

**Diocese of Columbus**  
**The Roman Catholic Parish of**  
**Saint Joseph Cathedral and Holy Cross Church**  
*“Growing the Catholic Faith in the Heart of Columbus”*



**SAINT JOSEPH CATHEDRAL**

**THE MOTHER CHURCH  
OF THE DIOCESE OF COLUMBUS**

212 East Broad Street  
Columbus, Ohio 43215  
Phone: (614) 224-1295  
Fax: (614) 224-1176

[www.sjchcc.org](http://www.sjchcc.org)  
[www.cathedralmusic.org](http://www.cathedralmusic.org)

**ST. JOSEPH CATHEDRAL AND  
HOLY CROSS OFFICE HOURS**  
OFFICE IS LOCATED AT THE  
CATHEDRAL

Monday-Thursday – 8:00 a.m.-4:00 p.m.  
Friday – 8:00 a.m.-2:00 p.m.  
Closed Saturday, Sunday & major holidays

**CATHEDRAL LITURGY SCHEDULE**

Sunday – 10:30 a.m., 12:30 p.m., and 5:15 p.m.  
Monday-Friday – 12:05 p.m.

*Masses on Holy Days of Obligation and Holidays:*  
Will be listed in the bulletin, as they occur

**SACRAMENT OF RECONCILIATION/CONFESSIONS**

Tuesday & Thursday – 10:45-11:45 a.m.  
Sunday – 9:15-10:00 a.m.

**EXPOSITION OF THE BLESSED SACRAMENT  
WITH CONFESSIONS**

Wednesday: 5:00-6:00 p.m.

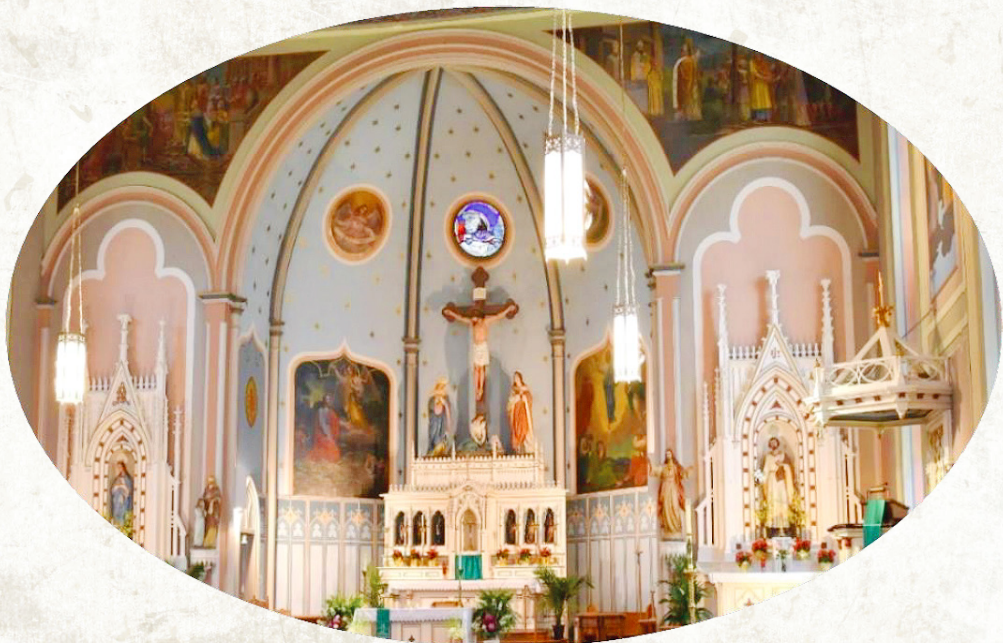
**HOLY CROSS CHURCH**

**THE FIRST CATHOLIC CHURCH IN  
COLUMBUS**

204 South Fifth Street  
Columbus, Ohio 43215  
[www.sjchcc.org](http://www.sjchcc.org)

**LITURGY SCHEDULE:**

Sunday – 9:00 a.m.  
Saturday – 11:30 a.m.  
followed by Adoration and Confessions



## SAINT JOSEPH CATHEDRAL & HOLY CROSS CHURCH

+ Most Reverend Earl K. Fernandes  
Bishop of Columbus

+ Most Reverend Frederick F. Campbell  
Bishop Emeritus of Columbus

+ Most Reverend James A. Griffin  
Bishop Emeritus of Columbus

### PRIESTS

Reverend JCP Sullivan

Cathedral Rector

Reverend Michael Hinterschied

Parochial Vicar

### HOLY CROSS/CATHEDRAL STAFF

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St. Joseph Cathedral;

Ms. Amanda Gillespie

Wedding Coordinator

Holy Cross/St. Joseph Cathedral;  
weddings@sjchcc.org

Mr. Michael Pirik

Operations – Holy Cross/St. Joseph Cathedral;  
mpirik@columbuscatholic.org

### SCHEDULING MASS INTENTIONS

One of the greatest acts of charity is to pray for the living and the dead, and the greatest and most powerful prayer we have is the Mass since the fruits of the Mass are the very fruits of Jesus' redemption. Mass stipends (offerings) are \$10.00 each; only one offering per Mass. All Masses are scheduled by calling the Parish Office. Contact the Cathedral Office at 614-224-1295.

### MONTHLY PRAYER INTENTION OF POPE FRANCIS: NOVEMBER

#### For the Pope

We pray for the Holy Father; as he fulfills his mission, may he continue to accompany the flock entrusted to him, with the help of the Holy Spirit.

### MASS INTENTIONS

Sunday, November 12

#### Holy Cross Church:

9:00 a.m. Soul of Alexander Miranda

#### Cathedral:

10:30 a.m. Soul of Patricia Kennedy Pakes

12:30 p.m. The People of St. Joseph Cathedral and  
Holy Cross Church

5:15 p.m. Soul of Robert Graham

#### Cathedral:

Monday, November 13

12:05 p.m. Soul of Bryce Avery Walker

Tuesday, November 14

12:05 p.m. Soul of D. J. Wheeler

Wednesday, November 15

12:05 p.m. Intention of Marty Raines

Thursday, November 16

12:05 p.m. Living & Deceased of the Cullinan Family

Friday, November 17

12:05 p.m. Soul of Fr. Timothy Akanson

#### Holy Cross:

Saturday, November 18

Anna Higgins 30th Birthday

### WEEKLY READINGS

SUNDAY, NOVEMBER 12 ~

THIRTY-SECOND SUNDAY IN ORDINARY TIME

*Wisdom 6:12-16; 1 Thes 4:13-18; Matthew 25:1-13*

Monday, November 13 ~ Saint Frances Xavier Cabrini

*Wisdom 1:1-7; Luke 17:1-6*

Tuesday, November 14

*Wisdom 2:23-3:9; Luke 17:7-10*

Wednesday, November 15 ~ Saint Albert the Great

*Wisdom 6:1-11; Luke 17:11-19*

Thursday, November 16

Saint Margaret of Scotland; Saint Gertrude

*Wisdom 7:22b-8:1; Luke 17:20-25*

Friday, November 17 ~ Saint Elizabeth of Hungary

*Wisdom 13:1-9; Luke 17:26-37*

Saturday, November 18 ~ The Dedication of the Basilicas of  
Saints Peter and Paul

*Wisdom 18:14-16; 19:6-9; Luke 18:1-8*

# St. Joseph Cathedral and Holy Cross Church Fiscal Year-End Income and Expenses

November 2023

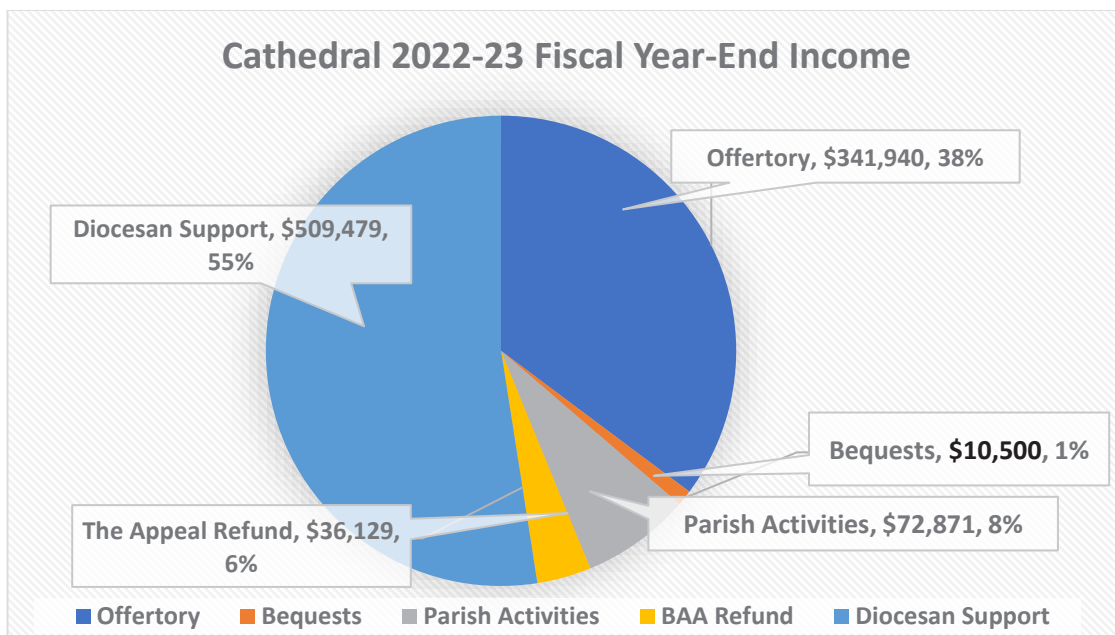
A message to St. Joseph Cathedral and Holy Cross Parishioners and friends,

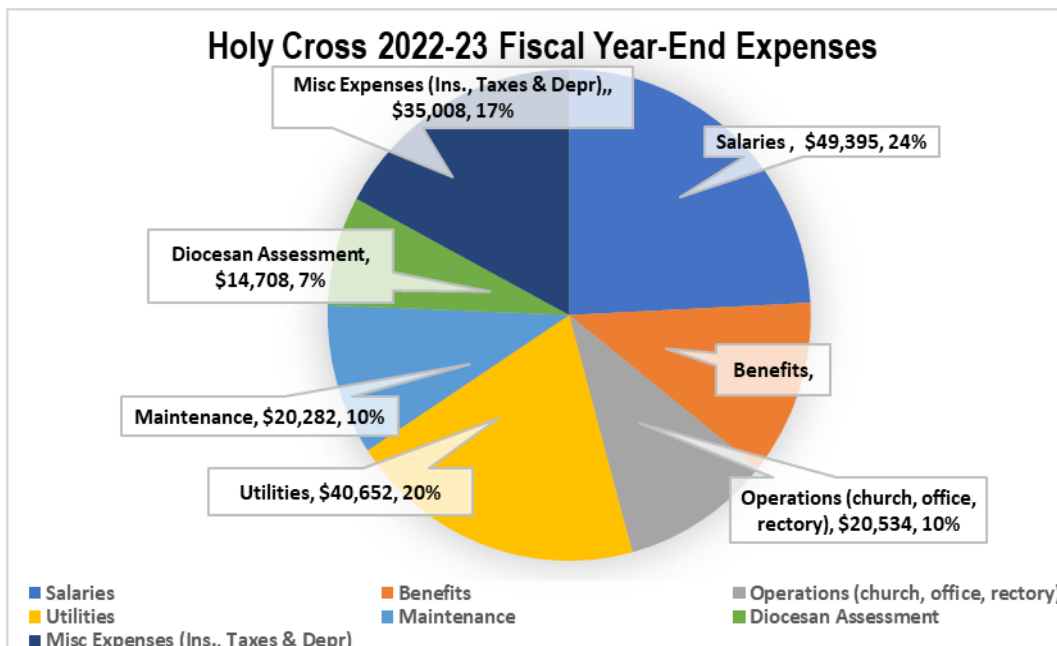
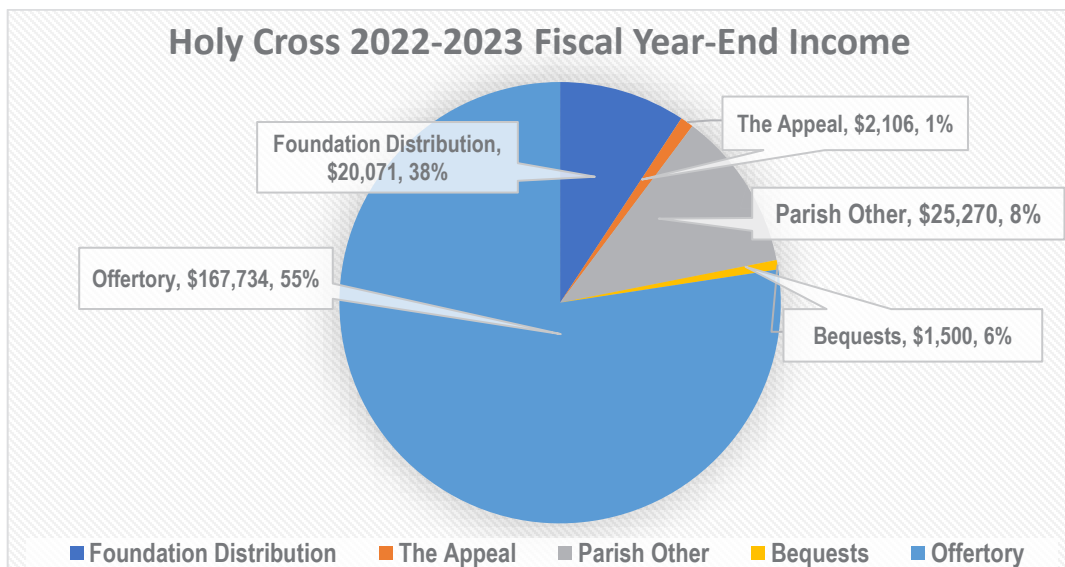
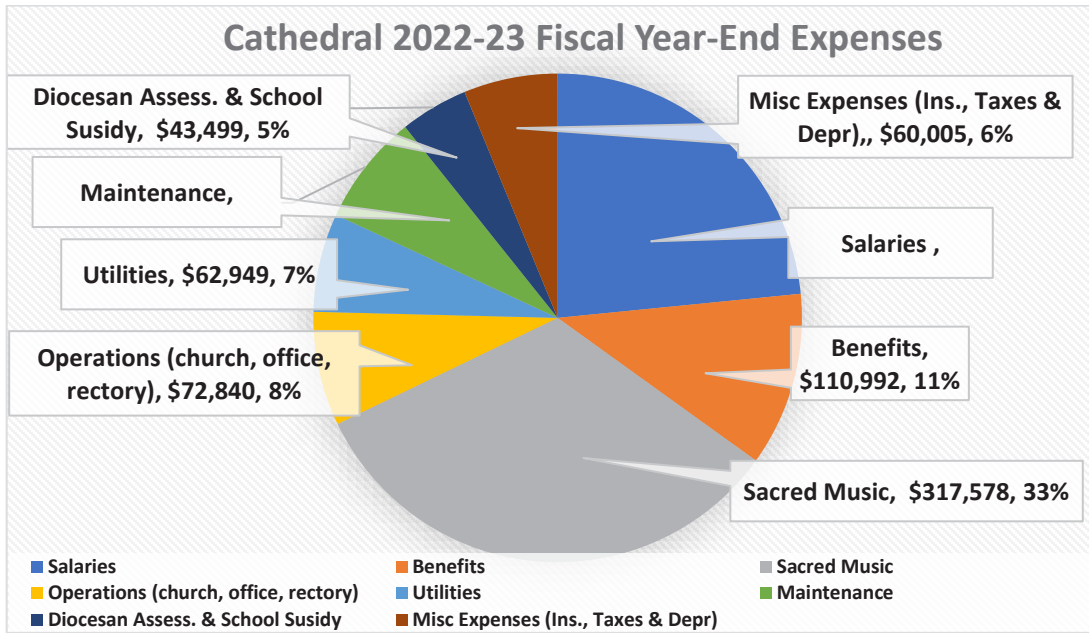
As members of the Parish Finance Council, it is our duty to report to you each year on the financial condition of the parish. On the following pages/below you will see the pie charts displaying the income and expenses for the fiscal year running from July 1, 2022 to June 30, 2023. The pie charts are designed to provide a visual snapshot of our sources of funding and the expenses we incurred during the fiscal year for each church campus.

Two significant changes happened this past year at the direction of the Diocese with the merger of the Cathedral and Holy Cross Parish, and the reduction of Diocesan support to the Cathedral used to enhance the liturgical worship. These two movements are still being defined and evolving. With the leadership of Fr. Jan Sullivan, Rector, the processes of integration of the two parishes will become a reality, sharing financial resources as well as liturgical functions.

Lastly, your continued generosity and support for our parish campuses and our Diocese are greatly appreciated. We ask for your prayers and support to all involved with these historic times ahead of us as we begin a new chapter in the Catholic Community of Downtown Columbus.

Any questions, please contact Mike Agriesti at 614-224-1295.





THIS SUNDAY'S MINISTRY SCHEDULE				
THIRTY-SECOND SUNDAY IN ORDINARY TIME~ NOVEMBER 12, 2023				
	9:00 a.m. HCC	10:30 a.m. SJC	12:30 p.m. SJC	5:15 p.m. SJC
<b>Altar Servers</b>	John Feher	Bonnie Maupin	Laura Battocletti	Nate Foley
		Dan Jurgens	Jim Pierce	Trevor Foley
		Zachary Smith	Antonio Tomasi	
		Jason Yax		
<b>Lector – One</b>	Terry Creedon	Donna Lent	Thom Gall	JP Pacis
<b>Lector – Two</b>		Sandy Stover	Marilyn Tomasi	Josie Gonot
<b>Eucharistic Minister</b>	Claire Miller	Ann Pizzuti	Marilyn Tomasi	JP Pacis
<b>Lead Hospitality</b>	Ann Seren	Steve Horner	David Battocletti	Gordian Igwilo
<b>Hospitality/Ushers</b>	Larry Wagner	Evelina Horner	Kathleen Tourgeman	Robert Schoenfeld
	Peter Garrett	Pam Jurgens	Ed Hueckel	
	Cathryn Geppert	Fritz Harding		

### OUTREACH TO HELPING THE HOMELESS AND NEEDY IN DOWNTOWN COLUMBUS

Twice-Daily Food Distribution at Saint Joseph Cathedral ~ (614) 224-1295  
 Saint Lawrence Haven, on the grounds of Holy Cross Church ~ Heather Swiger at hswiger@columbuscatholic.org  
 Joint Office for Inner-city Needs (J.O.I.N.) ~ (614) 241-2530

### SAINT JOSEPH CATHEDRAL MUSIC

**Second Annual Gold Mass:** Dr. Richard Fitzgerald, our Diocesan Director of Music, would like to encourage parish members throughout the Diocese, as well as Christians from other church communities, to attend the Second Annual Gold Mass at St. Joseph Cathedral on Friday evening, November 17 and 7:30 p.m.

**Office of Compline** – 9:00 p.m. on the first Sunday of the Month. The next one is December 3, 2023.

### OFFICES, PROGRAMS AND SERVICES OF THE DIOCESE OF COLUMBUS

For Diocesan offices, please call (614) 228-2457 during regular business hours or visit [www.columbuscatholic.org](http://www.columbuscatholic.org).

**LOW-GLUTEN\* HOSTS** will be served at **All Masses**. Worshippers can receive low-gluten Holy Communion from the center aisle (please identify yourself to the Celebrant). \*Contains less than 0.01% gluten content and meets the standard set by the Holy See and the U.S. Conference of Catholic Bishops.

### NEW PARISHIONER REGISTRATION

#### For Holy Cross & The Cathedral

Welcome to Saint Joseph Cathedral, the Mother Church of the Diocese of Columbus! We are glad that you are here and invite you to become part of our parish family to be nourished by both Word and Sacrament, and also to become involved in one or more of our parish ministries. To become a registered member, you can pick up a form by the main entrance of our historic church, visit our website, or contact us through the Parish Office. Welcome!

### ST. JOSEPH CATHEDRAL

#### Please Keep These Parishioners in Your Prayers

Tim Acton, John Ankrom, Ed Chong, Barbara Cicua, Christopher Clark, Dorothy Deems, Sherri Dembinski, Larry Edwards, Edith Ingram, Dr. Lianna Goetz, Brittany Grinder, Kim Haring, Ruth Harper, Chris and Anna Katanyuta, Denise Lager, Arthur Maupin, Mary McNellis, Teresa Mallon, Colleen Olson, Kathy Perkins, Marie Naseman, Maria Paras, Linda Pauley, The Pemberton Family, Maribeth Riepenhoff, John Ryan, Susan Bateman Severs, David Simmons, Sarah Stollenwerk, Sandra Valencia, and Dora Zweydorff

### HOLY CROSS CHURCH

+ **PLEASE REMEMBER IN YOUR PRAYERS** our home-bound parishioners, and those who are ill: Theresa Elliott, Peter Garrett's Mother and James Worley.

### SACRAMENT OF BAPTISM

#### (Holy Cross & Cathedral)

Please contact Carol at the Cathedral, 614-224-1295

### SACRAMENT OF MATRIMONY

#### (Holy Cross & Cathedral)

Please email Mandy at [weddings@saintjosephcathedral.org](mailto:weddings@saintjosephcathedral.org)

### SACRAMENT OF THE SICK

#### (Holy Cross & Cathedral)

Those wishing Holy Communion in the Home due to illness, confinement or visits to the hospital or nursing center, please call 614-224-1295.

### FUNERAL MINISTRY

#### (Holy Cross & Cathedral)

For parishioners who have died, the family should contact the rector at St. Joseph Cathedral at (614) 224-1295 before meeting with the funeral director.

## Does God Judge the Wise & the Foolish?

GAYLE SOMERS



In this Sunday's Gospel, Jesus tells a parable to explain that the coming of God's kingdom will separate the wise from the foolish. What will bring that moment of truth?

*Gospel (Read Mt 25:1-13)*

Today's parable about wise and foolish virgins presumes understanding of a Jewish wedding custom of Jesus' day. The betrothed bride and her entourage (family, bridesmaids, friends) waited in her home for the arrival of the bridegroom. He came to her home to take her, as his wife, to their own new home, where a week-long celebration would be held. The bride's entourage joined in this procession, which took place after sunset. Jesus tells us from the outset that the bridesmaids were an assortment of wise and foolish virgins.

What made some of them wise? They realized that they would not know the precise time the bridegroom would appear, so they took along enough oil for their lamps to cover any delay that might occur. They knew that a lamp was useless without oil to keep it lit. A night-time procession would need light on the path. In other words, they **thought ahead** about the purpose of the evening—the bridegroom's arrival and the wedding procession—and went to the bride's home prepared.

The foolish virgins failed to do this. What might have prevented them from anticipating a possible delay of the bridegroom's arrival and their need for extra oil? Perhaps they were too busy thinking about what they would wear to the celebration, or what food was likely to be served, or who would and wouldn't be there, or if they might meet eligible bachelors. In other words, perhaps they were too self-absorbed to remember **why** they were in attendance at the bride's home in the first place—they had forgotten about the bridegroom's arrival and the need for light during the procession out into the night.

In the parable, the bridegroom was "long delayed," and everyone fell asleep. Suddenly, "at midnight, there was a cry." The bridegroom had arrived, and the purpose of the evening was suddenly brought to life. The reason they had all gathered together was to participate in the procession to the wedding feast. The lamps they brought needed to give off light. Only the wise virgins were ready for this. The foolish virgins had to go out in search of oil for their lamps. This made them late to the feast; the door had already been shut to outsiders. Even when they banged on the door and pleaded to enter, the master of the home did not recognize them as being part of the original wedding party (they could simply have been party-crashers), and they were denied entrance.

What point did Jesus make with this parable? "Therefore, stay awake, for you know neither the day nor the hour." That's mysterious! In its context in St. Matthew's Gospel, we understand that Jesus means us to see that he is the Bridegroom. He will appear at a time unknown to us, His Bride, to bring us to the consummation of our betrothal to Him. What then, will we always need in order to be ready for this happy event? One thing we **don't** need is to try to figure out a timetable for His return! That, indeed, would be the height of foolishness after reading this parable. No, what we do need is oil in our lamps to make them burn brightly, to light the way to the wedding feast.

Earlier in this Gospel, Jesus already explained what makes the lamps of our lives bright with light: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (Mt 5:14-16) What are these "good works"? Jesus went on to explain them at length in the Sermon on the Mount (see Mt 5-7).

Interestingly, at the end of this Sermon, Jesus also divides the wise from the foolish. The wise man hears and puts into practice all that Jesus taught in His sermon. This wisdom prepares a man for the storms of life. In today's parable, a virgin's wisdom prepares her for feasting with the bridegroom. In both cases, wisdom anticipates the future, looking beyond just the concerns and distractions of the now. The foolish are earth-bound, and thus they seek to please themselves. The wise know

there is more to life than what earth can offer, and thus they seek God's face, to please Him with their faith and obedience. For the wise, Jesus can come at **any** time and will find them ready, their lives bright with the life of His own life in them. What a celebration that will be!

**Possible response:** *Lord Jesus, help me stay focused on the purpose of my life. I want always to be ready for You.*  
*First Reading (Read Wis 6:12-16)*

Here is a glorious salute to the beauty of wisdom personified, “resplendent and unfading.” Jesus, in His praise of wisdom and His exhortation to His followers to be wise, embraced the Jewish tradition of giving high honor to living wisely: “For taking thought of wisdom is the perfection of prudence, and whoever for her sake keeps vigil shall quickly be free from care.” Wisdom is to be treasured because it provides a guide for us to live well, to live in the way God designed us, to know our true end and live accordingly. Happily, as these verses assure us, those who earnestly desire wisdom will find it: “She hastens to make herself known in anticipation of their desire; whoever watches for her at dawn shall not be disappointed.” This is exactly what St. James wrote in his epistle about wisdom: “If any of you lacks wisdom, let him ask God, Who gives to all men generously and without reproaching, and it will be given him” (Jam 1:5). The challenge for us is to remember to ask, to recognize that we need it, and to understand the difference between knowledge (or information) and wisdom. Once we actively desire wisdom, “she is readily perceived by those who love her; and found by those who seek her.”

**Possible response:** *Heavenly Father, thank You for Your generous promise to grant wisdom to all who seek it. I'm counting on that promise today.*

*Psalm (Read Ps 63:2-8)*

If we ask ourselves how we can be ready for Jesus when He comes for us, either at the end of time or at the end of our lives, the psalmist gives us one wise answer—to keep God always at the center of our lives, remembering at all times that we came from Him and will one day return to Him. We can use every line of this psalm to check ourselves to see if it describes our own relationship with God. This will give us wisdom about where we are now and perhaps where we need to be in that relationship. For example, do we share the psalmist's experience expressed here: “I will remember You upon my couch [bed] and through the night watches, I will meditate on You: You are my help, and in the shadow of Your wings I shout for joy.” A person who thinks and lives this way is one who is ready to see the face of Jesus without fear. He can say with the psalmist: **“My soul is thirsting for You, O LORD, my God.”**

**Possible response:** *The psalm is, itself, a response to our other readings. Read it again prayerfully to make it your own.*

*Second Reading (Read 1 Thess 4:13-18)*

St. Paul, in writing to the Thessalonians, wants to answer a specific question about a moment of interest to us all—the Second Coming of Jesus, to which our Gospel alluded. He wants to assure his Christian friends that those who have already died in Christ will be the first to arise. They are not lost in death. They have “fallen asleep,” so we do not grieve “like the rest [unbelievers], who have no hope.” He then describes the sudden return of Jesus, Who, “with a word of command, with the voice of an archangel, and with the trumpet of God, will come down from heaven.” At this historical moment, believers alive then will not have the experience of physical death. The Lord will simply take them as His own, and the new existence for man, eternal life, will begin. The reference to Jesus “in the clouds” and “in the air” have more to do with this translation from one mode of existence into another, as happened on Ascension Day (read Acts 1:9-11), than as a description of what it will look like.

See how matter-of-factly St. Paul writes about the return of Jesus. Yes, two thousand years have gone by, but the reality of His coming unexpectedly, at any moment, should never be dulled. On a calendar day within history, either at our own departure through death or His glorious return in victory to get us, it will happen. Here is the only question that matters: Will we have lived wisely or foolishly? Will we be ready, as St. Paul writes, “to always be with the Lord”?

**Possible response:** *Lord Jesus, someday I will see Your face. Please keep me free from sin and protect me from all anxiety as I wait in joyful hope for You.*



*image: [The Parable of the Wise and Foolish Virgins, Saint-Austremoine church \(Issoire\)](#) / © [Olivier LPB](#) / [Wikimedia Commons](#) / [CC-BY-SA 4.0](#)*

THIS ARTICLE IS MADE AVAILABLE COURTESY OF THE CATHOLIC EXCHANGE

# The Joys of Purgatory

FR. DOLINDO RUOTOLO



Purgatory is a marvelous contest of love between God and the soul, and, in a contest of love, there is no space for anything that is hard and ruthless. The One who purifies with suffering purifies for love.

He therefore looks for all ways to mitigate as much as possible the suffering that purifies; the one who is purified suffers, but the love that ties him to the One who purifies it makes the suffering more acceptable. The surgeon who treats a patient looks in every way to alleviate the pain, and the patient who

suffers finds relief in the thought that, although he is in pain, he will be cured. Knowing this, he suffers with patience.

It is no surprise, then, to recognize that, in Purgatory, there are joys, comforts, and relief. In this we see the love of God toward those souls who are purified, and the love of the souls who, longing to be purified, contemplate with love the harmony between justice and Divine Mercy. The souls want to suffer, for it is a need of their own love that drives them toward God; in their pains, they feel the comfort of God, and cannot refuse their purification because of the happiness they will receive in their eternal glory. In every way, He alleviates their sufferings and comforts them, as a mother kisses and caresses her child who must have an operation.

If God weeps over the lost souls who, willingly and with a relentless hate, separate themselves from Him, how much more is He moved because of those souls who love and long for Him? We are too used to considering God a most severe judge. We separate His justice from His mercy and His love, which in Him are one and the same, and only one love as in the union of a kiss. “*Iustitia et pax osculatae sunt—Justice and peace have kissed*” (Ps 85:11).

The first joy of the souls in Purgatory is to feel confirmed in grace. Now they are sure of their eternal salvation and their happy incapacity to sin; they consider all the horror of sins they have committed, feel an immense sorrow in the pains they suffer now, and repent of these sins sincerely. It is a joy that we cannot easily comprehend because we live carelessly in the uncertainty of our eternal salvation. It is a fact, confirmed by many revelations and historical accounts, that the souls in Purgatory prefer to remain in the pains they suffer there, with the assurance of being saved and without sin, rather than to return to earth with no assurance of being saved. Those who were returned to life by miracles of the saints always chose to go back to death and return to Purgatory.

In confirmation of what we just said, we will recount a famous event that happened in the year 1070 to St. Stanislaw, Bishop of Krakow. The wicked Prince Boleslaw was persecuting the bishop. Among the many persecutions leveled against the saint, he succeeded in exciting against him the rage of the heirs of a certain Peter Miles, who had died three years before. The dead man had left some of his land to the Church. The heirs, sure of the protection of the prince, sued him, and, subordinating or intimidating a number of witnesses, obtained a verdict that the saint be obliged to return the lands.

When he saw that the court would not issue a just sentence, the saint appealed with trust to the justice of God. He had the hearing and the sentence suspended and promised to bring as witness the very deceased maker of the will, who was already three years in the tomb. His proposal was received and accepted, in the midst of sharp ridicule for its seeming absurdity.

After three days of fasting and prayer, the holy bishop went with some clergymen and people to the tomb of Peter Miles and ordered it to be opened. Of course, they found there were only a few bones among the dust. The enemies of the saint exulted, certain of their victory. The saint, however, ordered those bones to rise again in the Name of Jesus, Who is life and resurrection. At this command, those bones, under the eyes of all the people present, gathered and joined together and filled out with flesh. The dead man came out of the tomb. Peter Miles gave his hand to the bishop and went with him,



followed by the clergymen and the flabbergasted people, to Boleslaw. He attested to him the truth of the donation he had given. After that, St. Stanislaw asked Peter Miles whether he wished to go back to the tomb or to live a few more years on earth: the resurrected man answered that, even though he was still in Purgatory in the midst of excruciating pains for the many sins he had committed, he rather would go back there than to live on earth without the assurance of being saved. He only implored the bishop to pray and offersuffrages for him, that he might soon be freed from all his suffering. He was taken back to the tomb in a great procession and the bishop blessed him. He lay down inside, and quickly he went back whence he had come.

This reported fact is historical and witnessed by a thousand people. The second joy that the souls in Purgatory feel is their very own expiation. Because they love God in a perfect way and long for Him, they are heartily sorry for having offended Him and desire to expiate and make amends. There are souls on earth who, truly repenting of their sins, feel the need to add to the sacramental penance other severe penances: the hair shirt, scourges, fasting, and discomforts of all kinds. In these, they rejoice in their inner spirit because they suffer for love. The souls in Purgatory, having a perfect knowledge even of their smallest sins, rejoice in expiating them.

St. Catherine of Genoa received special revelations about the joys of Purgatory. She writes:

I see the souls to be eager in suffering the pains of Purgatory for two reasons. Firstly, because they consider the mercy of God. They understand that if God's goodness would not temper justice with mercy, satisfying it with the most precious Blood of Jesus Christ, even a single sin would merit a thousand hells. The souls in Purgatory, in fact, perceive with a special light the greatness and the sanctity of God. They suffer, but, at the same time, they rejoice in adoring His greatness and recognizing His sanctity. Their joy is similar to that of the martyrs who suffered in adoration of and witness to the living God and Jesus the Savior; however, for the souls in Purgatory, this joy is felt to a much higher degree.

Another reason for the souls in Purgatory to rejoice, says the saint, is expiation. The souls in Purgatory see themselves doing the will of God, and they delight in what the love and mercy of God are creating in them. God impresses these two attributes on their minds in an instant, and, because they are in grace, they hear and understand it according to their own capacity, with great joy. This joy increases with their degree of closeness to God. The smallest knowledge that it is possible to have of God is, in fact, much greater than any pain or happiness of which man can conceive on earth. This is why the souls in Purgatory accept with joy the pains which, purifying them, make them closer to God. Little by little, they see the diminishment of the obstacles that hinder them from possessing and delighting in Him.

The third joy of the souls in Purgatory is the comfort of love, because love makes everything easier. "Where there is love, there is no labor, or, if there is labor, the labor is loved," says St. Augustine. The souls in Purgatory are in an ocean of love, because Purgatory is a contest of love. It is love that gives pain to the souls, but the pain is mitigated by love, much more than the suffering of St. Laurence, who was martyred, roasted alive on a burning grill. "The coals," he exclaimed, "are for me like roses"; and yet they were so hot that he also told the tyrant: "I am already burned on this side; turn me on the other side."

✠

The above excerpt is taken from *The Afterlife: Purgatory and Heaven Explained*, available from Sophia Institute Press.  
Image: Sallelli, "Prayer of Souls," 1937 /Shutterstock

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# Lectio Divina

## SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

“What page, what passage of the inspired books of the Old and New Testaments is not the truest of guides for human life?” ~Saint Benedict, from the *Rule of Saint Benedict* (73:3)

*The month of November is dedicated to the Holy Souls in Purgatory.*

***"We must pray without tiring, for the salvation of mankind does not depend on material success; nor on sciences that cloud the intellect. Neither does it depend on arms and human industries, but on Jesus alone."*** +SAINT FRANCES XAVIER CABRINI

### **Monday, November 13 ~ Thirty-Second Week in Ordinary Time** **Saint Frances Xavier Cabrini, Virgin**

**Holy Gospel: Luke 17:1-6** Jesus said to his disciples, “Things that cause sin will inevitably occur, but woe to the one through whom they occur. It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin. Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he wrongs you seven times in one day and returns to you seven times saying, ‘I am sorry,’ you should forgive him.” And the Apostles said to the Lord, “Increase our faith.” The Lord replied, “If you have faith the size of a mustard seed, you would say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.”

**Meditation:** While Jesus warns against the sin of bad example and scandal, he also demonstrates the power of faith for overcoming temptation and obstacles. We often encounter challenges and difficulties in life which seem beyond our power or capacity to handle. What appears impossible to human power is possible to those who believe in God's power. Faith is a gift freely given by God to help us know God personally, to understand his truth, and to live in the power of his love. God expects more from us than we can do by ourselves. Faith in God is the key for removing obstacles and difficulties which keep us from doing his will. We are his servants, and he is ever ready to work through us and in us for his glory. For faith to be effective it must be linked with trust and obedience — an active submission to God and a willingness to do whatever he commands. Do you trust in the grace and strength which God freely gives to help us resist temptation and overcome obstacles in doing his will?

**Prayer:** God our Father, who called Saint Frances Xavier Cabrini from Italy to serve the immigrants of America, by her example, teach us to have concern for the stranger, the sick, and all those in need, and by her prayers help us to see Christ in all the men and women we meet. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

**Contemplation:** So what is the driving force in your life? Jesus speaks of two forces at work in our lives — the power of temptation to sin and cause harm and the power of faith to overcome obstacles and difficulties that stand in the way of loving God and our neighbor. The Greek word for temptation (*scandalon*) is exactly the same as the English word “scandal.” The original meaning of scandal is a trap or a stumbling block which causes one to trip and fall. The scriptures warn us about the snare or enticement to go astray and to do what is evil. Keep me from the trap which they have laid for me, and from the snares of evildoers! (Psalm 141:9) Whoever loves a brother or sister lives in the light, and in such a person there is no cause for stumbling (1 John 2:10). The Jews held that it was an unforgivable sin to teach another to sin. If we teach another to sin, he or she in turn may teach still another, until a train of sin is set in motion with no foreseeable end. Jesus warns his disciples of the terrible responsibility that they must set no stumbling block in the way of another, that is, not give offense or bad example that might lead another to sin. The young in faith are especially vulnerable to the bad example of those who should be passing on the faith.

### **Tuesday, November 14 ~ Thirty-Second Week in Ordinary Time**

**Holy Gospel: Luke 17:7-10** Jesus said to the Apostles: “Who among you would say to your servant who has just come in from plowing or tending sheep in the field, ‘Come here immediately and take your place

at table'? Would he not rather say to him, 'Prepare something for me to eat. Put on your apron and wait on me while I eat and drink. You may eat and drink when I am finished'? Is he grateful to that servant because he did what was commanded? So should it be with you. When you have done all you have been commanded, say, 'We are unprofitable servants; we have done what we were obliged to do.'"

**Meditation:** How can we love others selflessly and unconditionally? God himself is love (ref. 1 John 4:16) and he fills our hearts with the boundless love that gives whatever is good for the sake of another (Romans 5:5). If we love one another, God abides in us and his love is perfected in us (ref. 1 John 4:12). God honors the faithful servant who loves and serves others generously. He is ever ready to work through and in us for his glory. We must remember, however, that God can never be indebted to us. We have no claim on him. His love compels us to give him our best! And when we have done our best, we have simply done our duty. We can never outmatch God in doing good and showing love. God loves without measure. Does the love of God compel you to give your best?

**Prayer:** Grant us, we pray, O Lord our God, the constant gladness of being devoted to you, for it is full and lasting happiness to serve with constancy the author of all that is good. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

**Contemplation:** Are you ready to give the Lord your best, regardless of what it might cost you? Perhaps we are like the laborer in Jesus' parable who expected special favor and reward for going the extra mile? How unfair for the master to compel him to give more than what was expected! Don't we love to assert our rights, with expressions of "I will give only what is required and no more!" But who can satisfy the claims of love? Jesus used this parable of the dutiful servant to explain that we can never put God in our debt or make the claim that God owes us something. We must regard ourselves as God's servants, just as Jesus came "not to be served, but to serve" (Matthew 20:28). We must remember that service of God and of neighbor is both a voluntary or "free act" in addition to being a sacred duty. One can volunteer for public service or be compelled to do service for one's country. Likewise, God expects us to give him the worship and praise which is his due. And he gladly accepts the free-will offering of our lives to him and to his service. What makes our offering pleasing to God is the love we express in the gift of self-giving. True love is sacrificial, generous, and selfless.

### **Wednesday, November 15 ~ Thirty-Second Week in Ordinary Time Saint Albert the Great, Bishop and Doctor of the Church**

**Holy Gospel: Luke 17:11-19** As Jesus continued his journey to Jerusalem, he traveled through Samaria and Galilee. As he was entering a village, ten lepers met him. They stood at a distance from him and raised their voice, saying, "Jesus, Master! Have pity on us!" And when he saw them, he said, "Go show yourselves to the priests." As they were going they were cleansed. And one of them, realizing he had been healed, returned, glorifying God in a loud voice; and he fell at the feet of Jesus and thanked him. He was a Samaritan. Jesus said in reply, "Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?" Then he said to him, "Stand up and go; your faith has saved you."

**Meditation:** The word "mercy" literally means "sorrowful at heart." But mercy is something more than compassion, or heartfelt sorrow at another's misfortune. Compassion empathizes with the sufferer. But mercy goes further; it removes suffering. A merciful person shares in another's misfortune and suffering as if it were his own. And he or she will do everything in their power to dispel that misery. Mercy is also connected with justice. Saint Thomas Aquinas once said that mercy "does not destroy justice, but is a certain kind of fulfillment of justice...Mercy without justice is the mother of dissolution; (and) justice without mercy is cruelty." Pardon without repentance negates justice. So what is the significance of these ten lepers asking for mercy? They know they are in need of healing, not just physical, but spiritual healing as well. They approach Jesus with contrition and faith because they believe that he can release the burden of guilt and suffering and make restoration of body and soul possible. Their request for mercy is both a plea for pardon and release from suffering. Jesus gives mercy to all who ask with faith and contrition.

**Prayer:** O God, who made the Bishop Saint Albert great by his joining of human wisdom to divine faith, grant, we pray, that we may so adhere to the truths he taught, that through progress in learning we may come to a deeper knowledge and love of you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

**Contemplation:** Why did only one leper out of ten – a Samaritan – return to show thanks and gratitude? Gratefulness is related to grace – gratitude is the homage of the heart which responds with graciousness in expressing an act of thanksgiving. The Samaritan approached Jesus reverently and gave praise to God. If we do not recognize and appreciate the mercy shown to us we become ungrateful. Ingratitude is forgetfulness or a poor return for kindness received. Ingratitude easily leads to lack of charity and intolerance towards others, as well as to other sins, such as discontent, dissatisfaction, complaining, grumbling, pride and presumption. How often have we been ungrateful to our parents, pastors, teachers, and neighbors? Do you express gratitude to God for his mercy towards you and do you show mercy to your neighbor? When is the last time you thanked God for all that he has given you?

### **Thursday, November 16 ~ Thirty-Second Week in Ordinary Time Saint Margaret of Scotland; Saint Gertrude, Virgin**

**Holy Gospel: Luke 17:20-25** Asked by the Pharisees when the Kingdom of God would come, Jesus said in reply, "The coming of the Kingdom of God cannot be observed, and no one will announce, 'Look, here it is,' or, 'There it is.' For behold, the Kingdom of God is among you." Then he said to his disciples, "The days will come when you will long to see one of the days of the Son of Man, but you will not see it. There will be those who will say to you, 'Look, there he is,' or 'Look, here he is.' Do not go off, do not run in pursuit. For just as lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. But first he must suffer greatly and be rejected by this generation."

**Meditation:** Jesus identified himself with the "Day of the Lord." "Son of man" was understood as a Messianic title for the one who would come not only to establish God's kingdom but who would come as Judge of the living as well as the dead. Jesus points to his second coming when he will return to complete the work of restoration and final judgment. While we do not know the time of his return, we will not mistake it when it happens. It will be apparent to all, both believers and non-believers as well. When the Pharisees asked Jesus what sign would indicate the "Day of the Lord," Jesus replied that only one sign would point to that day and that sign was Jesus himself. Jesus surprised the Jews of his time by announcing that God's kingdom was already present among them in his very person — the Son of God sent from the Father to redeem the world from sin and destruction.

**Prayer (Saint Margaret of Scotland):** O God, who made Saint Margaret of Scotland wonderful in her outstanding charity towards the poor, grant that through her intercession and example we may reflect among all humanity the image of your divine goodness. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

**Prayer (Saint Gertrude):** O God, who prepared a delightful dwelling for yourself in the heart of the Virgin Saint Gertrude, graciously bring light, through her intercession, to the darkness of our hearts, that we may joyfully experience you present and at work within us. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

**About Saint Margaret:** Saint Margaret of Scotland was the great-niece of Saint Edward the Confessor. She was a Saxon princess, raised in Hungary in exile. Returning to England, she had to flee once again after the Battle of Hastings, to the court of Malcolm, the King of Scotland, whom she married shortly thereafter. She proved to be a model mother and exemplary queen who brought up her eight children in an atmosphere of great devotion and worked hard to improve the morality of her subjects.

**About Saint Gertrude:** Saint Gertrude was a Benedictine nun of the monastery of Helfta, in Saxony, is one of the great mystics of the Middle Ages. She was favored by visions of our Savior and has left a marvelous account of them in a book which she called *Revelations*. Saint Gertrude introduced the devotion to the Sacred Heart of Jesus which, four centuries later, Saint Margaret Mary spread throughout the Church. She died at the beginning of the thirteenth century. Her prayer to the Sacred Heart follows:



*O Sacred Heart of Jesus, living and life giving fountain of eternal life, infinite treasury of the Divinity, and glowing furnace of love, Thou art my refuge and my sanctuary. O adorable and glorious Savior, consume my heart with that burning fire that ever inflames Thy Heart. Pour down on my souls those graces that flow from Thy love. Let my heart be so united with Thine, that our wills may be one, and mine may in all things be conformed to Thine. May Thy will be the rule of both my desires and my actions.*

**Contemplation:** Jesus warned the Pharisees that the "Son of man" (a title from the prophet Daniel for the Messiah) would come in like manner, quite suddenly and unexpectedly, on the clouds of heaven to

bring God's judgment on the "Day of the Lord." No special sign will be needed to announce his appearance. Nor will his presence and power be veiled or hidden, but all will recognize him as clearly as the lightning in the sky. In Jesus we see the power and the glory of God's kingdom. His power overthrew the powers of darkness and sin. Jesus knew that the only way to victory was through the cross. On that cross he defeated death and canceled the debt of sin for us. The victory of his cross opens the way for us to become citizens of God's kingdom. Do you seek the coming of God's kingdom with joyful hope?

### **Friday, November 17 ~ Thirty-Second Week in Ordinary Time Saint Elizabeth of Hungary, Religious**

**Holy Gospel: Luke 17:26-37** Jesus said to his disciples: "As it was in the days of Noah, so it will be in the days of the Son of Man; they were eating and drinking, marrying and giving in marriage up to the day that Noah entered the ark, and the flood came and destroyed them all. Similarly, as it was in the days of Lot: they were eating, drinking, buying, selling, planting, building; on the day when Lot left Sodom, fire and brimstone rained from the sky to destroy them all. So it will be on the day the Son of Man is revealed. On that day, someone who is on the housetop and whose belongings are in the house must not go down to get them, and likewise one in the field must not return to what was left behind. Remember the wife of Lot. Whoever seeks to preserve his life will lose it, but whoever loses it will save it. I tell you, on that night there will be two people in one bed; one will be taken, the other left. And there will be two women grinding meal together; one will be taken, the other left." They said to him in reply, "Where, Lord?" He said to them, "Where the body is, there also the vultures will gather."

**Meditation:** What does Jesus mean when he says that one person will be taken and another left? God judges each person individually on how they have responded to his grace and invitation to live as citizens of his kingdom. We cannot pass off personal responsibility to someone else, such as family, spouse, or friends. No one can discharge his or her duty by proxy or association. No playing the blame game or point fingers. The good news is that God gives grace and help to all who seek him with faith. The Lord Jesus gives us his Holy Spirit so that we may have the wisdom, help, and strength we need to turn away from sin to his way of love and holiness. The Lord's warning of judgment causes dismay for those who are unprepared, but it brings joyful hope to those who eagerly wait for his return in glory. God's judgment is good news for those who are ready to meet him. Their reward is God himself, the source of all truth, beauty, goodness, love and everlasting life. The people in Noah's time ignored the Lord's warning of judgment. They missed the boat, literally! So whose boat are you taking — the world's boat to fleeting success and happiness, or God's boat to heaven and eternal bliss with him? Those whose hope is firmly anchored in heaven will not be disappointed when God's judgment comes.

**Prayer:** O God, by whose gift Saint Elizabeth of Hungary recognized and revered Christ in the poor, grant, through her intercession, that we may serve with unflinching charity the needy and those afflicted. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

**Contemplation:** Jesus quotes a familiar proverb to his audience: "Where the body is, there the eagles (or vultures) will be gathered together." Eagles, like vultures, are attracted to dead or decaying flesh. The Book of Job describes the eagle spying out its prey from afar (ref. Job 39:29). What's the point of this analogy? It's inevitable that a thing will happen when the necessary conditions are fulfilled. The return of the Lord is certain, but the time is unknown – despite supermarket tabloid predictions. The Lord's judgment comes swiftly and often unexpectedly. Jesus warns his listeners to not be caught off guard when that day arrives. It will surely come in God's good time! The question is, are you ready – ready right now, this very minute – for the second coming of Jesus Christ? If not, there is no time like the present.

Scripture passages (NAB translation) courtesy of the U.S. Conference of Catholic Bishops;  
prayers are from *The Roman Missal*, Catholic Book Publishing, 2011;  
information about saints, solemnities, feasts and memorials courtesy of the Catholic Culture web site.

frlumpe:2023

### **PRAYER FOR THE HOLY SOULS IN PURGATORY**

*Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son, Jesus,  
in union with the Masses said throughout the world today,  
for all the holy souls in Purgatory, for sinners everywhere, for sinners  
in the universal Church, those in my own home and within my family. Amen.*

~ **TAKING PLACE IN THE CATHEDRAL PARISH ~**  
**BANNS OF MARRIAGE:** St. Joseph Cathedral happily announces the coming nuptials of Francesca Torini and Jacob Austrino on November 18, 2023. Please keep them in prayer as they prepare for their wedding.

~ **TAKING PLACE AT HOLY CROSS ~**  
**BANNS OF MARRIAGE:** Holy Cross Church happily announces the coming nuptials of Grace Hofer & Tyler Campbell on December 30, 2023. Please keep them in prayer as they prepare for their wedding.

### IN, AROUND AND NEAR THE DIOCESE OF COLUMBUS



**THE GOLD MASS:** Dr. Richard Fitzgerald, our Diocesan Director of Music, would like to encourage parish members throughout the Diocese, as well as Christians from other church communities, to attend the Second Annual Gold Mass at St. Joseph Cathedral on Friday evening, November 17 at 7:30 p.m. The Gold Mass is the Votive Mass of the Holy Spirit offered for our musicians, to affirm them in their ministries, and to foster a greater sense of community among them. The color gold has been chosen because of its association with instruments, celebration, and performance. Priests from the Diocese are welcome to concelebrate with Bishop Earl Fernandes for this joyful and majestic liturgy, enhanced by the exquisite music of Palestrina, Orlando di Lasso, and current Mass settings by Dr. Fitzgerald. Musicians from various parishes will be participating along with the renowned cathedral choir, and all will be uplifted by the magnificent resonance of the Fritts Grand Gallery Organ. Priests desiring to concelebrate should RSVP to the Chancery Office. Following the Mass, all are invited to a reception in the undercroft to congratulate and thank the musicians.

**OUR LADY OF BETHLEHEM SCHOOL AND CHILDCARE (OLB)** will host a Kindergarten Information Session for prospective families of children who will be five by September 30, 2024, on Thursday, November 16 from 6:30-7:30 p.m. OLB offers a solid foundation for faith formation and academic excellence for children. Our students receive a strong, loving start for a lifetime of success in first grade and beyond. We hope you will join us on November 16 to find out more! OLB is an EdChoice scholarship provider. Please visit ourladyofbethlehem.org to sign up for our Kindergarten Information Session.

### MELCHIZEDEK PRIESTLY VOCATION DISCERNMENT GROUP

There are now seven Melchizedek Project – Priestly Vocation Discernment Groups meeting in our diocese. They are held at:

- Columbus – OSU Newman Center
- Our Lady of Peace
- St. Michael
- St. Patrick
- St. Pius X
- Sunbury – St. John Neumann
- Lancaster – St. Bernadette
- Newark – St. Francis

For more information, go to the following website:  
<https://www.vocationscolumbus.org/project>

**ST. CHARLES FALL PLAY, *INSPECTING CAROL*, BEING PRESENTED NOVEMBER 15-19.** The St. Charles Preparatory School Drama Department is proud to announce its fall production, *Inspecting Carol* by Daniel Sullivan. *Inspecting Carol* will be presented November 16, 17 and 18 at 8:00 p.m. and Sunday, November 19 at 3:00 p.m. in the St. Charles Campus Theatre, 2010 E. Broad Street. Adult tickets are \$15.00, student tickets are \$10.00. Reservations may be placed by visiting the St. Charles website homepage at [www.scprep.org](http://www.scprep.org) and using the “Buy Tickets” button.

**ODU RECEIVES GRANT FROM THE CATHOLIC FOUNDATION TO STRENGTHEN CAMPUS MINISTRIES PROGRAMMING:** Ohio Dominican University has received a \$6,800.00 grant award from The Catholic Foundation to support and strengthen programming provided by the university's Office of Campus Ministries. The funding received will be applied to the 2024-2025 academic year to develop incremental, campus-wide programming that seeks to educate, inspire, deepen, celebrate and fulfill the religious imagination, personal growth and spiritual needs of ODU's diverse campus community. More information about the grant is available at [ohiodominican.edu](http://ohiodominican.edu).

**CATHOLIC MEN'S LUNCHEON – FRIDAY DECEMBER 1, 2023 – SPEAKER BISHOP EARL FERNANDES.** Join us Friday, December 1 at St. Patrick Church in downtown Columbus for a luncheon featuring His Excellency Bishop Earl Fernandes, Bishop of the Columbus Diocese, who will present his annual address to the luncheon club. The luncheon is sponsored by The Catholic Foundation. Started in 1984, the Catholic Foundation has provided over \$200 million in funding for organizations throughout the Columbus Diocese and beyond. More information at <https://catholic-foundation.org/>. Mass (optional) begins at 11:45 a.m. followed by lunch at 12:10 p.m. and Bishop Fernandes' presentation. No reservations are necessary. \$12.00 covers the lunch and meeting. Bring a friend! There is no luncheon in January, but plan on attending our luncheon on Friday, February 2, 2024, when Bishop Fernandes will return to present the Catholic Man of the Year Award.

**YOUR OFFERTORY IS A GIFT TO GOD:**

If your Offertory is not made electronically, please use your Parish Offertory envelope to thoughtfully, prayerfully choose your gift. In addition, filling out an envelope or electronic statement helps us keep track of who is actively registered at our parish.

**SAINT JOSEPH CATHEDRAL**

Updated November 6, 2023  
2023 Appeal Report

Goal established by the Diocese	\$ 42,645.24
TOTAL PLEDGES TO DATE	\$ 54,965.00
EXCEEDS DIOCESAN GOAL BY	\$ 12,319.76

Thank you all for your Generosity and may God bless you.  
Percent of Parishioner Participation – 15.8%

Offertory for Saint Joseph Cathedral  
November 5, 2023

Mail in	\$ 1,160.00
Credit Card	\$ 1,530.00
Regular Collection	\$ 2,470.12
8% Diocesan Tax	(\$ 412.81)
Total to Church	\$ 4,747.31
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**HOLY CROSS CHURCH**

Updated November 6, 2023  
2023 Appeal Report

Goal established by the Diocese	\$ 21,018.43
Enhanced Goal	\$ 26,018.43
TOTAL PLEDGES TO DATE	\$ 18,900.00
AMOUNT STILL NEEDED	\$ 2,118.43

Thank you all for your Generosity and may God bless you.  
Percent of Parishioner Participation – 18.7%

Offertory for Holy Cross Parish  
November 5, 2023

Offertory	\$ 2,552.10
Mail-in	\$ 320.00
Credit Card	\$ 130.00
Repair Collection	\$ 0.00
Repair Mail-in	\$ 60.00
8% Diocesan Tax	(\$ 244.97)
Net To Parish	\$ 2,817.13

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1. Visit our parish website at [www.saintjosephcathedral.org](http://www.saintjosephcathedral.org) and click the online giving link.
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4. Scroll down the alphabetical listing to **The Appeal** and make your recurring gift.

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