

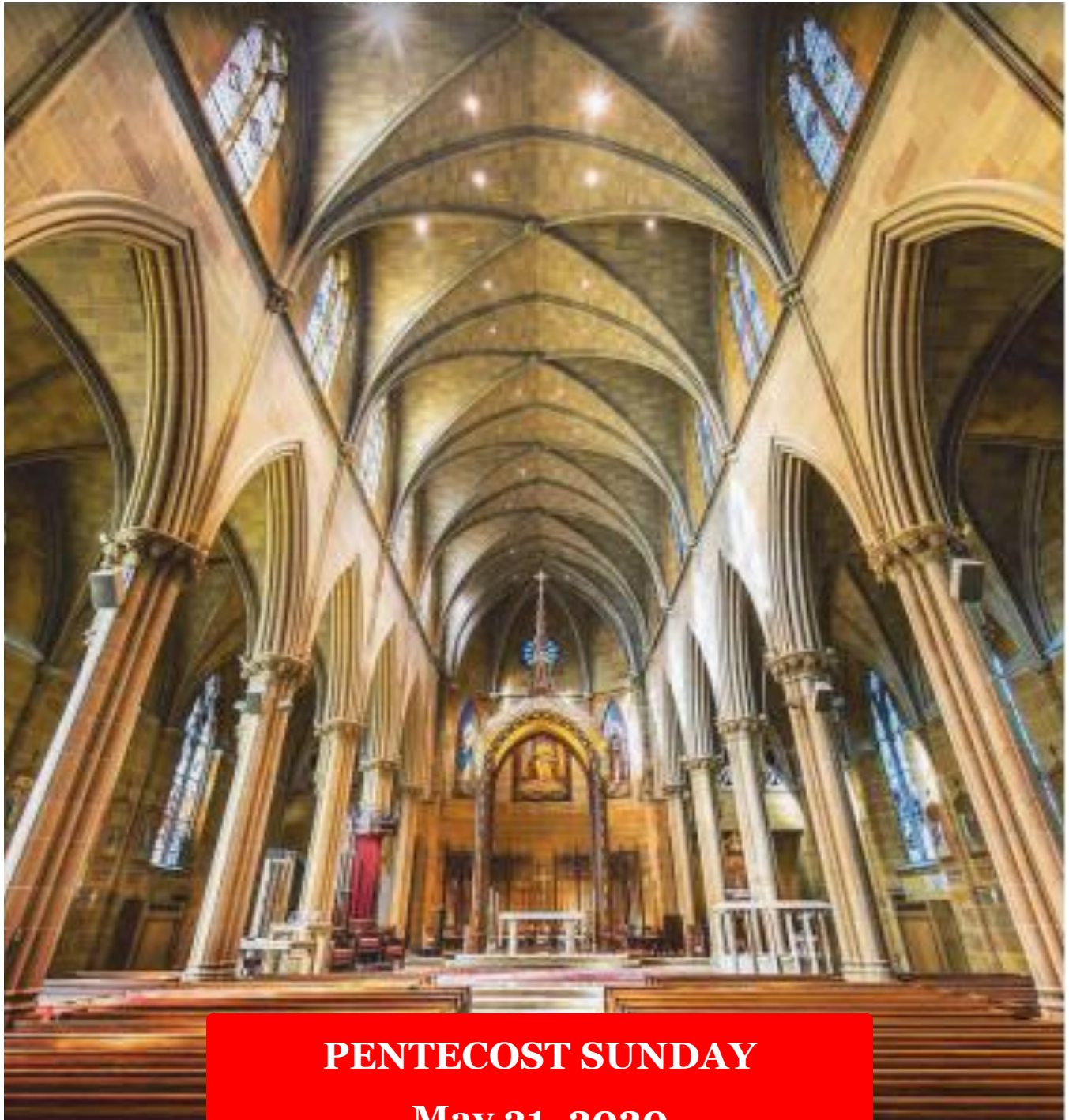
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THE MOTHER CHURCH OF THE ROMAN CATHOLIC DIOCESE OF COLUMBUS

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PENTECOST SUNDAY

May 31, 2020

SAINT JOSEPH CATHEDRAL

212 EAST BROAD STREET + COLUMBUS, OHIO 43215

PHONE (614) 224-1295 + FAX (614) 241-2534

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Bishop of the Diocese of Columbus

+ **Most Reverend Frederick F. Campbell**
Bishop Emeritus of Columbus

+ **Most Reverend James A. Griffin**
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Pontifical College Josephinum

Reverend Mr. James Gorski

Permanent Deacon; jgorski@columbuscatholic.org

Reverend Mr. Thomas Johnston

Permanent Deacon (Retired); thomjohnst55@gmail.com

STAFF

Mr. Michael Agriesti

Business Manager; magriesti@saintjosephcathedral.org

Ms. Carol Stollenwerk

Administrative Assistant; cstollenwerk@saintjosephcathedral.org

Ms. Bobbie Meyers

PT Administrative Assistant; rmeiers@saintjosephcathedral.org

Mr. Jake Neal

Director of RCIA and Religious Education;

jneal@saintjosephcathedral.org

Dr. Richard K. Fitzgerald

Director of Music;

richardkfitzgerald@gmail.com

Ms. Nicole Simental

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Ms. Sarah Wilson

Wedding Coordinator; wilson.3.sew@gmail.com

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Maintenance

MONTHLY PRAYER INTENTION OF POPE FRANCIS: MAY

For Deacons

We pray that deacons, faithful in their service to the Word and the poor, may be an invigorating symbol for the entire Church.

SCHEDULING MASS INTENTIONS

One of the greatest acts of charity is to pray for the living and the dead, and the greatest and most powerful prayer we have is the Mass since the fruits of the Mass are the very fruits of Jesus' redemption. Mass stipends (offerings) are \$10.00 each; only one offering per Mass. All Masses are scheduled by calling the Parish Office; intentions will be listed as below

MASS INTENTIONS

Saturday, May 30 ~ Vigil Mass

5:15 p.m. The intention of Sarah Stollenwerk

Sunday, May 31 ~ PENTECOST SUNDAY

Acts 2:1-11; 1Corinthians 12 :3-7, 12-13; John 20:19-23

8:00 a.m. Angeline Merhan

10:30 a.m. The Soul of Walter J. Dembinski, Jr.

12:30 p.m. The Living and Deceased Members of the Cathedral

5:15 p.m. The Intention of the Priest

Monday, June 1 ~ THE BLESSED VIRGIN MARY, MOTHER OF THE CHURCH

Genesis 3:9-15, 20; John 19:25-34

12:05 P.m. Rosemary Hill

Tuesday, June 2 – Saints Marcellinus and Peter

2 Peter 3:12-15, 17-18; Mark 12:13-17

12:05 p.m. The Souls in Purgatory

Wednesday, June 3 ~ Saint Charles Lwanga & Companions

2 Timothy 1:1-3, 6-12; Mark 12:18-27

12:05 p.m. Mr. & Mrs. Robert Staley

Thursday, June 4

2 Timothy 2:8-15; Mark 12:28-34

12:05 p.m. Betty Staley & Jeff Zimmerman

Friday, June 5 ~ Saint Paul VI

2 Timothy 3:10-17; Mark 12: 35-37

12:05 p.m. The intention of the Priest

Saturday, June 6 ~ Saint Norbert

10:00 a.m. RCIA INITIATION

5:15 p.m. The intention of Thomas Lisk

PLEASE KEEP THESE PARISHIONERS IN YOUR PRAYERS:

Tim Acton, Mary Antonelli, Christopher Clark, Mark DelAgua, Larry Edwards, Dr. Lianna Goetz, Frank Houchins, Ruth Harper, Chris Katanyuta, Anna Katanyuta, Denise Lager, Mary McNellis, Sharon Merhar, Rose Marie Naseman, Maria Paras, Linda Pauley, Susan Bateman Severs, David Simmons, Katie Finneran Slattery, Sandra Valencia, Mark Watkins, Matthew Watkins, and Dora Zweydorff.

SCHEDULE OF MASSES, LITURGIES, SACRAMENTS FOR THE MONTH OF JUNE

Sunday Vigil Mass (Saturday) 5:15 p.m.; Sunday Masses: 8:00 a.m., 10:30 a.m., 12:30 p.m., and 5:15 p.m.

Weekday Masses: Monday through Friday: Only the 12:05 p.m.

SACRAMENT OF RECONCILIATION

Saturday 4:00 p.m. - 4:45 p.m. | Tuesday 10:45 a.m. - 11:45 a.m. | Thursday 10:45 a.m. - 11:45 a.m.

ADORATION OF THE BLESSED SACRAMENT ~ TWO WEEKLY HOLY HOURS

Wednesday 5:15 – 6:15 p.m. - Confessions

ANY CHANGES IN OR NEW INFORMATION WILL BE POSTED ON OUR WEBSITE [HTTPS://WWW.SAINtJOSEPHCATHEDRAL](https://www.saintjosephcathedral)

AND

ON FACEBOOK AT <https://www.facebook.com/Saint-Joseph-Cathedral-Downtown-Columbus-Ohio-223732764335518/>

LOW-GLUTEN* Hosts will be served at **All Masses**. Worshippers can receive low-gluten Holy Communion from the center aisle (please identify yourself) to the Celebrant. * contains less than 0.01% gluten content & meets the standard set by the Holy See and the U.S. Conference of Catholic Bishops.

NEW PARISHIONER REGISTRATION

Welcome to Saint Joseph Cathedral, the Mother Church of the Diocese of Columbus! We are glad that you are here and invite you to become part of our parish family to be nourished by both Word and Sacrament, and also to become involved in one or more of our parish ministries. To become a registered member you can pick up a form by the main entrance of our historic church, stop by the Sacristy after Mass, visit our web site, or contact us through the parish office. Welcome!

THE SACRAMENTS

Baptism, Reconciliation/Confession, First Communion, Confirmation, Matrimony, Anointing of the Sick, Holy Orders. The information will be provided in the bulletin, the first Sunday of the month, about all seven Sacraments available at Saint Joseph Cathedral, including contact information, necessary preparations, and scheduling.

OUTREACH TO HELPING THE HOMELESS AND NEEDY IN DOWNTOWN COLUMBUS

Twice-Daily Food Distribution at Saint Joseph Cathedral ~ (614) 224-1295

Saint Lawrence Haven, on the grounds of Holy Cross Church ~ Heather Swiger at

hswiger@columbuscatholic.org

Joint Office for Inner-city Needs (J.O.I.N.) ~ (614) 241-2530

SAINT JOSEPH CATHEDRAL MUSIC

PROGRAMS ARE CANCELLED AT THIS TIME

OFFICES, PROGRAMS AND SERVICES OF THE DIOCESE OF COLUMBUS

For Diocesan offices, please call (614) 228-2457 during regular business hours, or visit www.columbuscatholic.org.

OF SPECIAL NOTE THIS WEEK -- RETURN TO MASS ANNOUNCEMENT

This Sunday, on the Feast of Pentecost, we are reopening the Cathedral for public Masses. We will be back to our normal schedule of Sunday Masses: 5:15 pm on Saturday, 8 am, 10:30 am, 12:30 pm and 5:15 pm on Sunday. We have also begun having daily Mass. For now, we are only having the 12:05 pm Mass. The 7:30 am Mass or Wednesday, 5:15 pm. Mass will not yet be available. The 12:05 PM daily Mass and the 10:30 am Sunday Mass will continue to be live-streamed on the diocesan website and broadcast on 820 AM St. Gabriel.

For some of you, whose health is frail due to age or illness, it may be too soon for you to come back to Mass. Some of you are taking care of loved ones who are vulnerable and you do not want them to be exposed to any contagion they may acquire at Mass. For these and other reasons, Bishop Brennan has continued the dispensation from the obligation for all Catholics to attend Sunday Mass until September 13, 2020.

For those who are returning to Mass, please note that we will be continuing many of the social distance guidelines that we have been following in society. The 5th street door to the Cathedral will not be a door of entry. We ask everyone to come in through the Broad Street entrance or the handicap entrance for those who have trouble with stairs. We will have hand

sanitizers in the Cathedral for your used. Also, we will be blocking off many of the rows of the pews in order to maintain some social distancing. This will limit the seating that we have available. Although we will be grouping families together. Usually, our 10:30 Mass and 5:15 on Sunday are our more populated Masses. We will also be wiping down the pews after each Mass with sanitizers.

We are asking all persons who are coming to Mass to wear a mask or face covering. Holy Communion will be distributed at Mass under one species. Our communion ministers will be wearing masks during this part of the Mass. We are encouraging everyone to receive on the hand during this pandemic but those who wish to receive on the tongue will not be denied.

This week, we will return to our normal confession schedule, Tuesday and Thursday, 10:45 to 11:45 am and Saturday from 4:00 to 4:45. In place of the 5:15 pm Mass on Wednesday, we will have exposition of the Blessed Sacrament and confessions. This will last until 6:15 pm.

Again, I ask for your prayers and patience as we get back to public worship. Please keep us in your prayers and I will pray for you. Have a blessed Memorial Day and let us ask the Blessed Mother to watch over us and pray for us.

FROM THE RECTOR'S DESK

I am very happy to be able to welcome back many of you for the celebration of Mass, especially Sunday Mass after two and half months of quarantine. I know that it has been very difficult you. It has been so for me as well. When the members of the Body of Christ gather together for the celebration of the Eucharist there is a greater feeling of hope that is infectious. I realize this more and more as I get older. We all need to receive a message of hope about God's love for us. This message gets stronger when we gather together for the Eucharist. Our faith, our hope and the love we have from God gives joy to one another. We also realize more deeply at the Eucharist God's constant presence in our Church and our lives.

This Sunday, we celebrate one of the three most important feasts of the Church's liturgical year - Pentecost. The descent of the Holy Spirit upon the Apostles two millennia ago breathed life into the Church. The Apostles, who were afraid to go out of their homes, suddenly proclaimed the truth about Jesus Christ and salvation without fear. Acts of the Apostles describes how the Apostles spoke in various languages about Jesus to all who had gathered for the Jewish feast of Pentecost. Peter, inspired by the Holy Spirit, stirred his listeners to conversion. Acts of the Apostles says that three thousand individuals were baptized that day, people from all parts of the Roman Empire and beyond. The gathering of the nations into the kingdom of God had begun. The Church continues this task today. The message is that Jesus Christ is the way, the truth and the life for humanity. Receiving the Son of God into our lives through the gift of the Holy Spirit leads us to a life of true meaning. We, of course, receive Jesus through the Church. Now, more than ever, we need the Lord and the Church.

For many of you, these past two and half months have been a period of isolation and social distancing. It has been a challenge for everyone. For many of you, this challenge continues because you may not be ready to come to a public gathering like Mass because of health concerns. If this is the case for you, then the prudent thing for you to do is to continue to stay at home and partake of Mass via the internet or television. I know that it is not the same as being here. But I want you know that I still think and pray for you. We are still connected to one another in Jesus Christ through the Holy Spirit by our baptism. Also, I want you to feel free to reach out to me. You can contact me through e-mail at cathedral@saintjosephcathedral.org. Let us keep up our hope and prayers for one another that this pandemic will soon end.

Today, I also want to congratulate Bishop Frederick Campbell, retired bishop of the Diocese of Columbus, on his 40th anniversary of his ordination to the priesthood. Bishop Campbell, as you know, was our Diocesan Bishop from 2005 until 2019 when Bishop Brennan came. We thank him for shepherding our diocese and wish him health and happiness.

Have a Blessed Pentecost!

Fr. Kitsmiller

It Is Time to Reclaim the Cardinal Virtue of Prudence

CONSTANCE T. HULL



In *The Four Cardinal Virtues*, the Catholic philosopher Josef Pieper begins his chapter on prudence in this way:

No dictum in traditional Christian doctrine strikes such a note of strangeness to the ears of contemporaries, even contemporary Christians, as this one: that the virtue of prudence is the mold and “mother” of all the other cardinal virtues, of justice, fortitude, and temperance. In other words, none but the prudent man can be just, brave, and temperate, and the good man is good in so far as he is prudent.

Most of modern society upholds justice and fortitude, while temperance and prudence have been swallowed up in relativism. We as Christians also focus a great deal on the needs for justice and courage, but largely ignore the necessity of prudence in forming our actions. It is time to recapture this cardinal virtue in our spiritual lives because it is essential in order for all of us to progress in holiness.

The crux of Pieper’s thesis—which is heavily influenced by Thomistic thought— is that for an action to be good, it must be prudent. If we do not rightly discern the prudent or right course of action—even for a perceived good—then the action loses some or all of its goodness. This is because “prudence is the measure of justice, fortitude, of temperance.” It purifies our intentions and impulses through the use of reason.

Without this purification through prudence, it is impossible to be just, temperate, or courageous because our actions end up being marred by the passions, instinct, or other impulses. Prudence helps us maintain objectivity. It is through prudence that we come to see what is true and good and then act rightly.

The Christian tradition also holds that this virtue is informed by the supernatural virtues of faith, hope, and charity. Our actions must be united to God’s will and our call to love others and God above all else. Through prudence, we act in union with charity and truth, so that we can then seek justice, fortitude, and temperance.

Where do we most readily learn the virtue of prudence? We, of course, learn it through properly formed consciences that are guided by the teachings of the Church. It is learned through habitually acting in accordance with reason, as opposed to our emotions and the influence of the passions; something that can only be learned through habitual action, and even then is difficult to master. The most important place that we learn the virtue of prudence is in prayer.

The world is filled with battles, temptations, and decisions that we must choose from on a daily basis. With the advent of social media and the 24/7 news cycle, we are constantly inundated with information and we are expected to choose sides. Our daily lives are filled with decisions that require action or inaction on our part. We struggle to decide the best course of action, but more often than not, we tend to appeal to justice first and ignore prudence. This is to our detriment and it hampers our development spiritually.

The entire meaning of our lives is to become a saint, which means to live in full union with God and in union with others in charity. We cannot live in union with God if we do not first seek His will in our decisions through prayer and conform our lives to His will over our own.

If we wish to attain union with God, our whole life should be directed toward Him; and as our life is made up of many acts, we should see that each one is a step forward on the way that leads to Him. Supernatural prudence is that virtue which suggests to us what we should do and what we should avoid in order to reach the goal we have set for ourselves. If we wish to reach union with God, prudence tells us to conform ourself in everything, to His will, to detach ourself from all things, even the least, if it be contrary to His divine will. If we wish to become a saint, we must perform these acts of charity and generosity without recoiling from the sacrifice.

— *Fr. Gabriel of St. Mary Magdalene, Divine Intimacy, #272.*

Oftentimes, disagreements or conflicts arise and we automatically seek to choose a side based on what we think. We make two mistakes when we do this in our decision making. First, we assume that the basis of a choice in a matter is solely dependent upon us, rather than God. Second, we do not stop to consider if it is a conflict we need to be involved in ourselves or if God is simply asking us to pray because our involvement may have unintended harmful consequences or impede how God is working through others.

We tend to assume that we must enter into the fray whenever an injustice arises. This belief is nourished through the constant stream of information that we are given each day. Social media enables this kind of thinking as it does not encourage right discernment as to whether or not a fight is ours or not. Social media encourages us to make immediate and rash judgments which then spill over into our regular lives. This leaves us jumping from one bandwagon to the next, rather than considering where God is calling us to fight injustice in the world or in the Church. We are not called to every single battle. In fact, we aren't called to most of them.

Just because a friend, family member, or priest invites us to the latest skirmish or disagreement does not mean that we ourselves are meant to engage in that battle. True, we will often be criticized or ostracized for our inaction, but the reality is, when we engage in battles God does not want us involved in, we can cause greater damage and destruction in the process because we are not living in accordance with His will and He is not supplying the graces we need to be successful. We are following our own ego, the Enemy, or the world. It is in these instances that we are simply called to pray, which is a fight of its own in the supernatural order on behalf of those He *has* called to that particular mission.

There is much that is wrong in the Church at present, and yes, it is very similar to other times in Church history when corruption, indifference, and betrayal of Our Lord have been prevalent, but we must go where Christ is calling each one of us to serve and renew His Church and the world. We must seek God's will, not our own will.

This can only be accomplished through frequent and fervent prayer coupled with reliable spiritual counsel from the holy people in our lives. Without prayer, we expend far too much energy on battles that were never ours to begin with and we cause more harm than good in the process. In these instances, we allow the Enemy to pull us away from the path God actually wants us on in order to build up the Mystical Body. Yes, he will use apparent goods to pull us away from where Christ is actually using us.

The virtue of prudence is our guide. We must grow in prudence through prayer and the use of reason in order to make decisions in our daily lives and to help us discern rightly the battles God is calling us to fight for His Kingdom. We cannot be just, courageous, and temperate if we are not first prudent and seeking to align our will to God's will. This necessarily means walking away from battles that are not our own. Prudence truly is the "mother" of all other cardinal virtues and essential for our sanctification and the world's.



Photo by [Annie Spratt](#) on [Unsplash](#)

Pentecost: The Church Is Born

MIKE AQUILINA



Pentecost is the setting of the most spectacular scene in the historical books of the New Testament

A sound came from heaven like the rush of a mighty wind. Tongues of fire appeared and rested on the disciples — but did not burn them! The men rushed into the streets and began to proclaim Jesus Christ before the multitude that had gathered in Jerusalem for the feast day.

The Holy Spirit arrived in a great show of power, attended by wonders and miracles, manifest before a cast of thousands.

Pentecost was a singular event — unprecedented, although long foreshadowed; unique, although it would extend throughout subsequent history through the ministry of the Church.

Feast of Pentecost

Jerusalem's streets were crowded with pilgrims from all over the known world. Pentecost was the annual harvest festival of the Jews, and it was one of three feasts that all Jewish males were bound by law to observe in the holy city. The Lord God had said to Moses at Sinai: "Three times in the year you shall keep a feast to me. . . . Three times in the year shall all your males appear before the Lord" (Exod. 23:14–17).

The three days of obligation were Passover, *Sukkot* (known in English as the Feast of Booths or Tabernacles), and Pentecost. The name Pentecost came from the Greek word for "fiftieth" (*pentekostos*). In Jesus' time, the feast took place, for most Jews, on the fiftieth day after Passover.

In Hebrew the day was *Shavuot*, the Feast of Weeks, because it took place on the day following a "week of weeks" — seven times seven days — counting from Passover (Lev. 23:15–16). It was originally an agrarian festival, celebrating the beginning of the harvest season. God commanded through Moses: "You shall keep the feast of harvest, of the first fruits of your labor, of what you sow in the field" (Exod. 23:16). The feast was a ritual reminder that God was the source of Israel's blessings, and they owed their first and best of everything to him.

Over the centuries, Pentecost had grown in importance and had gathered layers of spiritual and historical significance. By the lifetime of Jesus and the Apostles, it had become primarily a celebration of the giving of the law to Moses. As Passover recalled the Exodus from Egypt, so fifty days later the feast marked the great event at Mount Sinai.

Pentecost, then, was a celebration of the covenant, God's family bond with Israel. The *Book of Jubilees*, composed in the first centuries before Christ, claimed that Pentecost was the actual anniversary date not only of Moses' covenant at Sinai but also of God's covenants with Noah and with Abraham.

For Jews of the first century it was a great feast, a holy day of obligation. And those who lived in distant lands fulfilled their duty by traveling to Jerusalem. The city's population swelled, and there was a general feeling of festivity, of gratitude for all good gifts, from the Exodus and the Law to the abundance of the barley harvest.

The Apostles Gather

The Apostles, meanwhile, were living in quiet expectation. They knew that something big was coming. Jesus had promised them as much when he took his leave from them.

He . . . charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit. . . . You shall receive power when the Holy Spirit has come upon you." (Acts 1:4–5, 8)

They knew of the Holy Spirit from Jesus' promises at the Last Supper (John 14:16, 26). The Holy Spirit would be a "counselor" and a "consoler," sent by the Father, to "teach . . . all things" and remind the Apostles of everything Jesus had said. The Holy Spirit would be with them forever.

It was a mysterious promise. When Jesus spoke of the Spirit, he seemed to be talking about a person — not simply a force or a grace — and that person seemed to be divine.

For forty days after Passover — forty days after his Resurrection — Jesus appeared to the Apostles and taught them. Yet he trained their gaze forward in time, as if his work was not yet done, as if his Passover awaited its completion.

After Jesus' Ascension, the Apostles returned to their room and, once again, locked themselves in. They attended to some practical matters; they selected a replacement for Judas. Most of all they prayed. St. Luke, the author of Acts, after listing the names of the Apostles, says: "All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brethren" (Acts 1:14).

It is significant that the whole Church is with Mary as it waits to be "born" on Pentecost. Other than the Apostles, she is the only individual to be named. In Luke's other New Testament book, his Gospel, he repeatedly suggests that Mary served as a source of his historical information (see Luke 1:2; 2:19, 51). Her placement in this scene may serve a similar purpose. It also establishes a neat parallel between Acts and Luke's Gospel, which opens as young Mary awaits the overshadowing of the Holy Spirit (see Luke 1:35).

Luke, as a student of St. Paul, knew the Church to be the "body of Christ" (see 1 Cor. 12:27; Eph. 4:12). Just as Jesus' physical body was conceived by the power of the Holy Spirit and through the willing prayers of Mary, so his Mystical Body would be conceived in a similar way. Thus, Luke gives due notice to Mary's presence in the Upper Room in Jerusalem.

The Day of Pentecost

When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. There appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.

Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. At this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. They were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language?" (Acts 2:1–8)

Perhaps the Apostles were expecting something to happen on the feast. They knew that Jesus, in his earthly ministry, had scrupulously observed the religious calendar and made his annual pilgrimages to Jerusalem, just as the law required. No matter what they expected, however, Pentecost surely exceeded it.

The cosmic phenomena, the wind and fire, would have been familiar because of the context of the feast day. They had been prefigured when God gave the law to Moses. In those days, "there were thunders and lightnings, and a thick cloud upon the mountain, and a very loud trumpet blast. . . . And Mount Sinai was wrapped in smoke" (Exod. 19:16, 18). Now, on the anniversary, came fire from heaven and a sound like the rush of a mighty wind.

Yet the "multitude" drew near not to see the spectacles but rather because the Apostles were speaking to their hearts. Jews had come to Jerusalem from all over the known world. There were Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians. (Acts 2:9–11)

The list is orderly, running from east (Parthia) to West (Rome). The people present were ethnically Jews, but linguistically and culturally diverse. At that Pentecost, God made them all one people, even with their differences. The gift of the Holy Spirit was not that each heard the gospel in Hebrew, Aramaic, or Greek and understood it nonetheless, but that each heard "in his own native language." They were empowered, then, to take the gospel back to their places of origin.

In Luke's description of Pentecost, even the listings are rhetorically forceful — even the allusions to the Old Testament are resonant. Chapter 2 stands in stark contrast to chapter 1, where both the lists and the citations of the law seem muted.

Now there was action. Now there were arguments. The crowd grew as gawkers and scoffers joined the genuinely curious and the piously astonished. Some asked, “What does this mean?” Others said the meaning was simple: these men are drunk. Just the day before, Peter had been speaking *sotto voce*. Now he stood and raised his voice to deliver a forceful sermon. He acknowledged the charges of drunkenness but only to dismiss them. Then he cut to the chase, quoting at length from the Old Testament prophet Joel:

And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy. (Acts 2:17–18)

Peter described the “last days” in terms that were fulfilled that very day. The Spirit was indeed poured out, and the effects were visible in the streets of Jerusalem, noticed even by those who did not believe. This was the day the Lord had promised. From the moment of Pentecost forward, gifts once reserved to a few— such as prophecy —would now be distributed widely, from Parthia to Rome and beyond.

Peter drew from the heritage he held in common with his hearers. He quoted the prophet Joel and the psalms of David. He pointed to nearby monuments that would have been familiar to the pilgrims. Peter established his standing as a Jew among Jews; and then he called them, as Jews, to join him in repentance for any part they may have played in the Crucifixion of Jesus. This is not an anti-Jewish tirade, as some have portrayed it. Peter is speaking as the guiltiest man present, and he could not have conceived himself as anything but a Jew.

The urgency of his call was evident not only from his tone, but from the circumstances — the signs and wonders that recalled the giving of the law. It should come as no surprise, then, that many found his case compelling. “What shall we do?” they asked (Acts 2:37).

And Peter said to them: “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; *and you shall receive the gift of the Holy Spirit*” (Acts 2:38, emphasis added). This is the message that would always be associated with Peter. Salvation is, by definition, the gift of the Holy Spirit (1 Pet. 1:2); and Baptism “now saves you” (1 Pet. 3:21).

Peter extended the invitation not only to his hearers but to their households as well — “your children” — and to their loved ones still in their native lands. It was a remarkable offer. At least three thousand people, St. Luke tells us, took up the invitation and were baptized on that first Christian Pentecost.

It was not yet evident that this salvation would be extended to non-Jews. But the means were now in place for the message to extend to the farthest reaches of the earth. It would be universal in scope. It would be catholic in its reach. From its birth the Church was one. It was holy with the holiness of God, suffused by the Spirit. It was patently catholic, and it was undeniably apostolic.

The Church is Born

The Church had a form, from the very beginning. In his book-length study *Open to the Holy Spirit*, Cardinal Donald Wuerl observes:

Sometimes the Christian Pentecost is portrayed as a wild, anarchic event, producing a kind of cheerful chaos — a riot of movement with no discernible order. That was indeed the conclusion of the cynical onlookers — those who stood at a safe distance that day in Jerusalem, and who concluded that the Apostles were drunk on new wine. But it does not represent the perspective of faith.

On Pentecost, the Church was born with an unprecedented degree of freedom. As God had once given the law to Moses, so now he gave his own Spirit to the Church. The Spirit was manifest in unexpected prodigies and *charisms* (from the Greek word for “gifts”) — such as speaking in diverse tongues and understanding those tongues. Mere men were entrusted with the means of salvation, a divine action. Yet among those charisms was the gift of leadership, *authority*. It is significant that not everyone preached on the first Pentecost; not everyone led; not everyone taught; not everyone issued the call to repentance. Peter did; the Apostles did. They fulfilled the roles of the office they had been given by Jesus.

The Church, from the beginning, had a hierarchy, a sacred order, although that order would develop further over time. The order of deacons, for example, would appear later in the book of Acts (6:3–6), as would the office of elder, or presbyter (20:17, 18). Over the next century, the roles of each office would become clearer as the Church grew. By the beginning of the second

century, St. Ignatius of Antioch could write to far-flung churches and assume that each had a three-tiered hierarchy of bishop, presbyter, and deacon; and each gathered regularly, as the Apostolic Church did, for the Eucharist (Acts 2:42).

The Harvest of Pentecost

The Apostles had already been commissioned to do what Jesus had done, and do it all in the name of God. Now they were empowered to do so. Every person baptized that day received, to some degree, a share in the Apostles' mission — for they received a share in the life of Jesus Christ. In Baptism they became “partakers of the divine nature” (2 Pet. 1:4).

One of the great preachers of the early Church, St. John Chrysostom, identified this as the difference made at Pentecost: a tongue of heavenly fire had been added to human nature. Salvation now was nothing less than the sharing of divine life with all those who believed in Jesus Christ and were baptized — all three thousand on that first day.

Some years before Jesus had said to his disciples, “The harvest is plentiful” (Luke 10:2). The great harvest began, appropriately enough, at Pentecost, the feast of the harvest — the day dedicated to the gathering and offering of firstfruits.

At every level, the ancient feast found fulfillment that day in Jerusalem. The harvest was in. The new Passover reached its completion. The new exodus brought a renewed Israel to receive the new law — the Spirit of God — and now the New Covenant would extend to the very ends of the earth.

This would be the task not of scholars or financiers, not of armies or kings, but of rough men with limited abilities. Even in this detail, the story follows the pattern of God's choices. Moses himself was halting of speech. David was the unimposing and least likely among a large brood of brothers to be made a king. The Apostles received the divine power of the Holy Spirit to accomplish the work Christ had assigned them. They succeeded.

The first book of the Bible told the story of how the people of the earth became *peoples* opposed to one another. It is the story of the Tower of Babel (Gen. 11:1–9). All subsequent history followed the same narrative of endless division. Pentecost, however, reversed the process, repaired the breaches, restored broken bonds, and gathered the firstfruits — the tribes of Israel from their dispersion. Soon salvation would go out to the nations, the Gentiles, as well.

The gift of Pentecost would be extended to every believer through the ministry of the Church. The Apostles Peter and John traveled from Judea to Samaria, where a number of believers were eager for the gift. “Then they laid their hands on them and they received the Holy Spirit” (Acts 8:14–17).

This remains the story of the Church in every age. In the third century, an Egyptian Scripture scholar named Origen said that Pentecost is the feast most characteristic of Christian life. The true Christian, he said, “is always living in the season of Pentecost.”

Editor's note: This article is adapted from a chapter in [The Apostles and Their Times — Archaeology, History, and Scripture Unveil What Life Was Really Like During the Apostolic Age](#). It is available from [Sophia Institute Press](#).

Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

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

~ THE MONTH OF JUNE IS DEDICATED TO THE SACRED HEART OF JESUS ~

“Behold this Heart, which has so loved men that It has spared nothing, even to exhausting and consuming Itself, in order to testify Its love. In return, I receive from the greater part [of humanity] only ingratitude, by their irreverence and sacrilege, and by the coldness and contempt they have for Me in this Sacrament of Love” [Holy Communion]. It is for this reason I ask thee that the first Friday after the octave of the Blessed Sacrament, be appropriated to a special feast to honor My Heart by receiving Communion on that day, and making reparation for the indignity that It [My Heart] has received. And I promise that My Heart shall dilate to pour out abundantly the influences of My Love on all who will render It this honor or will obtain My Heart being given this honor.” ~APPARITION: JESUS SPEAKING TO SAINT MARGARET MARY ALACOQUE

**Monday, June 1 ~ Ninth Week in Ordinary Time
Memorial of the Blessed Virgin Mary, Mother of the Church**

Holy Gospel: John 19:25-34 Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, Woman, behold, your son.” Then he said to the disciple, “Behold, your mother.” And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, “I thirst.” There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, “It is finished.” And bowing his head, he handed over the spirit. Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately Blood and water flowed out.

Meditation: To understand more fully the importance of this Memorial, especially in relation to today’s Gospel, it would be good to read the Decree establishing this Memorial. *Indeed, the Mother standing beneath the cross (cf. Jn 19:25), accepted her Son’s testament of love and welcomed all people in the person of the beloved disciple as sons and daughters to be reborn unto life eternal. She thus became the tender Mother of the Church which Christ begot on the cross handing on the Spirit. Christ, in turn, in the beloved disciple, chose all disciples as ministers of his love towards his Mother, entrusting her to them so that they might welcome her with filial affection. As a caring guide to the emerging Church Mary had already begun her mission in the Upper Room, praying with the Apostles while awaiting the coming of the Holy Spirit (cf. Acts 1:14). In this sense, in the course of the centuries, Christian piety has honored Mary with various titles, in many ways equivalent, such as Mother of Disciples, of the Faithful, of Believers, of all those who are reborn in Christ; and also as “Mother of the Church” as is used in the texts of spiritual authors as well as in the Magisterium of Popes Benedict XIV and Leo XIII. Thus the foundation is clearly established by which Blessed Paul VI, on 21 November 1964, at the conclusion of the Third Session of the Second Vatican Council, declared the Blessed Virgin Mary as “Mother of the Church, that is to say of all Christian people, the faithful as well as the pastors, who call her the most loving Mother” and established that “the Mother of God should be further honored and invoked by the entire Christian people by this tenderest of titles”.*

Prayer: O God, Father of mercies, whose Only Begotten Son, as he hung upon the Cross, chose the Blessed Virgin Mary, his Mother, to be our Mother also, grant, we pray, that with her loving help your Church may be more fruitful day by day and, exulting in the holiness of her children, may draw to her embrace all the families of the peoples. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: On this Memorial to the Blessed Virgin Mary, Mother of the Church, there are many things to contemplate today in addition to today's Gospel. I believe it would be prudent for us to spend some time today thinking about our level of devotion to Our Lady, asking whether or not it truly is sufficient. Chances are, if we are honest, we see room for improvement. Mary was chosen by God for a special purpose in life. Her "yes" to the Angel Gabriel, sent to Mary by God, set in motion our salvation as she gave birth to our Lord and Savior, Jesus Christ. As mother of Jesus Christ, she became Mother of our Church, and thus she should hold a high and special place in our daily devotional practices. The *Catechism of the Catholic Church* calls Mary our model of faith and charity, and devotion to the Blessed Virgin is intrinsic to Christian worship. In addition to praying a daily rosary, I would encourage you to visit the web pages that follow to explore possible prayers and devotional practices to enrich your spiritual life:

http://www.mycatholicsource.com/mcs/pc/the_Blessed_Virgin/popular_marian_devotions.htm

https://www.theworkofgod.org/Library/catholic/prayers_devotions_Virgin_Mary.htm

<https://www.sistersofcarmel.com/devotion-to-the-blessed-virgin-mary.php>

<https://www.rosarycenter.org/>

Tuesday, June 2 ~ Ninth Week in Ordinary Time Saints Marcellinus and Peter, Martyrs

Holy Gospel: Mark 12:13-17 Some Pharisees and Herodians were sent to Jesus to ensnare him in his speech. They came and said to him, "Teacher, we know that you are a truthful man and that you are not concerned with anyone's opinion. You do not regard a person's status but teach the way of God in accordance with the truth. Is it lawful to pay the census tax to Caesar or not? Should we pay or should we not pay?" Knowing their hypocrisy he said to them, "Why are you testing me? Bring me a denarius to look at." They brought one to him and he said to them, "Whose image and inscription is this?" They replied to him, "Caesar's." So Jesus said to them, "Repay to Caesar what belongs to Caesar and to God what belongs to God." They were utterly amazed at him.

Meditation: What do we owe God and what's our obligation towards others? Paul the Apostle tells us that we must give each what is their due (ref. Romans 13:6-8). The Jewish authorities sought to trap Jesus in a religious-state dispute over the issue of taxes. The Jews resented their foreign rulers and despised paying taxes to Cesar. They posed a dilemma to test Jesus to see if he would make a statement they could use against him. If Jesus answered that it was lawful to pay taxes to a pagan ruler, then he would lose credibility with the Jewish populace who would regard him as a coward and a friend of Cesar. If he said it was not lawful, then the Pharisees would have grounds to report him to the Roman authorities as a political trouble-maker and have him arrested. Jesus avoided their trap by confronting them with the image of a coin. Coinage in the ancient world had significant political power. Rulers issued coins with their own image and inscription on them. In a certain sense the coin was regarded as the personal property of the ruler. Where the coin was valid the ruler held political sway over the people. Since the Jews used the Roman currency, Jesus explained that what belonged to Caesar must be given to Caesar.

Prayer: O God, who surround us with protection through the glorious confession of the Martyrs Saints Marcellinus and Peter, grant that we may profit by imitating them and be upheld by their prayer. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: This passage has another deeper meaning as well. We, too, have been stamped with God's image since we are created in his own likeness (ref. Genesis 1:26-27). We rightfully belong, not to ourselves, but to God who created us and redeemed us in the precious blood of his Son, our Lord Jesus Christ (ref. 1 Corinthians 6:19-20). Paul the Apostle says that we are to present our bodies as a living sacrifice to God (ref. Romans 12:1). Do you acknowledge that your life belongs to God and not to yourself? And do you give to God what rightfully belongs to Him?

Wednesday, June 3 ~ Ninth Week in Ordinary Time Charles Lwanga and Companions, Martyrs

Holy Gospel: Mark 12:18-27 Some Sadducees, who say there is no resurrection, came to Jesus and put this question to him, saying, "Teacher, Moses wrote for us, If someone's brother dies, leaving a wife but no child, his brother must take the wife and raise up descendants for his brother. Now there were seven brothers. The first married a woman and died, leaving no descendants. So the second brother married her and died, leaving no descendants, and the third likewise. And the seven left no descendants. Last of all the woman also died. At the resurrection when they arise whose wife will she be? For all seven had been married to her." Jesus said to them, "Are you not misled because you do not know the Scriptures or the power of God? When they rise from the dead, they neither marry nor are given in marriage, but they are like the angels in heaven. As for the dead being raised, have you not read in the Book of Moses, in the passage about the bush, how God told him, I am the God of Abraham, the God of Isaac, and the God of Jacob? He is not God of the dead but of the living. You are greatly misled."

Meditation: Among the many problems of the Sadducees, they could not conceive of heaven beyond what they could see with their own eyes. Are we not often like them? We often don't recognize spiritual realities because we try to make heaven into an earthly image. The Sadducees came to Jesus with a test question to make the resurrection look ridiculous. The Sadducees, unlike the Pharisees, did not believe in immortality, nor in angels or evil spirits. Their religion was literally grounded in an earthly image of heaven. Jesus retorts by dealing with the fact of the resurrection. The scriptures give proof of it. In Exodus 3:6, God calls himself the God of Abraham, the God of Isaac, and the God of Jacob. He defeats their arguments by showing that God is a living God of a living people. God was the friend of Abraham, Isaac, and Jacob when they lived. That friendship could not cease with death.

Prayer: O God, who have made the blood of Martyrs the seed of Christians, mercifully grant that the field which is your Church, watered by the blood shed by Saint Charles Lwanga and his companions, may be fertile and always yield you an abundant harvest. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: As Psalm 73:23-24 states: "I am continually with you; you hold my right hand. You guide me with your counsel, and afterward you will receive me to glory." The Holy Spirit reveals to us the eternal truths of God's unending love and the life he desires to share with us for all eternity. Paul the Apostle, quoting from the prophet Isaiah (Isaiah 64:4; 65:17) states: "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him," God has revealed to us through the Spirit (ref. 1 Corinthians 2:9-10). The promise of paradise – heavenly bliss and unending life with an all-loving God – is beyond human reckoning. We have only begun to taste the first-fruits! Do you believe the scriptures? If so, do you know the power of the Holy Spirit?

Thursday, June 4 ~ Ninth Week in Ordinary Time

Holy Gospel: Mark 12:28-34 One of the scribes came to Jesus and asked him, "Which is the first of all the commandments?" Jesus replied, "The first is this: *Hear, O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.* The second is this: *You shall love your neighbor as yourself.* There is no other commandment greater than these." The scribe said to him, "Well said, teacher. You are right in saying, *He is One and there is no other than he. And to love him with all your heart, with all your understanding, with all your strength, and to love your neighbor as yourself is worth more than all burnt offerings and sacrifices.*" And when Jesus saw that he answered with understanding, he said to him, "You are not far from the Kingdom of God." And no one dared to ask him any more questions.

Meditation: What is the purpose of God's law or commandments? The Pharisees prided themselves in the knowledge of the law and their ritual requirements. They made it a life-time practice to study the 613 precepts of the Old Testament along with the numerous rabbinic commentaries. They tested Jesus to see if he correctly understood the law as they did. Jesus startled them with his profound simplicity and mastery of the law of God and its purpose. What does God require of us? Simply that we love as he loves! God is love and everything he does flows from his love for us. God loved us first and our love for him is a response to his exceeding grace and kindness towards us. The love of God comes first and the love of neighbor is firmly grounded in the love of God. The more we know of God's love and truth the more we love what he loves and reject what is hateful and contrary to his will.

Prayer: O God, whose providence never fails in its design, keep from us, we humbly beseech you, all that might harm us and grant all that works for our good. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: What makes our love for God and his commands grow in us? Faith in God and hope in his promises strengthens us in the love of God. They are essential for a good relationship with God, for being united with him. The more we know of God the more we love him and the more we love him the greater we believe and hope in his promises. The Lord, through the gift of the Holy Spirit, gives us a new freedom to love as he loves. So ask yourself: Do you allow anything to keep you from the love of God and the joy of serving others with a generous heart? Paul the Apostle says: hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us (ref. Romans 5:5). Do you know the love which conquers all?

Friday, June 5 ~ Ninth Week in Ordinary Time Saint Boniface, Martyr ~ the "Apostle of Germany"

Holy Gospel: Mark 12:35-37 As Jesus was teaching in the temple area he said, "How do the scribes claim that the Christ is the son of David? David himself, inspired by the Holy Spirit, said: *The Lord said to my lord, 'Sit at my right hand until I place your enemies under your feet.'* David himself calls him 'lord'; so how is he his son?" The great crowd heard this with delight.

Meditation: Do you acknowledge that Jesus Christ is Lord over all? It is the work of the Holy Spirit to make Christ known to us. That is why Jesus stated that King David could proclaim that his future heir would be both Messiah (the Hebrew word for Christ or the Anointed One) and his Lord. Among the Jews the most common title for the Messiah was the Son of David. The Jews looked forward to the long-expected Savior who would come from the line of David. Jesus was often addressed with that title, especially by the crowds (Mark 10:47ff, Matthew 9:27; 12:23). Jesus not only asserts that the Messiah is David's son, and that he is, indeed, David's son, but, that he is not only David's son, but also his Lord. Paul the Apostle states that no one can say 'Jesus is Lord' except by the Holy Spirit (1 Corinthians 12:3).

Prayer: May the Martyr Saint Boniface be our advocate, O Lord, that we may firmly hold the faith he taught with his lips and sealed in his blood and confidently profess it by our deeds. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: Have you ever given any real thought to what it means when you acknowledge that Jesus is Lord? The word *Lord* means "ruler" or "king" – the one who is owed "fealty" and "submission." The Lord or Master of our lives is the person or thing we give our lives over to or submit to in a full way. We can be ruled by many things – our unruly passions, the love of money, alcohol, drugs, etc. Only one Lord can truly set us free to love and to be loved as God intended from the beginning. When we acknowledge that Jesus is Lord we invite him to be the king of our heart and the ruler of our thoughts, relationships, and all that we do. Is the Lord Jesus the true king of your heart and mind? Do you give him free reign in every area of your life?

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.

frlump:2020

The Month of June ~ Dedicated to the Sacred Heart of Jesus Prayer to the Sacred Heart

Oh Lord Jesus Christ, to Your most Sacred Heart I confide this intention {*name petition*}. Only look upon me, then do what Your love inspires. Let Your Sacred Heart decide. I count on You. I trust in You. I throw myself on Your mercy. Lord Jesus, You will not fail me.

Sacred Heart of Jesus, I trust in You. Sacred Heart of Jesus, I believe in Your love for me. Sacred Heart of Jesus, Your kingdom come. Sacred Heart of Jesus, I have asked You for many favors, but I earnestly implore this one. Take it, place it in Your open Heart.

When the Eternal Father looks upon it, He will see it covered with Your Precious Blood. It will be no longer my prayer, but Yours, Jesus. Sacred Heart of Jesus, I place all my trust in You. Let me not be disappointed. Amen.

~ **TAKING PLACE IN OUR PARISH** ~

CORONAVIRUS RESPONSE. For an updated listing of resources to get help, to provide help, and ways families can strengthen their faith amid the COVID-19 pandemic - www.columbuscatholic.org/coronavirus-response.

SOLEMN VESPERS, THE CATHEDRAL PARISH BIBLE STUDY, and OFFICE OF COMPLINE: will be cancelled until further notice

AROUND THE DIOCESE

THE CATHOLIC MEN'S LUNCHEON JUNE MEETING CANCELED. Due to the restrictions in place because of the coronavirus, there will be no Catholic Men's Luncheon on June 5, 2020. Due to the summer break there will be no CMLC meetings in July or August.

ATTENTION ALL CATHOLIC YOUNG MEN ENTERING 9TH – 12TH GRADE. Do you know where your life is going? The Lord Jesus has a great plan for you! You are invited to attend the Quo Vadis Retreat, spending time with other young men discerning God's call. Quo Vadis is led by priests and seminarians of the Diocese of Columbus and is supported by the Diocesan Office of Vocations. Quo Vadis will be held July 26th - July 29th . The cost of the retreat is \$40. For more information or to register go to <https://faceforwardcolumbus.com/quo-vadis/> or contact Michael Haem

DO YOU KNOW ABOUT THE CATHEDRAL ALMS FOR THE POOR BOX? Located in the wall near the Broad St. entrance, this box and the funds you provide are important. At the Cathedral these Alms for the Poor go to pay for the food that is distributed daily at the Cathedral to the poor and needy – up to 150 food bags (usually containing a sandwich, fruit, chips & cookie, bottled water), and on many winter days hot coffee and hot cocoa. Help us provide this most basic necessity – *food* – to those in need by donating to our poor box.

Bishop's Annual Appeal (BAA) Update ~ MAY 26, 2020

Goal established by the Diocese – **\$53,353.14**

Enhanced Goal (additional \$50,000) for upgrading the Handicapped Entrance Doors – **\$103,293.14**

Total pledges to-date – **\$ 99,603.00 (96% of our Goal) WOW, we are really almost there! THANK YOU!**

Amount still needed - **\$ 3,690.14**

Percent of parish participation – **19%**

Our Online Giving is available to make regular Sunday contributions to the Cathedral parish, **including your BAA contributions.**
05-26-2020 Mailed in Donations \$3,972 Credit Card \$2,407.5 6% Diocesan Tax (\$382.77) Total to Church \$5,996.73

Online Giving Benefits

- **Secure and confidential.** No need to share payment information with the parish office.
- **Efficient.** Set up direct withdrawals from your:
 - checking account
 - savings account
 - credit card (Visa, MasterCard, Discover)
- **Simple.** Start, stop and change your contributions at any time.
- **Convenient.** No need to write a check or have cash available.



Start giving online today!

1. Visit our parish website at www.saintjosephcathedral.org and click the online giving link.
2. Create a secure account.
3. Schedule your recurring Sunday Offertory gifts.
4. Scroll down the alphabetical listing to **Bishop's Annual Appeal** and make your recurring gift.



Your contribution supports the work and operations of Saint Joseph Cathedral, our music and education programs. Please be generous in your support of these important endeavors. Your contribution can be made by sending a **text message to 614-721-4184**, or by scanning the QR code to the left with your smartphone QRScanner Application.

YOUR OFFERTORY IS A GIFT TO GOD: If your Offertory is not made electronically, please use your parish Offertory envelope to thoughtfully, prayerfully choose your gift. In addition, filling out an envelope or electronic statement helps us keep track of who is actively registered at our parish.