

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

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**

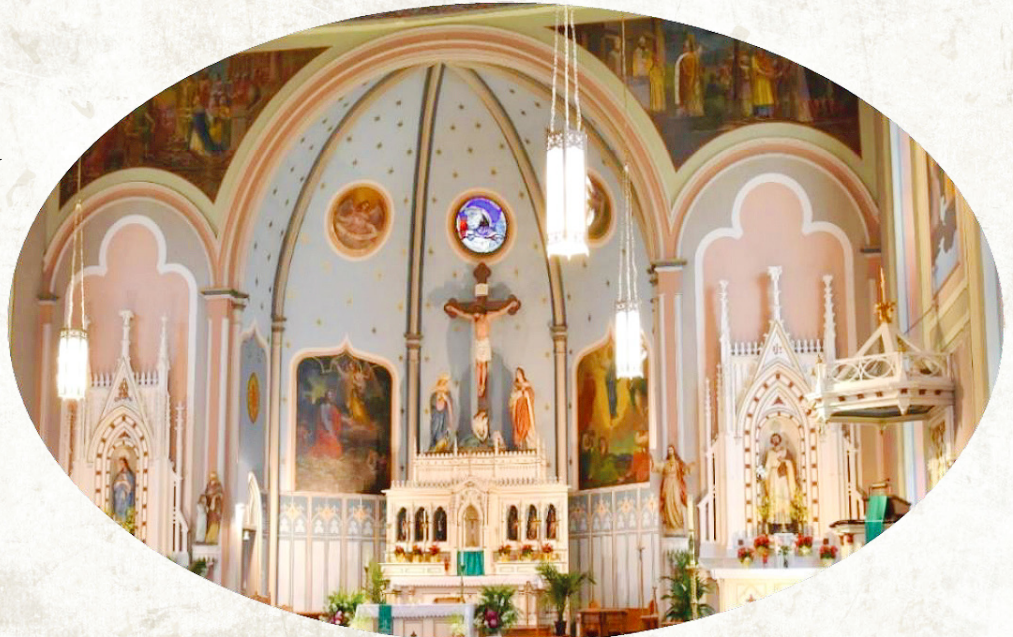
204 South Fifth Street
Columbus, Ohio 43215
www.sjchcc.org

LITURGY SCHEDULE:

Sunday – 9:00 a.m.

Saturday – 11:30 a.m.

followed by Adoration and Confessions



THIRTY-THIRD SUNDAY IN ORDINARY TIME • NOVEMBER 19, 2023

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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Ms. Amanda Gillespie
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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 19

Holy Cross Church:

9:00 a.m. Soul of Sr. Constance Pacis, SFIC

Cathedral:

10:30 a.m. Soul of Cathy Nelson
12:30 p.m. Soul of Elizabeth Lones
5:15 p.m. The People of St. Joseph Cathedral
and Holy Cross Parish

Cathedral:

Monday, November 20

12:05 p.m. Soul of Tom Berry

Tuesday, November 21

12:05 p.m. Soul of Sarah Knollmeyer

Wednesday, November 22

12:05 p.m. Soul of Virginia Harris

Thursday, November 23

10:00 a.m. Soul of Daniel Anderzack

Holy Cross:

Saturday, November 18

Anna Higgins 30th Birthday

WEEKLY READINGS

SUNDAY, NOVEMBER 19

THIRTY-THIRD SUNDAY IN ORDINARY TIME

Prov 31:10-13, 19-20, 30-31; 1Thes 5:1-6; Mat 25:14-30

Monday, November 20

1 Maccabees 1:10-15, 41-43, 54-57, 62-63; Luke 18:35-43

Tuesday, November 21 ~

The Presentation of the Blessed Virgin Mary
2 Maccabees 6:18-31; Luke 19:1-10

Wednesday, November 22 ~ Saint Cecilia

2 Maccabees 7:1, 20-31; Luke 19:11-28

Thursday, November 23 ~ Saint Columban, Saint Clement,

Blessed Miguel Agustín Pro
1 Maccabees 2:15-29; Luke 19:41-44

Friday, November 24 ~ Saint Andrew Dũng-Lạc and
Companions

1 Maccabees 4:36-37, 52-59; Luke 19:45-48

Saturday, November 25 ~ St. Catherine of Alexandria

1 Maccabees 6:1-13; Luke 20:27-40

THIS SUNDAY'S MINISTRY SCHEDULE
THIRTY-THIRD SUNDAY IN ORDINARY TIME ~ NOVEMBER 19, 2023

	9:00 a.m. HCC	10:30 a.m. SJC	12:30 p.m. SJC	5:15 p.m. SJC
Altar Servers	John Feher	Bonnie Maupin	Laura Battocletti	Trevor Foley
		Dan Jurgens	Antonio Tomasi	
		Lisa Emrich		
		Jason Yax		
Lector – One	Terry Creedon	Steve Brechter	Donna Lent	JP Pacis
Lector – Two		Sharon Reichard	Fritz Harding	Linda Ruth
Eucharistic Minister	Claire Miller	Steve Brechter		Linda Ruth
Lead Hospitality	Ann Seren	Steve Horner	David Battocletti	Robert Schoenfeld
Hospitality/Ushers	Larry Wagner	Evelina Horner	Kathleen Tourgeman	Nate Foley
	Peter Garrett	Pam Jurgens	Marilyn Tomasi	
	Cathryn Geppert	Sandy Stover		

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

Cathedral Concert Series ~ Lessons and Carols on December 10 at 3:00 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.

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

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.

How Does God Want Us to Use Our Talents?

GAYLE SOMERS



In Sunday's Gospel, Jesus tells a parable about what His followers should be doing while they await His return. Can we find ourselves in it?

Gospel (Read Mt 25:14-30)

From its context in St. Matthew's Gospel, we know that today's parable touches again on being prepared for the arrival of someone who has been gone a long time. In the verses prior to our reading (Mt. 25:1-13) is a parable about the wise and foolish virgins who had to endure a "long delay" before the arrival of the bridegroom at a

wedding. In today's reading, we learn of a master who went on a journey and entrusted his possessions to three servants. The "**talents**" represent sums of money, and he distributed them unevenly to the servants, "each according to his ability." We are not completely sure what the word "ability" means, but, since it is clear that the master expected a return on the money he gave each servant, "ability" may refer more to "opportunity" than to skill. Servants who had business that took them into the marketplace or gave them many contacts with money and goods would certainly have had more "ability" to make a good return on money than domestic servants, whose primary work was within the household. They would have much less ability to trade and make a profit.

We should note the trust that the master placed in his servants. It was merciful of him not to give any one of them a greater responsibility than he could manage. The money was his, from beginning to end. Was the master interested in the volume of profit that would be his when he returned? Was he a mercenary, greedy man, or was this distribution of his possessions for some other purpose?

We see that two of the servants sprang into action, doing exactly what the master asked of them, with great success. Notice that the second servant, who had only received two talents, showed no jealousy, bitterness, or resentment over getting a smaller amount than the first servant. He must have understood that the amount was well-suited to his "ability," or opportunity, to trade. The third servant, however, surprises us by his response. He went off, "dug a hole in the ground and buried the master's money." Before we find out any more about this fellow, what does his behavior suggest? His response to receiving the master's money and instruction is radically different from that of the other servants. There is something inherently disrespectful and even mean-spirited in treating the master's money this way. What is happening here?

As Jesus finishes the parable, we discover that, indeed, the master's distribution of his talents to his servants was not about the increase in money but about their **faithfulness**. Even though he had been gone and could not see them, they did exactly what he asked of them. The reward for both of the faithful servants was exactly the same, even though they had been working with different amounts of money: "Come, share your master's joy." Here we see more of the kind of man the master was—he used this investment task to elevate his servants into true fellowship with him. He's a fellow we have to love!

However, the third servant is now revealed to have had a troubled relationship with the master: "I knew you were a demanding person...so out of fear I went off and buried your talent in the ground. Here it is back." What a volume of venom spews out here. The servant accuses the master of being unjust and expecting what he doesn't deserve. What did the servant "fear" in this master, who has given no signs of being anything other than just and generous? Perhaps the servant feared that the master would get **any** return on the one talent in his charge, so, instead of putting it in the bank, where at least it would earn interest, he buried it in the ground, making it dead to the master. It was an action of spite and bitterness against a master whom he perceived to ask too much and give too little.

We don't blame the master for punishing this "wicked, lazy" servant. Not only did he fail to do his required work, but he insulted and demeaned the master. In the end, what he hoarded in the ground so that it wouldn't produce bounty was turned into bounty for the servant who had the most bounty already. He was left without the one coin in his hand with which he meant to offend his master. He had become utterly "useless."

What did Jesus mean by telling this parable? If we think of Him as the good master Who has gone away and left us a portion of His possessions (graces), in accordance with our “ability” (our vocation in life), then the point for us is to make that grace as fruitful as it can be, no matter who we are, where we are, or what we are doing. However, if, in our vocations, we resent the work He asks us to do, if we measure ourselves against others, and if we allow bitterness over our particular circumstances to blind us to our simple need to be faithful in our obedience to Jesus, we can end up as miserable and bereft as the servant who lost everything. The key to this parable seems to be: do we want to please our Master or ourselves? Our vocations are given to us as our opportunity to invest and make fruitful the graces we have received in life. May this parable serve to remind us never to think that the Lord is asking too much and giving too little in them.

Possible Response:

Lord Jesus, I need this reminder that my vocation is where I am meant to increase what You have given me. Help me do this today.

First Reading (Read Prov 31:10-13, 19-20, 30-31)

This reading is a splendid example of a person who makes her vocation fruitful, as Jesus urged us to do in the Gospel. In ancient Israel, when this proverb was written, a wife’s vocation usually meant that her activities were primarily domestic. Yet look how completely this wife gives herself to the work at her hand. Her husband is willing to entrust his heart to her. She is a source of “good, and not evil” not only to her own household but to the poor and needy outside her home as well. This woman’s beauty is not the kind that ever fades away, because it comes from her reverence of the LORD. Her love of God enables her to do her domestic work without resentment, without regarding it as drudgery. She will receive “a reward for her labors,” just as we will if we fulfill our vocations with the love and energy we see here.

Possible Response:

Heavenly Father, thank You for this picture of a fruitful vocation. I long to bless others this way, too.

Psalms (Read Ps 128:1-5)

This psalm extols the reward of a man living his vocation as husband and father in the “fear of the LORD.” It is yet another example of fruitfulness in one’s vocation. For this man, who walks in the LORD’s ways, there is “the fruit of [his] handiwork,” as well as the fruitfulness of his wife (a “fruitful vine”) and his children (“like olive plants around [his] table”). What is the source of all this fruitfulness? We find it in our responsorial: “**Blessed are those who fear the LORD.**” Just as in the Gospel parable, here is a servant of the LORD who pleased his Master rather than himself. He, too, can expect a reward: “The LORD bless you from Zion: may you see the prosperity of Jerusalem all the days of your life.”

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 5:1-6)

St. Paul reminds us of the importance of staying “alert and sober” as we wait for the Lord, just as Jesus has been doing in the parables of St. Matthew’s Gospel. How easy it is for us to be dulled to this reality. It has been a long time since Jesus departed from earth, and our modern lives are usually long (and getting longer) because of healthy living and good medical care. We don’t really expect Jesus to show up this afternoon, nor do we expect to die this afternoon. We must make an effort to remember that we could be wrong. St. Paul gives us excellent advice: we are to live what we are, as “children of the light.” Remember the “wicked, lazy” servant of the parable who was thrown into “the darkness outside.” We are not like him if we make an effort (and it will take exactly that) to live as if each day is our last, to give ourselves completely to our vocations, and to eagerly await the return of the King. Then we will hear His wonderful invitation: “Come, share your Master’s joy.”

Possible Response:

Lord Jesus, I need Your supernatural help to live as if each day is my last, to be “alert and sober,” ready to see You.



November: Walking with the Church in Sorrow and Joy

CONSTANCE T. HULL



November is a fitting month for the Church to remember the dead. The illumination of October has given way to naked trees, scattered dead leaves, and rather gray skies. The Church truly grasps the contemplative nature of human beings as they live the seasons. It is in this time when darkness falls earlier and earlier in the evening, and temperatures begin to drop, paving the way for winter. It is here the Church meets our grief.

There are few who live unscathed by loss. The Church understands why a mother grieving three lost babies from miscarriages, would sit outside in the darkness on the Feast of All Souls. Drizzle falling, while three candles illuminate the darkness under the only memorial she has: three rose bushes, one for each baby. The Church empathizes with our grief. She devotes an entire month each year in which we embrace and pray through that pain.

In his own heart-wrenching and bare account, C.S. Lewis talks about grief in *A Grief Observed*:

And grief still feels like fear. Perhaps, more strictly, like suspense. Or like a waiting; just hanging about waiting for something to happen. It gives life a permanently provisional feeling. It doesn't seem worth starting anything. I can't settle down. I yawn, I fidget, I smoke too much. Up till this I always had too little time. Now there is nothing but time. Almost pure time, empty successiveness.

This time of year is a time of waiting. The Church waits for Advent and for the coming of the Incarnate Son. In that waiting her members must grapple with the pain, grief, and loss they live with in their lives. It may not be purely conscious grief, as it was in the beginning, or as Lewis' was in this account. It may just be an oppressive feeling that comes on suddenly and then vanishes quickly. No matter how we live with our grief, we are not to walk alone in that suffering. The Church directs us in our grief. She tells us to pray. To pray for the dead, no matter how tiny they were when they died. She tells us to remember the souls in Purgatory, for our prayers lighten their load. She reminds us of our eschatological end in the celebration of the Communion of Saints, the Church Triumphant, at the beginning of the month. She reminds us that our death will come much sooner than we think.

Remember thou art dust and to dust thou shalt return.

Ash Wednesday Liturgy

The Church has a great and long tradition of praying for the dead. This tradition is summed up in *Lumen Gentium*:

Fully conscious of this communion of the whole Mystical Body of Jesus Christ, the pilgrim Church from the very first ages of the Christian religion has cultivated with great piety the memory of the dead, and "because it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins", also offers suffrages for them. The Church has always believed that the apostles and Christ's martyrs who had given the supreme witness of faith and charity by the shedding of their blood, are closely joined with us in Christ, and she has always venerated them with special devotion, together with the Blessed Virgin Mary and the holy angels. The Church has piously implored the aid of their intercession. To these were soon added also those who had more closely imitated Christ's virginity and poverty, and finally others whom the outstanding practice of the Christian virtues and the divine charisms recommended to the pious devotion and imitation of the faithful.

The Month of Praying for the Dead is something we must embrace as the Mystical Body. We live in a culture that runs from death. There is an illusion of busyness that masks the deep fear our culture feels towards the inevitability of death. The Church

reminds us of this reality for our own good, so that we can confront the pain of our own losses and our own mortality. The Church is our mother. She guides us on this path and that includes in moments of grief and sorrow. Even though we suffer, she tells us to fix our eyes on Christ:

Just as the maternal function of Mary is to give the God-Man to the world, so the maternal function of the Church, which culminates, as we have seen, in the celebration of the Eucharist, is to give us Christ, the Head, Sacrifice and Food of his mystical body.

Henri de Lubac, The Splendor of the Church, 329

In fact, it is in our sense of grief and suffering for the loved ones we have lost, that the joy of the Resurrection is most profound. We are able to live our lives with joy and sorrow in our hearts, but in knowing that this grief is a temporal experience. We can sit in misty graveyards, sobbing tears of agony, and then rest in the knowledge and joy that Christ has conquered sin and death. The Christian journey is this mingling of joy and sorrow. Suffering, pain, and loss *are* a part of the journey. In her intuitive manner, the Church seeks to reach our grief in the dying of November.

In my beginning is my end...
 What is the late November doing
 With the disturbance of the spring
 And creatures of the summer heat,
 And snowdrops writhing under feet
 And hollyhocks that aim too high
 Red into grey and tumble down
 Late roses filled with early snow?
 Thunder rolled by the rolling stars
T. S. Eliot, East Coker, II

We are called to give our grief and suffering over to Christ, but that does not mean that we do not live through the pain. Death was not in the original design God had for us. Christ himself knew the agony death causes for loved ones and for all human beings who must die. That is why He came for us; to free us from sin and death. He came to restore our relationship with God that we may be united with Him. He came that we may stand before the Beatific Vision; that there would be an end to our grief. He knows we must first walk our own Calvary. He wept at Lazarus' tomb to show us how grief is a part of this side of eternity. Our tears are a visible sign of our love for another.

November is not about dwelling in the past. It is about looking to our ultimate end. It is to acknowledge that we must suffer now, but the journey ends with God. We must suffer now. It isn't something we can opt out of. Christ told us to pick up our Cross and follow Him. So we must cry tears of pain and feel the agony of loss in the death of a loved one, and even in the knowledge of our own death. We must cry because this was not how God created us to be, but there is always hope. Our agony is not out of despair. It is because we love. Our pain is the result of this Fallen world, but we are comforted in the arms of Christ. We can embrace the pain of death and remember the dead every November because we know the ultimate victory is in Christ. This is how we must live in the face of death. This is what Holy Mother Church teaches us every year. This month teaches us to pray for the dead, to grieve, and to look to the hope of Christ in all things.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.



Photo by [Zane Lee](#) on [Unsplash](#)

Thanksgiving for the Greatest Gift of All

FR. ED BROOM, OMV



Thanksgiving is a national Holiday that brings families together to socialize, communicate, connect emotionally, and to enjoy a good hearty meal! On this day we should never forget the primary reason we should render abundant thanksgiving; this is for God, who He is and all that He has so generously bestowed upon all of us from the moment of our conception until our dying breath.

Indeed, what do we have that we have not received from His loving and bountiful Providence? Only one thing: our own sins—these we chose due to our own perverse will.

We would like to focus on one crucial gift that should move our hearts to overflow in gratitude not just one day a year but all the days of our lives. *This is the sublime gift of the most Holy Eucharist.*

Of all the gifts that Jesus left us before He ascended into Heaven where He sits at the right hand of God the Father, this gift, this most sublime gift, this ineffable and celestial gift of the goodness of the most Sacred heart of Jesus merits our constant gratitude. In fact, the word itself *Eucharist* actually means “Thanksgiving.”

Let us briefly, in a quiet and contemplative fashion, move through the various moments where we should recognize the gift of the Eucharist, adore this “Real Presence” and render abundant and overflowing thanks.

1. ***Institution of the Holy Eucharist.*** Let us thank Our Lord and Savior Jesus Christ because in His loving and providential care He instituted the Holy Eucharist at the Last Supper. In fact the Last Supper was the first Holy Mass where Jesus instituted the gift of gifts the Holy Eucharist. When and how? When Jesus took bread and wine, blessed and broke and said: “*Take and eat this is my Body; take and drink this is my Blood; do this in memory of me.*” With these most sacred and profound words Jesus left us until the end of time His “Real Presence” in the Eucharist. For this we wish to thank the good Lord and million times.
2. ***Holy Orders & the Priesthood.*** Furthermore, as an extension to the Institution of the Holy Eucharist at the Last Supper, Jesus willed to perpetuate the Eucharist through the instrumentality of Holy Orders or the Priesthood. Let us thank the Lord Jesus for being our eternal and High priest, but also thank the Lord Jesus for instituting the Sacrament of Holy Orders or the Priesthood. How important it is that we thank the Lord for the priesthood but also to pray for more vocations to the priesthood, as well as for the sanctification and perseverance of priests in their sacred ministry. Saint Augustin calls the priest “Alter Christus”—another Christ. Venerable Archbishop Fulton J. Sheen defines the priest as “The victim who offers the *victim*.”
3. ***Consecration.*** In the context of the celebration of Holy Mass by the priest we should be acutely aware of that most sublime moment of the consecration. When the priest repeats the words that Jesus said at the Last Supper over the bread and wine and elevates both the bread and wine, then Jesus is truly with us. In a certain sense we can even say that this is Christmas—Jesus being born in the hands of the priest. Our attitude should be that of deep gratitude. In silence, during the consecration, our hearts should be lifted on high to praise, adore, worship and thank God for coming down from Heaven to be with us.
4. ***Holy Communion.*** It gets better and better!!! Jesus does not want to stay and remain in the hands of the priest. No! Jesus longs to find his abode in the very core of the human person, that is to say, in the heart and soul of the human person through the worthy reception of Holy Communion. While living on earth, there is no more sublime act that a human person can do than to attend Holy Mass devoutly, participate fully, actively and consciously and then to receive Jesus in Holy Communion. This is when heaven comes down to earth and descends into the human person elevating him on high. Indeed we are sons

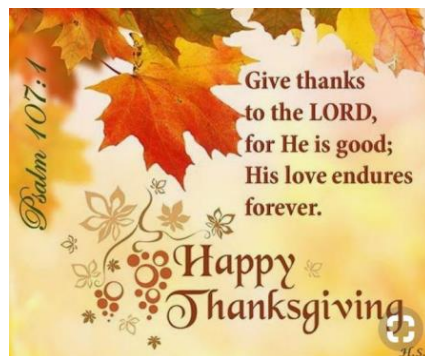
and daughters of God, tabernacles of the most High, and living Icons of God Himself. This is most true when we receive Jesus into our hearts in Holy Communion. While Jesus lived on earth people could see Jesus only on occasions and sometimes only from a distance. But now we can see Jesus every day in Holy Mass at the moment of consecration and then receive Him into the very depths of our hearts in Holy Communion. This can be done every day of our lives! How great is our God, but how abundant should be our thanksgiving to such a loving God.

5. The Tabernacle and Monstrance of the Blessed Sacrament. Before ascending into heaven Jesus left us the most consoling words: *“Behold I will be with you always even until the end of the world.”* (Mt. 28:20) If Jesus indeed did ascend into heaven where He is seated at the right hand of God the Father then where is He to be found on earth? The response! In every Catholic Church, after the celebration of Holy Mass, the remaining Hosts are reverently deposited in the Tabernacle; this we call “The Blessed Sacrament”. What is His purpose in being in that Tabernacle? There is a double purpose. First, Eucharistic ministers can take the Lord Jesus to the sick and home-bound so that they can receive Jesus even in their physical infirmity. Second, the consecrated Hosts—the Eucharistic Lord Jesus, the Lord of Lords and King of Kings—is patiently waiting and longing for His friends to come to pay Him a visit. He rejoices when His friends spend an Hour in His Divine Presence. Archbishop Fulton Sheen calls this “The Hour of Power.” Jesus patiently waits for all men and women of good will to come to visit Him, talk to Him, console Him, adore and worship Him but also to *thank* Him!

In conclusion, Thanksgiving Day, as a civil Holiday comes once a year. However, for followers of Jesus the Lord, thanksgiving can and should be every day. This is expressed in the most profound and sublime manner by our loving reverence of what happened at the Last Supper, in the person of the priest, in the moment of consecration, in the most sublime of all moments when one receives Holy Communion reverently; finally, this is prolonged in our Eucharistic visits. May Our Lady who said “Yes” to the Lord and the Word of God took flesh within her sacred womb attain for us an eternal attitude of gratitude. May our words be the words of the Psalmist: “Give thanks to the Lord for He is good, for His mercy endures forever.”

Photo by [Mateus Campos Felipe](#) on [Unsplash](#)

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For all the members of the Community of Saint Joseph Cathedral & Holy Cross Church,

We are Thankful for You

We are Thankful for your Prayers

We are Thankful for your Support

We are Thankful for the Volunteering

May God Bless all of you and give you a very Happy Thanksgiving!

From,

the staff at St. Joseph Cathedral & Holy Cross Church

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.

"Lord, teach me to be generous, to serve you as you deserve, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to look for any reward, save that of knowing that I do your holy will."

+PRAYER OF SAINT IGNATIUS OF LOYOLA

Monday, November 20 ~ Thirty-Third Week in Ordinary Time

Holy Gospel: Luke 18:35-43 As Jesus approached Jericho a blind man was sitting by the roadside begging, and hearing a crowd going by, he inquired what was happening. They told him, "Jesus of Nazareth is passing by." He shouted, "Jesus, Son of David, have pity on me!" The people walking in front rebuked him, telling him to be silent, but he kept calling out all the more, "Son of David, have pity on me!" Then Jesus stopped and ordered that he be brought to him; and when he came near, Jesus asked him, "What do you want me to do for you?" He replied, "Lord, please let me see." Jesus told him, "Have sight; your faith has saved you." He immediately received his sight and followed him, giving glory to God. When they saw this, all the people gave praise to God.

Meditation: Have you ever encountered a special moment of grace, a once in a life-time opportunity you knew you could not pass up? Such a moment came for a blind and destitute man, named Bartimaeus (Mark 10:46-52). He was determined to get near the one person who could meet his need. He knew who Jesus was and had heard of his fame for healing, but until now had no means of making contact with the Son of David, a clear reference and title for the Messiah. It took raw courage and persistence for Bartimaeus to get the attention of Jesus over the din of a noisy throng who crowded around Jesus as he made his way out of town. Why was the crowd annoyed with the blind man's persistent shouts? He was disturbing their peace and interrupting Jesus' discourse. It was common for a rabbi to teach as he walked with others. Jesus was on his way to celebrate the Passover in Jerusalem and a band of pilgrims followed him. When the crowd tried to silence the blind man he overpowered them with his emotional outburst and thus caught the attention of Jesus.

Prayer: Stir up the will of your faithful, we pray, O Lord, that striving more eagerly to bring your divine work to fruitful completion, they may receive in greater measure the healing remedies your kindness bestows. 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: This incident reveals something important about how God interacts with us. The blind man was determined to get Jesus' attention and he was persistent in the face of opposition. Jesus could have ignored or rebuffed him because he was disturbing his talk and his audience. Jesus showed that acting was more important than talking. This man was in desperate need and Jesus was ready not only to empathize with his suffering but to relieve it as well. A great speaker can command attention and respect, but a man or woman with a helping hand and a big heart is loved more. Jesus commends Bartimaeus for recognizing who he is with the eyes of faith and grants him physical sight as well. Do you recognize your need for God's healing grace and do you seek Jesus out, like Bartimaeus, with persistent faith and trust in his goodness and mercy?

Tuesday, November 21 ~ Thirty-Third Week in Ordinary Time **Presentation of the Blessed Virgin Mary**

Holy Gospel: Matthew 12:46-50 While He was still speaking to the people, behold, His mother and His brethren stood outside, asking to speak to Him. But He replied to the man who told Him, "Who is My mother,

and who are My brethren?" And stretching out His hand toward His disciples, He said, "Here are My mother and My brethren! For whoever does the will of My Father in heaven is My brother, and sister, and mother."

Meditation: Jesus is God's love incarnate - God's love made flesh (ref. 1 John 4:9-10). That is why Jesus describes himself as the good shepherd who lays down his life for his sheep and the shepherd who seeks out the sheep who have strayed and lost their way. God is like the father who yearns for his prodigal son to return home and then throws a great party for him when he repents and comes back. Jesus offered up his life on the cross for our sake, so that we could be forgiven and restored to unity with God. It is through Jesus that we become the adopted children of God - his own sons and daughters. That is why Jesus told his disciples that they would have many new friends and family relationships in his kingdom. Whoever receives the Sacrament of Baptism and who does the will of God is a friend of God and a member of his family.

Prayer: As we venerate the glorious memory of the most holy Virgin Mary, grant, we pray, O Lord, through her intercession, that we, too, may merit to receive from the fullness of your grace. 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: Our life with Jesus Christ changes the order of relationships and shows that true kinship is not just a matter of flesh and blood. Our adoption as sons and daughters of God transforms all our relationships and requires a new order of loyalty to God first and to his kingdom of righteousness and peace. The Sacrament of Baptism begins our life with Christ. "God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people" (Rite of Baptism). "*Name of Baptized*, you have become a new creation, and have clothed yourself in Christ" (Rite of Baptism). "Dearly beloved, this child has been reborn in baptism. He (she) is now called the child of God, for so indeed he (she) is" (Rite of Baptism). Do you want to grow in love and friendship? Allow God's Holy Spirit to conform your heart, mind, and will, enabling you to faithfully live and love as Christ does.

Wednesday, November 22 ~ Thirty-Third Week in Ordinary Time Saint Cecilia, Virgin and Martyr

Holy Gospel: Luke 19:11-28 While people were listening to Jesus speak, he proceeded to tell a parable because he was near Jerusalem and they thought that the Kingdom of God would appear there immediately. So he said, "A nobleman went off to a distant country to obtain the kingship for himself and then to return. He called ten of his servants and gave them ten gold coins and told them, 'Engage in trade with these until I return.' His fellow citizens, however, despised him and sent a delegation after him to announce, 'We do not want this man to be our king.' But when he returned after obtaining the kingship, he had the servants called, to whom he had given the money, to learn what they had gained by trading. The first came forward and said, 'Sir, your gold coin has earned ten additional ones.' He replied, 'Well done, good servant! You have been faithful in this very small matter; take charge of ten cities.' Then the second came and reported, 'Your gold coin, sir, has earned five more.' And to this servant too he said, 'You, take charge of five cities.' Then the other servant came and said, 'Sir, here is your gold coin; I kept it stored away in a handkerchief, for I was afraid of you, because you are a demanding man; you take up what you did not lay down and you harvest what you did not plant.' He said to him, 'With your own words I shall condemn you, you wicked servant. You knew I was a demanding man, taking up what I did not lay down and harvesting what I did not plant; why did you not put my money in a bank? Then on my return I would have collected it with interest.' And to those standing by he said, 'Take the gold coin from him and give it to the servant who has ten.' But they said to him, 'Sir, he has ten gold coins.' He replied, 'I tell you, to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. Now as for those enemies of mine who did not want me as their king, bring them here and slay them before me.'" After he had said this, he proceeded on his journey up to Jerusalem.

Meditation: How does God establish his kingdom here on the earth? The Jews in Jesus' time had a heightened sense that the Messiah would appear soon to usher in the kingdom of God's peace and righteousness on the earth. Jesus, in fact, spoke in messianic terms of the coming reign of God. Perhaps his entry into Jerusalem would bring about such a change and overthrow of Roman domination. Jesus speaks to their longing for a new kingdom in the parable of a nobleman who went away to receive a kingdom. The parable reveals something important about how God works his plan and purpose with humans. The parable speaks first of the king's trust in his subjects. While he goes away he leaves them with his money to use as they think best. While there were no strings attached, this was obviously a test to see if the king's subjects would be faithful and reliable in their use of the money entrusted to them. Third, the king rewards those who are faithful and he punishes those who sit by idly and who do nothing with his money.

Prayer: O God, who gladden us each year with the feast day of your handmaid Saint Cecilia, grant, we pray, that what has been devoutly handed down concerning her may offer us examples to imitate and proclaim the wonders worked in his servants by Christ your Son. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: The Lord Jesus has brought us his kingdom of righteousness and peace and he calls us to live as citizens of this kingdom where he rules as Lord and Master. The Lord entrusts us with his gifts and graces and he gives us freedom to use them as we think best. With each gift and talent, the Lord gives sufficient grace and energy for using them in a fitting way. As the parable of the talents shows, God abhors indifference and an attitude that says it's not worth trying. God honors those who use their talents and gifts for doing good. Those who are faithful with even a little are entrusted with more! But those who neglect or squander what God has entrusted to them will lose what they have. There is an important lesson here for us. No one can stand still for long in the Christian life. We either get more or we lose what we have. We either advance towards God or we slip back. Do you trust in God's grace to make good use of the gifts and talents he has given you?

**Thursday, November 23 ~ Thirty-Third Week in Ordinary Time
~ Thanksgiving Day ~**

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: When we think about giving thanks to God, are you like the one leper who returned, or are you with the other nine who did not give thanks? Why would only one leper out of ten return to show gratitude? Gratefulness is related to "grace" – which means the release of loveliness. 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 us we will be ungrateful. Ingratitude is forgetfulness or a poor return for kindness received. Ingratitude easily leads to lack of charity and intolerance towards others. It 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, siblings, priests, teachers, co-workers, neighbors, waiters and waitresses, store clerks, and so many others? How often have we failed individually and collectively to give thanks to God? Now ask yourself: Why do I act this way? Am I that self-centered? Is not giving thanks part of my being? Let us give thanks to God today and every day, and adopt a life expressing gratitude and thanks to all from the heart, beginning first and foremost with God.

Prayer: Father all-powerful, your gifts of love are countless and your goodness infinite; as we come before you on Thanksgiving Day with gratitude for your kindness, open our hearts to have concern for every man, woman, and child, so that we may share your gifts in loving service. 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.

Contemplation: Is today, Thanksgiving Day, simply a day for feasting and football? Or have you given any thought to what this day is truly about – giving thanks to God for all that he has done for you, the great and the simple things in life, and life itself. Begin the day by giving true thanks to God – begin the day with Mass; family football games and community 5k runs and such can begin later, or our participation in them can be curtailed until *after* we have begun our day in prayer and in thanksgiving by attending Mass. As Americans, but more importantly as Catholics, may we be blessed with a fresh awareness of the loving Most Blessed Trinity from whom all good things come, may we give thanks for what has been bestowed upon us. On this Thanksgiving Day, and as we quickly approach the Season of Advent, may all of us have a renewed interest in helping those who are less fortunate – especially those with inadequate food, clothing and shelter, and reach out to help our brothers and sisters in Christ through our parish Saint Vincent de Paul Society, those served through other outreach locations throughout our Diocese (JOIN, Saint Joseph Cathedral Back Door Ministry, Saint Lawrence Haven, Bishop Griffin Center, Saint Francis Outreach Center (Vinton County), and many others).

About Thanksgiving Day: Many people assume that the United States has celebrated Thanksgiving Day since the time of the pilgrims as a sign of thanksgiving for the harvest season. This is not exactly true. President Abraham Lincoln instituted the holiday in 1863 during the Civil War. However, he did not have the harvest in mind. He wanted Americans to celebrate the holiday as a sign of unity and thanksgiving to God.

I do therefore invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next, as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens” (President Abraham Lincoln, Proclamation, October 3, 1863).

There is no American holiday that so closely resembles the symbolism and meaning of the sacrament of the Eucharist. We celebrate Thanksgiving as a sign of American unity and thanksgiving to God who has given us great gifts.

Friday, November 24 ~ Thirty-Third Week in Ordinary Time Saint Andrew Dung-Lac and Companions, Martyrs

Holy Gospel: Luke 19:45-48 Jesus entered the temple area and proceeded to drive out those who were selling things, saying to them, “It is written, My house shall be a house of prayer, but you have made it a den of thieves.” And every day he was teaching in the temple area. The chief priests, the scribes, and the leaders of the people, meanwhile, were seeking to put him to death, but they could find no way to accomplish their purpose because all the people were hanging on his words.

Meditation: What do God's acts of judgments teach us? Do they inspire reverence for God, and for his holiness and majesty? Few seem to pay much attention to God's judgments today. His acts of judgments, nonetheless, are intended to bring us into greater purity, holiness, and reverence for God's word of truth and love. Jesus went to Jerusalem, knowing he would meet certain death on the cross, but victory as well for our sake. His act of judgment in the temple is meant to be a prophetic sign and warning to the people that God takes our worship very seriously. In this incident we see Jesus' startling and swift action in cleansing the temple of those who were using it to exploit the worshipers of God. The money changers took advantage of the poor and forced them to pay many times more than was right— in the house of the Lord no less! Their robbery of the poor was not only dishonoring to God but unjust toward their neighbor.

Prayer: O God, source and origin of all fatherhood, who kept the Martyrs Saint Andrew Dung-Lac and his companions faith to the Cross of your Son, even to the shedding of their blood, grant through their intercession, that, spreading your love among our brothers and sisters, we may be your children both in name and in truth. 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: The message in today's Gospel is short and simple: Grow in what you know is right, give praise to God for all the beauty and knowledge that continues to be created for us to enjoy and learn from the beauty and knowledge that enriches our lives. To be true to ourselves and not steal the qualities, the success, or what we see as the riches of others. Jesus has shared with us the Good News about how to love one another, to appreciate one another, to praise one another and to praise God for all that has been given uniquely to each of us. We are asked to continue to grow in our love of God and our fellow human beings and to not let those who are fearful, resentful or wrongfully prideful; steal our gifts or put to death our abilities to use our gifts to continue to enrich all of human kind.

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

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*During November – the “Month of All Souls”— and beyond, really, please pray the following prayer
which was dictated to Saint Gertrude by Our Lord for the release of souls from Purgatory...*

Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son Jesus Christ, in union with the most Holy Sacrifice of the Mass, 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 ~

THANKSGIVING HOLIDAY: The office for St. Joseph Cathedral & Holy Cross will close Wednesday, November 22 at Noon and the staff will return Monday morning at 8:00 a.m.

THANKSGIVING DAY MASS: Thursday, November 23 at 10:00 a.m. There will be no morning Mass on Friday, November 24

BLESSING OF CHRISTMAS CRECHE AND VESPERS WITH THE BISHOP: Friday, November 24 at 4:00 p.m.

BANNS OF MARRIAGE: St. Joseph Cathedral happily announces the coming nuptials Brooks Henson & Taylor Bolender on December 9, 2023 and Anne Hurst & Christopher Doubell on December 16, 2023. Please keep them in prayer as they prepare for their weddings.

~ TAKING PLACE AT HOLY CROSS ~

THE GIVING TREE AT HOLY CROSS will be available on November 19 through December 3. Please pick an ornament with a gift suggestion. Children Services from Franklin County will receive our donations. In advance, thank you for considering your participation in this Advent project.

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**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>

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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 <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.

ODU RECEIVES GRANT FROM THE CATHOLIC FOUNDATION TO STRENGTHEN CAMPUS MINISTRIES PROGRAMMING

Ohio Dominican University has received a \$6,800.00 grant 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 2024-25 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.

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 to keep track of who is actively registered at our parish.

SAINT JOSEPH CATHEDRAL

Updated November 13, 2023
2023 Appeal Report

Goal established by the Diocese	\$ 42,645.24
TOTAL PLEDGES TO DATE	\$ 55,622.00
Exceeds Diocesan Goal by	\$ 12,976.76
Thank you all for your Generosity and may God bless you.	
Percent of Parishioner Participation – 16%	

HOLY CROSS CHURCH

Updated November 13, 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 Saint Joseph Cathedral
November 12, 2023

Mail in	\$ 896.00
Credit Card	\$ 1,778.51
Regular Collection	\$ 2,446.90
8% Diocesan Tax	(\$ 409.71)
Total to Church	\$ 4,711.70
Poor Box	\$ 378.00


Offertory for Holy Cross Parish
November 12, 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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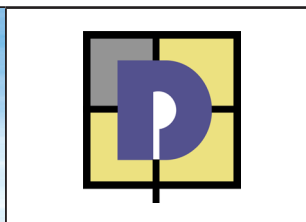
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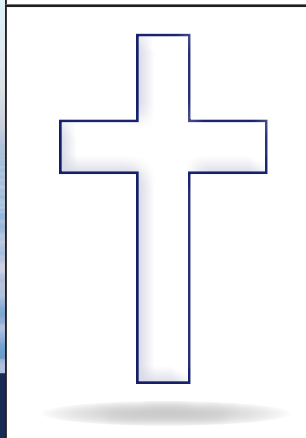



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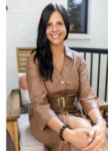
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