

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



FOURTH SUNDAY IN ORDINARY TIME • JANUARY 28, 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

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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 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 28

9:00 a.m. The Intention of the Priest

Cathedral:

Sunday, January 28

10:30 a.m. The People of St. Joseph Cathedral and
Holy Cross Church

12:30 p.m. Souls of Harry and Edna Lones

5:15 p.m. Intention of Fr. Michael Hinterschied

Cathedral:

Monday, January 29

12:05 p.m. Soul of Marcela Gallanosa

Tuesday, January 30

12:05 p.m. Soul of John Wasko

Wednesday, January 31

12:05 p.m. Soul of Judy and Gladys Ruiz

Thursday, February 1

12:05 p.m. Soul of Luisa Burgos

Friday, February 2

12:05 p.m. Intention of Dr. Richard Fitzgerald

Holy Cross:

Saturday, February 3

11:30 a.m. Living & Deceased of the Cullinan Family

WEEKLY READINGS

Sunday, January 28, 2024 ~

FOURTH SUNDAY IN ORDINARY TIME

Deuteronomy 18:15-20; 1 Corinthians 7:32-35; Mark 1:21-28

Monday, January 29, 2024

2 Samuel 15:13-14, 30; 16:5-13; Mark 5:1-20

Tuesday, January 30, 2024

2 Samuel 18:9-10, 14b, 24-25a, 30-19:3; Mark 5:21-43

Wednesday, January 31, 2024 ~ Saint John Bosco

2 Samuel 24:2, 9-17; Mark 6:1-6

Thursday, February 1, 2024

1 Kings 2:1-4, 10-12; Mark 6:7-13

Friday, February 2, 2024 ~

THE PRESENTATION OF THE LORD

Malachi 3:1-4; Hebrews 2:14-18; Luke 2:22-40

Saturday, February 3, 2024 ~ Saints Blaise & Ansgar

1 Kings 3:4-13; Mark 6:30-34

THIS SUNDAY'S MINISTRY SCHEDULE				
FOURTH SUNDAY IN ORDINARY TIME ~ JANUARY 28				
	9:00 am HCC	10:30 am SJC	12:30 p.m. SJC	5:15 pm SJC
Altar Servers	John Feher	Zachary Smith	Laura Battocletti	Trevor Foley
		Bonnie Maupin	Antonio Tomasi	
		Ed Hueckel		
		Lisa Emrich		
Lector – One	Kelly Wagoner	Fritz Harding	Lisa Ernst	Josie Gonot
Lector – Two		Steve Brechter	Donna Lent	Deborah Duffy
Eucharistic Minister	Pat Kern Davis Claire Miller	Ann Pizzuti	Marilyn Tomasi	Linda Ruth
Hospitality/Ushers	Ann Seren	Steve Horner	Kathleen Tourgeman	Gordian Igwilo
		Evelina Horner	Kevin Ernst	Robert Schoenfeld
		Pam Jurgens	David Battocletti	
		Sandy Strover	Nate Foley	

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 ~ JOSHUA STAFFORD, ORGANIST, Sunday, February 11, 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 home-bound parishioners, and those who are ill: Theresa Elliott, Peter Garrett's Mother and James Worley.

SACRAMENT OF BAPTISM

(Holy Cross & Cathedral)

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

SACRAMENT OF MATRIMONY

(Holy Cross & Cathedral)

Please email Mandy at weddings@saintjosephcathedral.org.

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



Thank you for all your donations! We are working towards having a Baby Shower for Jesus and there are 6 days left.

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



Loving Those Who Disagree with Us

PAUL CHALOUX



One of the greatest trials of love is dealing with people who disagree with us because it tests not only our faith, but our understanding of how the Beatitudes, Ten Commandments and the works of mercy apply toward these situations. One area that many find particularly vexing is children, spouses, and parents who disagree with us on fundamental tenets of the Faith. For instance, children who refuse to attend Church or have a sacramental marriage can cause great suffering. Often good parents feel a great deal of guilt over this, perhaps even blaming themselves. This can be the case if they have failed to educate their children in the Faith, as required by the fourth commandment, but it is often not the problem.

A major problem is that parents don't treat their adult children with the respect due other adults, which is also covered by the fourth commandment. Once a child has reached adulthood (around eighteen-years-old for reasoning ability and life experience), the now adult child will be responsible for his own decisions and should be free to make them without undue pressure from his parents to conform to the parent's beliefs. Although many parents feel intense guilt when their children no longer practice the Faith, this feeling is misplaced if they have taught and lived the Faith.

Indeed, if our children don't have the opportunity to love God of their own volition, they cannot be saved. It is necessary that they experience God's love firsthand and make the choice to act in charity toward Him and their neighbors because nothing can force another person to love because love must be self-giving to be redemptive. Instead of worrying for their souls, we should pray and trust that God will continue to reach out to them, even at the moment of death, and that He wants us to be united in paradise.

Disagreements on any issues with other adults, whether they be close family members or not, should be approached with mutual respect and understanding. This is governed by the seventh beatitude, which calls on us to be peacemakers (Matt. 5:9). Both sides should be open to understanding why the other has taken the position they have and what the stakes are for maintaining that position. In some cases, one person may conclude that the other person's reasoning is better than their own and they will be converted.

This is the optimum result, but it should neither be the expectation, nor the source of sorrow if it is not achieved. In many cases, positions are formed from prior life experiences that only one of you has had and are only understandable from that vantage point. Some things are a matter of taste and experience and have no definitive right or wrong answer, which may be inconvenient at times. No one should be forced to do something they do not like, and loving people will bear inconvenience to accommodate each other.

It is also true that by discussing the matter it may become apparent that the choice has much bigger ramifications for one party than the other. Although decisions affecting both parties should be made jointly, the resolution should reflect the common good, balancing the needs and desires of each while not exploiting either. In cases where the common good remains unclear, the loving action involves conceding to the other party, especially if there is no way to settle the impasse. Ultimately, we are called to bear wrongs patiently, a spiritual work of mercy.

The worst, least productive way to resolve a disagreement is to assume you are right and ignore the dissenting view. Depending on the dynamics involved, there are very different ramifications. If yours is the minority opinion, you will find yourself isolated from the others, without the possibility of convincing the others. If yours is the majority opinion, whether it is ultimately right or wrong, you are inflicting suffering on the dissenters and probably hardening their anger against you, which is the antithesis of love.

Even more damaging is the modern tactic of punishing dissenting views with economic boycotts. This must be isolated from refusing to cooperate with evil, which is not only licit but a required moral action. The difference is intent. If a person boycotts a business in order to cause the owners and employers to suffer, that is evil, a violation of the third beatitude, which calls for us to be meek and not push our beliefs on anyone. This is much different than refusing to do business with people whose actions will cause suffering in favor of a company that avoids such evil. This is good and is to be applauded. However, this can disguise bigotry and it is never okay to cause social isolation or economic ruin out of bigotry, punishing another individual not for any evil that he has done but because he or she is

different from us in some way. This fails to recognize that everyone is an individual, made perfectly and uniquely by God for his specific role in God's plan.

Pope St. John Paul II, explained in *Veritatis Splendor*, that in evaluating actions, the object of the action (what the person is doing) must be good for an action to be good. The intention of the action (why it is being done) must also be good for an action to be good. However, a bad action can never be justified by a good intention. The circumstances, including the result of the action, cannot change the action from good to bad or from bad to good but can mitigate or increase responsibility for an action. In addition, actions often have undesired side effects which are not part of the moral calculus (the principle of double effect).

We can use this evaluation process (CCC, 1750-1761), which dates back to St. Thomas Aquinas in the thirteenth century, to evaluate actions taken when people disagree with us. Take the action of not doing business with a person we disagree with. This is a morally neutral act because there is nothing inherently wrong with doing business with whoever you like. Motivation does matter, however. If you are motivated by a good intention, to avoid cooperating with evil, for instance, the action of boycotting a business is justified. On the other hand, if your motivation is evil; for example, to force a person to take an action they feel is unjust or if it harms someone, then the action is unjust.

It should be noted that action theory is meant to evaluate one's own actions rather than another person's actions. This is because of the difficulty in evaluating another person's intentions and motivations. When people disagree with us, we can be too quick to assume bad intentions are at the root of their actions. Instead, we need to follow the example of Christ.

First of all, we should give others the benefit of the doubt on their intentions and trust in God to apply mercy and justice as appropriate. "Do not judge, lest you be judged" (Matt. 7:1). At the same time, we should follow our conscience and not cooperate with evil, assuming that others are doing the same. We should never force others to violate their conscience, even when we think they are wrong (CCC, 1782). We should, however, judge our own actions and if we feel that we have taken unjust actions, we should rectify them as appropriate (CCC, 1781). In this way we demonstrate the love of others, even those who we vehemently disagree with, always seeing them in a positive light and doing what is best for their souls.

Once an action is taken, we must move on. Following the corporal works of mercy, we must forgive all injuries and bear wrongs patiently (CCC, 2447). If the action caused us to suffer, we must love our neighbor enough to let him see the harm he has done, trusting that his conscience will engage and lead him to repentance (Matt. 5:43-48). Even in this case, we should be merciful, not seeking revenge (Matt 5:38-42). It should be enough for us if the oppression stops. It is evil to wish harm on anyone, even an oppressor (CCC, 2262). Charity, the love of others for God's sake, is the currency of Heaven and increasing the depth and breadth of our love bonds us more tightly to God, leading to joy.

Photo by [Roman Kraft](#) on [Unsplash](#)

THIS ARTICLE IS MADE AVAILABLE COURTESY OF THE CATHOLIC EXCHANGE

SCRIPTURE SPEAKS: 4th Sunday in Ordinary Time – Who Ya Gonna Heed?

GAYLE SOMERS

Right after Jesus' baptism, He tangled with the devil. In St. Mark's account of His first teaching mission, an unclean spirit confronts Him. Why this assault from the forces of darkness?

Gospel (Read Mk 1:21-28)

After Jesus assembled His disciples, He began His itinerant life of preaching the Kingdom of God. Today, we read about His visit to the synagogue in Capernaum. The impact of His teaching was immediate: "The people were astonished at His teaching, for He taught them as one having authority and not as the scribes." The people recognized that there was something unique in the way Jesus spoke about the Scriptures (which is what happened in synagogues). Surely the townspeople, at

this early point, could not have much of an understanding of who Jesus was. However, there was one man in the crowd who did—“a man with an unclean spirit.” We might wonder why this man was in the synagogue at all. Was he a regular participant in this pious Sabbath observance, even though he was demon possessed? That seems unlikely. Had word gotten out that Jesus would be present? Even if the townspeople didn’t know much about Jesus, the unclean spirit clearly did: “What have You to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!” How did

the unclean spirit get this information? We have to assume Satan, who had already had a personal encounter with Jesus in the wilderness, spread the news throughout his minions—the other fallen angels whom we call “demons.” Many times,

throughout the Gospels, the demons know and fear Jesus. They are never permitted to speak about Him, just as we see here: “Quiet! Come out of him!” Why did this man, in the grip of a demon, make his way to the synagogue where Jesus was teaching? Why did he disrupt what must have been an exquisite experience of hearing Jesus speak?

When we see this early and persistent contact between Jesus and the fallen angels, we are reminded of God’s promises in the Garden of Eden. When His enemy, the serpent, tempted Adam and Eve to the disobedience that shattered the joy and harmony of all Creation, God pronounced a judgment on him immediately. “The woman” and “her seed” would someday do battle against him and defeat him (see Gen 3:15). When Jesus shows up in a synagogue in Capernaum and casts out an unclean spirit, we know that the battle has begun. Our enemy must be defeated if we are ever to live free of the fear of him. In Capernaum, Jesus showed Himself to be both an authoritative teacher and a man powerful enough to command obedience from demons. No wonder “His fame spread everywhere throughout the whole region of Galilee.” Israel—indeed, the whole world—had waited a long time for this One.

Possible response: Lord Jesus, help me live this day in the victory You won over my Enemy.

First Reading (Read Dt 18:15-20)

In this reading we learn that not only was Israel waiting for a Warrior to do battle with God’s enemy, she was also waiting for another prophet like Moses, and that is saying a lot! Moses was the leader God appointed to deliver His people out of bondage to an enemy who enslaved them. He spoke for God, performed miracles, fed the people supernatural food and drink, gave them God’s Law, and guided them to the brink of the Promised Land. Near the end of his life, Moses spoke these words to the people of Israel: “A prophet like me will the LORD, your God, raise up for you from among your kin; to him you shall listen.” This was a treasured promise throughout all the centuries of their history, right up to the appearance of Jesus. Moses had been the definitive voice of authority when the tribes of Abraham’s descendants formed a nation at Mt. Sinai. In fact, the people there preferred Moses’ voice to God’s. When God came down on the mountain to meet with His people, speaking to them with thunder, lightning, and earthquakes, they were terrified and said to Moses, “Let us not again hear the voice of the LORD, our God...lest we die.” God then promised to send another prophet like Moses to them, putting His words in the prophet’s mouth. Surely, they would listen to a man speaking God’s own words! This helps us understand why Jesus so often made a point of saying that He spoke only what the Father wanted Him to say: “For I have given them [the apostles] the words which You gave Me, and they have received them and know in truth that I came from You” (Jn 17:8). Jesus wanted His kinsmen to know that God’s promised prophet had arrived. Mary, too, knew that her Son fulfilled this much-loved promise of a new Moses. At the wedding at Cana, she told the servants, “Do whatever He tells you,” Just as Moses had once said about the prophet-to-come, “to him you shall listen.”

The people in Capernaum heard in Jesus that wonderful authority that had once belonged only to Moses. What they likely didn’t know was that a New Exodus was about to begin as well.

Possible response: Heavenly Father, thank You for sending us Your Son to speak to us in words we can understand and a voice that does not terrify us.

Psalm (Read Ps 95:1-2, 6-9)

The psalm highlights for us the fact that hearing God’s voice should be met with two responses: joy and obedience. To know that God speaks to His people in Jesus, the Scriptures, the sacraments, the liturgies and magisterium of the Church—this

should produce the joy of thanksgiving: “Let us joyfully sing psalms to Him.” However, men have always had the freedom to disregard God’s voice. The psalmist (like Moses) warns against this: “If today you hear His voice, harden not your hearts.” How long God has been speaking His love to His Creation, which began with His words, “Let there be light!” Now,

He speaks to us in His Son, a Voice kept alive through the charism of the Church. How foolish we would be to cringe in fear from His words (like the unclean spirit did), or, worse, be indifferent to it. Instead, “let us bow down and worship...for He is our God, and we are the people He shepherds.”

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 7:32-35)

If we wonder what these verses have to do with our other readings, we must remember their context. They come from a portion of St. Paul’s epistle in which he is answering questions about marriage from the Corinthian church. St. Paul anticipated a difficult time for Christian converts as the Greco-Roman world was evangelized. He was writing primarily to suggest that those not yet married would be better able to have undistracted devotion to the Lord if they remained unmarried. He speaks realistically about husbands and wives, by the very nature of marriage, having more “anxieties” than the unmarried. See that he gives this as prudential advice, “not to impose a restraint upon you...but for the sake of...adherence to the Lord without distraction.”

What lies at the heart of St. Paul’s instruction here? It is his conviction that Jesus, the One about whom Moses said, “to Him you shall listen,” the One about whom the psalmist said, “If today you hear His voice, harden not your hearts,” and the One about whom the people in Capernaum said, “What is this? A new teaching with authority”—this Jesus deserves our undivided attention. St. Paul is making a practical application of a Gospel truth. He is explaining how to best live something God said on another mountain, at the Transfiguration: “This is My Beloved Son, with whom I am well-pleased; listen to Him” (Mt 17:5).

Possible response: Lord Jesus, distractions clutter my every day. Grant me Your grace to listen to You instead of them.

THIS ARTICLE IS MADE AVAILABLE COURTESY OF THE CATHOLIC EXCHANGE

Ordinary Time Is an Invitation to Nazareth

MICHELE CHRONISTER



The day after the Solemnity of the Baptism of the Lord, I took down our Christmas tree. Every year, our family buys a real Christmas tree, so every year the process is the same. At some point during Advent, it is selected and purchased from our local tree stand. It is carried in the door and greeted with the kind of glee that only small children are capable of.

The day after that final Sunday of the Christmas season, it is taken down and put on the curb for yard waste pickup. And every year, my middle daughter is *heartbroken*.

“Mommy, do we *have to* take Bob down today?” (She names the Christmas tree “Bob” every year and has a complicated theory which claims that they are just the same Bob, miraculously returning fresh each year.)

“Yes, we do. Yesterday was the last day of the Christmas season, and the tree is shedding needles everywhere because it’s so dried out.”

She'll respond, "But...but...I don't *want* to take him down yet. He's my best friend! Are you sure we can't leave him up? Or maybe you could put him in the backyard for me to play with?"

This year, we discovered a video that she had recorded. In the video, she spans from the tree on the curb to her disappointed face. "I'm kind of sad," she tells the camera. "Because he was an old friend."

Although we aren't all as imaginative and dramatic as my six-year-old, we all do struggle (at least a little bit) with the transition from the excitement and the bustle of the holidays back to ordinary life. Our spiritual lives are no exception. It is much easier

to get caught up in the excitement of the newborn in the manger or in the drama of Christ's passion than it is to get excited about the Fourth Sunday in Ordinary Time.

Yet, there is a value in the ordinariness of Ordinary Time. After all, of the thirty-three years of Jesus's life, thirty of those years were very, very ordinary. Although it was extraordinary in the sense that those years were lived out by God-made-man, they were ordinary in the sense that they consisted of the same sorts of things that *our days* consist of. Jesus worked, prayed, played, ate, slept, and everything else that normal human beings do. He was, after all, like us in all things but sin.

Most of those years were lived in a simple home, in a simple (but holy) family in Nazareth. Although the teachings of Christ are certainly important, equally important is the life he led and how he chose to spend his time. He could have chosen to spend those thirty years in any number of ways. He could have ordained it so that he would grow up in the Temple, for example. He could have chosen to have been born into a royal family. He didn't choose either. He chose the humble family and ordinary way of life that he did for a reason — to show us the sanctity of ordinary family life.

Since I spend my days with my three young children, I can easily relate to one of my favorite quotes from G.K. Chesterton. Chesterton speaks of God's delight in the ordinary when he writes,

Because children have abounding vitality, because they are in spirit fierce and free, therefore they want things repeated and unchanged. They always say, "Do it again"; and the grown-up person does it again until he is nearly dead. For grown-up people are not strong enough to exult in monotony. But perhaps God is strong enough to exult in monotony. It is possible that God says every morning, "Do it again" to the sun; and every evening, "Do it again" to the moon. It may not be automatic necessity that makes all daisies alike; it may be that God makes every daisy separately, but has never got tired of making them. It may be that He has the eternal appetite of infancy; for we have sinned and grown old, and our Father is younger than we.

— *Gilbert Keith Chesterton, Orthodoxy*

Most of us instinctively seek out the next exciting thing. Whether it's climbing a mountain or buying a new book, we're always seeking a change in our existence. Yet, God does not change. He is the same from all eternity. It is fitting that, when God became man, he would spend most of those years in Nazareth. It is fitting that his days were a repetition of the same activities, over and over again, just as most of our days are.

This, too, is the grace of Ordinary Time. It is uncomfortable for us to sit in silence or to feel bored. It is easier to distract ourselves and to seek out experiences that make us feel happy or excited or interested. Yet, in Ordinary Time, we are invited to set aside our need for excitement in order to enter into the quiet, ordinary life of Nazareth. We are called to contemplate the ways that Jesus entered fully into our ordinary existence, and to be drawn into the mystery of the holiness that is to be found there.



image: Flight into Egypt from the Mühlhausener Altar, Bramberg Cathedral (c. 1500) / Wikimedia Commons (Public Domain)

Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

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

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

“You will soon face a dangerous crisis; the devil will try to ensnare you. To start with, he will tell you that frequent Communion is good for children, not for adults, and that once in a great while is quite enough for you. Then he will do his best to keep you from sermons by making you feel bored by God’s words. He will convince you that certain things are not sinful. Then you’ll have to tussle with friends and what they might say, with [dangerous] readings, with your own passions, and so on. Be on your guard. Do not let the devil rob you of that peace of mind and purity of soul which makes you God’s friends!” +SAINT JOHN BOSCO

Monday, January 29 ~ Fourth Week in Ordinary Time

Holy Gospel: Mark 5:1-20 Jesus and his disciples came to the other side of the sea, to the territory of the Gerasenes. When he got out of the boat, at once a man from the tombs who had an unclean spirit met him. The man had been dwelling among the tombs, and no one could restrain him any longer, even with a chain. In fact, he had frequently been bound with shackles and chains, but the chains had been pulled apart by him and the shackles smashed, and no one was strong enough to subdue him. Night and day among the tombs and on the hillsides he was always crying out and bruising himself with stones. Catching sight of Jesus from a distance, he ran up and prostrated himself before him, crying out in a loud voice, “What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me!” (He had been saying to him, “Unclean spirit, come out of the man!”) He asked him, “What is your name?” He replied, “Legion is my name. There are many of us.” And he pleaded earnestly with him not to drive them away from that territory. Now a large herd of swine was feeding there on the hillside. And they pleaded with him, “Send us into the swine. Let us enter them.” And he let them, and the unclean spirits came out and entered the swine. The herd of about two thousand rushed down a steep bank into the sea, where they were drowned. The swineherds ran away and reported the incident in the town and throughout the countryside. And people came out to see what had happened. As they approached Jesus, they caught sight of the man who had been possessed by Legion, sitting there clothed and in his right mind. And they were seized with fear. Those who witnessed the incident explained to them what had happened to the possessed man and to the swine. Then they began to beg him to leave their district. As he was getting into the boat, the man who had been possessed pleaded to remain with him. But Jesus would not permit him but told him instead, “Go home to your family and announce to them all that the Lord in his pity has done for you.” Then the man went off and began to proclaim in the Decapolis what Jesus had done for him; and all were amazed.

Meditation: Jesus took pity on the man who was overtaken by a legion of evil spirits. The destructive force of these demons is evident for all who can see as they flee and destroy a herd of swine. After Jesus freed the demoniac the whole city came out to meet him. No one had demonstrated such power and authority against the forces of Satan as Jesus did. They feared Jesus as a result and begged him to leave them. Why would they not want Jesus to stay? Perhaps the price for such liberation from the power of evil and sin was more than they wanted to pay. Jesus is ready and willing to free us from anything that binds us and that keeps us from the love of God.

Prayer: Grant us, Lord our God, that we may honor you with all our mind, and love everyone in truth of heart. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: A legion is no small force — usually an army comprised of some 6,000 strong! Our age has also witnessed untold crimes and mass destruction at the hands of possessed rulers and their armies.

What is more remarkable — the destructive force of this driven and possessed man — or the bended knee at Jesus' feet imploring mercy and release? God's word reminds us that no destructive force can keep anyone from the peace and safety which God offers to those who seek his help. "A thousand may fall at your side, ten thousand at your right hand; but it will not come near you...Because you have made the Lord your refuge, the Most High your habitation" (Psalm 91:7,9).

Tuesday, January 30 ~ Fourth Week in Ordinary Time

Holy Gospel: Mark 5:21-43 When Jesus had crossed again in the boat to the other side, a large crowd gathered around him, and he stayed close to the sea. One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet and pleaded earnestly with him, saying, "My daughter is at the point of death. Please, come lay your hands on her that she may get well and live." He went off with him and a large crowd followed him. There was a woman afflicted with hemorrhages for twelve years. She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse. She had heard about Jesus and came up behind him in the crowd and touched his cloak. She said, "If I but touch his clothes, I shall be cured." Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction. Jesus, aware at once that power had gone out from him, turned around in the crowd and asked, "Who has touched my clothes?" But his disciples said to him, "You see how the crowd is pressing upon you, and yet you ask, Who touched me?" And he looked around to see who had done it. The woman, realizing what had happened to her, approached in fear and trembling. She fell down before Jesus and told him the whole truth. He said to her, "Daughter, your faith has saved you. Go in peace and be cured of your affliction." While he was still speaking, people from the synagogue official's house arrived and said, "Your daughter has died; why trouble the teacher any longer?" Disregarding the message that was reported, Jesus said to the synagogue official, "Do not be afraid; just have faith." He did not allow anyone to accompany him inside except Peter, James, and John, the brother of James. When they arrived at the house of the synagogue official, he caught sight of a commotion, people weeping and wailing loudly. So he went in and said to them, "Why this commotion and weeping? The child is not dead but asleep." And they ridiculed him. Then he put them all out. He took along the child's father and mother and those who were with him and entered the room where the child was. He took the child by the hand and said to her, "*Talitha kum*" which means, "Little girl, I say to you, arise!" The girl, a child of twelve, arose immediately and walked around. At that they were utterly astounded. He gave strict orders that no one should know this and said that she should be given something to eat.

Meditation: People in desperate or helpless circumstances were not disappointed when they sought Jesus out. What drew them to Jesus? Was it hope for a miracle or a word of comfort in their affliction? What did the elderly woman who had suffered greatly for twelve years expect Jesus to do for her? And what did a grieving father expect Jesus to do about his beloved lost daughter? Jesus gave hope where there seemed to be no human cause for it because his hope was directed to God. He spoke words of hope to the woman ("Take heart, daughter!") to ignite the spark of faith in her ("your faith has made you well!").

Prayer: Grant us, Lord our God, that we may honor you with all our mind, and love everyone in truth of heart. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Saint Ephrem of Syria commented on the miracle in today's gospel, which is worth contemplating today: "Glory to you, hidden Son of God, because your healing power is proclaimed through the hidden suffering of the afflicted woman. Through this woman whom they could see, the witnesses were enabled to behold the divinity that cannot be seen. Through the Son's own healing power his divinity became known. Through the afflicted woman's being healed her faith was made manifest. She caused him to be proclaimed, and indeed was honored with him. For truth was being proclaimed together with its heralds. If she was a witness to his divinity, he in turn was a witness to her faith...He saw through to her hidden faith, and gave her a visible healing."

Wednesday, January 31 ~ Fourth Week in Ordinary Time Saint John Bosco, Priest; Founder of the Salesian Society and the Daughters of Mary

Holy Gospel: Mark 6:1-6 Jesus departed from there and came to his native place, accompanied by his disciples. When the Sabbath came he began to teach in the synagogue, and many who heard him were astonished. They said, "Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands! Is he not the carpenter, the son of Mary, and the brother of

James and Joseph and Judas and Simon? And are not his sisters here with us?" And they took offense at him. Jesus said to them, "A prophet is not without honor except in his native place and among his own kin and in his own house." So he was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them. He was amazed at their lack of faith.

Meditation: Jesus startled his familiar audience with a seeming rebuke that no prophet or servant of God can receive honor among his own people. The people of Nazareth took offense at Jesus and refused to listen to what he had to say. They despised his preaching because he was a mere workman, a carpenter, and a layman who had no formal training by a scholar or teacher. They also despised him because of his undistinguished family background. How familiarity can breed contempt. Jesus could do no mighty works in their midst because they were closed-minded and unbelieving towards him.

Prayer: O God, who raised up the Priest Saint John Bosco as a father and teacher of the young, grant we pray, that, aflame with the same fire of love, we may seek out souls and serve you alone. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: The word "gospel" literally means "good news." Isaiah had prophesied that the Messiah would come in the power of the Holy Spirit to bring freedom to the afflicted who suffered from physical, mental, or spiritual oppression (see Isaiah 61:1-2). Jesus came to set people free – not only from their physical, mental, and spiritual infirmities – but also from the worst affliction of all – the tyranny of slavery to sin, Satan, and the fear of losing one's life. God's power alone can save us from hopelessness, dejection, and emptiness of life. The gospel of salvation is "good news" for everyone who will receive it. Do you know, live and experience the joy and freedom of the gospel?

Thursday, February 1 ~ Fourth Week in Ordinary Time Saint Brigid of Kildare, Virgin

Holy Gospel: Mark 6:7-13 Jesus summoned the Twelve and began to send them out two by two and gave them authority over unclean spirits. He instructed them to take nothing for the journey but a walking stick —no food, no sack, no money in their belts. They were, however, to wear sandals but not a second tunic. He said to them, "Wherever you enter a house, stay there until you leave from there. Whatever place does not welcome you or listen to you, leave there and shake the dust off your feet in testimony against them." So they went off and preached repentance. The Twelve drove out many demons, and they anointed with oil many who were sick and cured them.

Meditation: When people read this particular scripture passage they often wonder why Jesus tells the apostles to "travel light" with little or no provision. Actually the answer is quite simple. "Poverty of spirit" frees us from greed and preoccupation with possessions and makes ample room for God's provision. The Lord wants his disciples to be dependent on him and not on themselves. He wills to work through and in each of us for his glory. Are you ready to handle the power and authority which God wishes you to exercise on his behalf? The Lord entrusts us with his gifts and talents. Are you eager to place yourself at his service, to do whatever he bids you, and to witness his truth and saving power to whomever he sends you?

Prayer: O God, Who gives us joy by the power of the intercession of Saint Brigid of Kildare, graciously grant that we may be assisted by her merits by the example of whose chastity we are enlightened. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: What kind of authority and power does the Lord want you to exercise on his behalf? Jesus gave his apostles both the power and the authority to speak and to act in his name. He commanded them to do the works which he did – to heal, to cast out evil spirits, and to speak the word of God – the good news of the gospel which they received from Jesus. When Jesus spoke of power and authority he did something unheard of. He wedded power and authority with love and humility. The "world" and the "flesh" seek power for selfish gain. Jesus teaches us to use it for the good of our neighbor.

Friday, February 2 ~ Fourth Week in Ordinary Time Feast of the Presentation of the Lord

Holy Gospel: Luke 2:22-40 When the days were completed for their purification according to the law of Moses, Mary and Joseph took Jesus up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, Every male that opens the womb shall be consecrated to the Lord, and to offer the

sacrifice of a pair of turtledoves or two young pigeons, in accordance with the dictate in the law of the Lord. Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord. He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying: "Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in the sight of all the peoples: a light for revelation to the Gentiles, and glory for your people Israel." The child's father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary his mother, "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted and you yourself a sword will pierce so that the thoughts of many hearts may be revealed." There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem. When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

Meditation: Simeon was a just and devout man who was very much in tune with the Holy Spirit. He believed that the Lord would return to his temple and renew his chosen people. The Holy Spirit also revealed to him that the Messiah and King of Israel would also bring salvation to the Gentile nations. When Joseph and Mary presented the baby Jesus in the temple, Simeon immediately recognized this humble child of Bethlehem as the fulfillment of all the messianic prophecies, hopes, and prayers. Inspired by the Holy Spirit he prophesied that Jesus was to be "a revealing light to the Gentiles." Simeon then blessed Mary and Joseph and he prophesied to Mary about the destiny of this child and the suffering she would undergo for his sake. There is a certain paradox for those blessed by the Lord. Mary was given the blessedness of being the mother of the Son of God. That blessedness also would become a sword which pierced her heart as her Son died upon the cross. She received both a crown of joy and a cross of sorrow. But her joy was not diminished by her sorrow because it was fueled by her faith, hope, and trust in God.

Prayer: Almighty ever-living God, we humbly implore your majesty that, just as your Only Begotten Son was presented on this day in the Temple in the substance of our flesh, so, by your grace, we may be presented to you with minds made pure. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Anna was pre-eminently a woman of great hope and expectation that God would fulfill all his promises. She is a model of godliness to all believers as we advance in age. Advancing age and the disappointments of life can easily make us cynical and hopeless if we do not have our hope placed rightly. Anna's hope in God and his promises grew with age. She never ceased to worship God in faith and to pray with hope. Her hope and faith in God's promises fueled her indomitable zeal and fervor in prayer and service of God's people. What do you hope for? The hope which God places in our heart is the desire for the kingdom of heaven and eternal life as our happiness. How do we grow in hope? By placing our trust in the promises of Jesus Christ and relying not on our own strength, but on the grace of the Holy Spirit.

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 ~**
BANNS OF MARRIAGE: St. Joseph Cathedral happily announces the coming nuptials of Sunny Cox and Kyle Appel on February 3, 2024 and Genevieve Harding and Christian Bray on March 23, 2024. Please keep them in prayer as they prepare for their weddings.

WE INVITE YOU TO BE PART OF THE BEAUTIFUL LITURGIES AT HOLY CROSS & ST. JOSEPH CATHEDRAL. Consider joining the Liturgical Ministry Volunteers as altar servers, lectors, and hospitality ministers. Please fill out a form in the sacristy or email the form to JP at sjcmistryscheduler@gmail.com. Thank you!

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.

VOLUNTEERS ARE NEEDED TO ASSIST WITH COFFEE MAKING AND SETTING UP FOR FELLOWSHIP SUNDAYS. Please Contact Ed Hueckel, Emmett2381@yahoo.com.

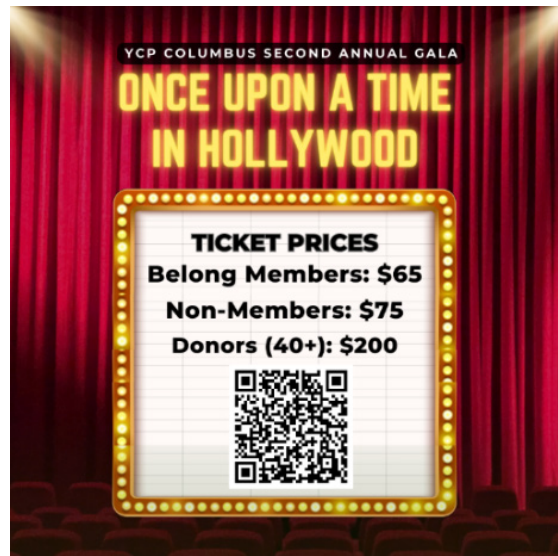
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JOINT ORGANIZATION FOR INNER-CITY NEEDS, JOIN, is an agency of the Diocese's Catholic Charities Office, located at 578 E. Main Street in downtown Columbus. Sharing God's love and word through the assistance provided to our brothers and sisters is our daily aspiration. Because of the generosity, throughout our Diocese, JOIN is able to help our neighbors with their essential needs such as food, personal care, household items and diapers. We can also assist with more complicated issues such as prescriptions, utilities, birth certificates and transportation. The Ash Wednesday collection of your church and others, is instrumental in our mission to serve our neighbors with these various needs and more. All donations go directly to improve the quality of life for those we serve. It is a modest but significant way to begin Lent, for you and the community. On behalf of all of us here at JOIN, and from the neighbors we serve, thank you for all you do through your ministries that serve our brothers and sisters. You are always welcome to visit JOIN or feel free to call or email me, Lisa Keita, director of JOIN, any time at 614-241-2530 or lkeita@columbuscatholic.org. God bless you with His grace and Peace!



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: Just announced, 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.



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.

ST. CHARLES SPAGHETTI DINNER AND CATHOLIC SCHOOLS WEEK ACTIVITIES: St. Charles will host its annual Spaghetti Dinner on Sunday, February 4, from 1:00-6:30 p.m., in the school's Walter Student Commons. Dinner will be prepared by the Susi Family and its staff from Berwick Manor. Entertainment will be provided by the SC Concert & Jazz Band, which will perform at 2:15 and 4:00 p.m. Guests will enjoy a bountiful meal of spaghetti with meatball, salad, rolls, ice cream, and a beverage. \$14.00 for Adults; \$10.00 for Senior Citizens; \$7.00 for Children 4-12 (3 and under are free). There is also a \$55.00 Family rate (dine-in, up to six immediate family members). Carry-out orders will be available.



THE FUTURE OF OUR FAITH: As retirement nears, there are opportunities to make broader plans for assets that have carefully accumulated over a lifetime. A planned gift is an intention that can be made when you are updating insurance beneficiaries; when you are meeting with your lawyer to update your Will; or when you are meeting with your financial planner about your IRA. No gift is too small to make a meaningful, lasting impact on St. Joseph Cathedral. For more information on how you can incorporate St. Joseph Cathedral into your estate planning and leave a legacy that will be felt forever, please contact Campbell Smith at 614-443-8893 or csmith@catholic-foundation.org.

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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 22, 2024
2023 Appeal Report

Goal established by the Diocese	\$ 42,645.24
TOTAL PLEDGES TO DATE	\$ 61,853.00
Exceeds Diocesan Goal by	\$ 19,207.76

Thank you all for your Generosity and may God bless you.
Percent of Parishioner Participation – 16.6%

Offertory for Saint Joseph Cathedral

Credit Card	\$ 2,240.50
Mail-in	\$ 100.00
Collection	\$ 2,410.00
8% Diocese	(\$ 380.04)
TOTAL	\$ 4,370.46
Poor Box	\$ 207.00

HOLY CROSS CHURCH


Updated January 22, 2024
2023 Appeal Report

Goal established by the Diocese	\$ 21,018.43
Enhanced Goal	\$ 26,018.43
TOTAL PLEDGES TO DATE	\$ 21,018.43
Diocesan AMOUNT STILL NEEDED	\$ 00.00

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

Offertory for Holy Cross

Offertory	\$ 1,292.00
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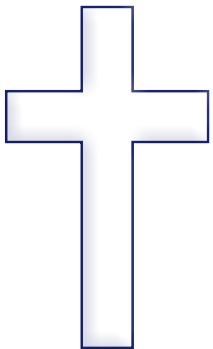
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