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**BYZANTINE CHURCH HOSTS
ERITREAN CATHOLICS**

The Editor's Notebook

Mary leads the way

By David Garick, Editor



Getting ready for Christmas is a big job. If you have a big job in front of you and you need direction, there is one thing I know for sure: Ask Mom. That always worked for me. Whenever I faced a challenge as a child, Mom was there to point the way.

The same thing is true for us as we face the challenge of preparing for the coming of the Lord, both in the commemoration of his nativity two millennia ago and for the second coming, whenever that comes to pass. Our Blessed Mother has always been there to lead us to her son.

Mary started preparing for the coming of Christ before she was even born, being conceived without the stain of original sin, a vessel pure and holy to deliver the Savior of the world. We celebrated Mary's immaculate nature this week.

Before she actually gave birth to Jesus she began to prepare others for the Good News. She visited her relative Elizabeth and shared this wonderful reflection, "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name." So powerful was the presence of the child

within her that not only did Elizabeth immediately recognize the coming of the Messiah, but so too did her unborn son, John the Baptist, who leapt in her womb. Our Advent scripture readings tell of how this revelation, which John first received from Mary, lead to the beginning of Christ's earthly ministry.

After the holy birth, Mary first introduced the Christ child to some of the simplest members of society, a group of shepherds who were directed by an angel to seek out Mary and the child. From that simple meeting in a Bethlehem stable, a great evangelization began, which continues to this day.

Mary still helps us prepare to welcome Christ into our lives and she continues to bring that message, not to the powerful, but to the lowly who can best accept and carry forth the love of Christ. Mary has appeared in visions throughout the centuries, always appearing to the meek and lowly, always carrying a message of calling people to the love of her Son.

St. Luke, at the conclusion of his Nativity narrative, simply says that "Mary kept all these things, pondering them in her heart." So should we.



Bishop Campbell to Address ODU Commencement

Ohio Dominican University's fall commencement exercise will take place at 11 a.m. Saturday, Dec. 13. Approximately 200 students will have degrees conferred upon them as they are joined by ODU faculty, staff, alumni, and hundreds of family and friends in Alumni Hall.

The event will include the graduation the inaugural class from ODU's master of science in physician assistant (PA) studies program – the first PA program in central Ohio. The program, launched in 2012, brings 50 new graduate students to ODU's campus each year.

Bishop Frederick Campbell will deliver the commencement address and receive the degree of doctor of humane letters *honoris causa*. Bishop Campbell's long-standing commitment to higher education and his passion for the intellectual, ethical, and spiritual development of students will be evident for generations to come. He is an enthusiastic advocate for ODU and its mission.

"We are honored that Bishop Campbell has agreed to join our campus community, our graduates, and their families during this time of celebration," said Dr. Peter Cimboric, ODU president. "Bishop Campbell has been a tireless advocate for Ohio Dominican University,

both as our bishop and as a member of the board of trustees. He is a familiar face on our campus, and he has inspired our students to connect their passion with God's purpose for their lives."

Pope John Paul II appointed Bishop Campbell as the 11th bishop of Columbus in 2004. He was installed on Jan. 13, 2005.

Before entering the St. Paul (Minnesota) Seminary in 1976, Bishop Campbell was a history professor at the Pontifical College Josephinum and at California State University in San Bernardino.

He was ordained a priest of the Archdiocese of St. Paul-Minneapolis in 1980 and served as an associate pastor and pastor until John Paul II appointed him as auxiliary bishop of the archdiocese in 1999. In 2002, he became rector and vice president of the St. Paul Seminary School of Divinity at the University of St. Thomas. He also served as chairman of the Bishops' Committee on the Diaconate from 2004 to 2006.

Bishop Campbell, a native of Elmira, New York, has a bachelor's degree in history and foreign language from St. Lawrence University and a master's degree and doctorate in history from The Ohio State University.

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THE FEAST OF THE IMMACULATE CONCEPTION

This year marks the 160th anniversary of Pope Pius IX's declaration in 1854 of the doctrine of the Immaculate Conception of the Virgin Mary.

His document *Ineffabilis Deus* (In-describable God) proclaimed, "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" (repeated in Paragraph 491 of the *Catechism of the Catholic Church*).

What Pius IX proclaimed as an infallible teaching of the Catholic Church made official what had been a common belief among Catholics for many previous centuries.

"This is one of those Church teachings that arose more from the piety of the faithful than from the insights of brilliant theologians," the website www.americancatholic.org says in its "Saint of the Day" feature for Monday, Dec. 8, the Feast of 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. In fact, many of the Church's early teachers, while considering Mary the holiest of saints, had difficulty seeing her as sinless.

The bishops of the United States recognized the doctrine eight years before the declaration by Pius IX when, in 1846, they placed the nation under the protection of the immaculately conceived Mary. This is why the Feast of the Immaculate Conception is a holy day of obligation in the United States.

Before proclaiming the doctrine of the Immaculate Conception, Pius IX asked the world's bishops whether he should do so, and 90 percent responded affirmatively.

Four years later, 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."

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."

A feast known as the Conception of Mary began to be celebrated in the seventh century in the Eastern Church. The Western Church adopted it one century later, and it received its name of the Immaculate Conception in the 11th century. It is celebrated nine months before the Feast of the Nativity of the Blessed Virgin on Sept. 8, just as Christmas is nine months after the Feast of the Annunciation on March 25.

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. The Diocese of Columbus has 10 churches and four schools with the name "St. Mary," three churches and two schools named "Immaculate Conception," plus several other churches and schools dedicated to the Blessed Virgin under one of her many titles.

DIOCESAN CELEBRATIONS OF THE FEAST OF OUR LADY OF GUADALUPE

Parishes throughout the Diocese of Columbus will be celebrating the Feast of Our Lady of Guadalupe with Masses and other events on either the feast day itself or other days between Sunday, Dec. 7, and Sunday, Dec. 14. The feast day is Friday, Dec. 12, marking the anniversary of the third and final apparition of the Blessed Virgin to St. Juan Diego near Mexico City in 1531.

Some parish programs will include the "Happy Birthday" serenades to Mary that are known as *mananitas*. The schedule for activities throughout the diocese is as follows:

Parroquia Santa Cruz, Columbus – Procession starting at Graceland Shopping Center and traveling 4.2 miles down High Street to Holy Name Church, 154 E. Patterson Ave., Columbus, 9:30 a.m. to 12:30 p.m. Dec. 7, with *mananitas* at 12:30, followed by Mass and refreshments. *Mananitas* will be sung at the church at 11 p.m. Thursday, Dec. 11.

On the Dec. 12 feast day, there will be recital of the rosary, followed by Mass at 7 p.m. and a fiesta after Mass.

Columbus Christ the King – *Mananitas*, 6 a.m. Dec. 12, with Mass at 7 p.m. that day, followed by a re-enactment of the apparition in Spanish at 8. *Mananitas* at 6 a.m. Dec. 14, with a Rosary procession starting at 11:30 a.m. that day at the corner of College and Livingston avenues, traveling to church for 12:30 p.m. Mass, followed by fiesta at 2 p.m. in All Saints Academy gym.

Columbus St. James the Less – Mass, 6 p.m. Saturday, Dec. 13, followed by a procession around the outside of the church (weather permitting, otherwise indoors) and a potluck in the school cafeteria, with indigenous Mexican dancing.

Columbus St. Peter – Social gathering, 9:30 p.m. Dec. 11, featuring a dramatization of the apparition, followed by recital of the rosary, refreshments, and

mananitas. Mass, 7 p.m. Dec. 12.

Columbus St. Stephen – Novena to Our Lady of Guadalupe daily at 7 p.m. through Dec. 11. Procession starts at 9:30 a.m. Dec. 7 from upper parking lot of church to corner of Sullivant Avenue and Georgesville Road and back, followed by Mass. Vigil Mass in Spanish at 10 p.m. Dec. 11, followed by *mananitas* at 11:30. *Mananitas*, 5 a.m. Dec. 12. Masses, 5:30 a.m. (Spanish), 8:30 a.m. (English) and 7 p.m. (Spanish). Dec. 12. Posadas, which recreate Mary and Joseph's search for a place to stay in Bethlehem, will take place at 7 p.m. daily from Tuesday, Dec. 16 to Tuesday, Dec. 23.

Columbus St. Thomas – Procession from back entrance of Mann's Trailer Park and Sixth Avenue to church, 10:30 a.m. Dec. 7, followed by bilingual Mass at 11:30, and fiesta in parish center.

Delaware St. Mary – Masses, 8:15 a.m. Dec. 12 and 6 p.m. Dec. 13.

Dover St. Joseph – Procession, 5 a.m. Dec. 12, followed by *mananitas*, Mass at 6, and traditional breakfast.

Kenton Immaculate Conception – Mass, including rose-carrying procession and placement of flowers of feet at Our Lady of Guadalupe statue, 6 p.m. Dec. 13, followed by potluck in gym with entertainment.

Marion St. Mary – *Mananitas*, 5 a.m. Dec. 12. Mass, 7 p.m. that day, followed by meal with traditional *maria-chi* music.

Newark St. Francis de Sales – Mass, 6:30 p.m. Wednesday, Dec. 10, followed by fiesta in Johnson Hall from 7:30 to 9:30.

West Portsmouth Our Lady of Sorrows – Mass, 11 p.m. Dec. 12, followed by *mananitas* and light meal of bread and hot chocolate.

Westerville St. Paul – Mass, 6 p.m. Dec. 12, followed by reception.



Front Page photo:

Father Musie Tesfayohanes, OCist, blesses the congregation during an Eritrean Catholic liturgy at St. John Chrysostom Byzantine Catholic Church in Columbus.

Photo by Paula Martin of St. John Chrysostom Church

PRACTICAL STEWARDSHIP

By Rick Jeric

Cathedral



Have you been hailing those for whom you are most grateful all week? This is an easy prayer and a way to thank God for His gift of people in our lives. I found it to be a nice flow to “Hail” my wife and children, for example, and then immediately offer a Hail Mary for each. It only takes a few minutes. And I cannot be thankful enough for them in particular. I do not know where I would be without them, and I thank God for the cherished gifts of themselves. Pope Francis has asked us to remember the importance of three (actually four) words: “please,” “thank you,” and “sorry.” With our hail of thanks, we are partially covering one of them. To really complete the thanksgiving, we can make the extra effort to thank the special people in our lives personally. Take the few seconds to say “thank you” to your spouse, children, associates, and friends. Be aware of those times when “thank you” is appropriate, and even those times when it might be appreciated most by the recipient. Finally, we all make mistakes and sometimes offend those who are close to us. Pope Francis reminds us to never let the sun set without reconciling. Peace is made each day when we say “Please forgive me” and we start over, beginning fresh and new.

As we begin another liturgical year with the season of Advent, we once again experience that spirit of preparation and anticipation. Everyone is busy doing the good things that come with each Christmas. These are all good, as we truly give and love with joy, more than we receive. And we keep in mind that we prepare not only for His birth, but for His second coming. That is a mark of a truly good and faithful steward. Advent gives us an annual opportunity to make use of our gifts of time, talent, and treasure by giving of what we have, not of what we can merely spare. We humbly share our gifts, showing God that we do understand what is expected of us and that we will return what is His with good measure some day. One very practical way in which we can do this is literally within our own local Church, the Diocese of Columbus. Up front, let me say “Please give extra generously this Advent to the needs of your local community.” Also, let me challenge us to support a growing ministry of great need at our diocesan mother church, St. Joseph Cathedral. The cathedral’s Back Door Ministry is literally feeding the hungry, clothing the naked, and visiting the troubled and lonely. At this time of year, as the weather grows cold, the urgent need shifts to practical items such as gloves, hats, scarves, and warm clothing. These are our brothers and sisters in need, living outdoors in the elements, in the heart of our diocese. They come to the back door of our cathedral because they know they will be fed, clothed, and comforted. And a few blocks away, the same needs are being met at the cathedral’s sister parish, Holy Cross Church, at its St. Lawrence Haven ministry.

Our practical challenge this week is to give the gift of direct and practical care for Jesus Christ in the faces of the needy in our community. Among the needs are coffee and hot cocoa, clothing items such as those listed above, and “hoody” pullovers, which are good for warmth and layering, and easily laundered. Please be generous, and send your check made to “St. Joseph Cathedral” to 212 E. Broad St., Columbus OH 43215. Write “Back Door Ministry” in the memo. You can also send a check made to “St. Lawrence Haven” to Holy Cross Church, 204 S. Fifth St., Columbus OH 43215. Thank you, and may God bless you and your family as you prepare well this Advent.

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

JOSEPH’S COAT OF CENTRAL OHIO



Joseph’s Coat Needs You!

Joseph’s Coat, an interfaith clothing and furniture ministry located off East Broad Street at 240 Outerbelt Drive in Columbus, is looking for men and women who can volunteer two to four times per month.

It has many openings, especially on Saturdays from 9 a.m. to noon and Tuesday and Thursday evenings from 5:45 to 8:15 p.m. To learn more, call Pat Lutz at (614) 395-2057 or email pghgrl1@aol.com.

The ministry also needs donations of ready-to-wear men’s, women’s and children’s coats, boots and shoes for this winter, as well as boys clothing in sizes five to 12. Household goods such as pots and pans, dishes, eating utensils, small appliances, towels, and bedding in all sizes are always in demand. These items

may be dropped off between 6 and 8 p.m. Tuesdays and Thursdays and 9 a.m. to noon Wednesdays and Saturdays.

Additionally, there is always a need for good, clean used furniture, especially couches, loveseats, chairs, dressers, nightstands, lamps, and mattress sets. Appliances such as washers, dryers, stoves, and refrigerators are in high demand. Furniture pickup may be arranged by calling (614) 863-1371 and leaving a voice mail message.

Joseph’s Coat is in its 10th year serving eastern Franklin County and is a community outreach of five Reynoldsburg churches: St. Pius X, Messiah Lutheran, Reynoldsburg United Methodist, Parkview Presbyterian, and East-pointe Christian.

Wilderness Outreach Advent Hike

This year’s Wilderness Outreach Advent hike will take place Saturday, Dec. 20 at Tar Hollow State Park, 16396 Tar Hollow Road, Laurelville. The event will have something to offer to all Catholic men and boys.

Participants can choose between doing a 20-mile, all-day hike or a 10-mile hike in either the morning or the afternoon.

The morning hike will begin at 7:30 a.m. with Morning Prayer at the fire tower. It will take place on the southern loop of the Logan Trail and conclude at the tower at around 11:30.

The second hike will start at noon from the big shelterhouse north of Pine Lake in the Ross Hollow campground. It will cover the north loop of the Logan Trail and will conclude at the shelterhouse, where a roaring fire will be waiting, around 3:30 p.m.

About a half-hour later, Father Brian Doerr will make a presentation on masculine spirituality titled “Seven Ways to Walk with Christ Jesus.” He is vice rector for human formation at Mount St. Mary’s Seminary in Emmitsburg, Maryland.

The talk will be followed by Adoration of the Blessed Sacrament and the vigil Mass for the fourth Sunday of Ad-

vent. Following the Mass, participants will be able to relax and talk in front of the fire in the shelterhouse’s large stone fireplace.

Volunteers are needed to help secure firewood and start and stoke the fire.

If you are interested in helping or participating, contact John Bradford at (614) 679-6761 or john@wilderness-outreach.net

One week earlier, on Saturday Dec. 13 from 9 a.m. to 5 p.m., Wilderness Outreach will sponsor a firewood fundraiser at 537 Tarkiln Road S.E., Lancaster. Tarkiln Road is near the southern end of the U.S. 33 bypass south of Lancaster.

From the bypass, take Tarkiln Road west or right and go one-and-three-fourths mile; on the left, look for a lake and a cluster of mailboxes. Make a hard left and take the road over the dam. Look for the signs.

Firewood will be cut, split, and loaded into your vehicle. All reasonable free-will donations will be accepted. Those in need will be given special consideration.

Fathers and sons are encouraged to attend and help cut, split, and load wood. For more information, contact Bradford at the phone number or address listed above.

HOLY ROSARY-ST. JOHN EMPHASIZES WORKS OF MERCY

As we enter this season in which we await with anticipation the celebration of the birth of Our Lord and Savior Jesus Christ, we look again at The Community of Holy Rosary and St. John the Evangelist on Columbus’ near southeast side. It is a church where, said its pastor, Father Joshua Wagner, “there’s an inspiring emphasis on both the spiritual and corporal works of mercy.”

All that happens at Holy Rosary-St. John (pictured) can be a bit overwhelming at first. The church serves the community in a variety of ways: with regular Masses and a Parish School of Religion, youth group, summer youth program, senior ministry, Martin Luther King Day celebration, Black History Month celebration, school supplies giveaway, and the St. John Food Pantry. It also manages the St. John Center, formerly a Catholic school and now a community center where, in addition to the parish programs, two organizations that grew out of the parish provide services: the Community Kitchen, Inc. and the St. John Learning Center. Both are now separate nonprofits with their own boards and staff, but continue to work with the church in a variety of ways as all three organizations reach out to serve the surrounding community.

The first thing that strikes a visitor to Holy Rosary-St. John on a Sunday is its Gospel choir. As is the case with many black Catholic parishes, the music is steeped not only in Catholic history, but in African American history. Lily Kilburn is a member of the choir and sums it up this way: “The Gospel choir at Holy Rosary-St. John helps combine the best of both worlds: the Eucharistic feast of the Catholic Church and the soul-stirring songs of praise and worship from the African American religious culture. Every Sunday, the Gospel choir leads the congregation with songs that truly express the good news of the word of God.” Many who visit are so moved by the music that they join the church. The music at Holy Rosary-St. John embodies evangelization.

A very bright spot at Holy Rosary-St. John is the age range of parishioners, from the youngest PSR participant to the oldest person taking part in the Senior Impact program. This outreach, run by director Irma Nowell, works to serve the spiritual, material, and social needs of seniors in the church. The youth program, working with Westerville St. Paul Church, sponsors an annual school supplies giveaway that served more than 300 neighborhood young people this year. The youth and senior programs have received support from The Catholic Foundation.

The parish also has a growing RCIA group. RCIA coordinator Carol Smith puts a lot of thought and effort into making sure new members understand the history and commitment of the parish. There also is a young adult group that meets regularly – something that Father Wagner was happy to see, since many churches today struggle to involve young adults in parish activities.

Another moving feature of the parish is its outreach to those who are struggling. The St. John Food Pantry is a large part of this outreach and serves more than



8,000 people each year who would otherwise go hungry. Rose and John Moses have been volunteering to coordinate pantry activities for years. Rose Moses said, “Many seniors come to the pantry, because otherwise they would have to choose between food and heat or food and medication.” Another group whose numbers have been rising are those who previously donated, but, because of the economic downturn, have been forced to ask for help themselves. “People who were previously able to give, but now have to ask for help, can get very discouraged at the change in circumstances, but we try to keep them encouraged,” said Mary Roberts, another longtime pantry volunteer.

The parish has struggled at times to keep up with the rising costs of providing such assistance. Supermarket inventory systems are much more sophisticated than they used to be, and there is not as much leftover food to donate. Father Wagner is trying to encourage a solution that draws on the wider Catholic community. “We would like to find 12 parishes that are willing to work with us to donate food to the pantry for one month out of each year,” he said. “Currently, we get a lot of donations around Advent and Lent, but less during the remainder of the year. If we could identify 12 churches that could work with us to donate for one month a year, it would be such a huge blessing for our pantry. Holy Rosary-St. John is a small parish, so we can’t do it all ourselves at this point. We appreciate all the help we get, but also wish we could spread it out a bit more over the course of the year. This 12 churches for 12 months idea seemed to me to be a good way to do this, so it wouldn’t be overwhelming for the churches that partner with us.”

When many people think of Holy Rosary-St. John, they think of the organizations that grew out of the parish. The Community Kitchen, Inc. serves hot meals six days per week to those in need, not only from the surrounding community but from all around the city. It also serves the neighborhood in a major way when Thanksgiving and Christmas roll around each year, providing meals and Christmas presents. The Community Kitchen has lost some funding this year and is looking hard to find donations to replace it. Marilyn Oberting, a parishioner who has worked for the Community Kitchen for many years, sums up its joys and challenges this way: “The experience is not all giving, but also receiving an opportunity to help others makes you aware of what is happening in other areas of this great city. Funding is the biggest challenge. There is never enough funding. Many of us try hard, but feel all we do is never enough.”

The St. John Learning Center provides literacy, learning, and leadership in the community and has an active new director, Teresa Thorpe. The center’s main focus is adult education, with an emphasis on GED and computer classes, but it also regularly provides job fairs, recently sponsored a Meet the Candidates Night, and co-sponsored a health and safety fair this fall. The Learning Center, perhaps more than any other organization in the St. John Center, is struggling for funds to continue to provide these services. Thorpe said, “You always hear the saying about how teaching a person to fish is the better answer long-term, rather than always just giving them a fish. Feeding people when they are hungry is very important, and all the work that goes on here is admirable and worthy of support, but I like to think that we are the organization that also teaches people to fish. We allow them to find ways to get beyond being constantly in need. But we really need funding this year to be able to continue to change lives. We are facing a huge challenge financially in the coming year, because there is actually a lot less funding for adult education than many people assume.”

The parish and the two independent organizations based there are proud of the way they continue to work together. Father Wagner serves on the boards of the Community Kitchen and the St. John Learning Center, and The Catholic Foundation has also provided support for each. The parish and the organizations split space costs for the St. John Community Center.

A final need at Holy Rosary-St. John is funding for repairs. Father Wagner said, “We have very generous parishioners at Holy Rosary-St. John, but given our small size and all the needs, we find it hard to support general expenses, our Bishop’s Annual Appeal drive, and all the capital needs on our own. In the past, we have had generous grant support for capital needs, but many foundations are moving away from supporting capital needs, and that leaves us in a bit of quandary in terms of being able to keep up with repairs, as well as

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DO BELIEFS MATTER?



QUESTION & ANSWER by: FATHER KENNETH DOYLE Catholic News Service

Q. Please help me to know how to answer people who say, "It doesn't matter what religion or beliefs you have, since we're all going to the same place anyway." (Versailles, Kentucky)

A. The quote you offer strikes me as a species of what the Second Vatican Council called "false irenicism." That is a fancy expression to describe the habit of playing down doctrinal differences for the sake of keeping the peace. (It comes from the Greek word *eirene*, meaning "peace.") The council's *Decree on Ecumenism*, in No. 11, said: "Nothing is so foreign to the spirit of ecumenism as a false irenicism, in which the purity of Catholic doctrine suffers loss and its genuine and certain meaning is clouded."

Simply put, what people believe matters. If I believe that God revealed himself by coming to earth in the person of Jesus, then I consider myself ob-

ligated to examine seriously what Jesus had to say and to align myself with whatever religious institution carries that teaching forward most faithfully. This certainly does not mean that someone must be a Catholic, or even a Christian, to be saved.

In fact, the *Catechism of the Catholic Church* explicitly rejects that restrictive notion in No. 847, referencing Vatican II's *Constitution on the Church*, where it says "Those who, through no fault of their own, do not know the Gospel of Christ or His Church, but who nevertheless seek God with a sincere heart and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience -- those too may achieve eternal salvation."

But I believe that Catholics get "extra help" along the way to heaven -- especially through the sacraments, but also through the guidance of church teaching, since the truth of its fundamental doctrines is guaranteed by Christ. I, for one, am supremely grateful to be a Catholic, and, to me, it makes a very big difference indeed.

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

Two parishes planning March for Life bus trips

Bus trips to the annual March for Life in Washington in January again will be sponsored by Knights of Columbus Council 11187 of Pickerington St. Elizabeth Seton Parish and by Danville St. Luke Church.

The bus from Pickerington will leave early Wednesday, Jan. 21, returning in the early-morning hours of Friday, Jan. 23.

Participants will travel directly to the National Shrine of the Immaculate Conception for the Vigil Mass for Life on Wednesday, then go to the Holiday Inn in downtown Washington for the night. After breakfast Thursday, Jan. 22, members of the group will attend pro-life functions or the family rally and Mass for Life at St. Matthew Cathedral. The entire group will attend the March for Life's noon rally

Bosco Bash Rally

The annual diocesan Bosco Bash youth rally for students in grades six to eight will take place from 2:30 to 9 p.m. Saturday, Jan. 31 at Columbus St. Cecilia Church, 434 Norton Road.

The program will include music by the Station 14 band, hangout time with friends, games, dinner, evening Mass, and an inspirational and humorous talk by Father Steve Ryan, SDB, of Tampa, Florida. The theme will be "Rise Up."

The cost is \$20. To register and learn more, visit www.cdeducation.org/YouthYoungAdult/Youth-Ministry/Events/BoscoBash.aspx.

on the Mall, followed by the actual march to the U.S. Supreme Court building, then board the bus for the trip home. The cost is \$190 per person, based on double occupancy. Contact Edd Chinnock at echinnock@aol.com or (740) 927-5099 or (614) 403-0214, or Glenn Williams at (614) 829-6461 for registration forms or more information, or see the Seton Parish website, www.seton-parish.com. The registration deadline is Monday, Dec. 15.

The trip from Danville will be for four days and three nights. The cost is \$320 for a double room and \$280 each for three or more persons in a room. This covers the ride on a 54-passenger bus, three nights at the Hampton Inn in Alexandria, Virginia, and visits to various Washington sites, with former St. Luke parishioner John Durbin, a career courier with the federal government, as tour guide.

The bus will depart Danville at 7:30 a.m. Jan. 21. The group will attend the vigil Mass at the Immaculate Conception shrine that evening. After the march on Thursday, the group will stay through Friday before leaving Washington at 9 a.m. Saturday, Jan. 24, returning to Danville in the early evening.

A \$50 deposit is due by Wednesday, Dec. 10. Final payment is due by Saturday, Jan. 10. Make checks payable to St. Luke Parish. For more information, contact the church office at (740) 599-6362 or Bobbie Thomas at (740) 398-9710 or (740) 427-4044.

HOLY ROSARY, continued from Page 5

general expenses. We are actively looking for ways to address our capital needs and are open to suggestions, as well as, of course, donations."

An example of the challenges that come with running a community center involves the center's need for a new heating and cooling unit. The expense was more than the parish could cover on its own, but outside donors stepped in and provided about two-thirds of the funding to get the work done. "Those donations were so important," said Father Wagner. "Without them, the staff and volunteers for all of these programs would still be working in a building that was too hot in the summer and too cold in the winter because of the failing HVAC system. We are so grateful that after two years of working to replace it, we were finally able to do so. I know all the staff and volunteers in the St. John Center are doubly grateful."

Father Wagner wants to make clear that the parish appreciates all the support it already receives from its members, the Diocese of Columbus, The Catholic Foundation and other foundations, and other parishes that partner with Holy Rosary-St. John. "We appreciate everything and we could not do what we do without all these sources of support, but the challenges are still never-ending, and there are many more opportunities for people and parishes to partner with us," he said. "Christ calls us to a life of discipleship that is ongoing. We keep running the race, working continually to live up to this high calling in Christ Jesus."

To learn more about the parish, the Community Kitchen, and the St. John Learning Center, and to find out how to sign up for their newsletters and follow them on social media, go to hrschurch.org/service.html, email them at holy.rosary.st.john@gmail.com, or call them at (614) 252-5926, extension 7. The church and its related organizations are always looking for volunteers and other assistance. They offer wonderful opportunities for all of us to live out the spirit of expectation and joy that comes during Advent and throughout the Church year.

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PHYSICIAN-ASSISTED SUICIDE AND CONFRONTING OUR FEARS



MAKING SENSE Out of Bioethics Father Tad Pacholczyk

The prospect of a very attractive, recently married young woman with a terminal illness facing excruciating pain and suffering as she dies is enough to move anyone. The life and death of 29-year-old Brittany Maynard recently captured enormous media attention when she declared she was moving to Oregon to commit suicide, after having been informed by her doctors that she had an aggressive form of brain cancer and probably had only six months to live. She brought her life to a close on Saturday, Nov. 1, a date she had selected ahead of time, by taking a lethal dose of barbiturates prescribed by her doctor.

In the public discussions that have ensued, some people have ventured to argue that suicide under such desperate circumstances would, in fact, be justifiable. A recent online article from Time magazine observed that few fault those who were trapped on the top floors of the Twin Towers on 9/11 when they jumped to their deaths below as the flames surged around them. Similarly, the article suggests that those who face the prospect of a difficult, pain-wracked death from a terminal disease should be able to take their own life through physician-assisted suicide without fault or blame.

For those jumping out of the Twin Towers, however, we recognize a horrific situation of desperation, and even the possibility of a kind of mental breakdown in those final panic-stricken moments. Their agonizing choice to hurl themselves out of the building to their deaths below would be, objectively speaking, a suicidal act, and would not represent a morally good choice, but their moral culpability would almost certainly be diminished, if not eliminated, by the harrowing circumstances in which they found themselves, driven by raw terror more than by anything else. Clearly, grave psychological disturbances, anguish, or grave fear of suffering can diminish the responsibility of the person committing suicide.

Yet in the face of a terminal medical diagnosis, it is not reasonable to let our fears dictate our choices; instead, it behooves us to confront and resolve those fears without yielding to panic and without allowing unpleasant future scenarios to loom large in our imagination.

Brittany Maynard not only greatly feared a difficult death for herself, but also argued that pro-

tecting her family from pain and suffering was an important consideration in her decision to carry out physician-assisted suicide. "I probably would have suffered in hospice care for weeks or even months," she said. "And my family would have had to watch that. I did not want this nightmare scenario for my family." Yet even with very noble intentions and a loving concern for our family, we can unwittingly become overzealous in our desire to "protect" them from suffering.

Brittany's desire to protect her family and friends from pain by committing suicide also led her to cross over critical moral boundaries, depriving her family and friends of the chance to love her through her sickness. Suicide in any form runs contrary to our duty to love - to love ourselves and to love our neighbor - because it unjustly breaks important ties of solidarity we have with family, friends, and others to whom we continue to have obligations. It is always violent to eliminate suffering by eliminating the sufferer. We effectively give up on the Creator and all he has created. We refuse the help of our neighbor, the love of a family member, or even the beauty of another sun-drenched day to lighten our affliction.

Even as our lives wind down, we have a calling to be good stewards of the gift of life. Hospice and palliative care, along with careful pain management, can lighten our burdens during the dying process. The mutual support of family and friends enables us and them to grow in unexpected ways. By respecting and working through the dying process, we can encounter deep and unanticipated graces. We may recognize the need to ask for and receive forgiveness from others and from God. We may become aware of God's presence and receive a strengthened faith. We gain peace in our dying days and hours by accepting our mortality and our situation, journeying down the road that still opens ahead of us, even as it becomes shorter, living it with the same tenacity and generosity we did when the road was longer.

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. CHARLES SERVICE HONOREES

During its celebration of the Feast of St. Charles Borromeo in November, Columbus St. Charles Preparatory School honored two people for their contributions to the school and community.

Tom Horvath, a 1965 graduate of the school, received the Borromeo Medal for distinguished service to St. Charles. He has been a member of the school's advisory board and development committee and an active supporter of its West Campus campaign, donating land where a parking lot named for his family now sits. He also has provided many hours of free legal work to the

least-served and most needy members of the central Ohio community, without thought of recognition for himself.

Mairead Fyda was honored with the Principal's Award for Leadership and Service for her efforts to assist students with learning challenges; her patronage of the set of three stained-glass windows representing the Corporal Works of Mercy in the Walter Student Commons; her support of the school's mothers club, football and wrestling teams, silent auction, Cardinal Society, and spaghetti dinner; and her involvement in the perpetual adoration and RCIA programs at Worthington St. Michael Church.



Borromeo Medal recipient Tom Horvath (center) with (from left) his daughter, Natalie; wife, Marcia; and sons, Eric and Jeffrey.



Principal's Award honoree Mairead Fyda (holding award) and (from left) son-in-law Jeremy Filia, daughter Deidre Fyda, son Walter Fyda, daughters Victoria Fyda, Sinead Fyda, and Lara Fyda Filia, and granddaughter Vivia Filia.

Photos courtesy St. Charles Preparatory School



The Order of Malta invested 49 Knights and Dames into its federal association on Saturday, Oct. 18 at St. Matthew's Cathedral in Washington, D.C. The new members of the order are from 14 states and the District of Columbia. One of the new members is Donald A. Hempson III, of Columbus St. Patrick Church, shown shaking hands with Archbishop William Lori of Baltimore, who presided at the ceremony. Hempson, a member of the faculty of the college of engineering at The Ohio State University, was invited to join the order because of his strong Catholic faith and his commitment to serving the poor and the sick.

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Face-to-Face with the Reality of Advent

He stood there, transfixed, his head tilted back, looking up. He was right in front of the altar, his trucks and tractors forgotten behind him.

“Mommy, what happened to him? Who hurt him?” he said, finally turning to look at me. “That’s Jesus,” I said. “He died on the cross.” “But why? Why did the bad men hurt him?” “Because he loves us.”

He kept asking, though, not happy with simple answers. And there, in the silence of Adoration, I walked around the church with my almost four-year-old son to show him the Stations of the Cross and the story of the Crucifixion. I explained how Jesus had been a baby, too, pointing to the statue of Mary holding a toddler Jesus. I told him how much Jesus loved us.

And in all this talking, parsing things through so that my preschooler could grasp both the importance and the wonder of it, I found myself taking a new look at the crucifix that hangs above the altar. I couldn't help but think of the times I've been eye-to-eye with it: sitting in the choir loft when the church is full and we are less-than-early, facing sorrow in my life, carrying a burden of tears, wondering why I bother.

My son is very interested in superheroes. When he remembers that he has a Captain America costume, he doesn't hesitate to put it on. He knows just what a



Finding Faith in Everyday Life

Sarah Reinhard

superhero does and he has no doubt in his mind just how important that role is.

At the beginning of Advent, as we sit on the edge of Christmas, with the halls getting decked and the anticipation building, it's not a bad habit to get face-to-face with the reality of the Cross. The baby's coming, and he brings change to the world. He's the ultimate superhero, wearing a cape of swaddling clothes and with a retinue of poor shepherds. His sidekick is his mom, who does what mothers do best (which is NOT nagging!).

Don't let the reason for the season become just a slogan in your life. Grip your crucifix and meditate on the fact that the wonder of Christmas opens wide the door to the miracle of Easter. But we can't get there without the pain and the hurt of the crucifix.

As a season of penance, Advent is a great time to adopt a practice that will challenge you a bit. Maybe, instead of giving something up, you'll want to try something a little extra.

“Signs” of Christmas: Christmas Carols in American Sign Language

Looking for an extraordinary Christmas concert to get you in the mood for the holidays? The Martin de Porres Center, 2330 Airport Drive, Columbus, invites you to join the “Signs” of Christmas at a concert of Christmas carols in American Sign Language. The concert will take place at 2 p.m. Sunday, Dec. 14. Selections will include a blend of traditional carols, religious songs, fun melodies, and solo performances.

“Signs” of Christmas is a non-profit organization of committed volunteers who come together

each year to spread Christmas cheer and promote deaf/hard-of-hearing awareness through the beauty of American Sign Language. The program was started in 1980 by Pastor Donald Leber of the Holy Cross Lutheran Church of the Deaf. The group performs each year at a variety of venues in central Ohio. This is the first time it will perform at the Martin de Porres Center.

Register for this presentation by calling the center at (614) 416-1910, or register online at www.martindeporrescenter.net. The suggested donation is \$10.

Ready Students Commit to Play Sports at Next Level



Three Columbus Bishop Ready High School seniors have committed to continue their sports careers on the college and university level for the 2015-16 academic year. Shown with Ready principal Celene Seamen (third from left), they are (from left) Hailey Bryan, softball, Findlay; Lauren Ruth, basketball, St. Joseph's (Indiana); and Meredith Rivers, volleyball, Otterbein.

Photo courtesy Bishop Ready High School

ERITREAN CATHOLICS FIND NEW HOME AT BYZANTINE CHURCH

Community is one of five Eastern Rite Catholic groups celebrating liturgies in Diocese of Columbus

BY TIM PUET

Reporter: Catholic Times

Catholics of Eritrean origin in the Columbus area have found a new home.

For the past five months, the local Eritrean Catholic community has been gathering each Sunday at St. John Chrysostom Byzantine Catholic Church on Columbus' north side. The Eritreans attend the Divine Liturgy at 9:30 a.m. each Sunday, then gather afterward for songs and prayers, including the rosary and a Marian litany, and frequently a meal.

For the past two decades, they had been attending Mass at St. Anthony Church, also in north Columbus. A representative of the Eritrean community, Dr. Michael Hailu, said the decision to change worship sites was made for reasons of liturgical tradition and more frequent availability.

"Catholics in Eritrea are part of the Ethiopian Catholic Church. The structure of its services is much more similar to Byzantine Catholic liturgies than to the Roman Catholic Mass," he said. "There are few Ethiopian priests in the United States and we aren't able to have one come to Columbus very often, so we have begun celebrating with the Byzantine community and feel comfortable with them, and are grateful to their pastor, Father Robert Stash, for welcoming

us to his church.

"At the same time, we will always be thankful to St. Anthony's for allowing us to use the facilities there for so long," he said. "St. Anthony's has become busier over the years with its own activities and with those of the Catholic community from Ghana, which it also hosts. Because it had so many things going on, we were limited there in what we could do.

"Since the Byzantine church is a smaller church, it gives us more flexibility. We can now meet after the liturgy every Sunday. That's important to us, as we don't want to lose our traditions and want to pray together as often as we can," Hailu said.

Hailu, chairman of the science department at Columbus State Community College, said there about 3,500 Eritreans in central Ohio, including about 150 Catholics, with a similar number of Eritrean Catholics living in the Cincinnati and Dayton areas and coming to Columbus at least occasionally. He said the local Eritrean Catholic community has a leadership group which meets every two weeks and a youth group which has regular gatherings combining Bible study and social interaction. The group hosted the community's adults for a Thanksgiving dinner on Saturday, Nov. 29.

Eritrea was part of Ethiopia until gaining its independence in 1991. Its population of about five million is split almost equally between Christians and Muslims. Between five and seven percent of the population is Catholic, with most of the rest of the Christians belonging to the Orthodox church. Catholicism was revived in the nation in the late 19th century, mainly through the efforts of Vincentian missionaries, who were followed by Franciscans in the 20th century.

The Ethiopian Catholic Church is one of 22 worship communities known collectively as the Eastern Catholic churches. Eastern-rite Catholics, like their Roman Catholic counterparts, recognize the supremacy of the pope

and are part of the worldwide Catholic community.

Within the 23 counties of the Diocese of Columbus, four other Eastern Catholic communities – the Byzantine, Maronite, Melkite, and Syro-Malabar churches – also have their own church buildings or conduct regularly scheduled services in Roman Catholic churches.

The diocese also hosts Roman Catholic Masses in English, Spanish, the Akan language of Ghana, the Tagalog language of the Philippines, Creole (Haitian) French, Italian, Korean, the Igbo language of Nigeria, Portuguese, and Vietnamese. All this is an indication of the area's growing ethnic diversity and a constant reminder of the church's universal outreach and of Jesus' last command to his disciples to "Go, therefore, and make disciples of all nations" (Matthew 28:19).

Ethiopian Catholic liturgies use a language known as Ge'ez, which has fallen out of use for the most part and, like Latin and the Byzantine language known as Church Slavonic, is used primarily in church services. It is considered one of the four Semitic languages, along with Arabic, Hebrew, and Aramaic, the language Jesus spoke.

Hailu said the local Eritrean community generally brings in a priest to conduct services to conduct Ge'ez liturgies three times a year – around Christmas, Easter, and Aug. 15, the Feast of the Assumption – and for special events such as baptisms, weddings, or funerals.

The next such liturgy is scheduled for Sunday, Jan. 10, at 7 p.m. "Our church still uses the old Julian calendar, which was adjusted in the 16th century. Under that calendar, Christmas comes on what is now Jan. 7. Jan. 10 was the closest Sunday to that, so that's when we'll have Christmas," he said.

Ge'ez liturgies are celebrated according to the Alexandrian, or Coptic form, which traces its roots to St. Mark the Evangelist, who was the first bishop of Alexandria, Egypt.

The first Ge'ez liturgy at St. John Chrysostom, and the only one to date, was celebrated on Sunday, Aug. 24. The celebrant was Father Musie Tesfayohanes, OCist, one of two Cistercian monks stationed at St. John Neumann Church in Mount Laurel, New Jersey, who are trained to conduct services in Ge'ez. He will be returning to Columbus for the Jan. 10 liturgy. Hailu said Father Tesfayohanes and his counterpart, Father Awte Weldu, OCist, have come to Columbus frequently over the years because they live closer to Ohio than any of the other Ge'ez priests in the United States.

One of the St. John Chrysostom parishioners attending the liturgy was Julia Parks, a doctoral student in theology at the University of Dayton. She was impressed by both the service and its meaning as a symbol of the universal Catholic Church. She wrote the following for the *Catholic Times* to describe her experience:

"This past summer, the meaning of the words 'one holy, Catholic, apostolic Church' in our Creed was made clearer to me more than ever before. My parish has been blessed over this past year to be joined by a community of Eritrean Catholics. As I understand it, there are only a few Eritrean Catholic priests in the entire United States, so only two or three times a year is this community able to celebrate its Divine Liturgy (the Alexandrian or Coptic rite).

"Joining up with St. John's is a way to help the community stay together and to provide one place to gather to worship, rather than being spread over several different Catholic parishes around the city. However, if St. John Chrysostom has provided any benefit to the Eritrean community (and I do pray that it has), I can honestly and very gratefully say that the blessings have been returned many times over.

"One of these many blessings was that for the Feast of the Dormition (the Eastern Catholic term for the Assumption), the Eritrean priest, Father Musie Tesfayohanes, came to celebrate Divine Liturgy. Everyone from St. John Chrysostom, as well as from

Holy Resurrection Melkite Parish (our fellow Byzantine Catholics in Columbus), was invited to attend this liturgy and a luncheon provided afterward by the Eritreans.

"No words can fully describe the beauty of this whole experience. First, there was a baptism, and the beginning of new life as a Christian is always a joyous occasion. Then the liturgy itself – even though my ears did not know the language or the chants, my heart knew the reality of what was going on – the divine mysteries of the liturgy, the presence of Our Lord and Savior Jesus Christ. There was no doubt who this was all about.

"There were hymns during and after the liturgy, along with drums and dances to honor Our Lady, and there was just an utter joy expressed throughout everything. Father Musie delivered two homilies – the first not in English (I believe the language is Ge'ez). He spoke of the Feast of the Dormition and of the beauty of our Catholic Church – the WHOLE Church in all her united diversity.

"Though this unity is the reality of the Church, we all can admit that we do not always 'feel' that reality – however, that day, we did. It was pointed out to me later that day that in our little church in Columbus, Ohio, Catholics from all five patriarchates were most likely present: Alexandria, Antioch, Rome, Jerusalem, and Constantinople. What a beautiful and awe-inspiring thing! In a world that suffers so much from division and conflict, an example of unity and love was given to us.

"It is so easy to believe that the conflict we see is the reality of the world, but in fact, the TRUE reality is Christ, who gives Himself to us and in whom we are all united, as St. Paul reminds us in his epistle to the Galatians (3:28). The reminder of this unity in Christ is a blessing that we all received that day, and to my Eritrean brothers and sisters, I want to thank you for that reminder. and I express my gratitude to our God that he keeps us all in this 'one holy, Catholic, apostolic Church.'"



The Anaphora (Liturgy of the Eucharist) procession during an Eritrean Catholic Divine Liturgy at St. John Chrysostom Byzantine Catholic Church in Columbus. Photos by Paula Martin of St. John Chrysostom



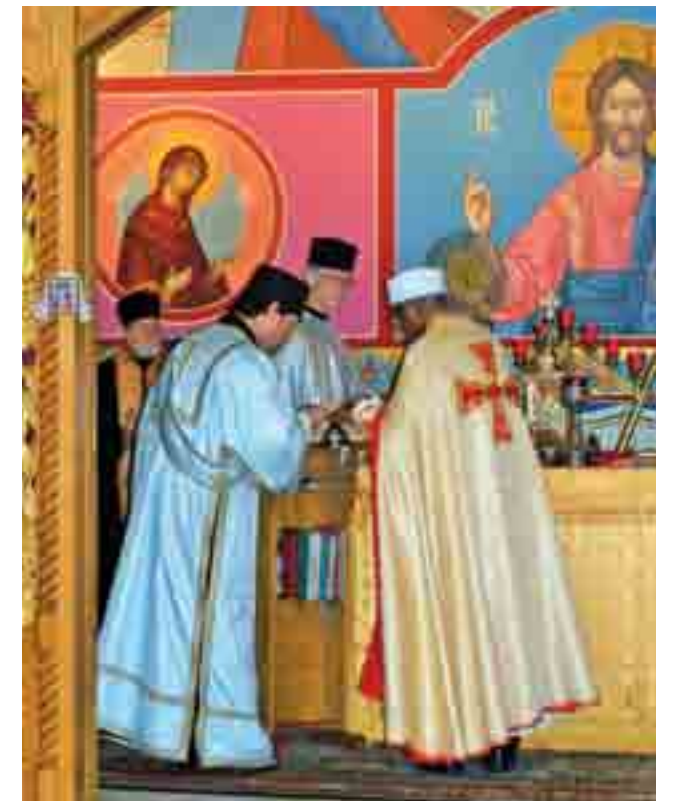
The choir for the liturgy, which was celebrated in the Ge'ez language, a Semitic language now mainly used in worship services. An Eritrean priest came from New Jersey for the event.



The local Eritrean Catholic community hosted St. John Chrysostom parishioners for a meal after the liturgy. The Eritreans have been attending the Columbus church for the past five months.



A drummer announces the proclamation of the Gospel during the Eritrean Mass.



From left: Byzantine Father Eugene Linowski, Byzantine Deacon Jeffrey Martin, Melkite Father Ignatius Harrington, and Eritrean Father Musie Tesfayohanes, OCist.



Father Musie Tesfayohanes, OCist, baptizes infant Yafet Fisu Yakob according to the Ge'ez rite of the Catholic Church.

Art and technology competition winners

A team of Portsmouth Notre Dame High School students finished first in the Game Design Jam competition at a recent art and technology game conference at Shawnee State University. Team members are (from left) Nathaniel Slone, Hayden Baker, Will Mays, Jayla Bowling, and Vincent Randaisi. They were among 24 students taken by teachers Anissa Harr and Michelle Baker to the conference. The students had hands-on access to exhibits and were able to play games that were developed by SSU students. The competition featured 60 students from different schools who were broken up into 12 groups. Each team was given 30 minutes to write a game from scratch and incorporate five requirements in the design. Fifteen minutes into the start, another scenario was randomly given to each group. The winner was chosen by the SSU students.

Photo courtesy Notre Dame High School



Flaget Students Honor Veterans

Chillicothe Bishop Flaget School students (from left) Dane Barron, Delilah Pinkerton, Lillian Dettillan, Halle Woodside, Noah Flores, and Moriah Pockras stand around a table which was set in the school cafeteria to honor veterans. The table setting has become an annual event at the school and is based on the book "America's White Table" by Margot Theis Raven. This table, a place where no one is to sit, provides the students with a reflection on the importance of the sacrifices those in the military make and have made. The table setting is filled with symbolism and respect for veterans, particularly those still missing. The white tablecloth represents the purity of the soldier's heart as he answers the call to duty, a lemon slice shows the bitterness of captivity, salt on the plate represents the tears of families waiting for loved ones to return, an empty chair is for the missing soldiers, a black napkin for the sorrow of being captive, an overturned glass for the meal that won't be eaten, a white candle for peace, and a red rose in a vase tied with a red ribbon for the hope that all our missing will return someday. Photo courtesy Bishop Flaget School



Mount Carmel Honored with Award

The Niagara Foundation honored the Mount Carmel Health System with the organization's community service award during the foundation's peace and dialogue awards program.

The foundation, based in Chicago, recognizes people and organizations who have distinguished themselves in their professions, community, and service to humanity and the community in Ohio and seven other Midwest states. Mount Carmel was nominated for the award by the family of a patient who was cared for in the hospice and palliative care unit at Mount Carmel East Hospital.

Claus von Zychlin, president and

chief executive officer of Mount Carmel Health, accepted the award and was joined at the ceremony by members of the Mount Carmel hospice and palliative care team.

"I am honored to receive this award on behalf of Mount Carmel's colleagues, physicians, and volunteers and their contribution to the exceptional people-centered care delivered at Mount Carmel. I want to especially recognize our hospice and palliative care team, whose incredible compassion for their patients earned Mount Carmel a nomination for this award," he said during the awards ceremony.

YOUTH MINISTRY COORDINATOR

St. Peter Catholic Church is seeking a Youth Ministry Coordinator for its high school-age parishioners (Grades 9 – 12). This is a part-time position (29 hours per week). The Youth Ministry Coordinator may eventually be asked to assume other responsibilities, at which time he or she would be offered full-time employment. The hourly rate of pay for the part-time post is negotiable.

Minimally, an applicant must:

- Be a practicing Roman Catholic with knowledge of the Faith and living in accordance with the moral precepts of the Church.
- Be fully compliant with safe environment/child protection policies in effect and required.
- Be at least 21 years of age.
- Have a 4-year college degree. Especially attractive are Religious Education, Religious Studies, Theology, Youth Ministry, and other such focused majors.
- Be a "team player," energetic, and hard-working.
- Be visionary — able to "think outside the box."
- Be a community mobilizer with strong recruiting and marketing abilities.
- Have computer graphics, writing, and editing skills.
- Have leadership strengths.
- Have experience in Youth Ministry.

The Youth Ministry Program is a department within the Parish School of Religion (PSR). The Youth Ministry Coordinator reports to the Director of PSR. A focus on the family as a necessary context for affirming youth in their Catholic life is a foundational principle at St. Peter. The Youth Ministry Program is a catechetical one, with a focus on teaching the core content of the Catholic faith. The study of Sacred Scripture, the Church, the sacraments, and the principles of Christian morality characterize the catechesis of adolescents. The purpose of the Youth Program is to form the young to become faithful to, and active practitioners of, Roman Catholicism all their adult lives. The Youth Ministry Coordinator is to actively promote weekly Mass attendance; to introduce adolescents to other liturgical prayer forms and devotional expressions; and to offer a variety of service and fellowship opportunities for high school-age children to apply their knowledge of the Faith in Corporal Works of Mercy and Diocesan-sponsored activities.

Send resumes and references to:

Mrs. Maureen Luis/Director of PSR

St. Peter Catholic Church • 6899 Smoky Row Road • Columbus, Ohio 43235

maluis@rrohio.com

CATHEDRAL LESSONS AND CAROLS FOR ADVENT

The Columbus St. Joseph Cathedral Choir and Cathedral Brass will present its annual program of music for Advent and Christmas at 3 p.m. Sunday, Dec. 14 at the cathedral, 212 E. Broad St. Scripture readings and choral music will tell the story of the Christ child, from the foretelling by the prophets to the visit of the Magi. The audience also will have the opportunity to join the choir, brass, and organs in singing traditional carols of the season.



ST. BRIGID BLUE RIBBON CELEBRATION

Students at Dublin St. Brigid of Kildare School had a special day to celebrate being chosen as a Blue Ribbon school by the U.S. Department of Education. Students were able to dress in blue clothing, received blue slushies, and had a surprise dance party in the gym, where they danced the "Blue Ribbon Shuffle."

Msgr. Joseph Hendricks, St. Brigid of Kildare Church pastor; Kathleen O'Reilly, school principal; and Cindy Lombardo, vice principal, traveled to Washington to accept the award. They attended teaching and learning sessions and roundtable discussions at which Blue Ribbon honorees shared their strategies and

successful experiences.

One of the sessions included remarks from Msgr. Hendricks on the funding model he designed for the school — teaching others how the cost-based tuition model has positioned the school to be financially independent and sustainable for the long term. He also discussed the school's endowment campaign, designed to combat rising tuition costs.

The award celebration concluded with a parish Sunday Mass of Thanksgiving, followed by a ceremony in the church and a reception and open house at the school. The ceremony included remarks from U.S. Rep. Pat Tiberi, state Sen. Jim Hughes,



diocesan school Superintendent Joseph Brettbacher, Msgr. Hendricks, O'Reilly, Home and School Association and School Advisory Committee. Photo courtesy St. Brigid of Kildare School

MOUNT CARMEL HOSPICE HAS SERVED 30,000

For nearly 30 years, Mount Carmel Hospice and Palliative Care has provided compassionate end-of-life care to members of the central Ohio community. The hospice team reached a milestone on Nov. 21 when it served its 30,000th patient.

"Thirty-thousand patients impacted by our care is truly humbling," said Lori Yosick, Mount Carmel Health executive director for hospice and palliative care. "I am very proud of the work our team has done and continues to do as we help people with advanced and terminal illness have quality and compassion in whatever time they have left."

November is traditionally observed as National Hospice and Palliative Care Month, with a goal of creating awareness about hospice and palliative care services and how they help patients and families manage the effects of chronic and life-limiting illnesses.

A hospice team consists of physicians, nurses, chaplains, aides, volunteers, social

workers, and staff who provide emotional, physical, and spiritual support, but most importantly focuses on providing quality-of-life care.

"Hospice is an important part of the continuum of care, and more people are seeking information on their options. They want to know what hospice is and is not," said Yosick. "The families impacted by the 30,000 patients we have served continue to be our ambassadors."

Mount Carmel Hospice and Palliative Care is a not-for-profit hospice and palliative care service affiliated with Mount Carmel Health System. The award-winning organization is accredited by The Joint Commission and has been designated a Level 4 partner with the Hospice Veterans Partnership through the We Honor Veterans Program. For more information on Mount Carmel Hospice and Palliative Care, contact (614) 234-0200 or visit www.mount-carmelhealth.com/hospice.

ST. ANTHONY SAINT PROJECT



Students of Amy Moonis' fifth-grade class at Columbus St. Anthony School who studied the lives of some of their favorite saints are shown with their projects. Photo courtesy St. Anthony School

Second Sunday of Advent (Cycle B)

Voices of preparation in both Isaiah and Mark



Father
Lawrence L. Hummer

Isaiah 63:16b-17,19b;64:2-7

1 Corinthians 1:3-9

Mark 13:33-37

After many long years of warnings by the prophets, the unthinkable happened in Judah. In 586 BC, the kingdom was overrun by the Babylonian Empire and the nation was destroyed. The king and his family and advisers were taken captive and marched off to Babylon. The Temple was ransacked and lay in ruins, and the future looked bleak.

Then, after all those years of warnings and, finally, the exile, Isaiah and other prophets began to look to the future with hope, and here the prophet announces, "Comfort, give comfort to my people, says your God!" Commentators debate who is doing the comforting. Usually the subject would be the Lord, who would give comfort to "my people." Some argue that Isaiah is the one who is giving the comfort by announcing that the people's forced service is at an end. There are better days coming.

A voice cries out. Whether it's the Lord's, the prophet's, or another is unclear. The message is "Prepare the Lord's way in the desert," recalling the Israelites' original deliverance from Egypt as they made their way through the desert of Sinai. This desert will be the vast desert between Babylon and the Holy Land. It will be a smooth highway for "our God" because the Lord will come escorting the exiles back to their homeland. This action alone will reflect the glory of the Lord. The Lord leads the exiles home, like a shepherd caring for the flock. Here, echoes of Psalm 23 and various passages from Ezekiel are heard.

Mark's opening verse acts more like a title: "The

beginning of the Gospel (or Good News) about Jesus Christ, the son of God." That means the reader is aware of the identity of Jesus Christ as son of God from the very beginning. It will take his disciples the entire Gospel to grasp this.

Mark uses Sunday's Isaiah passage (along with Malachi 3:1) to set the stage for John the Baptist. John comes as the messenger of the Lord, who prepares the way for the Lord. This was of such significance to the early church that Mark had no need to provide an infancy narrative for his Gospel, because he recognized the interdependent roles of the Baptist and Jesus as more important than any other consideration and as the key event which sets each of them off on their respective tasks.

John came "proclaiming a baptism of repentance for the forgiveness of sins." This repentance calls for a change in the way one lives one's life. It is brought out clearest among those adults preparing for baptism through the RCIA. Baptism symbolizes that turning around of one's life by the ritual washing which symbolizes something far deeper. Like the ritual, so the reality, washing the person, setting him or her on a path of righteousness.

John came in the style of traditional prophets of the Old Testament, with his prophetic announcement and the description of his clothes as a camel skin and a belt, and his diet of locusts and wild honey, suggesting he didn't eat very much. His "fan base," as it were, came from "the whole Judean countryside and all the inhabitants of Jerusalem." One can surmise that Mark is using a bit of hyperbole.

Finally, John announces that there is one coming after him who is mightier than he, whose sandal strap he is unworthy to untie. That means John says he himself is lower than a slave. John adds that the one coming will baptize "with holy spirit." Most translations supply the definite article and capitalize "Holy Spirit." Mark does not have in mind what we mean by the third member of the Blessed Trinity. That concept developed in later theology.

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

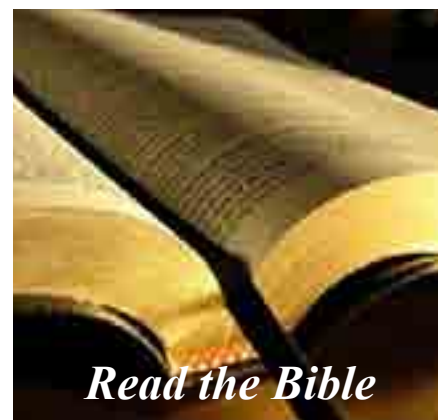
Record Society Meeting

Msgr. Robert Noon will tell "Tales of Bishop Hartley" at the quarterly meeting of the Catholic Record Society on Sunday, Dec. 21 at 2 p.m. in the social hall of Columbus Our Lady of Victory Church, 1559 Roxbury Road.

Bishop James Hartley was bishop of Columbus from 1904-44, a longer tenure than any of his 10 predecessors or successors.

Msgr. Noon has been a priest for 63 years, spending all his priestly life in the diocese except for a short period as a missionary in Peru, and lives in retirement at the Villas of St. Therese.

A business meeting will follow the presentation. For more information, contact Mike Finn at foolavin@aol.com or (614) 268-4166.



Read the Bible

The Weekday Bible Readings

MONDAY
Genesis 3:9-15,20
Psalm 98:1-4
Luke 1:26-38

TUESDAY
Isaiah 40:1-11
Psalm 96:1-3,10ac,11-13
Matthew 18:12-14

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

SATURDAY
Sirach 48:1-4,9-11
Psalm 80:2-3,15-16,18-19
Matthew 17:9a,10-13

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF DECEMBER 7, 2014

SUNDAY MASS

10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (820 AM), Columbus, and at www.stgabrielradio.com.
Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Check local cable system for WWHO's 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).

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 (820 AM), Columbus, and at www.stgabrielradio.com.

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

Africa is the Church's Greatest Hope



THE TIDE IS TURNING
TOWARD CATHOLICISM
David Hartline

We all know how Advent and Christmas begin, and what significance that plays in our faith. However, we might want to remember the end of the sequence -- the Epiphany, as the Wise Men head back east and an angel tells Joseph and Mary they must escape Herod's murderous aspirations. The Holy Family flees to North Africa, specifically Egypt, and rests there until it is safe to return.

In the modern world, many Africans look to their continent as a safe haven for Christian traditions under attack by western militant secularism and militant Islam, not to mention a host of dangerous diseases and epidemics. This has made Christians in Africa, especially Catholics, more determined to not let their faith be eradicated or watered down.

A few days ago, Pope Francis named Cardinal Robert Sarah as prefect for the Office of Divine Liturgy, a very important position in the Vatican Curia. Unlike many European prelates, Cardinal Sarah, from Guinea, holds more traditional views about Catholicism. While some were surprised by the Holy Father's choice, others were not, pointing to the recent synod at which a European cardinal had to apologize for making snide remarks concerning the tendency of bishops outside Europe, especially Africans, to have views similar to those of Cardinal Sarah.

In a previous column, I noted that many visiting African priests have told me they are surprised that some clerics try to appeal to modern secular culture, instead of standing up to it. The Catholic Church has suffered persecution at some point on every continent. Today, we are seeing this with our own eyes in Africa. Yet despite the difficulties it faces there, the Church seems to speak with one voice.

There were only a few million Catholics in Africa in 1900. Fast forward 100-plus years and that number has surpassed 100 million. We see some largely secularized Americans, Canadians, and Europeans joining radical Islam to bring some kind of purpose to their listless lives, but in Africa, we actually see Muslims converting to Catholicism.

I recently met an African bishop who became Catholic as a young adult. As a priest, he withstood threats of death from fellow villagers, bringing them into the Catholic Church. One of those converts was his own father, who had disowned him after he became a priest. When the Faith stands for something, it always wins and survives the most fiery of trials; when it tries to go along to get along, as in some parts of Europe, it dwindles to irrelevance.

This same bishop told me that in the rural parts of Uganda and Tanzania, many villagers walk miles to Mass, singing and in a joyous mood on Sunday morning. The biggest problem there is often the lack of funding and facilities to educate the many young people wanting to become priests and sisters.

In the Western world, we are often seduced by money, lust, and power. You don't have to be a rocket scientist to figure out that when faith is far down the list of important matters, it eventually falls off altogether. Some militant secularists smugly surmise that as people become smarter, they lose their faith. Yet the African cardinals have one of the highest percentages of PhD's among any contingent of the College of Cardinals. While the militant secularists might be correct in assuming that with increased wealth and education, one can become more easily seduced by the ways of this world, it doesn't have to be so.

In the meantime, keep the name of Cardinal Sarah in the back of your mind the next time you see white smoke coming from the chimney of St. Peter's. You just might hear his name called to be the next pontiff.

Hartline is the author of "The Catholic Tide Continues to Turn" and a former teacher and administrator for the diocese.

www.ctonline.org

YOUTH AND YOUNG ADULT MINISTRY POSITION

St. Brigid of Kildare Parish is seeking a full-time coordinator of High School Youth and Young Adult Ministry to organize, implement and enrich the existing ministry for high school aged youth of the parish.

The coordinator will be responsible for directing the parish pastoral ministry to youth, based on *Renewing the Vision: a Framework for Catholic Youth Ministry*, developing the leadership of our *Core Team*, and facilitating the management of our *Bridge Team*, our peer leadership board.

Qualifications: Bachelor's degree in a related field or certifications in Youth Ministry, knowledge of the Catholic faith and an understanding of youth. Master's degree preferred. Salary and benefits are commensurate with experience. View the full job description at www.stbrigidofkildare.org.

Please submit qualifications by February 20, 2014 to:

St. Brigid of Kildare at 7179 Avery Road, Dublin, Ohio 43017,
Attn: High School Youth and Young Adult Ministry Search Committee

DIRECTOR OF RELIGIOUS EDUCATION POSITION

St. Brigid of Kildare Parish is seeking a full-time director of Religious Education to manage the planning, implementation and evaluation of the Religious Education program. The director will be responsible for planning, organizing and scheduling classes, choosing textbooks, preparing the budget, serving on appropriate parish committees, and overseeing the general management of the program. The director also coordinates a parish-based, family-oriented sacramental preparation program for students aged preschool through grade eight.

Qualifications include a Bachelor's degree in a related field, knowledge of Catholic faith and sacramental preparation. Master's degree preferred. Salary and benefits are commensurate with experience. View the full job description at www.stbrigidofkildare.org.

Please submit qualifications by February 20, 2014 to:

St. Brigid of Kildare at 7179 Avery Road, Dublin, Ohio 43017,
Attn: Director of Religious Education Search Committee



EXHIBIT

Annual Nativity Display in Dayton

The annual Nativity exhibit at the University of Dayton's Marian Library will showcase two significant new gifts to its collection and will turn to children to highlight the original, educational purpose of manger scenes.

"At the Manger: And Now the World" runs through Sunday, Jan. 25, at Roesch Library, and will feature four displays of more than 200 Nativities, also called creches, drawn from the extensive collection of the Marian Library.

The exhibit will also showcase entries from Catholic schoolchildren in the library's first creche creation contest, as a reminder that an important part of the Nativity tradition involves teaching children about the birth of Christ.

The first-floor exhibit will highlight more than 100 Nativity scenes from around the world, including many from the newly acquired collection of Judy and Bob Davis, a California couple who gathered them during many years of worldwide travel, taking them to nations such as Fiji, Bulgaria, and Kyrgyzstan.

Another new exhibit is an extensive French Provencal village of 150 clay

figures known as *santons*, a gift from the estate of Father John LaCasse, a Michigan priest. Father LaCasse, who died in 2011, had amassed the collection for 25 years

The handmade *santons*, literally "little saints", range from seven inches to a foot in height and are detailed representations of the people of a French village, who come to the manger bearing gifts to honor the birth of Christ.

According to Father Johann Roten, SM, Marian Library director of research and special projects, the *santons* include the poorest people of the village, bringing just one apple or even stolen firewood, as well as other villagers with the products of their occupations and professions: fish, bread, vegetables, cheese, baskets, wine, even lavender, cut from the lavender fields of southern France.

"The village represents the whole world, and how the Christ child gathered the whole world together," Father Roten said. "The *santon* tradition is very detailed, and all of the figures correspond to specific names and specific stories.



"The lady with the firewood is Mary Gold, who goes into the woods to steal the firewood to give to Jesus. The card players behind the stable aren't too concerned, but will eventually leave the table to go to the manger," he said.

Father Roten is especially taken with the man on top of a rooftop jumping for joy.

"He's the simpleton of the village, but he's also called 'the exalted one' because he's the first one who realizes that there is something very special going on in the stable below," he said.

As part of its mission, the library also offers free World Nativity lesson plans prepared by education majors from the university's school of education and health sciences. Suitable for home-school lessons, church schools, and families, the lesson plans for pre-kindergarten through eighth grade can



be downloaded on the exhibit website

The exhibit is the university's gift to the community during the Christmas season, displaying items from the Marian Library/International Marian Research Institute. The Marian Library holds the world's largest collection of printed materials and other artifacts devoted to Mary, the mother of Jesus, and includes nearly 3,000 creches, as well as Marian art from around the world.

Exhibit hours vary. All exhibits will be closed Monday, Dec. 8; Wednesday through Sunday, Dec. 24 to 28; Thursday through Sunday, Jan. 1 to 4; and Monday, Jan. 19.

For information on exhibits, hours, directions, and parking, visit <http://udayton.edu/libraries/manger> or call (937) 229-4265. Guided group tours for six or more are available on request by calling (937) 229-4214.



Pope Francis calls European Parliament to rejuvenate Europe, "In many quarters we encounter a general impression of weariness and aging, of a Europe which is now a 'grandmother,' no longer fertile and vibrant," he said. In too many cases, he said, the Judeo-Christian values and the humanist ideals that inspired the continental drive toward unity seem to have been replaced by "the bureaucratic technicalities of its institutions."

CNS photo/Paul Haring

NEWS IN PHOTOS FROM AROUND THE WORLD



Bishop Mark J. Seitz of El Paso, Texas (right), talks through the border fence to Msgr. Jose Rene Planco of Juarez, Mexico, before a Mass on Nov. 22 in Sunland Park, N.M., at the Mexican border. Bishops from the U.S. and Mexico celebrated the Mass two days after U.S. President Barack Obama unveiled executive action to extend deferral of deportations to parents of millions of U.S. citizens and legal residents.

CNS photo/Bob Roller



Cutouts of new saints Euphrasia Eluvathingal, an Indian Carmelite sister and member of the Syro-Malabar Catholic Church, and Kuriakose Elias Chavara, the Indian founder of the Carmelites of Mary Immaculate, a Syro-Malabar Catholic order, are held in the crowd by pilgrims before the canonization Mass of six new saints celebrated by Pope Francis in St. Peter's Square at the Vatican on Nov. 23. Also canonized were Ludovico of Casoria, an Italian Franciscan priest who founded the Grey Franciscan Friars of Charity and the Grey Franciscan Sisters of St. Elizabeth; Giovanni Antonio Farina, a bishop of Vicenza, Italy, and the founder of the Teaching Sisters of St. Dorothy; Nicholas of Longobardi, an Italian friar of the Minim order; and Amato Ronconi, a 13th-century Italian lay Franciscan and founder of a hospice for the poor, which is now a home for the elderly in Rimini, Italy.

CNS photo/Paul Haring

Pope prays in Istanbul mosque, speaks on Christian unity

By Francis X. Rocca

Catholic News Service

A day after hearing Turkish leaders demand that the West show more respect for Islam, Pope Francis prayed alongside a Muslim cleric inside Istanbul's most famous mosque.

At the Blue Mosque, Istanbul's grand mufti Rahmi Yaran led Pope Francis to the mosque's "mihrab," a niche indicating the direction to the holy city of Mecca. He explained that the name is related to that of Jesus' mother, Mary, who is revered by Muslims.

As the grand mufti continued speaking, the pope fell silent and remained so for several minutes, with head bowed, eyes closed, and hands clasped in front of him. A Vatican statement later described this as a "moment of silent adoration."

The Sultan Ahmed Mosque, an early 17th-century structure, is known as the Blue Mosque for the predominant color of the 21,000 tiles decorating its interior.

The pope's Nov. 29 visit had been scheduled for later in the morning, but was moved up out of concern that it would interfere with noon prayers.

The event recalled the last papal visit to Turkey, in 2006, when Pope Benedict XVI's prayer in the same mosque went far to ease an international furor over his speech in Regensburg, Germany, which had quoted a medieval description saying the teachings of Islam's prophet Muhammad were "evil and inhuman."

For Pope Francis, the prayer was the latest dramatic sign of a desire for closer relations with Islam. Such gestures also include his washing the feet of two



Pope Francis and Ecumenical Patriarch Bartholomew of Constantinople embrace after delivering a blessing in Istanbul on Nov. 30. CNS photo/Paul Haring

Muslims during a Holy Thursday liturgy in 2013, and his invitation to Muslim and Jewish leaders to pray for peace in the Vatican Gardens the following year.

After the pope's arrival in Turkey on Nov. 28, Turkish President Recep Tayyip Erdogan raised the issue of prejudice and intolerance against Muslims in other countries, saying that "Islamophobia is a serious and rapidly rising problem in the West," and lamenting that "attempts to identify Islam with terrorism hurt millions."

Later, during a visit to the Turkish Presidency of Religious Affairs, its president, Mehmet Gormez, decried what he called the "dissemination of terror scenarios by the global media through anti-Muslim expressions, which is a form of racism and which has now turned into a crime of hatred."

After visiting the Blue Mosque, Pope Francis walked to the nearby Hagia So-

fia, a sixth-century basilica which was converted into a mosque after the Ottoman conquest in 1453, then turned into a museum in the 20th century. The interior decoration today includes gigantic calligraphy of Quranic verses, as well as medieval mosaics of Jesus and Mary. As the pope toured the museum, it was filled with the sound of the noon call to prayer from the minaret of a nearby mosque.

During both visits, as at events later in the day, the pope looked tired but attentive.

In the afternoon, Pope Francis celebrated Mass at Istanbul's 19th-century Catholic cathedral, which ordinarily holds fewer than 600 people, but was filled to overflowing for the Mass. It was the first event during his visit to Turkey -- a country whose population is less than 0.2 percent Christian -- that recalled the enthusiastic crowds who ordinarily greet him on his travels.

The congregation included Catholics of the Armenian, Syriac, Chaldean, and Latin rites and prayers in several languages, including Turkish, Aramaic, and English. The varied music included African drumming.

Pope Francis' homily, which acknowledged the presence of several Orthodox and Protestant leaders, focused on the challenge of Christian unity, which he distinguished from mere uniformity.

"When we try to create unity through

our own human designs, we end up with uniformity and homogenization. If we let ourselves be led by the Spirit, however, richness, variety, and diversity will never create conflict, because the Spirit spurs us to experience variety in the communion of the church," he said.

The pope's last public event of the day was an evening prayer service with Ecumenical Patriarch Bartholomew at the patriarchal Church of St. George. The service was a kind of prelude to a liturgy planned for the next day in the same church.

Like his predecessors Blessed Paul VI, St. John Paul II, and retired Pope Benedict XVI, Pope Francis timed his visit to Turkey to include Nov. 30, the feast of St. Andrew, patron saint of the Ecumenical Patriarchate of Constantinople, in what is today Istanbul. As it was for the earlier popes, his primary reason for visiting was to strengthen ties with the ecumenical patriarch, who is considered first among equals by Orthodox bishops.

A 1964 meeting between Blessed Paul and Ecumenical Patriarch Athenagoras opened the modern period of ecumenical dialogue by lifting mutual excommunications that started the East-West schism in 1054.

Pope Francis already had a strong relationship with Patriarch Bartholomew, having met with him both at the Vatican and in Jerusalem. At the prayer service, the pope and the patriarch prayed the Our Father together in Latin, then each offered a separate blessing, in Latin and Greek respectively.

In a brief address, Patriarch Bartholomew noted that the church contains relics of St. Gregory the Theologian and St. John Chrysostom. The relics were taken by crusaders during the 1204 sack of Constantinople and returned eight centuries later by St. John Paul II.

"May these holy fathers, on whose teaching our common faith of the first millennium was founded, intercede for us to the Lord so that we rediscover the full union of our churches, thereby fulfilling his divine will in crucial times for humanity and the world," the patriarch said.

At the end of the service, in a typically spontaneous gesture, the pope asked the patriarch to bless him and the church of Rome.



Pope Francis meets young refugees from civil wars in Syria and Iraq a few hours after joining Ecumenical Patriarch Bartholomew of Constantinople to denounce the plight of Christians in those nations. CNS photo/L'Osservatore Romano

CNS photo/L'Osservatore Romano



Pope Francis visits the Sultan Ahmed Mosque, also known as the Blue Mosque, in Istanbul on Nov. 29. CNS photo/L'Osservatore Romano via Reuters

CNS photo/L'Osservatore Romano via Reuters