

The CATHOLIC TIMES

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**CHRISTMAS MASS
SCHEDULES,**
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AQUINAS RELIC

A major relic of St. Thomas Aquinas came to Columbus St. Patrick Church on Saturday, Dec. 7 and Sunday, Dec. 8 for public veneration and prayer, Page 3



GIVING THANKS

Columbus St. Aloysius Church hosted its annual Thanksgiving dinner with Bishop Earl Fernandes in attendance and also distributed meals to individuals in need, Page 13

Peace, hope and joy for Christmas, New Year

My Dear Friends in Christ,

As the Bishop of the Diocese of Columbus, I want to wish you and your families a joy-filled and peaceful Christmas and New Year.

During this time of year, families gather together and certainly I hope that you and your families will gather not only for Christmas Mass but gather to worship the Lord.

Throughout the Christmas season, we are beginning a Jubilee Year, which I hope for you is a year filled with grace. We are to be pilgrims of hope. Together, as pilgrims, we journey toward heaven.

We see throughout the world so much strife and conflict. We could think about

the situation in Ukraine, Gaza or Syria. Everywhere there's conflict, even here in our country. But during this time of the year, we remember how a little child, namely the Christ Child, brings us together.

We come together in hope that there is a way forward. We come together in hope that the violence of sin that disturbs our interior peace will be eradicated from our lives, that the Christ Child will draw us together in unity as families and as a people, so that we can move forward in hope.

We have a message to deliver to the world, a joyful message that our God comes to save us, that the Eternal Son went forth from His father's side and

was born in the fullness of time, born under the law, born of the Virgin Mary for the forgiveness of our sins, so that we might have new life, so that we might have hope.

When everything was darkness, the world's true light -- that light which enlightens every man -- was coming into the world, and we have been privileged to see this light.

I pray that during this Christmas season, you and your families may shed this light upon our country, upon your neighborhoods, upon all those who dwell in darkness and the shadow of death, so that coming to this light, we might see things more clearly and see the path forward that leads to peace and

lasting joy.

Please know of my prayers for all of you during this holy and joy-filled season. May God bless you at Christmastime and throughout the New Year.



Most Reverend Earl K. Fernandes
Bishop of Columbus

Solemn Vespers and Nativity blessing at Cathedral



Bishop Earl Fernandes blesses the Nativity at Cathedral Square after leading Solemn Vespers at Columbus St. Joseph Cathedral on Friday, Nov. 29.

Photos courtesy Andy Long



Families and members of the Knights of Columbus and families participate in Solemn Vespers inside the Cathedral.



Bishop Earl Fernandes prays after blessing the Nativity at Cathedral Square, which moved to St. Joseph Cathedral last year from its former longtime home at State Auto Insurance on East Broad Street.



Front page photo

CHRISTMAS MASSES

Columbus St. Joseph Cathedral, where the Nativity at Cathedral Square was blessed on Nov. 29 by Bishop Earl Fernandes, is one of the diocesan parishes included in The Catholic Times' annual list of Christmas Masses

Photo courtesy Andy Long

THE CATHOLIC TIMES

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Thousands venerate St. Thomas Aquinas relic at St. Patrick Church

A rare opportunity to pray before a major relic of one of the greatest saints in Church history attracted 3,000 people to Columbus St. Patrick Church last weekend.

A reliquary containing part of St. Thomas Aquinas' skull was on display during the evening of Saturday, Dec. 7 and in the afternoon and evening on Sunday, Dec. 8 at the downtown church under the care of the Order of Preachers, OP, or Dominican Fathers.

The relic of St. Thomas Aquinas, a 13th century Dominican revered for his spiritual wisdom, traveled to Dominican parishes throughout the Province of St. Joseph in the eastern United States in late November and early December, drawing thousands with a desire to be in the presence of a part of the saint's body.

The tour coincided with the 700th anniversary of Aquinas' canonization, the 750th anniversary of his death and the 800th anniversary of his birth. The Dominican order's Triple Jubilee year ends after his feast day on Jan. 28, 2025. Aquinas was born in 1225 in Roccasecca, Italy, southeast of Rome, and died at age 48. He was made a Doctor of the Church in 1567.

Bishop Earl Fernandes celebrated the 9 a.m. Mass at the church in the relic's presence on the second Sunday of Advent. He was joined on the altar by the parish's friars.



Seminarians from the Pontifical College Josephinum pray in front of a reliquary containing a portion of St. Thomas Aquinas' skull on Sunday, Dec. 8 at Columbus St. Patrick Church. CT photos

The previous evening, the relics went on display after the Vigil Mass and the parish estimated approximately 1,500 came to the church to spend a few moments praying in front of the relics.

In honor of the Triple Jubilee, one may obtain a plenary indulgence under the

See RELIC, Page 19

Bishop Earl Fernandes offers reflections on St. Thomas Aquinas in his homily at St. Patrick Church on Dec. 8 with a reliquary containing a part of the saint's skull nearby.



Two of the thousands of visitors who came to see the relic of St. Thomas Aquinas on the weekend of Dec. 7-8 pray fervently.



Merry Christmas



From all of us at
THE CATHOLIC TIMES
and the
DIOCESAN OFFICE OF COMMUNICATIONS!

Jason, Andrew,
 Doug, Emma, Hannah,
 Jess, William,
and
 all of our contributors

Nativity of the Lord

DECEMBER 25

Check individual parishes for schedule of
 Holy Day Mass times



A first-class relic of St. Francis Xavier stands in the foreground as Deacon Paul Zemanek prepares the altar for the saint's feast day Mass on Dec. 3 at St. Joseph Cathedral.



Bishop Earl Fernandes blesses Maria Pushparaj and his son, Amandus Jofiel, with the relic of St. Francis Xavier after Mass.
CT photos by Ken Snow

St. Francis Xavier relic venerated at Cathedral on feast day

By Hannah Heil
Catholic Times Reporter

A first-class relic of St. Francis Xavier was exposed for veneration during a Mass at Columbus St. Joseph Cathedral on Dec. 3, the saint's feast day.

The Mass and exposition of the relic

was held in conjunction with the Solemn Exposition of the Sacred Relics of St. Francis Xavier event in India. Relics of the 16th century saint, who baptized tens of thousands of people in India and Japan, are displayed for veneration every 10 years in the Indian Archdiocese of Goa and Daman.

Faithful who came to St. Joseph Ca-

thedral on Dec. 3 had an opportunity to venerate a piece from St. Francis Xavier's bones.

The 6 p.m. Mass celebrated by Bishop Earl Fernandes that evening drew approximately 100 people. Several priests concelebrated the Mass, many of whom are Indian natives serving in the diocese.

Individuals were invited to come forward after Mass for a blessing with the relic from the bishop.

The body of the saint, who died in 1552 while en route to China, was found incorrupt a year after his death. It is preserved in a casket in the Basilica of Bom (holy or good, or infant) Jesus in the western state of Goa, India and taken to nearby Se Cathedral for veneration every 10 years.

Held in a four-centuries-old glass casket, the saint's body was transported to Se Cathedral on Nov. 21. The relics will remain on display for 45 days, with public veneration concluding on Jan. 5.

Approximately 8 million people are expected to visit Francis' relics while they are on display in India.

In Rome, a major relic of St. Francis Xavier's right arm is kept in a shrine in Church of the Gesù, the mother church of the Jesuit order. Pope Paul V requested the saint's right forearm be removed in the early 1600s.

As a university student, St. Francis Xavier befriended St. Ignatius of Loyola, founder of the Society of Jesus, or Jesuits. Ignatius encouraged St. Francis Xavier to give his life to God, and he later became a priest and missionary.

In 1540, Pope Paul III confirmed St. Ignatius, St. Francis Xavier and their companions as a religious order, the Jesuits. About a year later, St. Francis Xavier and another Jesuit set out as missionaries to Goa.

For Maria Pushparaj, a native of the

southern state of Tamil Nadu, India, attending Mass and venerating the Jesuit saint locally at St. Joseph Cathedral was meaningful.

Pushparaj graduated from St. Francis Xavier High School in Tamil Nadu and received two master's degrees from Loyola College, Chennai.

"All my 17 years of education, I was with the Jesuits," he said. "I am a product of the Jesuits. So, I'm so happy today to see my patron saint's relic is right here."

More than a patron saint of his studies though, Pushparaj credits St. Francis Xavier as the saint who introduced his ancestors to Christ.

"The Jesuits brought us the Gospel and good news to the southern part of India, like Goa, Diu Daman, and then Kerala, and then Tamil Nadu – all those coastal areas," he said.

"St. Francis Xavier tirelessly preached, and then, because of him, we came to know about our Lord. So, we are so thankful to him. He's our spiritual father."

Pushparaj moved to the United States in 2010. He and his wife are the parents of two sons, a sophomore at Columbus St. Charles Preparatory School and a fifth-grader at Dublin St. Brigid of Kildare School. The family belongs to St. Brigid parish.

Several India natives who now reside in the diocese attended the Mass and veneration of St. Francis Xavier's relic at the cathedral.

"It's so lovely to see people coming to seek the spiritual father's blessing," Pushparaj said. "We are so proud to see each of one us today, and we are so happy."

"This is a wonderful opportunity ... so immediately we came."

In his homily, Bishop Fernandes re-

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Merry Christmas

Therefore, the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. — Isaiah 7:14

The Ohio Dominican University family sends you and your loved ones best wishes for a blessed Christmas and a wonderful 2025! May each day of the New Year be filled with abundant blessings, joy and peace.

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2024 schedule for diocesan Christmas Masses

The following is a list of Mass times for the Vigil of Christmas, Tuesday, Dec. 24 and Christmas Day, Wednesday, Dec. 25, as provided by parishes to *The Catholic Times*.

Ada/Kenton Our Lady, the Immaculate Conception Parish – Christmas Eve, 4 p.m., Ada Our Lady of Lourdes Church; 6:30 p.m., Kenton Immaculate Conception Church; midnight, Our Lady of Lourdes; Christmas, 9 a.m., Immaculate Conception

Buckeye Lake Our Lady of Mount Carmel – Christmas Eve, 6 p.m. (children's Mass), 10 p.m.; Christmas, 10 a.m.

Canal Winchester Immaculate Heart of the Blessed Virgin Mary – Christmas Eve, 4, 6 and 10 p.m.; Christmas, 10 a.m.

Cardington Sacred Hearts – Christmas Eve, 4 p.m.; Christmas, 9 a.m.

Chillicothe/Waverly Our Lady, Queen of the Apostles Parish – Christmas Eve, 4 p.m., Chillicothe St. Peter Church; 8 p.m. and midnight, Chillicothe St. Mary Church; Christmas, 10 a.m., Waverly St. Mary Church

Circleville St. Joseph – Christmas Eve, 7 p.m.; Christmas, 9 a.m.

Columbus Christ the King – Christmas Eve, 4 p.m. (English), 6 p.m. (Spanish); Christmas, 9 a.m. (English), 11 a.m. (Spanish)

Columbus Holy Cross – Christmas Eve, 4 p.m.; Christmas, 10 a.m.

Columbus Holy Family – Christmas Eve, 5 and 7 p.m., midnight; Christmas, 9 a.m.

Columbus Holy Spirit – Christmas Eve, 4 and 9 p.m.; Christmas, 10 a.m.

Columbus Immaculate Conception – Christmas Eve, 4, 7 and 10 p.m.; Christmas, 10 a.m.

Columbus Our Lady of Guadalupe, Star of the New Evangelization – Christmas Eve, 5:30 p.m. (English), 7:30 p.m. (Spanish); Christmas, 9 a.m. (English), 11 a.m. (Spanish)

Columbus Our Lady of Peace – Christmas Eve, 4, 6:30 and 10 p.m.; Christmas, 9 a.m.

Columbus Our Lady of the Miraculous Medal – Christmas Eve, 4 and 10 p.m.; Christmas, 10 a.m.

Columbus Our Lady of Victory – Christmas Eve, 4 p.m. (children's Mass), 7 and 10 p.m.; Christmas, 10 a.m., Maronite Mass at 11:30 a.m.

Columbus Sacred Heart – Christmas Eve, 9 p.m.; Christmas, 10:30 a.m.

Columbus St. Agatha – Christmas Eve, 4 p.m. (Nativity scene blessing 3:40), 6 p.m., 10 p.m. (music 9:30); Christmas, 10 a.m.

Columbus St. Agnes – Christmas Eve, 7 p.m.; Christmas, 10 a.m. (both bilingual)

Columbus St. Aloysius – Christmas Eve, 4 p.m.; Christmas Day, 9 a.m. (English), 10:30 a.m. (Akan – Ghanaian)

Columbus St. Andrew – Christmas Eve, 4 p.m. (church and hall), 6 and 10 p.m.; Christmas, 9 and 11 a.m.

Columbus St. Andrew Kim Taegon Korean Community – Christmas Eve, 7 p.m.; Christmas, 11 a.m. (both at Columbus St. John the Baptist Church)

Columbus Sts. Augustine & Gabriel – Christmas Eve, 6 p.m. (English); Christmas, 11 a.m. (Vietnamese)

Columbus St. Catharine of Siena – Christmas Eve, 4, 6:30 and 10 p.m.; Christmas, 11 a.m.

Columbus St. Cecilia – Christmas Eve, 5 p.m. (English), 8 p.m. (Spanish), midnight (English, Office of Readings 11:15 p.m.); Christmas, 10:30 a.m.

Columbus St. Christopher – Christmas Eve, 4 and 6 p.m. (English), 10 p.m. (Polish); Christmas, 8 and 10 a.m.

Columbus St. Dominic – Christmas Eve, 6 p.m.; Christmas, 9:30 a.m.

Columbus St. Francis of Assisi – Christmas Eve, 4 p.m.; Christmas, 11 a.m.

Columbus St. James the Less – Christmas Eve, 5:30 p.m. (English), 8 p.m. (Spanish); Christmas, 9 a.m. (English), 11 a.m. (Spanish)

Columbus St. John Chrysostom Byzantine Catholic – Christmas Eve, 10 p.m., followed by blessing of Myrovanije oils; Christmas, noon, followed by blessing

Columbus St. John the Baptist – Christmas Eve, 4 p.m.

Columbus St. Joseph Cathedral – Christmas Eve, 4 and 6:30 p.m., midnight (music 11 p.m.); Christmas, 10 a.m.

Columbus St. Josephine Bakhita – Christmas Eve, 4 p.m., St. Matthias Chapel, 4, 7 and 10 p.m. (English), midnight (Haitian), St. Elizabeth Church; Christmas, 10 a.m., St. Elizabeth

Columbus St. Leo the Great Oratory – Christmas Eve, midnight (carols 11:30 p.m.); Christmas, 7:30 and 9:30 a.m. All Masses in Latin

Columbus St. Margaret of Cortona – Christmas Eve, 4 and 10 p.m. (carols 9:30); Christmas, 10:30 a.m.

Columbus St. Mary German Village – Christmas Eve, 4 p.m. (English), 6 p.m. (Spanish), 9 p.m. (English); Christmas, 10 a.m. (English), 12:30 p.m. (Spanish)

Columbus St. Mary Magdalene – Christmas Eve, 4 p.m., midnight; Christmas, 10 a.m.

Columbus St. Patrick – Christmas Eve, 4 p.m. (with children's choir), 6:30 p.m. and midnight; Christmas Day, 7 a.m. (no music), 10 a.m. and noon

Columbus St. Peter/Powell St. Joan of Arc – St. Peter, Christmas Eve, 4 p.m. (church), 4 p.m. (gym), 7 p.m. (Spanish), midnight (English); Christmas, 9 a.m. (English), 1 p.m. (Spanish), St. Joan of Arc, Christmas Eve, 4 p.m. (church), 4 p.m. (social hall), 6 and 10 p.m.; Christmas, 10 a.m.

Columbus St. Stephen the Martyr – Christmas Eve, 5 p.m. (English), 7 and 9 p.m. (Spanish); Christmas, 10 a.m. (English), noon (Spanish)

Columbus St. Thomas the Apostle – Christmas Eve, 6 p.m. (bilingual);

Christmas, 8:30 a.m. (English), 10:30 a.m. (Spanish)

Coshocton Sacred Heart – Christmas Eve, 5 p.m., midnight; Christmas, 9 a.m.

Danville/Mount Vernon St. John the Baptist Parish – Danville St. Luke Church, Christmas Eve, 4:30 p.m.; Christmas, 10 a.m. Mount Vernon St. Vincent de Paul Church, Christmas Eve, 4 and 6 p.m., midnight; Christmas, 10:30 a.m.

Delaware St. Mary – Christmas Eve, 4 p.m. (gym and church), 7 p.m., midnight; Christmas Day, 9 and 11:30 a.m.

Dennison Immaculate Conception – Christmas Eve, 6:30 p.m.; Christmas, 11 a.m.

Dover St. Joseph – Christmas Eve, 5, 7:30 and 11:30 p.m.; Christmas 9 a.m. (Music 30 minutes before each Mass)

Dresden St. Ann – Christmas Eve, 7 p.m.; Christmas, 9 a.m.

Dublin St. Brigid of Kildare – Christmas Eve, 4 p.m. (children's choir), 6:30 p.m. (Brigid's Gael Choir), 9 p.m. (adult choir); Christmas, 9 and 11 a.m. (both with cantor and instruments.)

Gahanna St. Matthew the Apostle – Christmas Eve, 4, 6:30 and 9 p.m., Christmas Day, 10 a.m.

Granville St. Edward the Confessor – Christmas Eve, 5 and 9 p.m.; Christmas, 10 a.m.

Grove City Our Lady of Perpetual Help – Christmas Eve, 4 p.m. (church), 4 p.m. (gym), 7 and 10 p.m.; Christmas, 10 a.m.

Heath St. Leonard – Christmas Eve, 4 and 9 p.m.; Christmas, 10 a.m.

Hilliard St. Brendan the Navigator – Christmas Eve, 4 and 6:30 p.m. (both in church and gym), 10 p.m. (church); Christmas, 8:45 and 10:45 a.m. (church)

Jackson/Vinton Catholic Consortium – Christmas Eve, 5 p.m., Wellston Sts. Peter & Paul Church, 5:30 p.m., Zaleski St. Sylvester Church, 10 p.m., Jackson Holy Trinity Church; Christmas, 10 a.m., Holy Trinity

Johnstown Church of the Ascension – Christmas Eve, 4, 6:30 and 11 p.m.; Christmas, 10 a.m.

Lancaster Basilica of St. Mary of the Assumption – Christmas Eve, 4, 6:30 and 9 p.m.; Christmas, 9 a.m.

Lancaster St. Bernadette – Christmas Eve, 4 p.m., midnight (carols 11:30); Christmas, 10 a.m.

Logan St. John the Evangelist – Christmas Eve, 4 and 6:30 p.m., midnight; Christmas, 9 a.m.

London St. Patrick – Christmas Eve, 5 and 10 p.m., Christmas, 10:30 a.m.

Marion St. Mary – Christmas Eve, 5 and 8 p.m., midnight; Christmas, 9 a.m. (English), 11 a.m. (Spanish)

Marysville Our Lady of Lourdes – Christmas Eve, 4 p.m. (music 3:30), 7 p.m. (music 6:30), midnight (music 11:45); Christmas, 10 a.m.

Mattingly Settlement St. Mary – Christmas Eve, 4:30 p.m.

Millersburg St. Peter – Christmas Eve, 5 p.m.; Christmas, 9 a.m.

New Albany Church of the Resurrection – Christmas Eve, 4 p.m. (church), 4:15 p.m. (ministry center), 7 and 10 p.m. (music 30 minutes before each Mass); Christmas, 10 a.m. with interpretation for the Deaf

New Philadelphia Sacred Heart – Christmas Eve, 4:30 and 10 p.m.; Christmas, 8:30 a.m.

Newark Blessed Sacrament – Christmas Eve, 4, 6:30 and 10 p.m.; Christmas, 9 a.m. (English), 11 a.m. (Spanish)

Newark St. Francis de Sales – Christmas Eve, 4, 6:30 and 10 p.m.; Christmas, 10 a.m.

Perry County Catholic Consortium – Christmas Eve, 4 and 6 p.m., New Lexington St. Rose of Lima Church; 8 p.m., Junction City St. Patrick Church; Christmas, 9 a.m., St. Rose

Pickerington St. Elizabeth Ann Seton – Christmas Eve, 4 and 6 p.m., midnight; Christmas, 9:30 a.m.

Plain City St. Joseph – Christmas Eve, 4 p.m. (church), 4 and 7 p.m. (activity center), midnight (church); Christmas, 9 a.m. (church)

Portsmouth St. John Paul II Scio-to Catholic Consortium – Christmas Eve, 4 p.m., Portsmouth Holy Redeemer and Wheelersburg St. Peter in Chains churches; 6:30 p.m. (Spanish), Holy Redeemer; midnight, Portsmouth St. Mary Church; Christmas, 10 a.m., St. Mary and Pond Creek Holy Trinity Church

Reynoldsbury St. Pius X – Christmas Eve, 4, 6:30 and 9 p.m.; Christmas, 9 a.m.

Somerset Holy Trinity and St. Joseph – Christmas Eve, 3 p.m., Holy Trinity; 5:30 p.m., St. Joseph (both preceded by manger blessing and music); Christmas, 8 a.m., St. Joseph; 10 a.m., Holy Trinity

Sugar Grove St. Joseph – Christmas Eve, 8 p.m.; Christmas, 8 a.m.

Sunbury St. John Neumann – Christmas Eve, 4 and 6:30 p.m., midnight; Christmas, 10 a.m.

Washington Court House St. Colman of Cloyne – Christmas Eve, 4 p.m., midnight; Christmas, 10 a.m.

West Jefferson Sts. Simon and Jude – Christmas Eve, 4 and 6 p.m.; Christmas, 10 a.m.

Westerville St. Paul the Apostle – Christmas Eve, 4 p.m. (church), 4 p.m. (Westerville North High School), 6:30 p.m. (music 6), midnight (music 11:30); Christmas, 8 and 10 a.m., noon

Worthington St. Michael the Archangel – Christmas Eve, 4, 6 and 10 p.m.; Christmas, 10:30 a.m.

Zanesville St. Nicholas and St. Thomas Aquinas – Christmas Eve, 5 and 9 p.m. (St. Thomas Aquinas), 6 and 10 p.m. (St. Nicholas); Christmas, 9 a.m. (St. Thomas Aquinas), 10 a.m. (St. Nicholas)

Zoar Holy Trinity – Christmas Eve, 5 p.m.; Christmas, 10 a.m.

Preparing for rest this season: It CAN happen

The theme for Advent is to “prepare.” This makes sense liturgically and also carries through with the needs of the holiday season.

We place purple wooden letters on our family altar that remind me of the goal, but like unfinished Christmas shopping, the goal seems unattainable. I find myself at a loss frequently in this season with a deep desire to enter into the peace and wonder; to fully rest in the hope that this season offers but with the reality of the daily demands coupled with the additional preparations leaving me feeling overwhelmed and drained.

This season, I feel called to organize my time in a way that gives me moments, if not a whole day, to rest in the peace of the Advent season.

Preparing for rest

Rest is something many of us struggle with. How many times has one of my children said, “Hey, Mom, I really want ...” and in my head I think, “Yeah and I want a vacation in Hawaii!” That’s why rest often feels so unattainable. But is it really?

The Catechism of the Catholic Church (No. 2184) teaches that, “Just as God rested on the seventh day from all the work he had done, human life has a rhythm of work and rest. The institution of the Lord’s Day helps everyone enjoy adequate rest and leisure to cultivate their familial, cultural, social, and religious lives.”

Who among us does not look forward to the weekend? We have phrases such as TGIF! But do we really take a break from the busyness of our week?

My Saturdays continue similarly to my weekdays with sports practices, taking kids to work, lessons for the kids and chores around the house. I might have a slower cup of tea with my husband, but then we com-

ALL THAT WE HAVE

MaryBeth Eberhard

MaryBeth Eberhard writes about marriage, life experiences of a large family and special needs. She attends Sunbury St. John Neumann Church.



pare schedules and off it goes. Mass on Sundays often becomes another commitment, like a dance lesson or a grocery trip, rather than an act of worship. How hard that is to realize!

I remember a season of life where I was involved with a Walking with Purpose women’s group. We all became very committed to learning how to rest on Sundays. We encouraged one another to prepare the Sunday dinner on Saturday, to make Saturday a day of “recon” if you will within the house and be purposeful with our time on Sundays. We gave each other suggestions for what to do with those hours on Sunday because the first day it felt so foreign to us and our family was used to the pace of continuously going. Eventually, we planned one fun family outing a month whether it be to go to the art museum or to walk in the park. We planned a family movie night watching old school movies and gathering together. When Monday came around, it felt as if our time had been well spent.

The Catechism (No. 2187) continues that, “Sanctifying Sundays and holy days requires a common effort. Every Christian should avoid making unnecessary demands on others that would hinder them from observing the Lord’s Day.”

Planning for rest

Somehow, life happened and we fell out of these

practices, but the concept of budgeting time has not gone away. My husband likes to plan our budget until every dollar is planned. It is going to get spent somehow, so let’s tell it where to go. Perhaps our time is like that too. Just as we make budgets for household expenses, I am wondering if we should be making a household time budget and seeing where most of our time is spent. How can we be more intentional so that our Sundays can be anticipated as a day to step off the treadmill of daily life?

Being intentional with our rest

I have a list a mile long of walks, books, movies, snuggles, friends visited and phone calls to relatives that could be made if I allot time for them. Even though that list looks like a lot of “doing,” what gives us joy can give us rest.

Father Mike Schmitz, in his Catechism in a Year podcast, reminds us that we can become slaves to the doing. So we need to break the cycle. I think being intentional will help.

We are a work in progress and every effort requires one step forward. I turn to the saints. St. Teresa Benedicta of the Cross is known for saying, “God is there in these moments of rest and can give us, in a single instant, exactly what we need. Then you will be able to rest in him, really rest, and start the next day as a new life.”

Rest is a need. Rest does not have to be a vacation. Rest is a choice and must be planned and intentional, whether it’s long or short. Let’s commit to using the rest of this Advent to prepare a place for the Lord, through rest, in our hearts and in our families.

Books for Christmas – 2024

A friend told me recently that bookstores were making something of a comeback. I hope that’s true, because browsing bookstores is one of life’s great pleasures. (For the ultimate such experience, visit Hatchards at 187 Piccadilly in London). In the spirit of happy browsing, here are some suggestions for Christmas book-giving (not “gifting”!) at a historical moment that needs equal doses of realism and hope.

Forming Families, Forming Saints by Father Carter Griffin (Emmaus Road Publishing): A guide to raising children for lives of sanctity by one of America’s finest priests, combining theological and spiritual insights, practical suggestions, and lives-of-the-saints in a reader-friendly style. Give it to young parents learning to navigate the rocks, shoals, and joys of child-rearing in an authentically Catholic key.

A Short History of the Roman Mass by Uwe Michael Lang (Ignatius Press): One knowledgeable reviewer, Father Cassian Folsom, OSB, described Father Lang’s walk through the development of Holy Mass from the Last Supper to today’s reform-of-the-reform as “wonderfully refreshing” and “free of the clichés” that mar standard tellings of story from both progressives and traditionalists. Give it to your pastor, parish worship director and any seminarians you know – it might tempt them to then move on to the author’s larger work, *The Roman Mass: From Early Christian Origins to Tridentine Reform* (Cambridge University Press).

The Mary Pages: An Atheist’s Journey to the Mother of God by Sally Read (Word on Fire): A strikingly novel conversion memoir, the literary elegance of which is displayed in this description of Marian apparitions in recent centuries: “It seemed that Mary acted like a kind of triage nurse in the hinterland between heaven and hell, speeding some closer to God, dispensing mercy, appear-

THE CATHOLIC DIFFERENCE

George Weigel

George Weigel is the Distinguished Senior Fellow at the Ethics and Public Policy Center in Washington, D.C. George Weigel’s column ‘The Catholic Difference’ is syndicated by the Denver Catholic, the official publication of the Archdiocese of Denver.



ing and disappearing at apposite moments in history.” Give it to a Protestant friend skeptical of Catholic Marian piety and to members of your parish Sodality.

For the theologically inclined, especially those concerned about the intellectual shallowness of the Synods of 2023 and 2024, two suggestions:

The Center is Jesus Christ Himself: Essays on Revelation, Salvation, and Evangelization in Honor of Robert P. Imbelli, edited by Andrew Meszaros (CUA Press). Father Imbelli is one of the jewels in the crown of U.S. Catholic theology. His insistence that Jesus Christ, not institutions or “issues,” must always be at the center of the Church’s self-reflection – for we are Christ’s Mystical Body in the world – is honored in this Festschrift, which celebrates the scholarship and priestly service of one who, as Cardinal Timothy Dolan writes in the foreword, has “courageously challenged Catholic universities and publications to reject the lure of secular acclaim and instead to embrace their Catholic identity with fresh brio.”

Jesus Christ: Scandal of Particularity: Vatican II, a Catholic Theology of Religions, Justification, and Truth by Eduardo Echeverria (En Route Books and Media): A brace of stimulating essays from another distinguished American exponent of dynamic Catholic orthodoxy, whose immersion in the high-octane Protestant theological tradition in which he was raised makes him an

exceptionally valuable contributor to today’s debates over whether the Lord Jesus is the way, the truth, and the life, or just another avatar of a generic divine will-to-save.

And now two books, in a more popular vein, to clarify some recent and contemporary history:

Mirrors of Greatness: Churchill and the Leaders Who Shaped Him by David Reynolds (Basic Books): A fresh look at the emblematic figure of the first half of the 20th century, through the lens of his interactions with his father, his political friends and foes (a cast of characters including Lloyd George, Chamberlain, Hitler, Stalin, Mussolini, FDR, de Gaulle, and Attlee), and his remarkable wife, Clementine. Give it to anyone tempted by the recent, perverse nonsense about Churchill being the primary villain of World War II. (Yes, there are bears of little brain who believe that.)

Midnight in Moscow: A Memoir from the Front Lines of Russia’s War Against the West by John J. Sullivan (Little, Brown): The title and subtitle aptly describe this gripping tale of the author’s service as U.S. Ambassador to Russia under the (first) Trump and (early) Biden administrations – a book that should be required reading for American diplomats and State Department officials, intelligence operatives and analysts, and the scribes and talking heads of the world affairs commentariat.

And last, for fun, *Dear Committee Members* by Julie Schumacher (Vintage Books): The best university send-up novel in years, so delicious that I had to limit myself to one chapter per day to extend the pleasure. Especially recommended for anyone on your gift list who wrestles with bureaucracies: academic, ecclesiastical, governmental, or corporate.

Why can't I buy an indulgence like I buy Masses?

Dear Father,
I buy Masses for my deceased parents at my local church. I was thinking it would be good if the Church would sell indulgences to help people get out of purgatory. Could my parish sell indulgences like they sell Masses?
-Ted

Dear Ted,
Having Masses offered for your deceased parents, and other departed souls, is very important. But we don't sell Masses. Or indulgences. Someone tried that once and it didn't end well.

You can make monetary offerings to the parish when you ask for Masses to be celebrated for your parents. We do not and cannot buy holy things, especially Masses. I know that people see all kinds of holy items for sale, especially on the internet. Some of these are fake. Some have been illegally obtained. The selling of holy things is a sin. It's called simony, named after Simon Magus (Acts 8:9-24). Simon was a Samaritan magician who wanted to buy the power the Apostles had received from the Holy Spirit. (You really must read the story for yourself!)

Trying to buy divine power is a far cry from offering gifts to people who do divine things for us. By way of analogy, we can't buy friendship from someone we want to be our friend. But we often give them gifts as a sign of our appreciation for who they are. If someone has done us a service, such as a neighbor shoveling the snow from our driveway who refuses payment, we can give the neighbor a gift to show our gratitude.

Likewise, when a Catholic priest offers the Holy Mass for a specific intention, we can give him a gift by way of showing our thankfulness. It could be his favorite kind

SACRAMENTS 101

Father Paul Jerome Keller, OP, S.T.D.

Father Paul Jerome Keller, O.P., S.T.D., director of the diocese's Office of Divine Worship, is a priest of the Dominican Province of St. Joseph. His doctorate is from Rome in sacramental theology. He currently assists at Columbus St. Patrick Church.



of cookie. That can become rather impractical when the cookies start piling up in the rectory. Also, the people who fix the rectory's broken pipe usually won't take food as a payment; they want money. So, folks have typically offered gifts of money to the priest to show their gratitude.

The gift to the priest also associates us much more closely with the work we are asking the priest to do, in this case, to offer Mass. Our gift unites us to the work of the Mass or other prayers of the priest.

As for indulgences, there was a 16th century German priest (a Dominican, I'm sad to say), Father Tetzl, O.P., who was accused of selling indulgences. Father Tetzl short-changed the Church's teaching about indulgences by failing to require the confession of sins and contrition for them. He emphasized only the doing of a work in order to gain an indulgence for a soul in purgatory, and that work was the offering of money.

Thus, the famous jingle arose: "As soon as the gold in the coffer rings, the rescued soul to heaven springs."

Martin Luther, a former priest, railed against this abuse; but as oft happens with some reformers, he took the matter too far and committed his own abuses.

An indulgence is related to the Sacrament of Penance. The Latin origin of the word means to give free reign to, or to treat with excessive kindness. So, we

sometimes indulge ourselves with regard to our appetites. We give free reign to them. Or we can indulge our children, giving them free reign with social media. A positive use of the word is when we indulge someone who needs to vent; we give them our time.

God, too, indulges us, especially when we have sinned and ask His forgiveness and try to make amends for our wrongdoing.

All of our sins have effects that last for longer or shorter periods of time, depending on their seriousness and how they touch the lives of others. Some sins (mortal sins), by which we break communion with God, merit eternal punishment (hell).

Every sin, including mortal sins which we've taken to the Sacrament of Confession or Penance, have "left-over" consequences, as it were. This is called temporal punishment. We must be purified of these attachments before we can enter the pure brilliance of God's presence. This is purgatory.

We can ask God to pardon the temporal punishment of the sins of souls in purgatory because we live in a bond of charity with them and the saints in heaven, in Christ. We could say that God indulges our request. This is true because Christ gave St. Peter and the Apostles and their successors the power to bind and loose in the Church.

The Church gives us multiple opportunities to do things on behalf of poor souls (including ourselves in this life). We offer these as petitions to God. We call these indulgences. We ask God in His mercy to indulge us and grant the healing of the disordered attachments that cling as a result of sins committed.

You can't buy that! It requires a change of heart, not an exchange of money.

LOCAL NEWS AND EVENTS

Man of the Year nominations being accepted

The Catholic Men's Luncheon Club is accepting nominations for its annual Catholic Man of the Year award, which will be presented by Bishop Earl Fernandes at the club's meeting on Friday, March 7 at Columbus St. Patrick Church, 280 N. Grant Ave.

The club has presented the award annually since 1957 to one layman who, through his daily actions, words and prayers, exemplifies the "good and faithful servant."

Nomination instructions and the required online nomination form are at <https://www.catholicmensministry.com/catholicmanoftheyear>.

Nominations will be accepted through Wednesday, Jan. 15.

No reservations are necessary for the meeting, which will occur after the church's 11:45 a.m. Mass. A \$12 donation is suggested to cover the cost of the event.

Cathedral announces seasonal music schedule

Concerts by several musicians and musical groups will take place throughout the Christmas season at Columbus St. Joseph Cathedral, 212 E. Broad St.

The Cathedral Schola and Choir will be joined by the Cathedral Brass to celebrate Christmas with an hourlong concert by candlelight at 11 a.m. Tuesday, Dec. 24 before the start of Midnight Mass. Concert arrangements of familiar carols and seasonal songs will be interspersed with works by Bruckner, Britten, Pärt, Josquin, Tavener and others.

Other scheduled programs are as follows:

Friday, Dec. 13: 7 p.m., Reynoldsburg St. Pius X Church adult choir; 8 p.m., Sheila Cafmeyer, vocalist and Shawn Kenney, organist

Saturday, Dec. 14, 7 p.m., Columbus Maennerchor and Damenchor

Friday, Dec. 20, 7 p.m., Columbus St. Patrick Church choir; 8 p.m., Columbus Holy Redeemer Melkite Catholic Church cantors

Saturday, Dec. 21, 7 p.m., Grove City Chamber Singers; 8 p.m., J London, jazz interpretation of carols

Tuesday, Dec. 24, Various times, J London and Ratliff Family Singers of Gahanna St. Matthew the Apostle Church

Friday, Dec. 27, 7 p.m., Pontifical College Josephinum seminarians; 8 p.m., Sheila Cafmeyer and Shawn Kenney

Saturday, Dec. 28, 7 p.m., Combined

choirs of Columbus St. Dominic and Holy Rosary-St. John church communities; 8 p.m., Una Voce, featuring motets from Renaissance to contemporary.

St. Colman to present lessons and carols service

The annual Advent lessons and carols service at Washington Court House St. Colman of Cloyne Church, 219 S. North St., will take place at 3 p.m. Sunday, Dec. 15.

This service has been an annual event at the church since 2005. In character, it is unique in that it focuses on anticipation and longing, only ending in the birth of Jesus after much preparation.

It consists of nine readings, several of which are from the prophet Isaiah. Each reading is followed by music chosen to reinforce the meaning of the Scripture passage and set the stage for the next one. Also included are hymns for congregational singing with the same themes.

The style of music used is in the tradition established by King's College in Cambridge, England through its annually broadcast services on Christmas Eve. The Advent service is similar, but the focus is on preparation and longing.

Powell resident receives American Heritage Girls honor

Annelise Perez of Powell, a member of Columbus St. Patrick Church, has earned the Stars & Stripes Award, the highest recognition rewarded to a member of the American Heritage Girls (AHG) organization.

Perez, who is part of AHG Troop OH 0031, also holds the Red Sash of Merit from the Diocese of Columbus Catholic Committee on Scouting, recognizing her commitment to her troop and living her Catholic values.

She attained the Stars & Stripes honor by earning 13 award badges and planning, developing and providing leadership for a service project at the Women's Care Center of Columbus. The project, to which she contributed more than 250 hours, was a renovation of the primary bathroom for expectant mothers and other patients served by the clinic.

American Heritage Girls, Inc. is a national character development organization for young women ages 5 to 18. It embraces Christian values and encourages family involvement. For more information on the organization, visit www.americanheritagegirls.org.

'A Christmas Carol' reminds us of our power to do good

It's December, in the Advent season and time for another reading of *A Christmas Carol* by Charles Dickens.

My fascination with that poignant story began the week before Christmas when I was eight years old and NBC aired for the first time "Mister Magoo's Christmas Carol." It was an animated adaptation of Dickens' classic work and started my annual reexamination of the story in various forms, including the written story, and many film versions made since 1935 starring such notables as Seymour Hicks, Reginald Owen, Alistair Sim, George C. Scott, Michael Caine, Patrick Stuart and Jim Carrey in the role of Ebenezer Scrooge.

One of my favorites in recent years is the Patrick Stuart version. I like it because it picks up a bit of Dickens' writing often only pictorially displayed in other versions.

In *A Christmas Carol*, as Marley's ghost exits Scrooge's dwelling by the open window, Dickens writes: "The air was filled with phantoms, wandering hither and thither in restless haste, and moaning as they went. Every one of them wore chains like Marley's Ghost; some few ... were linked together; none were free. Many had been personally known to Scrooge in their lives. He had been quite familiar with one old ghost, in a white waistcoat, with a monstrous iron safe attached to its ankle, who cried piteously at being unable to assist a wretched woman with an infant, whom it saw below, upon a doorstep. The misery with them all was, clearly, that they sought to interfere, for good, in human matters, and had lost the power forever."

While we are living, we all have the power to interfere for good, to do good in human matters. Those specters of the dead in Dickens' novella had lost that power forever and such was the source of so much of their mis-

FAITH IN ACTION | Mark Huddy

Mark Huddy is the Episcopal Moderator for Catholic Charities and the Office for Social Concerns in the Diocese of Columbus.



ery. It is perhaps too fine a point to debate whether we shall have that power after death, as St. Therese the Little Flower and the other saints do. But our chance of exercising it after we die will be much stronger if we have exercised it before we die.

As we prepare for Christ's coming at the end of time and at Christmas, consider that we can interfere for good in human matters by supporting the work of our Catholic Charities agencies: JOIN, the St. Francis Evangelization Center in McArthur, Catholic Social Services, St. Stephen's Community House, St. Vincent Family Services and the St. Vincent de Paul Society. Many of these organizations have a Christmas appeal that supports their efforts to feed, clothe, heal, accompany and empower the poor and vulnerable. You can find links to these organizations on the diocesan website, <http://columbuscatholic.org>.

You can also support them by generously donating to the Christmas Collection for diocesan charities on Christmas Day, Dec. 25. If you are an online giver, you may need to open your online account and designate a specific gift for the Charities collection. You can also drop a donation in an envelope labeled Christmas Charities Collection and put it in the collection basket at your parish on Christmas Day.

As we prepare for the coming of the Lord, use the power that you have today to do good!

Suffering can be painful but also salvific

In *The Problem of Pain*, C.S. Lewis sought an explanation for suffering that respects both God's reputation for goodness and the searing reality of our pain. If God is good, why is there so much suffering? If God can make a world free from suffering by willing it, why the cross?

There are vital distinctions between good pain and bad pain. Bad pain signals increased injury and harm. It narrows our focus and darkens hope. None of us escapes suffering. So why not invest our pain in the direction of hope? The sacrifice of Jesus isn't sealed in the tomb but rather opens the door. In the same way, none of us undergoes surgery or difficult medical treatments for the sake of suffering but in hope of restoring health or extending life. I have had several opportunities to experience the restoring of health after surgery.

People aren't named martyrs for throwing themselves in harm's way. A martyr's passion promotes some higher purpose. We can become living martyrs of charity if we downsize our lifestyles to tithe a portion of our earnings to the cause of justice. Such sacrifices give life. Good pain widens possibilities. Bad pain just hurts.

Sickness and death are unavoidable. The reason the church identifies a sacrament to anoint the sick is because sickness has something to reveal to us. Some turn illness into a testimony of what they believe life is about. They spend their most mortal hours forgiving and seeking forgiveness, demonstrating compassion and caring, witnessing to their confidence in God. My Mom was such a person. She thought she had a week or two to sur-

FAITH IN ACTION | Erin Cordle

Erin Cordle, MPS is associate director of the diocesan Office for Social Concerns.



vive. She fooled us all and lived for nearly five additional months. She was aware and taught us to the end of her earthly life.

No one has a choice about whether to suffer, yet we do have free will to determine how we chose to carry our pain. This is my sister, Ann. For decades, she has dealt with MS and an amazing laundry list of other physical challenges. Yet, she lives each day in gratitude for life. She was the driving force for establishing a food pantry in Centerburg that honors our parents. The pantry focuses on building a caring community that unites those in need with those willing to feed others with more than food. The more I learn about missionary discipleship, the more I see Ann's face. Her suffering and service inspires others and offers hope to everyone around her.

The church maintains that suffering can be salvific. Suffering acts like a spiritual salve on the world's wounds. St. Paul reminds us that when we unite our pain to that of Christ on the cross, the two become one as a divine rescue. When we unite our pain mystically with the pain of Jesus, our tears are given an exalted meaning and purpose. Because truly, when we acknowledge the real presence of Christ and His definitive victory over sin and death, what else are we going to do with all this suffering?



Catholic Diocese of Columbus

DECREE ERECTING THE DIOCESAN SHRINE OF OUR LADY OF GUADALUPE, STAR OF THE NEW EVANGELIZATION AT HOLY NAME CHURCH

The architecture of Holy Name Church is of an exceptional style and beauty in the Diocese of Columbus, which lends itself to be an appropriate place of pilgrimage and prayer. Moreover, the Christian faithful have been consistently and devoutly gathering at Holy Name Church for liturgical and devotional worship according to c. 1230, in recent decades especially those who are young adults and those who are Spanish speaking, which led to the newly erected parish of Our Lady of Guadalupe, Star of the New Evangelization.

As the Pontifical Council for the Pastoral Care of Migrants and Itinerant People stated in 1999, "The shrine thus testifies that God is greater than our heart, that He has always loved us and has given us His Son and the Holy Spirit because He wants to dwell in us, making us his temple and making our bodies the shrine of the Holy Spirit." A Diocesan Shrine dedicated to Our Lady serves as a tangible reminder of the love of God the Father in the hearts of the Christian faithful and that we are a people continually on pilgrimage.

Whereas, considering the aforementioned reasons and that the appropriate statutes have been prepared and reviewed for the Shrine;

Therefore, I, Most Rev. Earl K. Fernandes, hereby approve the statutes in accordance with c. 1232 §§1-2, which are attached, and erect the Diocesan Shrine of Our Lady of Guadalupe, Star of the New Evangelization at Holy Name Church.

I furthermore encourage the Christian faithful to continue to make frequent pilgrimages to the Shrine, seeking the protection and intercession of Our Lady of Guadalupe and honoring the Holy Name of Jesus.

Given at the Chancery Office, 198 E. Broad St., Columbus, Ohio on this the 18th day of November 2024, the Memorial of the Dedication of the Basilicas of Saints Peter and Paul, Apostles.

+ *Earl K. Fernandes*

Most Reverend Earl K. Fernandes
Bishop of Columbus

Tom Berg, Jr.

Deacon Tom Berg, Jr.
Chancellor

Bishop establishes parish church as diocesan shrine

Bishop Earl Fernandes designated Columbus Our Lady of Guadalupe, Star of the New Evangelization as a diocesan shrine for pilgrimage and prayer in a decree issued in November and published in this issue of *The Catholic Times*.

According to the decree (see Page 8), a diocesan shrine decided to the Blessed Virgin Mary serves as a tangible reminder of the love of God the Father in the hearts of the Christian faithful and that the faithful are a people continually on pilgrimage.

The decree further describes the new Shrine of Our Lady of Guadalupe, Star of the New Evangelization at Holy Name as a place of special devotion for the Christian faithful because of its beauty and the robust sacramental and devotional life already present and active in the parish church.

In the decree, Bishop Fernandes encourages the Christian faithful to make frequent pilgrimages to the newly established shrine to ask for the protection of Our Lady of Guadalupe and honor the Holy Name of Jesus.

Bishop Fernandes was scheduled to celebrate Mass on Thursday, Dec. 12, the feast of Our Lady of Guadalupe, at the parish.

Our Lady of Guadalupe, Star of the New Evangelization Parish was formed last year as a merger at the former Holy Name Church, 154 E. Patterson Ave., with Santa Cruz Parish for Spanish-speaking Catholics. The church is located north of the Ohio State University campus.

Father Antonio Carvalho serves as the pastor at the parish, which includes a large number of Latino Catholics.

Bishop Fernandes explained his de-

cision to make the church a diocesan shrine.

"Holy Name Church is one of the most beautiful in the Diocese of Columbus," he said. "When Holy Name and Santa Cruz came together as Our Lady of Guadalupe, Star of the New Evangelization Parish, it proved to be a remarkable success. People came together and began a beautiful new endeavor.

"In my visits there, I see the faith and devotion to the Virgin of Guadalupe and to Eucharistic Adoration. Many people drive from all over the city to worship there.

"Father Antonio Carvalho is completely dedicated to his ministry there, spending hours in the confessional and forming the people with a clear Marian spirituality. All of this led to me to issue a decree erecting the church as a dioce-

san shrine, a place of pilgrimage, a place which can serve as the spiritual oasis in the city of Columbus."

Holy Name Church was established in 1905 and the current church was dedicated in 1927.

The personal parish of Santa Cruz was established in 1993 for Spanish-speaking Catholics, who worshiped at Holy Cross Church until 2001 when the worship site for Santa Cruz moved to Holy Name Church.

The former Holy Name School was used as the center of the Latino Community in Columbus before the personal parish of Santa Cruz was united with Holy Name Parish on Sept. 1, 2023, and the new territorial parish was given the name Our Lady of Guadalupe, Star of the New Evangelization.

XAVIER, continued from Page 4

flected on St. Francis Xavier. He described him as a great saint and true missionary, also noting that St. Francis Xavier is considered the second apostle of India after St. Thomas the Apostle.

The bishop shared his own memories of St. Francis Xavier's relics.

He recalled venerating the relics as a child when his parents – both natives of

India – brought the family to Goa.

"One of my earliest memories was my parents taking my brothers and me to Goa to venerate the incorrupt body of St. Francis Xavier," Bishop Fernandes said. "I can remember it clear as day.

"When I was a young priest, I remember being in Rome at the Chiesa del Gesù

(the Jesuit Church) and offering Mass at the altar, where his right arm is kept. ... He loved Jesus so much that he left everything he knew and everyone he knew to go halfway around the world to preach the good news."

St. Francis Xavier brought the light of faith to the peoples, the bishop said. He encouraged those gathered to spread the

same light.

"St. Francis Xavier went to the ends of the earth," he said. "Now it is our turn to take our place in the Apostolic band, to proclaim this good news that our God comes to see us, that our God comes to be with us. He is Emmanuel. He is God with us."



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Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF OUR LADY OF PERPETUAL HELP GROVE CITY AND IMMACULATE HEART OF THE BLESSED VIRGIN MARY CANAL WINCHESTER

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (can. 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (can. 518);

WHEREAS, there is an unaccounted-for area of land to the east of Our Lady of Perpetual Help and to the west of Immaculate Heart of the Blessed Virgin Mary;

WHEREAS, having duly consulted with the pastors of Our Lady of Perpetual Help and Immaculate Heart of the Blessed Virgin Mary whose territories are affected (c. 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to cc. 127 and 166 on 20 November 2024, and offered genuine consultation according to c. 515 §2 in the form of unanimous agreement with the proposed alteration of the boundaries of the two affected parishes;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of the parish boundaries in question;

THERERFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

- 1) That the new territory of Our Lady of Perpetual Help is:
Northern boundary: From the intersection of Alkire Road and the Franklin-Madison county boundary east on the center of Alkire Road to Norton Road; south on the center of Norton Road to Johnson Road; east on the center of Johnson Road to Big Run South Road; northeast on the center of Big Run South Road to Alkire Road; east on the center of Alkire Road to Harrisburg Pike (U.S. Rte. 62); northeast on the center of Harrisburg Pike (U.S. Rte. 62) to Frank Road; east on Frank Road to the Scioto River; Eastern boundary: The middle of the Scioto River between Frank Road on the north and a point in the middle of the Scioto River straight west of the intersection Parsons Avenue and Obetz Road; straight east on an air line from the aforementioned point in the middle of the Scioto River to U.S. Rte. 23 (South High St.); south on the middle of U.S. Rt. 23 (South High St.) to the Franklin-Pickaway county boundary; Southern boundary: The Franklin-Pickaway county boundary between U.S. Rte. 23 (South High St.) on the east and the juncture of the Franklin-Pickaway-Madison county boundaries on the west; Western boundary: The Franklin-Madison county boundary between the juncture of the Franklin-Pickaway-Madison county boundaries on the south and the intersection of Alkire Road and the Franklin-Madison county boundary on the north.
- 2) That the new territory of Immaculate Heart of the Blessed Virgin Mary is:
Northern boundary: Beginning at the intersection of Williams Road and Lockbourne Road, east on the center of Williams Road to Alum Creek Drive; north on the center of Alum Creek Drive to Refugee Road (St. Rte. 104); east on the center of Refugee Road (St. Rte. 104) to Noe-Bixby Road; Eastern boundary: South on the center of Noe-Bixby Road to Winchester Pike; east on the center of Winchester Pike to Ebright Road; south on the center of Ebright Road to U.S. Rte. 33; East on the center of U.S. Rte. 33 to Winchester Road; west on the center of Winchester Road to Pickerington Road; south on the center of Pickerington Road to Alspach Road; Southern: West on the center of Alspach Road to Winchester Southern Road; south on the center of Winchester Southern Road to Duvall Road; west on the center of Duvall Rd. to Goodman Road; north on the center of Goodman Road to London Lancaster Road; west on the center of London Lancaster Road to the boundaries of Rickenbacker International Airport (formerly Lockbourne Air Force Base); west around the perimeter of Rickenbacker International Airport to the Franklin-Madison county boundary; west on the Franklin-Madison county boundary to U.S. Route 23 (South High Street); Western: North on the center of U.S. Route 23 (South High Street) to a point straight west of the intersection of Parsons Avenue and Obetz Road; from that point straight east to Obetz Road; east on the center of Obetz Road to Lockbourne Road; north on the center of Lockbourne Road to Williams Road.
- 3) That this alteration shall take effect upon the promulgation of this decree.
- 4) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 2nd day of Decemebr, 2024.

Earl K. Fernandes
Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARY OF ST. MARY DELAWARE

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (can. 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (can. 518);

WHEREAS, the parish of St. Mary has as yet undefined parish boundaries;

WHEREAS, having duly consulted with the pastors of St. Brigid Dublin, St. Peter S.t Joan of Arc Powell, St. Michael Worthington, and St. John Neumann whose boundaries border the proposed boundaries of St. Mary Delaware (c. 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to cc. 127 and 166 on 20 November 2024, and offered genuine consultation according to c. 515 §2 in the form of unanimous agreement with the proposed boundary for St. Mary Delaware;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of parish boundary of the parish;

THERERFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

- 1) That the territory of St. Mary Delaware is:
Northern boundary: Beginning at the northwest corner of Delaware County's boundaries (40.4439, -83.2485), east to 40.4432, -83.2363; south to 40.4431, -83.2363; east to 40.4430, -83.2332; east to the intersection of Delaware-Marion-Morrow counties' boundaries (40.4338, -83.0208); Eastern boundary: Beginning at the intersection of Delaware-Marion-Morrow counties' boundaries (40.4338, -83.0208), south to 40.4188, -83.0220; east to the center of Alum Creek at the Delaware-Morrow county boundary; south on the center of Alum Creek to Alum Creek Lake; south on a straight line to the southern intersection of Alum Creek Lake and Alum Creek; south to the intersection of Alum Creek and Lewis Center Road; Southern boundary: Beginning at the intersection of Alum Creek and Lewis Center Road, west on the center of Lewis Center Road to U.S. Route 23 (Columbus Pike); north on the center of U.S. Route 23 (Columbus Pike) to Hyatts Road; west on the center of Hyatts Road to South Section Line Road; south on the center of South Section Line Road to Butts Road; west on the center of Butts Road to Riverside Drive; west on an air line from the intersection of Butts Road and Riverside Drive to a point in the center of the Scioto River (40.2161, -83.1417); north to the center of the Scioto River due east of the terminus Moore Road (40.2169, -83.1418); west on an air line to the terminus of Moore Road; west on the center of Moore Road to the Delaware county boundary (40.2164, -83.1717); Western boundary: Beginning at the intersection of Moore Road and the Delaware county boundary (40.2164, -83.1717); north to 40.2442, -83.1723; west to 40.2444, -83.2484; north to 40.2640, -83.2494; north to 40.2673, -83.2491; north to 40.3119, -83.2496; north to 40.3157, -83.2494; north to 40.3494, -83.2494; north to 40.3497, -83.2495; north to the northwest corner of Delaware County's boundaries (40.4439, -83.2485).
- 2) That this alteration shall take effect upon the promulgation of this decree.
- 3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 2nd day of December, 2024.

Earl K. Fernandes
Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor



Catholic Diocese of Columbus

DECREE RELEGATION OF THE CHURCH AND ALTAR ST. MARY, GROVEPORT

St. Mary Church is in need of significant repairs to bring the buildings on the campus to operational health for worthy sacramental celebrations. The report produced in August 2023 by the Facilities Office of the Diocese of Columbus detailed a total amount of deferred maintenance at the St. Mary campus of \$651,700. To improve the facility health over 10 years, in addition to general maintenance, the costs would exceed \$100,000 a year. The Immaculate Heart of the Blessed Virgin Mary (IHM) Parish's budgeted income for 2024-2025 is just over \$600,000. This makes up a significant amount that would be spent on maintaining this property.

The consent of the pastor, who speaks for the juridic person of IHM Parish, to the relegation of St. Mary Church has been received in accordance with Canon 1222 §2.

The Presbyteral Council was lawfully convoked according to Canons 127 and 166 and heard in accordance with Canon 1222 §2 at a meeting on Wednesday, November 20, 2025 in which the members of the council unanimously agreed to the proposed relegation of St. Mary Church.

Whereas, the good of souls would not be harmed in this relegation, and in fact, the care of souls would continue to be well supported through robust pastoral care provided at the parish church of IHM dedicated to St. John XXIII which is 6 miles from the church of St. Mary and within 15 miles of nearly all the parishioners of IHM;

Therefore, considering the law and the facts, I, Most Reverend Earl K. Fernandes, hereby relegate St. Mary Church to profane but not sordid use, so that the building loses its dedication as a sacred place in accordance with Canon 1212, and may be used for other purposes, or demolished, provided all sacred goods are safely preserved.

Furthermore, I relegate the altar at St. Mary Church (cf. cc. 1212 and 1238 §1) so that it, too, loses its dedication as a sacred place.

This decree is effective on December 9, 2024.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio, this 26th day of November, 2024.

+ Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.

Deacon Tom Berg, Jr.
Chancellor

Final Masses celebrated at Groveport St. Mary

The closing Masses at Groveport St. Mary Church, the oldest Catholic church in Franklin County outside Columbus, were celebrated this past weekend.

Bishop Earl Fernandes was the celebrant for a Mass at 4 p.m. Saturday, Dec. 7. The church's final Eucharistic celebration was its regularly scheduled Mass at 8 a.m. the following day.

As part of the Real Presence Real Future initiative of the Diocese of Columbus, the Groveport church and Canal Winchester St. John XXIII Church have been merged into a single unit known as Immaculate Heart of the Blessed Virgin Mary parish.

The Groveport church, founded in 1871, was the "mother church" for the one in Canal Winchester and for Columbus Our Lady of the Miraculous Medal Church and several other congregations.

The current St. Mary Church was dedicated in 1977 and was the third to serve the Groveport area. The original church was built in 1865 and was first used by a United Brethren congregation. It was replaced in 1949 by a structure built next door. The original church then became the parish hall. After the 1977 church was built, the former St. Mary buildings were joined and converted into Groveport's municipal building.

"I know that this is a difficult moment for some of you, given the rich history of this parish, going back to 1871," Bishop Fernandes said in his homily. "At the same time, I hope it is a moment of gratitude by which we give thanks to God for the many graces He has poured out on the people of this place."

Mary Saum, 93, who lives close to the church, has been a member of the parish for more than 70 years and remembers when the current church was built.

"It's sad. It really is," she said. "We just have to go along with what happens. Can't change things."

Andrea Maier, director of faith formation for the new parish, has been a member of St. Mary with her family for more than 20 years.

"On one hand, it's sad because there are a lot of memories attached to this church," she said, "but on the other hand, there's great hope in bringing communities together and working for the purpose of doing discipleship, God's work, so for that I'm excited."

"So, yes, I'm sad, but I see that there's a greater purpose in all of this."

The church was the closest Catholic church to the former Rickenbacker Air Force Base, from which it drew many of its members. The base was opened in 1942 and served as a military facility until 1984, when control was transferred to a port authority. The site now serves as an international cargo hub with some commercial flights.

The church served southeast Franklin County and parts of Pickaway and Fairfield counties, including Groveport, Obetz, Canal Winchester, Lockbourne, Ashville, Amanda and Carroll. In 2000,



Bishop Earl Fernandes processes to the altar for a final time at Groveport St. Mary Church behind Father Brian O'Connor, pastor of Immaculate Heart of the Blessed Virgin Mary Parish..



Parishioners and visitors attend one of the closing Masses at Groveport St. Mary Church, which has merged with Canal Winchester St. John XXIII Church. CT photos by Ken Snow

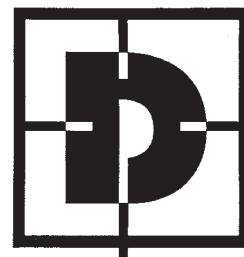
it covered 90 square miles and had about 1,200 families, but both those numbers were reduced significantly in that year when the Canal Winchester church opened. A *Catholic Times* story in 2013 said it had about 600 families, and a Real Presence Real Future video in 2021 said that number was down to 192.

There was no resident pastor in Groveport until 1932, when the Vincentian Fathers began 50 years of service to the parish. The Philadelphia-based Vincentians also built a large house in Groveport that was used as a Midwestern base for travel-

ing missionaries and was a site for many parish activities until 1978, when United McGill Corp. purchased the building for its headquarters. Priests of the Diocese of Columbus served the church from 1982 until its closing.

The number of parish organizations at St. Mary's was never as large as at other parishes of comparable size, but the groups it did have, particularly the Altar Rosary and St. Vincent de Paul societies, were active in a range of areas that in other parishes were served by several organizations.

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Bishop blesses new bells at St. John Neumann

By Hannah Heil
Catholic Times Reporter

Bells will be ringing at Sunbury St. John Neumann Church.

The sound of bells, drawing individuals to come and worship at the church located off State Route 37, might be something new for locals or those passing by.

Father Daniel Dury, pastor at St. John Neumann, said the church did not have bells previously, but that has now changed. The bells were to be installed the week of Dec. 8.

Bishop Earl Fernandes visited the church on Dec. 4 to bless the church's new bells after their arrival.

The Order for the Blessing of Bells comes from the Book of Blessings, part of the Church's Roman Ritual, and addresses the blessing of objects that are designed or erected in churches.

The Order for the Blessing of Bells includes a Scripture reading, intercessions and a special prayer of blessing during which the bishop sprinkles holy water and incenses the bells, said Father Paul Keller, diocesan director for the Office of Divine Worship.

"The bishop asks God to help people to hasten to church when they hear the call of the bell," he said. "They're summoned to prayer."

Bells are sacramentals, meaning they

are set apart or blessed by the Church with the intention of guiding individuals to the sacraments and sanctifying their lives. They are sacred signs.

The blessing of bells is an ancient Church tradition.

"Bells have always been used as signals for various things," Father Keller said. "The bells of the church mark the call for times of prayer, especially Mass – they're rung before Mass. There's the Angelus bell."

"Bells are rung for big events, to notify people. For instance, when the Pope dies, bells are tolled. And when a new pope is elected, all of the bells of the churches are rung."

"They help us celebrate at weddings and mourn at funerals," Father Dury added. "The solemn blessing of bells indicates their role in casting away evil spirits and even protecting the faithful from deadly storms."

At St. John Neumann Church, Father Dury hopes the bells will lead people to God.

"People have an intrinsic desire for that which is true, beautiful and good," he said. "This is because our hearts are made for God and those three transcendentals are found ultimately in Him."

"It is our belief that, by enhancing that which is true, beautiful and good in our parish liturgical life and on our parish grounds, we will be able to more effec-



Bishop Earl Fernandes stands in front of the bell tower under construction at Sunbury St. John Neumann Church during a Dec. 4 ceremony to bless the new bells. He is joined by (from left) Father Paul Keller, OP, director of the diocese's Office of Divine Liturgy; Father Jason Fox, parochial vicar at St. John Neumann; and Father Dan Dury, the parish's pastor.

Photo courtesy William Keimig

tively lead others to a transformative encounter with God."

St. John Neumann's bells are stationed in a new bell tower located outside of the front entrance.

The addition of a bell tower is the final piece in the parish's Magnify the Lord campaign. The campaign included a Marian grotto, organ, two confessionals and

renovation of four classrooms for meeting spaces for the parish's more than 60 small groups.

Planning for the campaign began in early 2023.

"Prior to my installation as pastor here at St. John Neumann Church, a plan to construct a bell tower had already been established," Father Dury said. "There was a fund already set up for this purpose."

"Once I heard that, I knew we had to move forward with a campaign to complete this dream."

C.K. Construction Group completed the project, Father Dury shared, and Scott Harper served as the architect.

It is also a Church custom to name bells.

At St. John Neumann, the three new bells received the names Mary, Joseph and Anthony.

An important donor to the Magnify the Lord campaign desired a bell be named in honor of his son, Anthony, Father Dury shared.

He said Joseph was named in honor of his father, Joseph Dury, as well as being his own confirmation name, and Mary, in honor of the Mother of God.

"Mary was selected because I know she desired and guided this entire project," he said. "This was all about leading people to a transformative encounter with her Son, Jesus Christ."



www.catholiccemeteriesofcolumbus.org

MERRY CHRISTMAS

From the staff at the Catholic Cemeteries of Columbus

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Holy Cross Cemetery
Pataskala

Mt. Calvary Cemetery
Columbus



CATHOLIC CEMETERIES
of Columbus

St. Aloysius offers meals and more on Thanksgiving

The annual Thanksgiving dinner in St. Aloysius Church's community center provided a holiday meal to those in need on Columbus' west side and an opportunity for the faithful to serve the underserved who in some cases are struggling to survive.

A crew of volunteers ranging from doctors to students gathered on the morning of Nov. 28 to prepare and serve 500-600 Thanksgiving dinners to adults of all ages and children at St. Aloysius, volunteer chef Tim Miller said.

Another 200-250 meals were delivered to homeless camps and other locations. In addition, food was taken to the homebound at senior centers and to homes for recovering alcoholics.

Donated articles of clothing, including much-needed winter wear to combat the falling temperatures, and household items were also offered onsite to guests.

Sandy Bonneville, coordinator for the event who began volunteering 28 years ago, has seen the need grow from 100 meals and some turkey deliveries in the neighborhood when she first became involved to the numbers served today.

"Which is not a good thing because it means there are more hungry people out there," she said.

Some of the people who attended Thursday's dinner have jobs and families, but they only make enough money to barely survive. Some live in alleys or in tents.

"This is why I believe this church (St. Aloysius) is meant for this time," Bonneville said. "The gym turns into a dining room for everybody that's hungry because, let's face it, most people on Thanksgiving are with their families. But these people aren't able to do that. They haven't the food or the place to serve it."

For the second straight year, Bishop Earl Fernandes came to volunteer and to talk and pray with the visitors in the gym.



Bishop Earl Fernandes joins the serving line with volunteer Jordan Welch (right) a senior at Columbus Bishop Ready High School, for the annual Thanksgiving dinner at Columbus St. Aloysius Church.

Other volunteers included Dr. Sameek Roychowdhury, an oncologist at Ohio State University's James Cancer Center, and Rich Finn, former director of the Catholic Cemeteries of Columbus. Each has been coming for five years.

For the past 10 years, the Columbus Folk Music Society has provided musical entertainment throughout the dinner.

"I stand at this door sometimes when everybody is starting to eat and are settled down and are singing along with the music, (and) I look out and see that they're not hungry anymore and they feel loved," Bonneville said.

"As Catholics, I don't think this is anything special. I think it's something we all are called to do. For years, I wrestled with, 'Why, why so many poor people? Why, why?' And it finally dawned on me: God gave the poor to us as a gift. So as we

are blessing somebody, we become like Christ. And when you're blessing some-

body, you in turn are being blessed. "It's evangelization is what it is."



Rich Finn (center), former director of the Catholic Cemeteries of Columbus, helps a guest with food items to take home. Finn has been a volunteer for five years.

CT photos by Ken Snow

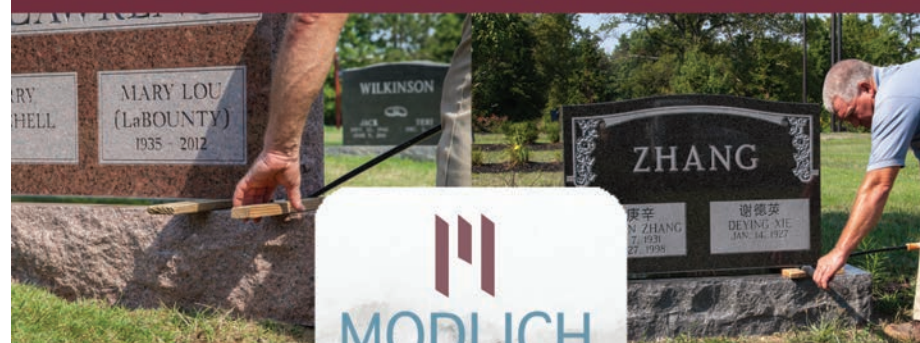


Guests enjoy the annual Thanksgiving meal prepared for those in need at Columbus St. Aloysius Church.



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Visit saintjohnsunbury.org/mission-of-the-72 or scan the QR code to register.



Questions? Contact Deacon Carl Calcara at ccalcara@stjohnsunbury.org.



Diocesan senior director wraps up 31 years of service

By Hannah Heil
Catholic Times Reporter

It is the end of an era for the diocesan Office for Social Concerns.

Mark Huddy, who served as senior director and Episcopal Moderator for Catholic Charities and the Office for Social Concerns, retired Dec. 10 after leading the office for 31 years.

He served under four bishops during his time as director: Bishops Emeritus James Griffin and Frederick Campbell and Bishops Robert Brennan and Earl Fernandes.

Reflecting on his more than three decades of service, during which he also served on the diocesan Bishop's Council, Huddy expressed gratitude for the opportunity to serve, and for his staff.

"It's been wonderful," he said. "I've worked with just amazing people over the years."

Also retiring is Erin Cordle, associate director for the Office for Social Concerns. After Huddy joined the diocese in 1993, he hired Cordle in 1998.

In her role, Cordle has served as the diocesan director for several United States Conference of Catholic Bishops programs, including Catholic Relief Services and Catholic Campaign for Human Development. She oversees the local and national grants process for the Catholic Campaign for Human Development as

well. Huddy's staff also included Jerry Free-walt, who died earlier this year. Huddy hired Freewalt in 1995, and he worked alongside him for more than two decades.

Under Huddy's leadership, the Office for Social Concerns has worked to meet the needs of others through coordinating respect life Masses and conferences, rural and urban immersion programs, adult and youth retreats, parish missions, rural life celebrations, disabilities inclusion conferences, immigration projects, state-wide legislative advocacy days and senior citizen day celebrations among many other activities that impacted thousands.

"There was just a whole plethora of great things that we were able to accomplish," Huddy said. "Jerry and Erin built on that over the years, and I think that we were able to contribute to expanding people's faith and belief in our Lord and in what He calls each one of us to do and to be."

In addition to leading the office, Huddy served as chair of the Ohio Catholic Rural Life Conference and a member of the Tri-Diocesan Mobile Ministry Steering Committee, which meets the needs of rural Catholic immigrants in northeast Ohio.

He also served on the board for the Joint Organization for Inner-City Needs (J.O.I.N.), Catholic Social Services, Inc., St. Vincent Family Services, St. Stephen's

Community House, The Villas of St. Therese and Birthright of Columbus.

While using his gifts and talents to serve others, Huddy shared that his various roles taught him a lot in return.

"I was blessed to be able to have the opportunity to learn a lot of things I didn't know. Over 31 years, I've tried to be a pretty good student – seemed to work out pretty well," he added with a laugh.

"When you have an opportunity to learn, to grow, to use the skills that you develop in learning, I think those are the kind of things that make you want to stay in a place."

Remaining in the position for three decades might be somewhat of a surprise, perhaps even for Huddy himself.

After graduating from Ohio State University with a bachelor's in English and earning a juris doctorate from the University of Cincinnati, a career in law seemed to be the path ahead of him. Huddy began his career as an attorney in the 1980s.

He served as an associate attorney for the Columbus firm of Vorys, Sater, Seymour and Pease and as real estate counsel for the Limited, Inc. He was also a visiting professor at Capital University Law School, director of development in the College of Humanities at the Ohio State University and executive director of the Ohio Academy of Trial Lawyers.

While he had a promising career in law, he recalled one aspect missing from the

various legal positions he held: his faith.

"My wife and I went on a trip to Medjugorje, really a pilgrimage, in 1989 and that had a major impact in changing the direction of my life," he said. "We came back from that pilgrimage, and I decided I wanted to do more things with the Church."

"I ended up on an advisory board for J.O.I.N. and somehow I got appointed to a commission that Bishop Griffin created on ethics and human life. Those were my early kind of expansion into the Church world from the legal world."

Once he began serving the Church in such capacities, more doors began to open. As Christ said in Scripture, ask and you shall receive; knock, and the door will be opened unto you.

"In 1993, an opening developed at the Department of Social Concerns, and there was another attorney who I respected, who had run that office for a number of years, and she was going to become principal of (the former school, Columbus) Christ the King," Huddy said.

"I always had joked to my wife that Lois had the perfect job. She was able to integrate her faith life and her work life together."

Huddy recalled applying for the position and being granted an interview.

"I was offered the job and then I had to

See DIRECTOR, Page 21



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Father Smith installed as pastor in Portsmouth



Father Stephen Smith (left) and Bishop Earl Fernandes sign documents confirming the priest's profession of faith and oath of fidelity during his installation as pastor of the St. John Paul II Scioto Catholic Parish in Portsmouth at a Mass on Sunday, Nov. 24.

. CT photo by Ken Snow

Father Kik installed as Our Lady of Victory pastor



Father Jacques Kik stands before Bishop Earl Fernandes on Saturday, Nov. 23 at Columbus Our Lady of Victory Church for an installation ceremony for a new parish pastor during a Vigil Mass. Father Kik offered an oath of fidelity and a pledge of obedience to the bishop.

Photos courtesy William Keimig

African Mass held at St. Matthias



Father Elias Udeh, CSSp, celebrates the annual African Mass on Sunday, Dec. 1 at Columbus St. Matthias Chapel, which is home to the diocesan Nigerian Catholic community. Concelebrating the Mass were Fathers Lawrence Tabi, Jude Fongouck, Weldit Tesfazghi Abby and Process Milton Kiocha. The Mass was organized by the National Association of African Catholics in the United States (NAACUS), which will hold its national conference on July 18-20 at St. Matthias and nearby Columbus St. Francis DeSales High School under the theme "United in Christ for Evangelization." The keynote speaker at the July conference will be Bishop Jerome Feudjio of the Diocese of St. Thomas, Virgin Islands

Photos courtesy William Keimig

Eight admitted to candidacy for diaconate



Eight men were questioned about their readiness and willingness to commit to becoming permanent deacons in the Catholic Church during the Rite to Admission to Candidacy to the Order of the Diaconate ceremony at a Mass on Sunday, Dec. 1 at Columbus St. Joseph Cathedral. After finding the men worthy, the bishop offered a prayer and blessing. Standing with Bishop Fernandes and Deacon Steve Petrill (fifth from left), director of the Office of the Permanent Diaconate, are (from left) Rob Rogers of Zanesville St. Thomas Aquinas Church, Andy Whitman of Sunbury St. John Neumann Church, Tom Brady of Powell St. Joan of Arc/Columbus St. Peter Church, Clint Atkins of Columbus St. Patrick Church, Jo Diep Bui of Columbus St. Josephine Bakhita Parish, Josh Dziatkowicz of Newark St. Francis de Sales Church, Brandon Bell of Mount Vernon St. John the Baptist Parish and Shawn Miller of Gahanna St. Matthew the Apostle Church.

CT photo by Ken Snow

Christ Child Society names board members

The Christ Child Society of Columbus elected its 2025 Board of Directors (front row left to right) Sheri Cook; Lisa Davies, president; Laurie Knight; Kathy Kohler; (back row from left) Andrea Chadwick; Karen Kleinhenz; Molly Wood; Joan Schlagheck; Karen Donnelly; Molly Fanning; Catherine O'Connell; Janey Davies and Sue Bergman. Wood received the Mary Virginia Merrick Award for her outstanding service as treasurer. The Christ Child Society of Columbus is a non-profit organization of volunteers dedicated to serving area children in need.

Photo courtesy Christ Child Society



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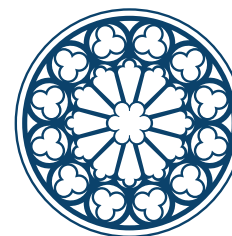
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Diocese, worldwide Church prepare for start of Jubilee Year

By Hannah Heil

Catholic Times Reporter

The 2025 Jubilee Year, “Pilgrims of Hope,” designated as the theme by Pope Francis, is set to begin on Christmas Eve, Dec. 24, and continue throughout 2025 before concluding on Jan. 6, 2026, the feast of the Epiphany.

Ordinary Jubilees typically take place in the Church every 25 years.

The Jubilee celebrates the incarnation of Christ, when God became man, which the Church recognizes as having occurred in the year 1. The year 2025 marks the 2,025th anniversary of the incarnation of the Lord.

The last Ordinary Jubilee took place in 2000. More recently, Pope Francis inaugurated a Jubilee Year in 2015, the “Extraordinary Jubilee of Mercy,” which concluded in 2016.

Father Paul Keller, OP (Order of Preachers), diocesan director for the Office of Divine Worship, considered “Pilgrims of Hope” an appropriate theme for the upcoming Jubilee.

“Hope is more needed than ever in the age in which we live,” he said. “It’s a theological virtue. It’s the second of the theological virtues of faith, hope and love; but hope, I think, is misunderstood, and so many people are suffering from a lack of hope.

“Hope is the confident expectation of salvation in Christ. So, in other words, when we live in hope, we live our lives in such a way to glorify God, to try to be free of sin, with the knowledge that God desires more than we do to have us live with Him eternally in heaven. I think we’ve forgotten that.”

To mark the opening of the Jubilee Year on Christmas Eve, Pope Francis will open the Holy Door in St. Peter’s Basilica in Rome that day. The door will remain open during the entire Jubilee Year and close on Jan. 6, 2026.

“The doors symbolize entering more deeply into the life of Christ and the Church, and those doors are only opened during the Holy Year,” Father Keller said. “Outside of Jubilee years, the doors are never opened.”

The Pope will also open holy doors at three major basilicas in Rome in the days after the opening of the Jubilee Year.

The Holy Father will open holy doors at St. John Lateran, the cathedral in Rome, on Dec. 29; at St. Mary Major on Jan. 1, the feast of Mary, Mother of God; and at St. Paul’s Outside the Walls on Jan. 5.

The Pope will also open a holy door at Rome’s Rebibbia prison on Dec. 26, the feast of St. Stephen.

During the 2000 Jubilee Year, Holy Year doors were opened in every diocese. Certain churches were marked as places for pilgrimage, and pilgrims could enter through the church’s Holy Doors.

“The difference this year from years past is that only in Rome are there special Holy Doors,” Father Keller said. “Throughout the rest of the world, there are no special holy doors for this year.”

Bishop Earl Fernandes will inaugurate the Jubilee Year in the Diocese of Columbus on Sunday, Dec. 29.

The bishop will celebrate Mass at 10:30 a.m. at Columbus St. Joseph Cathedral after a procession from Columbus Holy Cross Church, where the bishop will offer Mass at 9 a.m. He will lead clergy and laity through the streets of downtown Columbus to the cathedral to open the Jubilee Year in the diocese.

“The Holy Father has asked that there be processions associated with the opening of the Holy Year Door,” Father Keller said. “The idea of a procession is symbolic of us making our way to heaven.”

During the Jubilee Year, the faithful are encouraged to make a pilgrimage.

Bishop Fernandes will lead a pilgrimage to Rome from Oct. 11 to 17, 2025. The

pilgrimage will include Mass at St. Peter’s Basilica, tours of several Roman basilicas, an opportunity to walk through holy doors and a blessing from Pope Francis as part of his papal audience.

A pre-tour in Assisi will be offered Oct. 9-12. Pilgrims can pray at the tomb of Blessed Carlo Acutis, an Italian millennial who is set to be canonized a saint in April 2025, and walk in the footsteps of Ss. Francis and Clare of Assisi.

A diocesan pilgrimage to Rome for educators is also set for October 2025.

Plans are underway for a pilgrimage for young adults in July. Father David Arroyo, vicar for Hispanic ministries, will lead a nine-day pilgrimage to Rome and Assisi from July 27 to Aug. 4.

The Jubilee Year and tradition of making a pilgrimage has biblical roots, drawing from the Old Testament.

“People would make special pilgrimages to Jerusalem to offer sacrifices,” Father Keller said. “Even in our own time, people will make pilgrimages to Rome and other holy sites to thank God and to pray for special blessings. And for those who cannot, it is possible to make a pilgrimage to the cathedral.”

In addition to St. Joseph Cathedral, Lancaster Basilica of St. Mary of the Assumption will serve as a designated pilgrimage site in the diocese during the Jubilee Year.

The faithful can receive a plenary indulgence, or remission of the temporal punishment due for sins that have already been forgiven, by making a pilgrimage to a sacred Jubilee site during the Jubilee Year.

The Holy Father granted that the faithful who are repentant, free from affection for sin and moved by a spirit of charity can participate by visiting a designated holy site. To receive the indulgence, an individual must also receive sacramental confession, Holy Communion, pray for the Pope’s intentions and engage in

works of mercy and charity.

“It’s important for people to make the pilgrimage to both the cathedral and/or St. Mary’s basilica in Lancaster in order to show that they want to grow in hope ... to break out of the routine of life in order to deepen their relationship with God and deepen their desire for heaven, which is what hope leads us to,” Father Keller said.

In a decree on the granting of the indulgence for the Jubilee Year, the Pope also said the faithful can receive a plenary indulgence twice in a day by performing an act of charity for the souls in purgatory and receiving Holy Communion a second time that day and applying it to the deceased. The Holy Father recognized the act as a “praiseworthy exercise of supernatural charity.”

Certain works of mercy and penance are also grounds for a plenary indulgence during the Jubilee Year.

Faithful who cannot participate, such as the elderly, sick or prisoners, can obtain the Jubilee indulgence under the same conditions by uniting themselves in spirit with the faithful who take part in person. Such individuals must also recite the Our Father, Profession of Faith and other prayers, offering up their sufferings or hardships of their lives.

Father Keller noted forgiveness as another important aspect of the upcoming Jubilee Year.

“In the Old Testament, debts were forgiven,” he said. “That is especially important for us as Christians, to forgive all the people to whom we owe forgiveness.

“This Holy Year is a time for spiritual renewal and forgiveness – and forgiveness for our own sins, but also to forgive others who have wronged us.”

For more information on the 2025 Jubilee Year, visit the United States Conference of Catholic Bishops website, www.USCCB.org/committees/jubilee-2025.

RELICS, continued from Page 3

usual conditions for making a pilgrimage to a Dominican church until Jan. 28, 2025.

Confessions were offered with multiple priests on hand from the parish and the diocese throughout the weekend.

During the parish’s four Sunday Masses, the reliquary was kept on a side altar visible to the congregation. After the last Mass, the reliquary was moved in front of the altar for public prayer and a steady stream of the faithful came forward throughout the afternoon. Lines extended outside the church, through the adjacent gallery and into adjoining Patrick Hall.

On Sunday evening, Solemn Vespers were sung with the Dominican Friars before veneration ended at 9 p.m.

Among those who came to pray were a sizable group of seminarians from the Pontifical College Josephinum and diocesan priests. Religious from the Dominican Sisters of Mary, Mother of the Eucha-

rist based in Ann Arbor, Michigan, and local sisters from the Children of Mary and other orders visited as well.

Lay faithful who came for the event ranged from infants to parents to individuals with serious illnesses to elderly women and men with various ailments. Parish volunteers reported that pilgrims attended from throughout Ohio and several states.

The parish started preparing months in advance for the anticipated large crowds coming to venerate a major relic of one of Catholics’ most revered saints.

Eunice Hayes, a seamstress and head of the parish’s Martha-Mary Sewing Circle, made an octagonal cloth for the reliquary to rest on during veneration, embroidered with symbols of St. Thomas Aquinas.

The cloth will be permanently displayed in the parish center to commemorate the relic visit.

“I’m honored to have been asked,”

Hayes said. “I chose to embroider elements representing St. Thomas Aquinas. These include a quill pen and a book representing his Summa.

“There is a sun in the center of the book in reference to the topic of his writings, which were enlightened by his life given to Jesus. It is very simply hand-embroidered in black cotton, on white linen, with the sun in gold.”

Local artist Bernadette Carstensen was commissioned to paint an image of St. Thomas Aquinas for a holy card that was based on her painting of St. Thomas in an All Dominican saints painting for the 800th anniversary of the Dominican Order in 2016.

Her parents, Larry and Winifred Carstensen, contributed a prayer to the back of the holy card taking from St. Thomas Aquinas’ writings. The prayer cards were placed on the relic before veneration, becoming third class relics, and

distributed to each visitor.

Parishioner Mike Melliore, who leads the parish hospitality ministry, organized several crews totaling 120 volunteers for the weekend who helped with details that included parking, ushering, refreshments, signage and crowd control.

Other planning committee members were Chris Chenault, Joe Testa, Daniel Heitzenrater, Rich Kozlowski, Max Madrid and Jim Haninger. Bobby Russell, head of the parish security team, was also heavily involved in planning.

Several alumni of the former Columbus Aquinas College High School stood guard by the relic during veneration, paying tribute to the patron of their alma mater. They were joined by members of the Knights of Columbus and the Knights and Dames of the Holy Sepulcher.

After the Columbus stop, the relic traveled to parishes in Kentucky, New York City, Philadelphia and Baltimore.



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARIES OF SAINT JOHN NEUMANN SUNBURY AND CHURCH OF THE RESURRECTION NEW ALBANY

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (can. 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (can. 518);

WHEREAS, there is an as yet unaccounted for area of land on the southeastern edge of Delaware County between the boundaries of Saint John Neumann and Church of the Resurrection;

WHEREAS, having duly consulted with the pastors of Saint Paul Westerville, Church of the Resurrection New Albany, and Saint John Neumann Sunbury whose boundaries border the area of land in question (c. 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to cc. 127 and 166 on 20 November 2024 and offered genuine consultation according to c. 515 §2 in the form of unanimous agreement with the proposed plan to divide the area of land between the parishes of St. John Neumann and Church of the Resurrection;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of parish boundaries in question;

THERERFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

- 1) That the new territory of Saint John Neumann is:
Northern boundary: The Delaware-Morrow county boundary from Alum Creek on the west to the intersection of Delaware-Morrow-Knox county boundaries (40.3496, -82.7449); Eastern boundary: Beginning at the intersection of Delaware-Morrow-Knox county boundaries (40.3496, -82.7449), south on the Delaware-Knox county boundary to the intersection of U.S. Route 36 and North County Line Road; continuing south on North County Line Road to St. Route 37, at which point the road becomes South County Line Road; continuing south on South County Line Road to Needles Road; Southern boundary: Beginning at the intersection of South County Line and Needles roads, west on Needles Road to Green Cook Road; north on Green Cook Road to Woodtown Road; west on Woodtown Road to Harlem Road; west on Harlem Road to Sunbury Road; due west from the intersection of Harlem and Sunbury roads to the center of Hoover Reservoir (40.1893, -82.8828); north from that point to a point due east of the eastern terminus of Lewis Center Road (40.1954, -82.8828); west from that point to Lewis Center Road, then west on the center of Lewis Center Road to U.S. I-71; south on the center of U.S. I-71 to Big Walnut Road; west on the center of Big Walnut Road to the intersection of Africa, Big Walnut, and Lewis Center roads; west on the center of Lewis Center Road to Alum Creek; Western boundary: Beginning at the intersection of Lewis Center Road and Alum Creek, north on the center of Alum Creek to Alum Creek Lake; north on a straight line to the northern intersection of Alum Creek Lake and Alum Creek; north on the center of Alum Creek to the Delaware-Morrow County boundary.
- 2) That the new territory of Church of the Resurrection is:
Northern boundary: Beginning at the center of Hoover Reservoir on Smothers Road (40.1309, -82.8786), east on the center of Smothers Road to Harlem Road; north on the center of Harlem Road to Gorsuch Road; east on the center of Gorsuch Road. to State Route 605; north on the center of State Route 605 to Woodtown Road; east on the center of Woodtown Road to Green Cook Road; south on the center of Green Cook Road to Needles Road; east on the center of Needles Road to South County Line Road; south on the center of South County Line Road to U.S. Route 62, east on the center of U.S. Route 62 to Beech Road NW; Eastern boundary: Beginning at the intersection of Beech Road NW and U.S. Route 62, south on the center of Beech Road NW to Jug Street; east on the center of Jug Street to Mink Street; south on the center of Mink Street/Mink Street SW to Morse Road; Southern boundary: Beginning at the intersection of Mink Street SW and Morse Road, west on the center of Morse Road to the center of Big Walnut Creek; Western boundary: Beginning at the center of Big Walnut Creek and Morse Road, north on the center of Big Walnut Creek to Hoover Reservoir; north on the center of Hoover reservoir to Smothers Road (40.1309, -82.8786).
- 3) That this alteration shall take effect upon the promulgation of this decree.
- 4) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 2nd day of Decemebr, 2024.

Earl K. Fernandes
Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor



Catholic Diocese of Columbus

DECREE NOTABLY ALTERING THE PARISH BOUNDARY OF HOLY TRINITY-ST. JOSEPH SOMERSET

WHEREAS, a parish is defined as "a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop" (can. 515 §1);

WHEREAS, "as a general rule, a parish is to be territorial, that is, one which includes all the faithful of a certain territory" (can. 518);

WHEREAS, the parish of St. Joseph Somerset was suppressed and merged into the parish of Holy Trinity Somerset by lawful decree on 21 March 2024 and renamed Holy Trinity-St. Joseph Parish;

WHEREAS, the parish boundary of Holy Trinity-St. Joseph Parish was as yet not defined or imprecisely defined;

WHEREAS, having duly consulted with the pastors of Holy Trinity-St. Joseph Somerset, St. Patrick Junction City, and St. Rose New Lexington whose territories are affected (c. 50); having heard the Presbyteral Council which was provided with the necessary information, lawfully convoked according to cc. 127 and 166 on 20 November 2024, and offered genuine consultation according to c. 515 §2 in the form of unanimous agreement with the proposed definition of the parish boundaries;

WHEREAS, having determined that the good of souls will suffer no harm and will benefit from a more certain definition of parish boundary of the parish;

THERERFORE, having considered the law and the facts, I, Most Reverend Earl K. Fernandes, Bishop of Columbus, decree the following:

- 1) That the territory of Holy Trinity-St. Joseph Parish is defined as:
In a general way consisting of Thorn, Hopewell, Madison, Reading, and Clayton townships in Perry County, Ohio.

The precise boundaries are defined by the following latitudinal and longitudinal coordinates and roads: Northern boundary: Beginning at 39.9303, -82.4628, east to 39.9279, -82.4181; south to 39.9224, -82.4186; east to 39.9093, -82.1623; Eastern boundary: Beginning at 39.9303, -82.4628, south to 39.8207, -82.1700; east to 39.8190, -82.1360; east on the center of Loop Road to 39.8187, -82.1324; south to 39.7895, -82.1347; west to 39.7904, -82.1528; south to 39.7312, -82.1573; Southern: Beginning at 39.7312, -82.1573, west to 39.7446, -82.4042; Western: Beginning at 39.7446, -82.4042 on County Line Road, north on the center of County Line Road to 39.7668, -82.4019; north to 39.8314, -82.3958; north to 39.8330, -82.3961 on Baltimore Somerset Road NE; west on the center of Baltimore Somerset Road NE to 39.8372, -82.4724 on New Salem Road; north on New Salem Road to the intersection of New Salem Road, Blacklick Eastern Road NE, and Custers Point Road NE; north on Custers Point Road NE to 39.9235, -82.4635; north to 39.9246, -82.4637; north to 39.9303, -82.4628.

- 2) That this alteration shall take effect upon the promulgation of this decree.
- 3) That this decree shall be promulgated by publication on the Diocese of Columbus website and in *The Catholic Times* diocesan newspaper.

Given at the Chancery Office, 198 E. Broad Street, Columbus, Ohio this 2nd day of December, 2024.

Earl K. Fernandes
Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.
Chancellor



Catholic Diocese of Columbus

DECREE ABROGATING THE "DIRECTIVE FOR THE IMPLEMENTATIONS OF THE GENERAL INSTRUCTION OF THE ROMAN MISSAL IN THE DIOCESE OF COLUMBUS"

Whereas, in 2004, Bishop James A. Griffin published "Directive for the Implementations of the General Instruction of the Roman Missal in the Diocese of Columbus" for the implementation of the GIRM in the Diocese of Columbus for the Third Latin Typical Edition, 2002;

Whereas, the GIRM has had sufficient time to be understood and studied, the amended Third Latin Typical Edition of the *Roman Missal* was published in 2011 and the instruction *Redemptionis Sacramentum* on Certain Matters to be Observed or to be Avoided Regarding the Most Holy Eucharist issued by the then Congregation for Divine Worship and the Discipline of the Sacraments on 25 March 2004 serves to clarify expectations regarding the celebration of the Eucharist;

Therefore, I, Most Reverend Earl K. Fernandes, hereby abrogate the "Directive for the Implementations of the General Instruction of the Roman Missal in the Diocese of Columbus" as a normative directive for the Diocese of Columbus.

This decree is to be published in *The Catholic Times* diocesan newspaper and on The Catholic Times website.

The *General Instruction of the Roman Missal*, the instruction *Redemptionis Sacramentum*, and other pertinent instructions and declarations from the Holy See remain normative as well as subsequent liturgical directives which have been issued by the competent authority for the Diocese of Columbus.

Given at the Chancery, this 1st day of December 2024, the First Sunday of Advent.

+ *Earl K. Fernandes*

Most Reverend Earl K. Fernandes
Bishop of Columbus

Deacon Tom Berg, Jr.

Deacon Tom Berg, Jr.
Chancellor

Abrogation repeals directive

By Father Michael Hartge

In this issue of *The Catholic Times* is the abrogation of the "Directive for the Implementations of the General Instruction of the Roman Missal" (GIRM) in the Diocese of Columbus.

Abrogation is a formal way of saying that a law (or in this case a directive – more on that coming) is repealed. Derogation is the partial revocation of a law. Obrogation is the removal of a law through contrary legislation. Finally, subrogation is an addition to a law.

The diocesan bishop has executive power, judicial power and legislative power. He can exercise executive and judicial power through others, namely the vicar general and the judicial vicar, respectively. However, the diocesan bishop is the sole legislator of particular law in the diocese, and this power cannot be delegated.

One might ask whether a directive is a law. There is no "directive" in Canon Law, but its effect is one of an instruction or a general executory decree, which are administrative acts.

An instruction is not legislation but rather an administrative act that is meant to explain how to execute a law to those whose duty it is to do so. A general executory decree defines how a law is to be observed by all who are bound by it. Both an instruction and a general executory decree can be issued by an executive authority. (This is not to be confused with a general decree, which is a law and can only be issued by a legislator.)

This 2004 directive was intended to describe to the Christian faithful how the GIRM is to be implemented in the Diocese

of Columbus. It was primarily directed to the priests and pastors who were responsible for the implementation of the third typical edition of the Roman Missal in their parishes, so in that sense it has the character of an instruction.

The *General Instruction of the Roman Missal* is called an instruction. As we saw above, one would believe it to not be a law. In actuality, the GIRM is translated as "general instruction," but is true law and the Latin is *Institutio Generalis Missalis Romani*. That is translated into English as General Instruction of the Roman Missal. It is translated as "instruction," but the word *institutio* (which is a law) should not be confused with an instruction (*instructio*), which is a different administrative act with lower juridical weight than legislation.

The *General Instruction of the Roman Missal* is legislation. (There is also a General Instruction of the Liturgy of the Hours that is law, too.) An instruction or a general executory decree is an act of executive power and is subordinate to legislation. If something in the instruction or general executory decree were to contradict a law, it would not have binding force.

This 2004 directive was from the diocesan bishop, and he expected it to be a source of clarity for the implementation of the GIRM in this diocese. Just because it is not a law does not mean that it does not need to be followed. The expectation is that it is to be observed.

The directive in question describes how the GIRM was to be applied in the Diocese of Columbus; it was useful and necessary for that period of time. Father Paul Keller, OP has taken up some of the

liturgical reasons behind the abrogation (see article below), so I won't repeat them here.

One might wonder about the purpose of even acknowledging a 20-year-old directive that few knew existed. Just because legislation or in this case instructions or directives fall out of memory doesn't make them less necessary or less applicable even after the authority who issued them is out of office.

Each diocese has its own particular laws, instructions, executory decrees, directives, policies, protocols, etc. that are meant to be followed for the good of the people of God in that diocese. If something is no longer applicable, it should be replaced with an appropriate legislation or administrative act so that there is clarity and unity.

The directive helped in the implementation of the GIRM. Now that we have the benefit of time and other ecclesial documents, this directive could instead be a bit of a source of confusion.

In this case, there are many priests, deacons and lay faithful who might have remembered this well. There are some who never knew it existed. Since we all celebrate the Mass or assist at Mass each week, it's important for everyone to know what the current expectations are.

To that end, rather than explaining those expectations with a new instruction, the decree simply stated that the documents promulgated since the Third Typical Edition of the Roman Missal for the Universal Church are sufficient.

Father Michael Hartge is Moderator of Mission Advancement and Vicar General for the diocese.

Use of 2004 directive discontinued

Bishop Earl Fernandes has abrogated the 2004 "Directive for the Implementation of the General Instruction of the Roman Missal in the Diocese of Columbus." This means that the 2004 directive is no longer in use.

When the directive was issued 20 years ago, the General Instruction, which

guides all ministers and the laity in the proper celebration of Mass, was relatively new. The directive was meant to help everyone to observe the General Instruction. Today, much of the 2004 directive is no longer necessary.

On the other hand, the General Instruction of the Roman Missal is used

universally throughout the Catholic world. Priests and lay faithful alike are encouraged to continue to study the General Instruction so that we may all worship God in union with the entire Church.

No new changes to the General Instruction are anticipated.

DIRECTOR, continued from Page 15

decide whether I really meant what I said or not because it was a sacrificial kind of position to take, from a salary position, and we had three children at that time.

"It was a very good choice to make and never been unhappy making it – had to rely on trust in God a number of times over the course of time just to make things work, and God never disappoints."

After serving for five years as the office's director, Bishop Griffin asked Huddy to be vicar for Catholic Charities and Social Concerns in 1998. Huddy's title was later changed to Episcopal Moderator under Bishop Campbell.

Huddy said the position gave him a chance to work with charitable agencies serving in the diocese such as Catholic

Social Services.

Other charities he worked with include St. Vincent Family Services, which provides behavioral health care to children, and St. Stephen's Community House, which serves individuals with fewer resources, specifically in Columbus' Linden neighborhood.

Huddy's years of service to the diocese were marked with accomplishments, including a papal honor.

On Christmas day last year, Bishop Fernandes surprised Huddy during a morning Mass at his home parish, Gahanna St. Matthew the Apostle, bestowing on him the honor of Dignity of a Papal Knight of the Equestrian Order of St. Gregory the Great. The bishop presented Huddy the

award during Mass.

The Order of St. Gregory the Great is a papal award bestowed on one of the faithful in a diocese who has served the Church on the local level. It is granted by recommendation from a bishop.

While having officially retired earlier this month, Huddy will serve as a consultant to the office for the time being. He said he will be available to take phone calls and answer questions at least through February.

He left confident that the next era of the office will be strong well into the future.

"It's been a blessing," he said. "I'm very happy to have been able to be here."

Third Sunday of Advent Year C

Gaudete Sunday: Call to joy, purification

Zephaniah 3:14-18a
Isaiah 12:2-3, 4, 5-6
Philippians 4:4-7
Luke 3:10-18

"Joy to the World!" is one of the songs we can expect to sing out at Christmas. Often, it is the final hymn that reverberates through the church as the congregation leaves to the sound of bells and delight expressed by all who have been together for Christmas Mass. Gaudete Sunday, the Third Sunday of Advent, anticipates that very joy.

A cry of gladness is an experience that comes from the whole person. Body, mind and spirit, heart and soul are all engaged in such a cry. It is something that cannot be faked, or can happen only partially. It is a spontaneous and true expression that comes from a person willing to let go and simply to be in the moment. Children know this. When you are on your way to Grandma's house, you begin to recognize familiar landmarks and realize that a warm kitchen and homemade cookies are awaiting your arrival. Your heart leaps with joy and you can already begin to taste Grandma's special recipe.

The Liturgy of the Third Sunday of Advent presents us with the call to joy, and, at the same time, to a call to reckoning as expressed by the figure of John the Baptist. The crowds who gather to hear John's preaching are anticipating a fulfillment and are in expectation of the arrival of a messenger from God. They ask, "What should we do?" Every class of person re-

Fourth Sunday of Advent Year C

SCRIPTURE READINGS

Father Timothy Hayes

Rev. Timothy M. Hayes is the pastor of Granville St. Edward the Confessor Church.



ceives an answer that is tailored to his or her life, seeking a change of mind and heart, an attitude of openness.

John's readiness to respond and his manner of preaching give the hearers cause to wonder whether he is the expected Messiah. As we know, all will be surprised when the Messiah manifests Himself, even John. His explanation acknowledges that he is not the one they are seeking. "I am baptizing you with water, but one mightier than I is coming. I am not worthy to loosen the thongs of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fan is in his hand to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire."

The call to joy and the call to purification are the same invitation to holiness of life. We are not called to be the source of our own salvation. Our actions and readiness to respond are important, but the One Who is Coming is greater than John and greater than any of us can grasp. The Holy Spirit that will accompany Him will purify us and make us capable of living a greater life than we can imagine. We can only dispose ourselves to what is to be given by the Messiah.

Christmas, the revelation of the Messiah, is right around the corner. In these latter days of Advent, we are invited to

Advent rushes by but prepares us for calm of Christmas

Micah 5:1-4a
Psalm 80:2-3, 15-16, 18-19
Hebrews 10:5-10
Luke 1:39-45

Amid the final scramble to prepare for Christmas, maybe you have found that the calming Advent message of patient hope can easily get lost. St. Luke's Gospel relates that the Blessed Mother "set out and traveled to the hill country in haste." She's rushing, too ... so we're in good company. The very moment a zealous St. John the Baptist hears the greeting from the womb, he leaps immediately. St. Elizabeth herself gets impassioned, crying out to greet her holy visitors. The Biblical scene seems to give us a little leeway for some excitement in anticipating the birth of the Messiah.

Notice that all that hurrying achieves a holy purpose. The hill country heights always symbolize being away from the world and close to the Lord above. The time that Our Lady spends with Elizabeth certainly had a primarily contem-

SCRIPTURE READINGS

Father Tyron Tomson

Father Tyron Tomson is a priest of the Diocese of Columbus pursuing a Licentiate in Sacred Scripture in Rome.



plative character, a retreat-like atmosphere. Good St. Joseph, who no doubt would have been along on the trip for safety's sake, remains characteristically quiet. Even the anxious St. John must be content to relax for a while. What a good seasonal reminder for us all!

Everything in the Gospel suggests quiet, humble simplicity. We have an unnamed village, a tiny tribe, a small family visit, two expecting mothers. No flashy laser-light shows or blowout shopping extravaganzas. All that theatrical holiday enthusiasm spikes the energy and then crashes like having too much sugar. The Biblical outlook focuses on the normal necessary things like travel and hospitality done with appropriate gusto but the right ultimate intention in mind.

Our frenetic restlessness in the

buildup to take care of all the essential practicalities is perfectly normal and completely understandable, but often miserable. Perhaps they serve as a kind of sign of our desire to honor the Lord on the upcoming feast of His Nativity. Let's try to ensure that the natural plane truly remains the launching pad to the supernatural.

That tracks the course of the overarching schema of Scripture, as well as our Catholic faith. The Lord's divine design uses ordinary means in extraordinary ways. Supernatural sacraments are built on simple substances. Marvels of holiness do come to those who faithfully await, and sometimes that is painful, boring, stressful, distressing, or demanding. "Blessed are you who believed that what was spoken to you by the Lord would be fulfilled." St. Elizabeth's exclamation might well be directed to the whole Church, and all of us members of it. God keeps His promises.

The whole Advent-Christmas tension itself is explained by this phenomenon

THE WEEKDAY BIBLE READINGS

12-16/12-21
MONDAY
Numbers 24:2-7,15-17a
Psalm 24:4-5ab,6,7bc,8-9
Matthew 21:23-27

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

WEDNESDAY
Jeremiah 23:5-8
Psalm 72:1-2,12-13,18-19
Matthew 1:18-25

THURSDAY
Judges 13:2-7,24-25a
Psalm 71:3-4a,5-6,16-17
Luke 1:5-25

FRIDAY
Isaiah 7:10-14
Psalm 24:1-6
Luke 1:26-38

SATURDAY
Songs 2:8-14 or
Zechariah 3:14-18a
Psalm 33:2-3,11-12,20-21
Luke 1:39-45

12-23/12-28
MONDAY
Malachi 3:1-4,23-24
Psalm 25:4-5,8-10,14
Luke 1:57-66

TUESDAY
2 Samuel 7:1-5,8b-12,14a,16
Psalm 89:2-5,27,29
Luke 1:67-79

WEDNESDAY
(Mass During the Night)
Isaiah 9:1-6
Psalm 96:1-3,11-13
Titus 2:11-14

Luke 2:1-14
THURSDAY
Acts 6:8-10;7:54-59
Psalm 31:3c-4,6,8ab,16b-17
Matthew 10:17-22

FRIDAY
1 John 1:1-4
Psalm 97:1-2,5-6,11-12
John 20:1a,2-8

SATURDAY
1 John 1:5-2:2
Psalm 124:2-5,7b-8
Matthew 2:13-18

DIOCESAN WEEKLY RADIO AND TELEVISION: Mass Schedule: Weeks of Dec. 15 and Dec. 22

SUNDAY MASS
10:30am Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio AM820, Columbus, FM88.3, Portsmouth, and FM106.7, Athens., and at www.stgabrielradio.com and diocesan website, www.columbus-catholic.org.

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. Mass from St. Francis de Sales Seminary, Milwaukee, at 10 a.m. on WWHO-TV. Check local cable system for cable channel listing.

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Spectrum Channel 385, Insight Channel 382, or Breeze-line 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).

Mass from Massillon St. Mary Church at 10:30 a.m. on WILB radio (AM 1060, FM 94.5 and 89.5), Canton, heard in Tuscarawas, Holmes, and Coshocton counties.

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, Ada, Logan, Millersburg, Murray City, Washington C.H.; Channel 125, Marion, Newark, Newcomerstown and New Philadelphia; Channel 207, Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

12:05 p.m. weekdays, 8 a.m. Saturdays, Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com and diocesan website, www.columbuscatholic.org. (Saturdays on radio only).

Videos of Masses are available at any time on the internet at these and many other parish websites: Mattingly Settlement St. Mary (www.stannstmary.org); Columbus St. Patrick (www.stpatrickcolumbus.org); Delaware St. Mary (www.delawarestmary.org); Sunbury St. John Neumann (www.saintjohnsunbury.org); and Columbus Immaculate Conception (www.iccols.org). Check your parish website for additional information.

WE PRAY WEEKS I AND II OF THE LITURGY OF THE HOURS

ties for the Sacrament of Reconciliation. This is a wonderful Sacramental way to free our hearts from whatever may hold us back from welcome. Let the Holy Spirit, who has been poured out for the forgiveness of sins, be given free reign through the Sacrament of Mercy. Then you will be able to "cry out with joy and gladness: for among you is the great and Holy One of Israel."

of grace perfecting nature, the glorious bursting forth from the plain, particularly when we keep in mind the Old Testament prophecies of the Messiah: "You, Bethlehem-Ephrathah, too small to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel ... his greatness shall reach to the ends of the earth." He appears subtly at first, and then with full grandeur only after the time is right in His Providence, ultimately to be completed in His foretold Second Coming.

Meanwhile, the relentless, elaborate temple rituals had been feverishly offered, admittedly "according to the law" as the second reading notes, but Christ obediently fulfills those prefigurations: "Sacrifice and offering you did not desire, but a body you prepared for me." The Father planned for His Son to take on human flesh so that it might be offered on the Cross for our salvation and enshrined in the Most Blessed Sacra-

See ADVENT, Page 24

Solemnity of the Nativity of th Lord Year C

We saw him ...

Isaiah 52:7-10
Psalm 98:1, 2-3, 3-4, 5-6
Hebrews 1:1-6
John 1:1-18

SCRIPTURE READINGS

Father Robert Jager, Ph.D.
Father Robert Jager, Ph.D., is pastor of
Columbus St. John Chrysostom Byzantine
Catholic Church.



And the Word became flesh and made his dwelling among us, and we saw his glory (Jn 1:14).

Literally, the Word set up his tent among us (Greek eskênōsen).

In ancient times to set up a tent meant to occupy a space and therefore be visible, leaving traces behind. In other words, no one can deny it, because it is a tangible reality.

St. John repeats it again: That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life — the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us — that which we have seen and heard we proclaim also to you (1 Jn 1:1-3).

We saw his glory (Jn 1:14b). John uses a specific Greek verb theaomai that implies seeing, contemplating, visiting a person. We have not only seen him from afar, but we have a personal experience with him. We saw him and touched him. He is real! It is this personal experience that proofs Jesus is the Son of God; Jesus is the Word made flesh; Jesus is light; Jesus is life! From his fullness we have received grace upon grace (v. 16).

The verb used for received — elabomen — means to take with hands. Again, it is a very tangible thing. It is not a theory, knowledge, that you “take away” meaning “you learn, understand.” No, it is something tangible, practical, life changing. Life changing because the Law was given by Moses. But no one can fulfill it. No one can keep all commandments.

The Law itself does not give you the power to live a different life. It reveals my faults and weaknesses. However, Jesus, the Incarnate Word, gives the grace — the power to do so. He does so, first, by forgiving our sins and healing our wounds. Second, in the very moment of forgiveness, he empowers you to live a different life. Even though we fail repeatedly, he is still there to lift up, forgive, and reset!

This is the witness of the first disciples, the witness of John, and witness of every person who received Jesus, the Incarnate Word, into his/her life! All these highlight the tangible reality of the Incarnation and salvation.

Where is my place in all of this? The Christmas celebration that started on the Eve of Christmas and goes on for several weeks (not before Christmas but after!) is the time of contemplation of our own lives. Did Jesus set up a tent in my life (v. 14)? Is he part of my life? Did I let him in, accept him (v. 12)? Do I have a personal experience with him? A life-changing experience in the Sacrament of Reconciliation,

for example? Did I see him — meet him? Let us find time to ponder these questions!

Let us look at the witness of other Christians! Let us be inspired by them to come closer to Jesus! To take his offer seriously and make or renew a personal friendship with him!

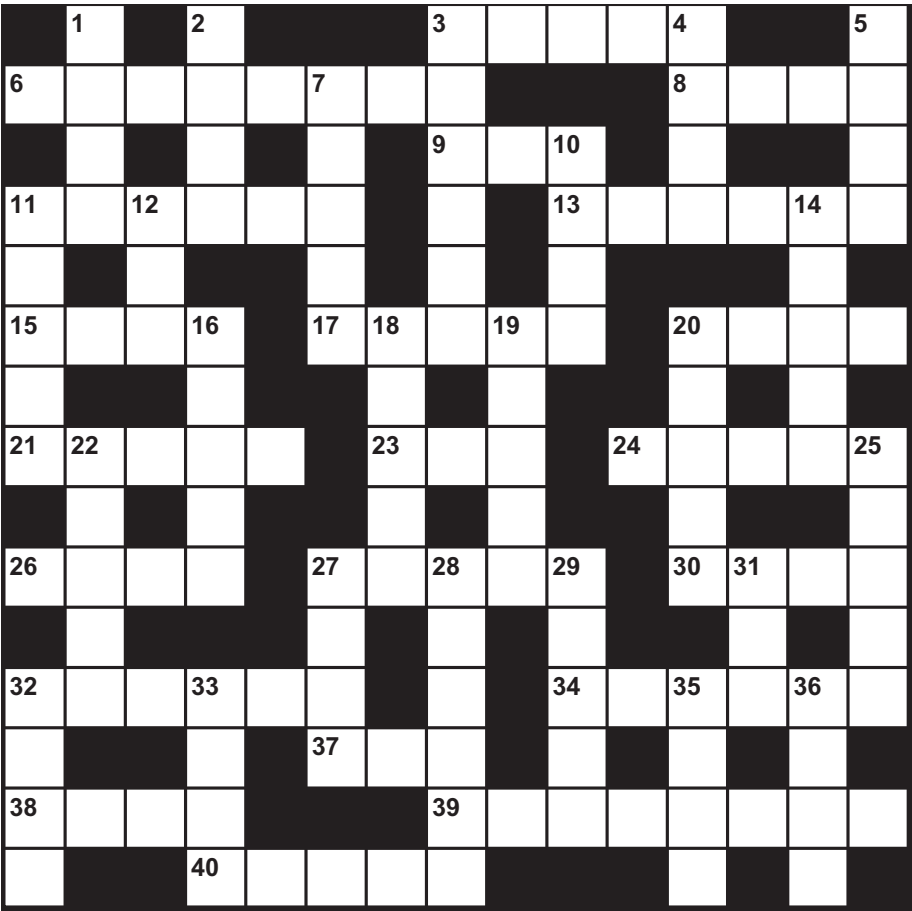
With delight, I listened to a man of my parish who shared his conversion story. He became atheist in high school because of the bad example of priests and went away from Christianity. He lived a dissolute life, enjoying exclusively himself. As a college student, he made sure he partied just as much as he studied.

Do whatever you want to do was his leitmotif until the day when his friend stopped joining him. He did not get the point how he could give up such an easy life and become a disciple of Christ. He started to convince him about his foolishness. But the friend refused to participate.

Nevertheless, his friend listened to him.

See SOLEMNITY, Page 24

CATHOLIC CROSSWORD



www.wordgamesforcatholics.com

ACROSS

- 3 Administer extreme unction
6 Teacher of 15A
8 The Archdiocese of Edmonton is in this province (abbr.)
9 “Can any of you by worrying ___ a single moment to your life-span?” (Mt 6:27)
11 Book written by St. Thomas More
13 Nihil ___
15 Major character of Acts

- 17 From the ___ of Peter
20 Brother of Cain
21 Saint item
23 The Supreme Being
24 Dinah, to Esau
26 ___ of Christ
27 The Sanhedrin held one for Jesus
30 Biblical instrument
32 Deaconess in the early Church
34 “Even though I walk through the ___” (Ps 23:4)

DOWN

- 1 Lot’s wife was turned into a pillar of this
2 You wouldn’t put one under a bushel
3 The Diocese of Fairbanks is here
4 “...whoever ___ this bread will live forever” (Jn 6:51)
5 Direction from Bethlehem to the Jordan
7 Son of Abraham
10 Jubilee entry
11 The ___ Room, where the disciples experienced the Holy Spirit

- 12 Ursuline order letters
14 St. Juan Diego, for example
16 Non-ordained members of the Church
18 Egyptian handmaiden
19 Country in which Mother Teresa founded her order
20 Catholic director and creator of the “Silent Bob” character
22 Grandson of Adam
25 “...and the rich he has sent away ___” (Lk 1:53)
27 “...the Lord is with ___.”
28 One of the prophets
29 First bishop of Canada
31 “...and thus death came to ___” (Rom 5:12)
32 Say the rosary
33 Land of the descendants of Esau
35 ___ of the Mohawks
36 Opposite or absence of good

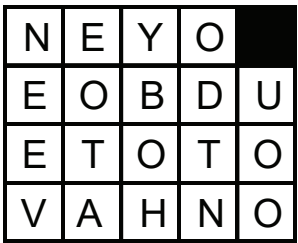
Words of Wisdom

by Pat Battaglia, aka Dr. Fun

Draw a path from letter to letter to spell the words given in capital letters that completes the wisdom statement.

Move one square at a time, up, down, right, left or diagonally until all letters are used once. Ignore any black squares.

Although you have pain ...



YOU DO NOT HAVE TO BE ONE

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PRAY FOR OUR DEAD

ALTIER, Louis J., 92, Nov. 11

Sacred Heart Church, New Philadelphia

BINGHAM, Betty J. (Kessler), 94, Nov. 26

Our Mother of Sorrows Chapel, Columbus

CROCE, Chester Jr. 94, Nov. 29

St. James the Less Church, Columbus

CZICH, Gloria (Rankin), 93, Nov. 8

Sacred Heart Church, New Philadelphia

ELLIOTT, Dolores (DeVictor), Dec. 5

Our Mother of Sorrows Chapel, Columbus

FLAHERTY, Regina "Jean" (McCort), 92, Nov. 29

St. Brigid of Kildare Church, Dublin

FRITZ, Kathleen, 77, Nov. 30

Sacred Heart Church, Coshocton

GARNER, Barbara Jean, 74, Nov. 9

Basilica of St. Mary of the Assumption, Lancaster

GRIBBLE, James, 97, Nov. 11

Sacred Heart Church, New Philadelphia

GUILLORY, Janet, 89, Nov. 21

Sacred Heart Church, Coshocton

JACQUET, Charleen, 88, Nov. 25

St. Francis de Sales Church, Newark

LAWLESS, Margaret "Peg" (Stien), 90, Nov. 14

Sacred Heart Church, New Philadelphia

LUSK, James, 57, formerly of Columbus, Nov. 14

St. Columbkille Church, Parma

MERULLO, Fortunato P., 69, Dec. 2

St. Agatha Church, Columbus

MARCALETTI, Richard, 89, Nov. 20

Sacred Heart Church, New Philadelphia

MILES., George William Jr., 82, Nov. 18

St. Paul the Apostle Church, Westerville

MENDOZA, Roberto, 42, Sept. 24

Sacred Heart Church, Coshocton

MILLER, Max, 88, Oct. 16

Sacred Heart Church, New Philadelphia

MOORE, Timothy E., 78, Nov. 23

St. Rose of Lima Church, New Lexington

PAULUS, Thomas H., 91, Nov. 23

St. John XXIII Church, Canal Winchester

POMPEY, Rita (Spray), 85, Nov. 14

St. Bernard Church, Corning

ROSE, Eleanor M., 90, Nov. 25

Basilica of St. Mary of the Assumption, Lancaster

SHIPPS, Barbara Jean (Pfeifer), 87, Nov. 21

St. Nicholas Church, Zanesville

SNYDER, Marjorie Mylee (Henning), 96, Dec. 2

St. Nicholas Church, Zanesville

UNGER, Richard "Dick," 84, Nov. 22

Sacred Heart Church, Coshocton

WOLF, Donald, 78, Nov. 24

St. Brigid of Kildare Church, Dublin

ZIEGLER, Fredrick W. "Fritz," 94, Nov. 29

Our Lady of Victory Church, Columbus

Sister Rosalie Graham, OP

Funeral Mass for Sister Rosalie Graham, OP, 90, who died Friday, Nov. 22, was celebrated Tuesday, Dec. 3 at the Motherhouse of the Dominican Sisters of Peace, to be followed by burial at a later date.

She was born Helen Graham on Feb. 15, 1934 in Mansfield to Richard McNeal and Rose Beam Graham.

She received a Bachelor of Arts degree in mathematics from St. Mary of the Springs College (now Ohio Dominican University), a Master of Arts degree in English in 1967 from Marquette University and a Master of Library Science degree in 1981 from Kent State University.

She entered the congregation of the Dominican Sisters of St. Mary of the Springs (now the Dominican Sisters of Peace) in 1957 and professed her vows on July 9, 1959.

In the Diocese of Columbus, she was a teacher at Columbus St. James the Less School, Coshocton Sacred Heart High School and Newark Catholic High School; library director at Ohio Dominican, and secretary to the major superior of her order. She worked in the diocesan missions office from 2001 to 2003 and from 2003 to 2023 was a librarian and archivist at the Motherhouse. She also served as a teacher in Connecticut, New York and the Diocese of Steubenville and librarian at the Dominican Academy in New York City.

She was preceded in death by her parents; a brother, Robert; and a sister, Mary Katharine.

SOLEMNITY,

continued from Page 23

He spoke to him about Jesus and how Jesus freed him from inner emptiness, restlessness and the frustration from unsatisfied desires. He never joined again in sexual orgies and drug parties, but he was always there to help him. It was strange.

The more he observed his friend and listened to him, the more he realized he wanted to have the same peace and inner strength facing challenges. He returned to Jesus. Today, he witnesses that he indeed "has life in Jesus and seen his glory!" Today, he shares what he himself has heard, seen and touched. Jesus is for real! Have a life-changing Christmas!

ADVENT,

continued from Page 22

ment of the Altar. In this, we have the perfect model for our own humble cooperation in union with Him, so that we can say, "... we have been consecrated through the offering of the body of Jesus Christ." There is no way to be closer to Him than in the Holy Eucharist. Has that been missing somehow for you? One of the verses omitted from the Psalm today laments to the Lord: "You have fed them the bread of tears." That's true enough, in so many ways, for the Hebrews and for us, but now we get to feast on the Bread of Life. That is worth all our good efforts to celebrate well at Christmas, the Mass of Christ.

Has this Advent, a blessed but short stretch, sped by too quickly again for you this year? There will be days of relative tranquility coming. Plan to spend some good time with Our Eucharistic Lord. Consider all the challenging material-minded scurrying about as a preparation for a calm, restful, and meditative Christmas season.



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Faith helps carry Watterson to state football title

Media accounts of Columbus Bishop Watterson's 19-14 victory over Toledo Central Catholic in the Division III state championship game summarized what happened on the football field on a memorable Friday afternoon in Canton, but the untold story is how faith and hard work shaped an historic season.

What the descriptions didn't include were senior standout Zack Weber sharing with assistant coach John Wallace before the game a tidbit of spiritual wisdom from something he had read or sophomore defensive tackle Michael Boyle praying the rosary on the beads he had received for his First Communion.

The game stories didn't mention a Communion service with Father Paul Noble, the school chaplain, in the Watterson chapel before the team left for a two-hour bus ride to Canton or the players and coaches kneeling to pray a Hail Mary, led by Deacon Chris Campbell, the school principal, in the locker room immediately prior the game.

"It's powerful," Wallace said. "You get the hair on your arms start to rise a little bit when you start to hear those words before the game, and then especially after the game, when we're reflecting and giving thanks and praise to God. It's plays a big part."

"I can always tell how serious our guys are at those Communion services. There's a lot of praying. It's a pivotal part of game day for us."

The Eagles followed a similar routine throughout the 16 weeks of a season that culminated in a perfect ending as the Eagles claimed the third state title in school history and the first since 2010, rallying to take down the defending champions on Dec. 6 and avenging a loss to the Irish in the 2023 title game.

Junior quarterback Drew Bellisari scored the go-ahead touchdown on a 9-yard run with 1:29 left to bring Watterson back from a seven-point deficit going into the fourth quarter.

Bellisari threw a 52-yard touchdown pass to Dominic Theado with 10:28 left in the fourth quarter and also completed a fourth-down pass to Theado on the winning drive, finishing the game 5-of-9 passing for 88 yards and rushing 13 times for 63 yards.

Weber carried 28 times for 134 yards and a touchdown.

Watterson's defense held Toledo Central Catholic (14-2) to 264 total yards. Joe Hayes, Ben Gabrich and Ben Uhlenhake led the Eagles with nine tackles each, and Michael Boyle and CJ Youell each contributed 2.5 tackles for loss apiece.

Watterson finished with a 16-0 record, dominating most of its opponents during the regular season and playoffs to achieve the dream of winning a state title that few high school athletes experience. The Eagles outscored opponents 639-111 on the way to the best record in



Bishop Watterson players gather for a team photo with the Division III state championship trophy after defeating Toledo Central Catholic 19-14 on Dec. 6 in Canton.

Photos courtesy James Carwile



Bishop Watterson senior running back-line-backer Zack Weber celebrates in the Division III state championship game.



Bishop Watterson's swarming defense held Toledo Central Catholic's offense in check for much of the game.

program history.

For parents, alumni, fans and fellow students, the outcome in the stadium was plain to see. They celebrated the team's success afterward, but what wasn't evident to them is the preparation that put the Eagles in position to win week after week.

Wallace, the team's offensive coordinator and the chair of the social studies department at Watterson, pointed to camaraderie and offseason dedication as key factors that elevated the Eagles to a high level of performance over the past few seasons.

Beginning in June, a majority of the players participated in voluntary 6 a.m. workouts without coaches present.

"We started that because we weren't getting full participation from all of our multi-sport athletes, guys that play baseball, lacrosse, basketball, they all had club or travel stuff going on during the summertime and we were getting only 50 percent of the key guys here for afternoon workouts," Wallace explained. "We didn't really have that brotherhood like we do now. We had over 90 percent attendance the last few summers and that has definitely changed things for us."

Even before that, in the spring, Wal-

lace organized after-school meetings with student-athletes from football and other sports that focused on faith, life and culture.

"Football was kind of secondary," he said. "They all wrote out goals and purpose sheets, and is their purpose is for playing football."

"We all had goals to go win the state championship game, but what's the purpose of doing all of that? And I think from a faith perspective, especially, we really focused on football gives you the opportunity to show your faith, God's love for you, your determination, your perseverance, all of those things. That was definitely a talking point for us in the offseason and carrying that through the season and remembering your purpose."

Beyond football, students were encouraged to be the best versions of themselves at all times, to be who God has called them to be on the field, in the classroom in the community and at home.

"We talked to them about not being on their phones as much at home, being present each step of the way," Wallace continued. "And I think that, three years ago, four years ago, kids were really burned out by the end of the season

because it was all just football, football, football. There's still a lot of football that goes into it, but I think we've done a pretty good job of building up the bigger picture for the players and that helps them with the longevity of the season."

After finishing the 2021 season with a 5-6 record, Watterson has gone 42-4 since then while playing deep into the postseason each year.

"We told them that you have all the success in the world, you can win as many championships as you want, but if you don't have that strong faith life, family life, or good friends, then all that success on the field isn't going to mean as much," Wallace said.

Watterson was blessed to have a roster of talented players and coaches, starting with head coach Brian Kennedy, who has built the program's winning culture by holding the students accountable for their actions.

"We're very happy he is leading us for sure," Wallace said of Kennedy, who is 65-30 in eight years at the school with five playoff appearances. "He's somebody that is going to make you a better person. He's going to make young men better football players no matter what your role is on the team. He's definitely someone the kids want to play for."

The roster included sons of former Ohio State football players (Drew and Carter Bellisari, Jake and Ben Uhlenhake) whose fathers are part of a highly experienced coaching staff.

"There are some big last names, but they're all very humble," Wallace said. "They obviously know and understand and appreciate what their dads did, but you can tell that they're geared toward making a name for themselves and staying humble in that process and just really trying to be friends with everyone. That's one of the coolest parts about our team."

"These guys have been playing together in the grade school system for the last eight years now and so that the camaraderie and the friendship, it's been built up."

"I think we have the best coaches in Ohio," Boyle said. "They definitely put us in the right position to succeed and I also think for me especially, it's because of our faith. I take my faith pretty seriously."

Boyle, a state wrestling champion as a freshman last year, began his pregame rosary ritual early in the football season.

"On the bus (traveling to games), I was sitting there and I thought I could use that time better and so I brought my rosary the next week, and I've just done it ever since," he said. "In wrestling, I use the rosary a lot too to pray because there's a lot of downtime."

Coming into the season, there were some questions about whether Watter-

See WATTERSON, Page 27



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Pope Benedict XVI



Fisher Catholic



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St. Mary School

Emmaus Road scholarship fund transforms financial aid landscape

By Seth Burkholder

Assistant Superintendent for Operations

and Theresa Vivona

Associate Director for Advancement,
Office of Catholic Schools

Helping families access an affordable Catholic education has long been a priority of the Diocese of Columbus. As an essential ministry of the Church that exists to complement the primary role of parents to educate their children and form them in virtues "... that will enable them to live a new life in Christ and help them to play their part in serving society and the Church," (The Holy See's Teaching on Catholic Schools 51) the importance and merit of a Catholic education cannot be understated.

But, like many things, affordability of a Catholic education can be a challenge for many families, especially during

trying economic times. Additionally, the days of parishes having the means to significantly subsidize school operations are dwindling, requiring schools to adopt a multi-pronged approach to affordability, including the use of endowments, private scholarships, fundraising, flexible payment plans, and more.

Our Catholic Schools in the Diocese of Columbus received an enormous boost on this front in late 2021 when the Ohio legislature established the scholarship granting organization (SGO) tax credit that essentially allows taxpayers to redirect their tax dollars to support students in Catholic education. In exchange for a gift to a certified SGO, donors receive a dollar-for-dollar reduction of their Ohio income tax liability – up to \$750 for an individual or \$1,500 if married filing jointly – and the proceeds are used to provide needs-based academic scholarships for K-12 students. Recognizing

the incredible impact this opportunity could have on helping families afford Catholic education, the Emmaus Road Scholarship Fund was established by the diocese in December 2021, ultimately setting the stage for the greatest financial aid shift in decades.

And what a shift it has been. In the three years prior to the availability of SGO scholarships, total diocesan financial aid available was just \$2.3 million and helped fewer than 3,000 students. Since 2021, with the addition of the Emmaus Road Scholarship Fund, the pool of diocesan financial aid has ballooned to almost \$7 million, helping nearly 5,500 students.

"The Emmaus Road Scholarship Fund has been such a blessing to so many in our diocese, enabling us to provide financial assistance to more families," said Superintendent of Catholic Schools Dr. Adam Dufault. "This program, work-

ing in tandem with school choice scholarships, makes an authentic Catholic education at one of our 50 schools more affordable than ever before. It's truly a win for families."

Taxpayers also benefit with the SGO tax credit program. "This is a unique opportunity for Ohioans to reduce their state tax liability on a dollar-for-dollar basis and invest in the future success of students in Our Catholic Schools," added Dufault. "It's a win for taxpayers, as well." Since its establishment, donors to the Emmaus Road Scholarship Fund have saved over \$6 million in taxes, a number that continues to grow.

To learn more about our Emmaus Road Scholarship Fund, visit www.emmausroadscholarship.org. Ohio tax credit is up to \$750 for an individual or \$1,500 if married filing jointly. Consult a tax advisor for guidance on your specific situation.

WATTERSON, continued from Page 25

son could duplicate last year's run to the state final. Lost to graduation were some key players from that team, including linebacker Dominic Purcell, an Ohio Mr. Football finalist, and All-Ohio quarterback A.J. McAninch.

But Bellisari exceeded expectations as the team's starting quarterback and Weber made major contributions as a running back and a linebacker. He finished the season with 1,867 yards rushing on 220 carries and 24 touchdowns.

"We were cautiously optimistic because it's a long road to get here," Wallace said. "But in the back of our mind, we knew if we put everything together, the result of that was going to be heading back to Canton if we do it all the right way."

"And Zack had a great season running the ball. He's played a lot of football (starting since his sophomore season) and he's a very faith-filled young man."

"A lot of guys might be looking up different things before a game, but he's reading about how to be a better Christian in the world, about how to lead by example. Before every game in the locker room, he comes up and tells me a quote or two about what he read and how he thinks it's going to apply to the game."

"None of this would be happening without faith," Weber said. "There's a prayer that I say before every single game that I have been saying since I was probably a freshman, and it's something along the lines of: 'Pray for me, pray for my teammates, pray for everybody in the Watterson community, but also pray for the other team and their safety and everybody they have on their sideline.'"

"And I think saying that prayer before I play really helps me understand I'm not just playing just for myself. It's obviously bigger than that. It's about faith and

it's about life. And I think that football and faith go hand in hand, and I feel like that's the culture at Bishop Watterson."

Watterson's seniors finished their high school football careers as the winningest class in school history.

"It's really an honor to me to be able to be influential on a team that that's this good with so much talent and so much potential," Weber said. "It's a blessing. I might get the credit for a big play here and there, but watch the film and see what these other guys are doing. It's really incredible."

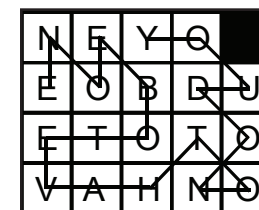
"Win or lose, you praise God."

Lineman Oliver Davis, one of the 14 seniors on the team, emphasized the feeling of family that has transformed Watterson football over the past four years.

"Everyone feels connected," he said. "Everyone on the team likes each other. Nobody on the team really is like, I want to win a state title for myself. They're more like, I want to win a state title for everyone that's worked hard to get here."

"That's a great mentality to have, and I think it's definitely contributed to our success."

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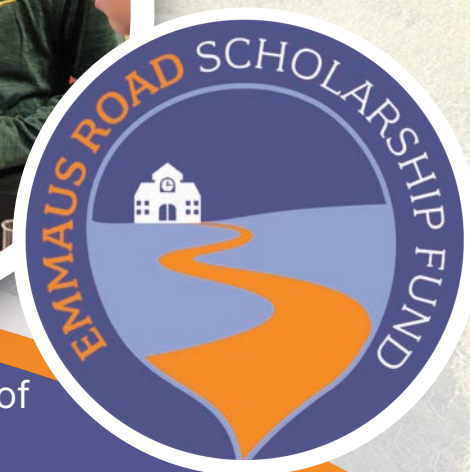
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