

SUNDAY, MARCH 24TH, 2024
PALM SUNDAY OF THE LORD'S PASSION



HOLY WEEK

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NIGHT

APRIL

12th at

7:00 PM

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All Proceeds to Benefit
St. Catharine Youth Ministry

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BYOB

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ST. CATHARINE WOMEN'S MINISTRY

FATHER DAUGHTER DANCE

**FRIDAY, APRIL 19
6PM-9PM
NEON THEME!**

The Father/Daughter Dance is a fun night that gives dads (and other father figures!) an opportunity to spend the evening together with their little girls. There will be pizza, snacks, tons of dance music, and a photo booth for you to preserve your memories!

\$25.00 PER PAIR • \$5.00 FOR EACH ADDITIONAL DAUGHTER

GIRLY GIFT RAFFLE BASKETS FOR A CAUSE!

Bring baby diapers, wipes, or baby clothes and receive a raffle ticket.

Raffle tickets also available for \$5 a piece or 5 for \$20.

All proceeds and items from raffle go to Women's Care Center.

Please register by Tuesday, April 16th

Questions? Kate Allwein • kateallwein@yahoo.com

JDSO
judy dollenmayer studio of dance



Catechesis of the Good Shepherd



Come & See

WHAT?

The children of the atrium invite you to an open house to observe and learn more about their work with Jesus, The Good Shepherd

WHERE?

The CGS atrium located in the Lower Level of the Church

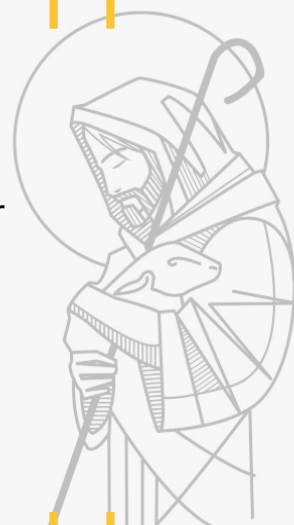
WHEN?

Sunday April 21st
12:30pm-2:00pm

POTLUCK
STYLE!

BRING THE
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FAMILY!

Find out more and register:
www.stcatharine.com/cgs



Save the date for

WONDER

St. Catharine and St. Matthew VBS



Where kids experience the wonders of God!

Tuesday, July 30 - Friday, August 2
9am - 12:00pm at St. Catharine

More information coming soon!

Would you like to help? Need more information?

St. Catharine parishioners contact Toni Carmon toni@stcatharine.com

St. Matthew parishioners contact Dorothy Allwein dallwein@stmatthew.net

HELP US

FILL A PLATE

FOR OUR NEIGHBORS IN NEED

WAYS TO HELP

Purchase items on the suggested list, double bag them in paper bags, and place them on top of the wooden collection boxes at the Church entrances. You can make a bag of the essential items or purchase multiple quantities of individual items.

Make a donation to the St. Vincent de Paul Society and we will purchase the food to give to the needy. Please put your donation in an envelope marked "SVDP Fill a Plate" and place it in the collection basket or mail/drop at the Church office any time.

SUGGESTED ITEMS

- Cans of fruit
- Cans of vegetables
- Soup
- Cans of tuna or chicken
- Pasta and sauce
- Cans of whole meals (chili, pasta, stews)
- Mac and Cheese
- Cereal
- Crackers

NO GLASS

POP TOP CANS PREFERRED





The Mass

“Do This in Remembrance of Me” **A Step-By-Step Walk Through the Mass**

Fr. Luke Spannagel

✚ Part 40: Washing Hands ✚

We continue our journey through the Offertory of the Mass. After the gifts are brought forward (and after the incense, when it is used), you may notice that the **priest washes his hands** over a dish called a lavabo (meaning, “I shall wash”) and dries them with a towel. *The General Instruction of the Roman Missal* says that this washing is a rite “in which the desire for interior purification finds expression” (GIRM, 76).

Practical and Symbolic Significance of Handwashing

To explain this handwashing in more depth, Charles Belmonte teaches, “In every Mass, a liturgical act is performed which originally was a response to a practical necessity. The celebrant washes his hands, which have touched the sundry offerings as well as the censer, before taking up the bread about to become the body of Christ. The Church has kept this ceremony of the Lavabo to express the desire of interior purification. This mystical meaning was emphasized by St. Cyril of Jerusalem in the fourth century, when he wrote: ‘This action shows that we must be free from all sin. We perform actions with our hands; to wash our hands is the nearest thing to purifying our deeds’” (*Understanding the Mass*, p. 114).

Even if the spiritual meaning makes sense, you may note the practical reality that the priest’s hands don’t look dirty. It is true that our offerings today are clean, but if you remember a few installments back, in the early days of the Church people would bring all kinds of things for the offertory, not just neat little containers of bread and wine. For example, someone might bring produce or chickens as gifts for the poor. Naturally, if the priest was handling these kinds of offerings, we would want him to wash his hands before continuing the Holy Sacrifice of the Mass.

While we no longer need the practical cleaning today, the understanding of spiritual cleansing is very valuable. As the Diocese of Peoria notes, “the Church maintains this washing ritual as it expresses an inward desire to be cleansed within” (*A Study of the Mass*, p. 12). This desire is very clear when we see the private prayer the priest prays at this washing: “Wash me, O Lord, from my iniquity and cleanse me from my sin.” Although the priest prays this prayer privately, this is another place where all the faithful could unite in prayer, asking God to purify our minds and hearts in anticipation of being in the True Presence of Christ himself on the altar.

Uniting Ourselves to the Holy Sacrifice of the Mass

After washing his hands, the priest goes back to the center of the altar, extends his hands and then rejoins them, and asks the faithful: “Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.” According to our most recent directives, the faithful stand to make the response: “May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.” Charles Belmonte writes that “the priest begs us to unite ourselves with him in the sacrificial act as it draws nearer... the priest stresses that the sacrifice is *mine* (i.e., Christ offers himself—the aspect of ministerial priesthood) and yours (the entire Church offers the sacrifice—the aspect of common priesthood)” (*Understanding the Mass*, p. 115). The Diocese of Peoria explains, “The invitation makes a distinction between the way in which the priest makes his offering and the way in which the faithful make theirs. The Sacrifice of the Mass is not offered by the priest alone. All of us by virtue of our baptism are called upon to offer ourselves to the Father through Christ” (*A Study of the Mass*, p. 12).

As we have seen throughout the Offertory, there are several opportunities to unite ourselves and our sacrifices to Jesus. This is no accident! Each of these invitations helps us to be aware of what we can offer and to be attentive to what is about to happen in the Mass. Next time, we’ll see the Prayer over the Offerings draw our prayers and sacrifices together as the time of Christ’s True Presence draws ever closer.

For Reflection:

1. Accept Father Luke’s invitation to unite your prayers to that of the priest during the Lavabo. Next time you observe this rite, make the priestly prayer your own: “Wash me, O Lord, from my iniquity and cleanse me from my sin.” Be attentive in this moment to relinquish distractions and enter more fully into the Mass.
2. Outside the context of Mass, take time to pray slowly and attentively with the people’s response to the priest’s invocation after the Lavabo: “May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.” As you prepare to participate in Mass, renew your intention to give praise and glory to God and to seek the true good for yourself and for others.

Source: www.eucharisticrevival.org/blog



MASS OF THE LORD'S SUPPER

HOMILY OF HIS HOLINESS BENEDICT XVI

Basilica of St John Lateran, Holy Thursday, 13 April 2006

"Having loved his own who were in the world, he loved them to the end" (Jn 13: 1).

God loves his creature, man; he even loves him in his fall and does not leave him to himself. He loves him to the end. He is impelled with his love to the very end, to the extreme: he came down from his divine glory.

He cast aside the raiment of his divine glory and put on the garb of a slave. He came down to the extreme lowliness of our fall. He kneels before us and carries out for us the service of a slave: he washes our dirty feet so that we might be admitted to God's banquet and be made worthy to take our place at his table - something that on our own we neither could nor would ever be able to do.

God is not a remote God, too distant or too great to be bothered with our trifles. Since God is great, he can also be concerned with small things. Since he is great, the soul of man, the same man, created through eternal love, is not a small thing but great, and worthy of God's love.

God's holiness is not merely an incandescent power before which we are obliged to withdraw, terrified. It is a power of love and therefore a purifying and healing power. God descends and becomes a slave, he washes our feet so that we may come to his table. In this, the entire mystery of Jesus Christ is expressed. In this, what redemption means becomes visible.

The basin in which he washes us is his love, ready to face death. Only love has that purifying power which washes the grime from us and elevates us to God's heights. The basin that purifies us is God himself, who gives himself to us without reserve - to the very depths of his suffering and his death. He is ceaselessly this love that cleanses us; in the sacraments of purification - Baptism and the Sacrament of Penance - he is continually on his knees at our feet and carries out for us the service of a slave, the service of purification, making us capable of God.

His love is inexhaustible, it truly goes to the very end.

"You are clean, but not all of you", the Lord says (Jn 13: 10). This sentence reveals the great gift of purification that he offers to us, because he wants to be at table together with us, to become our food. "But not all of you" - the obscure mystery of rejection exists, which becomes apparent with Judas' act, and precisely on Holy Thursday, the day on which Jesus made the gift of himself, it should give us food for thought. The Lord's love knows no bounds, but man can put a limit on it.

"You are clean, but not all of you": What is it that makes man unclean?

It is the rejection of love, not wanting to be loved, not loving. It is pride that believes it has no need of any purification, that is closed to God's saving goodness. It is pride that does not want to admit or recognize that we are in need of purification.

In Judas we see the nature of this rejection even more clearly. He evaluated Jesus in accordance with the criteria of power and success. For him, power and success alone were real; love did not count. And he was greedy: money was more important than communion with Jesus, more important than God and his love. He thus also became a liar who played a double game and broke with the truth; one who lived in deceit and so lost his sense of the supreme truth, of God. In this way, he became hard of heart and incapable of conversion, of the trusting return of the Prodigal Son, and he disposed of the life destroyed.

"You are clean, but not all of you". Today, the Lord alerts us to the self-sufficiency that puts a limit on his unlimited love. He invites us to imitate his humility, to entrust ourselves to it, to let ourselves be "infected" by it.

He invites us - however lost we may feel - to return home, to let his purifying goodness uplift us and enable us to sit at table with him, with God himself.

Let us add a final word to this inexhaustible Gospel passage: "For I have given you an example" (Jn 13: 15); "You also ought to wash one another's feet" (Jn 13: 14). Of what does "washing one another's feet" consist? What does it actually mean?

This: every good work for others - especially for the suffering and those not considered to be worth much - is a service of the washing of feet. The Lord calls us to do this: to come down, learn humility and the courage of goodness, and also the readiness to accept rejection and yet to trust in goodness and persevere in it.

But there is another, deeper dimension. The Lord removes the dirt from us with the purifying power of his goodness. Washing one another's feet means above all tirelessly forgiving one another, beginning together ever anew, however pointless it may seem. It means purifying one another by bearing with one another and by being tolerant of others; purifying one another, giving one another the sanctifying power of the Word of God and introducing one another into the Sacrament of divine love.

The Lord purifies us, and for this reason we dare to approach his table. Let us pray to him to give to all of us the grace of being able to one day be guests for ever at the eternal nuptial banquet. Amen!

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The Next Two Weeks...

Week of March 24th Holy Week

Sunday, March 24th

Palm Sunday of the Lord's Passion

- 8:30am Holy Mass (Jim Ghiloni)
- 9:30am St. Vincent de Paul
- 11:00am Holy Mass (Intentions of Caridi Family)
- 5:00pm Holy Mass (People of Parish)
- 6:00pm High School Youth Group

Monday, March 25th

- 8:00am Holy Mass (Madeleine Curtis)
- 4p-7p Reconciliation Monday
- 6:30pm Scouts
- 7:00pm Choir Practice

Tuesday, March 26th

No Mass or Confessions at St. Catharine due to Chrism Mass

Wednesday, March 27th

- 6:30am Working Challenges: Men's Retreat Series
- 9:00am Holy Mass (Chris and Jim Stanton)
- 8:00pm Tenebrae Service

Holy Thursday, March 28th

- 7:30am Men's Rosary
 - 6:00pm Eucharist: Discovering the Mass in the Bible
 - 7:00pm Mass of the Lord's Supper (Peggy & Aaron Farley)
- Adoration Vigil in the Adoration Chapel until 12:00am midnight
Confessions following Mass until all are heard

Good Friday of the Lord's Passion, March 29th

- 9:00am Children's Stations of the Cross
 - 2:30pm Divine Mercy Novena: Day 1
 - 3:00pm Liturgy of the Lord's Passion
- Confessions following the Liturgy until all are heard

Holy Saturday, March 30th

- 8:30pm Easter Vigil (Catechumens and Candidates)

Week of March 31st The Octave of Easter

Sunday, March 31st

Easter Sunday • The Resurrection of the Lord

- 8:00am Holy Mass (People of Parish)
- 10:00am Holy Mass (Cathy Lang & Steve Eberly)
- 12:00pm Holy Mass (Patricia Hinterschied)

Monday, April 1st

No School/Parish Office Closed

- 8:00am Holy Mass

Tuesday, April 2nd

- 7:00pm Holy Mass (Jeanne Herbert)
- 7:30pm Confessions

Wednesday, April 3rd

- 6:30am Working Challenges: Men's Retreat Series
- 9:00am Holy Mass (Intentions of Seeking the Lost, Columbus)
- 6:30pm Parish Leadership Summit

Thursday, April 4th

- 8:00am Holy Mass (Nell Zettler)
- 9:30am Little Saints
- 3:05pm Courageous Daughters of the Eucharist
- 5:30pm Squires of St. Catharine
- 6:00pm Eucharist: Discovering the Mass in the Bible
- 7:00pm ADORE Revival Night (Confession & Adoration)

Friday, April 5th

- 8:00am Holy Mass (Emma Petrosky)

Saturday, April 6th

- 6:30am Women at the Well
- 7:15am That Man Is You!
- 8:30am Holy Mass (Urban Encounter Missionaries)
- 9:00am Confessions
- 3:30pm Evans+Miller Wedding

St. Vincent De Paul Society March Food Pantry Need Canned Fruit

Please leave donations at wooden boxes near Church entrances.

Sun, March 10th

Total Offering \$14,030.27
Diocesan Tax ~~-\$1,122.42~~
Net \$12,907.85

2nd Collection: \$655.00

Mass Attendance

8:30am 177
11:00am 315
5:00pm 265
Total 757

Sun, March 17th

Total Offering \$12,741.27
Diocesan Tax ~~-\$1,019.30~~
Net \$11,721.97

Mass Attendance

8:30am 205
11:00am 362
5:00pm 220
Total 787

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“

MAY ALL THE ANGELS PROTECT YOU,
MAY THE DEVIL NEGLECT YOU,
MAY ALL MANKIND RESPECT YOU,
MAY ALL THE SAINTS EXPECT YOU.

AND MAY YOU BE IN HEAVEN WITH ALL
YOUR LOVED ONES A LONG TIME BEFORE
THE DEVIL KNOWS YOU'RE DEAD.

”

Fr. Toner's Blessing



HOLY WEEK AND EASTER SUNDAY

AT ST. CATHARINE CHURCH

PALM SUNDAY OF THE LORD'S PASSION • MARCH 24TH

Eucharistic Adoration // 6:00am - 12:00am in the Adoration Chapel

Holy Mass // 8:30am • 11:00am • 5:00pm



RECONCILIATION MONDAY • MARCH 25TH

Eucharistic Adoration // 6:00am - 12:00am in the Adoration Chapel

Holy Mass // 8:00am

Confessions // 4:00pm - 7:00pm

TUESDAY OF HOLY WEEK • MARCH 26TH

Eucharistic Adoration // 6:00am - 12:00am in the Adoration Chapel

**No Mass or Confessions at St. Catharine today*

Diocesan Chrism Mass // 3:30pm, St. Paul, Westerville

All of the faithful are invited to join the Most Rev. Earl K. Fernandes and the priests of the Diocese of Columbus for the Chrism Mass.

SPY WEDNESDAY • MARCH 27TH

Eucharistic Adoration // 6:00am - 12:00am in the Adoration Chapel

Holy Mass // 9:00am

Tenebrae Service // 8:00pm // Sacred Music by *Ensemble Una Voce*, under the direction of William Heyer

Tenebrae (meaning 'darkness' or 'shadows') dates back at least 1,000 years. Similar to the Lessons and Carols service at Christmas, Tenebrae consists of hymns and readings in a church lit only by 15 candles. These candles are then extinguished one by one until the church is left in darkness. At that point, a loud noise ("strepitus") is produced by the congregation symbolizing the earthquake after Christ's death.

THE SACRED PASCHAL TRIDUUM

The summit of the Liturgical Year is the Easter Triduum—from the evening of Holy Thursday to the evening of Easter Sunday. Though chronologically three days, they are liturgically one day unfolding for us the unity of Christ's Paschal Mystery.

Eucharistic Adoration ends just prior to Holy Thursday Mass and resumes Monday, April 1st.

HOLY THURSDAY • MARCH 28TH

Evening Mass of the Lord's Supper // 7:00pm

Adoration Vigil in the Adoration Chapel until 12:00am midnight

Confessions // Following Mass until all are heard

GOOD FRIDAY OF THE LORD'S PASSION • MARCH 29TH

Children's Stations of the Cross // 9:00am

Divine Mercy Novena: Day 1 // 2:30pm

Liturgy of the Lord's Passion with Holy Communion // 3:00pm

Confessions // Following the Liturgy until all are heard

HOLY SATURDAY • MARCH 30TH

Easter Vigil in the Holy Night // 8:30pm

EASTER SUNDAY • THE RESURRECTION OF THE LORD • MARCH 31ST

Holy Mass // 8:00am • 10:00am • 12:00pm noon

