

**MASS SCHEDULE**

**Monday, June 21-St. Aloysius  
Gonzaga**

**2 Kgs 17: 5-8, 13-15a, 18 / Mt 7: 1-5**  
8:00 a.m. Jerry Abell Faricy

**Tuesday, June 22-St. John Fisher  
& S. Thomas More**

**2 Kgs 19: 9b-11, 14-21, 31-35a,  
36/Mt 7: 6, 12-14**

8:00 a.m. Mary Ann Brennan

**Wednesday, June 23-Weekday**

**2 Kgs 22: 8-13; 23: 1-3/Mt 7: 15-20**

8:00 a.m. Jane Masys

**Thursday, June 24- The Nativity of  
Saint John the Baptist**

**Is 49:1-6/Acts 13: 22-26/Lk 1:57-  
66, 80**

8:00 a.m. Kevin Faricy

**Friday, June 25- Weekday**

**2 Kgs 25:1-12/Mt 8: 1-4**

8:00 a.m. Henry Gruesen

**Saturday, June 26-St. Josemaria  
Escriva - Lam 2: 2, 10-14, 18-  
19/Mt 8: 5-17**

8:00 a.m. John E. Prunte

**Sat., June 26-Sunday Vigil Mass**

5:00 p.m. Lenny Iannarino

**Sunday, June 27-13<sup>th</sup> Sunday in  
Ordinary Time**

**1 Kgs 19: 16b, 19-21/Gal 5: 1, 13-  
18/Lk 9: 51-62**

8:30 a.m. George Gugle III

11:00 a.m. People of the Parish

5:00 p.m. Tom Resch

**SACRISTAN****WEEK OF JUNE 20**

Laurie Haenszel &  
Dana Waters-James

**ALTAR SERVERS****WEEK OF JUNE 21****DAILY MASS – 8:00 A.M.**

**M-W:** Hannah & Abigail Boyle

**Th-S:** Ben Krajnak &

Drew Esposito

**WEEKLY HOLY HOUR****THURSDAY EVENINGS**

**6:30 P.M. - 7:30 P.M.**

**Eucharistic Adoration**

**Confessions Heard**

**MINISTERS ~ EVERYONE IS COUNTING ON YOU!**

***If you cannot fulfill your scheduled ministry, please  
find a substitute for your position. Thank you!***

**SATURDAY, JUNE 26– 5:00 P.M. MASS**

**LITURGICAL COORDINATOR:** Hans Watters

**EUCCHARISTIC MINISTERS: N. SIDE:** Molly & Austin Albert,  
Wendy Fahey, Ellen Peterson **S. SIDE:** Stephanie Boehm, Thomas  
Prunte, Kevin Nose, Chuck Baumann

**LECTORS: P:1** Tom Foody **P:2** Tish Baumann

**CANTOR:** Mary Gardner

**ALTAR SERVERS:** Victoria Pasini, Caroline Young, Daniel  
Hooffstetter

**USHERS:** Victor Pasini, Margaret & Tom Lyons, Gerry Hooffstetter,  
Jennifer Petrosky

**SUNDAY, JUNE 27– 8:30 A.M. MASS**

**LITURGICAL COORDINATOR:** Rita Hoyt

**EUCCHARISTIC MINISTERS: N. SIDE:** Tom Krajnak, Darlene Easley,  
Carole & Jim Klunk **S. SIDE:** Steve Shonk, Daniel Krajnak, Tom & Juliana  
Devine

**COMMUNION TO SHUT-INS:** Reeny Herrel, Pat McJoynt-Griffith,  
Doc MacKinnon, Bob Dunham, Jim & Carol Klunk

**Sunrise Assisted Living:** Debby Michael

**Arbors East:** Cathy Agriesti

**LECTORS: P:1** A. J. Myers **P:2** Shelley Hoben

**CANTOR:** Steve Gilmore

**ALTAR SERVERS:** Matthew Plank, Austin Kirkbride, John Galden

**USHERS:** Marian & Paul Knox, Bill Jones, Katie Shonk, Paul Lacroix, Dick  
O'Donnell

**SUNDAY, JUNE 27– 11:00 A.M. MASS**

**LITURGICAL COORDINATOR:** Meg Allwein

**EUCCHARISTIC MINISTERS: N. SIDE:** Mike Heskamp, Jane Isaacs,  
Abbey Wills, Barbara Murphy, Rose Adamescu **S. SIDE:** Mary Diewald,  
Yvonne Moyer, Natalie Gabrenya, Peg & Bill Diehl

**LECTORS: P:1** David Isaacs **P:2** Cathy Adamescu

**CANTOR:** Dean Moyer

**INTERPRETER:** Kaitlyn Finneran

**ALTAR SERVERS:** Jack Cataline, Julia Mackessy, Edmund Strominger

**USHERS:** Nancy Connor, Irene Brundage, Sue Brehm, Kitty & Jim Soldano,  
Fred Reister, Mike & Michael Jolley

**SUNDAY, JUNE 27- 5:00 P.M. MASS**

**LITURGICAL COORDINATOR:** Chris Reis

**EUCCHARISTIC MINISTERS: N. SIDE:** *Volunteers from the  
Congregation* **S. SIDE:** *Volunteers from the Congregation*

**LECTORS: P:1** Deborah Estapa **P:2** Catherine Palmer

**CANTOR:** Rob Kossler

**ALTAR SERVERS:** Mitchell Coverdale, Mary Grace Palmer, Ben Reis

**USHERS:**

# From the Pastor...

My dear friends in Christ:

**ON THIS 12<sup>th</sup> SUNDAY IN ORDINARY TIME** Jesus poses two questions: “Who do the crowds say that I am” and “Who do you say that I am?” Jesus asked these two questions of his disciples two thousand years ago, and He asks these questions of each one of us today. The answers from the crowd haven’t changed much in two thousand years. Most of the people thought Jesus was a good man, maybe even a great man. They compared him to the great and holy men they knew: John the Baptist (whose birth we celebrate this week), and Elijah, one of the prophets. Likewise today many people say that Jesus was a good person, a great teacher, perhaps the holiest man who ever lived. But that wasn’t enough for Jesus then and isn’t enough for Him now. And it’s no surprise that the crowds turned on Him and eventually shouted “crucify Him,” just like they turned on most of the holy prophets before Him. Jesus wanted more from His disciples; He wanted a certain precision. This was not, of course, because Jesus had an ego and just wanted people to understand Him and give Him his due. Jesus knew that their understanding of His identity was crucial to their understanding of their own identity. So he asked, “Who do you say that I am.” The disciples fell silent. Peter stood up and gave a much better approximation than what the crowds were saying: “You are the Messiah of God.” He wasn’t just a great man among good men, but he was unique. The Jews knew that there would be only one Messiah and Peter confessed that Jesus was that long awaited anointed one. But Peter went even further than that. In St. Matthew’s account of the same scene, Peter, illumined by God’s grace, responds, “You are the Messiah, the Son of the Living God” (Mt 16:16-17). Jesus was the living Son of God. That was enough for Jesus to announce that He would found His Church on Peter and on this confession of faith in Christ’s identity. The Church that Jesus came from heaven to earth to establish is comprised of all those who, like St. Peter, believe and confess that Christ is the “Messiah, the Son of the Living God.” If we want to share in this knowledge of Christ being the Messiah, the Son of God, who was sent out of love by God the Father to redeem us, then we must take up our crosses and follow Him wherever He leads us. What is the “cross” that you and I must take up each day? When my will crosses with God’s will, then His will must be done. To know Jesus Christ is to know the power of His victory on the cross where He defeated sin and conquered death through his resurrection. The Holy Spirit gives each of us the wisdom, gifts and strength we need to live as loving and faithful sons and daughters of God. The Holy Spirit gives us faith to know the Lord Jesus personally as our Redeemer, our Messiah, the Son of God, the power to live the teachings of the Gospel faithfully, and the courage to witness to others the joy, truth, and freedom of the Gospel. So, 2000 years later, when Jesus asks “Who do **YOU** say that I am?” how do **YOU** respond? By your actions, by your life choices, by conforming your mind, heart and will to God, by living the teachings of the Gospel and sharing these teachings with others – that’s how you say who Jesus is.

## ***Of note...***

- We celebrate Father’s Day today, which is a wonderful time to thank our fathers for all that they have done (and continue to do) for us. Let us pray for our fathers, living and deceased, and give them the honor they so worthily deserve.
- Again, **MANY THANKS** to our FunFest Chair Mike Murphy, all of the committee chairs, volunteers, sponsors and patrons. Despite the periodic rain, everyone had a wonderful time at the FunFest. A photo spread will be included in next week’s bulletin.
- Next Sunday, a number of our parish youth, and those from neighboring Christ the King and from other parishes head to Scioto County (in our diocese) for the annual **Appalachian Project**. We send them with our support and prayers as they will spend the week laboring to help the poor and needy of the area with home repairs and improvements of various kinds. Thank you in advance for providing funds that purchased building materials, along with food and beverages for the youth and the adult supervisors accompanying them on this week-long effort. Helping those in need is what it means to be a doer of the word and not a hearer only and living the life of a disciple of Christ. These young people, their adult supervisors, and those who support this project are an excellent example of how to respond to the question posed by Jesus to us: “Who do **YOU** say that I am?” Respond with actions!

Faithfully yours in Christ,

To Mike Lumpe Pastor

# On Father's Day

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## Saint Joseph: Role Model for Today's Fathers

When we think of Joseph, our thoughts are drawn to Nazareth, to the hidden life of the Holy Family. We should feel at home there, because their experience of the family life was not unlike ours today, ordinary, obscure and routine.

"Through God's mysterious design, it was in the family that the Son of God spent long years of a hidden life. It is therefore the prototype and example for all Christian families," we read in *Familiaris Consortio* (n. 82).

In the company of Jesus, Mary and Joseph, parents and their children can also grow in wisdom, in favor with God (Lk. 2:52) and in love. Human love, on which the family is founded and maintained, flourishes like that of Joseph and Mary when it is animated by the grace of God from above. The media images of marriage and family life today give the impression that the family based on marriage is the tomb of love. Through Joseph and Mary, however, God who is the source of love lived among us and continues to live among us. We keep Him in our midst (Mt. 18:20). And so Nazareth is like a compass in these confusing times, gently showing what the family is meant to be in God's plan: the cradle of life and the sanctuary of love.

### Husband and Father

Joseph's example of giving himself heart and soul through his life and work to God, and through God to Mary and Jesus, defines what being a loving husband and father involves. At the heart of the household of Nazareth was Mary, the beloved wife of Joseph and Mother of Jesus. Observing that God had joined them together in a real marriage, Pope Leo XIII wrote in *Quamquam pluries*, the only encyclical letter we have on St. Joseph: "When God gave Joseph as husband to the virgin, he gave him a companion in life, a witness to her maidenhood, a guardian of her honor." Going back to Nazareth with Joseph, teaches us what family life is, a sacred institution of the Creator and a foundation for Church and society. "Let us learn from Nazareth that the formation received at home is gentle and irreplaceable," observed Pope Paul VI on his memorable visit there.

To Joseph was entrusted the task of fostering the human growth of Jesus, "in wisdom, age and grace." "We must recognize," writes Pope John Paul II in his Apostolic Exhortation *Redemptoris Custos* (1989), "that Joseph showed Jesus by a special gift from heaven, all the natural love, all the affectionate solicitude that a father's heart can know" (No. 8).

At the heart of Joseph's "fatherhood" was the total gift of himself to Mary and her Son, using his time and talents at the service of the Messiah growing up by his side in his home. In return, Jesus "was obedient to them" (Lk. 2:51), respectfully returning the affection of his "parents."

### Intercessor

Intimately united on earth, Joseph still knows the way to the heart of Jesus, to the Holy Spirit and to the Father. "Jesus is so full of charity that He can never refuse Joseph's prayer," St. Bernard



tells us. "How can He refuse anything to one who loved Him so tenderly and watched over Him so faithfully during His sacred infancy?"

There is a lovely Flemish poem concerning St. Joseph, which humorously illustrated the intercessory power of St. Joseph on our behalf. Certain complaints were being lodged in heaven that souls whom it was alleged had no business being there, had been allowed in. St. Peter kept a check-list and he maintained that all was in order. But then St. Joseph was accused: he had a ladder over the back wall and he was getting his clients into heaven that way. St. Peter put the accusation to him, saying he would have to stop it or else. "Very well," St. Joseph said in his serene way, "I'll go. But I'm taking my wife and Child with me!" And that was the end of that!

### **Silent and Hidden**

Two other "lessons" we learn from the spirituality of Joseph at Nazareth are silence and work. First, the lesson of silence. Not one word of Joseph is recorded. Sacred scripture speaks only of what Joseph "did": "by their fruits you shall know them." Humble, silent fidelity to Jesus Christ and his Blessed Mother is the mark of Joseph. The hiddenness of Joseph encourages us to seek holiness of life through the ordinary events of daily life. "St. Joseph is the model of those humble ones that Christianity raises up to great destinies," observed Pope Paul VI in 1969. "He is the proof that in order to be a good and genuine follower of Christ, there is no need of great things – it is enough to have the common, simple and human virtues, but they must be true and authentic."

For this reason, the Church encourages husbands and fathers to imitate Joseph's domestic virtues: industriousness, listening, patience and sacrifice, detachment from material possessions, purity of heart and faithfulness to grace.

### **Room for God**

At Nazareth, in this school of the Gospel, Joseph helps us to understand the life of Jesus and the need to develop and deepen our spiritual life. Raising the mind and heart to God through prayer and work requires moments of stillness in the hustle and bustle of family life. Noise and distractions are the hallmarks of the marketplace and TV culture; silence and the tranquility of order are the marks of the presence of God. Peace and quiet in ourselves and our surroundings are necessary if we are to recreate the atmosphere of Nazareth in our homes. Obviously, laughter and the carefree playfulness of children in the home are a great blessing. But in order to leave 'room at the inn' for God in our homes, we need to understand the words of the Psalmist: 'Be still and know that I am God.' A quiet, disciplined lifestyle helps us to see the need for simplicity, for the humility of spirit, for detachment from material things. In this way we learn to treasure what is of true value in God's eyes.

### **Meaning of Work**

Then there is the lesson of work. Following in the footsteps of Joseph helps us to appreciate the personal meaning of work. Nazareth home of the 'Carpenter's Son,' restores our awareness of the nobility of work, Pope Paul said. "Work cannot be an end in itself," he declared, "its freedom and its excellence derive, over and above its economic worth, from the value of those for whose sake it is undertaken." When work is undertaken as an expression of love for our family, it fosters personal development and maturity; it promotes health of body and mind and deepens our capacity to love, by drawing the family closer together. It is as if Joseph is appealing to us through St. Paul: "I appeal to you ... to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."

Let us sum up all this by recalling the blessing of Pope John Paul II in his Letter to Families: "May the Holy Family, icon and model of every human family, help each individual to walk in the spirit of Nazareth. May it help each family unit to grow in understanding of its particular mission in society and the Church by hearing the word of God, by prayer and by fraternal sharing of life. May Mary, Mother of 'Fairest Love,' and Joseph, Guardian of the Redeemer, accompany us all with the constant protection. I bless every family in the name of the Most Holy Trinity, Father, Son and Holy Spirit."

This article is made available courtesy of the Saint Michael Center for the Blessed Virgin Mary. You can visit their web site at [www.stmichaelusa.org](http://www.stmichaelusa.org).

# PUTTING *Scripture* to WORK

## The Beatitudes: Blessed are the Pure of Heart

### *Part Six in a Series*

*By Mark Shea*

***"Blessed are the pure of heart, for they will see God." (Matthew 5:8)***

A certain mindset which postmodernity finds very appealing identifies "purity" with sterility. To be "pure" is, in this view, to be uncontaminated, germ-free, barren, scrubbed, metallic.

This mindset (which is actually very ancient) tends to think of "pure" spirituality as a spirituality unsoiled by contact with grosser elements such as matter and, most especially, with biological matter such as the human body with its wide variety of fluids,

sticky viscous substances, mucus, feces, urine, blood, sperm, spit and sweat. Such a mindset found the Incarnation incredible and denied that a Holy God would take upon Himself the "sack of dung" that is the human body, much less submit to the indignity of undergoing all that slimy gynecology, living a life punctuated by visits to the latrine, manhandled by a lot of monobrowed goobers in armor, beaten until the flesh flew and the blood



spattered the walls, spiked naked to the scandal of the cross, and bled dry by a stab to the heart. Better, such folk thought, to say that the Incarnation was an illusion, that the Holy God would surely have nothing to do with all this squishy organic goo, that the proposition "This is my Body" must be some spiritual metaphor for something, you know, disembodied rather than a bare statement of fact.

Something analogous obtains in our postmodern understanding of the life of the mind too. The postmodern attitude is that "Skepticism is the purity of the intellect". The idea is that the only sure thing is doubt. Fear of commitment characterizes not only our relationships with each other, but our relationship with reality. But, of course, put into practice this notion leads to imbecility, not wisdom or understanding. For to see through everything is the same as not seeing.

In contrast, ancient Christians identified purity, not with sterility, but with fruitfulness. Taking their cues from the testimony of both the Old Testament and from Jesus and his apostles themselves, they reckoned that the body was a good thing like the rest of creation, and that things like sex, marriage and babies, so far from being a snare and a temptation, were good and even sacramental. In their view, the central way by which God communicated His pure and Holy Spirit to the world was not through

abstractions, Platonic forms, ideas and concepts, but through the Word made flesh and through such media as water, blood, bread, wine, oil, human hands and human voices. Such a view sees our humanity, with all its attendant animal gooiness, messiness, fangs, claws, hair, snot and dandruff, not as "impure," but as profoundly sacred.

Indeed, for Jesus, the source of impurity has nothing whatever to do with the organic side of human existence. Oh, to be sure, we can do wicked things with our reproductive organs (in lust), just as we can do wicked things with our digestive organs (in gluttony) or our mouths and hands (in bearing false witness or acting in anger). But the source of these evils is not the body but the soul. As Jesus puts it: "Do you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so passes on?" (Thus he declared all foods clean.) And he said, "What comes out of a man is what defiles a man. For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man." (Mark 7:18-23)

So the gnostic notion of spiritual purity attained by mere disembodiment is exactly wrong. In the words of C.S. Lewis, "There's nothing specially fine about being a spirit. The Devil is a spirit." Likewise, there's not a thing wrong with being a hairless biped full of blood, bile, piss and poop. Lots of great saints (not to mention God the Son of God) have been exactly that. Purity—and impurity—originate in the heart and soul. They are only expressed in the body.

In the same way, when applied to the life of the mind, the Christian insight identifies purity with the union of mind and truth, not with a mind too full of fear of commitment to have contact with any truth at all. To be sure, the Christian intellect is called to "keep an open mind" until the facts are ascertained. But as Chesterton observes, the point of an open mind, like an open mouth, is to bite down on something solid. That means that the exercise of reason ultimately depends on an act of faith. Indeed, the very possibility of any mental act going forward rests, ultimately, on an unprovable article of faith: the faith that our acts of intellect will actually correspond to the structure of the world. All the sciences rest on this faith. We believe that we may understand. And in believing, we discover again that purity of intellect, like purity of body, results in fruitfulness, not sterility.

One of the principal effects of purity (and impurity) is that it determines not only what we see, but the way we see it. Scripture tells us "To the pure all things are pure, but to the corrupt and unbelieving nothing is pure; their very minds and consciences are corrupted" (Titus 1:15). This does not mean that the pure of heart are Pollyannas who wander through life blind to the evil in people around them and whistling happy tunes to their adorable forest friends like Snow White. It means that, like Jesus, their confidence in God means they have no fear of "contamination" by contact with evil. They are even capable of seeing the good that still remains in lives corrupted by sin. In contrast, the impure cannot see even the good that is there and his cynicism drives him to name even white as black.

What lies at the back of this conflict is the same thing that lay at the back of Christ's conflict with the Pharisees. Dominated by pride and therefore closed to grace, the enemies of Jesus had only one way of dealing with impurity, whether ritual or moral: quarantine. Indeed, the very name "Pharisee" means "separated one". It was the only way they knew of preserving their "purity": by remaining sterile and untouched by contact with the sinners and defiled people they saw all around them.

But Jesus proposed a new way. You can see it in the signs he works in Matthew 8-9. This is no grab bag of miracle tales thrown together at random by the Evangelist. A common thread connects them all. In each story, Jesus encounters somebody who, under the law of Moses, would render him "impure". But now, in Matthew 5-7, Jesus has gone up on the Mountain like a new Moses and offered us a new law: the law of the Spirit in the Sermon on the Mount (beginning with the Beatitudes, including the Beatitude "Blessed are the pure in heart, for they shall see God.")

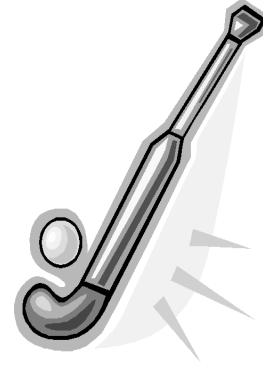
Now Matthew is going to show us the power of that law and the One who gives it. So, in a series of encounters, Jesus is shown meeting a leper, a gentile Centurion, demoniacs, the vile and despised tax collector Matthew, a bleeding woman and a dead girl. What do they all have in common? The fact that contact with them, according to the Pharisees, made you impure. But instead, Jesus remains pure and they are rendered, in various ways, clean and whole. For the same reason, Jesus had power to mix and mingle with tax collectors and whores and it was they, not he, who changed. He offers us this power as well by his Holy Spirit. It is the power to see differently—and to live differently: "free to worship him without fear, holy and righteous in his sight, all the days of our lives" (Luke 1:74-75).

Jesus gets at this need for a change in the heart—in the way we see as well as in what we see—when he tells us: "For where your treasure is, there will your heart be also. "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!" (Matthew 6:21-23).

We are born looking for something. We think that we are looking for Mommy and Daddy, or a mate, or food, or money, or sex, or drugs, or rock'n'roll, or power, or fame, or comfort, or knowledge, or wisdom, or success or the beauty of nature, or any one of a million other things. But the surest proof this is not true is given us, not by those who never find these things, but by those who do. It is Ecclesiastes, who wins the lottery, not Job, who suffers in this world, who comes as close as any biblical author ever does to ice-cold despair and weeps over the vanity of the world.

Some people who achieve their earthly goals find they are miserable and blame the thing they sought. These despair and often die by their own hand. Others foolishly decide that if money or sex or food did not satisfy them, then more money or sex or food will. Meanwhile, those who are wise realize that whatever was good in what they achieved failed to satisfy, not because it was bad, nor because it was theirs in insufficient quantity, but because it merely reminded them of what they really wanted. These last, being wise, set about looking what they really want. And they find, in the end, that what they want is to see the face of God. When they discover this truth, they let nothing stand in their way. The Beatific Vision is the Pearl of Great Price. Those who purify themselves from all that stands in the way by the power of the Spirit, who love all earthly things in the fierce awareness that they are entirely secondary to the love of God, these shall see God and be satisfied.

*Mark Shea is Senior Content Editor for Catholic Exchange and a weekly columnist for the National Catholic Register.. You may visit his website at [www.mark-shea.com](http://www.mark-shea.com) check out his blog, "Catholic and Enjoying It!," or purchase his books and tapes. This article is made available courtesy of the Catholic Exchange web site.*



## **Saint Catharine Fall Sports Sign-Ups**

Fall Sports sign-ups are taking place now.

For information and participation forms please go to:

**[www.stcatharine.com/organizations/athletic.board.asp](http://www.stcatharine.com/organizations/athletic.board.asp)**

to print the participation form and turn into the appropriate Fall Sports Commissioners. Please fill out each form completely and include a check for each fee; make each check payable to: St. Catharine Athletics.

Field Hockey: Fee \$70  
Open to all girls in 6<sup>th</sup>-8<sup>th</sup> Grade  
Commissioner: Beth Sweeney  
300 South Harding Road  
Columbus, Ohio 43209  
Email: [msweeney@insight.rr.com](mailto:msweeney@insight.rr.com)  
614-456-0772  
Practice Starts August 9<sup>th</sup>

Green Wave Football: Fee \$100  
Open to all boys in 4<sup>th</sup>-8<sup>th</sup> Grade  
Commissioner: Trevor Cooke  
315 South Broadleigh Road  
Columbus, Ohio 43209  
Email: [cooke\\_6@sbcglobal.net](mailto:cooke_6@sbcglobal.net)  
614-239-8262  
Practice starts August 9<sup>th</sup>

Girls Volleyball: Fee \$80  
For Girls in 4<sup>th</sup>-6<sup>th</sup> Grade  
Commissioner: CeCe Kanowsky  
1014 S Roosevelt Road  
Bexley, Ohio 43209  
Email: [cecekanowsky@yahoo.com](mailto:cecekanowsky@yahoo.com)  
614-338-0383  
Practice starts August 9<sup>th</sup>

Girls Volleyball: Fee \$80  
For Girls in 7<sup>th</sup>-8<sup>th</sup> Grade  
Commissioner: Quentin Elliott  
P.O. Box 9766  
Columbus, Ohio 43209  
Email: [qrlelliott@wowway.com](mailto:qrlelliott@wowway.com)  
614-338-1427  
Practice Starts August 9<sup>th</sup>

A Soccer Commissioner is still needed for the Fall 2010 Season. If you are interested in this position or forming teams for Grades 4-8, please contact Tom Brandewie via e-mail at [brand3155@yahoo.com](mailto:brand3155@yahoo.com) or by calling (614) 239-6406. Practice can begin Wednesday July 14<sup>th</sup>.

# Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

SAINT CATHARINE OF SIENA ▪ 500 SOUTH GOULD ROAD ▪ COLUMBUS, OHIO 43209 ▪ (614) 231-4509

***"No matter what happens, don't worry as long as you don't consent. For only the will can open the door of the heart and let that corruption in." –Saint Josemaria Escriva***

## **Monday, June 21 ~ Twelfth Week in Ordinary Time**

**Holy Gospel: Matthew 7:1-5** Jesus said to his disciples: "Stop judging, that you may not be judged. For as you judge, so will you be judged, and the measure with which you measure will be measured out to you. Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own eye? How can you say to your brother, 'Let me remove that splinter from your eye,' while the wooden beam is in your eye? You hypocrite, remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother's eye."

**Meditation:** We all are guilty of having been rather critical at times (and not of the "constructive criticism" variety), but nobody wants to be judged or condemned. Then why is judgementalism so rampant, even among Christians? Striving to "think the best of other people" is necessary if we wish to grow in love. And kindness in judgment is nothing less than a sacred duty. The Rabbis warned people: "He who judges his neighbor favorably will be judged favorably by God." How easy it is to misjudge and how difficult it is to be impartial in judgment. Our judgment of others is usually "off the mark" because we can't see inside the person, or we don't have access to all the facts, or we are swayed by instinct and unreasoning reactions to people. It is easier to find fault in others than in oneself.

**Prayer:** Father of love, giver of all good things, in St. Aloysius you combined remarkable innocence with the spirit of penance. By the help of his prayers may we who have not followed his innocence follow his example of penance. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** Jesus reminds each of us of a heavenly principle that we can stake our lives on: what you give to others (and how you treat others) will return to you. The Lord knows our faults and he sees all, even the imperfections and sins of the heart which we cannot recognize in ourselves. Like a gentle father and a skillful doctor he patiently draws us to his seat of mercy and removes the cancer of sin which inhabits our hearts. Do you trust in God's mercy and grace? Ask the Lord to flood your heart with his loving-kindness and mercy that you may only have room for love, charity, compassion and forbearance towards your neighbor.

## **Tuesday, June 22 ~ Twelfth Week in Ordinary Time**

### **Saint John Fisher, Bishop and Martyr, and Saint Thomas More, Martyr**

**Holy Gospel:** Jesus said to his disciples: "Do not give what is holy to dogs, or throw your pearls before swine, lest they trample them underfoot, and turn and tear you to pieces. "Do to others whatever you would have them do to you. This is the Law and the Prophets. "Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many. How narrow the gate and constricted the road that leads to life. And those who find it are few."

**Meditation:** Jesus' expression about "pearls before swine" and "do not give what is holy to dogs" is concerned not with exclusivity (e.g. excluding other people from our love, care, and concern). Rather Jesus is concerned with purity – the purity of the faith which has been entrusted to us by God who is all-holy and all-wise. The early church referenced this expression with the Eucharist or the Lord's Table. In the liturgy of the early church, a proclamation was given shortly before communion: "Holy things to the holy." *The Didache*, the first century document also called *The Teachings of the Twelve Apostles* says: "Let no one eat or drink of your Eucharist except those baptized into the name of the Lord; for, as regards this, the Lord has said, 'Do not give what is holy to dogs.'" Remember, the Lord Jesus invites us to his table, but this is no ordinary table – this is his sacred altar, the Eucharist, of which we must approach worthily.

**Prayer:** Father, you confirm the true faith with the crown of martyrdom. May the prayers of Saints John Fisher and Thomas More give us the courage to proclaim our faith by the witness of our lives. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** Jesus uses an image of choosing between two divergent ways or paths – the way that leads to fulfillment and life, versus the way that leads to destruction and death. The Book of Psalms begins with an image of a person who has chosen to follow the way of those who are wise and obedient to God's word and who refuse to follow the way of those who think and act contrary to God's law: "Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the Lord, and on his law he meditates day and night" (Psalm 1:1-2). When a path diverges, such as a fork in the road, each way leads to a different destination. This is especially true when we encounter life's crossroads where we must make a choice that will affect how we will live our lives. Do the choices you make help you move towards the goal of loving God and obeying his will? The Lord gives us freedom to choose which way we will go. Ask him for the wisdom to know which way will lead to life rather than to death and destruction. "See, I have set before you this day life and good, death and evil. ...Therefore choose life that you and your descendants may live" (Deuteronomy 3:15-20).

### **Wednesday, June 23 ~ Twelfth Week in Ordinary Time**

**Holy Gospel: Matthew 7:15-20** Jesus said to his disciples: "Beware of false prophets, who come to you in sheep's clothing, but underneath are ravenous wolves. By their fruits you will know them. Do people pick grapes from thorn bushes, or figs from thistles? Just so, every good tree bears good fruit, and a rotten tree bears bad fruit. A good tree cannot bear bad fruit, nor can a rotten tree bear good fruit. Every tree that does not bear good fruit will be cut down and thrown into the fire. So by their fruits you will know them."

**Meditation:** What do grapes, thorns, figs, and thistles have to teach us about the kingdom of God? The imagery used by Jesus would have been very familiar to his audience. A certain thorn bush had berries which resembled grapes. And a certain thistle had a flower, which at least from a distance, resembled the fig. Isn't it the same today? What we "hear" might have a resemblance of the truth, but, in fact, when you inspect it closely, it's actually false. False prophets or teachers abound today as much as they did in biblical times. But with the internet and plethora of cable TV channels, the messages of an army of false prophets have the ability to work their way into our homes, into our family lives, and – if we're not careful – into our minds and hearts. Keep up your spiritual guard! Don't let your moral compass be misguided by false prophets!

**Prayer:** God our Father, guide and protector of your people, grant us an unfailing respect for your name, and keep us always in your love. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** What's the test of a true or false teacher? Jesus connects soundness with good fruit. Something is sound when it is free from defect, decay, or disease and is healthy. Good fruit is the result of sound living – living according to moral truth and upright character. The prophet Isaiah warned against the dangers of falsehood: Woe to those who call evil good and good evil, who put darkness for light and light for darkness (ref. Isaiah 5:20). The fruits of falsehood produce an easy religion which takes the iron out of religion, the cross out of Christianity, and any teaching which eliminates the hard sayings of Jesus, and which push the judgments of God into the background and makes us think lightly of sin. How do we avoid falsehood in our personal lives? By being true – true to God, his word and his grace. And that takes character! Those who are true to God know that their strength lies not in themselves but in God who supplies what we need. The fruit of a disciple is marked by faith, hope and love, justice, prudence, fortitude and temperance. Do you cultivate good fruit in your life and reject whatever produces bad fruit?

### **Thursday, June 24 ~ Twelfth Week in Ordinary Time Solemnity of the Birth of John the Baptist**

**Holy Gospel: Luke 1:57-66, 80** When the time arrived for Elizabeth to have her child she gave birth to a son. Her neighbors and relatives heard that the Lord had shown his great mercy toward her, and they rejoiced with her. When they came on the eighth day to circumcise the child, they were going to call him Zechariah after his father, but his mother said in reply, "No. He will be called John." But they answered

her, "There is no one among your relatives who has this name." So they made signs, asking his father what he wished him to be called. He asked for a tablet and wrote, "John is his name," and all were amazed. Immediately his mouth was opened, his tongue freed, and he spoke blessing God. Then fear came upon all their neighbors, and all these matters were discussed throughout the hill country of Judea. All who heard these things took them to heart, saying, "What, then, will this child be?" For surely the hand of the Lord was with him. The child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel.

**Meditation:** John the Baptist's life was fueled by one burning passion – to point others to Jesus Christ and to the coming of God's kingdom. Scripture tells us that John was filled with the Holy Spirit even from his mother's womb (Luke 1:15, 41) by Christ himself, whom Mary had just conceived by the Holy Spirit. When Mary visited her cousin Elizabeth, John leaped in the womb of Elizabeth as they were filled with the Holy Spirit (Luke 1:41). The fire of the Spirit dwelt in John and made him the forerunner of the coming Messiah. John was led by the Spirit into the wilderness prior to his ministry where he was tested and grew in the word of God. John's clothing was reminiscent of the prophet Elijah (see Kings 1:8). John broke the prophetic silence of the previous centuries when he began to speak the word of God to the people of Israel. His message was similar to the message of the Old Testament prophets who chided the people of God for their unfaithfulness and who tried to awaken true repentance in them. Among a people unconcerned with the things of God, it was his work to awaken their interest, unsettle them from their complacency, and arouse in them enough good will to recognize and receive Christ when he came.

**Prayer:** God our Father, you raised up John the Baptist to prepare a perfect people for Christ the Lord. Give your Church joy in spirit and guide those who believe in you into the way of salvation and peace. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** What is the significance of John the Baptist and his message for our lives? When God acts to save us he graciously fills us with his Holy Spirit and makes our faith come alive to his promises. Each and every day the Lord is ready to renew us in faith, hope, and love. Like John the Baptist, the Lord invites each of us to make our life a free-will offering to God. God wants to fill us with his glory all the days of our lives, from birth through death. Renew the offering of your life to God and give him thanks for his mercy and favor towards you.

## **Friday. June 25 ~ Twelfth Week in Ordinary Time**

**Holy Gospel: Matthew 8:1-4** When Jesus came down from the mountain, great crowds followed him. And then a leper approached, did him homage, and said, "Lord, if you wish, you can make me clean." He stretched out his hand, touched him, and said, "I will do it. Be made clean." His leprosy was cleansed immediately. Then Jesus said to him, "See that you tell no one, but go show yourself to the priest, and offer the gift that Moses prescribed; that will be proof for them."

**Meditation:** What can hold us back from approaching the Lord with faith and confidence that he can change and transform us – perhaps fear, pride, and the risk of losing one's reputation and friends? Jesus did something which was both remarkable and unthinkable at the same time. He approached the "unapproachables" – he touched the untouchables. Lepers were outcasts of society. Their physical condition was terrible as they slowly lost the use of their limbs and withered away with open sores over their entire bodies. They were not only shunned but regarded as "already dead" even by their relatives. The Jewish law forbade anyone from touching or approaching a leper, lest ritual defilement occur. The leper did something quite remarkable. He approached Jesus confidently and humbly, expecting that Jesus could and would heal him. Normally a leper would be stoned or at least warded off if he tried to come near a rabbi. Jesus not only grants the man his request, but he demonstrates the personal love, compassion, and tenderness of God in his physical touch. The medical knowledge of his day would have regarded such contact as grave risk for incurring infection. Jesus met the man's misery with compassion and tender kindness. He communicated the love and mercy of God in a sign that spoke more eloquently than words. He touched the man and made him clean – not only physically but spiritually as well.

**Prayer:** Father, guide and protector of your people, grant us an unfailing respect for your name, and keep us always in your love. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** There once was a man named Francis, who at one point in his life met a leper on the road as he journeyed towards Assisi in Italy. "Though the leper caused him no small disgust and horror, he nonetheless, got off the horse and prepared to kiss the leper. But when the leper put out his hand as

though to receive something, he received money along with a kiss" (from *The Life of St. Francis* by Thomas of Celano). Francis did what seemed humanly impossible because he was filled with the love and compassion of Jesus Christ. The Holy Spirit inflames our hearts with the fire of Christ's love that we may reach out to others with compassionate care, especially to those who have been rejected, mistreated, and left utterly alone. Do you allow the Holy Spirit to fill your heart with the love and compassion of Christ for others?

## **Saturday, June 26 ~ Twelfth Week in Ordinary Time** **Saint Josemaría Escrivá de Balaguer, Priest**

**Holy Gospel: Matthew 8:5-17** When Jesus entered Capernaum, a centurion approached him and appealed to him, saying, "Lord, my servant is lying at home paralyzed, suffering dreadfully." He said to him, "I will come and cure him." The centurion said in reply, "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. For I too am a man subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it." When Jesus heard this, he was amazed and said to those following him, "Amen, I say to you, in no one in Israel have I found such faith. I say to you, many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the Kingdom of heaven, but the children of the Kingdom will be driven out into the outer darkness, where there will be wailing and grinding of teeth." And Jesus said to the centurion, "You may go; as you have believed, let it be done for you." And at that very hour his servant was healed. Jesus entered the house of Peter, and saw his mother-in-law lying in bed with a fever. He touched her hand, the fever left her, and she rose and waited on him. When it was evening, they brought him many who were possessed by demons, and he drove out the spirits by a word and cured all the sick, to fulfill what had been said by Isaiah the prophet: *He took away our infirmities and bore our diseases.*

**Meditation:** In Jesus' time the Jews hated the Romans because they represented everything the Jews stood against – including pagan beliefs and idol worship, immoral practices such as abortion and infanticide, and the suppression of the Israelites' claim to be a holy nation governed solely by God's law. It must have been a remarkable sight for the Jewish residents of Capernaum to see Jesus conversing with an officer of the Roman army.

**Prayer:** God our Father, you chose Saint Josemaría to proclaim the universal call to sanctity and apostolate in the Church. By his example and prayers, grant that in faithfully carrying out our daily work in the Spirit of Christ, we may be formed in the likeness of your Son, and together with the most Blessed Virgin Mary, serve the work of redemption with an ardent love. We ask this through our Lord Jesus Christ your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** The centurion who approached Jesus was not only courageous, but faith-filled as well. He risked the ridicule of his cronies by seeking help from Jesus with confidence and humility. He was an extraordinary man because he loved his slave and wanted to help him. In the Roman world slaves were treated like animals rather than people. The centurion was also an extraordinary man of faith. In placing faith above societal norms, the centurion wanted Jesus to heal his beloved slave. Jesus commends him for his faith and immediately grants him his request. Now, are you willing to suffer possible ridicule from your peers in practicing your faith? The teachings of Saint Josemaría Escrivá, whom we remember today, stressed the universal call to holiness; in fact this is the root of his teachings. The Second Vatican Council echoed this in the Dogmatic Constitution on the Church, *Lumen Gentium*: "It is therefore quite clear that all Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of love, and by this holiness a more human manner of life is fostered also in earthly society" (No. 40). In a document as far back as 1930, for example, Saint Josemaría wrote: "Holiness is not something for some privileged few. God calls everyone; from everyone He waits for Love: from everyone, wherever they may be; from everyone, whatever may be their state in life, profession, or occupation."

Scripture passages (NAB translation) courtesy of the U.S. Conference of Catholic Bishops. Daily meditations and contemplations adapted from the Irish Jesuits' *Sacred Space* web page and *Biblical Medications for Ordinary Time* by Rev. Carroll Stuhlmüller, C.P.; prayers are from *The Roman Missal*, Catholic Book Publishing, 1974.

mjl:2010

**OFFERTORY**

June 5/6	\$10,052.94
Home Missions	\$ 3,730.00
June 12/13	\$ 9,313.90

**NEXT WEEK** our diocese will take up the Peter’s Pence Collection, which provides the Holy Father with the assistance he needs to carry out his most important charitable works. The proceeds benefit the most disadvantaged: victims of war, oppression, and disasters. Through your generosity, with Pope Benedict we can cast the love of Christ upon the world.

Saint Catharine of Siena School thanks  
**Jeff & Jamie Lawler**  
 for supporting our school by being a  
**PARTNER IN EDUCATION**

**BAPTISM:** We extend a warm welcome to **Marco Cordiano Burson**, son of Brian Burson & Christiana Cordiano who was received into the Church through the Sacrament of Baptism.

**THE ANNUAL J.O.I.N. MASS** of Thanksgiving for friends and benefactors will be at St. Joseph Cathedral, Wednesday, June 23, 2010, 5:15 p.m., followed by a reception in the undercroft. The celebrant will be Bishop Frederick F. Campbell; Fr. Michael Lumpe (JOIN Chaplain) concelebrant. All friends of JOIN are invited to the Mass and reception. Please RSVP to JOIN by calling (614) 241-2530 by or before June 16, 2010.

**AQUINAS HIGH SCHOOL** museum is looking for Aquinas memorabilia such as old pictures, books and clothing etc. We are also looking for early class pictures especially a 1921 class picture call John Cross 876-2911.

**ST. JOHN’S REMINDER:** July 28th is the day for St. John’s Community Kitchen. They are in need of salt, pepper, sugar and large cans of Kool-Aid. Please bring items to the Sacristy on Sunday, June 27th. Thank you.

Have you had an abortion? Do you know someone who has? Do you or they want to talk? Bethesda Post Abortion Healing Ministry 614-309-0157 or 614-309-2651. We are praying for you.

**ARE YOU BEING CALLED BY GOD** to be a monk, nun, or priest? Take a free online test at [www.TestYourCalling.org](http://www.TestYourCalling.org).

**PARISH ACTIVITIES**

**Monday, June 21**

7:00 p.m. - Bingo – Undercroft  
 8:00 p.m. – Athletic Board Meeting-Gym

**Tuesday, June 22**

3:30 p.m. – Homeless Dinner Prep - Undercroft  
 7:30 p.m. - Boy Scouts - Undercroft

**Wednesday, June 23**

7:00 p.m. - Bingo - Undercroft

**Thursday, June 24**

6:30 p.m. - Holy Hour- Church  
 7:30 p.m. – Adult Bible Study-Undercroft

**Friday, June 25**

None scheduled

**Saturday, June 26**

4:00 a.m. - Reconciliation - Church

**Sunday, June 27**

Appalachian Project begins

9:30 a.m. – SVDP Sandwich Making-Undercroft

**Interested in learning conversational Spanish?**

Join the Spanish Classes for adults forming at neighboring Christ the King Church, or at St. Michael’s Church in Worthington. Classes are held once a week from 6:00-7:00pm (Beginners) and 7:15-8:15 (Intermediate). This course will run from June 29<sup>th</sup> through September 1<sup>st</sup>. A fall course will be offered for those who wish to continue. For more information and to register before June 28th, please e-mail at :[ColumbusSpanishClass@gmail.com](mailto:ColumbusSpanishClass@gmail.com). ¡Cuidate y nos vemos pronto!

**SAINT VINCENT DE PAUL:** For the month of **JUNE**, we encourage parishioners to provide Canned Meals for the Food Pantry.

**Bishop James A. Griffin’s  
 50th Anniversary Celebration**

This year the Diocese of Columbus marks a very special occasion: the 50th Anniversary of Bishop James A. Griffin’s priestly ordination. A special Mass and reception in his honor take place:

**June 28, 2010**

**Anniversary Mass - 7:00 p.m.**

**Saint Joseph Cathedral**

**212 E. Broad Street, Columbus, OH**

**Reception immediately following Mass**

**Columbus Athletic Club – Lounge Room**

**136 East Broad Street, Columbus, OH**

All in the Diocese of Columbus are invited to join Bishop Griffin and the diocesan clergy for this celebration.

# Bishop's Annual Appeal Update

(as of June 14, 2010)

Some statistics on the Bishop's Annual Appeal in our parish to-date . . .

- Number of parishioner families participating: **321**
- Percent of total parishioners participating: **28%**
- Parish goal established by Diocese: \$88,393.00
- Enhanced parish BAA goal  
(includes monies for church tuck pointing): \$163,393.00
- Total amount pledged as of June 14, 2010: \$144,758.27
- Amount already slated for 100% rebate to our parish: \$ 56,365.27
- Amount still needed to reach our enhanced BAA goal: \$ 18,634.73

## ***WE ARE SO CLOSE! THANK YOU!***

*Let's continue to pull together as a parish family to raise **just \$18,634.00 more** to tuck point our church! If every registered family would simply give ONE DOLLAR A DAY over 12 months to the BAA, 100% of all monies pledged and received beyond this point come back to our parish in the form of rebates to pay in full the monies needed to tuck point our church!*

***THANK YOU FOR YOUR GENEROSITY!***