Parish has brought the light of Catholic teaching to Hocking County for more than 175 years.
The brilliant days of autumn have arrived. God does some of his best artwork at this time of year. The hillsides are ablaze with glorious brushstrokes of color. The winding country road that I live on is especially beautiful. After turning off the major highway, my road winds upward for about a mile under a canopy of trees, each one competing with the next to provide the more striking splash of red, orange, gold, yellow, or purple. Then as I reach the top of the hill, the vista opens up to a scene of broad golden fields bounded by distant woods that display an impressionistic masterpiece of autumnal glory that would do Monet proud.

Sure, the trees change color in the middle of the city, too. But there is something about the magnitude of the color change in the rural area, especially in southern Ohio, that makes the season of autumn a special treat. One of the best places to take in some of the spiritual color is Hocking County in southeast Ohio. While you are there, you might also wish to take in some of the spiritual color of worship at Logan St. John Church.

As is the case in a number of smaller Ohio communities, the Catholic population is a relatively small portion of the community. However, the impact these Catholics have on Hocking County is far larger than their numbers. That is due in part to their commitment in doing the larger work of carrying out Christ’s message of love, service, sacrifice, and redemption to make their community a better place. You can read all about that in this issue of Catholic Times.

Just as each tree and all of the individual leaves on a distant hillside bring their own distinct color to the landscape, our Catholic parishes and all of their individual members contribute to the community canvas to create an image of Christ’s presence in the heartland of Ohio. Jesus used the image of light. In Chapter 5 of St. Matthew’s Gospel, he says, “You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.” That light breaks down into a glorious spectrum in which the beauty of God’s promise becomes very apparent in the lives of his children. We are all called to be part of God’s spiritual artwork in our own communities. Be colorful.

Death penalty is ‘contrary to the Gospel,’ pope says

By Cindy Wooden  
Catholic News Service

The death penalty, no matter how it is carried out, “is, in itself, contrary to the Gospel,” Pope Francis said.

Marking the 25th anniversary of the Catechism of the Catholic Church at the Vatican on Oct. 11, Pope Francis said the catechism’s discussion of the death penalty, already formally amended by St. John Paul II, needs to be even more explicitly against capital punishment.

Capital punishment, he said, “heavily wounds human dignity” and is an “inhuman measure.”

“It is, in itself, contrary to the Gospel, because a decision is voluntarily made to suppress a human life, which is always sacred in the eyes of the Creator and of whom, in the last analysis, only God can be the true judge and guarantor,” the pope said.

The death penalty, he said, not only extinguishes a human life, it extinguishes the possibility that the person, recognizing his or her errors, will request forgiveness and begin a new life.

The church’s position on the death penalty, he said, is one example of how church teaching is not static, but grows and deepens along with a growth in faith and in response to modern questions and concerns.

In the past, when people did not see any other way for society to defend itself against serious crime and when “social maturity” was lacking, he said, people accepted the death penalty as “a logical consequence of the application of justice.”

In fact, he said, the church itself believed that, and the death penalty was a possible punishment in the former Papal States. It was only in 1969 that Pope Paul VI formally banned the death penalty in the Vatican, even though it had never been imposed there.

“Let us take responsibility for the past and recognize” that use of the death penalty was “dictated by a mentality that was more legalistic than Christian,” Pope Francis said. “Remaining neutral today when there is a new need to reaffirm personal dignity would make us even more guilty.”

The first edition of the Catechism of the Catholic Church, published by St. John Paul II in 1992, recognized “as well-founded the right

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About 40 girls from the Diocese of Columbus attended the annual diocesan Marian Dinner at Columbus St. Andrew Church on Wednesday, Oct. 11. They were greeted by Bishop Frederick Campbell and had an opportunity to learn about religious life from sisters representing the Franciscan Sisters of the Immaculate Heart of Mary; the Dominican Sisters, Immaculate Conception Province; the Dominican Sisters of Mary, Mother of the Eucharist; the Dominican Sisters of Peace; the Sisters of Notre Dame de Namur; the Missionary Sisters, Servants of the Word (Missioneros Servidores de la Palabra); the Carmelite Sisters for the Aged and Infirm; the Children of Mary; the Little Servant Sisters of the Immaculate Conception; the Sisters of St. Birgitta; and the Daughters of Holy Mary of the Heart of Jesus.

The featured speaker, Sister Maria Ecclesiae, HSMCJ, grew up as a member of Dover St. Joseph Church and graduated from New Philadelphia Tuscarawas Central Catholic High School in 2005 and Franciscan University of Steubenville in 2009. She said she first had thoughts at age seven about becoming a sister, felt uncertainty in her middle-school and high-school years, then heard the Lord calling her to a consecrated life during a time of reconciliation when she was a high-school senior. While discerning her vocation further in college, she realized that her true desire was to serve Christ as a religious sister. She made her perpetual vows as a sister of the Daughters of Holy Mary of the Heart of Jesus in September. She told the girls, “God has created you with your vocation. It’s just a matter of listening, of asking him, ‘What is that vocation?’ I am so grateful to the Lord for the gift and grace of my vocation and for the grace of being able to say ‘Yes’ and of persevering every day in his service.”

The sixth annual diocesan Sacred Heart Congress took place Saturday, Oct. 14 at Columbus Christ the King Church. Father David Schalk, pastor of the host parish, opened the event by leading the Litany of the Sacred Heart and giving a short talk. The keynote speaker for the morning session was Sister Joseph Andrew Bogdanowicz, OP (pictured at top left), one of the four founders of the Dominican Sisters of Mary, Mother of the Eucharist, based in Ann Arbor, Michigan. She told those in attendance that they can hear the word of the Lord in the voice of Mary, “We need to open our hearts and listen to the voice of Our Lady, just as the three children who witnessed her apparition in Fatima did, and receive the Holy Spirit in order to enshrine the Sacred Heart of Jesus and the Immaculate Heart of Mary into our lives,” she said.

The main speaker for the afternoon session was Father John Paul Mary of the Franciscan Missionaries of the Eternal Word (pictured at bottom left), who said, “Enthronement to the Sacred Heart of Jesus and the Immaculate Heart of Mary can change your life. Just as Mary said, ‘Yes’ to God’s call, so must we. God is pushing at your heart and giving you the capacity to love. When we answer that call, we enter into the deepest places with Christ, who is the universal savior of the world.”
Life in the Spirit program to be presented

Columbus Catholic Renewal is offering a Life in the Spirit program from 8:30 a.m. to 4 p.m. Saturday, Oct. 28 at Columbus St. Peter Church, 6899 Smoky Row Road. Millions of Catholics worldwide during the past 50 years have completed the program, which teaches the full role of the Holy Spirit, using established material.

Topics including God’s love, salvation, and new life are reflected upon within small discussion groups. Father Dean Mathewson will lead an optional prayer for anyone desiring a deeper personal relationship with Jesus Christ through the power of the Holy Spirit. Praise and worship music for the day will be led by Jesse Carbuncal.

The program is free and includes a box lunch.

For information or to register, go to http://www.ccrcolumbus.org or call (614) 582-1721.

Columbus Catholic Renewal, also known as Catholic Charismatic Renewal, Inc., is under the authority of Bishop Frederick Campbell through his appointed liaison, Father Mathewson.

Community prayer breakfast at Newark Catholic

Newark Catholic High School, 1 Green Wave Drive, will host its inaugural Catholic community prayer breakfast on Thursday, Nov. 16. The breakfast will provide an opportunity to celebrate the many blessings the school has been given and to share the traditions, programs, and practices of its campus ministry program with the community.

Breakfast will begin at 6:30 a.m., with the program starting at 7 and concluding by 7:45. Father G. Michael Gribble, a member of the school’s Class of 1961, will be the main speaker, and there will be testimonials by recent graduates. The Newark Catholic Ensemble also will be featured.

Tickets for the event are available at the school office or online at www.newarkcatholic.org. The price is $15 in advance and $20 at the door.

Basketball skills clinic at Bishop Ready

The basketball coaches at Columbus Bishop Ready High School are sponsoring a skills clinic for students in grades three through eight on two separate evenings: Monday, Oct. 23 and Thursday, Nov. 2, at Bishop Ready High School, 707 Salisbury Road.

Both sessions run from 6 to 7:30 p.m. and will be led by Ready girls basketball coach Joe Lang and boys basketball coach Dan DeCrane.

For more information, call DeCrane at (614) 276-5263, extension 231.

Knitters, crocheters invited to Fiber Fair

The annual diocesan Fiber Fair will take place Saturday, Oct. 28 at the New Albany Church of the Resurrection, 6300 E. Dublin-Granville Road. All knitters, crocheters, quilters, seamstresses, and others who work with fibers are invited to join in the fun and to share their talents as servants of God.

Shawls will be collected for the St. Peregrine Cancer Ministry. Lunch will be provided. To register for the event and for lunch, and to note any dietary restrictions, contact Sandy Walsh at (614) 342-6003.

Newark Catholic invites prospective students, parents

Eighth-grade students interested in attending Newark Catholic High School for the 2018-2019 academic year are invited to spend a day at the school, 1 Green Wave Drive, from 9:15 a.m. to 1:30 p.m. Wednesday, Nov. 8.

For reservations and information, call Jodi Snider at (740) 344-3594. All students of the Knox/Licking Vicariate are invited. An information session for parents will be the same evening starting at 6 p.m. at the school.
Columbus Catholic Women’s Conference enters second decade

The Columbus Catholic Women’s Conference is gearing up for its 11th year, with expectations of more than 4,000 women taking part, making this conference the largest of its kind in the United States.

The women will gather on Saturday, Feb. 17 in the Cardinal Building of the state fairgrounds for an exhilarating day of Mass, powerful speakers, Confession, Eucharistic Adoration, and fellowship. But the conference is more than an unforgettable one-day experience. It is a means of re-engaging spiritually for the year.

Many women find healing with the Church or in specific relationships in their lives as a result of the conference. Some find that healing through the Sacrament of Reconciliation, especially if it has been several years since they received the sacrament. Others experience it through Mass, praise and worship, uplifting presentations, or the majestic sacredness of Eucharistic Adoration.

“I have been deserted and divorced by my husband of 40 years. My heart has been full of pain, sorrow, and hatred. I am now no longer in pain. I am still working on forgiving my husband, but I no longer harbor hate for him,” said one woman who attended last year’s conference.

Others have found the conference to be a source of hope, encouragement, and renewal.

“I am overwhelmed. … I’m still processing all that happened,” another conference attendee said. “The best part is that I am now comfortable expressing my Catholic faith without worrying about being politically correct. It gave me more courage to live my faith and my religion in this crazy world. Thank you for the gift of this conference.”

“It is very important to take the time and feed myself with grace, to be renewed in an environment of peace, prayer, positivism, and hope,” said another. “That is why I go: to renew my hope, come out stronger, and continue living God’s plan for me.”

“Life is hard and sometimes I feel alone in the battle. But at the conference, I am renewed,” said one woman who particularly relished the sisterhood she experienced at the conference. “I love being with other women who value their faith and are seeking to grow spiritually.”

For this woman and many others, the day provides an opportunity to engage with friends, see old acquaintances, and, most importantly, make new friends—friendships that can be cultivated beyond the conference.

Eucharistic Adoration is always one of the high points of the conference. Last year’s Holy Hour led by Father Mathias Thelen received exceptionally high marks from the conference attendees.

“Adoration was the most powerful experience of my life,” said one woman.

“The Holy Hour was so dynamic. I have never been so moved during a Holy Hour. The whole day was amazing, but Holy Hour and Adoration was beyond amazing. I’ve never had an experience quite like it,” echoed another.

Dozens of priests are available each year at the conference to hear confessions, and perhaps because of the palpable grace of the day and the way hearts are opened and touched, the confessional becomes a place of radical conversion and healing.

Throughout the day, top Catholic speakers give powerful presentations with heartfelt messages that bring laughter, tears, support, clarity, and strength. “I was able to do a lot of soul searching due to their messages,” reflected one woman.

Speakers scheduled for the 2018 conference include Lisa Hendy, award-winning author, speaker, and missionary disciple and founder of CatholicMom.com; Obianuju “Uju” Ekeocha, an internationally acclaimed pro-life speaker and activist and founder of Culture of Life Africa; Matt and Kristin Laboda, young parents who experienced a miraculous healing for their 19-month-old daughter; and Father Ignatius Mazanowski, FHS, founding member of the newly established Franciscan Friars of the Holy Spirit.

Women who had mountaintop experiences at last year’s Columbus Catholic Women’s Conference are already making plans to attend the 2018 conference.

“Last year was my first time at the conference, and I was overwhelmed in spirit with it all. I am recruiting others for next year by lending out the CD I purchased of the presentations. I definitely needed this and plan on attending each year,” one woman said in sending in her registration for this year’s event.

“I started to tell all my friends about it. I am very sure it will be a lifetime experience (like it was for me) for anybody to be there. This year, two of my friends are registering to go for the first time. I am very excited,” another said.

You don’t have to be Catholic to attend the Columbus Catholic Women’s Conference. The mission of the conference is to bring women of all faiths into a relationship with Our Lord Jesus Christ. For some attendees, this is a first step to doing just that.

The cost for the conference is $40 for adults, $25 for students, and complimentary for women Religious. Registrations are being accepted now. To register, visit www.columbuscatholicwomen.com.
Changing God’s mind? 
Brothers and sisters of Jesus?

Q: I’m confused about something and would be grateful for your help. Does prayer change God’s mind? Can someone be moved to the head of the line if we pray hard enough? (Cuba, Missouri)

A: To answer this question, we first need to admit our limitations. I cannot pretend to know the mind of God. No one can, so long as we are still on this side of heaven. But what I do know is that Jesus told us to pray. He said that whatever we ask for in prayer will be granted (Mark 11:24; John 15:7), and he even said that we should pray for those who persecute us (Matthew 5:44).

Throughout the Scriptures, which we believe to be inspired by God, we are instructed to pray for the sick (James 5:14), for leaders of government (1 Timothy 2:2), for ministers of the Gospel (Ephesians 6:19).

I do not think that prayer changes God’s mind. In his infinite wisdom and foreknowledge, God already knows what’s going to happen. But that divine plan, I believe, takes into account the fact that we will pray for certain things and is guided in advance by the prayers that we will offer. So people, in my view, don’t “jump the line” because we pray for them; they are already standing at the front because God knew from all eternity that we would do exactly that.

As I said, I don’t purport to know exactly how it all works, and I look forward to grasping it better when, hopefully, I arrive in God’s presence. Meanwhile I will continue to pray for others, especially those in particular need, because Jesus told me to -- and I trust that they will continue to pray for me.

Q: When I was a Protestant, I was told that a young Joseph and Mary would later go on to have other children together, after Jesus. (Jesus would have been the eldest, and these other children would have been his half-brothers and sisters.)

Now, as a Catholic, I’ve been told that Joseph was significantly older than Mary, was more of a guardian than a husband, that he had children from a previous marriage and that his first wife had passed away. These children would have been older than Christ and would have been his stepbrothers and sisters. I’m also told that Joseph and Mary never had any children of their own and that Mary remained a perpetual virgin.

I have also heard that in the Scriptures, where it talks about the “brothers and sisters” of Jesus, those words could be just generic, meaning “relatives.” Any help? (southern Indiana)

A: You are correct that the belief of the Catholic Church is that Mary was a perpetual virgin -- before, during and after the birth of Jesus. That doctrine is reflected when we pray in the Confiteor at Mass “blessed Mary ever-virgin.”

What are we to say, then, of the fact that the New Testament refers in several places to the “brothers and sisters” of Jesus? In Mark 6:3, for example, when onlookers were marveling at the wisdom and works of Jesus, they asked: “Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?”

The explanation most commonly offered by Catholic scriptural scholars is that the Greek words in the original language of the Gospels (adelphos and adelphe) can mean not only biological siblings (what we understand as “brother” and “sister”) but cousins or even close friends or associates.

Another explanation, though -- likewise acceptable in the church’s eyes -- is that Joseph was a widower at the time he was betrothed to Mary, and that these Gospel passages refer to children of Joseph from that previous marriage. This theory finds support in that Joseph is nearly always portrayed in art as much older than Mary and that he had evidently died before the public life of Christ, or he would have been mentioned by the evangelists for his role at that time.

What I find a bit puzzling, though, about this second theory is that, moments before he died on the cross, Jesus entrusted Mary to the care of the apostle John -- rather than to one of his “brothers,” as the law would have prescribed. (Finally, allow me to comment, if I may, on your description of Joseph as “more of a guardian than a husband.” I quite imagine that Joseph offered Mary strong emotional support -- particularly at such times as the announcement of the announcement, the flight into Egypt and the disappearance of the 12-year-old Jesus in Jerusalem before he was found in the Temple.)

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Drive, Albany NY 12203.
POPE, continued from Page 2

and duty of legitimate public author-
ity to punish malefactors by means
of penalties commensurate with the
gravity of the crime, not excluding,
in cases of extreme gravity, the death
penalty.”

At the same time, it said, “bloodless
means” that could protect human life
should be used when possible.

But the language was formally
changed in 1997 after St. John Paul
II issued his pro-life encyclical Evan-
gelium Vitae.

Since then, the catechism has speci-
fied that the use of the death penalty
is permissible only when the identity
and responsibility of the condemned
is certain and when capital punish-
ment “is the only possible way of
effectively defending human lives
against the unjust aggressor.”

The development of church teach-
ing, Pope Francis insisted, is not the
same as contradicting or changing
church teaching.

“Tradition is a living reality and only
a partial vision would lead to thinking
of ‘the deposit of faith’ as something
static,” the pope said.

“The word of God,” he said, “cannot
be saved in mothballs as if it were an
old blanket to protect against insects.”

The Christian faith, he said, always
has insisted on the dignity of human
life from the moment of conception
to natural death. So the church has a con-
tinuing obligation to speak out when it
realizes something that was accepted
in the past actually contradicts church
 teaching.

“Therefore, it is necessary to reit-
erate that, no matter how serious the
crime committed, the death penalty is
inadmissible, because it attacks the in-
violability and dignity of the person,”
Pope Francis said.

Check us out on
www.columbuscatholic.org

Custodian Positions

Seton Parish, Pickerington, Ohio, seeks qualified candidates for the
position of custodian. Full and part-time positions are available.

The custodian is responsible for general cleaning, setup, and tear
down of assigned areas within the parish facilities. Duties include
and are not limited to: sweeping, vacuuming, mopping, scrubbing,
with industrial vacuum cleaners and scrubbing machines; using ladders;
dusting and washing walls; cleaning ceilings; dusting and polishing
light fixtures; washing and replacing blinds; washing windows; mov-
ing objects as needed to clean areas; removing stains from surfaces us-
ing chemicals and cleaning solutions; sweeping walks; raking leaves;
removing snow and performing other incidental seasonal tasks; em-
ptying trash cans and replacing liners; emptying recycling containers;
and refilling soap, paper towel, and toilet paper dispensers.

Applicants must be able to work independently, pay close attention
to detail, and perform all physical aspects of job duties. Previous cus-
todial experience is preferred, but not required. Some non-standard
hours may be required. Job offer is contingent on the successful pass-
ing of the mandatory background screening and completion of the
VIRTUS “Protecting God’s Children” course.

Please forward resume, references, and compensation requirements
by October 31, 2017 to:

James Hamilton/Director of Maintenance at:
jhamilton@setonparish.com, or call the parish at 614-833-0482

THE EVERYDAY CATHOLIC

By: Rick Jeric

Take Away the Pain

When it comes to physical pain, I am a classic wimp. Give me the Ibuprofen right now. I have un-
dergone many surgeries over the years, from oral
to back and neck. I will faithfully take the opioid
painkillers so I can be comfortable and close to
pain-free. That kind of pain is out of the ordinary,
and we all have different levels of tolerance. Taking away that pain can be
important. A sore joint or headache is another story. Of course,
arthritis or migraine headaches require attention and maintenance.

But the common aches and pains that I experience will go away. I feel
that I can “tough it out” more often. About six or seven years ago, I
had some pretty serious surgery on my back and neck. Before sur-
urgery, I was on an opioid regimen because the pain was so severe. After
surgery, I had a huge number of the same pills, only stronger, and was
advised to take them regularly, as needed. I did so, never feeling any
kind of “high” or addiction. When the pills were gone, I stopped, and
felt just fine. The second night after I stopped, I woke up in the middle
of the night feeling very sick, but in a very unique way. I was sweating,
my skin was crawling, and I felt like my heart was going to beat right
through my chest. Very scary. A long story short, it took me a while to
realize that I was addicted to the painkillers and never knew it. I was
experiencing extreme withdrawal. I never took another pill, toughed
it out, slept poorly, and was miserable for about three weeks. But I
did overcome it, and eventually got back to normal. I got through it in
spite of my weaknesses. Besides the support of my wife and family, my
faith in Jesus Christ got me through it.

So how do we take away the pain? Add emotional, psychological,
and spiritual pain. So many of us are seeking ways to take away the
pain. But so many of us are dying every day from a serious addic-
tion to a man-made, temporary solution. The opioid crisis is horrible.
The massacre in Las Vegas was horrible, and not the same thing, but
it would not take long to come up with the same number of deaths
from pain-killing overdoses in Ohio alone. Are we shocked? Do we
care? Of course we do. Some food for thought and consideration:
Our physical pain can be managed with other drugs and prescriptions.
There is enough research and development cost in what we pay for
prescriptions right now. It should be handled. Our mental, emotional,
psychological, and spiritual pain also can be managed. I apologize for
lumping these together. Our mental pain needs more clinical and pro-
fessional care. Thank you, groups like Mount Carmel. Our spiritual
pain can start with our priests and deacons. Our emotional and psy-
chological pain can be addressed similarly. Will all of it ever be taken
away? Yes, but only at the end of the age, the final judgment, the end
of the world, the second coming. In the meantime, can we possibly
take comfort in knowing that we have the same strength available
to us right now? Jesus Christ is our God and Savior. But He is also
our brother and friend. No one gets through pain on an island. Life
is hard work. Jesus told us He always would be here, and with us
forever. All too often, our human impatience keeps us from emptying
ourselves and surrendering to His love. How do we take away the
pain, and make it last? We have the love and promise of Jesus Christ.
Just look to His pain on the cross. Then look to the healing and joy
of the Resurrection.
‘S'Mores and More’ with St. Pius X Girl Scouts

Girl Scouts from Reynoldsburg St. Pius X Church recently participated in their annual “S'Mores and More” celebration. The event, organized and led for the past three years by Girl Scouts from Columbus Bishop Hartley High School who are St. Pius X parishioners, brings together St. Pius Girl Scouts from age five to 18 with their adult leaders in an evening of community service, Scout traditions, and a celebration of the relationship between the Catholic Church and Girl Scouting.

The Scouts completed a national Catholic Scouting recognition program focusing on the 100th anniversary of the apparitions of Our Lady of Fatima. The program is designed to teach participants about the events that occurred at Fatima and the special message of Our Lady to the world. The Scouts planted flowers as a community service project and rounded out the evening with a campfire, songs, and S'mores.

Catholic Schools Week at Trinity

Columbus Trinity Elementary School celebrated Catholic Schools Week from Sept. 25-29 by having students and teachers dress as their favorite book character. Pictured are (from left): first row, students Nolan Nye and Sophia Suerdieck; second row, teacher Joe Wilson, student Mia Stratton, teacher Sara Boyle, and principal Kimber Moehrmann. The school’s multiple-grade “family” groups of students met on Sept. 25 for the first time and talked about why each student chose his or her particular character or book. In addition, the entire school participated in a 30-minute “Drop Everything and Read” session. The following day, the newly formed family groups competed against each other in a Quiz Bowl. The week also included a spirit day, featuring a volleyball game between eighth-graders and teachers, and a parent-child day.

Sister and students enjoy play time

Sister Paulina Porczynska, OP, gets ready to go down a slide at Gahanna St. Matthew School, where she serves as a pre-kindergarten aide. Hannah Hess and Roman Rush (standing) are ready to follow her. Sister Paulina is one of three members of the Dominican Sisters of the Immaculate Conception who live in Columbus, where their congregation has been present since 2013. Sister Leonarda Zielinska, OP, is religious education director at Columbus St. Patrick Church and Sister Vianneya Skora, OP, is a first-grade aide at Columbus St. Mary School. The sisters have moved to a building at 2575 E. Livingston Ave., which is being renovated to serve as a convent.

St. Anthony students take part in outdoor Mass

Father Thomas Petry celebrates an outdoor Mass for Columbus St. Anthony School seventh-and eighth-grade students as part of their annual camping experience at Lutheran Memorial Camp in Morrow County. Patrick Anderson is the server. Students, parent chaperones, and school staff members spent three days hiking, wall climbing, creaking, and cooking. The camp has been hosting St. Anthony students for more than 30 years.
Embracing change according to God’s will

I’m writing to you from the dock on our backyard pond, and I am contemplating change. While it feels like a midsummer day, it is fall and change is in the air. Leaves are landing all around me, and the wind and sun’s warmth on my face is intoxicating. This spot in nature is where I pray the Rosary, talk to Mary and Jesus, wait, and listen for God to prepare me for the day.

As I reflect on the beauty of God’s creation, I feel a rush of uncertainty in the change of seasons. While I tell my friends that I like change, I know that with change comes new responsibilities. With the advent of fall, the fireplace needs cleaned, firewood ordered and stacked, and gardens and porches cleaned and prepared for winter.

Isn’t it the same in our spiritual lives? Change can be seasonal, constant, comfortable, unpredictable, or a little of all of these. As we head into the winter months, we might have a tinge of excitement about change and our plan to start a new spiritual book, begin a Bible study, or make a retreat.

It’s funny … at the gym, my students tell me one of the things they like most about how we exercise is that it’s never the same. It may feel that way, but there is a consistent structure, and while the tools and movements vary, the change has a pattern that is familiar and comfortable to them … so there isn’t as much change as they think.

Similarly, our spiritual lives may change in the way we feel called to pray, but we have the sturdy anchor of the holy Mass, Eucharistic Adoration, and perhaps a calling to pray the prayers of the Catholic Church, such as the Rosary and the Divine Mercy Chaplet. The Church and our parishes give us a sturdy structure, along with other constantly changing ways to grow in our faith, no matter where we are on our spiritual journey.

When I contemplate change, I think of the Blessed Mother and her preparation for the birth of her Son, who would change the world forever. Change must have been on her mind on her long journey to visit her cousin Elizabeth, who also was expecting a son, John the Baptist. She must have known her life would be one of constant change, but with the sturdy structure of uniting her will to the will of the Father. May her example inspire us to stay strong in our faith amid the changes in our lives.

Let us pray:

Blessed Mother, you give us the perfect example of embracing change according to God’s will for your life. We pray to imitate your surrender to God’s plan for our lives with joy, trust, and patient perseverance. Amen.

Lori Crock is a wife, mother, Plain City St. Joseph Church parishioner, strength and movement coach, and owner of MoveStrong Kettlebells in Dublin. Lori is online at movestrongkbs.com and holyandhealthy-catholic.com.
Celebrate by Bishop Frederick Campbell and Logan St. John School students; a scene from Vacation Bible School; school principal Andy Potter.

The parish conducts a number of events to support the school, including an annual town hall meeting on addiction, which included presentations by prominent authors, public officials, counselors, and representatives of law enforcement, the courts, and the schools. The ministerial association is assisting the task force by working with officials of the Logan-Hocking School District to offer outreach and advice to families affected by drug abuse.

The association’s member churches have a long tradition of providing religious education, with particular congregations specializing in meeting certain areas of need.

St. John is one of three churches in the county which has a food pantry. “The pantry is run by St. Vincent de Paul Society,” said parish secretary Marian Galt. “The pantry is located in the rectory basement and receives a lot of calls for help from people in the community who come in on an individual basis.” The St. Vincent de Paul Society also puts together “70 or 80 Thanksgiving baskets for the needy each year.”

It’s likely that K-through-sixth grade students perform at or above their expected levels in reading, math, and science. The annual testing showed all classes and grades performing at or above their expected levels. The school participates in the national Terra Nova standardized testing program each year, along with all schools in the Diocese of Columbus. Results from October 2016 Terra Nova testing showed all classes in the school from second to sixth grades performing at or above their expected levels in reading, math, science, and social studies.

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LOGAN, continued from Page 11

About 15 percent of the school’s students are non-Catholic, and about 40 percent receive aid from its tuition assistance fund, started many years ago by parishioners and available to students of all faiths. Donations to the fund come mainly through an annual mailing, as well as from a golf tournament in the summer and a cookie walk during the Christmas season.

Potter is in his first year as principal at St. John School. He has been an educator for 32 years, the last 26 of them in the Logan-Hocking schools. During that time, he was involved in music education, technology, and administration. He also has been a pastoral musician at the parish since 1991. His musical background is used every day at the start of school as students gather in the school hallway, pray, say the Pledge of Allegiance, and are led in song by Potter playing the guitar.

After graduating from sixth grade, some St. John students go to Catholic schools in Lancaster, while others attend the Parish School of Religion, directed by Jennifer Inboden and Brenda Messmer, which serves students in kindergarten through 10th grade.

Students in the lower grades attend PSR classes on Sunday mornings. Father Ferguson currently is teaching the high-school edition of the Theology of the Body for Teens course to ninth-and 10th-graders on Sunday evenings, and will teach the middle-school version to students in seventh and eighth grades in the spring, also in the evening.

High-school students are involved in a youth group which meets monthly. Its recent activities have included Adoration of the Blessed Sacrament, a talk by a pro-life speaker, and bowling.

Carol Shelton, who coordinates the parish’s extraordinary ministers of Holy Communion, said the parish’s current adult faith formation program is a series titled Who Am I to Judge? which focuses on the issue of morality in a world which believes there is no such thing as absolute right or wrong. It is hosted by Dr. Edward Sri of the Augustine Institute in Denver. In recent months, parishioners also have viewed the Symbolon film series and Bishop Robert Barron’s Catholicism DVDs.

Father Ferguson is assisted in pastoral ministry by Deacon Don Robers, who has been a deacon for 12 years and is known for his involvement in prison ministry. He is chaplain at the Pickaway Correctional Facility, visiting prisoners there every Monday, and leads the Kairos prison ministry team of laypeople which visits the Hocking Correctional Facility for weekends in March and October.

“I hadn’t planned to get into prison ministry, but the Holy Spirit led me to it when I was studying for the diaconate,” Deacon Robers said. “Deacon Frank Iannarino, director of the diocesan Office of the Diaconate) wanted to know if any of us in deacon class wanted to take part in a Kairos experience the next weekend. I also heard Deacon Gregg Eiden talk about Kairos at a Catholic men’s group, so I decided to see what it was like. Now it’s 12 years later and I’ve just completed my 23rd Kairos weekend.”

Because the Hocking Correctional Facility is in Hocking County, St. John Church has about 20 parishioners who bake cookies, are part of the kitchen staff, say prayers, and are otherwise involved in the Kairos program, which works with 18 of the prison’s inmates at each visit. Among those assisting the program are members of the parish ladies auxiliary, which meets several times a year and also prepares funeral lunches, takes care of altar cloths and linens, and provides side dishes and desserts for the Lenten fish fries sponsored by Knights of Columbus Council 2299.

In addition to the fish fries, the Knights offer a pancakes-and-sausage breakfast to parishioners on the first Sunday of each month; recently served an appreciation lunch to first responders; conduct an annual free-throw contest for grade-school students; assist the developmentally disabled through the Knights’ annual statewide Measure Up campaign; have started a monthly parish movie night featuring faith-centered films; and fulfill various requests from the school and church through the year.

There has been a chapter of the Knights’ youth organization for boys age 11 to 17, the Columbian Squires, in the parish for the past six years. The Squires assist the Knights in their programs. Earlier this month, they sponsored a family softball game for all interested parishioners.

The parish also operates an evangelization booth at the Hocking County Fair every year, has a Franciscan Associates group which gathers monthly, and conducts a Vacation Bible School, which attracts 40 to 50 participants on weekday evenings during the last week of July.

St. John Church will remember its deceased members on Thursday, Nov. 2, at a special All Souls Day evening Mass. Eucharistic Adoration takes place from 8:30 a.m. Friday to 9 a.m. Saturday on the first Friday of each month. Weekend Masses are at 5 p.m. Saturday and 8 and 10 a.m. Sunday, with weekday Masses Monday, Tuesday, Wednesday, Friday, and Saturday mornings.

For more information, call the parish at (740) 385-2549 or go to its website, www.stjohnlogan.com.
Four members of the Class of 2017 of Columbus St. Charles Preparatory School—Will Morrison, Matthew Frastaci, Henry Valachovic, and Devin Kellar—have earned semifinalist recognition from the National Merit Scholarship Program. They qualified for the honor based on their scores on the Pre-Scholastic Aptitude Test/National Merit Scholarship Qualifying Test they took last year as St. Charles juniors. Approximately 16,000 of the more than 1.6 million high school students who took the test were honored as semifinalists. They are competing with students nationwide for about 7,500 National Merit Scholarships totaling more than $33 million that will be offered in the spring. Twenty other St. Charles seniors who were among the top five percent of students taking the PSAT/NMSQT were recognized as National Merit commended scholars. The St. Charles semifinalists and commended scholars are (from left): first row, Aaron Schossler, Nathan Kuhr, Jackson Dabek, Benjamin Mooney, Aneel Biswas; second row, William Leithauser, Matthew Turek, Will Morrison, Matthew Frastaci, Ian Noonan; third row, Mitchell Whittaker, Noah Baker, Henry Valachovic, Maxwell Elliott, Jacob Waltermeyer; fourth row, Devin Kellar, Nathaniel Thomas, Nathaniel Jamniet, Ian Smith, George Javitch; fifth row, Luke Voegele, Anthony Ricaurte, Nicholas Schuler, Jarrod Rey. (Photo courtesy St. Charles Preparatory School)

Cristo Rey to host Oct. 29 open house

Columbus Cristo Rey High School, 400 E. Town St., will have its annual open house from 1 to 3 p.m. Sunday, Oct. 29.

Middle-school students and their families who meet the school’s economic guidelines are invited to attend and learn more about Cristo Rey’s professional work-study program, college-prep curriculum, sports, and clubs.

The school entrance examination will take place Saturday, Nov. 11.

There is no fee to test, but contact the admissions office at (614) 223-9261, extension 12008, to reserve a spot.

The early admission deadline is Tuesday, Nov. 21.

St. Charles open house scheduled Nov. 5

Columbus St. Charles Preparatory School, 2010 E. Broad St., will host an open house for eighth-grade boys and their parents on Sunday, Nov. 5.

The main program will begin at 1 p.m. in the Walter Student Commons. Afterward, there will be an opportunity to speak with faculty members, coaches, students, alumni, and advisory board members. School and campus tours will be conducted and refreshments will be served.

For more information, call the school’s main office at (614) 252-6714.

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Twenty-Ninth Sunday in Ordinary Time (Cycle A)

‘Render to Caesar’: A clever way to escape a trap

Father Lawrence L. Hummer

Isaiah 45:1,4-6:
1 Thessalonians 1:1-5b;
Matthew 22:15-21

Sunday’s reading from Isaiah is actually traceable to Cyrus, the historical person it mentions. That does not say when this part of Isaiah was written, but it does give us a date before which it could not have been written. Cyrus liberated the Jewish exiles from Babylonia after the Persian empire defeated the Babylonians in 539 BC. A year later, Cyrus issued a decree which allowed the Jewish exiles not only to return to the Holy Land, but also to restore the Temple in Jerusalem, which the Babylonians had destroyed.

Whoever wrote this portion of Isaiah clearly regarded Cyrus favorably, calling him the Lord’s anointed (or Messiah), “whose right hand I grasp.” While praising Cyrus, at the same time the prophet acknowledges that Cyrus “knew me not,” even though the Lord, Israel’s God, had used Cyrus for the benefit of “Jacob, my servant, of Israel, my chosen one.” The Lord claims authority over them all: “I am the Lord, there is no other, there is no God besides me.” Belief that the Messiah would come in a distant, as-yet-unknown future would continue to predominate Jewish thought up to and including the time of the historical Jesus.

Cyrus is named as an instrument of the Lord. Granting the exiles the right to return to the Holy Land will demonstrate that the Lord always acts for this people and that the Lord has made good on the promise to return the exiles from their captivity. The Lord had said it would be done, and, with Cyrus, it has taken place.

The Gospel speaks to some of the same points. The Pharisees, along with some of “the Herodians,” try to trap Jesus by presenting him with a question about a census tax. This grouping is strange because Pharisees hated Rome, the Roman occupation of the Holy Land, and those Jews who exercised authority on behalf of Rome. Herodians were friends and/or supporters of Herod Antipas, who enjoyed power only because it was given to him by Rome. When Matthew’s Gospel is written, Herod is gone, and, with him, Herodians. Grouping them together here as conspirators against Jesus makes for strange bedfellows.

The reality of taxation is that all governments require funding. Taxes are compulsory on all to pay. The question in Sunday’s Gospel is whether it is lawful to pay the “census tax” to Caesar or not. This actually transcribed from the Latin word census, and amounted to a head tax on anyone from puberty to age 65. It was an added pressure on Jews to remember they were living in an occupied land, and most hated the reminder. Any nation which has been occupied by another would quickly and negatively react to a tax imposed by the victorious power.

Rather than answer directly, Jesus demonstrates both wit and charm by asking them to produce a denarius. It was a Roman silver coin, worth about a day’s wage for a common laborer. That would have been quite a sacrifice for some, especially the poor. On it was an engraving of the reigning Caesar and the inscription on the reverse side “to the divine Caesar.” The irony is that the entire dialog was happening in the Temple area. It was a technical violation of the First Commandment to be carrying around a coin with an inscription and a forbidden image.

“Give to Caesar what is Caesar’s and to God what belongs to God” was a clever way to escape entrapment. It never explicitly answered the question, but it also never said it was illegal to pay the tax. It was a perfect escape.

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

Sister Alycia Hartley, CDS, professes first vows

Alycia Hartley, a former parishioner of Worthington St. Michael Church, recently professed her first vows as a member of the Congregation of the Divine Spirit at its motherhouse, the House of Loreto in Canton. Founded in 1956, the congregation began in the Diocese of Erie, Pennsylvania, and later moved to Canton. Its motto is Semper et Ubique Caritas (Always and Everywhere Love), and its apostolic works include care of the aged and teaching. Sister Alycia (center) is a 2014 graduate of The Ohio State University in education and has begun teaching in schools in the Diocese of Youngstown.
In the latest round of debate over Amoris Laetitia, Pope Francis’ apostolic exhortation on marriage and the family, a fervent defender of the document sniffed at some of its critics that “the Magisterium doesn’t bow to middle-class lobbies” and cited Humanae Vitae as an example of papal tough-mindedness in the face of bourgeois cultural pressures. It was a clever move, rhetorically, and we may hope that it’s right about the magisterial kowtow. But I fear it also misses the point – or, better, several points.

At the Synods of 2014 and 2015, to which Amoris Laetitia is a response, the most intense lobbying for a change in the Church’s traditional practice in the matter of holy communion for the divorced and civilly remarried – a proposal the great majority of Synod fathers thought an unwarranted break with truths taught by divine revelation – came from the German-speaking bishops: prelates who represent perhaps the most thoroughly bourgeois countries on the planet. Thus one does not strain against veracity or charity by describing the German-speaking bishops as something of a lobby for middle-class preoccupations. Passionate defenders of Amoris Laetitia might thus be a bit more careful when dismissing as a middle-class lobby those who raise legitimate concerns about the ambiguities in the document; what goes around, comes around.

There was, of course, far more going on in the 2014-2015 German campaign to permit holy communion for the divorced and civilly remarried than lobbying on behalf of the bourgeoisie morality of secular, middle-class societies. There was, for example, the ongoing, two-front German war against Humanae Vitae (Blessed Paul VI’s 1968 encyclical on the morality appropriate means of family planning) and Veritatis Splendor (St. John Paul II’s 1993 encyclical on the reform of Catholic moral theology). We are told, now, that a commission is examining the full range of documentation involved in the preparation of Humanae Vitae. One hopes that that study will bring to the fore what Paul VI realized when he rejected the counsel of many and reaffirmed the Church’s commitment to natural family planning as the humanly and morally appropriate means of regulating fertility.

For what Pope Paul realized – and what he had the courage to stand against, despite fierce pressures – was that a deeper game was going on beneath the agitation of various “middle-class lobbies” for a change in the Church’s position on artificial means of contraception. What was afoot was an attempt, reflecting currents in the German-speaking world of Catholic theology, to enshrine the moral method known as “proportionalism” as Catholicism’s official moral theology. And according to proportionalists, there is no such thing as an intrinsically evil act: every moral action must be judged, not only in itself, but by a person’s intentions and the action’s consequences.

This, Paul VI realized, would be a disastrous concession to the spirit of the age. But the proportionalists didn’t quit the field after their defeat in Humanae Vitae, and that brings us to Veritatis Splendor. John Paul II had spent the greater part of his academic and intellectual life trying to reconstitute the foundations of the moral life in a confused age dominated by (if you’ll pardon the phrase) a bourgeois culture and its laissez-faire concept of morality. He knew that the triumph of proportionalism and the vindication of its denial that some things are simply wrong, period, would gut the moral life of both its tether to reality and its human drama. And that, inevitably, would lead to unhappiness, misery, and social chaos. So in Veritatis Splendor, the most intellectually sophisticated and pastorally experienced pope in centuries reaffirmed, as the settled and unchangeable teaching of the Church, that there are intrinsically evil acts: that some things are just wrong, without exception, no matter the calculus of intentions and consequences.

And still the proportionalists wouldn’t quit; one German commentary critical of Veritatis Splendor went so far as to claim that the German-speaking world had a special, privileged responsibility for Catholic theology. It was a statement of breathtaking arrogance, not least because it was made by theologians whose local churches were largely empty of congregants, thanks in no small part to the bourgeois lifestyle of post-war Germany, Switzerland, and Austria.

There are, indeed, “middle-class lobbies” in the Church, but they’re primarily the by-product of Catholic Lite and its destruction of Catholic life and practice. The sorry condition of German-speaking Catholicism is a case in point.

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

Whose bourgeois morality?

Department of Justice announces settlement in HHS mandate suits

(CNA/EWTN) – A week after issuing new religious freedom guidelines to all administrative agencies in the federal government, the U.S. Justice Department has settled with more than 70 plaintiffs who had challenged the controversial HHS contraceptive mandate.

The Oct. 13 agreement was reached between the government and the law firm Jones Day, which represented more than 70 clients fighting the mandate. Made public on Oct. 16, the agreement states that the plaintiffs would not be forced to provide health insurance coverage for “morally unacceptable” products and procedures, including contraception, sterilization, and abortion-inducing drugs.

The mandate originated with the Obama administration. Issued through the Department of Health and Human Services, it required employers – even those with deeply-held religious objections – to provide and pay for the morally objectionable services.

“The archdiocese and six other plaintiffs had argued their position before the Supreme Court in the case Zubik v. Burwell. In 2016, the high court ruled against the government’s requirement that certain employers provide and pay for the morally objectionable services. “While the Trump Administration’s Executive Order on Religious Liberty and new guidelines and regulations are extremely helpful, the settlement of the Zubik litigation adds a levying of certainty moving forward,” the cardinal added.

The Justice Department’s new settlement “removes doubt” and closes these cases challenging the mandate, the cardinal continued. “The settlement adds additional assurances that we will not be subject to enforcement or imposition of similar regulations imposing such morally unacceptable mandates moving forward,” he stated.

On Oct. 6, the Justice Department revised its guidelines for all government agencies in light of existing religious freedom laws, releasing a set of principles which stated clearly that the government cannot substantially burden religious practices, unless there is a compelling state interest in doing so and those burdens use the least-restrictive means possible.

Another plaintiff against the HHS mandate, Thomas Aquinas College, a Catholic college in California, also celebrated the protection the settlement brings.

“This is an extraordinary outcome for Thomas Aquinas College and for the cause of religious freedom,” said a statement from the college.

In addition to settling the case, the Departments of Health and Human Services, Labor, and the Treasury have also decided to provide partial coverage of the plaintiffs’ attorney fees and costs of the lawsuits.

“This financial concession by the government only reinforces its admission of the burdensome nature of the HHS contraceptive mandate and its violation of the college’s free exercise of religion,” stated Thomas Aquinas College general counsel Quincy Masteller.
Pray for our dead

James J. Buffer Jr.

Funeral Mass for James J. Buffer Jr., 80, who died Thursday, Oct. 12, will be held Friday, Oct. 20 at Columbus St. Agatha Church. Burial will be at St. Joseph Cemetery, Columbus.

He was born on June 25, 1937 in Peru, Illinois, to the late James and Mary Buffer, attended Chicago public schools and the Chicago Teachers College, and received a master's degree in 1959 and a doctoral degree in 1966 from the University of Illinois.

He was a teacher, counselor, and administrator in Chicago public schools and taught at the University of Illinois and Chicago State University before moving to Columbus in 1967 to serve as professor and associate dean for research in the college of education at The Ohio State University.

In 1989, he became dean of the college of education at Virginia Tech University. Two years earlier, he founded the Collegiate Management Institute, an international leadership program, serving as its executive director until 2003, when he retired and moved to Florida.

Survivors include his wife, Loretta (Lomasz); sons, Father Thomas Buffer, pastor of Marion St. Mary Church; Jeffrey (Lisa), and Jim (Heather); daughter, Karen (Scott) Rinehart; brother, John (Betty); sister, Tony (Bob) Zielinski; and 10 grandchildren.

Carolyn G. Krick

Funeral Mass for Carolyn G. Krick, 75, who died Sunday, Oct. 8 in Daytona, Florida, was held Saturday, Oct. 14 at Chillicothe St. Peter Church. Burial was at St. Margaret Cemetery, Chillicothe.

She was born on Nov. 15, 1941, to John and Gladys (Zimmerman) Hendershot.

She graduated from Chillicothe High School in 1959 and was baptized a Catholic in 1960. She was married in 1961 to Richard Krick, who was ordained as a deacon of the Diocese of Columbus in 1985 and performed diaconal service at St. Peter Church until his retirement in 2005. She was employed as a loan officer at the Homeland Credit Union, formerly the Mead Employees Credit Union. She and her husband moved to Florida in 2007.

She was preceded in death by her parents and four brothers. Besides her husband, she is survived by sons, Todd (Kelly) and Matthew (Rochell); three grandchildren; and two great-grandchildren.

Cecilia B. Hile

Funeral Mass for Cecilia B. Hile, 74, who died Saturday, Oct. 7, was held Monday, Oct. 15 at Grove City Our Lady of Perpetual Help Church.

She was born in Parkersburg, West Virginia, to Ernest and Nelle Hile and was a graduate of Parkersburg Catholic High School.

She was a teacher, mainly of kindergarten through second grade, at Columbus St. Mary Magdalene School and in Columbus city schools. In her parish, she was an extraordinary minister of the Eucharist, serving residents of nursing homes, and was a member of the Saintly Stitchers. She also was a member of the Evans Senior Center and the knitting group of the Grove City Church of the Nazarene.

She was preceded in death by her parents, and brothers, George, William, and James. Survivors include a brother, John, and a sister, Margaret.
## OCTOBER

<table>
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<tr>
<th>Date</th>
<th>Event</th>
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<tr>
<td>19, THURSDAY</td>
<td>Pontifical College Josephinum 'Live-in' Weekend</td>
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<td>Pontifical College Josephinum, 7625 N. High St., Columbus.</td>
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<td>&quot;Live-in&quot; weekend for high school juniors and seniors, college students, and other young men discerning a vocation.</td>
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<td>Exposition of the Blessed Sacrament, with prayers in the Cenacle format.</td>
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<td>Three Bags Full consignment sale of children's items. Unsold and unclaimed items are donated to Catholic and pro-life charities.</td>
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<td>20-22, FRIDAY-SUNDAY</td>
<td>Women's Retreat at St. Therese's</td>
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<td>St. Therese's Retreat Center, 5277 E. Broad St., Columbus.</td>
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<td>Women's retreat sponsored by Columbus Catholic Renewal, led by Caroline Gambale-Dirks of 2tim4 Ministries.</td>
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<td>Theme: &quot;Capture My Heart Again.&quot; Cost: $150 with lodging, meals; $97 commuting; $55 without meals.</td>
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<td>21, SATURDAY</td>
<td>Life and Mercy Mass in Plain City</td>
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<td>9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City.</td>
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<td>Saturday Life and Mercy Mass, followed by rosary and confession.</td>
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<td>Natural Family Planning Class in Spanish</td>
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<td>9 to 11 a.m., Latino Center, Santa Cruz/High Name Parish, 143 E. Patterson Ave., Columbus.</td>
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<td>Second of two classes in Spanish on Natural Family Planning.</td>
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<td>Centering Prayer Group Meeting at Corinth</td>
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<td>10:30 a.m. to noon, Corinth Christian Center of Peace, 1111 E. Stewart Ave., Columbus.</td>
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<td>Centering prayer group meeting, beginning with silent prayer, followed by Contemplative Outreach DVD and discussion.</td>
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<td>22, SATURDAY</td>
<td>St. Joseph Montessori School Open House and Festival</td>
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<td>3 to 7 p.m., St. Joseph Montessori School, 933 Hamlet St., Columbus.</td>
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<td>Open house and fall family festival celebrating school's 50th anniversary. Catered dinner, cash bar, live music, games, petting zoo, pony rides, cake walk, pumpkin drop, raffle. Tickets $20 adults, $7 children.</td>
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<td>Joseph's Coat 'Stepping Stones' Dinner</td>
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<td>7 to 9 p.m., Marriott Columbus Airport, 1375 N. Cassady Ave., Columbus.</td>
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<td>Joseph's Coat &quot;Stepping Stones&quot; fund-raising dinner. No charge; free-will offering will be taken.</td>
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<td>22-23, SATURDAY-SUNDAY</td>
<td>Santa Maria Scouting Program at Jubilee Museum</td>
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<td>Jubilee Museum and Catholic Cultural Center, 40 S. Grubb St., Columbus.</td>
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<td>Santa Maria Award program for all diocesan youth and adults. sponsored by diocesan Catholic Committee on Scouting, using Columbus' voyages as an example of a life of faith. 1 p.m. Saturday to 9:30 a.m. Sunday for youths in grades 6-12 and parents, ending with Mass. 3 to 6 p.m. Saturday for youths in grades 1-5 and parents. Cost $45 for overnight program, $15 for Saturday program.</td>
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### Classified

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<tr>
<td>St. Pius X Christmas Craft Bazaar</td>
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<td>November 4, 2017</td>
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<td>9 a.m.-3 p.m. Admission S$2</td>
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<tr>
<td>St. Mary Magdalene Christmas Craft Bazaar</td>
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<td>Nov 4th 9:00 a.m. –3:00 p.m.</td>
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<td>Handmade crafts, gift baskets, baked goods, great food, lots of vendors and much more...</td>
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<td>473 S. Roys Ave., Columbus</td>
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### Happenings

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<th>Date</th>
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<tr>
<td>19-21, THURSDAY</td>
<td>Concelation at Holy Name</td>
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<td>6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus.</td>
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<td>Exposition of the Blessed Sacrament, with prayers in the Cenacle format.</td>
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<td>Abortion Recovery Network Group</td>
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<td></td>
<td>7 p.m., Gateway Center, 2670 N. Columbus St., Lancaster.</td>
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<td></td>
<td>Abortion recovery network group meeting for anyone interested in recovering from abortion or who has been through a recovery program and wants to stay connect-ed.</td>
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<td>614-721-2100</td>
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<td>Frassati Society Meeting at Columbus St. Patrick</td>
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<td>7 p.m., Aquinas Hall, St. Patrick Church, 280 N. Grant Ave., Columbus.</td>
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<td>Meeting of parish's Frassati Society for young adults.</td>
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<td>“Mass and a Meal” monthly event. Bring side dishes, desserts, or beverages.</td>
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<td>614-224-9522</td>
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<td>22, SUNDAY</td>
<td>Pontifical College Josephinum 'Live-in' Weekend</td>
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<td>Three Bags Full consignment sale of children's items. Unsold and unclaimed items are donated to Catholic and pro-life charities.</td>
</tr>
</tbody>
</table>

### Classified

<table>
<thead>
<tr>
<th>Event</th>
</tr>
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<tbody>
<tr>
<td>St. Pius X Christmas Craft Bazaar</td>
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<tr>
<td>November 4, 2017</td>
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<tr>
<td>9 a.m.-3 p.m. Admission S$2</td>
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<tr>
<td>St. Mary Magdalene Christmas Craft Bazaar</td>
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<tr>
<td>Nov 4th 9:00 a.m. –3:00 p.m.</td>
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<tr>
<td>Handmade crafts, gift baskets, baked goods, great food, lots of vendors and much more...</td>
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<td>473 S. Roys Ave., Columbus</td>
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</table>
The Crucible

Columbus Bishop Ready High School’s theater department is staging Arthur Miller’s Tony Award-winning play *The Crucible* on the first weekend in November. The play explores the hysteria behind the Salem witch trials and is a commentary on emotions overcoming reason. Greed, pride, and fear of the unknown lead a town to question what is real, with devastating results.

The Ready production includes a cast of more than 30 students, under the direction of faculty member Jill Larger. Cast in lead roles are Daniel Hamilton, Marie Pece, Julianne Pece, Dominic Tokar, Olivia French, Richard Pittman, and Michaela Mayo.

Performances are at 7 p.m. Friday, Nov. 3 and 2 p.m. Saturday and Sunday, Nov. 4 and 5 at the school, 707 Salisbury Road. Tickets are $10 for adults, $9 for those 65 and older, and $8 for students. For more information, contact the school at (614) 276-5263.

Pictured: The cast of Arthur Miller’s “The Crucible” at Columbus Bishop Ready High School includes (front) Daniel Hamilton, and (from left) Marie Pece, Olivia French, and Abigail Wuichner.

Photo courtesy Bishop Ready High School

The Addams Family

In the kooky, upside-down world of the Addams family, to be sad is to be happy and to feel pain is to feel joy. Nonetheless, this quirky family still has to deal with many of the same challenges faced by any other family, and the spookiest nightmare faced by every family: the Addams kids are growing up.

The Columbus Bishop Hartley High School drama department will present *The Addams Family* at 7:30 p.m. Thursday to Saturday, Oct. 26 to 28 and 2:30 p.m. Sunday, Oct. 29 at the Columbus Performing Arts Center, 549 Franklin Ave. Tickets are $10 at the door.

Cast members include Abigail Allwein, Greta Bedell, Olivia Bobak, Lia Branch, Shannon Carmon, Braeden Craig, Christian Craig, Cassidy Davis, Nina Ekukole-Sone, Elizabeth Hudelson, Kiera Jones, Kassie Kebe, Sergio Mariscal, Alexis Martin, Caitlin McCarthy, Lily McClung, Dominic Motter, Anna Nash, Diego Pantoja, Dominic Ratliff, David Rees, Joseph Sheridan, Ben Smallwood, and Joseph Supino.

Pictured: Columbus Bishop Hartley High School students (from left) Elizabeth Hudelson, Lily McClung, Christian Craig, and Braeden Craig prepare for the school’s production of “The Addams Family.”

Photo courtesy Bishop Hartley High School

Little Women

Step back in time as the Columbus St. Francis DeSales High School drama department presents the classic story *Little Women*.

The play chronicles the life-changing events of the March family during a turbulent period of American history. Their joys, sorrows, loves, and losses are played against the backdrop of a divided nation mourning the loss of an assassinated president and struggling to stay united. Through it all, the sisters endure with a healthy dose of faith and the family’s sense of humor. All of the most familiar episodes from the beloved novel by Louisa May Alcott are included in the play, along with some less familiar stories.

Playing the parts of the March sisters are Chloe Myers as Meg, Cella Minaddeo as Jo, Frankie Bonte and Grace Brunton splitting the role of Beth, and Mia Slonac and Mary Polemeni-McGovern sharing the role of Amy. Brianna Stokes plays Marjorie, and Sydney Hord is Aunt March. Also in the cast are Isaac Steiger as Laurie, Jackson Moulder as Professor Bhaer, Natalie Alton as Hannah, and Cristofer Tapia as John Booke.

The play will be presented at 7 p.m. Saturday, Oct. 28 and 3 p.m. Sunday, Oct. 29 in the school’s little theater, 4212 Karl Road. Tickets are $8 for reserved seating and are available at the school during all lunch periods, before and after school in the performing arts room, or at the door. For more information, contact the play’s director, Lori Arnett, at arnett@desales.co.

Pictured: Practicing a scene from Columbus St. Francis DeSales High School’s production of “Little Women” are Brianna Stokes (left) and Chloe Myers.

Photo courtesy St. Francis DeSales High School
Hundreds at blessing of Indiana shrine in awe of church’s restored beauty

By Katie Rutter
Catholic News Service

A steady stream of vehicles climbed the narrow, winding road that dead-ends on the hilltop named Monte Cassino Hill.

Beginning more than an hour before the appointed time, hundreds alighted from their cars on the outskirts of the town of St. Meinrad, Indiana, and headed toward a small sandstone building that crowns the landscape.

“We just wanted to peek at the shrine before everything started,” laughed St. Meinrad resident Jennifer Kunkler as she watched the bustle. “I guess that’s what everyone else thought, too.”

The pilgrims struggled to squeeze past one another in the single aisle of the 24-by-50-foot chapel. Eyes and fingers pointed upward with hushed exclamations of “wow” and “beautiful.”

“To see what they’ve done now, it is absolutely -- it brings tears to my eyes it’s so gorgeous,” Kunkler said.

The Oct. 1 gathering marked the conclusion of a more than two-year restoration project. The small sandstone building, named the Monte Cassino Shrine after the famous Italian monastery founded by St. Benedict, has a history nearly as long as the nearby Benedictine-run St. Meinrad Archabbey.

“The chapel actually started with the picture of Our Lady being tacked to a tree by one of the monks” in 1857, explained Benedictine Archabbot Kurt Stasiak.

Over the next decade, word spread about the makeshift shrine, and pilgrims journeyed to the hilltop to pray to Our Lady of Monte Cassino. The archabbey dedicated the present structure in 1870.

Less than two years later, the shrine gained fame for what is widely believed to be a miracle. An epidemic of smallpox broke out in St. Meinrad, taking the lives of several townspeople. As members of the monastery and seminary fell ill, the community processed to the shrine and began a novena to Our Lady of Monte Cassino.

“After that novena, the infirmary emptied out and no more people either in the seminary or the archabbey contracted the smallpox,” said Archabbot Stasiak, “and so we attribute the good recovery, the health to the intercession of Our Lady.”

Thus began regular pilgrimages up the hill to the Monte Cassino Shrine. Every Sunday in October and May, months traditionally dedicated to Mary, hundreds flock to southern Indiana from as far as Indianapolis, Cincinnati, and Louisville, Kentucky for prayers and a rosary procession.

“The project) cost an excess of $600,000. A large portion of that was the art restoration,” said Andy Hagedorn, director of physical facilities at St. Meinrad. “We were very fortunate to be able to go all out and get it done right.”

Essential repairs included the stabilization of the shrine’s foundation as well as filling and sealing the mortar joints of the sandstone walls. Workers also installed a heating and cooling system to protect the artwork from temperature changes and add to the comfort of visitors.

Archabbot Stasiak blessed the grounds and the chapel with holy water, the group sang several hymns and pilgrims prayed the rosary as they processed around the hilltop carrying a statue of Mary.

Attendees lingered long after the conclusion of the service. Many had personally donated to the restoration effort to preserve the beloved location for future generations.

“This will last through our grandchildren now,” said Himstedt. “So we’ll bring them here to spend time.”

“This is our cathedral,” he said.
Your Catholic Cemeteries Invite You to Prayer Services for Your Deceased as a Complement to the Feasts of All Saints Day and All Souls Day...

CEMETERY SUNDAY
November 5, 2017

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

Fr. Vince Nguyen
Administrator
St. Ladislas/Corpus Christi

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

Dcn. Jerry Butts
Deacon
Corpus Christi

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

Fr. James Klima
Pastor
St. Elizabeth Ann Seton

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

Dcn. Jeffrey Fortkamp
Deacon
Our Lady of Peace

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