



DIOCESE OF COLUMBUS

CATHOLIC TIMES

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**ALL SAINTS DAY HONORS "A GREAT
MULTITUDE WHICH NONE CAN COUNT"**

The Editor's Notebook*The Faithful Departed*

By David Garick, Editor



This week, the talk will be of saints. Wednesday is All Saints Day (a holy day of obligation), and on Thursday, we celebrate All Souls Day as we remember all who have gone before us, including many who probably are saints with Our Lord in heaven and just never received the official designation in this world.

So much has been written about saints which makes them seem separated from us – plaster-cast icons without humanity. Our view seems to limit sainthood to those who lived extraordinary lives, far removed from our world, our own experience.

That's why it is important to take some time this week to reflect on the immortal nature of our being and that of the believers who have gone before us. On All Saints Day, we are reminded of the individuals who lived lives of such holiness that they have taken their place with Christ in Heaven. They are there to inspire us in faith and to aid us by carrying our prayers to the throne of God. On All Souls Day, we remember the many other believers who are either in Heaven or being perfected to assume their place in Paradise. It is an opportunity to pray for them and to ask them to pray for us. These people, who may be friends or family members, may appear to be separated from us, since we no longer see them, but they still are connected to us spiritually, and one day, we will be reunited with them.

You probably have grave doubts about the possibility of sanctity for people like you and me. You might protest that we are just regular people who do common, ordinary things without any splendor or great achievement. St. Teresa of Kolkata has a great answer for people like us. She was asked by a reporter how she

could continue doing such unsatisfying and miserable work without any measurable success. She replied, "God has not called me to be successful. He only called me to be faithful." She meant that success or public acclaim is not the hallmark of a saint, fidelity is – constant fidelity to the will of God as we live our everyday lives. Holiness does not require great achievement, public notice, popularity, charm, or status. It only requires that we "hear the word of God and act on it" (Luke 8:21).

None of us probably will end up being honored as saints in the form of statues or stained-glass windows. But we still can achieve the sanctity that God calls for in our lives by living in constant faithfulness to Him in our interactions with the people we meet and the work we do every day.

As St. Paul wrote, "Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.' O death, where is thy victory? O death, where is thy sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

Catholic organizations, groups actively working on Puerto Rico's recovery



By Wallice J. de la Vega
Catholic News Service

A month after Hurricane Maria devastated Puerto Rico, Catholic organizations, groups and individuals were still among the most prominent responders to the needs of a suffering people.

Despite early logistical obstacles, as of Oct. 20, the local Caritas chapter had disbursed over \$1.1 million in aid to an estimated 50,000 people -- including food, clothing, first aid supplies, potable water and sundries. At its San Juan office, hot lunches also were being distributed daily to members of the community.

"We had to blindly design a response plan," Father Enrique "Kike" Camacho, executive di-

rector of Caritas Puerto Rico, told Catholic News Service on Oct. 19. "But after communications opened somewhat, we began improving the plan based on diocesan reports. Today, we have a well-coordinated relief system at Puerto Rico's 500 parishes in all six dioceses."

Caritas has been closely working with Catholic Charities USA on Puerto Rico's recovery since Hurricane Irma brushed the island's northern coast two weeks before Maria followed on Sept. 20.

Kim Burgo, senior director of disaster operations for Catholic Charities, told CNS: "One of our biggest challenges is money because there were two

See **RECOVERY**, Page 15

ALL SAINTS DAY ~ NOVEMBER 1, 2017
HOLY DAY OF OBLIGATION

Check individual parishes for schedule of Holy Day Mass times



Front Page photo:

**Christ Glorified
in the Court of
Heaven**

*Painted by Blessed
Fra Angelico
1428-30 (Scripture is
Revelation 7:9).*

National Gallery, London

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Bishop Frederick F. Campbell, DD, PhD ~ President & Publisher

David Garick ~ Editor (dgarick@columbuscatholic.org)

Tim Puet ~ Reporter (tpuet@columbuscatholic.org)

Alexandra Keves ~ Graphic Design Manager (akeves@columbuscatholic.org)

Mailing Address: 197 E. Gay St., Columbus OH 43215

Editorial/Advertising: (614) 224-5195 FAX (614) 241-2518

Subscriptions (614) 224-6530 FAX (614) 241-2573

(subscriptions @columbuscatholic.org)

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Christian life is a love story with God, pope says at canonization



By Junno Arocho Esteves

Catholic News Service

Like the Catholic Church's newest saints, Christians are called to live their faith as a love story with God, who wants a relationship that is "more than that of devoted subjects with their king," Pope Francis said.

Without a loving relationship with God, Christian life can become empty and "an impossible ethic, a collection of rules and laws to obey for no good reason," the pope said during Mass on Oct. 15 in St. Peter's Square.

"This is the danger: a Christian life that becomes routine, content with 'normality,' without drive or enthusiasm, and with a short memory," he said during the Mass.

At the beginning of the Mass, Pope Francis proclaimed 35 new saints, in-

cluding the "Martyrs of Natal," Brazil, a group of 30 priests, laymen, women and children who were killed in 1645 during a wave of anti-Catholic persecution; and the "Child Martyrs of Tlaxcala," three children who were among Mexico's first native converts and were killed for refusing to renounce the faith.

Tapestries hung from the facade of St. Peter's Basilica bearing images of the martyrs, as well as pictures of Sts. Angelo da Aciri, an Italian Capuchin priest known for his defense of the poor, and Faustino Miguez, a Spanish priest who started an advanced school for girls at a time when such education was limited almost exclusively to boys.

An estimated 35,000 pilgrims – many of them from the new saints' countries of origin – attended the Mass, the Vatican said.



In his homily, Pope Francis reflected on the day's Gospel reading from St. Matthew, in which Jesus recounts the parable of the wedding feast.

Noting Jesus' emphasis on the wedding guests, the pope said that God "wants us, he goes out to seek us and he invites us" to celebrate with him.

"For him, it is not enough that we should do our duty and obey his laws," Pope Francis said. "He desires a true communion of life with us, a relationship based on dialogue, trust and forgiveness."

However, he continued, Jesus also warns that "the invitation can be refused" as it was by those who "made light" of the invitation or were too caught up in their own affairs to consider attending the banquet.

"This is how love grows cold, not out of malice but out of preference for what is our own: our security, our self-affirmation, our comfort," the pope said.

Despite constant rejection and indifference, God does not cancel the wedding feast but continues to invite Christians to overcome "the whims of our peevish and lazy selves" and to imitate the church's new saints who, he said, not only said "Yes" to God's invitation, but wore "the wedding garment" of God's love.

"The saints who were canonized today, and especially the many martyrs, point the way," Pope Francis said. "The robe they wore daily was the love of Jesus, that 'mad' love that loved us to the end and offered his forgiveness and his robe to those who crucified him."



The Catholic Church and Halloween

By Joe Kelly

Catholic News Service

The medieval Catholic Church created the feast of All Saints on Nov. 1 to honor the blessed people who could not be included in the church's formal list of saints. In England, the word "hallow" was used to mean the sacred, and thus the day there was All Hallows Day.

But also of great importance was the day before it, Oct. 31, which was a traditional pagan harvest feast day. Trying to counter pagan beliefs, the English Catholic Church called this day All Hallows Eve, which then became Halloween.

The new Christian day took over the pagan harvest festival, and the saints replaced – but not always! – the pagan fertility gods.

Furthermore, the saints substituted for the gods in warding off all the terrors – sprites, trolls, goblins – that roamed the world on All Hallows Eve. This was a popular day for medieval Christians.

But as Halloween moved into the modern era, the feast and the church had to deal with the earthquakes of the Protestant Reformation, and then English attempts to stamp out the feast of All Hallows Eve.

Protestants insisted that they would be guided only by what was in the Bible, and they claimed that the cult of the saints was not there. All Saints Day – and thus, Halloween – disappeared in many Protestant locales.

Yet people missed the traditional day, so the English created a substitute festival. On Nov. 5, 1605, British authorities arrested and later executed several English Catholics accused of trying to blow up the Houses of Parliament.

One was named Guy Fawkes, thus generating a raucous festival known in England and in the British American colonies as Guy Fawkes Day, a substitute for the "Catholic" Halloween.

This new day was popular in the colonies, but during the Revolution, George Washington feared that the celebration's blatant anti-Catholicism would offend the rebels' French Catholic allies.

After the Revolution, Guy Fawkes Day declined, while Halloween would triumph in the United States, which officially separated church and state. Many immigrants had been persecuted in Europe,



and so they loved the freedom to celebrate their own religious holidays.

Halloween was observed by the few Scottish immigrants, but especially by the millions of Irish (most of them Catholic)

who came to the U.S. They kept their traditions, but also changed some; for example, carving scary faces in pumpkins rather than turnips as back in the old country, thus creating jack-o'-lanterns.

Some American Protestants, especially farmers, had also kept some of the old traditions associated with the harvest.

The rise of Halloween also helped meet America's need for holidays, since the colonial ones (e.g., the feast of St. George, the patron of England!) did not survive the Revolution.

Unfortunately, another tradition – anti-Catholicism – had also crossed the ocean, and Catholic traditions were not always welcome. But as the immigrants became Americanized, their traditions became accepted.

For example, many conservative Protestants refused to celebrate Halloween, but as Irish, Polish, Slavic, Italian and Germanic Catholics did so, more and more of their fellow citizens accepted it. (Today, only fundamentalists oppose the day on the grounds that its focus on witches and ghosts opens innocent children to demonic influences.)

The contemporary church has no official position on the celebration of Halloween, since its religious character is largely gone. Now people just smile at children dressed as demons and monsters. Rectory doors have been known to be open for trick-or-treaters, and Catholic schools put up Halloween decorations.

Church leaders have, however, lamented the holiday's dominant and relentless commercialization that, as always, takes a toll on impoverished children whose parents cannot afford costumes or bags of candy to give away. The clergy stress helping poor children on this day.

Finally, clergy will remind believers that, no matter how secular it has become, Oct. 31 is the eve of a holy day, and some recognition of that is not out of place.

Happy Halloween.

Kelly is professor emeritus at Jesuit-run John Carroll University in Cleveland.

Changes in Vinton County 'turkey toss'

The St. Francis Center in McArthur is announcing changes to its annual "turkey toss" distribution of Thanksgiving food to needy families in Vinton County because of the opening of a new supermarket in the county.

Instead of purchasing turkeys in bulk and distributing them just before Thanksgiving, the families will be given a voucher or gift card to purchase their turkey from Campbell's Market, which is to open shortly in McArthur.

Vinton County has been without a full-service grocery store since its only business of this type closed four years ago, forcing most county residents to make a round trip of an hour or more to shop for anything beyond basic items.

St. Francis Center director Lisa Keita said Campbell's, which operates two stores in the Zanesville area, has completed construction of the McArthur store. It will open once all of the required permits are approved.

She said the need of hundreds

of families in Vinton County remains high, with 20 percent remaining below poverty level and nearly half eligible for food stamps. The center recognizes this has been an unusual year for other demands for charitable dollars – for example, the need for hurricane relief in Texas, Florida, and elsewhere – and hopes residents of the diocese will continue to be willing to assist in this annual Thanksgiving project.

"The great news is that we are finally getting a grocery store," Keita said in a letter to the center's supporters. "The store brings stable employment for several folks, allows much more money to stay in our county, and gives a sense of completeness to the community. Our hope is to be a part of a strong start for the store and a boost to the whole community."

Those interested in contributing to the center are asked to send checks payable to "St. Francis Center" and mail them to the center at Box 318, McArthur OH 45651.

Men's luncheon club meeting

Shawn Malone of Sunbury St. John Neumann Church will speak at the next Catholic Men's Luncheon Club meeting on Friday, Nov. 3. Malone and his wife co-founded the Back in His Arms Again ministry in 2005 to help people who are grieving the death of a child.

He will share their journey of being parents to seven children who are here on earth as well as two who are in heaven, and of how the ministry started with a simple request – "We want to

bury our baby."

The program at Columbus St. Patrick Church, 280 N. Grant Ave., will begin at 11:45 a.m. with Mass, followed by lunch and Malone's talk until about 1 p.m. No reservations are necessary. A \$10 donation is requested to cover the lunch and meeting.

For information on the Catholic Men's Luncheon Club, visit www.catholicmensministry.com/cmlc or contact club president George Harvey at george.harvey@tvssohio.com.

St. Brigid of Kildare School open house

Dublin St. Brigid of Kildare Church, 7175 Avery Road, will host an open house from 1 to 3 p.m. Sunday, Dec. 10.

The staff of the two-time Blue Ribbon school invites prospective students and their parents to take a guided tour and learn about the school's integration of academic excellence and Catholic faith, and

to tour its STREAM labs to see how it provides a quality Catholic education in a warm environment. Registration for preschool through eighth grade will take place from Dec. 10 to Wednesday, Jan. 17.

For more information, go to www.stbrigidofkildare.com or call (614) 718-5825.

Lancaster Knights make pilgrimage to Gethsemani abbey

By Jeff Hurdley

Lancaster St. Mark Church

On a sunny Friday afternoon, six members of Knights of Columbus Council 15447 from Lancaster St. Mark Church, along with an RCIA candidate from the parish, set out on a pilgrimage to Gethsemani Abbey in Kentucky. Some in the party had heard of the Trappist monastery because of one of its famous former residents – Thomas Merton, who wrote *The Seven Storey Mountain* and other books about the contemplative life. All were anxious to get on the road. So with bags packed for a weekend excursion, the party prayed for safe travel and a meaningful trip and headed south.

Participants in a pilgrimage sponsored by Knights of Columbus Council 15447 in Lancaster to Gethsemani Abbey in Kentucky were (from left): first row, Patrick Joos, David Hoelscher, Jeff Hurdley; second row, Alex Parish, Thomas Kaminski, Randy Tipple, Hal Prisco.

Photo courtesy K of C Council 15447

The late September weather was perfect, but the traffic was anything but. In Cincinnati, the party encountered rush-hour traffic that lasted through most of Kentucky. What should have been a four-and-a-half-hour trip turned into a six-hour ordeal. The slow travel was God's first answer to the party's prayer for a meaningful trip. He provided plentiful opportunities for patience and good conversation.



Arriving late on Friday evening, the party checked in and picked up keys to individual cells, or rooms, in the old monastery wing. The cells once had been used by the abbey monks and still reflected their monastic lifestyle. Clean and neat, each small room contained a bed, lamp, chair, desk, and simple closet. The cells were serviced by a communal bath that was also spartan and clean. Staying in the old monastery wing was truly a blessing, because it enabled us to experience the simple lifestyle of the monastic community and reminded us that our needs in life, as opposed to our desires, are very few. A second answer to our prayer.

Perhaps the most interesting thing about the rooms was the path to them from the main door. It snaked through the abbey's new residence hall, passed through the balcony of the abbey church, then ascended to the top of the old monastery wing. Surprisingly, it was simply impossible to get anywhere without going through the church. Traveling through the church to get to where you were going was another answer to prayer because, as we bowed before the altar, it reminded us that God was aware of our comings and goings and is always with us. A third answer to our prayer.

Having arrived later than scheduled, we missed dinner at the abbey and were all a little "hangry." So with a quick prayer for a good place to eat in Bardstown, the closest town to the abbey, the party set off for a good meal. We settled upon the Old Talbott Tavern, a historic inn built in 1779. Since it was Friday, all seven of our party ordered fish and chips, which did not disappoint. The meal was delicious

and there was plentiful laughter and storytelling. A fourth answer to prayer – fellowship.

Arriving back at the abbey, our party settled in for the night, to be awakened by church bells calling the community to Morning Prayer, or Lauds, at 5:45 a.m. We all attended Morning Prayer, Evening Prayer, and Compline during our stay. A fifth answer to prayer – experiencing the Liturgy of the Hours.

Between the daily prayers, we each went our separate ways and explored the abbey grounds (more than 2,000 acres), the visitor center (that has a film explaining monastic life), the gift shop (that has many items for sale made by the monks), the library (with many excellent Catholic study materials), as well as gardens and secluded nooks (great for silent meditation). A sixth answer to prayer – opportunities for reflection and meditation away from our sometimes hectic lifestyles.

As we settled in for our second night at the abbey, we were serenaded by a chorus of what sounded like two large packs of coyotes close by – a reminder of both the beauty and the danger of God's world. With it still dark outside, we woke to the sound of bells calling us to Morning Prayer at 6:45 a.m. Sunday. (The monks give themselves a slight break from their rigorous schedule on the Lord's Day). During mid-morning and after the daily prayer of Terce, the monks invited abbey visitors to pass through their carrels to an area of seats before the altar for the celebration of the Eucharist – a reminder that the Mass is open for all who respond to God's call.



Diocese of Columbus Child Protection Plan

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

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

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

Nutrition, hydration and feeding tubes; Eulogies at Catholic funerals



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. Could you clarify the church's position on refusal of food and hydration when making out health care directives and living wills? (Also, is it true that once a feeding tube has been inserted, it cannot be removed before death?) (Levittown, Pennsylvania)

A. The overriding principle in Catholic teaching is that one is obliged to use ordinary means to preserve his or her life but is permitted to forgo extraordinary means. In most situations, artificial nutrition and hydration would be considered ordinary means.

And so, the *Ethical and Religious Directives for Catholic Health Care Services* published by the U.S. Conference of Catholic Bishops state, "In principle, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally" (No. 58).

However, particular circumstances may override this presumption, and if the provision or continuation of medically assisted feeding would cause significant discomfort, it becomes morally optional.

In such situations, one must weigh the benefits and burdens, and here the intention is paramount: If the intention of removing a feeding tube is to end the patient's life, that would of course be immoral; but if the intention is simply to discontinue a burdensome treatment that is not being assimilated by the patient and is instead causing significant discomfort, it would certainly be moral to remove it.

In making these difficult end-of-life decisions, I have found a helpful resource to be www.catholicendoflife.org, a website produced by the New York State Catholic Conference. And if I were formulating an advance directive (or guidance for my health care proxy), I think that I might include language something like the following, offered by the National Catholic Bioethics Center:

"I wish to follow the moral teachings of the Catholic Church and to receive all the obligatory care that my faith teaches we have a duty to accept. However, I also know that death need not be resisted by any and every means and that I have the right to refuse medical treatment that is excessively burdensome or

would only prolong my death and delay my being taken to God."

Q. I recently attended a funeral Mass for a friend -- not at my own parish. The pastor informed the family of the deceased that there could be no eulogy given in church -- before, during or after the funeral Mass. They were quite upset because they had already asked a family member to deliver the eulogy. This same parish had for years allowed family members or friends to speak and eulogize their loved one during a funeral Mass; the change in policy came with the arrival of a new pastor, who said that eulogies should never have been allowed previously, and he cited canon law in support of that. What is the official position of the church, or is it up to the discretion of the local pastor?

A. The pastor may have been referring not to canon law but to the *Order of Christian Funerals*, which is the church's guidebook for such celebrations. The guidebook does say that "there is never to be a eulogy" (No. 27). But that section is meant to offer guidance to the priest-celebrant with regard to the homily.

It reminds the celebrant that a Catholic funeral is not to consist in the glorification of the deceased (even less, the "canonization"); the funeral Mass instead is meant to use the scriptural readings to highlight the redemptive power of Christ's resurrection, to pray for the deceased and to comfort the mourners by reminding them that eventual reunion awaits in heaven.

The same *Order of Christian Funerals* says in a later section that "a member or a friend of the family may speak in remembrance of the deceased before the final commendation begins" (No. 170). Some dioceses have their own regulations, limiting the length of those remarks. (Three or four minutes would be typical.)

Recently, I have noticed that some parishes move these family remarks up to the beginning of the liturgy -- perhaps feeling that if the speaker strays from the purpose of the Mass, the celebrant can "rescue" the situation by returning to the themes of resurrection and reunion.

In the end, though, much of this does depend on the discretion of the local pastor, who I hope would take into account the feelings and desires of the grieving family.

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

'In God's Service' event

The annual "In God's Service" event for all students of the Diocese of Columbus will take place at 10:30 a.m. Thursday, Nov. 9 at Columbus Christ the King Church, 2777 E. Livingston Ave.

Sharing their stories of how they responded to God's call to religious life will be Father David Schalk, pastor at Christ the King, and Sister Patricia Rogers, OP, executive director of the Dominican Center for Women in Milwaukee. Father Denis Kigozi, pastor of Canal Winchester St. John XXIII Church, will be honored at

the event for his service to the people of God.

Light refreshments and vocations literature will be available in the church vestibule from 10 to 10:25 a.m. Following the program, Father Schalk will celebrate Mass at noon. The program will conclude with lunch.

It is being sponsored by the diocesan Vocations Office and the Office of Black Catholic Ministries. Students wishing to attend are asked to sign up with their school chaplain or campus minister.

Serra girls vocation luncheon at new site

The annual vocation awareness luncheon for girls sponsored by the Serra Club of North Columbus will take place at a new site this year. The event will be in the parish hall of Columbus St. Andrew Church, 1899 McCoy Road, at noon Tuesday, Nov. 7.

Sister John Paul, OP, principal of Worthington St.

Michael School, will speak on the subject of discerning one's vocation. Girls from eighth grade through high-school age who attend Catholic schools have been invited through their schools, and home-schooled girls of the same age also are invited.

Reservations are required. For more information, call (614) 775-9409.

St. Andrew remembrance service

The ninth annual remembrance service at Columbus St. Andrew Church, 1899 McCoy Road, will take place at 3 p.m. Sunday, Nov. 5.

The service in honor of departed loved ones will include choral anthems, congregational hymns, Scripture readings, and reflections of remembrance,

hope, and consolation. Inspirational music, led by parish music director Phil Lortz, will include more than 50 members of the St. Andrew choirs, accompanied by piano, organ, flute, violin, and oboe.

Refreshments and fellowship in the parish hall will follow the service.

St. John Chrysostom cookie sale

Columbus St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., will have its 13th annual Christmas cookie sale from 10 a.m. to 2 p.m. Dec. 9.

Pre-ordering is available for cookies, pirogi, and nut, apricot, or poppyseed

rolls, with special pricing for large advance phone or website orders.

To order by phone, call (614) 882-6103 and follow the prompts. The church's website is www.byzantine-columbus.com. Go to the "Christmas Cookie Sale" link for more information.

Grief support group forming

A grief support group will be forming and will meet for six consecutive weeks beginning Sunday, Nov. 5 from 2:30 to 4 p.m. at Worthington St. Michael Church, 5750 N. High St..

A Christian-based manual, suggested readings, and handout material will be available. Facilitators will be C.G. Jones and Mary Ann Koncal. Call the St. Michael Church office at (614) 885-7814 or Koncal at (614) 888-1382 with questions or to register.

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Answering God's Call

PREACHING THE GOSPEL BY LIVING IT



Dcn. Joe Schermer

by Tim Puet

Deacon Joe Schermer says the best way he knows of preaching the Gospel is by living it.

"I don't think of myself as a great preacher or teacher," he said. "But I practice what Jesus taught the Apostles through trying to do his work in everyday life, not by sitting and watching."

Deacon Schermer is in his 35th year of proclaiming the Gospel message through word and action as a deacon. He was ordained on May 29, 1982 by Bishop George Fulcher at Columbus St. Joseph Cathedral and was assigned to Columbus St. Peter Church, where he served until his retirement in 2015.

Though he's listed as being retired, he continues to preach at two Masses at St. Peter once a month and to visit hospitals and nursing homes and deliver food to the open shelter downtown.

He and his wife of 58 years, Phyllis, are frequent visitors to the Brookdale Trillium Crossing senior living facility in Columbus, where he presides at a Communion service on the first Friday of the month and she brings the Eucharist to residents on Mondays. The couple's efforts over several months also helped a homeless family find housing, and the two families remain in touch.

The Schermers have two sons and two daughters, ranging in age from 57 to 44, as well as five grandsons and four granddaughters.

Deacon Schermer, 80, and his wife grew up in Schaffer, a small community in Michigan's Upper Peninsula. "There were probably 20 families in the whole town," he said. "My father, Walter, was a lumberjack and my mother, Florence, took care of me and my one brother and five sisters. I'm the second oldest." The deacon's parents and youngest sister are deceased.

"The church was always important in both of our lives," he said. "Phyllis lived next door to the rectory and I lived on a farm nearby. During the summer, I served Mass almost every morning. I had to be up to milk the cows at 5 a.m. anyway. After that, there was nothing else to do in the early morning, so I headed for church.

"That was where you went for both social growth and spiritual fulfillment. We were too small to have a parish school, but we learned the teachings of the faith from young nuns who came to the parish for the summer and taught catechism. Even though I was a server, I didn't consider the priesthood in high school or afterward. Girls were too important."

After graduating from high school, he joined the Air Force, where he served for four years, including time in southern Japan and at MacDill Air Force Base in Tampa, Florida. While in the service, he began taking correspondence courses offered to Air Force personnel by DeVry Technical Institute, which then was based in Chicago and now has branches in Columbus and nationwide.

After leaving the Air Force in 1959, he married Phyllis and completed his studies in Chicago, receiving a degree in electrical engineering and math in 1961. He went to work as an engineer for Beckman Instruments in 1960 and spent two years in Chicago, four years in St. Louis, and 10 more years in Chicago before being transferred to Columbus in 1976.

He remained with the company until 1995 and made the transition from engineering to sales as technology shifted from the vacuum-tube era to solid-state electronics. After leaving the

company as an employee, he remained a consultant to Beekman for four years before beginning his own business, Schermer Analytics, selling a different brand of electronic instruments.

Deacon Schermer said that a couple of years after he came to Columbus, Msgr. David Sorohan, who at the time was pastor of St. Peter Church, was the first person to suggest he might be a good candidate for the diaconate.

"I was spending a lot of time on the road and thought that would make it too hard to attend the classes for prospective deacons, which then were at Shelby, Ohio," he said. "Father Sorohan said I could still travel, because the classes were on weekends. He checked with the late Deacon Joe Farry, who said any classes I missed could be taped, and if I listened to the tapes and did the homework related to the class, that would be fine.

"As it turned out, I only missed two or three classes, and was ordained together with Deacon Gregg Eiden in 1982. Gregg said those of us who were among the first deacons of the diocese were pacesetters because the diocese still was trying to determine how best to use deacons. He said we'd show them what to do, and this was true."

When he became a deacon, the staff at St. Peter included Msgr. Sorohan as pastor and Msgr. Stephen Moloney, now diocesan vicar general, and Father Lawrence Hummer, long-time Catholic Times Scripture columnist, as associates. "There was no way I could match the Scriptural knowledge of those three," he said. "I would write a lot of my homilies on Wednesday nights on the road in my hotel room after dinner. I didn't carry a Bible with me, but those were the days when nearly every hotel room still had a Bible placed there by the Gideons," an evangelical Christian association.

"The Gideons use the King James Bible. Richard Hannon, who was the parish music director then, used to tease me about my 'hotel-room homilies according to King James.' But he appreciated those homilies, and I delivered his funeral homily," he said.

Deacon Schermer said his homilies try to follow guidelines set down by Father Mark Link, SJ, a noted author on Ignatian spirituality: "Keep it short, never more than six or seven minutes. Always tell a story. Don't use any big words. And don't put anyone to sleep."

"Almost 100 percent of what I preach about has to do with that particular Sunday's Gospel. My homilies always start with a story about someone who people know about, who is either still living or a familiar historical figure," he said.

When the Catholic Times visited him, he was working on a homily which would begin with a story of how Columbus aviator Eddie Rickenbacker and six other people survived for three weeks on a raft in World War II after their plane crash-landed in the Pacific Ocean. "One guy in that group was an atheist," Deacon Schermer said. "But he was the most prayerful and thankful of all. In the end, they survived because they lived the Gospel values of unselfishness and care for each other."

"I'm always nervous about preaching, but people remember those stories, and my sermons have always been well-received," he said. "Phyllis and the family have always been totally behind me, and that's been a tremendous help.

"I know people respect what I do as a deacon, but I don't take it for granted," Deacon Schermer said. "That respect has to be earned. You can do all the teaching you want, but you have to live what you teach, and I hope I've been able to do that."



Gabriel Knuth, Eagle Scout

Gabriel Knuth of Columbus Immaculate Conception Church, a member of Boy Scout Troop 332, advanced to the rank of Eagle Scout on Monday, Oct. 16. He has earned 42 Scout merit badges, including the 21 required and optional ones necessary for Eagle rank, and has set a goal of earning 60 in the remaining two years before he reaches a Scout's age limit of 18. He has taken part in the Scouts' Junior Leader Orientation Workshop and Nagatamen leadership training programs and was assistant senior patrol leader of Troop 2429, one of three Columbus-area troops set up for the 2017 National Jamboree at the Scouts' Bechtel Reserve in West Virginia. The Worthington Kilbourne High School student also has earned the Parvuli Dei and Ad Altare Dei religious emblems for Catholic Scouts and has attended and assisted at several programs of the diocesan Catholic Committee on Scouting. His Eagle project was a compost bin and rain barrel system for Troop 332's sponsoring organization, St. Andrew Christian Church of Dublin.

Photo courtesy Knuth family

Read With a Stallion program returns



The Read with a Stallion program is back for the 2017-18 school year. Columbus St. Francis DeSales High school partners with Columbus St. Anthony School, and together, the students read one-on-one or in small groups. The goal of the program is to promote reading and a partnership between the two schools. Pictured are (from left): DeSales students Casey Koller, Sophia Gersper, Ben Ohene, and Eyuel Gebregziabher, and St. Anthony students Dylan Hernandez, Lemuel Acheampong, Lila Hatem, and J.J. Hoffman.

Photo courtesy St. Anthony School

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

CEMETERY SUNDAY November 5, 2017



Fr. Vince Nguyen
Administrator
St. Ladislav/Corpus Christi

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



Dn. Jerry Butts
Deacon
Corpus Christi

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



Fr. James Klima
Pastor
St. Elizabeth Ann Seton

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



Dn. Jeffrey Fortkamp
Deacon
Our Lady of Peace

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



Special Sunday Office Hours
St. Joseph Cemetery ~ Noon to 4 p.m. Resurrection Cemetery ~ Noon to 4 p.m.
Holy Cross Cemetery ~ Noon to 4 p.m.



Employment Opportunity

Catholic Social Services (CSS) is a faith-based social service agency focused on improving the quality of life of people of all faiths and backgrounds during some of their most vulnerable times of their lives. By serving people in ways that help seniors live independent, connected lives and families thrive, Catholic Social Services continues its 70 year legacy to address the community's unmet, pressing needs with compassion.

CSS is currently seeking candidates for a Grant Writer position.

For more information on these positions, please visit our website at:

<http://www.colscss.org/contact/careers/>

LIVING Faith

Hurricane Harvey and the kayaking priest

Hurricane Harvey stranded Father David Bergeron in his pickup the night it ripped through Houston. The 38-year-old priest had been visiting his brother and had to pull over on an overpass three miles from his home in the flood-ravaged southeast side.

He couldn't make it any farther or go back, so he curled up in his truck and tried to sleep as thunder and sirens alternated – rain pounding, wind howling, his beloved city churning in despair.

The next morning was eerily quiet.

Father David's kayak was in the back of the truck – he'd used it just the day before – and he felt compelled to venture out in search of wine so he could celebrate Mass with some families stranded in a nearby apartment building.

It made quite the sight: a red kayak slithering through the gray flood waters, a handsome man in a red baseball cap pulled over his dark, curly hair. There had been no sun for three days, and here was a smiling priest rowing down South Loop.

"It was a surprise to see a kayak in the street," Father David told me. "It brought a smile to people – not only outwardly, but in their hearts as well."

The closest gas station refused his request for wine; Texas law forbids the sale of liquor before noon on Sundays. The priest bought some food and headed back out. He spotted a man trying to cross a fast-moving current and escorted him.



Twenty Something
Christina Capecci

Then came the newsman from ABC 13 reporting from the wet overpass. He squatted beside the kayak and held up a microphone.

Father David identified himself and chronicled his morning. The iPhone in his life vest began pinging. He knew what that meant.

Here was his chance.

"I guess we're live," Father David said, "and the Lord is alive, and the Lord is always with us."

Before long the interview wrapped, and Father David rowed off. He helped rescue a frail older priest from a hotel. He celebrated Mass. And he ministered to dozens of stranded Texans in his midst – greeting children, leading prayer and listening to their harrowing tales. He had just preached about Our Lady, Star of the Sea, an ancient title that resonated with him, and he found himself calling on the Blessed Mother as he waded through the waters, fearing snakes.

The story of the kayaking priest went viral, and Father David gave 17 interviews in the following 24 hours.

The chapel at his residence, the Catholic Charismatic Center, which managed to avoid flooding, became his operating base. He rose early for a BBC interview, slipping out of the chapel to speak, then returning to prayer.

It was a dizzying chain of events, but the priest felt sustained by grace. "This is not something you can prepare for," he said, "but if the Lord calls, He will equip."

The parallel was not lost on him, he told reporters: "The New World was evangelized through the waters, crossing from Europe to America and then using canoes."

Father David is still busy helping victims of Harvey and reflecting on the experience.

"My greatest pulpit was the kayak," he said. "Evangelization is just being present to the Lord – sometimes with words, sometimes with attitudes, wherever we are. You need to be who you are. For me, I am a priest who kayaks – and the Lord used that for his great purpose, something I could not have planned or staged."

The key, he says, is to be attentive – rooted in prayer and open to others. "The Gospels were written 2,000 years ago, but they're still being written by us today saying 'Yes' to the Lord as best as we can."

Christina Capecci is a freelance writer from Inver Grove Heights, Minn.

Franciscans in Holy Land sow peace, fraternity, respect, pope says

By Carol Glatz

Catholic News Service

The Franciscans assisting the Christian minority and caring for the churches and shrines in the Holy Land are "ambassadors" of all the people of God, Pope Francis said.

Marking the 800th anniversary of the order's presence at the places where Jesus was born, lived, and died, the pope sent a letter to the Franciscan Custody of the Holy Land, an autonomous province of the Franciscan order.

The custody keeps "the Christian witness alive, studying Scripture and welcoming pilgrims," he said in the letter, dated Oct. 17, and addressed to Franciscan Father Francesco Patton, the official custodian, or *custos*, of the Holy Land.

The pope recalled how St. Francis

of Assisi sent members of his recently founded order out on mission in 1217 to all nations on earth as witnesses of "faith, fraternity and peace."

This broadened horizon of evangelization "was the beginning of an extraordinary adventure," which brought the first Franciscans to the Holy Land 800 years ago.

Today, the congregation is dedicated to living alongside brothers and sisters of different cultures, ethnicities and religions, "sowing peace, fraternity and respect," he said.

The pope encouraged the Franciscans to continue to: be at the service of the many pilgrims visiting the holy places; study sacred Scripture and the faith's archeological heritage; support local church communities; help the poorest



and weakest; and teach young people, "who often risk losing hope in a situation still without peace."

"You are ambassadors of the whole people of God, who have always supported you generously, in particular

through the traditional Good Friday collection" for the Holy Land and through the Vatican's Congregation for Oriental Churches, which is currently marking the centenary of its foundation, the pope said.

All Saints Day isn't only for the canonized, but for all who share eternal glory

BY TIM PUET, *Catholic Times Reporter*

What is a saint?

Most people think of a saint as someone who has been canonized by the Catholic Church, meaning that person has been officially recognized as a holy man or woman whose life has been found worthy of imitation.

Formal sainthood for some people, such as Popes John Paul II and John XXIII and Mother Teresa of Kolkata, came after many Catholics already had thought of them as saints.

Today, people who are canonized often are the founders of religious congregations, such as the American saints Elizabeth Seton, of New York City and Emmitsburg, Maryland, and Mother Theodore Guerin, who was born in France but spent most of her life in Indiana.

Or they are martyrs, including the 30 people killed in 1645 in Brazil and the three teenagers who died for the faith in Mexico between 1527 and 1529 who were declared saints by Pope Francis earlier this month.

Their path to sainthood is well-known. But there are millions – probably billions – of others sharing eternal glory with them. Pope Francis said last year on All Saints Day, Nov. 1, that all have one thing in common – that their “identity card” was following the Beatitudes.

He said that as saints have done throughout the ages, Christ’s followers today are called “to confront the troubles and anxieties of our age with the spirit and love of Jesus.”



Left: A family spreads flower petals on the tomb of their loved one on All Saints Day, Nov. 1, 2016, at a cemetery in Sacatepequez, Guatemala.

CNS photo/Luis Echeverria, Reuters



Left: A man prays in front of a grave at sunset in Vienna, Austria. Catholics mark All Saints Day by visiting the cemeteries and graves of deceased relatives and friends.

CNS photo/Christian Bruna, Reuters

Right: Brother Tomas Uriel and Deacon Benito Eadaeim, both of the Christ Priest Missionaries, pray with a family remembering a deceased loved one on All Saints Day at the San Isidro Cemetery in Mexico City.

CNS photo/David Agren



followed the day’s traditional custom by visiting a cemetery. He said such an event evokes feelings of loss and sadness, but for Christians marking the feast, it also is an affirmation of hope in the resurrection.

He said that through his death on the cross, Jesus “opened for us the door of hope where we will contemplate God. ... The first one who walked this path was Jesus. We will walk the path he has walked.”

The pope said the day takes on a dual meaning because of its mixture of sadness and hope.

“We return home today with this dual memory: the memory of the past, of our loved ones who have gone and the memory of the future, the path we will go on with the certainty and with the assurance that came from Jesus’ lips: ‘I will

raise him up on the last day,’” the pope said.

The Catholic Church from its earliest days has honored those whose faith has provided models for other believers. During its first 300 years, Christians were severely persecuted, tortured, and often made to suffer agonizing deaths because of their beliefs. These martyrs

were the first to be given special honors by their fellow Christians.

One of the early martyrs was St. Polycarp, bishop of Smyrna in Greece, who was burned to death around the year 155. A contemporary account of his martyrdom says, “We afterwards took up his bones ... and deposited them in a fitting place, so that when being gathered together, ... the Lord shall grant us to celebrate the anniversary of his martyrdom, both in memory of those who have already finished their course, and for the exercising and preparation of those yet to walk in their steps.”

The number of martyrs grew into the thousands, making it impractical to celebrate the death of each one. The martyrs’ example strengthened their friends and families, allowing for them to overcome continued persecution and for the faith to flourish.

Writings from St. Ephrem of Edessa, who died in 373, indicated that a Feast of All Martyrs began to be celebrated sometime in the fourth century, usually on the first Sunday after Pentecost. That Sunday continues to be All Saints Day in the calendars of Eastern Catholic churches.

Pope Boniface IV changed the date for the feast to May 13 in the year 610. On that day, he dedicated a church at the site of the ancient Roman Pantheon, which had been built as a temple to “all gods.”



Pope Francis holds his pastoral staff as he celebrates Mass in Rome’s Prima Porta Cemetery on Nov. 2, 2016, All Souls Day.

CNS photo/Paul Haring

About 125 years later, Pope Gregory III dedicated a new chapel in the basilica of St. Peter to all saints, not just to the martyrs, on Nov. 1, and fixed the anniversary of the dedication as the date of the feast.

The *Catholic Encyclopedia* says the theological basis for this feast is “the doctrine that souls which ... are not perfectly cleansed from sins, or have not fully atoned for past transgressions, are debarred (initially) from the beatific vision” allowing them to see God.

In Latin America, All Saints and All Souls days have blended to create the colorful event known as *Día de los Muertos*, the Day of the Dead, which combines religious activities with parades, costumes and other activities.

Some non-Christians believe celebrating All Saints Day is a form of idolatry, or idol worship. However, the Church has always held that worship is to be given to God alone. It also believes that the saints are constantly working on our behalf, so asking a saint for his or her intercession is as acceptable as asking a friend or pastor to pray for someone.

“Many seem to have a great hatred of remembering and celebrating the lives of great Christian men and women, yet have no problem fervently celebrating the lives of secular heroes like George Washington,” says the Web site www.churchyear.net. “All Saints Day is simply a day to celebrate the lives of all the great heroes of the Christian faith.”



Right: A woman lights a candle at the tombstone of a relative on Nov. 1, 2016, All Saints Day, at the Wola Cemetery in Warsaw, Poland.

CNS photo/Marcin Obara, EPA

-- “Blessed are those who look into the eyes of the abandoned and marginalized and show them their closeness.

-- “Blessed are those who see God in every person and strive to make others also discover him.

-- “Blessed are those who protect and care for our common home.

-- “Blessed are those who renounce their own comfort in order to help others.

-- “Blessed are those who pray and work for full communion between Christians.”

“All these are messengers of God’s mercy and tenderness,” Pope Francis said. “Surely they will receive from him their merited reward.”

The following day – All Souls Day, Nov. 2 – the traveling pope was back in Italy and

Catholic cemeteries: 'A sacred trust' honoring the deceased

BY TIM PUET

Reporter, *Catholic Times*

This coming Wednesday, Nov. 1, is the Feast of All Saints, a holy day of obligation for all Catholics in the United States. The day is meant to honor all those in heaven, known and unknown.

The next day, Thursday, Nov. 2, is the Commemoration of All the Faithful Departed, commonly known as All Souls Day. It developed as an extension of All Saints Day and a particular way to honor the souls of those in purgatory who are being purified before going to Heaven.

These are days when, in the words of Eucharistic Prayer I, the Catholic Church honors those "who have gone before us with the sign of faith and rest in the sleep of peace."

In addition to celebrating special Masses on those days, the Diocese of Columbus has conducted services at its four cemeteries on the first Sunday in November for many years.

This year's services will be at 2 p.m. Sunday, Nov. 5, and will be led by Father Vincent Nguyen at St. Joseph Cemetery, 6440 S. High St., Lockbourne; Father James Klima at Holy Cross Cemetery, 11539 National Road S.W., Pataskala; Deacon Jeffrey Fortkamp at Resurrection Cemetery, 9571 N. High St., Lewis Center; and Deacon Jerry Butts at Mount Calvary Cemetery, 518 Mount Calvary Ave. at West Mound Street, Columbus. Offices at St. Joseph, Holy Cross, and Resurrection cemeteries will be open from noon to 2 p.m. on that day.

Diocesan cemeteries director Richard Finn said about 104,000 people are buried in the four cemeteries and about 350,000 gravesites are available at St. Joseph, Holy Cross, and Resurrection. All the available space is filled at Mount Calvary, the oldest and smallest of the four.

Finn often is asked why a Catholic cemetery should be chosen as a burial site when there are many nonsectarian cemeteries available. He said his response is that "Catholic cemeteries are an extension of our faith. The religious reasons are obvious. Catholic cemeteries are well-maintained and reflect our faith in the design and construction of their chapels, mausoleums, and columbariums.

"All include many symbols of Catholicism and are operated in a professional manner. All of us who work for the diocesan cemeteries feel we have been given a sacred trust by the families of the de-



ceased who are buried here. We work every day to continue to earn that trust."

If a burial occurs in a Catholic cemetery, the gravesite already has been consecrated as sacred ground. If it takes place in a non-Catholic cemetery, the Catholic Church's burial rite offers the presiding clergy member the opportunity to bless the grave.

Diocesan cemeteries offer in-ground burials at gravesites or in mausoleum crypts. Urns containing cremated remains are buried in either a traditional grave or an indoor columbarium, an arrangement of niches similar to a mausoleum.

A new mausoleum dedicated at St. Joseph Cemetery in the fall of 2015 has 336 crypts and 120 niches. Finn said plans are being made to build a mausoleum with more than 500 crypts at Resurrection, where a new office was built in 2016. Many new columbariums also have been built or are planned at Holy Cross, St. Joseph, and Resurrection.

The popularity of cremation as a burial option for Catholics has grown steadily since it was permitted by the Catholic Church in 1963. Finn said 28.5 percent of the 894 people buried in diocesan cemeteries from July 1, 2016 to the same date this year were cremated.

"Younger generations of Catholics in

particular are choosing cremation more and more," he said. "One reason is that in cases where someone from outside the Columbus area has died, it's easier to transport the remains back or to delay a funeral until a time when everyone can gather. Some people also think it's less expensive, but that's not necessarily the case."

Finn said that regardless of whether a funeral service involves cremation or in-ground burial, what's important is that the remains of the deceased be handled reverently. Catholic teaching is that for

the vigil and the funeral Mass, the full body should be present, with cremation taking place afterward. After cremation, the cremated remains should be buried in an urn, whether in a traditional grave or in an indoor columbarium. Remains should not be kept at home, scattered, or mingled with other objects.

All diocesan cemeteries have chapels where funeral Masses can take place. Our Mother of Sorrows Chapel at St. Joseph Cemetery also served as a parish church from 1947 to 1970. "The Church prefers that a funeral Mass take place at the parish church of the deceased," Finn said. "This is because the parish is where a person's faith community is.

"But here, too, there are instances where family members are scattered among many places or a person is buried in Columbus after not living here for many years. Or perhaps the deceased is Catholic, but is not a member of a particular parish and wants to be buried at a cemetery chapel. In these cases, the chapel serves as a central gathering place, with the funeral Mass followed by burial."

Catholic funeral rites in the United States follow guidelines contained in the *Order of Christian Funerals*, which was adopted by the nation's Catholic bishops and has been in use since Nov. 2, 1989. The Diocese of Columbus and its cemeteries follow local directives based on that document.

Finn said about half of the burials in diocesan cemeteries each year are of people who made burial arrangements in advance. He recommends that people

See **CEMETERIES**, Page 13

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Holy Cross Cemetery chapel



Resurrection Cemetery bell tower

CEMETERIES, continued from Page 12

do so when there is no sense of urgency in making funeral plans, rather than waiting until after someone has died or death appears imminent.

He said in-ground burial spaces for traditional burials range in cost from \$725 to \$2,300 per person, plus the cost of a monument or vault. Vaults are \$650 to \$950, and markers or monuments range from \$600 and up for a ground-level marker to \$2,850 and up for an upright one. Interment and recording fees begin at \$800. Mausoleum crypts are available for about \$4,000 and up per person, covering all the costs listed. Cremation options include in-ground burial, community columbarium niches, private columbariums, and private niche benches. The three newest cemeteries also have special sections for those who have experienced the loss of a young child or infant.

The cemeteries also bury people with no resources at no cost. Usually, such burials occur upon request of a priest or a Catholic hospital. "Burying the dead is a corporal work of mercy," Finn said. "We never say we do so for 'free' to avoid stigmatizing the next of kin of a deceased person, but it's a service we provide as part of our mission."

The cemeteries also offer burial of stillborn or miscarried children at no charge. "The children are in a common vault as part of a program known as Sacred Lives," Finn said. "This allows families to respectfully bury these children in a Catholic cemetery and to visit them, helping bring peace of mind to the families. Once every three months, a Mass is offered at the chapel of Resurrection Cemetery for these children, who are buried in that cemetery's Garden of the Holy Innocents."

There have been Catholic cemeteries in Columbus since 1846, when St. Patrick Church opened a cemetery on land that now is part of Columbus State Community College. By the late 1860s, the cemetery had become almost full and was surrounded by the growing city. A 25-acre plot on the city's west side for what became Mount Calvary Cemetery was purchased in 1865. It was opened for burial purposes in 1867 and consecrated in 1874.

In 1887, Columbus Catholics were encouraged to remove remains of any family member to Mount Calvary, which grew to 40 acres. More than 40,000 people are buried there.

Finn said that in 1907, Bishop James Hartley purchased land along what is now U.S. 23 just south of the Columbus city limits for St. Joseph Cemetery. The first burials took place there in 1913. It is the largest of the four diocesan cemeteries, covering 755 acres, about 350 of which are usable for cemetery purposes. More than 54,000 people are buried there. Finn said the cemetery has space for 200,000 more burials.

Resurrection Cemetery, on U.S. 23, two miles north of Worthington, opposite Highbanks Metropolitan Park in southern Delaware County, was opened in 1971 and consecrated the following year. A chapel and mausoleum with 480 crypts and 108 niches was blessed in 1989. A 45-foot bell tower with electronic carillon was added in 2001. Finn said about 8,500 people are buried on its 105 acres and there is room for 100,000 more.

When continued growth on Columbus' east side made it desirable that a cemetery be added there, Bishop James Griffin bought land in western Licking County along U.S. 40 in the early 1990s and consecrated Holy Cross Cemetery there in January 1993. About 1,000 people are buried there. It's a smaller site – about 50 acres – but has space for about 50,000 burials.


Finn has been part of the diocesan cemeteries department for 36 years and has been its director since 1993. "I was looking for a temporary job in 1981 and found out through my mother-in-law about an opening at Resurrection for someone to help families, and here I am 36 years later," he said.

He said the cemeteries employ 20 to 22 people at any given time, several of whom have been staff members

for more than 20 years. Finn, a bookkeeper, and equipment maintenance personnel work with all four cemeteries. Each of the three newer cemeteries has one or two family service advisers, as well as a clerical staff and a full-time grounds maintenance staff. Mount Calvary has a seasonal grounds staff which is employed during the eight warmer months of the year.

Those considering burial in a diocesan cemetery may visit offices at the three cemeteries where space is available. Appointments are recommended, and the offices are open from 8 a.m. to 4:30 p.m. Monday through Friday and 8 a.m. to noon Saturday, in addition to their special hours on Nov. 5. Their phone numbers are: St. Joseph, (614) 491-2751; Resurrection, (614) 888-1805; and Holy Cross, (740) 927-4442.





St. John Chrysostom
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1:00pm or items will be offered for
general sale.



Thirtieth Sunday in Ordinary Time (Cycle A)

The Lord is overzealous in caring for the poor



Father
Lawrence L. Hummer

**Exodus 22:20-26;
1 Thessalonians 1:5c-10;
Matthew 22:34-40**

Sunday's passage from Exodus is the only place in the Old Testament where the Hebrew word *hanun* (compassionate) is used alone. The word always is used about the Lord (never about a human), and usually is paired with another Hebrew word, *raham* (thus, "the Lord is compassionate, and merciful"). In Sunday's reading, it means the Lord is overzealous in caring for the poor: "If he (a poor man) cries out to me, I will hear him; for I am compassionate."

The newly freed former slaves in Egypt are NOT to "molest or oppress an alien, for you were once aliens yourselves in the land of Egypt." Whoever guides present policies in this country is obviously deaf to and ignorant of these Scriptures. Some so-called Christians claim to believe in them as the revealed word of God, but their actions indicate otherwise.

"You shall not wrong any widow or orphan." Heaven alone knows how we shall be judged for failing the test of caring for them until it hurts! Instead, we pile up obscene amounts of wealth and call it the American way, and destroy ourselves in the process. When we look at the way we fight against controls over unscrupulous lenders in this country with the lame excuse that "the lenders have a right to earn money, too," we cede all right to claim we are a compassionate people. We allow Puerto Rico to suffer greatly after devastating storms, demanding that it pay its bills rather than pouring out ourselves to help neighbors in desperate need. What kind of people have we become?

In our society, the poor have no voice, and the appeal for help grows louder from those needing food, or help with rent, or utility bills, or medical care, or a host of other things, because jobs have ended as com-

Our Lady of Peace Open House

Columbus Our Lady of Peace School, 40 E. Dominion Blvd., will have its annual open house from 12:15 to 1:30 p.m. Sunday, Nov. 12.

Those taking part will be able to tour the school and talk with staff, students, and parents. New registration for students also will begin that day.

For more information, contact (614) 267-4535 or olp@cducation.org.

panies have pursued profits over people. Protecting the weak (the stranger, the widow, and the orphan), became the undercurrent for whether Biblical society was acting justly or not. Social legislation helped in caring for the weak of society, but if that legislation is eliminated or withdrawn, it is the weak who suffer. Some societies, when they become too mean-spirited, destroy the weak, as a quick glance at Nazi Germany will show. The danger of that happening in a secular society turned in on itself is never too far away.

The motivation in all of this is because the stranger (or alien), the widow, and the orphan are all "among my people." The Lord has made us all and we all belong to the Lord. Our calling is first and foremost to care for the poor among us. That is as true for the faithful Jew as it is for the faithful Christian. Jesus (born, raised, and died as a Jew) indicates as much in the Gospel.

Although it was common for rabbis to argue about the most important commandment of the Law (something which still is argued), the Pharisee who was also a "scholar of the law" came to test Jesus. Jesus points first to the prayer from Deuteronomy 6:5 which Jews pray every day, the *Shema*. It commands the love of God with all one's being (heart, soul, and mind). He names this as the first commandment, but adds, "the second is like it." He then cites Leviticus 19:18 on the love of neighbor as the self. He concludes by saying "the whole law and the prophets" hang from these two commandments. That emphasizes how extremely important the two are in relation to the other 611 commandments, statutes, and decrees of the law. Whether Jesus is the first to have joined these two as the greatest is less important than that Jesus endorsed the joining of the two. That means we ignore them at our peril. Review the first reading to see what loving the neighbor as the self means.

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

KNIGHTS, continued from Page 5

At the Mass, our group received the last answer to our prayer for a meaningful experience at the abbey. It was something about the holiness of the worship space – both grand and simple at the same time – and the fact that we were permitted to pass into an area otherwise restricted to visitors, that focused our attention on the tremendous blessing it is to receive the precious body and blood of our Lord, something that many in our over-stimulated society sadly tend to view as a boring ritual. The Lord was powerfully present to us that day – a final answer to prayer.

We are back at home now and nestled into our daily routines. But we will be forever blessed by our little pilgrimage to the Trappist Abbey of Gethsemani.

The Weekday Bible Readings

MONDAY
Romans 8:12-17
Psalm 68:2,4,6-7,20-21
Luke 13:10-17

TUESDAY
Romans 8:18-25
Psalm 126:1-6
Luke 13:18-21

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

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

FRIDAY
Romans 9:1-5
Psalm 147:12-15,19-20
Luke 14:1-6

SATURDAY
Romans 11:1-2a,11-12,25-29
Psalm 94:12-13a,14-15,17-18
Luke 14:17-11

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF OCTOBER 29, 2017

SUNDAY MASS

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

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

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

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

Which Reformation? What Reform?

Despite the formulation you'll hear before and after the Oct. 31 quincentenary of Luther's 95 theses, there was no single "Reformation" to which the Catholic "Counter-Reformation" was the similarly univocal response. Rather, as Yale historian Carlos Eire shows in his eminently readable and magisterial work, *Reformations: The Early Modern World, 1450–1650*, there were multiple, contending reformations in play in the first centuries of modernity.

There was the reformation of European intellectual life led by humanists steeped in the Greek and Roman classics: men like the Dutchman Erasmus (whose scholarship deeply influenced those who would become known as "Protestants" but who never broke with Rome) and Thomas More (who urged Erasmus to deepen his knowledge of Greek, the Church fathers, and the New Testament in its original language). There were at least four major flavors of "Protestant" reformation – Lutheran, Zwinglian, Radical, and Calvinist – and plenty of subdivisions within those categories. There were impressive pre-Luther Catholic reformers like the archbishop of Toledo, Cardinal Francisco Jimenez de Cisneros. There were Catholic reformers who left a mixed legacy: the French educator Guillaume Bude, for example, influenced both the Protestant reformer John Calvin and the Catholic reformer Ignatius Loyola. There was the failed Catholic reform mandated by the Fifth Lateran Council but never implemented by Pope Leo X (the first and last pontiff to keep an albino elephant as a pet). And there were the Catholic reformers, of various theological and pastoral dispositions, who shaped the teaching of the Council of Trent and then vigorously implemented its reforms.

There were, in short, multiple Reformations. Their sometimes-violent interaction created much of what



**THE CATHOLIC
DIFFERENCE**
George Weigel

became the modern world, for good and for ill.

The bad bits are the concern of Notre Dame's Brad Gregory in *The Unintended Reformation: How a Religious Revolution Secularized Society*: a book aptly described by one reviewer as "brilliant, extraordinarily learned, eccentric, opinionated, variously wrong-headed, and utterly wonderful." On Gregory's argument, among the things "The Reformation" – in this case, the various Protestant Reformations – bequeathed the modern world were hyperindividualism, suspicion of all authority, moral subjectivism and relativism, skepticism about the truth of anything, the banishment of religious thought from western academic life, and the reduction of all true knowledge to what we can know from science. That's a broad indictment, to be sure. But amidst Gregory's dense prose and complex presentation, serious readers will get a glimpse of how bad ideas – such as the mistaken notion of God as a willful (if infinite) being-among-other-beings – can play themselves out in history with devastating results.

The 500th anniversary of one of the emblematic acts in this cultural tsunami of Reformations should lead to a deepening of ecumenical dialogue about what these many early modern reformers wrought – and not just for the world, but primarily for the

Church. That deepened conversation would do well to focus on what makes for authentic "reform" in the Church. In the Fall issue of *Plough*, the quarterly of the Bruderhof Community, I propose that all authentic reform in the Church must begin from a recovery of some part of the Church's essential "form" or constitution (in the British sense), which was given to the Church by Christ. True ecclesial reform is thus always re-form. It is not something we make up by our own cleverness. It does not mean surrender to the spirit of the age. It does not involve substituting our judgment for God's revelation. True Christian reform always involves bringing into the present something the Church has laid aside or misplaced, and making that Christ-given something into an instrument of renewal. (The full article is available here: <https://www.plough.com/en/topics/faith/discipleship/re-forming-the-church>).

And how, on this quincentenary of the 95 theses, should we measure the authenticity of renewal? The evangelical criterion seems decisive here.

If the reform and renewal in question really does restore to the Church something of its Christ-given "form," then the results will be evident evangelically – in an increased harvest of souls who have come to know the Lord Jesus, who walk in his Way, and who share the gift they have been given with others, thereby healing a broken and often death-dealing culture.

By the same criterion, empty churches, flaccid evangelization, and surrender to the prevailing cultural mores signal false reform and failed renewal, which can be dressed up in either romantic-nostalgic or progressive livery.

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

RECOVERY, continued from Page 2

other hurricanes before ... but then Maria comes along, which in many ways was worse than Harvey and Irma, and people have donor fatigue and it is very difficult to get donations for Puerto Rico. The need here is so much greater, yet the financial resources are so much less."

Puerto Rico's post-hurricane recovery efforts have been largely a grass-roots impulse, mainly spearheaded by newly formed young adult movements and religious groups that have become an alternative to slow, complex and bureaucratic government procedures. Most of these groups – the local ones and those coming from the U.S., – include Catholics.

Katherine Riolo, a Catholic volunteer with the Canadian relief foundation Impact Nations, came to Quebradillas, a town of 25,000 residents in northwest Puerto Rico, with a team of four to help distribute 300 portable water filters around isolated homes deep in the mountains. Riolo is a retired schoolteacher and a 30-year missionary veteran who is a member of the Sangre de Cristo Parish in Albuquerque, New Mexico. This was her first disaster-related mission.

"All the devastation ... when you see this, no electricity, families living with no water to bathe in, it's hard and they are traumatized," Riolo told CNS while distributing the water filters around Quebradilla's Guajataca sector on Oct. 21. "When you come into someone's house, they don't forget that, and when you tell them, 'God thinks about you so much that he sent us ... and there's a whole lot of people in my town thinking about you,' they don't forget that.."

Asked about what drives her to do missionary work, Riolo simply answered: "We are the hands and feet of Jesus."

Bishop Daniel Fernandez of Arecibo touched on that exact sentiment from Riolo at a Mass at St. Raphael the Archangel Church in Quebradillas on Oct. 22, World Mission Sunday.

"The Father sent his son into the world. Mission means to send," said Bishop Fernandez during his homily. "If sending means mission or mission means send, then Jesus was the first missionary."

Just as the church cannot avoid being missionary, the

bishop said, neither can Catholics avoid it. Therefore, he said, offering witness of our faith has to be practiced with good deeds "in times of hurricanes like this one."

Parishes in the inner mountain regions of Puerto Rico have fared the worst after Hurricane Maria. Not only has their congregations' financial support diminished due to massive unemployment, but federal and local government support is not being received in their towns. Many parishes, like St. Raphael the Archangel, are holding ongoing relief collections for them.

Before Mass, Bishop Fernandez told CNS the Diocese of Arecibo is distributing all aid coming from Caritas directly to its 59 parishes. His diocese and the Diocese of Mayaguez are the most damaged of the dioceses. The island has one archdiocese – San Juan – and five dioceses.

"I'm perceiving much unity and even calm within the faithful," said Bishop Fernandez. "However, (the priests and I) are attentive because we know that as time passes and, if the situation doesn't improve at an adequate pace, tolerance levels might diminish."

Pray for our dead

BAKER, Mary J. (Pontiuos), 90, Oct. 15
St. Paul Church, Westerville

BALLISH, George C. III, 77, Oct. 22
St. Vincent de Paul Church, Mount Vernon

BOLLON, Barbara (Huff), 57, Oct. 12
Immaculate Conception Church, Dennison

DICKENS, Paul D., 57, Oct. 22
St. Pius X Church, Reynoldsburg

ECKARDT, Norma E. (Hayhurst), 82, Oct. 20
Holy Family Church, Columbus

FRISSORA, Nelda (Colasante), 99, Oct. 17
St. Elizabeth Church, Columbus

FUERST, Frank, 74, Oct. 8
Sacred Heart Church, New Philadelphia

GROTE, Jean M., 54, Oct. 13
St. John XXIII Church, Canal Winchester

GUNDERMAN, William, 61, Oct. 18
St. Peter Church, Columbus

HEILMAN, Thomas P., 87, Oct. 7
St. Catharine Church, Columbus

HELD, Evelyn K. (Shal), 64, Oct. 19
St. Philip Church, Columbus

HIGGINS, Pamela (Huddy), 78, Oct. 14
St. Andrew Church, Columbus

HILLIS, David E. "Ned," 72, Oct. 16
St. Nicholas Church, Zanesville

KUHN, Helen M. (Habiyanec), 93, Oct. 23
St. Elizabeth Seton Parish Church, Pickerington

KULLMAN, Richard P., 55, Oct. 13
St. Matthias Church, Columbus

LINES, Julia (Engle), 69, Oct. 3
St. Bernadette Church, Lancaster

LISTON, Rosella M. (Doll), 99, Oct. 19
St. Philip Church, Columbus

LLOYD, Rosemary (Wolfe), 68, Oct. 19
St. Timothy Church, Columbus

LUPINETTI, Janet L. (Noble), 78, of Columbus, Oct. 15
St. Anthony Church, Follansbee, W.Va.

McALLISTER, Constance (Miller), 84, Oct. 17
St. Brendan Church, Hilliard

McKEARNEY, Collette, 88, Oct. 18
St. Andrew Church, Columbus

MENAPACE, Eleanor (Nadeau), 74, Oct. 19
Sacred Heart Church, New Philadelphia

MERRILL, Kenneth D., 69, Oct. 17
St. Patrick Church, Columbus

MOELLER, Michael W., 64, Oct. 20
St. Brigid of Kildare Church, Dublin

MORGAN, Mary C. (Flynn), 78, Oct. 17
St. Mary Church, Waverly

NOLL, Dr. Carl W., 81, Oct. 21
Holy Family Church, Columbus

PANTHANA, John E., 81, Oct. 16
St. Thomas Church, Columbus

PUSHNIK, Rosemary (Kaiser), 93, Sept. 24
St. Catharine Church, Columbus

SHANNON, Mary J. (Huffman), 92, Oct. 21
Holy Spirit Church, Columbus

THOMAN, Timothy R., 62, Oct. 16
Resurrection Cemetery Chapel, Lewis Center

WIGGINS, Patrick J. Jr., 56, Oct. 20
St. Brendan Church, Hilliard

Raymond A. Bichimer

Funeral Mass for Raymond A. Bichimer, 83, who died Friday, Oct. 13, was held Monday, Oct. 23 at St. Cecilia Church, Clearwater, Florida. Burial will be at a later date at St. Joseph Cemetery, Columbus.

He was born on Nov. 30, 1933 in Cleveland to Charles and Jeanette (Coorlas) Bichimer.

He earned his undergraduate and juris doctor of law degrees from The Ohio State University, was a founding partner and retired president of the Columbus law firm of Means, Bichimer, Burkholder & Baker, and was owner-operator of several Florida shopping centers.

He was president of the advisory board of Catholic Social Services of the Diocese of Columbus, chairman of the Columbus Christ the King school board, president of the Columbus

Bishop Hartley High School Athletic Association, and president of the Columbus Jaycees, was on the professional council of The Columbus Foundation, and was involved in many other philanthropic organizations.

He also was a member of the University Club of Columbus and of Phi Kappa Tau fraternity, serving as its national president from 1983-85, was inducted into its alumni hall of fame, and was past president of the Columbus Country Club and the Belleaire (Florida) Country Club.

He was preceded in death by his parents; brother, Charles; and sister, Jane Setlak. Survivors include his wife of 61 years, Nancy (Doersam); son, Mike (Debbie); daughters, Cindy (Don) Currie, Kae (Mike) Sobczyk, and Barb (Jim) Groner; 10 grandchildren; and two great-grandchildren.

Hartley open house set

Columbus Bishop Hartley High School will host its annual open house for prospective students and their parents from 7 to 9 p.m. Thursday, Nov. 16. Attendees will have the opportunity to hear from the principal, meet teachers and coaches, experience the technology program, take campus tours, and see the programs and facilities Hartley offers.

Those who cannot attend the open house may visit the school website, www.bishop-hartley.org, for more information.

The school will offer admissions

testing for the Class of 2022 on the following Saturdays: Nov. 18, Dec. 9, Jan. 13, and March 10. Students who wish to be considered for a scholarship must select either the November or December date. To schedule an admissions test, students must submit an application to the school and upload all required documents via the website, (www.bishop-hartley.org); click on the "Prospective Students" tab. To ensure proper scheduling, students should register a minimum of one week before the preferred testing date.

ODU early assurance information session

Ohio Dominican University will host an early assurance programs information session for high-achieving high school students from 6 to 7:30 p.m. Thursday, Nov. 9. The free event will take place in Battelle Hall on ODU's main campus, 1215 Sunbury Road.

Attendees will have an opportunity to learn about ODU's medical school early assurance program, which offers a limited number of qualified students guaranteed acceptance into ODU and the Ohio University Heritage College of Osteopathic Medicine. Students in the program have an opportunity to

complete their bachelor's degree and their doctorate in osteopathy in as few as seven years.

Attendees also can also learn about ODU's physician assistant early assurance program, which grants students guaranteed acceptance into its physician assistant studies master's program.

To register, visit ohiodominican.edu/OpenHouse. Interested students can learn more about both early assurance programs at ohiodominican.edu/Assurance. The deadline to apply to either program is Friday, Dec. 15.



H A P P E N I N G S

CLASSIFIED

St. Pius X
Christmas Craft Bazaar
November 4, 2017
9 am-3 pm
Admission \$2

St. Mary Magdalene
Christmas Craft Bazaar
Nov. 4th 9:00 a.m. —3:00 p.m.
 Handmade crafts, gift baskets, baked goods,
 great food, lots of vendors and much more...
 473 S. Roys Ave., Columbus

St. Luke Parish Turkey Dinner
Sunday, November 5 — 11am-2pm
St. Luke Community Center
 Market & Rambo Streets, Danville
 Adults -\$8, Children 10 & under -\$4
 Carry-out available
 Bazaar table with baked goods and crafts

ST. ANDREW HOLIDAY BAZAAR
 1899 McCoy Rd. 43220
November 11, 9 am-3 pm
 Many and varied crafters,
 buckeyes, raffles--including
 OSU quilt, and bake sale!
 Lunch available, no admission charge!

All fund-raising events (festivals,
 bazaars, spaghetti dinners, fish fries,
 bake sales, pizza/sub sales, candy
 sales, etc.) will be placed in the "Fund-
 Raising Guide."
 An entry into the Guide will be \$18.50
 for the first six lines, and \$2.65 for
 each additional line.
 For more information,
 call David Garick at 614-224-5195.

'Happenings' submissions

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

Items not received before this deadline may
 not be published.

Listings cannot be taken by phone.
 Mail to Catholic Times Happenings,
 197 E. Gay St., Columbus OH 43215
 Fax to 614-241-2518
 E-mail as text to
 tpuet@columbuscatholic.org

St. Brendan's
2017 Fall Craft Show
Saturday, November 4 • 9 am -3 pm
 St. Brendan School -4475 Dublin Rd., Hilliard
Over 80 crafters! • Freeadmission
Free Parking
 For more Info Contact Dan Davis 614-975-1089
 or sbcraftshow@gmail.com

Women's Club -Holiday Bazaar & Craft Show
Our Lady of Victory Catholic Church
 1559 Roxbury Road, MarbleCliff
Saturday, November 4, from 9-3 pm
 Many , many vendors, the Italian Kitchen,
 bake sale,white elephant sale, and more...

OCTOBER

26, THURSDAY

Cenacle at Holy Name
 6 p.m., Holy Name Church, 154 E. Patterson Ave., Colum-
 bus. Exposition of the Blessed Sacrament, with prayers in
 the Cenacle format of the Marian Movement of Priests.
Frassati Society Meeting at Columbus St. Patrick
 7 p.m., Aquinas Hall, St. Patrick Church, 280 N. Grant Ave.,
 Columbus. Meeting of parish's Frassati Society for young
 adults. "Christ in the City" program with Adoration of the
 Blessed Sacrament, confessions, Taize chant, and night
 prayer, followed by refreshments at Claddagh Irish Pub.
 614-224-9522

26-29, THURSDAY-SUNDAY

Bishop Hartley Presents 'The Addams Family'
 7:30 p.m. Thursday-Saturday, 2:30 p.m. Sunday, Columbus
 Performing Arts Center, 549 Franklin Ave., Columbus.
 "The Addams Family," featuring Charles Addams' spooky
 cartoon characters, presented by the Columbus Bishop
 Hartley High School drama department. Tickets \$10.

28, SATURDAY

Diocesan Encuentro at St. Paul
 8 a.m., St. Paul Church, 313 N. State St., Westerville. Dioc-
 esan Encuentro, a gathering of representatives from par-
 ishes with significant Latino populations to discuss their
 parish Encuentros, which are part of a program of reflec-
 tion and action leading to the national Encuentro from
 Sept. 20-23, 2018 in Grapevine, Texas. Includes 1 p.m. Mass
 celebrated by Bishop Frederick Campbell. 614-262-7992
Life and Mercy Mass in Plain City
 9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City.
 Saturday Life and Mercy Mass, followed by rosary and
 confession.
St. Mark Emerald 5K Fun Run and Walk
 9 a.m. to noon, Forest Rose Bike Path, 1570 Granville Pike,
 Lancaster. Emerald 5K fun run and walk benefiting the
 Foundation Dinners of Fairfield County, the Lancaster St.
 Mark Church Emerald Food Pantry, and the Bridges of St.
 Mark ministry helping the Rach Suc Mission Church in
 Can Tho, Vietnam. 614-506-0044
Diocesan Fiber Fair at Church of the Resurrection
 11 a.m. to 2 p.m., Church of the Resurrection, 6300 E.
 Dublin-Granville Road, Columbus. Annual diocesan fiber

fair for all knitters, crocheters, quilters, seamstresses, and
 others who work with fibers. Shawls will be collected for
 the St. Peregrine Cancer Ministry. Lunch will be provided.
 614-342-6003

28-29, SATURDAY-SUNDAY

DeSales Presents 'Little Women'
 7 p.m. Saturday, 3 p.m. Sunday, St. Francis DeSales High
 School, 4212 Karl Road, Columbus. School's drama de-
 partment presents Louisa May Alcott's "Little Women."
 Tickets \$8. 614-267-7808

29, SUNDAY

St. Christopher Adult Religious Education
 10 to 11:20 a.m., Library, Trinity Catholic School, 1440
 Grandview Ave., Columbus. Catholic author John Fink
 speaks on his book "How Could This Church Survive?"
 about some of the darkest parts of Catholic history.
Praise Mass at Our Lady of the Miraculous Medal
 11 a.m., Our Lady of the Miraculous Medal Church, 5225
 Refugee Road, Columbus. Praise Mass with upbeat con-
 temporary music. 614-861-1242
Frassati Society Mass, Lunch
 Noon, St. Patrick Church, 280 N. Grant Ave., Columbus.
 Parish's Frassati Society for young adults attends Mass,
 followed by lunch at Red Velvet Cafe, 246 S. 4th St.
 614-224-9522

Cristo Rey Columbus High School Open House
 1 to 3 p.m., Cristo Rey Columbus High School, 400 E. Town
 St., Columbus. Open house for middle-school students
 and their families who meet school's economic guide-
 lines. 614-223-9261, extension 12008
Prayer Group Meeting at Christ the King
 5 to 7 p.m., Christ the King Church, 2777 E. Livingston
 Ave., Columbus (enter at daily Mass entrance). Weekly
 parish prayer group meets for praise, worship, ministry,
 and teaching. 614-237-0401
Spanish Mass at Columbus St. Peter
 7 p.m., St. Peter Church, 6899 Smoky Row Road, Colum-
 bus. Mass in Spanish. 706-761-4054

31, TUESDAY

Padre Pio Prayer Group at St. John the Baptist
 12:30 p.m., St. John the Baptist Church, 168 E. Lincoln Ave.,
 Columbus. Padre Pio Prayer Group meeting, including ro-
 sary, devotions, and 1 p.m. Mass. 614-294-5319
Rosary for Life at St. Joan of Arc
 Following 6:15 p.m. Mass, St. Joan of Arc Church, 10700
 Liberty Road, Powell. Recital of Rosary for Life, spon-
 sored by church's respect life committee.

31-NOV. 4, TUESDAY-SATURDAY

Three Bags Full Consignment Sale
 7 to 9 p.m. Tuesday (\$10 advance online ticket pur-
 chasers only), 6 to 9 p.m. Wednesday, 10 a.m. to 7 p.m.
 Thursday, 10 a.m. to 3 p.m. and 6 to 9 p.m. Friday, 10
 a.m. to 3 p.m. Saturday (selected items half-price Friday
 night and Saturday), Franklin County Fairgrounds, 5035
 Northwest Parkway, Hilliard. Three Bags Full consig-
 nment sale of children's items. Unsold and unclaimed
 items are donated to Catholic and pro-life charities.
 614-561-5300

NOVEMBER

2, THURSDAY

Cenacle at Holy Name
 6 p.m., Holy Name Church, 154 E. Patterson Ave., Colum-
 bus. Exposition of the Blessed Sacrament, with prayers in

the Cenacle format of the Marian Movement of Priests.
Holy Hour at Holy Family
 6 to 7 p.m., Holy Family Church, 584 W. Broad St., Colum-
 bus. Holy Hour of Adoration of the Blessed Sacrament,
 followed by meeting of parish Holy Name and Junior
 Holy Name societies, with refreshments. 614-221-4323
Frassati Society Meeting at Columbus St. Patrick
 7 p.m., Aquinas Hall, St. Patrick Church, 280 N. Grant
 Ave., Columbus. Meeting of parish's Frassati So-
 ciety for young adults. Scripture study featuring
 this coming Sunday's readings and commentary.
 614-224-9522

3, FRIDAY

St. Cecilia Adoration of Blessed Sacrament
 St. Cecilia Church, 434 Norton Road, Columbus. Begins
 after 8:15 a.m. Mass; continues to 5 p.m. Saturday.
Monthly Adoration of Blessed Sacrament
 Our Lady of the Miraculous Medal Church, 5225 Refu-
 gee Road, Columbus. Begins after 9 a.m. Mass; continues
 through 6 p.m. Holy Hour.
Catholic Men's Luncheon Club
 12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus.
 Catholic Men's Luncheon Club meeting. Shawn Malone
 speaks on the work of the Back in His Arms Again minis-
 try, which serves families mourning the death of a child.
 Preceded by 11:45 a.m. Mass; \$10 donation requested.

Reception for Ohio Dominican Art Exhibition
 5 to 7 p.m., Wehrle Art Gallery, Ohio Dominican Univer-
 sity, 1215 Sunbury Road, Columbus. Opening reception for
 gallery's exhibition of "Nostalgia and Invisible Racism:
 A Project by Ann Corley Silverman," which continues
 through Jan. 12.

Shepherd's Corner Night Walk
 6:30 to 8 p.m., Shepherd's Corner Ecology Center, 987
 N. Waggoner Road, Blacklick. Guided meditation walk
 across a field and through the woods of farm operated by
 the Dominican Sisters of Peace, led by Sister Marguerite
 Chandler, OP. 614-866-4302

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

All-Night Exposition at Our Lady of Victory
 Our Lady of Victory Church, 1559 Roxbury Road, Colum-
 bus. Exposition of the Blessed Sacrament from 8 p.m.
 until Mass at 8 a.m. Saturday.

3-5, FRIDAY-SUNDAY

Bishop Ready Presents 'The Crucible'
 7 p.m. Friday, 2 p.m. Saturday-Sunday, Bishop Ready High
 School, 707 Salisbury Road, Columbus. School's theater
 department presents Arthur Miller's "The Crucible." Tick-
 ets \$10 adults, \$9 senior citizens, \$8 students.
 614-276-5263

Men's Retreat at St. Therese's
 St. Therese's Retreat Center, 5277 E. Broad St., Columbus.
 Men's interactive retreat sponsored by Catholic Laymen's
 Retreat League. led by Father John D. Corbett, OP. Theme:
 "An Eagle's Flight: Following Jesus in the Gospel of John."
 614-392-0146, 614-216-4500, 614-425-5422

4, SATURDAY

Fatima Devotions at Columbus St. Patrick
 7 a.m., St. Patrick Church, 280 N. Grant Ave., Columbus.
 Mass, followed by devotions to Our Lady of Fatima, pre-
 ceded by confessions at 6:30. 614-240-5910
Mary's Little Children Prayer Group
 Our Lady of the Miraculous Medal Church, 5225 Refugee
 Road, Columbus. 8:30 a.m., confessions, 9 a.m., Mass, fol-
 lowed by Fatima prayers and Rosary (Shepherds of Christ
 format); 10 a.m., meeting. 614-861-4888

BOOK REVIEW

The friendship project

By Michele Faehnle and Emily Jaminet

Reviewed by Stephanie Rapp

Michele Faehnle and Emily Jaminet – best-selling authors of *Divine Mercy for Moms* – have blessed us again! In their latest book, *The Friendship Project*, these beautiful and faithful women invite all women to pursue virtue, friendship, and, of course, Jesus Christ. Through sharing stories, Scripture, and the saints, they offer readers the chance to self-reflect on their own pursuit of virtuous living, as well as the skills needed to build spiritual friendships.

The Friendship Project begins with an excerpt from the Bible: Sirach 6:5-17. It's a beautiful testament to friendship, ending with the following:

“Faithful friends are a sturdy shelter, whoever finds one finds a treasure.

Faithful friends are beyond price, no amount can balance their worth.

Faithful friends are life-saving medicine; those who fear God will find them.

Those who fear the Lord enjoy stable friendship, for as they are, so will their neighbors be.”

These verses struck me as I eagerly began reading *The Friendship Project*, and they stayed with me throughout the book. I found these verses to be a fitting introduction as they laid the foundation for Michele and Emily's suggestion that spiritual friendships not only are nice to have, but also can help us become saints. They share what makes a good friend and how to discern healthy friendships. But Michele and Emily do not talk only about the importance of having faith-filled friends; they also dive into specifics on how to be one yourself. With each chapter focusing on a different virtue (faith, hope, charity, prudence, gratitude, loyalty, generosity, and prayerfulness), they openly shared their own experiences cultivating friendships, and encouraged me to do the same.

Through honest and humble story-

telling and real-life examples, Michele and Emily provide insight into how beneficial – and attainable – faith-filled friendships are. And they don't stop there. Michele and Emily (friends themselves) also share stories about Catholic saints who exemplified friendships that we all can strive for. These stories, along with quotes from Sacred Scripture and the *Catechism of the Catholic Church*, are sprinkled throughout the book, inviting us to contemplate our own relationship with the Lord and with others.

As I read this book, I found myself blessed by its words and praying for strength to grow in virtue myself, as well as for the courage to be the best friend I can be. I reflected on friendships I have – both old and new – and ways in which I can deepen them. It helped that each chapter ended with practical advice and strategies to implement, giving me a great place to start. I was truly blessed by *The Friendship Project* and my only regret is that I read it alone.

Fortunately, Michele and Emily have made it possible to read *The Friendship Project* as a group study. They provide everything one would need to start a study, including invitation cards, icebreaker activities, prayers, free online videos, and discussion questions. You can find these resources and order the book on their website, www.thefriendshipprojectbook.com. Their book also can be ordered through Am-

azon, Barnes and Noble, or Ave Maria Press, or you can buy a copy from our local Catholic book store, Generations.

Overall, I found *The Friendship Project* to be a fantastic book that I would

highly recommend, especially to those seeking to live, and to help others live, a virtuous life.

Stephanie Rapp directs the diocesan Marriage and Family Life Office.



Early Assurance Info Session Nov. 9

Are you an outstanding high school student who wants to pursue a career in medicine? Get a head start at ODU.

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Josephinum honors Bishop Campbell, Carmen and Margaret Angelo



Left: Pictured are (from left) Father John Allen of the Josephinum, Father David Schalk, Bishop Frederick Campbell, and Msgr. Christopher Schreck, Josephinum rector-president. Above: Carmen and Margaret Angelo.

The Pontifical College Josephinum hosted its annual Good Shepherd Award dinner last week to honor people who have made outstanding contributions to the seminary and the formation of new priests. The Good Shepherd: Defending the Faith Award was presented to Bishop Frederick Campbell. The bishop not only is the ordinary for the seminary, since it is located within the Diocese of Columbus, but also is on its board of trustees and serves as its vice chancellor. He also has been an adjunct professor at the seminary and was rector of the St. Paul (Minnesota) Seminary School of Divinity before becoming bishop of Columbus in 2005. He was cited for his strong leadership over the years in strengthening the Josephinum, the only seminary outside of Italy that is under the direct control of the Holy See. The college also presented the Pope Leo XIII Award to Carmen and Margaret Angelo of Columbus. They have been strong supporters of the school for many years, working tirelessly in support of the seminarians to ensure they have the financial and moral support they need. They are longtime members of the Friends of the Josephinum and have maintained relationships with many seminarians who are priests in the Diocese of Columbus and elsewhere.

CT photos by Ken Snow

Winter Grave Decorations

from your Catholic Cemeteries of Columbus

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

Live variegated greens give freshness and beauty



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

No Phone Orders Please!

St. Joseph Cemetery
614-491-2751



Resurrection Cemetery
614-888-1805



Holy Cross Cemetery
740-927-4442

ORDER FORM

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

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

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

Mail orders for Resurrection Cemetery to:

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

Mail orders for Holy Cross Cemetery to:

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

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Columbus Catholic High Schools

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November 16th • 7:00-9:00 PM
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Bishop Ready High School
Serving West and Southwest Central Ohio
November 19th • 1:00-3:30 PM
www.brhs.org
614-276-5263



Bishop Watterson High School
Serving West and Northwest Central Ohio
November 19th • 1:00-3:30 PM
www.bishopwatterson.com
614-268-8671



St. Charles Preparatory School
All Male; Serving Central Ohio
November 5th • 1:00-3:30 PM
www.stcharlesprep.org
614-252-6714

ST. FRANCIS DeSALES
HIGH SCHOOL

St. Francis DeSales High School
Serving East and Northeast Central Ohio
November 12th • 11:00 AM-2:00 PM
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