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A journal of Catholic life in Ohio



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"IT WILL BE A HOLY YEAR OF MERCY."

-POPE FRANCIS

EXTRAORDINARY JUBILEE OF MERCY
Dec. 8, 2015 - Nov. 20, 2016

The Editor's Notebook

Mercy and the Holy Door

By David Garick, Editor



This week, the Catholic Church embarks on a Jubilee Year of Mercy declared by Pope Francis. Mercy is central to our faith. Everything Our Lord taught us during his earthly ministry revolves around his benevolence, forgiveness, and kindness. The very act of God Himself coming down from heaven in human form, living among us, then giving his life for the redemption of our sins and rising from the dead to show us the way back to heaven is the absolute embodiment of mercy.

We don't need a special year to access the eternal mercy of God. It is always with us. But as weak humans, we are often distracted and wander off like lost sheep, and it is good that we have the special opportunity to refocus our attention on God's mercy.

Pope Francis has done something unique with this Jubilee year by having a Holy Door designated at every cathedral in the world, including St. Joseph Cathedral in Columbus. What a glorious opportunity to easily obtain a plenary indulgence by entering the Holy Door, which is Jesus himself, at our own cathedral. What a joy to acknowledge our individual human failings and to receive God's grace of forgiveness as we receive holy Communion with Christ and with all the faithful.

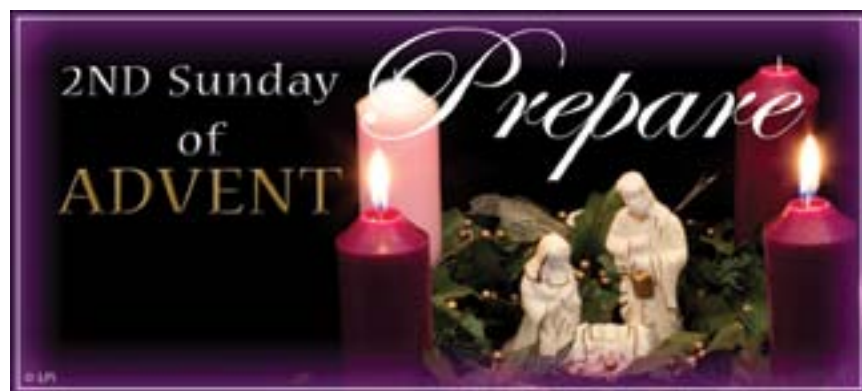
Equally important is that we then exit the Holy Door and take with us the grace to live a life of mercy, as demonstrated by Christ. As Jesus told us in the Sermon on the Mount,

"Blessed are the merciful, for they shall receive mercy."

We are called to be Christlike and share the mercy we have received with those around us. That includes all those we come in contact with: the guy who cuts us off in traffic, the indifferent and distracted store clerk, the family member who says cruel and unkind things, the insensitive spouse, the harsh and unfeeling boss, and any number of others who have not done what we think they should do. Showing them mercy is a blessing to their soul, even if they don't seem to get it at the time. In doing so, we also are filled with God's mercy because of our love.

During this year, we should give special attention to the call to go out into the world and perform the corporal works of mercy: to feed the hungry, give drink to the thirsty, clothe the naked, give shelter to the homeless, visit the sick and imprisoned, and bury the dead. We also are called to stand for the spiritual works of mercy: to instruct the ignorant, counsel the doubtful, admonish sinners, bear wrongs patiently, forgive offences willingly, comfort the afflicted, and pray for the living and the dead.

After relating the story of the mercy shown by the Good Samaritan, Jesus told his followers, "Go and do likewise." He tells each of us the same thing today as his mercy shines brightly from the Holy Door.

**Opening the Holy Door**

Pope Francis walks through the Holy Door after opening it to begin the Holy Year of Mercy at the start of a Mass with priests, religious, catechists, and youths at the cathedral in Bangui, Central African Republic, on Nov. 29. That will be followed by the opening of the Holy Door at St. Peter's Basilica in Rome and at all cathedrals around the world, beginning on Dec. 8.

CNS photo/L'Osservatore Romano

HOLY DAY OF OBLIGATION

**SOLEMNITY OF THE IMMACULATE CONCEPTION
OF THE BLESSED VIRGIN MARY ~ MONDAY,
DECEMBER 8**

Check individual parishes for schedule of Holy Day Mass times

THE FEAST OF THE IMMACULATE CONCEPTION

The importance of the Feast of the Immaculate Conception in the Church's calendar was shown by Pope Francis when he chose that date – Dec. 8, which this year falls on a Tuesday – to open the Jubilee Year of Mercy, which concludes next year on the Feast of Christ the King, Sunday, Nov. 20.

In his declaration on March 13 which announced the event, he entrusted the year to the Virgin Mary, "that she turn her gaze upon us and watch over our journey, our penitential journey, our yearlong journey with an open heart, to receive the indulgence of God, to receive the mercy of God."

Pope Pius IX proclaimed the dogma of the Immaculate Conception of Mary in 1854 in a document titled *Ineffabilis Deus (Indescribable God)*, which is quoted in paragraph 491 of the *Catechism of the Catholic Church*. It states:

"The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin."

A little later in the document, Pius IX said God "attended her (Mary) with such great love, more than all other creatures, that in her alone he took singular pleasure. Wherefore he so wonderfully filled her, more than all angelic spirits and all the saints, with an abundance of all heavenly gifts taken from the treasury of the divinity, that she, always free from absolutely every stain of sin, and completely beautiful and perfect, presented such a fullness of innocence and holiness that none greater under God can be thought of, and no one but God can comprehend it."

Paragraph 492 of the *Catechism* continues, "The splendor of an entirely unique holiness by which Mary is enriched from the first instant of her conception comes wholly from Christ: she is redeemed, in a more exalted fashion, by reason of the merits of her Son. The Father blessed Mary more than any other created person in Christ with every spiritual blessing in the heavenly places and chose her in Christ before the foundation of the world, to be holy and blameless before him in love."

Two passages in Scripture point us to this truth. The first is Genesis 3:15, in which God, speaking to the serpent after the fall of Adam and Eve, says, "I will put enmity between you and the woman, and between your offspring and hers; he will strike at your head, while you strike at his heel." The Jews saw this passage as referring to the struggle between God and Satan, and the Catholic Church sees in "the woman" a prophetic shadowing of Mary.

Also, in Luke 1:28, the angel Gabriel describes Mary as "full of grace." As the late Father William G. Most, a Marian theologian who taught for more than 40 years at Loras College in Dubuque, Iowa, explains in his book, *Our Lady in Doctrine and Devotion*, "In this verse, we can see even more strongly the complete enmity with the serpent, for God's grace is complete,



opposed to Satan's reign. If Mary was 'full of grace,' it seems that she must have been conceived immaculate. ...

"(Yet) Even though Mary was full of grace at the start of her life, ... she could still grow, for, as it were, her capacity for grace could increase. ... The greater the work, the greater the merit: her cooperation in the redemption was the greatest work possible."

There was a sense among believers from the earliest days of the Church that Mary was unique among human beings, but it took centuries to define what made her different. During the Middle Ages, doctors of the church such as St. Bernard of Clairvaux and St. Thomas Aquinas denied that Mary could have been immaculately conceived, based on their understanding of theology as it existed at the time.

But in time, the theological tide began to turn, especially because of the work of the 14th-century theologian John Duns Scotus. "He showed that for God to preserve Mary from original sin was a greater redemption than to allow her to fall into it and rescue her," Father Most wrote.

Pope Sixtus IV in 1477 praised the liturgical celebration of the Immaculate Conception. The Council of Trent gave it more support in the 16th century. Pope St. Pius V in 1568 put the Feast of the Immaculate Conception on the Church calendar, and Pope Clement XI in 1708 made it a holy day of obligation. So for centuries before Pius IX's 1854 declaration made

it dogma, the Church believed the doctrine of the Immaculate Conception.

The bishops of the United States in 1846 placed the nation under the protection of the immaculately conceived Mary. Before issuing his proclamation, Pius IX asked the world's bishops whether he should do so, and 90 percent responded affirmatively.

Four years later, in 1858, Mary put what might be said to be her personal stamp of approval on the proclamation when she appeared to St. Bernadette at Lourdes and said "I am the Immaculate Conception."

Many people confuse the Church's teaching on the Immaculate Conception with the doctrine of the virgin birth of Jesus. Although both are necessary to an understanding of Christ's nature, they are separate doctrines. However, the virgin birth is explicitly described in Scripture, and Mary's sinless nature is not. This is one reason why many of the early Church fathers had difficulty seeing her as sinless.

The Scripture readings for the Feast of the Immaculate Conception include the Genesis description of the consequences of the sin of Adam and Eve, and Luke's Gospel account of Mary's acceptance of her role as the mother of Jesus. These combine to emphasize Mary as the new Eve who said "Yes" to God, while the first Eve said "No."

Pius IX put it this way: "Eve listened to the serpent with lamentable consequences; she fell from original innocence and became his slave. The most Blessed Virgin, on the contrary, ever increased her original gift, and not only never lent an ear to the serpent, but by divinely given power she utterly destroyed the force and dominion of the evil one."

Mary has been honored in the United States from the earliest days of European colonization.

In 1643, the king of Spain issued a proclamation placing the Spanish colonies in North and South America under the protection of the Blessed Virgin. Her patronage also was implicit in the voyages of Christopher Columbus, who named his flagship the Santa Maria.

The largest Catholic church in the United States is the Basilica of the National Shrine of the Immaculate Conception in Washington. Its cornerstone was laid in 1920, but it took nearly 40 years to finish because of the Depression and World War II. The basilica is one of thousands of churches across America dedicated to Mary.

In the Diocese of Columbus, churches in Bremen, Chillicothe, Columbus, Delaware, Groveport, Lancaster, Marion, Mattingly Settlement, Portsmouth, and Waverly, and schools in Columbus, Delaware, Lancaster, and Marion bear the name "St. Mary." Churches in Columbus, Dennison, and Kenton, and schools in the first two of those cities are named "Immaculate Conception," and several other churches and schools in the diocese are dedicated to the Blessed Virgin under one of her many titles.

**EXTRAORDINARY
JUBILEE OF MERCY**
DEC 8 2015 - NOV 20 2016



Front Page photo:
The Year of Mercy proclaimed by Pope Francis for the Catholic Church worldwide, which begins Tuesday, Dec. 8, the Feast of the Immaculate Conception, will be the Church's first Jubilee year since 2000.

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PRACTICAL STEWARDSHIP

By Rick Jeric

Paths

Second Sunday of Advent: "Prepare a way for the Lord, make His paths straight, and all mankind shall see the salvation of God." (Luke 3:4,6). Although sin is not a common word today, we all have responsibility for our actions, the good and the bad. We all have a need for the love and mercy of God. I ask for the grace to repent of the actions that lead me from God and to change and grow in love of God and others.

Second Monday: "Which of these is easier to say, 'Your sins are forgiven you' or to say, 'Get up and walk?'" (Luke 5:23). In this well-known story, a paralyzed man is lowered through a roof because a large crowd has gathered in front of Jesus, making it impossible for the man to get through to see Him. It is hoped that Jesus will cure the man's paralysis, but instead, Jesus tells him, "My friend, your sins are forgiven you." Was this because the man's soul was in greater need of healing than his body? In the story, Jesus goes on to show that He has the power to heal both, and the man gets up and walks away. What in your life needs healing? Ask God to bring healing to this part of your life. I will try to be a person of healing today, bringing peace to those with whom I am in contact.

Second Tuesday: "I am the handmaid of the Lord," said Mary, "Let what you have said be done to me" (Luke 1:38). Today is the Feast of the Immaculate Conception. It reminds us of how Mary said "Yes" to God despite the consequences of this "Yes" and how people would respond to her. She said "Yes" in gratitude and lived as a witness. Today is also the start of the Jubilee Year of Mercy, during which Pope Francis hopes that all will experience a true moment of encounter with the mercy of God. I will try to really live my "Yes" to God today and show my faith through my witness.

Second Wednesday: "Come to me, all you who labor and are overburdened, and I will give you rest." (Matthew 11:28) This can be a crazy time of year – and even if we are not preparing for a lot of visitors at Christmas, we are aware that there is much busy-ness and focus for the great feast that is a little more than two weeks away. Take time today to just sit before God for 10 minutes and ponder the fact that it is God who can give us rest and inner peace.

Second Thursday: "If anyone has ears to hear, let him listen." (Matthew 11:15). We all live in the knowledge that Jesus did come. Do we have ears to listen? We have the capacity to be the listening ears of Christ – to be co-workers with God in the building of the Kingdom. Sit with that thought for a few minutes. When someone speaks to you today, really try to have "ears to listen." Witness to your faith, either implicitly or explicitly.

Second Friday: "The Lord will come, go out to meet Him" (Gospel Acclamation). Advent is a season when we wait, when we have a chance to connect with our expectancy. We are confident that the Lord will come. Our challenge is to have the courage to go out to meet Him. We have already had this encounter, and yet we wait. Today, I will be Christ to another – I will decide on a small way that I can bring the Lord to someone who has not encountered Him. I might do this in word or in deed.

Second Saturday: "Elijah has come already and they did not recognize him" (Matthew 17:12). We are all very blessed that we have met or have a desire to meet God in prayer. When Elijah came, he was not recognized. Jesus was also not recognized universally for who He truly was; this is still true today. I will try to help people see that I am a Christian today – I will not be ashamed of saying that if the opportunity arises.

Jeric is director of development and planning for the Columbus Diocese.



Guadalupe Center Director

Catholic Social Services has named Ramona R. Reyes as the first program director of its Our Lady of Guadalupe Center on the west side of Columbus.

Before coming to the center, she was employed for 24 years by Nationwide Insurance, where she worked as a human resources professional. She also is serving her second term on the Columbus Board of Education and is the board's first Hispanic member and the city's only Latina elected official.

The Our Lady of Guadalupe Center began more than five years ago as a food pantry and has expanded to provide services including English as a Second Language classes, health screenings, and community referrals to newly arriving Hispanic immigrants.

"Ramona's leadership, professionally and in the community, makes her the right person to lead the Our Lady of Guadalupe Center and address the pressing needs of central Ohio's Hispanic community," said Rachel Lustig, president and chief



executive officer of Catholic Social Services, "We are all inspired by Ramona's passion and drive to create opportunities for Hispanic families not just to survive, but to thrive in our community."

"Together, we hope to remove the barriers that prevent the Hispanic community from reaching its potential and contributing fully to our area," Reyes said.

Before joining the school board, Reyes was a member of the Ohio Commission on Hispanic/Latino Affairs and president of the local Hispanic Chamber of Commerce. She is the associate publisher of *Who's Who in Latino Columbus* and was featured in the inaugural edition of *Women's Book* and the 2013 "Women You Should Know" calendar of Women for Economic and Leadership Development (WELD).

She received a bachelor of arts degree from The Ohio State University and is a fellow of the National Hispana Leadership Institute.

Guadalupe Procession

The annual procession through north Columbus sponsored by Parroquia Santa Cruz, the parish for the area Latino community which meets at Columbus Holy Name Church, will take place Sunday, Dec. 6.


The 3.9 mile procession will start at 9 a.m. at the COTA Park and Ride stop at 4939 N. High St., traveling 3.9 miles down High Street and Patterson Avenue to Holy Name Church, 154 E. Patterson Ave. At the church, the "Happy Birthday" serenades to Mary known as *mananitas* will be sung at

12:30 p.m., followed by Mass and refreshments.

Mananitas also will be sung at the church at 10 p.m. Friday, Dec. 11, followed by Mass at 11. On Saturday, Dec. 12, the Feast of Our Lady of Guadalupe, there will be recital of the rosary, followed by Mass, at 5:30 p.m. and a fiesta after Mass.

A list of events related to the Feast of Our Lady of Guadalupe at other parishes in the Diocese of Columbus will be published in next week's *Catholic Times*.

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Mount Carmel Health System Appoints Nursing Executives

The Mount Carmel Health System has appointed Linda Carrick as regional chief nursing executive and Jodi Wilson as chief nursing officer and vice president of patient care services at Mount Carmel East Hospital.

Since Carrick joined Mount Carmel in April, she has held both positions. The addition of Wilson allows Carrick to devote all her efforts to her regional executive role and assume responsibility for patient ex-

perience across the health system.

Wilson joins the Mount Carmel East leadership team from Diley Ridge Medical Center, a joint venture between Mount Carmel and Fairfield Medical Center. She has been the center's president and chief operating officer since it opened in 2010. Diley Ridge is a state-of-the-art medical complex that includes emergency, inpatient, and diagnostic services, as well as an attached medical office building.

Under Wilson's leadership, Diley Ridge increased access to high-quality emergency services and served residents of southeast Franklin and northeast Fairfield counties as a health care provider and a proud and dedicated community partner. In addition, Diley Ridge achieved top-quartile patient satisfaction scores from Press Ganey.

Wilson will begin serving in her new role at Mount Carmel East on Monday, Dec. 14.

"It's bittersweet to be leaving my wonderful col-



Linda Carrick



Jodi Wilson

leagues at Diley Ridge, but I know that the dedicated and hardworking team there will continue to provide an exceptional experience to our patients," said Wilson. "I'm excited for the opportunity to join the team at Mount Carmel East, especially as the hospital embarks on its historic, people-centered modernization project."

Mount Carmel East is in the midst of a \$310 million renovation that will be completed in phases through 2019. The project will include the construction of a new five-story patient care tower and 128 new all-private, acuity-adaptable patient rooms, as well as complete renovation of the original 1969 bed tower to provide 112 all-private patient rooms.

In addition, Mount Carmel East will become home to Mount Carmel's Level II trauma program, providing critical access to this vital service to the eastern half of central Ohio. It is part of a more than \$700 million investment Mount Carmel is making to transform health care delivery in central Ohio.

Mount Carmel New Albany Honored

Mount Carmel New Albany Hospital continues its track record of nationally recognized excellence after being awarded the Press Ganey Guardian of Excellence Award for the 10th consecutive year for its sustained quality in patient care.

"I could not be prouder of the colleagues, physicians, and volunteers of Mount Carmel New Albany whose commitment to high-quality, people-centered care continues to make this award possible," said Diane Doucette, president of the hospital. "Our team is consistently recognized for its exceptional patient care, and we look forward to maintaining that excellence for years to come."

The Press Ganey Guardian of Excellence

Award honors top-performing facilities who consistently sustain performance in the 95th percentile for patient experience, employee or physician engagement, or clinical quality performance. Press Ganey clients are awarded annually based on one year of data.


Mount Carmel New Albany also made the *Becker's Hospital Review* 2015 list of 100 hospitals with great orthopedic programs for its outstanding quality in orthopedic, neurological, and musculoskeletal care.

St. Andrew Thanksgiving



Columbus St. Andrew School first-grade students enjoyed a Thanksgiving feast last month. After performing songs and poems for their parents, all feasted on Thanksgiving food and gave thanks for their blessings. Pictured are (from left) Aubrey Wenzke, Izzy Clapgood, and Michael Zarick.

Photo courtesy St. Andrew School



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Using Common Era instead of AD?; Switching religions



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. To mark dates, why are people now using CE (the Common Era) and BCE (Before the Common Era) in place of AD and BC (Before Christ), which have been in use for hundreds of years? I was told by a Catholic teacher in our area that this change is intended to foster better relations with non-Christians. This is too “politically correct” for me to accept without further explanation. Please help. (Somerville, New Jersey)

A. The teacher you spoke to is right. The reason some have adopted the use of CE rather than AD (*Anno Domini*, Latin for “In the year of Our Lord”) is to ease the minds of non-Christians who might object to this implicit acknowledgement of Jesus as Lord.

Depending on one’s perspective, the new terminology has been viewed as an attack on Christianity or simply as an assertion of religious neutrality.

In 2000, the Southern Baptist Convention called it the result of “secularization, anti-supernaturalism ... and political correctness,” and encouraged its members to “retain the traditional method of dating and avoid the revisionism.”

On the other hand, former UN Secretary General Kofi Annan (who was himself a Protestant) has said, “The Christian calendar no longer belongs exclusively to Christians. People of all faiths have taken to using it simply as a matter of convenience. There is so much interaction between people of all faiths and cultures -- different civilizations, if you like -- that some shared way of reckoning time is a necessity. And so the Christian Era has become the Common Era.”

In 2011, an op-ed piece in the Vatican newspaper *L'Osservatore Romano* blasted the British Broadcasting Corp. for abandoning the traditional AD in favor of CE. “To deny the historically revolutionary function of the coming of Christ on the earth, accepted even by those who do not recognize him as Son of God,” wrote the author, “is enormous nonsense.”

Some critics of the change point out that many commonly accepted designations have a basis in religious beliefs. (They note, for example, that “Janu-

ary” comes from Janus, who was the Roman god of gates and of doorways.)

To me, there is a certain silliness to the entire discussion. Even those who opt for the new designation as an ideological protest still adopt the traditional date of the birth of Christ as the basis for numbering the years. (If you really wanted a secular calendar, why not use the founding of Rome as the focal point of human history -- which is what the Roman Empire did for centuries.)

Q. The older I get, the more this is on my mind. I grew up in the Methodist Church but became a Catholic when I married my husband more than 60 years ago. We raised our children in the Catholic Church, and my husband passed away in 2006.

Now, at the age of 84, I feel a strong desire to attend the Methodist Church of my childhood. I don’t know that I really want to rejoin that church after all these years; I think it’s more just wanting to go to their services a few times. (I have friends who belong to our local Methodist parish, and they would be happy to have me accompany them.)

What do you think of this? Am I just longing for the past, or is it a sign that I am not completely satisfied with the Catholic Church? I don’t know that I will act on this wish (my kids would be shocked if I did) but the thought is very often on my mind. (Iowa)

A. To be a Catholic is to be committed to certain core principles of faith. Among them are the centrality of the Eucharist and the conviction that Jesus has entrusted to Peter and his successors the task of guiding the church, with the guarantee of doctrinal purity.

Since you have pledged allegiance to those principles of faith for 60 years, I would find it surprising if you were ready to forsake them now. In my mind it’s more likely -- as happens when each of us age -- that you are experiencing a nostalgic longing for some of the experiences and surroundings of the past.

I don’t see any harm in your accompanying your friends to an occasional Methodist service and perhaps being reminded of the religious enthusiasm you felt in your youth. But I would think it wise -- perhaps even before you do that -- to talk with a sympathetic priest who might help you sort out your feelings.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany NY 12208.

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Dawes to Speak at ODU Commencement Ceremony

Ohio Dominican University’s 104th commencement ceremony will be at 11 a.m. Saturday, Dec. 12 in Alumni Hall on the university’s main campus, 1216 Sunbury Road, Columbus. Robert L. “Bob” Dawes, co-founder of the Bob-Boyd auto dealerships, will deliver the keynote address.

In addition to awarding more than 230 student degrees, ODU will confer the degree of doctor of humane letters *honoris causa* upon Dawes and James “Jim” F. Laird Jr., board director and corporate secretary of the Diamond Hill Investment Group.

“Commencement is a milestone in the life cycle of our university community – a moment when we celebrate the accomplishments of our graduates,” said Dr. Peter Cimboic, Ohio Dominican president. “During this time of celebration, it is fitting that we honor Bob Dawes and Jim Laird for their ongoing devotion to Ohio Dominican, to Catholic education, and to the common good. Their example serves as a model that our graduates would do well to emulate.”

Dawes has 45 years of experience in operating an automobile dealership. In 1970, after he spent 10 years working in sales and marketing at Ford Motor Co., he and Boyd Fackler founded the Bob-Boyd Auto Group, which is now co-owned by three of Dawes’ children.

Dawes attended Mount Saint Mary’s University in Emmitsburg, Maryland, where he earned a bachelor of science degree in business administration. He is a founding trustee of The Catholic Foundation and co-founder and a former co-chair of the Bishops’ Golf Classic.

He also has participated in the New Albany Church of the Resurrection’s finance committee and building campaign, and the Miter Club of the Bishop’s Annual Appeal. He is a member of the Equestrian Order of the Holy Sepulchre of Jerusalem and is a longtime extraordinary minister of the Eucharist.

Dawes and his wife, Marie, live in New Albany. They have four children and 11 grandchildren.

Laird, a native of Pittsburgh, retired as chief financial officer for Diamond Hill and president of Diamond Hill Funds in 2014. He is a former member of ODU’s board of trustees. He also was president of the Diamond Hill Investment Group Charitable Fund and treasurer of Firstlink (now HandsOn Central Ohio).

He has supported a wide range of charities and community organizations, including The Columbus Foundation, Friends of WOSU, Big Brothers Big Sisters of Central Ohio, I Know I Can, and the United Way of Central Ohio. His endowed fund, the James F. Laird Jr. Fund, which he established through The Columbus Foundation, supports education, human services, and Catholic charities.

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PARENTS AND “SEX ED”



**MAKING SENSE
Out of Bioethics**
Father Tad Pacholczyk

While some parents might be happy to avoid the awkward conversations that arise around human sexuality by allowing the school system to provide their children’s sex education, it is nonetheless important for parents to recognize that they are the most significant teachers and models for their own children as they mature sexually.

Instilling a healthy attitude about sexuality in young people involves a variety of considerations, including conveying a proper sense of constraints and boundaries. These boundaries arise organically through the virtue of chastity, by which a person acquires the ability to renounce self, to make sacrifices, and to wait generously in consideration of loving fidelity toward a future spouse, out of self-respect and out of fidelity to God. This critical process of developing sexual self-mastery is an area where parents are particularly well-suited to help their children.

At the end of the day, the parental duty to influence in a positive way a child’s upbringing around sexuality cannot be abdicated or delegated. Parents know their children in a personal and individual way and are able to determine their readiness for, and receptivity to, sexual information. Moreover, the reality of parental love toward their children enables a parent to say certain “hard things” in love that may need to be said, in a manner that only a parent may effectively be able to say them.

I recall the story a middle-aged woman once shared with me about something that happened when she was 12. She was at home watching TV with her mother, who was the strong authority figure in the family. At a certain moment, a scene came across the screen where a woman was removing her clothing and dancing in front of a group of men. Her mother glanced over at her and, without skipping a beat, said, “I’ll kill you if you ever do that.” Her daughter understood, of course, that she didn’t mean it literally, but appreciated that her mother cared enough about her to be very direct: “What my mom said on that and many other occasions stayed with me for years afterward, and helped me to reflect carefully on the right use of my sexuality.” Parents influence their children in thousands of different ways, sometimes not even realizing how particular comments or observations they make can become highly significant to their child’s thinking.

Helping children think correctly about human sexuality remains a delicate and challenging task in

the midst of a sex-saturated society like our own. Indeed, our thinking about human sexuality can easily go off the rails, and sexual activity itself quickly can degrade into a selfish and self-referential kind of activity, even within marriage, if we aren’t careful to attend to deeper realities.

Spouses who have made a lifelong marital commitment to each other in the presence of God are uniquely empowered to live in a way that exceeds merely viewing each other as objects or as a means to satisfying their appetites. They become called to, and capable of, a higher kind of love that involves friendship, sacrifice, and self-giving.

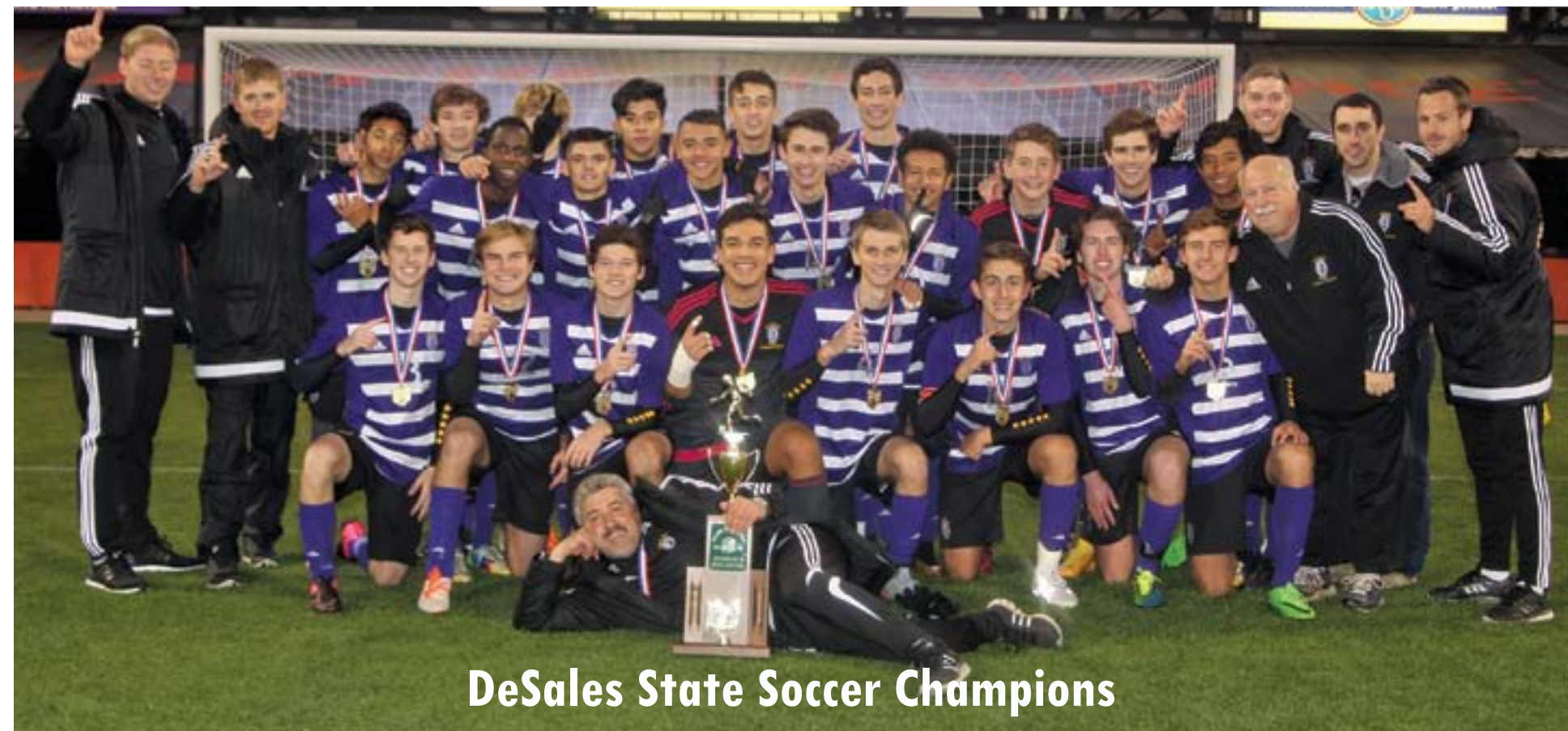
Otherwise, a dominance of things over persons can take over, leading to forms of selfishness in which persons are used in the same way as objects are used. In the context of this kind of selfishness, a woman, for example, can become a mere “object” for a man, and children can be reduced to mere “hindrances” on the part of their parents.

The human sexual love that is nurtured within a healthy marriage, meanwhile, generates communion between persons, as each comes to consider the good of the other as his or her own good. Marital sexuality is thus meant to go beyond merely existing with someone else and using him or her for selfish gain, and instead calls a person to existing for someone else through total self-gift.

As husband and wife seek to live out these truths of their human sexuality, they impart valuable and important lessons to their children about generosity, unselfish living, and chastity, where that chastity is seen as the spiritual energy capable of defending love from the perils of selfishness and aggressiveness. Parents are in the unique position of being able to model for their children a healthy example of sexual integration, generosity, and self-mastery within marriage. Under these circumstances, parents also convey to their children the beautiful message that human sexuality reaches far beyond the biological and touches on the most intimate core of the human person, particularly as experienced in his or her capacity for personal and radical self-gift to another in marriage, faithful even unto death.

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.





DeSales State Soccer Champions

Columbus St. Francis DeSales High School won its sixth state soccer title, defeating Bay Village 1-0 for the Division II championship at Mapfre Stadium on a goal in the 37th minute by Hector Gomez. The Stallions finished with a 19-2-2 record. Team members are (from left): first row, head coach Domenic Romanelli; second row, Patrick Mulligan, Ben Plzak, Zayne Cook, J.P. Baughman, Ross Burke, Antonio Romanelli, Colin Higgins, and Drew Schwenk; third row, Prosper Ssekayombya, Cristian Gomez, Hector Gomez, Zack Garrett, Mikey Cockerell, Chase Agin, Brady Krietemeyer, Anthony Salmeron, and assistant coach Ben Brooks; fourth row, assistant coaches Sean Sward and Mike Coury, Cesar Ramirez, Jonathan Giebler, Brian Roach, Juan Ovalle, Bruno Bertolo, Michael Zelina, and assistant coaches Jacob Eganhouse, Anthony Iannarino, and Doug Reisinger.

Photo courtesy St. Francis DeSales High School

St. Anthony Blackout Day

Columbus St. Anthony School showed support for its student-athletes by promoting an all-school “blackout” last month. Students and staff were asked to wear black shirts or their team jersey to school on Blackout Day. Pictured are the fourth-grade girls volleyball team and seventh-grade boys volleyball team with fourth-grade teacher Tim Schnurr (far left), principal Chris Iaconis (fifth from left), and librarian Claire Hatem and physical education teacher Mark Stinnett (far right).

Photo courtesy St. Anthony School



To know God and to help others do the same – that’s our mission

By **Leandro M. Tapay**

The other day I was completing a form, and for the item “religion,” one of choices was “RC” – Roman Catholic. I am an “RC.” I seldom think about it. Yes, I am Catholic. I was born Catholic and I grew up Catholic, and hopefully, I will die Catholic.

But what does it mean to be Catholic? To be Catholic, in a general sense, is that I am united with the Church in regard to three things – faith, what the Church teaches and believes; governance, the hierarchical structure of the Church; and sacraments, how I worship.

One becomes united with the Church by being baptized. In baptism, one is essentially and fundamen-



tally changed. Baptism does something in us and to us. In baptism, God makes us His children. We become God’s beloved daughter or beloved son. He makes us temples of the Holy Spirit. He enables us to share sacramentally in Jesus’ death, burial, and resurrection. It means that when we are baptized, our old nature dies, our sins are really forgiven, and we are born anew.

God also makes us priests, prophets, and kings through baptism. We become sharers of Christ’s priesthood, His prophetic role, and His kingship. As Catholics, we are all priests by virtue of our baptism. That’s the teaching of the Church. But we are not “ordained priests,” like the pastors and priests we know. Ordained priests serve and equip us

through the celebration of the sacraments, preaching, and teaching to help us live out our baptismal calling.

We are all priests. What does that mean? Priests offer sacrifice. The sacrifice we are expected to make is to offer our lives to God. Who out of His great love called us into being out of nothing, to God Who sent His Son born as a man to suffer for our sins, to die, and to rise from the dead to destroy the power of death.

Simply put, to be a priest is to go about our day in such a way that all is done for God – in all places at all times. It means to intentionally be Christ’s disciple. It means to have as my mission and goal – both by the witness of my life and by the words of my mouth – to know and love God and to help others do the same. That’s what it means to be Catholic.

Leandro Tapay is diocesan Missions Office director.

View from the pew

By **Julia Parks**

Why do I come to church? I must confess that lately, I’ve been discouraged and only focusing on the negatives that I see at St. John’s. I’ve asked myself this question: “Why do I come? Why bother?” It has been a struggle lately, and I’ve been close to giving up.

Then, a few weeks ago, I got my answer in a very unexpected way. At communion a few Sundays ago, there was an accident in which Father Deacon Jeff spilled the Chalice on one of my younger sisters. Father Deacon cleaned her up as quickly as he could, but when she got back to our pew, I looked over at her and saw the state she was in. There were drips of liquid still running down her jacket, and particle fragments in her hair. And as I stood there, a new question came to me—one that had not occurred to me: Do I truly believe this is Jesus’ Body and Blood ... that this is God? Because if this is Jesus, I cannot leave my sister like this; I cannot leave my Lord like this. And in that moment, I had a

choice to make: either to believe and act on that belief by cleaning up the Precious Body and Blood in reverence, or to let things be and let my belief go.

In that accident, I got the answer to my first question – why do I come? I come because my God is here. I come here to worship Him as a Byzantine Catholic, because He’s called me to be a Byzantine Catholic. I spend time, energy, and resources on this parish because these practical matters enable the possibility of having a place to house my God. So while things are not perfect (and will never be perfect), that is no reason to give up. There will always be human mistakes: times when the singing is not right, times when someone messes up prayers, and times when Chalices get spilled. And as I learned, it is in those moments that sometimes God can make His presence more profoundly known. We just need to ask ourselves, “Do I believe?”

Parks attends St. John Chrysostom Byzantine Catholic Church.

OPERATION CHRISTMAS CHILD



Columbus St. Andrew School collected more than 130 boxes of toys, school supplies, hygiene items, and accessories for Operation Christmas Child. In addition, more than \$800 was collected to pay for shipping expenses. Father Tony Davis blessed the boxes in a schoolwide assembly. Operation Christmas Child is a worldwide project sponsored by Samaritan’s Purse, a Christian organization which helps meet the needs of people who are victims of war, poverty, natural disasters, disease, and famine. For more information, visit samaritanaspurse.org. Photo courtesy St. Andrew School

Year of Mercy opens on Dec. 8

BY TIM PUET

Reporter, Catholic Times

Since the 15th century, a Holy Door or *Porta Sancta* has served as a ritual expression of conversion.

Pilgrims and penitents pass through it as a gesture of leaving the past behind and crossing the threshold from sin to grace, from slavery to freedom, and from darkness to light.

Often, the ritual of designating, sealing, and opening the Holy Door is associated with prayer, pilgrimage, sacrifice, confession, and indulgences removing temporal punishment for sin. But the door finds meaning only when the believer associates the door with Christ. Jesus is the Door.

In the words of Pope Francis, "There is only one way that opens wide the entrance into the life of communion with God: this is Jesus, the one and absolute way to salvation. To him alone can the words of the psalmist be applied in full truth: 'This is the door of the Lord where the just may enter'" (Psalm 118:20).

The west inner door of Columbus St. Joseph Cathedral has been designated as the Holy Door for the Diocese of Columbus for the Jubilee Year of Mercy proclaimed by Pope Francis for the period beginning Tuesday, Dec. 8, the Feast of the Immaculate Conception, and ending Sunday, Nov. 20, 1916, the Feast of Christ the King.

Bishop Frederick Campbell ceremonially closed the door on Sunday, Nov. 29, the First Sunday of Advent. It has been "sealed" with the papal coat of arms and the coat of arms of the diocese and the bishop on each side. The door handles are wrapped together with ribbon and sealed with the Holy Year logo.

Bishop Campbell will break the seal and open the door at the cathedral's 10:30 a.m. Mass on Sunday, Dec. 13. In the words of Pope Francis, "On that day, the Holy Door will become a Door of Mercy through which anyone who enters will experience the love of God who consoles, pardons, and instills hope."

The doors of St. Joseph Cathedral, located at 212 E. Broad St., will remain open for the entire year so that pilgrims may enter and gain a plenary indulgence, which removes all temporal punishment for already forgiven sins, provided that the recipient fulfill the conditions of making a sacramental confes-



sion, receiving holy Communion, and praying for the pope's intentions, with all attachment to sin being absent.

In his proclamation of the Year of Mercy, the pope asked every diocese around the world to designate a door in its cathedral as a Holy Door to allow everyone to participate in and obtain the indulgences promised for the Jubilee Year.

Besides the opening of the cathedral's Holy Door, other events planned for the Year of Mercy in the Diocese of Columbus include a "24 Hours for the Lord" program on Friday and Saturday, March 4 and 5, at parishes throughout the diocese, and a retreat and lecture with Father Mitch Pacwa, SJ, on Saturday, June 25, said Michelle Lemiesz, director of the diocesan Office for Divine Worship.

Pope Francis is inviting every parish around the world to open its doors for 24 hours on March 4 and 5 so the faithful might encounter Jesus Christ anew in the Sacrament of Reconciliation and in Eucharistic Adoration.

The "24 Hours for the Lord" initiative, organized by the Pontifical Council for the New Evangelization, will offer a time of reflection and prayer, an opportunity to speak with a

priest, and a chance to rediscover, or perhaps discover for the first time, the great mercy at the heart of the Catholic faith.

Father Pacwa, a renowned Scripture scholar and host of several EWTN radio and television programs, will be in Msgr. Kennedy Hall of Columbus St. Agatha Church, 1860 Northam Road, from 8 a.m. to 5 p.m. on June 25 to speak on "The Scriptures in Worship: Understanding God's Word in the Life of the Church."

Within this broad topic, Father Pacwa will talk on subjects ranging from "The Lectionary in the Mass, Scripture and Prayer (*Lectio Divina*)" to "The Foundations of the Mass in the Old and New Testaments." He also will celebrate Morning and Day Prayer, a Holy Hour, and a Sunday Vigil Mass.

The Year of Mercy observance in the diocese will close when Bishop Campbell closes the cathedral's Holy Door at the 10:30 a.m. Sunday Mass on Nov. 20, 1916.

The concept of the Jubilee, a special year of remission of sins and universal pardon, goes back to the Biblical Book of Leviticus. A Jubilee year is mentioned there to occur every fiftieth year. During that year, slaves and prisoners were to be freed, debts were to be forgiven, and the mercies of God were to be particularly manifest.

In Christianity, the tradition dates to 1300, when Pope Boniface VIII declared a holy year, following which ordinary Jubilees have generally been celebrated every 25 or 50 years, with extraordinary Jubilees in addition, depending on need.

The last Jubilee was celebrated in 2000. Pope Benedict XVI declared a Year of Faith in the Catholic Church which was celebrated from Oct. 11, 2012 to Nov. 24, 2013, but this was not considered a Jubilee year.

This Jubilee year is unique in several ways compared to its predecessors, said Archbishop Rino Fisichella, president of the Pontifical Council for the New Evangelization, in the Vatican at a May 5 media briefing announcing the Year of Mercy.

He said that for the first time in the history of the Jubilee tradition, "there will be an opportunity for individual dioceses to open a Holy

See **HOLY DOOR**, Page 12



Prayer of Pope Francis for the Jubilee

Lord Jesus Christ, you have taught us to be merciful like the heavenly Father, and have told us that whoever sees you sees Him.

Show us your face and we will be saved. Your loving gaze freed Zacchaeus and Matthew from being enslaved by money; the adulteress and Magdalene from seeking happiness only in created things; made Peter weep after his betrayal, and assured Paradise to the repentant thief.

Let us hear, as if addressed to each one of us, the words that you spoke to the Samaritan woman: "If you knew the gift of God!"

You are the visible face of the invisible Father, of the God who manifests his power above all by forgiveness and mercy; let the Church be your visible face in the world, its Lord risen and glorified. You willed that your ministers would also be clothed in weakness in order that they may feel compassion for those in ignorance and error: let everyone who approaches them feel sought after, loved, and forgiven by God.

Send your Spirit and consecrate every one of us with its anointing, so that the Jubilee of Mercy may be a year of grace from the Lord, and your Church, with renewed enthusiasm, may bring good news to the poor, proclaim liberty to captives and the oppressed, and restore sight to the blind.

We ask this of you, Lord Jesus, through the intercession of Mary, Mother of Mercy; you who live and reign with the Father and the Holy Spirit forever and ever. Amen.

Tear down this wall: Holy Year calls for human barriers to tumble down

By Carol Glatz

Catholic News Service

For a spiritual leader who denounces a world divided by walls, a church shuttered by cliques, and hearts hardened to compassion, opening wide the Holy Door for the Year of Mercy will be a significant and symbolic moment for Pope Francis.

In Catholic tradition, the Holy Door represents the passage to salvation -- the path to a new and eternal life, which was opened to humanity by Jesus.

It also symbolizes an entryway to God's mercy -- the ultimate and supreme act by which he comes to meet people. Mercy is "the bridge that connects God and humanity, opening our hearts to the hope of being loved forever despite our sinfulness," the pope wrote in a document titled *Misericordiae Vultus (The Face of Mercy)*, which instituted the Holy Year of Mercy.

Doors have always had a special meaning for the Catholic Church, according to the late Cardinal Virgilio Noe, former archpriest of St. Peter's Basilica.

"The door of a church marks the divide between the sacred and profane, separating the church's interior from the outside world. It is the boundary defining welcome and exclusion," he wrote in the book *The Holy Door in St. Peter's* in 1999.

The door is also a symbol of Mary -- the mother, the dwelling of the Lord -- and she, too, always has open arms and is ready to welcome the children of God home. Pope Francis is scheduled to open the door on Tuesday, Dec. 8, the feast of Mary's immaculate conception.

The door especially represents Christ himself -- the one and only way to eternal life. As Jesus said, according to the Gospel of John (10:9): "I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture."

The Holy Year traditionally begins with the opening of the Holy Door to represent a renewed opportunity to encounter or grow closer to Jesus, who calls everyone to redemption.

Jesus knocks on everyone's door. He yearns to accompany and nourish everyone. "If anyone hears my voice and opens the door, then I will enter his house and dine with him, and he with me," the Book of Revelation quotes him as saying.

But doors are also narrow, Cardinal Noe wrote, and people must stoop with humility and "be brought down to size by conversion" to be "fit" for eternal life.

That is why passing through a Holy Door is part of a longer process of sacrifice and conversion required for receiving an indulgence granted during

a Holy Year. A plenary indulgence, the remission of temporal punishment due to sin, is offered for pilgrims who also fulfill certain other conditions: reception of the sacraments of penance and the Eucharist, visits and prayers for the intention of the pope, and performing simple acts such as visiting the sick.

This spiritual process of encounter and conversion is made tangible in the elaborate rituals developed over time for opening the Holy Door.

The symbolic ceremony of opening a Holy Door came more than a century after the first Holy Year was proclaimed in 1300.

Pope Martin V, in 1423, opened the Holy Door in the Basilica of St. John Lateran for the first time for a jubilee. Next, Pope Alexander VI called for all four Holy Doors in Rome to be opened at Christmas in 1499 for the Jubilee of 1500.

Starting in the 16th century, the ceremony to open the door in St. Peter's Basilica included the pope reciting verses from the Psalms and striking the wall covering the Holy Door with a silver hammer three times.

Masons completed the task of dismantling the brick and mortared wall, which represents the difficulty and great effort required to overcome the barrier of sin and to open the path to holiness.

Some people have found meaning in the fact that Jesus had five wounds and St. Peter's Basilica has five doors. Opening the Holy Door recalls the piercing of Jesus' side from which poured forth blood and water, the source of regeneration for humanity. The Holy Door of St. Peter's is decorated with 16 bronze panels depicting the story of Jesus, in his mercy, seeking his lost sheep.

The symbolism of the hammer in the hands of the pope represents the power and jurisdiction God gives him to cast away the stones of sin, chink open hardened hearts, and break down walls separating humanity from God.

The removal of the wall also conjures up pulling away the stone that sealed the tomb of Lazarus, whom Jesus resurrected from the dead.

For the closing of the door at the end of the Holy Year, the traditional rite includes the pope blessing and spreading the mortar with a special trowel and setting three bricks for the start of a new wall -- a symbol of the spiritual rebuilding of the Lord's house, as well as the ever-present human temptation to put up new barriers against God with sin.

While there have been some changes to those ceremonies over time, the Holy Door is always a reminder that because of God's mercy, any obstacles always can be removed, and the door to hope and forgiveness is always there waiting.

HOLY DOOR, continued from Page 11

Door – the Door of Mercy – either in the cathedral or in a church of special meaning or at a shrine of particular importance for pilgrimages.”

He said that while it has a Roman dimension, this Jubilee year is to find its main expression and realization at the level of the local churches.

Archbishop Fisichella said another way in which this Jubilee is different is that it is based on a theme – the call to mercy.

It builds on the content of the Gospels and calls the Church once again to its missionary priority “to be a sign and witness (of mercy) in every aspect of its pastoral life.”

It also is unique because for the first time in a Jubilee, “Missionaries of Mercy” will be designated for every diocese for the whole Holy Year, with a special concentration during Lent in 2016.

The archbishop said these are to be “patient priests, possessing an understanding of human frailty, but ready to express the loving kindness of the Good Shepherd in their preaching and in the Sacrament of Confession.” Local bishops are expected to identify and designate these special missionaries.

He said World Youth Day in Krakow, Poland, in July will blend in well with the Jubilee Year because its theme will be “Blessed are the merciful, for they will receive mercy.”

A Jubilee for workers and volunteers of mercy is scheduled for Sunday, Sept. 4, in association with the memory of Blessed Mother Teresa of Calcutta, who died on Sept. 5, 1997. Archbishop Fisichella would not say if this would be an opportune moment for Pope Francis to canon-

ize her, but said her canonization “is something we all hope for.”

Other Jubilee events at the Vatican will honor clergy, religious, and lay faithful working in sanctuaries and shrines (Jan. 19-21), those in consecrated life on the closing of the year dedicated to them (Feb. 2), the Roman curia (Feb. 22), devotees of the spirituality of the Divine Mercy (April 3), young people from ages 13 to 16 (April 24), deacons (May 29), priests (June 3), those who are ill and persons with disabilities (June 12), catechists (Sept. 25), the Virgin Mary (Oct. 8 and 9), the faithful departed (Nov. 1), and prisoners (Nov. 6).

The last of these events is still under study. Archbishop Fisichella said prisoners would be present at St. Peter’s Basilica if the event takes place. It would be the first such gathering in the history of the Jubilee tradition.

Another unique aspect of this holy year, which Pope Francis highlighted in his document proclaiming it, is his appeal to Judaism and Islam. Both religions emphasize that God is merciful, as does Christianity. The archbishop said this can be a special opportunity to foster dialogue and “a way of overcoming difficulties in the public realm.”

For more information about Year of Mercy activities in the Diocese of Columbus, call the Office for Divine Worship at (614) 221-4640 or go to the link to the office on the diocesan website, www.colsdioc.org. The Vatican’s Jubilee website is www.im.va.

Photo: The Holy Door at Columbus St. Joseph Cathedral, which was symbolically closed by Bishop Frederick Campbell on Sunday, Nov. 29 and will be reopened on Sunday, Dec. 13. CT photo by Dave Garick



Interfaith Thanksgiving

The values that bring people of all faiths together were celebrated in an interfaith Thanksgiving prayer service at the Mount Carmel College of Nursing in Columbus. Representatives of Christianity, Islam, and Judaism shared what was most meaningful to them.

Speakers included Nicol Ghazi of the Noor Islamic Center; Father Vinny McKiernan, CSP, of the Columbus St. Thomas More Newman Center; the Rev. Lou Seipel, senior pastor of Broad Street United Methodist Church; and Rabbi Yosef Zylberberg, senior rabbi of Temple Israel in Lima and adjunct professor at Ohio University.

Students from MCCN’s Campus Ministry who belong to each of these faith traditions responded to corresponding faith representatives. Pictured are (from left) Muslim student Fadumo Jama-Adan; Dr. Ellen O’Shaughnessy, the school’s campus ministry director; Jewish student Yuliya Fonin; and Ghazi.

This is the second year the school has conducted

such a service. “So often in our current climate, people have become polarized by differences, including faith. What we want to do through this service is emphasize what brings us together and foster a sense of inclusion among students, faculty, and staff of all faiths, particularly at a time where we celebrate the blessings for which we are thankful,” O’Shaughnessy said.

The service also included elements of music and mission. Music was provided by Michael Szczepanik, a guitarist from the Newman Center, and the college choir. As an offering, Ben Sears, case manager with the Mount Carmel Outreach street medicine program, collected hats, socks, blankets, gloves, gently used clothing, shoes, boots, and tents, which will be given to homeless persons served by the street medicine team.

Photo courtesy Mount Carmel College of Nursing



St. Francis DeSales Signees

Columbus St. Francis DeSales High School athletes who took part in a recent ceremony announcing their signing of college letters of intent are (from left): first row, Leah Roten, Walsh, softball; Cameron Barber, Ohio Dominican, softball; Julia Brown, Dayton, volleyball; and Adelaide Penzone and Genevieve Penzone, Ohio State, field hockey; second row, Ian Wray, Walsh, baseball; Brendan Alas, Northern Kentucky, baseball; Charle Romano, Florida Southern, lacrosse; Austin Popvich, Robert Morris, lacrosse; Nick Musci, Ohio State, lacrosse; and Creighton Barrett, University of Mary (North Dakota), cross country.

Photo courtesy St. Francis DeSales High School

Bishop Watterson Signees



Four Columbus Bishop Watterson High School students recently signed letters of intent to play college sports. They are (from left): Caroline Leitch, volleyball, Niagara; Abigail Marshall, field hockey, Miami (Ohio); Nick Melaragno, lacrosse, Mount St. Mary’s; and Hannah Hammon, rowing, West Virginia.

Photo courtesy Bishop Watterson High School

from the Sacred Art Pilgrim Collection, The Jubilee Museum presents

Sadao Watanabe: The Bible in Japanese Prints
Nov. 21 - Jan. 3, 2016

“In this disturbed world, I would like to be able to heed the voice of heaven.”
Sadao Watanabe

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Second Sunday of Advent (Cycle C)

John's baptism is preparation for the way of the Lord



Father
Lawrence L. Hummer

**Baruch 5:1-9;
Philippians 1:4-6,8-11;
Luke 3:1-6**

Baruch was probably originally written in Hebrew by several authors (under the one name Baruch, which means "blessed" in Hebrew) but it is preserved only in Greek. It was written sometime after the Babylonian Exile had ended, but is written as though the exile is only just now ending, or in some cases only just beginning. The date for the work is probably best found between the third and the first century BC. In Catholic Bibles, Baruch is located after the book of Lamentations.

There is a pronounced change of direction in the readings this week, as Jerusalem is invited to cast off the mourning robe and to wear the splendor of God forever. Jerusalem is already situated on the heights, but she is told to look to the east and see her children returning "from the east and the west ... rejoicing that they are remembered by God." The overwhelming joy of the scene is felt by all. The second part of Sunday's reading uses language familiar to us from II Isaiah, with mention of the lofty mountain being made low and the depths and the gorges being filled to level ground: "For God is leading Israel in joy by the light of his glory, with his mercy and justice for company."

Here we entertain the image of God, attended by mercy and justice, leading the exiles home, providing for the exiles every need during the return. This is reflected in the Psalm response for this reading, which is called a Psalm of Ascents, usually referring to pilgrims going up to Jerusalem and the Temple there, or the whole idea of going up from exile in Babylonia into

freedom in the Temple. There is no universal agreement on the meaning. The joy in the psalm is palpable.

The Gospel leaves behind last week's "sky is falling" end-time predictions and returns to what was probably the original beginning of Luke's Gospel. Luke, more than any of the other Gospels, tries to place things in some kind of historical context, even if the dates he mentions are not accurate. Father Joseph Fitzmyer's succinct comment on Luke's dates here in his *Anchor Bible Commentary on Luke* is "We have no idea where Luke may have come upon this dating." Ignoring a lengthy scholarly discussion because of limited space, we go to his bottom line suggesting "the fifteenth year of the reign of Tiberias" would be August/September 28-29 AD. Fitzmyer argues that the dates for Pilate and the others in Luke's list cover a "considerable expanse of time." It is fairly certain that Pilate was the governor in Judea from 26-36 AD and Caiaphas was high priest from 18-36 AD.

With the time frame settled, a word of God came to John, the son of Zechariah, who was in the desert. Luke doesn't say which desert. John preached in the whole region of the Jordan River, proclaiming "a baptism of repentance for the forgiveness of sins." Luke cites the passage from Isaiah 40:3-5. In doing so, it helps explain why John was in the desert. He becomes the voice of the one "crying in the desert: 'Prepare the way of the Lord, make straight his paths ... and all flesh shall see the salvation of God.'"

This becomes John's destiny, to be that voice crying in the desert. Luke understands John as fulfilling the Isaiah passage by the work he is doing in preaching the baptism for the forgiveness of sins. Luke interprets John's baptism as the preparation for the way of the Lord, which Luke understands as coming with the forgiveness of sins. That forgiveness is making rough ways smooth, filling in the valleys, and straightening the winding roads. All of this precedes seeing "the salvation of God," which comes with the arrival of Christ.

Father Lawrence Hummer can be reached at hummerl@stmarychillicothe.com.

The Weekday Bible Readings

MONDAY
Isaiah 35:1-10
Psalm 85:9ab,10-14
Luke 5:17-26

TUESDAY
Genesis 3:9-15,20
Psalm 98:1-4
Ephesians 1:3-6,11-12
Luke 1:26-38

WEDNESDAY
Isaiah 40:25-31
Psalm 103:1-4,8,10
Matthew 11:28-30

THURSDAY
Isaiah 41:13-20
Psalm 145:1,9-13b
Matthew 11:11-15

FRIDAY
Isaiah 48:17-19
Psalm 1:1-4,6
Matthew 11:16-19

SATURDAY
Zecariah 2:14-17 or Revelation 11:19a;12:1-6a,10ab
Judith 13:18bc,19 (Ps)
Luke 1:26-38 or 1:39-47

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF DECEMBER 6, 2015

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 II, Seasonal Proper of the Liturgy of the Hours

Synod 2015, Revisited

As I write, just before Thanksgiving, it's been more than a month since Synod 2015 finished its work. Yet there is still no official translation of the synod's final report into the major world languages from the original Italian (a language regularly used by eight-tenths of one percent of the world's population). That's a shame because, in the main, the *Relatio Finalis* is an impressive, often-moving statement of the Church's convictions about chastity, marriage, and the family: biblically rich, theologically serious, pastorally sensitive, and well-crafted to meet the challenge of the cultural tsunami responsible for the contemporary crisis of marriage and the family, which has left a lot of unhappiness in its wake.

It's also a shame because the unavailability of the Final Report in the weeks after the synod has led to all sorts of spinning about its contents, and thus to no small amount of confusion, even consternation.

So while it's impossible to do full justice to the *Relatio Finalis* in a single column, let me address some of those confusions through eight bullet points, based on the original Italian text and informed by my experience of the discussions throughout Synod 2015:

1. The Final Report reaffirms the classic teaching of the Church on the indissolubility of marriage and the conditions for worthiness to receive holy Communion, both of which are based on divine revelation and are thus not subject to change.

2. The Final Report does not endorse what has become known as the Kasper proposal, i.e., the re-admission to Eucharistic communion, after a penitential period, of divorced and civilly remarried

Catholics whose prior marriage has not been granted a decree of nullity by an ecclesial court.

3. In reaffirming these classics of Catholic faith and practice, the *Relatio Finalis* affirms that there can be no wedge driven here between "doctrine" and "pastoral practice," for the traditional discipline of the Church is based on the conviction that what is at stake is the integrity of individuals before the Lord: in other words, worthiness to receive holy Communion is a matter of living in the truth.

4. In its now widely controverted paragraph 85, the Final Report emphasizes that "pastoral accompaniment" of the divorced and civilly remarried by a priest in the "internal forum" must always be undertaken "according to the teaching of the Church." Those seven words were inserted in the *Relatio Finalis* in the last 24 hours of the synod and provide the necessary anchor for any truly pastoral accompaniment in the case of the divorced and civilly remarried (or indeed in any other case). For in pastoral life, as in the gospels, truth and mercy work together.

5. The Final Report urges the Church's pastors to provide whatever canonical/legal help they can in resolving difficult and painful situations of marital breakdown. It also underscores the importance of effective marriage preparation programs, which are urgently needed in situations where the ambient public culture's understanding of "marriage" and the Church's understanding of "marriage" are often dramatically different. Which is to say, marriage preparation should be seen as an integral part of the New Evangelization, and an important ecclesial mission



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of mercy among the walking wounded who are sifting through what Pope Francis has described as the post-battlefield wreckage of contemporary culture.

6. The Final Report, like Cardinal Peter Erdo's opening address to the synod as its rapporteur-general, makes clear that there is no analogy at all between the Church's understanding of marriage and other living arrangements among consenting adults.

7. The *Relatio Finalis* (unlike the synod's working document) celebrates children as a great blessing, praises large families, and urges support for families with special-needs kids.

8. In all of this, the Final Report emphasizes that the Church reads the "signs of the times" through the lens of divine revelation (in this case, the unambiguous teaching of the Lord Jesus and St. Paul). The "signs of the times" do not judge the deposit of faith, although the most challenging of those "signs" can highlight the Church's failures in teaching and witnessing to the truth.

For more, see my article, *What Really Happened at Synod 2015*, available at www.firstthings.com.

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

World Meeting of Families: Going Forward



By Dan Thimons
Director, Diocesan Office of
Marriage & Family Life

Working with engaged couples, married couples and others, I see so many people in our Church and the world who are starving for love, but looking for love in ways that don't fully satisfy. In reality, true and lasting joy is not found in wealth, power, or pleasure. In truth, only Jesus Christ is able to satisfy the deepest longings of the human heart.

At the World Meeting of Families, one thing that was very clear in the pope's message, as well as in every keynote address throughout the week, was that the solution to the crisis in marriage and family life is not a new program or a new insight, but a Person, Jesus Christ. He is the light that shines in the darkness of our lives, bringing lasting healing and hope.

need Jesus Christ! In order to love rightly and to carry our daily crosses, some of which are extremely heavy, families need to be constantly strengthened by and united with Jesus Christ.

The solution to this great and varied crisis of family life is actually very simple. The solution is the least technological answer of all, *the Incarnation*. God did not send us a tweet, a text message, Skype, or email, but He sent His Son, the Word who became flesh and dwelt among us!

The first place touched by redemption was the family. As Pope Francis said at the Festival of Families: "Christ was sent to a family. God came into the world in a family. Do you know what he likes best of all? To knock on the doors of families. And to see families which are united, families which love, families which bring up their children,

educating them and helping them grow, families which build a society of goodness, truth, and beauty."

So where do we go from here following the World Meeting of Families? To strengthen families in our diocese, I would like to propose two things. First, families can daily build a culture of truth, goodness, and beauty. And second, families can rededicate themselves to family prayer.

One way to bring about a renewal of family prayer is through Eucharistic Adoration. Even those members of our families who may be unable to receive our Lord in holy Communion are welcome to adore Jesus in the Blessed Sacrament, who is the Way, the Truth, and the Life. I hope to discuss some ways for families to build a society of truth, goodness, and beauty in next week's column.

Harvest Festival

Lancaster St. Bernadette School hosted a fall harvest celebration, with families enjoying food, games, music, dancing, hayrides, and fireworks. Originally planned as an alternative to classroom Halloween parties, this annual event has become one of the highlights of the school year. Students, parents, and staff dress in family-friendly costumes to enjoy an evening spotlighting the beauty of the autumn season.

Photo courtesy St. Bernadette School





BOOK REVIEW

TWEETING WITH GOD

Interactive book uses technology to empower youth with answers on faith

By Regina Lordan
Catholic News Service

"*Tweeting with God*," by Father Michel Remery. Ignatius Press (San Francisco, 2015). 432 pages, \$21.95.

If Pope Francis, with his enormously popular Twitter following and selfies, has taught Catholics anything, it's that today's message of faith needs to be shared by keeping young people in mind and by using their modern forms of communication.

Dutch Father Michel Remery has followed this lead, explaining answers to a broad range of young people's questions in tweets, an app, and now a book.

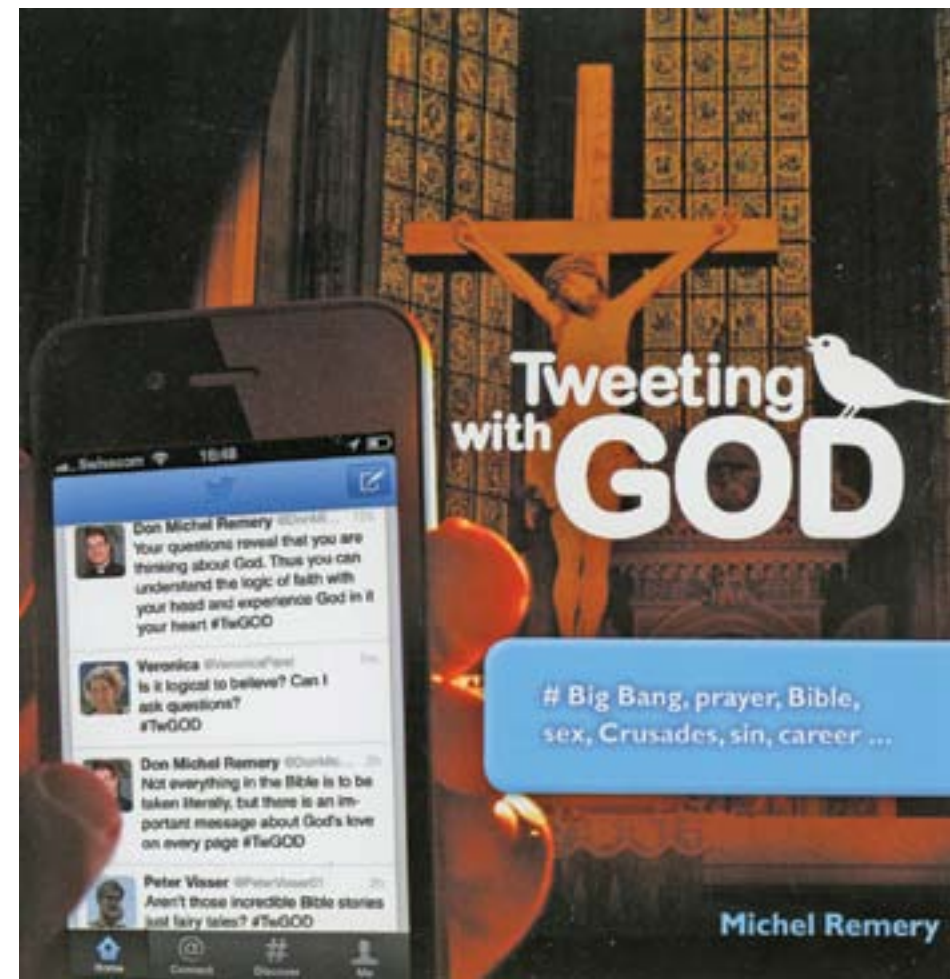
The book *Tweeting with God* will help enrich readers' faith in a new way and will encourage Catholics to respond accurately to their own and others' questions about faith.

Born out of a group of young peo-

ple from Father Remery's parish outside of Amsterdam, the concept hit the Internet as a question-and-answer conversation of 140-character submissions, using the hashtag #TwGOD. Now a book, app, and website, participants can access more information and analysis by multiple means of technology. Readers can check out the book alone or read the book with a smartphone to scan images for a full multimedia experience.

Clever technology aside, the book's content is beneficial to any Catholic young person, from middle-school to college age, who has questions or who has been asked questions about Catholicism.

Its 200 questions touch upon a broad range of topics -- from prayer and ethics to natural disasters to traditions and the catechism. The questions are categorized into four parts, which are introduced by Cardinal Timothy M. Dolan of New York, Archbishop Jose H. Go-



mez of Los Angeles, Bishop James P. Conley of Lincoln, Nebraska, and Archbishop Salvatore J. Cordileone of San Francisco.

Father Remery, who was a member of a Vatican advisory committee on new media and young people and is the vice secretary general of the Council of European Bishops' Conferences, answers the questions clearly and concisely, using the catechism and the Bible as references. The answers are meant to be accurate, but succinct. But the book is

useful, even for the deep thinkers who need a straightforward reminder of Catholic teaching. They, too, will find *Tweeting with God* refreshing and helpful for explaining things to others.

The whole idea of the project is to empower young people with truth. For, as the *Tweeting with God* app highlights in a quote from the Bible, "Always be ready to give an explanation to anyone who asks you for a reason for your hope" (1 Peter 3:15).

Taken in isolation, each passage is educational -- Is prayer just talking to God? It's talking and listening. ... Did God create evil? God created everything good and gave us the free will to choose to sin or not.

But taken in totality, Father Remery's book -- and the entire *Tweeting with God* concept -- is inspirational and encouraging to young people. It shows that there is, in fact, a reason for everything behind the church: The Mass, the consecration, the teachings of the church are all based on Catholic tradition and the Bible. So ask away, because an answer can be found.

Lordan has master's degrees in education and political science and is a former assistant international editor of Catholic News Service.

PERFORMANCE

A Bethlehem Carol

Powell St. Joan of Arc's 23rd annual performance of the Christmas play "A Bethlehem Carol" will take place at 7:30 p.m. Saturday, Dec. 5, featuring about 60 child actors from Columbus, Dublin, Worthington, Powell, and Delaware, some of whom are pictured. Admission is free. The church is located at 10700 Liberty Road.

Photo courtesy St. Joan of Arc Church



Local agencies have gift ideas for those most in need this Christmas

People need your help. They need the basics: food, clothing, and household items. Without your help, many children will go without Christmas gifts this year. Several diocesan organizations offer opportunities to provide that assistance. Here is a list of some of them:

Catholic Social Services (CSS)
197 E. Gay St., Columbus 43215.
Phone: (614) 221-5891.
Website: www.colsess.org.

Catholic Social Services strengthens families, guides individuals toward economic stability, provides food, and serves as the extended family for seniors. Its supportive services branch (Attention: Debbie Hilliard) needs gift certificates for \$25 each from either Kroger or Walmart for HOME Choice clients who have transitioned into the community. Its counseling and Pathways to Hope office (Attention: Jennifer Fears-Volley) needs \$25 gift cards to a grocery store, Walmart or Toys R Us. Its Our Lady of Guadalupe Center on Columbus' west side (Attention: Alma Santos), a food pantry serving mostly Hispanic families, is asking for coats, hats, gloves, scarves, and socks or gift cards for food or toys.

CSS Portsmouth Office
2311 Stockham Lane, Portsmouth 45662. Phone: (740) 353-3185.
Attention: Donna Montavon.

The office is requesting winter coats in sizes 4T-XL, male and female; gloves and hats in child and adult sizes; boys and girls pants and jeans, sizes 8-16; peanut butter, jelly, and canned fruit for holiday food baskets; and Walmart gift cards.

CSS Baskets of Love
422 Main St., Suite 400, Zanesville 43702. Phone: (740) 452-5057.
Attention: Dave Desender. 1031 Brice St., Newark 43055. Phone: (740) 345-2565. Attention: Tania Gresham.

Catholic Social Services and the Muskingum County Center for Seniors are working with area businesses and organizations to provide "baskets of love" to homebound seniors. People who would like to help are asked to place selected items in a small clothes basket or reusable canvas shopping bag, to be delivered by Sunday, Dec. 20.

The baskets should include items



such as paper towels, tissues, toilet paper, toothbrushes, toothpaste, shampoo, toiletries, sponges, laundry soap, fabric softener (small bottles), all-purpose cleaner, dusting cloths (Swiffer), dishwashing liquid, kitchen trash bags (13-gallon size), postage stamps, kitchen, bath, and hand towels, sugar-free candy, and large print word-find books.

Donations may be dropped off at the CSS Zanesville office (address listed above) or the Muskingum County Center for Seniors, 200 Sunrise Center Drive, Zanesville, from 8:30 a.m. to 4 p.m. weekdays. For the Newark office, drop off donations between 11 a.m. and 2 p.m. or call to make an appointment. Donations must be delivered by Wednesday, Dec. 9.

JOIN (Joint Organization for Inner-City Needs)
578 E. Main St., Columbus 43215.
Phone: (614) 241-2530. Website: <http://join.colsdioc.org>.

JOIN responds to people in need with emergency material assistance, serving more than 100 families each day with almost every problem imaginable, from birth to death. It always can use gas cards, food gift cards, gift cards for teenagers (from department stores such as Target and Meijer, bookstores, or stores selling music, games, and movies), basic hygiene items, cleaning supplies, and monetary donations.

St. Francis Center
108 W. Mill St., McArthur 45651.
Phone: (740) 596-5820. Website: <https://www.facebook.com/StFrancisOutreachCenter>.

The center serves as a Catholic presence in the southeastern part of the Diocese of Columbus, assisting impoverished families in meeting their most basic needs of food and clothing. Needed items include food pantry staples, new toys, clothing, and monetary donations. Volunteers are needed to help pack food and toys on Saturday and Sunday, Dec. 12 and 13, especially the evening of Dec. 13. Call

for details.

St. Stephen's Community House
1500 E. 17th Ave., Columbus 43219.
Phone: (614) 294-6347. Website: www.saintstephensch.org.

St. Stephen's Community House is a hub for advancing self-sufficiency in the community. It is committed to assisting residents in the Linden neighborhood of Columbus in building community and individual well-being. It assists residents in maximizing their potential through programs and services such as employment, social development, community organization, education, and child care.

It is looking for food pantry items such as tuna, Hamburger Helper, peanut butter, and canned goods, as well as monetary donations. St. Stephen's Christmas Cares/Union Shares program will distribute food to registered needy families in the Linden area on Saturday and Sunday, Dec. 19 and 20. St. Stephen's also needs volunteers on Dec. 19 and 20, to collect and distribute food items. To sign up for a time slot, go to www.SignUpGenius.com/go/9040d48a5a72faa8-20152.

St. Vincent Family Center
1490 E. Main St., Columbus 43205.
Phone: (614) 252-0731 Website: www.svfc.org.

The St. Vincent Family Center makes good kids better by providing pediatric behavioral health care within a learning community to change the lives of children and families. Its Adopt-A-Family program provides holiday gifts to families the center serves. Your presents may be the only gifts they receive. For details, go to www.svfc.org/events/adopt-family.

Contact Debra Huff at AdoptAFamily@svfc.org or dhuff@svfc.org and let her know how many children you would like to support. Once you are matched with a family, you will receive a wish list and further instructions.

Gifts will be collected at the center from 10 a.m. to 2 p.m. Thursday, Dec. 10 to Saturday, Dec. 12. Volunteers age 18 and older are greatly appreciated.

Society of St. Vincent de Paul
Phone: (614) 221-3554. Website: www.vincentianvoice.org.

The Society of St. Vincent de Paul

provides food, clothing, housing, and spiritual support to people in need. It operates in parishes across the diocese and sponsors a daily lunch line at St. Lawrence Haven in Columbus, a clothing center in Columbus, a shelter in Newark, thrift stores, and other ministries. Needed items include food, clothing, especially men's hats, gloves, socks, underwear, and coats and children's coats, which may be sent to the St. Vincent de Paul Clothing Center at 578 E. Main St. in Columbus (phone 614-241-2569). In addition, monetary donations for your parish St. Vincent de Paul conference are always helpful, especially during the holiday season.

Catholic Charities Christmas Collection

This annual collection allows the diocese to meet a variety of basic needs directly and through diocesan agencies and organizations, including those listed above. You can help share in this important work by generously supporting the Catholic Charities collection this year. Look for the envelope in your parish envelope packet for December.

Diocesan Office for Social Concerns
197 E. Gay St., Columbus 43215.
Phone: (614) 241-2540. Website: <http://socialconcerns.colsdioc.org>.

The Office for Social Concerns serves as the central diocesan resource for social justice education and advocacy. Learn more about Catholic teachings on important social issues and act on your faith to make a difference in your community and around the world.

Catholic Relief Services

Catholic Relief Services is the official international humanitarian agency of the Catholic community in the United States. Through the CRS Fair Trade crafts, coffee, and chocolate program, you can help struggling artisans and farmers around the world earn fair wages. The program offers great gift ideas, through a catalog which includes nearly 1,500 CRS projects that transform people and communities overseas for the long term. Your gift saves lives, and tells your loved one how much you care. More details are available at <http://gifts.crs.org>.

CARDINGTON SACRED HEARTS CHURCH DEDICATION



The new Cardington Sacred Hearts Church was dedicated on Thanksgiving Day, Thursday, Nov. 26. It replaces a church on the same site which was destroyed by fire early in the morning of Nov. 28, 2013, also Thanksgiving Day. The building includes a sanctuary area and a separate social hall. A statue of St. Joseph and a cross which both survived the fire are pictured above.



More than 250 people filled the pews of the new church, the only Catholic church in Morrow County. Columbus architect William Heyer designed the building, with Corna Kokosing Construction as general contractor.

Bishop Frederick Campbell dedicates the altar in the church's sanctuary. Also pictured are Deacons Todd Tucky (left) and Mike Hood. Msgr. John Bakle, SM, is pastor.
CT photos by Ken Snow