 AD.

The practice of having relics traces itself back to the Old Testament wherein our Jewish ancestors would take with them the bones (relics) of the patriarchs whenever they would move to a new place. In the age of the new covenant we tend to think most intimately of how the Mass was first offered over the relics of the Martyrs from the ancient cities where our brethren were persecuted for their faith in the Lord Jesus. Still to this day, the Church will have relics of the martyrs placed in or near an altar where the Holy Mass is offered.

As we beseech the powerful prayers of Our Lady, Good St Joseph and our patron St Michael may we also recall with fondness and devotion the presence of the holy martyrs, especially the martyrs St Vigilus and St Eulogius.

We are indeed surrounded by 'so great a cloud of witnesses' as the Letter to the Hebrews reminds us.



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)

Jubilee Year 2025: Pilgrims of Hope
The Month of April is dedicated to the Holy Spirit.

Holy Week ~ The Holiest Week of the Year Throughout the Christian World.

“My Lord Jesus Christ, You have made this journey to die for me with love unutterable, and I have so many times unworthily abandoned You; but now I love You with my whole heart, and because I love You, I repent sincerely for ever having offended You. Pardon me, my God, and permit me to accompany You on this journey. You go to die for love of me; I wish also, my beloved Redeemer, to die for love of You. My Jesus, I will live and die always united to You.” ~OPENING PRAYER, “THE WAY OF THE CROSS” BY SAINT ALPHONSUS LIGUORI

Monday, April 14 ~ Monday of Holy Week

Holy Gospel: John 12:1-11 Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. They gave a dinner for him there, and Martha served, while Lazarus was one of those reclining at table with him. Mary took a liter of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil. Then Judas the Iscariot, one of his disciples, and the one who would betray him, said, “Why was this oil not sold for three hundred days’ wages and given to the poor?” He said this not because he cared about the poor but because he was a thief and held the money bag and used to steal the contributions. So Jesus said, “Leave her alone. Let her keep this for the day of my burial. You always have the poor with you, but you do not always have me.” The large crowd of the Jews found out that he was there and came, not only because of him, but also to see Lazarus, whom he had raised from the dead. And the chief priests plotted to kill Lazarus too, because many of the Jews were turning away and believing in Jesus because of him.

Meditation: Why was Judas critical of Mary’s lovely deed? Judas viewed her act as extravagant wastefulness because of greed. A person views things according to what it inside the heart and soul. Judas was an embittered man and had a warped sense of what was precious and valuable, especially to God. Jesus had put Judas in charge of their common purse, no doubt because he was gifted in financial matters. The greatest temptation we can face will often come in the area of our greatest strength or gifting. Judas used money entrusted to him for wrong and hurtful purposes. He allowed greed and personal gain to corrupt his heart and to warp his view of things. He was critical towards Mary because he imputed unworthy motives. Do you examine your heart correctly when you impute wrong or unworthy motives towards others?

Prayer: Grant, we pray, almighty God, that, though in our weakness we fail, we may be revived through the Passion 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: Do you know the love that knows no bounds? As Jesus dines with his beloved friends, Mary does something which only love can do. She took the most precious thing she had and spent it all on Jesus. Her love was not calculated but extravagant. Mary's action was motivated by one thing, and one thing only, namely, her love for Jesus and her gratitude for God’s mercy. She did something, however, that a Jewish woman would never do in public. She loosed her hair and anointed Jesus with her tears. It was customary for a woman on her wedding day to bind her hair. For a married woman to loosen her hair in public was a sign of grave immodesty. Mary was oblivious to all around her, except for Jesus. She took no thought for what others would think, but what would please her Lord. In humility she stooped to anoint Jesus' feet and to dry them with her hair. Do you anoint the Lord’s feet to show him love and gratitude?

Tuesday, April 15 ~ Tuesday of Holy Week

Holy Gospel: John 13:21-33, 36-38 Reclining at table with his disciples, Jesus was deeply troubled and testified, "Amen, amen, I say to you, one of you will betray me." The disciples looked at one another, at a loss as to whom he meant. One of his disciples, the one whom Jesus loved, was reclining at Jesus' side. So Simon Peter nodded to him to find out whom he meant. He leaned back against Jesus' chest and said to him, "Master, who is it?" Jesus answered, "It is the one to whom I hand the morsel after I have dipped it." So he dipped the morsel and took it and handed it to Judas, son of Simon the Iscariot. After Judas took the morsel, Satan entered him. So Jesus said to him, "What you are going to do, do quickly." Now none of those reclining at table realized why he said this to him. Some thought that since Judas kept the money bag, Jesus had told him, "Buy what we need for the feast," or to give something to the poor. So Judas took the morsel and left at once. And it was night. When he had left, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and he will glorify him at once. My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you." Simon Peter said to him, "Master, where are you going?" Jesus answered him, "Where I am going, you cannot follow me now, though you will follow later." Peter said to him, "Master, why can I not follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times."

Meditation: Jesus' disciples were put to the test as Jesus prepared to make the final and ultimate sacrifice of his own life for their sake and for the entire world. What was different between Peter and Judas? Judas deliberately betrayed his Master while Peter, in a moment of weakness, denied him with an oath and a curse. Judas' act was cold and calculated. Peter, however, never meant to do what he did. He acted impulsively, out of weakness and cowardice. Jesus knew both the strength of Peter's loyalty and the weakness of his resolution. He had a habit of speaking with his heart without thinking through the implications of what he was saying. The treachery of Judas, however, is seen at its worst when Jesus makes his appeal by showing special affection to him at his last supper.

Prayer: Almighty ever-living God, grant us so to celebrate the mysteries of the Lord's Passion that we may merit to receive your pardon. 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: Satan entered into Judas when he rejected Jesus and left to pursue his evil course. Satan can twist love and turn it into hate. He can turn holiness into pride, discipline into cruelty, and affection into complacency. We must always be on our guard against Satan, whose mission among the faithful is to turn us from the love of God and the path which God has chosen for us. The Holy Spirit will give us grace and strength each and every time that we are tested. If we submit to Jesus we will walk in the light of his truth and love. If we turn our backs on him we will stumble and fall in the ways of sin and darkness. Are you ready to follow Jesus in his way of the cross?

Wednesday, April 16 ~ Wednesday of Holy Week ~ "Spy Wednesday"

Holy Gospel: Matthew 26:14-25 One of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I hand him over to you?" They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over. On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, "Where do you want us to prepare for you to eat the Passover?" He said, "Go into the city to a certain man and tell him, 'The teacher says, (My appointed time draws near; in your house I shall celebrate the Passover with my disciples.'" The disciples then did as Jesus had ordered, and prepared the Passover. When it was evening, he reclined at table with the Twelve. And while they were eating, he said, "Amen, I say to you, one of you will betray me." Deeply distressed at this, they began to say to him one after another, "Surely it is not I, Lord?" He said in reply, "He who has dipped his hand into the dish with me is the one who will betray me. The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born." Then Judas, his betrayer, said in reply, "Surely it is not I, Rabbi?" He answered, "You have said so."

Meditation: Origen, a 3rd century bible scholar and Father of the Church, comments on Judas' betrayal: "Let us consider what Judas said to the Jewish priests: What will you give me if I hand him over to you? He was willing to take money in exchange for handing over the Word of God. They do the same thing who accept sensual or worldly goods in exchange for handing over and casting out from their souls the Savior and Word of truth who came to dwell with them. Indeed, it would be fitting to apply Judas's example to all

who show contempt for the Word of God and betray him, as it were, by committing sin for the sake of money or for any selfish motive. People who behave in this way appear openly to be calling out to the powers of the enemy who offer worldly gain in return for the sin of betraying God's Word, saying, What will you give me if I hand him over to you? And they gave him thirty pieces of silver. The number of coins they gave Judas was equivalent to the number of years the Savior had sojourned in this world. For at the age of thirty, he was baptized and began to preach the gospel, like Joseph was thirty years old when he began to gather grain for his brothers (Genesis 41:46). Just as at that time the grain was prepared by God for the sons of Israel but given also to the Egyptians, so also the gospel was prepared for the saints but preached also to the unfaithful and wicked." [Commentary on Matthew 78.]

Prayer: O God, who willed your Son to submit for our sake to the yoke of the Cross, so that you might drive from us the power of the enemy, grant us, your servants, to attain the grace of the resurrection. 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 knew beforehand what would befall him. As Jesus ate the Passover meal with his twelve apostles he put them under trial and suspicion (one of you will betray me) to teach them to examine themselves rightly, to avoid thinking of themselves as being more strong than they were. We also must examine ourselves in the light of God's truth and grace and ask him to strengthen us in faith, hope, and love that we may not fail him or forsake him when we are tempted. When you pray the "Lord's Prayer" (the "Our Father") do the words simply roll off your tongue without much thought? Or do you pray mindfully and with confidence in the words Jesus gave us to pray: *Do not lead us into temptation, but deliver us from evil* (Matthew 6:13)?

April 17 ~ Holy Week ~ Holy Thursday ~ Mass of the Lord's Supper

Holy Gospel: John 13:1-15 Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean." So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

Meditation: Saint Augustine, in his homily for this day, wrote: "He had the power of laying down his life; we by contrast cannot choose the length of our lives, and we die even if it is against our will. He, by dying, destroyed death in himself; we are freed from death only in his death. His body did not see corruption; our body will see corruption and only then be clothed through him in incorruption at the end of the world. He needed no help from us in saving us; without him we can do nothing. He gave himself to us as the vine to the branches; apart from him we cannot have life. Finally, even if brothers die for brothers, yet no martyr by shedding his blood brings forgiveness for the sins of his brothers, as Christ brought forgiveness to us. In this he gave us, not an example to imitate but a reason for rejoicing. Inasmuch, then, as they shed their blood for their brothers, the martyrs provided "the same kind of meal" as they had received at the Lord's table. Let us then love one another as Christ also loved us and gave himself up for us."

Prayer: O God, who have called us to participate in this most sacred Supper, in which your Only Begotten Son, when about to hand himself over to death, entrusted to the Church a sacrifice new for all eternity, the banquet of his love, grant, we pray, that we may draw from so great a mystery, the fullness of charity and of life. 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: Does your love waver when you encounter bitter disappointments and injury from others? As Jesus' hour of humiliation draws near he reveals to his disciples the supreme humility which shaped the love he had for them. He stoops to perform a menial task reserved for servants – the washing of smelly, dirty feet. In stooping to serve his disciples Jesus knew he would be betrayed by one of them and that the rest would abandon him through disloyalty. Such knowledge could have easily led to bitterness or hatred. Jesus met the injury of betrayal and disloyalty with the greatest humility and supreme love. Jesus loved his disciples to the very end, even when they failed him and forsook him. The Lord loves each of us unconditionally. His love has power to set us free to serve others with Christ-like compassion and humility. Does the love of Christ rule in your heart, thoughts, intentions and actions?

April 18 ~ Holy Week ~ Good Friday of the Lord's Passion

Holy Gospel: John 18:1–19:42 Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM," they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, "I told you that I AM. So if you are looking for me, let these men go." This was to fulfill what he had said, "I have not lost any of those you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?"

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, "You are not one of this man's disciples, are you?" He said, "I am not." Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, "I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said." When he had said this, one of the temple guards standing there struck Jesus and said, "Is this the way you answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, "You are not one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, "Didn't I see you in the garden with him?" Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, "What charge do you bring against this man?" They answered and said to him, "If he were not a criminal, we would not have handed him over to you." At this, Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews answered him, "We do not have the right to execute anyone," in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?"

When he had said this, he again went out to the Jews and said to them, "I find no guilt in him. But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?" They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary. Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!"

Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?" Jesus answered him, "You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar."

When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" Pilate answered, "What I have written, I have written."

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of Scripture might be fulfilled that says: They divided my garments among them, and for my vesture they cast lots. This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

At this point in the Passion you should pause for a short time in prayerful meditation.

Now since it was preparation day, in order that the bodies might not remain on the cross on the Sabbath, for the Sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: Not a bone of it will be broken. And again another passage says: They will look upon him whom they have pierced.

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices,

according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

Meditation: The cross brings us face to face with Jesus' suffering. He was alone – all his disciples had deserted him except for his mother and three women along with John, the beloved disciple. And his death was agonizing and humiliating. Normally a crucified man could last for several days on a cross. Jesus' had already been scourged, beaten with rods, and a crown of thorns pressed into his skull. It is no wonder that he died mid-afternoon. Pilate publicly heralded Jesus "The King of the Jews" as he died upon the cross, no doubt to irritate and annoy the chief priests and Pharisees. Jesus was crucified for his claim to be King. The Jews had understood that the Messiah would come as king to establish God's reign for them. They wanted a king who would free them from tyranny and foreign domination. Many had high hopes that Jesus would be the Messianic king. Little did they understand what kind of kingship Jesus had. Jesus came to conquer hearts and souls for an imperishable kingdom, rather than to conquer perishable lands and entitlements. We can find no greater proof of God's love for us than the willing sacrifice of his Son on the cross. Jesus' parting words, "It is finished!" express triumph rather than defeat. Jesus bowed his head and gave up his spirit knowing that the strife was now over and the battle was won. Even on the cross Jesus knew the joy of victory. What the Father sent him into the world to do has now been accomplished. Christ offered himself without blemish to God and he put away sin by the sacrifice of himself (see Hebrews 9:24-26). Saint Augustine comments on those who stood at the cross of Jesus: "As they were looking on, so we too gaze on his wounds as he hangs. We see his blood as he dies. We see the price offered by the redeemer, touch the scars of his resurrection. He bows his head, as if to kiss you. His heart is made bare open, as it were, in love to you. His arms are extended that he may embrace you. His whole body is displayed for your redemption. Ponder how great these things are. Let all this be rightly weighed in your mind: as he was once fixed to the cross in every part of his body for you, so he may now be fixed in every part of your soul."

Prayer: Remember your mercies, O Lord, and with your eternal protection sanctify your servants for whom Christ your Son, by the shedding of his Blood, established the Paschal Mystery. Who lives and reigns for ever and ever. Amen.

Contemplation: My Most Glorious and Suffering Lord, it is Your Hour. It is the Hour by which You conquered sin and death. It is the Hour for which You came into this world, taking on flesh so as to offer Your precious life for the salvation of the world. May I be with You, dear Lord, in these moments of suffering and death. May I, like Your Mother Mary, John, and Mary Magdalene, stand at the foot of the Cross, gazing upon the perfect Gift of Love. My suffering Lord, may I see in Your Cross the most perfect act ever known in this world. May I see Love in its most pure form. May my eyes and soul look beyond the blood and pain and see Your Divine Heart, pouring forth Mercy upon me and upon the whole world. Today I kneel in silent adoration of You, my God. I sit quietly, beholding the great mystery of our faith. I behold God, beaten, bruised, mocked, tortured and killed. But in this act, I see all grace and Mercy flowing from Your wounded Heart. Bathe the world in Your Mercy, dear Lord. Cover us with Your grace and draw us to new life through Your death. I love You, dear Lord. I love You with all my heart. Jesus, I trust in You.

Antiphons and scripture passages courtesy of the U.S. Conference of Catholic Bishops. Daily meditations and contemplations adapted from *Biblical Medications for Lent* by Rev. Carroll Stuhlmueller, C.P.; prayers are from *The Roman Missal*, Catholic Book Publishing, 2011; information about saints, solemnities, feasts and memorials courtesy of the Catholic Culture web site.

frlumpe:2025



“At the cross her station keeping,
Stood the mournful mother weeping,
Close to Jesus to the last.”

“Stabat Mater dolorosa,
Juxta crucem lacrimosa,
Dum pendeat Filius.”

“Junto al pie de la Cruz santa,
Que del Hijo el cuerpo aguanta,
Con dolor su Madre está.”

<https://stabatmater.info/stabat-mater-translations-and-languages/>

2025 EASTER TRIDUUM SERVICES

Holy Thursday, April 17, 7:00pm:
Mass of the Lord's Supper

Good Friday, April 18, 3:00pm:
Passion and Veneration of the Cross

Good Friday, April 18, 12:00pm & 7:00pm:
Stations of the Cross

Holy Saturday, April 19, 8:15am:
Lauds

Holy Saturday, April 19, 9:00pm:
Vigil of the Lord's Resurrection

Sunday, April 20; 8:30am, 10:30am, 12:30pm & 5:00pm
Easter Sunday Masses

HOLY WEEK CONFESSIONS

Monday, April 14, 5:00pm-8:00pm

Wednesday, April 16, 6:30pm-7:30pm



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TUESDAY 13TH:
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WEDNESDAY 14TH:
OUR HOPE

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Sermon

Confessions from 6pm

7pm Service each night,
lasting an hour.

**CELEBRATE
OUR LADY'S
MONTH WELL**



*Jesus,
I trust in you*




DIVINE MERCY SUNDAY AT SAINT MICHAEL

Confessions and Exposition
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the Church will be offered
from 1:30pm to 4:00pm.
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Questions? Contact Jake Asuncion
jasuncion@saintmichael-cd.org

AMERICAN HERITAGE GIRLS GARDEN TOGETHER!

Do you have a daughter interested in joining the American Heritage Girls? All prospective girls (K-12) are invited to join us on Easter Monday (April 21) at 10:00 a.m. at the Bridgettine Sisters Convent to assist the sisters with the spring planting in their gardens. Attendees should all come with garden gloves and towels. If you can join us, kindly RSVP by emailing ahg@saintmichael-cd.org. We hope to see many of you there!

ADORATION HOURS DURING HOLY WEEK

As we prepare to observe the Easter Triduum, the schedule for Eucharistic Exposition will be adjusted during Holy Week. Exposition will take place Monday from 9:00 a.m.-11:00 p.m. and then again Tuesday at 5:00 a.m. until Wednesday at 9:00 p.m. Please consider spending time in the presence of the Blessed Sacrament during Holy Week. You can use the QR code to sign up for an hour of Adoration today.

SCHOOLS

SAINT MICHAEL SCHOOL IS HIRING

St. Michael School is seeking a full-time School Office Lead Administrative Assistant and a part-time Aftercare Assistant. Interested candidates for either position should submit a letter of interest, résumé, and references to Sr. Mary Regina, Principal, at principal@stmichaelworthington.org.

7TH GRADE PARENT INFORMATION SESSION

Bishop Watterson will host an information session for parents of 7th graders interested in attending Bishop Watterson High School on Wednesday, April 23 at 6:00 p.m. in Dominican Hall. This session will cover: the admissions process for 2026-2027, financial aid and scholarship opportunities and curriculum and course offerings. Tours will be available. Preregister at bishopwatterson.com/not required. Bishop Watterson is located at 99 East Cooke Road.

ST. FRANCIS DESALES HIGH SCHOOL SUMMER CAMPS

Join us... starting June 2025! Sign up for a Stallion Camp (or two!). Our camps are a great way to meet new friends while improving your skills on the court or the athletic field. Check out the camps taking place this summer at SFDHS at <https://www.stallionpride.com/camps>.

BWHS SUMMER CAMPS

Registration is open for Bishop Watterson's summer art, sports, theatre and wood shop camps! Sports offered are baseball, boys basketball, girls basketball, cheerleading, field hockey, football, boys soccer, girls soccer, softball, track & field, boys volleyball and girls volleyball. Go to bishopwatterson.com for dates, registration and other details.

ST. CHARLES OFFERING 33 SUMMER PROGRAMS, CAMPS, AND CLASSES

This June and July, St. Charles will host 33 exciting camps and classes for students of all ages and interests. Options include co-ed camps in Robotics, Volleyball, Ice Hockey, and Basketball, for those as young as incoming 1st graders! Students can also participate in *Camp Cardinal*, a fun-filled day camp exploring the best of St. Charles, along with Baseball, Basketball Shooting, Football, Lacrosse, Soccer, and Speed camps. For incoming freshmen, St. Charles also offers readiness courses in Latin, Algebra, English Preparation, and Study Skills. To register or learn more, visit www.scprep.org and select "Summer Programs" under the "Admissions" section. For questions, contact Ned Gruber at 614-804-7230 or ngruber@scprep.org.

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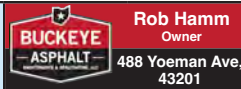
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