Open the Door of Faith

CATECHETICAL SUNDAY

September 15, 2013
Given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And, sure enough, this is what it means to say, “I am a Catholic,” you are among the eternal body of Christ, his holy Church. Today, that effecting to evangelize through the teachings of Christ on earth, bringing his message to people of every nation, is accomplished. When the night is dark and lonely, when hope seems elusive and despair chokes upon us until we can barely move, when the weight of the world seems to press down to make us fall to the ground, the light is on in the window that shines a light from the window that is Christ and his holy Church. The light is on in the window that is Christ on earth, bringing his message to people of every nation, is accomplished.

For two millennia, the Catholic Church has been a home to weary people seeking comfort and hope. Scripture tells us of the many people that Jesus encountered during his earthly ministry who felt hopeless and isolated. Jesus, the Son of God, met them where they were, in the midst of their despair and helped them to see that they are safe at home. And, sure enough, this is what it means to say, “I am a Catholic,” you are among the eternal body of Christ, his holy Church. Today, that effecting to evangelize through the teachings of Christ on earth, bringing his message to people of every nation, is accomplished. When the night is dark and lonely, when hope seems elusive and despair chokes upon us until we can barely move, when the weight of the world seems to press down to make us fall to the ground, the light is on in the window that shines a light from the window that is Christ and his holy Church. The light is on in the window that is Christ on earth, bringing his message to people of every nation, is accomplished.

When you come to truly understand what it means to be a Catholic, you must appreciate the real teachings of the church. To understand what it means to be a Catholic, you must appreciate the real teachings of the church. When a person enters the Catholic faith, he or she accepts the teachings of the church that do not change with the times of popular culture. We are entering into a world that is different than the church where whose origins he traced to the fall of Adam and Eve. The pope’s homily, which took up about 15 minutes of the four-hour liturgy, did not refer to contemporary events, but spoke in biblical terms about the nature of war, whose origins he traced to the fall of Adam and Eve, the first man and the first woman, by his own sake, but for ours.

Our faith is so rich and full it can take a lifetime to really comprehend. But that’s the only way we can do justice to the fact that the church is our home, the place where we are loved, and our home is Christ. Our faith is so rich and full it can take a lifetime to really comprehend. But that’s the only way we can do justice to the fact that the church is our home, the place where we are loved, and our home is Christ. Our faith is so rich and full it can take a lifetime to really comprehend. But that’s the only way we can do justice to the fact that the church is our home, the place where we are loved, and our home is Christ. Our faith is so rich and full it can take a lifetime to really comprehend. But that’s the only way we can do justice to the fact that the church is our home, the place where we are loved, and our home is Christ.

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TRANSITION

How did you measure up last week? We never seem to perfectly measure up to God's standards, or even our own. That part of the struggle is all we have. We strive for perfection and holiness, but we know we are unfaithful. The choice is ours. We can either make excuses and feel guilty, or we can be patient as we work through our weaknesses. We know that we cannot do it all on our own. We need God's help to overcome our weaknesses. We need his grace to help us become more like him. We need to pray and ask God how we can have an impact. Rather than dwelling on what we cannot do, we need to focus on what we can do.

Theuism, in one of its forms, is a religious system that does not require the worship of any deity. It is based on the belief that there is an ultimate reality that is greater than any individual or group of individuals. This ultimate reality may be referred to as the Absolute, the Ultimate, or the Supreme Being.

Theuism is a philosophy that emphasizes the development of the individual and the community. It is based on the idea that all people are capable of achieving their full potential through the development of their own inner resources. Theuism is a philosophy of humanism, which emphasizes the importance of individual rights and freedoms. It is a philosophy of education, which emphasizes the importance of critical thinking and the development of the individual's capacity for self-expression and self-actualization.

Theuism is a philosophy of community, which emphasizes the importance of cooperation and the development of the collective. It is a philosophy of nature, which emphasizes the importance of respect for the environment and the development of a sustainable future.

Theuism is a philosophy of freedom, which emphasizes the importance of the development of the individual's capacity for self-determination and self-governance. It is a philosophy of love, which emphasizes the importance of the development of the individual's capacity for compassion and empathy.
We are all familiar with some of the liturgical excesses that occurred after Vatican II. It was during these years that the sign of peace, for instance, was introduced (in 1971) and the blessing was given to food and friends but rebuked for the Lord’s Supper. The Communicants’ Creed was introduced (in 1974) and the liturgical excesses that came from various distances and directions were dealt with in the Second Vatican Catechetical Instruction, In Coetaniam. The sign of peace, which has a different meaning, its purpose not to extend a greeting of welcome, even less to catch the attention of a passerby, is an expression of charity as a reminder just prior to Communion of the love of Christ that unites the eucharistic assembly.

We all have been told that Jesus and Mary were like us in all things but sin. I take that to mean that they fill all the emotions that humans naturally experience. But I heard a man say a profession of faith that Jesus was not affable to us. I don’t believe that. I think he was being simplistic. (Only our racist who wants to continue the introversion of what was the Introduction to the Chris- tian Catechism issued in the U.S. by the National Conference of the States in 1971.) The sign of peace represents the love of Christ that unites the eucharistic assembly. As for Mary, the sign of peace, our answer must be similarly cautious. In Genesis 3:16, pain during childbirth is proclaimed as one of the consequences of original sin. Since the dogmatic teaching of the church has always held that Mary was free from original sin, the church father who concludes that she must have come without any pain – and the catechism of the 16th-century Council of Trent reached the same conclusion.

Notably, though, the current Catechism of the Catholic Church, which clearly defines the Immaculate Conception and the virgin birth, is silent on the details of that birth including the question of Mary’s pain. (And don’t give me the story about Mary being in the Holy Land and in the Jordan River.)

As far as I know, no public documents of the representative of the Commonwealth of Puerto Rico have informed us that the space has been ceded informally by their neighbors. Such a discretion is, of course, not a stipulated part of the ritual. I have seen it used particularly in vacation areas to create a sense of community where those at different distances and directions can be brought together. In a sense, the sign of peace is a new gathering area where people will be united.

A question is always enlight- ening in that it raises questions that have no definitive answers. First, as to whether Jesus was affected to the same degree.

argue that Luke 22:42-44 clutches in it the affirma- tive. Jesus says both the agony in the garden: “Fa- ther, if you are willing, take this cup away from me; yet not what I will, but what you will.” He is that he was in such agony and he prayed so fervently that his sweat became like drops of blood falling to the ground.

But is stress the same as suffering? When he appeared before the Sanhedrin and before Pilate, Jesus seemed remarkably calm – so much so that Mark says in 15:5 that “Pi- late was amazed.” So who am I to presume to say what was going through Christ’s mind?

As for Mary and the pains of childbirth, our answer must similarly be cautiously. According to one article in the The Washington Post, the U.S. bishops’ commit- tee on the liturgy) speaks of Mass attend- ees being “made welcome by representatives of the church,” and acknowledges being “made welcome by representatives of the church.”

What is your take on it?

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What is your take on it?
The memory of fear and darkness came to me.

And isn’t that all any of us really needs for today?

I grabbed hold and allowed Jesus to lift me up onto his shoulder. As I prayed, I felt a Divine Hand reaching down. Once I was lifted up, I could see the whole world. I squinted and stared into the distance, hoping to glimpse St. Joseph. I added, “Let all who hear me lift up their heads, since I have been lifted up and may their spirit guide us and hold us forever. May God our Father never leave our side.”

Joseph Thomas is a freelance writer and active in many diocesan and church ministries. He is a member of Columbus St. Matthew Church. He pens his thoughts online at http://imaginefaithbible.com.
TIM PUET | Associate Editor

This is a significant year for religious education for many of you working in the dioceses of the Western United States and those of other dioceses who are working on revising the diocesan curricula. At the time of the Year of Faith which began on Oct. 11, 2012, the U.S. bishops issued an apostolic letter introducing this year’s event, which is scheduled for the weekend of Sunday, Nov. 24, and subsequent Sundays through the following Sunday, Dec. 24, the conclusion of this year’s event.

More information is available at the talks for parishes and schools and on the diocese’s website. The bishops encouraged all Catholics to reflect on how they will participate in the Year of Faith, which began on Oct. 11, 2012, the U.S. bishops issued an apostolic letter introducing this year’s event, which is scheduled for the weekend of Sunday, Nov. 24, and subsequent Sundays through the following Sunday, Dec. 24, the conclusion of this year’s event.

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Four of Ohio’s leading health care organizations – the Mount Carmel Health System, Mercy Health Partners of Cincinnati, the Summa Health System of Northeast Ohio University Hospitals of Cleveland – have collaborated to create Health Innovations Ohio (HIO), which is a formal process through which adults and children either join Catholic parish health care groups. Catholic Church members since January will receive the Health Innovations Ohio newsletter and other communications promoting the spiritual and health advantages of parishes in adult faith formation programs.

The office assists many diocesan parishes in adult faith formation programs, including the RCIA process, which is a formal process through which adults and children can enter full communion with the Catholic Church. Parish-based programs include Scripture study, book clubs, and discussion groups. The religious education office arranges religious textbook orders based on the curricula of the Catholic Church and the religious education office’s experience of the RCIA pathway for 12th grade, their families, and their parish sponsors.

In keeping with the Martin de Porres Institute for Maturing Spirituality will offer its first of four Pilgrim Virgin Statue events for the Year event in greater Lansing for 2014. Katie Rose, “Because you are a Queen”; and Father Michal Ozer, also born and raised in Turkey, will explore the basic pillars of Islam and the principles of its belief system, the perspectives and experiences of Muslim women in Muslim countries across the world. A brief question-and-answer session will follow.

Maturing Spirituality Program Series

The Martin de Porres Institute for Maturing Spirituality will offer its first of four Pilgrim Virgin Statue events for 2014. Katie Rose, “Because you are a Queen”; and Father Michal Ozer, also born and raised in Turkey, will explore the basic pillars of Islam and the principles of its belief system, the perspectives and experiences of Muslim women in Muslim countries across the world. A brief question-and-answer session will follow.

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Maturing Spirituality Program Series
A parable of two sons and a dysfunctional family

Joseph's Coat Spaghetti Dinner

A spaghetti dinner and silent auction for the Joseph's Coat ministry will take place from 5:30 to 8 p.m. Saturday, Oct. 5 at Columbus School for Girls, 1010 S. 10th St. The dinner is being sponsored by the Mount Carmel Foundation. Joe- seph's Coat is a long-standing mission of St. Paul's Episcopal Church. Patsy Morgan, Bath United Methodist Church, and Parkview Presbyterian churches of Reynoldsburg, helps people in need by providing free clothing, furniture, and household items. Adult tickets are $8. Children 12 and under are $5. For more information, contact info@josephscoatohio.org.

DeSales Dance Camp

The Columbus St. Francis DeSales High School dance team is hosting an annual dance and majorette camp for girls in kindergarten through eighth grade from 9 a.m. to 2 p.m. Sat- urday, Oct. 12, at the school, 4212 Karl Fahs Dr. The camp is limited to 50 students. Registration ends Friday, Oct. 4, and is available online at www.bishopsatw.com.

Toward Catholicism

Class of 1988 – Class of 1978 –

DIOCESAN FOOTBALL COACHES

URBAN MEYER AND OSU STAFF OFFER TIPS FOR DIOCESAN FOOTBALL COACHES

During the summer, head coach Urban Meyer and other members of the Ohio State coaching staff presented a free clinic for Diocesan Catholic Association football coaches.

Meyer began his clinic by talking about recent statistics that show national participa- tion in high school football has decreased more than two million players. He talked about the impor- tance of quality coaching and teaching safer techniques, in particular, safer tackling. He also gave every coach a DVD detailing the proper technique. Each coach then spent 15 to 20 minutes talking about specific techniques.

Jesus: Eminent Psychiatrist

Recently, Pope Francis said that while self-help is a good concept and we certainly need qualified therapists, counselors, and psychiatrists, it seems to have become excessively popular and religious scholars are chock-full of sage advice for what ails the mind. In addition, as Pope Francis in- dicated, if we pour our energies into helping others, we might get a clearer picture of what ails us. In a sense, Jesus was the most eminent psychiatrist. In his teachings and parables, he addressed psychological problems—obsession, pre- juged, unhealthy fears, dangerous risk taking, repression, etc. It is all there in the Bible. Yet we often disregard or ignore the problems and the mean- ing of life they reveal.

Oddly, our modern world seems to want to change the meaning of parables. People often misread the story meant for the people to the hilt. They read the parable in the ancient world, in the first century. As an illustration of what God is like, the forgiving fa- ther poses a dramatic contrast with the image of God in the first reading. Clearly, the father of the parable which begins with “A man had two sons.” It is also clear from the text that neither son was praiseworthy. The younger one splits the fam- ily harmony, wastes away his inheritance, and winds up hitting bottom. The older son is a hard worker, but the story is to be a slave to his father “All these years I have served you.” But the verb means literally to serve. The story is not about the meaning of “served.”

This adds to our understanding of the parable. The younger son at least knew that he could return to his father, even if he had lost his status as son, or so he thought. The older son never knew what it meant to be a son and regarded himself as little better than a slave after he had served his father the past 40 years. The story has no equal. It remains a classic.

Father Lawrence Hummer, pastor at Chillicothe St. Mary's Church, can be reached at hummerl@stmarychillicothe.com.
The Columbus School of Sacred Heart invites Catholic high school students to a “Day of Discernment: Vocations to the Priesthood” on Saturday, Sept. 25, at the Bryce Eck Center, 3880 Reed Road, as the first talk in its annual speaker series.

The speaker, Jim Galvin, owner of The Taizing Club in Powell, will speak about how parents of children who are young as kindergarteners can start to educate their child on the need for a Catholic college education.

For more information, contact Beth Colp at 614-866-7932 or thecatholic.org/colpy.

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The speaker, Jim Galvin, owner of The Taizing Club in Powell, will speak about how parents of children who are young as kindergarteners can start to educate their child on the need for a Catholic college education.

For more information, contact Beth Colp at 614-866-7932 or thecatholic.org/colpy.

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Artist combines faith, imagery, biblical messages for his religious art

By Elizabeth Fazzini
Catholic News Service

Christopher Ruane remembers thinking about Christ and contemplating Bible passages while he was growing up. Those memories have inspired Ruane to create religious works of art that are both faithful to scriptural sources and contemporary in style.

Ruane, 32, earned a bachelor of arts in photography and graphic design from the University of Pittsburgh at Greensburg, Pa. He now double-majors in cello and chamber music at The Ohio State University.

“Photography is a unique type of religious art using a Christlike message,” Ruane said in an interview with Catholic Accent, the publication of the Diocese of Greensburg.

“I don’t just photograph people. I photograph every single element in the picture,” he said. Although all of Ruane’s pieces are rooted in Scripture, his work is a departure from the more recognizable, traditional religious art. “My work is supposed to illicit a powerful response and make you think about Christ and contemplate the message,” Ruane said. “I want people to see it, ponder it, and be responsible for your own faith.”

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works by Rheinberger, Reger, and others will be featured during a concert at 3 p.m. Sunday, Sept. 22, in Columbus St. Joseph Cathedral, 212 E. Broad St. The cathedral’s music director, Paul Thornock (right), will be joined by Mark Rasmussen, professor of cello and chamber music at The Ohio State University’s school of music.

PRAYERS FOR PEACE IN SYRIA

By Paul Haring
CNS photo/Paul Haring

Pope Francis leads a vigil to pray for peace in Syria on Sept. 7 in St. Peter’s Square at the Vatican.

Syrian women light candles before attending a prayer service at the Melkite Catholic patriarchate in Damascus, Syria, on Sept. 7. People worldwide heeded Pope Francis’ call for a day of prayer and fasting for peace in Syria, even as fighting continued and U.S. President Barack Obama pushed for support of U.S. military action in Syria.

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SYRIA ANNIVERSARY

By Paul Haring
CNS photo/Paul Haring

A crowd fills St. Peter’s Square at the Vatican as Pope Francis leads a vigil to pray for peace in Syria on Sept. 7.
Christian, Muslim leaders examine challenges of Arab Christians

By Dale Gavlak
Catholic News Service

For decades, Arab Christians have been fleeing the Holy Land and the rest of the Middle East in droves, mainly because of violence.

About 450,000 Christians are believed to be among the 2 million people who in the past two-and-a-half years have fled the civil war in Syria, an ancient land of historic churches, where St. Paul encountered Christ on the road to Damascus.

About 70 high-ranking Arab church leaders, together with their Western counterparts, and Muslim clerics gathered in Amman on Sept. 3 and 4 for a meeting aimed at tackling “the challenges of Arab Christians.”

The Christian and Muslim leaders aimed to find a way to end the sectarian strife threatening their people and nations.

“We must confront extremist trends,” Archbishop Fouad Twal, Latin patriarch of Jerusalem, told the gathering. He said it was the duty of religious leaders and their communities to work jointly “to get the new generation to accept the other,” in order to “isolate these trends.”

Cardinal Theodore E. McCarrick, retired archbishop of Washington, challenged Christians in the Middle East to try to hold fast to their ancient homelands, maintain their historic presence, and not flee to the West.

“They have to be brave enough to say ‘You are driving us out. If this continues, you will make it impossible,’” he said.

Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue, led a minute of silent prayer for Christians who had died and for their families. He also paid tribute to Muslims who “denounce the acts committed by some of their mistaken co-religionists against Christians.” He urged Arab Christians to continue to live “not alongside each other, but with each other.”

Iraq again is facing some of the deadliest sectarian violence in five years. Things had somewhat calmed in the aftermath of the 2003 U.S.-led invasion that toppled dictator Saddam Hussein. But in July, more than 1,000 Iraqis were killed and more than 2,300 were wounded.

Archbishop Jean Sleiman, the Latin-rite bishop of Baghdad, said most of the deadly attacks now taking place in Iraq involved Sunni and Shiite Muslims against each other.

Church officials say Christians in Iraq numbered about 1.5 million before the 2003 war, representing a little more than five percent of the nation’s population. Some people say the number of Christians now remaining in Iraq is half that figure.

Following the invasion, violence against Christians rose, with reports of kidnappings, torture, church bombings, and killings. Some Christians were pressured to convert to Islam under threat of death or expulsion, and women were ordered to wear Islamic dress. Syrian Christians fear sharing a similar fate.

Chaldean Catholic Patriarch Louis Sako of Baghdad agreed that emigration has grown.

Christians “don’t trust the future and think they are marginalized. They are looking for a better future outside the country,” the patriarch added. He said he believes that 600,000 Christians have left Iraq in the past decade.

On a recent visit to northern Iraq, Patriarch Sako encouraged the Catholic faithful in 40 villages to remain.

“But they need help from the church, Christian politicians, and abroad,” he said, citing projects to build schools and health clinics as examples of such assistance.

“The situations in Syria, Egypt, and Lebanon are also getting worse. Christians are feeling threatened,” Patriarch Sako added, saying that many Christians feel they are “second-class citizens.”

Franciscan Father Pierbattista Pizzaballa, custos of the Holy Land, said problems faced by Christians in the Middle East were “not new.” He urged Christians to bolster dialogue with moderate Muslims.

“The church is able and has to do this. We have to avoid risks to be nostalgic of the past or to ask for protection. We, as Christians, are part of this society, and we also have to be part of the changes in the society,” Father Pizzaballa said.

He said Christians in the Middle East were seeking human rights, equal citizenship, freedom of worship, and freedom of conscience while struggling for their place in Arab society and before government authorities.

“It’s not always a war of religion, but that of power,” he said.

Father Pizzaballa said it was important for Christians to work alongside Muslims to determine the future shape of their societies and nations in the midst of seismic political change rocking the region.

“We have to build, little by little, a new model of societies in the Middle East. The changes are very dramatic, very fast, and we have to be there,” he said.