

**MASS SCHEDULE**

**Mon., Jan. 2-** St. Basil the Great  
& Gregory Nazianzen

**1 Jn 2: 22-28/Jn 1: 19-28**

8:00 a.m. Andrew J. Pallay

**Tues., Jan. 3-** The Most Holy

Name of Jesus

**1 Jn 2: 29; 3: 6/Jn 1: 29-34**

8:00 a.m. Jim Cannaley

**Wed., Jan. 4-**

**St. Elizabeth Ann Seton**

**1 Jn 3: 7-10/Jn 1: 35-42**

8:00 a.m. Patricia Pauken

9:00 a.m. Boyd Bowden

**Thurs., Jan. 5-** St. John Neumann

**1 Jn 3: 11-21/Jn 1: 43-51**

8:00 a.m. Jim Murphy

**Fri., Jan. 6-** St. Andre Bessette

**1 Jn 5: 5-13/Lk 3: 23-38**

8:00 a.m. John B. Knauer

**Sat., Jan. 7-**

**St. Raymond of Penyafort**

**1 Jn 5: 14-21/Jn 2: 1-11**

8:00 a.m. Bill Brundage

**Sat., Jan. 7- Sunday Vigil Mass**

5:00 p.m. The Nessler Family

**Jan. 8-The Epiphany of the Lord**

**Is 60: 1-6/Eph 3: 2-3a, 5-6/**

**Mt 2: 1-12**

8:30 a.m. People of the Parish

11:00 a.m. Barbara Drugan

5:00 p.m. Barbara Smith

**SACRISTANS**

**WEEK OF JANUARY 2**

Mary Ann Doyle & Jane Prunte

**ALTAR SERVERS**

**WEEK OF JANUARY 2**

**DAILY MASS – 8:00 A.M.**

**M-W:** Abigail Allwein &

Zach Santee

**Th & F:** Emma Mackessy &

Abigail Schmitz

**WEEKLY HOLY HOUR**

**THURSDAY EVENINGS**

**6:30 P.M.-7:30 P.M.**

**Adoration/Confessions**

**PLEASE REMEMBER, MINISTERS...**

**All of us are counting on you!**

**The priests, the congregation...everyone!**

**If you cannot make your scheduled ministry, please  
make sure you get a substitute in advance.**

**THANK YOU!**

**SATURDAY, JANUARY 7 ~ 5:00 P.M. MASS**

**LITURGICAL COORDINATOR:** Pam King

**EUCCHARISTIC MINISTERS: N. SIDE:** Katelin Thivener, Olivia Zurcher, Thomas Prunte, Tom Brandewie

**S. SIDE:** Patti Cooper, Wendy Currier, Chuck Baumann, Conor Manley

**LECTORS: P:1:** Rich Manley **P:2** Lily Bell

**CANTOR:** Bob Dunham

**ALTAR SERVERS:** Caroline Young, Akasya & Andrew DiNapoli

**USHERS:** Jennifer Petrosky, Victor Pasini, Margaret & Tom Lyons

**SUNDAY, JANUARY 8 ~ 8:30 A.M. MASS**

**LITURGICAL COORDINATOR:** Rita Hoyt

**EUCCHARISTIC MINISTERS: N. SIDE:** Cary Ryan, Oliver Sarko, Tom Bringardner, Debra Kuskowski **S. SIDE:** Lesa Gruesen, Chris & Toni Carmon, Gary Allwein

**SHUT-INS:** Mary Ann Rees, Phil Petrosky, Doc MacKinnon, Kevin Smith, Dean Moyer

**Sunrise Assisted Living:** Cary Ryan

**Arbors East:** Margy Farrin

**LECTORS: P: 1** Bob Masys **P:2** Dane Galden

**CANTOR:** Sarah Reis

**ALTAR SERVERS:** Kyle Russo, Henry & Kolbe Sarko

**USHERS:** Mary Thurn, Tom Ewing, Tom Easley, Jimmy Corrova

**SUNDAY, JANUARY 8 ~ 11:00 A.M. MASS**

**LITURGICAL COORDINATOR:** Paul Wills

**EUCCHARISTIC MINISTERS: N. SIDE:** Lisa & Kara Kelley, Austin Mauk, Peggy Mackessy, Emily Reed **S. SIDE:** Abigail Evans, Michelle & Kevin Summers, Bob & Daniel Moraine

**LECTORS: P:1** Stephanie Moraine **P:2** Gina Hinterschied

**CANTOR:** Dean Moyer

**INTERPRETER:**

**ALTAR SERVERS:** Josh & Sarah Moraine, Dominic Evans

**USHERS:** Nancy Connor, Chuck Burkhart, Carolyn Peterson, Michael & Mike Jolley

**SUNDAY, JANUARY 8 ~ 5:00 P.M. MASS**

**LITURGICAL COORDINATOR:** Jon Masys

**EUCCHARISTIC MINISTERS:** *Volunteers from the congregation*

**LECTORS: P:1** Jack Murphy **P:2:** Ashley Bowsher

**CANTOR:** Rob Kossler

**ALTAR SERVERS:** Ben Reis, Rachel Herson, Phil Suozzi

**USHERS:** Chris Bowers

# From the Pastor...



My Dear Friends in Christ:

**ON THIS SOLEMNITY OF HOLY MARY, MOTHER OF GOD** we also celebrate the World Day of Peace, and the beginning of the New Year. This is the oldest of all Marian feasts in our liturgy and, appropriately so, is also a feast concerned with new beginnings, with new resolutions, and renewed hopes. What the Church offers in her devotion to Mary and especially this, her greatest title – Holy Mary, Mother of God – is a very spiritual and prayerful experience, reflecting on Mary and why Mary has such a special role in our lives. The Virgin Mary is the *Theotokos*, the *God bearer*, the Mother of God, mother of Jesus Christ the Word Incarnate. And just as Mary interpreted all things, pondered all things, in her heart, so does the Church reflect on her and the Incarnation through its liturgy, its writings and its faith. That is why this ancient feast is celebrated within the octave of Christmas, of *Emmanuel*, of *God with us*, for all devotions to Mary are a corollary to our devotion to Christ, our following of Christ, and our worship of Christ. Today's readings from sacred scripture clarify this devotion, because they show the essential connection between Mary and her Son, Christ, our Savior. Saint Paul's Letter to the Galatians tells us that by being born of a woman, born under the law, the son of God fully participates in the human condition. Jesus is one of us *because* of Mary. The very fact of Mary's all-too human nature and physical being-ness, and therefore Jesus' own body, is the saving link between God and humanity. Through this link Paul writes that we become heirs of Christ, and intimately understand God as *Abba* – the way her Son understood His Father. It is Mary's profound human kinship with Jesus that allows us to see in her a pledge of the destiny that God has promised to us His children. Mary becomes the measure of who we are and who we are to be, and are even now becoming through grace in our lives as she, full of grace, was. Today's Gospel is an almost exact repeat of what is read at the Mass of Dawn on Christmas Day. In this Gospel the shepherds – considered among the marginalized, the poor, the outsider – are those first informed of Christ's birth, and who first visit the infant Jesus. It is the outsider who is invited in, and who bears the good news of what the angels have announced – that the Savior, the Messiah, has been born. It is the outsider who helps Mary to deeply know her Son. In Luke, Mary represents the ideal believer, for she hears the good news and ponders it in her heart, and fully responds to it. Her heart becomes the place of discovering Jesus, and who He truly is. Our own hearts must also become that place of response. Mary's entire life, and the Church's entire life, is centered on that process of pondering who that child now born to us really is. Mary in contemplating her Son becomes the Church reflecting on the Incarnation. It is this aspect of Mary's motherhood that is most important for our new year, a year in which we continue our own journey to conform our lives to Christ. We would be incorrect to think that from the moment of the Annunciation Mary *completely* knew or *fully* understood the significance of her Son, Jesus Christ. Mary pondered on who that child would be from her "Yes" at the Annunciation, when the Word incarnate began to grow in her womb, to His birth and infancy, His youth and maturing, His leaving home; her hearing what Jesus taught and witnessing what He did; the healings and exorcisms, the confrontations, the Way of the Cross, seeing Jesus nailed to the cross, her holding His dead body – the body she once carried in her womb. And each step of the way Mary had to re-assert that "Yes" of the Annunciation, increasingly understanding what her response meant. During His public ministry, Jesus said "My mother and my brothers are those who hear the word of God and do it" (Luke 8:21). Mary is the mother of Christ; Mary is also our mother – the mother of the family Christ established on earth because not only does she hear God's word and put it into practice, but she, like a good mother, can help each of us to do the same. At the foot of the cross Jesus proclaimed "Behold your Son!" "Behold your mother!" Jesus wanted His disciples – He wants each of us – to have His mother Mary as our own so that she could help raise us to be like her Son, to be saints, to be ready for heaven, to treasure the word of God, to ponder it in our hearts, and to act on it. Mary spent her life pondering the word of God, she grew in knowing Jesus, and in comprehending the mystery of God Incarnate. And as Mary pondered the visible Word, we too must ponder that word in scripture, that word in each other, and living His word in the world in which we live. Folks, we too are asked to incarnate Jesus in our lives! This is the purpose of our lives – that we make Jesus Christ, the Son of God, the Word incarnate, visible in our every thought, word and deed, in our interactions with one another as brothers and sisters in Christ, and as children of God. By incarnating Jesus in our minds and hearts we discover what it truly means to live lives faithful to Christ by turning away from the ways of the world. Mary's initial response of "Yes" to God's messenger at the Annunciation, and her lifelong response of "Yes" is a model for us to live our lives by. As we begin a New Year this is a perfect time to undergo whatever level of conversion of mind and heart is necessary to do just as Mary did – say "Yes" to God time and time again throughout our lives, proving again and again our love of God, love of neighbor, our discipleship in Christ, and our desire to "be doers of the Word, not hearers only" (James 1:22). Blessings for a prosperous, peace-filled and Happy New Year!

~Fr. Mike Lumpe



**MESSAGE OF HIS HOLINESS  
POPE BENEDICT XVI  
FOR THE CELEBRATION OF THE  
WORLD DAY OF PEACE  
1 JANUARY 2012**

**EDUCATING YOUNG PEOPLE IN JUSTICE AND PEACE**

1. The beginning of a new year, God's gift to humanity, prompts me to extend to all, with great confidence and affection, my heartfelt good wishes that this time now before us may be marked concretely by justice and peace. With what attitude should we look to the New Year? We find a very beautiful image in Psalm 130. The Psalmist says that people of faith wait for the Lord "more than those who watch for the morning" (v. 6); they wait for him with firm hope because they know that he will bring light, mercy, salvation. This waiting was born of the experience of the Chosen People, who realized that God taught them to look at the world in its truth and not to be overwhelmed by tribulation. I invite you to look to 2012 with this attitude of confident trust. It is true that the year now ending has been marked by a rising sense of frustration at the crisis looming over society, the world of labor and the economy, a crisis whose roots are primarily cultural and anthropological. It seems as if a shadow has fallen over our time, preventing us from clearly seeing the light of day.

In this shadow, however, human hearts continue to wait for the dawn of which the Psalmist speaks. Because this expectation is particularly powerful and evident in young people, my thoughts turn to them and to the contribution which they can and must make to society. I would like therefore to devote this message for the XLV World Day of Peace to the theme of education: "Educating Young People in Justice and Peace", in the conviction that the young, with their enthusiasm and idealism, can offer new hope to the world.

My Message is also addressed to parents, families and all those involved in the area of education and formation, as well as to leaders in the various spheres of religious, social, political, economic and cultural life and in the media. Attentiveness to young people and their concerns, the ability to listen to them and appreciate them, is not merely something expedient; it represents a primary duty for society as a whole, for the sake of building a future of justice and peace.

It is a matter of communicating to young people an appreciation for the positive value of life and of awakening in them a desire to spend their lives in the service of the Good. This is a task which engages each of us personally.

The concerns expressed in recent times by many young people around the world demonstrate that they desire to look to the future with solid hope. At the present time, they are experiencing apprehension about many things: they want to receive an education which prepares them more fully to deal with the real world, they see how difficult it is to form a family and to find stable employment; they wonder if they can really contribute to political, cultural and economic life in order to build a society with a more human and fraternal face.

It is important that this unease and its underlying idealism receive due attention at every level of society. The Church looks to young people with hope and confidence; she encourages them to seek truth, to defend the common good, to be open to the world around them and willing to see "new things" (Is 42:9; 48:6).

### **Educators**

2. Education is the most interesting and difficult adventure in life. Educating – from the Latin *educere* – means leading young people to move beyond themselves and introducing them to reality, towards a fullness that leads to growth. This process is fostered by the encounter of two freedoms, that of adults and that of the young. It calls for responsibility on the part of the learners, who must be open to being led to the knowledge of reality, and on the part of educators, who must be ready to give of themselves. For this reason, today more than ever we need authentic witnesses, and not simply people who parcel out rules and facts; we need witnesses capable of seeing farther than others because their life is so much broader. A witness is someone who first lives the life that he proposes to others.

Where does true education in peace and justice take place? First of all, in the family, since parents are the first educators. The family is the primary cell of society; "it is in the family that children learn the human and Christian values which enable them to have a constructive and peaceful coexistence. It is in the family that

they learn solidarity between the generations, respect for rules, forgiveness and how to welcome others.” (1) The family is the first school in which we are trained in justice and peace.

We are living in a world where families, and life itself, are constantly threatened and not infrequently fragmented. Working conditions which are often incompatible with family responsibilities, worries about the future, the frenetic pace of life, the need to move frequently to ensure an adequate livelihood, to say nothing of mere survival – all this makes it hard to ensure that children receive one of the most precious of treasures: the presence of their parents. This presence makes it possible to share more deeply in the journey of life and thus to pass on experiences and convictions gained with the passing of the years, experiences and convictions which can only be communicated by spending time together. I would urge parents not to grow disheartened! May they encourage children by the example of their lives to put their hope before all else in God, the one source of authentic justice and peace.

I would also like to address a word to those in charge of educational institutions: with a great sense of responsibility may they ensure that the dignity of each person is always respected and appreciated. Let them be concerned that every young person be able to discover his or her own vocation and helped to develop his or her God-given gifts. May they reassure families that their children can receive an education that does not conflict with their consciences and their religious principles.

Every educational setting can be a place of openness to the transcendent and to others; a place of dialogue, cohesiveness and attentive listening, where young people feel appreciated for their personal abilities and inner riches, and can learn to esteem their brothers and sisters. May young people be taught to savour the joy which comes from the daily exercise of charity and compassion towards others and from taking an active part in the building of a more humane and fraternal society.

I ask political leaders to offer concrete assistance to families and educational institutions in the exercise of their right and duty to educate. Adequate support should never be lacking to parents in their task. Let them ensure that no one is ever denied access to education and that families are able freely to choose the educational structures they consider most suitable for their children. Let them be committed to reuniting families separated by the need to earn a living. Let them give young people a transparent image of politics as a genuine service to the good of all.

I cannot fail also to appeal to the world of the media to offer its own contribution to education. In today's society the mass media have a particular role: they not only inform but also form the minds of their audiences, and so they can make a significant contribution to the education of young people. It is important never to forget that the connection between education and communication is extremely close: education takes place through communication, which influences, for better or worse, the formation of the person.

Young people too need to have the courage to live by the same high standards that they set for others. Theirs is a great responsibility: may they find the strength to make good and wise use of their freedom. They too are responsible for their education, including their education in justice and peace!

### **Educating in truth and freedom**

**3.** Saint Augustine once asked: *“Quid enim fortius desiderat anima quam veritatem? – What does man desire more deeply than truth?”*(2) The human face of a society depends very much on the contribution of education to keep this irrepressible question alive. Education, indeed, is concerned with the integral formation of the person, including the moral and spiritual dimension, focused upon man's final end and the good of the society to which he belongs. Therefore, in order to educate in truth, it is necessary first and foremost to know who the human person is, to know human nature. Contemplating the world around him, the Psalmist reflects: “When I see the heavens, the work of your hands, the moon and the stars which you arranged, what is man that you should keep him in mind, mortal man that you care for him?” (Ps 8:4-5). This is the fundamental question that must be asked: who is man? Man is a being who bears within his heart a thirst for the infinite, a thirst for truth – a truth which is not partial but capable of explaining life's meaning – since he was created in the image and likeness of God. The grateful recognition that life is an inestimable gift, then, leads to the discovery of one's own profound dignity and the inviolability of every single person. Hence the first step in education is learning to recognize the Creator's image in man, and consequently learning to have a profound respect for every human being and helping others to live a life consonant with this supreme dignity. We must never forget that “authentic human development concerns the whole of the person in every single dimension”(3), including the transcendent dimension, and that the person cannot be sacrificed for the sake of attaining a particular good, whether this be economic or social, individual or collective.

Only in relation to God does man come to understand also the meaning of human freedom. It is the task of education to form people in authentic freedom. This is not the absence of constraint or the supremacy of free will, it is not the absolutism of the self. When man believes himself to be absolute, to depend on nothing and no one, to be able to do anything he wants, he ends up contradicting the truth of his own being and forfeiting his

freedom. On the contrary, man is a relational being, who lives in relationship with others and especially with God. Authentic freedom can never be attained independently of God.

Freedom is a precious value, but a fragile one; it can be misunderstood and misused. “Today, a particularly insidious obstacle to the task of educating is the massive presence in our society and culture of that relativism which, recognizing nothing as definitive, leaves as the ultimate criterion only the self with its desires. And under the semblance of freedom it becomes a prison for each one, for it separates people from one another, locking each person into his or her own self. With such a relativistic horizon, therefore, real education is not possible without the light of the truth; sooner or later, every person is in fact condemned to doubting the goodness of his or her own life and the relationships of which it consists, the validity of his or her commitment to build with others something in common”(4).

In order to exercise his freedom, then, man must move beyond the relativistic horizon and come to know the truth about himself and the truth about good and evil. Deep within his conscience, man discovers a law that he did not lay upon himself, but which he must obey. Its voice calls him to love and to do what is good, to avoid evil and to take responsibility for the good he does and the evil he commits(5). Thus, the exercise of freedom is intimately linked to the natural moral law, which is universal in character, expresses the dignity of every person and forms the basis of fundamental human rights and duties: consequently, in the final analysis, it forms the basis for just and peaceful coexistence.

The right use of freedom, then, is central to the promotion of justice and peace, which require respect for oneself and others, including those whose way of being and living differs greatly from one’s own. This attitude engenders the elements without which peace and justice remain merely words without content: mutual trust, the capacity to hold constructive dialogue, the possibility of forgiveness, which one constantly wishes to receive but finds hard to bestow, mutual charity, compassion towards the weakest, as well as readiness to make sacrifices.

### **Educating in justice**

**4.** In this world of ours, in which, despite the profession of good intentions, the value of the person, of human dignity and human rights is seriously threatened by the widespread tendency to have recourse exclusively to the criteria of utility, profit and material possessions, it is important not to detach the concept of justice from its transcendent roots. Justice, indeed, is not simply a human convention, since what is just is ultimately determined not by positive law, but by the profound identity of the human being. It is the integral vision of man that saves us from falling into a contractual conception of justice and enables us to locate justice within the horizon of solidarity and love(6).

We cannot ignore the fact that some currents of modern culture, built upon rationalist and individualist economic principles, have cut off the concept of justice from its transcendent roots, detaching it from charity and solidarity: “The ‘earthly city’ is promoted not merely by relationships of rights and duties, but to an even greater and more fundamental extent by relationships of gratuitousness, mercy and communion. Charity always manifests God’s love in human relationships as well, it gives theological and salvific value to all commitment for justice in the world”(7).

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (Mt 5:6). They shall be satisfied because they hunger and thirst for right relations with God, with themselves, with their brothers and sisters, and with the whole of creation.

### **Educating in peace**

**5.** “Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on earth without safeguarding the goods of persons, free communication among men, respect for the dignity of persons and peoples, and the assiduous practice of fraternity.”<sup>8</sup> We Christians believe that Christ is our true peace: in him, by his Cross, God has reconciled the world to himself and has broken down the walls of division that separated us from one another (cf. Eph 2:14-18); in him, there is but one family, reconciled in love.

Peace, however, is not merely a gift to be received: it is also a task to be undertaken. In order to be true peacemakers, we must educate ourselves in compassion, solidarity, working together, fraternity, in being active within the community and concerned to raise awareness about national and international issues and the importance of seeking adequate mechanisms for the redistribution of wealth, the promotion of growth, cooperation for development and conflict resolution. “Blessed are the peacemakers, for they shall be called sons of God”, as Jesus says in the Sermon on the Mount (Mt 5:9).

Peace for all is the fruit of justice for all, and no one can shirk this essential task of promoting justice, according to one’s particular areas of competence and responsibility. To the young, who have such a strong

attachment to ideals, I extend a particular invitation to be patient and persevering in seeking justice and peace, in cultivating the taste for what is just and true, even when it involves sacrifice and swimming against the tide.

### **Raising one's eyes to God**

**6.** Before the difficult challenge of walking the paths of justice and peace, we may be tempted to ask, in the words of the Psalmist: "I lift up my eyes to the mountains: from where shall come my help?" (Ps 121:1).

To all, and to young people in particular, I wish to say emphatically: "It is not ideologies that save the world, but only a return to the living God, our Creator, the guarantor of our freedom, the guarantor of what is really good and true ... an unconditional return to God who is the measure of what is right and who at the same time is everlasting love. And what could ever save us apart from love?"(9) Love takes delight in truth, it is the force that enables us to make a commitment to truth, to justice, to peace, because it bears all things, believes all things, hopes all things, endures all things (cf. 1 Cor 13:1-13).

Dear young people, you are a precious gift for society. Do not yield to discouragement in the face of difficulties and do not abandon yourselves to false solutions which often seem the easiest way to overcome problems. Do not be afraid to make a commitment, to face hard work and sacrifice, to choose the paths that demand fidelity and constancy, humility and dedication. Be confident in your youth and its profound desires for happiness, truth, beauty and genuine love! Live fully this time in your life so rich and so full of enthusiasm.

Realize that you yourselves are an example and an inspiration to adults, even more so to the extent that you seek to overcome injustice and corruption and strive to build a better future. Be aware of your potential; never become self-centered, but work for a brighter future for all. You are never alone. The Church has confidence in you, follows you, encourages you and wishes to offer you the most precious gift she has: the opportunity to raise your eyes to God, to encounter Jesus Christ, who is himself justice and peace.

All you men and women throughout the world, who take to heart the cause of peace: peace is not a blessing already attained, but rather a goal to which each and all of us must aspire. Let us look with greater hope to the future; let us encourage one another on our journey; let us work together to give our world a more humane and fraternal face; and let us feel a common responsibility towards present and future generations, especially in the task of training them to be people of peace and builders of peace. With these thoughts I offer my reflections and I appeal to everyone: let us pool our spiritual, moral and material resources for the great goal of "educating young people in justice and peace".

***From the Vatican, 8 December 2011***  
***BENEDICTUS PP. XVI***

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(1) BENEDICT XVI, *Address to Administrators of Lazio Region and of the Municipality and Province of Rome* (14 January 2011): *L'Osservatore Romano*, 15 January 2011, p. 7.

(2) Commentary on the Gospel of John, 26, 5.

(3) BENEDICT XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009), 11: AAS 101 (2009), 648; cf. PAUL VI, Encyclical Letter *Populorum Progressio* (26 March 1967), 14: AAS 59 (1967), 264.

(4) BENEDICT XVI, *Address for the Opening of the Diocesan Ecclesial Meeting in the Basilica of St. John Lateran* (6 June 2005): AAS 97 (2005), 816.

(5) Cf. SECOND VATICAN ECUMENICAL COUNCIL, *Pastoral Constitution on the Church in the Modern World ~ Gaudium et Spes*, 16.

(6) Cf. BENEDICT XVI, *Address to the Bundestag* (Berlin, 22 September 2011): *L'Osservatore Romano*, 24 September 2011, pp. 6-7.

(7) ID., Encyclical Letter *Caritas in Veritate*, 6 (29 June 2009), 6: AAS 101 (2009), 644-645.

(8) *Catechism of the Catholic Church*, No. 2304.

(9) BENEDICT XVI, *Address at Youth Vigil* (Cologne, 20 August 2005): AAS 97 (2005), 885-886.



# JANUARY 1

## A DAY TO HONOR THE BLESSED VIRGIN MARY

SAINT CATHARINE OF SIENA CHURCH • 500 SOUTH GOULD ROAD • COLUMBUS, OHIO 43209 • (614) 231-4509

### **Holy Mary, Mother of God**

*By Mark Miravalle, Ph.D.*

The first and foremost revealed truth about the Virgin Mary from which all her other roles and all her other honors flow, is her providential role as the Mother of God. This dogma proclaims that the Virgin Mary is true Mother of Jesus Christ, who is God the Son made man. The dogma of Mary's Divine Motherhood, as it is commonly referred to, was solemnly defined at the third ecumenical council of Ephesus (431 A.D.).

Mary's role as the Mother of God is revealed in Sacred Scripture. At the Annunciation, the Angel Gabriel declares to Mary: "Behold, you shall conceive in your womb and shall bring forth a son, and you shall call his name Jesus... therefore, the holy one who shall be born of you shall be called Son of God" (Lk 1:31; Lk 1:35).

The angelic message which originates from the Heavenly Father himself attests that Mary becomes the true Mother of Jesus and secondly, that Jesus is the true Son of God. From these words of the angel, we can derive the following simple theological syllogism: Mary is Mother of Jesus; Jesus is God; therefore, Mary is Mother of God. Since Jesus is truly God the Son, and Mary is repeatedly referred to in Scripture as the "Mother of Jesus" (cf. Mt 2:13, 2:20; Jn 2:1, 3; Acts 1:14), then Mary must be the true Mother of God made man.

In Tradition, we find the truth of Mary's Divine Motherhood attested to in the Apostles' Creed. This ancient and great formula of the essential doctrinal beliefs of the early Church professes faith in "Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary."

From the papal and conciliar authority of the Church, we have the historic Marian event of the third ecumenical council, the Council of Ephesus in 431 A.D. The Council of Ephesus solemnly declared the Blessed Virgin Mary to be the Mother of God or "Theotokos"—literally the "God-bearer."

To have an accurate understanding of the Blessed Virgin Mary as Mother of God, we must first have a clear understanding of the nature of motherhood itself. How do we define motherhood? Motherhood is the act of a woman giving to her offspring the identical type of nature that she herself has. This gift of nature is given through the process of conception, gestation or growth, and birth. The fruit of this process of maternal generation is the entire child, the son or daughter, and not only the physical body.

What precisely does Mary give to Jesus in her act of motherhood? First of all, Mary did not give Jesus his divine nature, nor did Mary give Jesus his divine personhood. Both of these divine aspects of Jesus Christ existed from all eternity. However, "when in the fullness of time, God sent his Son, born of a woman" (Gal 4:4), Mary gave Jesus a human nature identical to her own. Since the human nature of Jesus is inseparably united to his divine nature in the one person of Christ, we correctly say that Mary gave birth to a Son who is truly God and truly man. In sum, Mary fulfils the conditions of motherhood by giving to her offspring, Jesus, a nature identical to her own, an immaculate human nature. And since the child she bore possesses a divine nature, she is truly "Mother of God." Jesus is therefore both "Son of God" and "Son of Mary." Jesus is Son of the Father, since his divine nature and person was generated (not made) by the Father

from all eternity. Jesus is Son of Mary, since his human nature was given to him by Mary, his earthly Mother.



## The Truth About Mary

By Mark Miravalle, Ph.D.

***"Holy Mary, Mother of God, you have given the world its true light, Jesus, your Son—the Son of God. You abandoned yourself completely to God's call and thus became a wellspring of the goodness which flows forth from him. Show us Jesus. Lead us to him. Teach us to know and love him, so that we too can become capable of true love and be fountains of living water in the midst of a thirsting world."***

**– Pope Benedict XVI, Encyclical *Deus Caritas Est*, No. 42**

In discussing the person and role of Mary, Mother of Jesus, two extremes must always be avoided. The first extreme is Marian excess. This is to place the Blessed Virgin on the level of a goddess, to ascribe to Mary a divine nature that would grant her equality with God himself. This excess radically violates the revealed biblical truth about the singularity of God and the complete though exalted humanity of Mary. Although historically there have been very few occasions when the Mother of Jesus has been posed as a "goddess," nonetheless, it remains a Marian excess that is obviously a grave rejection of and danger to the Christian faith.

The second extreme regarding the person and role of the Blessed Virgin is what we can call Marian defect. This is to minimize the role of the Blessed Virgin, to ascribe to Mary less than what the sources of divine revelation reveal about her. Marian defect, for example, would limit the Mother of Jesus to being only a "good disciple," a "sister in the Lord," a mere "physical channel of Jesus," but nothing more.

Unfortunately it is this second extreme of Marian minimalization that is encountered more widely today. This extreme also violates the revealed truth of the role of the Blessed Virgin, for Mary is revealed, as we shall discuss, both as intercessor and as Spiritual Mother to all humanity. To deny Mary the role of Spiritual Mother is to deny that aspect so central to her own identity, and to her relationship with Christ and his Body, the Church.

As we will examine, examples of Mary's role as intercessor and Spiritual Mother are clear in Scripture in such places as John 2:1, at the Wedding of Cana, where Mary intercedes for the first miracle of Jesus, as well as in John 19:26, where at the foot of the Cross Mary is given the role of Spiritual Mother of John, the beloved disciple, and all later disciples of the Lord.

We can find warnings concerning these extremes, Marian excess and Marian defect, generally referred to in a statement from the Second Vatican Council regarding the proper balance of devotion to the Mother of Jesus: "It (the Council) strongly urges theologians and preachers of the word of God to be careful to refrain as much from all false exaggeration as from too summary an attitude in considering the special dignity of the Mother of God. Following the study of Sacred Scripture, the Fathers, the doctors and liturgy of the Church, and under the guidance of the Church's magisterium, let them rightly illustrate the duties and privileges of the Blessed Virgin which always refer to Christ, the source of all truth, sanctity, and devotion" (*Lumen Gentium*, No. 67).

What then safeguards the Christian from these two Marian extremes? What protects us from a "false exaggeration" in Marian excess or "too summary an attitude" in forms of Marian defect? The answer is the full truth and corresponding love properly attributed to the Mother of the Lord as officially taught and preserved by the Magisterium of the Catholic Church. The Magisterium is that official teaching authority that Our Lord has granted to his Apostles and their successors, who, guided by the Holy Spirit, have the crucial responsibility to safeguard, interpret, and serve divine revelation, which is the revelation of God as contained in both Sacred Tradition and Sacred Scripture.

Let us return to the words of the Second Vatican Council to see how God's full Word is revealed to us: "In order that the full and living Gospel might always be preserved in the Church the apostles left bishops as their successors. They gave them "their own position of teaching authority." This sacred Tradition, then, and the sacred Scripture of both Testaments, are like a mirror, in which the Church, during its pilgrim journey here on earth, contemplates God.... Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit. And Tradition transmits in its entirety the Word of God which has been entrusted to the apostles...so that, enlightened by the Spirit of truth, they may faithfully preserve, expound and spread it abroad by their preaching. Thus it comes about that the Church does not draw her certainty about all revealed truths from the holy Scriptures alone. Hence, both Scripture and Tradition must be accepted and honored with equal feelings of devotion and reverence." (1)

The Council points out that there is one twofold source of God's revelation to humanity. The first aspect of this one twofold source is Sacred Tradition. Sacred Tradition comprises the oral truths and acts of Jesus Christ transmitted to the Apostles and their successors (the pope and the bishops in union with the pope) under the guidance of the Holy Spirit. Vatican II describes Sacred Tradition in the following way: "The apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved in a continuous line of succession until the end of time. Hence, the apostles, in handing on what they themselves had received, warn the faithful to maintain the traditions which they had learned either by word of mouth or by letter (cf. 2 Thessalonians 2:15); and they warn them to fight hard for the faith that had been handed on to them once and for all (cf. Jude 3). What was handed on by the apostles comprises everything that serves to make the People of God live their lives in holiness and increase their faith. In this way the Church, in her doctrine, life, and worship, perpetuates and transmits to every generation all that she herself is, all that she believes." (2)

Sacred Scripture is the other aspect of that one twofold source. Scripture comprises the divine truths of God written down under the inspiration of the Holy Spirit. The books of Scripture, as the Council notes, "firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures." (3)

The Second Vatican Council strongly points out that both Sacred Tradition and Sacred Scripture must receive equal reverence as aspects of God revealing himself to humanity for our salvation. This understanding of the unity of Tradition and Scripture is extremely important in the proper study of Mariology. Many of the truths that God has revealed about the Mother of Jesus are strongly contained in Sacred Tradition, but at the same time, Marian doctrine will also be contained at least implicitly in the apostolic preaching that came to be written down and today is known as the New Testament.

The role of safeguarding this deposit of faith in Scripture and Tradition is given to the Magisterium of the Church, the official teaching body. Again from the Council we read: "But the task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ. Yet this Magisterium is not superior to the Word of God, but is its servant. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith (*Tradition and Scripture*)." (4)

The Magisterium, then, has the unique responsibility of safeguarding the deposit of faith that Christ gave to his Church which is guided by the Holy Spirit.

Why is a discussion about divine revelation so crucial for a proper understanding of the doctrine and devotion concerning the Blessed Virgin Mary? Because Marian orthopraxis is based on Marian orthodoxy. "Orthopraxis" is a Greek word which means the right practice, or correct devotion. "Orthodoxy" means the right or correct doctrine. Devotion to Mary will be authentic and spiritually fruitful only when it is based on the authentic doctrine that comes from the Word of God entrusted to the Church. Marian devotion will then be authentic and, as such, an instrument of grace and ultimate union with Jesus Christ, only when it avoids both Marian excess and Marian defect, and has sound Marian truth as its foundation. True doctrine about Mary is revealed in Scripture and Tradition, as safeguarded by the Magisterium. The truth of Christ and his Church is the only legitimate foundation

for a balanced and legitimate devotion to the Mother of Jesus. In short, we can say that true devotion to Mary must be based on true doctrine about Mary.

It is also critically important to establish the twofold source of Tradition and Scripture when discussing the presence and development of Marian doctrine. The question is sometimes posed, "How can a Catholic believe in the Immaculate Conception of Mary, or her Perpetual Virginity, or her Assumption when these doctrines are not explicitly contained in the Bible?"

We must remember that the Bible is not the only source of God's revelation. In fact, to believe that the Bible is the only source of Revelation is in itself a non-scriptural position—since nowhere in the Bible does it state that Scripture is the only source of Revelation. Rather, Scripture and Tradition constitute the full revelation of God entrusted to the Church, (5) and therefore a Christian truth need not be explicitly revealed in the Bible to be an authentic Christian doctrine. This includes the Church's doctrine about Mary.

Nonetheless, every Church doctrine about the Mother of Jesus has at least an implicit presence in Sacred Scripture, and this scriptural "seed" is then nurtured and developed under the guidance of the Holy Spirit in the Church's Tradition and history, until it becomes the great "tree" of a Marian doctrine or dogma.

On this journey of Marian doctrine and devotion we will begin by discussing the nature of devotion to Mary and its origins in the first centuries of the Church. We will then proceed to the doctrine of the Blessed Virgin as found in the sources of divine revelation and as taught by the Church's Magisterium.

After we have a solid understanding of Marian truth, we will examine the expressions of authentic Marian love. This will include treatments on the Rosary, the greatest Marian prayer; consecration to Jesus through Mary, the crowning of Marian devotion; and Mary's message to the modern world through private revelation. We will end with a discussion in "defense of Mary," responding to basic objections both to the doctrine and to the devotion of the Blessed Virgin.

We begin our journey of Marian doctrine and devotion with the most complete ancient Marian prayer, recorded and dated at approximately 250 A.D. It is known as the *Sub Tuum Praesidium*, "Under Your Protection":

We fly to your patronage,  
O Holy Mother of God,  
despise not our petitions  
in our necessities,  
but deliver us from all danger,  
O ever glorious and blessed Virgin.

*This article was excerpted from INTRODUCTION TO MARY: THE HEART OF MARIAN DOCTRINE AND DEVOTION, and is available from Queenship Publishing at 1-800-647-9882, www.queenship.org., or P.O. Box 220, Goleta, California, 93116, U.S.A.*

## Notes

(1) Second Vatican Council, *Dogmatic Constitution on Divine Revelation, Dei Verbum*, November 18, 1965, Nos. 7, 9.

(2) *Ibid.*, No. 8.

(3) *Ibid.*, No. 11.

(4) *Ibid.*, No. 10.





# The Integrated Catholic Life<sup>TM</sup>

INTEGRATING FAITH, FAMILY AND WORK

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## This New Year, Strengthen Your Personal Relationship with Christ

By Cheryl Dickow

As the New Year unfolds there are countless thoughts that fill our hearts and minds.

We think of our health, our work, our family, our friends. We examine our relationships and take in the past and the future in one deep, exhilarating breath. Most of us use this time to get our bearings: where we've been, where we're headed.

Maybe we have made great strides in our efforts to be "better" in the previous year and we want to continue improving ourselves. Or maybe we made no improvements at all and this is the year that we will make headway. For most of us, however, we find ourselves somewhere in between: we are getting better at virtuous living but still have a long way to go.

January, then, becomes that time when we assess the past and in some way "plan" the future. We set goals and consider ways to achieve those goals. We want to live more purposefully. We have thoughts about eating and exercise and patience and kindness and charity. This, we tell ourselves, will be a banner year.

Of all the things we contemplate, we will soon find that some are more difficult than others but in the beginning, all our goals are important. One of the most important goals we can have as we look the New Year square in the eye is to strengthen our personal relationship with Christ.

"Personal relationship with Christ" happens to be one of my favorite sayings. I see it as the passion of our everyday living. January is a perfect time to develop, strengthen and deepen our friendship with our Savior. It is a time to look at our daily living and set goals that reflect our interest in Him and our desire to deepen our knowledge of Him.

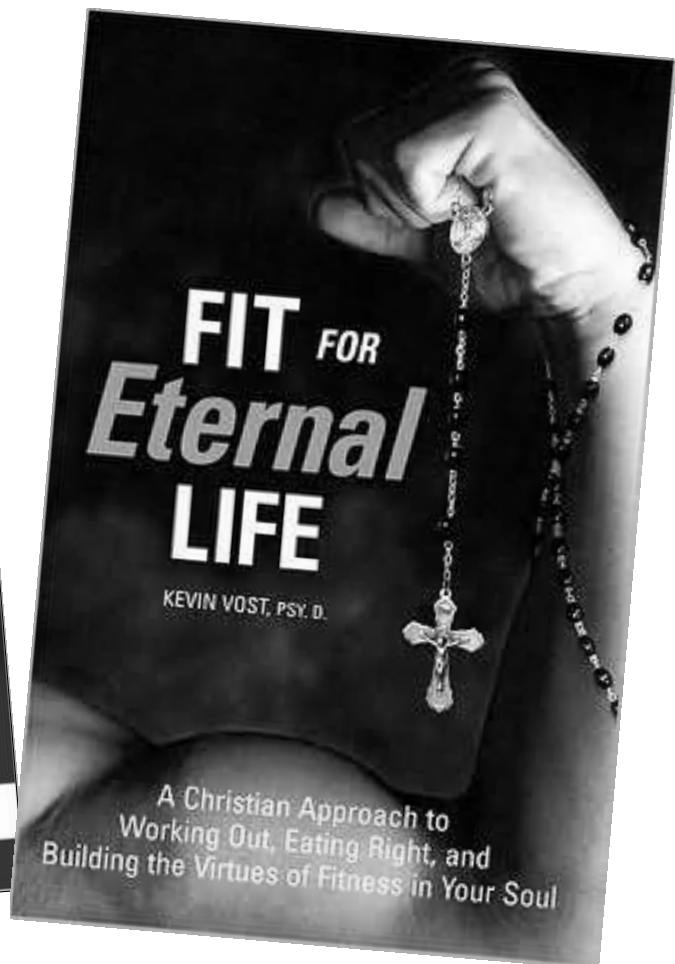
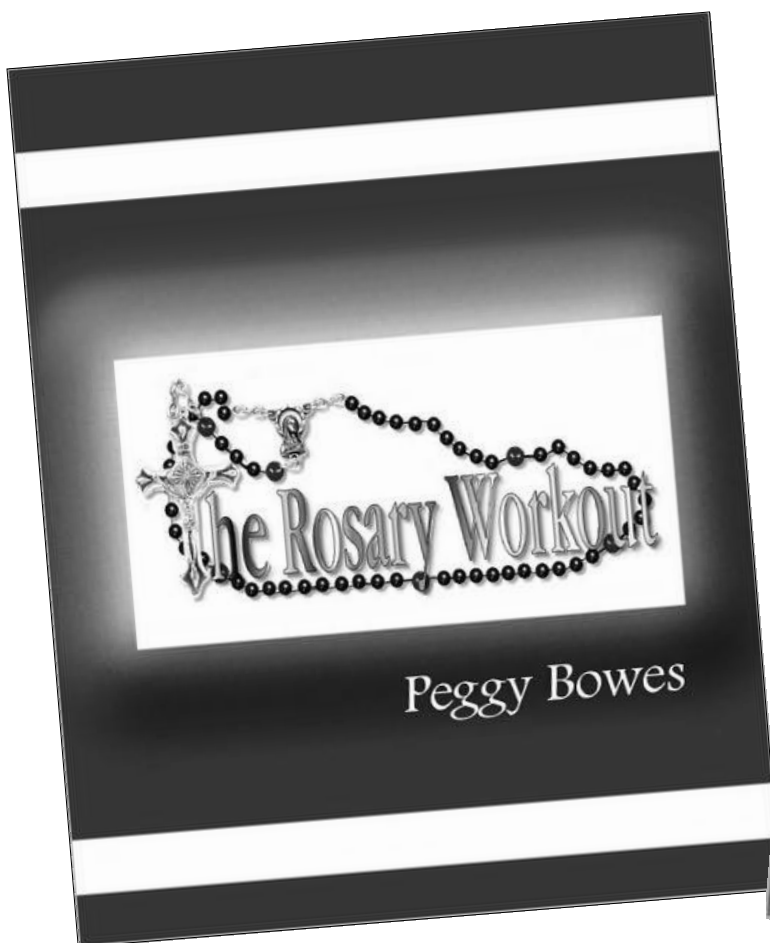
- First and foremost, one should actively participate (a proper interior disposition and attention) in the Holy Mass and worthily receive Holy Communion. The Second Vatican Council Church reminded us that the Eucharist is the Source and Summit of our faith. It is God's way of bringing us into communion with Him.
- Adoration is time spent before the Blessed Sacrament that allows us to center our hearts and minds on Christ. For many people, finding time to spend in Adoration seems almost impossible. For me, there was a time where health issues precluded me being able to do this; but the years have changed that and I now am able to go to a local Church and simply be in Christ's presence. One of the gifts of the Internet is that people who may be homebound can still spend time in Adoration by visiting such sites as [www.savior.org](http://www.savior.org). Time spent with Christ is a crucial step in your relationship with Him. You can spend all the time you want online reading and chatting on Catholic sites and yet if you do not have quality, quiet time with Christ, you really are not developing a relationship with Him. Adoration is one of the best ways to spend time with Jesus.
- Another way that you develop your relationship with Christ is to read Scripture. There are countless ways to do this. Sites like USCCB connect you to daily readings while print magazines such as *Magnificat* give you hands on access to daily Bible readings. People are often amazed at how a Bible passage "speaks" to them, but they shouldn't be surprised! This is what it is intended to do and why it is imperative that daily Scripture is part of your life and will lead you into a deeper, more personal relationship with Jesus.
- Confession is not for wimps and getting to confession should be a top priority in the New Year. Confession is a Sacrament that really forces you to take an honest look at yourself and your daily living—all of which are real markers of your relationship with Christ. If you are a Catholic whose

confessional life is almost non-existent, you will find that the best way to get your year and your life with Jesus off to a great start is to visit the confessional. Clean that slate! Begin anew.

- Health, wellness and exercise are always at the top of everyone’s “New Year’s Resolution” list but are also the first things to go by the wayside. Following a Catholic health and wellness program such as Peggy Bowes’ *The Rosary Workout* or Kevin Vost’s *Fit for Eternal Life* will bring Jesus to the center of what you do and will strengthen you physically while also strengthening you spiritually. Seeing yourself as a temple to the Holy Spirit is a powerful way to know Christ.
- Have fun this year! Sometimes we get the wrong impression about being Catholic. While we bear our crosses—and should welcome them as part of our journey with Christ—we cannot forget that we have a wide range of senses that allow for our enjoyment and elation. When we balance everything with Jesus at the center, we will see that laughter and good cheer go a long way in helping us live virtuously. Having good friends and family members who are also like-minded makes a real difference. Surround yourself with people who bring Christ to you and remind you that living is to be relished and enjoyed.

Happy New Year!

*Ms. Cheryl Dickow is a Catholic publisher, author, columnist, and speaker. This article is made available courtesy of The Integrated Catholic Life.*



# FOOD for THOUGHT

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## New Year's Resolutions and the Fourth Luminous Mystery

By Peggy Bowes

It's such a cliché, the New Years' Resolution List. Each year we are programmed to begin anew by making a list to correct our various shortcomings. We set goals to be more organized, save more money or get in shape. We are filled with hope, yet statistics show that the resolutions will likely be abandoned and forgotten before the annual Super Bowl game.

Perhaps we should resolve instead to simply practice virtue by turning to the twenty mysteries of the Rosary for inspiration. Each mystery contains a fruit or virtue that shines forth. For instance, The Annunciation shows the virtue of humility. The Visitation exemplifies Love of Neighbor, and so on. Frequent Rosary prayer and meditation help us to practice these virtues.

The Rosary mystery that best fits our drive to write New Year's Resolution lists is the Fourth Luminous Mystery, The Transfiguration. When Pope John Paul II instituted the Mysteries of Light, or Luminous Mysteries, he put an emphasis on the fourth mystery:

*"The mystery of light par excellence is the Transfiguration... The glory of the Godhead shines forth from the face of Christ as the Father commands the astonished Apostles to "listen to him" (cf. Lk 9:35 and parallels) and to prepare to experience with him the agony of the Passion, so as to come with him to the joy of the Resurrection and a life transfigured by the Holy Spirit." (Apostolic Letter, Rosarium Virginis Mariae)*

We can transfigure our own lives by embodying the virtue of this mystery: To become a new person in Christ. The key words here are in Christ, for "...with God all things are possible." (Matt 19:26) Yet how do we begin this transformation?

Clearly we must heed the advice from heaven and listen to Jesus, who will guide us on our own journey of transformation. It is important to pray, but we must also take time to place ourselves in Jesus' presence and simply listen. Throughout the day, be receptive to his gentle but firm guidance. With practice, you will soon learn the little clues that tell you if you are on the right or wrong path. Regular Rosary prayer will also help us to convert our lives. Study and meditate on the 20 mysteries of the Rosary for they are our guide to practicing heroic virtue.

It is also important to note that like Jesus, we must suffer. We cannot begin anew unless we learn to patiently bear our own crosses with humility. By accepting and offering up our suffering, we receive grace, practice virtue and become more Christ-like.

This year, throw away that itemized list of resolutions and decide to become a new person in Christ. I found further inspiration at [www.how-to-pray-the-rosary-everyday.com](http://www.how-to-pray-the-rosary-everyday.com): "Let your life be transformed by Jesus. Offer yourself to Him and let Him transform you."



*This article is made available courtesy of The Integrated Catholic Life.*



# JANUARY 1

## A DAY TO HONOR THE BLESSED VIRGIN MARY

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### The Hail Mary

by Fr. Victor Hoagland, C.P.

In heaven God said, "One day I will send my Son to help all people and show them how to live. And I choose Mary to be the mother of Jesus, my Son." So God sent his angel Gabriel to Mary and the angel said:

#### **Hail Mary**

The angel Gabriel visited Mary in Nazareth, in Galilee. The angel said to Mary that God loved her. She was

**full of grace,**

The angel Gabriel told Mary that God, who was in heaven so far away, had come to be close to her. She was to be the mother of Jesus. The angel said,

**the Lord is with you.**

After the angel left her, Mary went to visit her cousin Elizabeth, her cousin knew how good God was to Mary. Elizabeth said,

**Blessed are you  
among women**

Mary's cousin, Elizabeth, knew that Mary was going to be the Mother of Jesus Christ. Elizabeth said,

**and blessed is the  
fruit of your womb, Jesus.**

We pray to Mary because she is so close to God, and because she is so close to her Son, Jesus Christ. And so we say,

**Holy Mary,  
Mother of God,  
pray for us sinners**

Like a good mother, Mary always hears us when we call to her. She hears us now, at this very moment; and when we come to the last moment of our life. And so we pray,

**now and at the hour  
of our death.  
Amen.**



# Christmas Season

Saint Catharine of Siena + 500 South Gould Road + Columbus, Ohio 43209 + (614) 231-4509

## The Holy Name of Jesus ~ January 3

By Fr. William Saunders

**QUESTION: From my religious calendar, I see that January 3 is the feast of the Holy Name of Jesus. Is this new? The parish where I grew up had a Holy Name Society. What is the origin of this feast day?**

Reverence for the Holy Name of our Lord, Jesus Christ, arose in Apostolic times. St. Paul in his Letter to the Philippians wrote, "So that at Jesus? name every knee must bend in the heavens, on the earth and under the earth, and every tongue proclaim to the glory of God the Father: Jesus Christ is Lord" (2:10-11). Just as a name gives identity to a person and also reflects a person's life, the name of Jesus reminds the hearer of who Jesus is and what He has done for us. Keep in mind that the name Jesus means "Yahweh saves" or "Yahweh is salvation."

In invoking our Lord's name with reverential faith, one is turning to Him and imploring His divine assistance. An old spiritual manual cited four special rewards of invoking the Holy Name: First, the name of Jesus brings help in bodily needs. Jesus Himself promised at the Ascension, " ... In my name they will cast out demons, they will speak in new tongues, they will pick up serpents, and if they drink any deadly thing, it will not hurt them, they will lay their hands on the sick and they will recover" (Mk 16:17-19). After Pentecost, St. Peter and St. John went to the Temple to preach and encountered a cripple begging; St. Peter commanded, "I have neither silver nor gold, but what I have I give you! In the name of Jesus Christ, the Nazorean, walk!" and the crippled began to walk (Acts 3:1-10). Invoking Jesus' name, St. Peter also cured Aeneas (9:32).

Second, the name of Jesus gives help in spiritual trials. Jesus forgave sins, and through the invocation of His Holy Name, sins continue to be forgiven. At Pentecost, St. Peter echoed the prophecy of Joel, "Then shall everyone be saved who calls on the name of the Lord" (2:21), a teaching echoed by St. Paul in his Letter to the Romans (10:13). As St. Stephen, the first martyr, was being stoned, he called upon the name of the Lord and prayed, "Lord Jesus, receive my spirit" (Acts 7:59). St. Thomas More, the patron saint of our diocese, as he awaited execution wrote to his daughter Margaret, "I will not mistrust Him, Meg, though I shall feel myself weakening and on the verge of being overcome with fear. I shall remember how Saint Peter at a blast of wind began to sink because of his lack of faith, and I shall do as he did: call upon Christ and pray to Him for help. And then I trust He shall place His holy hand on me and in the stormy seas hold me up from drowning."



Third, the name of Jesus protects the person against Satan and his temptations. Jesus on His own authority exorcized demons (e.g. the expulsion of the demons of Gadara (Mt 8:28-34)). Through the invocation of His Holy Name, Satan is still conquered.

Finally, we receive every grace and blessing through the Holy Name of Jesus. Jesus said, "I give you my assurance, whatever you ask the Father, He will give you in my name. Until now you have not asked for anything in my name. Ask and you shall receive, that your joy may be full" (Jn 16:23-24 ). In summary, St. Paul said, "Whatever you do, in whether in speech or in action, do it in the name of the Lord Jesus" (Col 3:17).

Both St. Bernardine of Siena (1380-1444) and his student St. John of Capistrano (1386-1456) promoted devotion to the Holy Name of Jesus. In their preaching missions throughout Italy, they carried a monogram of the Holy Name surrounded by rays. In its origin, the monogram IHS is an abbreviation of the name Jesus in Greek: I and H representing an *Iota* and *Eta* respectively, the first two letters of the name; to which later was added S, a Sigma, the final letter. (A later tradition holds that IHS represents the Latin *Iesus Hominum Salvator*, meaning "Jesus Savior of Mankind.") St. Bernardine and St. John blessed the faithful with this monogram, invoking the name of Jesus, and many miracles were reported. They also encouraged people to have the monogram placed over the city gates and the doorways of their homes. Dispelling the objections of some who considered this veneration superstitious, Pope Martin V in 1427 approved the proper veneration to the Holy Name and asked that the cross be included in the monogram IHS. Later in 1455, Pope Callistus III asked St. John to preach a crusade invoking the Holy Name of Jesus against the vicious Turkish Moslems who were ravaging Eastern Europe; victory came in their defeat at the Battle of Belgrade in 1456.

In 1597, Pope Sixtus V granted an indulgence to anyone reverently saying, "Praised be Jesus Christ!" Pope Clement VII in 1530 allowed the Franciscans to celebrate a feast day in honor of the Holy Name, and Pope Innocent XIII extended this to the universal Church in 1721; the feast day was celebrated on the Sunday between January 1 and January 6, or otherwise on January 2. (Unfortunately, the feast day was dropped with the revision of the liturgical calendar in 1969 by Pope Paul VI.) Pope Pius IX in 1862 approved a Litany of the Holy Name of Jesus, which Pope Leo XIII later endorsed for the whole Church because he was " ... desirous of seeing an increase in the devotion toward this glorious name of Jesus among the faithful, especially in a period when this august name is shamelessly scoffed at."

Pope John Paul II reinstated the feast of the Holy Name of Jesus to be celebrated on January 3. Moreover, the reverential invocation of the Holy Name of Jesus as part of prayer or work, and the recitation of the Litany of the Holy Name of Jesus, still convey a partial indulgence for the reparation of sin. The Holy Name Society, first organized in 1274 and granted the status of a confraternity in 1564, continues to promote at the parish and diocesan levels an increased reverence for the name of Jesus, reparation for the sins of profanity and blasphemy against the Holy Name, and the personal sanctification of its members.

*Fr. Saunders is a professor of catechetics and theology at Notre Dame Graduate School in Alexandria, Virginia. His book entitled Straight Answers is available in Catholic bookstores or via the internet. This article is reprinted with permission, courtesy of the ARLINGTON CATHOLIC HERALD.*

# Lectio Divina

DAILY SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

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***"If the soul is sick, one must begin by treating the soul. Do you have faith? Do you believe that God can do something for you? Go confess yourself to the priest...then go to communion..." –Saint André Bessette***

## **Sunday, January 1 ~ Solemnity of Holy Mary, Mother of God**

**Holy Gospel: Luke 2:16-21** The shepherds went in haste to Bethlehem and found Mary and Joseph, and the infant lying in the manger. When they saw this, they made known the message that had been told them about this child. All who heard it were amazed by what had been told them by the shepherds. And Mary kept all these things, reflecting on them in her heart. Then the shepherds returned, glorifying and praising God for all they had heard and seen, just as it had been told to them. When eight days were completed for his circumcision, he was named Jesus, the name given him by the angel before he was conceived in the womb.

**Meditation:** In fulfillment of this precept, Mary's newborn child is given the name *Jesus* on the eighth day according to the Jewish custom. Joseph and Mary gave the name Jesus because that is the name given by God's messenger before Jesus was conceived in Mary's womb. This name signifies Jesus' identity and his mission. The literal Hebrew means *the Lord saves*. Since God alone can forgive sins, it is God who, in Jesus his eternal Son made man, will save his people from their sins (Matthew 1:21). In the birth and naming of this child we see the wondrous design and plan of God in giving us a Savior who would bring us grace, mercy, and freedom from the power of sin and the fear of death. The name *Jesus* signifies that the very name of God is present in the person of his Son who became man for our salvation. Peter the Apostle exclaimed that there is no other name under heaven given among mortals by which we must be saved (Acts 2:12). In the name of Jesus demons flee, cripples walk, the blind see, the deaf hear, and the dead are raised. At the name of Jesus every knee shall bow; His name is exalted far above every other name. The name *Jesus* is at the heart of all Christian prayer. It is through Jesus, with Jesus and in Jesus that we pray to God the Father in the power of the Holy Spirit.

**Prayer:** O God, who through the fruitful virginity of Blessed Mary bestowed on the human race the grace of eternal salvation, grant, we pray, that we may experience the intercession of her, through whom we were found worthy to receive the author of life, our Lord Jesus Christ, your Son. Who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** Mary was "full of grace" not only for being chosen to be God's mother but in her total openness to be filled with that love of God. We too are constantly "graced" and we too can be full of grace not because we were baptized into the Catholic community, but by our own total, active identification with the way of Jesus by our opening up to the call of God as it unfolds in the unique circumstances of our own lives. We do this through total and unconditional service of those around us. It is a formidable challenge at times, but it also brings countless joys. To be a true Christian – a true disciple and follower of Christ is demanding but not insurmountable; it is not for the hypocrite or faint of heart. To be a true Christian is to first go beyond mere lip service calling Jesus "Lord, Lord" but not living according to Christ's way – it is for those who truly believe in Jesus Christ as their Lord, Savior and Redeemer; those who see Jesus Christ as the Good Shepherd who allow them to be lovingly led by Christ; those who want to be "doers of the Word and not hearers only" (James 1:22). Prove to Christ, to the world, and to yourself that you are Christian.

## **Monday, January 2 ~ Season of Christmas**

### **Sts. Basil the Great and Gregory Nazianzen, Bishops and Doctors of the Church**

**Holy Gospel: John 1:19-28** This is the testimony of John. When the Jews from Jerusalem sent priests and Levites to him to ask him, "Who are you?" He admitted and did not deny it, but admitted, "I am not the Christ." So they asked him, "What are you then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" He answered, "No." So they said to him, "Who are you, so we can give an answer to those who sent us? What do you have to say for yourself?" He said: "I am the voice of one crying out in the

desert, 'Make straight the way of the Lord,' as Isaiah the prophet said." Some Pharisees were also sent. They asked him, "Why then do you baptize if you are not the Christ or Elijah or the Prophet?" John answered them, "I baptize with water; but there is one among you whom you do not recognize, the one who is coming after me, whose sandal strap I am not worthy to untie." This happened in Bethany across the Jordan, where John was baptizing.

**Meditation:** John the Baptist bridges the Old and New Testaments. He is the last of the Old Testament Prophets who points the way to the Messiah. He is the first of the New Testament witnesses and martyrs. He is the herald who prepares the way for Jesus and who announces his mission to the people: Behold the Lamb of God who takes away the sins of the world! John saw from a distance what the Messiah came to accomplish – our redemption from slavery to sin and our adoption as sons and daughters of God, our heavenly Father.

**Prayer:** O God, who were pleased to give light to your Church by the example and teaching of the Bishops, Saints Basil and Gregory, grant, we pray, that in humility we may learn your truth and practice it faithfully in charity. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** John was the greatest of the prophets, yet he lived as a humble and faithful servant of God. He pointed others to Jesus, Messiah and Savior of the world. The Catholic Church from the earliest of times has given John many titles which signify his mission: *Witness of the Lord, Trumpet of Heaven, Herald of Christ, Voice of the Word, Precursor of Truth, Friend of the Bridegroom, Crown of the Prophets, Forerunner of the Redeemer, Preparer of Salvation, Light of the Martyrs, and Servant of the Word.* By your life, by your faith, do you point others to Christ by your witness and example as John the Baptist did?

## **Tuesday, January 3 ~ Season of Christmas The Most Holy Name of Jesus**

**Holy Gospel: John 1:29-34** John the Baptist saw Jesus coming toward him and said, "Behold, the Lamb of God, who takes away the sin of the world. He is the one of whom I said, 'A man is coming after me who ranks ahead of me because he existed before me.' I did not know him, but the reason why I came baptizing with water was that he might be made known to Israel." John testified further, saying, "I saw the Spirit come down like a dove from the sky and remain upon him. I did not know him, but the one who sent me to baptize with water told me, 'On whomever you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit.' Now I have seen and testified that he is the Son of God."

**Meditation:** John calls Jesus the *Lamb of God* and thus signifies Jesus' mission as the One who redeems us from our sins. The blood of the Passover Lamb (Exodus 12) delivered the Israelites in Egypt from death. The blood of Jesus, the true Passover Lamb who offered his life up for us on the cross as an atoning sacrifice for our sins (1 Corinthians 5:7), delivers us from everlasting death and destruction. It is significant that John was the son of a priest, Zachariah, who participated in the daily sacrifice of a lamb in the temple for the sins of the people (Exodus 29). In Jesus he saw the true and only sacrifice which delivers us from sin.

**Prayer:** O God, who founded the salvation of the human race on the Incarnation of your Word, give your peoples the mercy they implore, so that all may know there is no other name to be invoked but the Name of your Only Begotten Son. Who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** Saint Alphonsus Liguori once wrote: "God hath given Him a Name which is above all names. And He commands that this name should be adored by the Angels, by men, and by devils: That in the Name of Jesus every knee should bow of those that are in Heaven, on earth, and under the earth. If, then, all creatures are to adore this great name, still more ought we sinners to adore it, since it was in our behalf that this name of Jesus; which signifies Savior, was given to Him; and for this end also He came down from Heaven, namely, to save sinners: 'For us men and for our salvation He came down from Heaven, and was made Man.' We ought to adore Him, and at the same time to thank God Who has given Him this name for our good; it is this name that consoles us, defends us, and makes us burn with love."

## **Wednesday, January 4 ~ Season of Christmas Saint Elizabeth Ann Seton, Religious**

**Holy Gospel: John 1:35-42** John was standing with two of his disciples, and as he watched Jesus walk by, he said, "Behold, the Lamb of God." The two disciples heard what he said and followed Jesus. Jesus turned and saw them following him and said to them, "What are you looking for?" They said to him,

"Rabbi" (which translated means Teacher), "where are you staying?" He said to them, "Come, and you will see." So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon. Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus. He first found his own brother Simon and told him, "We have found the *Messiah*," which is translated *Christ*. Then he brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you will be called *Cephas*," which is translated *Peter*.

**Meditation:** Jesus invites each of us to "come and see" for ourselves that his word is true, life-giving and everlasting. "Come and see" is God's invitation for fellowship and communion with the One who made us in love for love. Saint Augustine tells us something very important about God and how he relates to us: "If you hadn't been called by God, what could you have done to turn back? Didn't the very One who called you when you were opposed to Him make it possible for you to turn back?" It is God who initiates and who draws us to himself. Without his grace, mercy, and help we could not find him.

**Prayer:** O God, who crowned with the gift of true faith Saint Elizabeth Ann Seton's burning zeal to find you, grant by her intercession and example that we may always seek you with diligent love and find you in daily service with sincere faith. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** When two of John's disciples began to seek out Jesus, Jesus took the initiative to invite them into his company. He did not wait for them to get his attention. Instead he met them halfway. He asked them one of the most fundamental questions of life: "What are you looking for?" In other words, what were they looking for in Jesus, and what were they aiming to get out of life? Jesus asks each of us this very same question: "What's the goal of your life? What are you aiming for and trying to get out of life?" So, what is your response? Think about it, pray about it, then take up Jesus' invitation.

### **Thursday, January 5 ~ Season of Christmas Saint John Neumann, Bishop**

**Holy Gospel: John 1:43-51** Jesus decided to go to Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and told him, "We have found the one about whom Moses wrote in the law, and also the prophets, Jesus, son of Joseph, from Nazareth." But Nathanael said to him, "Can anything good come from Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward him and said of him, "Here is a true child of Israel. There is no duplicity in him." Nathanael said to him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, I saw you under the fig tree." Nathanael answered him, "Rabbi, you are the Son of God; you are the King of Israel." Jesus answered and said to him, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than this." And he said to him, "Amen, amen, I say to you, you will see the sky opened and the angels of God ascending and descending on the Son of Man."

**Meditation:** The fig tree was a symbol of God's blessing and peace. It provided shade from the midday sun and a cool place to retreat and pray. It is very likely that Nathaniel had meditated "under the fig tree" on the Messianic prophecies and prayed for their fulfillment in his time. Perhaps he dozed off for a midday nap and dreamed of God's kingdom like Jacob did when he saw a vision of the ladder which united earth with heaven (ref. Genesis 28:12-17). Nathaniel accepted Jesus as Messiah and Lord because Jesus spoke to the need of his innermost being – the desire to know God personally and to be united with him in his glory. Jesus' response to Nathaniel's new faith is the promise that he himself will be the "ladder which unites earth with heaven". God had opened a door for Jacob that brought him and his people into a new relationship with the living God. In Jacob's dream God revealed his angelic host and showed him the throne of heaven and promised Jacob that he and descendants would dwell with the living God.

**Prayer:** O God, who called the Bishop Saint John Neumann, renowned for his charity and pastoral service, to shepherd your people in America, grant by his intercession that, as we foster the Christian education of youth and are strengthened by the witness of brotherly love, we may constantly increase the family of your Church. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** Nathaniel was very skeptical. He didn't like Nazareth (noted by his cynical quip) and didn't want to have anything to do with people who came from such a place. How could the Messiah come from a town at the crossroads with gentiles and people of other religions? Perhaps we are like Nathaniel at times. We reject others out of rivalry or prejudice, or we keep them at a distance because we find fault with something about them – the schools they went to, the street they live on or neighborhood they grew

up in, the kind of car they drive, or on a more global scale their manner of speech, the way they dress, their customs, or whatever we dislike about them and "their kind." Rather than argue with his friend, Philip took the wiser strategy of inviting Nathaniel to "come and see" for himself who this Jesus claimed to be. Clever arguments rarely win people to the gospel, but a genuine encounter with the person of Jesus Christ can transform one's life forever. Remember the words of Saint Augustine: "You have made us for yourself, O Lord, and our hearts are restless until they rest in You."

## **Friday, January 6 ~ Season of Christmas** **Saint André Bessette, Religious**

**Holy Gospel: Luke 3:23-38** When Jesus began his ministry he was about thirty years of age. He was the son, as was thought, of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

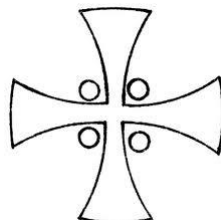
**Meditation:** Luke states that Jesus was thirty years old when he began his public ministry. Why did Jesus spend thirty years in obscurity in the village of Nazareth when his purpose for coming to earth was to save us the world from destruction? This is significant for at least a couple of reasons. First, it shows that Jesus was responsible and faithful in the mundane duties of family life. Before he embraced public duties, he showed his fidelity and concern for domestic duties. Tradition has it that Joseph died when Jesus was young. Jesus assumed the responsibility for caring for his mother. Jesus taught his disciples the precept that "he who is faithful in little, will be faithful in much" by his personal example. We want to be fit to carry on the Lord's mission today, we must learn faithfulness in great matters by first being faithful in little matters of home and workday life.

**Prayer:** Lord our God, friend of the lowly, who gave your servant, Saint André Bessette, a great devotion to Saint Joseph and a special commitment to the poor and afflicted, help us through his intercession to follow his example of prayer and love and so come to share with him in your glory. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

**Contemplation:** Genealogies are very important. They give us our roots, and help us to understand our heritage – where and whom we come from. Matthew's genealogy (Matthew 1:1-17) traces Jesus' lineage back to Abraham, the father of the chosen people. Luke's genealogy in today's gospel traces Jesus' lineage all the way back to Adam, father of the human race. In doing so Luke stresses the real humanity of Jesus. Jesus came not just to save the chosen people but all humankind as well. Jesus is the fulfillment of all God's promises. He is the hope not only for the people of the Old Covenant but for all nations as well. He is the Savior of the world. In him we receive adaption as sons and daughters of the living God.

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

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**OFFERTORY – December 24/25**

Figures not available ~ early printing deadline.  
**THANK YOU FOR SUPPORTING YOUR PARISH!**

**SAINT VINCENT DE PAUL:** For the month of **JANUARY**, we encourage parishioners to provide **CRACKERS** for the Food Pantry.

Saint Catharine of Siena School thanks  
**Harold & Jean Ridenour**  
 for supporting our school by being a  
**PARTNER IN EDUCATION**

**BLOOD PRESSURE CHECKS** – In the Reconciliation Room after Masses January 7<sup>th</sup> & 8<sup>th</sup>.

**THANK YOU** - We wish to extend our warmest thanks to the entire St. Catharine's family for the outpouring of love, support and friendship during this most difficult journey. We could not have done it without you and your prayers. We ate because you brought food; we laughed because you helped us remember; we cried because we were sad and lost and you comforted us and, to this day, you are still helping us find the way. In our earthly world there is nothing more important and necessary for us to do than practice these corporal works of mercy-you have done that with abundance. Please know that we are eternally grateful, we love you all and ask for your continued prayers. With great friendship and love: *Barbara Murphy, Michael & Kim Murphy, Matthew and Jonell Murphy, and Maureen and Chris DeWitt.*

**SATURDAY WITH OUR LADY:** We will gather again on Saturday, January 7 from 3:00 p.m. – 4:30 p.m. Whether you've attended the last two months or if this is your first time, please call the Parish Office to register by calling 231-4509 before January 5<sup>th</sup> to ensure that we have the right amount of materials. *Thank you!*

**“FACE FORWARD”** - Don't be left behind! Join us for our all new program, live Tuesday chats with area clergy, ordinary teens doing extraordinary things, news, views and daily inspirations. Happening now on Facebook! Over 4,000 fans and growing...”Like us” today by logging onto:

**www.facebook.com/FaceForwardColumbus**  
 Programming by the Office of Vocations, Catholic Diocese of Columbus.

**PARISH REGISTRATION-** Please contact us if you recently, moved into the Parish, moved out of the Parish, changed your phone number or e-mail address. Young adults who might still be registered with their parents, but are no longer living in their home should call to register separately. Please call us at 231-4509 between 9:00 a.m. and 5:00 p.m., Monday thru Friday.

**PARISH ACTIVITIES**

**Monday, January 2**

**PARISH OFFICES CLOSED**

7:00 p.m. - Bingo - Undercroft

**Tuesday, January 3**

6:00 p.m. - Cub Scout Pack Committee - Undercroft

7:00 p.m. - Choir Practice - Undercroft

7:30 p.m. - Boy Scouts - Undercroft

**Wednesday, January 4**

7:00 p.m. - Bingo - Undercroft

**Thursday, January 5**

6:30 p.m. - Holy Hour - Church

**Friday, January 6**

8:30 a.m. - First Friday Holy Hour - Church

**Saturday, January 7**

8:00 a.m. - Mass – Church

8:30 a.m. - Fatima Devotion ~ Rosary – Church

4:00 p.m. - Reconciliation - Church

5:00 p.m. - Mass - Church

**Sunday, January 8**

8:30 a.m. - Mass - Church

9:30 a.m. - Coffee & Donuts – Undercroft

9:30 a.m. - KofC meeting - Undercroft

11:00 a.m. - Mass – Church

12:00 p.m. Coffee & Donuts - Undercroft

5:00 p.m. - Mass - Church

**MONTE CARLO NIGHT - HOLY SPIRIT**

**CHURCH:** Located at the corner of East Broad Street and Yearling Road, Saturday, January 7, from 7:00 p.m. until 1:00 a.m. Doors open at 6 p.m. Free Admission - must be 21 to enter. Food available, cash door prizes, poker, Texas hold'em, blackjack, games of chance. Proceeds benefit parish athletics program.

**BAPTISM PREP CLASS ~ DATE CHANGE:**

Because of the holiday weekend, our January Baptism class will be held on January 8, 2012. Please call the Parish Office to register for this class. Attending a Baptism Class is a pre-requisite for anyone wishing to have their child Baptized here at St. Catharine Church.

**BETHESDA HEALING MINISTRY:**

The pain and sorrow of a past abortion need not endure a lifetime. Call Bethesda Healing Ministry for support and assistance from those who know and have been there. Bethesda program (meets 2<sup>nd</sup> and 4<sup>th</sup> Mondays of each month). Confidential Ministry lines: (614) 309-2651 or (614) 309-0157.

**Think about it...**

“What does love look like? It has the hands to help others. It has the feet to hasten to the poor and needy. It has eyes to see misery and want. It has the ears to hear the sighs and sorrows of men. That is what love looks like.” ~ *Saint Augustine*

# PLEASE PRAY FOR THE SAFETY OF OUR SERVICE MEN AND WOMEN

- **Capt. Harry Campbell, U.S. Army:** *Deployed to Afghanistan*
- **Maj. Kurt Distelzweig, U.S. Air Force:** *Stationed at Spangdahlem AFB, Germany*
- **Lt. Commander Jason Endress, U.S. Navy:** *Stationed in Norfolk, VA*
- **First Lt. Jeffrey Groom, U.S. Marines:** *Stationed in Milton, FL*
- **Airman First Class Ellen Gruesen, U.S. Air Force:** *Stationed in Charleston, SC*
- **Lt. Nicolaus Gruesen, U.S. Navy:** *Stationed at Naval Air Station, Atsugi, Japan*
- **Specialist Timothy Gruesen, U.S. Army Reserves**
- **Maj. Matt Lampke, U.S. Army:** *Recently returned from duty in Iraq*
- **Lance Cpl. Mary Loy, U.S. Marines:** *Stationed in Okinawa*
- **Cpl. Mathew Loy, U.S. Marines:** *Deployed to the Mediterranean*
- **Lance Cpl. William Loy, U.S. Marines:** *Recently returned from Afghanistan*
- **Senior Airman Michael Masys, U.S. Air Force:** *Stationed in Omaha, NE*
- **Maj. Michael McCarthy, U.S. Marines:** *Deployed to the Mediterranean*
- **Maj. Sean McCarthy, U.S. Army National Guard Reserve:** *Being deployed to Afghanistan*
- **Pvt. Matthew Maynard, U.S. Army:** *Deployed to Afghanistan*
- **Pvt. First Class Derek Sharkey, U.S. Army:** *Deployed to Afghanistan*
- **Pvt. First Class Paul Snyder, U.S. Army:** *Being deployed to Afghanistan*
- **Capt. Carl Subler, U.S. Army – Chaplain:** *Priest of Columbus; Fort Leonard Wood, MO*



**A PRAYER FOR THE SAFETY OF OUR SERVICE MEN AND WOMEN:** Almighty and eternal God, as these soldiers discharge their duties in service to their country, please keep them safe from all evil and harm and protect them in your loving care. Enable them to return home safely, that with all who love them, they may ever praise You. We pray this through Christ Your Son. Amen.

**PLEASE PATRONIZE THE ADVERTISERS WHO MAKE OUR BULLETIN POSSIBLE AT NO COST TO THE PARISH**