

# The Catholic **TIMES**

The Diocese of Columbus' Information Source

October 24, 2021 • 30TH SUNDAY IN ORDINARY TIME • Volume 70:28

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## **CHURCH HEARS CRY OF THE POOR ON WORLD MISSION SUNDAY**

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Bishop Robert J. Brennan

## Human dignity, respect for life form basis for all moral teaching

The recent canonization of St. Margaret of Castello is a moment of hope and inspiration for people all over the world, but has local significance here in Columbus where the parish of St. Patrick has long housed the shrine of St. Margaret visited by people nearby and from around the country.

Born with severe physical challenges including but not limited to blindness and stunted growth and physical development, Margaret suffered terrible rejection from her own family even to the point where her own parents left her praying at a shrine in Castello never to return to her.

Left on her own in a cruel society, Margaret became a source of strength and hope to many people in her calling as a Dominican Sister. Her power to transform lives went far beyond what might be expected from her physical stature, especially in the 14th century. Margaret, now St. Margaret, teaches



us that the core of human dignity is not based on family status, physical appearances or strength. It is not granted by any government or agency. Rather it is bestowed on each of us by God who created us.

The first pages of the Judeo-Christian scriptures take us to the heart of human dignity. “God created man in his image; in the divine image he created him; male and female he created them.” (Genesis 1:27) What sets the human person apart from all of creation is the fact of being created in the very image and likeness of God.

Consequently, I need to look into the eye of every individual I encounter and see deep within the very image and likeness of God. You might call it the spark of the divine fire. This is an extraordinary claim and as such informs all the moral teaching, public witness and social services for the Church in every age. Every person, created in the image and likeness of God, is of inestimable value and deserves profound respect. Such respect goes deeper and is more demanding than tolerance. It is rooted in truth and dignity.

This reality forms the foundation for the Church’s defense of human life at its most vulnerable stage, its very beginning. The Church witnesses to the inviolable dignity of human

life at every stage from conception to its natural end. The pro-life stance of the Church forms a foundation that frames all other moral stances. Without respect for human life at its earliest stages, all other rights collapse.

This approach to human dignity requires an absolute rejection of racism, anti-Semitism and every prejudice based on ethnicity or religion. I can’t speak to current theories on racial justice except to say that the Catholic approach will always be built on human dignity.

Similarly, the recognition of human dignity leaves no room for violence, oppression, human trafficking and other crimes against human life. It must inform the Church’s teaching on the human person, marriage and the family, immigration, violence in our community, capital punishment, care for the poor, the environment, respect for those who protect and serve us, the way we speak to and about one another, and now, even our response to a global pandemic.

These are not isolated issues but rather applications of the truth of human dignity. This witness sometimes means going against the grain of systems of thought that change with every generation, instead being rooted in the eternal truths. It means commitment to difficult truths. It means

walking patiently with every person, meeting them where they are at a particular moment while speaking the truth in love. Indeed, people of good will may disagree on tactics, but the principle of the dignity of the human person created in the image and likeness of God must be the core.

To be sure, the sad reality is that we don’t always hit the mark, do we? Institutionally, the Church, like every community and organization, frequently needs to examine its collective conscience, be honest about history and pursue reform. That is not to reject the past but rather to seek mercy and learn from mistakes. At the same time, as individuals, none of us is perfect. I need always to admit my failures, confess my sins and seek mercy. Repentance and mercy involve new beginning and resolve moving forward in the truth and love of God.

I look forward to visiting St. Patrick’s in Columbus on the eve of All Saints to celebrate our newly named saint and to pray at the shrine. St. Margaret teaches me, indeed she teaches all of us, that God can accomplish important things through every one of us and thus to open our eyes in amazement to the image of God all around us in what Pope Francis refers to as “the saints next door.”

### Local news and events

## Bishop to celebrate Mass at St. Patrick honoring new saint

Bishop Robert Brennan will be the principal celebrant and homilist for a Mass commemorating the canonization of St. Margaret of Castello at noon, Sunday, Oct. 31 at St. Patrick Church, 280 N. Grant Ave., Columbus.

St. Patrick is home to a St. Margaret of Castello shine and to the St. Margaret of Castello Guild. The Italian saint was canonized on April 24, more than 400 years after her beatification.

St. Margaret was born in 1287 in Italy and abandoned by her wealthy parents because of her deformities and disabilities. He became a Domin-

ican and lived a holy, virtuous life before dying at age 33.

All are welcome to attend the Mass and celebration. For more information on one of the Church’s newest saints, visit [www.littlemargaret.org](http://www.littlemargaret.org).

### Josephinum honors two alumni

The Pontifical College Josephinum recently honored Father Dennis Mullen, a retired priest from the Diocese of Superior, Wisconsin, and Richard Kotarba of Sewickley, Pennsylvania, as the recipients of its 2021 Jessing Alumnus of the Year Award.

Father Mullen, a member of the ordination Class of 1970, has been connected with the Josephinum for 63 years, having arrived as a young high school student in 1958 and remaining at the seminary to complete undergraduate and graduate studies for the priesthood.

In his ordained ministry, Father Mullen served the Diocese of Superior as vocation director, permanent diaconate program director, nursing home chaplain and pastor to several parishes. He was state chaplain for the Wisconsin Knights of Columbus and was a faithful attendee of the Knights’

national meetings. A most profound gift to the Knights and to the Church was his work in initiating and supporting an adoption fund with a local Knights Council.

Kotarba, an alumnus of the Class of 1967, came to the Josephinum as a high school freshman in 1955, stayed through his first year of college, then attended John Carroll University and Boston College Law School. After graduating in 1966, he joined the

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Front Page photo:

**MISSION SUNDAY**  
The Church designates Oct. 24 as World Mission Sunday and asks Catholics to support the work of the Little Sisters of Mary Immaculate and others serving people in impoverished nations.

Photo courtesy diocesan Missions Office

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# Real Presence Real Future

## Reflections

30th Sunday in Ordinary Time, October 24, 2021

Real Presence, Real Future reflections:  
Preach the Good News of Jesus Christ to the world!  
Deacon Joe Knapke, Ss. Simon & Jude Parish, West Jefferson

Today is World Mission Sunday, when we focus on the mission of the Church, which is to bring the Good News of Jesus Christ to the whole world. When we think of missionaries, we think of men and women who have detached themselves from physical things and have dedicated their lives to bringing the Gospel to people in Third World countries. But we are all missionaries, witnessing by our own lives to the Good News we have come to know in the Lord. Let us recommit ourselves to that mission as we celebrate the Eucharist, our Lord's Real Presence.

To read more about how we are growing together in the life of faith and discipleship in the Diocese of Columbus, visit [www.RealPresenceRealFuture.org](http://www.RealPresenceRealFuture.org).

31st Sunday in Ordinary Time, October 31, 2021

Real Presence, Real Future reflections: Loving Action  
Alfred Akainyah, St. Anthony Parish & RPRF Commission Member

Our gospel message focuses on love: love for God, neighbor, and self. How do you understand love and who is a neighbor? How we understand love goes hand in hand with how we live our lives together, as a church community with our growing diversity. Our neighbor is anyone who needs our love and service, not just the one closer to us. Like Jesus, let us have the loving hearts that reach out to others in a special way, bringing them closer to the church and community. When we love and act, Jesus comes to us.

To read more about how we are growing together in the life of faith and discipleship in the Diocese of Columbus, visit <http://www.RealPresenceRealFuture.org>.

Domingo 30 del tiempo ordinario, 24 de octubre de 2021  
Reflexiones de Presencia Real, Futuro Real: ¡Predica la Buena Nueva de Jesucristo al mundo!  
Diácono Joe Knapke, Parroquia Ss. Simon & Jude, West Jefferson, OH

Hoy es el domingo Mundial de las Misiones, cuando nos enfocamos en la misión de la Iglesia, que es llevar la Buena Nueva de Jesucristo a todo el mundo. Cuando pensamos en los misioneros, pensamos en hombres y mujeres que se han desprendido de las cosas físicas y han dedicado su vida a llevar el Evangelio a las personas de los países del Tercer Mundo. Pero todos somos misioneros, dando testimonio con nuestras propias vidas de las Buenas Nuevas que hemos llegado a conocer en el Señor. Volvamos a comprometernos con esa misión mientras celebramos la Eucaristía, la Presencia Real de nuestro Señor.

Para leer más sobre cómo estamos creciendo juntos en la vida de fe y discipulado en la Diócesis de Columbus, visite [www.RealPresenceRealFuture.org](http://www.RealPresenceRealFuture.org).

XXXI Domingo del tiempo ordinario, 31 de octubre, 2021  
Reflexiones Presencia Real, Futuro Real: Acción amorosa  
Alfred Akainyah, Parroquia San Antonio y miembro de la comisión PRFR

El mensaje del evangelio de hoy se enfoca en el amor: amor hacia Dios, hacia el prójimo y hacia uno mismo. ¿Cómo entiendes el amor y quién es tu prójimo? ¿Entendemos que el amor va de la mano con la manera cómo vivimos nuestras vidas juntos, como una comunidad parroquial, con su creciente diversidad? Nuestro prójimo es todo aquel que necesita nuestro amor y servicio, no sólo el que está cerca de nosotros. Como Jesús, tengamos un corazón amoroso que vaya en busca de otros de una manera especial, acercándolos a la Iglesia y a la comunidad. Cuando nuestro amor se pone en acción, Jesús viene hacia nosotros.

Para leer más acerca de cómo podemos crecer juntos en la vida de fe y discipulado en la Diócesis de Columbus, visita: [www.RealPresenceRealFuture.org](http://www.RealPresenceRealFuture.org).



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## The source of human dignity isn't human – it's divine

At last week's Red Mass for lawyers, judges and all who seek justice, Bishop Robert Brennan gave an eloquent exposition of human dignity, its source and ultimate end. Out of love, God's very essence, God desired to create the human person in His image and likeness, in order to share, by knowledge and love, in God's own life. The human person is the only creature on earth that God has willed for its own sake. It is that God-given intrinsic human dignity that we celebrate during the month of October, Respect Life month.

We have had many occasions in the last 30 days to reflect upon the dignity of life at its beginnings and how that can be either supported or opposed by the very language of the laws that we create as a society. We reflected on the contrast between the Hyde Amendment that prohibits federal funding of abortions and the Women's Health Protection Act that would invalidate state parental notice or consent laws, waiting period laws, ultrasound laws, many health or safety regulations of abortion facilities and a host of other state restrictions, if passed by the United States Senate. And we contacted our federal legislators on behalf of human life and dignity.

As we move toward November, and the feast days of All Saints and All Souls, we reflect on the same

### FAITH IN ACTION

Mark Huddy

*Mark Huddy is the Episcopal Moderator for Catholic Charities and the Office for Social Concerns in the Diocese of Columbus.*



dignity of human life as it approaches its earthly end. Two articles are available on the Respect Life Program site, [www.respectlife.org](http://www.respectlife.org), which can guide our thoughts and actions to honor that dignity even as natural death approaches. The first, Catholic Consideration for Our Earthly Passing, summarizes the applicable principles. Life is God's gift; we are its stewards, called to care for life and health with gratitude to our Creator. Human dignity is not diminished by incapacity or dependency. Medical care that is appropriate and effective is a moral obligation. Nothing should be done or deliberately omitted to hasten or cause death. People who are ill need our accompaniment and should not be alone. We need to talk about these issues with our families, with our parents and with our children. Death is not the end but a doorway to that transcendent relationship with God for which we were created.

The second article, Advance Medical Directives:

Planning for Your Future, describes the goals of advance directives and the general categories of legal documents and medical orders available to define a patient's care. It also cautions us that depending on how those documents are crafted, some of them may be counter to Catholic morality and potentially harmful. The article states that "the safest option is to designate a health care agent who not only understands our Catholic values but also shares them and can apply them to current situations and respond to questions as they arise." Concerns are raised over the inflexibility of some living wills and POLST (Physician's Order for Life-Sustaining Treatment) documents that can override even the appointment of a health care agent.

Recently, the Greater Columbus Right to Life organization developed a booklet that describes the legal options in Ohio and helps direct its readers in choosing an advance directive that is consistent with Catholic teaching. It is called Faithful at the End of Life – Catholic edition, and can be found at [faithfulattheendoflife.org/download-documents](http://faithfulattheendoflife.org/download-documents).

These resources can help us wrestle with some of the questions that arise at the end of life. May we cherish the gift of life that God gave us and create a society where human dignity is respected and protected.

## From conception through eternity, our soul joins us to God

Of the many surveys concerning religion, we see questions about the existence of God, the need for religion and so forth. Some surveys might express questions in terms of spirituality or of "being a spiritual person," whatever that might mean. Few, if any, talk about a soul.

We often use metaphorical references to the soul in conversation. Do people, in general, believe we are one, body and soul, and if they do, is there a true appreciation of our soul?

I recently came across a video on YouTube titled, "Is there life after death? What happens after you die?" This was a short video, which, as I write this column, had had 626,000 views. It asked the question to popular "big thinkers." None thought there was "life" after death.

As I did research, I realized that I could get deep into metaphysics and philosophical arguments. I settled on what the Church teaches, and then the arguments that the existence of the soul can be reasonably demonstrated. Church teachings can be found in the Catechism of the Catholic Church (CCC), paragraphs 362-368.

In the world, we (simply) have the angelic (spiritual) and the animal (sometimes distinguished with having a "sensitive soul"). Humanity fits between the two, being at once corporeal and spiritual (often distinguished with having a rational soul).

The Church teaches that every spiritual soul is created immediately by God – it is not "produced" by the parents – and also that it is immortal.

Consider that every person who exists, has existed or will exist has been willed to exist by God and lives in a particular time and space for the expressed desire of God. The soul is created from "nothing."

Soul and spirit. The Church teaches that this distinction does not introduce a duality into the soul.

### AQUINAS CORNER

Richard Arnold

*Richard Arnold, a parishioner at Chillicothe St. Mary, holds an MA in Catechetics and Evangelization from Franciscan University of Steubenville and is a husband and a father to two children.*



"Spirit" signifies that from creation, man is ordered to a supernatural end and that his soul can gratuitously be raised beyond all it deserves to communion with God.

From a rational view, we see ourselves with certain "animal" characteristics. These are sense cognition (sensation), sense appetite (imagination/desire), locomotion, reproduction, growth, need for nutrition and memory.

Where we separate ourselves from the "animal world" is through the intellect and will, which reside in our soul. These are uniquely spiritual powers or faculties. These are demonstrated through conceptual thought and reasoning, free decision making and moral responsibility, a capacity to know and love God.

The soul, because it is immaterial and performs acts that are not absolutely dependent upon the bodily organs, does not perish with the body – although, as St. Thomas says, the soul separated from the body is not entirely complete but has an inclination to the body as the necessary instrument for its complete and full activity. Thus the need and belief as stated in our creed for body and soul to be reunited at the final judgment.

At the creation of man, our body and soul were perfectly united, with the body subject to the soul. As a result of "the fall," we lost that natural state, and our body and soul are in tension, which we call concupiscence (CCC 2515-2516). We can rationally temper the tension, but we need the grace of God

to ultimately return to our original state, what we were created for.

At death, our body, now a corpse, is separated from our soul. Within our soul, we carry our intellect, will and memory to the hereafter until we are reunited with our body.

For those who have no issue with abortion, difficulty arises when trying to ignore or deny that this is murder. Science demonstrates the human uniqueness of the "living flesh" within the womb. When, then, does a soul enter the body if not at conception?

I would like to leave you with these words from St. Teresa of Avila:

"We are so far from esteeming highly enough our soul in which God so delights. Each of us possesses a soul, but we do not realize its value as made in the image of God; therefore we fail to understand the great secrets it contains. ... Nothing can be compared to the great beauty and capabilities of our soul. ... It is our soul's likeness to God that makes it possible for us to commune with the God in whose image we have been made."

While our soul is beyond comprehension, that shouldn't stop us from desiring a greater understanding of who we are. We are body and soul and beautiful!

#### FACILITIES SERVICES ASSOCIATE - BISHOP READY HIGH SCHOOL

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## Time spent on daily examen well worth the effort

I'm always surprised by the parallels between our physical and spiritual lives.

With strength training, a workout often agrees with our bodies while we are doing it, but then later that day, or the next day, we realize we did too much or that a particular lift or movement doesn't agree with our body. That realization and reflection on what we did well and what might need to change moving forward is very important for growth and sustainability in physical training.

In the same way, reflection on how we are doing in our daily relationship with God and with each other is something that requires reflection for growth and sustainability. As it turns out, a couple of friends in a discipleship program which I'm a part of shared the role of the examen prayer in reflecting on their daily lives. I wanted to learn more so I've been exploring the Ignatius Examen that is part of his Spiritual Exercises (#43) and I have enthusiastically incorporated this method of prayer into my life.

Generally speaking, the Ignatius Examen has five parts, which include: gratitude for the blessings of the day, petitioning God for his grace and strength to see where we can do better, reviewing the day through spiritual eyes, asking for forgiveness where needed, and planning for the next day. Examen prayer time typically begins and closes with prayers of your choice. From what I've learned, the examen is meant to be brief and simple, but it can

### HOLY AND HEALTHY

Lori Crock

*Lori Crock is a wife and mother, SoulCore Rosary prayer and exercise leader and a strength coach. Lori is online at [holyllandhealthycatholic.com](http://holyllandhealthycatholic.com).*



often lead us into the deep waters of discernment and growing in love of God and neighbor.

There is so much to the examen, and I am new to it, but there are two books that I found helpful: *Reimagining the Ignition Examen* by Mark Thibodeaux, SJ and *The Examen Prayer, Ignatian Wisdom for Our Lives Today* by Timothy M. Gallagher, O.M.V.

As someone who prays mostly in the morning, I felt a void in my spiritual life not praying in the evening. Praying an evening examen has become a way to review the day with God to see where he was working and where I was and wasn't cooperating with his grace. I also sometimes do a mini examen at lunch time or after key events of the day. For me, it has been 5-15 minutes most days and I look forward to it.

There are times of course when I've had a "bad day" where things didn't go well and I didn't respond with love — and it can be easy to decide to avoid the examen on those days, so as to not face my failings, but what I've found most interesting is that on those "bad" days there are so many blessings, so much to be grateful for that I am actually

lifted up by the examen prayer rather than feeling discouraged by my weak responses to the events of the day. Those days often increase my resolve to call on God more the next day (as we know, going it alone never works.)

At the essence of the examen is the daily practice of discernment in our lives. Where is God? Where am I? Am I seeking him, thanking him, responding to his grace throughout the day? Am I allowing him to work through me to others? Where can I do better? What needs to change in my life? How can I see God more fully in my daily adventure with him? What virtues and habits can I grow in to live the next day even better?

I think that is the key point — that through this practice of honestly reviewing the events of the day with God, we begin to respond with more faith, hope, love, wisdom and understanding the next day and the next day — on this journey toward sainthood.

It has been an interesting journey so far. It takes some real effort to make the examen a daily habit, and I can see the challenge of making it sustainable over the years, but I also see how active God is in every minute of the day, the gift of his grace that is being poured out, and how he desires that we be more attentive vessels. From Ephesians 2:8, "For by grace you have been saved through faith, and this is not from you, it is the gift of God."

## Pope Francis, 'estranged' Catholics and Holy Communion

Certain Catholic media platforms that often function as de facto extensions of Jen Psaki's White House Press Office have continually urged the U.S. bishops to dodge the issue of pro-abortion Catholic politicians receiving holy communion. Pope Francis, for his part, offered some helpful comments on this contentious matter during a September press conference, held as he was returning to Rome from a visit to Hungary and Slovakia. "Those who are not in the community cannot receive communion," the Pope said, speaking of the unbaptized and those "who are estranged" from the Church.

Exactly. And that is the key ecclesial fact in play when Catholic political leaders willfully promote elective abortion — just as it was when Catholic public officials refused to desegregate schools in their jurisdictions. In both instances, the men and women in question deny, by their actions, an essential truth of Catholic faith: the inalienable dignity of every human person. Their actions publicly declare that they are not in full communion with the Church.

That is the objective reality; it is not a judgment on the subjective culpability or moral condition of a given public official. No minister of holy communion can know with certainty that that a public official is in a state of mortal sin when he or she approaches the altar to receive the sacrament of the Eucharist. The official in question may be ill-catechized, or invincibly ignorant, or cognitively impaired. But the subjective moral condition of the pro-abortion politician — Is this person in a state of mortal sin? — is not the crux of the matter. And the question of the reception of holy communion by Catholic politicians promoting abortions shouldn't

### THE CATHOLIC DIFFERENCE

George Weigel

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



be framed in those terms.

What the minister of holy communion can know, for it would be impossible not to know, is that a Catholic public official who promotes what the Pope (in that same press conference) called the "homicide" of the unborn is objectively in a state of serious estrangement from the Church, whatever his or her personal moral condition or canonical status. Those who are seriously estranged from the Church remain members of the Church by reason of their baptism. But they ought not act as if they were in full communion with the Church.

This discussion has focused almost exclusively on bishops, priests and other ministers of holy communion denying the sacrament to wayward politicians. That, too, is the wrong focus, at least initially. Those not in full communion with the Church — those who, by their public actions, have demonstrated their rejection of an essential truth of Catholic faith — should have the integrity not to present themselves for reception of the Eucharist. The first burden of obligation rests on those men and women.

To recognize this, however, is not to suggest that pastors have no obligations; quite the contrary. As Pope Francis also said, the first obligation of pastors is to try to help objectively estranged Catholics — people "temporarily outside the community," as the

Pope put it — come to understand the truth of their situation: that they are not in full communion with the Church and should not act at Mass as if they were. If, after appropriate instruction undertaken with charity and clarity, the objectively estranged Catholic continues, by public actions, to reject certain truths that identify a Catholic, a responsible pastor has the obligation to instruct that person not to present himself or herself for holy communion. For as the bishops of Latin America, led by the future pope, said in 2007, public officials who encourage "grave crimes" against life "cannot receive holy communion."

To get down to cases: I have no way of knowing whether President Biden, Speaker Pelosi, and other Catholic public officials actively promoting abortion are in a state of mortal sin. Multiple factors are involved in committing a mortal sin. What I do know — because President Biden, Speaker Pelosi, and those Catholic public officials actively promoting elective abortions have told me so by their actions — is that these men and women are objectively in a defective state of communion with the Church. That estrangement, to borrow the Pope's term, is of such severity that they ought not present themselves for holy communion.

To receive the Eucharist is more than an expression of personal piety. It is a statement of one's full communion with the Church. Making that clear, by instruction if possible and disciplinary action if necessary, is a pastoral obligation. "It is not," Pope Francis said, "a punishment." Nor is it "weaponizing" the Eucharist. It is calling the estranged to deeper conversion to Christ. That is what good shepherds do.

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law firm of Meyer, Unkovic & Scott in Pittsburgh. In 1973, Kotarba was made partner in the firm and became chairman of its commercial and real estate law sections. He was appointed to the Josephinum's Board of Trustees in 1978 and elected chair in 1981.

The Jessing Alumnus of the Year Award is named for Msgr. Joseph Jessing, a German immigrant priest who founded the Josephinum in 1888.

Luncheon Club meets Nov. 5

The Catholic Men's Luncheon Club's next meeting will be held Friday, Nov. 5 at Columbus St. Patrick Church after the 11:45 a.m. Mass.

Father Michael Hartge, diocesan Moderator of the Curia, will speak about the diocese's Real Presence Real Future initiative.

Lunch and the talk in Patrick Hall follow Mass. Cost is \$10 for the lunch and meeting. No reservations are necessary. For more details, visit [www.catholicmensministry.com/cmlc](http://www.catholicmensministry.com/cmlc).

Concert to benefit Catholic Outreach Ministries in Newark

A concert to benefit Catholic Outreach Ministries in Newark will feature Matt Munhall and friends at 7 p.m. Saturday, Nov. 13 at the Midland

Theatre, 36 N. Park Place in Newark. Tickets, \$30 each, are sold at [www.midlandtheatre.org](http://www.midlandtheatre.org) or at the event.

The Columbus-based Munhall performed more than 200 shows annually throughout the United States and Germany before becoming the director of music at Newark St. Francis de Sales Church three years ago.

The concert will include classics, songs from Munhall's six full-length albums, and praise and worship music. He will be joined on stage by musicians he has worked with during his career and singers from the parish.

Catholic Outreach Ministries, founded in 2019, provides financial, material and spiritual assistance for those in need in the Newark area.

Record Society meeting set

Father David Endres, a professor of Church history and historical theology at Mount St. Mary's Seminary/Athenaeum of Ohio in Cincinnati, will be the featured speaker for the Catholic Record Society's quarterly meeting at 2 p.m. Sunday, Nov. 14, in the Columbus St. John the Baptist Church hall, 168 E. Lincoln St.

In addition to his presentation and a short business meeting, there will be a silent auction of duplicate materials from the society's collections.

Medical professionals gather for White Mass



Dr. Marian Schuda (second from right) and Dr. Anthony Casey (right) present the gifts to Bishop Robert Brennan (center) and Father Frank Brown (left) at the White Mass for medical professionals and students on Saturday, Oct. 16 at Hilliard St. Brendan Church. In Bishop Brennan's homily, he said, "In your noble profession, you seek to serve. And you know that the practice of medicine isn't about greatness in an authoritative way; it's a kind of greatness that comes through humble service, by taking on what the person, or persons, before you are bearing; by entering into their suffering and bringing healing. The Letter to the Hebrews says, 'We do not have a high priest who is unable to sympathize with us and with our weakness, but one who's been similarly tested in every way and is without sin.' How did Jesus go about healing? Not from afar, but by entering into human suffering by taking on the nitty-gritty messiness of human life, by walking with us, by reaching out — not from afar but with touch, with engagement. He went into the suffering of a person and lifted it off his shoulders. There's your model, medical professionals. That's what so many of you are called to do." *CT photo by Ken Snow*

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# St. John Chrysostom Church marks 60th anniversary in diocese

By Tim Puet  
For *The Catholic Times*

Because of its universal scope, the Catholic Church offers a rich variety of worship experiences beyond what is familiar to most Catholics in the United States

In central and southern Ohio, this may be most apparent at St. John Chrysostom Byzantine Catholic Church in north Columbus. Its fiber-glass dome, covered with 23-carat gold leaf, is a landmark in that area, partly because of its location near the busy intersection of State Route 161 and Cleveland Avenue. On stepping inside, a worshiper feels surrounded by the saints whose likenesses appear on the icons that are traditional in churches belonging to one of the 23 Eastern Catholic rites.

Eastern Catholic and Eastern Orthodox churches have the same roots, going back to the establishment of Byzantium (later known as Constantinople, now as Istanbul) as the capital of the Roman Empire in the Middle Ages. Their forms of worship are much the same, but the Eastern Catholic churches consider the pope to be St. Peter's successor and the Orthodox churches do not.

St. John Chrysostom Church was founded in 1961 and celebrated its 60th anniversary on Sunday, Oct. 3 with a Divine Liturgy led by Bishop Milan Lach of the Byzantine Catholic Eparchy of Parma (the equivalent of a diocese), which covers most of Ohio and all of 11 other Midwest states, and Bishop Robert Brennan of the Roman Catholic Diocese of Columbus. The program also included installation of an icon of the *Theotokos* (the Virgin Mary) as protectress of persecuted Christians.

Parishioner Rose Ann Jirles, whose mother was among the founders of the parish, said it was started by about 25 families in late 1961, just after 13 men were ordained as priests for the Eparchy of Pittsburgh, which at the time covered the entire United States. One of them, Father Edward Zavell, was assigned to be a resident pastor for Columbus, which until then had Eastern Catholic Masses only occasionally because of the eparchy's size and limited number of priests.

A 60-year parish history written by the parish's current pastor, Father Robert Jager, said that in 1961, the former Columbus St. Cyprian Church on Hawthorne Avenue on the city's east side, near what then was St. Anthony Hospital and is now Ohio State University Medical Center East, had been closed for several years. Columbus Bishop Clarence Issenmann said the Byzantine parish could use St. Cyprian Church and its rectory and



**Father Robert Jager (left), pastor at Columbus St. John Chrysostom Byzantine Catholic Church, was joined by Bishop Milan Lach of the Eparchy of Parma and Bishop Robert Brennan on Oct. 4 for the church's 60th anniversary. Photo courtesy St. John Chrysostom**

school, which were owned by the hospital, for worship and activities.

The parish was named for St. John Chrysostom, an archbishop of Constantinople in the fourth century who was the author of the core of the Divine Liturgy which is most commonly used in the Byzantine rite. This liturgy has all the elements of the Mass familiar to Roman Catholics and proceeds in much the same order, with a Liturgy of the Word and a Liturgy of the Eucharist. One principal difference is that it is mostly sung rather than spoken.

In 1964, the Byzantine congregation, led by Father Robert Barter, Father Zavell's successor as pastor, had increased to 41 families and bought 10 acres of land and a small farmhouse in what was then a rural area along Cleveland Avenue for \$26,000, with the intention of building a church there. Those plans became a necessity when St. Anthony Hospital said it was going to tear down its old section and move its nurses to the former St. Cyprian rectory and school.

"That meant we had to move to Cleveland Avenue and get a new building put up much sooner than we had planned. The decision to do that was a pretty gutsy move because there were so few of us," Jirles said. "No banker in Columbus would lend us the money for a new building because our congregation was so small and we already owed \$26,000 for the land we bought."

"During a retreat in Pittsburgh, another priest told Father Barter of a bonding company called Keen and Clarey in Minneapolis which was willing to make loans to churches. He got permission from the bishop of Pittsburgh to approach them and they agreed to loan us the money."

That increased the church's debt to \$126,000, an amount far too large for the small congregation to pay off on

its own. Outside activities were needed to raise funds to reduce the debt, so parishioners decided that what originally was to be solely a church on Cleveland Avenue would be a multipurpose building to be used for worship and as a hall for bingo, bake sales, dances, religious instruction and other activities.

The first services were held in the building during Holy Week of 1966. The loan for the land was paid off in 1971, and the final payment for the hall was made in 1976. By that point, a rectory with a basement for religious instruction had been added. It cost \$60,000 to build and that loan was paid off in 1978.

Being out of debt and having \$100,000 in savings, plus regular income from bingo, meant the congregation felt confident enough to build a church. Father Barter wanted it to have a distinctive Byzantine look, including a gold dome on the outside and the warmth of wood construction common to eastern Europe on the inside. He found what he was looking for at a church in New Jersey while on vacation and used that church as a model for St. John Chrysostom.

The domed church, with seating for 300 people and costing \$500,000 to build, was dedicated in 1980, with \$61,000 in improvements, mostly for stained-glass windows, added for the church's 25th anniversary in 1986. Three years later, the mortgage for the church was burned and the debt for the improvements had been paid.

The parish had nearly 100 families in the 1980s, said parishioner Pat Papai. Its current membership of about 80 families has been stable for some time. The Divine Liturgy is celebrated at 10 a.m. Sunday, 9 a.m. Wednesday and 7 p.m. Thursday and Friday.

The parish was known for years for

its monthly sales of traditional eastern European baked goods, which ended about three years ago because the number of parish women who baked those items had dwindled, Papai said.

However, its annual sale of Christmas cookies, *pirohis* (dumplings stuffed with sweet cheese, potatoes and cheese, sauerkraut, or prunes) and nut rolls will continue on Saturday, Dec. 11. Because of COVID-19, it will be drive-thru only, with orders placed in advance.

"Sometimes we bake nut rolls on Sunday and sell them after the Divine Liturgy the following day," Jirles said. "But if you're not a parishioner, you'll need to call in advance or come on Sunday morning and see what one of our liturgies is like."

Proceeds from the sales go toward general parish expenses and whatever the parish's most pressing needs are. Father Jager said the current project on the parish's wish list is repaving the parking lot.

Parish organizations include a women's guild that meets once a month and a men's group that convenes periodically to work on building maintenance and other activities. The parish also has an Eastern Christian formation program for young people from pre-kindergarten to high school on Sunday morning, which is divided into age groups and covers topics on a four-year cycle. It has an enrollment of about 40 students and is led by Deacon Jeffrey Martin, who has been at the parish since 2007.

Formation courses for adults are led by Father Jager and take place three or four times a year in three- or four-week blocks. Father Jager also presents an introduction to Byzantine spirituality once a month on Sundays for those not familiar with the Byzantine and other Eastern Catholic rites. The parish's other full-time staff member, Teresa Frye, has been parish secretary since 2000.

Father Barter's successors as pastor at St. John Chrysostom include Father Eugene Linowski, who served the parish from 1987 to 2004, Father James Batcha, Father Terrence Farmer and Father Robert Stash, whom Father Jager succeeded in 2019.

The church has close ties with Holy Resurrection Melkite Catholic Church, which is the other Eastern Catholic church in Columbus with its own building. Father Jager and Father Ignatius Harrington, pastor of the Melkite church, serve as each other's weekend replacements on occasion, since the liturgies of both churches are very similar.

The Maronite Catholic rite, which has most of its members in Lebanon, and the Syro-Malabar rite, with



**CHRYSOSTOM**, *continued from Page 8*

a membership primarily in India, are other Eastern Catholic rites with congregations in Columbus. The Our Lady of Lebanon Maronite Catholic Mission celebrates Mass every Sunday at 4:30 p.m. in Columbus St. Andrew Church. The St. Mary Syro-Malabar Mission has Masses at the same time in Columbus Sacred Heart Church.

Another Eastern Catholic community in Columbus uses the Ge'ez language, a Semitic language that fell out of daily use several centuries ago. Most Ge'ez Catholics in the United States are from Ethiopia or Eritrea. They take part in the Byzantine liturgy at St. John Chrysostom since it is closest to the Ge'ez liturgy. A Ge'ez priest comes from Denver or New York City to Columbus a few times a year for major feast days.

Father Jager, 48, has been a priest since 2002 and grew up in the town of Matovce in eastern Slovakia.

"My path to the priesthood began in the late 1970s, when a new priest, Father Steven Osz, came to visit my family," he said. "He talked to my mom and dad and asked me, 'Why don't you come and serve at a liturgy?' This was in August. I was very shy and it took me until November to respond, but once I viewed him and his dedication,

I didn't want to be anything else.

"Father Osz was not afraid to speak up against the Communists who were in power in what was then Czechoslovakia when that was a very dangerous thing to do. He took the risk of choosing the Catholic Church and faith in Christ, knowing he could be persecuted by the Communists. His wife lost a job and his family was threatened, but he remained faithful.

"When I went to the seminary, my parents said, 'You have to be careful or they will destroy you,' but I knew what my calling was. In my last year of high school, the Communists fell from power and I took that as a sign from God."

Father Jager came to the United States in 2018 at the request of the Eparchy of Parma after serving as a parish priest and, for four years, as secretary to a bishop in Slovakia. "The eparchy, like the Diocese of Columbus, is dealing with a shortage of priests and asked eparchies in Europe for help," he said. He served parishes in the Cleveland suburbs of Euclid and Mentor-on-the-Lake before coming to Columbus.

One major difference between the Roman Catholic Church and the Byzantine and other Eastern rites is that

many of those rites allow married men to be ordained as priests. "In the Byzantine Catholic Church, single men enter the seminary for six years of discernment, and after four years, they choose whether they wish to be celibate or be open to the possibility of marriage, and whether they want to be diocesan priests or enter a religious order. For those deciding to marry, their priestly formation is done in conjunction with their fiancée," Father Jager said.

Eastern Catholic churches do not ordain married men as bishops and do not permit ordination after marriage.

"I don't think a married priest would want to be a bishop because of the additional responsibilities involved," he said. "The true issue is finding a woman willing to make the sacrifices involved in being a pastor's wife. Your marriage is one that is mission-oriented, and on most weekends, you have to concentrate on the church rather than just your family."

Father Jager has been married for 19 years. His wife, Rose, taught elementary school and special-needs children in Slovakia, but immigration restrictions prevent her from doing so in the United States. The couple have two children –

Sophia, 18, an Ohio State University student who graduated from Columbus St. Francis DeSales High School earlier this year, and Mike, 13, who attends Westerville St. Paul School. Father Jager said he hears confessions occasionally at both DeSales and St. Paul.

Deacon Martin, 58, was ordained in 2007 and has served St. John Chrysostom since then. He could study for the priesthood and be ordained if he chose, but he said that because of his age and his work as a geologist for the Ohio Environmental Protection Agency, he is satisfied with being a deacon. He and his wife, Paula, have been married for 33 years and have no children.

"My wife is a Roman Catholic and I was married in her church, but didn't go regularly. Then one day I drove past this church (St. John Chrysostom), was curious enough to attend a service and fell in love with it. I feel worship in the Eastern tradition is the best expression of how I relate to God and He relates to me, and I find a fullness that was missing elsewhere."

For more information on St. John Chrysostom Church and the Byzantine Catholic rite, go to [www.byzantinecolumbus.com](http://www.byzantinecolumbus.com) or call (614) 882-7578.

# SEEKING 72...

SERVANT LEADERS IN BROTHERHOOD

“For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

- Mark 10:45

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If you are interested in helping our Ministry, our Conference, or your Parish, please contact us by visiting our website.



#CatholicMensMinistry

[CatholicMensMinistry.com](http://CatholicMensMinistry.com)

FOLLOW:     

# We are universal missionaries for the Church

## Bishop urges 'prayer, personal sacrifice' for missions

We celebrate World Mission Sunday the weekend of Oct. 23-24 this year. I am looking forward to the diocesan Eucharistic celebration on Saturday, Oct. 23 at the 5:15 p.m. Mass at Columbus St. Joseph Cathedral. I hope that you are able to join me at this Mass, where we focus our attention on the missionary task of the Church – not only worldwide, but here in the Diocese of Columbus and within ourselves.



I encourage all the faithful in the diocese to recommit to our common vocation that is received through baptism to be missionaries "to the ends of the earth." While the Mass will focus on our efforts here in the diocese, I also ask you to focus on this mission through prayer, participation in the Eucharist and by giving generously to the World Mission Sunday collection for the Society for the Propagation of the Faith.

Pope Francis' message for World Mission Sunday this year reflects on the theme "We cannot but speak about what we have seen and heard" (Acts 4:20). It highlights our zealous participation in evangelization. Together, through our prayers and financial support, we bring the Lord's mercy and concrete help to the most vulnerable communities in the pope's missions.

I invite you to join in union with Catholics throughout the world, in prayer and personal sacrifice made to God through the Society for the Propagation of the Faith. I am most grateful for your mission solidarity.

Be assured of my prayers for you and your families in your work as missionaries.

Sincerely yours in Christ,

*Most Rev. Robert J. Brennan*

By Sister Zephrina Mary Gracykutty, FIH

World Mission Sunday 2021 will be observed on Oct. 24. It is a global celebration and public renewal of our baptismal call to the missions.

In 2020, the faithful of the Diocese of Columbus contributed \$63,587.36 to the World Mission Sunday collection. On behalf of Bishop Robert Brennan, apostolic administrator for the diocese, and Msgr. Kieran Harrington, national director of the Pontifical Missions Societies, I would like to thank you for your generosity and kindness toward the missions of the Church.

World Mission Sunday unites and connects Catholics worldwide into one community of faith. This year's theme, chosen by Pope Francis, is, "We cannot but speak about what we have seen and heard" (Acts 4:20). It highlights the "Mission of Compassion."

On World Mission Sunday, we recommit ourselves to our common vocation, through baptism, to be missionaries. When we participate in the Holy Eucharist on this special day and place our gifts in the collection basket, even if it's the little we have, then we become partakers of the missions.

Father Tadeusz J. Nowak, OMI, secretary general of the Pontifical Society for the Propagation of the Faith, spoke to Vatican News on World Mission Sunday 2020: "The Pontifical Mission Societies are entirely dependent on God's providence, through the free offerings of the faithful. We help the life of the local churches in mission territories, dependent on the Congregation for the Evangelization of Peoples, because they are communities that are growing and young churches that must develop and need help in all areas: ecclesial structures, parishes, pastoral centers, schools, teaching staff, catechists" (Agenzia Fides).

I remember the Mission Sunday celebrations back in my homeland, India, especially in the far southwestern state of Kerala. We are grateful to missionaries because we received faith from them.

St. Thomas the Apostle came to India in 52 A.D. and died as a martyr in 72 A.D. He was a very successful missionary apostolate. Later, the Jesuit missionary St. Francis Xavier came to India. The ship set sail April 7, 1541. It took 13 months for Xavier to arrive in Goa, India, on Xavier's 35th



**Hair plaiting has become a ministry to restore the dignity of young girls. Photo courtesy Little Sisters of Mary Immaculate of Gulu**

birthday.

He baptized thousands of people in India. The descendants of those who received the faith handed it to their descendants. Because of them, India has a vibrant and faith-filled Christian community.

I belonged to St. Francis Xavier parish in India. We learned his teachings and stories about his missions, especially during October. There is also a large grotto of St. Therese of Lisieux on the church grounds. I learned about her at a young age from catechism classes that she is the greatest missionary who prayed for missionaries and offered many sacrifices for their strength to work for the salvation of souls. Storybooks about her were a treasure for me when I was in school because they inspired me to give my life back to God, who gave me life on earth.

Every Sunday in my home parish, catechism class began at 3 p.m. and the children's Mass was at 5 p.m. It was a mandatory class for every child in first through 12th grade. Because October was the special month for the missions, the religious sisters and catechism teachers talked about stories of missionaries and their service. We had many mission projects and money collections for Mission Sunday.

Consequently, for the month of October as a class, we saved money and put it in the piggy bank (money box). We would buy small storybooks and things from the school to promote the missions and help the missionaries.

On Mission Sunday, we took all of our money from the piggy bank and put it into the offertory basket. It was a joy knowing that, as a class, we could share our little sacrifices for the missions.

Let us pray for missionaries who left their home country and family to proclaim the good news of Jesus Christ. World Mission Sunday reminds us that we are universal missionaries. The COVID-19 pandemic has caused suffering and death on all continents, but the Church continues its work of assistance and charity.

Let us join together with the efforts of missionaries who proclaim the word of God and serve the poor day in and day out. Let us unite our prayers and sacrifices with churches throughout the globe on World Mission Sunday.

*Sister Zephrina Mary Gracykutty, FIH, is director of the diocesan Missions Office.*

## Little Sisters of Mary Immaculate of Gulu serve most vulnerable

The response "behold Lord, You called me" by each member to God's call "whom shall I send" (Isaiah 6:8), has constituted the Little Sisters of Mary Immaculate of Gulu (LSMIG) into a community of women religious in the Archdiocese of Gulu in northern Uganda since 1940.

Dedicated to the charism of "witnessing the love of Jesus Christ to the most vulnerable especially women and girls," the LSMIG are nurtured by their contemplative spirituality, drawn from the Sacred Heart of Jesus, Our Blessed Mother Mary Immaculate, St. Joseph her spouse and our founders, Bishop Angelo Negri and Mother Angioletta Dognini from

the Comboni Missionary family.

Forty-six years after their founding, the sisters lived through 30 years of civil war, 1986-2016. The conflict displaced the population of northern Uganda into refugee camps. The war re-recovery process of 2016 became complex as northern Uganda experienced an influx of refugees from neighboring South Sudan and Democratic Republic of Congo.

In this complex situation, God's call to the sisters to minister to His people became compelling. The presence of the sisters alongside the suffering population became especially important.

See LITTLE SISTERS, Page 15

## PIME site in Cameroon serves disabled, orphaned children

By Brother Alessandro Albani, PIME

*Editor's note: Brother Alessandro's formative period of mission experience, before he is officially assigned, has been unique. A rehabilitation therapist, he was working in Myanmar before COVID-19 sent the country down a path toward upheaval in early 2021. Now, he finds himself in a new country with a new home, full of those who need his help.*

After the military coup in Myanmar in 2021 and the ensuing violence, my superiors decided I should leave the country. Once I returned to Italy and the quarantine period was over, I was immediately assigned to a new mission: Cameroon.

In this new assignment, I will complete the formative period that I should have spent in Myanmar. Throughout my formation, unexpected and surprising turns have occurred, some that hurt, but some that have brought good news.

Here is good news: the Bethlehem Foundation. Located in the village of Mouda in extreme northern Cameroon, this is where I live and work. The foundation was founded in 1997 by Father Danilo Fenaroli, a PIME



**A young boy decorates a cross as part of a program for young children overseen by PIME missionaries in the central African country of Cameroon.**

*Photo courtesy PIME*

missionary, and has been managed in collaboration with the Silent Workers of the Cross since 2002.

The heart of the foundation is the rehabilitation center, where physical therapy and the education of disabled children take place. I will be teaching these children. At this moment, I have only observed them to get to know

them, to become closer to my future colleagues and to understand the work that is done here.

I have spent most of my time in the rehabilitation center, as well as the nursery school, which welcomes both the children from Mouda and orphaned children who live at the foundation.

Another important service of the foundation is called "the Creche," a sort of residential nursery that hosts children who have lost their mothers. Usually, when they reach age 2 or 3, the Creche's children return to their families through the efforts of our social workers.

Sometimes no relatives can be found, so the little guests stay here, becoming members of the big foundation family. During summer break, these "family members" who grew up in the center are the only ones living with us. It is with them that I occupy my afternoons, offering them educational activities, sharing games and taking walks.

The disabled children will return in September, together with the deaf and mute children. They attend an inclusive primary school that is also part of the center.

The Bethlehem Foundation also of-

fers courses for people to become carpenters, welders, bricklayers, tailors, fabric painters (batik, for those who are more experienced) or sculptors.

Imagine living in a place so rich in diversity, which welcomes all kinds of humanity. Is it possible to live in such a place without meeting Christ every day?

Maybe we do not recognize Him, maybe He hides from our busy eyes, but He is always here with us at the foundation. He is always ready to get a glass of cool water, to give a piece of bread as a gift. He is ready to get help with his schoolwork. The foundation is a house filled with suffering because all who pass through here live with difficulties, but it is also a cathedral of charity where you can love the weakest.

Be careful, though; the foundation is not perfect. People work here, and people generate problems. Nevertheless, this place exudes the Gospel. Reading from the foundation website, I discovered that it is inspired by two Gospel stories in particular: the parable of the Good Samaritan (Luke 10:25-37), and the story of the disciples of Emmaus (Luke 24:13-35).

## Diocese in India ministers to rural population

By Father Albeen Reddy Vatti

*Mission coordinator for Diocese of Warangal, India*

The greatest story ever told is the story of God.  
The longest story ever told is the story of God.  
The shortest story ever told is the story of God.

In fact, it is not a story or history but the mystery of God and the mission of our lives. In the great plan of God, the Diocese in Warangal, India was established in 1952.

The diocese is mostly rural with many villages scattered in remote areas. These villages have little access to education and medical services, and the people depend mostly on agriculture, which depends on the rain. Because local parents can't afford education, their children are sent to work for meager wages.

At its beginning, the diocese consisted of five civil districts evangelized mostly by the PIME missionaries from Milan, Italy. These early missionaries made great sacrifices during those times when electricity, safe drinking water, etc., were unthinkable. Gradually, the local clergy and religious rose and continued the legacy of these great missionaries.

Due to the committed efforts of evangelization coupled by the grace of God, the Church grew rapidly. Thousands embraced the Catholic faith, and many previously unheard-of services were provided by the Church in the name of Christ. The cooperation and assistance from Europe and the United



**A priest talks with school children in the Diocese of Warangal, India, which has approximately 70,000 Catholics among a total population of 9.3 million in a mostly rural area with many remote villages.**

*Photo courtesy Diocese of Warangal, India*

States doubled our joy, and our diocese was twice divided, giving birth to two new dioceses.

The Catholic Diocese of Warangal consists of two civil districts with a total population of 9.3 million, of which about 70,000 are Catholics. They are served by 94 diocesan priests and 59 religious priests along with 551 religious women and 22 religious brothers.

Warangal diocese gives top priority to New Tribal Evangelization and Education. This evangelization program aims to carry the Gospel message to rural tribal people deprived of necessities such as clean water, electricity, proper housing, education, health care and sanitization.

The tribal people have their own local dialect with no written language. A team of priests, religious and laity is involved in learning the tribal dialects and then catechizing and promoting education among the people.

The world knows of the incredible services of St. Mother Teresa and her nuns, the Missionaries of Charity, who continue to support education for girls and serve the poor in India and throughout the world.

The services offered by the Church in India and in Warangal are far greater than the Catholic population. This need for social, charitable and empowering services exists. Our focus is on the rural people, who thirst for God's word and for quality education.

Sharing in love is the call of Christians. Sharing of faith, personnel, knowledge and resources began with the early Church, and it continues. The Church never becomes poor when we share.

The Church by its origin is missionary and universal. By faith, we all are members in this missionary Church. The Diocese of Warangal, India thanks the Diocese of Columbus, Ohio for its missionary support as we all strive to continue God's work.

## COAR rescues kids from gang violence in El Salvador

The Community of St. Oscar A. Romero, or COAR, is the oldest organization in the world named for St. Romero and is administered by the Archdiocese of San Salvador.

COAR is a school for 1,000 impoverished children in pre-kindergarten through 12th grade. COAR is also a home for 30-50 children in foster care. COAR has a clinic, vocational training, and other resources that support the entire impoverished community, providing a safe alternative to the gang violence raging in El Salvador by giving the community hope and resources to combat the poverty that leads many to seek out the gangs.

COAR's story began in 1964, when the Diocese of Cleveland took El Salvador as its mission territory. In the late 1970s, as El Salvador's civil war began, San Salvador Archbishop Oscar Romero asked the Cleveland missionaries to work with the refugees.

These missionaries included Father Ken Myers, COAR's founder; Sister Dorothy Kazel, OSU; and lay volunteer Jean Donovan (both of whom were brutally murdered on Dec. 2, 1980, along with two Maryknoll sisters). They saw orphaned children in the camps who were sick, hungry and traumatized, and brought them back to their parish for care. After St. Romero was martyred on March 24, 1980, they named the orphanage after him, and COAR was born.

The war in El Salvador ended in 1992. So why does COAR, originally a home for war orphans, still exist? COAR exists because the legacy of the war is a shattered economy. Poverty has led to criminal gang violence that is among the worst in the world, which in turn has led to mass emigration and



**The Community of St. Oscar Romero (COAR) provides education to 1,000 children at its school in El Salvador.**

broken families. COAR provides hope amid these problems. It is a safe place for the school and other community services.

COAR's residential program for children who are victims of abuse or neglect, who cannot live with their families or who don't have a family, is our most important program. Through this program, we touch and heal children such as "Ana," who had been living on the street since age 5, begging or stealing to be able to eat.

With her mother in jail, her father prostituted her and her two sisters to provide for his drug habit. COAR is the only home that Ana has really known. She, and all residents, receive excellent medical and psychological care, nutritious food every day, clean clothes and a roof over their heads.

Several children who came to COAR as young



**Children find a safe and nurturing environment in the community's residential program. Photos courtesy COAR**

teenagers had never been to school. Now, they are learning to read, write and do math at the COAR school. They even learn how to use computers.

The children have access to workshops, therapies and spiritual development and sacramental preparation to help them develop into leaders in their school, their church and their community, equipping them to form their own families and break the cycle of abuse that brought them to COAR.

None is a member of a gang or is victimized by a gang. And, most important, even though they come from difficult situations, they are learning to serve others in need.

For more information about the COAR Peace Mission in Zaragoza, El Salvador, visit [www.coarpeacemission.org](http://www.coarpeacemission.org).

## Disciples of Mary minister to Philippine youth, remote island parishes

The Disciples of Mary, Alagad ni Maria, was founded in the Philippines by a Philippine Carmelite bishop.

The main mission of the community is to work among young people by providing leadership training and value formation through retreats, recollections and youth assemblies. There are 100 volunteer-teachers and 300 youth leaders helping minister to about 15,000 young people in public and private high schools in the Philippines.

The Disciples of Mary also serve as pastoral administrators at poor mission parishes in the far-flung southern islands of the Philippines. To reach these mission churches, especially on Jomalig Island, missionary priests must ride in a fishing boat (a wooden, canoe-shaped "banca" with bamboo outrigger for balance and support) because no commercial transportation goes to the islands. The travel time is approximately six to seven hours.

The main occupations on these islands are fishing and farming. The total monthly collection in Jomalig



**Members of the Disciples of Mary, Alagad ni Maria in the Philippines**

*Photo courtesy Disciples of Mary*

parish is about \$150 – not enough to maintain a parish.

The Disciples of Mary provide financial support to our mission parishes and their ministries, and also regularly organize medical and dental missions by bringing doctors, dentists and nurses to the islands.

During the COVID-19 pandemic, a hygiene drive was initiated, distributing hand sanitizers and masks to more than 5,000 youth to lessen the spread of the virus.

support their sons in their studies for the priesthood.

These are talented, good young men who are called by God to become priests.

As Christians, everybody is one – one in faith, one in belief, one in brotherhood and sisterhood. It is in this spirit of solidarity that your prayers are needed for vocations and for the Disciples of Mary to continue to grow in their mission.

It is also in this spirit of solidarity that your support is requested. The hard financial situation compels the Disciples of Mary to appeal to your generosity. Anything you can do to help will be greatly appreciated. The mission appeal is for the seminarians, the Philippine youth and the island parishes under our care who are the beneficiaries of the Disciples of Mary mission programs.

In advance, the order would like to express its heartfelt gratitude for your generosity and support of our mission. Thank you, or as it is said in Filipino: "Maraming salamatpo!"

## Spiritan priest recalls half century of service in Africa

Father Ned Marchessault, CSSp, began his Spiritan mission in Africa in 1966 and went on to spend 55 years in ministry there. Now retired, Father Ned shares recollections as a missionary priest:

### 1966

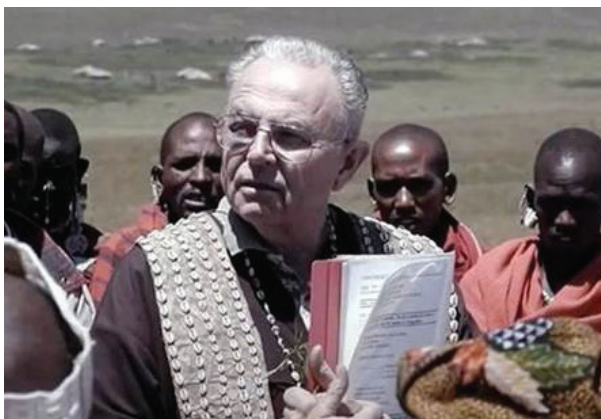
"I am stationed about 5 miles outside of Arusha (Tanzania) among the Wa-Arusha people. In physical appearance, language, dress and folkways, they are Maasai, but Maasai who have settled down to farm small plots of land, growing corn and beans and raising small herds of cattle, sheep and goats.

"We have Mass in a classroom of a small, cement-block school built in the shape of a Wa-Arusha hut. The entire Mass, except for the Canon, is in Swahili, and the people sing hymns in their own language to their own melodies.

"I live in each of the villages for four-five days at a time, getting around more and more each time in each locality – walking, visiting various huts, talking and getting to know the people. At each stop, the Mama offers me a stool to sit by the fire, then some milk to drink or sometimes an ear of roasted corn. Then we talk until my still meager vocabulary runs out.

"I play with the children and give them candy. Some of you are probably familiar with a toy called the magic slate. The writing disappears when the plastic cover is lifted. It amazes the children and helps make them more comfortable with me. When we've had our visit, we say 'serena nikidua' ('good-bye till we meet again'), and then I am off to the next place along the path.

"Before coming to Africa, I was frightened of being a foreigner here, perhaps for the rest of my life. Although I've been here only a little over a month, I feel very much at home and a part of these people already. It is a beautiful country, filled with very warm and friendly people, and I am very happy here.



Father Ned Marchessault, CSSp, worked in the Spiritan order's African missions for 55 years.

Photo courtesy Spiritans

### 1999

"It was dusk, and the sun was just dropping below the rim of the crater (Ngorongoro) when we tried the lights on the Land Rover and found they wouldn't turn on. I got out to look under the hood to see if a wire was loose.

"Just after I switched on the flashlight, I heard galloping hooves, a zebra passed me within about a foot. Chasing behind him was a large male lion, which also passed me within touching distance. After the lion, also running full out, was a hyena. Needless to say, that was the end of the repair work. We passed the night in the Land Rover.

"It is a quiet Sunday morning here in Endulen. Many students, who spent yesterday gathering firewood for the week, went early to the stream to wash their clothes. They will be dry by the time our Sunday service begins at midday.

"We start quite late because our congregation is mostly people from semi-nomadic encampments.

The people come from distances up to about 10 miles, so we give them plenty of time to walk to the trading center here in Endulen.

"Our service is tailored to Maasai ways of doing things. The language of the service and music is Maasai, and most of the songs we sing have been composed by the Maasai people here in the Ngorongoro area. The vestments are black and decorated with cowry shells.

"Black is the color of the rain clouds that bring plenty to Maasai country, and cowry shells also have a religious significance. Gourds that hold milk, the source of life for the Maasai people, are always decorated with cowry shells. Maasai religious leaders wear black, and their staffs are decorated with cowry shells.

"Our services open with gathering prayers by three people, myself and two Maasai elders. Following tradition, when elders bless, there must always be an odd number, never two, never four. When the bread and wine are brought to the altar table, we bless them with milk from a gourd decorated with cowry shells and closed with green grass at the mouth. Milk is used in all important blessings in Maasai country. It, together with the rain clouds and rich green grass, are symbols of God's goodness and blessing for the Maasai.

"I hold a tuft of green grass during the entire service, a symbol of our desire for God's blessing on our lives and our herds. Green grass means healthy cattle and plenty of milk, the basis of the good life for the Maasai. During the Eucharist, we bless the sick and those with special difficulties in a ceremony of blessing consisting of the laying on of hands, anointing with oil and sprinkling each person with milk from the special gourd, the same one used to bless the gifts of bread and wine. Elders of the community, both

See SPIRITAN PRIEST, Page 15

## Passionist missionaries work in Papua New Guinea

The Passionist priests and brothers have been working among the people of Papua New Guinea for more than 60 years in the dioceses of Vanimo and Port Moresby.

In Vanimo, religious work in outlying bush parishes and in the main town. Religious also administer a center for disabled children, the Senta Bilong Helpim, that provides physiotherapy and other medical services as well as basic education for children otherwise unable to access medical or educational services.

Alcohol, drugs and sorcery are major threats to the lives of young people in the urban areas of Papua New Guinea and are impacting rural areas as well.

In Port Moresby, missionaries are engaged in parish work and hospital chaplaincy and in work with kids on the streets. Services and help are provided in the parish of St. Joseph's Boroko, the largest parish in Papua

New Guinea.

Religious work among the "street kids" – children ages 10-17 who are illiterate and live on the streets – to provide basic living skills and literacy aids.

Missionaries also host retreats for religious throughout the country. Other religious work in theological education at the nation's major seminary. One of four religious is chaplain to the country's major hospital.

Finally, religious promote vocations among the young people of Papua New Guinea. Members of the order are building a formation program for indigenous religious and have a growing number of young men undertaking seminary formation and novitiate training.

For more than 25 years, the order has recruited, educated and trained young men interested in the priesthood or religious life. They are given two to three years of initial training,

full-time study and supervised ministries in the domestic seminary in either Vanimo or Port Moresby. This is followed by five to six years of full-time study at the Bomana Catholic Theological Institute.

Religious work for Divine Word University in Papua New Guinea and are overseeing the establishment of a training hospital for doctors and nurses.

Papua New Guinea has more than 800 languages and cultures. It is ranked 30th among the most corrupt countries in the world, and Port Moresby is the sixth most dangerous city in the world.

The poverty of the people there means there is little income from various ministries, and support comes totally by mission appeals.

For more information, visit [www.passionists.com/our-people/our-province/png](http://www.passionists.com/our-people/our-province/png).



The Passionists provide a center for disabled children in the Diocese of Vanimo, Papua New Guinea.

Photo courtesy Passionists

## Mary's Meals feeds poorest children where they are educated

Mary's Meals' mission is simple: Every child should receive one daily meal in their place of education.

Mary's Meals serves some of the world's poorest children and, appropriately, the charity traces its roots to the words of a child. In 2002, Magnus MacFarlane-Barrow, Mary's Meals founder, was doing mission work in Malawi and visited the home of a woman named Emma who was dying of AIDS. Emma sat on the mud floor of her hut surrounded by her children.

When Magnus asked her 14-year-old son, Edward, what his dreams were in life, his stark reply was: "To have enough food to eat and to go to school one day." This was a key part of the inspiration that led to the Mary's Meals campaign and the vision that every child receives one daily meal in their place of education and that those who have more than they need share with those who lack the most basic things.

Mary's Meals is named in honor of the Blessed Virgin Mary, who, Mary's Meals reminds us, raised her child in poverty.

From a small mission that served about 200 children, Mary's Meals has grown to serve more than 2 million children across 19 countries in the developing world. Mary's Meals has a commitment to sim-



Mary's Meals founder Magnus MacFarlane-Barrow  
CT file photo by Ken Snow

plicity, low overhead and relying on local volunteers in countries where meals are served in school.

This approach allows Mary's Meals to maintain its pledge that 93% of all contributions go directly toward charitable work. Mary's Meals remains largely a grassroots-supported charity, with contributions of just \$21 allowing Mary's Meals to feed a

child every school day for a year.

The Columbus Diocese has a deep connection with Mary's Meals, as MacFarlane-Barrow has spoken twice at the Columbus Catholic Women's Conference. Michele Faehnle, co-director of the conference, also recently spoke at Westerville St. Paul Church during a mission appeal on behalf of Mary's Meals.

Mary's Meals has a campaign underway called "Send and Receive" in which anyone who texts the word "HOPE" to 29-237 will be signed up to receive email updates from Mary's Meals and an anonymous donor will contribute money to feed a child every school day for a year for each person who signs up.

"Send and Receive is such a win-win initiative," said Nikki Tardiff, development director with Mary's Meals USA. "Supporters can sign up on their phones in less than a minute to learn more about Mary's Meals and receive updates about our mission, and a child will be fed for an entire year thanks to an anonymous donor. This simple way of supporting Mary's Meals is already benefiting our work, and we're excited to see more people sign up to join the Mary's Meals family."

To find out more about Mary's Meals, visit [www.marysmealsusa.org](http://www.marysmealsusa.org).

## Homeless children cared for in Philippine orphanage

In the Philippines, on the streets of metropolitan Manila and in the rural provinces, unwanted children, neglected and abused, scavengers, homeless and orphaned, including victims of child labor, are a common sight.

Photos of them make emotions run high. It is almost impossible for a person to hold his or her feelings in check when seeing these youngsters asleep along the streets, lying sick or abandoned without care or searching for food in the trash, knowing they will grow up without a proper education.

In 1985, out of concern for the welfare of these unfortunate children, the Orphanage of the Virgin of Guadalupe was founded. At the orphanage, toddlers and female teenagers are under the care of nuns, while teenage boys

are supervised by religious brothers. There the children experience what love really means.

Here are two examples of children at the orphanage: a 5-year-old girl, who looks like she is 3 and who is unable to walk due to malnutrition, and her brother, who is 7 years old but looks like he is 5, and is a deaf mute. His condition was also brought about by malnutrition.

Other children at the orphanage include one found in the back of a jeepney (small bus), another rescued from her mother who was going to drown the child and one who was given to the orphanage for a loaf of bread.

For 10 years, the youngsters were cared for in a house that was loaned free of charge by a local woman. But when she passed

away, her heir told the children to leave. They relocated with their care-givers to a one-bedroom rented house.

By the grace of God and with the help of friends, the children and their care-givers now live in three modest houses on a 3-acre, donated property. These houses are a place of love, trust, mutual interest and unselfish service — a place of harmony and contentment. These houses have become a home.

While the Orphanage of the Virgin of Guadalupe was originally intended only as home for less fortunate children, it has recently also become a shelter for runaways, rape victims and incest victims. The care for these less fortunate youth is a duty and responsibility of every baptized Christian, for "whatever you do to the least of your brothers you do it to me." (Matthew 25:40)

Each child accepted into the orphanage is given a promise: "to house, clothe, feed, educate, and love for as long as it is necessary or until such a time as the child grows up and is able (and wants) to survive on his/her own." Children

need food and money for medicine and an education. With a very bad economy prevailing in the country (where an ordinary laborer earns only \$3 a day), the Philippine government is unable to respond to this perennial problem without the help of non-government organizations and religious groups that run charitable institutions.

As the needs of the poor in the region expanded, SMAHE (Sons and Sisters of Mary and Adorers of the Holy Eucharist) established five preschools. These schools are located in areas where no schools were available or it cost too much for parents of average income to enroll their children. In addition, SMAHE has established a high school and a college seminary.

Recently, SMAHE was invited to expand into Vietnam and has established a home for rape victims, a home for abandoned elderly and a preschool there.

In 2001, the Foundation for the Orphanage of the Virgin of Guadalupe was founded as a tax exempt avenue for those residing in the United States who wish to support SMAHE and the orphanage. The foundation founders, on three occasions, have visited the orphanage, located at Lavezares, Northern Samar, Philippines and have seen the needs and witnessed the operations.

614-276-1439 modlich-monument.com

Call or text for info. [www.v-angels.com](http://www.v-angels.com)

LITTLE SISTERS, *continued from Page 10*

The Little Sisters of Mary Immaculate help in the fields and in schools in the African Archdiocese of Gulu in Kenya. Photos courtesy Little Sisters of Mary

Besides a prayerful cry to God for mercy and peace (Numbers 6:26), the sisters have actively participated in the post-war reconstruction effort. Led by Sister Tarcisia, the LSMIG were instrumental in brokering peace in northern Uganda in collaboration with religious, cultural and civil leaders.

The sisters walked for days to reach the bush of northern Uganda and South Sudan to invite warring groups to the peace table. The ministry of presence brought reassurance of God's promise, "Do not be afraid I am with you" (Jeremiah 1:8; Isaiah 43:1-2) to the sisters.

While the guns went silent in northern Uganda in 2016, the impact of the civil war remained. The reintegration of child soldiers into the community and the plight of the internally displaced and refugee children separated from their families as they escaped gun violence re-mained a huge challenge.

These children, especially girls, were exposed to sexual violence and forced marriages. The rate of teen pregnancy and child motherhood increased exponentially among the refugee and displaced populations. Maternal and infant mortality rates in northern Uganda still stand at 33.4% of 1,000 live births. (UNICEF, January 2021)

The sisters were not sure how to respond to the complexity of post-war recovery, the influx of refugees and a lack of resources. In their desperation, the unimaginable happened! A dream about the Blessed Mother experienced by Sister Angelina Akello, a senior member of LSMIG, became a call to action for the sisters.

In the dream, our Blessed Mother offered Sister Angelina a white dove and gave instructions for the sisters to find land to establish Mary Queen of Peace Center as her gift of peace to the people of northern Uganda.

From this simple but powerful dream, the sisters awoke to the ministry of serving vulnerable women, children, youth and elderly. God brought to fruition the prophecy "I will pour my Spirit on everyone. ... Your old people will have dreams and your young people will see visions." (Joel 2:28; Acts 2:17)

The sisters embarked on developing Queen of Peace education center to provide Catholic education. Agriculture mobilization became a tool of evangelization especially for food security but also reintegration of child-soldiers into the community.

SPIRITAN PRIEST, *continued from Page 13*

men and women, join with me in blessing the people who come forward."

2011

"In the course of my 25 years at Endulen, I faced the near lack of education among the Maasai. There were few attending primary school, and even fewer going on for secondary education. In those days, no girls at all had the opportunity for secondary

education.

"I addressed this situation by establishing a prep school to help with remedial schooling in English and arithmetic so that the young people would be capable to pass secondary school entrance examinations. Over the years, with the help of generous donors, I was able to underwrite the education of almost 300 Maasai girls and boys. Some of the fruits of this program are five

nurses, four clinical medical officers, five lawyers, many teachers and many others now working in various fields among their people in Maasai country.

2021

"I've retired to Hemet, California, in the midst of COVID-19. I've been here for six months and am still in a daze. It was time to leave. Driving the Land Cruiser in the bush, preparing

discussions to have in Maasai villages, traveling hours to do basic shopping. It all became too much.

"So here I am in Southern California dealing with all kinds of new challenges – cooking for myself, driving on the "wrong" side of the road, being isolated due to COVID and just the strangeness of it all. But I am settling in and thankful for many blessings over the past 56 years."

## St. Elizabeth embodies faith, hope and charity

By MaryBeth Eberhard

### WALKING WITH THE SAINTS

I've often wondered what it was like to be Elizabeth, Zachariah's wife, a woman rooted in the wisdom that many years of life have hewn, with a heart quietly formed by an emptiness she cannot heal.

Those around her know her sorrow, but it is left unspoken out of respect and compassion. There must have been a rhythm to her life that made the days pass. The love she and Zachariah shared must have had great depth as their fiats reflected a marriage anchored in faith.

Yet she still must have felt the emptiness in her womb profoundly.

Elizabeth and her husband, Zachariah, lived in Judea, where after being barren for much of their marriage, she conceived a son after her husband went to the temple and was spoken to by the Archangel Gabriel. When he expressed his doubt, he was struck mute until the presentation of his son.

This part of the story always fascinates me. Here we find Elizabeth pregnant while her husband can-

not speak to her. She is carrying a son in her old age and undoubtedly rejoicing but also in a very womanly way trying to figure out the what and the why of the situation. If she is anything like me, I imagine her saying to the Lord, "Well, now, this is unexpected! I don't want to seem ungrateful because in truth I am overjoyed, but there are some questions I'd like answered."

That is the conversation I have had with the Lord so many times in my life when facing very unexpected twists and turns.

St. Elizabeth's relationship with the Blessed Mother is one I seek to imitate in all my friendships. What trust and vulnerability they had for one another that Mary, after the Annunciation, where she is told she is to bear a son and he will be the Messiah, feels called to go be with her cousin Elizabeth.

Elizabeth's home must have been one of comfort and solace, a place of peace amid the chaos of the

everyday world. What a testament this is to St. Elizabeth that amid her emptiness she creates a home where others feel at home and at peace. Mary seeks this out intentionally.

The greeting Elizabeth and Mary share at the Visitation embodies the reunion I imagine we will have with our Father when we enter heaven. Elizabeth's son, John the Baptist, leaps for joy in the womb when he senses he is in the presence of his savior. Mary and Elizabeth embrace. They burst into praise for the Lord. It is a glimpse of Heaven.

I love the awareness that Elizabeth has for being in the presence of God. I know from my own spiritual life that I am most closely aligned to the presence of the Lord when I am in constant communion with Him. It is in thinking on these details and peeling back the layers of this scripture story that we understand the sanctity of St. Elizabeth throughout her years as woman, wife and then mother.

St. Elizabeth's feast day is Nov. 5. She is the patron saint of pregnant women and women struggling with infertility.

30th Sunday of Ordinary Time Year B

## Lord, bring us together as one body of Christ

**Jeremiah 31:7-9**  
**Psalm 126:1-2, 2-3, 4-5, 6**  
**Hebrews 5:1-6**  
**Mark 10:46-52**

Most people of a certain generation will know the theme song of the TV show "Cheers." "You wanna go where everybody knows your name, and they're always glad you came. You wanna go where people know, people are all the same. You wanna go where everybody knows your name."

What are we about as Catholics? The life of the Church is all about belonging, being recognized, acknowledged, known for who we are in God. Unfortunately, we have all heard stories of "former Catholics" who left the Church because of the experience of isolation in the midst of the crowd at their Catholic parish. They may not have been rejected personally, but they feel that they were not personally welcomed. The cry of their hearts has not been heard. Catholic communities can be experienced as cold and aloof.

What is going on here? As Catholics, we know that we are a family. We belong to one another. We share the most intimate relationship we can possibly share as human beings, as men and women of faith in the experience of Eucharist, receiving the very presence of God, consuming the Body and Blood of the Lord into our own humanity. We consume God together. We become living tabernacles, carrying in our very bodies, in our hearts, our spirits, our souls, the presence of Jesus the Lord. How can we possibly miss the meaning of this?

And yet, we do. Our brothers and sisters in other faiths seem at times to have a drawing card that little by little separates and divides us. What is the Lord calling out of us in the face of this? We must look honestly at ourselves and try to discover what we are missing.

31st Sunday of Ordinary Time Year B

## Practice the law of love to find true peace in the world

**Deuteronomy 6:2-6**  
**Psalm 18:2-3, 3-4, 47, 51**  
**Hebrews 7:23-28**  
**Mark 12:28b-34**

The center of Israel's experience of God is an exclusive and intimate relationship. The one prayer known by all who are part of God's chosen people down to the present day is the "Shema." "Hear, O Israel! The LORD is our God, the LORD alone!"

The Gospel acknowledges this rela-

## SCRIPTURE READINGS

Father Timothy Hayes

Father Timothy M. Hayes is pastor of Chillicothe St. Mary and St. Peter; and Waverly, St. Mary, Queen of the Missions.



There is one avenue that is not open to us. We cannot change who we are as Church. Jesus has constituted the Church as His Bride. We cannot create a community that is not based on the Truth that we possess. Here is a subtle irony: Many a "former Catholic" now in another community still has a sense that the Catholic Church offers something that is not available in their new context. There is always hope that our loved ones who wander will return, if we continue to connect with them, and remind them of who they are and who we are.

The Scriptures remind us as part of the Body of Christ: "You are a priest forever according to the order of Melchizedek." This is an eternal reality. It is present in the ministerial priesthood, but it is also to be found in the common priesthood, the union of all the baptized in the person of Jesus Christ, the Eternal High Priest. We share something that cannot be destroyed in time and space, even if we do not see its fruitfulness with our worldly eyes.

In today's Gospel, Jesus asks Bartimaeus an intimate question: "What do you want me to do for you?" In the face of this, Bartimaeus lays down all his defenses. He sets aside his only possession, his cloak. He goes to Jesus. And he speaks from the depth of his heart: "Lord, I want to see!"

Jesus tells him that it is his own faith that has healed him. He now sees and believes, and he is able to follow the last days of Jesus' ministry.

A message is addressed to each of us and to all of us together: "Take courage; get up, Jesus is calling you." We must

relationship and Jesus Himself uses this as the heart of His call to those who want to follow Him: "Hear, O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength." Then, He adds "You shall love your neighbor as yourself."

Rabbis and scholars of the Torah identify 613 commandments and there has always been a debate as to the order of these. It is clear that not

## THE WEEKDAY BIBLE READINGS

10/25-10/30	FRIDAY	or Romans 6:3-9 John 6:37-40
MONDAY	Romans 9:1-5 Psalm 147:12-15,19-20 Luke 14:1-6	WEDNESDAY
Romans 8:12-17 Psalm 68:2,4,6,7b,20-21 Luke 13:10-17	SATURDAY	Romans 13:8-10 Psalm 112:1b,2,4-5,9 Luke 14:25-33
TUESDAY	Romans 11:1-2a,11-12,25-29 Psalm 94:12-13a,14-15,17-18 Luke 14:1,7-11	THURSDAY
Romans 8:18-25 Psalm 126:1b-6 Luke 13:18-21	11/1-11/6	Romans 14:7-12 Psalm 27:1bcde,4,13-14 Luke 14:25-33
WEDNESDAY	MONDAY	FRIDAY
Romans 8:26-30 Psalm 13:4-6 Luke 13:22-30	Revelation 7:2-4,9-14 Psalm 24:1bc-4b,5-6 1 John 3:1-3 Matthew 5:1-12a	Romans 15:14-21 Psalm 98:1-4 Luke 16:1-8
THURSDAY	TUESDAY	SATURDAY
Ephesians 2:19-22 Psalm 19:2-5 Luke 6:12-16	Wisdom 3:1-9 Psalm 23:1-6 Romans 5:5-11	Romans 16:3-9,16,22-27 Psalm 145:2-5,10-11 Luke 16:9-15

## DIOCESAN WEEKLY RADIO AND TELEVISION

## MASS SCHEDULE: WEEKS OF OCT. 24 AND OCT. 31, 2021

## SUNDAY MASS

10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at [www.stgabrielradio.com](http://www.stgabrielradio.com) and diocesan website, [www.columbuscatholic.org](http://www.columbuscatholic.org).

10:30 a.m. Mass from Portsmouth St. Mary Church on St. Gabriel Radio (FM 88.3), Portsmouth.

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

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Spectrum Channel 385, Insight Channel 382, or WOW Channel 378). (Encores at noon, 7

p.m., and midnight).

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

Mass from Massillon St. Mary Church at 10:30 a.m. on WILB radio (AM 1060, FM 94.5 and 89.5), Canton, heard in Tuscarawas, Holmes, and Coshocton counties.

## 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), Ada, Logan, Millersburg, Murray City, Washington C.H.; Channel 125, Marion, Newark, Newcomerstown and New Philadelphia; Channel 207, Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at [www.stgabrielradio.com](http://www.stgabrielradio.com).

[stgabrielradio.com](http://stgabrielradio.com).

12:05 p.m. weekdays, 8 a.m. Saturdays, Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at [www.stgabrielradio.com](http://www.stgabrielradio.com) and diocesan website, [www.columbuscatholic.org](http://www.columbuscatholic.org). (Saturdays on radio only).

Videos of Masses are available at any time on the internet at these and many other parish websites: Mattingly Settlement St. Mary ([www.stannismary.org](http://www.stannismary.org)); Columbus St. Patrick ([www.stpatrickcolumbus.org](http://www.stpatrickcolumbus.org)); Delaware St. Mary ([www.delawarestmary.org](http://www.delawarestmary.org)); Sunbury St. John Neumann ([www.saintjohnsunbury.org](http://www.saintjohnsunbury.org)); and Columbus Immaculate Conception ([www.iccols.org](http://www.iccols.org)). Check your parish website for additional information.

We pray Weeks II and III, Seasonal Proper, Liturgy of the Hours.

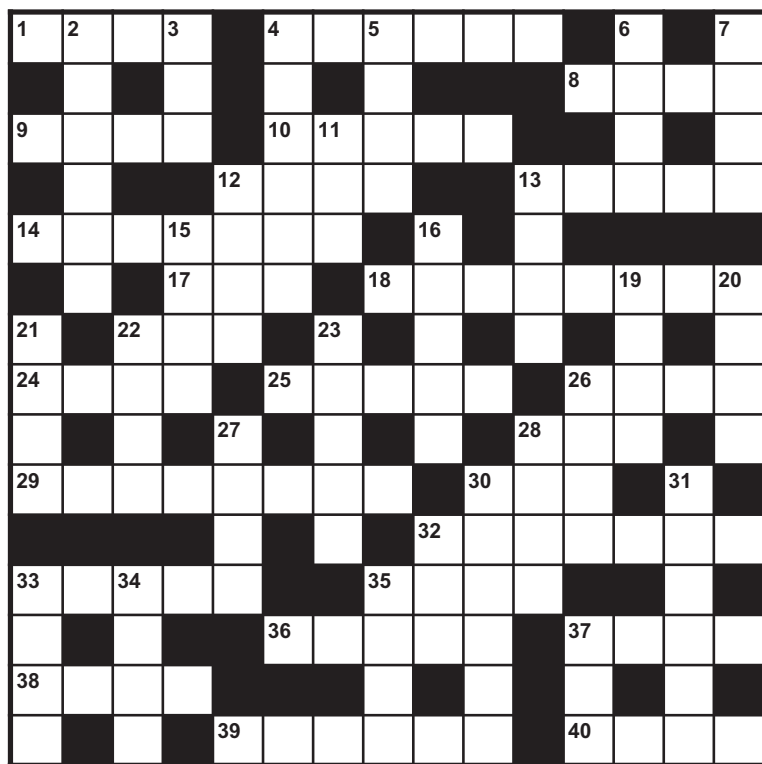
have hope that God will draw us all together and help us rediscover unity with those who have left us. Our prayer is always "That all may be One." God is merciful to us. We look to the future for the fulfillment of our hope.

In our present plight, we join in the

cry of Bartimaeus: "Jesus, Son of David, have mercy on me!" As Church, we must find a way to be present to one another, to lift up and encourage all who are struggling with their faith. We ask the Lord to free us to see and to follow Him on the way.



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| <b>ACROSS</b> |  | <b>DOWN</b> |  |
| 1             | Jacob's _____  | 2           | Prophet of 8A  |
| 4             | Turn away from sin   | 3           | _____ Minister   |
| 8             | Food for a prophet in 1 Kings                                  | 4           | Longest of the epistles of St. Paul  |
| 9             | _____ of the Mohawks   | 5           | Altar linen  |
| 10            | Unsinkable Catholic survivor of the Titanic                    | 6           | "Like a decoy partridge in a _____, so is the heart of the proud." (Sir 11:30) |
| 12            | "... all have sinned and short of the glory of God" (Rom 3:23) | 7           | Advent through Ordinary Time   |
| 13            | Sacre _____  | 11          | This describes Sarah when she gave birth to Isaac                              |
| 14            | Diocese on the San Francisco Bay                               | 12          | Lenten duty  |
| 17            | Jesus entered Jerusalem this type of animal                    | 13          | Son of Eve   |
| 18            | Catholic actor of "The Passion of the Christ"                  | 15          | "... the _____ will be first..." (Mt 20:16)                                    |
| 22            | Winter hrs. in the Diocese of Cheyenne                         | 16          | Adjective for the Bishop of Rome   |
| 24            | Worms meeting that denounced Luther                            | 19          | Israel   |
| 25            | Chief minister of the Persian king in the Book of Esther       | 20          | Breaks the eighth commandment  |
| 26            | Tarsus, to Paul  | 21          | Second woman mentioned by name in the Bible                                    |
| 28            | Isle in the Archdiocese of Liverpool                           | 22          | Jesus shared this with his apostles the night before he died                   |
| 29            | "... _____ be thy name"  | 23          | "_____ in terris"  |
| 30            | Abbr. for two NT epistles                                      | 26          | Elvis Presley co-star who became a nun   |
| 32            | Surname of Pope Paul VI  | 27          | John Paul II's "On Human _____"  |
| 33            | Honest incense?  | 28          | Merton, for one  |
| 35            | Catholic bandleader, Lawrence                                  | 30          | A priest wears a Roman one   |
|               |  | 31          | Patron saint of Germany  |
|               |  | 32          | _____ culpa  |
| 36            | To do this is forbidden by the seventh commandment             | 33          | Material for Adam and Eve?   |
| 37            | One of the evangelists   | 34          | French-speaking Canadian diocese   |
| 38            | _____ works  | 35          | Direction from the Jordan to Bethlehem   |
| 39            | Parish priest  | 37          | Church _____   |
| 40            | Jesus is the _____ of God                                      |             |  |

LAW OF LOVE, continued from Page 16

der and precedence of the commandments of the Torah. Certain laws are more important than others. He told her that even though it was not kosher to mix meat and dairy because of one of the commandments, there is a higher law that also applied to the circumstances. The law of *hospitality* is more important than the kosher law. If she had offered the rabbi the ice cream, then on account of the law of hospitality, he could not refuse since he was a guest in her home. But since she had not offered it, then he did not have the authority to ask for the ice cream and so had to keep the kosher law.

In Catholic Tradition, St. Augustine expresses the precedence of the law of love: "*Ama et fac quod vis.*" That is, "*Love and do what you will.*"

When we open our hearts to this central truth, many aspects of our faith come into a clearer light. When we exercise the law of love, we notice that our own humanity finds peace. The things that tend to divide us fall away.

It is a sad reality that the world has a false image of Christianity, one that sees judg-

ment and condemnation as primary. While it remains important to know the whole law and the teachings of the Church about many realities that have been settled by proper authorities, it is more important for us to regain our capacity to witness the primacy of love.

There is a quality of relationship that is possible among human beings who think differently and whose worldviews are diametrically opposed to one another. We must rediscover this, both within the Church and in our relations with all of our neighbors. Loving God and loving neighbor is a practical reality. It is expressed not in words, but in attitudes and actions. Our hearts must be open in order for love to be at work in us and among us.

Hospitality takes precedence over keeping *kosher*. Love takes precedence over every other law. For the sake of love, we must at times be "right" but silent. Our love must be what people experience before they will be able to open to the truth we have to share. When we truly love, putting God first in our lives and then loving one another, we will discover the way to the kingdom.

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 Turkey, Stuffing, Mashed Potatoes & Gravy, Green Beans, Cranberry Salad, Pumpkin Bars  
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 For more info, email Dan at sbcraftshow@gmail.com

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**Saturday, November 20 3 pm - 6 pm**  
**Sunday, November 21 9 am - 3 pm**  
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 35 Midland Ave., directly behind St. Aloysius Church  
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 Food will be served on Nov. 21.

**OUR LADY OF PERPETUAL HELP SCHOOL CRAFT SHOW AND BAZAAR**  
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# PRAY FOR OUR DEAD

**AUER**, John J., 91, Oct. 10  
St. Mary, Mother of God Church, Columbus

**BAKER**, Barbara, 85, Oct. 12  
Sacred Heart Church, Cochocton

**BERRY**, Richard C., 71, Sept. 22  
Our Mother of Sorrows Chapel, Columbus

**CLAPROOD**, Floyd R., 90, Oct. 8  
Christ the King Church, Columbus

**FAULHABER**, Margaret I. (Dawson), 96,  
Oct. 1  
St. Anthony Church, Columbus

**ESTERS**, Jesse Earl Jr., 57, Oct. 9  
St. John Church, Logan

**FENLON**, Richard "Dick," 91, Oct. 11  
Resurrection Cemetery Chapel, Lewis Center

**GATTERDAM**, Margaret A., 89, Oct. 10  
St. Catharine Church, Columbus

**GIFFIN**, David Lee, 55, Oct. 7  
St. John Church, Logan

**HEBERT**, Trudy A. (Liechti), 89, Oct. 10  
St. Joseph Cathedral, Columbus

**JACKSON**, Elizabeth S. (Smith), 101,  
Oct. 11  
Immaculate Conception Church, Columbus

**KELLER**, Dianne, 65, Oct. 4  
St. Matthias Church, Columbus

**KESSLER**, Jeanie M. (Eichner), 86, Oct. 1  
St. Elizabeth Church, Columbus

**KUHAR**, Rose (Hospodar), 95, of Colum-  
bus, Oct. 3  
St. Susanna Church, Penn Hills, Pa.

**LAWLER**, Guy F., 84, Oct. 9  
St. Catharine Church, Columbus

**MASSARO**, Rita A., 88, Sept. 30  
St. Pius X Church, Reynoldsburg

**MATTHEWS**, James J., 81, Sept. 29  
St. Brendan Church, Hilliard

**MILLER**, Timothy C., 62, of Galloway,  
Sept. 28  
St. Stephen Church, Niles

**MYERS**, Rita, 94, Oct. 5  
Sacred Heart Church, Coshocton

**NORRIS**, Mary "Terry," 69, Oct. 8  
St. Leo the Great Oratory, Columbus

**RIVELLI**, Linda F. (Fauris), 69, Oct. 9  
St. Mary, Mother of God Church, Columbus

**SCHELL**, Mary J., 75, Oct. 2  
St. Francis de Sales Church, Newark

**SEGNA**, Joseph P., 72, Sept. 27  
St. Christopher Church, Columbus

**SWACKHAMMER**, Marilyn L., 90, Oct. 5  
St. Thomas Aquinas Church, Zanesville

**VESCO**, Vivian T. (Besozzi), 91, Sept. 29  
St. Anthony Church, Columbus

**WIEGAND**, Elizabeth "Lisa" (Lengyl), 62,  
Oct. 5  
St. Joseph Church, Dover

## Marlene J. Kinsey

Funeral Mass for Marlene J. Kinsey, 87, who died Sunday, Oct. 3, was celebrated Monday, Oct. 11 at Columbus Our Lady of Peace Church. Burial was at Resurrection Cemetery, Lewis Center.

She was born on June 27, 1934 in Algona, Iowa to Wilbur and Carrie (Lauritsen) St. John. She and her husband, William, moved to Columbus in 1959 and were members of St. Matthias Church for 30 years before moving to Our Lady of Peace.

She was a longtime secretary at St.

Matthias School, retiring in 1996, and was a member of the North American Rockwell Arrowettes, the Worthington Women's Club and the Scandinavian Club of Columbus.

She was preceded in death by her parents, six siblings and one grandchild. Survivors include her husband; son, David (Sandie); daughters, Brenda (Chris) Heuing, Dianne (Lou) Sacher, Lisa, Laura (Abed) Karaze and Jennifer (Mark) Crabtree; 14 grandchildren and 12 great-grandchildren.

## Katherine "Kay" M. Iannarino

Funeral Mass for Katherine "Kay" M. Iannarino, 101, who died Tuesday, Sept. 27 and was the mother of Deacon Frank Iannarino, director of the diocesan Office of the Diaconate, was celebrated Monday, Oct. 4 at Columbus St. Catharine Church. Burial was at St. Joseph Cemetery, Columbus.

She was born in Toledo on Oct. 3, 1919, to James and Ann Marie Fedele and lived the early part of her life in Hu-

ron, Ohio.

She was preceded in death by her parents; husband, Augustine; brothers Joseph, Frank, Louis, James and Andrew; and sisters Mary Severini and Josephine. Survivors include Deacon Iannarino and his wife, Peggy; son Bob (Robin); daughters Mary Ann (Tim) Hollern, Christine and Charlene; sister Angie Rocca; 12 grandchildren and seven great-grandchildren.

**Statement of Ownership,  
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The purpose, function and non-profit status of this organization and the exempt status for federal income tax purposes have not changed during the preceding 12 months.

	Average number of copies:	Through 6/30/21 issues
A. Total number of copies printed (net press run)	9,500	9,841
B. Paid circulation:		
1) outside-county mail subscriptions	4,140	4,294
2) in-county mail subscriptions	5,060	5,247
3) sales through dealers, carriers, street vendors, counter sales, other non-USPS paid circulation	0	0
4) other classes mailed through USPS	0	0
C. Total paid circulation:	9,200	9,541
D. Free Distribution:		
1) by mail outside-county	0	0
2) by mail in-county	0	0
3) other classes mailed	0	0
E. free distribution outside the mail	250	250
F. Total free distribution	250	250
G. Total Distribution	9,450	9,439
H. Copies not distributed	50	50
I. Total	9,500	9,841
J. Percent paid and/or requested circulation	97.35%	97.35%

I certify that the statements made by me above are correct and complete. Doug Bean, Editor.



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## Young men, women invited to vocations events

Two events to support vocations in the diocese will be held the first week of November.

The Marian Dinner to promote religious vocations for young women will take place on Wednesday, Nov. 3 starting at 6 p.m. at Columbus St. Andrew Church's Nugent Hall. A Come & See Weekend for young men is scheduled for Nov. 4-6 at the Pontifical College Josephinum in north Columbus.

The Marian Dinner, which was canceled last year because of the coronavirus pandemic, will provide an opportunity to meet religious sisters working in the diocese. Bishop Robert Brennan will also be on hand.

The evening begins with vespers and continues with dinner and discussion. Young women from eighth grade through college are invited. RSVP by Friday, Oct. 29 to

## CCL all-league teams named in girls tennis

The Central Catholic League recently announced its girls high school tennis all-league teams for the 2021 fall season:

### First-team All-CCL

Sara Goodlive, Reese Borland, Elizabeth Hohlefelder, Bishop Watterson; Allie Sarff, Molly Ballard, St. Francis DeSales; Emily Thompson, Bishop Hartley; Kayla Thomas, Bishop Ready

### Second-team All-CCL

Grave Sagraes, Katherine Braidech, Watterson; Kat Jolley, Pascaline Ndayishimye, DeSales; Elayna Kebe, Kiarra McElrath, Hartley; Victoria Foust, Ready

### Final CCL standings

Bishop Watterson	3-0
St. Francis DeSales	2-1
Bishop Hartley	1-2
Bishop Ready	0-3

Yvette Reategui, yreategui@columbuscatholic.org or 614-224-2251.

The Come & See Weekend at the Josephinum is open to high school juniors and seniors and college-age students.

For more information, contact Father Bill Hahn, diocesan vocations director, at whahn@columbuscatholic.org or 614-221-5565.

The diocese also has seven discernment groups for young people interested in vocations (five for men, two for women).

Two new Melchizedek Project groups for young men have formed, bringing the total to five in the diocese.

One new group is based at Newark St. Francis de Sales Church and the other, started by seminarians for college-age students only, is at the Josephinum.

An AVOW group has formed at Newark St. Francis de Sales for high school and college women.

For more information, visit [www.seekholiness.com](http://www.seekholiness.com).

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## EMPLOYMENT OPPORTUNITY

### MAINTENANCE MANAGER

#### ST. PIUS X PARISH, REYNOLDSBURG

The parish of St. Pius X is seeking a full-time Maintenance Manager who will be responsible for gathering facts and making decisions essential to the day-to-day operations of the parish and school that include managing the design, planning, construction and maintenance of buildings and other facilities for the parish. The Manager is responsible for overseeing the work of two full-time and one part-time staff as well as pro-active facility maintenance and repair, planning and budgeting. The ideal candidate must also be able to negotiate contracts with suppliers and contractors.

Strong basic knowledge in facilities management, facility inspections, mechanics, plumbing, electrical, painting, access control surveillance system, and fire controls is essential. Other required skills include ability to read and interpret drawings, blueprints, and manuals, knowledge of local, state and federal requirements for equipment inspections, knowledge of occupational hazards, safety, codes and regulations in primary area of responsibility; excellent oral and written communication; ability to multi-task, be flexible but meet deadlines when required, establish good organizational skills and establish priorities; exhibit initiative, responsibility and flexibility; the capacity to maintain a peaceful and cooperative working relationship with all building personnel and guests; and the ability to maintain all information highly confidential. A minimum of five years management and related experience is required. A college degree is preferred; mechanical training and certification is preferred.

Offer is contingent upon successful completion of a mandatory background screening and the VIRTUS "Protecting God's Children" program. Salary is commensurate with education and experience. All benefits are according to Columbus Diocesan policy.

Send cover letter, resume, salary requirement and references to Brenda Brammer, Business Manager, at [bbrammer@spxreynoldsburg.com](mailto:bbrammer@spxreynoldsburg.com).

## PART-TIME ORGANIST AND MUSIC DIRECTOR

### HOLY CROSS CHURCH, COLUMBUS

Holy Cross Catholic Church, located at 204 South Fifth Street in downtown Columbus, is seeking a part-time organist and music director.

Principal responsibilities of this position are:

1. Accompany all congregational, cantor, and choir singing and select and play a Prelude, Postlude, and other incidental music at our 9:00 AM and 11:00 AM Masses on Sunday, as well as at scheduled Masses for the Easter Triduum, Christmas, and other solemnities.
2. Select appropriate hymns for each Mass and submit hymn numbers and other musical information for the upcoming Sunday to the administrative assistant in time for inclusion in the parish bulletin
3. Serve as cantor/song leader for the 9:00 AM Mass where no cantor or song leader is present.
4. Accompany all appropriate music offered funerals, weddings, and other private liturgies celebrated in the parish

If you would like to be considered for this position, contact Fr. Michael Gentry, Pastor of Holy Cross at 614-224-3416 or by e-mail at [mgentry@columbuscatholic.org](mailto:mgentry@columbuscatholic.org).

## PRAYER TO THE VIRGIN

Oh, most beautiful flower of Mt. Carmel, fruitful vine, splendor of heaven, blessed Mother of the Son of God, Immaculate Virgin, assist me in necessity. Oh, star of the sea, help me and show me herein, you are my Heaven and Earth. I humbly beseech you from the bottom of my heart to secure me in this necessity. There are none who can withstand your powers. Oh, show me herein you are my Mother. Oh, Mary conceived without sin, pray for us, who have recourse to thee. (Repeat three times) Oh, Holy Mary, I place this cause in your hand. (Repeat three times) Holy Spirit, you who solve all problems, light all roads that I can obtain my goals. You gave me the divine gift to forgive and forget all evil against me, and in all instances in my life, you are with me. I want in this short prayer to thank you for all things as you confirm once again that I never want to be separated from you in eternal glory. Thank you for your mercy toward me and mine. MHL

## 23rd ANNUAL HOLLYDAY CRAFT BAZAAR

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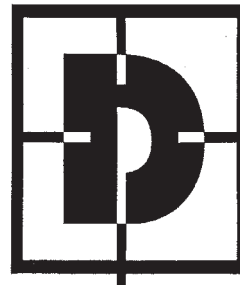


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# Dead Theologians Society celebrates 25 years with book release

By Elizabeth Pardi

The Dead Theologians Society (DTS), a Catholic apostolate that seeks to evangelize through prayer and discussion of the saints' lives, recently celebrated the 25th anniversary of its founding in 1996.

To commemorate the occasion, DTS founder Eddie Cotter is releasing a book titled *Wisdom & Inspiration from the Saints in a Sentence*, published by Mater Media. The book is a daily devotional containing simple, single-sentence quotations from various saints for each day of the year.

"This makes it easy for the reader who has a busy life to get a substantial dose of saintly wisdom with minimal time and effort," Cotter said.

Asked what he would like the book to accomplish, Cotter said, "I hope it ignites (lukewarm) Catholics to ... fall in love with our Catholic faith. We're going through some challenging times, but in every age and every challenge, great saints have emerged. They are here to intercede for us and help us to follow Jesus."

In a news release, Cotter said a quotation from St. John Vianney, the Cure



of Ars, changed his life. The saint said, "Anger never travels alone. It is always accompanied by plenty of other sins."

Cotter said those words made him think "how helpful it would be to research and compile (other quotes) from our great saints to help catechize and evangelize a multitude of people, both Catholic and non-Catholic."

Cotter said he also has been profoundly impacted by the words of Blessed Solanus Casey, who said, "Do not pray for easy lives. Pray to be stronger."

Cotter believes this quote and the



others he compiled for the book are applicable for our times.

"We definitely live in a culture of gossip, put-downs and an insatiable appetite to find enjoyment in the destruction of the reputations of others," he said, citing these words from St. John Chrysostom: "Slander is worse than cannibalism."

Cotter also referenced St. Padre Pio's saying, "The rosary is the weapon for these times."

At DTS meetings, one of the mysteries of the rosary is discussed, in addition to a particular saint's life and work. He said DTS provides "a safe, prayerful and engaging atmosphere (at which) teens and young adults gather at their parishes to become catechized and evangelized through the inspiring lives of the saints."

In the Diocese of Columbus, DTS has chapters at Plain City St. Joseph, Delaware St. Mary, Newark St. Francis de Sales and Columbus St. Patrick churches.

Since DTS' founding, there have been about 18,000 participating members in more than 550 parishes and schools throughout the world. In 2015, the organization received canonical status as a Private Association of the Faithful by the late Bishop Robert C. Morlino of Madison, Wisconsin, the news release said.

"DTS has been very effective in encouraging (religious) vocations," Cotter said, adding that he frequently hears from priests, deacons and women religious who participated in DTS as young people and found it helped them discover God's will for them.

"Dead Theologians Society is all about leading young people to Jesus through the examples of the great saints," Cotter said, describing his book as "a way for the DTS apostolate to continue its mission while reaching



**The release of Eddie Cotter's new book, "Wisdom & Inspiration from the Saints in a Sentence," commemorates the 25th anniversary of the Dead Theologians Society (DTS) that he founded. The DTS group at Columbus St. Patrick Church is pictured above. Photos courtesy DTS**

an even greater number of people."

Asked what makes the book unique among other daily devotionals, Cotter said its size "makes it easy to carry with you (and) ... to have the wisdom of hundreds of saints literally in your grasp."

He also said the artwork "corresponds to what the Church designates as the devotion for (each) month." The imagery was produced by Cotter's friend Ronan Lynch, a graphic artist in Ireland.

"My truest hope for this book is that it helps people get to heaven," Cotter said. "I hope it helps me get there. There is so much truth and inspiration contained in the wisdom of the saints, and as individuals and as a society, we desperately need positive messages that lead us towards heaven and away from hell."

*Wisdom & Inspiration from the Saints in a Sentence* is being distributed through Roman Catholic Gear's website, [www.romancatholicgear.com](http://www.romancatholicgear.com).

For more information on DTS or to learn how to bring it to your parish, visit [www.deadtheologiansociety.com](http://www.deadtheologiansociety.com).



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## Annual Red Mass takes place at Cathedral



Justices, judges and attorneys watch the procession at the start of the annual Red Mass for those who work in the legal profession on Wednesday, Oct. 13 at St. Joseph Cathedral. Bishop Robert Brennan was the principal celebrant and homilist. In his homily, he said, “All of you honor us very much by gathering here tonight and it really says something about your conviction and closeness to the Lord — something that we rely upon a great deal. On the concept of human dignity as the basis of all our Catholic moral teaching, we talk about hearing the Law of God and the application of the Law. For us as Catholics, we say the very right to life itself is that foundational principle of being created in the image and likeness of God. And all others are built upon this. From that principle of human dignity comes the inestimable value of every single human person, from the moment of conception until natural death. This, in turn, informs the way we apply justice, seeking the good in one another, and caring for the poor. You who have gathered here tonight to hear the Word of God and receive the Holy Eucharist, there’s something within you that seeks to do precisely what Jesus said, to lift up more than a finger, to lift up the goodness of society, to lift up the needs of all, and to protect the innocent.”

*CT photo by Ken Snow*



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## Parish Consultation Sessions Sign Up Today!

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[www.RealPresenceRealFuture.org](http://www.RealPresenceRealFuture.org)

## Registration is required

Register today to attend and encourage fellow parishioners to do the same! To find the dates for your parish’s sessions and to register to attend, go to: [www.realpresencerealfuture.org](http://www.realpresencerealfuture.org).

For assistance, contact [hello@columbuscatholic.org](mailto:hello@columbuscatholic.org).





Dublin St. Brigid of Kildare students display a sign designating the national Blue Ribbon School Award last month. It was the school's third such honor in the past 15 years.

*Photo courtesy St. Brigid of Kildare School*

## School news and events

# Dublin St. Brigid honored as national Blue Ribbon School

Dublin St. Brigid of Kildare School was recognized last month as one of 325 National Blue Ribbon Schools for 2021.

The prestigious award was the third for St. Brigid, which also was honored in 2008 and 2014. St. Brigid is the only Ohio school in the past 15 years to receive the award three times.

The Blue Ribbon Schools designation is based on a schools' overall academic performance or progress in closing achievement gaps among student subgroups, the U.S. Department of Education said in a news release. These schools have achieved among the highest scores in both reading and math as measured by state or national standard tests in the most recent year tested, as well as have demonstrated excellence in their mission, curriculum, instructional methods and professional development.

"These times call us even more strongly to our Catholic faith, to our mission, and to the historic foundation of American parish elementary schools upon which we stand. At St. Brigid, we provide our children the highest quality of academic excellence with an authentic integration of the Catholic faith and Catholic values," said Msgr. Joseph Hendricks, pastor at St. Brigid of Kildare Church.

Schools are only eligible to apply for this award every five years. Up to 420 schools may be nominated each year from all 50 states, the District of Columbia, Puerto Rico, the Virgin Islands, the Department of Defense

Education Activity and the Bureau of Indian Education. Private schools are nominated by the Council for American Private Education.

"Congratulations to Msgr. Hendricks, (principal) Kathy O'Reilly, (vice principal) Cindy Lombardo, and all the teachers, staff and St. Brigid families," said Adam Dufault, diocesan superintendent of Catholic Schools. "This impressive honor recognizes the parish and school's deep commitment to excellence in Catholic education. The school's third Blue Ribbon in 15 years is a tremendous accomplishment."

The coveted National Blue Ribbon Schools program, in its 39th year, has presented approximately 10,000 awards to more than 9,000 schools.

## St. Charles invites prospective students to open house

Columbus St. Charles Preparatory School, 2010 E. Broad St., will hold an in-person open house program starting at 1 p.m. Sunday, Nov. 7 for prospective students and their families.

Principal Jim Lower will give a presentation and there will be a question-and-answer session with faculty members, student-guided tours of campus, and opportunities to learn about and speak with members of the school's teams, clubs and organizations. Refreshments also will be provided.

To register, visit [www.openhouse.scprep.org](http://www.openhouse.scprep.org).

## St. James the Less students pray all-school rosary



Columbus St. James the Less School students and staff gather in the church on Thursday, Oct. 14 for a rosary service. October is recognized as the Month of the Rosary.

*Photo courtesy St. James the Less School*

## Immaculate Conception School honors Our Lady



Columbus Immaculate Conception School students come together in the church on Oct. 7 to pray the rosary on the feast day of Our Lady of the Rosary.

*Photo courtesy Immaculate Conception School*

## Sandwiches for soup kitchen



Thirty-five Columbus St. Charles Preparatory School freshmen and sophomores came together on Sept. 30 before school to assemble more than 300 sandwiches for the Holy Family Soup Kitchen in Columbus.

*Photo courtesy St. Charles Preparatory School*

## DeSales students among commended scholars



Columbus St. Francis DeSales High School seniors (top photo, from left) Michael Sabatino, Grace Vance, Joseph Behrendt, Andrea Millenbaugh and Kevin Morales were recently named commended scholars in the 2022 National Merit Scholarship program. Approximately 34,000 commended scholars throughout the nation are recognized for their exceptional performance on the 2020 Preliminary SAT/National Merit Scholarship Qualifying Test (PSAT/NMSQT). DeSales seniors Lauren Afrifa (lower left photo) and Sumon Estifanos (lower right) were named 2021-22 scholars in the National African American Recognition Program through the College Board. *Photos courtesy St. Francis DeSales High School*

## 22 St. Charles seniors receive National Merit honors



Nine members of Columbus St. Charles Preparatory School's senior class were recently named 2022 National Merit Scholarship semifinalists and 13 were named commended scholars. The students qualified for the National Merit Scholarship program by recording the highest scores of all high school students on the Pre-Scholastic Aptitude/National Merit Qualifying Test as juniors. Pictured are (front row from left) Zachary Hampu, Caelan Watson, James Marinas, William Cromley, and Austin Barnhart; (second row from left) David Zeyen, Nicholas Warner, Miller Kuntz, Colson Caridi, Cameron Hunter and Isaac Searis; (third row from left) Trebor Self, Spencer Aurnou-Rhees, James Messerly, Daniel Ferguson, Justin Fagge and Andrew Liss; (top row from left) Archer Stankowski, Joseph Barlage, George Ferris, Thomas Hohmann and Luke Kneuve.

*Photo courtesy St. Charles Preparatory School*



## CEMETERY SUNDAY PRAYER SERVICES CANCELLED!



Catholic Cemeteries of Columbus has decided to cancel the annual fall prayer service at St. Joseph Cemetery, Resurrection Cemetery, Mt. Calvary Cemetery, and Holy Cross Cemetery due to the resurgence of Covid 19 and our desire to keep staff and visitors safe and healthy. The cemeteries are open from 8 a.m. to sunset and we encourage you to visit and pray for the faithful departed. We pray for your good health and an end to the pandemic.

*-- Richard Finn, Director*

### ST. JOSEPH CEMETERY

6440 S. High St./U.S. Rt. 23 S.  
Lockbourne, Ohio 43137  
614-491-2751

### HOLY CROSS CEMETERY

11539 National Rd. S.W./U.S. 40 Rt. E.  
Pataskala, Ohio 43062  
740-927-4442

### MT. CALVARY CEMETERY

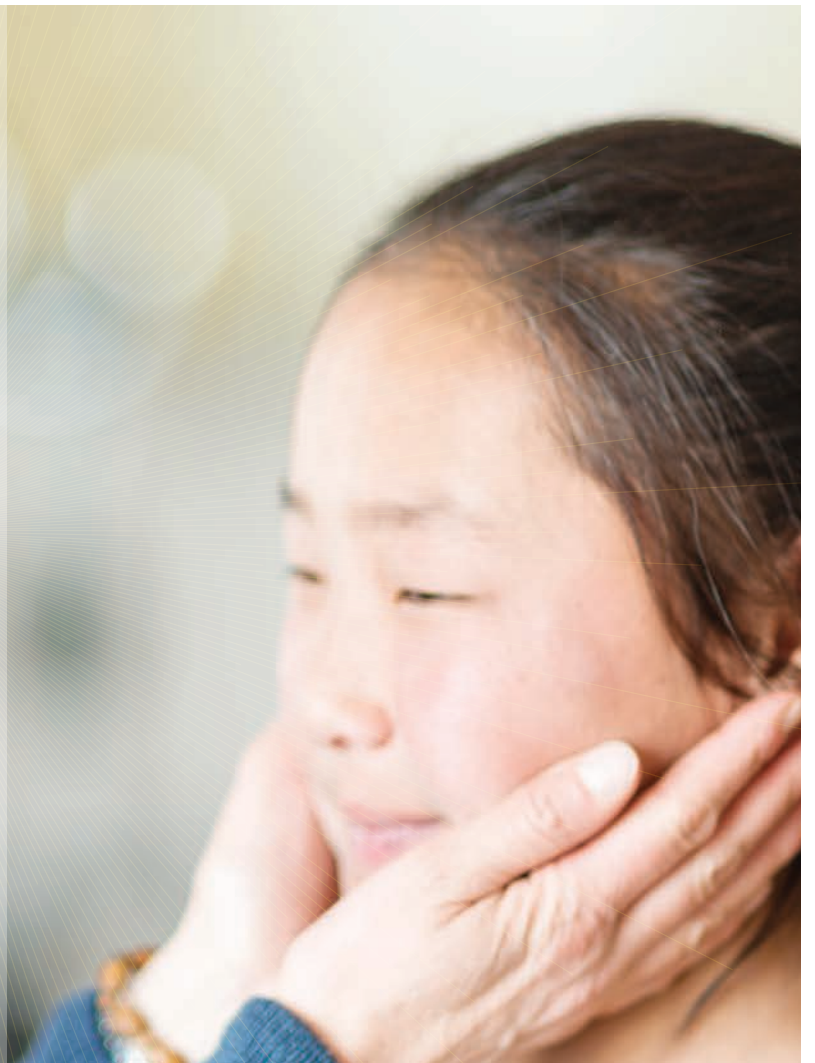
Mt. Calvary at W. Mound St.  
Columbus, Ohio 43223  
614-491-2751

### RESURRECTION CEMETERY

9571 N. High St./U.S. Rt. 23 N.  
Lewis Center, Ohio 43035  
614-888-1805



DIOCESE of  
COLUMBUS



## SUMMARY OF 2020 MISSIONS DONATIONS

# WORLD MISSION SUNDAY

*Pray and give generously*

**Sunday**  
**October 24, 2021**

### DIOCESE OF COLUMBUS MISSIONS OFFICE

Sr. Zephрина Mary Gracykutty, FIH, Director  
197 E. Gay St.  
Columbus, OH 43215

614-228-8603

[www.columbuscatholic.org/missions-office](http://www.columbuscatholic.org/missions-office)

#### Society for the Propagation of the Faith (SPOF)

World Mission Sunday	\$63,712
Membership	\$67,270
Other Gifts	\$122,336

**Total SPOF: \$253,318**

Society of St. Peter Apostle (SPA)	\$18,394
Summer Appeal (for SPA)	\$3,143

**Total SPA \$21,537**

Lent Appeal	\$6,985
Summer Appeal	\$3,143
Christmas Appeal (for MCA)	\$9,057

#### Other Collections

Missionary Cooperation Plan	\$143,732
Mass Offerings	\$7,946
Missionary Childhood Association	\$1,666
Latin American Collection	\$39,428
Home Missions	\$41,861
Black/Indian Mission	\$65,796
Peter's Pence	\$47,050

**Total Other: \$347,479**

**Grand Total Receipts \$638,376**

*Thank you for your generosity!*