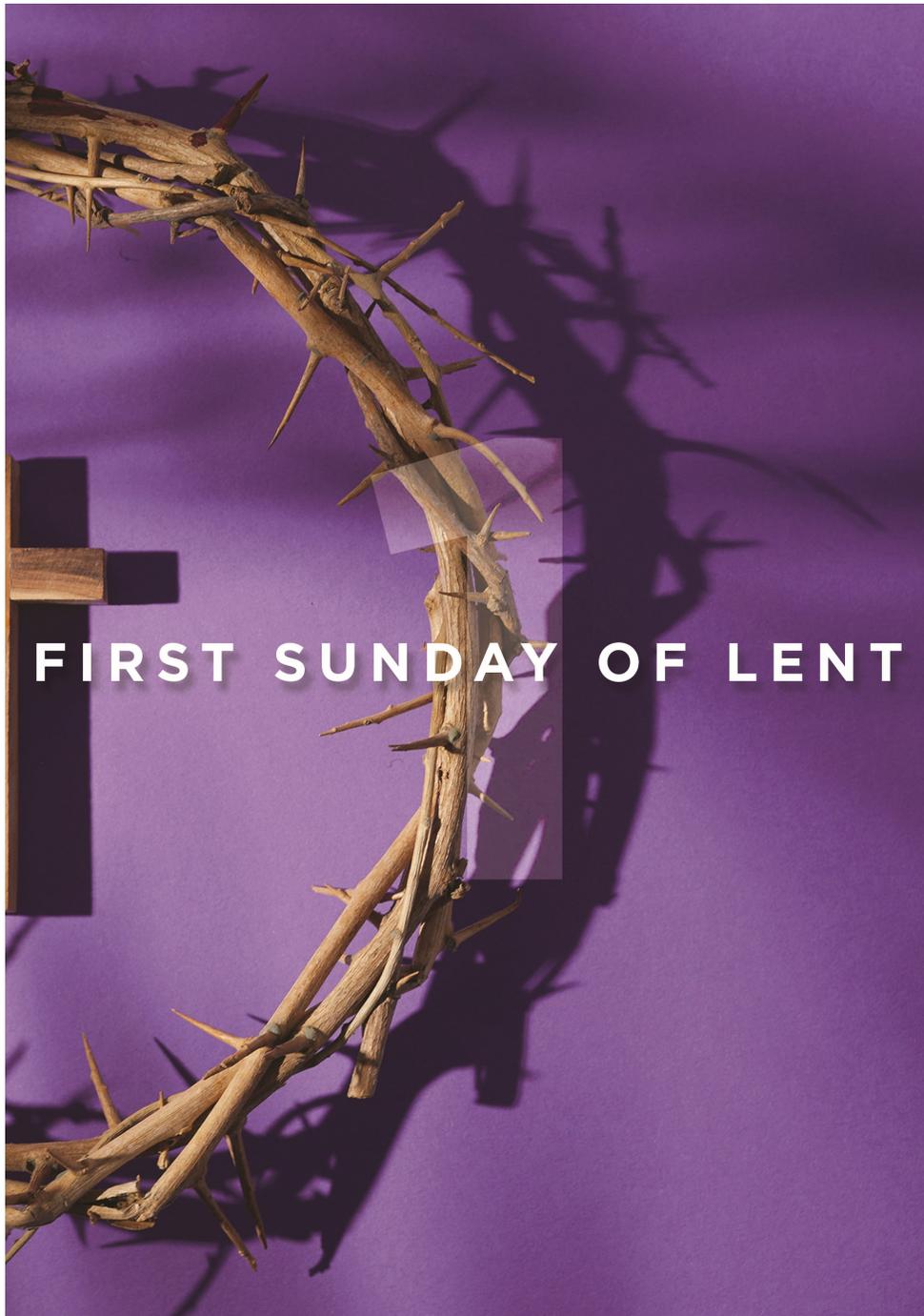




# *Lumen Christi* CATHOLIC COMMUNITY

2055 Bohland Avenue Saint Paul, MN 55116 Phone 651-698-5581 [www.lumenchristicc.org](http://www.lumenchristicc.org)

## **First Sunday of Lent, February 26th, 2023** 2022 Financial Report



**Mass/Worship Schedule**

**Saturday, February 25**

Lenten Morning Retreat, 9:30 am, CR  
Mass, 4:30 pm, CH

**Sunday, February 26**

Mass, 8:30 am, CH, livestreamed  
Mass, 10:30 am, CH (CLOW)

**Monday, February 27**

Mass, 7:45 am, Ch

**Tuesday, February 28**

Mass, 7:45 am, Ch

**Wednesday, March 1**

Mass, 7:45 am, Ch  
Wednesday Morning Reflections, 8:30 am, CR  
Lenten Soup Supper, 5:30 pm, CR

**Thursday, March 2**

Mass, 7:45 am, Ch  
Thursday morning Bible Study 10:30 am, Conf. Rm

**Friday, March 3**

Mass, 7:45 am, Ch  
Stations of the Cross, 5:30 pm, CH

**Saturday, March 4**

Lenten Retreat, 9:30 am, CR  
Mass, 4:30 pm, CH

**Sunday, March 5**

Mass, 8:30 am, CH, livestreamed  
Mass, 10:30 am, CH (CLOW)

**Adoration**

**Mondays, 8:15 - Noon, Chapel**

All are invited to drop in for prayer.

**Confessions**

**Saturdays, 3:30 - 4:00 pm**

Walk through the sanctuary to behind the choir area.

**Music at Mass**

**Selections\* for Feb. 25/26, 2023, 1st Sunday of Lent:** *I will be glad and rejoice in you; I will sing the praises of your name, O Most High.*

Psalm 9:2



~ #396, The Cross of Jesus  
~ (Worship Aid), Litany of Thanksgiving

\*subject to change

**Weekly Collection Update**

Week ending	Feb. 11/12 2023	2023 YTD
Total Collection	\$33,948.81	\$167,183.44
Budget	\$22,400.00	\$157,200.00
Variance	\$11,348.81	\$9,983.44

*Thank you. Your contribution makes a difference.*

**Parish News**

Church Budget Monthly, who manages our giving envelopes, ran into a paper shortage and will not be mailing out envelopes for February and March. They expect services to continue again in April.

We apologize for the inconvenience. You can submit cash donations via a regular envelope with your name on it or in the form of a check to tie in to your Parish ID. We are monitoring this situation closely and if we do not see a change from our vendor, we will switch to another one shortly.

Thank you for your patience and continued stewardship of the parish.

**Prayer of the Week**

**CATHOLIC PRAYER CORNER**

**Prayer during Lent**

Holy God,  
now is the acceptable time to return to you.  
As we walk the path of these forty days,  
may we turn away from sin  
and embrace a life of goodness and truth.  
Strengthen us on our Lenten journey  
and keep us focused on the cross and resurrection  
of your Son, our Savior and Redeemer.  
He is Lord forever and ever. Amen.

**Saints and Special Observances**

- Sunday: First Sunday of Lent
- Monday: St. Gregory of Narek;  
Julian Calendar Lent begins
- Friday: St. Katharine Drexel; Abstinence;  
First Friday; World Day of Prayer
- Saturday: St. Casimir; First Saturday

SAINT OF THE WEEK – Examples of our faith

**Ven. William Gagnon**

Venerable Brother William Gagnon cared for every victim of war who entered his hospital regardless of military affiliation. A missionary to Vietnam between 1952 and 1972, he is remembered as a true servant leader who loved Jesus and his fellow man.

DATE CHANGE! - **Lenten Soup Supper**

**First Date:** Wednesday, **March 1**, 5:30 pm

**Featured Speaker and topic:** Fr. Dan Haugan - "How to Be a Worker Bee in Busy Bee Times"

## Lumen Christi 2022 Annual Report

### Lumen Christi Report — My Sisters and Brothers in Christ,

As your new pastor, still “getting to know all about you” I asked myself, “what do you write in an annual report when you haven’t been with a community for a full year?” Typically, the annual report from the pastor is a reflection on the past year. In 2021 Fr. Feela wrote about 2020 and did just that. In 2022 at my last parish (during the Covid-19 Pandemic), writing about 2021, I found myself weary of looking back and hungry for a new tomorrow.



Annual reports are documents for historical purposes and tell the story of where we have been. With the help of both our Parish Director, Ryan Rehkamp, at the helm of all things administrative, organized, and helpful, and Max Huber, our new Director of Communications, our 2023 annual report gives us documentation of all kinds of ministry, mission, worship, and business, we at Lumen Christi Catholic Community have been about over the last year. It speaks to a remarkable thread of vitality and strength month after month as we moved with hopeful confidence through an uncertain landscape.

Two years living in an environment of politically charged words and behavior, socially and economically shaky ground and the valley of the shadow of death hanging over the entire world leaves me asking, “How can it be that we are finding living water for our thirsty souls when the world is so parched?” Now it would be inauthentic for me to say that there were not times when I felt “dried up.” My guess is, that feeling isn’t unfamiliar for you either. Here is the thing, I believe there are key elements of faith and strength that undergird this community of faith at Lumen Christi, that have made our heartiness possible during this thirsty time. Yes, we have had our seasons of dry and dusty moments, but overall, we have remained rooted and grounded in the soil of God’s abundant grace.

Amid the season of dry places, we planted a spiritual garden and watched it grow in our hearts, we celebrated life and life abundant. We made new friends and reignited old friendships. We did this...together! Together we have journeyed the wilderness and the parched places of 2020-2022 because we knew we could not do it alone. Together, we held onto the truth that the love of God revealed itself in the person of Christ Jesus at our Eucharistic celebration every week. Every Mass offers us abundant life, it makes us who we are -- the beloved community where everyone is welcome. Together, we found nourishment in our faith, in the Bread of Life, and it gave us strength for the journey. We did not have to face the winds of the pandemic alone in isolation, we came together to stand in solidarity, not just with one another, but with all of God’s creation. If we didn’t know it before, we know it now -- by the grace of God, we are better together. As for me, your pastor, there is no place I would rather be than here with you at Lumen Christi Catholic Community! - Fr. Dan Haugan – Your Pastor

**Highland Catholic School Report** — Highland Catholic School continues our mission to “Be the Light of Christ” in the world. Classrooms are bustling with learning and our 48 eighth graders are getting ready to spread their wings. We celebrate their success.



Highland Catholic School welcomed 45 new households and 58 new Preschool through 8th grade students. Each one is a great addition to our school community and are already sharing their gifts and talents. Our theme for the school year is “All are Welcome.” Students are doing amazing projects to serve our greater community. This includes trips to Feed My Starving Children, a giant food collection to benefit Neighborhood House and sending cards to the homebound in the parish. Fifth grade honored our Veterans through letters and a special mass. We held our first annual Grandparent’s Mass and we loved seeing many of our students with their grandparents joined in prayer.

As a member of the Minnesota Nonpublic School Accrediting Association (MNSAA), Highland Catholic School has a seven-year Strategic School Improvement Plan. Already this year we have met the following goals: creation of a Safety Committee, training from St. Paul Public Schools in special education referrals, additional professional development in the use of NWEA test results and expansion of our English Learners Program. It is good to keep challenging ourselves to improve.

Our Marketing and Development Committees have continued to grow a culture of gratitude and giving. Last school year we raised \$423,030! The largest event was our annual Swing Gala and Live Auction, raising over \$170,000. November’s #GiveHiC Day was themed “PE with Hi-C” and its proceeds were focused on the physical health of all our students: replacing old, beat-up gym equipment and investing in new PE interests of the students. Community “PE Enthusiasts” (athletes, coaches, mentors) took over PE classes to share their favorite ways to get moving. The financial support of our Legacy Families continues to grow and the annual Christmas celebration was a blast.

We are currently in a fundraising campaign to increase our school’s long-term endowment to over one million dollars. This will enable us to have more financial security and the ability to offer additional scholarships to families seeking the exceptional Highland Catholic School experience. Just this year we had 62 families request and receive financial aid and would not otherwise be able to attend our wonderful school.



Our Admissions Team would love to provide a tour to parents/guardians looking for a strong academic school in a Christ-centered community. Please request a tour on our school website: [www.highlandcatholic.org](http://www.highlandcatholic.org). Friend us on Facebook and follow us on Instagram to see all the action! - Principal Jane Schmidt

## LUMEN CHRISTI CATHOLIC COMMUNITY

### Lumen Christi 2022 Financial Report

#### Collections

Sunday/Holy Day Envelope	\$1,264,297
Sunday/Holy Day Plate	\$7,549
Sunday/Holy Day Loose Change Totals	\$103,841
Special Parish Collections	<u>\$8,685</u>
<b>Total</b>	<b>\$1,384,372</b>

#### Parish Revenue Totals

Collections	\$1,384,372
Other Contributions	\$12,704
Government COVID related Programs	\$360,175
Rent from Urban Academy	\$775,000
Other Revenue	<u>\$46,055</u>
<b>Total Parish Revenue</b>	<b>\$2,578,306</b>

#### School Revenue Totals

Tuition	\$2,737,019
Fund Raising/Swing	\$483,084
Government COVID related Programs	\$148,252
Grants and Contributions	\$147,645
Outside Revenue	\$11,016
Parish Investment	<u>\$370,000</u>
<b>Total School Revenue</b>	<b>\$3,897,016</b>

**Total LCCC/Hi-C Revenue** **\$6,475,322**

#### Parish Expenses

Salaries and Benefits	\$855,291
Equipment and software	\$20,031
Occupancy	\$373,294
Parish Investment in school	\$370,000
Archdiocesan assessment	\$162,121
Interest	\$86,642
General and administrative	<u>\$146,461</u>

**Total Parish Expenses** **\$2,013,840**

#### School Expenses

Salaries and Benefits	\$2,905,865
Equipment and software	\$81,580
Occupancy	\$128,253
Supplies	\$220,698
Fundraising	\$86,014
General and administrative	<u>\$46,628</u>

**Total School Expenses** **\$3,469,048**

**Total LCCC/Hi-C Expenses** **\$5,482,888**

**Revenue-Expense** **\$992,434**  
 (Net Proceeds used to pay down mortgage or capital expenses.)

#### Additional Information

##### Lumen Christi Investment Accounts

Long Term Fund	\$920,171
Intermediate Fund	\$592,319

##### Highland Catholic Investment Accounts

Long Term Fund (Endowment)	\$748,895
Intermediate Fund	\$600,843

Archdiocesan Collections	Total	# of Gifts
Cath. Campaign for Human Dev.	\$1,832.00	20
Catholic Home Mission	\$1,893.80	16
Disaster Collections	\$1,859.00	5
Food Shelf	\$30,872.02	409
Global Solidarity	\$2,022.22	15
Holy Places	\$444.00	12
Missionary Appeal	\$4,322.19	62
Retirement for Religious	<u>\$9,225.22</u>	<u>88</u>
<b>Total</b>	<b>\$52,470.25</b>	<b>627</b>

##### Urban Academy (St. Greg's Site)

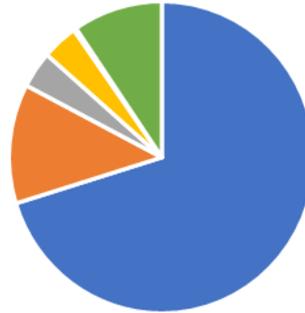
Mortgage Total	\$2,014,063.80
Principal Paid in 2022	\$451,786.32
Interest Paid in 2022	\$89,869.22
Total Payments in 2022	\$529,353.84

# LUMEN CHRISTI CATHOLIC COMMUNITY

## Parish Revenue CY 22



## School Revenue Total CY22



- Collections
- Other contributions
- Tuition and fees
- Fundraising
- Government COVID related programs
- Other revenue
- Government COVID related programs
- Grants and contributions
- Rent from Urban Academy
- Other revenue
- Parish Investment in school revenue

## Parish Expenses CY22



## School Expense Totals CY22



- Salary and Benefits
- Building and Grounds
- Admin
- Salaries and benefits
- Equipment and software
- Assessment
- School Investment
- Misc
- Occupancy
- Supplies
- Fundraising
- General and administrative



## Maintaining and Improving our Facility

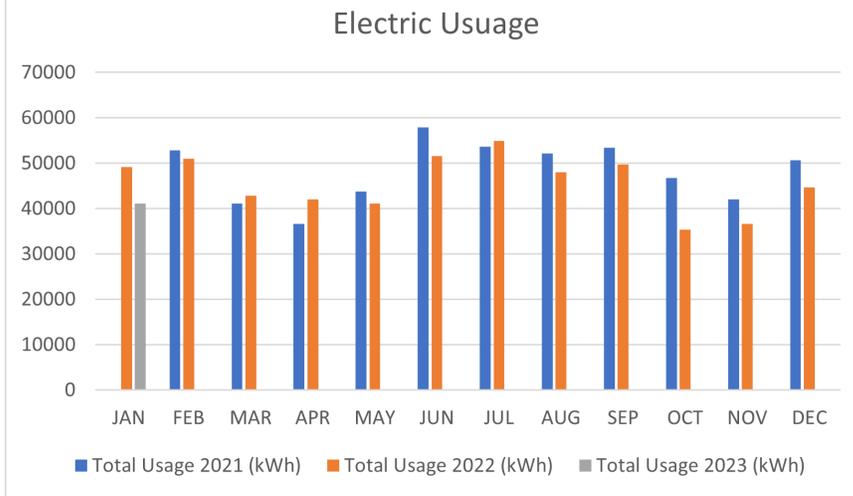
Compared with other churches in the diocese, we are a relatively new church with regards to our facility. The original St. Leo's was built in 1952 but we have had several remodels and improvements over the years. We have spent the last 2 years investing heavily in our campus and will continue to do so. We would like to highlight two areas that were completed and the improvements that resulted from it. If you look up in the main worship space you will notice 2 things. First, there are no burned out light bulbs that need to be replaced! Second, the whole worship space is brighter.



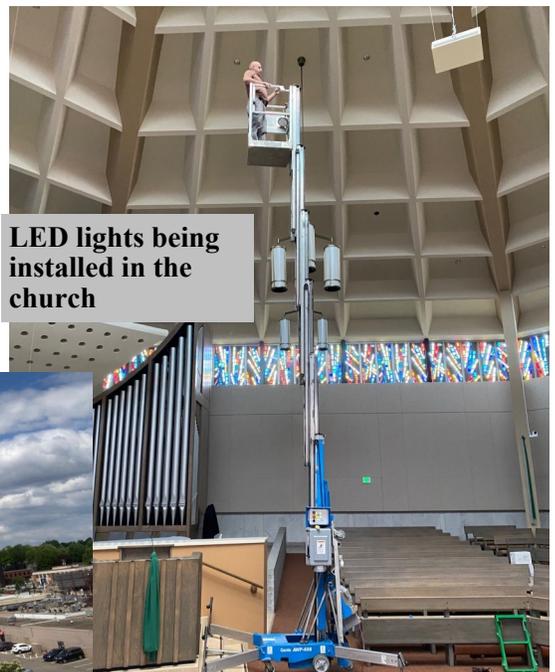
Over the summer our maintenance staff spent a considerable amount of time replacing every single light in the worship space, hallways and meeting rooms from florescent to LED. This has 2 major benefits. First, is that the LED lights are guaranteed for 7 years or more compared to the 1-3 years of the florescent bulbs. Second, LED require significantly less power to run and the graph below shows that difference. We began the change over in May and we completed it in September. You can see the usage drop significantly in October compared to 2021.

This not only saves us significant money but also ensures we are being more environmentally conscious. Our electric bills have dropped from 10-12k a month to 5-7k a month and the entire project will have paid for itself by May.

While our space is relatively new in church terms, ongoing maintenance is still a significant expense. A good example is the rooftop unit we replaced in October that heats the restrooms, first floor conference room and part of the hallway. This \$17,000 expense was anticipated but still a large sum of money. Providentially, the week it went out we also received an estate gift for almost the exact dollar amount of the replacement unit. The parishioner's stewardship, even after death, helped us continue our ministries here at the parish without causing any impact. Please reach out if you would like to learn more about how your estate gift can help future generations of Parishioners.



**New Air Handling Unit being lifted onto our roof**



**LED lights being installed in the church**

# LUMEN CHRISTI CATHOLIC COMMUNITY

## Donation Trends

### Households that Donate

2019	911
2020	815
2021	783
2022	770

### Total Contributions and Collections:

2019—\$1,556,001
2020—\$1,609,504
2021—\$1,532,292
2022—\$1,532,842

### Registered Households 2022

1083

### Avg. Family Contribution

2019—\$1,708
2020—\$1,975
2021—\$1,957
2022—\$1,990

## Formation Data

### Sacraments 2022

Baptisms	27
Confirmations	36
First Communions	58
Anointing of the sick	44
Masses of Christian Burial	23

### Formation

Faith Formation Students	37
Rite of Initiation Candidates	6
Youth Ministry	13

### Highland Catholic 22/23 Students

Preschool 3yr.	25
Pre-Kindergarten	46
Kindergarten	38
First	47
Second	38
Third	52
Fourth	48
Fifth	43
Sixth	44
Seventh	51
Eighth	48

# 2023 USED BOOK SALE

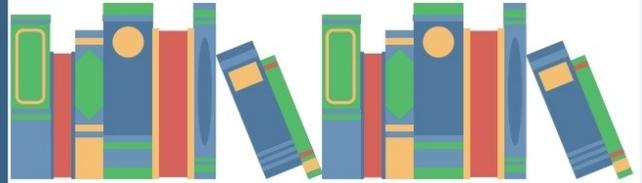
Questions?  
Highland Catholic School  
651.690.2477

Event Chair:  
Jen Jeffries  
Co-Chair:  
Amber Fryxell

In Person  
Tours  
Available

## Highland Catholic

All funds supporting  
**Highland Catholic**  
SCHOOL



Wednesday, March 1st\*  
6:00-8:00 pm

\*Wednesday Night is Presale Night,  
\$10 entry fee

Thursday, March 2nd  
8:00 am - 6:00 pm

Friday, March 3rd  
8:00 am - 6:00 pm

Saturday, March 4th  
8:00 am - 12:00 pm

### Lumen Christi Community Room

- Please donate books, records, games, audio books, and puzzles
- Donations accepted at Highland Catholic School (weekdays) and Lumen Christi Catholic Community (weekends)
- Volunteers needed all 4 days

**Highland Catholic**  
SCHOOL



**ENROLLING NOW: Preschool - 8th Grade**  
[admissions@highlandcatholic.org](mailto:admissions@highlandcatholic.org) | 651-690-2477

## Musings of Deacon Mike

Musings on the Sign of the Cross; It's meaning and the history of it

What I want to share with you is nothing of my own creation or great epiphany of what the Sign of the Cross is about. That is the beauty of Catholic Tradition (and I mean the capital T for Tradition), we can call on and stand on the shoulders of giants who have gone before us and who are among us today. So my musing is really on a sharing of what struck me as the very essence of spreading the Good News of the Gospel and understanding the nuances of faith in Jesus Christ. Enjoy this musing. May God Bless you the Father and the Son and the Holy Spirit.

*The following excerpt is taken from Bert Ghezzi's book [Sign of the Cross: Recovering the Power of the Ancient Prayer](#) (Word on Fire Publishing).*

During the Reformation of the sixteenth century, some Christians repudiated the sign of the cross because they judged it to be superstitious. But Martin Luther himself did not abandon it and recommended the practice in his *Small Catechism* in an appendix on family prayer. Today, athletes who sign themselves for good luck at sporting events reinforce the opinion that it is a superstition. But basketball players at the foul line were not the first to abuse the gesture by ascribing to it magical powers that could be turned to dubious personal advantage. As early as the sixth century, St. Caesarius (470–542), the bishop of Arles and one of Christianity's first best-selling authors, rebuked Christians who signed themselves while on their way to steal or commit adultery.

But no trace of superstition or magic marred the sign of the cross in its origins. While no direct evidence exists, it seems clear from circumstances that the holy gesture had its roots as a prayer in apostolic times. Fourth-century Father of the Church St. Basil (329–379) said that the Apostles “taught us to mark with the sign of the cross those who put their hope in the Lord”—that is, those who presented themselves for Baptism.

So early Christians probably learned to make the sign of the cross at their Baptism when the celebrant marked them with it to claim them for Christ. There is some evidence for this in Scripture. For example, St. Paul reminded the Ephesians that they received the sign at Baptism when he said: “You have been stamped with the seal of the Holy Spirit of the Promise” (1 Cor. 1:13). And Paul may have been speaking of his being signed with the cross at Baptism when he told the Galatians that “I carry branded on my body the marks of Jesus” (Gal. 6:17). I will say more about this later, but for now I merely want to show you that the sign of the cross originated among people who were not far removed from Christ himself.

Early Christians used the thumb or index finger to trace a little cross on their foreheads. They associated the practice with references in Ezekiel 9:7 and Revelation 7:3, 9:4, and 14:1, all of which describe believers bearing God's seal on their foreheads. That mark was a cross—the Greek letter *tau*—that was written as a T and stood for the name of God. Origen (c. 185–c. 253), a third-century theologian and spiritual writer, commented on the Ezekiel passage by quoting a writer who said: The shape of the letter tau presented a resemblance to the figure of the cross and this represented a prophecy of the sign that Christians make on their foreheads. For all the faithful make this sign when they undertake any activity, especially prayer or reading Holy Scripture.

So, by the third century, Christians frequently marked their foreheads with the cross. They also traced the little sign on their lips and breasts, as we still do today when the Gospel is announced at Mass. And they made the sign in the air as a blessing over persons and things. Tertullian, for example, told of a woman who signed her bed, and St. Cyril of Jerusalem described Christians tracing the cross “over the bread we eat and the cups we drink.” Using the sign of the cross as a blessing may have prompted some Christians to make the larger sign that we know today, but that practice did not come into common use until later.

Opposition to the Monophysite heresy in the seventh and eight centuries may have contributed to popularizing the larger sign. To summarily refute these heretics, who held that Christ had only one divine nature instead of two natures, one human and one divine, Christians in the East began to sign themselves with two fingers or with the thumb and forefinger. They had to trace a larger sign over their breasts so that their use of two fingers to defend the truth would be visible to all. Imagine the duel that occurred when a Christian encountered a Monophysite. The Christian would conspicuously make a large sign with two fingers and hurry to the other side of the street. The Monophysite would respond with a large sign made with his index finger and walk off in a huff. The idea of that scene may make us smile, but in those days ordinary folks' tempers flared over theological issues.

By the ninth century, Christians in the East were making the larger gesture with thumb and two fingers displayed, symbolizing the Trinity, and with the ring and little finger folded back, symbolizing Christ's two natures. In the middle of the eighth century, at a time when emperors had a lot to say about ecclesiastical matters, Byzantine emperor Leo IV decreed that all blessings should be made with a large right cross—that is, with the horizontal gesture moving from right to left. Although this proclamation applied to blessings, it was popularly adapted to the gesture of signing oneself. The emperor's directive established the large sign as the common practice in the East. Christians of the Eastern Churches signed themselves with two fingers and thumb extended, touching their forehead and moving to their breast, then crossing their shoulders from right to left.

## Musings of Deacon Mike, cont.

How Western Christians came to adopt the larger sign of the cross is less clear. Apparently after the ninth century some Western Christians imitated the practice of the Eastern Church and signed themselves with a large right cross. But at the same time others in the West had begun to trace the large cross over their breasts moving their hand from the left shoulder to the right shoulder.

Innocent III (1160–1216), who was pope at the beginning of the thirteenth century, directed that Christians sign themselves with two fingers and thumb extended. He allowed that some make a right cross and others a left cross, indicating no preference for either approach. But before the end of the Middle Ages, Western Christians showed a preference for signing themselves with a large left cross.

For example, the *Myroure of Our Ladye*, a late-fifteenth-century document, taught the Brigittine Sisters of Syon Abbey in Middlesex, England, to cross themselves *from left to right*. *It explained that the movement from forehead to breast meant that Christ came down from heaven to earth in his Incarnation, and the movement from the left to right shoulder indicated that Christ at his death descended into hell and then ascended to heaven to sit at the Father's right hand.*

*By the end of the Middle Ages, probably under the extensive influence of Benedictine monasteries, where the practice was to make a large left cross with an open hand, most Western Christians were making the sign of the cross as we do today.*

In every age Christians commonly, but not indispensably, *accompanied the act of making the sign with words of prayer. But the prayers varied greatly. In the earlier period, they used invocations like "The sign of Christ," "The seal of the living God," and "In the name of Jesus." In later ages, they prayed, "In the name of Jesus of Nazareth," "In the name of the Holy Trinity," and "In the name of the Father, and of the Son, and of the Holy Spirit," the latter being the most common prayer that we use today.* Christians have also used formulas suggested by the liturgy, like "O God come to my assistance" and "Our help is in the name of the Lord." This diversity of words accompanying the sign should encourage you to pray spontaneously when you cross yourself, a practice that I recommend in later chapters.

*Twenty-first-century Christians have inherited a diversity of ways to make the sign. Today you will see people marking themselves with large left crosses or large right crosses, with open hand or with two fingers and thumb extended: tracing little crosses on their foreheads, lips, and breasts with one finger, two fingers, or with thumb and forefinger. You may see a Latino youth make a large left cross and then kiss a little cross made with thumb and forefinger, a practice rooted in the ancient past. You will see clergy in liturgical settings and laypeople in ordinary situations blessing persons and objects with two fingers and a thumb or an open hand. But no matter how they do it, large or small, with one finger, two, three, or an open hand, all who sign themselves with faith are opening themselves to the Lord.*

(Italics and bold by Deacon Mike)



## Our Fascinating Faith

### Lent

One of the liturgical reforms mandated at the Second Vatican Council was that the focus of the season of Lent should be restored as a time of preparation for—or renewal of—baptism.

The bishops at the Council were aware of the fact that the origins of Lent as a distinctive liturgical season lay in the early centuries when the Church celebrated the sacraments of Christian initiation only once a year, at the Easter Vigil. In order to prepare those who were to receive those sacraments, a special period of preparation (eventually lasting forty days) gradually developed.

By the time of the Second Vatican Council, the initiatory character of Lent had long been forgotten, and it had become simply a time of penance focused on individual spiritual renewal. The introduction of the Rite of Christian Initiation of Adults and the revision of the Lectionary after the Council have changed all of that.

Now the Sunday scripture readings during Lent are very carefully selected with an eye to the journey of those preparing to be initiated at the Easter Vigil. Once again, the entire community is asked to undergo penance in solidarity with the candidates for Baptism, Confirmation, and Eucharist.

Thus, in order to appreciate fully the meaning of the readings during this season, the “filter” through which they must be heard is always the knowledge that we are helping to prepare our sisters and brothers in the catechumenate for their initiation at the Easter Vigil.



## Mass Intentions

<u>Saturday 25</u> 4:30 pm	† Cheri Broadhead
<u>Sunday 26</u> 8:30 am 10:30 am	Lumen Christi
<u>Monday 27</u> 7:45 am	
<u>Tuesday 28</u> 7:45 am	† LaRae McPartlin
<u>Wednesday 1</u> 7:45 am	† Harry McCarr
<u>Thursday 2</u> 7:45 am	
<u>Friday 3</u> 7:45 am	† Helen LaBelle
<u>Saturday 4</u> 4:30 pm	† Patrick Callan
<u>Sunday 5</u> 8:30 am 10:30 am	Lumen Christi † Colleen Tovar

## READINGS 1st Sunday of Lent, Year A

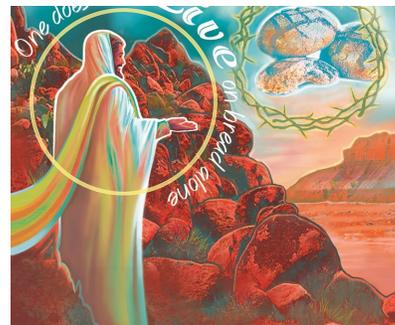
### TODAY'S READINGS

**First Reading** — The man and the woman ate the fruit of the one tree that God had told them to avoid, and their shame overtook them (Genesis 2:7-9; 3:1-7).

**Psalm** — Have mercy on us sinners, O Lord (Psalm 51).

**Second Reading** — Death reigned from Adam to Moses, but now grace and life abound in Christ Jesus (Romans 5:12-19 [12, 17-19]).

**Gospel** — Jesus was led into the desert by the Spirit and there he fasted for forty days and forty nights (Matthew 4:1-11).



### READINGS FOR THE WEEK

Monday:	Lv 19:1-2, 11-18; Ps 19:8-10, 15; Mt 25:31-46
Tuesday:	Is 55:10-11; Ps 34:4-7, 16-19; Mt 6:7-15
Wednesday:	Jon 3:1-10; Ps 51:3-4, 12-13, 18-19; Lk 11:29-32
Thursday:	Est C:12, 14-16, 23-25; Ps 138:1-3, 7c-8; Mt 7:7-12
Friday:	Ez 18:21-28; Ps 130:1-8; Mt 5:20-26
Saturday:	Dt 26:16-19; Ps 119:1-2, 4-5, 7-8; Mt 5:43-48
Sunday:	Gn 12:1-4a; Ps 33:4-5, 18-20, 22; 2 Tm 1:8b-10; Mt 17:1-9

# Lumen Christi Catholic Community

2055 Bohland Ave., St. Paul, MN 55116

651-698-5581

[www.lumenchristicc.org](http://www.lumenchristicc.org)



## Pastor

**Fr. Daniel Haugan**  
651-370-1610  
[dhaugan@lumenchristicc.org](mailto:dhaugan@lumenchristicc.org)

## Deacon

**Dcn. Mike Lane**  
[mlane@lumenchristicc.org](mailto:mlane@lumenchristicc.org)

## Parish Director

**Ryan Rehkamp**  
651-370-1615  
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## Maintenance Supervisor

**Lindell Blanchette**  
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## Communications

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## Maintenance

**Ron Johnson**  
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## Parish Records

**Martha Paar**  
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## Care, Support and Justice

**Steve Regnier**  
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## Faith Formation

**Lynn Schelitzche**  
651-370-1616  
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## Highland Catholic Principal

**Jane Schmidt**  
651-690-2477 x106  
[j.schmidt@highlandcatholic.org](mailto:j.schmidt@highlandcatholic.org)

## Music

**Alexa Vavra**  
651-370-1614  
[avavra@lumenchristicc.org](mailto:avavra@lumenchristicc.org)

## Liturgy

**Amy Wittak**  
651-370-1617  
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## Office

**Sarah Haider**  
[shaider@lumenchristicc.org](mailto:shaider@lumenchristicc.org)

## Highland Catholic School

2017 Bohland Ave., St. Paul, MN 55116

[www.highlandcatholic.org](http://www.highlandcatholic.org)

Jane Schmidt, Principal

Please call 651-690-2477 for a tour

**Regular Mass Schedule** Saturday at 4:30 pm; Sunday at 8:30 and 10:30 am  
8:30 Mass is livestreamed through our website and Facebook page.  
Monday - Friday 7:45 am

**Sacrament of Penance** Sat. 3:30 - 4:00 pm or by appointment

**Office Hours** 8:00 am - 4:30 pm Monday - Friday

**New Parishioners** Visit <https://lumenchristicc.org/new-parishioner-registration/> or stop in to the parish office to complete the paperwork. Please join us!

**Find Out About Becoming Catholic** Contact Lynn Schelitzche

### **Sacramental Preparation**

**Baptism** Contact Lynn Schelitzche

**First Reconciliation & Eucharist** Contact Lynn Schelitzche

**Confirmation** Contact Lynn Schelitzche

**Christian Marriage** Contact Fr. Dan Haugan before setting your wedding date, *at least 6 months in advance* of the wedding date you would like.

**Pastoral Visits / Communion for the Sick** Contact Steve Regnier

**Sacraments for the Sick & Dying** Contact Fr. Dan Haugan

**Anointing of the Sick** At the onset of serious illness or before serious surgery.

**Sacrament of the Dying (Viaticum)** At the beginning of the dying process or after a terminal diagnosis.

**Funeral Arrangements** Contact your funeral home first and they will make the arrangements with the parish.

**Liturgical Ministers, Environment, Intercessions** Contact Amy Wittak

**Adult, Childrens, Handbell Choirs, Cantors, Instrumentalists** Contact Alexa Vavra

**Parish Library** Located down the main hallway from the Gathering Area.

**Prayer Line** Contact Steve Regnier

**Eucharistic Adoration** Monday, 8:30 am - Noon (not on holidays)

**Children's Liturgy of the Word** Children 4 - 4th grade enjoy the Sunday Gospel at their level. Find a link on the homepage of the website under the Mass link.

### **Announcements**

**Bulletin** Articles are due by Thursday at noon, a week before the article is in the bulletin. E-mail texts to [mhuber@lumenchristicc.org](mailto:mhuber@lumenchristicc.org).

**Mass** Email [awittak@lumenchristicc.org](mailto:awittak@lumenchristicc.org) by Tuesday at noon for the coming weekend. Limit announcements to weekend events in the Gathering Area or parish-wide events in the coming week.

**Safe Environment** All adult volunteers and employees who have regular contact with youth are required to receive background checks and VIRTUS training. Contact Ryan Rehkamp for more information.

**SafeCatholicSPM.org** If you or someone you know has been abused, your first call should be to law enforcement or child protection officials.

**Archdiocesan Victim Assistance Hotline: 651-291-4475**