

Diocese of Columbus
The Roman Catholic Parish of
Saint Joseph Cathedral and Holy Cross Church
“Growing the Catholic Faith in the Heart of Columbus”



SAINT JOSEPH CATHEDRAL

**THE MOTHER CHURCH
OF THE DIOCESE OF COLUMBUS**

212 East Broad Street
Columbus, Ohio 43215

Phone: (614) 224-1295

Fax: (614) 224-1176

www.sjchcc.org

www.cathedralmusic.org

**ST. JOSEPH CATHEDRAL AND
HOLY CROSS OFFICE HOURS**

**OFFICE IS LOCATED AT THE
CATHEDRAL**

Monday-Thursday – 8:00 a.m.-4:00 p.m.

Friday – 8:00 a.m.-2:00 p.m.

Closed Saturday, Sunday & major holidays

CATHEDRAL LITURGY SCHEDULE

Sunday – 10:30 a.m., 12:30 p.m., and 5:15 p.m.

Monday-Friday – 12:05 p.m.

Masses on Holy Days of Obligation and Holidays:

Will be listed in the bulletin, as they occur

SACRAMENT OF RECONCILIATION/CONFESSIONS

Tuesday & Thursday – 10:45-11:45 a.m.

Sunday – 9:15-10:00 a.m.

**EXPOSITION OF THE BLESSED SACRAMENT
WITH CONFESSIONS**

Wednesday: 5:00-6:00 p.m.

HOLY CROSS CHURCH

**THE FIRST CATHOLIC CHURCH IN
COLUMBUS**

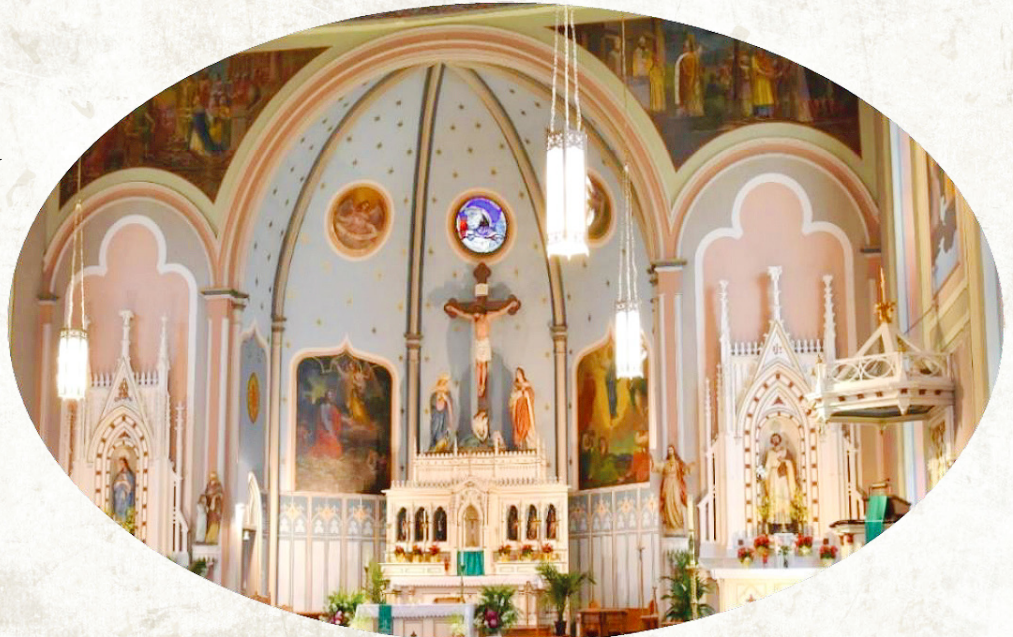
204 South Fifth Street
Columbus, Ohio 43215
www.sjchcc.org

LITURGY SCHEDULE:

Sunday – 9:00 a.m.

Saturday – 11:30 a.m.

followed by Adoration and Confessions



THIRD SUNDAY OF ADVENT • DECEMBER 17, 2023

SAINT JOSEPH CATHEDRAL & HOLY CROSS CHURCH

- + Most Reverend Earl K. Fernandes
Bishop of Columbus
- + Most Reverend Frederick F. Campbell
Bishop Emeritus of Columbus
- + Most Reverend James A. Griffin
Bishop Emeritus of Columbus

PRIESTS

Reverend JCP Sullivan

Cathedral Rector

Reverend Michael Hinterschied

Parochial Vicar

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Mr. Michael Pirik

Operations – Holy Cross/St. Joseph Cathedral;
mpirik@columbuscatholic.org

SCHEDULING MASS INTENTIONS

One of the greatest acts of charity is to pray for the living and the dead, and the greatest and most powerful prayer we have is the Mass since the fruits of the Mass are the very fruits of Jesus' redemption. Mass stipends (offerings) are \$10.00 each; only one offering per Mass. All Masses are scheduled by calling the Parish Office. Contact the Cathedral Office at 614-224-1295.

MONTHLY PRAYER INTENTION OF POPE FRANCIS: DECEMBER

For persons with disabilities

We pray that people living with disabilities may be at the center of attention in society, and that institutions may offer inclusive programs which value their active participation.

MASS INTENTIONS

Sunday, December 17

Holy Cross Church:

9:00 a.m. Souls of Patrick & John Tuttle

Cathedral:

10:30 a.m. Soul of James Bronsdon

12:30 p.m. The People of St. Joseph Cathedral and
Holy Cross Church

5:15 p.m. Souls of Elizabeth and Omar Funk

Cathedral:

Monday, December 18

12:05 p.m. Soul of Florida Barberan

Tuesday, December 19

12:05 p.m. Soul of Louis Jouzeau

Wednesday, December 20

12:05 p.m. Living & Deceased of the Cullinan Family

Thursday, December 21

12:05 p.m. Intention of the Priest

Friday, December 22

12:05 p.m. Families of Norman,
Florence & Jeffrey Fortin

Holy Cross:

Saturday, December 23

11:30 a.m. Martha Walsh

WEEKLY READINGS

SUNDAY, DECEMBER 17 ~ Third Sunday of Advent

Is 61:1-2a, 10-11; 1 Thes 5:16-24; Jn 1:6-8, 19-28

MONDAY, DECEMBER 18

Jeremiah 23:5-8; Matthew 1:18-25

TUESDAY, DECEMBER 19

Judges 13:2-7, 24-25a; Luke 1:5-25

WEDNESDAY, DECEMBER 20

Isaiah 7:10-14; Luke 1:26-38

THURSDAY, DECEMBER 21 ~ Saint Peter Canisius

Song of Songs 2:8-14; Luke 1:39-45

FRIDAY, DECEMBER 22

1 Samuel 1:24-28; Luke 1:46-56

SATURDAY, DECEMBER 23 ~ Saint John of Kanty

Malachi 3:1-4, 23-24; Luke 1:57-66

THIS SUNDAY'S MINISTRY SCHEDULE				
THIRD SUNDAY OF ADVENT ~ DECEMBER 17				
	9:00 a.m. HCC	10:30 a.m. SJC	12:30 p.m. SJC	5:15 p.m. SJC
Altar Servers	John Feher	Lisa Emrich	Laura Battocletti	Ed Hueckel
		Zachary Smith		Trevor Foley
		Bonnie Maupin		
		Dan Jurgens		
Lector – One	Ed Cmar	Sandy Stover	Fritz Harding	Josie Gonot
Lector – Two		Steve Brechter	Lisa Ernst	Linda Ruth
Eucharistic Minister	Pat Kern Davis Claire Miller	Steve Brechter	Fritz Harding	Thom Gall
Lead Hospitality	Denise Harris	Steve Horner	David Battocletti	Nate Foley
Hospitality/Ushers	Cathryn Geppert	Evelina Horner	Kevin Ernst	Robert Schoenfeld
		Pam Jurgens		Thom Gall

OUTREACH TO HELPING THE HOMELESS AND NEEDY IN DOWNTOWN COLUMBUS

Twice-Daily Food Distribution at Saint Joseph Cathedral ~ (614) 224-1295

Saint Lawrence Haven, on the grounds of Holy Cross Church ~ Heather Swiger at hswiger@columbuscatholic.org

Joint Office for Inner-city Needs (J.O.I.N.) ~ (614) 241-2530

SAINT JOSEPH CATHEDRAL MUSIC

Cathedral Concert Series ~ UCELLI: THE COLUMBUS CELLO QUARTET, January 14, 2024 at 3:00 p.m.

Office of Compline ~ 9:00 p.m. on the first Sunday of the Month. The next one is January 7, 2024

OFFICES, PROGRAMS AND SERVICES OF THE DIOCESE OF COLUMBUS

For Diocesan offices, please call (614) 228-2457 during regular business hours or visit www.columbuscatholic.org.

LOW-GLUTEN* HOSTS will be served at **All Masses**. Worshippers can receive low-gluten Holy Communion from the center aisle (please identify yourself to the Celebrant.) *Contains less than 0.01% gluten content and meets the standard set by the Holy See and the U.S. Conference of Catholic Bishops.

NEW PARISHIONER REGISTRATION

For Holy Cross & The Cathedral

Welcome to Saint Joseph Cathedral, the Mother Church of the Diocese of Columbus! We are glad that you are here and invite you to become part of our parish family to be nourished by both Word and Sacrament, and also to become involved in one or more of our parish ministries. To become a registered member, you can pick up a form by the main entrance of our historic church, visit our website, or contact us through the Parish Office. Welcome!

ST. JOSEPH CATHEDRAL

Please Keep These Parishioners in Your Prayers

Tim Acton, John Ankrom, Ed Chong, Barbara Cicua, Christopher Clark, Dorothy Deems, Sherri Dembinski, Larry Edwards, Edith Ingram, Dr. Lianna Goetz, Brittany Grinder, Kim Haring, Ruth Harper, Chris and Anna Katanyuta, Denise Lager, Arthur Maupin, Mary McNellis, Teresa Mallon, Colleen Olson, Kathy Perkins, Marie Naseman, Maria Paras, Linda Pauley, The Pemberton Family, Maribeth Riepenhoff, John Ryan, Susan Bateman Severs, David Simmons, Sarah Stollenwerk, Sandra Valencia, and Dora Zweydorff

HOLY CROSS CHURCH

+ **PLEASE REMEMBER IN YOUR PRAYERS** our home-bound parishioners, and those who are ill: Theresa Elliott, Peter Garrett's Mother and James Worley.

SACRAMENT OF BAPTISM

(Holy Cross & Cathedral)

Please contact Carol at the Cathedral, 614-224-1295

SACRAMENT OF MATRIMONY

(Holy Cross & Cathedral)

Please email Mandy at weddings@saintjosephcathedral.org

SACRAMENT OF THE SICK

(Holy Cross & Cathedral)

Those wishing Holy Communion in the Home due to illness, confinement or visits to the hospital or nursing center, please call 614-224-1295.

FUNERAL MINISTRY

(Holy Cross & Cathedral)

For parishioners who have died, the family should contact the rector at St. Joseph Cathedral at (614) 224-1295 before meeting with the funeral director.



Dear Friends,

I was recently in Greccio, Italy, where Saint Francis of Assisi created the first living Nativity scene in 1223. This Christmas will celebrate the 800th anniversary of Francis' inspiration to make the Gospel narratives of the Lord's birth literally come alive.

The accounts of the event record that Francis was inspired about two weeks before the celebration of Christmas to invite the local town's people to participate in the unique event.

On Christmas Eve, everything was prepared in a cave for Mass and the Nativity scene just outside the little village of Greccio. The inhabitants came dressed as the people of Bethlehem, with shepherds and innkeeper, children and angels. The families made sure to bring the live animals from their barns and fields, especially the ox and ass, to keep the little baby warm. A small statue of the infant Jesus was placed in a stone manger as the Mass of Christmas began. Saint

Francis, who was an ordained deacon, chanted the Gospel of the Nativity, movingly preached about the joy of God coming to earth and taking our human nature unto Himself. Francis' words were so powerful that it seemed as if the small statue of Jesus, laying in the stone manger, actually came to life.

I would like the Cathedral to have a beautiful Nativity scene that would commemorate, for generations to come, the miracle of Jesus' Nativity in Bethlehem. It seems that this 800th anniversary year of the first creche in Greccio, would be a good time to start. I have inquired at a religious goods store in Rome that specializes in sacred statuary to acquire Nativity figures for the Cathedral. Each figure is carved wood, from northern Italy, painted in oils with full color, and are based on a 47-inch (120 cm) scale. If we act quickly, it may be possible to have statues of the Holy Family and a few sheep in time for Christmas. We would certainly want to add the angel, the ox and ass, shepherds, the wise men, and other figures in time.

The set comprises:

Holy Family (3-piece set) at \$10,700.00

Sheep (2 models) at \$1,650.00 each

Gloria Angel at \$4,700.00

Ox and Ass (2-piece set) at \$9,500.00

Shepherd (3 models) at \$4,700.00 each

Three Kings (3-piece set) at \$16,500.00

Camel at \$7,500.00

These prices do not include shipping or possible customs tax on each item. That will be determined when we are able to confirm our order. Please contact me if you are interested in donating figures to the Cathedral. Thank you for considering such an important gift celebrating the Word made Flesh. Peace and blessing,

Father Sullivan



During Advent join St. Joseph Cathedral for:

December 10th at 3:00 p.m.- Lessons and Carols - The Cathedral Choir and Cathedral Brass mark the season with their annual presentation of Lessons and Carols. The afternoon will include seasonal choral works as well as familiar carols sung by all.

*December 17, Third Sunday of Advent,
Blessing of Straw for the Crib
Mass times are 10:30 am, 12:30 pm and 5:15 pm Masses.*

*Sunday, December 24, Fourth Sunday of Advent
Mass times are 10:30 a.m. and 12:30 p.m.*

*Christmas Mass Schedule
Sunday, December 24, Christmas Eve
4:00 p.m. Mass & 6:30 p.m. Mass
11:00 p.m. Cathedral Choir Concert
12:00 Midnight Mass*

*December 25 Christmas Day
Mass time is 10:00 a.m.*

Holy Cross Church

*Sunday, December 24, Fourth Sunday of Advent
Mass time is 9:00 a.m.*

*Christmas Mass Schedule
Sunday, December 24, Christmas Eve
Mass time is 4:00 p.m.*

*Monday, December 25
Mass time is 10:00 a.m.*

Advent's Call to Rejoice in Waiting

GAYLE SOMERS



On the Third Sunday of Advent, the Church calls us to rejoice, even though our waiting and preparation aren't over yet. Why?

Gospel (Read Jn 1:6-8, 19-28)

Today we have another description of the work of John the Baptist before the public appearance of Jesus at the Jordan River. In addition to calling the people of Judea to repent, John also had to answer questions about himself. We need to know that expectation of the Messiah's

coming was at fever pitch in first century Judea. Centuries earlier, the prophet, Daniel, was given a message from the angel, Gabriel, with a numbered calculation of years that would pass between the Exile of Judah in Babylon and the appearance of God's "anointed one." During this time (about 500 years), four great Gentile kingdoms would rise and fall. The last of these kingdoms would actually be turned over to "the saints of God" and become His kingdom on earth. Doing the math of Daniel's prophecy, the Jews of John the Baptist's day knew that the time had arrived. It is no wonder, then, that the religious leaders asked him point blank: "Who are you?" Surely, they were wondering if he were the promised (and imminent) Messiah. He told them: "I am not the Christ."

The Jews also asked him if he were Elijah or "the Prophet." Why did they ask this? The prophet, Malachi, had foretold that Elijah would make final preparations for the arrival of the Messiah (see Sir 48:1; Mal 4:5). John told the Jews he was not Elijah in the flesh, but we do know that his work was done in the spirit of Elijah (who, in his own day, centuries earlier, had called the people of Israel to repentance and decision). Jesus later made that clear (read Mt 11:14). When the Jews asked John if he were "the Prophet," they meant the Mosaic figure foretold in Deut 18:15-19. John was not that messianic prophet; Jesus fulfilled this role Himself as the new Moses (see Jn 4:20-26; 6:14; 7:40). The Jews were on the right track in their questioning, but the Baptist had to clear up the mystery for them.

The priests and Levites quizzing John were right to believe that he was a prophetic fulfillment of somebody. So, he pointed them to one of Isaiah's prophecies, telling them, "I am 'the voice of one crying out in the desert, make straight the way of the LORD.'" His was a work of preparation and anticipation for the Messiah. He assured the Jews that the "One who is coming after me" would be the One they sought, the One who, ironically, was already among them but "whom you do not recognize." John knew that although he was himself sent by God, he would not compare to the One whom the Jews sought, the One "whose sandal strap" he was "not worthy to untie."

Now that we understand this, we can return to the first few verses of this reading to consider why the Church calls us to rejoice in this penitential season, one that has not yet liturgically ended. See how St. John the Evangelist describes the Messiah here—not as a figure of prophetic fulfillment but as "the light." In verses not included in today's reading, St. John tells us that "In [Jesus] was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it." (Jn 1:4-5)

That's it! Before the coming of Jesus, men sat in darkness, waiting for the "light" that was still far off in the future. Now, however, in the time after His coming, everything has changed. The Light came into the world, in the Incarnation, and stayed for good. Yes, Jesus did, after His Resurrection, ascend from His earthly life to His throne next to His Father in heaven. However, with His gifts both of the Holy Spirit (creating the Church, His Mystical Body) and the Eucharist (His sacramental Real Presence among us), His Light remains. Darkness (no matter how dark it becomes) can never overcome this Light. For now, we are simply waiting for this Light to grow into its fullness—the bright, blinding glory of the Second Coming. That is what we re-enact when we light the candles of Advent. Each week the light gets brighter and brighter; when

Christmas arrives, it is a complete circle of light, dispelling the darkness. So, it is in time and space, as we await our Lord's return. Even when circumstances and difficulties press in on us, creating a cloak of darkness, we know now that the Light of Christ can never be extinguished. That is why, although our work of waiting and preparation in Advent has not yet ended, we light the rose-colored candle today.

There is only one appropriate response to this Good News: Rejoice!

Possible response: *Lord Jesus, sometimes I am like the Jews of John's Day—although You are already among us, I don't recognize you. Help me see Your light today.*

First Reading (Read Is 61:1-2a, 10-11)

Isaiah was a prophet both of God's punishment for sin and His comfort of salvation for Israel. In the first few verses of our reading, Isaiah announces that the LORD has anointed him to bring "glad tidings" to the captives of the Babylonian Exile, because he announces to them the future end of their imprisonment and a restoration to their homeland. Ultimately, however, these words were meant to describe the work of liberation that Jesus would do for sinners. Our Lord used exactly these words to announce the beginning of their fulfillment, when He read them aloud in the synagogue in Nazareth and told those assembled there: "Today, this Scripture is fulfilled in your hearing" (Lk 4:21).

In the next few verses, we see Isaiah's description of what God's restoration of His people produces in them: "I rejoice heartily in the LORD, in my God is the joy of my soul." We are still rejoicing! On this third Advent Sunday, the Church reminds us that this marvelous clothing of sinners in the beautiful garments of salvation has already begun (take note of the richly adorned priestly garments worn today at Mass). Even though we must wait and work for its fulfillment, we can, today, rejoice in what has already happened and all that lies ahead.

Possible response: *Lord Jesus, thank You for this day of refreshment in Advent. Let me not forget that Your victory of liberation has already begun.*

Psalm (Read Lk 1:46-50, 53-54)

How appropriate that on this rose Sunday, we pray the words of Our Lady in her own song of rejoicing when she visited her cousin, Elizabeth. It is worth noting that Mary sings this song not at the time of the Annunciation, when she first hears the message of Gabriel, but when she visits God's people, represented by Elizabeth and the son in her womb, John the Baptist. Mary carries our Lord to His people, and they recognize that He is the One for whom all Israel has waited. She bursts into a song of praise, because God has shown favor to the lowly and has kept all His promises of mercy and help to His people in Jesus. Mary is the first of our race to know the fullness of what Jesus will do in all of us someday. Her words are truly rich in history and should find welcome on our own lips as we answer the Church's call today with them: "My soul rejoices in God."

Possible response: *The responsorial is, itself, a response to our other readings. Read it again prayerfully to make it your own.*

Second Reading (Read 1 Thess 5:16-24)

St. Paul, in his epistle, reminds us that since we live after the Incarnation and in the Redemption, Jesus won for us, we have no alternative but to "Rejoice always." No matter how long we have to wait for the return of Jesus and the resolution of "all circumstances," we can "give thanks." We are anchored in the victory of Jesus. God wants us to be with Him! See that St. Paul says our part is to cling to what is good and "refrain from every kind of evil." When we do, we can trust God to make us "perfectly holy...preserved blameless for the coming of our Lord Jesus Christ." Because God is "faithful" and will "accomplish" this, let us heartily respond to the Church's call today: Rejoice!

Possible response: *Lord Jesus, as I begin the last week in Advent, please show me where I am weak for evil; strengthen me to cling to the good.*



John the Baptist and Spiritual Joy

MARCELLINO D'AMBROSIO, PH.D.

On the third Sunday of Advent, penitential purple gives way to pink and we celebrate “*Gaudete*” or “Rejoice!” Sunday. “Rejoice heartily in the Lord, says Isaiah” (61:10). “My Spirit finds joy in God my Savior,” says the Virgin Mary (Luke 1: 47). “Rejoice in the Lord always,” says St. Paul (I Thes. 5:16). “Make straight the way of the Lord”, says John the Baptist (John 1: 23).

Whoa. What’s that strident saint of the desert doing here, on Rejoice Sunday? His stern call to repentance does not seem to fit.

Believe it or not, John the Baptist is the patron saint of spiritual joy. After all, at the presence of Jesus and Mary, he leapt for joy in his mother’s womb (Lk. 1:44). And it says that he rejoices to hear the bridegroom’s voice (Jn. 3:29-30).

Now this is very interesting. Crowds were coming to hear John from all over Israel before anyone even heard a peep out of the carpenter from Nazareth. In fact, John even baptized his cousin which launched Jesus’ public ministry, heralding the demise of John’s career.

Most of us would not appreciate the competition. The Pharisees and Sadducees certainly did not. They felt threatened by Jesus’ popularity. But John actually encouraged his disciples to leave him and follow the Lamb of God. When people came, ready to honor John as messiah, he set them straight. He was not the star of the show, only the best supporting actor. Jesus was the one to watch. John may have been center-stage for a while, but now that the star had shown up, he knew it was time for him to slip quietly off to the dressing room.

Or to use John’s own example, he was like the best man at a wedding. It certainly is an honor to be chosen as “best man.” But the best man does not get the bride. According to Jewish custom, the best man’s role was to bring the bride to the bridegroom, and then make a tactful exit. And John found joy in this. “My joy is now full. He must increase and I must decrease.”

The Baptist was joyful because he was humble. In fact, he shows us the true nature of this virtue. Humility is not beating up on yourself, denying that you have any gifts, talents, or importance. John knew he had an important role which he played aggressively, with authority and confidence. The humble man does not sheepishly look down on himself. Actually, he does not look at himself at all. He looks *away* from himself to the Lord.

Most human beings at one time or another battle a nagging sense of inadequacy. Pride is sin’s approach to dealing with this. Proud people are preoccupied with self, seeing all others as competitors. The proud perpetually exalt themselves over others in hopes that this will provide a sense of worth and inner peace. Of course, it doesn’t. Human history has proven this time and time again. Even the pagan Greek storytellers knew that *hubris* or pride was the precursor of tragedy. Pride always comes before the fall, as it did in the Garden of Eden.

Humility brings freedom from this frantic bondage. Trying at every turn to affirm, exalt, and protect oneself is an exhausting enterprise. Receiving one’s dignity and self-worth as a gift from God relieves us from this stressful burden. Freed from the blinding compulsion to dominate, we can feel a sense of satisfaction when others recognize that God is God and honor him as such. We can even be free to recognize God in someone else and rejoice when others notice and honor God’s goodness this person.

But what about John’s stark call to repentance? How this be Good News? Because repentance is all about humility and humility is all about freedom. And freedom leads to inner peace and joy, joy in the presence of the Bridegroom.

This is offered as a reflection on the readings for the third Sunday of Advent, cycle B (Isaiah 61:1-2, 10-11; Luke 1: 46-54; I Thessalonians 5:16-24; John 1: 6-8, 19-28).

Cardinal Zen's Advent Reflections: Time Is like a Spiral

CARDINAL JOSEPH ZEN



We would probably agree that the biblical concept of time is not like a circle, which repeats round and round, never having anything new. The biblical concept of time is linear, with a beginning, a process, and an end. In fact, I think it may be more accurate to say that “time is like a spiral” because while there is a cycle year by year, it is not a self-perpetuating circle but one that moves like a spiral toward the goal.

In the final stage of a liturgical year, the Church asks us to meditate on the end times. Now, a new liturgical year also begins with the end times’ theme. This connection is manifested in the liturgical arrangement. Advent is divided into two periods: in the beginning, the first period, the liturgy wants us to look forward to the glorious coming of the Savior and then gradually shift our attention to Jesus’ coming two thousand years ago. The next period (starting from December 17) is the preparation for the coming Christmas.

Looking forward to the glorious coming of the Savior can be regarded as a “normal task” of the Church after Jesus’ Ascension. Being well prepared for Advent is essential, and we believers should always keep that in mind. Of course, it is crucial to cultivate such an eschatological tension.

The temple of the Lord upon the high mountain is the home of all nations. The prophet said, “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob” (Isa. 2:3). “I was glad when they said to me, ‘Let us go to the house of the Lord!’ Our feet have been standing within your gates, O Jerusalem!” (Ps. 122:1–2).

Does this psalm bring the hope of the beginning and the joy felt upon arrival too close together? No. It brings out the mystery of the Church: in the Church, “have been” and “have yet to come” are two inseparable aspects. “Advent,” of course, emphasizes anticipation. We are hoping for Jesus the Savior, who was incarnated, died for us, and rose for us two thousand years ago. With that “have been” there is the “have yet to come”—for Christ has accomplished salvation for us, and we look forward with confidence to His glorious coming, to the successful fulfillment of our salvation.

Editor’s note: this article is excerpted from *Cardinal Zen’s Advent Reflections*, available now from Sophia Institute Press. Image: Hans Thoma, Angel with the star of Bethlehem, National Museum in Warsaw. Public domain.

Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

“What page, what passage of the inspired books of the Old and New Testaments is not the truest of guides for human life?” ~Saint Benedict, from the *Rule of Saint Benedict* (73:3)

The month of July is dedicated to the Most Precious Blood of Jesus Christ.

“For the word of God is a light to the mind and a fire to the will. It enables man to know God and to love Him.” +SAINT LAWRENCE OF BRINDISI

Monday, July 17 ~ Fifteenth Week in Ordinary Time

Holy Gospel: Matthew 10:34-11:1 Jesus said to his Apostles: “Do not think that I have come to bring peace upon the earth. I have come to bring not peace but the sword. For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; and one’s enemies will be those of his household. Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up his cross and follow after me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it. Whoever receives you receives me, and whoever receives me receives the one who sent me. Whoever receives a prophet because he is a prophet will receive a prophet’s reward, and whoever receives a righteous man because he is righteous will receive a righteous man’s reward. And whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple – amen, I say to you, he will surely not lose his reward.” When Jesus finished giving these commands to his Twelve disciples, he went away from that place to teach and to preach in their towns.

Meditation: The battle Jesus speaks of is not an earthly conflict between nations, but spiritual warfare between the forces of Satan and the armies of heaven. The scriptures make clear that there are ultimately only two kingdoms — God’s kingdom of truth and light, and Satan’s kingdom of lies, half-truths, deceit and darkness. Satan has only one aim — the complete domination of our hearts, minds, and will for his kingdom. And he will use any means possible to draw us from good to evil, from truth to deception, from light to darkness, and from life to death. There are no neutral parties in this spiritual battle. We are either for or against the kingdom of God – there can be no middle ground, compromise, secular redefinition or “political correctness.” The choices we make and the actions we take in living out our daily lives reveal whose kingdom we choose to follow. Always remember that God sent Jesus to overthrow Satan’s power and to set us free from everything that would keep us from the love of God and his wise rule in our lives — freedom from slavery to sin and our unruly desires, freedom from fear, greed, and selfishness.

Prayer: O God, who show the light of your truth to those who go astray, so that they may return to the right path, give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ and to strive after all that does it honor. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: When Jesus spoke about “division” the Old Testament prophecy of Micah unfolds: “a man’s enemies are the men of his own household” (ref. Micah 7:6). The love of God compels us to choose who will be first, foremost and always in our lives. To place any relationship or any thing else above that which has been divinely revealed to us in Sacred Scripture by God and his son, Jesus Christ, becomes a form of idolatry. Jesus challenges his disciples to examine who and what they love first and foremost. A true disciple loves God above all else and is willing to forsake all for Jesus Christ. Jesus insists that his disciples give him the loyalty which is only due to God. It is possible that family, friends, colleagues and neighbors can become our enemies by leading us astray, by embracing a lifestyle that is contrary to the truth and God’s will. Who in your life who leads you away from God? Who distances you from God’s love?

Tuesday, July 18 ~ Fifteenth Week in Ordinary Time Saint Camillus de Lellis, Priest

Holy Gospel: Matthew 11:20-24 Jesus began to reproach the towns where most of his mighty deeds had been done, since they had not repented. “Woe to you, Chorazin! Woe to you, Bethsaida! For if the

mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. And as for you, Capernaum: Will you be exalted to heaven? You will go down to the nether world. For if the mighty deeds done in your midst had been done in Sodom, it would have remained until this day. But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for you."

Meditation: If Jesus were to walk down the streets of any community – your neighborhood, perhaps – what would he say? Would he issue a warning like the one he gave to Chorazin and Bethsaida? And how would you respond? Wherever Jesus went he did mighty works to show the people how much God had for them. Chorazin and Bethsaida had been blessed with the visitation of God. They heard the good news and experienced the wonderful works which Jesus did for them. Why was Jesus upset with these communities? The word woe can mean misfortune, calamity, distress, sorrow, sadness, misery, grief, or wretchedness. It is as much an expression of sorrowful pity and grief as it is of dismay over the calamity and destruction which comes as a result of human folly, sin, and ignorance.

Prayer: O God, who adorned the Priest Saint Camillus with a singular grace of charity towards the sick, pour out upon us, by his merits, a spirit of love for you, so that, serving you in our neighbor, we may, at the hour of our death, pass safely over to you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Why does Jesus lament and issue a stern warning? The people who heard the gospel here very likely responded with indifference. Jesus upbraids them for doing nothing! Repentance demands change – a change of heart and way of life. God's word is life-giving and it saves us from destruction – the destruction of heart, mind, and soul as well as body. Jesus' anger is directed toward sin and everything which hinders us from doing the will of God. In love he calls us to walk in his way of truth and freedom, grace and loving-kindness, justice and holiness. Do you receive his word with faith and obedience or with doubt and indifference?

Wednesday, July 19 ~ Fifteenth Week in Ordinary Time

Holy Gospel: Matthew 11:25-27 At that time Jesus exclaimed: "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him."

Meditation: It is a safe presumption that all of us want to know the mind and thoughts of God. Jesus thanks the Father in heaven for revealing to his disciples the wisdom and knowledge of God. What does Jesus' prayer tell us about God and about ourselves? First, it tells us that God is both Father and Lord of earth as well as heaven. He is both Creator and Author of all that he has made, the first origin of everything and transcendent authority, and at the same time, goodness and loving care for all his children. All fatherhood and motherhood is derived from him (ref. Ephesians 3:14-15). Jesus' prayer also contains a warning that pride can keep us from the love and knowledge of God. Pride is Satan's favorite sin, for all sin has its root in pride.

Prayer: O God, who show the light of your truth to those who go astray, so that they may return to the right path, give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ and to strive after all that does it honor. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: What makes us ignorant and blind to the things of God? Certainly intellectual pride, coldness of heart, and stubbornness of our human will shut out God and his kingdom. Pride is the root of all vice and the strongest influence propelling us to sin. It first overpowers the human heart, making it cold and indifferent towards God. It also closes the mind to God's truth and wisdom for our lives. What is pride? It is the inordinate love of oneself at the expense of others and the exaggerated estimation of one's own learning and importance. Jesus contrasts intellectual pride with child-like simplicity and humility. The simple of heart are like "babes" in the sense that they see purely without pretense and acknowledge their dependence and trust in the one who is greater, wiser, and more trustworthy. They seek one thing — the "*summum bonum*" or "greatest good" who is God himself. Simplicity of heart is wedded with humility. Humility is the queen of virtues, because humility inclines the heart towards grace and truth. Just as pride is the root of every sin and evil, the grace of humility takes the right attitude before God and allows him as God to do all. Remember that God opposes the proud, and gives grace to the humble (ref. Proverbs

3:34, James 4:6). Only the humble in heart can receive true wisdom and understanding of God and his ways. Do you submit to God's word with simple trust and humility?

Thursday, July 20 ~ Fifteenth Week in Ordinary Time Saint Apollinaris, Bishop and Martyr

Holy Gospel: Matthew 11:28-30 Jesus said: "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light."

Meditation: What is this "yoke" which Jesus refer to in the gospel? The Jews used the image of a yoke to express submission to God. They spoke of the yoke of the law, the yoke of the commandments, the yoke of the kingdom, the yoke of God. Jesus says his yoke is "easy". The Greek word for "easy" can also mean "well-fitting." Yokes were tailor-made to fit the oxen well. We are commanded to put on the "sweet yoke of Jesus" and to live the "heavenly way of life and happiness." Jesus also says his "burden is light." There's a story of a man who once met a boy carrying a smaller crippled lad on his back. "That's a heavy load you are carrying there," exclaimed the man. "He ain't heavy; he's my brother!" responded the boy. No burden is too heavy when it's given in love and carried in love.

Prayer: Direct your faithful, Lord, in the way of eternal salvation, which the Bishop Saint Apollinaris showed by his teaching and martyrdom, and grant, through, his intercession, that we may so persevere in keeping your commandments as to merit being crowned with him. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: By embracing the way and the truth and the life of Christ, Jesus offers us the kingdom of righteousness, peace, happiness and joy. This is not a political kingdom, but a spiritual one. The yoke of Christ's kingdom, his kingly rule and way of life, liberates us from the chains of sin, the burden of guilt and from the oppression of sin and hurtful desires. Through the Sacrament of Reconciliation the priest – acting in the person of Christ – lifts the burden of sin and the weight of hopelessness from us. Jesus used the analogy of a yoke to explain how we can exchange the burden of sin and despair for a weight of glory and victory from sin. The yoke which Jesus invites us to embrace is his way of grace and freedom from the power and the weight of sin. Do you want to begin with a fresh start in life – a life of Christ? Get to confession, you're your sins absolved by the priest, then start anew by trusting in God's love and by submitting to his will and his plan for your life.

Friday, July 21 ~ Fifteenth Week in Ordinary Time Saint Lawrence of Brindisi, Priest and Doctor of the Church

Holy Gospel: Matthew 12:1-8 Jesus was going through a field of grain on the Sabbath. His disciples were hungry and began to pick the heads of grain and eat them. When the Pharisees saw this, they said to him, "See, your disciples are doing what is unlawful to do on the Sabbath." He said to them, "Have you not read what David did when he and his companions were hungry, how he went into the house of God and ate the bread of offering, which neither he nor his companions but only the priests could lawfully eat? Or have you not read in the law that on the Sabbath the priests serving in the temple violate the Sabbath and are innocent? I say to you, something greater than the temple is here. If you knew what this meant, *I desire mercy, not sacrifice*, you would not have condemned these innocent men. For the Son of Man is Lord of the Sabbath."

Meditation: What does the commandment "keep holy the Sabbath" require of us as Christians and disciples of Christ? What is the primary intention behind this command? The religious leaders of the time confronted Jesus on this issue. The "Sabbath rest" was meant to be a time to remember and celebrate God's goodness and the goodness of his work, both in creation and redemption. It was a day set apart for the praise of God, his work of creation, and his saving actions on our behalf. It was intended to bring everyday work to a halt and to provide needed rest and refreshment. Jesus' disciples are scolded by the scribes and Pharisees, not for plucking and eating corn from the fields, but for doing so on the Sabbath. In defending his disciples, Jesus argues from the scriptures that human need has precedence over ritual custom. In their hunger, David and his men ate of the holy bread offered in the Temple. Jesus also quoted of the Sabbath work involved in worship in the Temple. This kind of work was usually double the work of worship on weekdays. Jesus then quotes from the prophet Hosea (6:6): *I desire mercy, and not sacrifice*. While the claims of ritual sacrifice are important to God, mercy and kindness in response to human need are even more important.

Prayer: O God, who for the glory of your name and the salvation of souls bestowed on the Priest Saint Lawrence of Brindisi a spirit of counsel and fortitude, grant, we pray, that in the same spirit, we may know what must be done and, through his intercession, bring it to completion. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: What a difference Sunday makes when it truly is a day of rest, a day to stop our labors and other unnecessary "busy-ness." For centuries Christian citizens have sought recognition in their respective nations of Sunday as a legal holiday, a day of rest from labor. This has been done, in part, by a concern for the rights of workers and their need for leisure. The Church lifts up the value of human work, seeing in it an imitation of God in His work of creation. At the same time, she insists on the need and the right to rest and on the right to have time for family and for worship. In our present age, a new social phenomenon has emerged: the weekend, which has altered the very character of Sunday. The weekend's impact on society has not been bad in all aspects, for it has brought opportunities for cultural and social events that, to some extent, can meet our human need for rest. But all too often our Sunday gets lost in the weekend. It gets left out of the planned activities or gets tucked in almost as an afterthought. In regard to this problem, Pope Saint John Paul II once wrote: "Unfortunately, when Sunday loses its fundamental meaning and becomes merely part of a 'weekend,' it can happen that people stay locked within a horizon so limited that they can no longer see 'the heavens.' Hence, though ready to celebrate, they are really incapable of doing so." When Sunday is forgotten, and we are left only with a weekend, events become strictly entertaining or just an extension of work. How do you spend your Sundays? Is it a day of worship and thanksgiving to God by first attending Mass? A day of rest? Or just another day of the week? It has always been up to us how we choose to spend our Sundays – let's make sure our choice is pleasing to God, and nourishing for our souls.

About Saint Lawrence of Brindisi: His name was Julius Caesar, and he was born at Brindisi in the kingdom of Naples in 1559. Educated in Venice at the College of St. Mark, he entered the Capuchins and was given the name Lawrence. Finishing his studies at the University of Padua, he showed a flair for languages, mastering Hebrew, Greek, German, Bohemian, Spanish, and French, and showed an extraordinary knowledge of the text of the Bible. While still a deacon, St. Lawrence of Brindisi became known as an excellent preacher and after his ordination startled the whole of northern Italy with his amazing sermons. Sent into Germany by the pope to establish Capuchin houses, he became chaplain to Emperor Rudolf II and had a remarkable influence on the Christian soldiers fighting the Muslims when they were threatening Hungary in 1601. Through his efforts, the Catholic League was formed to give solidarity to the Catholic cause in Europe. Sent by the emperor to persuade Philip III of Spain to join the League, he established a Capuchin friary in Madrid. He also brought peace between Spain and the kingdom of Savoy. His compassion for the poor, the needy, and the sick was legendary. Elected minister-general of his order in 1602, he made the Capuchins a major force in the Catholic Restoration, visiting every friary in the thirty-four provinces of the order and directing the work of nine thousand friars. He himself was a dominant figure in carrying out the work of the Council of Trent and was described by Pope Benedict XV as having earned "a truly distinguished place among the most outstanding men ever raised up by Divine Providence to assist the Church in time of distress." In 1619, he undertook a journey to see King Philip III of Spain on behalf of the oppressed people of Naples who were ruled by a tyrannical governor. Lawrence reached Lisbon where the king was residing, and it was there that his last illness overtook him. His body was carried back to Spain and buried in the church of the Poor Clares at Villafranca del Bierzo. Lawrence was canonized by Pope Leo XIII in 1881 and declared a Doctor of the Church by Pope John XXIII in 1959.

Scripture passages (NAB translation) courtesy of the U.S. Conference of Catholic Bishops;
prayers are from *The Roman Missal*, Catholic Book Publishing, 2011;
information about saints, solemnities, feasts and memorials courtesy of the Catholic Culture web site.

frlumpe:2023



~ TAKING PLACE
IN THE CATHEDRAL PARISH ~

CLEANING THE CHURCH IN PREPARATION OF CHRISTMAS – It's that time of year when we need a little extra help to prepare the church and make it shine. Sign-up sheets are located on the table near the Broad Street entrance. Join us Monday, December 18th at 6:00 p.m. in the Undercroft for pizza, subs, and refreshments. Then up to the church to work some magic and make her shine. Please sign up, this will give us a better count on how much food to order. Thank you all for your help!

BANNS OF MARRIAGE: St. Joseph Cathedral happily announces the coming nuptials of Sunny Cox and Kyle Appel on February 3, 2024. Please keep them in prayer as they prepare for their wedding.

DEAR PARISHIONERS, Holiday cheer is in the air and with this cheer comes the spirit of giving. On December 3, the Cathedral's Giving Tree will be put up and adorned with decorations. On the back of each ornament will be a suggestion for a gift card to be purchased for a family in need. If you wish to participate in this tradition, please take an ornament from the Tree, purchase the suggested gift card, place the ornament and gift card in an envelope marked JOIN and place the envelope in the offertory basket. The gift cards will be collected each week and delivered to the Joint Organization of Inner-City Needs (JOIN) who in turn will distribute them to Columbus families in need. In the past, our parishioners have been very generous and JOIN and the Columbus families in need have been very appreciative.

CATHEDRAL CONCERT SERIES: January 14, 2024 at 3:00 p.m. Described by WOSU Classical 101 as, "breathing new life into music," UCelli is a quartet of virtuoso cellists whose individual artistry and combined chemistry result in a unique and vibrant concert experience. Each artist is a soloist and chamber musician in her own right, bringing strong musical philosophies and relationships to cello repertoire and pedagogy. Also members of the Columbus Symphony and ProMusica Chamber Orchestra, the experiences and collaborations held between these four cellists allow for exciting explorations of new and unconventional intersections between music and life.

CATHEDRAL BIBLE STUDY: Cathedral Bible study meets every Monday evening at 7:00 p.m. There is interest in having a daytime Bible study as well. If you are interested in joining either session, please contact Carol at 614-224-1295 or at cathedral@sjchcc.org.

~ TAKING PLACE AT HOLY CROSS ~

BANNS OF MARRIAGE: Holy Cross Church happily announces the coming nuptials of Grace Hofer & Tyler Campbell on December 30, 2023. Please keep them in prayer as they prepare for their wedding.

IN, AROUND AND NEAR
THE DIOCESE OF COLUMBUS

FATAL FIRE GOFUNDME: A few weeks ago, a young student from St. Pius X and his grandmother were killed in a housefire in Blacklick. His two sisters (also students) survived. A GoFundMe account has been set up by the parish/school for those who would like to help the family. Here is the link: <https://www.gofundme.com/f/support-for-the-berry-samba-family>.

ST. CHARLES HOSTING WOMEN'S AUDITIONS FOR "THE LIGHTNING THIEF: THE PERCY JACKSON MUSICAL" PRODUCTION: The St. Charles Preparatory School Drama Department will hold women's auditions for *The Lightning Thief: The Percy Jackson Musical* on Wednesday & Thursday, January 3 & 4, 2024 at 4:00 p.m. at the St. Charles Campus Theater, 2010 East Broad Street (You need only attend one of the two days.) Auditions are open to all area high school women in Central Ohio. Production Dates: February 29-March 3, 2024. If you would like additional information, please email Doug Montgomery, at dmontgomery@scprep.org.

**MELCHIZEDEK PRIESTLY VOCATION
DISCERNMENT GROUP:**

There are now seven Melchizedek Project – Priestly Vocation Discernment Groups meeting in our Diocese. They are held at:

Columbus – OSU Newman Center

Our Lady of Peace

St. Michael

St. Patrick

St. Pius X

Sunbury – St. John Neumann

Lancaster – St. Bernadette

Newark – St. Francis

For more information, go to the following website: <https://www.vocationscolumbus.org/project>



REGISTRATION IS NOW OPEN FOR THE COLUMBUS CATHOLIC WOMEN'S CONFERENCE, which will be held Saturday, February 17, 2024. Get registered TODAY at www.columbuscatholicwomen.com to take advantage of early bird pricing

of \$45.00. Prices will increase on January 1.

ST. PADRE PIO RELIC AT THE COLUMBUS CATHOLIC WOMEN'S CONFERENCE: Just announced – The glove of St. Padre Pio will be displayed for veneration at the upcoming Columbus Catholic Women's Conference in February. Early registration for the Conference extends through January 1, 2024. Scan the QR code to register for the Conference.



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SAINT JOSEPH CATHEDRAL
Updated December 11, 2023
2023 Appeal Report

Goal established by the Diocese	\$ 42,645.24
TOTAL PLEDGES TO DATE	\$ 55,622.00
Exceeds Diocesan Goal by	\$ 12,976.76

Thank you all for your Generosity and may God bless you.
Percent of Parishioner Participation – 16%

Offertory for Saint Joseph Cathedral – December 10

Credit Card	\$ 2,038.50
Mail-in	\$ 362.35
Collection	\$ 3,371.29
8% Diocese	(\$ 461.77)
TOTAL	\$ 5,310.37
Religious Retirement	\$ 915.00
Poor Box	\$ 235.50


HOLY CROSS CHURCH
Updated December 11, 2023
2023 Appeal Report

Goal established by the Diocese	\$ 21,018.43
Enhanced Goal	\$ 26,018.43
TOTAL PLEDGES TO DATE	\$ 20,900.00
Diocesan AMOUNT STILL NEEDED	\$ 118.43

Thank you all for your Generosity and may God bless you.
Percent of Parishioner Participation – 18.7%

Offertory for Holy Cross - December 10

Offertory	\$ 1,402.00
Mail-in	\$ 635.00
Credit Card	\$ 250.00
Repair & Mail-in	\$ 0.00
8% Diocese	(\$ 182.96)
Net to Parish	\$ 2,104.04
Religious Retirement	\$ 320.00

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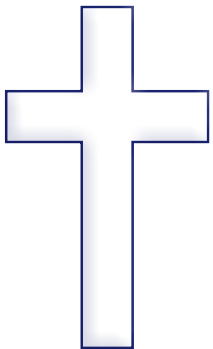
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