

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



SAINT JOSEPH CATHEDRAL

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

212 East Broad Street
Columbus, Ohio 43215
Phone: (614) 224-1295
Fax: (614) 224-1176
www.sjchcc.org
www.cathedralmusic.org

**ST. JOSEPH CATHEDRAL AND
HOLY CROSS OFFICE HOURS**
OFFICE IS LOCATED AT THE
CATHEDRAL

Monday-Thursday – 8:00 a.m.-4:00 p.m.
Friday – 8:00 a.m.-2:00 p.m.
Closed Saturday, Sunday & major holidays

CATHEDRAL LITURGY SCHEDULE

Sunday – 10:30 a.m., 12:30 p.m., and 5:15 p.m.
Monday-Friday – 12:05 p.m.

Masses on Holy Days of Obligation and Holidays:
Will be listed in the bulletin, as they occur

SACRAMENT OF RECONCILIATION/CONFESSIONS

Tuesday & Thursday – 10:45-11:45 a.m.
Sunday – 9:15-10:00 a.m.

**EXPOSITION OF THE BLESSED SACRAMENT
WITH CONFESSIONS**

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

HOLY CROSS CHURCH

**THE FIRST CATHOLIC CHURCH IN
COLUMBUS**

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

LITURGY SCHEDULE:

Sunday – 9:00 a.m.
Saturday – 11:30 a.m.
followed by Adoration and Confessions



SECOND SUNDAY IN ORDINARY TIME • JANUARY 14, 2024

SAINT JOSEPH CATHEDRAL & HOLY CROSS CHURCH

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

PRIESTS

- Reverend JCP Sullivan
Cathedral Rector
- Reverend Michael Hinterschied
Parochial Vicar

HOLY CROSS/CATHEDRAL STAFF

- Mr. Michael P. Agriesti**
Business Manager – Holy Cross/St. Joseph Cathedral;
magriesti@columbuscatholic.org
- Ms. Carol Stollenwerk**
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- Dr. Richard K. Fitzgerald**
Director of Music & Organist – St. Joseph Cathedral &
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Holy Cross/St. Joseph Cathedral;
weddings@sjchcc.org
- Mr. Michael Pirik**
Operations – Holy Cross/St. Joseph Cathedral;
mpirik@columbuscatholic.org

SCHEDULING MASS INTENTIONS

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

MONTHLY PRAYER INTENTION

OF POPE FRANCIS: JANUARY

For the gift of diversity in the Church

During the month of January, Pope Francis has asked the faithful to pray for the gift of diversity in the Church. He emphasized recognizing "the gift of different charisms within the Christian community."

MASS INTENTIONS

Holy Cross

Sunday, January 14

9:00 a.m. Soul of Ethel Sordelet

Cathedral:

Sunday, January 14

10:30 a.m. Souls of Frank & Antonia Pagan

12:30 p.m. Health of Ronda Booth

5:15 p.m. The People of St. Joseph Cathedral and
Holy Cross Church

Cathedral:

Monday, January 15

12:05 p.m. Intentions of Fr. Jan Sullivan

Tuesday, January 16

12:05 p.m. Intention of Chris

Wednesday, January 17

12:05 p.m. Sr. Carol Hassey

Thursday, January 18

12:05 p.m. Intention of the Priest

Friday, January 19

12:05 p.m. Intention of Bobbie Meyers

Holy Cross:

Saturday, January 20

11:30 a.m. Intention of the Priest

WEEKLY READINGS

Sunday, January 14 ~ Second Sunday in Ordinary Time

1 Samuel 3:3b-10, 19; 1 Cor. 6:13c-15a; Jn 1:35-42

Monday, January 15

Samuel 15:16-23; Mark 2:18-22

Tuesday, January 16

1 Samuel 16:1-13; Mark 2:23-28

Wednesday, January 17 ~ Saint Anthony

1 Samuel 17:32-33, 37, 40-51; Mark 3:1-6

Thursday, January 18

1 Samuel 18:6-9; 19:1-7; Mark 3:7-12

Friday, January 19

1 Samuel 24:3-21; Mark 3:13-19

Saturday, January 20 ~ Saints Fabian & Sebastian

2 Samuel 1:1-4, 11-12, 19, 23-27; Mark 3:20-21

THIS SUNDAY'S MINISTRY SCHEDULE				
SECOND SUNDAY IN ORDINARY TIME ~ JANUARY 14				
	9:00 a.m. HCC	10:30 a.m. SJC	12:30 p.m. SJC	5:15 p.m. SJC
Altar Servers	John Feher	Dan Jurgens	Lisa Emrich	Nate Foley
		Bonnie Maupin	Laura Battocletti	Trevor Foley
		Jason Yax		
		Ed Hueckel		
Lector – One	Kelly Wagoner	Steve Brechter	Fritz Harding	Linda Ruth
Lector – Two		Ron Pizzuti	Lisa Ernst	Josie Gonot
Eucharistic Minister	Pat Kern Davis Claire Miller	Ann Pizzuti	Thom Gall	
Hospitality/Ushers	Ann Seren	Steve Horner	Zachary Smith	Gordian Igwilo
		Evelina Horner	David Battocletti	Robert Schoenfeld
		Sandy Stover	Kevin Ernst	
		Pam Jurgens	Kathleen Tourgeman	

OUTREACH TO HELPING THE HOMELESS AND NEEDY IN DOWNTOWN COLUMBUS

Twice-Daily Food Distribution at Saint Joseph Cathedral ~ (614) 224-1295
 Saint Lawrence Haven, on the grounds of Holy Cross Church ~ Heather Swiger at hswiger@columbuscatholic.org
 Joint Office for Inner-city Needs (J.O.I.N.) ~ (614) 241-2530

SAINT JOSEPH CATHEDRAL MUSIC

CATHEDRAL CONCERT SERIES ~ UCELLI: THE COLUMBUS CELLO QUARTET, January 14, 2024 at 3:00 p.m.
Office of Compline ~ 9:00 p.m. on the first Sunday of the Month. The next one is February 4, 2024.

OFFICES, PROGRAMS AND SERVICES OF THE DIOCESE OF COLUMBUS

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

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

ST. JOSEPH CATHEDRAL

Please Keep These Parishioners in Your Prayers

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

HOLY CROSS CHURCH

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

SACRAMENT OF BAPTISM
 (Holy Cross & Cathedral)

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

SACRAMENT OF MATRIMONY
 (Holy Cross & Cathedral)

Please email Mandy at weddings@saintjosephcathedral.org.

NEW PARISHIONER REGISTRATION

For Holy Cross & The Cathedral

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

FUNERAL MINISTRY
 (Holy Cross & Cathedral)

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

SACRAMENT OF THE SICK
 (Holy Cross & Cathedral)

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



BABY SHOWER FOR JESUS



With the celebration of Epiphany last weekend, now is a wonderful time to have a baby shower for Jesus.

I am asking our parishioners to bring a baby item to Mass during the days between the Epiphany of the Lord and February 2, the Feast of the Presentation of the Lord (Candlemas) The baby items will be taken to the Women's Care Center to support the young mothers and mothers-to-be as these women Choose Life!

The Women's Care Center is a Catholic outreach to at-risk, pregnant women in need. We can support their ministry by providing them with much needed baby items to share with the women who participate in their parenting classes. Since 2019, participation has increased by nearly 60%, from 1,907 participants to 3,023 in 2022!

Throughout the traditional 40 days from Christmas to Candlemas, the crèche scene will remain in the Cathedral. Please bring your new baby items to the creche, celebrating the birth of Jesus, and we will make sure your gifts get to the Women's Care Center to give to their participants.

Here are some of the items which are most in need:

Baby soaps/washes, lotions, Aquaphor/Vaseline



Toddler boys' clothes up to 5T (new) *especially sizes 18, 24 and 2T



Toddler girls' clothes up to 5T (new) *especially sizes 2T, 3T, and Baby girl 0–3-month clothing

Formula *especially Enfamil



Baby wipes



Diapers, Newborn through 6 *especially 4-6



2023 REPORT OF ST. JOSEPH CATHEDRAL GIVING TREE GIFT CARDS

Deliveries and Report made by Kathleen Tourgeman

Dear St. Joseph Cathedral,

Thank you for your generosity and compassion shown through this wonderful collection of gift cards.

Many families have contacted J.O.I.N. with concerns for having Christmas gifts for their children. Your Kindness is putting the concerns of many parents at ease.

God bless you all, always!
Lisa Keita
J.O.I.N.

I am pleased to report that 108 gift cards and \$80 in cash with a total value of \$4,564.99 were delivered to the Joint Organization of Inner City Needs (JOIN) in December 2023.

The first delivery consisted of 49 gift cards and \$40 in cash with a total value of \$2,050.00.

The second delivery consisted of 41 gift cards with a total value of \$1,544.99.

The third delivery consisted of 19 gift cards and \$40 in cash with a total value of \$995.00.

These gift cards are distributed by JOIN to people in the inner city of Columbus who are in need not only during the Christmas season but also throughout the year. The generosity of the parishioners of St. Joseph Cathedral is greatly appreciated.

When Jesus Asks “What Are You Looking For?”

GAYLE SOMERS



“What are you looking for?” Jesus asked this question of two men who had begun following Him. Did He already know the answer?

Gospel (Read Jn 1:35-42)

Today, St. John the Apostle, describing the beginning of Jesus’ public ministry, tells us that John the Baptist made a comment to two of his own disciples as Jesus walked by them: “Behold, the Lamb of God.” We are used to hearing Jesus spoken of in this way, but it would have been very odd in that day. Jews knew lambs as sacrificial animals. Occasionally, they thought of themselves metaphorically as God’s sheep (as in “The LORD is my shepherd,” Ps 23). However, for John the Baptist to speak of a particular man in this particular way—well, we can see what effect it had: “The two disciples heard what he said and followed Jesus.”

Jesus, aware of the men, “turned and saw them.” Notice that Jesus doesn’t ask, “Who are you?” The question He does ask goes much deeper than a request for their names: “What are you looking for?” These men had been disciples of the Baptist; they had responded to his call to repent in preparation for the coming of the Messiah. Recall how often, in our Advent lectionary readings, we heard John explain that Someone was coming. The people of Judah who flocked to the Jordan, who desired a fresh start as God’s people, were on the alert. The Baptist assured them he was not the One they sought—he baptized with water, but Someone Else was coming to baptize them “with the Holy Spirit and with fire” (Mt 3:11).

We are not surprised, therefore, that when two of the Baptist’s disciples heard him say, about Jesus, “Behold, the Lamb of God,” they were eager to find out more. It is noteworthy that in response to Jesus’ question, they did not quiz Him about His own identity. They did not ask for a sign. “Rabbi...where are You staying?” Something happened to them during this face-to-face encounter with the One whom John called the Lamb of God. The question they asked was not for a geographical address. In asking it, they revealed their desire to identify with this new Rabbi. They wanted to hear what He had to say, not as curiosity seekers but as His new disciples. Jesus gave them an invitation that would change their lives forever: “Come, and you will see.” In this, we are reminded of what happened to man’s eyesight in Eden. The serpent suggested to Adam and Eve that through disobedience, their eyes would be “opened.” In reality, of course, they were struck blind to the truth about God and themselves. How remarkable that when Jesus began His public ministry, He said, “**you will see.**”

It didn’t take long for these two men to realize that Jesus was the Someone for whom they had been preparing. The very next day, Andrew, one of the two (tradition tells us the other one was St. John, the author of this Gospel) searched out his brother, Simon, and must have astonished him by saying, “We have found the Messiah.” It is quite probable that Simon had also responded to the Baptist’s preaching. Perhaps that explains his willingness to go with his brother to meet Jesus. When Simon approaches, Jesus seems to know him already! “Jesus looked at him and said, ‘You are Simon, the son of John; you will be called Cephas’—which is translated Peter.” What was in that look? Was it the same kind of look that, years later,

reduced Peter to tears after he betrayed Jesus (read Lk 22:61)? How did Jesus know that Simon would become the Rock of His Church? What is going on here?

In St. John's beautiful telling of Jesus' encounter with His first disciples, we cannot miss one simple truth: God had already been calling these men to Himself **before** they decided to follow the new Rabbi. They were on a mission to find the Messiah, but this was, itself, a response to God's call to them, His search for them, His loving knowledge of them. Jesus asked Andrew and John, "What are you looking for?" He knew the answer to this question before they did. Eventually, they, like us, would realize: Lord, we are all looking for You.

Possible response: *Lord Jesus, I need to hear often the question You asked Your first disciples. I am prone to look for what I don't need.*

First Reading (Read 1 Sam 3:3b-10, 19)

Our Old Testament reading gives us a wonderful example of how God calls us, even when we don't realize it. Samuel was a miracle child born to his barren mother, Hannah, in answer to her anguished prayer (about 1000 B.C.). She, in turn, "lent" him to the LORD out of gratitude for the gift of his life (read 1 Sam 1:27-28). In this episode, he is only a youth, living with the priest, Eli, as his helper. While he was sound asleep (our most profound state of doing absolutely nothing!), the LORD called him, but since "at that time Samuel was not familiar with the LORD," he assumed it was Eli calling him, a perfectly reasonable assumption. Eli eventually realized that it was the LORD calling Samuel, so he gave the boy a response should he again hear his name called. While Samuel slept, "the LORD came and revealed His presence, calling out as before, 'Samuel, Samuel!'" This time, Samuel responds directly to Him, using words that would become his vocation as the first in the office of prophet: "Speak, for Your servant is listening."

God's persistent call preceded Samuel's pledge of service. So it was with the apostles; so, it is with us.

Possible response: *Heavenly Father, help me hear and listen when You call my name.*

Psalm (Read Ps 40:2, 4, 7-10)

This psalm is an interesting combination of a man's desire to obey God, and God's work enabling him to do it. See how, in response to a cry for the LORD, the psalmist says "He put a new song into my mouth." In addition, God, not desiring "sacrifice or offering," gave him "ears open to obedience." By a remarkable back-and-forth flow, the psalmist, in response to God's work in him, is able to say, "**Here am I, LORD; I come to do your will.**" We saw this in Samuel, as well as in the apostles. Jesus was, of course, the definitive expression of this communion between God and man. The writer of Hebrews quotes this psalm to describe the obedience of Jesus to His Father's will, "and by that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:5-10).

Because of what Jesus has done in response to His Father's initiative, we can now say with the psalmist, "to do Your will, O my God, is my delight, and Your law is within my heart."

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

Second Reading (Read 1 Cor 6:13c-15a, 17-20)

In this epistle reading, St. Paul gives us the reason why we must understand that God's call and search for us precede our search Him. We are not initiating communion but only responding to His initiative. Why is that? St. Paul tells us: "you are not your own... you have been purchased at a price." We are not autonomous creatures who may or may not begin a search for God! We are made in His image and likeness, and God has redeemed us, body and soul, at a very high cost. He is always calling us—and why wouldn't He? As St. Paul said once, when he preached in Athens, "in Him we live and move and have our being" (read Acts 17:28).

In other words, God is always inviting us to "come" and "to see," to listen for His call, and to understand that our bodies are "for the Lord, and the Lord is for the body." What are we to make of this glorious truth? St. Paul tells us: "Therefore, glorify God in your body."

Possible response: *Heavenly Father, how little I understand that I am not my own! Please help me learn and live this more deeply.*

Holiness is Ordinary

BR. ELIJAH DUBEK, O.P.



Each year in early to mid-January, the Church's celebration of Christmas comes to a close, meaning that we now find ourselves in what the English-speaking world calls "Ordinary Time." The priests return to wearing green vestments; we hear a continuous flow of the Gospel readings from Sunday to Sunday; and hymn choices switch out of holiday mode. Yet, if we were to look at a missal or breviary in Latin or from before the liturgical reforms following Vatican II, we would be hard pressed to find the phrase "Tempus Ordinarium." The Latin instead reads "Tempus per annum" or "the time during the year."

Why do we call it "ordinary," then? Instead of getting into the often fiery debates of translation, let's look at a less well-known text that teaches us about the liturgy: The Ceremonial of Bishops.

Apart from those seasons having their own distinctive character, thirty-three or thirty-four weeks remain in the yearly cycle that do not celebrate a particular element of the mystery of Christ. Rather, especially on the Sundays, these weeks are devoted to the mystery of Christ in its entirety. This period is known as Ordinary Time. (ch. 13, n. 377)

Our everyday use of "ordinary" means commonplace or standard, not special. The Church tells us that the "ordinary" of Ordinary Time is the celebration of the "mystery of Christ in its entirety." In other words, the normal life of the Church is the entire mystery of Jesus Christ, which Christ himself pours forth into our lives by the liturgy. In Lent, we consider the temptations of Jesus, the suffering and passion he endured. During Easter, we contemplate the glorious life of the Resurrection and the world to come. In Advent, we prepare for the glorious and terrible second coming and for the celebration of the first. At Christmas, we revel in the mystery of the Incarnation of the Eternal Son. Ordinary Time does not have such a focus, but widens our view to the whole Christ, present in each of those mysteries and working in our lives today.

So what do we make of the "ordinary" of Ordinary Time? By celebrating the entire mystery of Christ, we are reminded that Christ does not reserve his grace like a miser, limiting his gifts to Lent or Easter or other particular weeks of the year. Ordinary Time is not a meaningless period between the Advent/Christmas cycle and the Lent/Easter cycle, filled haphazardly with celebrations that simply do not fit elsewhere. It is a time for us to learn to live in grace as our new normal, for the whole mystery of Christ to take hold of us in every aspect of our lives. Holiness is not reduced to an uninteresting ordinary. The ordinary, rather, is caught up into the mystery of the Holy.

Editor's note: This article originally appeared on Dominicana and is reprinted here with kind permission.

Responding to Jesus' Invitation

FR. NNAMDI MONEME, OMV



Two characters catch our attention in Sunday's Readings. There is Eli who helped the young Samuel respond to God's calling. Then there is Andrew in the Gospel who invited his brother Simon Peter to meet Jesus. These two characters were divine instruments in the vocation of Samuel and Peter. But these two characters differed in their relationship with God.

The aged Eli had known the evil of his two sons, Hophni and Phinehas, but had failed to correct them. He had condoned evil and thus incurred the wrath of God. God revealed this to Samuel in these words, "And I tell him (Eli) that I am about to punish his house for ever, for the iniquity which he knew, because his sons were blaspheming God, and he did not restrain them. Therefore I swear to the house of Eli that the iniquity of his (Eli's) house shall not be expiated by sacrifice or offering forever." (1Sam 3:13-14)

It was this same Eli who helped Samuel respond to God's mysterious voice in today's First Reading. The inexperienced Samuel heard God's voice several times but repeatedly presented himself to Eli. Eli eventually recognized that it was God calling Samuel. He then instructed Samuel exactly what to do and say when he heard the same voice, "Go, lie down; and if he calls you, you shall say, 'Speak, Lord, for thy servant is listening.'" When Samuel did that, God revealed Himself to Samuel making him one of the greatest prophets in Israel.

Then, we have Andrew, who was privileged to hear John the Baptist's words about Jesus, "Behold, the Lamb of God." He followed Jesus and had an intimate encounter with Jesus for a whole day, "They stayed with Him (Jesus) that day." Filled with love for Jesus and desiring to communicate this joy to others, Andrew "first found his own brother Simon," and then "brought him to Jesus." This was the beginning of the vocation of Peter, the Prince of Apostles, "You are Simon the son of John; you will be called Cephas" – which is translated Peter."

Jesus offers each and every one of us the same invitation that He offered in today's Gospel, "Come, and you will see." He is inviting us daily through the people that we meet and live with, whether they are themselves faithful to Christ or not.

Why is Jesus Christ inviting us to Him through all the people that we meet irrespective of their own moral or spiritual life? We are constantly invited to draw nearer to Jesus because we belong to Him and He paid a huge price to make us His own. In the words of St. Paul, "Do you not know that your bodies are members of Christ? You are not your

own. For you have been purchased at a great price." (1Cor 6:15,19-20) Jesus, the Good Shepherd who is ready to risk the safety of ninety-nine for the sake of the lost sheep, is ready to seek for the lost sheep by all means, even if He has to use flawed messengers.

I remember an experience in my first year in the seminary. I was attending a priestly ordination liturgy at the Boston Cathedral in the early part of 2002 at the height of the clergy sexual abuse scandal. The ordaining prelate was the late Bernard Cardinal Law. There were news crews outside the cathedral. There were protesters calling for the resignation of the cardinal for his handling of the several abuse cases. The morale among the clergy was very low. There was justifiable anger and disappointment inside and outside the Church. We seminarians were trying to grasp the magnitude of the scandal and the effect it would have on the faithful for a long time to come.

The late cardinal reminded us in his homily that God continues to invite all of us through a Church that is never a stranger to weakness and failure. He asked the newly ordained not to doubt their vocations because of their weakness but to place their trust in Jesus who never ceases to invite us to Him. I would never forget his words that day in the painful history of the Church in Boston.

Of course, his words did not heal the wounds of the abuse of many. It did not remove our anger or disappointment or make him more trustworthy. But I saw in his words an invitation to look beyond the weak channels of the Gospel and to focus on the power of divine grace being offered in the Gospel. It is so easy for us to lose our faith in Jesus and a sense of His loving invitation to us because of the flaws and failures of the messengers of the Gospel. By recalling the words of St. Paul, "We hold this treasure in earthen vessels," (2Cor 4:7) we must not allow the weakness of the Gospel's messengers blind us to the beauty and power of the Gospel of Jesus Christ.

My dear brothers and sisters in Christ, Jesus' invitation to us today is continuously being mediated through human channels who usually fall short of all expectations. The channels of this invitation may be poor or rich, faithful or faithless, sinful or holy, educated or not, wise or foolish. Jesus does not discriminate in the channels that He uses to draw us to Him and to embrace our vocations in life. The challenge is for us to look beyond the human messenger to embrace the transforming invitation from God. We cannot judge the authenticity of the invitation from Jesus by the spiritual or moral life of the messenger.

We encounter the blood of Jesus in the Holy Sacrifice of the Mass. It is the huge price that Jesus has paid so that we belong to Him and to Him alone. This is why He would never cease to invite each of us, saying, "Come, and you will see." Jesus is in our midst and His invitation will continue to come to us through many human messengers in our lives. We will not be disappointed if we choose to look beyond the human messengers and embrace this loving invitation with faith in the Lord Jesus Christ who has purchased us at a great price.

Glory to Jesus!!! Honor to Mary!!!

Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

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

The month of January is dedicated to the Holy Name of Jesus.

"The devil is afraid of us when we pray and make sacrifices. He is also afraid when we are humble and good. He is especially afraid when we love Jesus very much. He runs away when we make the Sign of the Cross." +SAINT ANTHONY, ABBOT

Monday, January 15 ~ Second Week in Ordinary Time

Holy Gospel: Mark 2:18-22 The disciples of John and of the Pharisees were accustomed to fast. People came to Jesus and objected, “Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?” Jesus answered them, “Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom is taken away from them, and then they will fast on that day. No one sews a piece of unshrunk cloth on an old cloak. If he does, its fullness pulls away, the new from the old, and the tear gets worse. Likewise, no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the skins are ruined. Rather, new wine is poured into fresh wineskins.”

Meditation: Jesus warns his disciples about the problem of the “closed mind” that refuses to learn new things. Jesus used an image familiar to his audience — new and old wineskins. In Jesus’ time wine was stored in wineskins, not bottles. New wine poured into skins was still fermenting. The gases exerted gave pressure. New wine skins were elastic enough to take the pressure, but old wine skins easily burst because they were hard. What did Jesus mean by this comparison? Are we to reject the old in place of the new? Just as there is a right place and a right time for fasting and for feasting, so there is a right place for the old as well as the new. Jesus says the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old (Matthew 13:52). How impoverished we would be if we only had the Old Testament or the New Testament, rather than both. The Lord gives us wisdom so we can make the best use of both the old and the new. Are you eager to grow in the knowledge and understanding of God's word and plan for your life? If not, what is holding you back?

Prayer: Almighty ever-living God, who govern all things, both in heaven and on earth, mercifully hear the pleading of your people and bestow your peace on our times. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: Which comes first, fasting or feasting? The disciples of John the Baptist were upset with Jesus' disciples because they did not fast. Fasting was one of the three most important religious duties, along with prayer and almsgiving. Jesus gave a simple explanation. There's a time for fasting and a time for feasting (or celebrating). To walk as a disciple with Jesus is to experience a whole new joy of relationship akin to the joy of the wedding party in celebrating with the groom and bride their wedding bliss. But there also comes a time when the Lord's disciples must bear the cross of affliction and purification. For the disciple there is both a time for rejoicing in the Lord's presence and celebrating his goodness and a time for seeking the Lord with humility and fasting and for mourning over sin. Do you take joy in the Lord's presence with you and do you express sorrow and contrition for your sins?

Tuesday, January 16 ~ Second Week in Ordinary Time

Holy Gospel: Mark 2:23-28 As Jesus was passing through a field of grain on the Sabbath, his disciples began to make a path while picking the heads of grain. At this the Pharisees said to him, “Look, why are they doing what is unlawful on the Sabbath?” He said to them, “Have you never read what David did when he was in need and he and his companions were hungry? How he went into the house of God when Abiathar was high priest and ate the bread of offering that only the priests could lawfully eat, and shared it with his companions?” Then he said to them, “The Sabbath was made for man, not man for the Sabbath. That is why the Son of Man is lord even of the Sabbath.”

Meditation: What does the commandment “keep holy the Sabbath” require us to do? The religious leaders confronted Jesus on this issue. The “Sabbath rest” was meant to be a time to remember and celebrate God's goodness and the goodness of his work, both in creation and redemption. It was a day set apart for the praise of God, his work of creation, and his saving actions on our behalf. It was intended to bring everyday work to a halt and to provide needed rest and refreshment. Jesus' disciples are scolded by the scribes and Pharisees, not for plucking and eating corn from the fields, but for doing so on the Sabbath. In defending his disciples, Jesus argues from the scriptures that human need has precedence over ritual custom.

Prayer: Almighty ever-living God, who govern all things, both in heaven and on earth, mercifully hear the pleading of your people and bestow your peace on our times. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: So how do you spend the Sabbath (Sunday for we Catholic Christians)? There was a time when families and individuals spent Sunday attending Mass, relaxing in one way or another, having “Sunday Dinner” with family, visiting grandma. The Sabbath – the “Lord’s Day” should always be a day of praise and worship to God through the Mass; it should also be a day rest for us, giving us time to “re-create” ourselves for the coming week. In our hurried world, take some time to contemplate how you spend your Sundays. Carve out time on this day to give praise and worship to God the Father and receive the Eucharist during Mass, then carve out some time for yourself and your family.

Wednesday, January 17 ~ Second Week in Ordinary Time Saint Anthony, Abbot ~ the “Father of Monks”

Holy Gospel: Mark 3:1-6 Jesus entered the synagogue. There was a man there who had a withered hand. They watched Jesus closely to see if he would cure him on the Sabbath so that they might accuse him. He said to the man with the withered hand, “Come up here before us.” Then he said to the Pharisees, “Is it lawful to do good on the Sabbath rather than to do evil, to save life rather than to destroy it?” But they remained silent. Looking around at them with anger and grieved at their hardness of heart, Jesus said to the man, “Stretch out your hand.” He stretched it out and his hand was restored. The Pharisees went out and immediately took counsel with the Herodians against him to put him to death.

Meditation: What is God's intention for the commandment “keep holy the Sabbath” (Exodus 20:8; Deuteronomy 5:12)? The scribes and Pharisees wanted to catch Jesus in the act of breaking the Sabbath ritual so they might accuse him of breaking God's law. In a few penetrating words Mark records that Jesus knew their thoughts. They were filled with fury and contempt for Jesus because they put their own thoughts of right and wrong above God. They were ensnared in their own legalism because they did not understand or see the purpose of God. Jesus shows their fallacy by pointing to God's intention for the Sabbath: to do good and to save life rather than to do evil or to destroy life.

Prayer: O God, who brought the Abbot Saint Anthony to serve you by a wondrous way of life in the desert, grant, through his intercession, that, denying ourselves, we may always love you above all things. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Saint Anthony intercessory prayer: Dear God, Saint Anthony the Abbot accepted your call to renounce the world and to love you above all things. He faithfully served you in the solitude of the desert by fasting, prayer, humility and good works. In the Sign of the Cross, he triumphed over the devil. Through his intercession, may we learn to love you better; with all our hearts, all our souls, all our minds, all our strength and to love our neighbors as we love ourselves. Saint Antony the Abbot, great and powerful saint, intercede for us also for this special request (*mention your request*). We ask this through our Lord Jesus Christ, who lives and reigns with God the Father and the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: We Catholics – in fact all Christians – celebrate Sunday as the Lord's Day, to commemorate God's work of redemption in Jesus Christ and the new work of creation he accomplished through Christ's death and resurrection. Taking “our Sabbath rest” is a way of expressing honor to God for all that he has done for us. Such “rest” however does not exempt us from our love for our neighbor. If we truly love the Lord above all else, then the love of God will overflow to love of neighbor as well. Do you honor the Lord in the manner with which you celebrate Sunday, the Lord's Day, and in the way you treat you neighbor?

Thursday, January 18 ~ Second Week in Ordinary Time

Holy Gospel: Mark 3:7-12 Jesus withdrew toward the sea with his disciples. A large number of people followed from Galilee and from Judea. Hearing what he was doing, a large number of people came to him also from Jerusalem, from Idumea, from beyond the Jordan, and from the neighborhood of Tyre and Sidon. He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him. He had cured many and, as a result, those who had diseases were pressing upon him to touch him. And whenever unclean spirits saw him they would fall down before him and shout, "You are the Son of God." He warned them sternly not to make him known.

Meditation: Is there anything holding you back from giving yourself unreservedly to God? Jesus offered freedom to everyone who sought him out. Wherever Jesus went the people came to him because they had heard all the things he did. They were hungry for God and desired healing from their afflictions. In faith they pressed upon Jesus to touch him. As they did so power came from Jesus and they were healed. Even demons trembled in the presence of Jesus and acknowledged his true identity: You are the Son of God. When you hear God's word and consider all that Jesus did, how do you respond? With doubt or with expectant faith? With skepticism or with confident expectation? Ask the Lord the increase your faith in his saving power and grace.

Prayer: Almighty ever-living God, who govern all things, both in heaven and on earth, mercifully hear the pleading of your people and bestow your peace on our times. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: In this scene, where Jesus is withdrawing a bit, do you feel a special closeness to him? He came to enter our world completely and be with us. It must have been a challenge for him to be so misunderstood by his disciples, to be so sought after by the poor, to be so rejected by the religious leaders, and have the demons proclaim that they alone seem to know who he is. In scenes like this, we can recognize that he must understand us when we are tired or stretched, misunderstood or rejected, frustrated or discouraged. Knowing this, can you draw closer to him during times of anxiety or challenge? Times of rejection or persecution?

Friday, January 19 ~ Second Week in Ordinary Time

Holy Gospel: Mark 3:13-19 Jesus went up the mountain and summoned those whom he wanted and they came to him. He appointed Twelve, whom he also named Apostles, that they might be with him and he might send them forth to preach and to have authority to drive out demons: He appointed the Twelve: Simon, whom he named Peter; James, son of Zebedee, and John the brother of James, whom he named Boanerges, that is, sons of thunder; Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus; Thaddeus, Simon the Cananean, and Judas Iscariot who betrayed him.

Meditation: When Jesus embarked on his mission he chose twelve men for the task of preaching the kingdom of God and healing the sick in the power of that kingdom. In the choice of the twelve, we see a characteristic feature of God's work: Jesus chose very ordinary people. They were non-professionals, who had no wealth or position. They were chosen from the common people who did ordinary things, had no special education, and no social advantages. Jesus wanted ordinary people who could take an assignment and do it extraordinarily well. He chose these men to be his apostles – not for what they were, but for what they would be capable of becoming under his direction and power.

Prayer: Almighty ever-living God, who govern all things, both in heaven and on earth, mercifully hear the pleading of your people and bestow your peace on our times. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Contemplation: While Jesus called twelve men to be his apostles, Jesus calls all of us to serve the Lord as his disciples. When the Lord calls us to serve, we must not shrug back because we think that we have little or nothing to offer. The Lord takes what ordinary people, like us, can offer and uses it for greatness in his kingdom. Do you make your life an offering to the Lord and allow him to use you as he sees fit?

Saturday, January 20 ~ Second Week in Ordinary Time Saint Fabian, Pope and Martyr; Saint Sebastian, Martyr

Holy Gospel: Mark 3:20-21 Jesus came with his disciples into the house. Again the crowd gathered, making it impossible for them even to eat. When his relatives heard of this they set out to seize him, for they said, "He is out of his mind."

Meditation: Have you thought about how the Lord Jesus Christ is honored in your home? Why would Jesus' relatives be so upset with him when he began his public ministry? On one occasion Jesus remarked that a man's enemies will be the members of his own household (Matthew 10:36). The Gospel of Mark records the reaction of Jesus' relatives when he went home: they came to seize him. They, no doubt, thought that Jesus must have gone mad or become a religious fanatic. How could a good home-body from Nazareth leave his father's carpentry trade and go off to become an itinerant preacher? Jesus had thrown away the security and safety of a quiet and respectable life close to his family and relatives. He, undoubtedly, expected opposition from the Jewish authorities. The hardest opposition, however, may come from someone close to us, even your own kin. Jesus met opposition with grace and with determination to fulfill his Father's will. Are you ready to obey and follow the Lord even if others oppose your doing so?

Prayer ~ Saint Fabian: O God, glory of your Priests, grant we pray, that, helped by the intercession of your Martyr Saint Fabian, we may make progress by communion in the faith and by worthy service. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Prayer ~ Saint Sebastian: Grant us, we pray, O Lord, a spirit of fortitude, so that, taught by the glorious example of your Martyr Saint Sebastian, we may learn to obey you rather than men. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

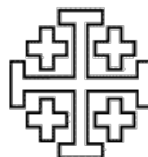
Contemplation: The Gospel, the *Catechism of the Catholic Church* and St. Ignatius of Loyola in his *Spiritual Exercises* all tell us that "talk is cheap" – that love ought to show itself more in deeds than in words, that we ought to focus more on acting like Catholics and Christians by loving one another than by going around simply talking about being a Catholic Christian. Part of today's message is about not being a hypocrite, which begs the question -- have you co-opted this directive for your own devices, using it as a reason to rarely talk about being a Catholic Christian. Why ask this? Because of what happened to Jesus and his followers in today's gospel passage. After beginning his ministry, he returns home where his friends and relatives reject him and think he is crazy. What do you choose to do or not do in order to be "accepted" by others? Do you shortchange your faith in order to be part of the crowd?

About Saint Fabian: St. Fabian, a Roman, was as energetic as he was admired and respected. He was able to accomplish a great deal during his long pontificate. Escaping the persecution of Emperor Maximus Thrax, who had been assassinated, Fabian enjoyed peace in the Church under the reigns of succeeding emperors. One of St. Fabian's first acts was to reorganize the clergy of Rome to better serve the increasing flock. He is also credited with beautifying and enlarging the cemeteries. He ordered paintings to adorn the vaults, and he erected a church above the cemetery of Calixtus. The Church flourished under St. Fabian as a succession of emperors left the Christians to themselves. This peaceful time came to an abrupt end with the ascension of Emperor Decius. He was a cruel enemy and he decreed that all Christians were to deny Christ by openly worshipping pagan idols. The Church was to lose many followers, but more stood firm to suffer torture and even death. Certainly, one of the first was Pope Fabian. Arrested, he was thrown in prison and died at the hands of his brutal captors. He is buried in the cemetery of Calixtus.

About Saint Sebastian: St. Sebastian was widely venerated during the Middle Ages, particularly as a protector against the plague. Paul the Deacon relates that in 670 a great pestilence at Rome ceased when an altar was dedicated in his honor. The Breviary account of the saint is highly legendary; in part it reads: "Diocletian tried by every means to turn Sebastian from the faith of Christ. After all efforts had proven fruitless, he ordered him tied to a post and pierced with arrows. When everyone thought him dead, a devout woman named Irene arranged for his burial during the night; finding him still alive, she cared for him in her own house. After his recovery he appeared again before Diocletian and boldly rebuked him for his wickedness. Enraged by the saint's sharp words, the emperor ordered him scourged until he expired. His body was thrown into a sewer."

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

frlumpe:2024



~ TAKING PLACE
IN THE CATHEDRAL PARISH ~

THIS SUNDAY IS FELLOWSHIP SUNDAY IN THE UNDERCROFT AT 11:30 A.M.: Refreshments will be served between the 10:30 a.m. and 12:30 p.m. Masses in the Undercroft. New Parishioners are cordially invited to attend and meet other parishioners, Priests, Liturgical Ministers, Pastoral Council and visitors. Everyone is encouraged to come enjoy the refreshments and fellowship. Sandwiches will be made during this time that will benefit the homeless and needy through the Cathedral's "back door ministry." All are invited to help make sandwiches.

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

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

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

IN, AROUND AND NEAR
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REGISTRATION IS NOW OPEN FOR THE COLUMBUS CATHOLIC WOMEN'S CONFERENCE, which will be held Saturday, February 17, 2024. Get registered TODAY at www.columbuscatholicwomen.com/.

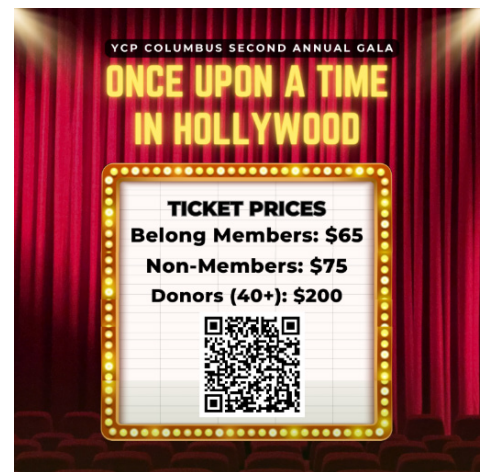
St. Padre Pio Relic at The Columbus Catholic Women's Conference: The glove of St. Padre Pio will be displayed for veneration at the upcoming Columbus Catholic Women's Conference in February. Scan the QR code to register for the conference.



ODU TO HOST ST. THOMAS AQUINAS LECTURE ON JANUARY 25: Ohio Dominican University will host its annual St. Thomas Aquinas Lecture on Thursday, January 25 as theologian and scholar Fr. Justin Brophy, OP, Ph.D. presents "Thomas Aquinas: What is Truth in the Modern World." The free lecture will take place at 11:00 a.m. in the Matesich Theatre, located inside Erskine Hall on ODU's main campus, 1216 Sunbury Road, Columbus, 43219. Fr. Brophy currently serves as an assistant professor of political science at Providence College in Providence, Rhode Island. More information is available at ohiodominican.edu.

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

J.O.I.N. NEEDS YOUR HELP! JOIN (Joint Organization for Inner-City Needs) is often a "stop-gap" for our brothers and sisters who are doing their best to provide and succeed in life. We all come upon unexpected obstacles. For our neighbors who live paycheck to paycheck that can be something as simple as missing work due to illness or something bigger, like a car repair. Basic supplies like toilet paper, soap, shampoo, conditioner, multi-purpose cleaning solutions, dish soap and laundry soap are items that people request at JOIN daily. If you would like to organize a collection or even donate an item or two on your own, it would be a gift to the neighbors we serve at JOIN. Feel free to contact Lisa Keita at 614-241-2530 or lkeita@columbuscatholic.org for more information or just to discuss all JOIN provides.



CATHOLIC MEN'S LUNCHEON – Friday, February 2, 2024 – Join us at St. Patrick Church in downtown Columbus for a luncheon to award the 2024 Catholic Man of the Year. The award will be presented by Bishop Earl Fernandes. The luncheon is sponsored by The Order of Foresters, a Catholic Fraternal Benefit Life Insurance Society since 1883. More information is available at <https://www.catholicforester.org/> or by contacting Mike Dippold at 614-847-0649. If you are interested in sponsoring a luncheon, contact Pat Foley at foley513@gmail.com. Holy Mass (optional) begins at 11:45 a.m. followed by lunch at 12:10 p.m. and Bishop Fernandes' presentation of the award. No reservations are necessary. \$12.00 covers the lunch and meeting.

MLK DAY CELEBRATION, HRSJ: The Community of Holy Rosary and St. John the Evangelist is hosting its annual Martin Luther King Day, Jr. celebration on Monday, January 15, 2024 from noon to 1:30 p.m. at Holy Rosary-St. John Church, 660 South Ohio Avenue (between Main and Livingston), Columbus, Ohio. Dr. Andre Brown, Assistant Dean for Diversity, Equity, Inclusion and Justice in the College of Arts and Sciences at The Ohio State University, will be the speaker. Everyone is welcome! For additional information, please visit: <https://www.hrsjchurch.org/mlkday.html>.

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If your Offertory is not made electronically, please use your Parish Offertory envelope to thoughtfully, prayerfully choose your gift. In addition, filling out an envelope or electronic statement helps us keep track of who is actively registered at our parish.

SAINT JOSEPH CATHEDRAL


Updated January 8, 2024
2023 Appeal Report

Goal established by the Diocese	\$ 42,645.24
TOTAL PLEDGES TO DATE	\$ 58,138.00
EXCEEDS DIOCESAN GOAL BY	\$ 15,492.76

Thank you all for your Generosity and may God bless you.
Percent of Parishioner Participation – 16.4%

OFFERTORY FOR SAINT JOSEPH CATHEDRAL

Total for December 24 & 25	\$ 10,791.71
Total for December 31	\$ 6,279.00
Total for January 7	\$ 14,917.44
8% Diocese	(\$ 2,559.05)
TOTAL	\$ 29,429.10
POOR BOX	\$ 1,929.87

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HOLY CROSS CHURCH

Updated January 8, 2024
2023 Appeal Report

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

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

OFFERTORY FOR HOLY CROSS

Total for December 24 & 25	\$ 5,012.00
Total for December 31	\$ 1,883.00
Total for January 7	\$ 2,549.00
8% Diocese	(\$ 755.52)
Net to Parish	\$ 8,688.48

START GIVING ONLINE TODAY!

1. Visit our parish website at www.saintjosephcathedral.org and click the online giving link.
2. Create a secure account.
3. Schedule your recurring Sunday Offertory gifts.
4. Scroll down the alphabetical listing to **The Appeal** and make your recurring gift.



Your contribution supports the work and operations of Saint Joseph Cathedral, our music and education programs. Please be generous in your support of these important endeavors. Your contribution can be made by sending a text message to 614-721-4184, or by scanning the QR code to the left with your smartphone QR Scanner Application.

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