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A journal of Catholic life in Ohio

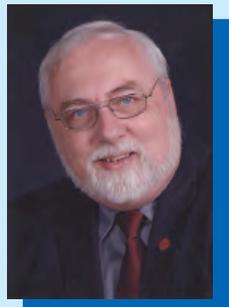
DECEMBER 11, 2016
THIRD WEEK OF ADVENT
VOLUME 66:11



**IMMACULATE CONCEPTION:
A CENTURY IN CLINTONVILLE**

The Editor's Notebook*Wishes and Hopes*

By David Garick, Editor



The next few weeks are a time of wishes and dreams, of stories and legends, of prophecies and hopes, of fantasies and imaginings. Children have lots of wishes. TV produces legends and fantasies. Scripture is filled with prophecy. We fill our homes with trees, lights, and decorations. Children imagine Santa Claus coming and Frosty the Snowman talking.

So it is time to talk of wishes and hopes. There is a great difference between the two. Wishes are flights of fancy. They teach us what might be possible and help us be playful with the unobtainable. Wishes keep us from being too grim and rational. Hopes are based on reasonable foundations. They are expectations of what we might become, of what we expect to be. Hope is essential. Without it, we would not even try to fulfill ourselves. We would be overwhelmed by death.

There is nothing wrong with having wishes, but you cannot build a life on them. God is not someone who grants our wishes; he is someone who fulfills our hopes, who makes reality work. Our scripture readings this month give us some good examples. John the Baptist easily could have been a man of wishes, of dreams, of fantasies. Rather, John was a man of hope. Only because of hope

could he accept the reality of his life as a voice crying out in the desert to prepare the way of the Lord. He based his life on hope and confidence in God.

Likewise, this month we hear the praise of Mary in the Gospel narrative of the Incarnation, in the Feast of the Immaculate Conception, and in the story of her appearance as Our Lady of Guadalupe with a message of hope for St. Juan Diego and all of mankind. Mary did not wish for the opportunity to bear the Son of God. Mary gladly accepted the will of God that she could be the instrument in bringing the hope of redemption and eternal life to all of mankind. She not only was the human source of this great hope, but through her earthly life and spiritually to this very day, she carries that message of hope across all generations.

Because of Christ, we can be people of hope. In these days of wishes and dreams, we can be playful and imaginative. But these are also days of hope, for the coming of the Lord is at hand. We have no assurance that God will fulfill our wishes. But he will fulfill our hopes. This is the promise and joy of Christmas.

THE THIRD WEEK OF ADVENT



Feast of Our Lady of Guadalupe To Be a Day of Prayer and Solidarity with Families of Immigrants

A day of prayer with a focus on the plight of refugees and migrants will take place across the United States on Monday, Dec. 12, the Feast of Our Lady of Guadalupe. It will be a time to place before a merciful God the hopes, fears, and needs of all those families who have come to the U.S. seeking a better life.

“As Christmas approaches and especially on this feast of Our Lady, we are reminded of how our savior Jesus Christ was not born in the comfort of his own home, but rather in an unfamiliar manger,” said Cardinal Daniel DiNardo, archbishop of Galveston-Houston and president of the U.S. Conference of Catholic Bishops (USCCB). “To all those families separated and far from home in uncertain times, we join with you in a prayer for comfort and joy this Advent season,” Cardinal DiNardo said.

Prayer services and special Masses will take place in many dioceses across the nation as the Catholic Church continues to accompany migrants and refugees seeking an opportunity to provide for their families.

If you are unable to attend a Mass or service or there is not one nearby, you

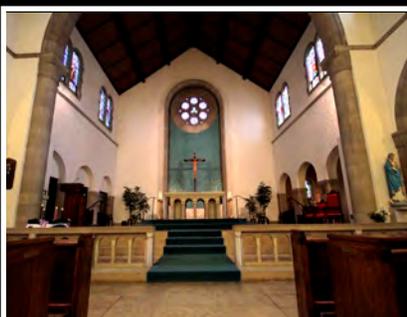
are invited to offer prayers wherever you may be. For example, the U.S. bishops' office of migrant and refugee services (MRS) has developed a scriptural rosary titled “Unity in Diversity” that includes prayers for migrants and refugees. Find it at <http://www.justiceforimmigrants.org/documents/Scriptural-Rosary-Eng.pdf>.

“So many families are wondering how changes to immigration policy might impact them,” said Archbishop José H. Gomez of Los Angeles, vice president of the USCCB. “We want them to know the church is with them, offers prayers on their behalf, and is actively monitoring developments at the diocesan, state, and national levels to be an effective advocate on their behalf.”

In the coming days, the USCCB will be developing additional pastoral resources, reflecting the active collaboration of various USCCB committees whose mandates touch on the concerns of migrants and refugees. These efforts will continue to follow the basic principles contained in *Strangers No Longer: Together on the Journey of Hope*, a 2003 pastoral letter issued jointly by the bishops of the United States and Mexico.

Corrections and addition - The Adoration list in the Nov. 27 Catholic Times included incorrect times for Adoration at Columbus St. Thomas the Apostle Church. Its correct Adoration schedules is Tuesdays at 9 a.m. and Wednesdays at 7 p.m. The list also did not include times for Adoration at Hilliard St. Brendan Church, where it occurs on Wednesdays from 7:30 to 8 a.m. and 6 to 7 p.m., concluding with Benediction.

A cutline in the same issue incorrectly stated that the Catholic War Veterans is the only congressionally chartered national veterans service organization. It is the only such organization of a Catholic nature, but there are several other national veterans organizations, such as the American Legion and the Veterans of Foreign Wars, which have a congressional charter.

*Front Page photo:*

The sanctuary of Columbus Immaculate Conception Church, which this year celebrated its 100th anniversary of serving the city's Clintonville neighborhood.

Photo by Beth Armstrong

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Our Lady of Guadalupe's message remains alive across five centuries

By Dennis Sadowski

Catholic News Service

Nearly 500 years after Mexican peasant Juan Diego was greeted by Mary and urged to share a message of hope and comfort as promised by God's compassion, Our Lady of Guadalupe continues to inspire new generations of faithful believers in their daily routines and struggles.

That assurance, rooted in prayer and common experiences, guides daily individual devotion and communal gatherings that build toward grand observances of the apparitions centered annually on the Dec. 12 feast day.

And while Our Lady of Guadalupe is rooted in the Mexican culture, those who have studied the phenomenon and her message as it is lived today are finding that the patroness of the Americas, as she is known, can strengthen bonds of community in a disjointed world.

"In the United States, she belongs to everyone. Even American Catholics have embraced her as a symbol of faith and devotion," said Hosffman Ospino, assistant professor of Hispanic ministry and religious education at Boston College.

Ospino, a native of Colombia, said Catholic Latinos outside of Mexico have come to embrace the Guadalupe story because of their shared faith. That Mary presented herself to the indigenous St. Juan Diego, who was canonized in 2002, indicates that God cares for struggling and marginalized people everywhere, Ospino said.

"She appeared to someone who looked Latino, who was Mexican, and at a time in history when the situation of Juan Diego and the people was difficult," he said.

Mexico in 1531, the year of the apparitions, was undergoing massive changes after the Spanish conquest of the Aztecs a decade earlier. Catholicism was taking root and indigenous religions were disappearing.

Speaking in his indigenous language, Mary asked the future St. Juan Diego, an Aztec who was a Catholic convert, to convey to church leaders her desire for a church to be built on Tepayac Hill in what today is Mexico City. The Basilica of Our Lady of Guadalupe near the site, which was completed in 1976, is the most visited Catholic church in the world outside of St. Peter's Basilica in Rome.



A scene from last year's Our Lady of Guadalupe procession in north Columbus, sponsored by Parroquia Santa Cruz. CT photo by Ken Snow

It took three visits by the saint-to-be to convince the local bishop that he indeed had seen Mary. On the third visit, the miracle attributed to Our Lady of Guadalupe occurred when Juan Diego unfurled his poncho, or *tilma*, to present to the bishop the Castilian roses in full bloom that had inexplicably appeared on the hill despite freezing temperatures. More impressively, the *tilma* bore an image of Mary exactly as Juan Diego had described her: olive skin, pregnant with Jesus, adorned in a turquoise mantle and surrounded by rays of light.

Such an image of Mary adorns the homes of countless Mexican and Mexican-American families and serves as much as a cultural symbol as a religious one, said Oblate Father Bob Wright, professor of systematic theology at the Oblate School of Theology in San Antonio.

"You cannot separate the two of them," he told Catholic News Service.

Such an attachment is readily apparent in the hundreds of celebrations of the feast of Our Lady of Guadalupe, which feature the singing of *Las Mananitas* (early morning songs) and traditional dances, along with a festive Mass, all followed, of course, by hearty food and drink.

Father Wright described the image of Our Lady of Guadalupe as "universal

to everyone, a mother figure who looks after us, that you can turn to ... just as Jesus himself you can turn to."

A colleague, Oblate Father Fernando Velazquez, associate professor of missiology at the Oblate school, said devotion to Mary is carried out in daily life by many people of Mexican heritage. He said it is customary for mothers or grandmothers to send children to school with a brief prayer that Mary and God's mantle protect them throughout the day.

Women have embraced the devotion to Our Lady of Guadalupe perhaps more strongly than any other group. From family prayer to weekly praying of the rosary among a group of women to sharing a statue of Our Lady of Guadalupe in processions from home to home, women have led the practice of prayer before Mary.

Nancy Pineda-Madrid, associate professor of theology and Latino/Latina ministry at Boston College, is writing a book on the religious symbolism of Our Lady of Guadalupe and how the message of a five-century-old appearance can liberate women today.

She called the apparition a Pentecost moment for the church, serving to "transform fear and pain and suffering into a hope for life."

"Her narrative is taking one of those living at the margins and talking about their dignity and coming to know their

own sense of themselves with God in a way that's deeply, deeply affirming," Pineda-Madrid said. "She speaks to that. That's the reason she is such a powerful symbol to Mexicans today."

Celebrations of the Feast of Our Lady of Guadalupe this year in the U.S. may take on a more somber tone among Latinos, who say they feel unwelcome because of increasingly sour rhetoric and strident calls for the deportation of millions of immigrants who are living in the nation without legal permission.

Because of concerns arising from such talk, Renata Furst, associate professor of Scripture and spirituality at the Oblate school, finds that Mary's message remains deeply relevant today. She said it helps people understand how important it is to be grounded in their culture and its values while seeing "the way God is recreating them" to respond in a changing world.

"The image of Our Lady of Guadalupe is extremely valuable for reading back into the Bible," said Furst, who grew up in Honduras. She has observed that the images of a black Christ that appear in the border region of Guatemala, El Salvador, and Honduras reflect a fusion of culture and faith in a way that people can better understand. So it is with Our Lady of Guadalupe and other

See **GUADALUPE**, Page 20

Faith in Action

By Mark Huddy

**Faithful Citizenship
After the Election**

Before the Nov. 8 election, we heard much about our call to be faithful citizens and exercise our political responsibility in accord with the demands of a well-formed conscience. As we struggled to make sense out of the raucous political campaign, we were focused on deciding how to cast our vote. Today, voting is behind us, even in the midst of recounts and protests. Happy or sad with the result, we may be tempted to check out of any active engagement in the political realm until the next election. St. Paul says in his letter to the Hebrews, "For here we have no lasting city, but we seek the one that is to come" (Hebrews 13:14).

Yet, as the Second Vatican Council fathers remind us, St. Paul's words of truth do not absolve us of our responsibility to be engaged. They define the nature of our engagement. We are in fact dual citizens – citizens of the earthly city and of the one that is to come. The *Pastoral Constitution on the Church in the Modern World* "exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit" (*Gaudium et Spes*, 43).

The council fathers offer a helpful reflection on what engagement in the political community should look like. They state: "All Christians must be aware of their own specific vocation within the political community. It is for them to give an example by their sense of responsibility and their service of the common good. In this way they are to demonstrate concretely how authority can be compatible with freedom, personal initiative with the solidarity of the whole social organism, and the advantages of unity with fruitful diversity. They must recognize the legitimacy of different opinions with regard to temporal solutions, and respect citizens who, even as a group, defend their points of view by honest methods. Political parties, for their part, must promote those things which in their judgement are required for the common good; it is never allowable to give their interests priority over the common good" (*Gaudium et Spes*, 75).

So in this post-election period, our work is beginning, not ending. No candidate or party fully embraces our Catholic ethic. Our dual citizenship demands that we affirm every effort that advances the common good; that is, the authentic good of each individual person and of all people. When legislation is passed or policies enacted that serve the common good, we need to communicate with legislators or policymakers that we applaud their efforts. The election highlighted a number of areas of concern – issues of human life and dignity, religious freedom, racism, poverty, immigration reform, the refugee crisis, and more. We need to keep the spotlight on these issues and work for solutions that are more in conformity with dictates of justice. When bad legislation or policy is introduced, we must work to effectively oppose its enactment. In doing so, we must employ means that are in conformity with our Christian identity, keeping the focus on the issues and not attacking the persons involved. Lastly, we should work to reopen dialogue on political matters, especially in areas where it has become argument, as a vehicle to advancing the common good.

In that light, we have more work than ever to do. With prayer and God's grace, let us commit ourselves to this task.

Mark Huddy is moderator of the diocesan Office for Social Concerns.

**Flaget Teacher Honored**

Chillicothe Bishop Flaget School pre-kindergarten teacher Hillery Kennedy recently was honored at the Ohio Statehouse as one of the top resident educators in the state.

She earned the honor in part through her work at the school and in part through her success in the Ohio Resident Educator Program. The four-year program includes involvement in instructional mentoring and successful passage of the Resident Educator Summative Assessment, a comprehensive evaluation that takes place at the end of the teacher's third year in the program.

The RESA looks at skills including communication with parents, assessing students to show proof of their growth, and teaching a lesson to students as demonstrated in a video sent to the state.

Kennedy has been at Bishop Flaget since the fall of 2012 after having served as an early childhood educator and administrator at a private preschool from 2005 through the spring of 2012.

She has partnered with Flaget pre-kindergarten aide Michelle Goshorn to create a summer fitness and discovery

program for preschoolers through third-graders that helps keep learning going during the summer and introduces students to the school's environment and programming.

She said that her approach combines love and patience with encouraging personal responsibility for her students, and that the honor she received was significant because of the work that went through it.

"Until you've gone through the RESA, you really don't know what all is involved," she said. "It is a lot of planning and showing growth and keeping track of everything, and there's a lot of reflection to it as well. It really opens your eyes to what's working, not working, and how to differentiate for your students."

"Hillery has been blessing to our school because of her infectious enthusiasm and natural talent," said Flaget principal Laura Corcoran. "Her experience as a preschool director has helped us to develop our program and our school community. We are blessed to have her as part of our school family."

Combined Mission

Columbus Corpus Christi Church, 1111 E. Stewart Ave., and Columbus St. Ladislav Church, 277 Reeb Ave., will host a combined parish mission from Sunday to Wednesday, Dec. 11 to 14, at 6:30 each evening.

Father Thomas Blau, OP, parochial vicar of Columbus St. Patrick Church and papal missionary of mercy, will speak each night on "Advent and the Manger Scene." The program will

be at Corpus Christi on Sunday and Wednesday and St. Ladislav on Monday and Tuesday, with a talk, Exposition and Benediction of the Blessed Sacrament, praying of the rosary, and the Sacrament of Reconciliation available on all four evenings.

The final three programs will begin with Mass, with the Tuesday Mass for the Feast of Our Lady of Guadalupe being bilingual.

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In the marriage case styled AMIGON - HERNANDEZ, 2016/0103, the Tribunal of the Diocese of Columbus, Ohio, is currently unaware of the present address of MR JUAN MANUEL HERNANDEZ. The Tribunal herewith informs him of the case and invites him to contact REVEREND MR JOHN CRERAND JCL, Presiding and sole Judge, no later than 3 JANUARY 2017. Phone: 614-241-2500 Extension 3. Anyone who knows of the whereabouts of MR JUAN MANUEL HERNANDEZ, formally of MEXICO, is herewith asked to make this Citation known to him or to inform the Tribunal of his current address. Given this 1st day of DECEMBER 2016. REVEREND MR JOHN CRERAND JCL, Presiding Judge.

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By Archbishop William E. Lori *Catholic News Service*

Religious freedom issues certainly have been in the news in the U.S. for the past several years -- from the Little Sisters of the Poor to the freedom of organizations to hire people who aim to serve the mission of the organization.

The federal government has played an unfortunate role in attempting to coerce people of faith to violate their consciences. Take the mandate from the U.S. Department of Health and Human Services (also known as the "HHS mandate") that forces Catholics such as the Little Sisters to facilitate drugs and devices that can cause an abortion, among other morally objectionable "services."

If the Little Sisters -- who run nursing homes for the elderly poor -- do not comply with the HHS mandate, the federal government could impose financial penalties against them in the millions of dollars.

The Little Sisters have admirably served others here in the U.S. since 1868. They should be able to continue their good work as they always have, without facing the prospect of draconian fines.

In another example, the federal government seeks to restrict the hiring practices of faith-based organizations that partner with the government to provide needed services, especially to our military service members around the globe.

Chaplains in the military contract with providers of religious goods -- such as eucharistic supplies like chalices -- to allow the men and women who serve our nation to continue to practice their faith, including when they are in harm's way.

President Barack Obama's Executive Order 13672 would restrict faith-based organizations from being able to hire people who agree with the mission of the organization if they have a contract with the federal government. Faith-based organizations should not be excluded from working



with the government to provide much-needed services.

President-elect Donald Trump can alleviate the current financial and regulatory burden that weighs heavily on people of faith.

First, the president-elect can -- and should -- rescind executive orders that effectively exclude faith-based organizations from partnering with the federal government, such as Executive Order 13672.

Second, the president-elect should direct the head of HHS to place an immediate moratorium on the HHS mandate. Then, the next administration should rescind the HHS mandate. Contraceptives are not preventive "health care," and indeed are associated with adverse health outcomes.

Rescinding the HHS mandate would ensure that people of faith like the Little Sisters can, without threat of massive fines, offer health insurance that comports with their religious values.

The president-elect also should direct HHS to stop enforcing its "transgender mandate" issued under the purported authority of Section 1557 of the Affordable Care Act. Catholic hospitals are being sued by those seeking coverage of "gender reassignment" surgeries. The federal government has issued regulations stating that such surgeries cannot be denied, or it is "discrimination."

Doctors and hospitals should be free to use their best medical judgment to treat patients who

experience gender dysphoria. Health care providers should not be told by the federal government that they must participate in procedures that have the effect of mutilating a patient's otherwise healthy reproductive organs. Hospitals should not lose Medicare or Medicaid funding over this issue.

Third, the president-elect should rescind the Obama administration's "guidance" and related memos on Title IX that force schools -- including at the K-12 level -- to treat students according to their "internal sense of gender."

Teachers and school administrators at the local level should be free to use their best judgment -- working with parents and counselors -- of how to deal with extremely sensitive issues involving young children.

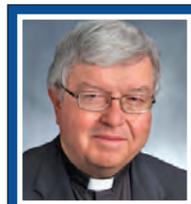
Further, schools with religious exemptions to Title IX should not be placed on a "shame list" run by the U.S. Department of Education simply for claiming an exemption -- a right that stems from the Constitution.

Fourth, the president-elect should direct the U.S. Department of Housing and Urban Development to stop enforcing its "gender identity" mandate on homeless shelters, many of which are operated by faith-based providers such as Catholic Charities.

HUD's mandate would force women in federally funded homeless shelters to share shower facilities, restrooms, and sleeping areas with biological men who "identify" as women. Many times, victims of domestic violence seek a safe haven in shelters. Women and girls should not have to give up their privacy or safety when they go to a shelter.

President-elect Trump has the opportunity to ensure that people of all faiths can continue to do their good work in serving their communities without having to violate their consciences or face crippling fines or onerous lawsuits. Our hope is that the next administration will ensure that Americans remain free to serve.

Burial in national cemetery? Holy Communion without Mass?



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. I can't seem to find the answer to the following question: Is it acceptable for a Catholic to be buried in a national cemetery? (My inquiry is centered around the issue of consecrated ground.) Any guidance would be appreciated. (Flippin, Arkansas)

A. A Catholic may be buried wherever he or she chooses -- in a Catholic cemetery, a non-Catholic or nonsectarian burial plot, or a national cemetery where military veterans are honored. (My preference, of course, would be for a Catholic burial ground because the deceased would have the benefit of the Masses and prayers offered regularly for those buried there.)

The notion that a Catholic need always choose a Catholic cemetery may stem from a misreading of Canon 1180 in the church's *Code of Canon Law*. The first paragraph of that canon states, "If a parish has its own cemetery, the deceased members of the faithful must be buried in it unless the deceased or those competent to take care of the burial of the deceased have chosen another cemetery legitimately."

The word "must" was intended to place the burden on the parish, not on the deceased --

that is to say, the parish is obligated to bury that parishioner if there is room and if that is the family's choice. The following paragraph in this same canon makes the option even more clear: "Everyone, however, is permitted to choose the cemetery of burial unless prohibited by law."

As regards "consecrated ground," when a Catholic is interred in a non-Catholic plot, the priest who officiates at the committal says a prayer that blesses the gravesite.

Q. This morning I went to weekday Mass, as is my custom. Due to a heavy snowstorm in the area, I was the only person there, so the priest decided not to celebrate Mass. I asked whether I could receive Communion, and the priest said that he was unable to do that since Communion can be given only during a Mass.

I didn't question him at the time, but simply left and went home. But on the way home, I began to wonder about it. For more than 30 years, I have been a eucharistic minister in hospitals throughout the Syracuse area, bringing Communion to patients in their rooms. If it is possible for them to receive Communion without attending Mass, why couldn't I? (Central New York)

A. It is true that, in ordinary circumstances, holy Communion is to be received only when someone participates in the celebration of the entire Eucharist. The bread and wine are offered, transformed into the body and blood of Christ, then returned by God to the worshipper as a full sharing in the sacrifice of Jesus.

There are, however, exceptions. One is the situation you mentioned, when a patient is visited in a hospital room by a eucharistic minister bringing the gift of Communion. Another is a Sunday or weekday celebration in the absence of a priest: When a priest is unable to be present, a deacon or designated lay leader may distribute Communion, after appropriate prayers and scriptural readings.

In the circumstance you raise, my own choice as a priest would have been to celebrate the Eucharist. You, after all, had fought off the snow to arrive at church, and you deserved to be credited and accommodated.

What would have been lost if the priest had taken 25 minutes to say a Mass even with just the two of you present -- especially since he already had set aside the time to do that? Not only would the two of you have benefited, but other people as well -- since the Mass always is offered for the needs of the wider church.

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

Sister Theresa Sarich celebrates 65th jubilee

Sister Theresa Sarich, OSU, a Columbus native, recently celebrated the 65th anniversary of her profession of vows as a member of the Ursuline Sisters.

Sister Theresa, also known as Sister Mercedes, is the daughter of Frank and Helen (Suljic) Sarich. She received a bachelor's degree in elementary education from The College of Steubenville (now Franciscan University of Steubenville) and a master's degree in religious studies from Providence (Rhode Island) College. She entered the Ursuline Sisters in 1948 and made her first profession of vows in 1951 and her final profession in 1954.

She has served in many areas of the nation. She taught in Toronto, Ohio,



and Laredo, Texas, and was principal of Ss. Peter and Paul School in Alton, Illinois. She spent many years providing religious education in Arcadia, Missouri; St. Mary's, Missouri; Frontenac, Minnesota; and Galveston, Texas. After nine years of teaching in Laredo, she spent a year studying

in Mexico. When she returned, she served as a religious education coordinator in the Laredo community and at Santa Monica Mission in El Cenizo, Texas.

Sister Theresa also has held local leadership positions in Ursuline communities. She now lives in St. Louis, where she is a local councilor for Ursulines in Missouri and is active in community service.

Bishop Ready Food Drive



Columbus Bishop Ready High School chose the Holy Family Soup Kitchen as the recipient of its food drive before Thanksgiving. With 100 percent participation by students, faculty, staff, and administrators, 1,562 non-perishable food items were collected. Student participants included (from left): seated, Daniel Halko and Eric Manning; standing, Sophia Hoersten, Alyson Wiseman, Terron Crowder, Jackson Rathmell, Danielle Lancia, Chase Jones, and Hailey Hejdkuk.

Photo courtesy Bishop Ready High School

Our Lady of Bethlehem Open House

Our Lady of Bethlehem School and Child-care (OLB), 4567 Olentangy River Road, Columbus, will sponsor Sunday open houses for parents of prospective students from 1 to 3 p.m. on Jan. 29 and March 5.

OLB, which is celebrating its 60th anniversary this year, is a comprehensive Catholic school and child care facility whose mission, in the tradition of the founding Sisters of the Poor Child Jesus, is to provide exceptional faith formation and early education in a safe,

nurturing community to each family it serves.

The school's offerings include the area's only Catholic Infant and toddler care, flexible full and part-time child care, Totally Terrific Twos, preschool, pre-kindergarten, full- and half-day kindergarten, and a summer program for students through sixth grade. The school serves students and families from 19 parishes in the Diocese of Columbus.

For information, call the school at (614) 459-8285 or visit www.ourladyofbethlehem.org.

THE EVERYDAY CATHOLIC



By: Rick Jeric

Otro Ladrillo en la Pared

There are so many things in life that are truly amazing. For someone like me, with a very simple mind, it really does not take too much to mesmerize me. Of course, there are the miraculous things that are directly attributable to God, such as the accounts of Jesus' life in the Gospels. There are also the unexplained miracles of physical healing and even spiritual transformation that can only be attributed to a good and loving God. Yes, he wants us to know He is here and never leaves us alone. There are daily reminders of the awesome power and majesty of a caring God in nature – in the sunrise, the sunset, the cosmos, the weather, and the simple changing landscape around us that we take for granted. Thankfully, we continue to be amazed in our everyday lives, as everyday Catholics, by God's presence in one another. How can we possibly credit one another as humans for powerful examples of God in our midst? On the surface, they can be very simple things such as a Baptism, a first Confession, a first Communion, a Confirmation, an RCIA culmination at the Easter Vigil, an exchange of wedding vows, witnessing Holy Orders for a new priest or deacon, or the healing power of the Anointing of the Sick or of final anointing. The incredible grace and overwhelming impact of these moments is not merely in human love, but the supernatural love that is our God. He builds the human family forever like an impenetrable wall – one brick at a time.

I am going to reveal another secret. Along with being a huge fan of David Bowie, I also have been the same for Pink Floyd for nearly as many years. I even went so far as to send a card to "Old Pink," in care of the funny farm in Chalfont, after playing *Empty Spaces* backwards. Try that today on your phone or iPod. There is nothing like real vinyl. The timeless and endearing genius of *Dark Side of the Moon* aside, *The Wall* is definitely among the greatest rock operas or themed albums of all time. It is right up there with *Sergeant Pepper*, *Quadrophenia*, *Tommy*, and *The Rise and Fall of Ziggy Stardust and the Spiders from Mars*. Many of us spend portions of our lives building a wall around ourselves, seemingly to protect us from harm. At some point, or at various points throughout our lives, we find the strength and spiritual maturity to tear down those walls. But all too often, we add another brick to a new wall, time and again. Without our Catholic Faith and the infinite love of God, these walls would engulf us and never can be destroyed. Thankfully, we have the same love of God to be found in one another and in the aforementioned sacraments. Whenever we doubt this, through despair or sin, we ourselves become another brick in the wall, all in all.

Throughout the recent presidential campaign, we heard a lot of rhetoric about building a wall. There is no way I am touching this one politically. But our daily lives as everyday Catholics demand that we live as Jesus did – no walls, only love without question or limits. If we hold onto selfish concerns, we become bricks in a wall. Monday, Dec. 12 is the great feast of Our Lady of Guadalupe. Juan Diego, a peasant, helped build a church one brick at a time in honor of Our Lady. Our Mexican and Latino brothers and sisters celebrate the same Blessed Virgin Mary just a few days apart from our Dec. 8 holy day, the Feast of the Immaculate Conception. They are the same everyday Catholics as we are. Let us pray and love as we should, not as just "another brick in the wall" or *otro ladrillo en la Pared*.

Bishop Flaget Robotics



Chillicothe Bishop Flaget School's Lego robotics team, the Techno Brick Rats, competed in regional qualifying last month at Larry Larson Middle School in Grandview Heights. Team members are (from left): Mason Brown, Avery Brown, Emma Powers, Alexis Detillian, Will Fleck, Ryan Blum, Alyssa Dudley, Meryl Haller, Vincent Haller, and Jacob Byrd.

The competition theme was "Animal Allies." The students had to choose and solve a real-world problem for the project, and decided to focus on animal-vehicle collisions. They found information to support that one in 71 accidents are deer-related, costing an average of \$5,000 in damage.

The students decided to create a sensitive heat-detecting device and wide-angle cameras which would be

mounted on the top and sides of a car to detect the presence of deer. The sensors would sound an alarm and the dash screen would display the location of the animal. The device also would automatically begin to stop the vehicle, thus avoiding a collision.

The Flaget program is part of the First Lego League, which is designed to challenge students to be innovative thinkers while learning about the importance of science and technology. Each year, the league releases a challenge based on a scientific topic. Teams of as many as 10 students, with at least one adult coach, participate by programming an autonomous robot to score points on a themed playing field and developing a solution to a problem.

Photo courtesy Bishop Flaget School

Bishop Hartley Signees



Four Columbus Bishop Hartley High School seniors signed letters of intent to continue their athletic careers in college. They are (from left): Tatum Wise, softball, Shawnee State; Jake Ruby, baseball, Ohio State; Katie Page, lacrosse, St. Francis (Pennsylvania); and Kristen Chatman, volleyball, North Carolina State.

Photo courtesy Bishop Hartley High School

Honoring St. Cecilia

Father Leo Connolly, pastor of Columbus St. Cecilia Church, and the students and faculty of St. Cecilia School celebrated the Feast of St. Cecilia on Tuesday, Nov. 22 with a Mass, followed by a procession to and wreath presentation at the church's statue of St. Cecilia.

Photo courtesy St. Cecilia Church



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Drawing all into love's circle

After a lovely and unusual Thanksgiving weekend spent with my two sisters and their husbands, I was caught unaware by Advent. Oh, I knew it was coming in a vague sort of way, but I was busy with work, publishing a book, and cleaning the house for my visiting family.

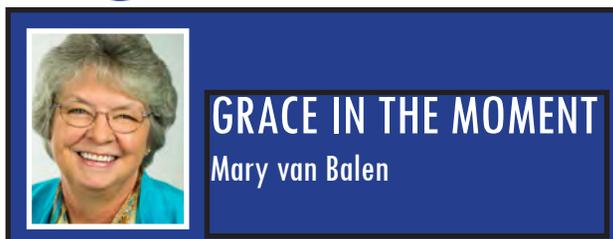
When they left on Saturday afternoon, I ran errands and fell asleep, stretched out on the couch. Then suddenly it was Sunday and I had not prepared an Advent wreath. Resisting the urge to run out and buy candles, I decided to use what already was around the house.

Over the years, my wreath has evolved into something decidedly untraditional. Forty years ago, inspired by Black Elk (a Lakota holy man who, I later learned, became a Catholic catechist), I sewed and beaded four tiny red leather pouches filled with a mixture of sage and sweet grass symbolic of kinnikinnick used by some Native Americans in their great peace pipes and in other rituals.

The pouches rested on four direction points of the wreath: north, east, south, and west. A feather, shells, and a small buffalo cut from leather also decorated the pine boughs as a reminder that God is the Creator of all things, and that all things are made holy by the Incarnation.

Eventually, allergies and bronchitis set off by aromatic resin and the mold that clung to the freshly cut pine necessitated their removal. I thought about artificial greenery, but decided against it.

Instead, I used beeswax vigil candles arranged on a round linen doily or tray covered with a deep blue napkin. The little pouches, feather, shells, and buffalo remained. A stone from the shores of the Sea of Galilee,



the gift of a friend, became a regular addition. Once, I added a bird's nest and soft, dried pampas grass plumes. Everything belongs in this circle. We stand on holy ground.

This year, I found tucked in a drawer some beeswax candles from Burton Parish, the colonial Episcopalian church in Williamsburg, Virginia. The tapers would just fit into the two simple glass candelabra my parents had used to decorate the table at their wedding reception.

I washed and dried the candleholders, remembering an old photo of my parents, their families, and friends gathered around a long table in Dad's family home for the celebration. The candelabra would gather my family and the human family into the circle of my "wreath."

Along with the usual items, a wooden frog from Thailand, a fossil scallop picked up along the York River under the super moon's shine, a smooth piece of chert from a Paris walkway, and an arrowhead found on a Cape Cod beach joined the circle.

All the earth sits with me as I light the candles and remember the mystery of Jesus walking with us. Each night, my parents and ancestors sit with me,

as do the people who were here first and who struggle still to protect the land and water that sustain us all – the human family. I am reminded of the ages and ages of this earth, of the creatures that filled it – the plants and animals, the birds, and the sea creatures. We are a small part of an unimaginably huge cosmos. God loves it all and entered into our little corner to show us just how much.

The words of Isaiah that appear throughout our Advent liturgies overflow with images of nature. Crooked paths made straight. Parched land exulting. Steppes rejoicing and blooming with abundant flowers. Enemies, the lion and the lamb, lying down together. An old stump that looks dead sprouting a green shoot. Things are not always what they appear to be.

Isaiah says God will not judge by appearance. God stands with the poor and stands for justice.

Glorious words.

I sit at my dining room table, looking at my "wreath" and longing for such a time. Advent tells me that time is already here. We celebrate Emanuel, God with us. Jesus draws the circle that encompasses all and invites us to join the work. He showed us how to live our lives, a part of God's own, so the circle continues to grow in our time and place.

I sit at my dining room table, watching candle flames push away early morning darkness, and I have hope.

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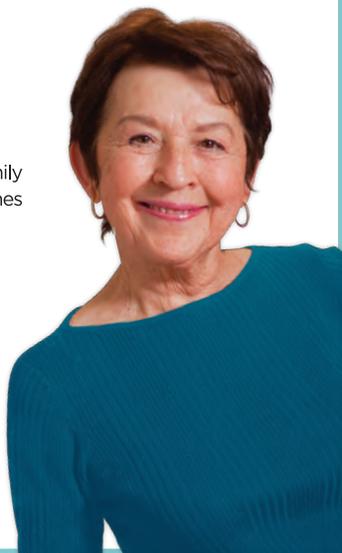
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Reflections for Advent and Christmas

A Grace in the Moment Book
MARY VAN BALEN



During the past 30-plus years of writing her column "Grace in the Moment" for the Catholic Times, many people have asked Mary van Balen if the columns were available as a collection. In response, she has begun publishing themed collections in small book form. The first, "Advent and Christmas Reflections: Grace in the Moment," is available on Amazon.com. More books will follow, themed to the liturgical seasons of Lent and Easter, as well as Ordinary Time. Others will include reflections on a variety of topics, including family and friends, nature, and the arts. The books will be available in electronic and paper formats.

IMMACULATE CONCEPTION CHURCH HONORS PAST, ANTICIPATES FUTURE

BY TIM PUET

Reporter, Catholic Times

This past year has been a time of looking back at the past and forward to the future at Columbus Immaculate Conception Church.

The parish was founded in 1916 by Bishop James Hartley to cover all of what then was mostly rural northern Franklin County, serving the area from Arcadia Avenue, where the tracks of that era's streetcars stopped, to the border with Delaware County, making it the "mother church" for many of the largest parishes in the Diocese of Columbus.

Its 100-year history was the focus of events throughout 2016, with an activity each month to honor the Virgin Mary, the parish's patron. These concluded with an anniversary Mass on Sunday, Nov. 27, attended by many of the priests who have served the parish or grew up there, and a Mass celebrated by Bishop Frederick Campbell on Thursday, Dec. 8, the Solemnity of the Immaculate Conception.

The 6.5-acre parish campus at 414 E. North Broadway is a landmark in the city's Clintonville neighborhood. It includes the church, dedicated in 1939; the parish school, built in 1925 and most recently renovated in 2003, when a gathering space connecting the two buildings was added, along with a parish hall;

an outdoor Marian grotto, dedicated on the Feast of the Immaculate Conception in 1961; a rectory; and a former convent which now is used for kindergarten, latchkey, and other parish needs.

Those buildings have been well-maintained, but to face the inevitable changes and challenges of the next 100 years, there is a need to be good stewards of those structures. The parish's former pastor, Msgr. Stephan Moloney, recognized this in 2012 and formed a committee to determine how the parish could best use its facilities in the future. He was reassigned to Columbus St. Andrew Church in 2013, and the planning process continued under his successor, Father Matthew Hoover.

The committee, which includes representatives from all areas of parish life and people with expertise in real estate, planning, finance, management, and architecture, looked at results of an earlier survey and conducted interviews with more than 300 parishioners for three years.

The committee's findings were shared with the parish last December at the start of the parish centennial celebration and focused on five areas – the church, a parish kitchen, meeting space, administrative space, and school needs. Discussions with the parish and professionals in various areas resulted in revisions to the original proposal and issuance of a master plan this past June.

The plan incorporates necessary maintenance for the church, including plaster and roof repair and refacing of the interior; a proposed addition of decorative painting and other artwork that will enhance the church's Romanesque architecture; a new parish/school kitchen and cafeteria and expanded school entry and lobby area; building additions to house the parish children's center and administrative areas, which now are in the rectory and the former convent; enhancements to the Eucharistic Adoration chapel in the convent; and rectory renovations which would allow that building to be returned to its original use as a home for the pastor and other resident or visiting clergy.

Additional proposed improvements to the school include a new teacher's lounge, new boys and girls restrooms and locker rooms, elimination of a stairwell for additional storage space, upgrading classrooms for STEM education programs, changes to the building's front entry, and a reconfiguration which will allow for growth of the music room.

The total cost of the proposed renovation is \$6.9 million. The work will be completed in stages, determined by the priorities established by the parish and the financial support of parishioners. As is required for all major parish construction in the Diocese of Columbus, all the money for a particular project must be pledged and 50 percent must be in hand before the first shovel is turned.

"It's been more than 13 years since the parish last had a capital improvement campaign," Father Hoover said. "Those before us provided a solid physical environment for us and our children, and now it's our turn. When I came to the parish, the planning process for the proposed renovation was well under way, and I quickly came to appreciate how people from all aspects of parish life were working on it."

"The parish may be a century old, but it's not a sleepy parish. The planning process was an example of that," said Paul Duffy, a parishioner since 1946. "There was a recognition among many parishioners that there were physical needs which had to be met if we were to maintain the tradition which the parish has established over a century, and the people responded."

"What developed was a very progressive proposal which will allow us to make the changes necessary to keep the parish strong and maintain the neighborhood feeling that's always been a part of parish life," said Jim Ryan, who has been a member of the parish since 1938 and has lived in Clintonville since his parents built a house there in the 1920s.

The parish of about 1,450 families has many members, like Duffy and Ryan, whose roots in Clintonville go back several decades. "It's very

much a generational parish," Father Hoover said, echoing a phrase Msgr. Moloney used in a 2010 *Catholic Times* profile of the parish. "We have many parishioners who went to school here, have lived in Clintonville all their lives, and have children living here."

"Clintonville is a very stable place and is very balanced demographically. In terms of age, the two largest groups we have are those who are 30 to 39 and young people aged one to five, who combined comprise less than 20 percent of the total parish population. It's a good place for growing up and for growing old, with the advantage of being next to the Ohio State campus and not far from downtown," he said.

Many parishioners walk to church. Most of Immaculate Conception School's approximately 400 students walk to and from classes every day. The school's principal, Colleen Kent, said only about a dozen students arrive by bus.

"Our community is the greatest strength of the parish and school," said Kent, who has been principal for five years and previously was assistant principal at Worthington St. Michael School and taught in Columbus city schools. "We're fortunate in having a culture enriched by loving families. One example of this is in the way visitors to the school almost always find a family member if they stop to look at the pictures of all our graduating classes that are displayed in the lobby."

Kent said the school's academic quality is demonstrated in its scores on standardized national tests, which are consistently above the average for individual grades. She also said the school is working with the diocesan Schools Office to expand its emphasis on the STEM subjects of science, technology, engineering, and mathematics.

"It's a given that we have a strong religious emphasis," she said. "This includes an all-school Mass every Wednesday and penance services throughout the year, as well as all-school praying of the rosary at the grotto during the Marian months of October and May, Stations of the



Diocesan priests who concelebrated Immaculate Conception Church's centennial Mass, and a view of the church's sanctuary taken during the Mass.

Photos by Beth Armstrong



Cross during Lent, and Thanksgiving and Advent prayer services, with all of these being student-led."

Duffy said one of the school's long-standing traditions is that members of each graduating class return to the school for a 50th-anniversary reunion. The reunion for the Class of 1966 took place in late July during the parish's annual festival, which has been a part of parish life since the early 1960s, has about 350 volunteers, and attracts 6,000 to 7,000 people annually.

Parish life includes a wide range of activities for all ages. "No one can say we don't have something for them," said centennial chair Jeanne Stoker. "There's no excuse not to get involved."

This January, the parish will introduce the Alpha Course for Catholics, a nine-week program of welcome, hospitality, sharing, and prayer which looks at the basics of Christian teaching with the purpose of reinvigorating active Catholics and encouraging dialogue with those who may not know, or have fallen away from, Christ. Each session features food, a short video, and small-group discussion. Anyone may attend the sessions. Thousands of parishes in 70 nations, including several in the Diocese of Columbus, have offered the course, which has received widespread acclaim.

Other adult faith formation activities at Immaculate Conception, which are under the guidance of

Sister Ruth Hamel, OP, include the Walking with Purpose Bible study for women that began this fall, a men's fellowship group which meets on Wednesday evenings, the That Man Is You! program on Saturday mornings, and various other Bible study programs.

Knights of Columbus Council 14962 was organized in 2010 and has been a consistent recipient of the Star Council award, the highest honor a council can receive each year, for its programs and membership growth. This Sunday, Dec. 11, it is inviting parishioners and guests to join in its annual Breakfast with the Knights program, featuring breakfast foods, chocolate treats, and seasonal music.

Those attending are asked to bring a gift for children from infants to age 17, which will be donated to the St. Vincent de Paul Society. Any monetary donations will go to the Pennies for Heaven program, benefiting seminarians from the diocese. The council also takes part in the Ohio Knights' annual Measure-Up program for the developmentally disabled, conducts a basketball free throw contest for grade school students, organizes the parish's Lenten fish fries, and hosts an annual car show.

The St. Vincent de Paul Society meets twice a month on Monday mornings and makes about five food pantry deliveries a week in response to calls from the Joint Organization

for Inner-City Needs. In addition, it conducts food drives throughout the year, delivers Thanksgiving baskets, makes home visits to determine needs of individual families, provides volunteers and food for homeless shelters, visits nursing homes, and makes sandwiches for St. Lawrence Haven in downtown Columbus. It also benefits from an annual Crazy Sock Day at the school during Catholic Schools Week, when students are allowed to wear colorful socks which are not part of the school uniform in return for a donation to the society.

The parish women's club has been serving the church and community since 1945. It is baking Christmas cookies and writing cards which will be presented to the homebound during this holiday season, and performs services including cleaning of the sanctuary each week and hosting funeral luncheons on request.

Women of the parish also participate in a bowling league which parishioner Elaine Holcomb said has been in existence for almost 50 years. She said it meets every Wednesday morning at Sawmill Lanes from September to April. Another group of long standing for women (and any men who are interested) is A Stitch in Time, which Holcomb said has been a sewing and crocheting ministry for at least 30 years.

Once a month, the parish offers free blood-pressure checks after

weekend Masses. "Because of our location near OSU, we have many parishioners in medical fields," Father Hoover said. "Some of them are registered nurses who have formed a wellness ministry, which does the blood-pressure checks and has helped many parishioners by following up with information and references to other medical services when needed." This is in addition to visits conducted by the pastor and other parish members to the sick and the homebound.

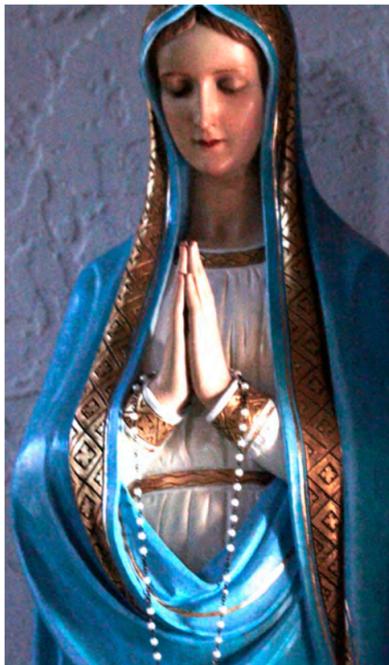
The Parish School of Religion, for elementary school students not attending a Catholic school, is coordinated by Paulette Mudry and has 70 to 80 students who meet Sunday mornings at 10:30. PSR students join their peers from the parish school for first Communion, first Reconciliation, and Confirmation activities and in retreats for eighth-graders. The parish Vacation Bible School meets in the morning for one week each July and annually attracts about 200 children.

The ICY (Immaculate Conception Youth) program for sixth- to 12th-graders is led by Joe Burgess. Its weekly meetings during the school year on Sunday evenings generally combine social, service, and worship elements. One of its principal service opportunities will occur next Friday to Sunday, Dec. 16 to 18, when club members will deco-

See CHURCH, Page 12



IMMACULATE
CONCEPTION



Marian statue in Immaculate Conception Church. Below (from left): first row, Elaine Holcomb, Bob Poirier, Jeanne Stoker, and Jim Ryan; second row, Theresa Vivona, Colleen Kent, Fr. Matt Hoover, Sr. Ruth Hamel, and Paul Duffy.





School honors anniversary



Church and school

CHURCH, *continued from Page 11*

rate and repair children's bedrooms in the homes of impoverished Columbus-area families, in cooperation with the Run the Race Club on the city's west side.

The first weeks of 2017 also will be busy ones for the group as it goes to the March for Life in Washington in late January, hosts a Super Bowl party on Sunday, Feb. 5, and takes part in the diocese's annual Bosco Bash for middle-school students on Saturday, Feb. 11.

Parish development and marketing coordinator Theresa Vivona said that a group of post-college age adults from the parish has been meeting regularly for the last few months for faith formation activities. The group recently put together packages of essential items such as toiletries and gloves for the homeless and has been viewing segments of Bishop Robert Barron's *Catholicism* DVD series on Saturdays. The group also had a picnic in October and is planning additional activities.

Parish music minister Mark Voris is in charge of a program which includes

a traditional choir at the parish's 11:30 a.m. Sunday Mass and a contemporary folk group, coordinated by Pam Fay, at the 9:30 a.m. Mass. (Other weekend Masses are at 8 a.m. Sunday and 4 p.m. Saturday.) A praise and worship ensemble of young adults led worship at the 9:30 Mass this past summer and plans to return this June.

The parish also has a Resurrection Choir for funerals, a school praise and worship choir for the weekly all-school Masses, a seasonal choir for Holy Week services, and an Angelic Choir, consisting of vocalists from all the choirs, which has been rehearsing since October to sing at the 10 p.m. Christmas Eve Mass.

Amid all these other activities, one program which has drawn consistent support from parishioners has been Perpetual Eucharistic Adoration, which began in the chapel of the former convent in 2002 and has been continuous, except for the Sacred Triduum and weather emergencies, since 2005. The chapel is a top priority in the plan for

the parish's future. It is to be updated for easier accessibility.

Most hours of the day have adorers signed up, but there are a few vacant ones, and there is a constant need for

adorers. For more information, contact Bill Hinger at (614) 262-9332 or bhinger@columbus.rr.com or the parish office at (614) 267-9241. The parish and school website is www.iccols.org.



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Symposium Responds to Pope Francis' Call to Renew the Church

“One of the reasons the Holy Father may seem so frustrated with the state of the Church today is that in his experience, too many Christians confuse doctrine and law, rituals and structures, with the real experience of faith,” Archbishop Charles Chaput, OFM Cap, said at a recent symposium at Franciscan University of Steubenville.

The archbishop of Philadelphia was among about 250 people attending the Symposium on Pope Francis' Vision for the Renewal of the Church, which took place from Thursday to Saturday, Nov. 10 to 12.

One of the event's themes was understanding the leadership of the Church and how it operates, and translating that to renewing the Church

“People typically see the Holy Father as a man formed by the example of Ignatius Loyola and Francis of Assisi,” Archbishop Chaput said. “And, of course, that's true. His spirituality is clearly Jesuit, and his desire for a simple Church close to the poor is clearly Franciscan. ... There's a paradox about Francis that reporters tend to gloss over. The pope who smiles so often and holds joy in such high regard

also has the awkward habit of talking about the devil.”

He compared Pope Francis to St. Augustine, who was a bishop in the early Church and has been honored with the title “doctor of the Church.” The archbishop said much of what St. Augustine spoke about in his writings on how to live the faith in the fourth and fifth centuries applies equally to American Christians and the modern world.

The archbishop also said the key sin of the 21st century is not pride, as in the past. Instead, it's the sin of despair.

“There's much to love and a lot worth fighting for in this country we call our home,” Archbishop Chaput said. “As Christians, we're here in part to make the world a better place. But this world



From left to right: Father Robert J. Spitzer, Dr. Josephine Lombardi, Archbishop Charles Chaput of Philadelphia, Bishop Jeffrey Monforton of Steubenville, Dr. Alan Schreck, Dr. Eduardo Echeverria, and Dr. Ralph Martin. Photo courtesy Franciscan University

is not our home, not really. And Augustine would tell us never to forget that.”

Father Robert J. Spitzer, SJ, president of the Magis Center of Reason and Faith, gave an overview of Jesuit spirituality and how it has shaped Pope Francis.

He acknowledged that many Catholics are concerned about Pope Francis taking risks by quoting agnostic or atheist scholars in his encyclicals and about

See **SYMPOSIUM**, Page 15

Guadalupe celebrations in the Diocese of Columbus

Parishes throughout the Diocese of Columbus will be celebrating the Feast of Our Lady of Guadalupe with Masses and other events, mainly on Sunday, Dec. 11 and the feast day itself, Monday, Dec. 12. That day is 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 the COTA Park and Ride stop, 4939 N. High St., traveling 3.9 miles down High Street and Patterson Avenue to Holy Name Church, 154 E. Patterson Ave., Columbus, 8 a.m. Dec. 11, with *mananitas* upon arrival at the church, followed by Mass and refreshments. *Mananitas* at the church, 5 a.m. Dec. 12. Recital of the rosary, 6:30 p.m. Dec. 12, with Mass at 7, followed by fiesta.

Columbus Christ the King – Novena to Our Lady of Guadalupe daily at 7 p.m. through Dec. 11. *Mananitas* and rosary, 6 a.m. Dec. 11, followed by breakfast at 7. Rosary procession, 11:15 a.m. Dec. 11, starting at Columbus St. Philip Church and traveling to church for 12:30 p.m. Mass, followed by a re-enactment of the apparition in Spanish and a fiesta at 1:30 p.m. in All Saints Academy gym.

Columbus St. Agnes – Mass, 7 p.m. Dec. 12, followed by a procession around the parish grounds and a fiesta in the social hall.

Columbus St. James the Less – *Mananitas*, 6 a.m. Dec. 12, followed by refreshments. Mass, 7 p.m. Dec. 12, preceded by a play and music. Mass will include a procession inside the church, followed by a potluck in the school cafeteria.

Columbus St. Ladislav – Mass, 6:30 p.m. Dec. 12 as part of parish mission, followed by mission talk on Advent and the manger scene, Exposition of the

Blessed Sacrament, rosary, confessions, and Benediction.

Columbus St. Peter – Social gathering, 8:30 to 10:30 p.m. Dec. 11, followed by dramatization of the apparition in Spanish at 10:30 and dancing at 11, all in McEwan Hall, with rosary at 11:30 and *mananitas* at midnight in church. Dancing at 6 p.m. Dec. 12 in church vestibule, followed by rosary at 6:30 and Mass at 7.

Columbus St. Stephen – Procession starting at 9:30 a.m. Dec. 11 from church's upper parking lot to corner of Sullivant Avenue and Georgesville Road and back, followed by Mass at noon. Vigil Mass in Spanish, followed by *mananitas*, 10 p.m. Dec. 11. Feast day Mass in Spanish, followed by *mananitas*, 5 a.m. Dec. 12. Mass in English, 8:30 a.m. Dec. 12. Mass in Spanish, followed by music groups and folklore dances, 7 p.m. Dec. 12. *Posadas*, which recreate Mary and Joseph's search for a place to stay in Bethlehem, will take place from 7 to 9 p.m. daily from Fri-

day, Dec. 16 to Friday, Dec. 23.

Columbus St. Thomas – Procession from back entrance of Mann's Trailer Park and Sixth Avenue to church, 10:15 a.m. Dec. 11, followed by bilingual Mass at 11:30, and fiesta in parish center.

Delaware St. Mary – Mass, 5:30 p.m. Dec. 12.

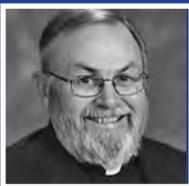
Dover St. Joseph – *Mananitas*, 5 a.m. Dec. 12, followed by Mass at 6, and traditional breakfast.

Marion St. Mary – Two-mile procession from Crescent Heights Road to church, 11:30 a.m. Dec. 11, followed by traditional dancing at 12:30 p.m., Mass at 1, and dinner and music at 2. *Mananitas* and rosary, with coffee and doughnuts afterward, 5:30 a.m. Dec. 12. Missionary Servants of the Word re-enact Mary's appearance to St. Juan Diego in school gym, 6 p.m. Dec. 12, followed by Mass in Spanish in church at 7.

Newark St. Francis de Sales – Mass, 6:30 p.m. Tuesday, Dec. 13, followed by fiesta in Johnson Hall.

Third Sunday of Advent (Cycle A)

Isaiah's ideal picture of the future continues



Father
Lawrence L. Hummer

Isaiah 35:1-6a,10;

James 5:7-10; Matthew 11:2-11

For the third week in a row, the Old Testament reading is from the prophet Isaiah. Today's reading continues the ideal picture of the future, with the transformation of the desert and the parched land joining with all the rest of creation in praising the glory of God. Where the parched land and desert are to be found is another story altogether.

Reading the prophet Isaiah has always proven to be a puzzle. Finding the so-called historical Isaiah, as some have attempted to do in the past, is no longer even attempted by many scholars. Compiling a work over centuries, with the entire content being attributed to one person named Isaiah, is well within the pattern of other works in the Old Testament. For example, it is certain that David did not write all of the Psalms, nor did Moses write all of the Pentateuch. Knowing that one author did not write all of Isaiah may well improve our understanding of individual sections within the work.

The "splendor of Carmel and Sharon" referred to the Carmel range of mountains, located near the Mediterranean coast and extending south from modern Haifa, where the mountains rise up from the sea and stretch southeast for 10 miles or so. Together with the Plain of Sharon, the area is quite fertile, which explains why Carmel and Sharon are mentioned together. This prize will be given to Judah when the avenging Lord acts.

The encouragement given to the weak-kneed and the frightened comes about because of the threat posed to Judah. When the avenging God comes, it will be salvation for Judah, when the unimaginable will happen. Blind eyes will see and deaf ears will hear and muted tongues will sing. Joy and gladness will

Pope Francis: Don't whitewash your sins – let God heal you

As Christmas approaches, don't downplay your sins, Pope Francis said. Instead, name them honestly in the Sacrament of Confession, open your heart, and ask the Lord to heal you from within.

If we say "Yes, yes, I have some sins; I go, I confess ... and then I go on as before," we don't allow ourselves to be recreated by the Lord, the pope said at his Dec. 5 morning Mass. It's as if we've applied "two coats of paint" on our heart, believing that is good enough.

"No!" he said. What we should do instead is name our sins carefully, saying "I've done this, and this, and this, and I am ashamed at heart. And I open my heart," asking the Lord to "recreate me." Doing this will give us the courage to go toward Christmas with true faith," Pope Francis said.

It often happens that we want "to hide the gravity of our sins," he said, but when we attempt to "diminish" instead of acknowledge our sins, they become "very ugly," like "the venom of a serpent" that

overcome sadness and mourning. Many think that this chapter belongs properly with II Isaiah, but Joseph Blenkinsopp argues in the *Anchor Bible Commentary's* section on Isaiah 1-39 that chapters 34 and 35 provide a fitting conclusion to the first 33 chapters. His arguments should be carefully considered.

Meanwhile, the Gospel relates John the Baptist's confusion about "the works of the Christ" and sends messengers from the imprisoned John to Jesus with the question "Are you the one who is to come, or should we look for another?" We alluded to John's confusion last week, but now it is fully presented for our consideration. These questions may well have arisen between disciples of John and Jesus after the resurrection.

The answer Jesus gives is a summary of what has been reported previously in this Gospel, which John's disciples themselves "see and hear." The list includes the blind regaining their sight, the lame walking, lepers cleansed, the deaf hearing, the dead raised, and the poor having the good news proclaimed to them. ("The dead raised" refers to the ruler whose daughter had died and whom Jesus restored to life.)

Jesus then comments about John. He explains that John is the "messenger" of the Lord, who was sent to prepare the way (for Jesus). "Among those born of women, there has been none greater than John the Baptist; yet the least in the kingdom of heaven is greater than he."

We cannot say how John reacted to this, but Jesus goes on to say, "John came neither eating nor drinking and you claim he is possessed by a demon, but the Son of Man comes both eating and drinking and you call him a glutton and drunkard, a friend of tax collectors and sinners." It was probably that latter behavior that caused John (or his disciples) to wonder.

James offers a caution of "patience" while awaiting the coming of the Lord. The hope for the near coming of the Lord is what drove the early Christians in their faith. Patience is still our calling card, or should be.

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

seeks to destroy others.

The pope encouraged everyone to seek out renewal by going to the root of their sins.

We must "get to the bottom of our sins and then give them to the Lord, so that he will cancel them and help us go forward with faith," he said. "We are all sinners," but if we go to the root of the sins and invite God there, he will come and make us a "new man" or a "new woman," Pope Francis said.

Just as Mary Magdalene did not have a physical ailment, but "a wound within," we are all sinners in need of healing, the pope said. Mary Magdalene recognized that Jesus could heal not only physical sickness, but sickness of a spiritual nature as well.

"This is what the Lord is asking of us today," he said. "'Courage! Give me your sins and I will make you a new man, a new woman.' May the Lord give us faith to believe this."

The Weekday Bible Readings

MONDAY

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

TUESDAY

Zehaniah 3:1-2,9-13
Psalm 34:2-3,6-7,17-18,19,23
Matthew 21:28-32

WEDNESDAY

Isaiah 45:6b-8,18,21b-25
Psalm 85:9-14
Luke 7:18b-23

THURSDAY

Isaiah 54:1-10
Psalm 30:2,4-6,11-13
Luke 7:24-30

FRIDAY

Isaiah 56:1-3a,6-8
Psalm 67:2-3,5,7-8
John 5:33-36

SATURDAY

Genesis 49:2,8-10
Psalm 72:3-4,7-8,17
Matthew 1:1-17

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF DECEMBER 11, 2016

SUNDAY MASS

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

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

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

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

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

DAILY MASS

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

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

Books for Christmas

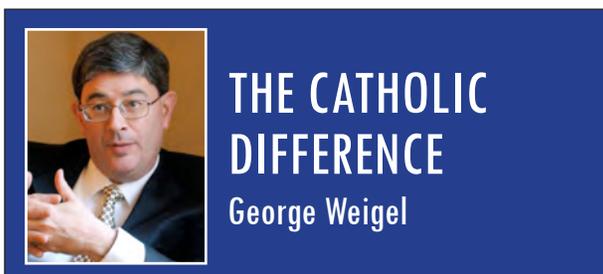
Take a stand against the electrification of reading and consider the following, in properly bound form, as gifts for those on your Christmas – not “holiday” – list:

Exodus, by Thomas Joseph White, OP, is a recent addition to the multi-volume *Brazos Theological Commentary on the Bible*. Father White’s brilliant reading of one of the foundational texts of Western civilization is well-introduced by series editor R.R. Reno in a preface that should be required reading for anyone doing serious study of the Bible.

Russia promises to loom large on the foreign policy agenda in the year ahead. Simon Sebag Montefiore’s *The Romanovs 1613-1918* (Knopf) sketches the historical background in fascinating, if often chilling, detail, while Peter Pomerantsev takes us to what he calls (accurately) “the surreal heart of the New Russia” in *Nothing Is True and Everything Is Possible* (Public Affairs).

The election cycle happily fading into the rear-view mirror brought the sorry condition of many white working-class communities to national attention. No one tells the story of one part of that world, its strengths and its pathologies, better than J.D. Vance in *Hillbilly Elegy: A Memoir of a Family and Culture in Crisis* (Harper) – a tough and occasionally hilarious book that also suggests, inadvertently, an enormous evangelical failure on the part of both Protestants and Catholics.

Then there is Roger Simon’s *I Know Best: How Moral Narcissism Is Destroying Our Republic, If It Hasn’t Already* (Encounter). It’s an apt gift for friends at any point along the political spectrum, because the disjunction between intentions and results that is crippling our political culture by destroying



accountability knows no partisan label.

The nation of chicken *a la king* and Swanson’s TV dinners has turned into a nation of foodies. In *Ten Restaurants That Changed America* (Liveright), Paul Freedman aims high with portraits of *Le Pavillon*, *Chez Panisse*, and *Antoine’s*, but doesn’t neglect things a bit more downmarket with the often-surprising stories of Howard Johnson’s (where many of us learned to love fried clams), Schrafft’s, and Mama Leone’s. The book also includes classic recipes from each of the 10 eateries portrayed.

In *The Black Widow* (Harper), Daniel Silva takes his readers inside ISIS, its ideology, and the horrifying plans it has for the future, in a gripping novel as contemporary as tomorrow’s headlines. Part of Silva’s genius is his recognition of the moral ambiguities of even good guy counterterrorism, even as he never loses sight of the fact that there are, in fact, good guys and bad guys in this world.

Want to repel the black myths constantly flung at Catholics by secularists? Then arm yourself and your friends with Rodney Stark’s *Bearing False Witness: Debunking Centuries of Anti-Catholic History* (Templeton). Professor Stark, it should be noted, is not a Catholic, and, as he makes clear in his introduction, “I did not write this book in defense of the Church. I

wrote it in defense of history.”

Aurora Griffin’s *How I Stayed Catholic at Harvard: 40 Tips for Faithful College Students* (Ignatius) is slightly misnamed in that Griffin not only stayed Catholic at Harvard, she became more Catholic while winning a Rhodes Scholarship. Her advice is well-suited to any high school senior on your list, no matter the college or university they’re contemplating.

In recent years, William E. Simon Jr. shifted his professional focus from investment management to the Church, and a first result of that vocational re-deployment is *Great Catholic Parishes: How Four Essential Practices Make Them Thrive* (Ave Maria) – a portrait of the rich diversity of Catholic life in the United States, especially in those local churches that have taken the New Evangelization seriously.

Garrett Mattingly’s *The Armada* (Houghton Mifflin) was first published when I was in the third grade (1959, if you must ask) and sits comfortably within the conventional Whig narrative of “Good Queen Bess” of England vs. authoritarian King Philip II of Spain. It’s also the finest classic historical writing I’ve read in a long time, a penetrating study of character, and a meditation on the unexpected and its role in era-defining events.

Finally, and for teenagers looking for heroes and a proper understanding of the heroic: *A Distant Trumpet* (Nonpareil Books), by Paul Horgan, the nonpareil U.S. Catholic man of letters of the 1950s, now sadly neglected today.

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



SYMPOSIUM, continued from Page 13

his “Who am I to judge?” response to a journalist’s question on homosexual attraction.

Father Spitzer said the pope has a “pastoral mind” that seeks to answer four questions: What is broken that very few people are paying attention to? Who is broken and nobody is paying attention to them? What is being ignored that Jesus Christ would not ignore? Who is being ignored that Jesus Christ would not ignore?

“What he is doing is a very simple rhetoric we find in Aristotle,” Father Spitzer said. “You want to appeal to somebody? Quote their guy, quote their issue, bring them in. ... It’s an open invitation the Jesuits call ‘going in their door so they will come out ours.’”

The symposium’s organizer, Franciscan University theology professor Dr. Alan Schreck, spoke on the parallels between Pope Francis and St. Francis of Assisi’s vision for the renewal of the Church.

“It’s not surprising that Pope Francis took the name ‘Francis’ because, like St. Francis of Assisi, he was an ordinary man who felt a call to live a radical and simple poor life,” Dr. Schreck said. “Remember early in his pon-

tificate when he was asked ‘Who is Jorge Mario Bergoglio?’ His answer: ‘A sinner.’ He recognizes himself first as a sinner in need of God’s mercy and our prayers. It reminds me of St. Francis’ response when someone asked him why he was so blessed and virtuous. St. Francis responded, ‘Frankly, if God had given the graces I have received to anyone else, he would be much holier and virtuous than I.’”

Dr. Eduardo Echeverria spoke on “Diversity in Post-Vatican II Theology – Pope Francis’ Perspective.”

“Mercy and Beyond: Becoming Experts in Humanity” was discussed by Dr. Josephine Lombardi, a theology professor at St. Augustine Seminary in Scarborough, Ontario. She spoke of living mercy through the teachings of Pope St. John Paul II, Pope Benedict XVI, and Pope Francis.

Dr. Ralph Martin, director of graduate programs in the New Evangelization at Sacred Heart Major Seminary in Detroit, spoke on Pope Francis’ approach to the New Evangelization.

The Franciscan Institute for Ecclesial Renewal and The Henkels Family Foundation sponsored the symposium.

Pray for our dead

ARMSTRONG, Richard E., 81, Nov. 29
St. Mary Church, Groveport

COONEY, Philip R., 82, Nov. 28
St. Mary Church, Lancaster

DeVENDRA, Cecilia (McCarthy), 91, Nov. 29
St. Andrew Church, Columbus

EASTERLIN, Blanche (Hall), 87, Nov. 29
St. Margaret of Cortona Church, Columbus

FRISSORA, Antonio, 85, Dec. 2
St. John the Baptist Church, Columbus

KRAFT, Maureen (Liller), 37, Nov. 29
Our Lady of Perpetual Help Church, Grove City

LITTLEJOHN, Ramona, 70, Nov. 15
St. Peter in Chains Church, Wheelersburg

MARDIS, Rosemary (Stout), 83, Nov. 27
St. Mary Church, Delaware

MARTIN-MURRAY, Linda (Warther), 56, Nov. 27
St. Joseph Church, Dover

MAXWELL, Jesse, 48, Dec. 1
St. Brigid of Kildare Church, Dublin

McNULTY, Francis J., 83, Dec. 1
St. Peter Church, Columbus

MONTICELLI, Eugene, 63, Nov. 28
St. Joseph Church, Dover

MUELLER, Robert, 86, Nov. 23
St. Joseph Church, Dover

O'ROURKE, Mary J. "Joey" (Snyder), 79, Nov. 28
St. Mary Magdalene Church, Columbus

PETRELLA, Frances (Enama), 92, Nov. 30
St. Joseph Church, Dover

QUINN, Thomas G., 89, Nov. 28
St. Thomas Aquinas Church, Zanesville

SARANIERO, Edward M., 94, Dec. 4
Church of the Resurrection, New Albany

SPRANG, Jane A. (Gelhaus), 90, Nov. 22
Immaculate Conception Church, Kenton

WALKER, Charles H., 65, Nov. 26
St. Leo Church, Columbus

YANDRICH, Rene T., 70, Dec. 1
St. Pius X Church, Reynoldsburg

George M. Walker

Funeral Mass for George M. Walker, 80, who died Monday, Nov. 21, was held Saturday, Dec. 2 at Columbus Ss. Augustine & Gabriel Church. Burial was at Glen Rest Memorial Estates, Reynoldsburg.

He was born Jan. 24, 1936 in Miami to David Walker and Minnie Lee (Dukes) Smithson. He was a graduate of Carver High School in Coconut Grove, Florida, and of The Ohio State University and received a master's degree from Central Michigan University. He was the first black noncommissioned officer in Ohio State's Reserve Officer Training Corps and served in the Army for 20 years, including two tours of duty in Vietnam.

He was a former assistant director of St. Stephen's Community Center and was a member of the Knights of Columbus, the Kiwanis Club, and Alpha Phi Alpha fraternity. He also was a past commander of American Legion Post 770 and a past president of the South Linden Area Commission.

He was preceded in death by his parents; wife, Joycelyn; and sisters, Melrose Robinson and Mary Lee Smithson. Survivors include sons, George (Beverly), Bertram (Flossie), Angelo (Marlena), and Jerome; daughter, Sylvia (Kelvin Jerome) Jones; sister, Diane Smithson; six grandchildren; and two great-grandchildren.

Pope recognizes martyrdom of Oklahoma priest killed in Guatemala

By Catholic News Service

Pope Francis has recognized the martyrdom of Father Stanley Rother of the Archdiocese of Oklahoma City, making him the first martyr born in the United States.

The Vatican made the announcement on Dec. 2. The recognition of his martyrdom clears the way for his beatification.

Father Rother, born on March 27, 1935, on his family's farm near Okarche, Oklahoma, was brutally murdered on July 28, 1981, in a Guatemalan village where he ministered to the poor.

He went to Santiago Atitlan in 1968 on assignment from the Archdiocese of Oklahoma City. He helped the people there build a small hospital and school and a Catholic radio station. He was beloved by the local residents, who called him "Padre Francisco."

Many priests and religious in Guatemala became targets from 1960 to 1966 during the nation's civil war as government forces cracked down on leftist rebels supported by the rural poor.

The bodies of some of Father Rother's deacons and parishioners were left in front of his church, and soon he received multiple death threats because of his opposition to the presence of the Guatemalan military in the area.

Though he returned to Oklahoma for a brief period, he returned to the Guatemalan village to remain with the people he had grown to love during the more than a dozen years he lived there.

He was gunned down at the age 46 in the rectory of his church in Santiago Atitlan. Government officials there put the blame on the Catholic Church for the unrest that they said led to his death. On the day he died, troops also killed 13 townspeople and wounded 24 others in Santiago Atitlan, an isolated village 50 miles west of Guatemala City.

Many priests and religious lost their lives and thousands of civilians were kidnapped and killed during the years of state-sponsored oppression in the Central American nation.

His body was returned to Oklahoma, but his family gave permission for his heart and some of his blood to be enshrined in the church of the people he loved and served. A memorial plaque marks the site.

Father Rother was considered a martyr by the church in Guatemala, and his name was included on a list of 78 martyrs for the faith killed during Guatemala's civil war. The list of names to be considered for canonization was submitted by Guatemala's bishops to Pope St. John Paul II during his pastoral visit to Guatemala in 1996.

Because Father Rother was killed in Guatemala, his cause should have been undertaken there. But the local church lacked the resources for such an effort. The Guatemalan bishops' conference agreed to a transfer of jurisdiction to the Archdiocese of Oklahoma City.



**START YOUR DAY
A BETTER WAY!**

**AM 820
CATHOLIC RADIO**

H A P P E N I N G S

DECEMBER

8, THURSDAY

Cenacle at Holy Name

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

Catechism Uncorked in Delaware

7 p.m., Amato's Woodfired Pizza, 6 S. Sandusky St., Delaware. Catechism Uncorked social for 36- to 64-year-olds, sponsored by Delaware St. Mary Church adult faith formation program, featuring social time, question-answer session with speaker, and food for purchase.

740-513-3325

100th Anniversary Mass at Cols. Immaculate Conception

7 p.m., Immaculate Conception Church, 414 E. North Broadway, Columbus. Mass for the Feast of the Immaculate Conception, celebrated by Bishop Frederick Campbell to mark parish's 100th anniversary.

614-267-9241

Anniversary Mass at Kenton Immaculate Conception

7 p.m., Immaculate Conception Church, 215 E. North St., Kenton. Mass for the Feast of the Immaculate Conception, followed by celebration ending parish's 150th anniversary events.

419-675-1162

9, FRIDAY

Church Tour in Portsmouth

6 to 8 p.m., Scioto County Courthouse, 602 7th St., Portsmouth. Annual holiday tour of churches in Boneyfiddle historic district, including St. Mary Church. Tours every half-hour.

740-354-4551

Holy Hour at St. John Neumann

7 p.m., St. John Neumann Church, 9633 E. State Route 37, Sunbury. Advent Eucharistic Adoration Holy Hour with praise and worship service.

740-965-1358

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

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

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

'Happenings' submissions

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

Items not received before this deadline may not be published.

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

E-mail as text to tpuet@columbuscatholic.org

10, SATURDAY

Deadline for St. Luke March for Life Trip Signup

Deadline for signup for Danville St. Luke Church trip to March for Life in Washington from Jan. 26 to 28. Cost includes bus ride, two-night motel stay, and tour of Washington.

740-599-6362 or 740-398-9710

Wilderness Outreach Advent Hike and Vigil Mass

8 a.m. Tar Hollow State Park, 16396 Tar Hollow Road, Laurelville. Wilderness Outreach Advent hike for men and boys, with hikes of 10 miles in the morning and six miles in the afternoon, starting at 1 p.m., followed at 5 p.m. by vigil Mass for the Third Sunday of Advent with Father William Hahn, supper, and fellowship until 8 or 9 p.m. Boys under 18 must be accompanied by their father or legal guardian.

614-679-6761

Advent Morning of Reflection at Sts. Peter and Paul

9 a.m. to noon, Sts. Peter and Paul Retreat Center, 2734 Seminary Road S.E., Newark. Advent morning of reflection led by Sister Louis Mary Passeri, OP. Theme: "Here I Am." \$20 cost includes continental breakfast.

740-928-4246

Life and Mercy Mass in Plain City

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

St. John Chrysostom Christmas Cookie Sale

10 a.m. to 2 p.m., St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., Columbus. Church's 12th annual sale of Christmas cookies, baked goods, and gifts.

Greater Columbus Right to Life 'Carols at the Clinic'

10 a.m., Sidewalk in front of Founder's Women's Health Center, 1243 E. Broad St., Columbus. Fourth annual Greater Columbus Right to Life "Carols at the Clinic" program of Christmas carols at abortion clinic site.

Anointing of the Sick at St. Elizabeth

After 5:30 p.m. Mass, St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Anointing of the Sick for all who desire it.

614-891-0150

Church Tour in Downtown Logan

6 to 9 p.m., St. John Church, 351 N. Market St., Logan, takes part in Hocking County Ministerial Association "Tour of Light" of six downtown churches. Proceeds benefit Smith Chapel Food Bank.

740-385-2549

DeSales Christmas Concert

7 p.m., St. Francis DeSales High School, 4212 Karl Road, Columbus. Christmas musical celebration with choirs from DeSales and Columbus St. Anthony and St. Matthias schools.

614-267-7808

11, SUNDAY

Anointing of the Sick at St. Elizabeth

After 9 and 11 a.m. Masses, St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Anointing of the Sick for all who desire it.

614-891-0150

Exposition at Buckeye Lake Our Lady of Mount Carmel 9:15 to 10:15 a.m., Our Lady of Mount Carmel Church, 5133 Walnut Road S.E., Buckeye Lake. Exposition of the Blessed Sacrament every Sunday during Advent.

740-928-3266

St. Christopher Adult Religious Education

10 to 11:20 a.m., Library, Trinity Catholic School, 1440 Grandview Ave., Columbus. Talk by Ramona Reyes, director of the Our Lady of Guadalupe Center on Columbus' west side.

Kateri Prayer Circle at St. Mark

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

Lay Fraternities of St. Dominic Meeting

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

'Signs of Christmas' at de Porres Center

2 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. "Signs of Christmas" program featuring seasonal music in American Sign Language.

614-416-1910

Lessons and Carols at Cathedral

3 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Lessons and carols with cathedral choir and brass ensemble.

614-241-2526

Advent Concert at Our Lady of Victory

3 p.m., Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Advent afternoon concert featuring music of many traditions.

614-488-2428

Exposition, Evening Prayer at Coshocton Sacred Heart

4 to 5 p.m., Sacred Heart Church, Walnut Street and Park Avenue, Coshocton. Exposition of the Blessed Sacrament, with Evening Prayer and Benediction, every Sunday during Advent.

740-622-8817

Advent Concert at Hilliard St. Brendan

4 p.m., St. Brendan Church, 4475 Dublin Road, Hilliard. "Waiting in Joyful Hope" Advent concert of song, Scripture, and praise.

614-876-1272

Prayer Group Meeting at Christ the King

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

614-861-1242

Lessons and Carols at Newark St. Francis de Sales

5 p.m., St. Francis de Sales Church, 40 Granville St., Newark. Advent lessons and carols program.

740-345-9874

Lessons and Carols at Dover St. Joseph

6 p.m., St. Joseph Church, 613 N. Tuscarawas Ave., Dover. Advent and Christmas lessons and carols, with prelude music beginning at 5:30.

330-364-6661

Catholic Conversations Series

6 to 8 p.m., Sports on Tap. 4030 Main St., Hilliard. Monthly Catholic Conversations series for anyone 21 and older, sponsored by Columbus St. Margaret of Cortona and Hilliard St. Brendan churches. Speaker: Father Jeff Rimelspach on the Apostles' Creed. RSVP to nancywhetstone@gmail.com or julienaporano1@gmail.com.

Spanish Mass at Columbus St. Peter

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

706-761-4054

11-13, SUNDAY-TUESDAY

Parish Mission at St. Catharine

7 to 8 p.m., St. Catharine Church, 500 S. Gould Road, Columbus. Parish mission with Dr. Perry J. Cahall, associate dean of the school of theology and professor of historical theology at the Pontifical College Josephinum and author of "The Mystery of Marriage: A Theology of the Body and the Sacrament." Theme: "The Holy Family: Living God's Plan for Marriage and Family Life." Preceded at 6 p.m. Sunday by social gathering with light refreshments and children's activities. Free child care all three nights.

614-231-4509

11-14, SUNDAY-WEDNESDAY

Parish Mission at Corpus Christi, St. Ladislav

6:30 p.m., Corpus Christi Church, 1111 E. Stewart Ave., and St. Ladislav Church, 277 Reeb Ave., Columbus. Combined parish mission with Father Thomas Blau, OP, parochial vicar of Columbus St. Patrick Church and papal missionary of mercy. Theme: "Advent and the Manger Scene." Program will be at Corpus Christi on Sunday and Wednesday and St. Ladislav on Monday and Tuesday, with a talk, Exposition and Benediction of the Blessed Sacrament, praying of the rosary, and the Sacrament of Reconciliation available each night. The final three evenings will begin with Mass, with the Tuesday Mass for the Feast of Our Lady of Guadalupe being bilingual.

614-443-2828

12, MONDAY

Adoration, Evening Prayer at New Philadelphia

5 p.m., Sacred Heart Church, 139 3rd St. N.E., New Philadelphia. Adoration of the Blessed Sacrament, with Sacrament of Reconciliation available, concluding with Evening Prayer at 6:30 on all Advent Mondays.

Bethesda Post-Abortion Healing Ministry

6:30 p.m., support group meeting, 2744 Dover Road, Columbus (Christ the King convent, first building west of the church).

614-718-0277, 614-309-2651, 614-309-0157

Our Lady of Peace Men's Bible Study

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

13, TUESDAY

Serra Club of North Columbus Meeting

Noon, Jessing Center, Pontifical College Josephinum, 7625 N. High St., Columbus. Serra Club of North Columbus meeting. Speaker: Father Douglas Martis, Josephinum director of sacred liturgy. Reservations required.

Calix Society Meeting

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

Holy Hour at Columbus St. Francis of Assisi

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

614-299-5781

EnCourage Ministry Monthly Meeting

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

614-296-7404

Advent Taize Prayer at St. Brigid of Kildare

7 p.m., St. Brigid of Kildare Church, 7179 Avery Road, Dublin. Meditative candlelit Advent prayer service of song and silence in the Taize tradition.

614-761-3734

14, WEDNESDAY

Delaware St. Mary Theology on Tap

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

740-513-3325

15, THURSDAY

Cenacle at Holy Name

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

Advent By Candlelight at Delaware St. Mary

6 to 9 p.m., Beitel Commons, St. Mary Church, 82 E. William St., Delaware. Advent By Candlelight program with dinner, followed by presentation on "Spiritual Warfare in the Age of Mary" by author and radio personality Elizabeth Ficocelli.

740-363-4641

Abortion Recovery Network Group

7 to 8 p.m., Gateway Center, 2670 N. Columbus St., Lancaster. Abortion recovery network group meeting for anyone interested in recovering from abortion or who has been through a recovery program and wants to stay connected.

614-721-2100

15-23, THURSDAY-FRIDAY

Simbang Gabi Celebration at St. Elizabeth

7:30 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Simbang Gabi, a Filipino Christmas tradition, featuring celebration of Mass for nine consecutive days. Dec. 23 closing celebration begins with Mass at 7, followed by potluck in Pastors' Hall.



Catholic students take the stage in Nutcracker

Thirteen Catholic students from the Columbus area have won parts in BalletMet's traditional Christmas production of *The Nutcracker*, which will be presented from Friday, Dec. 9 to Saturday, Dec. 24 at the historic Ohio Theater, 39 E. State St., Columbus.

The ballet will be choreographed by former BalletMet artistic director Gerard Charles and set to Tchaikovsky's original score, performed by the Columbus Symphony Orchestra.

Students pictured are (from left): first row, Daniel Barnes, Alana Sayat, Isabelle Lapiere, and Kaitlynn Hanna.

Second row, Elizabeth Bruening, Grace Ortega, Senia Snyder, and Katie Bartlett.

Third row, Kate Fields, Elizabeth Hudelson, Lily Rosati Yoos, Allyson Fries, and Melody M. Crigger.

Photo courtesy BalletMet



The parish choir of Newark St. Francis de Sales Church, 40 Granville St., will present its annual service of Advent lessons and carols at 5 p.m. Sunday, Dec. 11.

This service is a very moving combination of the scriptural prophecies of Christ's coming and the beautiful carols of Advent, sung by choir and congregation.

The service is a seasonal tradition for choirs of many denominations around the world and finds its home in the English collegiate and cathedral tradition. If you did not attend last year, consider making this service part of your preparation for Christmas. It can be a welcome moment of prayerful rest in the busy weeks of Advent.

The choir looks forward to seeing you on Dec. 11 at 5 p.m. A reception will follow.

ST. DOMINIC CATHOLIC CHURCH

ANNUAL CHRISTMAS CONCERT

For Unto Us a Child Is Born

SUNDAY, DECEMBER 18, 2016, 4PM

COME JOIN US FOR SPIRITUAL WELCOMING OF THE BIRTH OF JESUS!!

Featuring Joyful Inspiration Youth Dance Ministry

FREE AND OPEN TO ALL!!

Saint Dominic Catholic Church
 Reverend Joshua Wagner, Pastor | Robert Neely, Deacon
 453 N. 20th St. | Columbus, Ohio 43203

WWW.STDOMINIC-CHURCH.ORG

 The background of the poster features silhouettes of a man, a woman, and a child against a dark blue night sky filled with white stars. The scene is set against a city skyline at dusk.

Newark Blessed Sacrament Church

DEDICATION OF ALTAR AND RENOVATIONS ~ November 28, 2016

A total renovation of the interior of Newark Blessed Sacrament Church, which took more than two years to plan and eight months to carry out, has been completed. The newly restored church was rededicated on Monday, Nov. 28, at a Mass celebrated by Bishop Frederick Campbell, with 16 priests concelebrating, several deacons also taking part, and the Columbus St. Joseph Cathedral choir providing music.

Father Jonathan Wilson, the church's pastor, said the project included the installation of new altar furnishings including the altar itself, a *redos* (altarpiece) in back of it, and an *ambo* (pulpit). Reinstalled in the center of the *redos* was a tabernacle donated by the children of Blessed Sacrament School in 1928.

A baptismal font which had not been in use was restored, the confessionals were returned to their original location, new pews were installed, and new wood statues that were commissioned and hand-carved in Germany were put in place. In addition, the church was repainted, extensive repairs were made to the walls before painting, ductwork was



Above: Bishop Campbell anoints the altar with Sacred Chrism. Right: Liturgy of the Eucharist with concelebrating priests.

redirected, and the building has new wiring, outlets, and electrical switches.

Father Wilson said the parish organ is being rebuilt and is to be installed in early 2017. The church's original Stations of the Cross are being renovated and will have a new frame, and the final details of the *redos* are being completed.

The church building was dedicated in 1942 and the parish was founded in 1904. "We wanted the restored church to look much as it did when it was first built," said Diane Layton, who with her husband, George, was a member of the committee helping plan

the restoration.

Both are lifelong members of the parish and have children who were married there. "Having the tabernacle I remember, the confessionals where I made my first confession in second grade, and the font where I was baptized being used once again is very significant," she said.

Father Wilson, who has been the church's pastor for eight years, began planning the restoration in March 2014. He said the walls had water damage, paint was peeling, and the carpet was fraying, and earlier renovations had taken away the building's architectural unity. It was determined that a full restoration, rather than cosmetic repairs, would be the best thing to ensure the structure's viability.

Work on a capital campaign to raise money for the renovation began in the summer of 2014. An initial feasibility study indicated the parish could raise \$800,000. A capital campaign which lasted from December 2014 to March 2015 raised \$1.2 million.

The project was planned and supervised by architect William Heyer, who specializes in Catholic Church architecture. He designed plans for the restoration of Washington Court House St. Colman of Cloyne, Columbus St. Stephen, and



Sugar Grove St. Joseph churches and also designed the new Cardington Sacred Hearts Church. The general contractor was Sullivan Builders of Columbus.

The motto of the project was "To Restore All Things in Christ," the motto of St. Pius X, who was pope at the time the parish was founded. A relic of St. Pius is included within the new altar. "That was the only relic available when we were looking for an altar relic," said Deacon Patrick Wilson, who has served the parish since 2005 and is not related to Father Wilson. "I don't think that was mere coincidence."

Father Wilson said that when the project began, "parishioners expressed their de-

sire for spiritual renewal as well. We began to understand that the physical restoration of our church would be a sign of the spiritual restoration of the parish."

He and a team of parishioners discovered a blueprint for spiritual renewal by attending the Amazing Parish Conference in Denver in 2015. The parish is implementing what was learned at the conference by offering adult education programs which include the Alpha Course, which looks at the basics of Christianity, and the Walking with Purpose program of Bible study for women, and by adding to the worship experience through increased hospitality and the enhancements resulting from the restoration.



St. Ann, Mary and Jesus, and St. Joseph statues. CT photos by Ken Snow



Bishop Frederick Campbell sprinkles congregation with holy water.

Pope asks scientists to find solutions, declare rules to save planet

By Carol Glatz

Catholic News Service

Humanity does not own God's gift of creation and has no right to pillage it, Pope Francis said.

"We are not custodians of a museum and its masterpieces that we have to dust off every morning, but rather collaborators in the conservation and development of the existence and biodiversity of the planet and human life," he said on Monday, Nov. 28.

The pope addressed experts attending a plenary session of the Pontifical Academy of Sciences, which met from Nov. 25-29 to discuss the impact of scientific knowledge and technology on people and the planet.

People in the modern world have grown up "thinking we are the owners and masters of nature, authorized to plunder it without any consideration for its secret potential and evolutionary laws, as if it were an inert substance at our disposal, causing, among other things, a very serious loss of biodiversity," he said.

An "ecological conversion" is needed, in which people recognize their responsibility for caring for creation and its resources, for trying to bring about social justice, and for overcoming "an unfair system that produces misery, inequality, and exclusion," the pope said.

GUADALUPE, continued from Page 3

lesser-known apparitions of Mary in the Americas.

"You might look at Our Lady of Guadalupe as the source of this integration," Furst said. "It is as though God is bubbling from the bottom up as opposed from the top down."

Our Lady of Guadalupe also has influenced what scholar Rebecca Berru-Davis describes as popular religion, or the faith practiced in the home.

Berru-Davis, who recently concluded a two-year postdoctoral fellowship at St. John's University in Collegeville, Minnesota, explained that popular practice of religion can come through music, performing arts, and even traditional foods. She saw how that popular religion was expressed while spending time during four years in Berkeley, California, with a group of Latino women who met weekly to pray the rosary before a statue of Our Lady of



With sustainable development, the tasks of taking care of both people and the planet are inseparable, he said.

The pope said there was a "weak response" in most international policies to promoting the common good.

He lamented how easily well-founded scientific counsel is disregarded and how politics tends to obey technology and finance instead.

He said the proof of that is in the way nations still are "distracted" or delayed in applying international agreements on the environment, as well as in the "continuous wars of dominance mas-

Above: Pope Francis listens as Werner Arber, president of the Pontifical Academy of Sciences, speaks during an audience with participants attending a plenary session of the academy at the Vatican on Monday, Nov. 28.

Below: Pope Francis greets British theoretical physicist and cosmologist Stephen Hawking during an audience with participants attending a plenary session of the Pontifical Academy of Sciences at the Vatican.

CNS photos/L'Osservatore Romano



Guadalupe that traveled from home to home.

She focused on trying to understand the importance of such devotion in the women's lives and how it was transmitted throughout the family. She said the devotion transcended age and continues to be transmitted to children.

"A devotion like this diffused the formal aspect of liturgy (in church) and the informal or the home religion, the popular religion," Berru-Davis told CNS. "But it also said 'We're carrying liturgy into the home and the virgin is the vehicle.'

"The women described it as *tela*, a cloth that is placed over the community that brings them together, or *cadena*, a chain, that brought the community together," she continued. "The women were very clear about that, that the devotion was continuing because it is what the Virgin wanted."

querading as noble declarations that cause increasingly serious harm to the environment and the moral and cultural wealth of peoples."

Pope Francis told the scientists that it was up to them to "build a cultural model to tackle the crisis of climate change and its social consequences so that enormous productive capacities are not reserved only to the few."

He said that to do this, the scientists would have to be free of political, economic, and ideological interests.

Because scientists have been able to

study and demonstrate many crises facing the planet, the pope called on them to be leaders in proposing solutions to problems such as water, energy, and food security.

He said it would be "indispensable" for the world's scientists to collaborate and create "a regulatory system that includes inviolable limits and guarantees the protection of ecosystems before new forms of power derived from the technological-economic paradigm produce irreversible damage not just to the environment but also to coexistence, democracy, justice, and freedom."