

# The Catholic **TIMES**

THE DIOCESE OF COLUMBUS' INFORMATION SOURCE

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## FAITH OF OUR FARMERS

# Bishop outlines views on evangelization in diocese

By Tim Puet

For *The Catholic Times*

Speaking before about 300 educators from 59 diocesan parishes and several states, Bishop Earl Fernandes presented a vision of the clergy and laity as being co-responsible for the mission of evangelization in the Diocese of Columbus.

The bishop quoted extensively from documents of popes Francis, Benedict XVI and St. John Paul II in his talk at the second annual diocesan Evangelization Leadership Summit on Saturday, Nov. 12 at Ohio Dominican University. He began by listing six characteristics of an evangelizing Church, as described by Pope Francis in his 2013 apostolic exhortation *Evangelii Gaudium* (*The Joy of the Gospel*).

Bishop Fernandes said the Church must be one that goes forth, shows initiative, is engaged with its members, accompanies others, is fruitful and is filled with joy.

“To go forth to the spiritual and existential peripheries demands courageously leaving our comfort zone,” the bishop said, noting that this is an effect of the diocese’s ongoing Real Presence Real Future initiative of restructuring. The initiative “is not just about closing and merging parishes, but about evangelizing and going outside our comfort zone and our ordinary way of doing things. We cannot simply maintain what we have or had.”

Bishop Fernandes said the faithful need to be “spiritual entrepreneurs for Christ” as they take the initiative of entering the community to proclaim the Gospel. “Pope Francis invites us to be ‘imitators of God’ by having foresight,” he said. “God seizes the initiative with us and calls us to do the same with those at the peripheries. ... We need to be proactive rather than reactive.”

Quoting from *Evangelii Gaudium*, he said that because the evangelizing community knows the Lord has loved us first, it can boldly “go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast.”

Referring to the subject of involvement with others in the Church community, the bishop noted that everyone has a unique talent and that “bishops and priests have the task of animating (those) vocations, including those of the permanent deacons. ... Do we engage

those who are truly expert in our community in the work of evangelization?”

He said both the laity and clergy “can fall into patterns of gossip and negativity or simple resignation. We critique but without offering a proposal. It is a temptation. I have been pleasantly surprised by your willingness to offer ideas and responses to the proposals of Real Presence Real Future and for some of you to meet with me to tell me what is on your mind and on the minds and hearts of your people.”

The fourth characteristic, that of accompaniment, “entails guiding, encouraging, supporting and uniting,” the bishop said. “We journey with our people in the Diocese of Columbus, even if the future is not always certain.” He spoke of a concern that as parishes undergo change and interact with other parishes and individuals, “rather than see them as brothers or part of our corporate body, we see them as competitors.”

“The alternative to building walls is dialogue,” he said. “At the heart of dialogue is the communication of one’s own personal life to others. It is a sharing of the existence of others in one’s existence. It is not always about proving oneself right. ... Despite our theological, personal and other political differences, I think through dialogue we begin to learn that we share far more in common” than we think.

Bishop Fernandes said the quality of fruitfulness demands discernment and patience, particularly discernment, referring to Jesus’ parable of the weeds and wheat. “Jesus cautions his disciples of the need to be patient and to discern because things are not always initially clear,” just as it’s hard to tell the difference between wheat and weeds until they mature, he said.

“Following Jesus’ example, we try to be patient. Patience in the art of accompaniment and discernment allows the whole Church to move forward.

“The final characteristic of an evangelizing community is joy,” he said. “It celebrates even small victories in the work of evangelization. Joy is the greatest experience of the Church that goes forth.

“I think we need to examine whether our local church and parishes demonstrate the joy which flows from the Eucharist,” the bishop said. “The

(current national) Eucharistic Revival affords an opportunity for the Church in the United States to experience and celebrate the joy of a community that is loved by the Lord, a clear mark of a community that evangelizes and is herself evangelized.”

Bishop Fernandes then spoke of barriers to joy. “One such barrier is our own internal structures which are in urgent need of pastoral and missionary conversion for evangelization rather than for the Church’s self-preservation,” he said. A second barrier is sin itself, the bishop said, referring to Pope Francis’ description of the Church as a field hospital that heals wounds and warms the hearts of the faithful.

“I think we need to name the sexual abuse crisis as a major wound to the victims of abuse, to their families and to the faithful,” he said. “Our evangelizing efforts will be hindered unless we accept our responsibility and take concrete action to ask forgiveness, while remaining vigilant in the protection of minors.

“The credibility of the Church on many other issues is directly impacted by her lack of credibility in this area, although we have many protocols in place. ... Our own shame, woundedness and experience of mercy may allow us to be more empathetic and to accompany those who are hurting.”

The bishop used the second half of his talk to expand on the themes of co-responsibility, discernment and synodality.

He quoted from a 2009 talk by Pope Benedict XVI in which the pope said laypeople “must no longer be viewed as ‘collaborators’ of the clergy but truly be recognized as ‘co-responsible’ for the Church’s being and action, thereby fostering the consolidation of a mature and committed laity.”

If the clergy has fulfilled its duty, Bishop Fernandes said, “then we can more easily trust, as the pope does, the entire people of God and accompany them on the path to ever-greater spiritual maturity.”

“We show respect for persons, not by lowering our standards of morality, but by helping everyone to recognize the call to holiness and creating the conditions by which they can live their call, offering them the tools in their concrete



Approximately 300 educators from 59 diocesan parishes and from several states attended the diocese’s second Evangelization Leadership Summit on Saturday, Nov. 12 at Ohio Dominican University. Photo courtesy Office for Evangelization

situations to pursue holiness and accept responsibility,” he said.

“The growth in personal maturity and holiness can help the whole Church in the United States as it enters the (next) phase of the synodal process, which involves discernment. ... Three phrases that help us understand discernment are to recognize, to interpret and to choose.

“We need to recognize the reality of our situation, including the changed cultural context in which we live and the epochal change which we are all experiencing, to interpret this reality in light of the Gospel and a living tradition, and to deliberate prayerfully in order to choose.

“The Church, not without its growing pains, is just beginning to think and live in a synodal way,” Bishop Fernandes said in conclusion. “This involves listening, understanding and patience and demands dialogue in a concrete and respectful manner. It seems to me that much of the division in the country, in neighborhoods, in families and in the Church is a result of forgetting how to speak with one another. ...

“It is tempting to always think of the Church in crisis, but if you look at history, the Church emerges from the crisis by God’s grace. Each crisis affords the opportunity to discern the presence of the Lord and to refocus on the mission and where we are going together.”

Also giving talks to the full audience

See **SUMMIT**, Page 3



Front Page photo:

## FAITH OF OUR FARMERS

A view from the cabin of Jeff Sollars’ combine as he harvests corn from one of the fields that he and his family members farm in the Washington Court House area. Catholic farmers put their trust in God that He will provide. *CT photo by Ken Snow*

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## Cathedral to host relics for veneration

Relics of St. Manuel Gonzales Garcia and Blessed Carlo Acutis will be at Columbus St. Joseph Cathedral, 212 E. Broad St., on Friday, Dec. 2.

The day will begin with Mass at 7:30 a.m., followed by exposition of the relics for veneration throughout the day. There will be Mass at 12:05 p.m., and the veneration will end with a Holy Hour from 5 to 6 p.m. with Bishop Earl Fernandes presiding.

The relics are on a tour of the United States as part of the National Eucharistic Revival sponsored by the U.S. Conference of Catholic Bishops. St. Manuel and Blessed Carlo are special intercessors for the event.

St. Manuel is known as the Apostle of the Abandoned Tabernacles. For his first assignment as a priest in Huelva, Spain, no one came to meet him, and he found his church abandoned, filled with dust and dirt, with cobwebs inside the tabernacle and torn altar cloths.

Upon seeing this situation, he knelt before the altar and thought about the many abandoned tabernacles in the world. He devoted his life and ministry to teaching people about the Eucharist and cared deeply for youth.

Huelva was a copper mining community where working conditions were poor and the people cared little about where they lived or one another. St.

Manuel paid careful attention to them and promoted schools devoted to assisting their children, providing them food and bringing their families teachings related to the Sacred Heart of Jesus.

He did this even more than usual during the winter of a strike at the mine in 1913. His concern revived the town's faith and led to his appointment as auxiliary bishop of Malaga in 1915. He became bishop of Malaga in 1920, was appointed bishop of Palencia in 1935 and remained in that position until his death five years later.

He was also the founder of the Eucharistic Missionaries of Nazareth, an order of priests, and established the lay orders of the Disciples of St. John and the Children of Reparation. He was canonized in 2016.

Blessed Carlo has acquired the nickname of "the computer geek saint." He hasn't been canonized but is the first member of the millennial generation to be beatified.

He was raised in Milan, Italy by parents who were not religious. After his first communion, he attended Mass regularly, making a point of praying before the tabernacle before or after every Mass. In addition to St. Francis of Assisi, he took younger saints such as St. Bernadette Soubirous, Sts. Jacinta and Francisco Marto and St. Dominic



Three relics of Blessed Carlo Acutis are shown at the Church of Sant'Angela Merici in Rome.

*Catholic News Agency photo by Daniel Ibañez*



St. Manuel Gonzales Garcia

*Photo courtesy of Catholic News Agency*

Savio as role models.

At school, he tried to comfort friends whose parents were undergoing divorce, as well as stepping in to defend disabled students from bullies. After school, he did volunteer work with the homeless and destitute. He spent four years creating a website dedicated to listing every reported Eucharistic mir-

acle throughout the world. He also enjoyed movies, comic books, soccer and playing video games.

Diagnosed with leukemia, he offered his sufferings to God for the intentions of Pope Benedict XVI and the Church. He died on Oct. 12, 2006 at age 15 and was beatified in 2020, with many of his friends present for his beatification in Assisi at the Basilica of St. Francis.

### SUMMIT, continued from Page 2

were the leaders of two organizations dedicated to promoting a culture of evangelization within the parish and community – Jason Simon, president of The Evangelical Catholic, and Kurt Klement, executive director of Divine Renovation USA.

Simon spoke on "Taking the Great Commission to a Secular World." He expanded on the theme of co-responsibility, saying, "When we are co-responsible, we in the community are equally church, as much as the clergy in the church building. We have deep empathy with those dealing with the darkness of the world, with suffering people.

"Vatican II, for the first time in centuries, recognized the authority we have as believers. We have no excuse not to use it. Vatican II said we have to go into the world."

Simon used the example of the military to show how the Church's view of the laity has changed in recent years. It used to be the pope was the commander in chief, the cardinals were the generals, the bishops were the colonels and so on down the line, with the people in the pews as the foot soldiers, he said.

"Now we realize that all who have been baptized have the authority of Jesus and are generals within our own territories. We have authority in our home, neighborhood and workplace. We can go some places where priests

can't with that authority to heal and to bring people out of darkness while dealing with our own wounded nature. We are wounded generals.

"Be ready to share the hope you have," he said. "Be intimate with Jesus, invest in relationships and intercede with God through prayer or fasting. Meet people where they are. Share your problems. Set up experiences of accompaniment. This is how people changed my life and how you can change the lives of others."

Klement's talk was about "Five Essentials of Becoming an Evangelizing Parish." The first of these is process evangelization, which involves trying to get people more involved with their faith not by setting up programs, but by working with them on a one-to-one basis of making disciples.

The others are kerygmatic evangelization (proclaiming the Good News that Jesus loves you and gave His life to save you); communal evangelization (offering tools such as the Alpha Course and the FORMED series for ongoing faith education); peripheral evangelization (finding ways to connect with people disconnected with or outside the Church); and power evangelization ("naturally supernatural" evangelization open to the power of God and with the Holy Spirit in the center).

"Christ's Great Commission at the



Kurt Klement, executive director of Divine Renovation USA, presents a talk titled "Five Essentials of Becoming an Evangelizing Parish."

*Photo courtesy Office for Evangelization*

end of Matthew's Gospel uses four verbs – 'go,' 'make,' 'baptize' and 'teach,' and the key that ties them all together is 'make' – make disciples, one at a time," Klement said.

Quoting Pope St. John Paul II, he said, "Evangelization is the cornerstone of all pastoral action, the demands of which are primary, pre-eminent and preferential." He also used a quote from Pope St. Paul VI: "Evangelization is in fact the grace and vocation proper to the Church, her deepest identity."

Besides the talks, brief presentations were given by Kim Moeller of the He



Father Adam Streitenberger, director of the diocese's Office for Evangelization, elevates the monstrance during Eucharistic Adoration at the Evangelization Leadership Summit.

Gets Us campaign, designed to introduce Jesus to people in a contemporary context; Father Dan Millisor, campus minister at Ohio Dominican; and J.M. Boyd, president of Tilma, which connects people with their parish and the Catholic community in new ways through technology. The program also included displays featuring representatives from several organizations related to evangelization.

The day opened with Mass celebrated by the bishop and closed with Eucharistic Adoration. Music was provided by worship team members from the Damascus Catholic Mission Campus.

# Parishes, service agencies reach out to needy for Thanksgiving

By Tim Puet

For The Catholic Times

Several diocesan parishes and service organizations will be sharing their blessings with others this Thanksgiving season without having to deal with the COVID-related restrictions that limited their efforts severely in 2020 and somewhat in 2021.

One of the longest-running of these events is the annual Thanksgiving Day dinner at the family center of Columbus St. Aloysius Church, 2165 W. Broad St. Sandy Bonneville, dinner coordinator for the 25th year, said this might be the 50th anniversary for the event.

"I don't think anyone knows just when we started serving dinner because all of the founders have passed on," she said. "I know it's been more than 40 years.

"Last year, we set a record by serving more than 1,000 dinners either here at St. Al's, to homebound people, to the unsheltered living on the streets of the Hilltop and Franklinton neighborhoods or to the Backdoor Ministry at the (Columbus St. Joseph) cathedral. About 200 meals were takeouts, and 100 went to the Backdoor Ministry."

This year's dinner will be from 11 a.m. to 2 p.m. Thursday, Nov. 24. Anyone is welcome to attend. All in attendance, in addition to being served a complete Thanksgiving meal, will receive a bag of groceries and other essentials. Winter coats and other clothing also will be available.

The Columbus Folk Music Society will provide entertainment for the diners, as it has most years since 2014. Also assisting with various aspects of the event will be Columbus Bishop Ready High School students and members of the diocesan St. Vincent de Paul Society and the Ancient Order of Hibernians.

Meal deliveries will be handled by volunteers from Catholic Social Services, who were unable to take part last year because of COVID restrictions. The deliveries last year were handled by volunteers from the Hilltop parishes of St. Aloysius and St. Mary Magdalene, which share the same pastor and

have adopted the motto "Saints Alive!"

Besides hosting the Thanksgiving dinner, members of the community outreach committee for the Saints Alive! parishes distribute hot meals along Sullivant Avenue and other principal streets of Franklinton and the Hilltop on most Thursdays and some weekends. Bonneville is hoping that next year the parishes can resume the Sunday-afternoon community dinners they formerly sponsored.

"Gentrification is changing the neighborhoods, especially Franklinton, where high-end apartments and shops are replacing many of the older buildings," Bonneville said. "This is improving things in many ways, but there are many people living in their cars or on the streets because they can't find affordable housing. More of them than ever are women.

"These are God's children, and it's an honor to be able to serve them. If anybody tells you these people want to be out there, they are sadly mistaken. Perhaps that's true for maybe two out of every 100, but not the great majority.

"Religion shouldn't be just about sitting in the pew on Sunday but taking your beliefs from the pew to the pavement. The Thanksgiving dinner is at the heart of this."

About 50 turkeys will be donated by the Fry Out Cancer organization, led by Dr. Sameek Roychowdhury of the Arthur G. James Cancer Hospital at Ohio State University and Matt Freedman of New Albany.

Bonneville's son, Dr. Russell Bonneville, is a fourth-year medical student at the James, looking at new treatment approaches for advanced lung cancer. Dr. Bonneville, 31, has been helping his mother at the dinner since he was a child. His father, Russell Bonneville Jr., also played a key role at the event until his death in 2017.

The Community Kitchen at the St. John Center, 640 S. Ohio Ave., next to Columbus Holy Rosary-St. John Church, will be serving dinner in its dining room on Thanksgiving Day for the first time since 2019. It will be open from 11 a.m. to 1 p.m., said staff member Markiesha Morris. The meals also will be available at the same time on Wednesday, Nov. 23 at Columbus St. Dominic Church, 451 N. 20th St.

Many of the turkeys for those dinners will come from the 25th annual "Bring a Turkey to Church" weekend at Westerville St. Paul Church, 313 N. State St., which will take place after all Masses Saturday and Sunday, Nov. 19 and 20, except the 5 p.m. Sunday Mass. Parishioner Joe Sanline said that in 24 years the parish has collected 8,289 turkeys, including 538 last year, as well as \$26,873 in cash, including \$4,240 last year.

"In recent years, we've collected so



Servers, including Sisters of the Immaculate Heart of Mary, help with the St. Aloysius Church community Thanksgiving meal.



Dinner guests enjoy the Thanksgiving meal.

Photos courtesy Sandy Bonneville

many turkeys that they fill the freezer at the St. John Center, so the Community Kitchen is able to distribute the excess to other agencies serving needy families," he said.

The New Albany Church of the Resurrection, 6300 E. Dublin-Granville Road, is collecting turkeys for the 15th year for Columbus St. Dominic and St. James the Less churches. A large truck to receive the items will be parked outside the parish ministry center on Nov. 19 and 20. Last year, the parish collected 384 frozen turkeys.

St. Vincent Family Services is collecting donations to support Thanksgiving and Christmas meals for approximately 100 families and clients in its care, said Catherine Sherman of St. Vincent. It also is returning to an in-person experience for its Adopt A Family program, in which families or individuals receive information on a needy family from St. Vincent, shop for items on the family's wish list, wrap and label the gifts and deliver them to the St. Vincent Family Center on a specified time and date. This year's delivery dates are Thursday to Saturday, Dec. 1 to 3.

To apply as a gift giver, go to <https://www.surveymonkey.com/r/AdoptAFamily2022>. Monetary gifts may be made at any time online at [www.svfs.ohio.org](http://www.svfs.ohio.org) or sent to St. Vincent Family Services, 1490 E. Main St., Columbus OH 43205.

The Joint Organization for Inner-City Needs (JOIN), a diocesan agency at 578 E. Main St., Columbus, that serves the city and Franklin County, will receive 200 boxes of food for distribution from the Byron Saunders Foundation, a central Ohio organization that provides Thanksgiving meals annually to families in need. Grocery cards for \$20 will be included in the boxes.

The St. Francis Evangelization Center, 404 W. South St., McArthur, doesn't have room to host a Thanksgiving dinner but gives about 500 Vinton County families a chance to have a family dinner at home through its annual Turkey Toss program. Eligible families come to the center and receive \$40 food vouchers for use at Campbell's Market in McArthur,

the county's only full-service grocery, said center director Ashley Riegel.

Scouts BSA Troop 99 and Cub Scout Pack 3040, sponsored by Knights of Columbus Council 2299 of Logan St. John Church, 351 N. Market St., are taking part in the annual Scouting for Food program and collecting food to donate to the parish St. Vincent de Paul Society's food pantry. Thanksgiving baskets for the food will be distributed at 11:30 a.m. on Sunday, Nov. 20.

Sunbury St. John Neumann Church, 9633 E. State Route 37, is part of a Christmas box drive sponsored by Big Walnut Friends Who Share, an outreach of churches in the Sunbury and Galena areas.

The parish is collecting canned potatoes for a Christmas meal, with other churches collecting other items. Anyone attending the church's Thanksgiving Mass at 9 a.m. Nov. 24 is asked to bring canned or boxed foods for Friends Who Share.

West Jefferson Sts. Simon and Jude Church, 9350 High Free Pike, is putting together containers of instant mashed potatoes, gravy and stuffing and collecting monetary donations for meat for the community's Good Samaritan Food Pantry.

The pantry at Columbus St. James the Less Church, 1652 Oakland Park Ave., will be distributing more than 400 two-box food baskets for Thanksgiving.

Zoar Holy Trinity Church, 1835 Dover-Zoar Road N.E., in cooperation with the Tuscarawas Valley Ministerial Association, will distribute dinners on Nov. 20 to homes, workplaces, domestic violence shelters, firehouses and hospices. The dinners will be prepared at the church and include turkey, gravy, mashed potatoes, dressing, cranberry salad and pie.

New Lexington St. Rose Church, 309 N. Main St., is sponsoring its annual Turkey Trot 5-kilometer run or walk at 9 a.m. Thanksgiving Day in the parking lot of its former school at 119 W. Water St. Registration is \$25 on the day of the race.

Zanesville St. Thomas Aquinas Church, 144 N. 5th St., will collect donations for its pantry at Masses on the weekend of Nov. 19 and 20 and in its office from Nov. 21 to 23.



Dinner coordinator Sandy Bonneville (left) receives assistance from her son Russell (center) and Dr. Sameek Roychowdhury, MD.

# Diocesan churches schedule Advent activities

Churches and other organizations throughout the Diocese of Columbus will conduct special programs throughout the Advent season. The following is a list of seasonal events, as provided by parishes to *The Catholic Times*:

**Buckeye Lake Our Lady of Mount Carmel** – Eucharistic Adoration, Sundays, Nov. 27 and Dec. 4, 11 and 18, 9:15 to 10:15 a.m.

**Canal Winchester St. John XXIII** – Lessons and Carols, Sunday, Dec. 11, 3 p.m.

**Chillicothe St. Mary** – Second annual Chillicothe Christmas Church Walk, Saturday, Dec. 3, 6:30 to 10 p.m. Begins at St. Peter Church and continues to Walnut Street United Methodist, First Baptist, First Wesleyan and St. Mary churches, with a short program at each stop. Tickets \$10.

**Columbus Holy Cross** – Simbang Gabi celebration, a traditional Filipino novena of Masses in honor of the Virgin Mary, Thursday, Dec. 15 to Thursday, Dec. 22, 6:30 p.m.

**Columbus Holy Spirit** – Parish participates in Whitehall Community Kids Christmas, with Giving Tree including gift tags for clothes and toys for 10 children.

**Columbus Our Lady of Victory** – Penance service, Sunday, Dec. 4, 6:30 p.m.

**Columbus St. Catharine** – Parish mission with Father Patrick Schultz, Sunday, Nov. 27 to Tuesday, Nov. 2. Theme: “Overwhelmed by Beauty.” Topics: “The Beauty of Our Hearts,” 7 to 8:30 p.m. Sunday; “The Beauty of Our Story,” 7

to 8:30 p.m. Monday; “The Beauty of Prayer,” 7:30 to 9 p.m. Tuesday, preceded by Mass at 7. Eucharistic Adoration with Gregorian chant and sacred polyphony by Ensemble Una Voca, directed by William Heyer, Thursday, Dec. 15, 7 p.m. Lessons and Carols, Thursday, Dec. 22, 7 p.m.

**Columbus St. Cecilia** – Lessons and Carols, Sunday, Dec. 11, 7 p.m. Advent Giving Tree program continues through Sunday, Dec. 4. Gifts will be distributed week of Dec. 12. St. Vincent de Paul Society assembles Christmas food baskets Friday, Dec. 9 and delivers them the following day

**Columbus St. Elizabeth** – Novena to the Immaculate Conception, Tuesday, Nov. 29 to Wednesday, Dec. 7, 7 p.m.; Christmas concert, Monday, Dec. 19, 7 p.m.

**Columbus St. Francis of Assisi** – Ohio Dominican University chorus Christmas concert, Sunday, Nov. 27, 7 p.m.

**Columbus St. Joseph Cathedral** – Vespers, Sundays, Nov. 27 and Dec. 4, 11 and 18, 4:45 p.m. Veneration of relics of Blessed Carlo Acutis and St. Manuel Gonzales Garcia, Friday, Dec. 2, 7:30 a.m. to 6 p.m., concluding with Holy Hour from 5 to 6 with Bishop Earl Fernandes presiding. Lessons and Carols, Sunday, Dec. 4, 3 p.m.

**Columbus St. Mary German Village** – Church will be open while bell choirs and Columbus Maennerchor perform carols, Sunday, Dec. 4, 6 to 9 p.m.; Utopia Brass Quintet concert, Sunday, Dec. 18, 4 p.m.

**Columbus St. Peter** – Concluding Mass of Simbang Gabi celebration, celebrated by Bishop Earl Fernandes, Friday, Dec. 23, 6 p.m.

**Dover St. Joseph** – Lessons and Carols, Sunday, Dec. 11, 6 p.m.; prayer service, Sunday, Dec. 18, 4 p.m.

**Granville St. Edward** – Penance service, Thursday, Dec. 1, 7 p.m.

**Hilliard St. Brendan** – “Anchored in Advent” event featuring Eucharistic Adoration, talk, worship music and prayer team. Wednesday, Dec. 14, 6 p.m.

**Lancaster Basilica of St. Mary of the Assumption** – Basilica is final stop of Fairfield County Heritage Association’s 43rd annual tour of six downtown churches, with 15-minute choral presentations at each site, Saturday, Dec. 10, 6 to approximately 9:30 p.m. Tickets \$10 adults, \$4 students.

**Lancaster St. Mark** – Praise and worship service, Friday, Dec. 2, 6:30 p.m.; talks with Sister Louis Mary Passeri, OP, on “The Kingdom of God Is at Hand; Finding God in the Here and Now,” Saturday, Dec. 3, 10 a.m. to 2 p.m.

**Mount Vernon St. Vincent de Paul** – Talks on the Mass with Father PJ Brandimarti and seminarian Kevin Girardi, Thursday, Dec. 1 and 8 and Friday, Dec. 14 and 21, 6:30 to 8 p.m.; penance service, Tuesday, Dec. 6, 6:30 p.m.

**New Albany Church of the Resurrection** – Holy Hour, Friday, Dec. 9, 7:30 to 8:30 p.m.; Christmas concert with all parish music groups, Friday, Dec. 16, 7:30 p.m.

**Plain City St. Joseph** – Penance service,

Wednesday, Dec. 14, 6:30 p.m., parish center

**Portsmouth Holy Redeemer** – Novena Rosary leading to Feast of Our Lady of Guadalupe, Friday, Dec. 3 to Sunday, Dec. 11, 7 p.m. nightly

**Portsmouth St. Mary** – Day of reflection with three talks by Glenmary Father David Glockner, quiet time, prayer and sharing, Saturday, Dec. 3, 9:30 a.m. to 1:30 p.m. Lunch available. Annual tour of churches in Boneyfiddle historic district resumes after two-year cancellation because of pandemic. Friday, Dec. 9, 6 p.m., starting at Evangelical United Church of Christ, then continuing at St. Mary, All Saints Episcopal and First Presbyterian churches

**Reynoldsburg St. Pius X** – Communal Anointing of the Sick, Sunday, Dec. 11, after 10 a.m. Mass

**Sunbury St. John Neumann** – True Presence Night with the Vigil Project featuring live music, Eucharistic Adoration and speakers, Tuesday, Dec. 6, 7 p.m.; penance service, Wednesday, Dec. 14, 7 p.m.; children’s Christmas concert, Friday, Dec. 16, 6:30 p.m.; children’s Christmas pageant, Wednesday, Dec. 21, 6:30 p.m.

**West Jefferson Sts. Simon and Jude** – Blessing of new outdoor Nativity set, Saturday, Nov. 26, after 4 p.m. Mass; Blessing Bags put together by young people, Sunday, Dec. 4; live Nativity scene, Sunday, Dec. 11, 7 p.m.; penance service, Tuesday, Dec. 13, 5 to 6 p.m., followed by Mass.

## Parishes list times for Eucharistic Adoration during Advent

The following is an updated list of parishes in the diocese where Eucharistic Adoration is taking place, as supplied by the parishes to *The Catholic Times*:

**Bremen St. Mary** – First Thursdays, 9 to 10 a.m.

**Bridgettine Sisters (Order of the Most Holy Savior of St. Brigid of Sweden) convent, 40 N. Grubb St., Columbus** – Tuesdays, 9 a.m. to 9 p.m.

**Buckeye Lake Our Lady of Mount Carmel** – Sundays of Advent, 9:15 to 10:15 a.m.

**Canal Winchester St. John XXIII** – Wednesdays, 6 to 7 p.m.; First Fridays, 9 to 10 a.m.

**Columbus Christ the King** – Wednesdays, 6 to 9 p.m.; Fridays, 3 to 6 p.m.

**Columbus Holy Family** – 1 p.m. Thursdays to noon Fridays; First Fridays, 8 p.m. Fridays to 8:45 a.m. Saturdays.

**Columbus Holy Name** – From end of 5:30 p.m. Mass Monday to 8 a.m. Saturday in St. Therese Chapel, moving to main church from 4:30 to 5:30 p.m. Monday to Friday.

**Columbus Holy Rosary – St. John** – Third Sunday of the month, after 9:30 a.m. Mass.

**Columbus Immaculate Conception** – 6:30 a.m. to 5 p.m. daily (until end of 6:15 p.m. Mass Tuesdays); 7 a.m. to 6 p.m. one Wednesday per

month. Call parish office for details.

**Columbus Our Lady of Victory** – 8:30 to 9:30 a.m. Fridays.

**Columbus Sacred Heart** – Thursdays and Fridays from end of 6 p.m. Mass to 7 p.m.

**Columbus St. Agatha** – 9 to 11 a.m. Wednesdays and on First Fridays. Times for First Fridays at [www.st-agatha.org](http://www.st-agatha.org).

**Columbus St. Catharine** – Sundays through Fridays, 6 a.m. to 9 p.m.; Saturdays, 6 a.m. to 4 p.m. Thursdays at 7 p.m. are ADORE nights with candlelit programs and confession with two priests.

**Columbus St. Cecilia** – Tuesdays, 5:45 to 6:45 p.m.; First Fridays, 9 a.m. to 9 p.m.

**Columbus St. Christopher** – Mondays through Fridays, 3 to 4 p.m.

**Columbus St. Dominic** – First Fridays and second Sundays of the month, after 11:30 a.m. Mass

**Columbus St. Elizabeth** – Tuesdays, 5 to 6 p.m.

**Columbus St. James the Less** – Wednesdays, noon to 7 p.m.

**Columbus St. Joseph Cathedral** – Wednesdays, 5:45 to 6:45 p.m.

**Columbus St. Margaret of Cortona** – Thursdays, 9:30 a.m. to noon

**Columbus St. Patrick** – Fridays, 12:15 to 1:15 p.m. Third and fourth Fridays of the month, 8 p.m. Friday to 7 a.m. Satur-

day (church locked; call church office at (614) 224-9522 for access information).

**Columbus St. Peter** – Mondays to Fridays, 9 a.m. to 6 p.m. (7 p.m. Tuesdays); First Fridays, 9 a.m. Friday to 9 a.m. Saturday.

**Columbus St. Thomas the Apostle** – Tuesdays, 7 to 8 p.m.

**Danville St. Luke** – Tuesdays, 11:30 a.m. to 11:30 p.m.; Wednesdays, 5:30 to 10:30 a.m.

**Delaware St. Mary** – Thursdays, after 5:30 p.m. Mass to 8 p.m.; Fridays, after 9 a.m. Mass to noon.

**Dover St. Joseph** – Tuesdays, 5 to 6 p.m.; Thursdays, 9 to 9:30 a.m.; First Fridays, 9 a.m. to 3 p.m.

**Gahanna St. Matthew** – 24 hours, seven days a week in basement Adoration Chapel. Open to the public from 6:30 a.m. to 6 p.m. weekdays and 7 a.m. to 6 p.m. Saturdays and Sundays. Holy Hour for the reparation, purification and sanctification of the Church, fourth Friday of the month, 7 to 8 p.m.

**Granville St. Edward** – Mondays, 9:30 to 11:30 a.m.

**Grove City Our Lady of Perpetual Help** – Wednesdays, 7 to 8 a.m.; First Fridays, 9 a.m. Friday to 9 a.m. Saturday; Second Fridays, 9 a.m. to 9 p.m.

**Heath St. Leonard** – First Fridays, af-

ter 9 a.m. communion service to Benediction at 2:30 p.m.

**Hilliard St. Brendan the Navigator** – Tuesdays, 9 a.m. to 9 p.m.; Wednesdays, 7 a.m. to 7 p.m. (Holy Hour 6 to 7 p.m.); Thursdays and Fridays, 9 a.m. to 9 p.m. (Special time for families with young children, 10 to 11 a.m. Thursdays.)

**Johnstown Church of the Ascension** – Tuesdays, 5 to 6 p.m.; Thursdays (Advent and Lent only) and Saturdays, 8:30 to 9:30 a.m.

**Kenton Immaculate Conception** – Wednesdays, from end of 9 a.m. Mass to Benediction at 1 p.m.; First Saturdays, from end of 9 a.m. Mass to Benediction at 10:30 a.m.

**Lancaster St. Bernadette** – Wednesdays, 9 a.m. to 2 p.m.; 7 p.m. Thursdays to 8 a.m. Fridays.

**Lancaster St. Mark** – Mondays and Tuesdays, 8:30 a.m. to 9 p.m.

**London St. Patrick** – Thursdays, 6:30 to 7:30 p.m.; First Fridays, noon to 5:15 p.m.

**Marysville Our Lady of Lourdes** – First Fridays, from end of 8 a.m. Mass to 8 p.m.

**Mattingly Settlement St. Mary** – First Fridays, 6 to 7 p.m.

**Mount Vernon St. Vincent de Paul** – Thursdays, 3 to 10 p.m.; Fridays, 5 a.m. to

# Experiencing the impact of faith, trust in God

"I will give you a new heart, and a new spirit I will put within you. I will remove the heart of stone from your flesh and give you a heart of flesh." – Ezekiel 36:26

This past spring, I was ready to graduate from Ohio State University. This was the moment I was waiting for – five long years of being in college, and I was ready to finally be done. Then, during the week of commencement, I found out I couldn't graduate; I had to take another semester. My life was in shambles, and I did not know what to do.

Over the course of the month, I questioned myself, and I questioned God. I spent countless hours in the chapel and at Mass talking with the Lord, asking, "How could this happen? Why did this happen to me?" I was deep into the messiness of my life.

But one day changed everything, the way I looked at faith and the trust I had for the Lord. On May 27, a rainy Friday evening, I was at the Columbus St. Thomas More Newman Center for the 5:30 p.m. Mass. Af-

## FAITH IN ACTION

Kenny Davy

Kenny Davy is the Catholic Campaign for Human Development intern in the diocese's Office for Social Concerns.



terward, I talked to Jimmy (Hsu, who was previously a priest at the Newman Center) in the lobby.

He asked if I was interested in an intern job for the Columbus diocese. I told him that I would consider it. As we were talking, a woman walked into the lobby. Father Jimmy turned to her and asked, "Hey, Erin, do you still have that intern job available? I have someone interested."

I turned to Erin (who is now my supervisor) and said, "Hey, I'm Kenny! I'm interested in the job." At that moment, everything I had been dealing with was overwhelmed by joy and anticipation for what was to come.

In moments when we feel like we are drowning, the

Lord enters the mess of our lives and pulls us from the depths. He continuously reminds us that we are not alone. He is always there, and He truly wants to be intimate.

A Bible verse that has touched me is the one from Ezekiel at the beginning of this column. I had a lot of weight on my heart with the burden of not being able to graduate. The Lord took that burden and made it into an opportunity. He crushed my heart of stone and made it into a heart of flesh. He turned the darkness in my heart into joy.

Do not dwell on the burdens that are within your heart; take them to the Lord. The Lord always hears us in prayer. He provides us with many opportunities to build upon our relationship with Him. All you need is to be present with Him. Put your full trust in the Lord. He knows us more than we know ourselves, and He wants the best for us.

Will you take the step of trusting Him?

## With a loving heart, awaiting your prodigal child's return

What do you do with longing, the kind of longing that is an ache from your soul?

Typically, the word "longing" would bring forth romantic notions, but I speak of a parent's deep hope and constant prayer for our children to know the Lord in His fullness, to have a relationship with Jesus that brings them peace and joy, to call church home, perhaps to just start with finding the healing love Christ offers.

I'm pondering this as I mother both young and adult children. As parents, we plant seeds of faith. We have in our heads a vision of what those blooms will look like. Each year we see buds come up, and we smile and rejoice at their beauty.

I remember the delight at watching my toddler carry our little Franciscan cross throughout the house. It was "his Jesus," and it went with us wherever we journeyed, sometimes even into the bathtub. The cross has been broken, chewed on, put back together and is now one of my favorite sacramentals in my home.

Ahh, but those blooms, sometimes they get attacked. Weeds grow up around them. Pestilence attacks, and we must fight hard to save them. Pruning back something that you have spent a long time nurturing and growing so that it can flourish again is painstaking, and that, my friends, is where I find myself, and I have a feeling I'm not alone.

There is a part of my mother's heart that watches a young mother chase a toddler during Mass or sees a mother set firm expectations in a grocery store, and it wants to engage with them. Hold fast to your words! Stay steady! Build that relationship. This is love.

But that might be a bit off-putting as we are strangers, but they are no stranger to me. We are mothers, parents, and we are formed to nurture. That is why this aches. As

## ALL THAT WE HAVE

MaryBeth Eberhard

MaryBeth Eberhard writes about marriage, life experiences of a large family and special needs. She attends Sunbury St. John Neumann Church.



parents, we want only good for our children, and yet, when we look back on our own journey, is it only good that brought us to where we are with the Lord?

Most of us can speak intimately and still feel the moment we were struck off the horse blind on our own road to Damascus, and how we found our way back to Jesus. We all know every moment we wrestled with God and how He stayed steadfast in His love for us, but here's the truth: He did not bend.

God does not say because this is hard for you, I will change this rule for you. No! The truth is, it is exactly that firmness that draws us back. God loves us enough to hold us accountable and to call us to our highest potential as His creations. He calls us into a relationship of love with Him, and that relationship is the fulfillment of all we desire.

I believe this and am still striving to live in it. If at 46 years old I still find myself here, how can I expect my children to be in a place where I am striving to be. Mercy, trust and patient endurance, as St. Teresa of Avila reminds me, must enter this story.

Children are born to question. I think one of the effects of original sin is that, like Jacob, we choose to wrestle with God. Why can't we just love and be loved?

God made it simple. We

make it hard.

How do we shepherd adult children back to the faith? How do we love them in their journey and their relationship with Jesus? We need to love! We need to pray. We need to hope. What if St. Ananias didn't help Paul when he was struck blind? What if he let his fear, anger or hurt dictate his actions instead of his identity as a Christian?

Our first witness to our Catholic Christian faith is in the family. Home, this space of mother and father, sister and brother, must be open, ready, waiting to love. It is that return that we hope for.

As I sit, write and reflect in the wee hours of early morning, I am grateful for the communion of saints we have within our Church, those friends in heaven whom we beg to pray for us on our journey. They are rooting for us. I think of St. Monica and her longing for her son Augustine. She was relentless in prayer. She was fierce as a lion, and she was rooted in trust.

This season, if you find yourself longing, perhaps join me in a holy hour, or light a candle and lift up those we carry in the depths of our hearts to the Lord. Let us entrust them to Him, for He is always working, always healing, always re-creating. He is a God of goodness and mercy.

I have been carrying this vision of the prodigal father in my heart, the feeling of utter gratitude and the look of pure love that must have radiated from his face upon seeing his son return home. For those we hold close, those we long for, those we entrust to the Lord, let our faces radiate this welcome during this season, and, in doing so, may they know Christ through us.

## ADORATION, continued from Page 5

5 p.m. (No Eucharistic Adoration on Dec. 22 or 23.)

**New Albany Church of the Resurrection** – 6 a.m. to 6 p.m. daily, with Exposition (Blessed Sacrament in the monstrance) from noon to 4 p.m. on third Sunday of the month in Our Lady of the Resurrection Chapel; Exposition from 7:30 to 8:30 p.m. on second Friday of the month in church.

**New Lexington St. Rose** – Wednesdays, 5:15 to 6:15 p.m., concluding with Benediction and followed by Mass at 6:30.

**New Philadelphia Sacred Heart** – Tuesdays, 7 a.m. to 9 p.m.

**Newark Blessed Sacrament** – Mondays, noon to 8 p.m.; Tuesdays, 5 to 6 p.m.; Wednesdays, 9

to 11 a.m.; Thursdays (in Spanish), 6:30 to 7:30 p.m.; Tuesdays (Advent only), 7 to 8 p.m. with Evening Prayer, reflection and Benediction.

**Plain City St. Joseph** – Mondays through Thursdays, 6 to 11 a.m. and 6 to 9 p.m.; Fridays, 6 to 8 and 9 to 11 a.m. in church building.

**Portsmouth St. Mary** – Perpetual Adoration 24 hours a day, except when there are Masses or special events.

**Powell St. Joan of Arc** – 9 a.m. Mondays to 8 a.m. Saturdays. For information on accessibility when chapel is not open, call or email Anne at (319) 321-3966 or adoration@stjoanofarcpowell.org. To sign up, go to stjoano-

See ADORATION, Page 7

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# Creating a poignant holiday party behind prison bars

By Michele Williams

Happy Thanksgiving!

Today, I'll share a story about a very special Thanksgiving dinner and party that took place inside the Ohio Reformatory for Women (ORW).

It was 15 years ago, and I was living in a housing unit called C Corridor, which was on the second floor of what once had been the infirmary. There were only 40 inmates total on the unit, and we were a tight-knit group, living in "the best kept secret in all of ORW." That was due to its honor dorm status and the rigorous interview process we went through to be housed there. Most of us were serving a significant number of years, so we related to one another on a unique level.

When November rolled around, we decided we needed an activity to combat the inevitable homesickness that accompanies the holiday season. So, we asked permission from our unit manager to have a Thanksgiving dinner and party. She recognized that it would be a great way to build morale in our little community, so she granted permission.

We started brainstorming and planning. We wanted decorations, dinner and games with prizes, so we had to figure out how to make our ideas come to life. Everyone agreed to contribute to the meal, which was a going to be a potluck. Then we broke up into small groups, and each group had a task.

As Thanksgiving Day approached, the decoration team turned our rec room into a winter wonderland. There were paper snowflakes everywhere, streamers made of toilet paper (this was pre-COVID, and toilet paper was plentiful), tablecloths made from old bed sheets that had been painted with fall scenes and foil stars made from the inside of potato chip bags hanging from the ceiling.

It was festive and delightful, especially considering our otherwise stark prison surroundings.

Somehow, the team found enough chairs for everyone because we were determined to eat all together in the same room. That was the point – to be together in lieu of being with our families. Just like the old Stephen Stills song goes, "If you can't be with the one you love, honey, love the one you're with."

To make our dinner, we used ingredients purchased from the commissary or received in food boxes sent by our families. Our tiny, secondary rec/quiet room, designated for studying or reading, was temporarily turned into a mini-kitchen, and lots of noisy, chaotic, happy cooking ensued.

We took turns using the microwave, and, to this day, I don't know how it ran almost continuously in the 24 hours leading up to the dinner without short circuiting, but it did. It must have been God's special blessing to us.

Ours was far from a traditional Thanksgiving meal; there was no turkey, stuffing, cranberries or pie. Instead, there was pasta salad, tuna salad, refried beans, deviled eggs (from our breakfast trays in the chow hall that morning), pizza bites and macaroni and cheese.

We also had chips, pretzels, cookies, cakes (made from cookies) and peanut butter fudge.

Everyone brought something different to the table, and the diversity was amazing. It became our own version of the loaves and the fishes: We had filled our bowls to the rim, but there was still an immense amount of leftovers.

The most poignant part of dinner was actually two parts. The first was our community prayer to thank God for His many gifts, among them the opportunity to have such a nice day together and the food we were about to eat.

The second part was when we went around the room and, one by one, shared what we were thankful for. In the worldly scheme of things, we don't have much – we were just inmates in a prison rec room, combining resources for the good of all.

Yet emotionally, one after another, we expressed

gratitude for what we did have: our families at home and their love and support. We were grateful to be making positive changes in our lives and hoping for a second chance in society one day.

After dinner, it was time for "Macy's Thanksgiving Bingo!" I was in charge of that, and my roommate and two other women were on my team. I borrowed a Bingo game and cards from the recreation department but needed prizes, so I made an announcement in our hallway asking for donations.

Talk about "ask and you shall receive!" Donations came in droves, and within a few days I had a trash bag full of stuff: candy, snacks, chips, coffee, makeup, socks, hair accessories, puzzle books, items purchased from the commissary or received in sundry boxes. The generosity was unbelievable.

My team and I spent two days wrapping everything in newspaper or state paper (which another group had decorated) to turn each prize into a surprise.

Instead of traditional B-I-N-G-O, we covered the letters with paper that spelled M-A-C-Y-S. And when someone would win, she had to call out "Macy's Thanksgiving Bingo!" Getting all those syllables out in one breath is tougher than you might think. Then, the winner would choose and unwrap her prize, and everyone would "oooh" and "ahhh" at whatever it was. The laughter and smiles were unstoppable.

Throughout the day, we took turns calling home to talk with our families for a precious few minutes. I noticed fewer tears were shed that particular Thanksgiving. There was a little more joy. There was a sense of strength in numbers, of lifting one another up. Most of all, I recognized how God blessed us – even behind prison bars.

*Michele Williams is an inmate at the Ohio Reformatory for Women.*

## Spiritual rest can be a treasured time of renewal

In physical training, rest is as important as exercise to promote muscle recovery and to prevent injury. Often, I'll practice active rest on my off days, so I'm stretching, walking, cycling or doing something lighter that uses muscles in a different way. Other days I do nothing physical at all, which is important as well.

Recently, I went for spiritual rest on a silent retreat with four friends; it was truly a gift to step out of the busyness and distractions of everyday life with a few days of open time to pray and reflect on life with special friends in a special setting.

The retreat location was the Abbey of Gethsemani in Trappist, Kentucky, and it was the first visit for each of us. With the prompting of a friend, we selected a fall weekend to go and rest in a silent, self-guided retreat with the Trappist monks.

You might wonder how five women were silent on retreat! We did eat together and talk at meals, and we had one nature walk together and a couple of moments of sharing outside under the stars before bedtime, but for the most part, Friday through Monday was gloriously silent.

Retreat participants are welcome to join the Trappist monks for their Liturgy of the Hours throughout the day and night, and they offered daily Mass and confes-

### HOLY AND HEALTHY

Lori Crock

*Lori Crock is a SoulCore Rosary prayer and exercise leader and a St. Brendan parishioner. Lori is online at [holyandhealthy-catholic.com](http://holyandhealthy-catholic.com), where she shares her passion for faith and fitness.*



sion. Joining the monks in prayer was both powerful and peaceful for me and gave a welcome rhythm and inspiration to each day. For me, the time in prayer with the monks was as impactful as the silent, alone time.

Each of us spent our days in different ways, but we were blessed with warm and beautiful weather, so getting out in nature was restorative and opened us up to prayer in new ways. We explored the many acres of trails and ponds, with visits to statues and Stations of the Cross, a stump, a bench, a hillside, or a hidden spot in the woods became a welcome resting spot for prayer – walking (or running) the trails was also a time of prayer.

No running for me as I felt called to move slowly and to listen and rest in the Lord. Reading Scripture, praying the rosary, reading a good Thomas Merton book (this was his place for 27 years), talking to God about

life's joys and challenges, giving thanks for the many blessings and to just be – without feeling guilty about it – was freeing. I give thanks that places of stillness exist for the laity to enjoy much-needed spiritual rest.

The retreat made me determined to carve out more combined nature and prayer time in my daily life, and I've been better at doing that since I've been home. There were some close moments to God for each of us, and we shared some of that with one another. A few of us admitted we are still processing the experience well after our visit to Gethsemani.

St. Teresa Benedicta of the Cross (Edith Stein) said, "God is there in these moments of rest and can give us in a single instant exactly what we need."

To rest in the Lord is truly a gift. To put the phone away, nap, walk, pray, think, reflect, write, give thanks and to simply receive from the Lord renewed me body, mind and soul.

Jesus tell us, "Come to me, all who labor and are burdened and I will give you rest." How often do we really do it? Consider this an invitation to rest in the Lord in a special way sometime soon to be renewed and strengthened.

### ADORATION, continued from Page 6

[farc.weadorehim.com](http://farc.weadorehim.com).

**Reynoldsburg St. Pius X** – Wednesdays, 9 a.m. to noon and 1 to 9 p.m. in chapel, with Holy Hour from noon to 1 p.m. in church.

**Sugar Grove St. Joseph** – Thursdays, from end of noon Mass to 1:30 p.m.

**Sunbury St. John Neumann** – Continuous from noon Sunday to 7 p.m. Friday. Enter through chapel entrance. For Thanksgiving, there will be no Adoration from 11:30 a.m. Wednesday, Nov. 23 to 7 a.m. Monday, Nov. 28. For Christmas, there will be no Adoration from 11:30 a.m.

Friday, Dec. 23 to 7 a.m. Tuesday, Jan. 3.

**Washington Court House St. Colman of Cloyne** – Sundays, 8 to 8:45 a.m.; Tuesdays, 6 to 7 p.m.; Wednesdays, 6:45 to 7:45 a.m.

**Waverly St. Mary** – First Wednesdays, 6 to 7 p.m.

**West Jefferson Sts. Simon and Jude**

– Tuesdays, 5 to 6 p.m.; First Fridays, 9 a.m. to 9 p.m.

**Westerville St. Paul** – Thursdays, 9 a.m. to 6 p.m.

**Zanesville St. Thomas Aquinas** – Wednesdays, 1 to 8 p.m. in chapel.

**Zoar Holy Trinity** – Wednesdays, 7 to 8 p.m.

## Seeking the spiritual side of dementia

The possibility of suffering from dementia later in life is a worrisome and unpleasant prospect for many of us. Most people I know would like to remain in possession of their mental faculties until the end. Stephen Post, director of the Center for Medical Humanities, Compassionate Care and Bioethics at Stony Brook University, describes it this way:

“The leading symptoms of dementia are, frankly, terrifying: loss of memory, of language, and of reasoning ability. We all feel at least a slight anxiety about dementia because these dreaded symptoms seem to assault our very identities, to dissolve the autobiographical narratives that constitute the very story of our lives.”

The dreaded symptoms of dementia may lead to spiritual temptations. The prospect of losing autonomy and control can lead some to despair and even attempt suicide.

What can we say about the meaning of a life-changing reality like dementia for ourselves and our loved ones? Could it be that God is seeking to carry out a particular spiritual work?

For some who face dementia, it can have the effect of getting them off the treadmill and detaching them from those aspects of their lives that may be binding them, whether it's work and career, hobbies or pastimes, or something else that may be drawing them away from a needed spiritual focus.

In one of his articles, Stephen Post mentions Peter, who through his struggle with a diagnosis of Alzheimer's experienced a spiritual reawakening and encountered the Lord's grace:

“I'd say, ‘Why did you let this happen to me? I had such a good career. Everything was going fine for me.’ He would say to me probably, ‘Well, why did you fight it? I was trying to lead you in this direction.’ Oh, I

### MAKING SENSE OUT OF BIOETHICS

Father Tad Pacholczyk

*Father Tadeusz Pacholczyk, PhD, earned his doctorate in neuroscience from Yale and did postdoctoral work at Harvard. He is a priest of the Diocese of Fall River, Massachusetts, and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncccenter.org](http://www.ncccenter.org).*



didn't realize that. Well, I've come to the conclusion that everything has a purpose, so the Good Lord, He knows the best for you. So maybe this was to slow me down to enjoy life and to enjoy my family and to enjoy what's out there. And right now, I can say that I'm a better person for it, in appreciation of other people's needs and illnesses, than I ever was when I was working that rat race back and forth day to day.”

It can be very hard for a family, especially a spouse, to watch the slow destruction of a loved one's faculties. At times the person suffering from dementia can become so frustrated they are aggressive toward those around them. There is need for a great deal of patience and spiritual and social support in these situations.

The lives of caregivers tend to be upended and changed profoundly by caring for a family member, relative or friend with dementia, and the generous love they share is itself often sustained by faith in God. As caregivers watch their loved ones with “deep forgetfulness” disengage from the people around them, and from other previously important reference points in their lives, they also witness the emergence of an unmistakable simplicity in those they care for.

## Diminished bishops, new ultramontaniam, and Synodal process

Thanks to the Franco-Prussian War, the First Vatican Council was suspended in October 1870 and never reconvened. Before its unanticipated end, Vatican I did important work: It defined the universal scope of papal jurisdiction (and thus frustrated the claims of the new nationalists to authority over the Church) while spelling out the precise, limited circumstances in which the Bishop of Rome can teach infallibly on matters of faith and morals. Nonetheless, the council's abrupt adjournment led to an imbalance in the Church's self-understanding: Catholicism was left with a strong theology of the papacy but a weak theology of the episcopate.

As I explain in *To Sanctify the World: The Vital Legacy of Vatican II* (Basic Books), the Second Vatican Council addressed this imbalance in *Lumen Gentium* (Light of the Nations), its Dogmatic Constitution on the Church, which made several crucial points: The Church's bishops are the heirs of the apostles; the “college” of bishops is the contemporary expression of the apostolic “college” of Acts 15; and this episcopal college, with and under its head, the Bishop of Rome, has “supreme and full power over the universal Church” (LG 22).

Among other things, this means that local bishops are genuine vicars of Christ in their local churches. Ordained to teach, sanctify and govern, the bishops are not mere branch managers of Catholic Church, Inc., executing orders from Roman corporate headquarters. Through their reception of Holy Orders in the highest degree, and because of their communion with the Bishop of Rome, a local bishop is empowered to lead the entire People of God given into his care, such that all the baptized in his diocese are called to mission, equipped for mission and sacramentally sup-

### THE CATHOLIC DIFFERENCE

George Weigel

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



ported in their efforts at evangelization.

As then-Cardinal Joseph Ratzinger put it in a reflection on Vatican II's achievements, *Lumen Gentium* “re-inserted into the Church as a whole a doctrine of [papal] primacy” that had become “dangerously isolated” from the world episcopate, even as it “integrated into the one mystery of the Body of Christ a too-isolated concept of the hierarchy.” In these and other ways, Vatican II completed the work of Vatican I by expressing the Church's self-understanding in a holistic, integrated way that drew on the vast riches of Scripture and tradition. This was no mean accomplishment, and it vindicated a century and a half of serious theological work, often undertaken in difficult circumstances.

Yet the question must be asked: Is Vatican II's achievement in reaffirming the authority of bishops being undercut by the current preparatory process for the “Synod on Synodality” of 2023 and 2024?

Concerns on this front have been heightened by the release of the *Working Document* for the “Continental Stage” of Synod preparation: a series of assemblies that follow the local and national “stages” of this lengthy process.

In the Working Document, the bishops are minority participants in continental consultations that must include (in addition to bishops, priests, consecrated religious and active laity) “people living in conditions of

In a 2010 essay, Mary Anne Moresco beautifully sums up her dad's and her family's transformative spiritual journey this way:

“My 83-year-old father has dementia. He can remember things that happened a lifetime ago like it was yesterday, but he often can't remember yesterday at all ... My father needs this time in life. And we, his children, need it too. We need to glimpse into his past days, as he journeys backward. We need to show him love, as best as we can. We need to offer up our prayers for him. This time is useful. It is valuable. For everything there is a season, and this winter season of my father's life is part of what will help guide his soul into eternity. Dad, through his dementia is working out his salvation. He isn't doing that the way his children wanted him to do it. He isn't doing that the way he wanted to do it. He is doing it the way God has deemed that he must do it. ‘... unless you become like little children, you will not enter the Kingdom of Heaven.’ (Matt: 18:3) ... With each passing month, my father grows more humble and more childlike, more dependent and more trusting and I do not doubt, closer to our Lord and to Heaven.”

As the symptoms and complications of dementia unfold, the challenges we face from the disease can unexpectedly become an invitation from God. Although dementia can contribute to spiritual growth, it almost always involves a great deal of suffering for all concerned, and the challenges should not be underestimated. Such moments, nevertheless, offer important opportunities to grow in grace, to slow down, to reevaluate our priorities and to enter into a more profound relationship with Him who is our final destination and abiding hope.

poverty or marginalization, and those that have direct contact with these groups and persons; fraternal delegates from other Christian denominations; representatives of other religions and faith traditions; and some people with no religious affiliation.” And what are the bishops to do in these continental assemblies? “They are asked to identify appropriate ways to carry out the task of validating and approving” the “Final Document” of each continental assembly, “ensuring that it is the fruit of an authentically synodal journey, respectful of the process that has taken place and faithful to the diverse voices of the People of God in each continent.”

That is, the bishops are note-takers, not teachers; recording secretaries, not guarantors of orthodoxy; messenger boys, not apostolic leaders.

Serious concerns about this diminishment of the episcopal vocation, which is in striking contrast to Vatican II's teaching in *Lumen Gentium*, are further intensified by reports that, in the final Synod assembly in Rome (presumably in 2024), there will be no votes on propositions by the attending bishops — the normal way a Synod expresses its judgments. Rather, reports of the bishops' discussions will be prepared — by the Synod General Secretariat that designed this process? — and given to the Pope, who will then craft a Post-Synodal Apostolic Exhortation (the document that completes a Synod's work) as he pleases.

Thus extreme ultramontaniam — a form of papal autocracy that might make Blessed Pius IX blush — is being layered onto the depreciation of the world episcopate.

This has nothing to do with Vatican II. The bishops should make that known while asking for the restoration of their authority in this process.

# Hope is our anchor, Father Riccardo tells Order of Malta

Father John Riccardo, a priest from the Archdiocese of Detroit and founder of the Acts XXIX apostolate, addressed the Knights and Dames of the Columbus Region of the Federal Association of the Order of Malta's fourth annual Hospitaller Dinner.

Approximately 170 people attended the dinner and talk on Thursday, Nov. 3 in the Jessing Center at the Pontifical College Josephinum.

One of the charisms of the Order of Malta is the defense of the faith, and the annual dinner serves to fulfill that commitment for the order and the broader community. The event also is the primary fundraiser for the order's Center of Care in Columbus, which provides health-care services and personal care items to those in need locally.

In addition, the Columbus region recognized individuals who have supported its mission through service to the poor and sick at the Center of Care.

Dr. Tom Rankin, DDS was honored as the Healthcare Professional of the Year and Marilyn Dono as Non-Healthcare Volunteer of the Year. Father Thomas Blau, OP, the region's chaplain, presented their certificates.

The order also paid tribute to Dr. Michael Parker; Jeff Kaman; Dr. Marian Schuda; Dr. Will Turek; Julie Winland; and Norman and Robin Altman for their service and support of the Center of Care during the COVID-19 pandemic. These volunteers received the COVID-19 Medal and Certificate from the Sovereign Council in Rome.

The Center of Care is staffed by volunteers of the order, the Catholic Medical Association and members of Columbus Holy Rosary-St. John Church, where the center is located.

Father Riccardo, in his "Riding Out the Storm" presentation, encouraged listeners to be missionaries of hope.

"I don't give 'talks.' I just don't think that's what I'm supposed to do as a priest," he said. "I think I'm supposed to listen to what the Lord wants to say and then to give that word to share.

"There is a raging storm out there right now. It's rough in the culture, and it's rough in the Church. ... We've seen crisis after crisis, scandal after scandal. ... The waters are choppy, to be sure.

"There are boatloads of needs in the Church right now, but hope is a desperate one. It's a particularly urgent one – not optimism. It's going to be really hard to be a Christian in this country really soon. So, we are not missionaries of optimism. We are missionaries of hope."

Despite the problems that face Catholics within the Church, in society and the political arena, Father Riccardo reminded those assembled that there is no reason to be afraid because Jesus Christ is in command.

At the same time, he said, that doesn't mean that the faithful should walk blindly and ignore what's going on in the world.

"We need to talk about the bad news," he said. "It's one of the reasons that people don't experience the Good News as good news. It's because we don't talk about the bad news. And the bad news is horrific.

"The Church, in an apostolic time like ours, needs to have the same confidence and power and goodness of the message She bears in its life-changing potency, in Her power of regeneration and growth.

"In a particular way, those in positions of influence and authority – that would be us – need to be convinced that Christ is the answer to every human ill, the solution to every human problem, the only hope for a dying race.

"They need to be convinced of the bad news: That the human race has by its own rebellion brought a curse upon itself and has sold itself into slavery to the prince of darkness, and there is nothing we can do under our own power

to save ourselves."

On the flip side, being guided by the Good News of Christ and His mercy will not only set individuals free from the bonds of slavery to the devil but the world as well. Obedience to the Gospel is perfect freedom, he emphasized.

"When we come to hear the Gospel, when we are moved to surrender ourselves to Jesus in faith, when we come to know the Gospel as explosive, extraordinary, life-changing news, then suddenly you and I are filled with hope in the sense that, no matter what's going on around us, we can say, 'I'm immovable; I'm united to Him,'" Father Riccardo said.

"We have this as a sure and steadfast anchor of the soul. That's what hope is. Hope is an anchor. And how do anchors work? They lodge into something solid. It is not wishful thinking. ... Hope lodges into the foot of the cross. That's where our hope is rooted. ...

"No matter how turbulent the waves of the culture, no matter how turbulent the waves of the Church, no matter how turbulent the waves in your own personal life or your loved ones' lives, you don't move. You don't just go back and forth like a boat without an anchor if you have faith in Jesus.

"He promised us, 'Not as the world gives do I give peace.' ... Jesus' peace



Father John Riccardo speaks at the Order of Malta's Hospitaller Dinner at the Pontifical College Josephinum's Jessing Center on Nov. 3.

*CT photo by Ken Snow*

comes in the middle of a conflict, in the middle of a terminal diagnosis, in the middle of a business falling apart, in the middle of discouraging news, in the middle of election results that don't go the way we might want, in the middle of whatever hardships are going on in your life.

"Jesus just looks at us and, by name, speaks to us: 'Why are you afraid? I have no rival. And I'm with you in the boat.'"

## St. Andrew parishioners invested into Equestrian Order



Joseph Finnernan and wife Rosemary, members of Columbus St. Andrew Church, were invested into the Equestrian Order of the Holy Sepulchre of Jerusalem by Cardinal Blase Cupich on Sept. 25 at Holy Name Cathedral in Chicago. The Catholic order of knighthood, under the protection of the Holy See, is a lay institution of the Church charged with providing for the needs of the Latin Patriarchate of Jerusalem and for activities and initiatives necessary to support the Christian presence in the Holy Land. The North Central Lieutenancy of the USA, which is one of six regions in the world, comprises Wisconsin, Illinois, Michigan, Ohio, Indiana and Kentucky.

*CT photo by Ken Snow*



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# Bishop urges youth to consider religious vocation

To say there's a vocations crisis in the Diocese of Columbus would not be an exaggeration.

And that might be putting the problem mildly. With no seminarians ordained in 2022, and only one scheduled for ordination in 2023, it's not a surprise that Bishop Earl Fernandes has listed vocations and evangelization as his top two priorities for the 23-county diocese.

Like any good recruiter, the bishop has begun beating the bushes for young men – and women – willing to at least consider religious life.

During the recently concluded National Vocations Awareness Week, Bishop Fernandes seized several opportunities to promote vocations.

On Sunday, Nov. 6, he led a holy hour for vocations at Columbus St. Joseph Cathedral that was livestreamed and included priests and religious sisters of the diocese.

Two days later, on Tuesday, Nov. 8, the bishop spoke to young men in middle school and high school at a Serra Club vocation luncheon in the Jessing Center at the Pontifical College Josephinum.

The following day, he spoke at the annual Marian Dinner for women's vocations at Columbus St. Andrew Church attended by young women ranging in age from middle school through college who were given an opportunity to meet representatives from religious orders.

The bishop concluded his week with Mass and a presentation at the Diocesan Evangelization Conference at Ohio Dominican University on Saturday, Nov. 12.

An additional vocations event for high school juniors and seniors and college-age men was offered at the Josephinum as part of a come-and-see



Columbus Bishop Watterson students gathered along with nearly 200 others for a vocations luncheon for young men sponsored by the Serra Club of North Columbus on Nov. 8 at the Pontifical College Josephinum's Jessing Center.

*Photo courtesy Amanda Mahle*

weekend on Nov. 11-13.

At the vocations luncheon for young men on Tuesday, Nov. 8, Bishop Fernandes began his talk by defining the meaning of a calling.

"St. John Paul II said a vocation is a gift whose purpose is to build up the Church and increase the kingdom of God in the world," he said. "So, the question we need to ask ourselves is: How am I supposed to build up the Church?"

"Sometimes finding your path in life is not always that easy, but the important thing is to persevere, to keep asking God not just, 'What do I want to do with my life' but, 'God, what do You want from me? What are You asking me for my life for Your Church?'"

Bishop Fernandes spoke specifically to 200 young men and chaperones in attendance at the Josephinum from six diocesan high schools, five parish schools and homeschoolers.

Schools represented included Columbus Bishop Hartley, Bishop Watterson, St. Francis DeSales, Bishop Ready, St.



Kateri Davis visits with a sister from the Children of Mary religious order. *Photo courtesy Emma Noel*

Charles Preparatory and Newark Catholic high schools; and Columbus Immaculate Conception, Worthington St. Michael, Westerville St. Paul, Dublin St. Brigid of Kildare and Columbus Trinity Catholic parish schools.

The bishop shared his vocation story, saying he began to get a sense in high school that God might be calling him. Instead, he listened to family members and others. He went to college and then spent two years in medical school.

"I wasn't asking God, 'What do You ask of me? What do You want me to be?'" he said. "We can all give in to peer pressure and be who someone else tells us to be. St. Francis de Sales writes, 'Be who you are, and be that well.'"

The bishop went on to say that the qualities that make a good priest resemble those of men who become good husbands and fathers.

"Being a husband, being a father requires sacrifice and it requires a desire to generate life," Bishop Fernandes said. "And, in fact, we priests generate life from the Father through baptism."

"We can be spiritual fathers to young people and old people and be present the way my father was present in my



Visiting one of the displays at the annual Marian Dinner on Nov. 9 at Columbus St. Andrew Church were (second from left) Geraldine Noel, Agnes Noel and Bella Figuerado. *Photo courtesy Emma Noel*

life, and be a man of prayer and be able to lead a community. And that's what we really need today amidst all the challenges are men willing to sacrifice their lives for others and are willing to lead."

He went on to explain in more detail the desperate need for men willing to listen to God's call to serve the Church.

"We simply don't have enough priests these days," the bishop said. "We can't afford to be weak anymore. We have too many weak men, too many who lack courage. All we need are men who would be willing to sacrifice themselves for something greater than themselves."

"In the military, they say you need boots on the ground. We need lots of boots on the ground in the Diocese of Columbus. ... We need people to bring the sacraments to the people of God, who are counting on you to respond generously to the Lord's call to be a priest or religious."

While acknowledging that young people in school still are unsure about their direction in life, the bishop advised them not to rely solely on others to determine their path but rather to listen to God.

*See VOCATIONS, Page 21*

## Columbus seminarian admitted to candidacy for holy orders

Zachary Goodchild of the Diocese of Columbus was among eight seminarians in their first year of study in the School of Theology to participate in the Rite of Admission to Candidacy during a Mass in St. Turibius Chapel at the Pontifical College Josephinum on Sunday, Oct. 30.

Goodchild was admitted to candidacy for holy orders along with seminarians from the dioceses of Birmingham, Alabama; Kiyinda Mityana, Uganda; Lugazi, Uganda; and Ogdensburg, New York.

"Today, these men will be enrolled in the list of candidates who one day will share in Jesus' priestly ministry," said Bishop Earl Fernandes, the spiritual leader for the Diocese of Columbus and the vice chancellor of the Josephinum.

In an official sense, the Church numbers and enrolls each man among the candidates for the diaconate and priest-

hood. When calling men for ordination, a bishop chooses from among those enrolled as candidates.

During the Mass, each seminarian stood and answered "present" when called by name, which "is the moment at which each man declares publicly his desire to be bound in holy orders for the service of God and mankind. It is a self-offering of the candidate, a manifestation of his will," Bishop Fernandes said.

Candidacy also is "a reception of that offering by the Church and a new commitment by the candidate to care for his vocation," the bishop said.

He urged the seminarians to draw strength from the help and support of their parishes, seminary formators and brothers in seminary as well as from the love and prayers of family members and friends, many of whom were present for the Mass.

"Today, the desire you express we



Diocese of Columbus seminarian Zachary Goodchild (center) was admitted to candidacy for holy orders on Sunday, Oct. 30 by Bishop Earl Fernandes (right), the Columbus diocese's bishop and the vice chancellor at the Pontifical College Josephinum. Father Steven Beseau (left) is the rector and president at the Josephinum.

*Photo courtesy Pontifical College Josephinum*

have the privilege of receiving with joy," Bishop Fernandes said. "We express our gratitude to God for each of



Diocese of Columbus seminarian Zachary Goodchild (right) stands alongside other candidates for admission to holy orders during a Mass on Sunday, Oct. 30 at the Pontifical College Josephinum. Other dioceses represented were Birmingham, Alabama; Kiyinda Mityana, Uganda; Lugazi, Uganda; and Ogdensburg, New York.

*Photo courtesy Pontifical College Josephinum*

you, that he has brought you to this moment, and the whole Church is grateful for your self-offering."

# Despite uncertainties, Catholic farmers persevere with faith

In the fertile farm country of Fayette County in the southwest reaches of the diocese, there's an appreciation for God's creation that city folk might not understand.

Farmers' livelihoods are rooted in the rich soil where they toil day after day, year after year, not only to make a living for themselves but also to help sustain the world, directly and indirectly, with the crops they produce.

Farming requires a great deal of faith. Work hard, do everything correctly, and you're still at the mercy of God. Too much rain, not enough rain, hail, windstorms, wild animals or insidious insects all pose a threat to potentially destroy the fruits of their labors.

And yet Catholic farmers persevere, knowing that there are no guarantees of success, because they love the land the Lord created and blessed them with as caretakers.

At this time of year, when men and women are hard at work in their fields during the final stages of harvesting their crops, thankfulness abounds as they count their blessings to make their living off the land.

As Americans celebrate Thanksgiving on Thursday, Nov. 24, many of those who are blessed to share a meal with family and friends will give thanks for the farmers whose labors helped to bring the food to their tables.

Anyone who hasn't visited a farm might not appreciate what it takes to raise crops.

"I think they don't understand all the labor and the time that it takes to raise the animals or grow the crops," said Jim Garland, a longtime farmer in Fayette County and a member of Washington Court House St. Colman of Cloyne Church. "I think they don't understand the commitment."

On an early November afternoon visit to rural Fayette County, where the fields are as flat as tabletops, the harvest was nearly complete. Unseasonably warm and dry fall weather allowed the massive combines that collect the crops to do their job quickly and efficiently.

In farm country surrounding the Washington Court House area, there ar-



Missy Garland's grandfather, Harold Mark, was a pioneer of hybrid seed corn and her grandmother framed a collage of photos from a field day in 1939. Handwritten wording in the collage reads, "Cooperative yield test plot harvest. September 27, 1939. Harold C. Mark."

en't an abundance of Catholic farmers, but some reside in the same area. Two of those families live right down the road from each other.

Jim and Missy Garland have lived in the area and worked the land from the time they were married in 1975 by Jim's uncle, James Garland, then a priest in the Archdiocese of Cincinnati who later became an auxiliary bishop in Cincinnati and then the bishop of Marquette, Michigan.

Like the Garlands, longtime neighbors Jeff and Bridget Sollars attend St. Colman of Cloyne Church. Together with their sons, the Sollarses farm 4,400 acres in a number of parcels spread across the county.

Since 1985, Jim and Missy have lived in the house where Missy and her three brothers grew up.

Missy was not raised Catholic, but she came into the Church before their marriage. Her parents and a younger brother later became converts.

Jim farmed with his brothers for years until they decided to split up a few years ago. One of the Garlands' nephews is Father Brett Garland, who was ordained a priest for the Diocese of Columbus in 2018 and is now the pastor at Delaware St. Mary Church. His dad, Joe, farms the Garland family's land.

Missy joked that her mother warned her not to marry a farmer because it's



Jim Garland and son Luke stand next to a tractor on their farm in Fayette County.

*CT photos by Ken Snow*

not an 8-to-5 job. The days are sometimes 16 hours long. But she also carved out her own career as a nurse.

Jim currently farms 200-plus acres split mostly between corn and beans. Some of that land and the house where they live was owned by Missy's parents, and her grandparents before them.

The Garlands' son, Luke, a University of Mount Union graduate who works for Nationwide Insurance in Columbus, helps on the farm, especially with the financial and planning aspects of the business.

One of Luke's strengths is studying the grain markets to determine the best time to sell their corn or beans to bring the best price.

"All you can really do is just raise what you're raising, and then whatever the prices are in the market it's what you're going to get," Jim Garland said. "You can try to control when you sell (by keeping the grain in storage), and that's the part that Luke likes a lot."

The 1980s were a particularly tough time for farmers. Many had to sell their land because of high interest rates.

"It's a known fact that a lot of suicides happened because of money problems," Jim said. "You could get upside down real quick with just a few bad mistakes, and it would stress you out."

That's where faith plays a big role. "You work hard and you're trying to pay the bills and things aren't going right, you can get pretty down," Jim said. "You probably could go to confession every day because you say a lot of



Zach Sollars, the oldest of Jeff and Bridget Sollars' three children, operates the family's grain system.

things you shouldn't say.

"But as I've told Luke, we've had some challenges, and you just have to say, 'Another day at the office,' when something breaks and it's \$1,000 to fix."

Jim recalled a significant test of faith back in 1988 when the state experienced excessively hot and dry conditions.

"It was a bad drought, and we were at the point where things were almost beyond the point of no return," Jim recalled, "and we got a really good rain. It's in God's hands when that happens because He's got to make it rain."

Farm operations have changed through the years. It used to be that the farmers owned more of their own land. Today, farmers' fields are typically owned by multiple landlords.

"At one point, we were pushing about 3,000 acres with seven or eight different landlords," Jim said, recalling the days when he and his brothers were farming together in a partnership.

The corn and beans that most farmers grow in Ohio shouldn't be confused with sweet corn and the types of beans raised in gardens. It's commonly referred to as field corn, which has multiple uses that include ethanol for fuel, animal feed, corn syrup and dog food.

It used to be that family farms had a mix of crops and livestock. But for the most part, that's not the case anymore. Factory farms now raise a majority of the animals

*See FARMERS, Page 14*

## Farming offers insight into Scriptures, spiritual life

By Father Cyrus Haddad

Farming, in its relationship to the spiritual life, is an invitation to trust in God in a way that many today do not experience.

This opportunity exists in a great tension between self-reliance and trust in God. Scripture itself speaks to this.

There is the need to work or there will be no fruits from the earth.

"In seedtime sluggards do not plow; when they look for the harvest, it is not there." (Proverbs 20:4) "In toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the

field. In the sweat of your face you shall eat bread." (Genesis 3:17-19)

At the same time, farming is radically dependent on God.

"It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep." (Psalms 127:2) "For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." (Psalms 5:45)

Additionally, we can see tension in the story of Joseph and Pharaoh and the need to plan for material concerns (Genesis 41), and in the parable of Our Lord concerning the landowner who built larger barns for his large crop (Luke 12:16-21).

These tensions exist for all of us, but it might be that the farmer and other agrarian lines of work are suited to seeing them more clearly. God calls us simultaneously to actively cooperate in the unfolding of His magnificent creation as well as to the total self-surrender to His providence.

There is a reason Our Lord makes frequent use of farming and shepherding in his parables. These communicate the realities that He intends to share in a way that is easily understood by most. The farmer is offered a privileged understanding of these parables because he not only understands them but also lives them.

Planting season and harvest are times of great stress and long, hard hours, but the faithful hope and believe that whether it is an abundant or a lean year, God will see them through.

"Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they?" (Luke 12:24)

*Father Cyrus Haddad is the pastor of Washington Court House St. Colman of Cloyne Church.*

# 'It still comes down to Mother Nature and God'

On an unseasonably warm morning in early November, three generations of the Thiel family put the finishing touches on a successful fall harvest.

It's unusual for corn and beans to be picked by All Saints Day on Nov. 1, but a dry autumn made the fields more accessible this year.

The Thiels' work was all but finished in the fields, and it was time to clean the equipment, including a combine sitting where cornstalks stood just days earlier while the remnants of the plants remained stuck in the blades of the massive machine.

"And then it's back to the house to put all the numbers together and figuring out what you're going to do next year," said John C. Thiel, who farms 2,200 acres north of Marion along with his family and parents, John J. and Carol.

A farmer's work is never done, an old saying goes, and the men and women who work the land won't argue with that adage. Their schedule is defined by the seasons, much like the Church follows its liturgical calendar.

"Years ago, a farmer said to me, 'The Lord's calendar is fixed,'" said Father Thomas Buffer, the pastor at Marion St. Mary Church. "To me, that expresses not only how farmers have to observe the times and seasons, but also how Catholics should be attentive to the rhythm of the church's year with its fasting and feasting, greater and lesser holy days, memorials of the saints and the rest.

"It's hard to have a true Catholic Christian spirituality when we think that time is something that occurs within ourselves and can be governed by our own desires and perceptions."

The Thiels are members of Marion St. Mary Church. John J. and Carol graduated from the former Marion Catholic High School and have lived in the area all of their

lives. Carol was raised in the New Bloomington area and attended the now-closed LaRue St. Joseph Church for many years.

The couple has been farming for decades on the land that John J.'s grandfather and father farmed. And through the years, the family stepped up the operation, growing a mix of beans, corn and wheat in multiple fields that they own or rent.

"The home farm is 305 acres that my grandpa bought," John J. said. "My dad moved down there with eight kids to help farm 305 acres. At some point, he had to expand if he was going to survive.

"Nowadays, you'd starve to death farming 305 acres. That's what's happened."

John C. added, "Six or seven years ago, 1,000 acres was what it takes to make a living, minimum. It's probably more than that now with the prices and everything."

Behind John and Carol's home, where John's parents once lived, sits a large grain system where crops are stored after harvesting. When the time and price in the marketplace are right, the grain will be loaded into trucks and sold.

Like most family farmers today, the Thiels focus on crops and not livestock. Other than some chickens, the only animals to be found are those that the younger kids raise to show at the county fair.

Having livestock is "seven days a week, 365 days a year," John J. said. "You're locked down in that lifestyle.

"Some of the guys around here have pig barns," John C. added, "but they're contract raising for the bigger corporations."

For individual farmers, the business of farming goes beyond planting and harvesting, tilling and discing, fertilizing and fighting weeds and insects. There's figuring insurance and taxes, buying seeds to plant in the spring, determining chemicals and fertilizers to use and mapping the fields for planting next year.



John J. Thiel cleans a combine in one of the family's fields after the busy fall harvest season.

*CT photo by Ken Snow*

A farmer also has to account for variables such as the cost of equipment and breakdowns, downturns in market prices and, most notably, the weather. What if there's a drought? Too much rain? Wet fields in the spring that delay planting? Diseases that destroy the crops? Those are just a few of the things that could affect the end product.

When the unexpected happens, "you hope you've put back enough and don't overspend," John J. said. "You've got to watch your pennies."

And when farmers must deal with events out their control, that's when faith plays a pivotal role.

"It all works out," John C. said. "Nothing happens without a lot of prayers. Say your prayers, and it all works out."

John J. added, "There's a lot of stress. It's a lot of investment. You do everything right, put the crop out there, and it still comes down to Mother Nature and God."

"You're not guaranteed anything," John C. interjected. "You're not guaranteed an income, let's put it that way. You're not getting a salary."

The Thiels would agree that one advantage of farming is the opportunity to work together as a family.

John J. and Carol have five children.



The Thiels' farming heritage in Marion County spans several generations. Standing in one of the fields they farm is (from left) John C. and wife Carol, their oldest son John J., and their grandson Nathan.

*CT photo by Ken Snow*

John C. is the oldest, and the youngest, Lynette, works as a physical education teacher at Ridgedale High School and assists on the farm driving tractors or trucks or doing whatever's needed when she's not at school. One of John J.'s brothers and a nephew also pitch in.

"It's a family affair," said Carol with John J., John C. and the second oldest of John C.'s four children, Nathan, standing nearby. "I always say that God gives us what we need, and I can't get past that. When we need something, He knows what we need."

And the family feels blessed to work the land and takes seriously the responsibility of being good stewards of God's creation.

"That's all there is, is this land," John C. said. "We've got to pass it down to somebody else. Grandpa passed it to Dad and, hopefully, to our kids and then their kids. As they say, God only makes so much land, and you've got to take care of it."

His father added, "I always said my goal was to leave it better than I got it. You got out of it what you put into it. If you don't put in any time and effort, you're not going to get anything out of it. It's like anything in life."

## Faith and farming

*Deacon Dan Hann is a farmer who has served in ministry at London St. Patrick Church since his ordination in 1997 and as chaplain at the London Correctional Institution since 2018. He also is a diocesan divine worship consultant, a procurator/advocate for the diocesan marriage tribunal and was chaplain at the Madison Correctional Institution from 1991 to 2006. Following are his thoughts on faith and farming:*

My brothers, son and I farm about 1,400 acres in southern Madison County. Ours is primarily a grain (corn and soybeans) farm with a small farrowing-to-finish hog operation (raising pigs from birth to market), and we participate in the local farmers' market on Saturday mornings.

The 2022 crop year has had its ups and downs, and harvest isn't complete. Spring planting was a challenge; on several days, wet field conditions kept us from planting. The summer started out wet but then turned very dry in August and September when grain is filling out. That is a stage when soil moisture is very important. However, the dry, sunny days of the harvest season have been great, and yields are quite good. The grain market is strong. We are grateful.

Farmers (even the crusty ones) have a sense of their dependency on God. There's the faith that the seed they plant will sprout, grow and yield grain. There's the hope that it will yield a hundredfold. There's the charity that, in the face of storms, fire, sickness or death, neighbors will come together and com-

plete the planting, the harvesting or tend the livestock.

As a homilist in a rural parish, I can count on my people to understand many references that Jesus used. He told parables filled with references to farming – grain fields, planting, harvesting, vineyards, weather and livestock. Rural parishioners can readily identify with these images, whereas urban parishioners might have heard that sheep aren't the smartest animals on earth, but they really don't know the truth of that.

Farmers (American farmers in particular) have the capacity to provide food, fiber and so on that is almost limitless. For example, when I was a kid, we thought 50 bushels of corn per acre was good, but now many farmers take 200 bushels of corn per acre for granted. Su-

perior genetics, improving fertilization and tillage practices have proved the doomsayers wrong – we can feed and clothe a growing population. Unequal distribution, with many political underpinnings, is the real cause of hunger.

A problem that needs to be addressed is the preservation of farmland – one of our world's most valuable resources. Urban expansion frequently takes prime farmland for development, and that land can never be returned to agricultural use.

Urban expansion also means that folks desiring the rural lifestyle will purchase acres in the country and build a home. What they might not foresee is that they are moving into a situation where normal agricultural practices create noise, dust, odors, etc., and that creates tensions between neighbors.

**FARMERS, cont. from Page 12**

that supply the food chain, while individual farmers focus almost strictly on crops.

A crops-only operation has its advantages for family farmers, mainly because it gives them more freedom with their schedules. Raising livestock is a 24/7, 365-day-a-year job due to the care that the animals require.

One of the other big changes during the past few decades has been the astronomical cost of high-tech equipment and the vast amounts of data derived from the technology that help farmers in a variety of ways.

Combines like those that the Sollarses use to shell corn can run upwards of half a million dollars, but the machines can pretty much drive themselves and the on-board computers provide instant analysis on yields and other variables.

Modern farming techniques and products also have contributed to increased productivity through the years. A typical average planting used to be 20,000 kernels of corn per acre. Now, it's 30,000 to 35,000. There's also better weed control that leads to higher yields, which have doubled and even tripled since the days when Jim started farming.

Because farmers are essentially self-employed, they must deal with expenses such as taxes and health insurance. Often, a farmer's spouse takes an outside job that includes health benefits.

Missy worked as a nurse for a number of years and carried the health insurance for

the family. She's now retired and is actively involved with the St. Vincent de Paul charitable ministry at St. Colman of Cloyne.

When Jim isn't working on the farm, he serves on the Fayette County Board of Commissioners, which is the policy-making and legislative body for the county. He was elected in 2018 and re-elected in November while running unopposed.

Jim also has been involved outside the farm at the parish over the years as a CCD teacher, a lector, usher and Eucharistic minister and in the Knights of Columbus.

Similar to the Garlands, the Sollarses' farm is a family affair.

Jeff Sollars started out in a partnership with his three older brothers. As they have left the business over the past several decades, Jeff's sons have stepped in to take their place.

Oldest son Zach, an Ohio State University graduate, came back to the farm in 2013 to begin working.

In August, the Sollarses' younger son, Aaron, returned to the area to join the farm operation with his family after working as an engineer for Caterpillar in Peoria, Illinois, for eight years.

Not long after Aaron arrived, harvest time began in earnest.

"Once it starts, there's no stopping," Bridget said. "My husband has lived through some really hard fall seasons where you don't want to be at Christmastime with stuff in the field."

The Sollarses' sons are the fourth generation of the family to be involved in

farming. Some of Jeff's brothers continue to help out where needed with farm duties.

Zach runs the family's substantial grain storage system, where their grain is dried and kept after harvest before it's sold to various entities.

Zach is also involved with the Fayette County Farm Bureau and its "Storytime with a Farmer" reading program for schoolchildren that won an American Farm Bureau County Activity of Excellence Award.

The Sollarses also have a daughter, Clare, who graduated from Ohio State after majoring in food, agricultural and biological engineering and works in Columbus for Ross Nutrition.

Bridget handles the farm's finances and accounting. She had gone to work for Kraft in Chicago after graduating from college and traveled extensively for the company before deciding to return to Ohio.

"I thought I'd never want to live in Fayette County," she said, "and then you figure out it isn't as bad as you thought it was."

As for marrying Jeff, "I had a pretty good idea what I was getting into. You understand the commitment that's involved in that."

"When I first married my husband, I had to sign a loan agreement. There were a lot of zeros behind those numbers. That was in the early 1980s, and in '88 when there was a drought, I'm looking at the low margins in farming and I'm thinking, 'What am I getting into?'"

"But we've always worked hard, and I think it's definitely been an advantage

that they all work together, and everybody has different ideas."

Bridget was raised Catholic. Jeff grew up in the Methodist Church and became Catholic about 15 years ago, taking St. Isadore the farmer as his confirmation name, after accompanying his wife and children to Mass for many years.

"He had been going to RCIA on and off, but they always started in the fall and it's really difficult to take time off then," Bridget said. "So, it was hit and miss with classes and hard to get there, but then he decided that he was just ready to join."

Mass, prayer and faith in the Lord help farmers get through good and bad times.

"You definitely need faith in farming because, in this day and age, you put so much money into the crop," Bridget said. "And then you hope and pray that the rain comes when it needs to and the prices stay reasonable."

"We never tried to hit the real highs or the real lows. I think, in general, you'll find that most agriculture families are pretty conservative. And there's a reason because you have to be able to ride out those difficult years."

"We work hard on our equipment and try to do most of what we can on our own. It definitely paid off."

That kind of patience to persevere is a virtue that farmers must learn to practice. "And let us not grow weary of doing good, for in due season we will reap, if we do not give up." (Galatians 6:9)

Light Shines  
in the  
Darkness

JOHN 1:5

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## New Emmaus Road Scholarship Fund supports tuition assistance at schools

By Dr. Adam J. Dufault

As the calendar year draws to a close, many people consider their end of year giving. This year, the Office of Catholic Schools would like you to consider a contribution to the Emmaus Road Scholarship Fund.

This fund, established in 2021, is recognized as a Scholarship Granting Organization (SGO) in the state of Ohio. Created in the last state budget cycle, an SGO is an agency that can accept contributions to be used specifically for financial assistance in schools in exchange for a dollar-for-dollar tax credit on your Ohio income tax liability, effectively allowing you to make a choice about how your Ohio tax dollars are utilized. In 2022, this tax credit is \$750 for an individual or \$1,500 for married filing jointly.

Gifts to the Emmaus Road Scholarship Fund provide scholarships to low-income students and families demonstrating need in every one of the five Catholic schools in the Diocese of Columbus. Donors may select a school to direct their gift or a gift may be made to the unrestricted fund, which helps families with the greatest need.

In the Gospel of Luke, we hear about how the resurrected Jesus accompanied his disciples along their journey on the road to the town of Emmaus. During this walk, Jesus spoke to them, reminding them to believe all that the prophets had said about him, but they did not recognize him. It was only much later that evening when they realized that they had been walking with Jesus, saying, "Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?" (Luke 24:32).

From that same spirit of accompaniment, the Emmaus Road Scholarship Fund takes its name. Our desire is for donors to the fund to journey with Catholic school students, giving them the opportunity to draw closer to Jesus Christ through the gift of Catholic education so that their hearts, too, might be burning with love for the Gospel message.

The opportunity presented by this fund is tremendous. In 2021, the Office of Catholic Schools received tuition assistance requests totaling \$15 million, a figure reached after accounting for public funding programs such as EdChoice. Unfortunately, Diocesan resources only

See **EMMAUS**, Page 18

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THE CATHOLIC FOUNDATION

Questions? Contact Scott Hartman at 614-443-8893 or [shartman@catholic-foundation.org](mailto:shartman@catholic-foundation.org)

## Christ the King Year C

## Redemption always offered

**2 Samuel 5:1-3**  
**Psalm 122:1-2, 3-4, 4-5**  
**Colossians 1:12-20**  
**Luke 23:35-43**

The Solemnity of Our Lord Jesus Christ, King of the Universe, commonly known as “Christ the King” has been placed in the liturgical calendar as the last Sunday of Ordinary Time. This was one of the revisions to the calendar made after the Second Vatican Council. With this feast, we end the year looking toward the fullness of time, when all that God has planned for our earthly journey is accomplished.

A title for God present in Jewish tradition is “Melech HaOlam,” which is translated “King of the Universe.” It is often included as the form of address to God in Hebrew blessings. We find it echoed in the Mass in the prayers of preparation of the gifts before the Eucharistic Prayer. It serves as an acknowledgement that God is the source of all that is, all creation and all that happens in time. Such a title is an invitation to us to commit all that we are to Jesus as Lord and as the One Who holds the key to human destiny.

The readings for the solemnity call to mind two distinct aspects of the kingship of Jesus. He is the son of David, and He is the “King of the Jews” whose kingdom is paradise.

The Second Book of Samuel offers the account of David’s rise to the kingship over all the tribes of Israel. After the wars and struggles that led to this moment, there is a sense that destiny was being fulfilled as all the tribes acknowledge David a “bone of their bone and flesh of their flesh” as they invited

## SCRIPTURE READINGS

Father Timothy Hayes

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



him to accept the crown at Hebron.

“When all the elders of Israel came to David in Hebron, King David made an agreement with them there before the Lord, and they anointed him king of Israel.” From that time on, Israel would have a destiny among the nations, with the kingship of David as a hallmark.

Luke’s account of the crucifixion highlights one of Jesus’ “last words” as a word of compassion to the one known as “the good thief.” The exchange between the thief and the suffering King Whose Kingdom is acknowledged are all the more poignant because they are among the final words breathed by either of them.

“Then he said, ‘Jesus, remember me when you come into your kingdom.’ He replied to him, ‘Amen, I say to you, today you will be with me in Paradise.’”

The end of Jesus’ earthly journey is marked by mercy. The battles are over, and salvation awaits. The full revelation of the kingdom at the end of time is anticipated. As the Church calendar closes, the promise and hope of the kingdom for all and the offer of mercy to any open to receive it are emphasized. The conquering Lord and King of all is the merciful savior.

We are invited to recognize our Lord and King as “bone of our bone and flesh of our flesh.” At the same time, we are reminded that He is King of Mercy, of-

11/21-11/26

**MONDAY**  
 Revelation 14:1-3,4b-5  
 Psalm 24:1b-4b,5-6  
 Luke 21:1-4

**TUESDAY**  
 Revelation 14:14-19  
 Psalm 96:10-13  
 Luke 21:5-11

**WEDNESDAY**  
 Revelation 15:1-4  
 Psalm 98:1-3b,7-9  
 Luke 21:12-19

## THE WEEKDAY BIBLE READINGS

**THURSDAY**  
 Revelation 18:1-2,21-23;19:1-3,9a  
 Psalm 100:1b-5  
 Luke 21:20-28

**FRIDAY**  
 Revelation 20:1-4,11-21:2  
 Psalm 84:3-6a,8a  
 Luke 21:29-33

**SATURDAY**  
 Revelation 22:1-7  
 Psalm 95:1-7b  
 Luke 21:34-36

**11/28-12/3**  
**MONDAY**  
 Isaiah 4:2-6  
 Psalm 122:1-9  
 Matthew 8:5-11

**TUESDAY**  
 Isaiah 11:1-10  
 Psalm 72:1-2,7-8,12-13,17  
 Luke 10:21-24

**WEDNESDAY**  
 Romans 10:9-18  
 Psalm 19:8-11  
 Matthew 4:18-22

**THURSDAY**  
 Isaiah 26:1-6  
 Psalm 118:1-9, 19-21,25-27a  
 Matthew 7:21,24-27

**FRIDAY**  
 Isaiah 29:17-24  
 Psalm 27:1-4,13-14  
 Matthew 9:27-31

**SATURDAY**  
 Isaiah 30:19-21,23-26  
 Psalm 147:1-6  
 Matthew 9:35-10:1,5a,6-8

DIOCESAN WEEKLY RADIO AND TELEVISION  
 MASS SCHEDULE: WEEKS OF NOV. 20 AND NOV. 27, 2022

## SUNDAY MASS

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

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

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

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

(Encores at noon, 7 p.m., and midnight).

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

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

## DAILY MASS

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

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

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

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

## WE PRAY WEEKS II AND I OF THE LITURGY OF THE HOURS

fering redemption through all of time, even to our last breath.

Paul says to the Colossians: “Let us give thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light. He delivered us from the power of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.”

He is truly the Lord. “For in him all the fullness was pleased to dwell, and

through him to reconcile all things for him, making peace by the blood of his cross through him, whether those on earth or those in heaven.”

We are invited by the psalmist to set our sights on God’s dwelling: “Let us go rejoicing to the house of the Lord.”

As one year ends and a new one begins, we keep our eyes fixed on the Lord, pleading for His help and putting our confidence in His power to accomplish all that He has promised.

## First Sunday of Advent Year A

**Isaiah 2:1-5**  
**Psalm 122:1-2, 3-4, 4-5, 6-7, 8-9**  
**Romans 13:11-14**  
**Matthew 24:37-44**

Asked how he thought things would be in the new millennium at the end of the 1900s, a wise bishop commented that he did not expect much difference in the 2000s. The future arises from the present, and human beings are pretty much the same in each generation.

This bit of realism was in stark contrast to many predictions and expectations being expressed by others. The “age of the Jetsons” seemed to promise a world with more progress than the bishop predicted. In hindsight, we can see that the new millennium has still

## Be prepared for the coming of the Lord

surprised us, and not necessarily in a good way.

Human progress is affirmed by the Church as a good thing. When human minds are intent on the search for truth and on how to “build a better mousetrap,” we often come up with a better way of life for many people. However, there is a trap for those whose sights are set only on earthly progress. The world is limited, and at times the work of our hands can turn against us, when we allow selfishness, narrow vision and pride to rule our choices.

The prophet Isaiah expressed hope in a prior age that still has power to draw our attention to a new way of thinking. “They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the

sword against another, nor shall they train for war again.” What we have used to divide and conquer can be changed by our will to seek peace and harmony with the warring factions. There is still a hope for unity.

The psalmist picks up the theme that was also included at the close of the previous liturgical year: “Let us go rejoicing to the house of the Lord.” The house of the Lord, God’s dwelling among us, can show us how to live in this present age with our sights set on what is to come by God’s action.

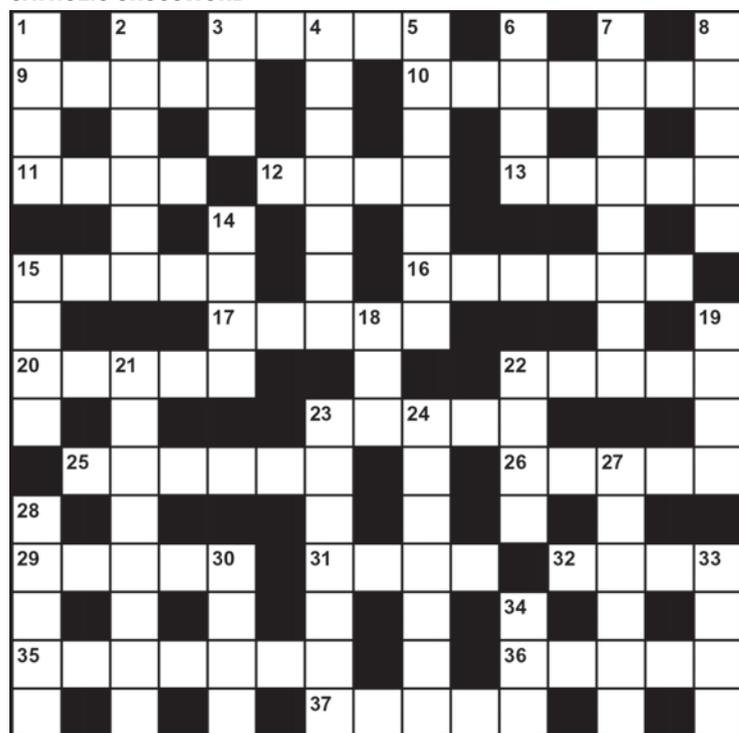
Jesus and St. Paul call for us to keep awake, to be aware that something is in prospect. We cannot remain closed in on ourselves if we want to be ready for God’s action. This points us to the theme of the first weeks of Advent, the

close of the age when Christ will return in glory.

Modern misconceptions can lead us to misunderstand what the Gospel is warning us about. It is not a description of a “rapture” where the good are taken and the evil are “left behind.” To be carried away by the flood is not to be taken into safety. Rather, it is to experience the destruction of all that we are attempting to do for ourselves “as in the days of Noah.”

If we are attached to “this age,” we will miss that there is an age to come that is beyond what this world can offer. If, on the other hand, we keep our eyes open and watch for the coming of the Lord, we will be able to meet Him where He is.

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**ACROSS**

- 3 Dismas, the Good \_\_\_
- 9 Saint Goretti
- 10 He saw the wheel
- 11 French Christmas
- 12 "...the Lord, the giver of \_\_\_."
- 13 "Heavenly \_\_\_ sing alleluia..."
- 15 Deborah of the Old Testament
- 16 Second book of the Bible
- 17 He was Simon, originally
- 20 Commandment word
- 22 Color of smoke that indicates a pope has been elected
- 23 St. Junipero \_\_\_
- 25 The Lord said to him, "Come now, let us set things right" (Isa 1:18)
- 26 Catholic "Today Show" weather anchor
- 29 The \_\_\_ at the Well

**DOWN**

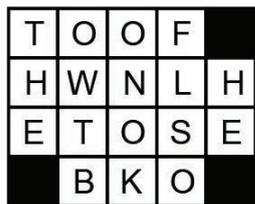
- 31 Killed by Cain
- 32 OT prophetic book
- 35 Archdiocese in New Mexico
- 36 Second word in the name of a Parisian basilica
- 37 What the apostles did while Jesus prayed in the Garden
- 14 Michaelmas mon.
- 15 First Catholic US president, familiarly
- 18 Mother of 31A
- 19 "Angel of God, my guardian \_\_\_..."
- 21 Alb or stole
- 22 One of two names in a Catholic book publishing company
- 23 Joseph saw these in his first dream in Genesis 37
- 24 Take communion
- 27 "...am I my brother's \_\_\_?" (Gen 4:9)
- 28 Nationality necessary to be in the papal guard
- 30 \_\_\_ occasion of sin
- 33 What you should do when the herald angels sing
- 34 \_\_\_ of Faith

**Words of Wisdom**

by Pat Battaglia, aka Dr. Fun

Draw a path from letter to letter to spell the capitalized words to complete the wisdom statement. Move one square at a time, up, down, right, left and diagonally until all letters are used once. Ignore any black squares.

A Bible in the hand is worth ...



TWO ON THE BOOKSHELF

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**VICE PRESIDENT OF ADMINISTRATION-TREASURER**

**THE PONTIFICAL COLLEGE JOSEPHINUM**, a Roman Catholic Seminary located in Columbus, Ohio is accepting applications for a Vice President of Administration/Chief Financial Officer-Treasurer to replace a long serving, retiring employee. This position reports directly to the Rector/President, is a member of the Board of Trustees, and provides leadership to enable the Josephinum to fulfill its mission through sound fiscal management, prudent stewardship of resources, and student-centered delivery of services. Responsibilities include:

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- Working with the Rector/President and others to monitor the strategic plan
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Essential responsibilities: Perform monthly reconciliations of general ledger to all bank/PAF accounts including online giving. Export online giving reports into stewardship management database; obtain approval and coding of vendor invoices and authorize bills to be paid. Communicate with vendors as needed; account for all deposits ensuring all designations/restrictions are appropriately accounted for; assist in the preparation of annual budgets for the parish and soup kitchen; general ledger accounting; full general ledger and bookkeeping and posting of other journal entries including depreciation of fixed assets; prepare monthly financial statements; analyze reports for variances from budget; assist with preparation of 5-year plan, assess cash flow; ensure restricted funds are properly accounted for; prepare budget and

manage cash flow; oversight of bookkeeper and process all necessary transactions under the supervision of the Pastor and Finance Council Board; Assist in fiscal year-end accounting and in year-end audit papers for internal/external auditors.

**REQUIRED:** Compliance with BCIGI background checks and completion of Protecting God's Children program. Four-year Accounting degree. A minimum of three years' accounting experience and keyboard and computer experience.

**JOB RELATED SKILLS:** An understanding of communications and the Catholic perspective; the ability to both serve and lead others; excellent communication skills and knowledge of office equipment. Knowledge of QuickBooks software (Online QuickBooks is preferred) and Microsoft software applications (Microsoft Word, Microsoft Outlook, Excel, and PowerPoint). Typing, data entry and 10-key calculator required.

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# PRAY FOR OUR DEAD

**BOCH**, Richard, 95, Nov. 7  
St. Mary Church, Bremen

**CARRILLO**, Joseph A., 86, Oct. 25  
St. Brendan Church, Hilliard

**CASADY**, Mary "Francy," 70, Nov. 4  
St. Joseph Church, Dover

**COADY**, Michael F., 65, Nov. 6  
St. Patrick Church, Columbus

**DITILLIO**, Marie (Tutaro), 95, Oct. 25  
Church of the Resurrection, New Albany

**GALANGA**, Andrea, 84, Sept. 30  
Sacred Heart Church, New Philadelphia

**GLAZER**, David, 62, Oct. 19  
Sacred Heart Church, New Philadelphia

**GUARASCI**, Lea (Magistrale), 89, Oct. 28  
St. Timothy Church, Columbus

**HOPPER**, Marie A. (Venditto), 81, Oct. 21  
St. Mary, Mother of God Church, Columbus

**HUFF**, Lovera, 92, Nov. 6  
St. Nicholas Church, Zanesville

**HUGHES**, Ernest Lee, 94, Oct. 20  
St. John Church, Logan

**JAGUNIC**, Yolanda, 97, Oct. 23  
Sacred Heart Church, New Philadelphia

**KIRN**, Shirley A. (Matusz), 81, Oct. 29  
St. Paul Church, Westerville

**MARFLAK**, Richard A., 66, Oct. 26  
Resurrection Cemetery Chapel, Lewis Center

**MATTHEWS**, Donald E., 90, Nov. 2  
St. Agatha Church, Columbus

**McLAUGHLIN**, Kathleen M. (DeCurtis), 80, Nov. 5  
St. Peter Church, Columbus

**OVERFIELD**, Robert L., 63, Oct. 24  
Christ the King Church, Columbus

**PIERAMICO**, SharmaLee (Martin), 86, Oct. 30  
St. Mary Church, Groveport

**PLATZ**, Gerald, 87, Nov. 8  
St. Joseph Church, Circleville

**PLUNKETT**, Michael, 72, Oct. 29  
St. Michael Church, Worthington

**POMPEY**, Cheryl, 75, Oct. 1  
Sacred Heart Church, New Philadelphia

**RANDALL**, Dennis M., 80, Nov. 4  
Sacred Heart Church, Columbus

**RUDISILLE**, Carol, 86, Oct. 29  
St. Bernadette Church, Lancaster

**SARAVALLI**, Nellie R. (Ranney), 95, Oct. 30  
St. Andrew Church, Columbus

**TAGLIONE**, Isabel (Gaylord), 94, Nov. 7  
St. Andrew Church, Columbus

**TOLLOTTI**, Frank R., 87, Oct. 26  
Sacred Heart Church, New Philadelphia

**VESCO**, Martin I., 88, Oct. 31  
Sacred Heart Church, New Philadelphia

**VITTORIO**, Richard, 95, Oct. 26  
Our Mother of Sorrows Chapel, Columbus

## OpenDoor receives \$50,000 grant

OpenDoor-Columbus has received a \$50,000 grant as one of 16 National Merit Grant recipients from the Gannett Foundation's crowdfunding initiative, A Community Thrives.

Tammy Adler-Foeller, executive director of OpenDoor-Columbus, said the organization also received a \$10,000 local operating grant through the program.

"OpenDoor-Columbus is honored and humbled to receive this generous grant," she said. "We are optimistic this will help us increase the number women we serve to make a significant impact on our community."

OpenDoor-Columbus is the response of three moms to the opioid epidemic. Rachel Muha, Leslie Kristoff and Adler-Foeller joined forces in December 2019 to support women in recovery from substance use disorder. The mission is to bring hope, help and healing to women who are trying to live a life free from their addiction.

There is a void in support for women from leaving incarceration and treatment when they are vulnerable to relapse and returning to the life they were trying to escape. When a woman in need of relationships is referred to OpenDoor-Columbus, she will find herself embraced and supported for an entire year.

Small groups of six to eight volunteers (called a "table") train together and then meet a woman (called a "friend") whom they will mentor, advocate for and encourage as she embarks on a drug-free life.

Friends are referred to OpenDoor-Columbus from federal probation; h.a.r.t. (helping achieve recovery together), a diversion program; Hilliard Recovery Court; Mommies Matter and other organizations.

One volunteer said before committing to a table, "I don't think I have anything to offer because addiction hasn't touched my life." Today this volunteer has a close relationship with her friend and remains connected to her.

"Since volunteers are the lifeblood of what we do, we are always looking for volunteers to create more tables," Adler-Foeller said.

For more information, visit <http://www.opendoor-columbus.com> or email [info@opendoor-columbus.com](mailto:info@opendoor-columbus.com).

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*Dr. Adam J. Dufault is the superintendent for Catholic schools in the Diocese of Columbus.*

## NORMA M. BUKOWSKI

Funeral Mass for Norma M. Bukowski, 91, who died Wednesday, Nov. 2, was celebrated Saturday, Nov. 12 at Columbus Holy Spirit Church. Burial was at Forest Lawn Cemetery, Columbus.

She was a graduate of Piketon High School and a longtime lunchroom em-

ployee at Holy Spirit School.

She was preceded in death by her husband, James "Sam." Survivors include a son, James; daughters, Delores and Mary (Bob) Violi; sisters, Helen Williams and Hazel Connor; two granddaughters and two great granddaughters.

## MOLLY DI PIETRO

Funeral Mass for Molly Di Pietro, 92, who died Saturday, Nov. 5, was celebrated Thursday, Nov. 10 at Columbus Our Lady of Peace Church. Burial was at St. Joseph Cemetery, Columbus.

She served for many years as cafeteria manager of Columbus Bishop Waterson High School and formerly was the owner of Molly's Market in Columbus and helped establish the Di Pietro Pizza Supply company.

She was preceded in death by her husband, Richard Guy. Survivors include daughters Ricki, Val and Renata (Lance) Thompson; one grandson and two great-grandsons.

## EMMAUS, continued from Page 15

allowed us to meet \$800,000 of the requested need.

The Emmaus Road Scholarship Fund has the potential to change this story. The Diocese of Columbus received SGO status – it was actually the first SGO in the state – in December 2021. During that one month, with just limited advertising, the SGO raised \$60,000, every penny of which went to support tuition needs in our schools. Based on that, and with the cooperative communication put out by parishes and schools, we anticipate this fund growing to the point where no school has to worry about supporting



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# St. Joseph Cemetery chapel undergoing renovation

By **Tim Puet**  
For *The Catholic Times*

Our Mother of Sorrows Chapel at St. Joseph Cemetery on Columbus' south side is undergoing a \$300,000, five-month makeover that will make it much brighter inside and will return a reproduction of Michelangelo's *Pieta* to its former place of prominence above the altar.

Diocesan cemeteries director Rich Finn said the renovation began in June and was to be completed by Tuesday, Nov. 1, All Saints Day.

"Most of the changes we're making are simple things, such as interior cleaning, painting the rafters, staining wood, refinishing pews and waxing, cleaning and sealing floors," Finn said.

"The chapel also is adding energy-efficient LED lighting, and the brightness this will bring will be the most noticeable change. The chapel is built of dark wood and dark red brick, which couldn't be painted to make it brighter, so it's always been somewhat dark inside. That effect will disappear with the new lighting.

"The *Pieta* had been moved to the side in an earlier remodeling, and it will be back above the altar again. Since the chapel is mainly used for funeral Masses and committal services, it's a fitting place for a statue of Mary holding the crucified Jesus, depicting her title of Our Mother of Sorrows."

A storage closet is being placed in the former location of a confessional. This will enlarge the sacristy, providing more room for storage of sacred vessels and vestments and giving priests a larger area to meet and provide counsel to people before and after funerals.

A new restroom area will consist of one unisex room with handicapped accessibility, new tile flooring and new fixtures.

Improvements to the chapel's exterior began two years ago with roof repairs and tuckpointing. In 2023, maintenance and repair work on the chapel's stained-glass windows, including the addition of energy-efficient acrylic covers, will take place.

"The windows are in good shape. This work and the other things we're in the midst of doing will help the chapel remain structurally sound for another 93 years or more," said Deacon Jeffrey Fortkamp, assistant diocesan cemeteries director.

The chapel was built in 1929 and served as a parish church from 1947 to 1970. St. Joseph Cemetery, the largest of four diocesan cemeteries, is located at 6440 S. High St., on U.S. Route 23 at the southern edge of Franklin County. The original cemetery consisted of 194 acres of farmland bought in 1907 and consecrated in 1913. Purchases of adjacent land over the years have increased its size to 755 acres.

More than 57,000 people, including three bishops of Columbus and most of

the diocese's priests, as well as members of the Dominican Sisters of St. Mary of the Springs (now the Dominican Sisters of Peace) and other religious orders are buried there. Finn said the cemetery has room for thousands more burials because only 75 of 275 acres available have been developed. The cemetery also has 3,500 mausoleum crypts.

Finn said Our Mother of Sorrows Chapel was used about 60 times in 2021 and about 20 times this year for funeral Masses or committal services prior to the renovation, which began in July. It is open every day for prayer and for people to light devotional candles in memory of the deceased.

He said about 1,000 burials take place per year at all the Catholic Cemeteries of Columbus — St. Joseph Cemetery, Resurrection Cemetery in Lewis Center, Holy Cross Cemetery in Pataskala and Mount Calvary Cemetery in Columbus — with room for thousands more burials at all locations except Mount Calvary.

About one-third of the burials at the cemeteries in recent years have involved cremations, a trend that Finn said has been on the rise since the Catholic Church began allowing the practice in 1963.

Resurrection Cemetery, at 9571 N. High St., was consecrated in 1972. Finn said it has 60 developed acres out of 115 available, and more than 10,200 people are buried there. It recently constructed the Holy Gospels mausoleum with 736 crypts and 1,624 niches.

Holy Cross Cemetery, at 11539 National Road (U.S. 40), was consecrated in 1993. It has eight developed acres, out of 50 acres available, and almost 1,300 people are buried there. Its chapel mausoleum has 326 spaces available.

The diocese's fourth cemetery, Mount Calvary Cemetery on Columbus' west side, was consecrated in 1874 and is nearly filled. Deacon Fortkamp said only three burials took place there last year.

The diocese celebrated its annual Cemetery Sunday on Nov. 6 with prayer services at all four of its cemeteries. Celebrants for the programs were Deacon Roger Pry, St. Joseph; Deacon Steve Pettrill, Resurrection; Father Leo Connolly, Holy Cross; and Deacon Fortkamp, Mount Calvary.

"There are many reasons a Catholic should be buried in a Catholic cemetery," Finn said. "Most importantly, it's consecrated ground. In addition, all of our diocesan cemeteries are well-maintained by a staff which takes pride in its work and in taking care of families. I've been involved with diocesan cemeteries for 41 years, and many of the caring and compassionate associates on the staffs of our cemeteries have been there for 20 years or more.

"It's a work that seems to draw people who are really committed to helping



A recently completed Our Lady of Sorrows Chapel makeover includes enhanced lighting, cleaning, painting, staining, refinishing and waxing in addition to placing a reproduction of Michelangelo's *Pieta* above the altar.



Bishop Earl Fernandes blesses the Our Lady of Sorrows Chapel at St. Joseph Cemetery at an All Souls Day Mass on Wednesday, Nov. 2.



Our Lady of Sorrows Chapel is located on the grounds of St. Joseph Cemetery on Columbus' south side.

*CT photos by Ken Snow*

the families we serve. And with the Catholic Church's constant financial backing for its cemeteries, families don't have to be concerned with the possibility that the gravesites of their loved ones will be neglected or that cemetery operators will vanish, which has happened with some area cemeteries. It is truly a sacred trust."

For more information about diocesan cemeteries, go to [www.columbuscatholic.org/cemeteries](http://www.columbuscatholic.org/cemeteries) or call Finn at (614) 491-2751.

## Seasonal events scheduled at Catholic museum in Columbus

The Museum of Catholic Art & History is planning events related to the Advent and Christmas seasons starting later this month.

An exhibit featuring nearly 500 Nativity scenes from throughout the world will be on display starting Nov. 25 and extending through Jan. 9 at the museum, located at 257 E. Broad St. in downtown Columbus across to St. Joseph Cathedral.

A special night with St. Nicholas is scheduled for Tuesday, Dec. 6, the traditional date of the saint's feast on the Church's calendar, from 5:30 to 8:30 p.m.

The evening will include photos with St. Nicholas, who will be handing out a gift; stories of Advent and Christmas traditions; and refreshments. Guests also can view the Nativity scenes on display in the museum.

The cost for the St. Nicholas night is \$8 per person and \$40 for families of

six or more. Children under age 3 are admitted free.

Free parking will be available behind the cathedral, and there will be security on site.

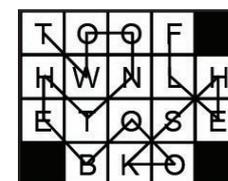
General hours for the museum during Advent and Christmas to view the Nativity exhibit are 10 a.m. to 4 p.m. Tuesdays through Saturdays and 1 to 4 p.m. Sundays, or by appointment.

The museum, formerly the Jubilee Museum and Catholic Cultural Center, reopened in The Catholic Foundation's building across from the cathedral on Nov. 9, 2021. It had been closed since August 2019 because of deteriorating conditions at its previous location, the former Columbus Holy Family School, and because of the pandemic.

For more information, visit [www.catholicmuseum.org](http://www.catholicmuseum.org) or [catholicmuseumcolumbus](http://catholicmuseumcolumbus) on Facebook, or contact the museum via phone at 614-618-4030 or email at [info@catholicmuseum.org](mailto:info@catholicmuseum.org).



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**St. Joseph Cemetery**   **Mt. Calvary Cemetery**   **Resurrection Cemetery**   **Holy Cross Cemetery**

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9571 N. High St./Lewis Center, OH 43035  
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# Eucharistic procession crosses Ohio State campus

By Kenny Davy

“I am the living bread that came down from heaven; whoever eats this bread will live forever, and the bread that I will give is my flesh for the life of the world.” – John 6:51

“The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease.” – *Catechism of the Catholic Church*, 1380

On Tuesday, Nov. 1, the Solemnity of All Saints, the Columbus St. Thomas More Newman Center held an outdoor Eucharistic Procession after the 7:30 p.m. Mass led by students, seminarians, Father William Hahn, diocesan vocations director, and Father Adam Streitenberger.

“The procession was an opportunity for the students of Buckeye Catholic to witness their faith in two ways,” said Father Streitenberger, diocesan director of evangelization and executive director of the Newman Center, which is near Ohio State University.

“First, by processing with Jesus Christ in the Blessed Sacrament, we proclaim the need for Him at the Ohio State campus. Second, as we held the procession on the Solemnity of All Saints, we proclaimed that the Catholic Church and the communion of saints, throughout history, have led us to Jesus Christ.

“More than 175 students joined in the procession. It was one of several signs of the vibrant faith of our young adults and the renewal in mission to the Ohio State

University through Buckeye Catholic and the St. Thomas More Newman Center.”

The Blessed Sacrament was carried throughout the main campus from the Newman Center and across the Oval before stopping at Browning Amphitheater near Mirror Lake for Adoration and silent prayer.

“A Eucharistic revival is happening in our Church,” said Tara Shope, a junior at Ohio State who took part in the procession. “Our generation is on fire, and revival is in the air. This is only possible because of the deep humility of God’s love that comes to consume us by allowing us to consume Him through the loving gift that is Jesus in the Eucharist.”

Other Ohio State students and campus missionaries were asked what it meant to them to have the Eucharist on campus.

“Jesus is the Light of the World,” said Daniel Rich, a senior. “College campuses are dark places, so having Jesus fully present with us is a display of his faithfulness and love.”

“Being able to see Christ tangibly has greatly deepened my faith,” said senior Nicholas Arnold.

“It’s truly incredible to be able to process with the Creator of the Universe through campus,” said Patrick Towles, a fifth-year FOCUS (Fellowship of Catholic University Students) missionary.

“The Lord desires to be amongst the people, and it was special to be able to take Him there.”

Dominic Ratliff, a seminarian at the Pontifical College Josephinum, said, “On a



A Eucharistic procession makes its way through the Ohio State University campus from the St. Thomas More Newman Center. Leading the procession are Quang Nguyen with the incense and Nick Arnold with the crucifix. Carrying the candles are Daniel Froelich and Jack Tencza

college campus, everyone is looking at their phones. If we can get them to look up and look at their Lord, if only for a moment, that can be the difference between their loneliness and their starting journeys toward Christ.”

“The procession was not only an impactful experience for me but for my brother seminarians as well,” said Michael Rhatigan, who is also studying at the Josephinum. “In seminary, it’s often easy to get caught up in the stress of formation and academics and forget why we’re in seminary.

“The procession helped



More than 175 students on Ohio State University’s campus adore the Blessed Sacrament and pray at Browning Amphitheater near Mirror Lake.

Photos courtesy Kenny Davy

rejuvenate our spirits and remember that we’re ultimately in seminary to be formed as men after the heart of Jesus, who brings His love to the world.”

When asked what the Eucharist means, Rhatigan said, “The *Catechism* says that the Eucharist is the source and summit of the Christian life. As a future priest, God willing, I will strive to bring the love of Jesus to others, and this is primarily done through the Eucharist.”

Kenny Davy is a Catholic Campaign for Human Development intern in the diocesan Office for Social Concerns.

## VOCATIONS, continued from Page 11

“We always want to say ‘yes’ to God. Saying ‘no’ to God never brings anything good into our lives,” he said. “You don’t have to be rich. I grew up poor. You don’t have to be the smartest guy in the world. St. John Vianney wasn’t very good in school.

“You can do a lot of things. Pope Benedict XVI, who is now almost 96 years old, said God did not make you for mediocrity, he made you for greatness.

“The priesthood is the greatness of God’s love for his people.”

The greatest gift of the priesthood, the bishop said, is celebrating the Eucharist.

“God answered my question when I received my First Holy Communion – that He loves me as much as anybody else,” Bishop Fernandes said. “And that love for me has never diminished. No matter what I’ve done, His love for me is unfailing.”

The bishop recalled the priests and nuns who helped the Fernandes family over the years and said he considers his priesthood in a sense a payback to the Lord for that assistance.

“I thought at the time of my decision to enter the seminary – five boys in our family who’ve been blessed by the Lord – ‘How can I give back?’ Bishop Fernandes said. “As it says in the Psalms, ‘What thanks shall I render the Lord for all the good things He has rendered to me? I shall take the chalice of salvation and call on the name of the Lord.’

“This is the greatness of the life of being a priest. And I would invite you all to discern whether God is calling you to His greatness.”

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# Nearly 1,000 view Sacred Heart Congress

The 11th annual Sacred Heart Congress drew more than 500 people to Westerville St. Paul Church and more than 400 online participants on Saturday, Nov. 5.

The half-day event is the largest of its kind in the nation devoted to the Sacred Heart of Jesus. This year's theme was "Rebuild, Renew and Restore the Domestic Church Through the Heart of Jesus."

The morning of spiritual renewal began with a rosary and then a Mass celebrated by Bishop Earl Fernandes.

Mass was followed by featured presentations from Father Joseph Laramie, S.J., a Jesuit priest, author and national director for the Pope's Worldwide Prayer Network; and Father Thomas Dailey, OSFS, a member of the Oblates of St. Francis de Sales who serves as the John Cardinal Foley Chair of Homiletics and Social Communication and as a professor of theology at St. Charles Borromeo Seminary in Philadelphia.

The morning concluded with prayer, Exposition and Benediction of the Blessed Sacrament. Attendees also had the opportunity to go to confession.

"It was a great turnout and lots of support," said Emily Jaminet, a local author, speaker and executive director of the Sacred Heart Enthronement Network who served as emcee for the morning.

In a homily by Bishop Fernandes and the talks by the two priests, all three focused on the image of the Sacred Heart of Jesus.

Father Laramie, who also is a preacher for the National Eucharistic Revival initiated in June by the U.S. Conference of Catholic Bishops, asked those present in the pews and watching online to put a hand over their heart and close

their eyes.

"Truly our hearts are formed and shaped in the image and likeness of Jesus in the Gospels, by the whole range of human emotions," Father Laramie said. "We see the heart of Jesus in moments of great joy and also in moments of sorrow."

He drew a connection between the Sacred Heart of Jesus and the Mass.

"We know from the great documents of Vatican II that the Mass is the source and summit of our faith," Father Laramie said. "The Mass is sort of this fountain of grace. It's a summit, a high point, and also something like the fulfillment of everything that God wants to offer to us."

"This is also a beautiful description of the Sacred Heart – source and summit, that source of grace (with) different spiritual writers even seeing this heart of Jesus as something like a fountain pouring out blood and water as He hangs upon the cross."

"There's that beautiful Psalm here at this Mass: 'We will draw water joyfully from the springs of salvation.' In that Psalm, there's an image of the Sacred Heart that we want to draw water from Your heart for it to come to you for communion, friendship, forgiveness and renewal – all the graces that we seek from this heart of Jesus."

Father Dailey began by focusing on the conference theme of restoring and rebuilding the domestic church through the heart of Jesus.

"That's a pretty lofty thing but also a



Bishop Earl Fernandes presides at the Mass for the Sacred Heart Congress on Saturday, Nov. 5 at Westerville St. Paul Church with an image of the Sacred Heart of Jesus to the left.



Father Joseph Laramie, S.J., a Jesuit priest, author, speaker and national director for the Pope's Worldwide Prayer Network, presents one of the featured talks at the Sacred Heart Congress. Photos courtesy Abigail Pitones

very worthy one," he said, "because the domestic church goes to the core that is the Church and is what the Church seeks to facilitate in the world. And the way we share it is precisely through the interconnection of hearts – ours with God and ours with one another – a connection that begins and is learned in the parent-child relationship that forms a family."

The priest explained that interconnected hearts is a worldview espoused by St. Francis de Sales, a doctor of the Church and the patron of his religious order. St. Francis de Sales also was the founder in the 1600s with St. Frances de Chantel of the Order of the Visitation of Holy Mary, which counted St. Margaret Mary Alacoque as one of its members.

St. Margaret Mary was a mystic whose writings form the foundation of contemporary devotion to the Sacred Heart.

"At the basis of our devotion to the Sacred Heart are images found in the Gospels, images in story form, that invite us to reflect upon the heart of Jesus

as it is manifest in his earthly ministry," Father Dailey said.

"Those sacred stories, if we look with the eyes of our mind, we can see the pulsing heart of a child in the womb, as recognized joyfully by John the Baptist, during the visitation to Mary and Elizabeth."

"We see the beloved heart of God's own Son, as announced at His baptism we see a heart at once compassionate in the feeding of the crowds for the public. It's a heart that will also be broken and troubled, as we see in Jesus' journey to Jerusalem. But He promises that this heart, which lives eternally through the resurrection, will abide in those who keep His commandment to love."

Images like the Sacred Heart of Jesus, Father Dailey explained, spark devotion within the human heart and inspire individuals to strive to live out the truth that the images represent.

He pointed out that imagery has evolved over the centuries from the wounded and suffering heart of Jesus – the painfulness and personal abandonment that Jesus felt and were part of St. Margaret Mary's vision – to the newer icons that generally depict a more tender and reassuring love of Jesus.

"But now the question before us is this: How can every image of the Sacred Heart have a transformative impact on the domestic church?" he asked.

"Jesus promises to give us the means and meaningfulness and fulfillment for which we yearn."

We learn specifically from His heart. St. Francis de Sales tells us how when he said this: 'Remember the principal lesson which Jesus left us through just three words so that we would never forget it, so that 100 times a day we can repeat it. Learn from me, He says, for I am meek and humble of heart.'

"The Christian life is all about having a heart gentle toward the neighbor and humble before God."

A video of the congress and more information about the Sacred Heart Enthronement Network are available at [www.welcomehisheart.com](http://www.welcomehisheart.com).

**ROMPE EL CIRCULO DE LA POBREZA**  
Proteja La Dignidad Humana

Únase a la Iglesia para terminar definitivamente con la pobreza en toda la nación

La Campaña Católica ayuda a aquellos que trabajan para erradicar la pobreza en los EU. ¡Apoya a la colecta en la Misa!

**Campaña Católica para el Desarrollo Humano**

Para mayor información o para participar en el trabajo de la CCHD, favor de contactar a la directora diocesana Srta. Erin Cordle al teléfono 614.241.2540, o al correo electrónico [ecordle@columbuscatholic.org](mailto:ecordle@columbuscatholic.org), o a nuestro portal electrónico [www.usccb.org/cchd](http://www.usccb.org/cchd)

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**Catholic Campaign for Human Development**

For more information, or to get involved in the work of CCHD, contact diocesan director, Erin Cordle, at 614.241.2540, or [ecordle@columbuscatholic.org](mailto:ecordle@columbuscatholic.org), Visit the CCHD website: [www.usccb.org/cchd](http://www.usccb.org/cchd)

## LOCAL NEWS AND EVENTS

## Bishop to speak at men's club in December

Bishop Earl Fernandes will speak to the Catholic Men's Luncheon Club on Friday, Dec. 2. This will be his first appearance before the group since his ordination and installation as the 13th bishop of the Diocese of Columbus.

The meeting will follow the 11:45 a.m. Mass at Columbus St. Patrick Church, 280 N. Grant Ave. Free parking is available in the Columbus State Community College Grant Avenue parking lot (25-S), across the street from the church. No reservations are necessary. A \$12 donation for the lunch and meeting is suggested.

The club will not meet in January. Its next meeting will be on Friday, Feb. 3, when the bishop presents the club's annual diocesan Catholic Man of the Year award.

The December luncheon will be sponsored by the Bottoms Up Diaper Bank ([www.bottomsup.life](http://www.bottomsup.life)). Contact Jim Gernetzke at [jimgernetzke@noslumine.com](mailto:jimgernetzke@noslumine.com) if you are interested in sponsoring a future luncheon.

## Watterson sponsors open house

Columbus Bishop Watterson High School, 99 E. Cooke Road, will host its annual open house from 1 to 3 p.m. Sunday, Nov. 20.

Prospective students are invited to tour the building; meet faculty, staff and coaches; and learn about the school's academic, faith, service and co-curricular programs. Deacon Chris Campbell, the school's principal, will speak at 2 p.m.

## John XXIII changes Mass time

The Tuesday Mass at Canal Winchester St. John XXIII Church, 5170 Winchester Southern Road, will be at 6 p.m. instead of 8:30 a.m. beginning Tuesday, Nov. 29, with Father Brian

O'Connor hearing confessions from 5 to 6 p.m.

Masses at 8:30 a.m. will continue on Mondays and Wednesdays through Fridays, with the weekend Mass schedule of 5 p.m. Saturdays and 8:30 and 11 a.m. Sundays also remaining unchanged.

## Simbang Gabi to be celebrated at Holy Cross

The Simbang Gabi celebration, a traditional Philippine novena of Masses in honor of the Virgin Mary leading to Christmas, will take place at Columbus Holy Cross Church, 204 S. 5th St., at 6:30 a.m. daily from Thursday, Dec. 15 to Thursday, Dec. 22.

The concluding Mass at 6 p.m. Friday, Dec. 23 at Columbus St. Peter Church, 6899 Smoky Row Road, will be celebrated by Bishop Earl Fernandes.

## ODU chorus to present concert at St. Francis of Assisi

The Ohio Dominican University chorus will present a Christmas concert at 7 p.m. Sunday, Nov. 27 in Columbus St. Francis of Assisi Church, 386 Buttles Ave.

The concert will feature university musicians, organist Laurel Marazita and accompanist Tessa Wigal in an hour-long program of lullabies and songs of praise to the newborn King. A free-will offering will be taken.

## ODU to present several Christmas-themed events

Ohio Dominican University (ODU) will ring in the holiday season with several Christmas-related activities in the week after Thanksgiving, most of them on Wednesday, Nov. 30. All are free and

will take place on ODU's campus at 1216 Sunbury Road, Columbus.

The concert by the university chorus, directed by Sheila Cafmeyer, titled "Pretty Little Baby," will be from 7 to 8 p.m. Monday, Nov. 28 in the Christ the King Chapel and will feature lullabies, Scripture readings, poetry and songs of praise to the newborn King. It also will be presented at 7 p.m. Sunday, Nov. 27 in Columbus St. Francis of Assisi Church, 386 Buttles Ave.

The events of Nov. 30 will begin with ODU's 21st annual holiday art market from 10 a.m. to 5 p.m. in the Wehrle Art Gallery. The event features handcrafted items made by university students, faculty and staff and offers a great opportunity to find quality holiday gifts at low prices while supporting the talent, creativity and skills of those in the ODU community.

The university's Center for Dominican Studies will sponsor a "lunch and learn" presentation on the season of Advent at noon in the St. Catherine of Siena Room of Erskine Hall.

Members of the campus and surrounding communities are invited to a free Christmas dinner in Hamilton Hall from 5 to 7:30 p.m., followed by ODU's annual Christmas celebration.

Santa will set up his workshop at Erskine Hall and be available from 6 to 7 p.m. in the Catherine of Siena Room of Erskine Hall. Children will be able to complete special Christmas crafts there.

The program will conclude at 6:30 p.m. with the lighting of the campus Christmas tree in front of Erskine Hall and the blessing of a special Nativity scene. There will be special remarks by university President Connie Gallaher, music by ODU's band and choir, and prayers for a safe Christmas season for all.

## CCL girls volleyball, boys and girls soccer standings and all-league teams

## 2022 Girls Volleyball

## Final standings

1. BISHOP HARTLEY
1. BISHOP WATTERSON
3. ST. FRANCIS DESALES
4. BISHOP READY

## First-team all-league

Eloise Brandewie, Jasmyn Crockett, Kaylee Musick, Bishop Hartley; Ava Hoying, Clara Vondran, Callie Kasun, Bishop Watterson; Grace Shaffer, Stella Hocker, DeSales; Kaitlin Brown, Bishop Ready

## Second-team all-league

Jocelyn Heuser, Mallory Matheny, Bishop Hartley; Riley McGee, Sydney Spears, Bishop Watterson; Alyssa Mager, Josie Wesseling, DeSales; Bryn Whitmer, Jayden Deal, Bishop Ready

## 2022 Girls Soccer

## First-team all-league

Erin Karas, Emily Copeland, Bailey Kerins, Cami Portier, Bishop Watterson; Ava Kreuzer, Jen Mitevski, Bryn Klingbeil, DeSales; Megan Sheehan, Rachel Thompson, Sydney Eads, Bishop Hartley; Ava Baker, Jessica Murray, Jessica Murray, Lia Wahl, Bishop Ready

## Second-team all-league

Emma Miller, Ellie Rowlands, Bishop Watterson; Chloe Conway, Ashley Diaz, Emma Figiola, DeSales; Morgan Donnelly, Ashley Velasquez, Bishop Hartley; Nora Foley, Natalie Morocho, Bishop Ready

## 2022 Boys Soccer

## First-team all-league

Zack Rennie, Aidan Shepardson, Jeremiah Kanu, Ryan Destefanis, DeSales; Colin Callahan, Daniel Anomakoh, Marco Macatangay, Bishop Hartley; Charley Valachovic, Colin Sullivan, Connor Morgan, Columbus St. Charles Preparatory School; Jordan Vais, Dillon Brown, Angelo Ginocchi, Bishop Watterson; Sean Foley, Tony Yadaicela, Bishop Ready

## Second-team all-league

Luca Romanelli, Trey Lehman, DeSales; Malcolm Gillies, Michael Scali, AJ Lentz, Bishop Hartley; Pdraig O'Reilly, Eli Bush, John Levy, St. Charles; Michael Antry, Max Meacham, Bishop Watterson; Cross Williams, Liam Cain, Jacob Adams, Bishop Ready

## Watterson seniors to play college sports



Three Columbus Bishop Watterson seniors announced their commitments to play college sports next year. Grace Rider (left) will swim at the University of Buffalo, Amarian Hegenberger-Ellars (center) will play baseball at the University of Michigan-Dearborn and Ava Hoying will attend Northern Kentucky University to play volleyball. *Photo courtesy Bishop Watterson High School*

## DeSales athletes sign with colleges



Eight Columbus St. Francis DeSales High School student-athletes signed national letters of intent on Nov. 9 to play college sports. The signees were (from left) Cameron Hoying, volleyball, Lewis University; Natalie Martin, gymnastics, University of Maryland; Isabella Trostel, gymnastics, Michigan State University; Gemma Sciarri, lacrosse, Slippery Rock University; Kirsten Kelley, lacrosse, Palm Beach Atlantic University; David McClelland, wrestling, PennWest Clarion University; Aidan Shannon, cross country, Ohio Dominican University; and Ian Burns, lacrosse, Thomas More University. *Photo courtesy St. Francis DeSales High School*

St. Mary Catholic Church German Village

# Solemn Christmas Eve Mass O Holy Night

Saturday, December 24, 2022 • 9:00 p.m.

Fr. Vince Nguyen, Celebrant

**A** sacred prelude concert starting at 8:20 p.m.  
with St. Mary's Angelic Choir and Orchestra.

Mark Voris, Conductor

Beautifully orchestrated arrangements from  
some of the most beloved carols.

Guest soloists: Georgie Beckman, Pat Rice,  
Emma Griffin, Anita Berry

Casey Cook and Orlay Alonso  
on organ and harpsichord

Come celebrate this Holy and most  
Blessed Mass of the Christmas Season with us!

The Eucharist is the source and summit of our faith!



## St. Mary

Catholic Church German Village

672 South Third Street  
Columbus, Ohio 43206

614-445-9668