



DIOCESE OF COLUMBUS

CATHOLIC TIMES

A journal of Catholic life in Ohio

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ALL SAINTS' DAY
NOVEMBER 1

The Editor's Notebook*Spiritual Media*

By David Garick, Editor



With All Saints' Day coming up, I've been thinking about how we maintain connection with the people in our lives. First and foremost, it is important for us to gather together and connect with our family and friends face to face. Humans are social beings and need that connection to each other. When we are not able to be physically in the same place, we have found other ways to stay connected.

In days gone by, people wrote letters and felt great joy when a new letter would arrive. More recently, the telephone allowed us to hear each other's voice over the miles that separated us. Today, via our computers and smart phones, we use social media such as Facebook and Twitter to keep in touch with an ever-widening circle of friends and acquaintances. While not everything in the way we use social media has been positive, it has done a lot to make us feel less isolated and has kept us connected to people with whom we might otherwise lose touch.

But there is another medium of communication that we don't always think about that keeps us connected to a much broader network of love ... and it does not require the post office, phone lines, computers, or smart phones. Instead of social media, it is spiritual media. It is prayer, through which we connect with the communion of saints.

God has assured us that we remain connected with all of the faithful who have gone on before us. Through spiritual media, we can be strengthened by the example of the great saints who lived heroic lives through their faith. Their stories are like heavenly Facebook posts or tweets. We can send our own concerns to them through prayer. They hear those concerns, and though we have never met in person, they lovingly join in our prayer, and share or "retweet" it to our heavenly Father, who always hears the prayers of his children and grants us what we need.

All Saints' Day reminds us that we are never alone. Our circle of friends and supporters is so much larger that we can even imagine. When we ask our earthly friends and neighbors to pray for us, or when we go in prayer to our family members and friends who have passed away, or when we lift our prayers to Mary, St. Peter, St. Francis, or some of our more recently proclaimed saints such as Mother Teresa or St. John Paul II, we are in the midst of a loving embrace that carries us directly through the gates of heaven itself. It places us in the company of heaven, before God himself and Christ our Savior, who reminds us that we are never alone.



Cracks in the ceiling of Columbus St. Mary, Mother of God Church, caused by a lightning strike on Sunday, Aug. 28.

Photo courtesy St. Mary Church

St. Mary Church closed for safety reasons

Columbus St. Mary, Mother of God Church is closed indefinitely because of damage caused by a lightning strike on Sunday, Aug. 28.

The decision to close the building at 684 S. 3rd St. in the city's German Village section was made by the diocesan Facilities Office on Friday, Oct. 7, following an inspection of the building that day by structural engineers.

The church's Mass schedule remains unchanged, with weekend Masses at 4 p.m. Saturday and 9 and 11:30 a.m. Sunday in the gymnasium of St. Mary School and weekday Masses in Msgr. Burkley Hall, the former convent. Most weddings and funerals scheduled for the church will take place at nearby St. Leo Church, said Father Kevin Lutz, pastor.

The engineers determined that the roof truss joints at St. Mary were in significant need of repair as a result of the lightning strike. Father Lutz said it's probable that the lightning

hit the stainless-steel cross at the top of the church's landmark 197-foot spire. The parish website said one of the trusses moved down about four inches.

Pictures on the website also show deformation of part of the brick exterior on the church's north side in the area where the truss moved, as well as cracks in the building's ceiling, which occurred on both sides of the church. The website also notes that ceiling plaster fell above the organ, and movement occurred in the church's north wall, a few inches from the choir loft.

"While the structural engineers are still completing their review, it is believed possible that the lightning strike caused vibration throughout the structure that worsened the deterioration," said a statement issued by George Jones, communications director for the Diocese of Columbus.

See **ST. MARY**, Page 16

Correction - A story in the Oct. 23 Catholic Times said the parish center at London St. Patrick Church was completed in 1999 as part of an extensive restoration and renovation under Father Ted Sill, who was pastor at the time. Father Sill was pastor when the work was completed, but much of it was done during the pastorate of Father Donald Maroon, who served the parish from 1987-99.

*Front Page photo:*

Depictions of saints surround an image of the Virgin Mary in the rose window at the Church of Santa Maria Sopra Minerva in Rome. The Feast of All Saints, Tuesday, Nov. 1, is a holy day of obligation.

CNS photo/Nancy Wiechec

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Canonization process: four steps to sainthood

BY TIM PUET

Reporter, *Catholic Times*

All of us are part of the communion of saints, defined in paragraph 962 of the *Catechism of the Catholic Church* (quoting from Blessed Pope Paul VI's 1968 document *Solemni Hac Liturgia*) as "all the faithful of Christ – those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven."

But when most of us think of a saint, we think of someone who has been canonized, meaning he or she is listed in the church's official canon of saints.

As paragraph 828 of the *Catechism* explains, "By canonizing some of the faithful, i.e., by solemnly proclaiming that they practiced heroic virtue and lived in fidelity to God's grace, the Church recognizes the power of the Spirit of holiness within her and sustains the hope of believers by proposing the saints to them as models and intercessors."

There's no way of knowing with certainty how many canonized saints there are. A story in the November 2013 issue of *U.S. Catholic* magazine estimated that the number was more than 10,000, not counting 813 more who were canonized as a group in May of that year because they were martyred for refusing to convert to Islam after Ottoman Turks besieged their hometown of Otranto, Italy, in 1480. Pope Francis canonized them, but Pope Benedict XVI announced their impending canonization before his resignation.

Pope St. John Paul II canonized 482 saints during his papacy, more than in the previous 500 years combined. Benedict XVI canonized 45. Pope Francis already has canonized 849 saints. They include the Otranto martyrs; Popes John Paul II and John XXIII; St. Teresa of Kolkata; Sts. Louis and Zelie Martin, the parents of St. Therese of Lisieux, who were the first married couple to be canonized together; and the seven newest saints, canonized Oct. 16, whose stories are found on pages 10 and 11 of this week's *Catholic Times*.

The reason the number of canonized saints always will be uncertain is because the church had no formal canonization process until the year 1234, when Pope Gregory IX established procedures to investigate the lives of saint-

hood candidates and the miracles attributed to such persons.

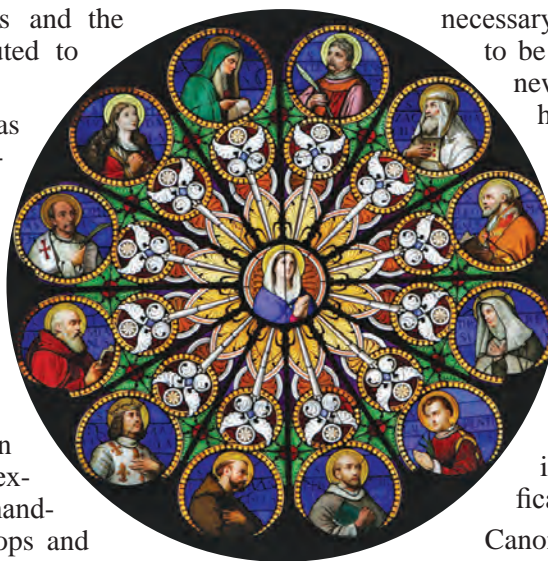
This action was needed because occasionally, some people who were far from holy were being venerated as saints. Concerning one such case in 1173, Pope Alexander III reprimanded certain bishops and declared, "You shall not therefore presume to honor him in the future, for even if miracles were worked through him, it is not lawful for you to venerate him as a saint without the authority of the Catholic Church."

In 1588, Pope Sixtus V created the Vatican's Congregation of Rites to oversee the canonization process. Beginning with Pope Urban VIII in 1634 and particularly with Pope Benedict XIV about 100 years later, various popes revised and improved the procedure. Pope Paul VI in 1969 divided the Congregation of Rites into two groups --the Congregation for Divine Worship and the Congregation for the Causes of Saints.

John Paul II made more changes in 1983, establishing a College of Relators within the congregation to prepare the cases of those declared as Servants of God, the first step in the current sainthood process.

In January 2014, the prefect of the congregation announced that at the direction of Pope Francis, those working on canonizations must adhere to financial guidelines to eliminate unfairness in the treatment of cases based on the financial resources provided. According to the Vatican newspaper *L'Osservatore Romano*, Pope Francis hoped to promote the causes of those less well-known, those from poorer regions, and those who were victims of 20th-century totalitarian persecutions. A Catholic News Service story at the time estimated "the cost of sainthood" at anywhere from \$70,000 to \$250,000.

The Vatican website gives this official definition for the Congregation for the Causes of Saints: "The congregation prepares each year everything



necessary for the pope to be able to set forth new examples of holiness. After approving results on miracles, martyrdom and heroic virtues of various Servants of God, the Holy Father proceeds to a series of canonizations and beatifications."

Canonization is a four-step process in which a candidate for sainthood is declared, in order, a Servant of God, Venerable, Blessed, and finally a saint. In researching this story, no definitive total could be found for the number of people currently honored with the first three of these titles.

The U.S. Conference of Catholic Bishops says two Americans currently hold the title "Blessed" – Blessed Francis Xavier Seelos, a 19th-century Redemptorist missionary who worked in Pittsburgh and New Orleans; and Blessed Sister Miriam Teresa, who died in 1927. Her beatification in 2014 in Newark, New Jersey, was the first such ceremony in the United States.

The USCCB says 13 Americans have the title "Venerable," including Archbishop Fulton Sheen, famed television and radio homilist; Father Michael McGivney, founder of the Knights of Columbus; and Mother Angelina McCrory, founder of the Carmelite Sisters for the Aged and Infirm and namesake of a home in Columbus for people needing acute long-term care.

The canonization process begins at the diocesan level. A bishop, usually from the place where a particular person died or is buried, gives permission to open an investigation into that person in response to a petition from members of the faithful. This usually takes place no sooner than five years after the person's death. The pope may open the process and can waive the five-year wait, as was done for Mother Teresa by John Paul II, for Fatima visionary Lucia Santos and for John Paul II himself by Benedict XVI, and last month by Pope Francis for Father Jacques

Hamel, the French pastor killed in his church by terrorists in July.

The bishop declares the person a Servant of God, and an organization promoting his or her sainthood cause is created. When sufficient information is gathered – in Archbishop Sheen's case, about 5,000 pages of documentation – the bishop sends it to the Congregation for the Causes of Saints, where it is assigned a postulator, whose task is to gather additional information. Religious orders who deal regularly with the sainthood congregation often have designated postulators.

At some point, permission is granted for the body of the Servant of God to be exhumed and examined. Certification is made that no heretical worship or cult has grown up around the person's tomb, and relics are taken.

When enough information is gathered, the congregation recommends to the pope that he proclaim the person's heroic virtue, giving him or her the title Venerable. At this point, prayer cards and other material may be issued to encourage prayer for a miracle that can be credited to the person's intercession. In most cases, proof of a miracle is needed before the person can be beatified and given the title Blessed.

Such a miracle is not needed in the case of a Venerable person whom the pope has declared to be a martyr – someone who gave his or her life voluntarily as a witness for the faith or in an act of heroic charity for others. Pope Francis already has declared his personal feeling that Father Hamel was a martyr, making an official declaration likely.

The church's requirements for a miracle are that a person was sick; there was no known cure for the ailment; prayers were directed to a Venerable; the person was cured; the cure was spontaneous, instant, complete, and lasting; and doctors cannot find any natural explanation. If those conditions are met, the Venerable is beatified. A feast day will be designated for that person, and liturgical celebrations will be allowed for him or her in areas associated with the person.

Canonization occurs after a second miracle (or a first in the case of a martyr) is proven to have occurred. Pope Benedict waived the requirement for

Proximity and Mercy: St. Charles International Service Trips

By Michael Warner

*Campus Ministry Director
St. Charles Preparatory School*

The summer of 2016 marked the seventh year Columbus St. Charles Preparatory School students, faculty, and parents spent time in building relationships of solidarity in the garbage-dump communities of Central America.

In those seven years, trip members have built houses and additions to schools, helped educate and play with children, and developed bonds and friendships which persist beyond the time spent together. Since that first trip in 2010, these efforts have expanded to include joint trips with Columbus Bishop Watterson (which this year completed its third trip) and Bishop Hartley high schools (who joined the trip for the first time this year and will partner with St. Charles again in 2017).

These trips represent one way our high-school students are challenged by their Catholic education to be in close proximity to the suffering and needs of our neighbors, whether in central Ohio or Granada, Nicaragua. For Columbus Catholic high schools, this is a moral requirement easily overlooked if we opt for our self-imposed isolation.

Very few 20th-century figures have challenged Catholics to relationships of solidarity more than the recently canonized Mother Teresa of Kolkata. She often is quoted as saying “We think sometimes that poverty is only being hungry, naked and homeless. The poverty of being unwanted, unloved, and uncared for



Visiting Lake Atitlan in Guatemala are St. Charles service team members (from left): first row: Alex Brennan, Windsor Niermeyer, and Michael Rocca; second row, Greg Scarpitti, Ryan Huelsman, David Suh, Nicholas Giannotti, and Tim Hall; third row, Drew Lowis, Andy Gianakopoulos, Charlie Marshall, Joey Gianakopoulos, Kristo Strickler, Nick Skorupski, Vinh Thai, Nick Watkins, Luke Hamrock, and Drew Eldred. Not pictured are chaperones Chuck Strickler and Jessica Brennan.

Photos courtesy Michael Warner

is the greatest poverty.”

Both of these deadly dimensions of poverty are present for those children and families we spent time with in the garbage-dump communities of Nicaragua and Guatemala. It is true that we must start within our homes and schools to remedy the poverty of being unwanted, but if we stay within these walls, we fail to encounter those who are doubly damned by material poverty

and isolation.

St. Teresa reminds us that to respond to poverty of any kind requires a closeness, an intimacy, a proximity that cannot be replaced by transactional charity. One can only hear the cry of the poor when within earshot of the poor. One can only show mercy through the presence of proximity. The following are student reflections on what that proximity looks like and the conversions of heart that arise from such encounters:

The heat. That's what hits you first the second you step foot out of the air-conditioned jetway and into the terminal in Managua. A man approaches your group with a wide smile and a firm handshake. He introduces himself as Francisco, and he will be your guide for your week in Nicaragua.

That's what I was exposed to in my first hours in Nicaragua, and the beginning of the weeklong adventure that changed not my life alone, but the lives of the other 11 people on the trip.

During the course of the week, we were enlisted to help with construction of a house for the Fuerte family. Justa, the mother, has worked in the city dump of Granada for more than 15 years and was now eligible to receive a house from International Samaritan. We were

allowed into the dump, and seeing its reality opened my eyes to great contrast between the life I have and the struggles Justa and her family go through.

For the next week, our role was to complete the first stage of Justa's house by digging and structuring the foundation. The grueling nature of this labor was physically demanding, but also demanded a mental toughness to overcome setbacks of torrential rain flooding the foundation we had dug. However, alongside us the entire time were Justa herself and her three young boys, eager to take turns with the pickax or shovel.

I feel as if God had given our group the opportunity to serve and to be served. The feeling of being served by someone in such great need is something that cannot be matched by any reach of humility we may offer.

Philippians 4:13 states, "I can do all things through him who gives me strength." This truth is affirmed by our week spent with Justa Fuerte and her family, whose strength and example we can all learn from.

Rafael Nuyles

*St. Charles Preparatory School
Class of 2017*

Mission work plays a big role in my life. Every summer since 2011, I have gone on a medical mission trip to Mexico with my family, where we provide health services to those who cannot afford them. However, there was a uniqueness to this past summer's service trip to Guatemala that remains with me.

On the first full day in Guatemala, we visited the Guatemala City garbage dump. Even though I had seen pictures of it during preparation for the trip, I was still astounded by how large it was. Viewing it from a cliff overlook, the workers looked tiny and vultures swarmed around them. While we could not enter that massive dump site, we did spend time in the smaller landfill near our worksite in Esquintla.

In both sites, the wretched stench of garbage stings the nose. Beyond the physical shock to the senses, it was heartbreaking to see how young some of the children were that worked in the smaller dump. We brought them sandwiches, and the smiles on their faces communicated their deep gratitude and happiness.



David Suh takes instructions from a foreman while building a new classroom in Esquintla, Guatemala.

See **TRIP**, Page 5

TRIP, continued from Page 4

At the Esquintla dump, we talked with a woman named Anita. She sifted through garbage every day to find various objects to sell. She explained to us that the workers typically made only \$7 to \$10 per week. This experience definitely shaped my perspective on the deep inequality that exists between even the low-wage workers in the United States and the underprivileged Guatemalans we met.

When we first visited the school near the dump, the students performed dances, games, and lessons about their culture. They spent a great amount of time and effort to show their appreciation for us. During our time at the school, we began construction on a new classroom by clearing land, mixing concrete, and lay-

ing bricks. It was surprising how much we accomplished in just five days.

Without a doubt, I am delighted that I was able to go on this service trip. Not only was I able to learn a lot about the Guatemalan garbage-dump communities, but I was also able to learn a lot about myself. I truly appreciate how blessed I am to live in a home, never worrying about my next meal. I wish that others are able to experience the joys of serving and being served the way we did in Guatemala

David Suh

St. Charles Preparatory School
Class of 2017

Returning home after mission trips is hard. For most families in Columbus,

houses consist of multiple rooms. Every child has a bed. Completing high school is a norm. Everyone has enough to eat. Government programs even ensure that struggling families do not go hungry. Children play on playgrounds in the municipal parks. For me, anyway, it is impossible to reconcile the world I live in with the one I just left.

In Nicaragua, some families live in a single room. Three or four children share a bed. The government can only do so much when it comes to malnutrition.

Many adults in Ciudad Sandino scour the municipal dump for recyclable materials they can sell to support their families. Teenagers often leave school to help put food on the table. Students learn in classrooms without electric-

ity or books. Kids play soccer on broken glass. And here I am in my nice Catholic school in Columbus with three meals a day and too many textbooks to fit in my backpack.

It's hard not to feel a little helpless. My minimum-wage job can't do much to provide food or school supplies for the school where our mission team worked, let alone all the other schools and kids across the globe. However, Mother Teresa's spirituality inspires me: "We can do no great things. Only small things with great love." I can give in little ways now, and as I grow up and gain more skills, I can serve more people in the future.

Erin Carmon

Bishop Hartley High School
Class of 2017



Diocese of Columbus Child Protection Plan

It is the goal of the Diocese of Columbus to make the Church a place of safety: a place of prayer, ministry and comfort. Everyone who enters our churches, schools, or facilities must be confident in this. Not one child or young person should suffer from abuse while at Church. In order to assure the safety of our youth, the Diocese of Columbus has enacted a complete program of protection. As part of this program, the Diocese of Columbus will provide appropriate, just, and pastoral care for anyone who has suffered the crime of sexual abuse of a minor at the hands of diocesan clergy or church employees or volunteers. The Diocese of Columbus will report any and all allegations of abuse reported to it to the authorities and will cooperate fully with those authorities.

Help is available: The Diocese of Columbus wants to hear from anyone who has suffered. If you wish to report an allegation of abuse or need pastoral and/or clinical care in order to begin or continue the process of healing from sexual abuse as a child at the hands of a member of the clergy or a church employee or volunteer, simply call the diocesan Victims' Assistance Coordinator. You can find contact information at the bottom of this notice. If you wish to receive a copy of the diocesan complaint form or any of the diocesan policies and procedures, simply call the number below or visit the diocesan web site at www.colsdioc.org

**To contact the diocesan Victim's Assistance Coordinator, call:
The Rev. Msgr. Stephan J. Moloney
614.224.2251 • helpisavailable@colsdioc.org**

Special Hurricane Matthew Collection

Earlier this month, Hurricane Matthew devastated significant parts of the southeastern coast of the United States and some nations in the Caribbean, especially Haiti. Significant relief efforts have been undertaken by many government and social aid agencies, especially Catholic Charities and Catholic Relief Services, whose tireless work has brought comfort and relief to tens of thousands affected by this disaster.

While many people have begun to assist, it is clear that the road to full recovery will be a long one, and additional support will be needed. In times of tragedy, we are reminded that the Church is always a primary source of healing and peace. However, as is so often the case, the Church itself in these regions is a source of aid and help and also is a victim. Many of the Church's structures have been dam-

aged and their resources depleted, which makes it more difficult to fulfill the mission of providing aid, comfort, and pastoral outreach to those in need.

With this in mind, the U.S. Conference of Catholic Bishops has requested, and Bishop Frederick Campbell has approved, a special collection from the Diocese of Columbus for those affected by Hurricane Matthew. The money collected will be used to support the efforts of Catholic Relief Services and Catholic Charities USA as they reach out to provide humanitarian aid in the Caribbean and the United States.

This collection will be taken up in the Diocese of Columbus at weekend Masses of Saturday and Sunday, Oct. 29 and 30. Parishes are asked to remit funds to the diocesan finance office in the usual manner for emergency collections.

St. Martin de Porres Feast Day Celebration

The Martin de Porres Center will host its annual celebration of the feast day of its patron, St. Martin de Porres, from 2 to 3:30 p.m. Sunday, Nov. 6.

The guest speaker will be Dr. Ana Berrios-Allison, a native of Peru, who will reflect on how devotion for St. Martin is reflected in many aspects of Peruvian culture and in her own life. The Bakhita Dancers and the Catholic Community Choir also will participate. Refreshments will follow the program, which will be co-sponsored by Black Catholic Ministries.

For more than 12 years, the de Porres Center, an outreach ministry of the

Dominican Sisters of Peace, has been serving the Columbus area. The center provides a variety of programming in the areas of spirituality, education, and personal growth, as well as reasonably priced rental space for not-for-profit groups whose mission is in keeping with the center's. The center also has become known for its art exhibits, featuring a variety of artists and media.

The Martin de Porres Center is located at 2330 Airport Drive, Columbus. For more information, contact the center at (614) 416-1910 or martindeporres@op-peace.org.

Promoting priestly vocations; Meat gravies on Fridays?



QUESTION & ANSWER
by: **FATHER KENNETH DOYLE**
Catholic News Service

Q. I am very saddened now whenever I read the obituary notice for a priest -- even if I haven't known him personally -- because I feel that this continues the downward spiral for the Catholic Church which has meant so much to me. (I am now 73.)

When is the church going to do something about the shortage of priests? Each year it gets worse and worse -- and nobody seems to be doing anything about it. (At the very least, they should hire some staffing consultants.)

We need the church more than ever, but parishes are being forced to close because priests aren't available. (Baltimore)

A. Far from "doing nothing," the Catholic Church in the U.S. is energetically involved in promoting vocations to the priesthood. This effort is making some inroads, even in a culture that seems to marginalize priests and in which parents are often reluctant to have a son choose the seminary because they have different hopes for him.

In 2015, 3,650 men were enrolled in post-baccalaureate studies for the priesthood -- a modest increase from the low year of 1998 (3,114 students), but nowhere near the peak years of the 1960s (8,159 students in 1968).

In some places where particular energy is applied to these efforts, the results are remarkable. One small farming town in central Michigan with a population of 1,224 has produced 22 priests; that town's Catholic parish has a weekly Holy Hour to pray for vocations to the priesthood and religious life, and fundraisers take place regularly to support those who have chosen such paths.

The U.S. Conference of Catholic Bishops encourages diocesan and school newspapers, as well as parish bulletins, to run interviews with priests and religious on how they discerned their own calling.

A key factor in promoting vocations is personal encouragement from other Catholics. Recently, the Center for Applied Research in the Apostolate determined that 350,000 single Catholic males in the U.S. have "very seriously" considered a vocation to the priesthood, but only 1,000 enter a seminary or novitiate each year. That same study shows that if a young man has three people encourage him toward the priesthood, he is five times more likely to consider such a vocation.

In my own diocese, some success has come from a program titled "Called by Name." On one particular weekend, churchgoers throughout the diocese were encouraged to write on a card the name of

someone they knew who they felt would make a good priest.

Those named were contacted by the diocese and invited to an evening with our diocesan bishop where, in low-key and friendly conversation, the needs of the church were discussed. This effort resulted in some young men entering the seminary and several others who began to discern a vocation with the help of a spiritual director.

Q. In the old days, Catholics never ate meat or drippings from meat on Fridays. I personally still don't eat meat on Fridays -- or even on Wednesdays (monastic training!). But I recently heard that the church now permits us to eat gravies made from meat on Fridays.

I often cook beans and rice with sausage, so my question is this: May I eat the beans and the rice, on days of abstinence, without the sausage? (Austin, Texas)

A. Canon 1251 of the church's *Code of Canon Law* requires Latin-rite Catholics to abstain from meat on all Fridays of the year, as well as on Ash Wednesday. That same canon, however, gives to national conferences of bishops the authority to modify this requirement. In some nations, for example, meat is generally unavailable, which would render such a penance meaningless.

In the United States, Catholics are obliged to abstain on Ash Wednesday and on the Fridays of Lent. So there is no absolute requirement for U.S. Catholics to abstain on every Friday throughout the year; however, the bishops ask that, if we choose to eat meat on Friday, we adopt some other type of penitential practice in remembrance of the sacrificial death of Christ.

But the bishops do still clearly encourage abstention from meat on all Fridays, saying (in a 1966 statement titled *Penance and Abstinence*) that "we give first place to abstinence from flesh meat ... in the hope that the Catholic community will ordinarily continue to abstain from meat by free choice as formerly we did in obedience to church law."

As to what constitutes "meat," the bishops say (in a 2016 publication called *Questions and Answers about Lent and Lenten Practices*): "Abstinence does not include meat juices and liquid foods made from meat. Thus, such foods as chicken broth, consommé, soups cooked or flavored with meat, meat gravies or sauces ... are technically not forbidden."

But they quickly add, "However, moral theologians have traditionally taught that we should abstain from all animal-derived products (except foods such as gelatin, butter, cheese and eggs, which do not have any meat taste)."

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Drive, Albany NY 12203.

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This Ohio mystic mentored Mother Angelica. Was she a saint?

CNA/EWTN News

Rhoda Wise, the mystic visionary and reputed stigmatic and miracle worker who played a key role in the life of Mother Angelica, is the focus of a diocesan inquiry as one of the first steps towards possible canonization.

“She was instrumental in the healing of Mother Angelica when she was a teenager,” Karen Sigler, director of the Rhoda Wise Shrine in Canton, told CNA on Sept. 27. “Mother Angelica wasn’t the only one. There are all kind of testimonies of healings people received after contact with Rhoda in her home.”

“And it is still happening today,” Sigler said, citing the testimonies recounted on the website of the shrine.

St. Peter Church in Canton hosted the Mass opening the Diocese of Youngstown’s investigation into Wise’s cause for canonization.

Wise was raised in West Virginia as one of eight children in a staunchly Protestant family with the last name Greer. She first encountered Catholicism at age 16 when she underwent an appendectomy and a nun gave her a St. Benedict medal. She hid the medal from her parents and kept it all her life, *The (Canton) Repository* reports.

Her first husband died in 1916, six months after they married. She then married George Wise. Their first adopted daughter died from influenza and they adopted a second daughter, Anna Mae, in 1922. They lived in a Depression-era three-room house that was renovated over time.

Wise suffered serious health problems. In 1932, when she was 44, doctors removed a 39-pound tumor from her body. In December 1936, she seriously injured her ankle by stepping into a water drain. Despite several casts, her foot remained bent inward and she could not stand on it without pain. Doctors thought the injury was permanent.

In 1938, she began a series of treatments and surgeries at Mercy Hospital in Canton. Doctors discovered complications from the surgery on her tumor. Operations to repair these complications left a raw, sore open wound that refused to heal.

She was visited by a Sister of Charity

of St. Augustine, who introduced her to the rosary and suggested she offer nine days of prayer to St. Therese of the Child Jesus for her healing.

Wise went on to pray the nine-day novena and drew closer to the Catholic faith, converting to Catholicism on Jan. 1, 1939. A few months later, she was discharged from the hospital, with the belief her wound was incurable.

Wise claimed to have received a visit from Jesus on May 27, 1939. “The room which had been dark suddenly became bright, and when I turned around in bed to see the cause of it, I beheld Jesus sitting on a chair beside my bed,” she said. “I distinctly saw the marks of His forehead where the thorns had pierced His brow. He was gloriously beautiful and was robed in a gold garment which reflected every color.”

She said that on June 28 of that year, she received a visitation from Jesus and St. Therese of Lisieux.

“I am the Little Flower. You have been tried in the fire and not found wanting. Faith cures all things,” St. Therese said to her.

Wise said she was healed of her stomach wound that night. After another vision months later, her leg healed, and she went to church at the insistence of a vision of St. Therese. She attended Mass for the first time on Aug. 15, the Feast of the Assumption of the Blessed Virgin Mary, walking without crutches.

Wise said Jesus promised that many miraculous cures and many conversions would take place at her home. She said Jesus promised that her devotion to the Sacred Heart and the Little Flower would “win many souls.”

She reputedly suffered the visible stigmata for two-and-a-half years and then suffered invisible wounds. She had several visions of Jesus and St. Therese. Her final vision took place on June 28, 1948, ten days before her death.

“Tell the people not nearly enough of them are saying the daily rosary. They must say the rosary for the conversion of Russia,” the vision of Jesus told her.

Hundreds of people flocked to Wise’s home when she was alive. These visitors included a young Canton native named Rita Rizzo, who would become Mother Angelica, the founder of the

EWTN Global Catholic Network.

Rizzo, then 19, had been suffering for months from severe stomach pains related to a discolored abdominal lump when she visited Wise on Jan. 8, 1943.

Wise had Rizzo sit in the wooden chair where Jesus purportedly sat during his visitations. Wise spoke with Rizzo’s mother. Wise gave Rizzo prayers to the Little Flower to say in a novena and told her to make some kind of sacrifice and promise to spread devotion to St. Therese if she were cured.

After the novena’s nine days, Rizzo suffered severe pains, then experienced what she believed to be a miraculous healing. According to Mother Angelica biographer Raymond Arroyo, doctors dismissed the claims of a miracle. Arroyo questioned whether the doctors gave a thorough evaluation, though there are no surviving medical records.

Mother Angelica saw the healing as pivotal.

“When the Lord came in and healed me through the Little Flower, I had a whole different attitude,” she told Arroyo. “I knew there was a God. I knew

that God knew me and loved me and was interested in me. I didn’t know that before. All I wanted to do after my healing was give myself to Jesus.”

The young woman would visit Wise’s home more frequently and consult her about her religious vocation.

Decades later, Wise’s house was willed to Mother Angelica and EWTN. It was in the possession of the Eternal Word Television Network from 2001 through 2014, when it was deeded to the Rhoda Wise Shrine.

Sigler, the shrine’s director, welcomed the opening of the investigation into Wise’s life.

“A lot of us have waited for it for a long time. We’re very happy,” she said.

If the diocesan investigation finds sufficient reason, the cause for Wise’s beatification would go to the Vatican for further evaluation.

The Rhoda Wise Shrine is a private association of the faithful approved by Bishop George Murry of Youngstown. It takes care of the house Wise lived in and its grotto. The shrine website is <http://rhodawise.com>.

Pope advances sainthood causes of two priests, two women

By Cindy Wooden

Catholic News Service

Pope Francis advanced the sainthood causes of two priests, an abbess, and the founder of a women’s religious order, recognizing they lived lives of “heroic virtues.”

At an Oct. 10 meeting with Cardinal Angelo Amato, prefect of the Congregation for the Causes of Saints, the pope signed decrees acknowledging that the four lived the Christian virtues in a special way. If the pope also recognizes a miracle attributed to their intercession, they would be beatified. Another miracle is needed for canonization.

The four candidates for sainthood are:

- Spanish Father Luis Zambrano Blanco, a priest of the Diocese of Badajoz and founder of the Hogar de Nazareth Secular Institute, a diocesan institute for women, who primarily are involved in the care of the sick and the aged. He was born in 1909 and died in 1983.

- Spanish Jesuit Father Tiburcio Arnaiz Munoz. Born in Valladolid in 1865, he was ordained a diocesan priest in 1890. After his mother’s death, he entered the Society of Jesus. Sent to Malaga, he became famous as a confessor and spiritual director. He died in 1926.

- Maria Teresa Spinelli, the Italian founder of the Congregation of the Augustinian Sisters, Servants of Jesus and Mary. Born in Rome in 1789, she was married at age 16 to a man who beat and mistreated her. She moved home and cared for her aging parents. In 1820, she had a vision calling her to open a school and to evangelize young women. She died in 1850.

- Italian Capuchin Poor Clare Sister Maria Costanza Panas, who was born Agnese Pacifica Panas in 1896. A schoolteacher, she slowly became convinced of her vocation and entered religious life in 1918. Eighteen years later, she was elected abbess of her congregation. She died in 1963.

LOGAN PINK MASS



Logan St. John School honored anyone with any kind of cancer at its annual Pink Mass, with all students and staff members dressed in pink. Honorees included third- and fourth-grade teacher Deborah Mohney, who celebrated five years of being free of breast cancer, and first- and second-grade teacher Therese Karnes, who had skin cancer. The students also put up a bulletin board with ribbons containing prayer requests for family members and friends who have or did have cancer.

Photo courtesy St. John School



Father Basil Nixen, O.S.B.
of the Monastery of San Benedetto in Norcia, Italy, will be visiting
Columbus, Ohio November 3.

We kindly invite you to join him as he:

- Shares the life and mission of the monastery
- Explains how the August 2016 earthquake affected his community
- Outlines the monks' vision for the future of their community and how you can help

Father Basil will be join members of our Catholic community at an evening gathering at **TAT Ristorante di Famiglia** at 7 o'clock where he will give a presentation on his monastic community.

TAT Ristorante di Famiglia
1210 S James Road, Columbus, OH 43227

RSVP by e-mailing: communications@nursia.org

Your Catholic Cemeteries Invite You to Prayer Services for Your Deceased as a Complement to the Feasts of All Saints Day and All Souls Day...

CEMETERY SUNDAY November 6, 2016



Fr. Michael Hinterschied
Parochial Vicar
St. Joseph Cathedral

ST. JOSEPH CEMETERY
2:00 p.m. Prayer Service
OUR MOTHER OF SORROWS CHAPEL
6440 S. High St./U.S. Rt. 23 S.
Lockbourne, Ohio 43137
614-491-2751



Fr. Stash Dailey
Administrator
Holy Family Church

MT. CALVARY CEMETERY
2:00 p.m. Prayer Service
PRIEST CIRCLE
Mt. Calvary at W. Mound St.
Columbus, Ohio 43223
614-491-2751



Fr. James Klima
Pastor
St. Elizabeth Ann Seton Parish

HOLY CROSS CEMETERY
2:00 p.m. Prayer Service
CHAPEL MAUSOLEUM
11539 National Rd. S.W./U.S. 40 Rt. E.
Pataskala, Ohio 43062
740-927-4442



Fr. Mark Summers
Pastor
St. Peter Church

RESURRECTION CEMETERY
2:00 p.m. Prayer Service
CHAPEL MAUSOLEUM
9571 N. High St./U.S. Rt. 23 N.
Lewis Center, Ohio 43035
614-888-1805

Special Sunday Office Hours

St. Joseph Cemetery ~ Noon to 4 p.m. Resurrection Cemetery ~ Noon to 4 p.m.
Holy Cross Cemetery ~ Noon to 4 p.m.



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Sport at the Service of the Spirit

Sport and physical culture can contribute to a better understanding of ourselves and our relationship with God and neighbor. The topic of sport has been addressed by many pontiffs, including Pope Pius XII who made this statement, titled *Sport at the Service of the Spirit*, on July 29, 1945.

“Sport, properly directed, develops character, makes a man courageous, a generous loser, and a gracious victor; it refines the senses, gives intellectual penetration, and steels the will to endurance. It is not merely a physical development then. Sport, rightly understood, is an occupation of the whole man, and while perfecting the body as an instrument of the mind, it also makes the mind itself a more refined instrument for the search and communication of truth and helps man to achieve that end to which all others must be subservient, the service and praise of his Creator.”

There are some phrases that stand out for me, as someone who teaches physical skills to others and seeks to grow in holiness. I encourage you to pray about what stands out for you.



HOLY AND HEALTHY
Lori Crock

Courage: It takes courage to challenge the body and mind to explore new limits in a physical endeavor. Courage is also necessary to authentically live our Catholic faith in everyday life. Physical courage can help us develop the confidence to be courageous in living out our faith in the way God is calling us.

Gracious victor: It takes humility to be a gracious victor. Practicing humility in athletics can prepare our hearts and minds to be gracious, humble, and hospitable to those people who challenge us at home, work, and in our community.

Steels the will to endurance: Life on earth is a marathon, not a sprint. Learning to be physically strong can parallel our journey of growing spiritually strong. In both cases, we strive under the leadership

of Jesus Christ, who is with us in all endeavors. Cry out to the Holy Spirit for assistance when you, or your loved ones, are on the court, in the gym or pool, on the field, road, rink, or trail.

Makes the mind itself a more refined instrument: One of the most powerful results of properly directed physical activity is mental clarity. Physical activity can leave you feeling physically energized and mentally calm and clear-headed; this can help you focus in prayer, at work, and respond more patiently to the needs of others.

Service and praise of the Creator: If you are a faith-filled person who enjoys physical endeavors, you probably already praise God for the gift of your physical vitality. Ask him to guide you in caring for your body so you can continue to serve God and your neighbor with spiritual and physical vigor.

Lori Crock is a wife, mother, Plain City St. Joseph Church parishioner, strength and movement coach, and owner of MoveStrong Kettlebells in Dublin. Lori is online at movestrongkbs.com and hollyandhealthycatholic.com.

The Spirituality of Pokemon Go

By Sharon S. Roche

The Pokemon Go game has transpired in two ways; either you like it and play it, or you despise it, detest it, and wish the craze would disappear! Whichever side you choose, did you ever think of the Pokemon Go game as being, somewhat, a spiritual experience?

Before you want to excommunicate me from the Church or run me over in the parking lot, hear me out! First, the game is inspiring people to move around in the outdoors. Second, I see parents and children walking together. Adults play, as do older

teens. That’s a healthy aspect of it. Now let the spirituality begin!

Did you ever notice where many of the Pokemon stops are located? Many are at churches or memorials. The supplies at these stops include various items to bring about, heal, or catch the pocket monsters. Isn’t a church where we stop to get “supplies” we use in everyday life? We get nourished with the Eucharist. Some are nourished with Reconciliation. When we attend services, we hear the Word of God, and many of us are baptized in these places of worship. Thus, we fill our “spiritual bag.” These bags never say “bag too full,” as the Pokemon bag does on occasion.

Many church parking lots are the locations of Pokemon “gyms.” Yes, one can take a “gym” by fighting another Pokemon. (I rarely do this, because

I usually lose!). Once again, it’s like our faith and hope. Don’t we fight spiritual battles all the time? We have temptations, battles of good and evil, right and wrong. So we get into our “spiritual bag” and use the various “supplies” to help us every day. This is grace at its peak, and this should first and foremost start with prayer.

Then you can take Pokemons and have them “power up” or “evolve.” This makes a Pokemon into a bigger, better, stronger creature. Isn’t that what God does for us when we use our “spiritual bag?” Don’t we come out of Mass feeling stronger and better? Don’t we “evolve” into a more spiritual person after receiving the sacraments or attending a Bible study? With our “bag,” we can reach different levels. We can reach out toward others, helping them achieve success. But most of all, we can become closer to Jesus Christ, and, in the process, improve our relationship with Him daily. It’s that relationship that counts, not just our belief in Him, which puts us on another level. So, even a trivial game that drives people crazy can be a spiritual experience if we open up our minds! Do you all still want to hurt me? I don’t think so, because you’ve learned how to forgive!

Roche is a Columbus St. Matthias parishioner.



In the marriage case styled RUEHLE - MILLS, 2016-0196, the Tribunal of the Diocese of Columbus, Ohio, is currently unaware of the present address of DIANA JOY MILLS KASTELIC. The Tribunal herewith informs her of the case and invites her to contact REVEREND ROBERT J KITSMILLER JCL, Presiding and sole Judge, no later than 07 NOVEMBER 2016. Phone: 614-241-2500. Anyone who knows of the whereabouts of DIANA JOY MILLS KASTELIC is herewith asked to make this Citation known to her or to inform the Tribunal of her current address. Given this 19 day of October, 2016. REVEREND ROBERT J KITSMILLER JCL, Presiding Judge.



By Junno Arocho Esteves
Catholic News Service

The seven newest saints of the Catholic Church were holy not because of their own efforts, but because of “the Lord who triumphs in them and with them,” Pope Francis said.

Each one “struggled to the very end with all their strength,” which they received through perseverance and prayer, the pope said on Sunday, Oct. 16 at a canonization Mass in St. Peter’s Square.

“The seven witnesses who were canonized today fought the good fight of faith and love by their prayers. They remained firm in faith, with a generous and steadfast heart. Through their example and their intercession, may God also enable us to be men and women of prayer,” the pope told the estimated 80,000 people present at the Mass.

Seven large tapestries bearing the portraits of the new saints decorated the facade of St. Peter’s Basilica. Some represented aspects of their lives that exemplified their holiness.

The Argentine “gaucho priest,” St. Jose Gabriel del Rosario Brochero, was portrayed sitting on a donkey, his humble means of transportation when traveling thousands of miles to

minister to the poor and the sick.

St. Jose Sanchez del Rio, a 14-year-old Mexican boy martyred for refusing to renounce his faith during the Cristero War of the 1920s, was depicted holding a palm branch and a rosary while a trail of blood and a single bullet were at his feet.

St. Salomone Leclerq, who was killed after refusing to renounce his faith at the height of the French Revolution, was shown with his eyes fixed toward heaven as an angel carried a palm, symbolizing his martyrdom for the faith.

St. Elizabeth of the Holy Trinity, a French Carmelite writer and mystic, was shown seated in prayer, and St. Manuel Gonzalez Garcia, a Spanish bishop who spent his life devoted to Eucharistic adoration, smiled radiantly.

Brightly colored tapestries also featured the images of two new Italian saints: St. Ludovico Pavoni, the founder of the Sons of Mary Immaculate, who dedicated his life to the vocational and spiritual education of the poor and hearing impaired, and St. Alfonso Maria Fusco, founder of the Congregation of the Baptistine Sisters of the Nazarene and of the Little House of Providence, a home for abandoned children.

The celebration began with Car-

ings was prayer, an important aspect in the lives of the newly canonized saints and something that obtained for them “the goal of heaven.”

He reflected on the day’s first reading, which recalled Moses raising his arms in prayer while the Israelites fought Amalek’s army. When Moses’ arms would fall from weariness, the tide would turn against Israel.

The pope said that just as Aaron and Hur held Moses’ arms up until the Israelites won the battle, so should Christians support one another in the commitment to prayer.

“Weariness is inevitable,” he said. “Sometimes we simply cannot go on, yet, with the support of our brothers and sisters, our prayer can persevere until the Lord completes his work.”

Like Moses, who grew weary, yet was sustained by Aaron and Hur, Christians must remember they are not alone in the church, the pope said.

“We are members of the body of Christ, the church, whose arms are raised day and night to heaven, thanks to the presence of the risen Christ and his Holy Spirit. Only in the church, and thanks to the church’s prayer, are we able to remain steadfast in faith and witness,” he said.

Looking at the day’s Gospel reading, the pope said Jesus’ parable

of the widow who persists in seeking justice reveals “the mystery of prayer,” which involves crying out persistently and not losing heart.

“To pray is not to take refuge in an ideal world, nor to escape into a false, selfish sense of calm. On the contrary, to pray is to struggle, but also to let the Holy Spirit pray within us,” the pope said.

Before the final blessing, Pope Francis led the faithful in praying the Angelus and thanked the delegations and the pilgrims from the various nations where the new saints lived. The official delegations included Argentine President Mauricio Macri and cabinet ministers from Spain, France, and Italy. The official Mexican delegation was headed by Roberto Herrera Mena, adjunct for religious affairs.

Pope Francis prayed that “the example and intercession of these luminous witnesses sustain the commitment of each one in your respective areas of work and service for the good of the church and the civil community.”

Here are brief biographies of the six men and one woman who were canonized:

– **St. Jose Gabriel del Rosario Brochero**, affectionately known as the “gaucho priest,” was born in

Argentina in 1840 and died in 1914. Ordained for the Archdiocese of Cordoba, he spent years traveling far and wide by mule to reach his flock. Pope Francis, in a message in 2013 for the priest’s beatification – a ceremony scheduled before the Argentine pope was elected – said Father Brochero “did not stay in the sacristy combing the sheep,” but went out in search of the lost.

The new saint gained particular fame for caring for the sick and dying, devoting himself to ensuring they received the sacraments. He eventually contracted Hansen’s disease, commonly known as leprosy, possibly from sharing a cup of tea with someone who was infected.

– **St. Jose Sanchez del Rio** was martyred several weeks before his 15th birthday in 1928. Born in Michoacan, he wanted to join his brothers in the Cristero War, a civil war between rebels and the government of Mexican President Plutarco Elias Calles, who introduced tough anticlerical laws and confiscated church property.

Although his enlistment was refused, the young boy’s persistence wore down the rebel general, and he was allowed to be the flag bearer of a unit. During an intense battle, he was captured by government forces and threatened with death if he didn’t

renounce his faith. In an attempt to break his resolve, he was forced to witness the hanging of a fellow soldier. Instead, the young boy encouraged the soldier, saying they would meet soon in heaven.

After enduring two weeks of torture following his capture, St. Jose was executed. Witnesses say that before his death, he drew a cross in the dirt and kissed it. He was declared a martyr by Pope St. John Paul II and was beatified by Pope Benedict XVI in 2005.

– **St. Guillaume-Nicolas-Louis Leclerq**, commonly called by his religious name, Salomone, entered the De La Salle Christian Brothers in 1767. After serving several years as a teacher and provincial, he and his colleagues found themselves and other Catholic clergy targeted during the French Revolution.

The Christian Brothers were among the many Catholic institutions deemed illegal for refusing to pledge an oath of allegiance to the new government after King Louis XVI was deposed. Despite being monitored, St. Guillaume-Nicolas-Louis continued to write to his relatives and even planned to form a new religious congregation.

However, he was arrested and imprisoned with other priests in a convent in Paris in 1792. Several weeks

later, he and his fellow inmates were executed in the convent garden.

– Known as the “bishop of the tabernacle,” **St. Manuel Gonzalez Garcia** was deeply devoted to Eucharistic adoration. Born in Seville, Spain, St. Manuel felt called to the priesthood at age 12. After his ordination in 1901, he was sent to preach at a church that he found was unclean and abandoned.

It was there, praying before the tabernacle that he decided to dedicate his life to bringing souls back to the church and founded the *Union Eucharistica Reparatoria* (Eucharist Reparation Union), an order devoted to the Eucharist and caring for the sick, the poor, and abandoned children.

He was appointed as auxiliary bishop of Malaga, Spain, and later was named bishop of Palencia in 1935 by Pope Pius XI. He died in 1940, and because his final request was to be buried at the foot of the tabernacle, he was buried at the main altar of the Cathedral of Palencia.

– **Blessed Ludovico Pavoni** was born in Brescia, Italy, in 1784. Ordained to the priesthood in 1807, he opened an oratory dedicated to the personal and social education of young people.

With his bishop’s support, he also opened an orphanage and vocational school, which was among the first

schools to admit deaf children. He established the Sons of Mary Immaculate, now commonly known as the Pavonians, to continue his work. He died in 1849.

– **Blessed Alfonso Maria Fusco** was born in Anagni, Italy, to parents who, hoping for a child, went to pray at the tomb of St. Alfonso Maria de Liguori. A priest there told them that they would have a son, who they should name Alfonso, and that he would become a priest. One year later, the baby was born.

After his ordination to the priesthood in 1863, he dedicated himself to evangelization and gained fame as an understanding confessor. He founded the Congregation of the Baptistine Sisters of the Nazarene and opened the Little House of Providence, a home for abandoned children. After dedicating his life to opening similar houses throughout Italy, he died in 1910.

– **Blessed Elizabeth of the Trinity** was born Elisabeth Catez in France in 1880 and died in 1906.

Against the wishes of her mother, who wanted her to marry, she entered the Discalced Carmelite Order in 1901. Throughout her life, she desired a deeper understanding of God’s love, which she expressed in her writings. A writer and mystic, she died at age 26.



St. Ludovico Pavoni



St. Alfonso Maria Fusco



St. Elizabeth of the Trinity



St. Guillaume-Nicolas-Louis Leclerq



St. Jose Gabriel del Rosario Brochero



St. Jose Sanchez del Rio



St. Manuel Gonzalez Garcia

All Souls' Day is celebrated in many ways around the world

BY TIM PUET

Reporter, *Catholic Times*

All Souls' Day, which this year is on Wednesday, Nov. 2, commemorates all those who have died in God's grace and friendship and, though they have left Earth, have not reached Heaven yet, because their souls still are undergoing a purification process.

The official name of the feast in the Catholic Church calendar is The Commemoration of All the Faithful Departed. It often is overshadowed by the two days preceding it – the secular celebration of Halloween (All Saints' or All Hallows' Eve), on Oct. 31, and the Feast of All Saints on Nov. 1, which is a holy day of obligation.

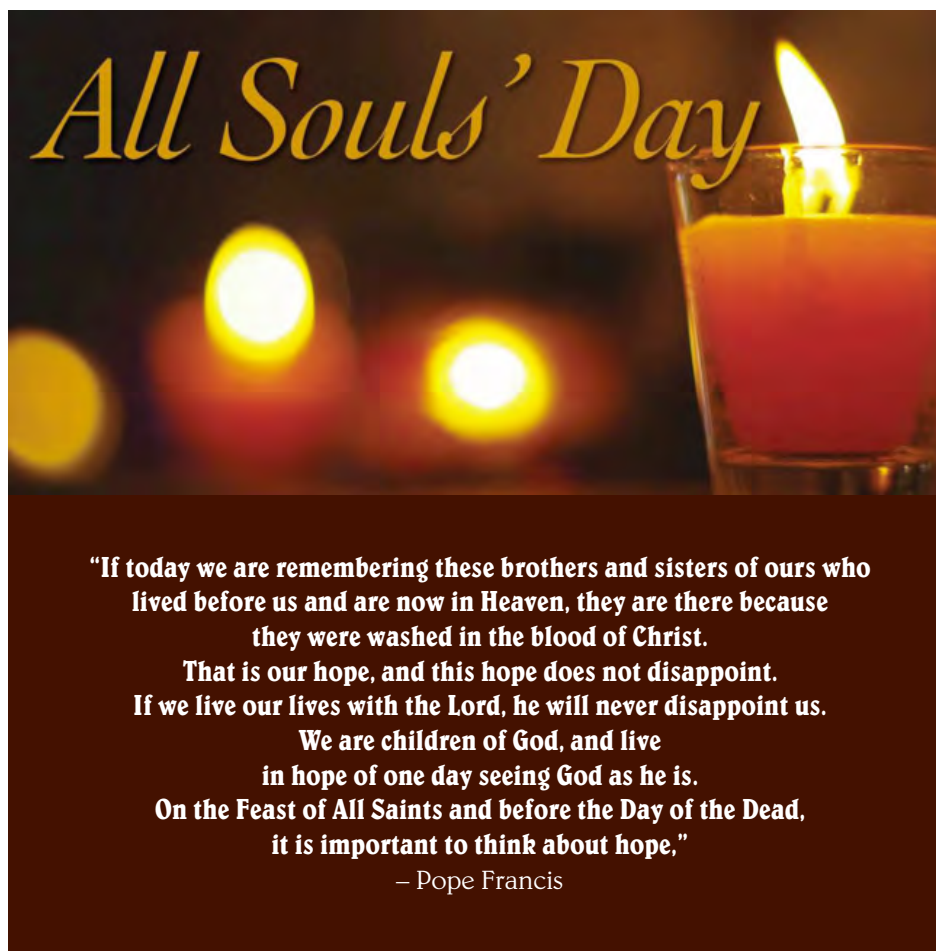
Pope Benedict XV gave All Souls' Day an importance of its own in 1915 when he issued an apostolic constitution granting all priests the privilege of celebrating three Masses on the day – one Mass for a particular intention, one for the faithful departed, and one for the pope's intentions. Christmas is the only other day when a priest can celebrate three Masses.

Two plenary indulgences are attached to All Souls' Day – one for visiting a church and another for visiting a cemetery. The plenary indulgence for visiting a cemetery also can be obtained on any of the first eight days of November. While the church and cemetery visits are performed by the living, the merits of the indulgences are applicable only to the souls in Purgatory.

Since a plenary indulgence removes all the temporal punishment for sin, which is the reason why souls are in Purgatory, applying a plenary indulgence to one of those holy souls undergoing purification means it is released from the process and enters Heaven.

Christians have been praying for the dead almost since the beginning of Christianity. The custom actually comes from Judaism, with 2 Maccabees 12:42-46 providing the earliest Scriptural statement of the doctrine that prayers and sacrifices for the dead are beneficial.

Liturgies and inscriptions on catacomb walls attest to the use of prayers for the dead by the first Christians in Rome. Early Christian writers Tertullian and St. Cyprian testify to the regular practice of praying for the souls of



the departed. Tertullian justified the practice based on custom and tradition, rather than on explicit Scriptural mentions. This demonstrates that from the Church's earliest days, Christians believed their prayers could have a positive effect on the souls of departed believers.

Pope St. Boniface IV established the Feast of All Saints on May 13 in the year 609 or 610, when he consecrated the Pantheon in Rome to the Blessed Virgin and all the martyrs. That same May date had been the day for a celebration known as the Feast of the Lemures, on which pagans used to placate the restless spirits of the dead.

Pope St. Gregory III shifted the date of the feast to Nov. 1 in 740 to mark completion of an oratory in St. Peter's Basilica "for the relics of the holy apostles and of all saints, martyrs and confessors, of all the just made perfect who are at rest throughout the world." This also coincided with a pagan feast – a three-day Celtic festival known as Samhain, which Christianity gradually turned into Halloween, All Saints' Day, and All Souls' Day.

Many customs are associated with All

Souls' Day, and these vary greatly from culture to culture.

In some European nations, ringing bells for the souls in Purgatory was believed to comfort them in their cleansing, while the sharing of special types of bread or pastry known as "soul cakes" with the poor was said to help buy the souls a bit of respite. In the same way, lighting candles was meant to kindle a light for the dead souls.

In Austria's mountainous Tyrol region, cakes are left on the table for the souls, and the room where the cakes are placed is kept warm for their comfort. In the French province of Brittany, people flock to cemeteries at nightfall to kneel bareheaded at the graves of their loved ones and to anoint their tombstones with holy water. At bedtime, supper is left on the table for the souls.

In Hungary, the day is known as *Halottak Napja*. A common custom is inviting orphans into a family and giving them food, clothes, and toys.

In rural Poland, a legend developed that on All Souls' Day at midnight, a great light shone on churches. The light was said to be from the souls of

departed parishioners gathered to pray for their release from Purgatory at the altars of the places where they once worshipped. After this, the souls were said to return to their former homes and workplaces. As a sign of welcome, Poles leave their windows and doors ajar on the night of All Souls' Day.

In Latin America, All Saints' Day and the two days surrounding it have been combined with native traditions, with Nov. 2 being known as the Day of the Dead – *Dia de los Muertos* in Spanish. This celebration has become increasingly widespread in the United States as the nation's Latino population grows.

The history of the *Dia de Los Muertos* in Mexico dates back more than 3,000 years, to a time when life was seen as a dream, and it was believed that only in dying was a human being truly awake and the soul set free.

For the day, special altars made with flowers, candles, and food are displayed in hotels, restaurants, and other public places. Bakeries are filled with skull-shaped sweets, and the cemeteries are filled with flowers, particularly marigolds.

As in many Latin American nations, dead children are honored on Nov. 1 and adults the following day. For children, sugar skeletons, skulls, and other treats are left on altars set up at their graves. For adults, their favorite food and drinks are left on similar shrines. The holiday is a national occasion, with parades in the big cities filling the streets and shutting down businesses.

Other Latin American nations have their own unique ways of celebrating the feast. In Bolivia, the emphasis for the day is agricultural, marking the fall harvest. At cemeteries, the atmosphere is much like that of a carnival, complete with clowns, ice cream, and cotton candy.

Ecuador's celebration of the *Dia de los Muertos* includes cemetery visits, but emphasis there is placed more on the home.

In Guatemala, flower vendors and fruit hawkers line up outside the cemeteries, while boys walk around the graves selling cotton candy. It's also a big day for the flying of kites, some of them quite elaborate, because the winds pick up in November, and most cemeteries are flat and have few trees.

2016 CELEBRATING CATHOLIC SCHOOL VIRTUES GALA

Ken Collura, assistant principal at Columbus Bishop Hartley High School; Alice and Jack Heller of Worthington St. Michael Church; and Lucia McQuaide, former diocesan episcopal moderator of education and superintendent of schools, have been chosen as honorees for the 2016 Celebrating Catholic School Virtues Gala.

The event will take place in the Walter Student Commons of Columbus St. Charles Preparatory School, 2010 E. Broad St., at 7 p.m. Thursday, Nov. 3, with cocktails at 6 p.m. The keynote address will be given by St. Charles assistant principal Scott Pharion.

Seats are \$250 per person, with tables of 10 for \$2,500. More information is available by contacting the diocesan Schools Office at (614) 221-5829.

All proceeds from the event go toward providing need-based tuition assistance for students at Columbus diocesan elementary and high schools.

In the previous eight years of the gala, the largest fundraising event for diocesan schools, more than \$1 million has been raised, including \$158,000 last year.

Ken Collura has been involved in Catholic education for his entire professional career. He is a Hartley graduate and received a bachelor of science degree from The Ohio State University. Upon graduation from OSU, he felt he wanted to teach, so he called the principal at Hartley and obtained a job teaching physics.

He began teaching on Oct. 7, 1980, and quickly moved to teaching physical science and biology, in addition to

physics. Technology and its impact on schools soon became a passion for him. With assistance from Collura, Hartley obtained its first school computer in 1981. He became technology coordinator for the Schools Office in 1994.

When he introduced the Classroom of Tomorrow at Hartley, it was the only Catholic high school in the state with the program. His philosophy always has been to bring technology to the schools and to make sure the technology is accessible to all schools in the Diocese of Columbus. As diocesan technology coordinator, he has won technology grants totaling \$2.4 million for the schools and the central office. He also has received many awards for his work in technology.

He and his wife, Kim, are members of Pickerington St. Elizabeth Seton Parish and are the parents of three children – Kristin, Michelle, and Jonathan – all of whom are Hartley graduates. His hope for Catholic education is that it becomes not just a system for the very poor or the very rich, but is accessible for all.

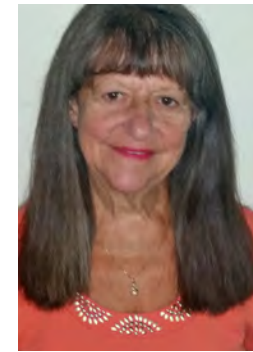
Alice and Jack Heller are tremendous supporters of Catholic education and have volunteered their time and treasure as often as they could. Originally from Chicago, they moved to Columbus because of Jack's job. Alice gradu-



Ken Collura



Jack and Alice Heller



Lucia McQuaide

Lucia McQuaide is extremely passionate about Catholic education and the effect it can have on the lives of young people. A lifelong resident of Columbus, she attended Our Lady of

Victory School and Bishop Watterson. She earned a bachelor's degree in elementary education from Ohio Dominican College, a master's degree in early and middle childhood education from The Ohio State University, and a master's in religious education from Loyola University of New Orleans.

She describes her career in Catholic education as a journey led by the Holy Spirit, saying she was blessed to be led and take on more and more because people believed in her. She started her teaching career at Columbus St. Catharine (1969-72) and Holy Name (1972-75) schools. She then was asked to become curriculum consultant for the Office of Catholic Schools. She later became the office's elementary schools consultant.

In 1986, Bishop James Griffin asked her to serve as assistant superintendent of diocesan schools. Twelve years later, she was appointed episcopal moderator for education and superintendent of schools by Bishop Griffin. She served in this role until her retirement in 2014. She was involved in a time of many changes during her tenure, but remained a constant servant to Catholic education. Her hope for the future is to instill in children the importance of Catholic education, so that they will value it and pass on its legacy.

In 1986, Bishop James Griffin asked her to serve as assistant superintendent of diocesan schools. Twelve years later, she was appointed episcopal moderator for education and superintendent of schools by Bishop Griffin. She served in this role until her retirement in 2014. She was involved in a time of many changes during her tenure, but remained a constant servant to Catholic education. Her hope for the future is to instill in children the importance of Catholic education, so that they will value it and pass on its legacy.

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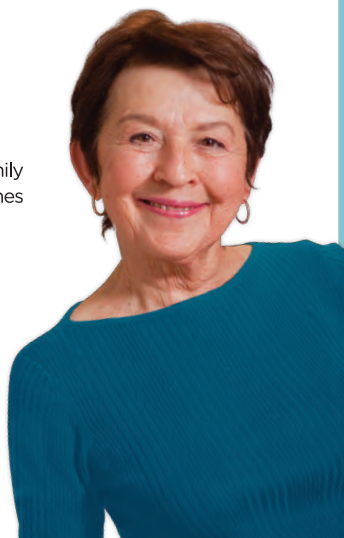
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Thirty-First Sunday in Ordinary Time (Cycle C)

God would not have made what God hated



Father
Lawrence L. Hummer

**Wisdom 11:22-12:2;
2 Thessalonians 1:11-2:2;
Luke 19:1-10**

Sometimes, in spite of (or even because of) scientific discoveries in modern times, we just have to stop in awe. Wisdom's author saw the universe as but a grain of sand on a balance scale. If we look at pictures taken by the Hubble telescope, we see something more than the ancients ever could have imagined in their wildest dreams. Yet Wisdom's author was thinking as a poet, not as a scientist.

Wisdom looked to life and realized that God can have mercy on all because God can do all things. His most profound observation is maybe his simplest thought: The Lord overlooks people's sins that they may repent. Wisdom acknowledges God as creator, but notes that God loves all things that are, for the simple reason that God would not have made what God hated.

The Wisdom writer adds another insight: "Nothing could remain unless you willed it, or be preserved had it not been called forth from you." The author says that the Lord rebukes sinners "little by little" so that they may abandon their wickedness. This is certainly what many of the great saints have embraced and something that Pope Francis would heartily endorse. Saintliness develops over the long haul.

This is paired with Luke's account of the encounter of Jesus with Zacchaeus in Jericho. Jericho marks the last city before Jesus' fate will unfold in Jerusalem. It was an 18-mile distance going straight up to Jerusalem. Jericho sits nearly 1,300 feet **below** sea level. The road from Jericho rises abruptly until it reaches Jerusalem at about 2,400 feet **above** sea level in a stretch of only

SAINTHOOD, *continued from Page 3*

a second miracle in the case of John XXIII because, as Vatican spokesman Father Federico Lombardi put it, "No one doubts his virtues." He also waived the requirement for St. Peter Favre, who died in 1546. St. Peter was St. Ignatius Loyola's first recruit to the Jesuit order of priests, to which Pope Francis also belongs.

Canonization is the church's official declaration that a person enjoys what paragraph 163 of the *Catechism* describes as "the light of the beatific vision, the goal of our journey below," when "we shall see God face

18 miles. It is, needless to say, quite a climb!

Luke's encounter with Zacchaeus is completely different from Mark's (10:46-52) encounter with the blind beggar Bartimaeus. It also differs from Matthew 20:29-34, where there were two blind men healed, neither of whom were named. Luke places the incident with the blind beggar (with no name) before this incident, as Jesus *enters* Jericho. In Mark and Matthew, Jesus *is leaving* or *has left* Jericho.

Luke makes Zacchaeus a chief tax collector and wealthy. He was also "short in stature" (making him the patron saint of short people everywhere down through the ages). From his perch in a sycamore tree, he is spotted by Jesus, who tells him to hurry down, "for it is necessary for me to stay at your house today." Zacchaeus received him with joy. In the same way, Mary hastening to the hill country of Jerusalem to visit her kinswoman Elizabeth caused joy for John and Elizabeth because Jesus came to them (Luke 1:39-44).

If Luke has intended a connection with the first visit of Jesus, it is marked by the key words of "haste" and "joy" at a "visit from Jesus," whether in the womb or out. The charges against Zacchaeus (and Jesus) because he has visited "the house of a sinner" lead Zacchaeus to speak in his own defense.

When Zacchaeus speaks in his defense, he uses the present tense: "Behold, half of my possessions I (literally) give to the poor." The future tense is possible, but it is up to the translator to decide when to use the future. Obviously, the *Lectio* translator preferred the idea that Zacchaeus was undergoing a conversion after this visit by Jesus and decided to change his ways. The text, as written, implies Zacchaeus already had been giving half his possessions to the poor.

In any case, the presence of Jesus in his house is a salvation moment, and Zacchaeus responds appropriately. If he was a sinner, he was lost, but in the presence of Jesus, he has been saved.

Father Lawrence Hummer, pastor of Chillicothe St. Mary Church, may be reached at hummerl@stmarchillicothe.com.

to face, as he is" – in simpler terms, that the person is in Heaven.

The new saint is assigned a feast day, usually the date of his or her birth or death, which can be celebrated around the world. In some cases, the date is placed on the church's universal calendar of feasts; in others, it's celebrated nationally or locally. Churches may be named in the saint's honor, and the faithful may celebrate his or her life and virtue without restriction.

The Weekday Bible Readings

MONDAY
Phillipians 2:1-4
Psalm 131:1bcde,2-3
Luke 14:12-14

TUESDAY
Revelation 7:2-4,9-14
Psalm 24:1bc-4b,5-6
1 John 3:1-3
Matthew 5:1-12a

WEDNESDAY
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11 or 6:3-9
John 6:37-40

THURSDAY
Phillipians 3:3-8a
Psalm 105:2-7
Luke 15:1-10

FRIDAY
Phillipians 3:17-4:1
Psalm 122:1-5
Luke 16:1-8

SATURDAY
Phillipians 4:10-19
Psalm 112:1b-2,5-6,8a,9
Luke 16:9-15

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF OCTOBER 30, 2016

SUNDAY MASS

10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. and 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. Check local cable system for cable channel listing.

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Time Warner Channel 385, Insight Channel 382, or WOW Channel 378).

(Encores at noon, 7 p.m., and midnight).
Mass from the Archdiocese of Milwaukee at 6:30 a.m. on ION TV (AT&T U-verse Channel 195, Dish Network Channel 250, or DirecTV Channel 305).

DAILY MASS

8 a.m., Our Lady of the Angels Monastery in Birmingham, Ala. (Encores at noon, 7 p.m. and midnight). See EWTN above; and on I-Lifetv (Channel 113 in Ada, Logan, Millersburg, Murray City and Washington C.H.; Channel 125 in Marion, Newark, Newcomerstown and New Philadelphia; and Channel 207 in Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

We pray Week III, Seasonal Proper of the Liturgy of the Hours

Visit us at www.colsdioc.org

Russian Orthodoxy's aggressive obsessions

What does the Lord's injunction to turn the other cheek in Matthew 5:39 require when it comes to ecumenical dialogue? The question regularly poses itself to those familiar with the website of the department of external church relations of the Russian Orthodox Church (<https://mospat.ru/en>).

There, on Sept. 17, the chief ecumenical officer of the ROC, Metropolitan Hilarion of Volokolamsk, complained about the "aggressive rhetoric" of the Greek Catholics in Ukraine" (a theme he has belabored for years) before laying down another gauntlet: "the Unia" (meaning the full communion of the Ukrainian Greek Catholic Church and other Eastern Catholic local churches with Rome) "remains a bleeding wound on the body of Christendom and the main stumbling (block) in Orthodox-Catholic dialogue." Three days later, on Sept. 20, the site reported that Metropolitan Hilarion said essentially the same things to Cardinal Kurt Koch, the Vatican's chief ecumenist, during a meeting of the Catholic-Orthodox Joint Commission for Theological Dialogue in Chieti, Italy. In that instance, and after his now-routine attack on the Ukrainian Greek Catholic Church, Hilarion said "the issue of Unia needs to be revisited" by the joint commission.

It would be inappropriate to slap back, even at such provocations and lies. But surely a calm, forthright response is fully in keeping with the Lord's command, the self-respect of the Catholic Church, and the settled conviction in true ecumenical and interreligious dialogue that the only dialogue worthy of the name is dialogue in truth.

So with that in mind, here is what ought to be said to Metropolitan Hilarion the next time he tries these gambits.



THE CATHOLIC DIFFERENCE

George Weigel

1. The full communion of the Ukrainian Greek Catholic Church and other Eastern Catholic churches with the bishop of Rome and the bishops in communion with him is not a matter for negotiation. It is a settled fact of ecclesiastical life in the third millennium. Attempts to suggest otherwise are a form of aggression that has no place in genuine ecumenism.

2. What needs to be "revisited" before anything else is a real "bleeding wound:" the Lviv pseudo-Sobor (synod) of 1946. There, an effort was made, virtually at gunpoint (the guns being in the hands of the Soviet secret police, the NKVD), to liquidate the Ukrainian Greek Catholic Church by forcing its "reunion" with the Russian Orthodox Church. Until this act of political, imperial, ethnic, and ecclesiastical aggression is acknowledged for what it was by 21st-century Russian Orthodox leaders, and forgiveness is asked for the untold suffering it caused Ukrainian Greek Catholics, who remained faithful to the bond with Rome during four decades of life as the world's largest illegal underground religious community, no genuine progress is possible in Catholic-Russian Orthodox relations.

3. In the future, and absent the distraction caused by Metropolitan Hilarion's polemics, the Catholic-ROC dialogue should focus on the search for a sound theol-

ogy of church-state relations. That exploration should include the Ukrainian Greek Catholic Church, which has been a model of the kind of "public church" that is not a "partisan" church envisioned by the Second Vatican Council and Pope St. John Paul II. Moreover, the Greek Catholic Church of Ukraine has embodied the evangelical independence from state power – and the prophetic willingness to hold state power to account for its crimes – that is notably lacking in the relationship between the Russian Orthodox Church and the Kremlin under Vladimir Putin (and previous czars). Thus, the question of a theological development beyond the classic Eastern Christian "symphony" theory of church-and-state should be high on the ecumenical agenda, as that "symphony" never has worked itself out in anything other than the subordination of church to state, which is a grave impediment to evangelization.

4. And while everyone is welcome to his own bureaucratic nomenclature, might the implications of the title "Department of External Church Relations" be discussed? Is Catholicism (including the Eastern Catholic churches) completely "external" to Russian Orthodoxy? Do we not share the same baptism?

These points need not be raised aggressively. But unless they are raised, and then satisfactorily addressed by the ROC, the transformation of important ecumenical meetings into forums for Putinesque propaganda and the Stalinist rewriting of history will continue – as will the self-degradation of the Catholic Church that is implied by its failure to say, quietly but firmly, "Enough of this is quite enough."

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

Bishop Hartley service award recipients



Columbus Bishop Hartley High School's annual Mary Geist Service Award has been presented to Pamela and John Gregory and Bernie Scanlon. The award is given to individuals who have been of exemplary service to the school and its extended community. Geist was extremely active in service to her church and school, coming to Hartley as a volunteer in the early 1970s after her retirement and serving until her death in 2003. She was the first recipient of the award in 2000. The Gregorys have sent four children to the school, the youngest of whom will graduate in 2017. They have been active members of the Hartley House Parent Organization and have coordinated efforts for the school's teacher appreciation breakfast. They also have been volunteers for extracurricular activities in which their children took part. Scanlon has aided the Hartley "In the Know" program and gave many hours of service and assistance during the renovation of the school. School principal Mike Winters (third from left) is shown congratulating (from left) the Gregorys and Scanlon.

Photo courtesy Bishop Hartley High School

Advent Morning of Reflection

Sts. Peter and Paul Retreat Center, 2734 Seminary Road S.E., Newark, is sponsoring an Advent morning of reflection from 9 a.m. to noon Saturday, Dec. 10.

The program for the day, which will have a theme of "Here I Am," will be led by Sister Louis Mary Passeri, OP. It will include prayer, presentation, silence, and an opportunity to share reflections.

The cost is \$20 per person and includes a continental breakfast. Payment is due on reservation.

Participants may register via email at info@stspeterandpaulretreatcenter.org or calling (740) 928-4246.

Pray for our dead

BARR, Connie A. (Kessler), 84, Oct. 20
St. Timothy Church, Columbus

CARLSON, Margaret (Di Paolo), 92, Oct. 17
St. Matthias Church, Columbus

CHRISTMAS, Linda D. (White), 69, Oct. 14
Immaculate Conception Church, Dennison

EY, Richard L., 90, Oct. 19
Christ the King Church, Columbus

HARRIFF, Gloria (James), 85, Oct. 20
St. Joseph Church, Dover

KELLER, Kathleen (King), 92, Sept. 14
St. Vincent de Paul Church, Mount Vernon

KERR, Ronald L., 69, Oct. 14
Church of the Nativity, Utica

SCHODORF, James M., 59, Sept. 27
St. Vincent de Paul Church, Mount Vernon

SEXTON, Helen S. (Seedlock), 91, Oct. 13
St. Brendan Church, Hilliard

SHAFER, Robert Jr., 89, Oct. 19
St. Mary Church, Marion

SHANNON, William J., 86, Oct. 18
Immaculate Conception Church, Columbus

WILHELM, Mary (McCullough), 91, Oct. 15
Sacred Heart Church, New Philadelphia

WILSON, Nela (Holota), 77, Oct. 14
Sacred Heart Church, New Philadelphia

WISINTAINER, Larry, 79, Oct. 11
Sacred Heart Church, New Philadelphia

Send obituaries to: tpuet@columbuscatholic.org

Obituaries cannot be taken by phone.

Obituaries will be edited for length/clarity/style and printed as space permits.

African Pro-Life speaker in Columbus

Obianuju (Uju) Ekeocha, an internationally acclaimed pro-life speaker and strategist, is coming to Columbus this week as part of a Respect Life Month presentation by Patrick Madrid and the Lepanto Institute, Greater Columbus Right to Life, the Catholic Foundation, and St. Gabriel Radio.



She will speak at 6 p.m. Thursday, Oct. 27 at Columbus St. Patrick Church, 280 N. Grant Ave.; at 7 p.m. Friday, Oct. 28 at Gahanna St. Matthew Church, 807 Havens Corners Road; and at 9 a.m. Saturday, Oct. 29 at Worthington St. Michael Church, 5750 N. High St.

The native of Nigeria is the founder and president of Culture of Life Africa, an initiative dedicated to the promotion and defense of the African values of the sanctity of life, beauty of marriage, blessings of motherhood, and dignity of family life.

She has advised African bishops on life issues and co-authored three

declarations with African bishops promoting the gospel of life in that continent. She has been widely praised in the United States in recent years after writing a letter to Melinda Gates and representing the Holy See at a U.N. event. In both instances, she spoke up against efforts to force abortion and a contraceptive mentality onto the women of Africa.

Her love of and respect for life stems from her African culture, her Catholic faith, and her work in science. She is a specialist in hematology at a hospital in the United Kingdom. She also was a medical laboratory scientist at the University of Nigeria Teaching Hospital. She holds a master's degree in biomedical science from the University of East London and a bachelor's degree in microbiology from the University of Nigeria.

More information on her appearances in the area may be found at www.gctrl.org/meet-uju.

ST. MARY, continued from Page 2

Father Lutz said that before the strike occurred, inspections occurring as part of the 148-year-old church building's ongoing maintenance had indicated that an attic beam was sagging, "but nothing had reached critical condition before the lightning strike."

He said that when the strike occurred, "I had just returned from a trip and had started saying a private Mass when a terrible storm arose. I could hear the crack of the lightning and see a brilliant flash and felt the building shaking."

The electrical voltage in the lightning was sufficient to cause the ringing of two of the church's bells, which are controlled by an electrical carillon system installed in 2012. The carillon, which could be heard throughout German Village, had been playing hymns primarily on weekdays at 5:30, 6:30, and 7:30 p.m. until the lightning silenced it.

"After the lightning hit, I paused the Mass and went into the choir loft, where I could hear the sound system for the bells making a buzzing noise. I found the system wasn't working, and noticed a visible gap where the choir loft rail goes into the wall," Father Lutz said.

Several inspections took place after the lightning strike. The decision to close the church building was made while Father Lutz was on a previously scheduled pilgrimage to Santiago de Compostela in Spain.

"We are in an anticipation of forming a plan for rebuilding the damage, but nothing will be definitive until the final engineer's report is received," he said. "We have no plan or desire to close the church. We just want to make it safe."

Father Lutz said parishioners of the church, which has about 550 families, have been very cooperative and understanding about the changes necessitated by the lightning strike.

"I believe an event like this has a spiritual dimension," he said. "It gives us a chance to become closer to God and to each other, and to feel a spirit of optimism resulting from an unfortunate event. We're sad, but not discouraged."

"St. Mary's is and will continue to be an iconic emblem of German Village, with a history that connects it to most Catholics and many non-Catholics in Columbus. As I've said before, not everybody belongs to St. Mary's, but St. Mary's belongs to everybody."



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H A P P E N I N G S

CALICO ANGEL CRAFT SHOW

Saturday, November 5th
9am-3pm

ST. PETER CHURCH

6899 Smoky Row Road, Columbus

HOLIDAY BAZAAR

St. Mary Magdalene Church

Nov. 12th 8:30 a.m. — 5:00p.m.

Handmade crafts, gift baskets, baked goods,
great food, lots of vendors and much more...

473 S. Roys Ave., Columbus

ST. LUKE PARISH TURKEY DINNER

Sunday, November 6—11am-2pm

St. Luke Community Center

Market & Rambo Streets, Danville

Adults -\$8, Children 10 & under -\$4

Carry-out available

Bazaar table with baked goods and crafts

OCTOBER

27, THURSDAY

Saint Paul's Outreach Banquet at Ohio Union

6 p.m., Ohio Union, The Ohio State University, 1739 N. High St., Columbus. Annual banquet of Saint Paul's Outreach college ministry, featuring talks by Bishop Frederick Campbell and SPO students. 614-506-0751

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.) will be placed in the "Fund-Raising Guide."

An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line.

For more information,
call David Garick at 614-224-5195.

'Happenings' submissions

Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits.

Items not received before this deadline may not be published.

Listings cannot be taken by phone.
Mail to Catholic Times Happenings,
197 E. Gay St., Columbus OH 43215
Fax to 614-241-2518

E-mail as text to
tputet@columbuscatholic.org

Columbus Catholic Renewal Monthly Mass and Social
6 p.m., St. Matthias Church, 1582 Ferris Road. Columbus Catholic Renewal monthly Mass and social, with rosary, followed by praise adoration at 6:30 led by Justin Yglesias, youth minister at Powell St. Joan of Arc Church, and Mass at 7:30 celebrated by Father Justin Reis. Individual prayer available during adoration. Bring finger food for social. 614-500-8115

Culture of Life Africa President Speaks

6 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Talk by Uju Ekeocha, founder and president of Culture of Life Africa. Sponsored by the Lepanto Institute, Greater Columbus Right to Life, The Catholic Foundation, and St. Gabriel Radio. 614-445-8508

Cenacle at Holy Name

6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests.

Holy Hour of Reparation at Columbus Sacred Heart

7 to 8 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Eucharistic Holy Hour following Holy Hour of Reparation prayer format, concluding with Benediction and social period. 614-372-5249

Frassati Society Meeting at Columbus St. Patrick

7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Meeting of parish's Frassati Society for young adults. "Christ in the City" program with Adoration of the Blessed Sacrament, confessions, Taize chant, and night prayer, followed by refreshments at Claddagh Irish Pub. 614-224-9522

27-30, THURSDAY-SUNDAY

Bishop Hartley Presents 'The Crucible'

7:30 p.m. Thursday-Saturday, 2:30 p.m. Sunday, Van Fleet Theater, Columbus Performing Arts Center, 549 Franklin Ave., Columbus. Columbus Bishop Hartley High School drama department presents Arthur Miller's "The Crucible." Tickets \$7. 614-237-5421

28, FRIDAY

Shepherd's Corner Ecology Center Open House

10 a.m. to 5 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. Center, a ministry of the Dominican Sisters of Peace, will be open, weather permitting. 614-866-4302

Culture of Life Africa President Speaks

7 p.m., St. Matthew Church, 807 Havens Corners Road, Gahanna. Talk by Uju Ekeocha, founder and president of Culture of Life Africa. 614-445-8508

29, SATURDAY

Culture of Life Africa President Speaks

9 a.m., St. Michael Church, 5750 N. High St., Worthington. Talk by Uju Ekeocha, founder and president of Culture of Life Africa. 614-445-8508

Life and Mercy Mass in Plain City

9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.

30, SUNDAY

St. Agatha Adult Education

9:30 a.m., St. Agatha Church, 1860 Northam Road, Columbus. Last of four talks with Father Edmund Hussey on basic questions about our faith. Topic: "Why Do We Go to Sunday Mass?" 614-488-6149

St. Christopher Adult Religious Education

10 to 11:20 a.m., Library, Trinity Catholic School, 1440 Grandview Ave., Columbus. "Faithful Citizenship and the 2016 Election" with Jerry Freewalt of the diocesan Office

for Social Concerns.

150th Anniversary Mass at London St. Patrick

10:30 a.m., St. Patrick Church, 61 S. Union St., London. Bishop Frederick Campbell celebrates Mass concluding parish's 150th anniversary celebration. 740-852-0942

Praise Mass at Our Lady of the Miraculous Medal

11 a.m., Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Praise Mass with upbeat contemporary music. 614-861-1242

Grief Support Group at Worthington St. Michael

2:30 to 4 p.m., St. Michael Church, 5750 N. High St., Worthington. First meeting of six-week support group for anyone grieving the loss of a loved one. 614-846-2361

'Wild Goose' Video Series at Christ the King

5 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus. Week 6 of seven-week "The Wild Goose" video series about the Holy Spirit, with Father Dave Pivonka, TOR. 614-861-1242

Spanish Mass at Columbus St. Peter

7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. 706-761-4054

31, MONDAY

St. Mary Magdalene Speaker Series

9 a.m., St. Mary Magdalene Church, 473 S. Roys Ave., Columbus. Parish Year of Mercy series continues with talk on feeding and clothing the poor by Lisa Keita of the Joint Organization for Inner-City Needs. Tea and cookies available. RSVP to 614-274-1121, extension 13.

NOVEMBER

1, TUESDAY

Catholic War Veterans Monthly Meeting

7 p.m., Red Room, St. Peter Church, 6899 Smoky Row Road, Columbus. Catholic War Veterans Post 1936 meeting. For those who served three months, were honorably discharged, or are on active duty. 614-221-7601

Abortion Recovery Network Group

7 p.m., Pregnancy Decision Health Center, 665 E. Dublin-Granville Road, Columbus. Abortion recovery network group meeting for anyone interested in recovering from abortion or who has been through a recovery program and wants to stay connected. 614-721-2100

Relevant Program for Young Adults

7 p.m., Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Relevant program for adults ages 21-35(ish). Begins with Mass, followed by light appetizers and conversation with Father Jim Cszaszar at Wyandotte Winery, 4640 Wyandotte Drive. Cost \$5, with wine available for purchase. 614-855-1400

2, WEDNESDAY

Our Lady of Perpetual Help Novena at St. Elizabeth

7 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Mass and monthly novena to Our Lady of Perpetual Help, with Father Ramon Owers, CFIC. 614-891-0150

2-5, WEDNESDAY-SATURDAY

Three Bags Full Consignment Sale

6 to 9 p.m. Wednesday, 10 a.m. to 7 p.m. Thursday, 10 a.m. to 3 p.m. and 6 to 9 p.m. Friday, 10 a.m. to 3 p.m. Saturday (selected items half-price Friday night and Saturday; early shopping at 7:30 p.m. Tuesday, Nov. 1 with purchase of \$10 advance ticket), Highpoint Nazarene Church, 795 Pollock Road, Delaware. Three Bags Full consignment sale of children's items. Unsold and unclaimed

items are donated to Catholic and pro-life charities. 614-561-5300

3, THURSDAY

'In God's Service' Program at Christ the King

10:30 a.m., Christ the King Church, 2777 E. Livingston Ave., Columbus. "In God's Service" vocations program for high school students, with talks by Bishop Frederick Campbell and Sister Teresita Weind, SNDdeN, followed by Mass at noon and pizza lunch. 614-235-2631

Cenacle at Holy Name

6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests.

Holy Hour at Holy Family

6 to 7 p.m., Holy Family Church, 584 W. Broad St., Columbus. Holy Hour of Adoration of the Blessed Sacrament, followed by meeting of parish Holy Name and Junior Holy Name societies, with refreshments. 614-221-4323

Celebrating Catholic School Virtues Gala at St. Charles

7 p.m., St. Charles Preparatory School, 2010 E. Broad St., Columbus. Ninth annual Celebrating Catholic Schools Gala, benefiting diocesan school tuition assistance program, honoring Ken Collura, Alice and Jack Heller, and Lucia McQuaide. Tickets \$250. 614-221-5829

Talk on How Earthquake Affected Italian Monastery

7 p.m., TAT Ristorante di Famiglia, 1210 S. James Road, Columbus. Talk by Father Basil Nixon, OSB, of the Monastery of San Benedetto in Norcia, Italy, on how the Italian earthquake in August affected his community. RSVP to communications@nursia.org.

Frassati Society Meeting at Columbus St. Patrick

7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Meeting of parish's Frassati Society for young adults. 614-224-9522

Holy Hour of Reparation at Columbus Sacred Heart

7 to 8 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Eucharistic Holy Hour following Holy Hour of Reparation prayer format, concluding with Benediction and social period. 614-372-5249

4, FRIDAY

St. Cecilia Adoration of Blessed Sacrament

St. Cecilia Church, 434 Norton Road, Columbus. Begins after 8:15 a.m. Mass; continues to 5 p.m. Saturday.

Monthly Adoration of Blessed Sacrament

Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Begins after 9 a.m. Mass; continues through 6 p.m. Holy Hour.

Shepherd's Corner Ecology Center Open House

10 a.m. to 5 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. Center, a ministry of the Dominican Sisters of Peace, will be open, weather permitting. 614-866-4302

Catholic Men's Luncheon Club

12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Catholic Men's Luncheon Club meeting. Speaker: John Howard of Gahanna St. Matthew Church on prison ministry.

St. John Chrysostom First Friday Sale

4 to 6 p.m., St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., Columbus. First Friday sale of pirogi, stuffed cabbage, noodles, baked goods.

Eucharistic Vigil at Holy Cross

Holy Cross Church, 205 S. 5th St., Columbus. 7:30 p.m. Mass, followed by Exposition of the Blessed Sacrament with various prayers, ending with Benediction at 11:30.

All-Night Exposition at Our Lady of Victory

Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Exposition of the Blessed Sacrament from 8 p.m. until Mass at 8 a.m. Saturday.



BOOK REVIEW

Confronting Stress

Stroll, journey offer different paths to confronting stress.

By Brian T. Olszewski

Catholic News Service

“Blessed Are the Stressed: Secrets to a Happy Heart from a Crabby Mystic” by Sister Mary Lea Hill, FSP. Pauline Books & Media (Boston, 2016). 168 pages, \$14.95.

“Wholeheartedness: Busyness, Exhaustion, and Healing the Divided Self” by Chuck DeGroat. William B. Eerdmans (Grand Rapids, Michigan, 2016). 200 pages, \$15.

Sure, you’ve heard dozens of talks and homilies about the Eight Beatitudes, but have you ever taken “a friendly stroll” through them? Sister Mary Lea Hill, a Daughter of St. Paul, invites readers to do that in *Blessed Are the Stressed: Secrets to a Happy Heart from a Crabby Mystic*.

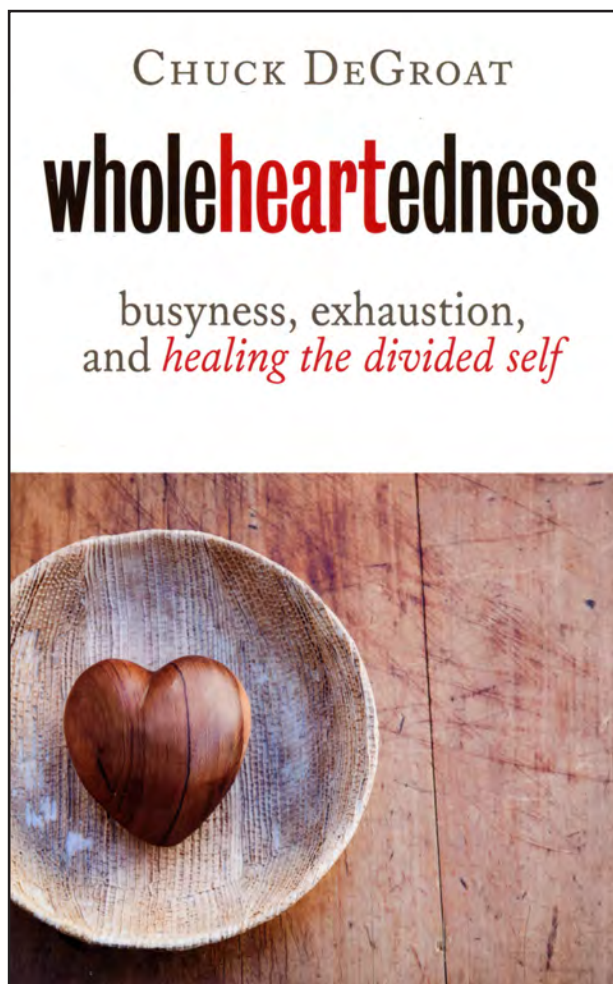
If one thinks of strolling as a low-impact exercise, then this is a low-impact but effective spiritual exercise because of the content and how it is presented. Strolls are for conversation, for ambling with no particular purpose other than to take in the surroundings or to informally converse with a companion.

Here, the beatitudes are the surroundings; Sister Mary Lea starts the conversation. And as in conversation that occurs during a stroll, she jumps from topic to topic, always linking each to one of the beatitudes.

From this conversation comes reflections such as “The beatitudes are our spiritual selfies. They are individual snapshots of our soul at work.” In speaking about the meek, she relates it to handles. Remember, this is strolling conversation; it can go in any direction, with any connection.

The zigzag of each two-page chapter includes, among others, a would-be shoplifter, professional wrestling, the music of Joan Baez, and dust bunnies. That might appear to be scattered, but Sister Mary Lea concludes every chapter with a paragraph titled “And You.”

This is the serious conversation during the stroll, often leading to thought-provoking questions, such as “How do you deal with a God who is set in his ways?” and “Do you think anyone will find in you a Catholic role model?” The strollers continue in si-

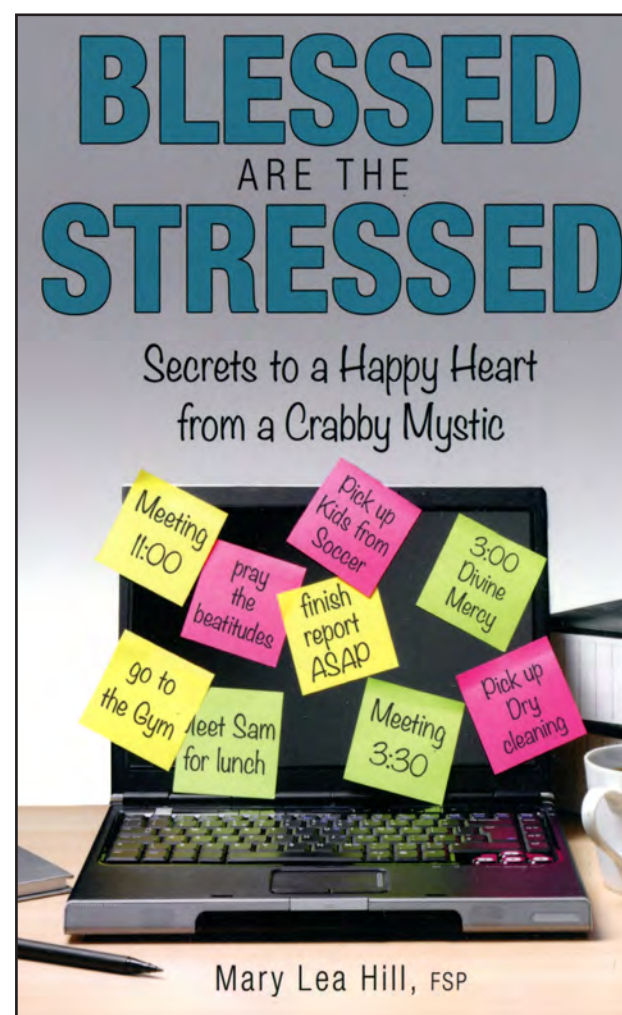


lence as they contemplate answers.

Take the stroll. Enter the conversation. The “crabby mystic” provides the stressed-to-blessed workout your heart and soul will appreciate.

While Sister Mary Lea notes that hers is not a “scholarly treatment,” the same cannot be said for Chuck DeGroat’s *Wholeheartedness: Busyness, Exhaustion, and Healing the Divided Self*. It is laden with poetry and psychological and theological references. For the reader not used to plodding through St. Augustine, Trappist Father Thomas Merton, C.S. Lewis, and dozens of others, the exhaustion about which DeGroat writes might set in before one reaches the final part of the book.

In that section, DeGroat provides exercises and asks



questions that may help the immersed reader find “the elusive wholeness and freedom for which we so desperately long.”

As a counselor and pastor, DeGroat provides a perspective that lends itself to a pastoral approach readers may welcome throughout this process. Anyone enduring the journey into the final chapters will be ready for the probing statements and questions DeGroat poses, such as “What are your stories of disappointment and division?” and “How do you think they’ve affected your spiritual life?”

DeGroat opens the seventh chapter by saying, “You’re not here to find a quick fix. You’ve embarked on a journey.” Readers should know that, but the caution would have been better positioned in the early stages of the book so they could determine whether they wanted to embark upon a journey so deep, involved, intense, and -- yes, exhausting.

Also of interest: “Don’t Panic: How to Keep Going When the Going Gets Tough” by Maureen Pratt. Franciscan Media (Cincinnati, 2016). 155 pages, \$14.99.

“Sacred Stress: A Radically Different Approach to Using Life’s Challenges for Positive Change” by George R. Faller and the Rev. Heather Wright. Sky-Light Paths (Woodstock, Vermont, 2016). 176 pages, \$16.99.

Olszewski is general manager of the Catholic Herald, the newspaper of the Archdiocese of Milwaukee.

Indiana sisters say foundress motivated by love for God, his love for her

By Katie Breidenbach

Catholic News Service

The quaint country town of St. Mary-of-the-Woods, a few miles southeast of Terre Haute, seems a far cry from the “Wild West,” but when Mother Theodore Guerin arrived there in 1840, the Indiana forest was frontier country.

“It is astonishing that this remote solitude has been chosen for a novitiate and especially for an academy,” Mother Theodore recorded in her journal. “All appearances are against it.”

Today, those words are emblazoned on the walls of a shrine that now stands on the tamed landscape. The pioneer sister accomplished what she thought impossible, successfully establishing a thriving congregation and a school in the midst of the wilderness. The Sisters of Providence of St. Mary-of-the-Woods now boasts 298 members, serving in 14 states and Taiwan.

This October, the community has reason for even greater joy. The sisters are celebrating the 10th anniversary of Mother Theodore’s canonization.

“I remember the throngs of people just applauding and applauding, and feeling such extraordinary joy inside of myself,” said Sister Paula Damiano, SP, who was in Rome when Pope Benedict XVI canonized the order’s foundress. “Truly this woman, whom we have always known to be a saint, was now there for the whole world to know and love.”

Born Anne-Therese Guerin in 1798, St. Mother Theodore Guerin entered the Sisters of Providence of Ruille-sur-Loir, France, at age 25. As pioneers poured into the American frontier, the bishop of Vincennes, Indiana, requested that missionary sisters come to teach the children in an ever-growing area. Mother Theodore, a renowned educator, reluctantly accepted the mission, and on Oct. 22, 1840, she and five companion sisters arrived at St. Mary-of-the-Woods.

“What they expected and had been promised was a convent, a school, and a chapel,” Sister Paula said. “What they found, however, was a log cabin where the priest lived and said Mass. There was no convent, and there certainly was no school.”

Surrounded by dense forest, the six sisters had to live in a farmhouse with



Clockwise: Sister Lisa Stallings, SP, in a recreation of the log cabin chapel used by St. Mother Theodore Guerin in 1840; statue of Mother Theodore in St. Mary-of-the-Woods, Indiana; display featuring Mother Theodore’s crucifix and rosary beads. CNS photos/Katie Breidenbach

a family of 10. Today, visitors to the site can walk inside a reconstructed log cabin chapel and experience the primitive conditions that met Mother Theodore: cramped quarters, crude furniture, and inadequate roofing.

“There are records of her saying the snow was on their bedding at night,” said Sister Lisa Stallings, SP, a member of the congregation’s leadership team. “At one point, Mother Theodore said ‘The livestock in France have better dwellings than the chapel where the Blessed Sacrament is kept.’”

Despite the many hardships, Mother Theodore founded an academy for girls and began educating students within nine months of her arrival. That academy evolved into St. Mary-of-the-Woods College, a coeducational school recently ranked as a top Midwest regional college by *U.S. News & World Report*. By the time of her death in 1856, the trailblazing sister had established 11 other schools in Illinois and Indiana, as well as two orphanages in the Hoosier State.

Her cause for sainthood was opened in 1909. After her life, work, and writings were examined in U.S. and French dioceses and at the Vatican, Pope St. John Paul II declared her venerable in 1992. She was beatified in 1998, once the Vatican accepted as miraculous the 1908 healing of Sister Mary Theodosia Mug, a Sister of Providence, through Mother Theodore’s intercession. A second miracle through her interces-

sion, the healing of the right eye of Philip McCord, facilities manager at St. Mary-of-the-Woods, was accepted by the Vatican in early 2006.

Mother Theodore was canonized on Oct. 15, 2006, making her Indiana’s only saint. The congregation began celebrating the 10th anniversary of the event with a special Mass on her Oct. 3 feast day. They recalled her arrival in Indiana with another service on Oct. 22.

In the decade following her canonization, the sisters say devotion to Mother Theodore has grown. “We get requests from (people) throughout the world to receive a third-class relic or a prayer that they can say,” Sister Paula said.

A third-class relic is an object that has been touched to a first-class or second-class relic of the saint. A first-class relic is part of the saint’s body, from bones to hair, and a second-class relic is an article that was used by the saint.

The Sisters of Providence have meticulously preserved many artifacts from Mother Theodore’s life. In 2014, they opened a shrine to honor the pioneer saint. Once-commonplace items are now proudly displayed: her soup bowl, chair, and desk, as well as her crucifix, pocket knife, and gardening shoes.

The shrine also houses a wooden containing the saint’s remains.

“I meet people that say ‘Whenever I have a difficult decision to make, this is where I come. I come to be with Mother Theodore to pray and to draw



on her strength,” said Sister Lisa.

Indiana has taken steps to honor the sainted Hoosier. Former Gov. Mitch Daniels named a portion of U.S. Route 150 “Saint Mother Theodore Guerin Memorial Highway.” The Indiana Historical Bureau installed a marker on the sisters’ grounds that outlines the significant contributions of the pioneer nun. Mother Theodore also was granted the highest honor for women of the state – the Torchbearer Award, bestowed by the Indiana Commission for Women.

Mother Theodore remains the quintessential role model for the Sisters of Providence.

“She just lived her life in the best way she knew how, and she loved God. And she knew God loved her,” said Sister Paula. “And that was what motivated her.”



Columbus St. Anthony Church St. Vincent de Paul Society members, as well as members of the parish school's staff, parishioners, friends, and Father Thomas Petry, pastor, participated in the annual St. Vincent de Paul Walk for the Poor at Columbus St. Francis DeSales High School. This is the eighth year the parish has taken part in the walk, and it has brought the largest number of participants each time. All funds donated to the walk through the parish remain with the parish St. Vincent de Paul conference to help those in need. Photo courtesy St. Anthony School

Winter Grave Decorations

from your Catholic Cemeteries of Columbus

This year we are offering live wreaths which can be used on both graves and mausoleum crypts. Decorations will be placed at burial sites by cemetery personnel during December and will remain until weather renders them unsightly.

Live variegated greens give freshness and beauty



The wreath measures 24" in diameter offering a distinctive appearance. Attached are pine cones and attractive red bow. Easel stands are included for display on graves.

No Phone Orders Please!

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614-491-2751



Resurrection Cemetery
614-888-1805



Holy Cross Cemetery
740-927-4442

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Name _____
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 Lot # or Side _____ Grave or Crypt # _____
 Number of Wreaths _____ @ \$40.00 ea. price includes sales tax

Mail orders for St. Joseph and Mt. Calvary Cemeteries to:

St. Joseph Cemetery, 6440 South High Street, Lockbourne, OH 43137

Mail orders for Resurrection Cemetery to:

Resurrection Cemetery, 9571 North High Street, Lewis Center, OH 43035

Mail orders for Holy Cross Cemetery to:

Holy Cross Cemetery, 11539 National Road, S.W., Pataskala, OH 43062