



DIOCESE OF COLUMBUS

CATHOLIC TIMES

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**TRAVELING ALONG THE CAMINO DE SANTIAGO:
A SPIRITUAL AND EMOTIONAL JOURNEY**

The Editor's Notebook*Seek the Lord*

By David Garick, Editor

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. (Psalm 27:8)

As Christians, we must always be seeking God. The Lord created each of us and desires to draw us to Him and to spend eternity with us. He loves us so much that He came to earth in the person of Jesus Christ to give us the means to overcome sin and to find everlasting life with Him. Christ seeks all of us to be His disciples. It is only fitting that we also should seek Him out.

How do we find Christ? Where do we encounter Him? Certainly first and foremost, we encounter Him in the Eucharist. His Body and Blood become real in our presence and are united with our bodies through the blessing of holy Communion. We encounter Him in prayer. As we search deep within ourselves, Christ reveals Himself to us in very intimate ways.

But we are called to seek even more understanding of Christ. Even the Apostles, His closest followers, showed themselves unable to grasp the fullness of His divinity, and they lived, walked, and ate with Him every day. It was not until after His Passion and Resurrection and the gift of the Holy Spirit that they began to understand the real message He brought to us.

There are many ways we can seek this greater understanding of Christ. One important way to do that is through pilgrimage. In the fourth century, St. Helena, the mother of the Roman emperor Constantine, was so overcome by her conversion to Christianity that she set out in her old age to visit Palestine and to discover the holy places where Jesus lived, died, and rose again. Fellow pilgrims still do that to this day. Praying at the site of His incarnation, walking in His footsteps across Galilee, standing where Mary stood at the foot of His cross, laying a hand on the stone where His body was laid and resurrected – these actions all make Christ much more real to the Chris-

tian pilgrim.

But the Holy Land is not the only place where a Catholic can travel to encounter Christ. It can come in Rome and the other cities around the Mediterranean where the Apostles, evangelists, and church fathers built the church we know today. They accomplished all of that through the work of the Holy Spirit, and those blessings are available to us when we draw near to them. Our Holy Mother has made herself known to individuals through the centuries, always to lead people to a deeper knowledge of her Son. We find an encounter with Mary and with Christ when we visit places such as Lourdes, Knock, Guadalupe, and the first Marian apparition site in the United States, the Shrine of Our Lady of Good Help in Champion, Wisconsin. Here in Ohio, many people have found great spiritual strength through a pilgrimage to the Basilica and National Shrine of Our Lady of Consolation in Carey, a 90-minute drive from Columbus.

Through the centuries, the Holy Spirit has blessed artists with the inspiration to create painting, statues, windows, and architecture that convey a deeper understanding of Christ. This artwork is available in countless churches, cathedrals, and shrines. They are located all over the world and include many that are nearby. A pilgrimage need not be to the other side of the world. It may be as simple as a visit to a nearby church where you may encounter Christ in a different way, see him in a different view. We must not be content with the notion that we have found Christ and that is enough. Changing your perspective makes all the difference.

One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

(Psalm 27:4)



**MSGR. ROBERT E.
METZGER
PASSED AWAY ON
DECEMBER 28, 2016**



Funeral Mass for Msgr. Robert E. Metzger, 82, who died Wednesday, Dec. 28, was held Monday, Jan. 2, at Junction City St. Patrick Church. Burial was at St. Patrick Cemetery.

He was born March 1, 1934 in Junction City to Robert and Mary Elizabeth (Haug) Metzger and received a bachelor's degree in philosophy from the former Columbus St. Charles Seminary and a theology degree from Mount St. Mary Seminary of the West Seminary in Norwood. He was ordained a priest on May 28, 1960 by Bishop Clarence Issenmann at Columbus St. Joseph Cathedral.

He was an associate pastor at Columbus St. Leo (1960-65), St. Dominic (1965-69), St. John the Evangelist (eight months in 1969), and St. Gabriel (1969-70) churches, then served as pastor at St. Dominic (1970-75), Coshocton Sacred Heart (1975-85), and Jackson Holy Trinity (1985-2004). He also was a teacher at Columbus Bishop Hartley and St. Francis DeSales high schools. He retired in 2004 and spent the last several years of his life living in the rectory of his home parish.

He was named a monsignor, with the title prelate of honor, by Pope John Paul II on Sept. 24, 1992.

He was preceded in death by his parents and a brother, Father William J. Metzger. Survivors include brothers, Fathers Richard Metzger and Stephen Metzger, both retired priests of the Diocese of Columbus; Michael, and Charles; a sister, Mary Anne; and a foster sister, Nida Riley. A cousin, the late Father John Metzger, also was a Columbus diocesan priest.



Front Page photo:
A group from Sunbury St. John Neumann Church and other diocesan parishes in a church along the Camino de Santiago pilgrimage route in Spain in October 2016.

Photo courtesy Gary Dwyer

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FOLLOWING IN THE FOOTSTEPS OF OUR LORD

By Father Joseph Klee

Columbus Sacred Heart Church

One of the more consoling aspects of our Catholic faith involves the continuous presence of Our Lord Jesus in every moment of our lives, most especially through the Eucharist. Nine pilgrims from the Diocese of Columbus, myself included, felt this presence strongly in late November and early December 2016 as part of a 38-member pilgrimage to Israel. Our tour guide was Father Peter Vasko, OFM, president of the Franciscan Foundation for the Holy Land. The itinerary of the pilgrimage basically followed the chronological progression of Our Lord's life.

The morning following our arrival in Tel Aviv, we toured the ruins of Crusader-built churches at Caesarea Maritima, where St. Peter had preached, and the site from which St. Paul embarked on his missionary voyages. Heading east, our bus took us to Mount Carmel, where the Blessed Mother gave the gift of the scapular to St. Simon Stock, and where the prophets Elijah and Elisha lived. This was followed by a stop in Tiberias, passing by Magdala, the home of St. Mary Magdalene.

We next proceeded to the place where Jesus grew up, the (present-day) bustling town of Nazareth. We saw "Mary's well," where the Blessed Mother probably came to draw water daily. A powerful experience followed at the Church of the Annunciation, where Mary surrendered her life to God the Father's will. Adjacent to this church is the Church of St. Joseph, which tradition says was built over the Holy Family's home and St. Joseph's workshop. Married couples on the pilgrimage renewed their wedding vows in a touching ceremony at a church in Cana, at the site where Our Lord began His public ministry by turning water into wine at a wedding feast.

The next day included the thrilling experience of a boat ride on the waters Our Lord had walked – the Sea of Galilee. The boat's pilot regaled us with a demonstration of the casting of a fishing net into the sea, but nothing was caught. Returning to land, we ascended Mount Tabor, which afforded a dramatic view of the Galilean region below, where Jesus took Peter, James, and John and was transfigured before them.

Our holy adventure continued at a bracing pace as we visited the Church of Peter's Primacy, built over the rock where Our Lord confirmed Peter's leadership among the Apostles, telling him three times to "Feed my sheep." At Capernaum, on the western shore of the Sea of Galilee, pilgrims saw the ruins of Peter's home, which was Jesus' "home base" during His Galilean ministry. Adjacent to this site was the Synagogue of Capernaum, where Our Savior delivered his "Bread of Life" discourse (John 6) – affirming His Real Presence in the Eucharist.

Not to neglect the needs of the physical body, we also visited the site of the multiplication of the loaves and fishes, on the northwest shore of the Sea of Galilee in the town of Tabgha.

Next, we headed south, following the southern coast



of the Sea of Galilee to where the Jordan River begins (and flows all the way down the Dead Sea). Unfortunately, the actual part of the bank where John the Baptist baptized Our Lord is now within the boundaries of the Muslim nation of Jordan, so the nearby area of Yardenit was established as a site to celebrate this event. Here, Father Vasko commemorated our own baptisms by pouring a little of the baptismal waters of the Jordan River on our heads. Our journey continued southward on the west side of the Jordan River to Jericho, where we visited the Mount of Temptation, where Our Lord had retreated following His baptism and where Satan tempted Him after 40 days of prayer and fasting. In the town itself is enshrined a huge sycamore tree, which might have been the tree Zacchaeus climbed to see Jesus.

A short drive followed through hilly, rising terrain, leading us to Jerusalem, where Jesus culminated His life and completed His mission. Before visiting the holy sites there, a day was dedicated to the location where Our Lord entered the world – Bethlehem, just south of Jerusalem. There, the pilgrims visited the Shepherds' Field Church, where Mass was celebrated in the type of cave-like enclosure where shepherds would have sheltered their flocks during inclement weather.

A breathtaking high point of the pilgrimage was a visit to the Church of the Nativity, accessed through the "door of humility," which necessitates the pilgrim to bend low in order to enter. A silver star set into the marble floor below the church's altar marks the spot where Our Savior is believed to have been born. An adjacent site is the Milk Grotto, where tradition says that a drop of Mary's milk fell to earth, turning it white. Powder from the site continues to be taken and venerated by women experiencing infertility, and many have conceived.

The pilgrims emotionally began bracing themselves as they prepared to walk in the very steps taken by the Redeemer. An afternoon was spent visiting the sites east of the Old City of Jerusalem around the Mount

of Olives. The "Our Father" Church is located where Our Lord taught His disciples that prayer. Nearby is the Church of *Dominus Flevit*, where He wept as He looked over Jerusalem. The brief time of exaltation occurring on Palm Sunday was remembered as we trod the Palm Sunday road leading into Jerusalem (*pictured*). All were deeply moved to scan the array of olive trees located in the Garden of Gethsemani, realizing that Our Lord might have leaned against one of them as His agony there mounted.

Within the Basilica of the Agony (also known as the Church of All Nations) is the Rock of Agony, where He anguished over His anticipated sufferings of Good Friday. We then visited the Church of the Ascension, the "stepping-off" point where Jesus was taken up to Heaven following the triumphant conclusion of His earthly mission. Curiously, the church is now under Muslim ownership. In anticipation of the day of our redemption, our pilgrim group spent some time in the Upper Room, the site of the Last Supper – the Passover meal which transitioned into the first Mass, and where Jesus formally instituted the priesthood.

Our re-experiencing of Good Friday began early, with a 6:30 a.m. Mass at a chapel in the Church of the Holy Sepulcher. Adjacent to the chapel is an altar built over the stones of Calvary, where Our Lord's cross was placed. Within the huge church, below the stairs to Calvary, lies the Anointing Stone, where His body was prepared for burial. The *Via Dolorosa*, or Way of Sorrow, is laid out through the narrow, twisting streets of the Old City, with the Stations of the Cross located at points along the way. A particularly touching stop was the chapel commemorating the sixth station, in which Veronica compassionately cleaned Our Lord's bloody face. Standing amid pilgrims from all over the world, an hour's wait was necessary to enter the tomb where Our Savior's body had been laid. All the pilgrims spent precious seconds on their knees before the actual stone upon which His crucified corpse had been placed.

This whirlwind sprint over the footsteps Our Lord had trod included, on the last day, a side trip to Bethany, where Mass was celebrated at the Church of Mary, Martha, and Lazarus, built over the ruins of their home. We then hastily departed eastward for a brief tour of Qumran, the district on the Dead Sea where the strict Jewish faction known as the Essenes lived. Parchment scrolls of Scripture inscribed by the Essene community were found between 1946 and 1956 in clay pots located in nearby caves. The barrenness of this desert region made it an appropriate location for the Essenes, who tradition says John the Baptist spent time with, to distance themselves from the world and to spend their lives in a contemplative manner.

In the end, our pilgrimage group was struck with a deep sense of connectedness, of continuity with the One who had come to earth to save us. He is not a distant God, but as with anyone who loves us, is One who is actually very close to us despite the two millennia intervening since He walked that part of the earth. God grant that every reader of this article will someday have this same powerful and very blessed experience!

World scarred by war, greed must welcome prince of peace, pope says

By Junno Arocho Esteves

Catholic News Service

The song of the angels that heralded the birth of Christ urges men and women to seek peace in a world divided by war, terrorism and greed, Pope Francis said.

"Today this message goes out to the ends of the earth to reach all peoples, especially those scarred by war and harsh conflicts that seem stronger than the yearning for peace," the pope said Dec. 25.

Migrants, refugees, children suffering due to hunger and war, victims of human trafficking as well as social and economic unrest were also remembered by the pope.

"Peace to the peoples who suffer because of the economic ambitions of the few, because of the sheer greed and the idolatry of money, which leads to slavery," he said.

An estimated 40,000 people slowly made their way through security checkpoints into St. Peter's Square to attend the pope's solemn Christmas blessing "urbi et orbi" (to the city and the world).

Heightened security following the Dec. 19 terrorist attack in Berlin, Germany was evident as police cordoned off streets and established multiple checkpoints throughout the area.

While police presence is standard for major events in St. Peter's, the added security was a sign of the times where crowded areas have become a target for terrorists.

The pope prayed for "peace to those who have lost a person dear to them as a result of brutal acts of terrorism that has sown fear and death into the hearts of so many countries and cities."

Countries ravaged by the scourge of war were also in the pope's thoughts, particularly in "the war-torn land of Syria, where far too much blood has been spilled," especially in the city Aleppo. The pope called on the world to support the people of Syria with humanitarian assistance and to put an end to the conflict.

"It is time for weapons to be silenced

forever and the international community to actively seek a negotiated solution so that civil coexistence can be restored in the country," he said.

The pope appealed for peace for the people of Ukraine, "who to this day suffer the consequences of the conflict."

The Vatican announced Dec. 23 that the first installment of 6 million euro (\$6.3 million) would be distributed on Christmas Day to assist in relief efforts in Ukraine. Earlier this year, the pope called for a collection across churches in Europe to help the people of the war-torn country.

Iraq, Libya and Yemen, "where their peoples suffer war and the brutality of terrorism," were in the pope's prayers so that they may "be able to once again find unity and harmony."

The pope also remembered Africa, especially Nigeria where fundamentalist terrorism "exploits children in order to perpetrate horror and death" as well as South Sudan and the Democratic Republic of Congo, calling on their leaders to choose the path of dialogue rather than "the mindset of conflict."

He also prayed for peace in the Holy Land and that Israelis and Palestinians turn away from hate and revenge while having "the courage and determination to write a new page of history."

Praying for an end to current tensions, the pope also called for peace in Venezuela, Colombia, Myanmar and the Korean peninsula.

Christ's birth, he said, is a sign of joy and a call for the world to contemplate "the child Jesus who gives hope once again to every person on the face of the earth."

"For to us a child is born, to us a son is given.' He is the 'prince of peace;' let us welcome him."

After his address, the bells of St. Peter's rang loudly, pealing throughout the square as they did in the evening Dec. 24 following the proclamation of Jesus' birth during Christmas Mass.

The darkness of the night sky over St.

Peter's Basilica was broken by the bright lights emanating from the colonnade and the Christmas tree from the square.

Temperatures just above 40 degrees didn't stop thousands of people unable to enter the packed basilica from participating in the Mass, sitting outside and watching the Mass on giant screens in St. Peter's Square.

In his homily, the pope said the love of God is made visible at Christ's birth on a night of glory, joy and light "which would illuminate those who walk in darkness."

The shepherds are a witness to "the enduring sign" of finding Jesus when they discover him wrapped in swaddling clothes and lying in a manger;" a sign that is given to all Christians today, the pope said.

"If we want to celebrate Christmas authentically, we need to contemplate this sign: the fragile simplicity of a small newborn, the meekness of where he lies, the tender affection of the swaddling clothes. God is there," he said.

This sign of humility, he added, also reveals a paradox: God who chose not to reveal himself through power, but rather through the "poverty of a stable" and "in the simplicity of life."

"In order to discover him, we need to go there, where he is: we need to bow down, humble ourselves, make ourselves small," the pope said.

The image of the child in the manger, he continued, is a challenge for all Christians to "leave behind fleeting illusions" and "renounce insatiable claims."

It is also a calling for the world to respond to the sufferings of children in this age who "suffer the squalid mangers that devour dignity: hiding underground to escape bombardment, on the pavements of a large city, at the bottom of a boat over-

laden with immigrants," the pope said.

"Let us allow ourselves to be challenged by the children who are not allowed to be born, by those who cry because no one satiates their hunger, by those who do not have toys in their hands, but rather weapons," he said.

Christmas is not only a mystery of hope but also of sadness where "love is not received and life discarded" as seen by the indifference felt by Mary and Joseph "who found the doors closed and placed Jesus in a manger."

That same indifference, he said, exists today when commercialism overshadows the light of God and "when we are concerned for gifts but cold towards those who are marginalized."

"This worldliness has taken Christmas hostage. It needs to be freed!" the pope said departing from his prepared remarks.

However, the hope of Christmas is the light that outshines this darkness and "draws us to himself" through his humble birth in Bethlehem," he said.

Noting that Bethlehem means "house of bread," the pope said that Jesus was born to nourish us, creating a "direct thread joining the manger and the cross."

"In this way, he seems to tell us that he is born as bread for us; he enters life to give us his life; he comes into our world to give us his love. He does not come to devour or to command but to nourish and to serve," the pope said.

Pope Francis said that like the shepherds, who although marginalized are chosen to witness the birth of Christ, Christians are reminded of God's closeness and can enjoy the true spirit of Christmas: "the beauty of being loved by God."

"Contemplating his humble and infinite love, let us say to him: thank you, thank you because you have done all this for me," the pope said.

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Catholic Foundation Supports the Columbus Catholic Men's and Women's Conferences

The Catholic Foundation is honored to announce its sponsorship of the 2017 Columbus Catholic men's and women's conferences.

Each year, thousands of Catholics gather at these events for the opportunity to deepen their relationships with God and strengthen their commitments to serve as disciples of Christ. With the men's conference in its 20th year and the women's in its 10th, these annual events have fostered transformative spiritual growth for thousands of men and women. It is projected that 2017 will be a record-breaking year for conference attendance in its new location at the state fairgrounds.

Through its sponsorship of both conferences, The Catholic Foundation has provided funding for bus reimbursements for parishes outside of Interstate 270. In addition, the Foundation awarded grants to assist with scholarships for men and women who

otherwise would be unable to attend because of financial limitations. Interested parishes should contact the conferences directly for bus reimbursement and scholarship information.

Grants also were awarded to provide translation services for the hearing-impaired and Spanish-speaking population. It is the Foundation's goal to eliminate all barriers that would prevent anyone from attending the conferences.

Registration for both events is available online. The women's conference will take place on Saturday, Feb. 18, followed by the men's conference on Saturday, Feb. 25. Both events will be at Cardinal Hall on the fairgrounds and include a lineup of dynamic and inspiring speakers. The Catholic Foundation encourages you to take a powerful step in your faith formation by attending the 2017 Columbus Catholic men's and women's conferences.

ST. PAUL STUDENT SERVICE PROJECT

Teacher Kathy Gummer helps one of her Westerville St. Paul School middle-school students make Christmas ornaments that were requested by children belonging to the Run the Race Club on Columbus' west side. The Westerville students were asked to donate \$2 for materials, earning the money through a sacrifice of some kind at home. The angel ornaments were the only gift some of the Run the Race students received on Christmas morning. Last year, the Westerville students made no-sew blankets for the club as Christmas presents.

Photo courtesy St. Paul School



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Can a woman give the homily? Catholic-Jewish wedding



QUESTION & ANSWER

by: FATHER KENNETH DOYLE

Catholic News Service

Q. At Mass, after the Gospel has been read by a priest, can the female parish life director give the homily? With six priests sitting down? At one of our local parishes, this happens regularly.

I have been to this church on occasion, and I feel guilty for being there to witness it -- but sometimes this is my only option. (I'm afraid to talk to my own parish priest about this, because he might think that I am being critical or judgmental.) (Upstate New York)

A. The current guidelines of the Catholic Church on this matter are quite clear. The *Code of Canon Law* says "Among the forms of preaching, the homily, which is part of the liturgy itself and is reserved to a priest or deacon, is pre-eminent" (No. 767).

Similarly, the *General Instruction of the Roman Missal*, which serves as the church's liturgical "rulebook," says, "The homily should ordinarily be given by the priest celebrant himself or be entrusted by him to a concelebrating priest, or from time to time and, if appropriate, to the deacon, but never to a layperson" (No. 66).

(I should note that in August 2016, Pope Francis appointed a commission of six men and six women to study the issue of women deacons, with a particular focus on their ministry in the early church.)

In certain areas of the U.S. where priests are not available to celebrate the Eucharist every Sunday, services are guided by a Vatican document called *Sunday Celebrations in the Absence of a Priest*. In such settings, a layperson may be delegated by the local bishop to offer an explanation and reflection on the biblical readings for the service.

Interestingly, *L'Osservatore Romano*, the semiofficial Vatican newspaper, published in March 2016 a series of essays advocating that women be permitted to preach from the pulpit at

Mass and noting that this was a regular practice during the first thousand years of Christianity.

Q. I am a Catholic woman who is planning to marry a Jewish man. He is uncomfortable with having a Catholic priest preside at the wedding, and he says this would be awkward for his family as well. Are there ways to have a "neutral" presider celebrate the service and still have the marriage recognized by the Catholic Church?

(I have told my husband-to-be that my only "requirement" is that the wedding be seen as valid in the church's eyes.) Is this possible, and what would I need to do to make it happen? (Cleveland)

A. Yes, in a situation like this a diocese is able to give permission ahead of time for a marriage ceremony to take place in a nonsectarian setting, witnessed by a civil official, and have that marriage be recognized by the Catholic Church. You and your fiancé should speak with a local priest to see that the proper paperwork is completed.

But how about, instead, doing a joint religious ceremony that would highlight the role of God in a marriage and seek the Lord's blessings? I have several times done such a wedding service together with a rabbi.

Only one--either the rabbi or the priest -- would be designated as the responsible civil official to receive a couple's vows, but both the rabbi and the priest could offer prayers from their own traditions and appropriate blessings. (Two or three times, we have even used the *chuppah*, the traditional canopy under which Jewish couples pronounce their wedding vows accompanied by both sets of parents.)

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Drive, Albany NY 12203.

Cleveland bishop cites health as reason for early resignation

By Dennis Sadowski

Catholic News Service

Pope Francis has accepted the resignation of Bishop Richard G. Lennon of Cleveland. He has been the diocese's spiritual leader since 2006.

Bishop Lennon, who turns 70 in March, said during a news conference at diocesan offices on Dec. 28 that he had developed vascular dementia, leading to his decision in November to submit his resignation for health reasons to the pope.

"Recently, it has come to my awareness that my health has declined to such an extent that I should resign as diocesan bishop," he said.

"Given the progressive nature of this illness, Pope Francis has accepted my request for an early retirement," Bishop Lennon added.

Bishops usually do not turn in their resignation to the pope until they turn 75, as required by canon law.

The pope selected Bishop Daniel E. Thomas of Toledo as the apostolic administrator of the diocese until the installation of a new bishop.

The changes were announced in Washington early on Dec. 28 by Archbishop Christophe Pierre, apostolic nuncio to the United States.

Bishop Thomas, 57, said Bishop Lennon's request for an early retirement was "both a humble and courageous act, one that speaks volumes to his love for the local church and his desire that the people of God receive the pastoral care they need."

He said having to take on the additional responsibilities of overseeing the Diocese of Cleveland was unexpected.

He compared his appointment as apostolic administrator to that of an interim coach.

"My job is to be the conduit from the past to the future," he said.

Bishop Thomas acknowledged during the news conference that he had "limited" knowledge of the diocese and that he would undertake a quick study of it. The diocese serves 692,000 Catholics in eight northeast Ohio counties.

As apostolic administrator, he will travel the 120 miles between Toledo and Cleveland frequently.

Bishop Lennon was an auxiliary bishop of Boston before Pope Benedict XVI appointed him to be Cleveland's 10th bishop. During his decade in Cleveland, he led the revision of statutes governing the diocese's finance, pastoral, and presbyteral councils, established norms governing internal audits of parishes and schools, and carried out a plan to consolidate parishes. The diocese also completed a capital campaign in 2016 that raised more than \$170 million for parish and diocesan needs.

A Boston-area native, Bishop Lennon was ordained in 1973 and served in the Archdiocese of Boston as a parish priest, fire department chaplain, assistant for canonical affairs, and rector of St. John's Seminary.

He was ordained as an auxiliary bishop for Boston in 2001 and was apostolic administrator of the archdiocese from December 2002 to July 2003 after Cardinal Bernard F. Law resigned as archbishop in the midst of Boston's crisis over clergy sexual abuse of minors. Cardinal Law's successor as archbishop, then-Bishop Sean P. O'Malley, was selected as his replacement that July.

St. Anthony gifts for soldiers



Columbus St. Anthony School principal Chris Iaconis and students pack Christmas presents they and their families donated to soldiers in the Troop 323 Military Police Company at Fort Bliss, Texas. The packages included socks, toiletries, crossword puzzles, candy, and more, along with artwork which is being created in the picture. Students in the foreground are (from left) Kelly Kays, Hayden Traver, and Grace Sabo.

Photo courtesy St. Anthony School



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“IT’S NOT WRONG IF IT FEELS RIGHT”

Many people today believe that moral judgments and values are merely expressions of sentiment. They deny that moral values are fixed or universally true, and instead argue that we have changing emotions that may or may not correspond to the moral feelings of those around us.

This can play out in various real-life situations when people say, for example, “You can’t really know what it’s like to have an unexpected pregnancy if you haven’t been in the situation yourself, so you can’t tell me it’s wrong to get an abortion.” The morality of terminating a “problem pregnancy,” according to this view, depends on “being in the moment” and experiencing the mother’s desperation, fears, and sentiments.

Most of us, in fact, probably have granted our emotions leeway to trump our better moral judgment somewhere along the line. We can relate to stories of friends who make various solemn declarations such as “You don’t know how hard it’s been for me in this painful marriage, and you don’t understand how it feels to fall in love with somebody who really cares for you, so you can’t say it’s wrong for me to be in a relationship with someone else.”

Philosopher Alisdair MacIntyre notes that this emotive approach to moral thinking has gained broad societal approval. “To a large degree people now think, talk and act as if emotivism were true, no matter what their avowed theoretical standpoint may be. Emotivism has become embodied in our culture,” he wrote. In light of our tendency to try to justify our misdeeds, it can be appealing to imagine that ethics are always “first person” — from my vantage point — and to suppose that no one else can identify moral obligations regarding another’s situation. “How do you feel about it?” becomes the guiding principle and leads to the view that morals are relative, context-dependent, and subject to emotional confirmation. Reducing ethics to feelings, however, is a seriously deficient approach to thinking about right and wrong. It also, in the final analysis, doesn’t work.

Imagine what would happen to the practice of medicine if physicians could treat patients only if they personally experienced and felt the diseases their patients had. Consider the miscarriage of justice that would occur if judges ruled only when they could feel and experience everything the perpetrator felt and experienced at the time the crimes were committed, and had to decide cases in line with those feelings. Such sentimentalism completely misses the objective



MAKING SENSE Out of Bioethics

Father Tad Pacholczyk

foundations and concerns of morality.

Those objective foundations begin with the recognition that all men and women have a shared human nature, so whatever is always morally bad for one of us will be bad for any of us. If it is immoral for me to steal the electronics from your house, it likewise will be wrong for you to rob me or anyone else, and it will be equally wrong for the president of the United States or the pope to do so. If I rob others, it is objectively bad because it harms others by depriving them of their goods, and it transforms me into a thief, the kind of person who cheapens his humanity and degrades his integrity by stealing the goods of others. Even those who believe in a “feelings-based” morality are quick to decry certain actions as always being wrong, at least when it comes to their own vehicles and homes being plundered, regardless of whether the robbers might have their own moral sentiments favoring the practice.

To think clearly about morality, we need to start by acknowledging that certain moral duties do not depend on context or emotion, but are universally binding on us, having even a “commandment-like” quality. Professor William May, a remarkable teacher of moral theology at the John Paul II Institute for Studies on Marriage and Family, had a penchant for choosing clear and memorable examples when he would lecture. He used to tell his students that we all know certain actions are wrong, regardless of circumstances. One of his most graphic examples, recounted by his students decades later, was his undeniable assertion that we all know barbecuing a baby is wrong. Similarly, he stressed that everyone recognizes the wrongness of adultery — an act, so often shrouded in secrecy, that attacks the good of our spouse and seriously violates an important and defining personal commitment we have made.

Even if something “feels right” in the moment, it can be very wrong for us to do it. Quite apart from the context or circumstances, certain kinds of acts, without exception, are incompatible with human dignity because, by their very nature, they are damaging and destructive to ourselves and to those around us.

Father Tadeusz Pacholczyk, PhD, earned his doctorate in neuroscience from Yale and did postdoctoral work at Harvard. He is a priest of the Diocese of Fall River, Massachusetts, and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.



St. Timothy Fundraising for McDonald House

Students at St. Timothy School wrapped up a successful fundraising campaign with a presentation to Abigail Brumme, a representative from the Ronald McDonald House (RMHC) of Columbus. Students learned about RMHC at the beginning of November, and on Election Day, Nov. 8, they voted on a goal for their fundraising campaign. They chose to raise funds for a Pack 'n Play, an item from the RMHC "most wanted" list. Students were challenged to "Change Lives, Make Change" by collecting and donating spare change to reach their fundraising goal. Throughout November, students raised money by collecting change and doing odd jobs. The campaign was so successful that the students surpassed their goal and also were able to purchase a high chair and cleaning supplies. Photo courtesy St. Timothy School

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Finding the Grace to Lean on Mary

Grace always has felt hazy to me, a theory I can't ever quite grasp, hovering just beyond my understanding. Reading in the *Catechism of the Catholic Church*, though, I found that grace, in belonging to a separate order, "escapes our experience and cannot be known except by faith" (paragraph 2005).

All those moments when I can't explain why I feel compelled to do something such as calling a friend or family member, saying a prayer for a certain intention, acting in a particular way — those are all times I'm experiencing grace.

I need grace to act with grace.

In giving us Mary, God gave us a portrait of grace, someone to help us make grace something tangible, something we can touch, someone who, if not better understood, is at least better appreciated.

It's no accident that many women experience a special devotion and/or relationship with Mary. As a mother, I often find myself throwing up my hands and pleading to anyone in the heavenly host who will listen.

"What can Jesus *possibly* know about this struggle with puking babies and poopy diapers?" I have screamed in my head. "Was *He* ever up for endless hours with a cranky, wide-awake toddler? Did *He* ever want to strangle a small preteen know-it-all who is supposed to be the joy of your life, but is instead a pain in your rear?"

It is then, when I'm at my wit's end and ready to dive down the stairs in frustration, that I turn to someone who can understand.

It's not that Jesus can't understand; it's that I don't think about how He can until I think about His mother. It is in Mary's motherhood, in her humanity, in her constant pointing back to her Son that I find encouragement to go on with my life.

No, she's not more important than Jesus. But she makes me appreciate the grace — the gift from God — that it takes to say "Yes," not once, but over and over and *over* as I struggle.

It is Mary who has made me think of God in more intimate terms — as my Daddy instead of as a cold, distant deity.

How can I keep Him at arms' length when He was once a baby, a toddler, a preteen, a teen, a young adult? Could he have been fussy? Full of attitude? Full of Himself?



Finding Faith in
Everyday Life
Sarah Reinhard

Assuredly not the last two, but there's no doubt He was *human*. When I think of Mary, I think of Jesus' *humanity*, of the experience He and I share, however weak it may seem at first. In bringing God closer to me, in becoming more intimate with Him, I find grace less elusive and more concrete: friendship with God.

One of the most well-known titles of Mary is Our Lady of Grace. This title, more than anything, reminds us about Mary's maternal role in teaching us about grace, reminding us about its importance, helping us muddle through to gain more of it.

Unlike some of the other titles Mary holds, this one doesn't necessarily point to a specific apparition. It's a title that has been in use since at least medieval times.

More recently, it is linked with a vision of Mary to St. Catherine Laboure. Mary appeared to her in 1830, standing on a globe, dressed in white with a long, white veil reaching to her feet.

Mary's hands were extended, at the height of her shoulders, holding a golden ball heavenward and looking the same direction. On her fingers, she wore rings with precious jewels. Some of the jewels sparkled and showered rays of light on the globe beneath her.

St. Catherine heard this message: "These rays symbolize the graces I shed upon those who ask for them. The jewels which give no rays symbolize the graces that are not given because they are not asked for."

There are no rays and no rings on my statue of Our Lady of Grace. In fact, my little statue is missing a hand (much to my dismay). It always has looked like she would hug me if I could just shrink.

Maybe, in the end, that's what grace is: a hug from God, something we can't see, but that we can feel and know. Maybe I feel that the hug — the grace — comes from Mary and that she is the channel, the way that God relates to me where I am.

We can look back to the time of the Bible, when, in Luke 1:28, Gabriel greets Mary as *kecharitomene*,

the fully-graced one, the all-graced one. She who is "full of grace" helps me find grace amid the ordinary experiences of my everyday life.

As Our Lady of Grace, Mary reaches her arms to us, ready to cradle us as she cradled the infant Jesus. She will calm us when we're losing our minds with worry, frustration, or confusion, just as she must have calmed her Son when He was a toddler.

She will show us reason by pointing us toward heaven, even as she introduced the 12-year-old Jesus to the scholars and doctors at the synagogue in Jerusalem.

She will cheer us on and pray for us, whether we're bearing a cross that's too heavy or battling demons of addiction and sin, exactly as she watched with sorrowful eyes as her Son carried His cross and was crucified.

And when we achieve that victory, however small it may seem, she will smile at us and point us to the Resurrection, the ultimate victory.

Mary's intercession to God, in her role as Our Lady of Grace, helps us to obtain the grace we need — to make it through Mass with a toddler in tow, to receive the sacraments in a worthy state, to let go of our rationalizations and accept the friendship God offers us.

Reinhard is online at SnoringScholar.com and is the author of a number of books, including her latest, "The Catholic Mom's Prayer Companion" (Ave Maria Press).

Theology on Tap with Bishop

The January Theology on Tap discussion group for young Catholics will feature Bishop Frederick Campbell speaking on interpersonal relationships and will be at a different site — St. Therese's Retreat Center, 5277 E. Broad St., Columbus.

The gathering will begin at 7 p.m. Thursday, Jan. 12, with socializing, light snacks (appetizers and desserts), and wine samples from the Wyandotte Winery. Bishop Campbell will speak at 7:30.

Wine bottles will be available for purchase. There is a \$5 cover charge.

Anyone interested in attending is asked to RSVP to cbustheologyontap@gmail.com or go to the Columbus Theology on Tap Facebook page.

EVERY STEP: OUR JOURNEY ON THE CAMINO DE SANTIAGO, THE WAY OF ST. JAMES

By Debra Shiley
Sunbury St. John Neumann Church

In February 2015, my husband, Jim, attended the Columbus Catholic Men's Conference, where he listened to Father Dave Pivonka speak about his experience on the Camino De Santiago. My husband purchased Father Pivonka's book, *500 Miles With Jesus*, and our Camino journey began.

The Camino De Santiago is a Christian pilgrimage which originated in the Middle Ages. People left their homes and villages and traveled for months, sometimes years, to reach their destination of the burial place of St. James the Greater in Santiago, Spain. Their purposes were many: to repent, to seek forgiveness, to pray, or to petition St James for a certain blessing or healing. The symbol of the Camino is a scallop shell. With its lines converging at one point, it represents the different roads all leading to one destination, the Cathedral de Santiago.

After many months of planning, training, and anticipation, my husband and I, with fellow parishioners Gary Dwyer and John and Mary Mulach, left Columbus on Sept. 4, 2016, and, after a long journey arrived in St. Jean Pied de Port, France, the beginning of the Camino, with one goal in mind: complete every step of our Camino on foot.

Top: A signpost in St. Jean Pied de Port, France, marks the beginning of the 790-kilometer Camino de Santiago pilgrimage. Middle: Father David Sizemore (left) and Father Kevin Lutz on the Camino. Bottom: The main altar of the Cathedral of St. James in Santiago, Spain, where the Camino ends.

Photos courtesy Gary Dwyer



Top: Camino pilgrims from Sunbury and Columbus. Right: A typical scene for Camino pilgrims walking through the Spanish countryside, with a town in view.

Our excitement built as we toured this beautiful city at the foot of the Pyrenees Mountains, and on Sept. 6, we took our first steps on the Way of St. James. Our first destination was Orisson, France. We walked five miles that day in 95-degree heat, 3,500 feet up into the Pyrenees Mountains. The switchbacks and elevation were endless and the heat almost unbearable, but the amazing thing was the amount of people we met that day from Germany, Canada, England, Norway, and many more nations, who joined us on this journey with the same excitement in their hearts for this amazing experience, each with their own reasons for completing this journey.

At times we talked, at times we prayed, and at times we were silent and just concentrated on our task at hand of arriving safely at our first destination. We arrived in Orisson six hours later, exhausted but uplifted that we had survived the first day, and wondering what the days ahead would bring. We all agreed it was one of the hardest things we had ever done.

On day two of our journey, we walked through miles of open, mountainous landscape, listening to the soothing sounds of cowbells and sheep. After a grueling and steep uphill trail, we crossed the border from France into Spain. A 13-mile hike with a more gentle

elevation at the beginning, and a steep, dangerous, rocky downhill journey led to Roncaesvalle, Spain, our destination for the evening. This day seemed much harder than the day before, even though the terrain was not as challenging. My body and mind were exhausted and weary already, and we had only traveled 18 miles, with 472 to go.

That day, we met a lovely girl from Norway, singing with a beautiful voice as she took on the challenge of the steep downhill. The next day, we would meet her again, and she asked for requests and sang *Amazing Grace* for us with the voice of an angel, uplifting us in our weariness. This is the last time we saw her—a Camino angel, perhaps? We also met a Korean girl who could not have weighed more than 100 pounds, carrying a 30-pound pack on her back; her tears, determination, and strength were an inspiration to us all.

On day three, the intense heat continued throughout our long and arduous 17-mile hike. With more than three miles left to our destination, my emotions overwhelmed me and I walked with silent tears and thoughts of "What were we thinking? How can we ever manage to walk for the next 33 days, every day, for miles?" The amazing answer is how God strengthened us each night as we



rested, and how we awoke each day with new strength and vigor for our journey ahead.

For the next 11 days, we walked, averaging 12 to 15 miles each day. We passed through the city of Akkereta, where we stayed at a lovely bed and breakfast where the movie *The Way* was filmed. We walked over Romanesque bridges (the steepest bridges ever) and down ancient Roman steps (very steep again!), and through Pamplona, with its beautiful Gothic cathedral. We visited the pilgrim statue at Alto de Perdon, another place seen in *The Way*, and fields and fields of grapevines, and the wine fountain at Irache, where pilgrims can fill their shells and drink the red wine.

The Camino De Santiago is said to be made up of three stages: the physical, the emotional, and the spiritual. We were told that the Camino will train you, and so it was. After 11 days, we felt strengthened physically and emotionally, and the 95-degree days had cooled to 75. After a rest day in the beautiful city of Burgos, where we participated in the pilgrim's Mass at the cathedral, we entered the *meseta*, the emotional stage.

Miles and miles of wheatfields—plains that allowed you to see your path for miles ahead—chal-

lenged us. As in life, we kept our eyes on our destination and strengthened each other with our prayers, spiritual reflection, and fellowship with fellow pilgrims. We met a young man who was a paraplegic and completing his Camino in a special bicycle, and a young mother who was walking

the Camino with her nine-year-old twin boys, who told us it took them longer to walk because they had to stop in every village with a park to play. There were days when villages were few and far between and the challenge to keep going was great, but with God's help, we persevered.

On day 28, one day before we were joined by Father David Sizemore, our pastor; Father Kevin Lutz from Columbus St. Mary Church; and 33 other parishioners from St. John Neumann and other Columbus diocesan churches for the last 114 miles of our journey, we visited the *Cruz Ferro* (Iron Cross), the highest point on the Camino. The cross sits on a tall wooden pole, but what is remarkable about it is the mound underneath the pole, stacked 10 feet high and 20 feet wide with stones left by pilgrims representing their burdens. It is a very emotional and spiritual place for every pilgrim.

Along our way, we had encountered many beautiful churches, many of them holding ancient Christian artifacts. The sad side

of the story is that many of them were locked, and we often were challenged to be able to celebrate Mass, so we welcomed the arrival of our pastor and fellow parishioners on Oct. 4. Their presence gave us new vigor and uplifted our weary bodies and minds.

We celebrated Mass daily—sometimes in an ancient church such as the beautiful reconstructed *Iglesia de Santa Maria la Real atop O Cebreiro*; and other times in a garden of our hotel, where pilgrims we had met along the way joined us.

During the final nine days of our journey, we prayed the rosary as we walked, many of us had our confessions heard, and we shared our spiritual journeys, our reasons for walking the Camino, and our hopes of how this pilgrimage would influence our spiritual journey.

On Oct. 13, after 35 days and 480 miles of walking, we entered the city of Santiago and, full of overwhelming emotion, walked to the Cathedral of St. James, where we celebrated a private Mass in an Adoration chapel. We venerated the re-

mains of St. James, walked through the Holy Door, and celebrated the pilgrim's Mass with thousands of others who had been on this journey with us. We watched in awe as the *botafumeiro* swung through the cathedral. The burning container of incense weighs 175 pounds and is fivefeethigh, requiring eight men to swing it.

When I put my hands on the statue of St. James to mark completion of the pilgrimage, I felt as if he were there with me, telling me that with God, anything is possible, because without Him, as in life, we would not have been able to complete every step of our Camino journey.

(Gary Dwyer of Sunbury St. John Neumann Church is planning two pilgrimages for 2017. The first, a trip to Poland, will be led by Father David Sizemore from May 15 to 23, and the second, another Camino pilgrimage, will last from Aug. 31 to Oct. 14, with shorter stages for anyone who does not want to walk the full Camino. For more information, contact Dwyer at garyedwyer@hotmail.com or 614-633-8419.)

ITALY PILGRIMAGE

Parishioners of Columbus Immaculate Conception Church pose for a photo on Sept. 5 in front of Santa Maria Maggiore, site of one of the four Holy Doors of Rome. Led by Father Matthew Hoover, the parish's pastor, the group made a weeklong pilgrimage to Italy in celebration of the parish's 100th anniversary and the canonization of St. Teresa of Kolkata. Immaculate Conception school principal Colleen Kent said the group's visit to the Sistine Chapel brought "a constant stream of tears" to her eyes. Anniversary chairperson Jeanne Stoker described it as "an experience of a lifetime," saying a visit to Assisi, the home of St. Francis "was so fulfilling that I didn't want to leave it." The group also visited Siena, the home of St. Catharine, as well as other holy places. Photo/Immaculate Conception Church



A PRACTICALLY PERFECT PILGRIMAGE

By Anya Cara/Columbus St. Agatha Church

When my four sisters asked me to meet them in Rome for a pilgrimage to the Holy Door of St. Peter's Basilica this past September, I didn't think I could go. We haven't been on vacation together since we were kids with our parents. We live in different states. We are all self-sufficient, type "A" personalities, if not more, with demanding schedules.

The last time I saw my sisters together was at the wedding of the older of my two daughters, and there were misunderstandings. One month later, my daughter was crushed under a delivery truck, resulting in severe injuries to her hip, thigh, and lower back, which require considerable rehabilitation and care from her husband and myself. I help her during the week and her husband cares for her on nights and weekends.

In the four years since this happened, no one has really talked to me about it or come to help. What has helped me deal with the situation is my belief that through us, God sees what being here is like. Reminding myself of this is a daily practice that makes appointments, surgeries, and treatments for my daughter bearable.

Once I made the decision to go with my sisters, *Misericordiae Vultus* – the face of mercy – started to show. One sister booked the airfare. Another paid for it. One sister helped me find walking shoes. Our parents covered the cost of a family apartment and pledged to help my daughter while I was away.

I prepared myself for public moments of anxiety by practicing what I would do to keep calm. My mantra was "Do as your spirit guides. Become aware of your surroundings, become aware of yourself, be still, and



Pilgrims on St. Peter's Basilica center aisle. Photos/ Anya Cara

give your eyes to God."

We spent our first day at the Vatican museums, where every room, wall, ceiling, and floor is a masterpiece of its own. We decided to see the Sistine Chapel first and rushed through the museum to get there. I was so hungry for, and so moved by, the beauty around me that I had a hard time keeping up with them.

People were talking inside the Sistine Chapel. Museum guards periodically walked to the microphone to say "Silence. Silence, please." When my sisters continued to talk and point, I got nervous and pulled away to let the Sistine talk to me. I'd read about it and enjoyed the pleasant feeling of knowing Michelangelo's struggles.

While I was standing on my own, a priest entered the chapel and began to speak. He led the room in prayer and offered to hear confessions, bless medals, and pray for intentions. A sister rushed behind me and pushed me toward the platform. "Go up there first. I'll get the others," she said.

I told Father Valentine about our pilgrimage and my daughters. After praying with my sisters and I, he held my miraculous medal and blessed it with a long, loving prayer. Later, my sister asked what he said. He prayed in Italian for my "mother's heart." That's all I understood.

Our official journey to the Holy Doors of Mercy began the next day at the *Misericordiae* tent, a 15-minute walk from St. Peter's Basilica. Half of those in our group went early. I was registered as the group leader, but keeping us in our own group was such a challenge that I gave up.

We proceeded down the *Via della Conciliazione*, the corridor that Mussolini built, traversed St. Peter's Square, and climbed the stairs to the basilica. The doors were open, the building was crowded with tourists, and we could only stop for a second. What I remember most, besides the jockeying, was witnessing my sisters' reverent gaze and soft touches upon the door at the moment they passed through it.

We marked the end of our pilgrimage with a picture taken in the center of the cathedral, with our feet on the papal seal of Pope Pius XI. Later, my sister remarked that people in the crowd stopped what they were doing to watch me walk by. They stood straighter and some prayed spontaneously. Surprised by her observations, I said, "I just try to be reverent to life."

My sister had worked with her parish to obtain special tickets for the papal audience the next morning. I awoke from an exhausting nightmare and was slow to think or move. The older sisters left early. One sister waited, then asked me for money for cab fare. I thought we were walking. I couldn't see straight and, after the third demand, I just said "I don't want to." She was furious. I had money somewhere, but I was steely to her request. I didn't know it then, but later realized I withheld mercy.

She and I got there at the same time, taking different routes. I was astonished that our seats were on the viewing platform, a few steps from the pope. My sister said,



Sisters and pilgrims (from left): Anya Cara, Mary Ana Gilbert, Trish Vogel, Dorothy Seykora, and Aja Williams.

"Glad you could make it." I felt like saying "Where else would I be?" But my mind changed. "That was the nicest thing I've heard all day," I said.

I was still shaking when the jubilant papal procession began. I couldn't hold my camera still. The girl in front of me stayed standing on her chair, taking pictures long after the pope was seated. So I sat down, bowed my head, and whispered, "Well, God, this is what it feels like to be sitting with my sisters in a golden chair, four rows from the pope at the Vatican in St. Peter's Square."

Just then, I envisioned being spirited to the top of the dome of St. Peter's. I could see the Vatican and the rooftops of Rome for miles. I could see for hundreds of miles and more. I saw my two daughters, each of them safe, and my parents holding each other, saying tender prayers for our pilgrimage.

Then, like a bird in migratory flight, I went back to Italy, back to Rome, and made a dive for the Vatican into St. Peter's Square, where I again was seated with my sisters in a golden chair four rows from the pope. I could see everything then, even the letters on the caps of those in the general audience. And for a moment, at least, I understood Italian.

I heard a speaker welcoming groups from the United States. "That's us!" I told my sister.

"No," she shook her head, "I didn't hear it." She continued eating her sandwich and talking with my other sister. It was as though we were having a picnic with the pope, but I couldn't possibly eat at that point. Oh, well! Feeding the hungry is an act of mercy.

The doctor recently confirmed that my daughter has an unrecoverable injury. My other daughter is engaged to be married and is starting her career. She lives two hours away. Together, we miss her sister and hope she will be well enough to enjoy this wedding.

My sisters held me in a merciful place while I was on our pilgrimage. The Vatican made my heart sing again, and the picnic with the pope is something I'll never forget.

MEXICO MISSION

By Father Michael Hartge

“OK, we have confirmation. The buses will be here at 4:30 a.m.!” This was announced in the lobby of our hotel on Sunday evening, July 17, 2016 after a long day of traveling to Mexico City on Saturday. Not one groan or complaint was uttered by any of the 21 people in our missionary pilgrimage group from Chillicothe, and none of us knew how this early-morning excursion would so positively impact our trip. We were going to get up early on Monday to pray in front of an abortion clinic in Mexico City from 5-7 a.m., and then make our long-awaited pilgrimage to the basilica of Our Lady of Guadalupe.

The purpose of our trip from Chillicothe to Mexico was twofold. We were going as pilgrims to venerate the miraculous image of Our Lady of Guadalupe in her basilica and pass through its Holy Doors during the Year of Mercy, and we were going as missionaries to support the efforts of a pro-life organization in the city of Puebla known as *Mater Filius* (Mother and Child).

Mater Filius is a nonprofit organization that provides housing to expectant mothers, as well as an opportunity to learn basic household skills. The founders, Miriam and Jose Manuel Tejada, had an overwhelming conviction that they needed to provide material assistance to single mothers who chose to carry their children to term. This conviction came after many years of growing in their faith with the help of Our Lady.

After their first child was born with complications and they feared he would not live long, they had him baptized and prayed for him at the basilica of Our Lady of Guadalupe. At that time, Miriam admitted that she was only a lukewarm Catholic and that Jose Manuel was the one with great faith. They prayed their rosaries to the Virgin and continued to entrust their son to her. Their son, also named José Manuel, lived, and they had four more children, with no complications. Some time later, Miriam was asked to work with a pro-life organization, but she wanted nothing of it because of her busy family life and successful practice as a psychologist.

Years later, she was diagnosed with a serious autoimmune disease which attacks the voluntary and involuntary muscles, causing paralysis. During this

trial, she experienced what she considers a miraculous understanding of the impact of the good and bad deeds of her life. She understood with a divine illumination that she and Jose Manuel were giving of their time and material assistance only from their surplus to people who were in need.

As Jose Manuel said, “We were more like philanthropists. We were giving things, but not giving ourselves. We were willing to help, but it was nothing that would help us in heaven.” During her 47 days in the hospital, Miriam, paralyzed in body but now unbound in spirit, was asked by Our Lady to do more than that, and received what she considers a sort of commission from Our Lady.

Miriam was to begin a home for 10 pregnant women. It would have a chapel and four bedrooms. She saw it as clearly as if it were a picture, and she even understood exactly the way it would be operated. Miriam saw it as a mission entrusted to her to assist women who might have chosen abortion if they had no help with their pregnancy. She and Jose Manuel were being asked to rearrange their lives for women they did not know. With great trust in Our Lady, they accepted the mission, which has grown to the point that *Mater Filius* has nine houses in Mexico and two in the United States.

This was the organization we wanted to help. *Mater Filius* recently had accepted the donation of a house in Puebla, about two hours south of Mexico City. We were going to paint it to get it ready for the women who soon would be welcomed there as they prepared to welcome their babies into the world.

We already were highly motivated to work hard to finish our project by Our Lady and by the testimony of Miriam and Jose Manuel. However, our Monday morning encounter with the powerful intercession of Our Blessed Mother solidified our desire to do the work set in front of us later that week.

That early-morning addition to our schedule of praying at the abortion clinic proved to be just the way Our Lady wanted to show us how to give not only of our time and resources, but of our whole selves on this trip. It was a way for us to make a sacrifice and receive a great consolation from the Blessed Virgin that she really does hear our prayers.



Chillicothe pilgrims with Mexico City Mater Filius staff and residents. Photo/Fr. Michael Hartge

When we arrived at the abortion clinic in the dark on Monday morning, there was a line of young men and women waiting for it to open at 7 a.m. The volunteers from *Mater Filius* went right to work trying to counsel those in line. Meanwhile, we prayed 15 mysteries of the Rosary, litanies to the Sacred Heart and St. Joseph, and many psalms.

At the same time, there was a mobile ultrasound unit on the corner, and three young women took the opportunity to see their unborn babies on the ultrasound. Rationalizing the reasons for having an abortion is similar across cultures, but the same is true for the desire to keep a child which often occurs once he or she becomes visible on the ultrasound screen.

One young girl's situation highlighted for us the coercion many women sadly face when they make this heartbreaking decision. The girl's mother was with her when she saw the ultrasound, and was upset at her daughter's desire to now keep the baby. This reminds us that we must pray for healing for women who have undergone an abortion, and that we must embrace with mercy those who make this decision – often in ignorance and often under great duress and pressure.

Ultimately, three young women got out of the abortion line that morning. They all saw their children, and each chose to keep her baby for at least one more day. Moved by an overwhelming experience of prayer and with gratitude for these mothers who chose life, we boarded the coach to go to the basilica of Our Lady of Guadalupe. One of the women who saw her baby on the ultrasound machine boarded the bus with us and went to the basilica.

There are thousands, probably millions, of churches and chapels worldwide. All these “temples” are made to glorify God, but only a handful are raised to the level of basilica, for reasons which include their exceptional historical or architectural significance.

Similarly, millions of Catholics and Christians around the world are made by the grace of baptism into churches of sorts – temples where the Holy Spirit dwells. How many of us allow ourselves to be elevated to basilicas? Do we build up God's body with actions and prayers that are significant for our neighbor? One could argue that the saints have done so. Their gifts of themselves provide us with so many examples of historically significant actions and answered prayers for people around the world.

Those three women who chose life after encountering the image of God in their womb through the ultrasound on that dark morning made a very historically significant decision for themselves and for their unborn children. That young woman who came with us on the bus was later planning to go to the Puebla *Mater Filius* house where we would be working that week – a house from Miriam and Jose Manuel's gift of themselves.

Additionally, as a sort of sign from Our Lady to our group of pilgrims from Chillicothe, the name of the woman who chose life that morning, joining us on the bus to visit the very church Our Lady requested centuries earlier, was Basilica.

(Father Hartge is parochial vicar of Chillicothe St. Peter, Washington Court House St. Colman of Cloyne, Waverly St. Mary, and Zaleski St. Sylvester churches)

The Epiphany of the Lord (Cycle A)

Identity and number of magi remain a mystery



Father
Lawrence L. Hummer

Isaiah 60:1-6
Ephesians 3:2-3a,5-6
Matthew 2:1-12

“Epiphany” derives from a Greek verb (*epiphaino*) meaning “to make one’s presence known,” or “to shed light on,” or simply “to show oneself.” Oddly, the only verb Paul uses to describe “the mystery of God’s grace” was a variation of the Greek verb *apokalypso* (from which comes the English word “apocalypse”), which means “to reveal.”

In Isaiah, the Lord reveals divine favor by returning exiles to their homeland. The mood is festive because, like any people who have been held against their will, these former captives are now returning from Babylon and shouting with joy. Jerusalem particularly shines with the light of the Lord because most of these people returning had come from there. The future is full of hope for prosperity and wealth, when even foreigners will come to Jerusalem bearing tribute to Israel and praising the Lord God.

Psalms 72 prays for the king, probably David or one of his successors. It is similar to the Isaiah passage. It probably was sung on the anniversary of a king’s enthronement. Many commentators argue effectively that verse 10 was added to the original psalm to better align with the Isaiah passage, in which foreign rulers bring tribute to Israel’s future messianic king.

Matthew drew on both the Isaiah passage and the Psalm to build his story of the visit of the Magi.

The *magi* appear as suddenly and mysteriously as their identity. After years of calling them kings, or astrologers or magicians (derived from *magi*), or wise men, the *Lectionary* has returned to calling them *magi* and proceeding without explanation. Our understanding of them is so colored by Christmas

carols that we forget Matthew simply called them *magi*. The carol *We Three Kings* calls them “kings.” In the carol *The First Nowell*, they are called “wise men.” Other carols call them “sages.” Let’s just call them magi and move on.

Noting the kingship of Herod, magi quickly proceed to mention the rising star. People wonder about that star and argue whether it was a supernova or some cosmic wonder, such as a meteor or a planetary alignment. Yet Numbers 24:17 was probably Matthew’s Old Testament reference. In this verse, Balaam, who was supposed to curse Israel, instead pronounces a blessing upon them: “I see him, though not now; I observe him, though not near: A star shall advance from Jacob, and a scepter shall arise from Israel. ...”

Who said the magi were three? All Matthew wrote was that the magi “opened their treasures and offered him gifts of gold, frankincense and myrrh.” Over the course of time, as many as 12 and as few as two have been reported as belonging to this mysterious band. However, “we 12 kings” just doesn’t ring true, so we are free to pick any number we like. Three works as well as any.

Herod, as we will discover, has ulterior motives for wanting to know where the child is “so I too may go and do him homage.” In fact, the notion that someone has been “born king of the Jews” (as reported by the magi) would make that child a rival to Herod, who was appointed king by the Romans. We will discover that Herod will seek to kill the child, not do him homage.

One other interesting note concerns where the magi found the child: “... on entering the house they saw the child with Mary his mother.” We should note that Matthew never gave the reader a picture or an idea that there was no room for the Holy Family in the inn. That was Luke’s story. Nor did Matthew ever say that they went to Bethlehem from Nazareth. Matthew simply says that the magi found the child and his mother in Bethlehem, in a house. Matthew and Luke each wrote an infancy narrative. We should read each on his own terms.

Father Lawrence Hummer, pastor of Chillicothe St. Mary Church, may be reached at hummerl@stmarychillicothe.com.

Bishop Flaget Students’ Living Nativity

Chillicothe Bishop Flaget School seventh- and eighth-graders presented a Living Nativity scene for the city.

The depiction of Jesus’ birth featured a horse, llamas, and goats. A food drive for the St. Vincent de Paul Society food pantry at Chillicothe St. Peter Church was incorporated into the event.

Photo courtesy Bishop Flaget School



The Weekday Bible Readings

MONDAY

Isaiah 42:1-4,6-7 or Acts 10:34-38
Psalm 29:1-2,3-4,9-10
Matthew 3:13-17

TUESDAY

Hebrews 2:5-12
Psalm 8:2ab,5-9
Mark 1:21-28

WEDNESDAY

Hebrews 2:14-18
Psalm 105:1-4,6-9
Mark 1:29-39

THURSDAY

Hebrews 3:7-14
Psalm 95:6-7c,8-11
Mark 1:40-45

FRIDAY

Hebrews 4:1-5,11
Psalm 78:3,4bc,6c-8
Mark 2:1-12

SATURDAY

Hebrews 4:12-16
Psalm 19:8-10,15
Mark 2:13-17

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF JANUARY 8, 2017

SUNDAY MASS

10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus, and 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. Check local cable system for cable channel listing.

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Time Warner Channel 385, Insight Channel 382, or WOW Channel 378).

(Encores at noon, 7 p.m., and midnight).

Mass from the Archdiocese of Milwaukee at 6:30 a.m. on ION TV (AT&T U-verse Channel 195, Dish Network Channel 250, or DirecTV Channel 305).

DAILY MASS

8 a.m., Our Lady of the Angels Monastery in Birmingham, Ala. (Encores at noon, 7 p.m. and midnight). See EWTN above; and on I-Lifetv (Channel 113 in Ada, Logan, Millersburg, Murray City and Washington C.H.; Channel 125 in Marion, Newark, Newcomerstown and New Philadelphia; and Channel 207 in Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

We pray Week I, Seasonal Proper of the Liturgy of the Hours

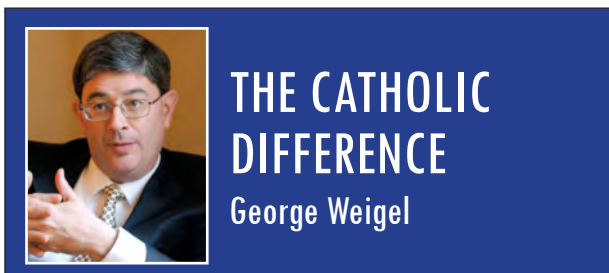
Christmas and the divine proximity

In October 2001, I had a long conversation with Cardinal Joseph Ratzinger. It was but weeks after 9/11; a new century and millennium were opening before us and I wanted to get Ratzinger's view on the main issues for the Church and for theology in the 21st century.

The man who would become Pope Benedict XVI was deeply concerned about the moral relativism he thought was corroding the West, and located its roots in Western high culture's refusal to say that anything was "the truth," full stop. This was a serious problem. For when there is only "your truth" and "my truth," there is no firm cultural foundation for society, for democracy, or for living nobly and happily.

Then Ratzinger turned to Christology, the Church's reflection on the person and mission of Jesus Christ. Both the Church and the world were suffering from a "diminishing Christ," he suggested. Some wanted a less assertive Christology to avoid conflict with other world religions. Some wanted to make Jesus "one of the illuminators of God," but not the unique, saving Son of God. Both these interpretations were deeply problematic, the cardinal continued, because they pushed God farther and farther away from humanity.

"If Jesus is not the Son of God," Cardinal Ratzinger said, "then God really is at a great distance from us." So perhaps the chilling sense of the absence of God evident throughout much of the Western world was "a product of the absence of Jesus Christ," who is not just moral exemplar but Savior, Lord, and God-with-us – "Emmanuel." On the other hand, "if we see this Jesus" born for us and crucified for us, "then we have



**THE CATHOLIC
DIFFERENCE**
George Weigel

a much more precise idea of God, who God is, and what God does."

Then the cardinal connected the dots to 9/11. A "more precise" idea of God, gained through an experience of God-with-us, was not only important for the Church and its evangelical mission. It was also "crucial for the dialogue with the Islamic world, which really is about the question 'Who is God?'"

Fifteen years later, that typically brilliant Ratzingerian analysis seems even more salient – not just in terms of whatever dialogue may be possible with Islam, but in terms of us.

Loneliness is the modern predicament, and it's getting worse. I recently was in New York, and, as walking is the only way get around traffic-choked Manhattan, I hoofed it. And what powerfully struck me is how isolated the denizens of the concrete jungle are – and are by choice. For the vast majority of people you bump into (sometimes literally) on the sidewalks of New York are living inside their own reality: Pod World, I started calling it when the iPod was all the rage. Today, there are very few New York pedestrians

to be found without ear buds of some sort stuck into their heads. The iPod is ancient history, but the buds are still there, and so is the isolation.

Social media is no antidote to this isolation, for tweets or Facebook postings (not to mention comment threads beneath online articles) are not substitutes for real conversation. In many cases, I fear, they intensify the loneliness and self-absorption from which it often springs.

Christmas reminds us what Christians have to say to this pervasive loneliness. We say "God is with us," as throughout the Christmas season we celebrate the divine answer to the Advent plea "O come, O come, Emmanuel." That plea did not go unrequited. We see the answer to it in the creches in our homes. God is with us, not in awe and majesty, but in that most accessible of human forms, the baby who reaches out for our embrace.

God is Emmanuel, God-with-us, in the midst of our lives, not outside them. A few years ago, I began collecting Fontanini creche figures, and while the display is now as big as it's going to get, there's a reason why the manger in our creche is surrounded by dozens of figures: decoratively speaking, that's the best way to express my conviction that the Lord of history came into history to redeem history in the midst of history.

He is Emmanuel. He is God-with-us. We are not alone.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

NEW INDUCTEES INTO WATTERSON'S ST. JOSEPH OF ARIMATHEA SOCIETY

Columbus Bishop Watterson High School inducted 30 young men into its St. Joseph of Arimathea Society for the 2016-17 school year. The organization consists of pallbearers under the patronage of St Joseph of Arimathea, the man who took the body of Jesus from the cross and placed it in his own new tomb. The group, now in its fifth year, consists of juniors and seniors who have been trained and commissioned to assist at Catholic burial services. The society has a monthly meeting to discuss issues, talk about experiences, and pray for the faithful departed, especially those whom it members have recently served. Society members are (from left): first row, Thomas Anglim, Patrick Mulligan, Anthony Orsini, Kyle Utt, Timothy O'Brien, Danny Callaghan, Matthew Hartel, and Nicholas Ritzenthaler; second row, Kyle Simmonds, DJ Brown, Joseph Decaminada III, Jack Eddingfield, Jack Geswein, Joseph Heutel, and Johnny Davis; third row, Ethan Bogan, Nathan Meyers, Connor Hoyng, Michael Grunenwald, Riley Taylor, Francis Jobko, and Riley Fortkamp; fourth row, Andrew Wagner, Will Fortkamp, Michael Massinople, Casey Douthitt, Francisco Cortes-Fontcuberta, Thomas Abrams, Todd Harklerode, and Joseph Jaquier; fifth row, Jane Jacquemin-Clark, adviser; Ray Maurer, faculty assistant; Michael Fry, adviser; and Dominic Marchi, adviser/faculty assistant.

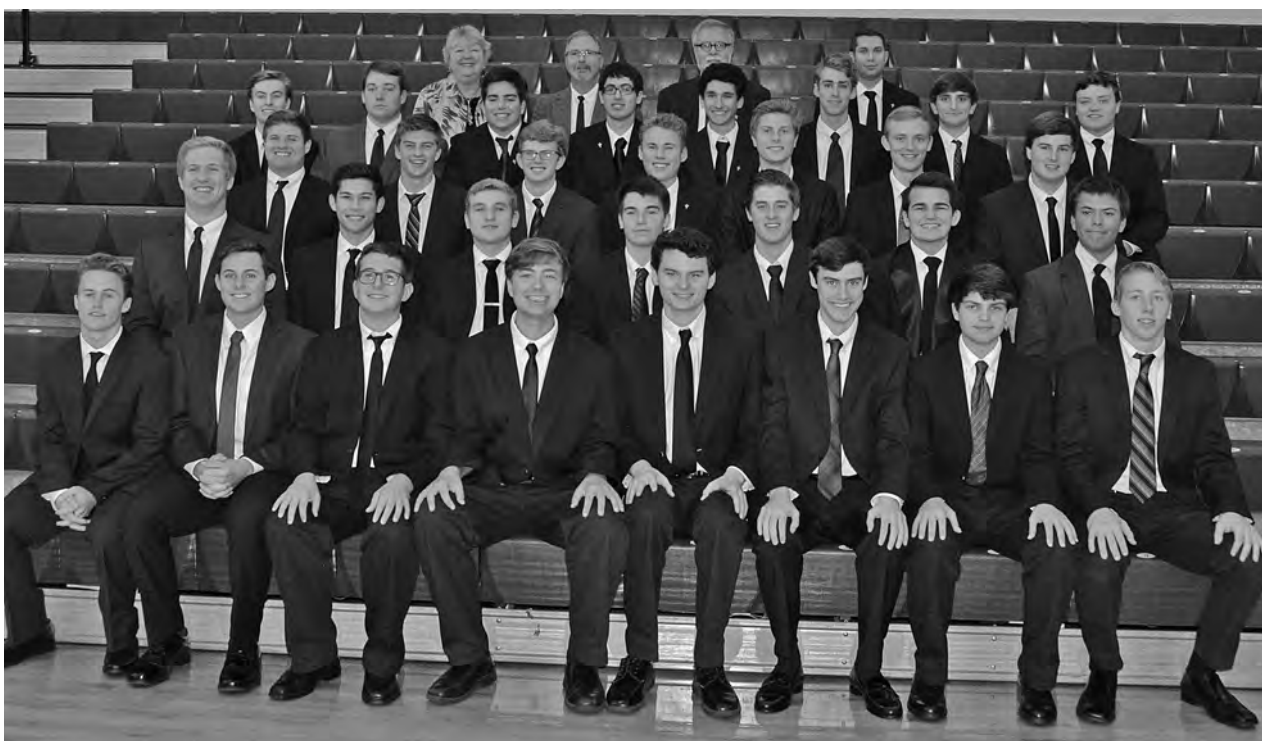


Photo courtesy Bishop Watterson High School

Pray for our dead

ALBANESE, Dr. Robert M., 86, formerly of Columbus, Dec. 25

St. Thomas Aquinas Church, College Station, Texas

ALLERTON, Jack R., 91, Dec. 25

St. Timothy Church, Columbus

AUGENSTEIN, Eileen M. (Solomon), 95, Dec. 31

St. Mary Church, Marion

AWALT, Carolyn L. (Yates), 86, Dec. 8

St. Mary Church, Mattingly Settlement

BAKER, Philip "Skip," 72, Dec. 29

St. Brigid of Kildare Church, Dublin

BARNEY, William S., 88, formerly of Columbus, Dec. 24

St. Mary Church, Franklin, Ky.

BAYER, John A., 44, Dec. 18

Ss. Simon and Jude Church, West Jefferson

BEICKELMAN, Rose A. (Coyle), 82, Dec. 24

St. Andrew Church, Columbus

BOHN, Pyretta M. (Reid), 79, Dec. 24

St. Nicholas Church, Zanesville

BURGESS, Rita U. (Douglas), 89, Dec. 21

St. Matthias Church, Columbus

CATANZARO, John, 70, Dec. 22

St. Andrew Church, Columbus

CERVI, Antoinette, 96, Dec. 27

Holy Spirit Church, Columbus

CONLON, Mary A., 52, Dec. 24

St. Agatha Church, Columbus

CORBETT, Grace J. (Pattison), 90, Dec. 11

St. Thomas Aquinas Church, Zanesville

DERLETH, Michael, 80, Dec. 22

Our Lady of Perpetual Help Church, Grove City

DITTOE, Robert L., 89, Dec. 27

St. Mark Church, Lancaster

DOHERTY, Elizabeth V. (Madigan), 99, Dec. 26

St. Andrew Church, Columbus

HANLIN, Mary "Joyce" (Backmeyer), 80, Dec. 23

St. Pius X Church, Reynoldsburg

HOGAN, L. Nicholas, 66, Dec. 29

St. Matthew Church, Gahanna

KUNKLER, Joan I. (Krannitz), 88, Dec. 19

St. John Church, Logan

LANG, Mary L. (Shafer), 56, Dec. 16

St. Vincent de Paul Church, Mount Vernon

LEIBFARTH, Anne, 59, Dec. 26

St. Joseph Church, Dover

LEWIS, Marilyn (Cullen), 89, Dec. 24

St. Mary Church, Lancaster

MacDONALD, David J., 60, Dec. 31

St. Patrick Church, Columbus

MARGIOTTI, Joseph, 66, Dec. 22

St. Catharine Church, Columbus

MASDEA, Bruno J., 88, Jan. 1

St. John the Baptist Church, Columbus

MAZZA, Patricia A. (Leitch), 73, Dec. 20

Holy Cross Church, Columbus

MEIGS, Joan H. (Seko), 85, Dec. 20

Holy Spirit Church, Columbus

MILBOURNE, Audrey R., 95, Dec. 27

St. Mary Magdalene Church, Columbus

MORROW, Sue E. (Stout), 72, Jan. 1

St. Mary Church, Lancaster

MURPHY, John R. Jr., 90, Dec. 23

St. Patrick Church, Columbus

O'CONNELL, Lawrence, 64, Dec. 22

St. John the Baptist Church, Columbus

O'NEILL, Ann M. (Ripberger), 74, Dec. 30

St. Anthony Church, Columbus

POTTER, Alverna (Sorg), 93, Dec. 22

St. Christopher Church, Columbus

ROTH, Helen K. (Delabar), 80, Dec. 12

St. Peter in Chains Church, Wheelersburg

ROTONDA, Joseph, 80, Dec. 28

St. Philip Church, Columbus

SCHORR, Richard, 80, Dec. 29

St. Bernadette Church, Lancaster

TANGI, Florence "Sis" (Leidinger), 85, Dec. 31

St. Mary Magdalene Church, Columbus

TERANGO, Joanie (Armstrong), 77, Dec. 27

Our Lady of Victory Church, Columbus

VITTORIO, Lucia M. (Daloia), 95, Dec. 18

Our Lady of Peace Church, Columbus

WILSON, Thomas E., 88, Dec. 15

St. Mary Church, Marion

WRONSKI, Robert J., 86, Dec. 30

St. Elizabeth Seton Parish, Pickerington

Fr. David W. O'Brien, CSP

Funeral Mass for Father David W. O'Brien, CSP, 88, who died Saturday, Dec. 24 at the Mohun Health Care Center in Columbus, will be held Saturday, Jan. 7 at the Columbus St. Thomas More Newman Center. Burial will be in the Paulist Fathers section of St. Thomas Cemetery in Oak Ridge, New Jersey.



He was born May 21, 1928, in Hartford, Connecticut, to the late Arthur and Mary (Driscoll) O'Brien. He attended St. Bonaventure University in Olean, New York, made his first promises with the Paulists in 1951, and was ordained a priest by Cardinal Francis Spellman, archbishop of New York, at the Church of St. Paul in New York City on May 3, 1956.

He served as director of the St. Thomas More Center and superior of

the Paulist community in Columbus from 1995 to 2004. In that time, he led the renovation and expansion of the center and established the largest chapter of the Paulist Associates. He remained active at the center after his retirement.

He also was a campus minister at the University of Texas at Austin, the University of Connecticut, the University of California at Santa Barbara, and the University of Colorado at Boulder, and was pastor of Paulist parishes and centers in Boulder, Austin, and Boston. In addition, at various times he was vice president, first consultant, and a general council member for the Paulist order.

He is survived by many nieces and nephews.



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Send obituaries to: tpuet@columbuscatholic.org

H A P P E N I N G S

JANUARY

5, THURSDAY

Cenacle at Holy Name

6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests.

Holy Hour at Holy Family

6 to 7 p.m., Holy Family Church, 584 W. Broad St., Columbus. Holy Hour of Adoration of the Blessed Sacrament, followed by meeting of parish Holy Name and Junior Holy Name societies, with refreshments. 614-221-4323

Frassati Society Meeting at Columbus St. Patrick

7 p.m., Aquinas Hall, St. Patrick Church, 280 N. Grant Ave., Columbus. Meeting of parish's Frassati Society for young adults, beginning discussion of "I Believe in Love: A Personal Retreat Based on the Teaching of St. Therese of Lisieux" by Father Jean D'Elbee, followed by refreshments at a local pub. 614-224-9522

6, FRIDAY

St. Cecilia Adoration of Blessed Sacrament

St. Cecilia Church, 434 Norton Road, Columbus. Begins after 8:15 a.m. Mass; continues to 5 p.m. Saturday.

Monthly Adoration of Blessed Sacrament

Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Begins after 9 a.m. Mass; continues through 6 p.m. Holy Hour.

German Epiphany Celebration at Holy Spirit

7 p.m., Holy Spirit Church, 4383 E. Broad St., Columbus. German Epiphany celebration sponsored by Columbus Germania Verein, featuring lessons and carols in German for the traditional Epiphany celebration of Germany, Austria, and Switzerland. 614-861-1521

Eucharistic Vigil at Holy Cross

Holy Cross Church, 205 S. 5th St., Columbus. 7:30 p.m.

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.) will be placed in the "Fund-Raising Guide."

An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line.

For more information, call David Garick at 614-224-5195.

'Happenings' submissions

Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits.

Items not received before this deadline may not be published.

Listings cannot be taken by phone. Mail to Catholic Times Happenings, 197 E. Gay St., Columbus OH 43215 Fax to 614-241-2518

E-mail as text to tpuet@columbuscatholic.org

Mass, followed by Exposition of the Blessed Sacrament with various prayers, ending with Benediction at 11:30.

All-Night Exposition at Our Lady of Victory

Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Exposition of the Blessed Sacrament from 8 p.m. until Mass at 8 a.m. Saturday.

7, SATURDAY

Fatima Devotions at Columbus St. Patrick

7 a.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Mass, followed by devotions to Our Lady of Fatima, preceded by confessions at 6:30. 614-240-5910

Mary's Little Children Prayer Group

Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. 8:30 a.m., confessions, 9 a.m., Mass, followed by Fatima prayers and Rosary (Shepherds of Christ format); 10 a.m., meeting. 614-861-4888

Lay Missionaries of Charity Day of Prayer

9 a.m. to 2 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Monthly day of prayer for Columbus chapter of Lay Missionaries of Charity. 614-372-5249

Life and Mercy Mass in Plain City

9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.

First Saturday Mass at Holy Family

9 a.m., Holy Family Church, 584 W. Broad St., Columbus. First Saturday Mass for world peace and in reparation for blasphemies against the Virgin Mary, as requested by Our Lady of Fatima. 614-221-1890

Bishop Ready Scholarship Exam

9 to 11 a.m., Bishop Ready High School, 707 Salisbury Road, Columbus. Scholarship examination for prospective entering students. 614-276-5263

Centering Prayer Group Meeting at Corpus Christi

10:30 a.m. to noon, Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Centering prayer group meeting, beginning with silent prayer, followed by Contemplative Outreach DVD and discussion. 614-512-3731

Filipino Mass at St. Elizabeth

7:30 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Mass in the Tagalog language for members of the Filipino Catholic community. 614-891-0150

8, SUNDAY

St. Christopher Adult Religious Education

10 to 11:20 a.m., Library, Trinity Catholic School, 1440 Grandview Ave., Columbus. Introduction to a training program that focuses on a pastoral letter, "The Racial Divide in the United States," by Bishop Edward Braxton of Belleville, Illinois, with speaker James White of Performance Consulting Services.

Kateri Prayer Circle at St. Mark

1 p.m., Aranda Center, St. Mark Church, 324 Gay St., Lancaster. Kateri Prayer Circle meeting to honor St. Kateri Tekakwitha and promote Native Catholic spirituality.

Lay Fraternities of St. Dominic Meeting

1:30 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Meeting of St. Catherine of Siena chapter, Lay Fraternities of St. Dominic.

Prayer Group Meeting at Christ the King

5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus (enter at daily Mass entrance). Weekly parish prayer group meets for praise, worship, ministry, and teaching. 614-861-1242

Spanish Mass at Columbus St. Peter

7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. 706-761-4054

9, MONDAY

Bethesda Post-Abortion Healing Ministry

6:30 p.m., support group meeting, 2744 Dover Road, Co-

lumbus (Christ the King convent, first building west of the church). 614-718-0277, 614-309-2651, 614-309-0157

Divorce Survival Guide at St. Michael

7 to 9 p.m., Upper meeting room, St. Michael Church, 5750 N. High St., Worthington. First session of 12-week "Divorce Survival Guide" program for Catholics dealing with divorce. 614-885-7814

Our Lady of Peace Men's Bible Study

7 p.m., Our Lady of Peace Church, 20 E. Dominion Blvd., Columbus. Bible study of Sunday Scripture readings.

Marian Prayer Group at Holy Spirit

7 p.m., Day chapel, Holy Spirit Church, 4383 E. Broad St., Columbus, Marian Movement of Priests prayer cenacle Mass for Catholic family life. 614-235-7435

10, TUESDAY

Calix Society Meeting

6 p.m., Panera restaurant, 4519 N. High St., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics. Preceded by 5:30 p.m. Mass at Our Lady of Peace Church, across street from meeting site.

Holy Hour at Columbus St. Francis of Assisi

St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Monthly Holy Hour following 6 p.m. Mass. 614-299-5781

EnCourage Ministry Monthly Meeting

6:30 p.m., EnCourage, an approved diocesan ministry dedicated to families and friends of persons who experience same-sex attraction. EnCourage respects the dignity of every person, promotes the truth of God's plan for each of us, and focuses on sharing our love. Confidentiality is maintained. Call for site. 614-296-7404

11, WEDNESDAY

Turning Leaves and Tea Leaves

2 to 3:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Turning Leaves and Tea Leaves book club with Dominican Sisters Marialein Anzenberger and Colleen Gallagher. 614-416-1910

Inviting Catholics Home at St. Brendan

5:30 to 7 p.m., Carter conference room, St. Brendan Church, 4475 Dublin Road, Hilliard. Opening session of six-week "Inviting Catholics Home" program inviting inactive Catholics back to their faith and supporting them as they return. 614-395-8488

Delaware St. Mary Theology on Tap

7 p.m., El Vaquero restaurant, 259 S. Sandusky St., Delaware. Meeting of Delaware St. Mary Church Theology on Tap discussion and social group for young Catholics. 740-513-3325

12, THURSDAY

Women to Women Listening Circle at Corpus Christi

11:30 a.m. to 1:30 p.m., Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Women to Women program for women of all ages and life circumstances. Begins with soup lunch until noon, followed by listening circle. No child care available on-site. 614-512-3731

Cenacle at Holy Name

6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests.

Theology on Tap Meeting with Bishop Campbell

7 p.m., St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Theology on Tap discussion and social group for young Catholics, featuring Bishop Frederick Campbell speaking on interpersonal relationships. Light snacks available, with wine samples from Wyandotte Winery, and wine bottles available for purchase. \$5 cover charge. RSVP to cbustheologyontap@gmail.com or Columbus Theology on Tap Facebook page.

Catechism Uncorked in Delaware

7 p.m., Amato's Woodfired Pizza, 6 S. Sandusky St., Dela-

ware. Catechism Uncorked social for 36- to 64-year-olds, sponsored by Delaware St. Mary Church adult faith formation program, featuring social time, question-answer session with speaker, and food for purchase. 740-513-3325

14, SATURDAY

Life and Mercy Mass in Plain City

9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.

15, SUNDAY

St. Christopher Adult Religious Education

10 to 11:20 a.m., Library, Trinity Catholic School, 1440 Grandview Ave., Columbus. Scripture scholar Angela Burdge talks about the Gospel of Mary of Magdala, a document written in the early second century and recovered in the late 1800s.

Blessing of St. Gerard Majella at Holy Family

After 11 a.m. Mass, Holy Family Church, 584 W. Broad St., Columbus. Blessing of St. Gerard Majella, patron of expectant mothers, for all women who are pregnant or wish to become pregnant. 614-221-1890

Angelic Warfare Confraternity at Columbus St. Patrick

Following noon Mass, St. Patrick Church, 280 N. Grant Ave., Columbus. Monthly meeting of Angelic Warfare Confraternity, with talk on chastity-related issues followed by Holy Hour. 614-224-9522

St. Padre Pio Secular Franciscans

1:30 to 5 p.m., St. John the Baptist Church, 720 Hamlet St., Columbus. Fellowship and ongoing formation followed by adoration and prayer, Liturgy of the Hours, and initial formation with visitors. 614-282-4676

Taize Evening Prayer at Corpus Christi

4 to 5 p.m., Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Evening Prayer in the style and spirit of the Taize monastic community, with song, silence, and reflection. 614-512-3731

Prayer Group Meeting at Christ the King

5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus (enter at daily Mass entrance). Weekly parish prayer group meets for praise, worship, ministry, and teaching. 614-861-1242

Catholic Conversations Series

6 to 8 p.m., Sports on Tap, 4030 Main St., Hilliard. Monthly Catholic Conversations series for anyone 21 and older, sponsored by Columbus St. Margaret of Cortona and Hilliard St. Brendan churches. Speaker: Catholic authors Michele Faehnle and Emily Jaminet on "Lessons from St. Faustina." RSVP to nancywhetstone@gmail.com or julien-aporano1@gmail.com.

Spanish Mass at Columbus St. Peter

7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. 706-761-4054

16, MONDAY

'Catholicism: The Pivotal Players' at St. Pius X

7 p.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Part 1 of Bishop Robert Barron's six-part "Catholicism: The Pivotal Players" series looks at St. Francis of Assisi. Cost for series is \$25 for individuals or couples and includes a study guide. Register online until Jan. 8 at www.spxreynoldsburg.com/adult-faith-formation.html.

17, TUESDAY

Rosary for Life at St. Joan of Arc

Following 6:15 p.m. Mass, St. Joan of Arc Church, 10700 Liberty Road, Powell. Recital of Rosary for Life, sponsored by church's respect life committee.



MOVIE REVIEW

SILENCE

In Jesuit publications, filmmaker Scorsese talks about his faith

By Cindy Wooden

Catholic News Service

In two long interviews with Jesuit publications, director Martin Scorsese described his new film *Silence* as a major stage in his pilgrimage of faith – a pilgrimage that included flunking out of minor seminary, investigating other religions and recognizing that the Catholic Church was his home.

Growing up in New York, “I was extraordinarily lucky, because I had a remarkable priest, Father (Frank) Principe. I learned so much from him, and that includes mercy with oneself and with others,” Scorsese told Jesuit Father Antonio Spadaro, editor of the journal *La Civiltà Cattolica*.

“This man was a real guide. He could talk tough, but he never actually forced you to do anything – he guided you. Advised you. Cajoled you. He had such extraordinary love,” the director said in the interview, published on Dec. 9, 2016.

A day earlier, *America* magazine released an interview with Scorsese conducted by Jesuit Father James Martin, who also provided advice during the making of *Silence*, a film based on a novel by Shusaku Endo. The book and film are a fictionalized account of the persecution of Christians in 17th-century Japan. The central characters are Jesuit missionaries.

Scorsese had wanted to make the film since reading the book in 1989. He told Father Martin that actually making the film “becomes like a pilgrimage. It’s a pilgrimage. We’re still on the road and it’s never going to end. I thought it would for a little while, but once I was there, I realized ‘No, even in the editing room, it’s unfinished.’ It will always be unfinished.”

The film was released on Dec. 23, 2016, in the United States.

In the interview with Father Spadaro, the 74-year-



old Scorsese said, “When I was younger, I was thinking of making a film about being a priest. I myself wanted to follow in Father Principe’s footsteps, so to speak, and be a priest. I went to a preparatory seminary. but I failed out the first year.

“And I realized at the age of 15 that a vocation is something very special, that you can’t acquire it, and you can’t have one just because you want to be like somebody else,” he said. “You have to have a true calling.”

One thing he always wondered about Father Principe and other priests, he said, was “how does that priest get past his ego? His pride?” and focus on the



needs of his parishioners. “I wanted to make that film. And I realized that with *Silence*, almost 60 years later, I was making that film. Rodrigues (one of the main Jesuits in the story) is struggling directly with that question.”

Scorsese told Father Spadaro that while he would not describe himself a regular church-goer, “my way has been, and is, Catholicism. After many years of thinking about other things, dabbling here and there, I am most comfortable as a Catholic.”

“I believe in the tenets of Catholicism. I’m not a doctor of the church. I’m not a theologian who could argue the Trinity. I’m certainly not interested in the politics of the institution,” the director said. “But the idea of the Resurrection, the idea of the Incarnation, the powerful message of compassion and love – that’s the key. The sacraments, if you are allowed to take them, to experience them, help you stay close to God.”

Father Spadaro asked Scorsese if, like Father Rodrigues, he ever felt God’s presence when God was silent.

“When I was young and serving Mass,” the director responded, “there was no doubt that there was a sense of the sacred. I tried to convey this in ‘Silence’ during the scene of the Mass in the farmhouse in Goto. At any rate, I remember going out on the street after the Mass was over and wondering ‘How can life just be going on? Why hasn’t everything changed? Why isn’t the world directly affected by the body and blood of Christ?’ That’s the way that I experienced the presence of God when I was very young.”

Photo: Pope Francis meets film director Martin Scorsese during a private audience at the Vatican on Nov. 30, 2016. The meeting took place the morning after the screening of his film, “Silence,” for about 300 Jesuits.

CNS photo/L’Osservatore Romano, handout

FOR U.S. PILGRIMS, MASS AT ASSISI CONNECTS VISION OF POPE, SAINT

By Catholic News Service

One day before he was inducted into the College of Cardinals on Nov. 19, 2016, Cardinal Blase J. Cupich of Chicago connected Pope Francis' vision of the church going out to the peripheries to be "a poor church for the poor" with St. Francis' vision of restoring and rebuilding the church.

Chicago's archbishop made that connection on Nov. 18 in a homily at a Mass he celebrated for more than 160 U.S. pilgrims from Chicago, Omaha, Nebraska, and Rapid City, South Dakota in the lower Basilica of St. Francis in Assisi. He made similar points one day earlier in an address to the same group in Rome.

In his homily, Cardinal Cupich, a former rector-president of the Pontifical College Josephinum, noted how the pilgrims' journey to Rome and Assisi was "really tying together the voice of Pope Francis with the voice of St. Francis as we move forward in the life of the church today, and particularly for the church in Chicago."

The Jubilee Year of Mercy pilgrimage was organized by Catholic Extension, a 111-year-old Chicago-based papal society that builds churches and the church in America's mission dioceses. The archbishop of Chicago also is the chancellor of Catholic Extension.

Besides a large contingent of Chicago Catholics and associates and donors of Catholic Extension, the pilgrimage included many members of the cardinal's family, as well as a significant number of pilgrims from Rapid City, a mission diocese where he served from 1998 to 2010; and Omaha, where he grew up and started his ministry as a priest.

Cardinal Cupich noted that later that day, the pilgrims also would visit the Basilica of St. Clare on the other end of Assisi. He based his homily on a meditation on the cross the pilgrims would visit there: "the Cross of San Damiano, from which St. Francis heard the voice of Jesus calling him to restore, rebuild, and remake my church and make it new."

For the church in this moment, he said, "unity is prior. We must come together. Contemporary society so often divides us." Rather than focusing on differences among people, the cardinal quoted Pope Francis, "who has been reminding us that what counts is the fact that we are



The Basilica of St. Francis in Assisi, Italy, in a photo taken on Nov. 17, 2016. Participants in a Catholic Extension pilgrimage gathered for Mass the next day in the lower basilica.

each other's brothers and sisters."

The altar in the lower basilica is above St. Francis' tomb. The pilgrims' hymns filled the cavernous church, echoing off 12th- and 13th-century frescoes celebrating the life of Christ and the life of St. Francis. During Communion, the pilgrims sang *Make Me a Channel of Your Peace*, a hymn based on the *Prayer of St. Francis*.

The cardinal told the pilgrims that when they prayed at the Cross of San Damiano, they should "see it as an opportunity, an occasion for Jesus to speak to you and to speak to the church in the Archdiocese of Chicago." He said Catholics must not "be afraid to die to ourselves because that is what we need to do with regard to what divides us, but also to make sure that we celebrate all that unites us together, finding that we are truly people who live by God's promises."

In Chicago, Cardinal Cupich has initiated a "Renew My Church" initiative that is designed to refocus and renew the archdiocese's parishes and institutions so they can respond better to the pastoral, ecclesial, and societal challenges of the day.

He urged the pilgrims to remind themselves as they walked across this "City of Peace" that "we are taking the next steps in our lives, and walking together in the direction of God's great promise."

"Continue your pilgrimage," he urged them, "knowing that, as we share bread together, it will nourish our souls and allow us to take on that noble mission

of St. Francis and to respond ourselves as he urges us on his great mission."

On Nov. 17, Cardinal Cupich addressed the pilgrims at the end of a Mass celebrated by Cardinal Pietro Parolin in the Pauline Chapel inside the Apostolic Palace of the Vatican.

Speaking to Cardinal Parolin, the Vatican's secretary of state, Cardinal Cupich described how the Vatican official has helped all those associated with Catholic Extension "to see how what we do is so very important and at the heart of what is done here in the Holy See: to be that church, which is mission, always going out to the pe-

ripheries, making sure that no one is left behind.

"That is the role and the work of the Holy See, which we get to share in our own way through Catholic Extension," he said.

Calling it "a feast for the eyes," the Chicago archbishop noted the beauty of the Pauline Chapel and the privilege of celebrating Mass with Cardinal Parolin for the Catholic Extension pilgrims. Stunning frescoes surrounded the group, including Michelangelo's last two paintings, *The Conversion of Saul* and *The Crucifixion of St. Peter*.

He reminded the pilgrims that the artists and church leaders who created these places inside the Vatican "were not interested in just opulence, in just showiness. Rather, they wanted to reflect a faith that said that they experienced the lavish love of God.

"And just as there is so much lavish beauty here, they wanted people to come into these beautiful spaces and reflect on how God is so very loving, so abundant and opulent in his love for us," the cardinal said.

Cardinal Cupich urged pilgrims to "take a moment to reflect on how God has lavished his love on us personally and in that way allow us to have our thanksgiving to have so much more lasting impact than just saying thanks today."



Participants in a Catholic Extension pilgrimage gather for Mass on Nov. 18, 2016 in the lower Basilica of St. Francis in Assisi, Italy. The Mass was celebrated by then-Cardinal-designate Blase J. Cupich, archbishop of Chicago, who the following day was inducted by Pope Francis into the College of Cardinals.

CNS photo/Rich Kalonick, Catholic Extension

U.S. ARCHBISHOP, PILGRIMS WERE CELEBRATING MASS IN NORCIA WHEN EARTHQUAKES STRUCK

By Junno Arocho Esteves
Catholic News Service

U.S. Archbishop Alexander K. Sample was preparing to celebrate Mass on Oct. 26, 2016, with Benedictine monks in Norcia, Italy, when the first of two powerful earthquakes struck.

“I had no sooner finished (the vesting) prayer to be protected from the assaults of Satan when ‘bang,’ it just hit, and it hit with a vengeance. It didn’t last very long, but it really shook the building we were in,” Archbishop Sample of Portland, Oregon, told Catholic News Service in Rome the next morning.

No casualties were reported from the quakes. According to the U.S. Geological Survey, an earthquake measuring 5.5 struck shortly after 7 p.m. local time and a 6.1-magnitude quake followed two hours later. Both were centered in Italy’s Marche region, not far from Norcia.

Archbishop Sample and other Portland pilgrims were visiting Norcia, the birthplace of St. Benedict, during a trip to Italy for the fifth annual *Populus Summorum Pontificum* pilgrimage, an international gathering for Catholics devoted to the extraordinary form of the Mass.

Speaking by telephone from Norcia, the archbishop said that despite feeling aftershocks during the Mass, he finished celebrating and was in his hotel room when the second earthquake struck.



Archbishop Alexander Sample of Portland, Oregon, poses with Benedictine monks after celebrating Mass at the San Benedetto in Monte monastery overlooking Norcia, Italy, on Oct. 27, 2016. An earthquake struck Norcia the previous day. CNS photo/courtesy Populus Summorum Pontificum

Although things seemed to calm down, “there were a number of aftershocks” throughout the night, he said.

“I think about three times during the night, I was halfway out of bed to get to the door,” he said. “I confess I’m a bit of a chicken, and I slept in my clothes last night in case I had to run outside. I wanted to be properly attired. It was not the most restful night.”

While Archbishop Sample was with the Benedictine monks, he said another group from Portland, led by Father John Boyle, also had “a harrowing ex-

perience” during the earthquake while celebrating Mass in the crypt of the Basilica of St. Benedict in Norcia.

“Father Boyle was just beginning the preparatory prayers for holy Communion when it hit, and he took shelter underneath the altar and instructed the other pilgrims to take cover under the pews,” the archbishop told CNS.

When the earthquake ended, Archbishop Sample said, the pilgrims went outside the church and Father Boyle brought them Communion.

The archbishop said that Father Boyle

found it “very moving to see the people kneeling on the ground to receive holy Communion. It was beautiful.” After Mass, several monks helped retrieve the pilgrims’ personal items from the church before they returned to their hotel.

Pope Francis took to social media to express his solidarity with those affected, tweeting, “I am close in prayer to the people struck by the new earthquake in central Italy.”

The earthquakes, which came two months after a powerful quake devastated several towns in the region, left several churches with major damage.

Avvenire, the newspaper of the Italian bishops’ conference, reported that one of the destroyed buildings was the 13th-century church of San Salvatore in Campi, just outside the center of Norcia.

The church “no longer exists,” Archbishop Renato Boccardo of Spoleto-Norcia told *Avvenire*. “I’m trying to contact the pastor, but communications are interrupted at this time.”

The rose window of Sant’ Eutizio Abbey, one of Italy’s oldest monasteries dating back to the 5th century, also collapsed following the first earthquake.

The 6.1 quake on Oct. 26, the U.S. Geological Survey said, “is currently the largest aftershock” of the quake that struck central Italy two months earlier. The epicenter of the August earthquake was close to Norcia, with a magnitude of 6.2. It caused the deaths of nearly 300 people.



Left: A collapsed church in Borgo Sant’Antonio, Italy, one day after the Oct. 26, 2016 earthquake. Right: People rest in a hangar used for recovery in Camerino, Italy. CNS photos/Max Rossi, Reuters