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**BRINGING GOD'S LOVE  
TO THE IMPRISONED**



The Editor's Notebook*Guiding the lost sheep back to the flock*

By David Garick, Editor



Country life is nice. Our home is in Pickaway County near Darby Creek. It is a beautiful part of central Ohio. Our road is winding and hilly, shaded by trees, then opening up to farm fields filled with crops that change the color and texture of the landscape with the seasons. We see lots of wildlife. We often see deer in the fields along the tree line and the occasional red fox scurrying by. There are all sorts of birds soaring above the fields and nesting in the trees around our house.

Another sight that I pass daily on my drive to and from home is the prison in Orient. It presents an important reminder and challenge in the midst of that idyllic setting. I know that I can, and sometimes do, enjoy the sense of freedom that comes with a nice walk along the west bank of Darby Creek. I also know that the hundreds of men incarcerated on the other bank do not have the freedom to enjoy this beautiful spot.

This gives rise to some really conflicted feelings. Notwithstanding the fact that some innocent people occasionally end up in prison, I know that by far the majority of those behind the razor wire and iron bars deserve to be there. It's easy to just write them off as evil people who don't deserve our concern. But that is wrong. Even those who have sinned greatly are children of God, and there remains hope that they can find repentance, forgiveness, and salvation.

In this Year of Mercy, Pope Francis has made a special point of visiting prisons. The Holy Father stresses that Jesus "teaches us to see the world through his eyes -- eyes which are not scandalized by the dust picked up along the way, but want to cleanse, heal, and restore. He asks us to create new opportunities: for in-

mates, for their families, for correctional authorities, and for society as a whole."

During a visit to a prison during his trip last year to the United States, the pope talked of Jesus washing his disciples' feet, explaining that back in those days, people wore sandals and the roads were dusty. Everyone needed to have his or her feet cleaned. Often, too, there were pebbles and stones, which hurt.

"Life is a journey, along different roads, different paths, which leave their mark on us," the pope said. "We know in faith that Jesus seeks us out. He wants to heal our wounds, to soothe our feet, which hurt from traveling alone, to wash each of us clean of the dust from our journey." The pope said Jesus "doesn't ask us where we have been, he doesn't question us what about we have done." Instead, Jesus washes peoples' feet and gives them life.

Ministry to those in prison is no easy chore. These are truly forgotten souls. It takes a very special person to look beyond the things these prisoners have done and see the child of God inside, to break down the barriers built through years of anger, abuse, poverty, greed, loneliness, mental illness, and evil influences. We are fortunate to have a skilled cadre of priests, deacons, religious, and lay workers who take on the challenge of prison ministry. You will read their story in this issue of *Catholic Times*. These are the shepherds who daily go in search of the most lost of the flock. Through their efforts, we see the realization of the words of Our Lord: "There will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance" (Luke 15:7).

**PRAYER BEFORE AN ELECTION**

**Lord God, as the election approaches, we seek to better understand the issues and concerns that confront our city/state/country, and how the Gospel compels us to respond as faithful citizens in our community.**

**We ask for eyes that are free from blindness so that we might see each other as brothers and sisters, one and equal in dignity, especially those who are victims of abuse and violence, deceit and poverty.**

**We ask for ears that will hear the cries of children unborn and those abandoned, Men and women oppressed because of race or creed, religion or gender.**

**We ask for minds and hearts that are open to hearing the voice of leaders who will bring us closer to your Kingdom.**

**We pray for discernment so that we may choose leaders who hear your Word, live your love, and keep in the ways of your truth as they follow in the steps of Jesus and his Apostles and guide us to your Kingdom of justice and peace.**

**We ask this in the name of your Son Jesus Christ and through the power of the Holy Spirit.  
Amen.**

*Front Page photo:*

**A prisoner in a segregated area of an Indiana penal institution receives Communion.**

Catholic News Service photo

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Bishop Frederick F. Campbell, D.D., Ph.D. ~ President &amp; Publisher

David Garick ~ Editor (dgarick@columbuscatholic.org)

Tim Puet ~ Reporter (tpuet@columbuscatholic.org)

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

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

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

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

(subscriptions@columbuscatholic.org)

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## Archbishop Kurtz looks at pope's exhortation on marriage

The president of the U.S. Conference of Catholic Bishops says that Pope Francis' apostolic exhortation *Amoris Laetitia* offers a witness to the beauty of marriage and family life and that pastors should use the document to help them become closer to families, particularly those in difficult situations.

The pope's words are meant to be "a call to move from self-assertion to self-gift through God's grace," Archbishop Joseph Kurtz of Louisville, Kentucky, said on Tuesday, Oct. 25 at the Pontifical College Josephinum in Columbus. His talk was the opening lecture of the seminary's annual "Building Spiritual Bridges to the Community" series.

*Amoris Laetitia* emphasizes that "family is a gift given by God. The most struggling family is not a problem; the family with the deepest struggles is given a great opportunity to receive the grace of Christ," he said. "Each one of us is called to a movement toward self-gift, and the image of the family is the primary image that God has given us of what it means to give yourself to another."

"Our Holy Father is saying that within the reach of every family is the capacity to give of oneself, and within that capacity, we will find our greatness," the archbishop said.

He said the theme of self-gift also is a key part of Pope Francis' 2015 World Youth Day message, in which "the pope said there are people today who are eager to be priests, or couples who want to give themselves to each other, but only for about six months or so."

"This fear of permanence is going to have a deadly effect on our culture. This is very much at the heart of what *Amoris Laetitia* is saying," he said.

Archbishop Kurtz said the themes of the papal document are echoed in a book by *New York Times* columnist David Brooks titled *The Road to Character*. "Unfortunately, we are living in a society that has developed what Brooks calls 'resume virtues,' the art of putting your best foot forward so it looks good on your resume when you're applying for a job," the archbishop said.

"Instead," Brooks says to the secular culture, "It's better to have what we might call eulogy virtues, the ones for which you and I are likely to be remembered and which we take with us

to eternity," Archbishop Kurtz said. These include fidelity, sacrificial love, and other virtues "which make people understand what it means to give yourself rather than to assert yourself."

The archbishop has commented several times on *Amoris Laetitia* since its release in April, and said that every time he rereads it, he finds new levels of meaning. He said there are four key "takeaways" to be found in the pope's words.

First, he said, "Our eyes must always be on to the person in front of us. ... Always see the person first." He said Pope Francis describes this as "the art of accompaniment." He noted that Jesus acted this way when forgiving sinners by always inviting them to walk with him first before saying "Go and sin no more."

Archbishop Kurtz said Cardinal Donald Wuerl of Washington gave sound advice last month in a letter about *Amoris Laetitia* in which he urged his priests to follow a four-step formula of listening, accompanying, discerning, and evangelizing when dealing with married couples.

"The primary missionary to the family is the family," the archbishop said in his second "takeaway." "We don't necessarily need to be brave as much as (we need to be) humble witnesses. ... The Holy Father is saying we need to call forth missionary families, to equip and support missionary couples who go first to their own families, then witness to others."

"Watch your language" when dealing with various kinds of family situations, Archbishop Kurtz advised. "We are called to develop a language that expresses well the richness of our church teachings and is received well by the modern ear."

Speaking about lessons he learned as a pastor, he said that when dealing with unmarried couples with children, "I looked at the way they treated their children and often saw their sacrificial care for one another. This was something worthy of praise and provided something we can build on so couples like this could be led to the church."

He also spoke of a recent instance



in which he encountered a woman who had gone through a painful divorce. "She told me how hurtful it was when people referred to her family as a broken family. I thought to myself, 'I hate to admit it, but I've used that expression a lot,'" he said. "I didn't intend it in a hurtful way, and it never dawned on me until I heard her say it that

this might be considered offensive."

The archbishop's fourth "takeaway" involved "coming to understand what it means pastorally to help people discern their involvement in the church. ... The bishops will need an opportunity to come together ... and hear from experts what this means," he said.

"The process of discernment is probably the vaguest of the 'takeaways,'" he acknowledged. "It's something I'm still wrestling with, trying to understand how this is a gift, but I know it is a gift."

He said that during the 2014 and 2015 Vatican synods of bishops on family matters, which were a key resource for *Amoris Laetitia*, he emphasized the need for continuing unity of church doctrine and pastoral practice when working with families. "When you begin to separate practice and doctrine, you can get into some very difficult situations,"

he said. Retaining that unity "is a task for all of us, especially for me."

Archbishop Kurtz said he was pleased by the widespread interest in the document among Catholics and the general public, saying that "a wave of activity and a wave of reflection" about it are continuing.

At his request, an *ad hoc* committee on reaction to the pope's message, chaired by Archbishop Charles Chaput of Philadelphia, was formed earlier this year. The committee received replies from 59 bishops and 18 national organizations, with those responses indicating that *Amoris Laetitia* is resulting in changes in marriage preparation and enrichment programs and in efforts to make Tribunal work more accessible in several dioceses. Many diocesan seminars on the document also are planned, and there have been frequent requests for resources to help better people understand the pope's exhortation.

"The headlines in most of the secular media tended to find controversy in a couple of footnotes," the archbishop said. Noting that it is written in very accessible language, he urged people to read the entire document so they can fully understand the pope's themes, noting that "our Holy Father said very clearly that there is no change of focus in doctrine or in canon law" resulting from issuance of *Amoris Laetitia*. (Photo by seminarian Miguel Soto)



### OFFICIAL ANNOUNCEMENT Clergy Assignment

Confirming the nomination of the Provincial Director of the Dominican Fathers and Brothers, Father Stephen Alcott, OP, from service outside the diocese to Pastor, St. Patrick Church, Columbus, effective Nov. 27.

Announcing the decision of the Provincial Director of the Dominican Fathers and Brothers, Father Michael Mary Dosch, OP, from Pastor, St. Patrick Church, Columbus, to service outside the diocese.

Confirming the appointment of the Provincial Director of the Order of St. Francis de Sales, Father Paul H. Colloton, OSFS, to Chaplain, Ohio Dominican University, effective Oct. 15.

Confirming the appointment of the Provincial Director of the Dominican Fathers and Brothers, Father Stanley Azaro, OP, to Chaplain, Mohun Health Care Center, Columbus, effective immediately.

Deacon Gregory Eiden, from diaconal ministry in the diocese to retirement outside the diocese, effective immediately.



## St. Mary Magdalene Clothing Drive

Members of the St. Vincent de Paul Conference of Columbus St. Mary Magdalene Church delivered a truckload of clothing and household goods to the St. Francis Center in McArthur. All donations were provided by St. Mary Magdalene parishioners. Unloading the truck at the center are (from left): Travon Easley, Joan Rammel, John Hamilton, and Dick Rammel.

Photo courtesy St. Mary Magdalene Church



## Global Hand Washing Day

Columbus St. Andrew School celebrated Global Hand Washing Day on Friday, Oct. 15 by stressing the importance of hand washing and other procedures, such as eating healthy and coughing into sleeves, in the week leading up to the day. Pictured is fourth-grade student Mallory Cromley using the hand sanitizer before entering the lunchroom.

Photo courtesy St. Andrew School



## Bishop Hartley Open House

Columbus Bishop Hartley High School, 1285 Zettler Road, will host its annual open house for prospective students and their parents from 7 to 9 p.m. Thursday, Nov. 10. Those attending will have the opportunity to hear from the principal, meet teachers and coaches, experience the technology program, and take campus tours.

Those who cannot attend the open house may visit the school website, [www.bishop-hartley.org](http://www.bishop-hartley.org), for more information.

The school will offer admissions testing for the Class of 2021 on the following Saturdays: Nov. 19, Dec. 3, Jan. 14, and March 11. Students who wish to be considered for a scholarship must select

either the November or December date.

To schedule an admissions test, students must submit an application to the school and upload all required documents via the school website by clicking on the "Prospective Students" tab. To ensure proper scheduling, students should register a minimum of one week before the preferred testing date.

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## ODU Freezes Tuition, Room and Board

Ohio Dominican University trustees have approved a freeze in tuition and room and board rates for undergraduate students for the 2017-18 academic year. Undergraduate tuition will remain \$15,250 per semester.

"We are very sensitive to the financial realities our students and families face in their efforts to invest in a quality education," said Dr. Peter Cimboric, ODU president. "We are committed to doing everything we can to make an ODU education possible for students from a broad range of socioeconomic backgrounds. By holding the line on tuition, room and board for next year, we are demonstrating our commitment to help our undergraduate students pursue their passion without having to contend with an increase in the cost of attendance."

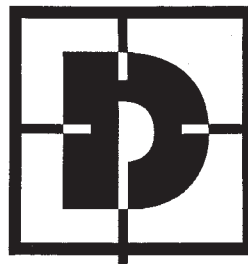
Approximately 96 percent of ODU's full-time undergraduate students received some form of financial assis-

tance in 2016-17, including scholarships, grants, loans, and work-study funds. More than \$39 million was awarded from university, federal, and state funds, as well as private donations. As a result of these resources, out-of-pocket expenses for families of many ODU students compare favorably to what they would have paid had the student attended one of Ohio's public universities. Learn more about ODU's financial aid options at [ohiodominican.edu/FinAid](http://ohiodominican.edu/FinAid).

Tuition for ODU's physician assistant studies master's degree program also will remain unchanged. The board approved tuition increases of 1.75 percent for the university's other graduate programs, and 2.75 percent for adult and continuing education programs.

Ohio Dominican University is a comprehensive, four-year, private liberal arts and master's institution, founded in 1911.

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Beverley Wynne



Fr. Kenneth Taylor



Fr. Steve Bell



Jason Nguyen



Sr. Patricia Dual

## CELEBRATING VOCATIONS AT HOLY ROSARY-ST. JOHN

**By Father Joshua Wagner**

*Pastor, Columbus Holy Rosary-St. John and St. Dominic churches*

Vocations are an integral part of our Catholic faith, and at Holy Rosary-St. John, we are prioritizing vocations during our autumn celebrations. What better time to encourage the faithful to consider their callings than just after we have celebrated the lives of all the saints, and just before we enter into the introspective season of Advent? The high point of our endeavor to encourage vocations will be on Sunday, Nov. 20 from 11 a.m. to 12:30 p.m., when we will be hosting a vocations presentation in Campion Hall at the St. John Community Center, 640 S. Ohio Ave. Everyone is welcome, and we hope people from around the diocese will join us.

With the word “vocations,” the first thing that often comes to mind is the priesthood or joining a religious order as a sister. Of course, these deep commitments to God and to our church are important, but they are only two options out of a variety of ways one can live out a calling. We hope to present a range of possibilities for those who are seeking a new way to share their faith.

Our presenters are from a variety of backgrounds and have discovered their vocations at different times in their lives. They show that we all need to be open to hear God’s call in every time and place. The priests joining us are Father Kenneth Taylor of the Archdiocese of Indianapolis and Father Steve Bell, CSP, of the Columbus St. Thomas More Newman Center. Sister Patricia Dual, OP, will speak about her decision to become a Dominican sister. Deacon candidate Jason Nguyen will talk about his calling to the diaconate. Beverley Wynne will share her story of becoming a Franciscan Associate. Their jour-

neys are all unique.

Father Taylor is the brother of one of our parishioners, former RCIA director Carol Smith. She suggested he might enjoy sharing the faith journey that led him to the priesthood, and he agreed. Father Taylor has been guided by his Catholic education from the time he was in grade school. He started at Holy Angels Catholic School and went on to the Latin School of Indianapolis. He has degrees from St. Meinrad College and St. Mary’s Seminary and University. He was ordained a priest in 1978, and has been the pastor for Holy Angels (since 2006) and St. Rita (since 2014) churches, both in Indianapolis. He also has been active with a number of organizations and is president of the National Black Catholic Clergy Caucus.

Father Taylor shared the following thoughts about the upcoming vocations event: “At this time of great challenges in our society, we have an even greater need for spiritual leadership. Being on this panel is important because African American vocations are especially needed.” We look forward to welcoming Father Taylor and hearing his insights about vocations.

Father Bell grew up in the Church of Christ and converted to Catholicism in 1994. A few years later, he decided to pursue ordination. He became a Paulist priest in 2008. His work with the Paulist Fathers has been focused on youth and young adults. Soon after becoming a Paulist, he shared his passion for Christ through his work at Busted Halo, an innovative Paulist outreach to spiritual seekers. Since 2014, Father Bell has been a pastoral associate at the Newman Center. He will share his vibrant message of commitment with persons of all ages.

Sister Patricia professed perpetual

vows in 2011 with the Dominican Sisters of St. Mary of the Springs (now the Dominican Sisters of Peace). Before that, she worked for years in the finance department of a large health care organization. She received her undergraduate degree in religious studies from St. Leo University, and has taken graduate courses in theology at the Aquinas Institute of Theology, Ohio Dominican University, and Mount St. Joseph University. She served as pastoral associate at Columbus St. James the Less Church, and is a member of the ministry of welcome-vocation with the Dominican Sisters of Peace. She raised two sons before joining the Dominican Sisters and is now a grandmother. Her story is a compelling one, and we appreciate her willingness to share it.

Jason Nguyen arrived in the United States as a refugee from Vietnam in 1993. His family originally stayed at the St. Francis de Sales Parish and Refugee Center in Utica, New York. After seeing the selfless service of the sisters and a local priest there, he decided he wanted to give back. He has degrees in computer information systems and works at Cardinal Health. He and his wife of 12 years have four children. His choice to live out his faith as a husband and father made him feel the diaconate was the best choice for him. “As a married man, I see the diaconate is the right place for me that will allow me to bring the gospel message of hope to others,” he said. We look forward to hearing his witness of service and love.

Beverley Wynne was raised in a devout Catholic family in Hamilton, Ontario. She earned a doctorate in microbiology and immunology in Chicago and later moved to Columbus for a career opportunity. When she retired, she was looking for ways to continue to be active. Sister Theresa Schneider, OSF, suggested she become a Fran-

ciscan Associate, and it immediately felt right to her: “That was about 14 years ago, and now I realize that God had a plan for me,” she said. One of her most amusing experiences as an Associate involved taking a cockatiel to a presentation on St. Francis, only to discover that one of the attendees was afraid of birds. Fortunately, the presentation still went well. She has served as a longtime volunteer at the St. John Learning Center, an adult education nonprofit that grew out of Holy Rosary-St. John Church. We are happy to have her as part of the panel to share her unique spiritual journey.

We are so grateful to be able to host this vocations presentation at Holy Rosary-St. John, and we thank The Catholic Foundation for the support it provided that allows us to do so. Be sure to join us. A light lunch will be served as part of the program. Please email [hrsjevents@gmail.com](mailto:hrsjevents@gmail.com) or call (614) 252-5926, extension 7, to RSVP. While you are at it, join us at our 9:30 a.m. Mass that Sunday and hear our Gospel choir. It will be a spirit-filled experience!

At Holy Rosary-St. John, we live out our mission in word and deeds. In one way or another, we address all the corporal and spiritual works of mercy, through the church and its ministries and through organizations that have grown out of the church, such as the Community Kitchen, Inc. To learn more about all that goes on in the parish, go to [hrschurch.org](http://hrschurch.org) and sign up for our email newsletter. We are grateful for the support we receive from around the diocese and hope you will learn more about how we serve God and our neighbors. Remember to pray for us daily that we do God’s will and continue to assist those who are struggling. God bless you, and I hope to see you on Nov. 20!



## CHANGING PARISH LANDSCAPE; ARE GOD AND ALLAH THE SAME?



### QUESTION & ANSWER

by: FATHER KENNETH DOYLE  
*Catholic News Service*

**Q.** About five years ago, my work transferred me out of state. At the time, I was attending my local Catholic church, which was clustered with two other parishes. We had a vibrant Catholic community with Masses each day of the week, weeknight Bible study and prayer groups and, on weekends, multiple Masses from which to choose.

Now, having recently retired, I have moved back to the same area, but the difference from five years ago is stark and alarming. The two parishes we were clustered with have closed, we have Mass on only two weekdays, and there are no “extracurricular” groups.

On weekends, we have only one Mass on Saturday and one on Sunday, and we no longer have confessions on Saturdays. Sometimes the priest fails to show, without sending a replacement; the Eucharistic ministers distribute Communion to a stunned crowd and then we all go home.

I would like to see whether there is anything I can do to help (besides pray), but no one else seems to be talking about the issue. Any advice would be appreciated. Our numbers at Mass are still high, and the priest is the same one from five years ago -- but this is not the same church. (Southern Indiana)

**A.** Your story is a familiar one across the face of America today. In many areas of the country, Catholic parishes have closed or merged and, with the shortage of priests, the number of Mass options has declined. (This is particularly true in urban areas, since many Catholics have migrated to the suburbs.)

One obvious solution is to pray for priestly vocations and to encourage them among people you know; some people evidently are doing that, since seminary enrollments are beginning to creep upward.

Some things you mention, though, need not be happening. Confessions should be available every weekend. Even if few people go, the posted confessional hours stand as a reminder that the Sacrament of Penance should be a regular and beneficial part of a Catholic’s life.

Regarding “extracurricular” activities -- like prayer groups and Bible study -- what you might do is to round up a few like-minded friends and just begin. You don’t need a priest for those, and ample printed material is available to guide your discussions.

As for the priest not showing up for Mass, I don’t, of course, know the reason. Priests are aging, and so it may be a health issue. You might decide to speak directly to the priest, telling him how unsettling this is for parishioners, or you could contact your diocesan office to be sure that it is aware of the situation. Perhaps the diocese could provide a retired priest as a replacement when needed.

**Q.** I am a practicing Roman Catholic who reads the *Catechism of the Catholic Church* daily. I also read the Quran, to try to understand what the Islamic faith teaches. In the catechism, No. 841 states that the creator of the heavens and the earth is the same creator as the Islamic faith worships (Allah).

But in the Quran, Surah 18 says that Allah has no sons or daughters and (by implication) can be no part of the Trinity. Can you explain to me, then, how the catechism came to that conclusion? (Fayetteville, Georgia)

**A.** The section of the *Catechism of the Catholic Church* that you reference (No. 841) quotes

the Second Vatican Council’s document *Lumen Gentium* in saying that “(Muslims) profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind’s judge on the last day.”

As you validly point out, the Quran has no vision of God as Trinitarian and states specifically that Allah has no sons or daughters. But for two people to describe an object differently does not mean that they are describing two different objects.

So to say that Judaism, Christianity, and Islam are all Abrahamic religions does not mean that they are equally true or speak of God with the same degree of accuracy, or that God doesn’t care what we call him.

It means instead that all three faiths are pointing to, offering worship to, and attempting to describe the same reality, namely, Abraham’s God: One God alone who is sovereign Lord, to whom all must be obedient, and who embodies what is ultimately most important for someone’s life.

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

Pope Francis recently commented that Catholics should pray, study the issues, and make sure we follow our conscience in this current election. Toward that end, Reynoldsburg St. Pius X Church, 1051 S. Waggoner Road, will be open from 7:30 a.m. to 7:30 p.m. on Election Day, Tuesday, Nov. 8. All parishioners and friends are invited to spend some time in prayer that God’s will be done.

## SCHOOL BUDDIES’ VIRTUE ACTIVITIES

Columbus St. Agatha School students celebrate a virtue every month by learning about it and coming together with their school “buddies” for an activity. For October, the students studied humility, the most basic of all Christian virtues. They also learned about St. Gemma Galgani, who was constantly providing for others and completing great acts of charity in Italy during the 19th and early 20th centuries. Eighth-graders and second-graders made a rosary on which each bead had one of their prayer intentions, and they prayed the rosary together. Teacher Bernadette Buzenski and Student Council president Jack Prophater are pictured leading the rosary. Photo courtesy St. Agatha School



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## THE MULTIPLE MORAL PROBLEMS OF SURROGACY

Sometimes when there is infertility in marriage, couples make the decision to seek out the services of a surrogate in order to have a child. A surrogate is a woman who agrees to be implanted with an embryo produced by *in vitro* fertilization (IVF) and to hand over the newborn baby to the couple upon completion of the gestation and birth. In recent years, gestational surrogacy has become a multimillion-dollar industry, attracting a broad clientele ranging from married couples to single women, gay couples to anyone else with the desire for a baby and the ability to finance the undertaking. Surrogacy raises grave moral concerns and powerfully undermines the dignity of human procreation, particularly when it comes to the women and children involved in the process.

One of the significant moral concerns around surrogacy is that it introduces fractures into parenthood by multiplying parental roles. Surrogacy coerces children into situations where they are subjected to the unhealthy stresses of ambiguous or split origins, perhaps being conceived from one woman's egg, gestated by another woman, raised by a third, and maybe even dissociated from their father by anonymous sperm donation. Such practices end up being profoundly unfair and dehumanizing for the children caught in the web of the process. One woman who was herself conceived by anonymous sperm donation describes her experience this way: "My existence owed almost nothing to the serendipitous nature of normal human reproduction, where babies are the natural progression of mutually fulfilling adult relationships, but rather represented a verbal contract, a financial transaction and a cold, clinical harnessing of medical technology." Moreover, women who sign up as surrogates often feel deeply conflicted about giving up the baby at birth and tearing asunder an important nine-month connection and relationship that had been carefully developed and nurtured.

There can be no doubt that the hawkers and promoters of surrogacy exploit vulnerable, financially challenged women, often in overseas settings, to undergo the risks of drug-induced artificial pregnancy. While proponents of the procedure will often portray these women as motivated primarily by a desire to help others, surrogates themselves will note privately how they do it for the money, and, in the absence of substantial payments, wouldn't be willing to move ahead with the arduous procedure. Alex Kuczynski, describing in a 2008 *New York Times* interview her own experience of engaging a surrogate, speaks frankly: "We encountered the wink-nod rule: Surrogates would never say they were motivated to carry a child for another couple just



### MAKING SENSE Out of Bioethics

Father Tad Pacholczyk

for money; they were all motivated by altruism. This gentle hypocrisy allows surrogacy to take place. Without it, both sides would have to acknowledge the deep cultural revulsion against attaching a dollar figure to the creation of a human life."

Indeed, surrogacy involves turning human life into a commodity on multiple levels, as Kathleen Sloan recently described in testimony given to a Minnesota state commission studying the issue. A seemingly unlikely opponent of the procedure, Sloan works as a pro-abortion feminist and director of the National Organization for Women in Connecticut. On gestational surrogacy, however, she agrees with pro-life criticisms, noting how it involves "children intentionally severed from genetic and biological sources of identity, human rights be damned. In essence, it is the ultimate manifestation of the neoliberal project of capitalist commodification of all life to create profit and fulfill the narcissistic desires of an entitled elite."

Those narcissistic desires are readily catered to by an IVF industry that generates offspring in the laboratory for clients. In this process, extra embryonic humans are produced, stored, and oftentimes orphaned in freezers, or even discarded outright by throwing them away as "biomedical waste." In fact, the process of IVF, central to the practice of surrogacy, generally ends up killing more babies than it delivers. Coupled with the fact that contracting couples can pressure the surrogate mother to undergo an abortion if the in-utero child appears to be "imperfect," or to eliminate a twin through "selective reduction" in a multiple pregnancy, it hardly can be disputed that children are pawns in the merciless endgame of satisfying parental and customer desires and corporate profit motives.

A woman's reproductive powers and her God-given fecundity never should be reduced to the status of a "gestator for hire" or a "breeder," as they are sometimes called by industry insiders, nor should women be exploited by allowing payment for harvesting their eggs. A woman's procreative powers ought to be shared uniquely through marital acts with her husband, so that all the children born of her are genetically and otherwise her own. All children merit and deserve this loving consideration and assurance of protection at the point of their fragile and sacred beginnings.

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.ncbcenter.org](http://www.ncbcenter.org).



## MARIAN DINNER



Bishop Frederick Campbell (far left) talks to some of the 35 young women and a few of the religious sisters representing 15 congregations who attended the annual Marian Dinner sponsored by the diocesan Vocations Office at the Bryce Eck Center of Columbus St. Andrew Church. The bishop and Sister Sharen Baldy, SCN, associate director of the Joint Organization for Inner-City Needs, testified about their life as consecrated religious. Sister Sharen said her 28 years as a teacher and 25 years in social work have been “God-kissed years -- years I look back on in awe that God chose me to serve him in this special way.”

CT photo by Ken Snow

## ST. PIUS SCHOOL OUTDOOR CAMP



Reynoldsburg St. Pius X School eighth-grade students participated in a three-day outdoor education camp, successfully completing many outdoor team-building activities and challenges. They were put in groups to complete survival education, community dynamics, and other team-building activities such as archery, zip lining, and hiking. To be successful in many of these activities, they had to depend on each other, reinforcing the school theme, “Be kind to one another.” (Ephesians 4:32) Pictured is an outdoor class Mass with Msgr. David Funk, St. Pius X Church pastor. Eighth-grader Aubrianna Dobbins said, “Outdoor Mass made God’s word come alive. During the petitions, the wind picked up as if it were sending our prayers to those in need.”

Photo courtesy St. Pius X Church

## MASS AT OUR LADY OF BETHLEHEM



Father Anthony Davis of Columbus St. Andrew Church celebrates Mass in the chapel of Columbus Our Lady of Bethlehem School and Childcare. He will come to the chapel for Mass once a month, and will be the first priest to have a regular Mass there since Father Cyril Dettling, OP, retired to the Mohun Health Care Center several years ago. Our Lady of Bethlehem serves students from ages 16 months to kindergarten.

Photo courtesy Our Lady of Bethlehem School and Childcare

## READ WITH A STALLION



Columbus St. Francis DeSales High School principal Dan Garrick visited Columbus St. Anthony School’s Read with a Stallion program, which pairs DeSales students, coaches, and staff. Together, they read one-on-one or in small groups. This is the second year for the program, which includes 18 DeSales student volunteers.

Photo courtesy St. Anthony School





## HOW MARY TEACHES ME TO TRUST HER SON AS MOTHER OF DIVINE PROVIDENCE

Trusting God doesn't always make sense. In fact, we often are asked to trust Him when it makes the least sense.

Mary is a model for me of trust in God. At the wedding in Cana, when the hosts ran out of wine, she could have just shrugged. What did it matter to her, after all? There was no need to get involved.

Yet she did. She went to her Son and asked, then trusted that He would listen.

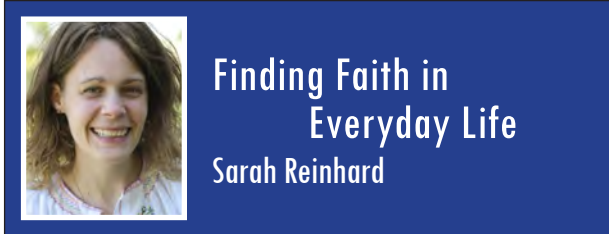
How often do I approach Jesus with that level of love?

In Mary's title Mother of Divine Providence, I'm reminded that she's my mother, too, and that Divine Providence is the best route for achievement. It's not the kind of achievement that will win me worldly renown, but it will give me peace.

One image of the Mother of Divine Providence is shown with a sleeping toddler on her lap. He has the trusting look that small children so often have when they just pass out on their mother's laps. She's gazing down at Him, holding one of His hands within both of hers.

Her loving look must have been the first thing He saw when He awoke. It's no wonder, then, that when she asked the small favor at Cana, He cooperated. He had grown up waking up to her loving gaze, hearing her soft voice, being reprimanded and taught by her.

There are different ways to read the passage in the



Gospel of John that recounts the wedding feast at Cana. The lesson I've taken from it, in light of the story of the Mother of Divine Providence, is trust that God *is*, in fact, interested in even the things that seem to be inconsequential.

Did wine, after all, really matter? It did on the day of the wedding, in that day and time, but in the larger picture, did it really make a difference?

I imagine that in a few years, the family would have laughed about the wine shortage, perhaps even turning it into a sort of shorthand for poking fun at someone's failure to plan. Maybe the teasing would have been directed at not being able to imagine how people would have consumed all that wine that quickly.

Mary, though, took an opportunity to witness. Jesus took her cue and obeyed her, while pointing out that He didn't *have* to. He chose obedience. He chose to make it a day memorable not for failure, but for something miraculous.

He chooses to help us in our own time and place, too, at His mother's request. She's called Our Lady of Divine Providence because of her intercession on behalf of the Barnabites, an order of monks. In 1611, they were building a church in Rome dedicated to St. Charles Borromeo, but found themselves in such a financial bind that they had to halt construction.

The pastor, Father Blaise Palma, traveled to Loreto to beg Mary for help. He must have been picturing her, holding her Son so tenderly, as he traveled, probably on foot. Through the long nights, I picture him praying for her protection, and I wonder if she smiled at the sacrifice he was making, knowing that it would result

in success.

When Father Palma returned from his Loreto pilgrimage, the monks received the money they needed to complete the church. They finished it in 1650. Father Palma, not wanting the monks to forget this intervention of Mary, wrote a long account of the facts. He put his report in the parish archives, where it was discovered years later by Father Januarius Maffetti.

Reading Father Palma's account, Father Maffetti was moved by the confidence and devotion that resulted in his church being built. He was so touched that he began spreading devotion to Mary as Mother of Divine Providence. The image that was first associated with this title was painted by Scipion Pulzone, also known as Gaetan, one of Raphael's disciples.

The Infant is looking up at His mother. There's no drool on His chin, but I imagine there would have been soon, because He looks like He's just about to break into a big, toothless smile.

Mary's looking down at Him, a hint of a smile on her face. His chubby fingers are gripping her first two fingers. Recognizing the hold she has on Him, I have to wonder if what follows is a wiggle and a giggle.

Though they both have haloes, and we don't hear about them laughing, I think they *must* have laughed a lot. How could they not?

Their joy in each other must have surfaced again and again, and it surfaces today when I find myself, yet again, asking for their help. My problems are often no big deal in the larger scheme of life, but maybe that's the point.

Maybe it's not about the size of my request, but the habit of trust and hope. Maybe the lesson I need to learn from Mary, Mother of Divine Providence, is that no appeal is too small.

*Reinhard writes online at SnoringScholar.com, and her latest book, "The Catholic Mom's Prayer Companion," is now available.*



“I was ... in prison and you visited me” Matthew 25:35-36

## PRISON MINISTRY EXTENDS THROUGHOUT DIOCESE

BY TIM PUET

Reporter, Catholic Times

Imprisoned people can be easy to overlook because they are out of the mainstream of society. But like all of us, they are still people, made in the image and likeness of God. No matter what a person has done that results in incarceration, he or she deserves to hear the word of God and find the truth of Jesus' message.

The importance of prison ministry is mentioned by Jesus in his teaching on the last judgment, when he says that at the end of the world, one of the things that will be said to those inheriting the kingdom of God will be, “I was ... in prison and you visited me” (Matthew 25:35-36). Visiting prisoners is one of the Catholic Church's seven corporal works of mercy and has been emphasized in the current Jubilee Year of Mercy, which ends on Sunday, Nov. 20.

The Diocese of Columbus has a widespread prison ministry because its 23 counties cover more territory than any of the state's other five dioceses, and it has more state prisons than any other part of Ohio. Priests, deacons, religious sisters, and laypersons from the diocese regularly visit prisons in Chillicothe, Colum-

bus, Lancaster, London, Lucasville, Marion, Marysville, and Orient.

“The work the Catholic Church does in jails and prisons deals with a mostly unseen population, so that makes it one of the least-known diocesan ministries, but it is a vital aspect of the church,” said Jerry Freewalt of the diocesan Office of Social Concerns, who helps coordinate the work of people who visit prisons within the diocese.

Diocesan priests regularly involved in prison ministry, as listed in the *Directory of the Diocese of Columbus*, include Father Lawrence Hummer at the Chillicothe Correctional Institution; Father Mark Ghiloni at two prisons in London; Father Joseph Klee at another Chillicothe prison, one of the two in London, and three in Marion; Father William A. Metzger at the Franklin Medical Center in Columbus; and Father Patrick Toner at the Ohio Reformatory for Women in Marysville.

Deacon Paul Deshaies serves a prison in Lancaster. Deacons Chris Varacalli and James Sturgeon visit the Southern Ohio Correctional Facility in Lucasville. Deacon Gordon Kunkler goes to one of the London prisons, and Deacon Don Robers

serves the state prison in Orient.

Father Hummer has been the Catholic chaplain at the Chillicothe Correctional Institution since mid-2009 and has served inmates on Ohio's death row since it was moved there from a Youngstown prison in 2012.

He said his prison work “is simply preaching the Gospel in another forum. I try not to know what any of the prisoners are in for, so that I can deal with them as fellow travelers on life's pilgrimage.” He said this was a lesson he learned as a Navy chaplain in Europe from a Marine major who was in charge of the brig at a naval base.

“A jaundiced view of the incarcerated with no compassion for them as human beings is not the way of Christ. That's why I don't want to know,” he said. “It makes it easier for me to preach the Gospel, and often enough, they open up anyway.”

The state of Ohio recently announced plans to move the Chillicothe prison's 126 death-row inmates to a newer prison in Toledo, though they still will be executed at the Lucasville prison, nearly 200 miles from there. “I will miss them,” Father Hummer said. “Celebrating Mass with the same 12 to 14 guys each week with no guards around brings

me a lot closer to them than to the other inmates in the general population.”

Father Hummer witnessed the state's last execution in January 2014, when Dennis McGuire struggled with his breath during a 26-minute procedure in which the state used an untried two-drug combination. His experience at that time and his work with death-row inmates have strengthened his opposition to the death penalty – a position shared in statements by Pope Francis and the nation's bishops. “This evil has got to stop some day, and if I played any role at all in helping bring awareness of it to anyone, then I have at least done something,” he said.

Father Ghiloni has served the London prisons for five or six years, visiting the London Correctional Institution weekly and the Madison Correctional Institution twice a month. His primary duties are to celebrate Mass, hear confessions, and be available to administer Baptism, Confirmation, and the Anointing of the Sick when necessary. He also conducts religious instruction classes and is always available for counseling.

“I find prison ministry to be very rewarding,” he said. “The inmates who come to chapel

want to be there. A number of Catholics have gotten back to the church. Many non-Catholics also come, and some have made the decision to join the church.

“Working with such men, helping them work through their brokenness and coming to experience the gracious mercy of our loving God, is always a pleasure and a privilege. I enjoy bringing the good news of Christ each week, trying to give them hope in a world where many have given up on them.”

About 65 people involved in prison ministry in the diocese attended a gathering last month at West Jefferson Ss. Simon and Jude Church for jail and prison ministers and volunteers in programs for prisoners who are re-entering society.

The featured speaker was Mike Davis, chief of the office of offender re-entry for the state Rehabilitation and Corrections Department, which operates Ohio's prison system.

Noting that a sign at the entrance of the West Jefferson church reads, “Be His Hope to Others,” Davis said that instilling hope for prisoners was at the center of the various ministries to them.

He noted that most inmates in state prisons are there because of crimes connected to underlying issues of substance abuse, mental health, dysfunctional families, and communities in crisis. He also talked about changes the prison system is making to provide incentives for good behavior and to assist with successful re-entry into society.

Ohio has one of the lowest rates in the nation of inmates returning to prison. Davis said he believes fostering an environment for faith-based initiatives is a major component of this success. He affirmed the work of Catholic prison ministers in modeling good behavior, showing leadership, and offering hope.

Another recent initiative within the diocese involving a large group of laypersons was a bus trip taken by about 30 business and community leaders last month to the Marion Correctional Institution (MCI) to learn about various ministries there. The visit was made in partnership with Kindway, a Westerville-based program in which trained mentors and staff work with inmates before and after their release.

The 32 inmates taking part in the program led prayers, offered witness presentations, and led table discussions. A key theme of the day was discipleship, in which the inmates demonstrated their desire to be disciples within the prison walls. It was the second such visit led by Matt Palmer, a former board chair of The Catholic Foundation, whose father was chairman of the Ohio Parole Board in the 1960s.

“A friend of mine, David Ransom, who is a member of the Kindway board, opened my eyes last year to the work the organization was doing. After I saw how it was changing prisoners' lives, I wanted others to share the experience, so I brought a busload of people to MCI to see what God's mercy looks like inside a prison,” said Palmer, who is co-chair of a local capital management firm, sharing the title with his brother Mark.

“We don't minister to the prisoners. They minister to us,” he said. “You realize that in finding faith in prison and living it out, they've become more free than most of us are, and you want to help them out.”

Kindway, a program which began in 2009 at the Reynoldsburg United Methodist Church, works with prison ministers from various faith traditions and concentrates most of its efforts on helping prisoners go from incarceration to independence.

Its primary program, known



Columbus business and community leaders visit the Marion Correctional Institution in October. Photo courtesy Matt Palmer

as EMBARK, works with selected prisoners at MCI and the women's prison who are 12 to 18 months away from being released. It assigns them at least two navigators, who are volunteers from the community serving as mentors to the inmates. The navigators and Kindway staff members find jobs and housing for the inmates and stay in touch with them once they are released.

“On the day they are paroled, we meet them, take them to a restaurant, get them new clothes, and welcome them to society,” Palmer said. “We continue to walk along with them and help their transition. In many cases, they've been abandoned by their families after 15 to 20 years in prison and need to know someone cares for them.”

Christine Money, Kindway's executive director since 2011, worked for the state rehabilitation and corrections department for 25 years and the Ohio Department of Youth Services for five years. She was warden for 18 of those years at three state prisons – MCI, the women's prison in Marysville, and the Franklin Pre-Release Center in Columbus.

“Since Kindway began five years ago, it has worked with 78 people who transitioned out of prison, and not one has returned,” she said. “That's because of the commitment of our navigators and the way they stay connected with the men and women they have come to know in prison, showing that they be-

lieve in them and are willing to invest in their lives.

“Encouraging people to come to a prison and engage with offenders provides transparency at both ends and provides a lot of hope. Portraying the unconditional love of Jesus Christ, as our volunteers do, is pretty overwhelming to some of the people who are incarcerated. Their lives are transformed, and in turn they transform others, both in prison and after they are released,” she said.

Kindway works in cooperation with the Kairos prison ministry, which has served several prisons in the diocese for more than 20 years and since 1997 has been directed locally by Deacon Greg Eiden. The Kairos program describes itself as “a short course in Christianity” and is a three-day weekend similar to Cum Christo, Cursillo, and other renewal organizations. Money brought it to MCI when she became warden there in 1996.

“It was a dark place, and Kairos brought the light of love and hope,” she said. “Over the next 10 years (while she was at MCI), the miracles mounted, peace replaced violence, hope replaced despair, broken relationships were restored, and incarcerated men lived their faith unapologetically. The culture of the prison changed dramatically,” an impact which Palmer said has continued.

Besides state prisons, Ohio's penal system also includes county jails, which generally house

people whose sentences are of short duration, averaging six months. The jails also serve as holding areas for people awaiting trial and for those detained because of questions related to their immigration status.

For about the past year, Sunbury St. John Neumann Church, through the St. Vincent de Paul Society, has sponsored a ministry at the Delaware County Jail. One of its participants, Chris Shamro, said 15 to 20 people have become involved with the ministry.

“We quickly realized that we had an opportunity here that might have been overlooked,” he said. “Many of the people in jail are first-time offenders who were convicted of relatively minor crimes. Here, we can reach people early on.

“We've found a lot of unchurched people, and have discovered our work gives us a great opportunity to be in contact with people who only now, because they are in jail, have come to realize they have a problem that needs to be overcome. They're open to our presence and to the message of Christ we bring, in ways they may never have been before. When needed, we've also helped them find clothing and shelter for when they're released,” Shamro said.

The diocesan Office for Social Concerns has created a re-entry committee to determine ways to better serve persons who are returning from prison to society and face challenges related to

housing, work, transportation, marriage and family life, mental health, and other areas of connection to the community. It is developing a program known as ARCH (Accompanying Returning Citizens with Hope) to respond to these concerns, and is working on a curriculum to train mentors for this and similar programs.

Wendy Tarr of the diocesan St. Vincent de Paul Society said ARCH is envisioned as having teams in parishes throughout the diocese. “We're looking for involvement from a wide range of people,” she said. “These include parish leaders, prison officials, prison advocates, and those who have felt the impact of the criminal justice system as families of both the convicted and those against whom crimes have committed. We're also recruiting business owners and property owners who might provide jobs or housing for people re-entering society from prison.”

Freewalt said other outstanding work being done by prison ministers in the diocese includes the efforts of Rose Hamilton, the Catholic contract chaplain at the Franklin Medical Center, and her work with Stephen's Ministry for inmates in hospice care, and of Angela Johnston, director of the diocesan Catholic Latino Ministry, and Adriana Johnson and the Sisters of the Missionary Servants of the Word at Columbus St. Stephen Church, who serve as advocates on behalf of Latino inmates.



Kindway director Christine Money greets a prisoner at Marion. Photo courtesy Kindway



A prisoner at the Chillicothe Correctional Institution plays its chapel organ. CT file photo



## EMERALD 5K FUN RUN

The inaugural Emerald 5K Fun Run/Walk took place last month at the Forest Rose Bike Path in Lancaster. The event was organized by the social concerns committee of Lancaster St. Mark Church and Knights of Columbus Council 15447.

Organizations benefiting from this event are the Foundation Dinners, the St. Mark Emerald Food Pantry, and the Bridges of St. Mark, which benefits a mission church in Can Tho, Vietnam.

Each of those three organizations received a \$2,500 check. Pictured are (from left): John Kelly, representing the social concerns committee;

Randy Tipple, race coordinator; Gary Clum, Foundation Dinners; Phyllis Robitzer, food pantry; and Carmen Tipple, Bridges of St. Mark. More information about this event may be found at [www.emerald5kfunrun.com](http://www.emerald5kfunrun.com).

Photo courtesy St. Mark Church



## CHRIST CHILD SOCIETY RED WAGON EVENT



Co-chairs Bev Kerski (left) and Julie Smerdel are pictured at the Christ Child Society of Columbus Red Wagon Event. The local chapter of the national society celebrated its 35th anniversary this year. Members work to make a difference in the lives of children by "challenging poverty — one child at a time." Proceeds from the event support projects for at-risk infants and children in the Columbus area.

Photo courtesy Christ Child Society

### Retreat Center available for holiday parties

If you or your organization are looking for a site for a holiday party, consider Sts. Peter and Paul Retreat Center, 2734 Seminary Rd. S.E., Newark.

The center's executive chef can prepare everything from appetizers to a

full catered meal. Call the center at (740) 928-4246, send an email message to [info@stspeterandpaulretreat-center.org](mailto:info@stspeterandpaulretreat-center.org), visit its website at [www.stspeterandpaulretreatcenter.com](http://www.stspeterandpaulretreatcenter.com), or go to Facebook: Columbus Retreat.

### Bishop Watterson hosts its annual fall open house

Columbus Bishop Watterson High School, 99 E. Cooke Road, will host an open house from 1 to 3:30 p.m. Sunday, Nov. 20. Prospective students are welcome to tour the facilities,

meet faculty, staff, and coaches and learn about the school's academic, faith, service, and co-curricular programs. Deacon Chris Campbell, principal, will speak at 2 p.m.



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## CHRIS STEFANICK AT ST. PETER



Chris Stefanick is an internationally acclaimed author and speaker who has devoted his life to inspiring people to live a bold, contagious faith. Archbishop Charles Chaput of Philadelphia describes him as “one of the most engaging young defenders of the Christian faith on the scene today.”

Stefanick will be coming to Columbus on Thursday, Nov. 17, for a gathering titled “Reboot Live!” from 7 to 9:30 p.m. at St. Peter Church, 6899 Smoky Row Road. He will be accompanied by The Kells, recognized as one of the world’s best Irish traditional bands.

The event is for anyone age 12 and older, whether Catholic or non-Catholic, and will show participants ways of applying the beauty and genius of the Gospel to all aspects of life – prayer, spirituality, work, dating, marriage, parenting, health, and more.

Stefanick’s live events reach more than 85,000 people per year, and his videos and radio spots reach more than one million people monthly. He is the author of the “Chosen” program for Confirmation preparation, which has



been offered by several parishes in the Diocese of Columbus and is used by nearly 100,000 teens per week.

He is the founder and president of Real Life Catholic, a Denver-based nonprofit organization dedicated to re-engaging a generation. He also has served as youth minister at a parish in east Los Angeles and as youth and young adult ministry for the Archdiocese of Denver. He is a syndicated columnist, has authored or co-authored several books, and makes frequent appearances on Catholic radio and television programs. He and his wife, Natalie, are the parents of six children.

Tickets are \$19. For more information, go to <http://reallifecatholic.com/reboot-live-participants> or contact Holly Jo Monnier at (614) 889-2221, extension 104.

## St. Francis DeSales commended students



Columbus St. Francis DeSales High School seniors (from left) Hazel Antao, Andrew Mannion, Adele Sciarroni, and Patrick Mulligan have been named commended students by the National Merit Scholarship Corp. The recognition is based on scores from the National Merit Scholarship Qualifying Test, taken in their junior year.

Photo courtesy St. Francis DeSales High School

## Student cantors lead weekly Mass



Student cantors at Columbus Our Lady of Peace School lead the singing for weekly all-school Masses. Pictured are (from left) Abby Snide, Kennedy Melvin, and Grace McClary.

Photo courtesy Our Lady of Peace School

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## Thirty-Second Sunday in Ordinary Time (Cycle C)

# An early instance of belief in resurrection



Father  
Lawrence L. Hummer

**2 Maccabees 7:1-2,9-14;  
2 Thessalonians 2:16-3:5; Luke 20:27-38**

Catholic Bibles include First and Second Maccabees as part of the Canon of Sacred Scripture, which means we consider those books to be part of the inspired word of God, revealed to us in the Bible. Protestant Bibles often include them as Old Testament apocrypha. It has been suggested that the original was written in Hebrew, but only Greek translations survive.

Historically, 2 Maccabees covers the final years of Greek reign over the Holy Land and the beginnings of the Jewish uprising against the Greeks. In Sunday's account, the heroic tale of the seven brothers is included to draw our attention to the early belief in resurrection from the dead. This is done as the Church's liturgical year ends, making us think about our life's end and preparing for the same.

The uprising included a return to the strict adherence to Jewish laws, among which was the law forbidding the eating of pork. Adherence to the Mosaic law had grown lax, but when this uprising began, the rebels saw that they could not insist on observance of the law if they did not keep it themselves. So they refused to eat what the Greek king required of them.

The text skips the death of the first brother and begins with the second brother speaking to the Greek king, announcing that "the king of the world (God) will raise us up to live again forever." The third one, offering his hands and his tongue, adds, "It was from heaven that I received these; for the sake of his laws I disdain them; from him I hope to receive them again." The fourth brother, as he is about to die, adds, "It is my choice to die at the hands of men with the hope God gives

of being raised up by him; but for you there will be no resurrection to life." Such a belief may have arisen while Israel was held captive in exile in Babylonia, but in the Old Testament proper, there is no "doctrine," or even belief in resurrection.

So the Old Testament began to conceive of a resurrection which would only be for the righteous, while for the unrighteous, there would simply be nothing. Whether we have advanced much beyond that belief in practical terms is hard to say. The traditional idea of being condemned to an eternal presence in hell is as incomprehensible as everlasting life. Becoming nonexistent would be as cruel and unusual as contemporary belief in an eternal punishment in hell.

The Gospel mentions *Sadducees* "who deny that there is a resurrection," who question Jesus. They present a hypothetical situation of seven brothers who all marry the same woman, but none of them is able to give her a child. Finally, the woman dies, leading to the question "At the resurrection, whose wife will she be, since all seven married her?" The question they raise is not about Jesus' teaching itself, but about resurrection generally, a belief which Jesus shared with the *Pharisees*.

Their question stems from Deuteronomy 25:5, which involves giving offspring to a brother who dies, so that his name does not die out. This was the way people lived on in history, by passing on their name to their sons. This was not belief in resurrection. The Sadducees try to make belief in resurrection absurd by the situation they present.

Jesus answers in an unexpected way. He appeals to the burning bush incident in Exodus 3:6, when God is described as "not of the dead but of the living." He argues that the Lord *is* the God of Abraham, the God of Isaac, and the God of Jacob, and therefore *is* the God of the living. The scribes liked his answer, but we doubt the Sadducees did.

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

## Mock Rally and Election

Senior government classes at Columbus St. Francis DeSales High School organized a mock rally and presidential election for the school. Each senior was asked to pick a party, Democratic or Republican, which they favored or wanted to learn more about. Members of the senior class nominated their own Donald Trump and Hillary Clinton, along with their running mates, who gave speeches at the rally based on their candidates' beliefs. As it turns out, Trump was represented by a student with the last name Hillary. The student "nominees" were (from left): Chris Stoll (representing Mike Pence); Colton Hillary (Trump); Ryan Velazquez (Clinton); and Ryan Peaks (Tim Kaine). Some students also portrayed third-party candidates. Each government class was assigned a task for this event, ranging from public relations to issue research.

Photo courtesy St. Francis DeSales High School



## The Weekday Bible Readings

### MONDAY

Titus 1:1-9  
Psalm 24:1b-4b,5-6  
Luke 17:1-6

### TUESDAY

Titus 2:1-8,11-14  
Psalm 37:3-4,18,23,27,29  
Luke 17:7-10

### WEDNESDAY

Ezekiel 47:1-2,8-9,12  
Psalm 46:2-3,5-6,8-9  
1 Corinthians 3:9c-11,16-17  
John 2:13-22

### THURSDAY

Philemon 7-20  
Psalm 146:7-10  
Luke 17:20-25

### FRIDAY

2 John 4-9  
Psalm 119:1-2,10-11,17-18  
Luke 17:26-37

### SATURDAY

3 John 5-8  
Psalm 112:1-6  
Luke 18:1-8

## DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF NOVEMBER 6, 2016

### SUNDAY MASS

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

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

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

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

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

### DAILY MASS

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

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



## Dealing with fallacies about the faith

Our faith life is a tough enough endeavor, made even tougher if we persist in believing some false notions about how we are to live. Hopefully, this column will help sort some of this out. I am certainly no theologian, but I have studied enough and lived enough to be able to dispel some of the falsehoods.

Let's start off with a popular misconception about the words of Jesus. When Jesus talked about turning the other cheek, He wasn't implying that we should become human punching bags or put up with abuse. What He was trying to get across was the prospect of forgiveness and redemption, in a Middle Eastern world where life was all about revenge and grudges.

Fast forward to our world 2,000 years later. We all know people who remember every insult, slight, and unkind word mouthed to them years and even decades earlier. They probably can tell you what they were wearing, where they were, and what the weather was like at the time they were slighted. Jesus is pleading to them to let it go!

Sometimes, people who don't have any faith try to get under the skin of believers by saying "Jesus wasn't consistent. Why did He tell one man to sell all his possessions, while praising Zacchaeus



### THE TIDE IS TURNING TOWARD CATHOLICISM

David Hartline

(whom we heard about in last week's Gospel) for only giving away half?" The answer is simple: Each case was different. One man was so tied to his possessions that he needed to get rid of them all. Zacchaeus was in bad spiritual shape, but not nearly as bad as the other man.

Sometimes, people of other faiths will say that Catholics completely misinterpret the Eucharist and the role of Mary. Here, some other simple answers will suffice. In regards to the Eucharist, most of Jesus' followers walked away when He gave His "Bread of Life" discourse in the sixth chapter of John's Gospel because they could not accept the idea of eating His body and drinking His blood. If the Catholic and Orthodox belief about the Eucharist being the true body and blood of Christ is wrong, why did Jesus let His followers go without explaining His words? He did not try to change their minds

because the Eucharist was that important to Jesus.

Concerning the role of the Blessed Mother, all one has to do is to understand a couple of points. In the first chapter of Luke, Mary is called "full of grace," using the Greek word *kecharitomene*, which is found nowhere else in the Bible. The Assumption and other Marian feasts were celebrated as early as events such as Christmas or Easter. Even Martin Luther, the architect of the Protestant Reformation, celebrated the Assumption every year until his death. Yes, the Blessed Mother should be important to all Christians.

What about those believers who say that the Catholic Church was at her peak before Vatican II (1962-65), that the Mass still should be in Latin, and that everything should be back as it was a half-century ago? Or those who say that Vatican II didn't go far enough, we are still too male-dominated, have too many old traditions, and haven't changed with the times?

Many books have been written from both points of view, but the simplest answer is that Vatican II was implemented for the Church to reach out through the local language and to attempt to relate to the modern world without having her identity changed. The Church can't change with the times and go against the words of Jesus, St. Peter, and the 265 successors to Peter who have been appointed as popes. The Church's teachings are based upon Sacred Scripture and Sacred Tradition, not man-made tradition.

I can't help but think of the words of a young woman I interviewed some years ago who was a member of FOCUS, the Fellowship of Catholic University Students, which has chapters at many public and Catholic universities across the nation. When I asked her why her generation wanted to change the Church, she responded, "We don't want to change the Church; we want the Church to change us." That's something to ponder, especially coming from someone so young. If we had her faith, the job of the Church would be much easier and columns like this wouldn't be necessary.

*Hartline is the author of "The Tide is Turning Toward Catholicism" and a former teacher and administrator for the diocese.*

## COSHOCTON SACRED HEART CHARITY DAY



Coshocton Sacred Heart School celebrated Catholic schools Week with a Charity Day on which students brought in items for the local food pantry.

Photo courtesy Sacred Heart School

### COMMUNAL PENANCE SERVICE

Rite of Reconciliation of Several Penitents with Individual Confession and Absolution



4:00 p.m. on Sunday, November 13th  
St. Philip the Apostle Catholic Church  
1573 Elaine Road, Columbus, 43227

As we approach the conclusion of the Jubilee of Mercy, all are invited to seek the compassionate love and boundless mercy of God through the Sacrament of Penance.



# Pray for our dead

ADORNETTO, Elizabeth C., 51, Oct. 21  
St. Thomas Aquinas Church, Zanesville

BRANDT, Charles K., 59, Oct. 22  
St. Catherine Church, Columbus

CACCHIO, Daniel G., 94, Oct. 28  
Our Lady of Victory Church, Columbus

CAMPAGNI, Paula L. (Van Dyne), 43, Oct. 23  
St. Brigid of Kildare Church, Dublin

DANTUONO, Connie M., 66, Oct. 28  
St. Andrew Church, Columbus

DOYLE, Dennis J., 85, Oct. 24  
St. Timothy Church, Columbus

FISHER, Army Col. (Ret.) Charles E., 97, Oct. 26  
St. Andrew Church, Columbus

FRABOTT, Joseph A., 57, Oct. 23  
Our Lady of Victory Church, Columbus

GLYNN, Paul J., 90, Oct. 22  
St. Elizabeth Seton Parish, Pickerington

JAICYK (WIRSCH), Margaret M., 82, Oct. 28  
St. Mary Church, Groveport

JESIONEK, Genevieve (Dille), 90, Oct. 25  
St. Mary Church, Marion

MILAZZO, Louis B., 70, Oct. 23  
St. Mark Church, Lancaster

PELLERIN, Charles J., 92, Oct. 23  
St. Francis de Sales Church, Newark

PITMAN, Marlene M., 85, Oct. 27  
St. Paul Church, Westerville

REESE, Connie (Zifer), 87, Oct. 27  
St. Joseph Church, Dover

ROUSSEAU, Mary (Blubaugh), 84, Oct. 24  
St. Vincent de Paul Church, Mount Vernon

SELHORST, Margaret A. (Shea), 90, Oct. 22  
St. Matthias Church, Columbus

VILLACRES, Roberta "Bobbie" (Wolf), 78, Oct. 27  
St. Francis de Sales Church, Newark

## Sister Helena "Peggy" Sause, OP

Funeral Mass for Sister Helena "Peggy" Sause, OP, 74, who died Wednesday, Oct. 26, was held Saturday, Oct. 29, at the Motherhouse of the Dominican Sisters of Peace. Burial was at St. Joseph Cemetery, Columbus.

She was born in 1942 in New Haven, Connecticut, to the late James and Helen (Fryer) Sause.

She entered the congregation of the Dominican Sisters of St. Mary of the Springs (now the Dominican Sisters of Peace) in 1960, and earned degrees from the College of St. Mary of the Springs) now Ohio Dominican

University), the University of Notre Dame, and the Pontifical Catholic University of Peru.

She was a fourth-grade teacher at Columbus Christ the King School in the 1963-64 school year and also taught at schools in Connecticut, New York, and Pennsylvania and at the Colegio La Piedad in Puerto Rico. She was a missionary in Chimbote, Peru, was co-director of Centro Catalina in Juarez, Mexico, and was a councilor on her congregation's leadership team for six years.

She is survived by a sister, Kathleen Morris.

## Carol K. Newman

Carol K. Newman, 75, died on Saturday, Oct. 22.

She was born Dec. 23, 1940, in Johnstown City, New York to the late Thomas and Edna Kopyar, and was a graduate of Chenango Valley High School in Binghamton, New York, and Keuka

(New York) College.

She served as librarian at Gahanna St. Matthew School for more than 20 years.

Survivors include her husband, John; daughter, Barbara (Mark) Gilligan; brother, Gary; and two grandchildren.

## CLASSIFIED

### WOMEN'S CLUB -HOLIDAY BAZAAR & CRAFT SHOW

Our Lady of Victory Catholic Church  
1559 Roxbury Road, MarbleCliff

Saturday, November 12, from 9-3 pm

Many, many vendors, the Italian Kitchen, bake sale, white elephant sale, and more...

### ST. BRENDAN'S 2016 FALL CRAFT SHOW

Saturday, November 5 • 9 am -3 pm

St. Brendan School -4475 Dublin Rd., Hilliard  
(Corner of Davidson & Dublin roads)

No admission charge • Free Parking

### SPAGHETTI DINNER

St. Elizabeth Church

6077 Sharon Woods Blvd

Sunday, Nov 6

Carry-Out noon-6:30 PM ~ Dine-In 3:30 -6:30 PM

Adults (2 meatballs) \$8

Small dinner or children (1 meatball) \$5

Spaghetti, meatballs, salad, roll,  
dessert and beverage

Join us for great food and a great time!

### ST. LUKE PARISH TURKEY DINNER

Sunday, November 6—11am-2pm

St. Luke Community Center  
Market & Rambo Streets, Danville

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

Carry-out available

Bazaar table with baked goods and crafts

### ST. ANDREW HOLIDAY BAZAAR

1899 McCoy Rd. 43220

November 12 • 9 am-3 pm

Wide variety of craftsmanship,  
lunch, "Buckeyes," raffle, and bake sale!  
No admission charge!

### ST. JOHN NEUMANN HOLIDAY CRAFT BAZAAR

Nov. 12, 2016 from 9:00am-2:00pm.

Homemade crafts, bake sale, baskets raffled  
and food served.

Carters Corner Rd & St. Rt. 36/37 in Sunbury,  
Questions? Please call Carma at 740-524-1702  
or e-mailsjnholidaybazaar@yahoo.com.

### St. Matthew Home & School Assn.

795 Havens Corners Road, Gahanna

### HOMETOWN CHRISTMAS BAZAAR

Saturday, Nov. 12, 9 am to 3 pm

Over 160 exhibitors; basket raffles;  
Hometown Bakery; Hometown Cafe  
Coat/Stroller Check (No Strollers Allowed)  
Admission: \$3

FREE SHUTTLE FROM MIDDLE SCHOOL SOUTH  
349 SHADY SPRING DR. GAHANNA

### HOLIDAY BAZAAR

St. Mary Magdalene Church

Nov. 12th 8:30 a.m. -5:00p.m.

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

473 S. Roys Ave., Columbus



START YOUR DAY  
A BETTER WAY!

AM 820  
CATHOLIC RADIO



## H A P P E N I N G S

## NOVEMBER

## 3, THURSDAY

**Cenacle at Holy Name**

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

**Holy Hour at Holy Family**

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

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

**Talk on How Earthquake Affected Italian Monastery**

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

**Frassati Society Meeting at Columbus St. Patrick**

7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Meeting of parish's Frassati Society for young adults. Book study of "Fill These Hearts" by Christopher West. 614-224-9522

## 3-5, THURSDAY-SATURDAY

**Three Bags Full Consignment Sale**

10 a.m. to 7 p.m. Thursday, 10 a.m. to 3 p.m. and 6 to 9 p.m. Friday, 10 a.m. to 3 p.m. Saturday (selected items half-price Friday night and Saturday), Highpoint Nazarene Church, 795 Pollock Road, Delaware. Three Bags Full con-

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

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

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

**'Happenings' submissions**

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

Items not received before this deadline may not be published.

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

E-mail as text to  
tputet@columbuscatholic.org

signment sale of children's items. Unsold and unclaimed items are donated to Catholic and pro-life charities. 614-561-5300

## 4, FRIDAY

**St. Cecilia Adoration of Blessed Sacrament**

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

**Monthly Adoration of Blessed Sacrament**

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

**Shepherd's Corner Ecology Center Open House**

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

**Catholic Men's Luncheon Club**

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

**St. John Chrysostom First Friday Sale**

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

**Eucharistic Vigil at Holy Cross**

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

**All-Night Exposition at Our Lady of Victory**

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

## 4-6, FRIDAY-SUNDAY

**Retreat for Men at St. Therese's**

St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Interactive retreat for men sponsored by Catholic Laymen's Retreat League, led by Father John D. Corbett, OP. Theme: "The Four Last Things: Judgment, Hell, Purgatory, and Heaven." 614-392-0146, 614-216-4500, 614-425-5422

## 5, SATURDAY

**Fatima Devotions at Columbus St. Patrick**

7 a.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Mass, followed by devotions to Our Lady of Fatima, preceded by confessions at 6:30. 614-240-5910

**Mary's Little Children Prayer Group**

Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. 8:30 a.m., confessions, 9 a.m., Mass, followed by Fatima prayers and Rosary (Shepherds of Christ format); 10 a.m., meeting. 614-861-4888

**Lay Missionaries of Charity Day of Prayer**

9 a.m. to 2 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Monthly day of prayer for Columbus chapter of Lay Missionaries of Charity. 614-372-5249

**Life and Mercy Mass in Plain City**

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

**First Saturday Mass at Holy Family**

9 a.m., Holy Family Church, 584 W. Broad St., Columbus. First Saturday Mass for world peace and in reparation for blasphemies against the Virgin Mary, as requested by Our Lady of Fatima. 614-221-1890

**Undergraduate Open House at Ohio Dominican**

9 a.m. to 1 p.m., Bishop Griffin Center, Ohio Dominican University, 1216 Sunbury Road, Columbus. Open house for prospective undergraduate students. Includes meal.

**Adult Confirmation at Cathedral**

10 a.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell administers the Sacrament of

Confirmation to adults who already have received the Sacraments of Baptism and the Eucharist.

**Centering Prayer Group Meeting at Corpus Christi**

10:30 a.m. to noon, Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Centering prayer group meeting, beginning with silent prayer, followed by Contemplative Outreach DVD and discussion. 614-512-3731

**Filipino Mass at St. Elizabeth**

7:30 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Mass in the Tagalog language for members of the Filipino Catholic community. 614-891-0150

## 6, SUNDAY

**St. Christopher Adult Religious Education**

10 to 11:20 a.m., Library, Trinity Catholic School, 1440 Grandview Ave., Columbus. Talk on the Christ Child Society of Columbus by its president-elect, Beth Kistler.

**Open House at DeSales**

11 a.m. to 2 p.m., St. Francis DeSales High School, 4212 Karl Road, Columbus. Open house for prospective students and their parents. 614-267-7808

**Exposition at Church of the Resurrection**

Our Lady of the Resurrection Chapel, Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Exposition of the Blessed Sacrament, beginning with procession following 11 a.m. Mass and continuing to 5 p.m.

**Open House at St. Charles**

1 p.m., St. Charles Preparatory School, 2010 E. Broad St., Columbus. Open house for all eighth-grade boys and their parents. 614-252-6714

**Feast of St. Martin de Porres Celebration**

2 to 3:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Center's annual celebration of the Feast of St. Martin de Porres, featuring talk on St. Martin's impact on Peruvian culture by Peruvian native Dr. Ana Berrios-Allison and selections by the Bakhita Dancers and the Catholic Community Choir. 614-416-1910

**'Wild Goose' Video Series at Christ the King**

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

**Sidewalk Prophets Concert at Marysville**

6 p.m., Auditorium, Marysville High School, 800 Amrine Mill Road, Marysville. Concert featuring Christian band the Sidewalk Prophets. Tickets at www.sidewalkprophets.com.

**Spanish Mass at Columbus St. Peter**

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

**Compline at Cathedral**

9 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Chanting of Compline, the Catholic Church's official night prayer. 614-241-2526

## 8, TUESDAY

**Election Day Prayer Vigil at St. Pius X**

7:30 a.m. to 7:30 p.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Election Day vigil to pray that God's will be done and that he will bless our nation. 614-866-2859

**Calix Society Meeting**

6 p.m., Panera restaurant, 4519 N. High St., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics. Preceded by 5:30 p.m. Mass at Our Lady of Peace Church, across street from meeting site.

**Holy Hour at Columbus St. Francis of Assisi**

St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Monthly Holy Hour following 6 p.m. Mass. 614-299-5781

**EnCourage Ministry Monthly Meeting**

6:30 p.m., EnCourage, an approved diocesan ministry

dedicated to families and friends of persons who experience same-sex attraction. EnCourage respects the dignity of every person, promotes the truth of God's plan for each of us, and focuses on sharing our love. Confidentiality is maintained. Call for site. 614-296-7404

## 9, WEDNESDAY

**Turning Leaves and Tea Leaves**

2 to 3:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Turning Leaves and Tea Leaves book club with Dominican Sisters Marialein Anzenberger and Colleen Gallagher. 614-416-1910

**Delaware St. Mary Theology on Tap**

7 p.m., El Vaquero restaurant, 259 S. Sandusky St., Delaware. Meeting of Delaware St. Mary Church Theology on Tap discussion and social group for young Catholics. 740-513-3325

## 10, THURSDAY

**Women to Women Listening Circle at Corpus Christi**

11:30 a.m. to 1:30 p.m., Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Women to Women program for women of all ages and life circumstances. Begins with soup lunch until noon, followed by listening circle. No child care available on-site. 614-512-3731

**Cenacle at Holy Name**

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

**'From the Heart' Labyrinth Walk at Shepherd's Corner**

7 to 8:30 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. Labyrinth walk with "Reflections" theme led by musician Barbara Hamilton. Suggested donation \$5. Registration deadline Nov. 8. 614-866-4302

**Theology on Tap Meeting**

7 to 9 p.m., El Vaquero Restaurant, 3230 Olentangy River Road, Columbus. Theology on Tap discussion and social group for young Catholics. Speaker: Father Dan Dury, pastor of Columbus St. Catharine Church, on "The Biblical Roots of the Mass." RSVP to cbustheologyontap@gmail.com or Columbus Theology on Tap Facebook page.

**Catechism Uncorked in Delaware**

7 p.m., Amato's Woodfired Pizza, 6 S. Sandusky St., Delaware. Catechism Uncorked social for 36- to 64-year-olds, sponsored by Delaware St. Mary Church adult faith formation program, featuring social time, question-answer session with speaker, and food for purchase. 740-513-3325

**Open House at Bishop Hartley**

7 to 9 p.m., Bishop Hartley High School, 1285 Zettler Road, Columbus. Open house for prospective students and their parents. 614-237-5421

**'The Storytelling Animal' at Ohio Dominican**

7 p.m., Alumni Hall, Ohio Dominican University, 1216 Sunbury Road, Columbus. Author Jonathan Gottschall talks about his book "The Storytelling Animal: How Stories Make Us Human." 614-251-4453

## 11, FRIDAY

**Shepherd's Corner Ecology Center Open House**

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

## 11-13, FRIDAY-SUNDAY

**Marriage Encounter Weekend in Worthington**

Holiday Inn, 7007 N. High St., Worthington. Worldwide Marriage Encounter weekend, for couples who want to make good marriages better. 614-834-6880





## Cadet Orchestra

The Columbus Symphony Cadet Orchestra's fall concert will take place at 8 p.m., Monday, Nov. 7 in Capital University's Mees Auditorium at College and Main streets in Bexley. The orchestra, an education program of the Columbus Symphony, will be conducted by Dr. Mark Sholl (pictured at far left) and assistant conductor Dr. Jim Bates (right).

The group includes students in grades seven to 10 and performs unabridged classical works and pieces from the popular and film genres. The program will include works by Holst, Satie, Grieg, and Rossini. Catholic parishioners Julian Tugaoen and Gregory Erwin (second and third from left) are part of the orchestra. There is no charge for the concert.



Ten spiritual art quilts by Vikki Pignatelli, known nationally for the flowing designs and passion for color in her works, will be displayed inside Reynoldsburg St. Pius X Church, 1051 S. Waggoner Road, after its weekend Masses at 5 p.m. Saturday, Nov. 12 and 8:30 and 10:15 a.m. and noon Sunday, Nov. 13. She will present an informal lecture about her artistic journey and the inspiration and stories behind her art at 4 p.m. Nov. 13.

Pignatelli is a St. Pius X parishioner.

## Spiritual Art Quilts

Deeply influenced by her husband's recovery from cancer in 1003, most of her artwork focuses on themes of healing, spirituality, hope, and inspiration. In her writing, lectures, and teaching, her focus is to inspire, nurture, and develop the artistry and self-confidence within each person.

She is the author of four books – *Quilting Curves*, *Quilting By Improvisation*, *Nurture Your Creative Spirit*, and *Exploring Quilts: Texture and Dimension*, and a DVD, *Crazy About Curves*. She has written many magazine articles, and she and her quilts are featured in many books, national pub-

lications, and exhibits.

She also is the founder of Sacred Threads, an exhibition of quilts which takes place every two years, drawing entries from across the nation and focusing on themes of joy, spirituality, inspiration, healing, grief, and peace.

Pictured is her work *Creation of the Sun and Stars*. In describing it, she says, "The Creator's omnipresent power, represented by the yellow ribbons, flows from all corners of the heavens to form our sun, the cranberry orb. As the newly born sun spins, fire and flames are thrown back into the universe, eventually transforming



into dancing stars. This quilt is a symbol of joy!"

For more information about Pignatelli, go to [www.vikkipignatelli.com](http://www.vikkipignatelli.com).

For more on the St. Pius exhibition, call Leah Kelly at (614) 866-2859.

## Sidewalk Prophets

Nationally recognized Christian musical group Sidewalk Prophets will bring its "Prodigal Tour" to Marysville on Sunday, Nov. 6.

The group will appear at 6 p.m. at the Marysville High School Auditorium, 800 Amrine Mill Road.

The band has sold more than 500,000 albums and 1.5 million digital singles since its formation.

It received the 2010 Dove Award as new artist of the year and has been nominated for three other Dove Awards.

Its 2014 release *Help Me Find It* was nominated for best Christian song in the Billboard magazine music awards.

The Prodigal Tour is designed to be an immersive concert experience, featuring familiar works, as well as songs from the band's new album *Something*



*Different.*

Tickets for the Marysville concert are \$50 and \$30, available only online at [www.sidewalkprophets.com](http://www.sidewalkprophets.com), and \$15,

available at the Lighthouse Christian Book Store in Marysville.

For more information, contact Mark Olson at [mmolson48@yahoo.com](mailto:mmolson48@yahoo.com).



## Tennessee Catholic parish gets energy from nearby national park

By Chaz Muth

Catholic News Service

When Huntsville, Alabama, resident Patrick Eads prepared to take his family on a trip to the Great Smoky Mountain National Park last August, he made sure to pack necessary vacation items, which included the address to the nearest Catholic church.

Eads and his wife, Rachael, made the 250-mile drive to Gatlinburg, Tennessee, with their 1-year-old son to experience nature's glory.

Rachael, noticeably pregnant, eagerly joined her husband and son on the long hikes along the Appalachian Trail to find the best views of the mountains and said the majestic vistas, the sounds of the summer insects, the feel of the warm sun on her face, and the scent of the wildflowers growing along their route energized her.

After a day of navigating the Smokies, Patrick was feeling the need for spiritual nourishment, so the lanky, bearded redhead packed up his family and headed to St. Mary's Catholic Church in Gatlinburg for the 7 p.m. Saturday Mass.

A Google search before leaving home helped him locate the parish, and he was thrilled that it was conveniently located near the town's main street.

The Eads family is among thousands of visitors who cross St. Mary's threshold each year and are a driving force in



the 81-year-old parish, said Carmelite Father Antony Punnackal, pastor of the church.

St. Mary's can seat 525 people if the church staff opens up its parish hall and daily chapel, both of which can be exposed to the main altar. But it's not unusual for 800 people to attend Mass during the peak park visiting times, Father Punnackal told Catholic News Service.

He said people often stand in the back and along the side of the church, and even stand outside when a Mass is really packed.

"We only have about 200 families registered in the parish, but you'd never know that if you came here for

Sunday Mass," Father Punnackal said. "That's why we call this parish 'the parish of the Smokies.' It's basically for the visiting parishioners."

During the Aug. 14 Saturday evening Mass, the priest asked members of the large congregation to raise their hands if they were travelers visiting the park. A majority of the worshippers lifted their arms.

"You never take a vacation from your faith," said Mary Willis of Delaware, Ohio, who was among those attending Mass at St. Mary's on that sultry August evening. "Why would you miss going to church on vacation?"

St. Mary's pastor calls tourists his "visiting parishioners" because he considers them to be members of his church community, even if only for an evening.

"They are the majority," he said, "and they treat this church like it's their home parish. They support this church like it's their home parish. They are tremendous contributors when the collection basket is passed around."

The parish is in solid financial shape

because of the reliably generous support of the visitors, Father Punnackal told CNS.

St. Mary's Parish dates back to 1935, when a Knoxville, Tennessee, couple donated a log cabin which became the first Catholic Church in Gatlinburg, then a little-known village in a valley of English and Scotch-Irish settlers.

Shortly after President Franklin D. Roosevelt dedicated the Great Smoky Mountains National Park in 1940, visitors to the area began overcrowding the 40-seat log chapel, prompting the parish to build its current church, which was completed in 1953 and later was expanded to include a parish hall and a rectory.

When Willis and her husband, Ed, exited the church following the Aug. 14 Mass, they reminisced about how welcomed they were by the priest and the other churchgoers.

"The Catholic community is universal, and that was on full display this evening," Ed Willis told CNS.

There was a comfort knowing that so many others in the church also were visitors. The locals went out of their way to make them feel at home, he said.

That is the sort of energy that keeps his parish thriving both financially and spiritually, Father Punnackal said.

The city of Gatlinburg, with an estimated population of about 4,000 people, also benefits from the nearly 11 million visitors who travel to the Great Smoky Mountains park annually. It is by far the most visited national park in the United States.

Complementing the picturesque streets are beautifully maintained early 20th-century structures, and hanging baskets with colorful plants strung from lampposts. The town was packed with cars and pedestrians on a summer afternoon.

The main street leads to the entrance of the national park, where the Eads and Willis families, along with millions of others, can take in all the gifts God has provided, Father Punnackal said.

"Coming to church after a day of seeing the Lord's bounty made me feel complete," Ed Willis said. "I can't think of a better way to spend my vacation."





## Final resting place: Vatican releases instruction on burial, cremation

By Cindy Wooden

Catholic News Service

Professing belief in the resurrection of the dead and affirming that the human body is an essential part of a person's identity, the Catholic Church insists that the bodies of the deceased be treated with respect and laid to rest in a consecrated place.

While the church continues to prefer burial in the ground, it accepts cremation as an option, but forbids the scattering of ashes and the growing practice of keeping cremated remains at home, said Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith.

"Caring for the bodies of the deceased, the church confirms its faith in the resurrection and separates itself from attitudes and rites that see in death the definitive obliteration of the person, a stage in the process of reincarnation, or the fusion of one's soul with the universe," the cardinal told reporters on Tuesday, Oct. 25.

The congregation in 1963 issued an instruction permitting cremation, as long as it was not done as a sign of denial of the basic Christian belief in the resurrection of the dead. The permission was incorporated into the *Code of Canon Law* in 1983 and the *Code of Canons of the Eastern Churches* in 1990.

However, Cardinal Muller said, church law had not specified exactly what should be done with "cremains," and several bishops' conferences asked the congregation to provide guidance.

The result, approved by Pope Francis after consultation with other Vatican offices and with bishops' conferences and the Eastern churches' synods of bishops, is *Ad Resurgendum Cum Christo (To Rise With Christ)*, an instruction "regarding the burial of the



deceased and the conservation of the ashes in the case of cremation."

Presenting the instruction, Cardinal Muller said that "shortly, in many countries, cremation will be considered the ordinary way" to deal with the dead, including for Catholics.

The instruction says cremation in and of itself does not constitute a denial of belief in the immortality of the soul and the resurrection of the body. Nor does it "prevent God, in his omnipotence, from raising up the deceased body to new life."

However, Cardinal Muller said, the Catholic Church wholeheartedly recommends continuing the "pious practice of burying the dead." It is considered one of the corporal works of mercy, and, mirroring the burial of Christ, it more clearly expresses hope in the resurrection when the person's body and soul will be reunited.

In addition, he said that when a person is buried in the ground, and -- at least to some extent -- when the urn of the person's ashes is placed in a columbarium or tomb, the final resting place is marked with the person's name, the same name with which the person was baptized and by which the person is called by God.

"Belief in the resurrection of the flesh is fundamental," he said. "A human cadaver is not trash" and an anonymous burial or scattering of ashes "is not compatible with the Christian faith. The name, the person, the concrete identity of the person" is important because God created each individual and calls each individual to himself.

When asked if there was any way to rectify the situation when a person's ashes already had been scattered, Cardinal Muller suggested making a memorial in a church or other appropriate place and including the name of the deceased.

What is more, he said, labeling an urn or tomb in a public place is an expression of belief in the communion of saints, the unending unity in Christ of all the baptized, living and dead.

"Other believers have a right to pray at the tomb" and to remember deceased members of the Catholic Church on the feasts of All Saints and All Souls, Cardinal Muller said.

Keeping ashes at home on the mantel, he said, is a sign not only of love and grief, but also of failure to understand how the loved one belonged to the entire community of faith, and not just to his or her closest relatives.

"Only in grave and exceptional cases," the instruction says, may local bishops give permission for ashes to be kept in a private home. Cardinal Muller said it was not up to him, but to local and national bishops' conferences to determine what those "grave and exceptional" circumstances might be.

Placing the ashes in a sacred place also "prevents the faithful departed from being forgotten or their remains from being shown a lack of respect," which is more likely to happen as time goes on and the people closest to the deceased also pass away, the instruction said.

Asked specifically about the growing trend in his native Germany of "forest



burials," in which people pay to have their ashes in urns interred at the base of a tree in a designated forest burial ground, Cardinal Muller said the German bishops were not thrilled with the idea, but accepted it with the proviso that the tree be marked with the name of the person buried at its base.

In the United States and other nations, a growing number of Catholic cemeteries set aside sections for "green burials" for bodies that have not been embalmed and are placed in simple wooden caskets that eventually will biodegrade, along with the body.

"We believe in the resurrection of the body, and this must be the principle of our understanding and practice," Cardinal Muller told Catholic News Service, noting that there is a difference between allowing for the natural decay of the body while protecting the environment and seeing the body of the deceased primarily as fertilizer for plants and trees.

