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CATHOLIC TIMES

A journal of Catholic life in Ohio



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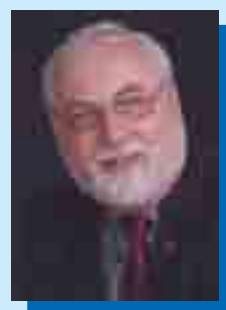


**SYRO-MALABAR CATHOLICS BRING
MASS FROM INDIA TO COLUMBUS**

The Editor's Notebook

Eastern Exposure

By David Garick, Editor



The Catholic Church has always been a church of immigrants. That is certainly true here in the Diocese of Columbus. When the first Catholic parishes were established here in Ohio 200 years ago, they were founded by immigrants from Germany. Their language and culture were German and the church reflected that. Over the years, other immigrants came into our area from other cultures, including those of Ireland, Italy, Hungary, Poland, Russia, the Middle East, Latin America, Vietnam, the Philippines, and other nations. They came together in Catholic communities that reflected the Catholic traditions and culture of their homelands.

Our church is greatly enriched by this diversity of cultural expression of a unified faith in the teaching of the One Holy Catholic and Apostolic Church. The newest of these Catholic communities in the Columbus area stems from one of the oldest branches of our church. The Syro-Malabar Catholic community, meeting at Columbus Sacred Heart Church, provides a welcoming home for people who learned the Catholic faith in India. As you will read in this week's *Catholic Times*, this branch of our church can be traced back to the Apostle Thomas, who devoted his life to carrying the Gospel to the Far East. We are indeed enriched by the cultural gifts that this part of

our Catholic family brings to the tapestry of the faith in our local church.

While we are speaking of our immigrant church, I would also direct your attention to the homily of Father Charles Klinger delivered last month at the Holy Hour for Immigration Reform at Westerville St. Paul Church. You will find it on Page 20. Another Holy Hour dedicated to this important issue will take place Wednesday, Nov. 20 at Columbus Christ the King Church. As Catholics, we should understand the importance of immigration and take a stand in support of our immigrant brothers and sisters.

Finally, we must take note of the devastation that has just been unleashed on another part of our human family. The unprecedented typhoon that hit the Philippines this week has brought death and destruction on a huge scale. Catholic Relief Services is already mobilizing efforts to help those in the midst of this death and destruction. We must do all we can to offer our prayers and our financial support in this time of crisis.

Our Catholic family is big and diverse. That is what Christ meant when he commissioned his disciples to spread the faith to the ends of the earth.

ARCHBISHOP KURTZ, CARDINAL DINARDO ELECTED TO TOP USCCB POSTS



Archbishop Joseph E. Kurtz



Cardinal Daniel N. DiNardo

Archbishop Joseph E. Kurtz of Louisville, Ky., was elected president of the U.S. Conference of Catholic Bishops by a wide margin Nov. 12.

The archbishop, the current USCCB vice president, received 125 votes during the first round of balloting during the fall general assembly of the U.S. bishops in Baltimore.

In the voting for vice president, Cardinal Daniel N. DiNardo of Galveston-Houston was elected to the post during the third round of voting.

He defeated Archbishop Charles J. Chaput of Philadelphia, 147 to 87.

Archbishop Kurtz easily outdistanced the nine other candidates for president, who received a total of 111 votes. Cardinal DiNardo tallied the second highest vote total with 25.

With the election of Archbishop Kurtz to head the USCCB for the next three years, the bishops returned to the practice of electing a sitting vice president to the conference presidency.

The archbishop, who has headed the Louisville Archdiocese since 2007, had no immediate comment after his election

and acknowledged the vote with a simple wave to his fellow bishops on the floor of the assembly.

In 2010, the bishops elected then-Archbishop Timothy M. Dolan of New York as president. His term was to end Nov. 14 as the fall general assembly concluded.

The president and vice president are elected by a simple majority from a slate of 10 nominees. If no president or vice president is chosen after the second round of voting, a third ballot is taken between only the top two vote-getters on the second ballot.

In this year's USCCB election, the vote for vice president took three ballots to conclude. In each round, Cardinal DiNardo was the leading vote-getter. He received 51 votes during the first round and 78 votes during the second round.

Cardinal DiNardo has headed the Archdiocese of Galveston-Houston since 2006, when as coadjutor archbishop, he immediately succeeded Archbishop Joseph A. Fiorenza when he retired. Then-Archbishop DiNardo was named a cardinal in 2007, making him the first cardinal from Texas.

New organ to bring vintage sound to Our Lady of Lourdes

The parishioners of Marysville Our Lady of Lourdes Church are anxiously waiting to hear the voice of their new organ -- a voice that once filled a historic Episcopal church in downtown Columbus.

In the spring of 2011, Paul Thornock, music director of Columbus St. Joseph Cathedral, made Father David Poliafico, the pastor at Marysville, aware of the closing of St. Paul Episcopal Church on East Broad Street in Columbus and the availability of its organ.

Visits were made to view, play, and hear, the organ. With approval from Bishop Frederick Campbell, plans were made to purchase the organ in January 2012.

A group of parishioners helped to disassemble and move the organ and its 2,500 pipes from the church to Peebles-Herzog, Inc. for renovation in March 2012. Design drawings and major electrical work were completed to make ready the installation of the pipes and the console, starting in the early fall of this year.

In addition to its original pipes, the



1964 Steiner organ has several new features. "New to the instrument is the control system," said Peebles-Herzog designer Neil Palmer. "The (switching) system that plays everything is new and is a computer-based multiplex."

The multiplex system has two control wires connected to the front chamber and two control wires connected to the back chamber. The four wires are

needed to transfer all the information from the console to the organ's chamber. In the back of the church, a loft was built to accommodate most of the pipes, including the 16-foot principal pipe in front of the shades.

Underneath the loft is a room which houses additional pipes and the switching system, blowers, and electronics. Another loft area was built to the side of the sanctuary to hold the remaining pipes. Also new in the front of the

organ is an eight-foot principal. All in the choir is new.

The wait for this historic organ to begin a new life in Marysville is over. Father Poliafico and parish music director Paul Melcher will preside at the organ dedication concert at 4 p.m. Sunday, Nov. 24, with Thornock publicly playing the organ for the first time.

The concert is free, open to the public.

You can follow the progress of the organ on the Peebles-Herzog, Inc. Facebook page.

CATHOLIC RELIEF RUSHING AID TO TYPHOON VICTIMS IN THE PHILIPPINES

By Dennis Sadowski

Catholic News Service

Catholic Relief Services officials committed \$20 million in emergency aid for survivors of Super Typhoon Haiyan.

"Our goal is to serve 100,000 families, about a half million people," CRS president Carolyn Woo told the U.S. Conference of Catholic Bishops on Nov. 11, the first day of their annual fall general assembly in Baltimore.

The typhoon's destructive winds and 15-foot high storm surge devastated communities and scattered bodies throughout the central Philippines on Nov. 8.

The bishops' international relief and development agency is assembling assessment teams to head into the disaster zone. Woo said the teams must be completely self-sufficient because little remains in the worst-hit communities.

"They must be able to live in the field without any support," she explained.

Locally, donations may be sent to the diocesan finance office at 198 E. Broad St., Columbus OH 43215, with "Philippines" in the memo line.

CRS staff in the Philippines was rushing to restock emergency supplies in the wake of the storm, Woo said. The agency's normally well-stocked warehouses were depleted of materials because of a widespread distribution of supplies after a magnitude 7.1 earthquake shook the central Philippines on Oct. 15.

The typhoon struck some of the same areas affected by the earthquake.

CRS teams were hoping to gather 18,000 tarps for shelters, hygiene kits, and water and sanitation supplies. The agency also planned to institute cash for work programs to provide income for people as they undertake debris removal, Woo said.



Front Page photo: St. Mary's Syro-Malabar Catholic Mission celebrates Holy Qurbana (Mass) in the Indian language of Malayalam at Columbus Sacred Heart Church on Sunday, Nov. 10.

CT photo by Jack Kustron



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PRACTICAL STEWARDSHIP

By Rick Jeric

Tires

Did you find good ways to show how grateful you are for our veterans this past week? Most of us like to say how much we appreciate our freedom and liberty, but it takes a good amount of effort to purposefully seek war veterans and thank them for their service. We should always reflect upon all the many luxuries we enjoy, whether it is a mocha latte, three great meals each day, a nice vacation, or a comfortable home and transportation. As I write this, I am enjoying a great salad for lunch at a local spot, and I am quite sure I will do even better at dinner at home this evening. Whenever I see a homeless or troubled or challenged person in the streets of downtown Columbus, it makes me pause and appreciate what I have and what I am able to do, while making a conscious effort to give more to charity. When I consider that these and other challenges are carried by many of our veterans, it angers me and makes me wonder how we can let this happen. None of us could freely walk down any street anywhere if not for our veterans. Once again, thank you!

Walking back to my office from lunch, I passed by a major retail store that is having a tire sale – buy three, get one free. This quickly became an analogous phrase that sent me back to pen and paper. While I try to make this column interesting, thought-provoking, and sometimes even humorous, this is one time where practicality sets in, reminding me of what is really important in our daily lives. The first analogy is that of the Most Holy Trinity. We adore that great mystery of three persons in one God -- Father, Son, and Holy Spirit. They are one unique and indivisible God, while remaining three separate persons of that same God. I like to think of them as God our loving Father who created us, God our loving Brother who shares His perfect humanity with us, and God the loving Spirit who breathes life into us every day. We “buy” into the eternal love of these three, and we get eternal life as the “free” gift. Of course, there is a cost, and that is what we struggle with. The next analogy is that of faith, hope, and love. St. Paul tells us in his first letter to the Corinthians that these three gifts will remain with us forever, “but the greatest of these is love.” Much like our analogy with the Trinity, we “buy” into the three virtuous gifts of faith, hope, and love, and we still get eternal life as the “free” gift. Of course, the cost is determined by each one of us. I can claim to have as much faith and hope as I want, but without love, I cannot freely attain life eternal. Finally, in St. Paul’s letter to the Romans, he clearly tells us that there is debt, fulfillment, and the law in our lives. We must “buy” into all three so that eternal life is ours. “Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law.”

Our practical challenge this week is to “buy” into these three important realities so that eternal life is closer to our grasp. It may not be free like a tire, but it is our ultimate goal. Make the sign of the cross often, and pray the “Glory Be” often this week. Consciously make choices to show acts of faith, hope, and especially love. Start at home. And see how much debt we can accumulate by loving one another.

Jeric is director of development and planning for the Columbus Diocese.



COLUMBUS CATHOLIC WOMEN'S CONFERENCE

The seventh annual Columbus Catholic Women’s Conference will take place from 8 a.m. to 4 p.m. Saturday, Feb. 22, 2014 in the Voinovich Building at the state fairgrounds. Speakers will be Kimberly Hahn; Sister Miriam James, SOLT; and Olympic cross country skier Rebecca Dussault.

Kimberly Hahn became a Catholic at the Easter Vigil in 1990 after a difficult struggle during the four years following the entrance of her husband, Dr. Scott Hahn, into the Catholic Church. She has completed a book with Scott titled *Rome Sweet Home: Our Journey to Catholicism*.

Her other books include a four-part series on “the Proverbs 31 woman” and *Life-Giving Love: Embracing God’s Beautiful Design for Marriage*. She also has contributed chapters to the four-volume *Catholic for a Reason* book series, as well as *The Gift of Femininity*. With Mary Hasson, she has co-authored a book titled *Catholic Education - Homeward Bound: A Guide to Home Schooling*.

Sister Miriam James was raised in Woodland, Wash., and is a graduate of the University of Nevada-Reno, where

she played volleyball and majored in communications. On graduation, she joined the Society of Our Lady of the Most Holy Trinity (SOLT), a missionary community that serves global areas of deepest apostolic need. Sister Miriam has served at missions in New Mexico, Rome, North Dakota, and Seattle. In addition to speaking, her apostolates have included working with elementary school students, coaching high school volleyball, and co-hosting a Catholic radio program.

The life of Rebecca and her family is centered around Catholic faith, children, extended family, organic local foods, love for the outdoors, cross country ski racing, triathlons, and other endurance sports.

She lives, plays, and works in the mountains of Colorado and tries her best to never just “exist.” Her favorite quote, by Blessed Pier Giorgio Frassati, is “To live without faith, without a patrimony to defend, without a steady struggle for truth -- that is not living, but merely existing; we must never just ‘exist.’”

Visit www.columbuscatholicwomen.com for more information on the conference.



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TRINITY MAGICIAN

In preparation for Terra Nova testing, magician and escape artist Michael Griffin presented an assembly at Columbus Trinity Elementary School. Besides astounding the students and faculty with tricks and escapes, he encouraged the students never to give up on any obstacles with which they are presented in life. Griffin is pictured performing the “40 pins and thread-swallowing trick.” Photo courtesy Trinity Elementary School

STUDENTS DESIGN BUSINESS LOGO

When The Paper Daisy Flower Boutique opened this fall in the city’s Short North district, Columbus Bishop Watterson High School graphic design students from the last school year were paying close attention.

The floral designs and specialty items, while catching the eye of shoppers, were a sideline story to the students, who designed the store’s logo.

After hearing that Watterson students helped design a logo for a local limited-edition hot sauce during the 2011-12 school year, boutique owners Kim Meacham and Becky Szajnuik decided to ask the class to design the logo for their business.

“We chose the Bishop Watterson students because they are very talented and hard-working,” said Meacham, whose children have attended Watterson.

Her daughter Kendle is a senior and daughter Paige is a 2011 graduate. Szajnuik’s daughter Amber Patrick is a senior this year; her son Tyler Patrick graduated in 2011, and her daughter Paige Patrick graduated in 2010.

The boutique at the corner of Hubbard Avenue and High Street had a “soft” opening last month and a grand opening this month. It features fresh flower

arrangements and includes a gift shop with unique retail items for sale.

“Bishop Watterson is in proximity to the flower shop and we wanted to include the community with our business,” Szajnuik said. “The Watterson family is very close, and we love to see their involvement with small businesses in the area.”

“We are thrilled when our students have the opportunity to work with local business owners to get real-world experience with graphic design,” said Watterson art department chair and graphic design teacher Abigail Teeters.

“When you are dealing with clients, you have to go through the design process, including brainstorming and sketching. This project was about teaching students how to work with a client, and it was also an opportunity to connect our classes to the community and our community to the classes.”

Teeters said the final product was the result of student collaboration. Students in her graphic design class developed designs in their sketchbooks, which were scanned into a computer program. Elements of several sketches were combined and stylized, resulting in the final design.

TURKEY TOSS

The annual “Turkey Toss” distribution of Thanksgiving turkeys to needy Vinton County families served by the St. Francis Center will take place Monday, Nov. 25. More than \$7,000 was donated by 85 people to provide the turkeys, which will be distributed at four sites.

Those from Columbus wishing to assist in the distribution will car pool from the parking lot behind

O’Charley’s on Morse Road at 8:30 a.m., arrive at the center around 10 a.m. and assist with the turkey distribution between 11 a.m. and noon. Following a lunch break, sorting of food and clothing will take place from 1 to 3 p.m., with participants returning home around 4:30.

For more information, contact Jim Noe at (614) 519-7696 or jimnoe@insight.rr.com.

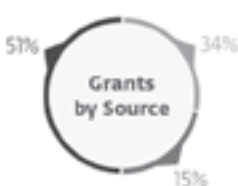
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LET US PRAY

by: MICHELLE LEMIESZ

Director, Office for Divine Worship

How the Second Vatican Council changes to liturgy were addressed in Columbus

In the last column, I addressed how the Second Vatican Council developed "Sacrosanctum Concilium" (The Constitution on the Sacred Liturgy). Meanwhile, back in Columbus, the news came in daily via the National Catholic Welfare Conference News Service. The information brought the news from Rome closer to home and allowed for diocesan leaders to get a snapshot of what was occurring in Europe.

The initial consultants to Columbus Bishop John J. Carberry were a small group of priests. No record of who they were appears to have survived. All that is on record is a handwritten note in pencil stating that in June 1964, "names were presented to Bishop Carberry as potential candidates for the mandated sub-commissions."

Many months passed until he selected nine priests, three religious sisters, two laywomen, and two laymen to serve on the Sub-commission on Sacred Liturgy for the diocese in March 1965. Again, there is no recognition of who they were. All that is known from the papers compiled is that their first assignment was to approve six Mass Propers for use in the diocese.

Additionally, in conjunction with the Office for Sacred Liturgy, the sub-commission published a monthly newsletter titled "The Liturgical Apostolate" from March 1965 to May 1981. This newsletter provided education and guidance to the clergy, religious, and laymen and women engaged in planning the liturgy within their parish during the ensuing transition of changes implemented by Vatican II.

As subsequent years followed, the names and the functions of the sub-commissions varied, new ones were developed, and the people who participated in them came and went. However, one thing remained the same: their commitment to serving the bishop and the people of the diocese by assisting with the implementation and education of the liturgical norms, rites, and rituals promulgated by the Church in accordance with the needs of the diocese during that time and place.

Today these sub-commissions remain in place. There are five sub-commissions that serve as a resource to the Office for Divine Worship: The Liturgical Arts and Environment Sub-commission, the Liturgical Formation and Rites Sub-commission, the Liturgical Music Sub-commission, the RCIA Sub-commission, and the Sacred Architecture Sub-commission. To learn more about them, visit our webpage.

Coming: *Uniting the old with the new.*

Unfaithful in marriage; waiting period for sainthood



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. How does one confess a mortal sin so foul to himself, his spouse, and his family -- knowing that by doing so he will destroy all that he loves? I have committed fornication outside of marriage and am living day to day with remorse and guilt so intense that my thoughts are constantly on suicide and despair.

I have prayed to the Blessed Virgin and to the Lord Jesus to forgive me and to give me one more chance with my family. I have also prayed that my wife and children never find out, as she is all-good and has shown me and our children nothing but respect and love.

I pray and beg for forgiveness and repentance on a constant basis. Is there a way that I can reclaim my soul, that I can go on living my faith and staying with my family? I am at an end, admit that I failed terribly as a human being and sinned against the love of Our Lord. Please help me. I do not know what to do. (City of origin withheld)

A. Here is what you need to know: God can forgive us for anything, and wants to. Some of the greatest saints had sex outside of marriage, repented, and were absolved (St. Augustine, most notably). Divine forgiveness is as close as the nearest confessional, and a priest can never disclose what you tell him during confession.

What you should do, right away, before you carry this heavy burden any further, is to stop at a nearby Catholic church (anytime, day or night). Ask the priest to hear your confession and also get his recommendation for counseling or a follow-up. The question of whether your spouse needs to know -- and, if so, when -- de-

pends on a lot of factors, and a counselor can help you sort them out.

If thoughts of suicide persist, one solid resource is the Samaritans crisis hotline. Your local phone directory or an online search will give you their number.

Meanwhile, please know that you will be in my prayers daily. What comes to mind is the story in John's Gospel (Chapter 8) of the woman taken in adultery. Jesus refuses to punish or condemn, or even to criticize her. He simply says, "Go, [and] from now on do not sin any more." Please give Christ the chance to be just as kind to you.

Q. The announcement of the forthcoming canonizations of popes John XXIII and John Paul II caused me to wonder. I thought that it was Vatican policy not to canonize anyone until at least 50 years after their death. Did that policy change? (Walton, N.Y.)

A. Yes, the policy changed. The canonization of saints is now governed by reforms set in place by Pope John Paul II in 1983.

Before then, the introduction of a saint's cause had to wait until 50 years after that person's death. The thinking was that this buffer would allow mere human enthusiasm to cool and the fame of genuine holiness to endure.

The downside, though, was that witnesses to the person's life died off and personal correspondence and other writings became more difficult to assemble.

Under the current guidelines, the investigation into a person's life usually opens no sooner than five years after death -- although popes are free to waive even that delay, as was done in the cases of Blessed Teresa of Kolkata and Blessed John Paul II.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.

'Helicopter Parents' Presentation

The phrase "helicopter parent" has become a popular way in the past few years to describe parents who pay such extremely close attention to a child it seems they're always hovering overhead.

This type of overparenting can leave children incapable of handling situations independently. Even if you're not a helicopter parent, you probably know someone who is.

This month's presentation in the Columbus St. Andrew School advisory board's parent speaker series at 7 p.m. Monday,

Nov. 18 will look at "Helicopter Parents: Setting Your Child Up for a Crash." The speaker will be Loren M. McKeon, consultant and program director for McKeon Education Group, Inc.

His program at the church's Bryce Eck Center, 3880 Reed Road, will address research suggesting that in some parents' effort to create a perfect world, their children are being held back from developing skills necessary to survive life's journey.

For information, contact Beth Kelly at (614) 205-9430 or emk@columbus.rr.com.



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

SCOUT RETREAT

The Catholic Committee on Scouting invites Catholic young men and women to take part in two activities designed to help them grow into ethical and community-conscious adults: the Venturing program and the annual Pope Pius XII emblem retreat.

Venturing is for anyone aged 14 to 21. Its core aspects include leadership, personal growth, enriching experiences, conflict resolution, overcoming challenges, religious growth, and making ethical decisions.

A typical Venturing crew is sponsored by a community organization such as a church or service organization. The diocesan Scout committee sponsors Crew 1618.

Venturing is almost completely led by crew members. Adult advisers are present primarily to ensure proper safety procedures are followed.

Venturing incorporates many of the same key elements as parish youth ministry programs. It calls on young people to be active in their faith and their communities and in their efforts to be the best they can be.

It provides them with positive, uplifting experiences that are vital to character development, giving them the foundation they need to stand strong against the faith of adversity.

It also allows crews to have the flexibility to decide activities. Some crews participate mainly in outdoor activities such as camping, cooking, and hiking. Others specialize in service projects and church activities, some travel to events and landmarks, and some combine all these programs.

One event which offers such a combination is the diocesan committee's Pope Pius XII emblem program, combining the atmosphere of a winter weekend getaway in the Hocking Hills with thought-provoking discussions of how being a Christian affects daily life.

The program will take place Friday to Sunday, Jan. 10 to 12, at the Top of the Caves Campground, 26780 Chapel Ridge Road, in South Bloomingville in Hocking County, near Old Man's Cave.

Participants will have opportunities to evaluate their talents and abilities in light of a possible choice of lifestyle, vocation, or ministry, and to share their faith with one another. A winter hike and a special Mass also are part of the program.

Those taking part in the weekend will receive the Scouts' Pope Pius XII medal on completion of the program.

The event is open to Catholic youths who are members of registered Venture crews or are Boy Scouts and have earned the *Ad Altare Dei* medal.

If you meet these requirements and are interested in this program, contact the Catholic Committee on Scouting, as participation is by invitation only and there is a limited number of participants.

Registration fee is \$40 for the weekend and \$50 after Christmas Day. To register or for more information, contact Deacon Christopher Reis at reisfam@wowway.com or (614) 769-1547 or go to the Catholic Committee on Scouting's website, www.cdeducation.org/oym/dccs.

Information on Venturing is available from Chuck Lamb at (614) 882-7806.

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I FELT A GROWING AWARENESS TO SERVE THE CHURCH



Fr. William Faustner

by Tim Puet

Father William Faustner says the job description for a priest can be summed up in two words – love and service.

“You have to love God, love the Church, love the sacraments, and love people,” he said. “The priesthood is a calling from God, and he calls you to serve, not to be served. As a chaplain, I have the great privilege of fulfilling this calling by bringing comfort to the sick and the dying and spiritual support to their families through the Church and the sacraments.”

Since late 2010, Father Faustner has been in residence at Columbus St. Timothy Church and in ministry at three nearby hospitals, visiting patients at Riverside Methodist Hospital on Mondays and Fridays, Mount Carmel West Hospital on Tuesdays, and The Ohio State University Medical Center on Thursdays. He also was a hospital chaplain during two earlier assignments in Columbus.

“When someone is dying, you see that person and the relatives and friends going through the grieving process. It’s when people are at their most vulnerable and most human,” he said. “You realize that words are inadequate at that point, but your presence, and most importantly, the presence of Christ in the sacraments, is what counts.

“There’s a great element of comfort in bringing that presence. It’s hard for me to imagine what people who don’t have faith in God do in a crisis.”

Father Faustner, 65, grew up in Allentown, Pa., where his father was a forklift operator in the Mack truck plant. He said he first sensed in 1960, when he was 12 years old, that he might be called to the priesthood. “I remember a particular time during Lent when I was attending Stations of the Cross and Benediction at St. Paul’s Church in Allentown and I sensed a very definite presence coming over me after Benediction,” he said. “I didn’t realize it at the time, but I think that was a little nudge from God.

“Time went on and I considered doing many different things, but the thought of possibly being a priest always was there. We had an assistant pastor, Father Leo Heineman, who was quite an appealing figure – the dashing young associate who pretty much ran the parish because the pastor had health issues. He was very likable and provided a great example.

“There was no great moment at which I suddenly said I wanted to be a priest, but I felt a growing awareness that I wanted to do something to serve the church, so I entered the seminary.”

Father Faustner’s first seven years of priestly formation occurred in Pennsylvania and Kentucky. His initial contact with the Columbus area came when he attended the Pontifical College Josephinum from 1970-72. He then took a two-year break from priestly studies to go back home and work in construction jobs and at the truck plant that employed his father.

With the help of Father Thomas Shonebarger, another significant influence in his formation, who was diocesan vocations director at the time, he received permission from the Allentown diocese to become a priest of the Diocese of Columbus, and concluded his formation at Mount St. Mary’s Seminary in Emmitsburg, Md. He was ordained to the priesthood on May 29, 1976, by Bishop Edward Herrmann at Columbus Corpus Christi Church, where he had served for the previous year as deacon.

He spent his first three years as a priest as associate pastor at Dennison Immaculate Conception Church and taught at New Philadelphia Tuscarawas Central Catholic High School. “Father (now Msgr.) Bob Schneider was pastor there and remains a friend to this day,” Father Faustner said. “I admired his kindness and the way people there were good to me.

“Taking those two years off allowed me to do a lot of growing and maturing, so when I was ordained, I had no great vision of trying to save the world, but just wanted to be a good priest. Teaching was a frightening thing at first because my students were years younger. That intimidated me for a while, but once I got acquainted with them, everything was fine and it became an enjoyable experience.”

He spent the next three years as an associate at Westerville St. Paul Church, where the pastor was Msgr. George Schlegel, another priest with whom he has maintained a strong friendship. Subsequent assignments between 1979 and 1991 took him to Worthington St. Michael and Columbus St. Mary Magdalene, St. Francis of Assisi, and Christ the King churches and St. Joseph Cathedral. During that time, he also was chaplain during different periods at University and Grant hospitals and spent a year studying at the North American College in Rome.

His first pastorate was from 1991 to 2003 at Kenton Immaculate Conception Church. “It’s always a memorable experience to ‘put your feet under your own table’ as a pastor for the first time,” he said. “The parish had some outstanding liturgies, in large part because we had a wonderful organist and liturgy director named Judy Wells.

“But beyond that, I learned things like how to be efficient in dealing with workers and contractors. We renovated large portions of the rectory interior, replacing over 1,700 bricks. We also sandblasted the exterior and did a lot of the little things you have to do to preserve a church that was built in the 1860s and that they’re continuing to do in Kenton.”

He became pastor of Newcomerstown St. Francis de Sales Church in 2003, leaving that position for health reasons. Following open heart surgery and a medical leave, he received his current assignment.

He said that although the number of priests in the diocese has declined in recent years – a trend that has been reversed through an influx of new seminarians – he finds “a growing sense of togetherness” among the diocesan clergy. “Msgr. Ed Trenor put it best one time when he said we’re a small diocese that’s more like one large parish,” Father Faustner said. “It’s good to be in a diocese where the priests know each other and have a good relationship with each other.”

He said the biggest challenge for priests individually and the church as a whole today involves trying to stem the growing secularization of American society. He also said any young man who, as he once did, feels a sense of being called to serve the church should take that inner prompting seriously and should consider this challenge as an opportunity. “A young man gives up an aspect of his life to live in celibacy as a priest. But God is generous in return and will give him the grace to live his priestly life and, through that grace, to call us to new life,” Father Faustner said.

Bishop Ready Open House

Columbus Bishop Ready High School, 707 Salisbury Road, will be conducting an open house for students in grades five through eight, potential transfer students, and their parents on Sunday, Nov. 17.

A general session will begin at 1 p.m., followed by tours and department presentations.

For more information, call (614) 276-5263.

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Organ Donation: A Noble and Meritorious Act

By Phil Petrosky

As an organ, eye, and tissue donation advocate, I was shocked at the lead question “Isn’t organ donation murder?” in Father Kenneth Doyle’s “Question and Answer” column in the Oct. 13 *Catholic Times*. However, I was pleased to see the overarching question “Is organ donation morally acceptable?” answered by Father Doyle with care and consideration with respect to the need for donation and our Catholic faith.

From my advocacy perspective, Father Doyle’s column was timely, too, because National Donor Sabbath Weekend is Nov. 15-17, a time when faith communities across the nation come together to share the importance of organ, eye, and tissue donation.

Father Doyle tells us the *Catechism*

of the Catholic Church, in No. 2296, says “organ donation after death is a noble and meritorious act and is to be encouraged as an expression of genuine solidarity.” This National Donor Sabbath Weekend presents a perfect opportunity for organ donation “to be encouraged” because the need continues to grow each year.

There were 115,000 Americans on the organ transplant waiting list a year ago. Today, there are more than 118,500 on the list, with at least 3,400 waiting at one of 10 transplant centers in Ohio. The sad truth is that 18 men, women, and children die each day in the U.S. because a transplant didn’t come in time. One Ohioan dies every other day while waiting for a transplant. In the last 10 years, more than 2,000 Ohioans have died waiting for a transplant.

Father Doyle notes that one of the

strongest advocates of organ transplants was Pope John Paul II. In a talk to a medical conference in Rome in 2000, he said, “Transplants are a great step forward in science’s service of man, and not a few people today owe their lives to an organ transplant. Increasingly, the techniques of transplants have proven to be a valid means of attaining the primary goal of all medicine – the service of human life.”

With respect to “the service of human life,” we are blessed with the possibility that a single donor potentially can save the lives of eight people and enhance the lives of as many as 50 more by donating vital organs (heart, two lungs, two kidneys, liver, pancreas, and small bowel) and tissue (corneas, bone, fascia, skin, veins, and heart valves). In 2012, 297 Ohioans shared the gift of life through organ donation at the time

of their death. Through their unselfish generosity, 1,200 individuals received a second chance at life through transplantation. Another 1,885 Ohioans gave improved quality of life to others through tissue donation.

My wife, who received a lifesaving kidney transplant nearly 11 years ago, and I are registered organ, eye, and tissue donors. We have learned that while 95 percent of people in the U.S. support organ donation, only 55 percent of Ohioans are registered. We encourage *Catholic Times* readers who have not done so to please join us on the Ohio Donor Registry during this National Donor Sabbath Weekend at the Lifeline of Ohio website, www.lifelineofohio.org.

The Petroskys are members of Columbus St. Catharine Church.



Make a Wish Fundraiser

Columbus St. Francis DeSales High School junior Sarah Richards began working with the Make a Wish Foundation when she was in seventh grade, and has continued her efforts to raise money on behalf of the organization since then. She recently organized her second schoolwide fundraiser, selling Make a Wish stars and wristbands, which raised \$2,500. Her older brother, who was granted a wish when he was diagnosed with cancer, has been cancer-free for five years. This is her way of making sure others receive the same support her brother did when he was ill.

Photo courtesy St. Francis DeSales High School

Amazing Grace

By Fr. Patrick Toner

The Bible is an invitation to God’s grace. It has an RSVP. There are three qualities of superior beings: intellect, freedom, and will. These are important when it comes to the invitation to share in God’s grace. Use your intellect to consider what you are being invited to share. Use your freedom to decide. Use your will to make that decision a way of life.

Any discussion of grace could get complicated. In one of my doctoral theology classes, a young minister asked the professor if he believed in the “expiatory salvific atonement of Jesus Christ.” The professor spent an hour before the break answering. At the break, the young man came up to me to ask if the professor had answered the question and if Catholics believed in the expiatory salvific atonement of Jesus Christ. I

replied, “If you mean ‘Do I believe Jesus died for my sins?’ then yes.” He asked why the professor could not have said that. You see, the answer depends on how you ask the question. I would like to keep my reflection on grace simple, so here is what I mean: Grace is the abundant love of God, freely given and accepted through faith.

Stories help us understand in ways definitions do not. We can relate to stories when definitions don’t reach the heart. The grace of God cannot be easily defined.

When Jesus fed the 5,000, he started with just five loaves and two fish. Not much when you think about 5,000 men and as many women and children. What can anyone do with so little? He fed them, with 12 baskets of leftovers.

A little later, he fed 4,000, not counting women and children, with

seven loaves. Amazing what he can do with so little. Seven loaves ... fed thousands ... with seven baskets of leftovers. A pattern is beginning to form.

At Cana, Jesus was at a wedding. When they ran out of wine, he had them fill six stone jars, holding 15 to 20 gallons each of water. He turned it into 90 to 120 gallons of the finest wine.

The way I see it, Jesus can take a little and turn it into more than our need could ever be. “Generous” and “limitless” and “amazing” are the words that come to mind. For our salvation, he would have had to shed just one drop of his precious blood, and that would have been enough. He poured it all out. More than we would ever need. That is amazing grace.

Father Toner is pastor of Plain City St. Joseph Church.

CATHOLICS FROM INDIA RETAIN LEGACY OF ST. THOMAS

COMMUNITY MEETS AT COLUMBUS SACRED HEART

BY TIM PUET

Reporter, Catholic Times

Jesus' final command to the Apostles just before his ascension was to "Go, therefore, and make disciples of all nations." All the Apostles did so, extending Christianity throughout the known world before most of them were martyred, but none traveled as far as St. Thomas, whose missionary journeys between 52 and 72 AD took him to India, 2,500 miles from the Holy Land.

He established seven faith communities in what is now the Indian state of Kerala, on the nation's southwest coast. Today, his spiritual legacy is preserved in a branch of the Catholic Church known as the Syro-Malabar rite, which has established a community in Columbus with about 40 families.

Every Sunday at 9 a.m., the families gather in Columbus Sacred Heart Church to worship, mainly using the Indian language known as Malayalam as they cel-

brate Holy Qurbana (the Malayalam word for Mass), a form of the Eucharistic celebration which has its origins in Mesopotamia (modern-day Iraq and Syria).

The Qurbana includes the same elements of all Catholic Masses -- the Liturgy of the Word, followed by the Liturgy of the Eucharist and distribution of Communion -- with some of those segments in a different order than the Roman Catholic Mass; for instance, the Qurbana begins with the Gloria, followed by the Our Father.

Like the Roman Mass, the Qurbana was revised in the second half of the 20th century. It has three forms, with the most simple of the three being the one used most commonly in the United States. This form includes much more participation by the people than Mass in the Roman Catholic tradition.

"This is one of the things I enjoy most about our Mass," said Solly Joseph, who has been part of the local Syro-Malabar Catholic community since it began regularly scheduled Masses nine years ago.

"I was so used to the involvement of the people that I really missed it after arriving in America."

Joseph, who also is a member of Gahana St. Matthew Church and attends Mass there on weekdays, came to Columbus from India in 1998 to work in information technology for The Limited, and now is an independent IT consultant. She said that for her, adjusting to the Roman Catholic form of the Mass was akin to adapting to a new form of technology.

"The change in Masses was like having to go back to a regular phone once you get used to using a smart phone," she said. "You get so used to one device that you just can't use the other one anymore. It was like that for me with the Mass. I was so familiar with what I knew in India, and I wanted to get more involved in Mass than I was able to in this country. Being able to take part in the Mass I grew up with is like a reunion with an old friend."

"I say 'thank you' to God every week that I'm able to continue worshipping in the way I became accustomed to," said Stacy Augustine, who played a key role in establishing the local Syro-Malabar congregation. Augustine also is active at St. Matthew's and said the differences between the Roman and Syro-Malabar Masses give her a greater appreciation of both.

She said the first seeds of a local Syro-Malabar Catholic community were planted during conversations with other local Indian Catholics and Columbus diocesan priests, including Father Joseph Klee, during a trip to Rome for the beatification of Mother Teresa.

Left: Father Jo Pacheryil, CMI, pronounces a blessing during the Holy Qurbana, the Syro-Malabar Catholic Mass.

Right: The consecrated Body of Christ is received by worshippers on the tongue after it is dipped in the consecrated Blood of Christ, a practice common in Eastern-rite Catholic churches.

The community began meeting regularly for a monthly Mass in 2004, first at St. Therese's Retreat Center, then at Worthington St. Michael Church, where Father Klee was stationed, and later at Columbus St. Patrick Church. The first priest to serve the group was Augustine's brother, Father Antony Thundathil, MST. He came to Columbus once a month from Chicago, where he was rector of the cathedral of the St. Thomas Syro-Malabar Diocese, which covers all of North America.

When it became too difficult for him to continue regular visits, other priests from Chicago took his place. The community also was served for a time by Father George Punchekunnel while he was a professor at the Pontifical College Josephinum. Bishop Jacob Angadiath of the St. Thomas Diocese formally inaugurated St. Mary's Syro-Malabar Catholic Mission in Columbus in 2008.

The community continued to gather once a month until Father John Thomas, a Syro-Malabar priest, arrived at Sacred Heart



in August 2009 and began the weekly 9 a.m. Sunday Mass there. He remained in Columbus until 2012, when he was sent to Dallas to be pastor of a Syro-Malabar church that has about 300 families and its own church building.

"Being able to meet weekly in the same church really helped," Augustine said. "We started with about 20 families. The number held steady as we moved around, but has grown thanks to the Sacred Heart congregation allowing us to use the church, with several young couples with children joining the community."

After Father Thomas left, Father Jose Manickathan, CFIC, a priest from India who is in residence at Columbus Holy Cross Church, continued the weekly Qurbana at Sacred Heart for a few months. To allow Father Manickathan to concentrate on his duties as a hospital chaplain, two other priests from India are coming to Columbus for both the Sunday Qurbana and a Saturday evening service of exposition and Benediction of the Blessed Sacrament, recital of the rosary, and prayers for the departed. In addition, the community this past weekend began a Bible study for all ages after the Sunday Qurbana.

The celebrant for the Nov. 10 Qurbana at Sacred Heart was Father Jo Pacheryil, CMI, who is an associate pastor at St. Joseph Church in Crescent Springs, Ky., and serves a Syro-Malabar congregation which gathers in the Cincinnati area once a month. Father Pacheryil, who will be celebrating the fifth anniversary of his ordination on Dec. 29 and is studying theology at Xavier University in Cincinnati,

is a member of the Carmelites of Mary Immaculate, an order which was begun in 1831 by Blessed Kuriakos Elias Chavara and is the first Catholic religious congregation to be founded in India.

He is one of 10 priests of the order who were assigned to the United States a year ago at the invitation of Bishop Roger Foys of the Diocese of Covington, Ky., to relieve a shortage of priests in that diocese. More than 100 priests from India are currently serving throughout the U.S. The *Vatican Annual* for 2012 says the Syro-Malabar Church has about 6,500 priests and 1,200 seminarians -- numbers sufficient to allow it to export priests to other nations. It also has 32,000 women religious and 5,000 men who are part of a religious congregation, but are not priests.

"My fellow priests and I who were sent to Covington are part of a reversal of the trend of the previous 500 or so years, when the European church sent missionaries to India, Africa, and Asia," Father Pacheryil said. "Now the churches in those areas have been blessed with an abundance of vocations and are sending missionaries to Europe and North America."

He said the number of vocations in India resulted from a strong family system and a culture of family prayer among Syro-Malabar and other Indian Catholics, most of whom live in St. Thomas' original mission field of Kerala state. "I have three siblings. In our family, the rule was 'no rosary, no supper' and that is typical in Kerala," he said. "Also, divorce is an unknown word among Indian Catholics. Another important thing is that pastors try



Left: Altar servers Adhav Jayaraman (left) and Alwin Pallithanam at the Syro-Malabar Mass in Columbus Sacred Heart Church on Sunday, Nov. 10. Right: Worshippers respond in the Mayaalam language spoken in India's Kerala state, where most Indian Catholics live. CT photos by Jack Kustron

to visit each family at least three times a year, making for good relations between families and priests and making the pastor a very familiar person."

Father Pacheryil had been an associate pastor at the Carmelites' Jerusalem Retreat Center, which the order describes as "God's zone in Kerala." He said about 25,000 people come there for Masses every week, with larger crowds for a monthly charismatic healing service. He estimated that he spoken to more than one million people during his time at the center.

Father Pacheryil is an occasional visitor to the area, but on most weekends, the Columbus Syro-Malabar community is served by Father Jose Uppani, who is studying for his doctorate at Franciscan University of Steubenville. Father Uppani, a priest for 32 years, has been in the United States since 2003. While in India, he led many large retreats, something he has continued to do at various locations throughout the United States in the last 10 years. Earlier this month, he conducted a weekend retreat at Sacred Heart.

"That was an amazing experience," Joseph said. "It was three days of intensive prayer, teaching, and healing. Father Jose used the Bible, the *Catechism of the Catholic Church* and his own experience to give us a weekend course in basic Catholicism and remind us of the truth we can find only in the Church."

Other special events the community conducts every year include a parish festival on the Sunday closest to the Feast of the Nativity of Mary on Sept. 8 and home-based rosary gatherings on Fridays and

Sundays in the Marian months of May and October.

The name Syro-Malabar results from the influx of Syrian Christians to the Malabar coast of northern Kerala in the fourth century. The Syro-Malabar identity has been described as "Hindu in culture, Christian in religion, and Syro-Oriental in worship." The Syro-Malabar rite underwent a process of Latinization after the Portuguese arrived in India in the 16th century, then began to change toward its original form in the last 100 years, with Pope Pius XII approving a restored liturgy in 1957. That liturgy, the one now in use, was first celebrated on July 3, 1962, the Feast of St. Thomas.

The Syro-Malabar Church has four million members and is the second-largest of the 22 Eastern Catholic churches in full communion with the Vatican. St. John Chrysostom Church in Columbus is part of the Byzantine Catholic Church, the largest of the Eastern rites. Other Eastern churches include the Melkite Catholic Church, which has missions in Columbus and Zanesville, and the Maronite Catholic Church, which has a community that meets twice a month at Columbus St. Margaret of Cortona Church.

So many Syro-Malabar Catholics have emigrated to the United States and Canada since around 1980 that the St. Thomas Diocese was established in 2001 in Chicago as the only Syro-Malabar diocese outside of India. It has about 100,000 members in 29 parishes and 32 missions, including Ohio mission sites in Columbus, Cincinnati, and Cleveland.



Veterans Day at St. Andrew School

Columbus St. Andrew School celebrated Veterans Day with a prayer service and guest speaker Terry Baggs, a Vietnam veteran. The school's Student Council came up with a list of words ... traits that veterans display. Each home room was then assigned a word and wrote two lines of a poem about that word. The lines were all made into a poem. The words are in bold type:

Our American soldiers are so **brave**, many lives and our country they save. Veterans love the U.S.A. They keep us safe every day. A veteran is a **hero**, brave and true to our nation's red, white, and blue. **Courage** in the face of danger, their bravery a gift to our country. Veterans give our country lots of **hope**. What they do for us is not a joke. We **respect** the commitment every day. Our veterans helped us in so many ways. Thank you, U.S. veterans, for being so dedicated and **strong**. You sacrificed and served our country well for so long. Their **loyalty** is steadfast and true. They show it bravely in all they do. Armed forces show **discipline** by having good conduct and following the rules. They set good examples for us, protect us, and are more precious than jewels. Army, Navy, Coast Guard plus,

they all **know** what's right for us. The veterans will know this **wisdom** is true: Pray for peace in this world for me and for you. They wear camouflage so their enemies won't see, yet their courage is not hidden and never will be (**foresight**). Our soldiers fight to keep us free. **Justice** is the key to world harmony. You show your **selflessness** through what you do, so we would really like to thank you. Our veterans have **perseverance**, they never say "never." They keep on trying forever and ever. Our soldiers' **fortitude** keeps them strong. They fight for us all day long. As we defend our country, proud and strong, the soldiers who serve, sacrificing their lives, show us the pure definition of **humility**. Although our veterans are not very near, all that they do is bravely **sincere**. We remember our veterans **risking** their lives, their families, honor, hope, and pride.

Holy Trinity pumpkin decorating contest



Somerset Holy Trinity School's Student Council sponsored a pumpkin decorating contest, with 21 pumpkins entered in the competition. Parents and students voted by donating money to their favorite. The \$271 raised will be given to a mission in Honduras by Sister Josetta Mayer, OP, of the Holy Trinity convent. Pumpkins decorated by fourth-grade student Blaine Hannan and his brother, Garrett, who is in kindergarten, tied for first as the parents' choice. The students' choice was decorated by second-grader Brian Luft.

Contestants were (from left): first row, Abby Clouse, Zach Clouse, Blake Clouse, Brian Luft, Seth Hatem, Mollie Moore, Nick Reichley, and Blaine Hannan; second row, Garrett Hannan, Kayla Collins, Isaac Hill, William Purkey, Evan Robertson, Sister Josetta, Layne Russell, Morgan Wamer, Gabrielle Carpico, Abigail Wamer, Holden Bowen, and Taylor Route. Photo courtesy Holy Trinity School

Diocesan Catholic schools well-represented in high school football playoffs

By Doug Bean

Columbus Bishop Ready, Columbus Bishop Hartley and Newark Catholic made it through the first round of the state high school football playoffs last weekend with ease.

For Columbus St. Charles and Portsmouth Notre Dame, it was "one and done" as their successful seasons came to a close.

Here's how the five diocesan teams fared last week:

Bishop Hartley

The top-seeded Hawks (10-1) rolled to a 64-7 victory over eighth-seeded Chillicothe Zane Trace in a Division V, Region 17 game at Hartley.

The game was decided early, giving coach Brad Burchfield an opportunity to play starters and reserves.

Hartley scored six touchdowns in the first quarter and opened a 43-0 lead. Jacob Mercier had a 39-yard scoring run and Ouri Hickman, Sam Mackowiak, Cavell Bennett, Shawn Smith-Davis, and Richard Jones also reached the end zone. Hickman added a two-point conversion on a pass from Jalen Austin.

Hawks running back Cam Ron Culver completed the scoring with a third-quarter touchdown and rushed for 125 yards on 13 carries.

The final statistics reflected the disparity between the teams. Hartley produced 434 total yards and held Zane Trace to 72.

The Hawks play fifth-seeded Baltimore Liberty Union (9-2) in the next round at

7 p.m. Saturday at Bloom-Carroll's Carl Fell Stadium.

Bishop Ready

The second-seeded Silver Knights breezed through the first round in Division VI, Region 21 with a 48-6 victory over seventh-seeded Oak Hill last Friday night at Upper Arlington.

Ready (10-1) rebounded from a 21-14 overtime loss to Hartley in its final regular-season game, putting Oak Hill away in the first half with six touchdowns.

Myles Fowler scored the first touchdown on a 15-yard run. Nickolas Chapman followed with a 3-yard run later in the first quarter.

In the second quarter, quarterback Matt Yoho threw three touchdown passes — 18 yards to Fowler, 31 yards to Hunter Clanin, and 79 yards to Kelly Culbertson. DeAndre Golden capped the first-half scoring with a 7-yard run that made it 42-0.

Ready's second-half touchdown came on a 7-yard run by Akili Taylor, who rushed for 113 yards on 18 carries.

Yoho completed eight of 11 passes for 190 yards.

Ready's defense stymied Oak Hill (8-3). Fowler had an interception and Connor Lancia recovered a fumble.

In the next round, Ready draws sixth-seeded Woodsfield Monroe Central (8-3) at 7:30 p.m. Friday at Zanesville Sulsberger Stadium.

Newark Catholic

Offense often grabs the headlines and

defense does the underappreciated dirty work. But it was hard not to notice fourth-seeded Newark Catholic's defense in a 29-0 victory over fifth-seeded Bellaire in a Division VI, Region 21 game last Friday night at Newark's White Field.

The playoff-tested Green Wave (10-1) took the air out of Bellaire, allowing only 87 passing yards by one of the state's top aerial attacks and 136 total yards in the shutout. And they did it while missing several key players because of injuries.

The defense even contributed two points when it forced an intentional grounding in the end zone that boosted the lead to 15-0 at halftime.

The Newark Catholic defense also made a big play in the third quarter. Defensive end Spencer Chapman intercepted a pass to stop a Bellaire drive and the Green Wave marched to a 2-yard touchdown run by Wes Jurdan that made it 22-0. Anthony Wing kept the drive moving with runs of 24 and 23 yards.

Newark Catholic preserved the shutout with a goal-line stand late in the third quarter, stopping Bellaire (7-4) at the 1-yard line.

Jurden closed out the scoring with a 56-yard run. He rushed for 140 yards on 12 carries. Wing paced Newark Catholic with 165 yards on 18 carries.

Newark Catholic quarterback Chayce Crouch scored on runs of 3 and 4 yards in the first half.

A big challenge awaits Newark Catholic in the next round. Its opponent will be top-seeded Lucasville Valley (11-0) at 7:30 p.m. Friday at Nelsonville-York's Boston Field. If the Green Wave get past that game, they could face Ready in the regional final.

St. Charles

The Cardinals' successful season came to an end against the state's top-ranked Division II team.

St. Charles, which defeated Columbus rivals St. Francis DeSales and Bishop Watterson during the regular season, was overmatched against host Zanesville, falling 38-0 on Friday night in a Region 5 game at Sulsberger Stadium.

The Cardinals had trouble handling Zanesville's potent passing attack. Quarterback Thomas Wibbeler threw for five touchdowns and 288 yards. The Blue Devils finished with 461 total yards and held St. Charles to 206.

Late in the second quarter, the Cardinals had a chance to cut into Zanesville's 17-0 lead when they marched from their own 38-yard line to the Zanesville 8, but they turned the ball over on downs.

Sophomore Jacob Nowell rushed for 43 yards on 12 carries and junior Jacob Moehrman recovered a fumble for St. Charles.

The Cardinals (8-3) finished with their best record since 1983, but have yet to win a playoff game in five trips.

Portsmouth Notre Dame

The seventh-seeded Titans ran into a buzzsaw at second-seeded and sixth-ranked Covington, falling 46-0 in a Division VII, Region 26 game.

Notre Dame trailed 21-0 after the first quarter and 34-0 at halftime. The Titans managed just 82 total yards and four first downs and had four turnovers.

Running back Dakota Smith led the Titans with 63 rushing yards on 12 carries.

Notre Dame ended its season with an 8-3 record.

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ST. CHARLES PREPARATORY SCHOOL presents...

THE AMISH PROJECT

BY JESSICA DICKEY

reservations. 614.252.6714

21, 22, 23, 24th

November

Thursday @ 8pm Friday @ 8pm Saturday @ 8pm Sunday @ 8pm

CAMPUS THEATER

2010 East Broad Street in Bexley

ALL-STATE CHOIR HONOREE

Columbus Bishop Ready High School junior Mark Gnatowski Jr. will perform as part of the all-state choir at the Professional Music Educators Conference in Columbus from Feb. 5 to 8, 2014. He was selected from approximately 900 applicants. He has been taking voice lessons for nine years and has attended the Junior Festival, sponsored by the National Federation of Music Clubs, at The Ohio State University since he was eight years old.

He has earned first honors academically in every quarter through his freshman and sophomore years and is a member of the school's cross country team, Beta Club, "In the Know" team, and liturgical choir. He has sung the role of Jesus in "Godspell," and performed or sung in school productions of "You Can't Take It With You" and "The Music Man."

He is a member of Boy Scout Troop 859 and a volunteer cantor at Hilliard St. Brendan and Columbus St. Aloysius churches.

Thirty-Third Sunday in Ordinary Time (Cycle C)

Signs of the times, but not of the end times



Father
Lawrence L. Hummer

Malachi 3:19-20a
2 Thessalonians 3:7-12
Luke 21:5-19

As the end of the Church liturgical year approaches, the readings customarily turn our minds to end-time realities, which are at the same time always the beginning of something new. In Catholic Bibles, the prophet Malachi is placed as the last of the prophets, as though preparing the way for the Christ.

In Jewish Bibles, Malachi is also at the end of the prophets, but arranged so that the next book is the book of Psalms. Because the book of Psalms was thought to be the work of King David, the prophet Malachi prepares the way for the prayers which David (the servant of the Lord) authored.

Malachi only has 55 verses, divided into three chapters. The book was written after 450 BC. This was long after the Babylonian exile was over and the rebuilding of the temple in Jerusalem had begun. The name itself means “my messenger” or “my servant,” and some think the prophet’s name is a pseudonym for an otherwise unknown author. It reminds Israel of its servant status to the Lord who brought it back from exile.

Looking for a coming day teeters between hopeful expectation and dread. The coming of the messenger of the Lord is going to be bad news for the evildoers. For those who fear the Lord’s name, the sun of justice will arise. This rising sun can be understood as the beginning of a new era in Israel’s history, like saying a new day has dawned.

The Gospel presents Luke’s “end time” discourse, describing events which had already happened by the

time Luke wrote in the 80s of the first century. The temple was destroyed in 70 AD in response to a popular uprising against Rome by Jews in the Holy Land in the late 60s. The Romans were brutal in squelching the insurrection, and continued to pursue the rebels until the last bastion of opposition was destroyed at Masada in the Dead Sea area in 73 AD.

The technical term for such a description is a prophecy after the fact, the biblical version of “Monday morning quarterbacking.” It is difficult to say how much Jesus was concerned about end-time events, and some scholars think this whole set of remarks was put together by Luke from isolated things Jesus had said at one time or another during his life.

People are always seeing the end of the world coming. We need only look at the number of apocalyptic films produced. Anybody with an imagination can produce one, so it is not surprising that the gospels have such visions. Remember the effect the resurrection of Jesus had on early Christians and the heightened expectation that he would be returning soon to usher in the Kingdom he had preached.

For first-century Jews, the destruction of the temple and of Jerusalem was like the end of the world. All the fears which had been expressed in apocalyptic imagery from the time of Daniel until the 80s of the first century came together in this end-time discourse of Jesus in the Gospels.

Yet the arrests and dealings with synagogues and prisons had all happened in the immediate years after the death and resurrection of Christ. They did not bring the end of the age with them. Family divisions were also well-known by the time of Luke’s Gospel, since many families were divided on whether Jesus was the Christ or whether they should still await the promised Messiah. All the other phenomena are known to occur in every generation. Whatever else these signs represent, they do not, of necessity, deal with the end of the world.

Father Lawrence Hummer, pastor at Chillicothe St. Mary, can be reached at hummerl@stmarychillicothe.com.

ORGAN CONCERT

Sunday, Nov. 24, 2013 ~ 5 p.m.

St. Mary Church, Marion

Three organists will perform in a special concert at 5 p.m. Sunday, Nov. 24 at Marion St. Mary Church, 251 N. Main St. Taking part will be Betsy Iacobucci, parish music director; Betsy Iacobucci, assistant organist; Angela Carbetta, and Father Thomas Buffer, pastor. A free-will offering will be taken up for the care of the parish pipe organ.

The Weekday Bible Readings

MONDAY
1 Maccabees 1:10-15,41-43,54-57,62-63
Psalm 119:53,61,134,150,155,158
Luke 18:35-43

TUESDAY
2 Maccabees 6:18-31
Psalm 3:2-7
Luke 19:1-10

WEDNESDAY
2 Maccabees 7:1,20-31
Psalm 17:1,5-6,8b,15
Luke 19:11-28

THURSDAY
1 Maccabees 2:15-29
Psalm 50:1-2,5-6,14-15
Luke 19:41-44

FRIDAY
1 Maccabees 4:36-37,52-59
1 Chronicles 29:10-12 (Ps)
Luke 19:45-48

SATURDAY
1 Maccabees 6:1-13
Psalm 9:2-4,6,16b,19
Luke 20:27-40

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF NOVEMBER 17, 2013

SUNDAY MASS
10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (820 AM), Columbus, and at www.stgabrielradio.com.
Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Check local cable system for WWHO’s 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 Kenton Immaculate Conception Church at 10 a.m. on Time Warner Cable Channel 6 (Hardin County).
Mass from Portsmouth St. Mary Church at noon on Time Warner Channel 24 in Scioto County.

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 (820 AM), Columbus, and at www.stgabrielradio.com.

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

The Church Persecuted

Each issue of the admirable ecumenical journal *Touchstone* includes a department called “The Suffering Church.” It’s a title that Catholics of a certain age associate with purgatory; in *Touchstone*’s vocabulary, however, “the Church suffering” is the Church being purified here and now by persecution. It’s a useful reminder of a hard fact.

For that hard fact too rarely impinges on the Christian self-awareness, much less the Christian conscience, of the Church Comfortable, the Church Lax, or the Church of Nice—even though the historical commission created by John Paul II in preparation for the Great Jubilee of 2000 made clear that Christians today live in the greatest tribulation time in Christian history. Indeed, that historical commission suggested that more Christians were killed for fidelity to Christ in the 20th century than in the previous 19 centuries of Christian history combined. As I’ve noted in this space before, “martyrdom” is not just a matter of Richard Burton and Jean Simmons turning their backs on Jay Robinson’s madcap *Caligula* while Michael Rennie/St. Peter looks on benignly in the classic Hollywood romance *The Robe*; “martyrdom” is going on around us, all the time.

Thus a single page of a recent issue of *Touchstone* noted that 1,200 Protestants are being imprisoned in shipping containers in Eritrean desert camps where “torture is routine”; that Mostafa Bordbar, a 27-year-old Christian convert, was arrested and charged with “illegal gathering and participating in a house church” in Iran (a sobering reminder to those bears of little brain who discern a new “moderation” in Tehran these days); that Kazakh Christians, many of



THE CATHOLIC
DIFFERENCE
George Weigel

them converts from Islam, are “encouraged,” by the arrest and imprisonment of their pastors, to refrain from evangelism; and that a Muslim leader in central Nigeria regularly abducts Christian girls and women and holds them captive in his home to compel their conversion (or reversion) to Islam.

As these microdramas are being played out, Christians live in daily fear for their lives in Syria and Egypt, two imploding societies where the majority Muslim factions and sects can seem to agree on one thing only: it’s open season on Christians. Within two decades, perhaps less, Christianity may well have ceased to be a living ecclesial reality in many of the places where Christianity was born, not to mention the cities where subapostolic and patristic Christianity developed. The sole exception to this pattern throughout the Middle East and North Africa is Israel.

Thus, Tom Holland, a popular historian and author of *The Forge of Christendom* (an intriguing book exploring the ways the late first millennium’s expectation of an imminent end time shaped the West’s triumph in the second millennium), said recently at a London press briefing that “In terms of the sheer

scale of the hatreds and sectarian rivalries” afoot in the Middle East today, “we are witnessing something on the scale of horror of the European Thirty Years War.”

At that same conference, my old friend and colleague Nina Shea, director of the Hudson Institute’s Religious Freedom Center in Washington, raised some pointed questions about Western media ignorance—or worse—about this persecution. Shea noted that a fourth-century Coptic church dedicated to Our Lady was recently destroyed in Egypt, even though it was on a shortlist to be declared a UNESCO world heritage site. The church was 200 years older than the UNESCO-listed Bamiyan Buddhas in Afghanistan, whose destruction by the Taliban in 2001 was widely reported and universally condemned, yet the mainstream media treated this grotesque act of anti-Christian religious and cultural vandalism in Egypt as a non-event.

So what is to be done? Support those non-governmental agencies that work to sustain the pastoral life of Christianity in its historic birthplace. Demand that U.S. diplomacy take religious freedom in the Middle East more seriously. And make the cause of these and other persecuted brothers and sisters in Christ a regular part of liturgical prayer, remembering the Church Persecuted in the general intercessions at every Mass and praying publicly for the conversion of the persecutors.

Yes, their conversion.

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

JOSEPHINUM READERS AND ACOLYTES

The institution of readers and acolytes took place at the Pontifical College Josephinum on Friday, Nov. 1. All Saints Day, with Bishop James Wall of Gallup, N.M., as the principal celebrant. Four seminarians from the Diocese of Columbus were installed as acolytes. Pictured are (from left) seminarians Jeremiah Guappone and Shane Ball; Msgr. Christopher Schreck, Josephinum rector-president; Bishop Wall; and seminarians Timothy Lynch and Daniel Swartz. Acolytes, who are second-year theologians, are entrusted with the duties of attending to the altar, assisting the deacon and priest at Mass, and distributing holy Communion as an extraordinary minister.

CT photo by Ken Snow





HIGH SCHOOL THEATER

The Amish Project

The Columbus St. Charles Preparatory School drama department is proud to announce its fall production, the Columbus and central Ohio premiere of *The Amish Project* by Jessica Dickey. *The Amish Project* will be presented from Thursday through Saturday, Nov. 21, 22, and 23, at 8 p.m. and Sunday, Nov. 24 at 3 p.m. in the campus theater, 2010 E. Broad St. Adult tickets are \$10 each and student tickets are \$5 each. Reservations may be placed by calling the St. Charles main office at (614) 252-6714 from 9 a.m. to 4 p.m. Monday through Friday.

The Amish Project is a fictional exploration of the Nickel Mines schoolhouse shooting in an Amish community, and the path of forgiveness and compassion forged in its wake. Originally a solo show, *The Amish Project* has been adapted for an ensemble. The original version of *The Amish Project* was first produced in the Players Loft at the New York International Fringe Festival on Aug. 8, 2008.

Dickey, a young actor-playwright from Pennsylvania, wanted to create a show about what happened in Nickel Mines, Pa. on Oct. 2, 2006, when a lo-



cal milkman carrying a gun walked into a one-room Amish schoolhouse and ended up killing five girls and himself. Here was a potent symbol of how modern American violence can assault even those who put every fiber of their being into living apart. If you remember that day in 2006, you might also recall how members of the Amish community immediately said, though their spokesman, that they forgave the gunman.

Events of unspeakable violence are hardly unknown on American soil. But it is hard to think of another moment when CNN broadcast a call for imme-

diated forgiveness, rather than anger or a declaration of intent for revenge. The community even shared money that was collected for the victims with the gunman's widow.

Imbued with great poetry and surprising humor, *The Amish Project* investigates a divided community's attempts to reconcile crushing loss and tested faiths in spite of a sea of cultural differences.

Cast members include (from left) Ada Cleary, Nick Anderson, Matt Munsell, Tess Golonka, Carl Mahler, Maggie Turek, Natalie Belford, Leah Stevenson and Finn Cleary.

It's a Wonderful Life



"Every time you hear a bell ring, it means that some angel's just got his wings."

So says Clarence – who should know! – in the beloved story *It's a Wonderful Life*. The play, adapted for the stage by James W. Rodgers, is based on the movie by Frank Capra.

It will be presented at Columbus Bishop Ready High School, 707 Salisbury Road, at 7 p.m. Friday and Sunday, Nov. 15 and 17, and 2 p.m. Saturday, Nov. 16. Admission is \$10 for adults, \$9 for 65 and older, and \$8 for students.

Among the cast of 26 (plus townspeople) is Mark Gnatowski as George Bailey, the role made famous by Jimmy Stewart. Melanie Francis plays the role of Mary Bailey, and Michael Osborn is Clarence Oddbody/Sam Wainwright. The older Bailey children will be portrayed by Keevan Sullivan (a sixth-grader at Columbus St. Cecilia School), the brother of Ready student Molly Sullivan, who plays a townspeople, and Hannah Bryan (a sixth-grader at Columbus Trinity Elementary School), the sister of Ready student Hailey Bryan, also a townspeople. Playing Zuzu Bailey will be Gabrielle Larger (a first-grader at St. Cecilia), the daughter of Ready faculty member and play director Jill Larger.

Spencer Coleman will serve as stage manager and lighting director. Julia Hall will handle sound, and Gabrielle Biliran and Sarah Collignon round out the crew.

And Clarence gets the last words: "Remember, George: No man is a failure who has friends."

Saturday, Nov. 23 (7 p.m.) and Sunday, Nov. 24 (4 p.m.)

Columbus St. Francis DeSales High School Little Theater, 4212 Karl Road. Cost: \$8

For reserved seating, contact Lori Arnett at larnett@cdeeducation.org or (614) 267-7808.

Curtain Going Up! is a show about a show. The comedy takes the audience through the ins and outs of putting on a high-school play and includes all the bumps along the way. Miss Irene Burgess, played by Kathleen Cavanagh, is faced with many challenges as the director of her first play -- missing play books on the first day of rehearsal, a grumpy janitor, played by Jon Feverston, and the drama that comes with high-school romances!

Curtain Going Up!



Meet the young, star-struck actress, played by Sarah Schaber, and her confused boyfriend, played by Trent Grubb, along with the rest of the cast of characters who make up this comedy in three acts. An unexpected romantic twist for Miss Burgess also thickens the plot.

REFLECTIONS: ON JERUSALEM OF GOLD

By Father Ron Aubry

Editor's note: Father Ron Aubry of Zoar Holy Trinity Church traveled to Jerusalem on Oct. 1 for a three-month sabbatical. Shortly after his arrival, he fell ill and was diagnosed with Acute Myeloid Leukemia (AML). He is confined in Sharre Zedek Medical Center in Jerusalem and shares his thoughts with his Church family in the Diocese of Columbus.

Part One

I have always hoped that -- someday, off in the distant future -- I would be given a small room in the Kingdom of God, perhaps overlooking the vast and wonderful walls of the New and Eternal Jerusalem. Although, without being too presumptuous, I knew that such things are possible, I had never expected it so soon -- much less on this side of death. But here I am, on sabbatical in the Holy Land, and have only a small window through which to look out on the City of Gold which lies before me.

More than 20 years ago, I was fortunate to lead a pilgrim group to Israel, and ever since then, I have dreamed of returning. There is hardly a square inch, barely a pebble here which has not been touched by the hand of God, much of it quite literally, and to come to the Holy Land is a life-changing experience for all who are able to journey here. The Muslims have a sacred law that all who practice Islam should visit Mecca at least once in their lifetimes. For Jews, and even more particularly for us Christians, there really should be a similar law, for to stand on the very "holy ground" on which Jesus walked is irrevocably touched by the sacred. This is the land of the patriarchs, the prophets, the apostles -- the very home of Mary and the cradle of the Church. As Scripture sings, "One day within your gates, O Jerusalem, is better than a thousand elsewhere."

The first time I saw Jerusalem years ago, approaching on the pilgrim-age bus up to the "Mountain of the LORD's House," our Jewish tour guide began to sing what has become



in the hearts of many Israelis dearer than their national anthem. Titled *Yerushalyim Shel Zahov* it translates as "Jerusalem of Gold" -- pouring out the nation's joy in this holy city, its sorrow at her suffering, their hope for her future, and a solemn prayer that all might (as again the Scriptures say) "*sha-a-lu shalom Yerushalyim*" -- pray for the peace of Jerusalem. It is a wonderful song, and I wish that I could share its melody with you.

One always goes "up" to Jerusalem, despite the geography or altitude of the approach, because this is the "highest of heights, the dwelling of the Most High." Built nearly entirely of native "Jerusalem" Stone, the city seems to glow with the reflection of the sun, as indeed the glory of the Son of God is reflected in his people. From my window, I can see little which is nearly directly below: The Israel Museum and the Shrine of the Book, the sacred repository for the Dead Sea Scrolls; and the Israeli Holocaust Museum, *Yad ve Shem* (named to signify both the Hand of God guiding earthly existence and the power of his unspeakable Name to gather unto into his peace). Just a short distance away is the John F. Kennedy Memorial Forest, the *Knesset* (or Israeli Parliament), and the Old City of Jerusalem itself.

"Jerusalem" means "City of Peace," although it has known little peace in the milena of its existence. But in this city true peace was given to all the ages and all the worlds by the gift of Christ to the Father.

It had been my hope during this time in Israel to come into closer contact with the Jews, the original people of Jesus, and to gain new perspective from them on my own experience of Christianity.

I am being accompanied on this journey by about a dozen priests and religious, as well as faithful lay Christians who are here in Israel for sabbatical at a wonderful place near Bethlehem called the Ecumenical Institute of Tantur. Tantur was envisioned by Pope Paul VI and many ecumenical leaders at the time of the Second Vatican Council as a place where all Christians could come to study the Scriptures together. It was on my first outing with that group, as we were preparing to celebrate the Gregorian Mass with the Benedictine monks and nuns at an ancient monastery called Abugrav, that I literally fell at the feet of one of the sisters who had come out to welcome us, and had to be rushed to the hospital.

Although my current pilgrimage was immediately cut short by my unex-

pected illness, I have once more found to be true what I have always known: God works in curious ways -- sometimes amusing, sometimes terrifying -- but always accomplishes his will. I have had dozens of in-depth conversations with persons of every faith and no faith during my time at Sharre Zedek. It is a strange sign of hope that here, in the midst of the contention of Israel and the rest of the peoples of the Middle East, persons of all nationalities and traditions have managed to set aside their differences in order to devote their talents to the service of humanity. In coming weeks, I hope to share some of these insights with you as I continue to reflect on Jerusalem of Gold.

Father Ron Aubry, from the sixth-floor oncology unit of Sharre Zedek Medical Center

P. S.: Fear not! Despite the anxiety and the sadness I have experienced being alone in a foreign country with a dreadful disease and uncertain future, I have taken comfort in the presence of the LORD and his people. Even the very name of this hospital speaks home to my heart: Sharre Zedek translates to "The Gates of Justice." May the God of Justice look with kindness upon his city, his priesthood, and all who read these words.

HOMILY FOR DIOCESAN HOLY HOUR FOR IMMIGRATION REFORM

(Leviticus 19:33-34; 1 Corinthians 12:12-13,24b-26; Luke 4:14-21)

Homily by Father Charles Klingler, Westerville St. Paul Church

October 1, 2013

HOSPITALITY TO THE IMMIGRANT

I hope that you all had a chance to see the poster in the vestibule of our church that depicts the pilgrims trying to sneak into the United States under a barbed-wire fence. This poster was a recent cartoon in *The New Yorker* magazine, which is noted for its hilarious cartoons. The scene is a desert landscape with cactuses and other features of the American southwest. Of course, the pilgrims landed in what is now New England on the Mayflower and other ships, but the cartoon reminds us how in our country's history, most immigrants had a pretty easy time getting into the country, even though it may have been hard to make the journey. They just came! The scene also is a challenge to all Americans to consider whether it is time for real immigration reform.

I think back on the arrival of my own ancestors to these shores. I am mostly of German descent and about one-quarter Irish. My earliest German forbears arrived in 1837 and settled on farms in the area of Marietta, Ohio. The family lore contains no horror stories about having to sneak into the country or even having to endure much discrimination. Of course, my early relatives were all farmers, and they just worked hard to support their families and no one bothered them. Maybe if some of them had settled in a big American city, it might have been different. And, of course, in the 1800s there arose movements such as Nativism and political parties such as the so-called "Know Nothings," which were anti-immigrant and which must have caused some concern among those who were not of Anglo-Saxon descent. My dad used to tell us that the Ku Klux Klan had a few followers in the Marietta area in the early 1900s, but, unlike in the deep South, this organization was pretty much shunned, even by white Protestants, in southeastern Ohio. Occasionally, the Klan would burn a cross on a Catholic family's farm, but everyone just laughed at them.

One of the most interesting phenomena of 19th-century immigration to America is that some foreigners were allowed to vote even before they became citizens. Over 40 states and territories have at some time permitted

aliens to vote in both state and federal elections. This practice reached its zenith around 1850 and for some time afterward. The Supreme Court upheld the right of states to allow non-citizens to vote in a case from Missouri in 1874. The Constitution of Ohio, adopted in 1802 on the eve of the admission of our state to the union, made no distinction between citizens and non-citizens when it came to the franchise. However, the right of aliens to vote was later specifically outlawed in Ohio in 1851. Based on these historical facts, I am fairly confident that some of my ancestors voted before they became citizens of this state. In the period of 1900 to 1920, as anti-immigrant sentiment strengthened, most states where it had been allowed put an end to voting by aliens. But even today, some jurisdictions allow documented immigrants to vote in local elections, like for school board, and there is discussion of widening these voting rights in some areas.

I recite this history to show that early immigration to America was one of remarkable hospitality to the newcomers. This hospitality was not always consistent or ideal, but people who wanted to come here were allowed to enter without much fuss. Even after the establishment of Ellis Island in 1891, which processed many foreigners wanting to settle here, it was still not too hard to get in.

Certainly the readings for this evening remind us that Christians are called to be hospitable to the stranger. In that first reading from the Book of Leviticus, God commands the Israelites to treat the resident aliens the same as those who were native-born. And the Lord pointedly reminds the Hebrews that they were once aliens in the land of Egypt themselves. Remember that Leviticus is one of the law books where God tells his people what he expects of them. Leviticus also reminds us that we are all, without exception, immigrants to the land now known as the United States of America. The second reading from St. Paul's first letter to the Corinthians reflects the attitude of the early communities of faith that our parish's great patron established – namely, the

attitude that there is no distinction between any of the members of Christ's body, no matter what their background or social condition. The spirit of God is the spirit of unity which brings all of Christ's followers together and puts an end to division. In the Body of Christ, we all share in each other's joys and sorrows. This reading also reminds us Catholics that our Baptism and, for that matter, our common humanity as children of God make us brothers and sisters – regardless of our status as citizens or non-citizens.

The beautiful Gospel from St. Luke paints for us the scene in the synagogue of Nazareth where Jesus gives his inaugural address (so to speak) as he begins his public ministry. Quoting from the prophet Isaiah, the Lord proclaims that he, in his person, is the fulfillment of God's desire that all people be treated with the utmost respect. The poor, the sick, the oppressed, the imprisoned are folks Jesus has been called to lift up. The spirit of the Lord will, through the Christ, set everyone free from all that beats them down. This gospel challenges us as the Body of Christ to continue his work of liberation in our time.

Immigration reform is thus primarily a matter of hospitality. God through Christ welcomes everyone to share in the divine life. We humans and we Christians are called to be Godlike in our openness to all. As the American bishops have said, we are called to welcome the stranger. As I showed above, the United States was remarkably welcoming for most of its history. In fact, the U.S. did not have any general laws barring entry into the country for the first 153 years of its existence. Nearly everyone came who had the gumption to get here – both before and after the establishment of Ellis Island. It was only in 1929 that Congress passed the infamous law that sought to regulate immigration by prohibiting most people from southern and eastern Europe

(many of whom were Catholic). This law was not funded until the late 1940s, and so was somewhat of a dead letter. It was not until the 1960s that laws were adopted to seriously enforce limits on immigration. In recent decades, more and more immigrants came from Mexico and other parts of Latin America. It is hard to escape the conclusion that at least some of the resistance to this immigration is based on the color of the newcomers' skin – just as America at its worst has discriminated against African Americans whose ancestors were brought here as slaves and against Native Americans whose forbears were the first to "immigrate" to this continent.

Catholic social teaching and the Gospel it is based on have always strongly supported the weakest and the poorest – and immigrants definitely can be described as such. This teaching asserts that when persons are unable to find work to support themselves and their families in the countries of their birth, they have a right to migrate to other nations to find such work and to make a better life. This right is not absolute, the teaching goes, but immigration is often justified in a world where there is so much poverty and injustice. Wealthy countries like the United States, although they have the right to control their borders, have a special obligation to welcome the stranger because of their vast resources.

It is a great witness that the Catholic Church in our country is among the many voices calling for immigration reform. To sum up, my friends, this is the reality in our country today: undocumented immigrants are here; they are human (and mostly Catholic, by the way) and they deserve to be treated humanely and hospitably – just as the pilgrims and my ancestors and those of so many other Americans were treated when they came seeking a new life summed up in that iconic phrase "the American dream."

Holy Hour for Immigration Reform

A Holy Hour to pray for immigration reform will take place at 7 p.m. Wednesday, Nov. 20, at Columbus Christ the King Church, 2777 E. Livingston Ave. Our Catholic bishops remind us that now is the time for the nation to enact comprehensive immigration reform laws. For more information, contact the diocesan Office for Social Concerns at (614) 241-2540 or the Catholic Latino Ministry at (614) 262-7992. For more information about Church teaching on immigration, please visit www.justiceforimmigrants.org.