

July Adoration At Our Lady

First Friday, July 5th
from 10:15^{am} 'til Noon

~ All other Fridays in July ~
from 10:15^{am} 'til 11:00^{am}



THE SEVEN NOVENAS

Summer is here and it is time to again join in **THE SEVEN NOVENAS FOR RECONCILING OUR OURSELVES, OUR FAMILIES & OUR NATION BACK TO GOD**, beginning on June 25, 2023. Here is the outline of intentions:

1st, June 25-July 3, is for **Hope**.

2nd, July 25-August 2, is for **Faith**.

3rd, August 25-September 2, is for **Individual Conversions**.

4th, September 25-October 3, is for **Family**.

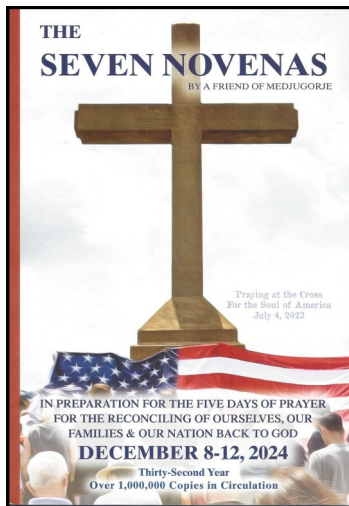
5th, October 25-November 2, is for **Nation**.

6th, November 25-December 3, is for **Love**.

7th, December 4 - 12, is for **Spiritual Healing**.

This is a very powerful novena series and the prayers are short to make it as easy as possible to participate.

FREE books are available on the tables in both lobbies.



Submit your article for the next C.O.O.L. NEWS to:
Editor in Chief Elaine Sturm at
cool.sturm@gmail.com

Or place your submission in the box marked "COOL NEWS" located in the sacristy
DEADLINE FOR SUBMISSION IS: July 15th

Join us on the WEB and FACEBOOK!
WEB: CHURCHOFMIRACLES.COLUMBUS.ORG
FACEBOOK: [FACEBOOK.COM/COOLCOLUMBUS](https://www.facebook.com/COOLCOLUMBUS)

FEAST DAYS IN JULY

July is the month of the Precious Blood!

July 1 - St. Junipero Serra, *Priest* [In the Roman calendar this is the **FEAST OF THE PRECIOUS BLOOD!**]

July 3 - St. Thomas, *Apostle*

July 4 - **INDEPENDENCE DAY - OFFICE CLOSED- OUR LADY OF MIRACLES, Avignon, France**

July 5 - First Friday & St. Anthony Zaccaria & St. Elizabeth of Portugal

July 6 - First Saturday & St. Maria Goretti, *Virgin & Martyr*

July 9 - St. Augustine Zhao Rong, *Priest, Martyr* and his Companions

July 11 - St. Benedict Abbot - *Religious Founder*

July 12 - St. John of Gualbert, *Abbot*

July 13 - St. Henry - *Married Man, King &*

107th Anniversary of the 3rd Apparition Our Lady of Fatima

July 14 - St. Kateri Tekakwitha, *Virgin*

July 15 - St. Bonaventure, *Bishop & Doctor of the Church & St. Vladimir of Kiev*

July 16 - **OUR LADY OF MT. CARMEL**

July 18 - **OUR LADY OF VICTORY, Toledo, Spain & St. Camillus de Lellis, Priest; St. Odilia of Cologne**

July 21 - St. Lawrence of Brindisi, *Priest & Doctor of the Church*

July 22 - St. Mary Magdalene, *Disciple of the Lord*

July 23 - St. Bridget of Sweden, *Religious, Married Woman & St. Apollinaris, Bishop, Martyr*

July 24 - St. Sharbel Makhluf, *Priest*

July 25 - **St. James the Greater, Apostle & St. Christopher**

July 26 - Sts. Joachim & Anne, *Parents of the BVM & St. Hyacinth*

July 29 - St. Martha, *Disciple of the Lord, Mary & Lazarus*

July 30 - St. Peter Chrysologus, *Bishop, Doctor of the Church*

July 31 - St. Ignatius of Loyola, *Priest, Founder*



107th Anniversary of the Apparitions of Our Lady of Fatima

3rd Apparition - July 13, 1917

On July 13 the three children assembled at the Cova and again saw the indescribably beautiful Lady over the Holm oak tree. Lucia asked what she wanted, and Mary replied: "I want you to come here on the 13th of next month and to continue to pray the Rosary every day in honor of Our Lady of the Rosary in order to obtain peace for the world and the end of the war, because only she can help you."

Lucia then asked her *who she was* and for a miracle so everyone would believe: "Continue to come here every month. In October, I will tell you who I am and what I want, and I will perform a miracle for all to see and believe."

Lucia made some requests for sick people, to which Mary replied that she would cure some but not others, and that all must say the Rosary to obtain such graces. And Mary continued: "Sacrifice yourselves for sinners and say many times, especially when you make some sacrifice: O Jesus, it is for love of You, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary."

The vision of hell: As she spoke these words, Mary opened her hands and rays of light from them seemed to penetrate the Earth revealing to the children a terrifying vision of hell full of demons and lost souls amid indescribable horrors. This vision of hell was the first part of the three-part secret of Fatima which was unknown until the writing of Sister Lucia's Third Memoir dated August 31, 1941.

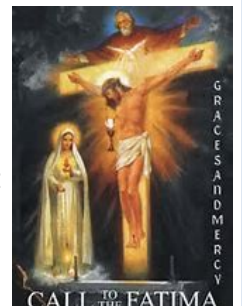
The children looked up to the sad face of the Blessed Virgin, who spoke to them kindly:

"You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end; but if people do not cease offending God, a worse one will break out during the pontificate of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that He is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father.



"To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of Reparation on the First Saturdays. If my requests are heeded, Russia will be converted and there will be peace; if not, she will spread her errors throughout the world causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated. In the end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to me and she will be converted, and a period of peace will be granted to the world."

Mary specifically told Lucia not to tell anyone about the secret at this stage, apart from Francisco, before continuing: "When you pray the Rosary, say after each mystery: O my Jesus! Forgive us, save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need." After assuring Lucia that there was nothing more, Mary disappeared off into the distance.



Source: wafusa.org (The world Apostolate of Fatima)



Adoration on the Feast of the Sacred Heart was a very special First Friday on June 7th!



Scan the QR Code above below with your phone camera, then tap to open link for [Online Donation](#).

Look for it in our weekly bulletin!

I PLEAD WITH YOU -
NEVER, EVER GIVE
UP ON HOPE, NEVER
DOUBT, NEVER TIRE,
AND NEVER BECOME
DISCOURAGED.

BE NOT AFRAID

- POPE JOHN PAUL II

HISTORY OF THE SIGN OF THE CROSS

“The Sign of The Cross” - a term applied to various manual acts, liturgical or devotional in character, which have this at least in common: **that by the gesture of tracing two lines intersecting at right angles they indicate symbolically the figure of Christ's cross.**

What are some ways that the Sign of the Cross is made?

Most commonly and properly the words "Sign of the Cross" are used of the large cross traced from forehead to breast and from shoulder to shoulder, such as Catholics are taught to make upon themselves when they begin their prayers, and such also as the priest makes at the foot of the Altar when he commences Mass with the words: "In the Name of the Father, and of the Son, and of the Holy Spirit". (At the beginning of Mass the celebrant makes the Sign of the Cross by placing his left hand extended under his breast; then raising his right to his forehead, which he touches with the extremities of his fingers, he says: *In the Name of the Father*; then, touching his breast with the same hand, he says: *and of the Son*; touching his left and right shoulders, he says; *and of the Holy Spirit*; and as he joins his hands again adds: *Amen*.) The same sign recurs frequently during Mass, and on many other occasions.

Another kind of Sign of the Cross is that made in the air by bishops, priests, and others in blessing persons or material objects. This Cross recurs also many times in the Liturgy of the Mass and in nearly all the ritual offices connected with the Sacraments and sacramentals.

A third variety is represented by the little Cross, generally made with the thumb, which the priest or deacon traces for example upon the book of the Gospels and then upon his own forehead, lips, and breast at Mass, or again upon the forehead of the infant in Baptism, and upon the various organs of sense in Extreme Unction (Anointing of the Sick), etc.

Still another variant of the same holy sign may be recognized in the direction of the "Lay Folks Mass Book" (thirteenth century) that the people at the end of the Gospel should trace a cross upon the bench or wall or a book and then kiss it. It was prescribed in some early uses that the priest ascending to the Altar before the [Introit](#) (beginning part of the Extraordinary Form of the Mass) should first mark a cross upon the [altar-cloth](#) and then should kiss the cross so traced. Moreover it would seem that the custom, prevalent in Spain and some other countries, according to which a man, after making the Sign of the Cross in the ordinary way, apparently kisses his thumb, has a similar origin. The thumb laid across the forefinger forms an image of the cross to which the lips are devoutly pressed.

The course of development seems to have been the following.

Of all the above methods of venerating this life-giving symbol and adopting it as an emblem, the marking of a little cross seems to be the most ancient. We have positive evidence in the early Fathers that such a practice was familiar to Christians in the second century. "*In all our travels and movements*", says [Tertullian](#) (*De cor. Mil.*, iii), "*in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupieth us, we mark our foreheads with the Sign of the Cross*". On the other hand this must soon have passed into a gesture of benediction, as many quotations from the Fathers in the fourth century would show. Thus [St. Cyril of Jerusalem](#) in his "Catecheses" (xiii, 36) remarks: "*let us then not be ashamed to confess the Crucified. Be the Cross our seal, made with boldness by our fingers on our brow and in everything; over the bread we eat and the cups we drink, in our comings and in goings; before our sleep, when we lie down and when we awake; when we are travelling, and when we are at rest*".

The cross was originally traced by Christians with the thumb or finger on their own foreheads. This practice is attested by numberless allusions in Patristic literature, and it was clearly associated with certain references in Scripture, where God is specific on what He requires, notably [Ezekiel 9:4](#) (of the mark of the letter Tau); [Exodus 17:9-14](#); and especially [Revelation 7:3, 9:4](#) and [14:1](#). Hardly less early in date is the custom of marking a cross on objects — already [Tertullian](#) speaks of the Christian woman "signing" her bed (cum lectulum tuum signas, "Ad uxor.", ii, 5) before retiring to rest—and we soon hear also of the Sign of the Cross being traced on the lips ([Jerome](#), "Epitaph. Paulæ") and on the heart ([Prudentius](#), "Cathem.", vi, 129). Not unnaturally if the object were more remote, the Cross which was directed towards it had to be made in the air. Thus Epiphanius tells us (*Adv. Hær.*, xxx, 12) of a certain holy man [Josephus](#), who imparted to a vessel of water the power of overthrowing magical incantations by "*making over the vessel with his finger the Seal of the Cross*" pronouncing the while a form of prayer. Again half a century later [Sozomen](#), the Church historian (VII, xxvi), describes how Bishop Donatus when attacked by a dragon "*made the Sign of the Cross with his finger in the air and spat upon the monster*". All this obviously leads up to the suggestion of a larger Cross made over the whole body, and perhaps the earliest example which can be quoted comes to us from a Georgian source, possibly of the fourth or fifth century. In the life of St. Nino, a woman saint, honored as the Apostle of Georgia, we are told in these terms of a miracle worked through her: "*St. Nino began to pray and entreat God for a long time. Then she took her (wooden) Cross and with it touched the Queen's head, her feet and her shoulders, making the Sign of the Cross and straightway she was cured*" (*Studia Biblica*, V, 32).

It appears on the whole probable that the general introduction of our present larger Cross (from brow to breast and from shoulder to shoulder) was an indirect result of the [Monophysite](#) (Christ did not have divine and human nature) controversy. The use of the thumb alone or the single forefinger, which so long as only a small Cross was traced upon the forehead was almost inevitable, seems to have given way for symbolic reasons to the use of two fingers (the forefinger and middle finger, or thumb and forefinger) as typifying the two natures and two wills in Jesus Christ. But if two fingers were to be employed, the large Cross, in which forehead, breast, etc. were merely touched, suggested itself as the only natural gesture. Indeed some large movement of the sort was required to make it perceptible that a man was using two fingers rather than one.

At a somewhat later date, throughout the greater part of the East, three fingers, or rather the thumb and two fingers were displayed, while the ring and little finger were folded back upon the palm. **These two were held to symbolize the two natures or wills in Christ, while the extended three denoted the three Persons of the Blessed Trinity. At the same time these fingers were so held as to indicate the common abbreviation I X C (Iesus Christos Soter), the forefinger representing the I, the middle finger crossed with the thumb standing for the X and the bent middle finger serving to suggest the C.** In Armenia, however, the Sign of the Cross made with two fingers is still retained to the present day. Much of this symbolism passed to the West, though at a later date.



Continued on the next page

The Sign of the Cross, continued:

On the whole it seems probable that the ultimate prevalence of the larger Cross is due to an instruction of [Leo IV](#) in the middle of the ninth century. "Sign the chalice and the host", he wrote, "with a right Cross and not with circles or with a varying of the fingers, but with two fingers stretched out and the thumb hidden within them, by which the Trinity is symbolized. Take heed to make this Sign rightly, for otherwise you can bless nothing" (see Georgi, "Liturg. Rom. Pont.", III, 37). Although this, of course, primarily applies to the position of the hand in blessing with the Sign of the Cross; it seems to have been adapted popularly to the making of the Sign of the Cross upon oneself.

[Aelfric](#) (about 1000) probably had it in mind when he tells his hearers in one of his sermons: "A man may wave about wonderfully with his hands without creating any blessing unless he make the Sign of the Cross. But if he do the fiend (devil) will soon be frightened on account of the victorious token. With three fingers one must bless himself for the Holy Trinity" (Thorpe, "The Homilies of the Anglo-Saxon Church" I, 462). Fifty years earlier than this Anglo-Saxon Christians were exhorted to "bless all their bodies seven times with [Christ's Rood](#) token" (Blicking Hom., 47), which seems to assume this large Cross. [Bede](#) in his letter to Bishop Egbert advises him to remind his flock "with what frequent diligence to employ upon themselves the Sign of our Lord's Cross", though here we can draw no inferences as to the kind of Cross made. On the other hand when we meet in the so-called "Prayer Book of King Henry" (eleventh century) a direction in the morning prayers to mark with the Holy Cross "the four sides of the body", there is a good reason to suppose that the large Sign with which we are now familiar is meant.

At this period the manner of making it in the West seems to have been identical with that followed at present in the East, i.e. only three fingers were used, and the hand traveled from the right shoulder to the left. The point, it must be confessed, is not entirely clear and [Thalhofer](#) (Liturgik, I, 633) inclines to the opinion that in the passages of Belethus (xxxix), [Sicardus](#) (III, iv), [Innocent III](#) (De myst. Alt., II, xlvi), and Durandus (V, ii, 13), which are usually appealed to in proof of this, these authors have in mind the small Cross made upon the forehead or external objects, in which the hand moves naturally from right to left, and not the big Cross made from shoulder to shoulder. Still, a rubric in a manuscript copy of the York Missal clearly requires the priest when signing himself with the paten to touch the left shoulder after the right. Moreover it is at least clear from many pictures and sculptures that in the twelfth and thirteenth centuries the Greek practice of extending only three fingers was adhered to by many Latin Christians. Thus the compiler of the Ancren Riwele (about 1200) directs his nuns at "Deus in adjutorium" [O God, come to my assistance] to make a little Cross from above the forehead down to the breast with three fingers". However there can be little doubt that long before the close of the Middle Ages the large Sign of the Cross was more commonly made in the West with the open hand and that the bar of the Cross was traced from left to right. In the "Myroure of our Lady" (p. 80) the Bridgettine Nuns of Sion have a mystical reason given to them for the practice: "And then ye bless you with the Sygne of the Holy Crosse, to chase away the fiend [devil] with all his deceytes. For, as [Chrysostome](#) sayth, wherever the fiends see the Signe of the Crosse, they flye away, dreading it as a staffe that they are beaten withall. And in thys blessinge ye beginne with youre hande at the hedde downward, and then to the left side and byleve that our Lord Jesu Christe came down from the head, that is from the Father into erthe by his holy Incarnation, and from the erthe into the left syde, that is hell, by his bitter Passion, and from thence into his Father's righte syde by his glorious Ascension".

The manual act of tracing the Cross with the hand or the thumb has at all periods been quite commonly, though not indispensably, accompanied by a form of words. The formula, however, has varied greatly. In the earlier ages we have evidence for such invocation as "The Sign of Christ", "The Seal of the Living God", "In the Name of Jesus"; etc. Later we meet "In the Name of Jesus of Nazareth", "In the Name of the Holy Trinity", "In the Name of the Father and of the Son and of the Holy Ghost", "Our help is in the Name of the Lord", "O God come to my assistance". Members of the Orthodox [Greek Church](#) when blessing themselves with three fingers, as above explained, commonly use the invocation: "Holy God, Holy strong One, Holy Immortal One, Have mercy on us", which words, as is well known, have been retained in their Greek form by the Western Church in the Office for Good Friday.

It is unnecessary to insist upon the effects of grace and power attributed by the Church at all times to the use of the Holy Sign of the Cross. From the earliest period it has been employed in all exorcisms and conjurations as a weapon against the spirits of darkness, and it takes its place not less consistently in the ritual of the Sacraments and in every form of blessing and consecration.

Sources

Thalhofer, *Liturgik*, I (Freiburg, 1883), 629-43; Warren in *Dict. Christ. Antiq. s.v.*; *Church Quart. Rev.*, XXXV (1893), 315-41; Beresford-Cooke, *The Sign of the Cross in the Western Liturgies* (London, 1907); Gretser, *De Cruce Christi* (Ingolstadt, 1598); Stevens, *The Cross in the Life and Literature of the Anglo-Saxons* (New York, 1904).

About this piece

APA citation. Thurston, H. (1912). Sign of the Cross. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. <http://www.newadvent.org/cathen/13785a.htm>

MLA citation. Thurston, Herbert. "Sign of the Cross." *The Catholic Encyclopedia*. Vol. 13. New York: Robert Appleton Company, 1912. <<http://www.newadvent.org/cathen/13785a.htm>>.

Transcription. This article was transcribed for New Advent by John M. Pretz.

Ecclesiastical approbation. *Nihil Obstat.* February 1, 1912. Remy Lafort, D.D., Censor. *Imprimatur.* +John Cardinal Farley, Archbishop of New York.

source: NewAdvent.org

We make our Sign of the Cross with our hand open - signifying the five wounds of Christ!



5 TIMES TO MAKE THE SIGN OF THE CROSS

- During personal prayer.**
—As an introduction/invocation to the Blessed Trinity.
- When passing a church.**
—To honor the blessed Sacrament present inside.
- When you hear a siren.**
—To heal those who are in danger of dying.
- When passing a cemetery.**
—As a prayer for the Holy souls.
- When you see an accident.**
—As a protection for those who are in peril.

HugotSeminarista @HugotSem

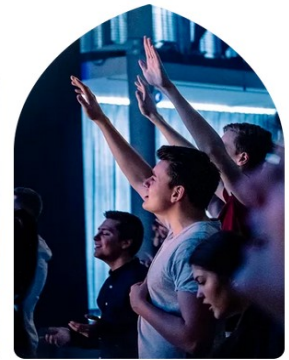
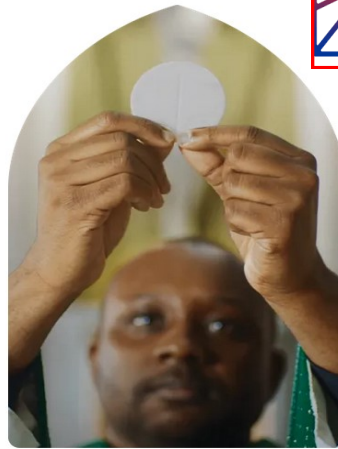
A Catholic Experience Unlike Any Other



At the 10th National Eucharistic Congress, our Catholic family will gather to experience profound, personal renewal through the power of Christ's love. Like a new Pentecost, this transformation will flow out from Indianapolis to bring *revival* in our communities as the Church returns to her first love—the source and summit of our faith.

Every day at the Congress is designed to facilitate this life-changing encounter with Jesus, regardless of where you are on your faith journey. Attendees will select their preferred series of **impact sessions** for the morning and **breakout sessions** for the afternoon. Then, gathered together as one, the whole assembly will experience the powerful **revival sessions** in Lucas Oil Stadium each evening.

Whether you can come for one day or all five, join us for this generational moment.



<https://www.eucharisticcongress.org/schedule>

What can I do if I am not able to go to Indianapolis to attend these events?

Check the daily activity for each of the five days on the website: <https://www.eucharisticcongress.org/schedule>

Notice, there is daily Confession and Adoration! Can you find some time in your day for Confession and/or Adoration?

There will be a daily list of events and speakers, can you find time to participate in any of these events from your home?

EWTN - 10TH NATIONAL EUCHARISTIC CONGRESS on July 17-21, 2024. will have live coverage. Go to: <https://www.ewtn.com/eucharist> to access the live stream. Watch On Demand! Watch a selection of programs focused on the Eucharist with EWTN's On Demand Eucharist playlist. Check back for details.

This page also has other links for resources such as this link to devotions. [➡](#)



EWTN ONLINE LEARNING SERIES
EUCHARISTIC Devotion

Deepen your understanding of the Most Holy Eucharist and your intimacy with Jesus. Sign up at ewtn.com/devotion for the FREE Eucharistic Devotion video series hosted by Fr. Wade Menezes of the Fathers of Mercy.

[ACCESS NOW](#)

<https://learningseries.ewtn.com/course/devotion>

The Pilgrimages Continue----- let us see where Jesus will be on July 1st in each of the four pilgrimages:

From the north, **the Marian Route** - St. Mary Byzantine Church, 2011 Clark St, Whiting, IN 46394. This is the very northwestern part of Indiana.

From the east, **the Elizabeth Ann Seton Route** - St. Brigid Catholic Church, 312 Fairground Rd, Xenia, OH 45385

From the south, **the St. Juan Diego Route** - Sacred Heart Catholic Church, 296 West 6th St., Russellville, KY 42276

From the west, **the St. Junipero Serra Route** - (crossing Missouri) St. Bartolomew Catholic Church, 504 E Benton St., Windsor, MO 64093 ; Sacred Heart School, 416 W 3rd St, Sedalia, MO 65301; St. Patrick Catholic Church, 415 E 4th St, Sedalia, MO 65301

MARY'S PRAYER CORNER

Dearest Saint Therese, you are the Little Flower of Jesus. Pray this day that I may be made well in body, mind, and spirit. Help me to always see, as you so clearly did, that my sufferings and trials are meant to cleanse and purify me so that I may be more worthy to receive God's unending Love. Amen.

From: <https://www.littleflower.org/prayers-sharing/prayers-to-st-therese/>

This prayer gives comfort to know that anything we may be going through may serve another purpose. Also I am being made aware of things from the past, things I need to confess from a more mature perspective. I have mentioned this to others; they are experiencing similar things. God is trying to prepare us and our souls for future events. Something to think about. Are you experiencing anything like this?

God Bless, Mary Bishel

Memorial Day – May 27, 2024

Editor's Note: Dcn. Steve was under the weather this past Memorial Day remembrance and was not able to give his annual prayer in person. It is included it here for your meditation.

★ ★ ★ ★ ★

How long will we take it? How long will we allow our precious symbol of freedom be soiled, mocked, maligned, trod upon, burned? Today, Memorial Day, we remember a host of men and women who gave their lives to prevent such denigration, stepping up to protect not only our flag, but the nation it represents. Our nation is being torn apart by alien factions bent on despoiling America by annulling the Constitution on which all our laws are based. This will not – must not – happen.

Today, let us raise our banner high, letting it flap freely in the breeze, proclaiming the freedom won by so many brave men and women. Their valor is their legacy. Their memory is more valuable than gold. Their sacrifice is the hallmark of the love they had for their country – for us! What they have done must never be besmirched by the countless illegals invading America, nor by politicians who allow that to happen. ***Those men and women are the true heroes of our great nation, as are the families they left behind.***

Today, let us raise our voices high to drown out those who seek to silence the truth. Let us proclaim the greatness of the most successful country in the world, a country that has gone out of its way to protect not only itself but other countries who have come under assault. That defines who we are – the nation who cares for the whole world, who will fight to the death to prove it.



A once in a lifetime photo shot. God Bless America.



Long may we remember those who gave their all!

★ ★ ★ ★ ★

Heavenly Father, we humbly ask that You welcome into Your Kingdom all those who have sacrificed their lives for their country. They willingly gave over their lives as did Your Son, our Lord Jesus Christ, Who said to His disciples, "No one has greater love than this, to lay down one's life for one's friends."

We ask, also, that You bless the families they left behind. Comfort them in their mourning; satisfy them in their needs; give them hope for the future – especially where children are involved.

We pray that someday the world will recognize the futility of war, so that all humanity might live in peace and harmony. Until then, we continue to pray in the Name of Jesus Christ, Lord and Savior.

Amen.

Thanks to Tom Crosby for bringing this work to our attention!

LAITY FOR MERCY - <https://feastofmercy.net/pages/welcome-page> or <https://feastofmercy.net/>

Just after Easter, Tom sent me information about a project to create billboards for the Sacred Heart of Jesus across the Columbus area for the month of June. The following is a part of the letter:

"In an effort to promote and revive our devotion to the Sacred Heart of Jesus, we'd like to share a project being planned for Columbus. It's not a diocesan or parish endeavor, but a project by laity uniting to show our love and devotion to the Sacred Heart of Jesus.

Our goal is to raise enough funds to have 4 billboards during the month of June dedicated to the Sacred Heart. One billboard has already been spoken for, so we must raise funds for the other 3.

***The price for each billboard is \$550 or \$1000, depending upon the location.** Each billboard will have the image of the Sacred Heart of Jesus and the wording, "June is devoted to the Sacred Heart of Jesus", and "Christ is King!"*

These billboards will be seen by Catholics and non-Catholics, and with the grace of God, may change hearts.

We ask that you consider joining us in this effort, and share this "Sacred Heart billboard project" with others. Realizing these are turbulent economic times, we know the good Lord will richly bless you in your generosity, as He can't be outdone. Many graces will flow by spreading devotion to His mercy ~ in a world that sorely needs it.

Tim McAndrew, Founder of Laity for Mercy, will collect donations and arrange the contract with Lamar Advertising, a billboard company in Columbus that has been helpful and cooperative with prior Faith oriented and pro-life billboards."

I spoke recently with Tim McAndrew and am astonished to discover that he was able to raise **enough funds to place 18 billboards** throughout the city and on specific routes going out of Columbus.

Here are just a few pictures from his website:

If you want more info, you can contact Tim at:

Tim McAndrew

Laity for Mercy

5133 Collins Way, Grove City, OH 43123

Tim's phone: 614-565-8654 and

Email:

mcandrewfourlife@gmail.com

If you are interested in supporting this charity, contact Tim directly for more information.



Norton Road S/O



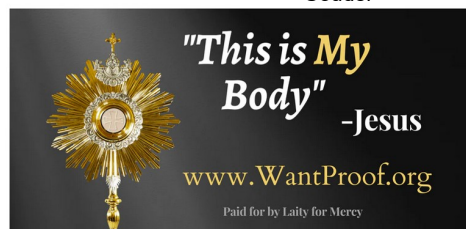
816 West Broad NS 50ft W/O Souder



2929 Old Dublin WS



3767 Livingston SS 205Ft



This is the design for his next project to promote the Eucharistic Revival 2024! This website <https://www.wantproof.org/> is fantastic!

Submitted by Elaine Sturm

Adult Ed. Update:

We have officially moved to our new space at the back of Don Ross Hall. Please join us on Sundays after the 10:00am Mass for Bible Study. We now have lots of elbow room and our tech genius, Paul Mitchell is improving our systems weekly. Our Monday evening Bible study at 6:30pm is also held in this room. Please join us in person or on zoom.



Meeting# 226 966 6248

Passcode (if needed): 80V9a1

Submitted by Joanne Farrell

Photos courtesy of Beth Layao

St. Odilia of Cologne

Feastday: July 18

Patroness of the blind and afflicted.

About the year 300, Saint Odilia and ten other virgins set out from England on a pilgrimage to the East. By accident or plan the ship in which they sailed went up the Rhine. They were captured by some soldiers and taken to Cologne. There the young women were killed in defense of their Christian Faith and their purity. St. Odilia's future role as the Patroness of the Order of the Holy Cross is pictured by the Crosier standard and her motto, "I have chosen the Cross."



HERE IS ANOTHER VERSION OF THE STORY OF ST. ODILIA

It was a long, long time ago, in the fourth century, that Odilia, the daughter of a powerful ruler of Britain, went to her martyrdom at Cologne, Germany, together with Ursula and a group of other virgins. These virgins were seeking a place where they might practice their faith in peace and quiet, but at the gates of Cologne they were met by fierce and cruel barbarians. The life-story of these valiant women ends here. They chose death.

The work of the saints in Heaven, though sometimes unseen and unheralded, is richer by

FAST FORWARD TO THE 1200s

St. Louis of France helps found the Parish House

The Paris house of the Crosiers is very important in the history of Saint Odilia. It was here that she appeared to John of Eppa with her special message. The Crosier community was founded in Paris in 1258. King St. Louis was particularly interested in the Order of the Holy Cross because of his great devotion to the Passion of Christ. Construction of the Church was begun about the year 1268.

Saint Odilia appears to Brother John in Paris

In the spring of 1287, Saint Odilia appeared three times to Brother John of Eppa, a Crosier lay brother, in the Paris monastery. She told him that God had commanded her to be the protectress of the order and where her relics were to be found. Brother John and his companion, Father Louis, journeyed to Cologne and the garden of Arnulph where the relics were buried.

Saint Odilia's relics are found and taken to Huy

After overcoming the skepticism of Arnulph, the two Crosiers began to dig around the pear tree in his garden where Odilia said the relics were to be found. Three urns were unearthed containing the remains of Odilia, Ida and Emma. Many cures took place through the intercession of Saint Odilia. The newly-discovered relics were taken to the mother house of the Crosiers at Huy, Belgium, with great solemnity.

Persecuted by the world, The Order loses the relics

The Order suffered much during the Protestant Revolt, the French Revolution and the Napoleonic wars. The mother house at Huy was destroyed but a priest managed to escape with the relics of St. Odilia. They were to remain in a parish church in Kerniel, Belgium, for many years.

The relics of Saint Odilia are returned to the Order

In 1949, the relics of Saint Odilia were returned from the parish church at Kerniel where they had been since the French Revolution, to the care of the Order of the Holy Cross. They were taken in solemn procession from Kermiel to the Crosier Monastery at Diest, Belgium. In 1952 a major relic of Saint Odilia was brought to Onamia, Minnesota. A shrine in honor of the Patroness of the Order and the Patroness of the blind and afflicted was then set up in the seminary chapel.

far than it was on Earth. So it was with Saint Odilia. About eight hundred years later, in 1287, she appeared to John Novelan, a lay brother of the Crosier Order in Paris, and told him she had been appointed by God to be the patron saint and protectress of the members of the Order of the Holy Cross (now commonly called Crosier Fathers). She informed him also that her relics were to be found in an orchard in Cologne and begged him to get permission to unearth them. He did ask permission of his superior but was refused. Saint Odilia was persistent; she appeared twice more. Finally the Prior consented and commanded a priest of the Order to accompany the brother. When these two reached Cologne, they had little trouble finding the relics. Joyfully they informed the archbishop, who came personally to witness the findings.

Saint Odilia had instructed Brother John that her relics were to be taken to the Motherhouse of the Order at Huy in Belgium. Both at Cologne and on the way to Huy various cures took place, of blindness, of paralysis and other bodily infirmities.

In 1797, at the time of the French Revolution, the monastery at Huy was totally destroyed; and although the relics were saved they were lost to the Order. Fortunately, just recently, in 1949, Saint Odilia "came back home". Her relics were returned to the order, and a large portion of one of her bones was brought to Onamia, Minnesota, and now rests in her Shrine here. It can be viewed by entering the Shrine, where it is encased in a marble reliquary. Saint Odilia has promised to shower a stream of graces upon the Crosier Fathers and upon all those who invoke her aid in their hour of need. For centuries it has been the practice in the Crosier Order to bless water in honor of Saint Odilia, dipping her relic in it and asking God to give it "power against all diseases and bodily infirmities". Many are the cures, especially of diseases of the eyes, obtained through her intercession.

Retreat: In July of each year, the Crosier Fathers and Brothers offer a one-day healing retreat at the National Shrine of Saint. Odilia in Onamia, Minnesota.

source: https://www.catholic.org/saints/saint.php?saint_id=155

FIRST COMMUNION 2024 AT OUR LADY

ON SUNDAY, JUNE 2, THE FEAST OF CORPUS CHRISTI, NINE PSR STUDENTS RECEIVED THEIR FIRST HOLY COMMUNION!

IT WAS A LARGE CLASS AND YOU KNOW WHAT A CHALLENGE IT IS TO GET EVERYONE IN ONE SPACE TO DOCUMENT THIS GREAT DAY. THUS WE HAVE PICTURES THAT SHOW THE EXCITEMENT AND CHAOS FOLLOWING HOLY MASS AND WE MAY NOT HAVE CAPTURED EVERYONE DUE TO THE ACTIVITY. THE FIRST COMMUNICANTS:

Deleyza Martinez, Dayana Martinez, Preciuse Dondo, Isabella Okoro, JaYa-Marita Banzikila, Triston Tomlinson, Giselle Anigbo, Lewis Shroyer,



Joanne Farrell created one of her famous specialty cakes to celebrate the day!



On Wednesday, May 8, Nicholas Mak, a custodian of one of the travelling statues of Our Lady of Fatima, visited the home of Rob and Patricia Trufant for an afternoon of prayer and learning more about Our Lady and the America Needs Fatima mission.

Nicholas has been with America Needs Fatima for a number of years and more recently travels throughout the eastern part of the United States as custodian of one of the travelling statues, bringing Mary to multiple houses every day promoting the Rosary and Mary's Fatima message.

Photos from Anne Grossman-Peters



2024-2025 Officers Elected

Congratulations to the following members of Knights of Columbus, Council 11188 for being elected to their respective offices for the 2024-2025 Fraternal Year:

Grand Knight: *Alex Esparza*
Deputy Grand Knight: *Cory Wilbur*
Chancellor: *Mike Draudt III*
Treasurer: *Mike Jacobs*
Advocate: *George Medary*
Recorder: *Mario Cardamone*
Warden: *Joshua Esparza*
Inside Guard: *Steven Jacobs*
Outside Guard: *Marcello Cardamone*
Trustee, 1st Year: *Michele Trapasso* (new)
Trustee, 2nd Year: *Joe Cardamone* (current)
Trustee, 3rd Year: *Cooper Davey* (current, last year)
Financial Secretary (appointed position): *John Petrushka*

DON'T ARGUE WITH DONKEYS

"The donkey said to the tiger:
"The grass is blue."

The tiger replied:
"No, the grass is green."

The discussion heated up, and the two decided to go to the lion, the king of the jungle.

Already before reaching the forest, where the lion was sitting on his throne, the donkey began to shout:
"His Highness, is it true that the grass is blue?"

The lion replied:
"True, the grass is blue."

The donkey hurried and continued: "The tiger disagrees with me and contradicts and annoys me, please punish him."

The king then declared:
"The tiger will be punished with 5 years of silence."

The donkey jumped cheerfully and went on his way, content and repeating:
"The grass is blue!"

The tiger accepted his punishment, but he asked the lion:
"Your Majesty, why have you punished me? After all, the grass is green."

The lion replied:
"In fact, the grass is green."

The tiger asked:
"So why are you punishing me?"

The lion replied:
"That has nothing to do with the question of whether the grass is blue or green. The punishment is because it is not possible for a brave and intelligent creature like you to waste time arguing with a donkey, and on top of that come and bother me with that question."

The worst waste of time is arguing with the fool and fanatic who does not care about truth or reality, but only the victory of his beliefs and illusions. Never waste time on arguments that don't make sense... There are people who, no matter how much evidence and evidence we present to them, are not in the capacity to understand, and others are blinded by ego, hatred and resentment, and all they want is to be right even if they are not.

When ignorance screams, intelligence is silent. Your peace and quietness are worth more."

Submitted by Beth Layao

Silver Rose Pilgrimage

On Sunday, July 14th, at the 10:00 Mass, the Silver Rose will be present at the Church of Our Lady for viewing, making a brief stop here on it's pilgrimage from Canada to the Basilica of Our Lady of Guadalupe in Monterrey, Mexico.

Everyone is invited to share the message of Our Lady of Guadalupe and promote respect for life by participating in this meaningful pilgrimage. The Silver Rose program demonstrates the unity between Knights of Columbus in Canada, the United States and Mexico, through a series of prayer services promoting the dignity of all human life and honoring Our Lady.



A brief History of the Silver Rose: Our Lady of Guadalupe did so much for her people in Mexico that, in 1960, the Columbian Squires, a youth organization of the Knights of Columbus, wanted to give something back to her. The group of young men in Knights of Columbus Council 2312 in Monterrey, Mexico, came up with the idea of running a rose to the Basilica of Our Lady of Guadalupe in Monterrey, Mexico. The rose was chosen to commemorate Juan Diego and the miracle of the roses, an important part of the story of Our Lady of Guadalupe.

The first rose was a natural rose and was blessed by Bishop John C. Cody of London. It was then flown to New York where it was received by Grand Knight Joseph Thomasen, who in turn, took it to Supreme Knight Luke E. Hart. Mr. Hart then shepherded the rose to Dallas, Texas. There, Texas State Deputy Jack Collierin received the rose and took it to Laredo, Texas, where it was finally given to the Squires from Monterrey, Mexico, at the International Bridge in Laredo. The Squires ran the rose from the International Bridge through Sabinas Hidalgo N.L., Mexico, to Cienega de Flores and on to the Basilica in Monterrey, Mexico, on December 12, 1960.

Check the weekly bulletin for updates on the Silver Rose event.

COOL Calendar