



## SAINT MICHAEL THE ARCHANGEL PARISH

5750 North High Street + Worthington, Ohio 43085

Parish Office: (614) 885-7814 + Parish School: (614) 885-3149 + [www.saintmichael-cd.org](http://www.saintmichael-cd.org)



# SAINT MICHAEL STAFF DIRECTORY

Website: [saintmichael-cd.org](http://saintmichael-cd.org)

Parish Office: 614-885-7814

## MINISTERS TO THE PARISH

Pastor: Fr. Michael J. Lumpe

Parochial Vicar: Fr. Wojciech Stachura, SAC

Priest in Residence/Diocesan Judicial Vicar:

Fr. Robert Kitsmiller

Priest in Holy Service: Fr. Peter Fegan, O.P.

Transitional Deacon: Dcn. Sam Severance

Permanent Deacons:

Dcn. John Crerand

Dcn. Bill Demidovich

Dcn. Klaus Fricke (Retired)

Pastoral Minister: Sr. Riya Mary

[srriya@saintmichael-cd.org](mailto:srriya@saintmichael-cd.org)

Youth Minister: Jake Asuncion

[jasuncion@saintmichael-cd.org](mailto:jasuncion@saintmichael-cd.org)

Director of RCIA: Jake Neal

[jneal@sjchcc.org](mailto:jneal@sjchcc.org)

## PARISH OFFICE

Business Manager: Kris Jesse

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[rlund@saintmichael-cd.org](mailto:rlund@saintmichael-cd.org)

Campus Facility and Safety Director:

Steve Moore

[smoore@saintmichael-cd.org](mailto:smoore@saintmichael-cd.org)

Safe Environment Coordinator: Bethany Cook

[bcook@saintmichael-cd.org](mailto:bcook@saintmichael-cd.org)

Choir Director/Organist: Ron Barrett

[rbarrett@saintmichael-cd.org](mailto:rbarrett@saintmichael-cd.org)

## ST. MICHAEL PARISH SCHOOL

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

School Office: 614-885-3149

Principal: Sr. Mary Regina, O.P.

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

Preschool Director: Laura Wells

[lwells@stmichaelworthington.org](mailto:lwells@stmichaelworthington.org)

## PARISH REPRESENTATIVES

Athletic Association Representative: Liz Trolli

[smaa@saintmichael-cd.org](mailto:smaa@saintmichael-cd.org)

Knights of Columbus Representative:

Seth Walker

[grandknight@kofc11445.com](mailto:grandknight@kofc11445.com)

St. Vincent de Paul Society Representative:

Elaine Miracle

[svdp@saintmichael-cd.org](mailto:svdp@saintmichael-cd.org)

# SAINT MICHAEL INFORMATION CENTER



## LOW-GLUTEN HOST

If you are in need of a low-gluten host, please scan this QR code for full details.



## NEW MEMBERS

Registering in a parish is a declaration of your desire to be part of a Catholic community and a commitment to the life of the parish family. We are often asked to provide affidavits for parishioner standing. We can only do this if a person is a registered, active, and contributing member in our parish. You can register by scanning the QR code above or by visiting our website at [www.saintmichael-cd.org](http://www.saintmichael-cd.org).

## BULLETIN DEADLINE

To submit a bulletin request, the request must be made no later than 12:00 p.m., Monday. Send bulletin requests to [rlund@saintmichael-cd.org](mailto:rlund@saintmichael-cd.org) with "BULLETIN REQUEST" in the subject line with all details and contact person for questions. Early submission deadlines may be required surrounding holidays. All bulletin requests are subject to approval.

## HOMEBOUND MINISTRY

St. Michael's Homebound Ministry is available to bring the Eucharist to the homebound. If you or a loved one within St. Michael Parish boundaries would like someone to bring the Eucharist to you, please reach out to Sr. Riya Mary to coordinate. She can be reached by calling the Parish Office or by emailing [srriya@stmichael-cd.org](mailto:srriya@stmichael-cd.org).



## ONLINE GIVING

St. Michael offers online giving as a convenient tool for you to use. Scan the QR code to learn more or to set up online contributions.

## 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 on Thursdays and Fridays from 9:00 a.m., Thursday morning through 9:00 p.m., Friday evening. Adoration is available at all other times with the Blessed Sacrament reposed in the tabernacle. Registration is easy to do from your phone. Visit [StMichael.WeAdoreHim.com](http://StMichael.WeAdoreHim.com) to sign up. You can also visit the Church on Wednesdays for our weekly Holy Hour with Confessions from 6:30-7:30 p.m. each week.

# TENTH SUNDAY IN ORDINARY TIME JUNE 9, 2024

## DAILY MASS INTENTIONS

### Saturday, June 8

4:00 p.m. + Patricia & Arthur McGuire (The Caso Family)

### Sunday, June 9

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

10:30 a.m. Special Intention of Stan Bradham  
(Rosemary & Mark Pomeroy)

12:30 p.m. + Anthony J. Cap (The Cap Family)

5:00 p.m. For the Spiritual & Tangible Needs of our Parish

### Monday, June 10

6:30 a.m. Poor Souls in Purgatory

8:15 a.m. + Deacon Mickey Hawkins

### Tuesday, June 11

6:30 a.m. + Michael J. Lavin (Deacon John & Mary Crerand)

8:15 a.m. Special Intention of Brien Vincent  
(James & Diane Vincent)

### Wednesday, June 12

6:30 a.m. + Ann Stewart (Deacon John & Mary Crerand)

8:15 a.m. + Michael Lavin (Klaus & Sharon Fricke)

6:00 p.m. + Robert Brown (The Brown Family)

### Thursday, June 13

6:30 a.m. + Rita Noon

8:15 a.m. Special Intention of Katrina Brill (Karen Petersen)

### Friday, June 14

6:30 a.m. + Lori Hartsough (Vicki Carrison)

8:15 a.m. + John Finnen

### Saturday, June 15

8:15 a.m. Special Intention of Anthony Mauro  
(The Michael Fry Family)

4:00 p.m. + Chris & Judith Pena (Juliana O'Leary)

### Sunday, June 16

8:30 a.m. + Paul Butler (Carole Marsh)

10:30 a.m. For the Living & Deceased Members of our Parish

12:30 p.m. No Mass

5:00 p.m. + Kyle A. Kowaleski (Kristy & Steve Wagner)

## FINANCIAL STEWARDSHIP

### JUNE 2, 2024:

Envelopes .....	\$	14,971.00
Online Giving .....	\$	12,909.00
<b>Total: .....</b>	<b>\$</b>	<b>27,880.00</b>

### 2014 MARIAN HALL/PARISH OFFICE CONSTRUCTION LOAN

Previous Balance as of 4/30/2024: .....	\$	218,481.08
Principal Payment: .....	\$	2,943.37
Interest Payment: .....	\$	783.68
Add'l Payment to Principal: .....	\$	0.00
<b>Balance as of May 31, 2024: .....</b>	<b>\$</b>	<b>215,537.71</b>

### 2023 PAYROLL LOAN

Original Balance: .....	\$	210,000.00
Principal Payment: .....	\$	3,000.00
Interest Payment: .....		N/A (0%)
Add'l Payment to Principal: .....	\$	0.00
<b>Balance as of May 31, 2024: .....</b>	<b>\$</b>	<b>207,000.00</b>



## ± MARRIAGE BANNS ±

CONGRATULATIONS TO

**MICHAEL PROKOP**

**& JULIA FEDYSKI**

**JUNE 28, 2024**

**CELEBRATING THE SACRAMENT OF MATRIMONY**

**ST. MICHAEL CATHOLIC CHURCH**



## BE AWARE – TEXT & EMAIL SCAMS

We have been the victim of multiple types of scams where emails and texts are being sent to parishioners seeking donations or gift cards from Father Mike. Please know that no one from our parish or school would ever solicit help in this manner. It is important to block any phone numbers reaching out to you in this way, or report phishing/spam filters for any emails you receive. If you have any questions, please don't hesitate to contact the Parish Office.

## PARISH CALENDAR JUNE

<b>SUNDAY, June 9</b>	SVDP Food Pantry Bag Distribution after all Masses 2:00 p.m. Baptism Class (UMR) 6:00 p.m. High School Youth Group (MH)	<b>Thursday, June 13</b>	Eucharistic Exposition (AC) 6:00 p.m. Respect Life Meeting (UMR) 6:00 p.m. Festival Planning Meeting (MH)
<b>Monday, June 10</b>	6:00 p.m. High School Bible Study (UMR) 6:30 p.m. K of C 4th Degree Meeting (LMR) 7:30 p.m. K of C Meeting (LMR)	<b>Friday, June 14</b>	Eucharistic Exposition (AC)
<b>Tuesday, June 11</b>	11:30 a.m. Live Wires (MH) 6:00 p.m. Middle School Youth Group (Outdoors)	<b>Saturday, June 15</b>	7:00 a.m. Pietra (Field) 2:30 p.m. Confessions (C) SVDP Food Pantry Collection after 4:00 p.m. Vigil Mass
<b>Wednesday, June 12</b>	6:00 p.m. Mass followed by Holy Hour & Confessions (C)	<b>SUNDAY, June 16</b>	SVDP Food Pantry Collection after all Masses 11:30 a.m. Father's Day Breakfast (U) NO 12:30 p.m. MASS 2:00 p.m. Baptism (C)

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

## FROM THE PASTOR

**ON THE COVER:** Group photo from the last All-School Mass of the 2023-2024 academic year. Our Eighth-Grade Class had already graduated (congratulations, again, to them and their families!). Enjoy the Summer!

**ON THIS TENTH SUNDAY IN ORDINARY TIME,** I would like to invite everyone to give some serious thought to today's First Reading – the sin of Adam and Eve – and contrast that with today's Gospel when Jesus says at the very end: "For whoever does the will of God is my brother and sister and mother" (Mark 3:35). Adam and Eve had everything, and yet they went against the will of God not to eat the fruit of the tree of knowledge. Oh, if they had only obeyed the will of God! Our world would be so different today – free from hunger, crime, disease, poverty, sinful ways. But, what's done is done, and we continue to pay the price for the sin of Adam and Eve. Jump ahead to today's Gospel, folks. We can choose not to imitate our first parents who chose not to do the will of God – we can, should and must choose to do the will of God if, in fact, we wish to be recognized by Jesus as His brothers and sisters which, I believe, we all would enjoy. Think about that the next time you're tempted to sin. Saint Alphonsus Liguori once said: "Perfection is founded entirely on the love of God: 'Charity is the bond of perfection;' and perfect love of God means the complete union of our will with God's." Saint Elizabeth Ann Seton wrote: "The first end I propose in our daily work is to do the will of God; secondly, to do it in the manner He wills it; and thirdly to do it because it is His will." Realize, too, that Satan has absolutely no power to make us do anything. Sure, he can tempt us, and we can give into his temptations, but Satan cannot force us to do anything – he has absolutely no power over us. So the next time you're tempted to go against the will of God, make the sign of the cross (Satan hates the sign of the cross) and say a short prayer to do the will of God. If you need some help, here is a prayer to keep handy:

*Lord, if what I seek be according to Your will, then let it come to pass and let success attend the outcome.  
But if not, my God, let it not come to pass. Do not leave me to my own devices, for You know  
how unwise I can be. Keep me safe under Your protection Lord my God, and in Your own  
gentle way guide me and rule me as You know best. Amen.*

**THE MONTH OF JUNE IS DEDICATED TO THE SACRED HEART OF JESUS, IN THIS 350TH JUBILEE YEAR OF THE SACRED HEART.** This is a wonderful devotion, and one that inspires us to love as Christ loves by conforming our heart to His Sacred Heart. Each bulletin in June has an article on some aspect of the Sacred Heart of Jesus. For Prayers, Prayer Intentions, and Mass Intentions at Paray-le-Monial, France – the birthplace of the devotion to the Sacred Heart of Jesus – please visit <http://www.sacrecoeur-paray.org/en/pray/>. There are many prayers to the Sacred Heart of Jesus – below is a Prayer of Thanksgiving and Praise to the Sacred Heart:

*Lord, You deserve all honor and praise, because Your love is perfect and Your heart sublime.  
My heart is filled to overflowing with gratitude for the many blessings and graces You have bestowed  
upon me and those whom I love. Forever undeserving, may I always be attentive and never take  
for granted the gifts of mercy and love that flow so freely and generously from Your Sacred Heart.  
Heart of Jesus, I adore You. Heart of Jesus, I praise You. Heart of Jesus, I thank You.  
Heart of Jesus, I love You forever and always. Amen.*

**PARISH CELEBRATION: BISHOP FERNANDES WILL CELEBRATE THE 10:30 a.m. MASS NEXT SUNDAY, JUNE 16,** where we will commemorate the 60th Anniversary of the First Mass celebrated in our beautiful Parish Church. Given that next Sunday, June 16, is also Father's Day, following the 10:30 a.m. Mass, we will have a combined Anniversary-Father's Day Breakfast in the Church Undercroft (We are giving the Knights of Columbus time off from cooking/serving breakfast since they, too, are fathers!). **PLEASE NOTE: With this major Mass and Breakfast celebration, the regularly scheduled 12:30 p.m. Mass will NOT be celebrated on Sunday, June 16.**

**I SINCERELY THANK THOSE WHO HAVE CONTRIBUTED THUS FAR TO THIS YEAR'S APPEAL!** As of this writing:

<b>Diocesan Goal for our Parish:</b>	<b>\$ 148,861.00</b>
<b>Enhanced Parish Goal:</b>	<b>\$ 500,000.00</b>
<b>Contributions to-date:</b>	<b>\$ 309,950.33</b>
<b>Percentage of Goal:</b>	<b>62%</b>

Since we have exceeded the Diocesan Goal for our Parish; every penny donated henceforth to The Appeal will be rebated to our parish – these funds will all go to pay down the long-standing debts of our parish. As I have mentioned, raising funds through The Appeal is the most favorable way to do so, as these funds are not subject to the Diocesan Tax (9% FY2024-25, 10% FY2025-26). We need more parishioner participation. Please, I ask that everyone contribute to The Appeal as we all benefit! **Do what I did** – spread out your donation to make it more affordable (my \$2,000 contribution is \$200/month over 10 months). Folks, as a parish family, let's pay down these long-standing parish debts! **THANK YOU!**

– Fr. Mike



## AROUND THE PARISH

### MASSES ON JUNE 16TH

Join us on Sunday, June 16th for the 10:30 a.m. Mass commemorating the 60th anniversary of the first Mass in our beautiful Parish Church. Bishop Fernandes will be celebrating the Mass followed by a Father's Day breakfast in the Church Undercroft. **Given this special celebration and breakfast, there will be NO 12:30 p.m. Mass on Sunday, June 16th.**



### EXPERIENCE PIETRA ...

A whole-person fitness class that stretches and strengthens the body while refreshing the soul with prayer and meditation. In one hour, you will feel calmer, stronger, and renewed! Join our **Pietra classes!** Saturdays this summer from 7:00-8:00 a.m. at St. Michael

Church. Contact Maria Elliott at [maria@viribuswellness.com](mailto:maria@viribuswellness.com) for more information or by using the QR code.

The St. Vincent de Paul Society  
asks you to  
**FILL THE FOOD PANTRY!**



Bags will be distributed after all  
Masses on June 8 & 9  
with collection after all Masses on  
June 15 & 16

Bags will come with a list of the items needed to keep  
our pantry full and ready to assist those who  
experience food insecurity.  
Thank you for your generosity!

### CHILDREN'S BOOKS FOR MASS

Sometimes it can be hard for little ones to sit quietly through Mass. Having a fun book to read can be a huge help! Saint Michael offers a basket of children's books in the back of the sanctuary for children to enjoy throughout Mass each week. If you have borrowed a book and taken it home with you, we kindly ask that they be returned so that other children can enjoy them during Mass. If you have new or gently used religious children's books that you would like to donate, please bring them to the Parish Office.

**LIVE WIRES SUMMER MEETING  
TUESDAY, JUNE 11TH  
11:30AM  
MARIAN HALL**

**BRING YOUR SACK LUNCH AND WE WILL  
PROVIDE A SURPRISE!**

**TO HELP US PLAN SOMETHING SPECIAL FOR OUR  
FIRST EVER SUMMER MEETING, PLEASE RSVP TO  
BARB EDWARDS AT 614-888-6782 BY 10:00AM  
ON JUNE 10TH.**

**WE HOPE TO SEE YOU THERE!**





# Save the Date! 40 Hours of Adoration

9:00am Saturday, July 20 – 6:00am Monday, July 22

*All those who are unable to attend the National Eucharistic Congress in Indianapolis are invited to unite our prayers with them as we pray for an increased awareness of the true presence of Jesus Christ in the Eucharist.*

**MORE DETAILS AND SIGN-UP INFORMATION TO FOLLOW!**



## SCHOOLS



## YEAR END HIGHLIGHTS!

WE ARE GRATEFUL FOR OUR  
PARISH & SCHOOL COMMUNITY  
AND YOUR SUPPORT THROUGHOUT THE YEAR!



FUN DAY



ALL SCHOOL MASS



ART SHOW

Learn more about St. Michael School!  
Visit: [stmichaelworthington.org](http://stmichaelworthington.org) or call 614.885.3149

FOLLOW US



# Reflections...

words to ponder and pray about from Fr. Richard A. Tomasek, S.J.

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## Why is obeying Church teaching not easy for some?

"He who hears you hears Me, and he who hears Me, hears Him who sent Me." Thus Our Lord assures the apostles that, when they teach and preach in Jesus' name, they can be sure that the people are listening to Jesus Himself speaking. Likewise, when Jesus speaks, it is the Father speaking in and through Him. In other words, we Catholics have the immense comfort and security of knowing that when we obey the Church's teaching on faith and morals, we are obeying Jesus and the Father.

So why is obeying Church teaching not easy for some?

*First*, there is the perennial problem of our rebellious hearts, ever since Adam and Eve disobeyed God and ate the fruit He forbade them (read Chapter 3 of the Book of Genesis).

*Second*, we live in what is called the post-Enlightenment world. The Enlightenment was a movement in the 17th and 18th centuries in Europe when the intellectuals were becoming fascinated with math and science and came to believe that traditional faith (believing something out of obedience to the Church) was merely a subjective opinion. Their contention was that it was science and human reason that put us in contact with truth. Following this line of reasoning, we become skeptics, treating religious doctrine as outdated, narrow-minded, divisive and totally subjective. Enlightenment believers tried to destroy the Catholic Church, as seen in the French Revolution.

A *third* reason for not obeying the Church was the protestant reformers, who believed that the faith was a personal surrender of one's mind and heart to almighty God. Religion was reduced to a "Jesus and me" affair. The organized church is secondary; it is a place where converted people congregate to hear God's word preached, to praise and thank Him in song and to experience fellowship. The church is NOT a place where one went to eat the Body of God or to hear the infallible word of God regarding faith and morals. This is a wide chasm, protestants hold, between the true religion, which is in the human heart, and the pseudo-religion which puts faith in the institutional Church itself as God's chosen representative in history. (In the Nicene Creed, we profess, "I believe in the Holy Spirit, the Holy Catholic Church...") What happens, in effect, is that the protestant churches uphold traditional doctrine and morals when the surrounding culture is still more traditional – e.g. believing that Jesus is actually divine, that marriage is a permanent bond between one man and one woman, that the Third Commandment demands a day of rest and worship, that sexual impurity with oneself or others always corrupts the human heart and separates us from God, that the poor are our responsibility. But, when the culture becomes more permissive and liberal, so do most protestant churches.

Another reason why the Church is disregarded by some is that we live in a democratic society where common laws and decisions are reached by majority vote. As a result, we don't look for the intrinsic truth, but we look for what corresponds to the opinion of the majority of voters. Without realizing it, we begin to change our faith from one of obedience to God (who is divine) to one of compliance with prevailing opinions (human origin). Let's not forget: "we must obey God rather than men" (Acts 5:29).

Some also find it hard to obey the Church due to hostility of the secular press to the Church and toward any institution which claims to have and uphold The Truth – Jesus Christ, who is Truth personified.

In this day and age, some view themselves more as individuals making individual choices than as members of families, neighborhoods and faith communities, thus they "pick and choose" what serves them at any given moment, including doctrines, morals and churches. They say, "This church has great music/preaching and no requirements about doctrine and morals that I don't agree with, etc." In the end, each individual creates his or her own version of Christianity and, in doing so, there is no higher authority acknowledged which can require obedience or adherence to the Church as founded by Jesus on the Apostles and which has remained faithful for twenty centuries to that same faith.

Only the Catholic Church continues to swim against the strong currents of secular society, because only the Catholic Church is the Body and Bride of Christ. Her teachings are not her own, but His. She must be prepared to suffer exclusion and even martyrdom to uphold that Truth which sets humanity free. Let us do all we can to save and build obedient commitments to the anchors of human welfare and salvation: God's family, the Church family and the human family, and be true to them in the name of Christ.

*Fr. Tomasek is a noted theologian, writer and speaker, who served as Director of Spiritual Formation at the Pontifical College Josephinum in Columbus, Ohio, and the Pontifical North American College in Rome.*

# Lectio Divina

## SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

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

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*The month of June is dedicated to the Most Sacred Heart of Jesus.*

***“Learn to love humility, for it will cover all your sins. All sins are repulsive before God, but the most repulsive of all is pride of the heart. Do not consider yourself learned and wise; otherwise, all your efforts will be destroyed, and your boat will reach the harbor empty. If you have great authority, do not threaten anyone with death. Know that, according to nature, you too are susceptible to death, and that every soul sheds its body as its final garment.”*** +SAINT ANTHONY OF PADUA

**Monday, June 10 ~ Tenth Week in Ordinary Time**

**Holy Gospel: Matthew 5:1-12** When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: “Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven. Thus they persecuted the prophets who were before you.”

**Meditation:** The beatitudes which Jesus offers us are a sign of contradiction to the world's understanding of happiness and joy. How can one possibly find happiness in poverty, hunger, mourning, and persecution? Poverty of spirit finds ample room and joy in possessing God as the greatest treasure possible. Hunger of the spirit seeks nourishment and strength in God's word and Spirit. Sorrow and mourning over wasted life and sin leads to joyful freedom from the burden of guilt and spiritual oppression. God reveals to the humble of heart the true source of abundant life and happiness. Jesus promises his disciples that the joys of heaven will more than compensate for the troubles and hardships they can expect in this world. Thomas Aquinas said: No one can live without joy. That is why a person deprived of spiritual joy goes after carnal pleasures. Do you know the happiness of hungering and thirsting for God alone?

**Prayer:** O God, from whom all good things come, grant that we, who call on you in our need, may at your prompting discern what is right, and by your guidance do it. 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:** What is the good life? What is the ultimate end or purpose of life? Is it not happiness, which is none other than the complete good, the sum of all goods, leaving nothing more to be desired? Jesus addresses this question in his sermon on the mount. The word *beatitude* literally means "happiness" or "blessedness". What is the significance of Jesus' beatitudes, and why are they so central to his teaching? The beatitudes respond to the natural desire for happiness that God has placed in every heart. They teach us the final end to which God calls us, namely the coming of God's kingdom (Matt. 4:17), the vision of God (Matt. 5:8; 1 John 2;1), entering into the joy of the Lord (Matt. 25:21-23) and into his rest (Hebrews 4:7-11). Jesus' beatitudes also confront us with decisive choices concerning the life we pursue here on earth and the use we make of the goods he puts at our disposal. God alone satisfies. Knowing this, do you seek the highest good, the total good, which is above all else?

**Also celebrated on this day ~ Saint Landry of Paris:** The first hospital in Paris, the Hôtel-Dieu (“Hostel of God”), and the oldest in the world still in operation was founded in 651 by Saint Landry (Landericus). The saint had the idea and the charity to gather the sick under one roof in order to improve



their treatment and reduce the risks of contagion, at a time when epidemics were fairly frequent. For more information visit: <https://newdailycompass.com/en/saint-landry-of-paris>

**Tuesday, June 11 ~ Tenth Week in Ordinary Time**  
**Saint Barnabas, Apostle**

**Holy Gospel: Matthew 5:13-16** Jesus said to his disciples: "You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot. You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lamp stand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father."

**Meditation:** On many occasions Jesus used ordinary images, such as salt and light, to convey extraordinary truths. What does salt and light have to teach us about God and his reign on earth? Salt was a valuable commodity in the ancient world. People traded with it, like we trade with gold and stock. Salt also served a very useful purpose in hot climates before the invention of electricity and refrigeration. Salt not only gave food flavor, it also preserved meat from spoiling. Jesus used the image of salt to describe how his disciples are to live in the world. As salt purifies, preserves, and penetrates, so the disciple must be as salt in the world of human society to purify, preserve, and penetrate that society for the kingdom of God and of his righteousness and peace. Jesus also used the image of light and a lamp to further his illustration. Lamps in the ancient world served a vital function, much like they do today. They enable people to see and work in the dark and to avoid stumbling. The Jewish people also understood "light" as an expression of the inner beauty, truth, and goodness of God. "In his light we see light" (Psalm 36:9). "His word is a lamp that guides our steps" (Psalm 119:105). God's grace not only illumines the darkness in our lives, but it also fills us with spiritual light, joy, and peace. Jesus used the image of a lamp to describe how his disciples are to live in the light of his truth and love. Just as natural light illumines the darkness and enables one to see visually, so the light of Christ shines in the hearts of believers and enables us to see the heavenly reality of God's kingdom. In fact, our mission is to be light-bearers of Christ so that others may see the truth of the gospel and be freed from the blindness of sin and deception.

**Prayer:** O God, who decreed that Saint Barnabas, a man filled with faith and the Holy Spirit, should be set apart to convert the nations, grant that the Gospel of Christ, which he strenuously preached, may be faithfully proclaimed by word and by deed. 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:** Despite the steps we take to engage in activities out of the public eye in our attempt to keep things "secret," Jesus reminds us that nothing really ever remains hidden or secret. We can try to hide things from others, from ourselves, and foolishly from God – God who sees all and knows all. How tempting to shut our eyes from the consequences of our sinful ways and bad habits, even when we know what those consequences are. And how tempting to hide them from others and even from God. But, nonetheless, everything is known to God who sees all. There is great freedom and joy for those who live in God's light and who seek this truth. Those who listen to God and heed his voice will receive more from him. Do you know the joy and freedom of living in God's light?

**Wednesday, June 12 ~ Tenth Week in Ordinary Time**

**Holy Gospel: Matthew 5:17-19** Jesus said to his disciples: "Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the Kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the Kingdom of heaven."

**Meditation:** Jesus taught reverence for God's law – reverence for God himself, for the Lord's Day, reverence or respect for parents, respect for life, for property, for another person's good name, respect for oneself and for one's neighbor lest wrong or hurtful desires master us. Reverence and respect for God's commandments teach us the way of love – love of God and love of neighbor. What is impossible to men is possible to God and those who have faith in God. God gives us the grace to love as he loves, to forgive as he forgives, to think as he thinks, and to act as he acts. The Lord loves righteousness and hates wickedness. As his followers we must love his commandments and hate every form of sin. Do you love the commands of the Lord?

**Prayer:** O God, from whom all good things come, grant that we, who call on you in our need, may at your prompting discern what is right, and by your guidance do it. 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:** Have you ever wondered why people generally tend to view the "law of God" negatively rather than positively? Jesus' attitude towards the law of God can be summed up in the great prayer in Psalm 119: "Oh, how I love your law! It is my meditation all the day." For the people of Israel the "law" could refer to the Ten Commandments or to the five Books of Moses – the Pentateuch – which explain the commandments and ordinances of God for his people. The "law" also referred to the whole teaching or way of life which God gave to his people. The Jews in Jesus' time also used it as a description of the oral or scribal law. Needless to say, the scribes added many more things to the law than God intended. That is why Jesus often condemned the scribal law. It placed burdens on people which God had not intended. Jesus, however, made it very clear that the essence of God's law – his commandments and way of life, must be fulfilled. The law of God is truth and when we live according to that truth it produces the fruits of righteousness, holiness, peace, and joy.

### **Thursday, June 13 ~ Tenth Week in Ordinary Time Saint Anthony of Padua, Priest and Doctor of the Church**

**Holy Gospel: Matthew 5:20-26** Jesus said to his disciples: "I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the Kingdom of heaven. You have heard that it was said to your ancestors, You shall not kill; and whoever kills will be liable to judgment. But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raqa,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift. Settle with your opponent quickly while on the way to court with him. Otherwise your opponent will hand you over to the judge, and the judge will hand you over to the guard, and you will be thrown into prison. Amen, I say to you, you will not be released until you have paid the last penny."

**Meditation:** In these stress-filled and anxious times, are you ever driven by anger, rage, or revenge? The first person to hate his brother was Cain. God warned Cain: "Why are you angry?...Sin in couching at the door; it's desire is for you, but you must master it" (Genesis 4:6-7). Sin doesn't just happen to us; it first grows as a tiny seed in our heart. Unless it is uprooted, by God's grace, it grows like a weed and chokes the vine and all its fruit. Jesus addressed the issue of keeping the commandments with his disciples. The scribes and Pharisees equated righteousness with satisfying the outward observance of the law. Jesus showed them how short they had come. Jesus points to the heart as the seat of desire and choice. Unless evil and forbidden desires are eradicated, the heart will be corrupted. Jesus points to forbidden anger with one's brother. This is a selfish anger that broods and is long-lived, that nurses a grudge and keeps wrath warm, and that refuses to die. Harboring anger in the heart as well as anger in speech and action are equally forbidden by God. What, then, is the antidote to anger and rage? Mercy, kindness, and forbearance spring from a heart full of love and forgiveness. God has forgiven us and he calls us to extend mercy and forgiveness towards those who cause us grief and harm. In the cross of Jesus we see the supreme example of love and forgiveness and the power of goodness for overcoming evil. Only God's love and grace can set our hearts and minds free from the tyranny of wounded pride and spiteful revenge. Do you harbor any anger towards another person? And are you quick to be reconciled when a rupture has been caused in your relationships? Ask God to set you free and to fill your heart and mind with his love and goodness. Paul the Apostle reminds us that "God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Romans 5:5). Through the grace and help of the Holy Spirit we can overcome malice with good, hatred with kindness, and injury with pardon.

**Prayer:** Almighty ever-living God, who gave Saint Anthony of Padua to your people as an outstanding preacher and an intercessor in their need, grant that, with his assistance, as we follow the teachings of the Christian life, we may know your help in every trial. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

**Contemplation:** The following prayer of Saint Eusebius is well worth contemplation: "May I be no man's enemy, and may I be the friend of that which is eternal and abides. May I never quarrel with those nearest me: and if I do, may I be reconciled quickly. May I love, seek, and attain only that which is good. May I wish for all men's happiness and envy none. May I never rejoice in the ill-fortune of one who has wronged me. When I have done or said what is wrong, may I never wait for the rebuke of others, but always rebuke myself until I make amends. May I win no victory that harms either me or my opponent.



May I reconcile friends who are angry with one another. May I never fail a friend who is in danger. When visiting those in grief may I be able by gentle and healing words to soften their pain. May I respect myself. May I always keep tame that which rages within me. May I accustom myself to be gentle, and never be angry with people because of circumstances. May I never discuss who is wicked and what wicked things he has done, but know good men and follow in their footsteps."

### Friday, June 14 ~ Tenth Week in Ordinary Time

**Holy Gospel: Matthew 5:27-32** Jesus said to his disciples: "You have heard that it was said, *You shall not commit adultery*. But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away. It is better for you to lose one of your members than to have your whole body thrown into Gehenna. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one of your members than to have your whole body go into Gehenna. "It was also said, *Whoever divorces his wife must give her a bill of divorce*. But I say to you, whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery."

**Meditation:** Jesus warns us of the terrible responsibility that we must set no stumbling block in the way of another, that is, not give offense or bad example that might lead another to sin. The young in faith are especially vulnerable to the bad example of those who should be passing on the faith. Jesus teaches that righteousness involves responding to every situation in life in a way that fulfills God's law, not just externally but internally as well. Jesus says that evil desires spring from the heart. That is why the sin of adultery must first be dealt with in the heart, the place not only of the emotions, but the mind, will, thought, and intentions as well. God's intention and ideal from the beginning was for man and woman to be indissolubly united in marriage as "one flesh" (see Genesis 2:23-24). That ideal is found in the unbreakable union of Adam and Eve. They were created for each other and for no one else. They are the pattern and symbol for all who were to come. Moses permitted divorce as a concession in view of a lost ideal (see Mark 10:2-9). Jesus sets the high ideal of the married state before those who are willing to accept his commands. Jesus gives the grace and power of his Holy Spirit to those who seek to follow his way of holiness in their state of life – whether married or single. If we want to live righteously as God desires for us, then we must know and understand the intention of God's commands for us, and decide in our heart to obey the Lord. Through the gift and working of the Holy Spirit, the Lord writes his law on our hearts and gives us his power to live his way of righteousness and holiness. Do you trust in God's love and allow his Holy Spirit to fill you with a thirst for holiness and righteousness in every area of your life?

**Prayer:** O God, from whom all good things come, grant that we, who call on you in our need, may at your prompting discern what is right, and by your guidance do it. 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:** What does Jesus mean when he says "pluck out your eye" or "cut off your hand and throw it away" if it leads you to sin? Is he exaggerating here? Jesus used forceful language to urge his disciples to choose for life – an enduring life of joy and happiness with God – rather than for death – an unending death and total separation from a community of love, peace, joy and friendship with God. Jesus set before his disciples the one goal in life that is worth any sacrifice and that goal is the conformity of our will with God and what he desires for our well-being and happiness with him. Just as a doctor might remove some part of the body, such as a diseased limb, in order to preserve the life of the whole body, so we must be ready to part with anything that causes us to sin and which inevitably leads to spiritual death.

Scripture passages (NAB translation) courtesy of the U.S. Conference of Catholic Bishops;  
prayers are from *The Roman Missal*, Catholic Book Publishing, 2011;  
information about saints, solemnities, feasts and memorials courtesy of the Catholic Culture web site.

frlumpe:2024



# MONTH OF JUNE: **350<sup>th</sup> JUBILEE YEAR SACRED HEART OF JESUS**

## The Center of our Faith

By Fr. Roger Landry

June is traditionally the month dedicated to Jesus' Sacred Heart.

It's always struck me as noteworthy that we don't have a feast of Jesus' sacred brain, even though Jesus is the eternal *logos*. We don't honor his hallowed hands, which, in spite of calluses from hard work in a hidden Nazarene carpentry shop, brought a tender healing touch to so many. There's no commemoration of the Lord's consecrated feet, which traversed the ancient holy land as he announced the Good News from town to town. There's no liturgical observation of Jesus' blessed eyes, which looked on the rich young man with love and were so powerful that, with one glance, they could make Peter weep in the high priest's courtyard. There's no festival of his venerable voice, which amplified the word of God made man.

While there would be a certain fittingness to honoring all of these parts of Jesus' sacred anatomy — especially since his head was crowned with thorns, his hands and feet pierced by nails, his eyes bruised and beaten and his voice thoroughly parched on Good Friday out of love for us — Jesus has never asked that we do so. Rather, when he began to appear to St. Margaret Mary Alacoque in 1673, he did so to request that a feast be instituted to honor him under the image and reality of his Sacred Heart.

The Lord's reason for choosing his heart will always remain, in some ways, a great and beautiful mystery, but even with our limited human intellects we can come up with at least two partial explanations why.

First, according to the language and imagery of the Bible, the heart has always been considered the center of the person, the point where reason, will and emotions converge, the place where one finds his inner unity and direction. To honor Jesus' heart means that we give homage to his entire sacred humanity, conscious that Jesus took our own nature in order to offer it for us, redeem it, and make it the sacred dwelling place of God once again.

Second, the heart is the organ that most effectively symbolizes love. To adore Jesus' heart is to venerate his great love for us. When Jesus appeared to St. Margaret Mary, he exposed his heart and she saw it engulfed in flames, a sign that he burns with love of us. Twice during the Last Supper, Jesus said that he loves us as much as the Father loves him (Jn 13:34; Jn 15:13) and, just like the Father's love for him, Jesus' love for us has no limits. Jesus himself revealed this to St. Margaret Mary when she saw his exposed, ardent heart also surrounded by a crown of thorns. No one has greater love, Jesus said, than to lay down his life for his friends, and the crown of thorns united in the midst of the flames is a sign of just how much suffering Jesus' love for us was willing to bear.

Because Jesus has a human heart, however, that heart can be broken, and it has been — and not just when it was pierced with a lance upon the Cross. Jesus told St. Margaret Mary as much in 1675, because the burning love of his heart for us so often goes totally unrequited. Pointing to his heart, he said to her, "Behold the heart which has so much loved men that it has spared nothing, even exhausting and consuming itself in testimony of its love. Instead of gratitude, I receive from most only indifference, by irreverence and sacrilege and the coldness and scorn that men have for me in the sacrament of love."

The sacrament of love he was referring to was, of course, the Eucharist. This was the reason why Jesus wanted the Feast of the Sacred Heart established within the octave of the feast of Corpus Christi, so that a reparation of love and adoration could be done by the Church in response to the glacial indifference with which his abiding Eucharistic love is met. It's no surprise that he told St. Margaret Mary that that reparation should take a particularly Eucharistic form in the practice of frequent communion, especially on first Fridays, as well as by a vigil of prayerful adoration on Thursdays in memory of his agony and desertion.

It's important to stress that Jesus was asking not for devotion, not merely recognition, of his sacred humanity and burning love. For him it was not enough that people know that he loved them passionately enough to take on our humanity, redeem it and then remain with us until the end of time in the Eucharist; he desired for that knowledge to pass from their heads, to their hearts, to their knees, to all parts of their lives. Much like what the Lord did with the feast of Corpus Christi in the 13th century and of Divine Mercy in the 20th — creating the occasion for belief in his real presence in the Eucharist and in our need for his mercy to pass from knowledge to ardent love — so with the revelation of his Sacred Heart, he wanted us to adore his sacred humanity and merciful love all in one, not in plaster statues, but in the Eucharist.

Devotion to the Sacred Heart of Jesus brings us to the "source and summit of the Christian life," which is the Eucharist. That is why Pope Benedict said that devotion to the Sacred Heart is essentially the "center of the faith." The Heart of Christ, he stated, "expresses in a simple and authentic way the 'glad tidings' of love,



summarizing the mystery of the Incarnation and the Redemption in itself. ... God desired to enter into the limits of history and the human condition. He took on a body and a heart; thus we can contemplate and meet the infinite in the finite.”

Pope Benedict XVI called every person to find his “center” in Jesus’ Sacred Heart, which he poetically said constitutes a “source of truth and goodness to draw from in the flux of the different situations of everyday life and its toil. Everyone of us, when he pauses for a moment of silence, needs to feel not only the beating of his own heart, but more deeply, the beating of a trustworthy presence, perceptible to the senses of faith and yet more real: the presence of Christ, the heart of the world.”

For that reason he explicitly wanted to “invite everyone to renew his devotion to the Sacred Heart of Christ,” in which man and woman can find again their center by rediscovering in Christ both the ontological meaning of their humanity – which Christ humbled himself to take so that we might share in his divinity – as well as the moral meaning, in receiving and sharing the self-sacrificial love of Christ.

This June is a special occasion for each of us to return to this center of our faith, this summary of the mystery of the Incarnation and Redemption.

**O Sacred Heart of Jesus, make our hearts like unto Thine!**

*This article is made available courtesy of the Catholic Exchange.*



## **PLENARY INDULGENCE AVAILABLE**

A plenary indulgence, which removes all temporal punishment due for sin, can be obtained. The indulgence, which began on December 27, 2023, is part of the Sacred Heart Jubilee Year taking place in the Church from December 2023 to June 2025. The jubilee commemorates the 350th anniversary of the apparitions of the Sacred Heart of Jesus to St. Margaret Mary Alacoque that took place in Paray-le-Monial, France. The Jubilee Year began Dec. 27, the anniversary of the first apparition, and concludes on June 27, 2025, the date of the solemnity of the feast of the Sacred Heart, which falls on the Friday after the Corpus Christi octave in the Church each year.

During the Sacred Heart Jubilee Year, four churches in the Diocese of Columbus also will be pilgrimage sites: Cardington Sacred Hearts, Columbus Sacred Heart, Coshocton Sacred Heart and New Philadelphia Sacred Heart. The faithful can receive the plenary indulgence during the Jubilee Year by visiting one of the local pilgrimage sites and assisting at Mass; reciting prayers, such as the Litany of the Sacred Heart; making a Holy Hour of reparation; and praying for the intentions of the Holy Father.

An indulgence is a grace granted by the Catholic Church through the merits of Jesus Christ, the Blessed Virgin Mary and all the saints. To receive a plenary indulgence, an individual must have complete detachment from sin, receive the sacraments of reconciliation and Holy Communion within a reasonable time period, and pray for the Holy Father’s intentions.

# THE EUCHARIST

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## Why Catholics Need Eucharistic Adoration

By Dr. Lawrence Feingold

Since Christ is truly present in the Eucharist in His sacred humanity hypostatically united with the divine nature, the Eucharist should receive the adoration of *latria* that is given exclusively to God. Adoration of Christ in the Blessed Sacrament is a natural consequence of the Church's faith in the real substantial presence of Christ in the Eucharist.

Adoration corresponds most directly to the first of the three principal purposes for which Christ instituted the Eucharist, which is that Christ wished to perpetuate His adorable human presence among us after ascending definitively into heaven. The Eucharist is the solution to this problem. The divinity of Christ is omnipresent, but, after His Ascension, His humanity is substantially present only in heaven and in the Eucharist. Since the Son of God became man for us and has devised a marvelous way to remain with us in the Eucharist in the substantial presence of His humanity, it follows that adoration of and intimate encounter with Christ in the Blessed Sacrament is not an afterthought, but rather an essential aspect of the Eucharist. As Israel adored the special presence of God (the *shekhinah*) in the Ark of the Covenant and in the Holy of Holies in the Temple, how could the Church not fittingly adore the substantial presence of Christ, who makes Himself present with much greater generosity in every tabernacle?

Adoration is also intimately related to the other two ends of the Eucharist. Christ is adored in the Eucharist as the sacrificial Victim of Calvary whose body was given for us and whose blood was "poured out for many for the forgiveness of sins" (Matt 26:28). His presence cannot be separated from His sacrificial self-gift. Eucharistic adoration enables us to spend time intimately thanking Him for His sacrificial gift expressed in His Eucharistic words: "This is my body which is given for you" (Luke 22:19). In the Eucharist we encounter Him as the Victim of merciful love, and it is the nature of love that it calls for a return in kind.

At the same time, Christ is present in the tabernacle as the living Bread from heaven, the "medicine of immortality," the "desire of the everlasting hills," the perfect rest that fulfills every natural and supernatural desire. Eucharistic adoration helps us to nurture our desire so that we grow in hunger and thirst for the Bridegroom who feeds His Bride on His own Flesh and Blood so that she may share ever more in His divinity.

Adoration also aids the faithful to be inserted more deeply into the communion of the Mystical Body. As the practice of pilgrimage to Jerusalem for the great festivals helped to consolidate the religious and social unity of Israel, so Eucharistic adoration brings the faithful of the New Covenant throughout the Catholic world together to adore the same Lord present in every tabernacle. No geographical boundary limits the unity of worship of the one Lord and His one Sacrifice. Furthermore, adoration of the Lord who has given Himself for the flock helps nurture the faithful in cultivating the attitude of self-gift, which is the heart of Catholic social doctrine.

The growth of Eucharistic adoration over the past two millennia is a beautiful example of the organic development of doctrine and of Christian life and worship. Like Mary, who kept the words of the Lord in her heart and meditated on them day and night, the Church has reflected over the centuries on her greatest treasure and the fitting homage to give to it. The second millennium has witnessed the constant growth of the personal prayer of the faithful before the Blessed Sacrament.

To help foster Eucharistic devotion, attention must be given to the architectural prominence of the tabernacle and its relationship with the altar. The altar, as the place of sacrifice and the symbol of its acceptance, should be the heart of every church. After the altar, to which it is intrinsically linked, the tabernacle with the Blessed Sacrament also pertains to the heart of the church and must be architecturally manifested as such. As Pius XII emphasizes, "it is one and the same Lord who is immolated on the altar and honored in the tabernacle, and who pours out his blessings from the tabernacle." Containing the substantial presence of Jesus Christ, the tabernacle is the reality of which the Ark of the Covenant in the Holy of Holies in the Temple was the glorious type or figure. Every tabernacle is not only the heart of the church building but also contains the head and heart of the Mystical Body; it is the dwelling of the Bridegroom with His Bride.

*Dr. Lawrence Feingold is Associate Professor of Theology and Philosophy at Kenrick-Glennon Seminary in St. Louis. He is the author of numerous scholarly books, including [The Eucharist: Mystery of Presence, Sacrifice, and Communion](#).*

**At Saint Michael's, our Weekly Holy Hour with Confessions begins with Adoration of the Blessed Sacrament each Wednesday evening immediately following the 6:00 p.m. Mass; Benediction begins at 7:25 p.m.**





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For information about Millions of Monicas, visit [www.millionsofmonicas.com](http://www.millionsofmonicas.com). For information about this St. Andrew prayer ministry, contact Amy Tague at [amyliiss14@gmail.com](mailto:amyliiss14@gmail.com).

## MISSION WARMTH FUNDRAISER

Support Mission Warmth with their next fundraising event at Raising Cane's! Stop by Raising Cane's at 5132 N. High Street on Tuesday, June 11th from 12:00-8:00 p.m. and mention this fundraiser at the register and Cane's will donate 15% of their net sales to Mission Warmth. Not valid on online, mobile or kiosk orders.

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# **SAINT ELIZABETH ANN SETON ROUTE NATIONAL EUCHARISTIC PROCESSION JUNE 24 - JUNE 30, 2024**

## **MONDAY JUNE 24**

**St. Joseph Catholic Church, Somerset**  
**8:00 am** All Day Eucharistic Adoration  
**7:00 pm** Mass with Bishop Earl K. Fernandes  
**8:00 pm** Eucharistic Procession

## **TUESDAY JUNE 25**

**St. Francis de Sales Parish, Newark**  
**4:00 pm** Eucharistic Procession Church of  
the Blessed Sacrament, Newark  
**5:15 pm** Eucharistic Adoration  
St. Francis de Sales, Newark  
**6:30 pm** Picnic Dinner

## **WEDNESDAY JUNE 26**

**Seton Parish, Pickerington**  
**9:00 am** All Day Eucharistic Adoration  
**6:00 pm** Mass  
**7:00 pm** Eucharistic Procession  
**8:00 pm** Picnic Dinner

## **THURSDAY JUNE 27**

**Christ the King, Columbus**  
**6:00 pm** Eucharistic Adoration  
**7:00 pm** Mass (Spanish)  
with Bishop Earl K. Fernandes  
**8:00 pm** Picnic Dinner

## **FRIDAY JUNE 28**

**St. Charles Preparatory School, Columbus**  
**5:30 pm** Arrival time  
**6:00 pm** Mass with Bishop Earl K. Fernandes  
(Bilingual)

## **SATURDAY JUNE 29**

**St. Paul the Apostle Parish, Westerville**  
**9:00 am** Eucharistic Adoration  
**10:00 am** Mass with Bishop Earl K. Fernandes  
**11:00 am** Eucharistic Procession  
**12:00 pm - 2:00 pm** Vocations Fair in the  
Klinger Center

## **SUNDAY JUNE 30**

**St. Joseph Cathedral, Columbus**  
**12:30 pm** Mass (Bilingual)  
with Bishop Earl K. Fernandes  
**2:00 pm** Eucharistic Procession  
**2:30 pm** Picnic Dinner

**For more information and to register,  
go to [www.columbuscatholic.org/revival](http://www.columbuscatholic.org/revival)**



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