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CATHOLIC TIMES

A journal of Catholic life in Ohio

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OCTOBER IS
RESPECT LIFE
MONTH

MOVED BY
MERCY



We are called to
show mercy because
mercy has first been
shown to us.

POPE FRANCIS

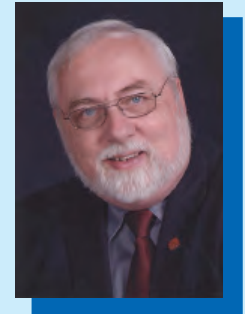


RESPECT LIFE
WWW.USCCB.ORG/RESPECTLIFE

The Editor's Notebook

It's not all about me

By David Garick, Editor



make our own lives easier. But our first priority should be to elect people who will have the moral courage to stand up against the forces that seek to destroy the most vulnerable of lives -- the embryo, the unborn, the sick, and the elderly.

Life, every life, is the most precious of all God's creations. Today, we have spacecraft, telescopes, and many other scientific devices scanning the universe, seeking out signs of life beyond our world. So far, we have found none. But here on Earth, we destroy millions of lives annually for our own selfish goals. Before we search for life on other worlds, perhaps we should learn to respect it here. I am not sure we can be trusted with lives God has placed elsewhere.

Growing up, I was taught to be self-reliant. "Don't expect other people to do everything for you. Take care of yourself. Stand up for yourself. Be the best person you can be." It was good advice, and it has served me well over the years. It is the same advice I still give to young people. But like many good things, when taken to excess, it can become destructive. When self-reliance morphs into self-indulgence and self-confidence becomes self-centeredness, we cross over to the dark side.

As Christians, we are called to cherish life and live it with the passion and love demonstrated for us by Christ. Jesus said, "I came so that they might have life and have it more abundantly." That sounds great. But if we leave it at that single phrase, out of the full context in which it was given, we are apt to be selfish indeed. We might be prone to think, "All that matters is my life."

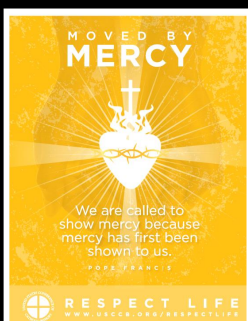
Modern society has cheapened life. The widespread use of abortion on demand has taught people that an inconvenient pregnancy can be wiped away by killing the unborn child before we ever see him or her. That tragedy has been followed by the inevitable taking of "inconvenient" lives, even after people are born. A few weeks ago in Belgium, a child was euthanized in a state-approved mercy killing. Physician-assisted suicide is now widely available in Canada and in several states in America.

The destruction of life is a great injustice. In a democracy, we the people have the power to stop this injustice. We can elect representatives who will stand up for real justice, and that begins with the right to life. It is tempting to cast votes for those whom we think will bring us economic returns, whether that be in the form of government money or services or lower taxes or whatever we think will



Memorial Mass at site of first Mass in the state of Ohio

A Memorial Mass will be concelebrated by Father Don Franks and Father Stephen Carmody at 1:30 p.m. Sunday, Oct. 2 to commemorate the 208th anniversary of the first Mass in the state of Ohio. It will take place at the First Mass Rosary Garden, 5000 Stage Coach Road N.W., Somerset. Its intention will be for Msgr. John T. Dittoe, Martin (Hank) Russell, Patrick J. Mooney, and Mary (Terry) Thomas, the deceased members of the committee which guided the preservation of the site where Ohio's first Mass was celebrated. Immediately following the Oct. 2 Mass, a brief update will be provided on the canonization initiative for the celebrant of the first Mass, Father (later Bishop) Edward Fenwick OP, and on plans recently approved by Bishop Fredrick Campbell to proceed with Phase II of the First Mass site development plan. Funds are to be raised for construction of a replica 16- by 20-foot log cabin where future memorial Masses can take place and presentations can be made so that others may hear and appreciate the beginnings of the Catholic Church in Ohio. A Dominican Rosary procession will conclude the memorial celebration.



Front Page photo:

This week's front-page art is based on the poster for this year's Respect Life Month, proclaimed by the U.S. Conference of Catholic Bishops.

Graphic courtesy USCCB

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Archbishop Gomez: It's time to end the death penalty

Californians should vote for Proposition 62, a ballot measure to end the death penalty, the archbishop of Los Angeles has said in a reflection on justice, Catholic teaching, and American society.

"It is time for us to end the death penalty – not only in California, but throughout the United States and throughout the world," Archbishop Jose H. Gomez said on Sept. 21. "In a culture of death, I believe mercy alone can be the only credible witness to the sanctity of life and the dignity of the human person."

His essay is part of a special issue of the Los Angeles archdiocese's newsweekly *Angelus* dedicated to the Church and the death penalty. Rather than condemn criminals to death, he said, Christians "should pray for their conversion and encourage their rehabilitation and ultimate restoration to society."

Those who seek an end to the death pen-

alty must not forget the victims of crime and their loved ones. "We entrust them to the Father of mercies and we pray that he grant them healing and peace," the archbishop said.

Proposition 62, which is on the November ballot, would replace the death penalty with lifetime in prison without parole.

Public opinion survey results have been mixed. A Sept. 1-8 online poll of 1,909 registered voters sponsored by the USC Dornsife College and the *Los Angeles Times* found that 40 percent of registered voters would approve the proposal. Another survey, run by the Field Poll, polled 942 likely voters from Sept. 7-13.



It found support from 48 percent of voters and opposition from 37 percent.

Another ballot measure, Proposition 66, would limit the appeal process for death-row inmates and shorten the time from sentencing to execution.

Archbishop Gomez cited Pope St. John Paul II's words in his final U.S. visit in 1999, when the pope called the death penalty "cruel and unnecessary."

"The reason is that every life is sacred and every person has a dignity that comes from God," the archbishop said. "This is true for the innocent and it is true for the guilty. It is true even for those convicted of the most violent crimes."

He acknowledged historical Catholic support for the death penalty. "The Catholic Church has always taught that legitimate governments have the right to impose the death penalty on those guilty of the most serious crimes. This teach-

ing has been consistent for centuries – in the Scriptures, in the writings of the Church Fathers and in the teachings of the Popes," he said.

"But in recent years, there has been a growing consensus that the use of the death penalty can no longer be accepted."

Archbishop Gomez cited a "strange appetite for violence," such as what is found in violent video games and demeaning music and entertainment, in American culture. "In this cultural context, I do not see how the death penalty can ever again express society's ultimate value for human life. In this cultural context, the death penalty can only function as one more killing."

Archbishop Gomez and the Los Angeles archdiocese's Office of Life, Justice and Peace have established a website, www.killingisntjustice.org, which supports a "Yes" vote on Proposition 62.

Dedicated to serving others, Canton St. Michael parishioner now seeks help for self

By Ann-Margaret Lambo

The Catholic Exponent, Youngstown

(Editor's Note: Mike and Kay Flood are former residents of central Ohio, and many in the Diocese of Columbus would know them from local parishes and schools.)

CANTON – Above the picture window in Mike and Kay Flood's great room, there is a saying stenciled on the wall: "Every flood needs an ark."

Mike Flood, 74, an active member of Canton St. Michael the Archangel Church and an attorney who is a former executive in human resources and labor relations at the Timken Co., has been the ark for many an organization and cause in Stark County, from chairing committees and boards to raising money to update local facilities.

Though he donated years of his time to organizations that needed his assistance, Flood never expected anything in return. Now, dealing with a serious health issue, Flood needs an ark of his own.

Five years ago, Flood was diagnosed with kidney disease. Coping as best he could for years, he finally had to start in-home dialysis. Every night for nine straight hours, he hooks himself up to a machine that does the job his kidneys cannot.

He said his best option is a kidney transplant which would save his life.

Flood is on the kidney transplant list at the Cleveland Clinic, but it probably will take three to five years for him to re-

ceive a kidney that way. For that reason, he seeks a living donor who matches his "O" blood type, with a clean bill of health, who can donate a kidney and is willing to do so.

Another option is a process known as a kidney exchange. If a donor is not a match for Flood, that donor can donate a kidney to another person in need through the National Kidney Registry. Flood then would be able to obtain a kidney that is a match for him from the registry.

Flood explained that roughly one-third of kidney-failure patients with a willing, living donor will not be able to receive the kidney because they are not a match. The kidney exchange provides an opportunity for two people needing a kidney to obtain this gift of life with no cost to the donor.

"I've had several people inquire about donating, but unfortunately, they have all fallen through the cracks for various and sundry reasons," Flood said. "It's been an emotional roller coaster."

Flood tries not to complain. There is no "why me?" either – even though the boxes with his medical supplies are stacked almost five feet tall in his bedroom, next to the machine that greets him every night and keeps his kidneys from failing.

"I have days when I get a little depressed," Flood said. "This is just the new normal for me right now. I take one day at a time and my philosophy is 'If it's meant to be, it's meant to be.'"

Despite his challenges, Flood has remained active. He served several terms on his parish council. Under his leadership, the council completed several major projects, including a parish assembly and a parish survey. Both led to the establishment of strategic plans for the parish.

"I'm currently on the parish's stewardship committee, which is very active," Flood explained. "We put together a very nice four-color book that includes all of the ministries and contact names. We've done a ministry fair in the gathering space to introduce the different ministries in the parish. Last year, we invited non-profits in the community to come and recruit people. That went very well."

"Mike is a great example of what lay leadership should look like in the Church today," said Father Don King, pastor of Flood's parish. "He is and has been of great value in planning and direction for the parish, and his service beyond the parish is outstanding as well."

Flood's commitment to civic groups has included dedicating his time and talent to local organizations that address mental health issues in children and adolescents.

"I was interested in kids and anything that would help us make their lives better," Flood said. "The goal was always to ensure that every child reaches their full potential, whatever that may be. Any organization that touched that, I've been in-

involved with one way or another."

He worked with Child & Adolescent Behavioral Health (C&A) to raise money to consolidate the agency's satellite facilities into one building. That involved arranging for purchase of the Shipley Building from the United Way for \$1 and raising \$1 million to remodel the building 25 years ago.

Most recently, he headed a capital campaign and raised more than \$300,000 to make the C&A day treatment center more family-friendly, including updating the entrance, painting the gray walls in bright colors, and providing furniture, lamps, and tons of stuffed animals. He also established the Mike Flood endowment committee at C&A, which he still sits on, though retired.

"I see the need for things and I bring things up," Flood said. "I don't want to just belong to something to have my name on it. If I can make a difference in what (the organization) is doing, then I am interested."

Kidney donation:

Anyone interested in donating a kidney (or who knows someone interested in doing so) is asked to call the kidney living donor line at the Cleveland Clinic at (216) 445-3150.

More information on kidney exchange may be found at the National Kidney Registry's website, www.kidneyregistry.org.

PRACTICAL STEWARDSHIP

By Rick Jeric

Vita

How about some of those saintly offers from the sharks last week? Did you accept any of them? Maybe you dreamed of some of your own, or some from other saints. No matter what we accept today, or on any day in the future, any deal or offer from the saints is something good to accept, and then live. Their Christian example is to be embraced and remembered, not ignored as something unrealistic or unattainable. It is always a great challenge, but we need those to keep us motivated and moving forward with achievable goals. We need and want those successes for our spiritual well-being. In turn, our practical daily lives are enhanced and more joyful with age. Our lives are very short, compared to eternity. We pray for the grace that is freely given by our merciful and loving God. We must freely accept it and make it a part of our spirit, attitude, and our very being. We like to talk about the “heart and soul” of people. Our hearts seem to get all the attention, since we need them to live on this earth. Our souls deserve the most attention, since we need them filled with grace to live eternally with God.

The Latin word for life is *vita*. Life is found in other Latin words also, but *vita* is the most basic root. Three words can illustrate this root more clearly. Something *vital* is a thing necessary to our existence. Life depends on vital things such as oxygen, water, and food. If we have *vitality*, we can say that we are full of life and energy. And if we need a little bit of supplemental help, we can take a *vitamin*. This Sunday, Oct. 2, is Respect Life Sunday. And we focus on life for the entire month of October. How appropriate it is to also pray the rosary more often this month. Our Blessed Mother helps us defend life at all levels. What does it mean for us to respect life “at all levels”? The most basic – and, dare I say, most important – level is life from conception to birth. Yes, there are other levels of life, and all human life is incredibly important and to be respected. But without that respect and defense applied without question or wavering for the unborn, what else do we have but all of us who safely made it into the world? I hear some people say that other issues are just as important, such as starvation, homelessness, unemployment, sickness and disease, addictions, euthanasia, etc. Of course, they are all very important and deserve our attention and action. They help us with a more tangible and visual representation of life at a variety of levels. Now hear this: As Catholic Christians, we are bound and committed to defending and upholding human life in the unborn, in babies born with physical and mental challenges, in the homeless, in criminals, in those on death row, in desperate addicts, in the terminally ill, in those who hate us and want to kill us, and in the elderly. Those absolutes come from God, whom each of us will face one day.

Our practical challenge this week is to pray for and respond to Respect Life Sunday with great vitality. Do not let it pass as just another day. Take a few vitamins. Offer Sunday Mass for the unborn. Pray for the preservation and respect for life at all levels as you receive the Eucharist. Then take a whole 15 minutes out of your busy Sunday and pray the rosary for life. Turn off the television for halftime of your favorite NFL game and pray that rosary. Meditate on how sacred our lives are, and that we are no more special than anyone else. Revitalize through prayer.

Jeric is director of development and planning for the Columbus Diocese.



SERRA CLUB WELCOMES NEW SISTERS



The newest Religious sisters in Columbus arrived just in time to attend the annual party sponsored for sisters by the Serra Club of North Columbus at the Martin de Porres Center. Sister Irene and Sister Bozena of the Little Servant Sisters of the Immaculate Conception received a warm welcome from Serra Club members and sisters of other religious orders working in the Diocese of Columbus.

Pictured are (from left): Bill Messerly, Serra North president; Sister Bozena, LSIC; Father Jeff Rimelspach, Serra Club chaplain; Gretchen O’Loughlin and Mary Ann Kent, event co-chairs; Sister Irene, LSIC; and Frank Hartge, Serra Club treasurer.

Photo courtesy Elynn Dekker

BREAKFAST WITH THE BISHOP

The 20th annual Breakfast with the Bishop program sponsored by Catholic Social Services will take place at 7:30 a.m. Tuesday, Oct. 4 at the Renaissance Hotel, 50 N. 3rd St., Columbus.

Speakers will be Bishop Frederick Campbell and Robert D. Lupton, founder and president of FCS Urban Ministries of Atlanta and author of *Toxic Charity*.

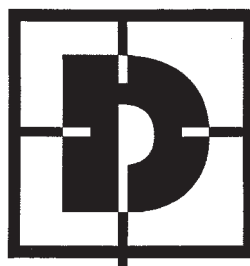
Tickets for the event are \$50 per person. Sponsorships are available. For more information, go to the Catholic Social Services website, www.colssc.org, or call (614) 221-5891.

The program will be followed by a

poverty summit with Lupton and a local panel, sponsored by The Catholic Foundation, from 10 a.m. to noon at Columbus St. Andrew Church’s Bryce Eck Center, 3880 Reed Road.

Lupton will share best practices to reduce poverty, as described in his new book *Charity Detox*. He will be joined by panelists Dave Bianconi, founder of Progressive Medical; state Rep. Michael Curtin, D-Columbus; Matt Habash, president and chief executive officer of the Mid-Ohio Foodbank; and Rachel Lustig, president and CEO of Catholic Social Services. There is no charge for the event.

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Diocesan Scouting Event

Young people can get a taste of a sailor's life in the time of Christopher Columbus and earn a medal or a patch at the annual Santa Maria event sponsored by the diocesan Catholic Committee on Scouting. Adults and students are eligible to participate in one of two activities scheduled Friday and Saturday, Oct. 15 and 16.

A program for sixth- through 12th-graders and adult leaders will begin at 1 p.m. Friday the auditorium of the Jubilee Museum and Catholic Cultural Center, 40 S. Grubb St., Columbus. It will conclude after the 8:30 a.m. Mass the following day at Columbus Holy Family Church, 584 W. Broad St. A shorter program, for first-through fifth-graders, will take place from 3 to 6:45 p.m. Friday at the museum.

The theme of both activities is "Discovery." Among other things, participants will learn about Columbus and the impact of his faith on his achievements. The program was inspired by the 1992 celebration of the 500th anniversary of Columbus' first landing in the New World, which brought the Catholic faith to the Americas.

After a sailor's stew supper on the museum's wooden deck, each participant in the longer program will experience the personal challenge and reward of climbing ropes like those on board Columbus' ships by going to the climbing center at The Ohio State University. Safeguards, staff monitors, and transportation will be provided.

After climbing, participants will catch their breaths while enjoying a movie with an adventurous sailing theme, with popcorn and drinks. When the movie is finished, the "crew" will clean up the "deck" and lay out sleeping bags for a sailor's typical night of rest.

At 7:45 a.m. Sunday, participants will leave the museum to attend the Latin Mass at Holy Family Church. This is almost exactly the same Mass that Columbus and his crew celebrated more than 500 years ago on the day before they set sail in 1492 for the Americas. After Mass, "crew" members will be awarded a medal attesting successful completion of their "voyage."

A fee of \$45 for the overnight activity covers the cost of the medal, meals, lodging, activity fees, and materials. Bring your own sleeping bag, pad, and mug. The fee is \$15 for the shorter program. Participants in the Saturday afternoon activity will be awarded a patch upon its completion.

For more information, contact Chuck Lamb at (614) 882-7806 or chucklamb007@aol.com.

New president and CEO for Mount Carmel Health

After an extensive nationwide search, Mount Carmel Health System has chosen Edward Lamb as its new president and chief executive officer. Lamb, an executive with more than 25 years of experience leading health care organizations across the nation, will begin his tenure as CEO in November.

"Ed is the ideal candidate to lead Mount Carmel. His broad experience and inspiring leadership are a great match to work with our colleagues in central Ohio," said Roger Spoelman, the system's interim president and CEO. "I'm looking forward to a seamless transition over the next few months, and I'm confident that I'm leaving Mount Carmel in the best of hands."

"We are grateful for Roger's tremendous leadership during



this interim time and we are excited to bring on another experienced leader for the health system," said John Perez, chairman of Mount Carmel Health's board of directors. "Ed is a proven, mission-driven leader with a passion for people-centered care. We're thrilled to welcome Ed to central Ohio later this year."

For the past five years, Lamb has led IASIS Healthcare's western division, where he is responsible for health care operations in Arizona, Colorado, and Utah. The division includes nine acute care hospitals, one free-standing behavioral hospital, four ambulatory surgery centers, and a free-standing emergency department.

"Ed's leadership will help Mount Carmel continue to de-

liver the compassionate care that is fundamental to Trinity Health's nationwide strategy," said Sally Jeffcoat, executive vice president for the West/Midwest region of Trinity Health, Mount Carmel's parent company. "We look forward to working with Ed and learning from his experiences and ideas that can help our system be even better."

Lamb joins Mount Carmel in the midst of significant transformation within the health system, which includes modernization and improvements at existing facilities and expansion into needed areas of care, both geographically and by service line. He will help the system continue to create new ways to help people be healthier and to partner in their care in ways that matter most to them.

Lamb and his wife, Debbie, will relocate to central Ohio later this year. They have three grown children.

St. Mary Magdalene hosts food truck social



Columbus St. Mary Magdalene Church parishioners, school families, and families from the parish religious education program enjoyed an evening of food, fellowship, and fun at a food truck social on the school's playground to begin the new school year.

Photo courtesy St. Mary Magdalene Church

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Reverence for the name of Jesus; Family divided on Sundays



QUESTION & ANSWER
by: **FATHER KENNETH DOYLE**
Catholic News Service

Q. When is it appropriate to call out verbally the word “Jesus”? If his name is not being used in a disrespectful way but to implore his help, certainly this would not be considered swearing, right? Some people seem to have a fear of uttering his name, lest they appear to be swearing. (Timberville, Virginia)

A. What you intend when you say something may not be what hearers understand. Although you mean to implore Christ’s help by calling out spontaneously the word “Jesus,” someone listening might well think instead that you are expressing surprise or dismay -- which would contribute to the growing disrespect for the Lord’s name.

Why not instead say, “Help me, Jesus” and remove any doubt? Reverence for the divine name, in addition to being mandated by the Second Commandment, has a rich scriptural basis. It was the first point made by Jesus when he taught us how to pray. (“Hallowed be your name,” Matthew 6:9.)

And in his Letter to the Philippians (2:10), Paul says that “at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth.”

Some of the saints, in fact, whenever they heard the name of Jesus being used with disrespect, would bow their heads -- as a silent reminder of the reverence they felt was due.

Given the fact that the holy name is so often and so casually abused in today’s world, perhaps all of us have a duty to ask the Lord’s forgiveness and seek to make reparation. We need to stand in awe of God’s mystery and majesty, realizing that even the opportunity to approach him in prayer is a gift of his mercy.

Q. We have been members of one parish for more than 20 years, but now we have a priest who reminds me of why Jesus was critical of the Pharisees: This priest has no spiritual depth, and he emphasizes external flourishes, like *ad orientem* Masses.

My husband thinks that this priest is just young, arrogant and naive and that we should simply wait it out until he is reassigned. Right now my husband and I have reached an agreement: We have cut our financial contributions to the parish in half, and I attend our parish

church once a month but go to other parishes on the other Sundays.

Our teenage children prefer one particular parish nearby, but I hesitate because it seems so informal and not in keeping with church guidelines. (It uses lay preachers, for example, and has people go to confession by writing things on pieces of paper to be burnt.)

For us, attending Sunday Mass as a family is now a thing of the past, which is very sad. Do you have any suggestions? (Name of city and state withheld)

A. First, to explain a phrase that might puzzle some readers: *ad orientem* Masses. Literally, it means “toward the East,” indicating that the priest and the people both face in the same direction, following an ancient custom.

More commonly today, the phrase is used when the priest and the congregation both face toward the front of the church, as opposed to Masses where the celebrant faces the people.

A bit of a flap ensued in July 2016 when the Vatican’s top liturgical official, Cardinal Robert Sarah of Guinea, suggested that priests begin to celebrate Mass facing away from the congregation.

Quickly, though, the Vatican’s official spokesman, Jesuit Father Federico Lombardi, noted that there was no new directive and that the *General Instruction of the Roman Missal* (the church’s official “guidebook”) indicates in No. 299 that, wherever possible, the priest should face the congregation.

Now to the substance of your question. I attach a high priority to a family’s celebrating Sunday Mass together as a family unit.

I do recognize the argument that people profit most from a Eucharistic setting that matches their individual taste and best helps them sense the divine, but I feel that is outweighed by the lasting value of worshipping God as a family.

And though I have no empirical evidence to back this, my sense anecdotally is that families who have worshipped together continue their fidelity to the Eucharist far into the future.

So my suggestion would be for you to sit down with your family, discuss the value of being with each other on Sundays and reach an accommodation -- whether it be choosing a “neutral site” (a nearby parish where everyone seems fairly comfortable) or, perhaps, rotating as a family each Sunday among three or four different parishes.

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

CCL Commissioner

Jim Jones, assistant principal of Columbus St. Francis DeSales High School, is the new commissioner of the Central Catholic League. He is shown in his first speaking engagement in the new role, at the assembly honoring DeSales’ 2015-16 girls lacrosse team for winning the girls state Division II lacrosse championship just after the school went on its summer break. Jones, a DeSales graduate, is no stranger to the CCL. In 1993, he returned to his alma mater as head coach for the girls basketball team. Two years later, he began teaching health and biology. During his teaching tenure, he also coached softball and boys golf. Although he stopped coaching in 2004 when he became assistant principal, his love of sports has remained strong. As commissioner, he will be working with the athletic directors of all CCL schools, overseeing the by-laws of the league and promoting it through social media.

Photo courtesy St. Francis DeSales High School



Parish Mission at Newark St. Francis

Newark St. Francis de Sales Church, 40 Granville St., is sponsoring a parish mission from Sunday to Thursday, Oct. 2 to 6, as part of the Holy Year of Mercy. Father Ben Cameron of the Fathers of Mercy will be preaching each night on the theme “Divine Mercy in the Gospels.”

He will encourage and challenge those attending the mission to make a stronger, deeper personal commitment to Jesus Christ and his church. Throughout the mission, Father Cameron will extol the infinite mercy of God and how we can live the Divine Mercy devotion more deeply through understanding its roots in the Gospels.

Each evening will begin with Exposition of the Blessed Sacrament at 6 p.m., with the Sacrament of Reconciliation available until Father Cameron’s talk at 7.

A Votive Mass of the Precious Blood will conclude the mission at 7 p.m. Thursday, with Father Cameron presenting an extended homily and the parish choir singing. The evening will conclude with a reception.

Emerald 5K Run

The social concerns committee of Lancaster St. Mark Church and Knights of Columbus Council 15447 are sponsoring the inaugural Emerald 5K fun run and walk from 10:30 a.m. to 1:30 p.m. Saturday, Oct. 8 on the Forest Rose bike path in Lancaster.

Proceeds will benefit three charities -- the Foundation Dinners, which have served a daily late-afternoon meal to needy Fairfield County residents for more than a quarter-century; the St. Mark Church Emerald Food Pantry; and the Bridges of St. Mark organization, a ministry helping the Rach Suc mission church in Can Tho, Vietnam.

The run will begin and end at the Ohio University-Lancaster parking lot. The course is a section of the Fairfield Heritage Trail, a well-maintained asphalt path that crosses two covered bridges and a metal bridge and passes Lancaster High School and Thomas Ewing Junior High School.

For more information and to register, go to <https://emerald-5kfunrun.com> or call Randy Tipple at (614) 506-0044.

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MAKING SENSE
Out of Bioethics
Father Tad Pacholczyk

I recently was talking to a Massachusetts family which includes a 21-year-old son on the autism spectrum. Because of the Asperger syndrome and obsessive compulsive disorder that have affected him since childhood, he is about 13 or 14 years old in his understanding and behaviors. Jimmy (not his real name) has been in and out of mental institutions and recently had to be placed into a group home because his single mom no longer could manage him at home. Jimmy came from a good family, conscientious and Catholic, raised in a clean environment by his mother and grandmother, who hoped to see him cared for in a protected, secure setting at the group home. Soon they saw, however, that there were issues: the residents had unlimited TV access in their private rooms; there seemed to be high worker turnover; and some of the tattooed staff not only were heavy smokers, but also used foul language.

Things took an unexpected turn as Jimmy prepared to celebrate his 21st birthday. Others at the group home started pushing him to visit a strip club in a nearby town now that he was "going to be an adult." Always guileless, and never hesitant to talk openly about whatever was going on around him, Jimmy blurted out to his grandmother that the group home's staff was going to drive him next weekend to the Foxy Lady Club. A series of phone calls ensued. When the grandmother spoke with a staff member at the home, she was informed there was nothing she could do to prevent it and that the home routinely offered transportation to the strip club not only for the home's residents, but for residents of other group homes run by the same company in nearby towns. The staff member said that Jimmy was 21 and the group home had to let him do what he wanted. A second phone call to the staff supervisor resulted in the same song and dance: the group home had no choice but to cater to his wishes; he was within his legal rights now that he was 21; they would drive others at the home to the strip club, etc. The grandmother finally called the Massachusetts Department of Developmental Services, which had contracted with the company running the group home, and spoke to the woman in charge of Jimmy's case. The woman noted that Jimmy was not only within his legal rights and asserted that it was a matter of basic human rights to allow him go to the strip club. His grandmother replied that it would be a failure to care for persons with mental disabilities if caretakers facilitated sexually addictive practices, which such persons were prone to engage

in anyway, often struggling with self-control and masturbatory behaviors, and this might set them up for a trip back to the mental hospital. When she continued to protest that visiting such a club was not a good or moral activity, the official said, "Well, if you're concerned about 'values,' I leave my values at the door every time I go to work in order to get my job done."

Cases such as Jimmy's serve as a disappointing reminder of how low the bar has come to be set in certain segments of our society. The misappropriation of tax money by state agencies to subsidize damaging behaviors in a vulnerable patient population also is regrettable and fundamentally unjust. The family's struggles further highlight an astonishing cultural misunderstanding around the idea of "human rights." To suggest that the activity of leering lecherously at the bodies of naked women is a "basic human right" is itself a profound perversion and represents a lamentable instance of outright moral bankruptcy.

Probably the most striking element of a case like Jimmy's is the remarkably well-honed ability of some who serve in positions of authority and leadership – while professing to be "good" or even "religious" people – to jettison their values and beliefs the moment they are called upon to stand up and defend what is right.

Because individuals like Jimmy are consistently unable to make good decisions on their own behalf, it goes without saying that they require a guardian to attend to their interests and protect them. Yet legal guardians, like Jimmy's grandmother, are finding themselves in the unenviable position of being ignored on certain issues by those who are entrusted with the care of institutionalized residents and apparently are determined to bypass the guardian's will whenever specific sexual agendas or views about "rights" need to be duly imposed. Good parents never drive their children to strip clubs, and neither should any institution entrusted with a protective parental role. On the contrary, such institutions should erect appropriate boundaries and limits on harmful behaviors so their residents can grow and flourish, contribute positively to society, and perhaps one day become good and mature moral agents themselves.

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



NOTRE DAME EAGLE SCOUTS

Five Portsmouth Notre Dame High School students recently achieved Eagle Scout rank, the highest honor in Boy Scouting. They are (from left): Joseph Beckett, Aaron Bazler, Grant Sparks, Truman Hash, and Alec Liston. Beckett's Eagle service project involved renovation of the 154-year-old St. Patrick Cemetery in Scioto County. Bazler led a team which built five wooden swings in the Shawnee State Forest. Sparks' project resulted in construction of a rosary prayer garden at the school. Hash led an effort to repair and refurbish the football scoreboard at Portsmouth Municipal Stadium, and Liston was in charge of a group which helped beautify the military section of Greenlawn Cemetery, located near the school.

Photo courtesy Notre Dame Schools

New MediGold President

Mount Carmel Health has announced that Mike Demand will be the new president of MediGold, the system's not-for-profit Medicare Advantage organization, effective Monday, Oct. 24.

"Mike brings an amazing range of health care and health insurance knowledge and experience with him to this position," said Roger Spoelman, interim president and chief executive officer of the Mount Carmel Health System. "He is a proven leader within the industry and has worked in previous positions to design and manage the

full range of population health services, insurance plan operations, patient experience, and technology."

Demand comes to Mount Carmel from Wellmark, Inc., which serves Iowa and South Dakota as part of the Blue Cross Blue Shield Association, where he is vice president for health and care management. He previously was a vice president at Bravo Health, a Medicare Advantage plan that operated in 47 states before being acquired by Cigna-HealthSpring in 2010.

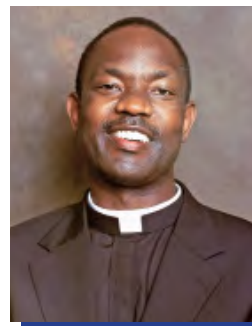
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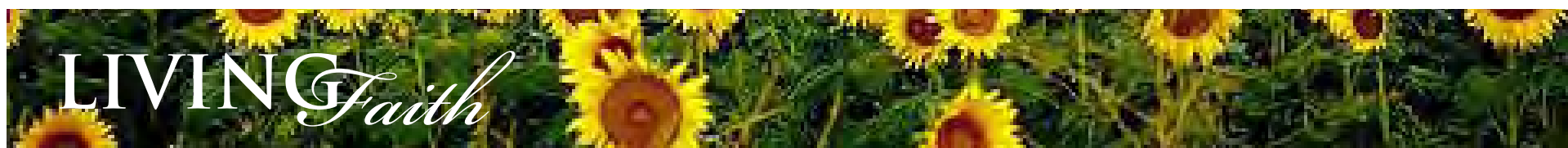


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Holding On to Mary's Hand Through the Rosary

I was broken. I don't know how else to describe the person I was when I sat in the church on Mother's Day 2000. As Father preached -- in his usual, ordinary way -- something in me just snapped. Slowly, the tears started flowing. It didn't take long for the crying to grow into sobbing, complete with snot and gasps. I had to leave the sanctuary.

Sitting on the choir steps, in the tiny vestibule, I couldn't even wonder what was wrong with me. On the ride home, my boyfriend never asked what was wrong. He didn't crack jokes or try to make it better. His mom, who drove with us, chattered about the spring weather, the lovely day, the breakfast menu.

I look back on that day as a turning point, as a time when I was touched. In the following months, I would begin RCIA classes at our parish and then, at the following Easter Vigil Mass (2001), be baptized and confirmed.

As a new member of the Catholic Church, there were many "secret handshakes" that baffled me. There were a lot of questions I didn't even know I should ask and a lot of things I didn't learn until I was hired as staff at our parish a few years later.



Finding Faith in
Everyday Life
Sarah Reinhard

Prayer was an area that was particularly interesting to me. I was comforted by one prayer in particular: the Hail Mary. When I couldn't find the words to ask for comfort, to look for guidance, to thank God for his generosity, the Hail Mary waited as a 41-word answer, a prayer easily remembered and poetic to say.

I learned it with a rosary in my hand during a difficult time in my boyfriend's family. I sat on the bed in my apartment, awkwardly holding the beads and squinting down at a prayer booklet. I felt like I was failing at a new sport at first. I lost count on every decade and found myself mentally wandering off, even though I was unfamiliar with the prayers and was trying to remember on what mystery I was supposed to be meditating.

The rosary became a support I'd use during difficult times, long drives, or sleepless nights. I didn't start trying to pray it daily until after the birth of my first child.

Something about seeing that small face, knowing what I hoped was not in store for her through her journey through life, feeling so very blessed to hold her in my arms ... all of it coalesced into a fire inside me, one that demanded action. Of course I would pray for my child and the world. How could I not?

The only prayer that seemed right was the rosary. I was imperfect and distracted in my praying, but though I wavered between praying it daily and giving up on it every so often, I learned it.

I learned it intimately, in my heart. The mysteries each became a step I took with a good friend, a journey through my Savior's life while I held

His mother's hand.

And I failed. Oh, how I failed.

I'd try to keep track on my fingers and lose count, adding an extra Hail Mary or not saying enough. I'd get distracted and just forget to finish it. I'd feel overwhelmed by the time commitment and just give up, not praying it at all.

Mary stands beside me as Our Lady of the Rosary, and she smiles at me the same way I smile at my four-year-old struggling to learn to make letters. She was given the title after appearing to St. Dominic in 1208 in a church in Prouille, France.

Pope Pius V in 1571 declared a feast in honor of Our Lady of the Rosary because of the miraculous victory at the Battle of Lepanto. He had asked Christians to pray the rosary for a win. The odds didn't look good: the Turkish fleet should have been guaranteed to win. They had killed nearly all the men defending the Malta fortress. Pius V sent his fleet to meet the enemy, even as the prayer warriors pleaded for Mary's prayers by way of the rosary, and, incredibly, the European Catholic coalition known as the Holy League won.

This story, which has the feel of a legend, makes me think of the power of prayer, and especially of the rosary. It's so easy to take it for granted, to see it as just one of many things I should be doing.

Shouldn't it be the most important thing I do? Shouldn't daily prayer be at the top of my list instead of tacked on at the end? Shouldn't I feel as excited to spend time with God as He is to spend time with me?

In the rosary, I find myself going to a place that's a common ground for both of us, God and I. He was there in those mysteries, and He's still there. Mary walks with me as I pray, turning what could be rote and repetitive into a way to keep my easily distractible mind occupied and open to the touch of grace.

Is it enough just to pray?

Yes. Yes, it is, especially when I'm holding on to Mary's hand through the rosary.

Sarah Reinhard is the co-editor of the new release "The Catholic Mom's Prayer Companion" and can be found online at SnoringScholar.com.

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OCTOBER IS RESPECT LIFE MONTH

EVERY SUICIDE IS TRAGIC



Proponents of doctor-assisted suicide try to draw a sharp distinction between those with a mental illness who want to end their lives and those with a terminal illness who express the same wish. They even insist we should not call the latter “suicide,” contrary to the plain meaning of the word. This is a tragically false distinction with far-reaching consequences.

DOCTOR-ASSISTED SUICIDE ABANDONS VULNERABLE INDIVIDUALS

Even among terminally ill patients, a request to die is nearly always a cry for help. This request is a distress signal indicating that something in the patient’s condition – at the medical, psychological, or social level – has not been adequately attended to.

Studies show that the desire for death in terminally ill individuals generally correlates with both physical pain and poor social support. When comfort or relief is offered in the form of more adequate treatment for depression, better pain management, or more comprehensive palliative care, the desire for death typically vanishes. In the Netherlands, for example, the request for “hastened death” was withdrawn by 85 percent of patients when their symptoms were better controlled.

Suicidal individuals – with or without a terminal illness – typically do not want to die; they want to escape what they perceive to be an intolerable situation, and they inaccurately believe that suicide is their only way out. The patient requesting assisted suicide is often asking “Does anyone want me to be alive, or care enough to talk me out of this request and support me through this difficult time?”

Among terminally ill individuals, a request to die is often associated with a potentially treatable mental disorder such as depression or anxiety. Yet alarmingly,

in Oregon, where assisted suicide has been legal since 1997, fewer than five percent of individuals who die by assisted suicide are ever referred for psychiatric or psychological evaluation to rule out the most common causes of suicidal thinking – and the percentage of those receiving such an evaluation is steadily decreasing.

DOCTOR-ASSISTED SUICIDE ENABLES SUICIDE

While individuals who are at risk for suicide often contemplate and formulate suicidal plans, and some may show warning signs, they are often ambivalent about ending their lives. The actual suicide attempt is often done impulsively, in the midst of an acute crisis or while intoxicated or emotionally distressed.

A journalist tracked down the few dozen individuals who survived jumping off the Golden Gate Bridge, which is the number-one suicide spot in the world. He asked them what was going through their minds in the four seconds between jumping off the bridge and hitting the water.

Every one of them responded that they regretted the decision to jump. One man said, “I realized that all the problems in my

life that I thought were unsolvable were actually solvable – except for having just jumped.” To abandon individuals who have lost hope – under the guise of “respecting their autonomy” – is irresponsible.

Furthermore, completing a suicide generally requires not just intent (which typically waxes and wanes over time) but also easy access to means. People tend to fixate on one specific plan. If that particular method isn’t readily available, they typically don’t choose an alternative method; they choose to live. But assisted suicide increases access to a ready means to end one’s life for those who are especially vulnerable due to a terminal illness.

DOCTOR-ASSISTED SUICIDE ESCALATES SUICIDE

Advocates of assisted suicide claim it is a private decision, an exercise in personal autonomy that does not affect others. But there is a well-studied “social contagion” aspect to the behavior that can’t be ignored.

A recent study, which accounted for other factors that could account for the rise, showed that the permissive assisted suicide laws in Oregon and Washington

have caused at least a six percent rise in overall suicide rates in those states. Additional data, although limited, enhance this distressing picture. After suicide rates had declined in Oregon in the 1990s, they rose dramatically there between 2000 and 2010 – the years following the legalization of assisted suicide in 1997. By 2012, suicide rates in Oregon were 42 percent higher than the national average.

We know that suicide is among the health-related behaviors that tend to spread from person to person. When a person ends his or her life, it can affect the choices of that person’s friends, as well as the choices of people at least three degrees of separation away: the friends of his or her friends’ friends. Additionally, publicized cases of suicide lead to clusters of copycat cases – known in social science as the Werther Effect. A 2003 Swiss study, for example, showed evidence of suicide contagion following media reports of doctor-assisted suicide. No one is an island.

LEGALIZING DOCTOR-ASSISTED SUICIDE WRONGLY COMMUNICATES THAT SOME LIVES ARE NOT WORTH LIVING

Finally, the law itself is a teacher. Our laws shape cultural attitudes toward certain behaviors and influence social norms. Laws permitting assisted suicide communicate the message that, under especially difficult circumstances, some lives are not worth living. This tragically false message will be heard not only by those with a terminal illness, but by any person struggling with the temptation to end his or her life.

Every suicide is tragic. We don’t discourage suicide by assisting suicide.

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Maria* was going back to Church after her second-grader enrolled in first Communion classes. She didn’t know what to say to her daughter after being asked why she didn’t go to Communion.

Maria had an abortion in her teens and felt that she couldn’t go to confession because she had committed an “unforgivable sin.”

Li* and his wife, Vanessa*, were attending counseling to address problems in their marriage. Li decided to finally tell Vanessa that, while in college, he had taken his former girlfriend to get an abortion. Vanessa was devastated.

Jennifer* comes from a large, pro-life family that is active in their parish. At the funeral of her devout, beloved mother, Jennifer was despondent beyond the grief of her loss. Jennifer couldn’t stop thinking that her mother in heaven would now discover the secret she had kept for thirty years: the existence of a granddaughter, whom Jennifer had aborted in college because she was too ashamed to tell her parents about her pregnancy.

When Darryl* started attending a parish men’s prayer group, he be-

gan to feel more connected than ever to his faith. But with his increasing engagement, he began to wonder whether God would really forgive him for encouraging and paying for the abortion of his only child.

Maria, Vanessa, Li, Jennifer, and Darryl are among the tens of millions of Americans whose lives have been directly touched by abortion. Like so many others, they have experienced shame, regret, guilt, and unhealthy secrets. But as they have also experienced, God’s healing love and mercy are always possible.

While many Catholics want to help women and men heal from past abortions, most don’t know how to begin. Here are a few ways that Catholics of different backgrounds can assist friends, family members, fellow parishioners, clients – or perhaps even themselves:

If you are like Jennifer, who had an abortion, read the words of Pope St. John Paul II’s encyclical *Evangelium Vitae* to women who have had abortions. Be assured that it is never too late to seek God’s forgiveness in the Sacrament of Reconciliation and that “you can with sure hope entrust your

child” to the Father and his mercy.

If you know someone like Maria who has undergone an abortion, express your sympathy for her loss. Assure her of God’s unconditional love, and encourage her to seek healing and forgiveness. Explain that the Church’s Project Rachel ministry for post-abortion healing can help. (www.HopeAfterAbortion.org)

If you are a priest who fears alienating parishioners, be confident that you can preach on pro-life issues with sensitivity as long as your message reminds the congregation that no matter how serious the sin, God longs to forgive every repentant heart. Many who have participated in abortion, such as Maria, Li, Jennifer, or Darryl, believe they have committed the “unforgivable sin.” Your preaching can be a unique channel of God’s mercy for them, inviting them to the Sacrament of Reconciliation.

If you are a parish faith formation leader, become aware of the potential pastoral encounters with those hurting from past abortions, like Maria or Darryl. Work with your pastor to include catechesis on forgiveness and reconciliation.

If you are a member of your parish pro-life committee, remember those who may be suffering like Jennifer or Li. Regularly highlight information about the Project Rachel ministry and post-abortion healing using bulletins, bulletin boards, literature racks, parish webpages and e-newsletters, and any other appropriate means of communication.

If you are actively involved in public pro-life advocacy which people like Jennifer may encounter, remember to communicate with messages that are respectful, non-judgmental, and compassionate.

If you are a mental health professional who works with couples like Vanessa and Li, strive to learn more about post-abortion issues and how those you are serving may be affected.

If you are trying to be a devout parent like Jennifer’s mother was, remind your children frequently that you love them unconditionally. Promise they can always come to you when they are troubled or have done something wrong.

If you belong to a religious community, you can help people like

Maria, Vanessa, Li, Jennifer, Darryl, and others by regularly praying for all who are in need of post-abortion healing.

If you don’t specifically know anyone in circumstances similar to those of the people mentioned, you still have an important mission. Keep all who suffer from post-abortion pain in your prayers, and commit yourself to being an instrument of mercy. Show by your example what it means to ask for and extend forgiveness.

All of us are sinners. Yet Pope Francis, in *Misericordiae Vultus*, the document declaring the current Year of Mercy, calls mercy a “bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness.” The Holy Father also reminds us, “As the Father loves, so do his children. Just as he is merciful, so we are called to be merciful to each other.” Life is a gift from God and so is his mercy. May we cherish and promote both!

**All names have been changed to protect the privacy of those mentioned. Excerpted from Respect Life Program, copyright © 2016, U.S. Conference of Catholic Bishops, Washington, D.C.*

BRIDGES OF MERCY FOR POST-ABORTION HEALING

BRIDGES OF MERCY - BETHESDA HEALING MINISTRY

By **Judy Schlueter**
Bethesda Healing Ministry

Bethesda Post Abortion Healing Ministry is a safe place, a tender place, a merciful place where our gentle Shepherd “leaves the 99 to go after the one who was lost.” Its symbol is the lamb illustrated at right.

Its mission is to serve as what Pope Francis described in *Misericordiae Vultus*, the document declaring the current Year of Mercy, as a “bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness.”

Its name comes from John 5:1-15, which tells of a man who for 38 years had in some way been limited in his ability to move. For all this time, he had sought to be placed in a pool known as Bethesda, which had five



porticos (rows of columns) and was located at the landmark in Jerusalem known as the Sheepgate.

People came to that pool from long distances because tradition taught that during a certain feast of the Jews, if an infirm individual were to be placed in its waters, which were thought to be “stirred by an angel” at times, that

person would be healed of his or her infirmities.

The subject of John’s Gospel story traveled faithfully to the pool for nearly four decades, but never got into the water. John never identifies this man, how he got to the pool, whether he traveled alone, who his companions were, or whether shame, doubt, or emotional or relational isolationism kept him from entering the water.

In the end, none of this matters. The only thing that does matter is that Jesus saw the man, recognized his need, and asked him whether he wanted to be well. When the man answered affirmatively, Jesus told him to rise and walk, and the man did so, praising God.

At the Bethesda ministry, hundreds of people come to our Five Porticos, the name of our gathering place on the campus of Columbus Christ the King

Church. Like the man at the pool who sought restoration of his health, they come through the door seeking healing, release, and hope, while being filled with some of the same concerns as that man. Some have taken several decades to reach this point.

These hurting souls encounter our living Christ, who meets them right where they are. In the months that follow their first visit, they can keep coming back as long as they need to or desire. Someone is always there to meet them, greet them, and fill their souls with the healing for which they have longed. It is there that they find the graces of a community of ministry which includes the Christlike presence of priest-chaplains ministering through their presence and the Sacraments.

Bethesda Healing Ministry offers mercy through the intercessory favors

of Mary, Mother of Mercy, under the patronage of Pope St. John Paul II.

For more than 20 years, Bethesda has offered information/formation days for mentors and seminarians, allowing participants in the ministry to share their years of outreach experience with those seeking to use the Bethesda model and with seminarians who one day, through counseling, confession, and life in the “real world,” will be meeting men and women who often in quiet desperation, perhaps without knowing, are seeking the friendship and healing of Jesus Christ.

Bethesda’s most recent information/formation program took place on Friday and Saturday, Sept. 16 and 17. Participants from outside central Ohio drove or flew in from Washing-

See BETHESDA, Page 12

CARING FOR LOVED ONES AT LIFE'S END

An old Irish proverb says, "It is in the shelter of each other that the people live." Indeed, we are created to depend upon one another and walk together in suffering. But when family members or friends approach life's end, we may not know how best to "shelter" them. Here are some concrete ways we can compassionately care for them.

Invite God In: Pope Francis has said that "praying in difficult situations is like opening the door to the Lord, in order that he might enter." The dying process is a sacred time – a final season to seek closure in this life and prepare for the next in the hope of sharing in Christ's Resurrection. As you enter into this season with your friend or family member, ask God to accompany both of you.

Listen: Try to discover your loved one's values and how best to honor his or her wishes. This requires true empathy. It can be hard not to assume he or she wants the same thing you think you would want if you were in the same situation. Listen with a non-judgmental ear so your loved one feels free to speak openly.

Inform Yourself: Be aware that wishes for refusing ordinary or proportionate treatment – or for pursuing assisted suicide – are usually rooted in fears of dependency, helplessness, or pain. Make yourself available to discuss these or any concerns. Know that hospice care focuses on alleviating pain and other symptoms, meeting basic needs, and providing comfort. Seek to understand the Catholic Church's teaching on end-of-life care, which can help you provide authentically loving support that respects life.

Be Steadfast in Compassion: As Pope Francis reminds us, "Compassion means 'suffer with.'" Your friend or family member will likely face ups and downs. Recognize these as part of a natural process. Surround him or her with love, support, and companionship that are "anchored in unconditional respect for their human dignity, beginning with respect for



the inherent value of their lives." The patient's suffering can be alleviated by your empathy, as well as by quality hospice care by medical personnel.

Help Them Achieve Closure: Help your family member or friend define the unfinished personal projects, financial concerns, unresolved relationships, or other matters that occupy his/her mind. Creating and accomplishing this list of unfinished business can help the person discover a sense of purpose and feel more at peace.

Provide Opportunities for Resolution: Ira Byock, a hospice medical director, illustrates in his book *The 4 Most Important Things* how saying "I love you," "I'm sorry," "I forgive you," and "Thank you" can promote much-needed healing during the dying process. You can help ensure a peaceful transition for your loved one by facilitating opportunities for reconciliation with others and for mutual expressions of love and gratitude. Consider offering to invite a priest to hear his or her confession and to administer the Eucharist as viaticum and the Sacrament of the Anointing of the Sick, all of which heal the soul and prepare us to meet the Lord.

Reminisce: Our appetites diminish as our bodies experience a decreased need for food and fluids when we near life's end. Provide smaller amounts of your family member or friend's favorite foods. Even if unable to eat

them, he or she may still enjoy the aromas and reminisce with you about special memories they evoke.

Provide a Peaceful Presence: There comes a time of natural withdrawal from surroundings when dying persons may lose interest in many activities that used to be enjoyable. Your own quiet, patient presence can provide important support as your loved one prepares emotionally and spiritually for his or her passing. Hearing can become very acute, so playing favorite music, reading a favorite passage, or praying together can all be very soothing.

Show Tenderness: Those who are dying remain in need of the tenderness of personal human contact. Ask if you might gently brush your loved one's hair, apply lotion to her hands or feet, or simply hold his or her hand. Tell stories, laugh, and share memories to reassure the person that he or she is a cherished gift, not a burden in any way.

Bear Their Transition Patiently: Transition, the time immediately preceding death, may bring rapid physical changes, such as in breathing patterns, as well as changes in mental or emotional states. Try to be patient, and allow the "how" and "when" of death to be between God and your loved one. Ask God for the wisdom to know what final words to say – if any – and when. As you are able, give your loved one permission to make the transition. For example, you might say, "I love you. It's OK to go home now."

Accompanying a loved one in his or her last days is enormously important work, but we do not need to fear our own limitations. Pope Francis tells us, "(God) comes to assist us in our weakness. And his help consists in helping us accept his presence and closeness to us. Day after day, touched by his compassion, we also can become compassionate towards others."

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BETHESDA, continued from Page 11

ton D.C.; Bridgeport, Connecticut; Arlington, Virginia; New York City; Lexington, Kentucky; Phoenix; Cincinnati; and Fort Wayne and South Bend, Indiana.

Also in attendance at the Pontifical College Josephinum's Jessing Center were many seminarians seeking wisdom and insights. They heard stories from eight members of the Bethesda ministry team and from Fathers Dean Mathewson and Timothy Hayes of the Diocese of Columbus, who wove the beauty of God's mercy into and through the hopes of those in attendance. On Friday morning, Bethesda team members reviewed the ministry's history, mission, vision, and charism. It was a time of interactive sharing, encouraging, teaching, listening, and learning how to better serve men and women seeking healing through the Bethesda model.

In the afternoon, a sacred space was created which would offer the Real Presence of our Eucharistic Lord for those attending, allowing individuals, spouses, families, and friends touched by abortion to take part

in prayerful reflections, sung antiphons, intercessions, and offerings of flowers and remembrances, followed by celebration of the Mass. Five priests heard confessions. The afternoon took more than 60 attendees, six priests and seminarians through a tender journey of remembrance of God's love, forgiveness, and mercy.

Saturday began with Bethesda team members and affiliates attending early Mass at Hilliard St Brendan Church, concluding with a missionary blessing offered by the church's pastor, Father Bob Penhallurick. Mass participants then returned to the Jessing Center, where they were joined by seminarians and Bethesda volunteers for a day alive in mercy.

The orientation of the seven-hour day was that of continued recognition and entry into the reality of the pain experienced by people affected by abortion. It included testimonies from ministry team members and Bethesda priest chaplains, interactive conversations, and a DVD examination of the history of the pro-life movement through today, offering accounts of

firsthand witnesses, ranging from former participants in the abortion industry to those who served the life movement in its earliest years.

The day was filled with interaction among pastoral providers, including panels and table discussions and concluding with prayer, music, and a commitment by all in attendance to continue being instruments of God's mercy and to provide an experience of hope and restoration through movements such as Bethesda, which provide a 24/7, in- and out-of-season response to people in need.

(Bethesda, founded by Schlueter in 1994, is a Catholic Christian ministry of hospitality and healing. Anyone dealing with the effects of abortion is invited to attend one of its meetings on the second and fourth Mondays of the month from 6:30 to 8:30 p.m. at Five Porticos, 2744 Dover Road, to receive support and guidance from men, women, trained laity, professionals, and priest chaplains. Bethesda has a 24-hour hotline which may be reached at (614) 309-2651 or (614) 309-0157 (English) or (614) 309-0810 (Spanish). Its website is www.bethesdahealing.org.)

An Evening With Dick and Lorraine Vitale

Columbus St. Charles Preparatory School hosted one of college basketball's top ambassadors, Dick Vitale, and his wife, Lorraine, on Thursday, Sept. 8 for a daylong visit which was the second installment of its "An Evening With ..." series, a community event initiated last year through the vision of 1963 St. Charles graduate Bob Walter (*pictured at left with the Vitales*).

The former coach and popular television basketball analyst appeared that evening in the school's Robert C. Walter Student Commons before more than 700 guests at a dinner which raised \$625,000. All the proceeds of the event went to the St. Charles endowment fund, which provides tuition assistance for qualified students at the school.

St. Charles principal Jim Lower thanked the dinner guests for helping carry on the vision of the school's founder.

"Bishop James J. Hartley had a desire to provide a transformative experience for any young man who was willing to work hard, no matter what financial means or geographic location that young man came from," Lower said.

"For the past 94 years, St. Charles has been the leader in Catholic education in central Ohio, and tonight, we are providing the resources to continue to build the fu-

ture leaders of our community."

The endowment fund helps the school attract boys representing all economic and geographic backgrounds in central Ohio. Ongoing support from alumni and the community has made it possible for the school to extend \$1.3 million in financial aid and an additional \$325,000 in academic scholarships to its students for the 2016-2017 school year.

Vitale began the day in the school gym by addressing its 649 students, along with the faculty, staff, and several parent visitors who were just as eager as the young men to hear from "Dicky V." Upon his arrival, the crowd jumped to its feet chanting his name. All left energized by Vitale's passion and enthusiasm.

"Dick has been a national figure because of his love of basketball and his support of college athletics," Walter said before the event. "He has also been very supportive of the V Foundation, a nonprofit organization dedicated to finding a cure for cancer.

"When presented with the invitation to speak to the St. Charles community, Dick readily accepted. He is excited for the chance to share his passion for Catholic education and for making it available to those who are willing, but are in need of a helping hand. He truly understands the mission of St. Charles Preparatory School." *Photo courtesy St. Charles Preparatory School*



5th Annual Sacred Heart Congress

"I wish to express my approval and encouragement to all who in any way continue to foster, study and promote devotion to the Heart of Christ."

Saint John Paul II

Saturday, October 15, 2016
7:00 a.m. - 1:00 p.m.

St. Matthew Church • 807 Havens Corners Rd., Gahanna, OH 43230

Registration 6:45 – 7:55 a.m.

Rosary and the Litany of the Sacred Heart 7:30 a.m.

Welcome 8:00 a.m. | Mass 11:30 a.m.

Free Will Offering



Keynote Speaker

Timothy T. O'Donnell, STD, KGCHS

Dr. Timothy T. O'Donnell, President, Christendom College. In 2002, Dr. O'Donnell was appointed a consultant to the Pontifical Council for the Family by Pope John Paul II. Pope Benedict XVI renewed this appointment in 2009. He is a Knight Grand Cross of the Equestrian Order of the Holy Sepulchre of Jerusalem and is a member of many other organizations.

Dr. O'Donnell is the author of *Heart of the Redeemer*, a theological investigation and spiritual guide to the devotion to the Sacred Heart of Jesus. Dr. O'Donnell and his wife, Catherine, have nine children and 11 grandchildren. They reside on their farm "Tir Connaill" in Stephens City, Virginia.



Father

Stash Dailey

Spiritual Director of Sacred Heart Columbus, Administrator of Holy Family Parish, National Board of the Men and Missionaries of the Sacred Heart



Father

Ted Sill

Pastor of St. Matthew Church Mass Celebrant Graduate of the Pontifical College Josephinum Master's Degree in Divinity & Master of Arts in Scriptural theology

Registration Requested and Appreciated RSVP to www.sacredheartcolumbus.org

Twenty-Seventh Sunday in Ordinary Time (Cycle C)

The quality of faith is more important than the amount



Father
Lawrence L. Hummer

**Habbakuk 1:2-3;2:2-4;
2 Timothy 1:6-8;
Luke 17:5-10**

Habakkuk is an interesting little book (only three chapters) seeking to answer a simple question: “How long, O Lord, must I cry for help and you do not listen?” It is a valid question for believer and unbeliever alike. The questions raised in Habakkuk are similar to questions raised in the book of Job.

The Lord answers the question in verses 5 to 11, when he says that he is doing something right now, even though you won’t believe it. He is using Babylonia to destroy the Israelites’ alliance with Egypt and ultimately punish them for their sins.

The time frame for this work is near the final destruction of Judah in 586 BC. The Babylonian threat against Judah had unfolded over many years. In 605, the Babylonians had defeated Egyptian armies at a city called Carchemish, located today in the border region between Syria and Turkey. That effectively ended Judah’s hopes against Babylonia, and it was only a matter of time until Judah fell to Babylonia. Habakkuk is confused by this and continues to press the Lord about why his people have been left in such dire straits.

The prophet had asked the Lord another question: “Are you not from of old, O Lord, my holy God immortal?” How long are you going to keep this up? All we see are destruction and violence. When will it end? In many ways, we could utter the same prayer today.

The Lord’s answer comes in chapter 2, parts of

which make up the second part of the first reading. The Lord says to wait for things to unfold, implying they will get worse. But the just one who is righteous because of faith shall live. In the face of violence and destruction, the faithful one does not abandon the Lord in difficult times, but patiently awaits the Lord’s judgment. We are the ones who create all the violence, and then are surprised when it spreads. We cry to the Lord, expecting the Lord to do something, but it is not the Lord who got us into the fix. We’ve tried the violence of destruction. There comes a time to build the peace, based on justice and reconciliation.

The Gospel has two sayings of the Lord in response to the apostles’ request that he increase their faith. Jesus says: “If you had faith the size of a mustard seed (meaning something very small), you would say to this mulberry tree ‘Be uprooted and planted in the sea’ and it would obey you.” For years, we have read “sycamore tree,” translating the Greek word *sykaminos*. The Latin translates it as “mulberry tree” and recent scholarship has followed suit.

Jesus here teaches that it is not the amount of one’s faith but the quality of one’s faith that makes the difference. Many times we are tested to what appear to be our limits, but a little bit of genuine faith is all we really need to sustain us. Here we recall the first reading. How long do we have to cry to you, O Lord, and you do not listen? The answer is to keep asking. The more we ask, the greater our faith becomes.

The final sayings, having to do with the service of slaves, indicates that we can never really do enough. “We are unprofitable servants; we have done what we were obliged to do.” It takes a saint to be able to say these words and mean them. St. Teresa of Kolkata was one who took them to heart. Disciples of Jesus have no option, but adopt this same attitude for themselves.

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

Columbus Catholic Renewal Annual Women’s Retreat

Columbus Catholic Renewal is sponsoring its annual women’s retreat from 6 p.m. Friday, Oct. 21 to noon Sunday, Oct. 23, at St. Therese’s Retreat Center, 5277 E. Broad St., Columbus.

The retreat director will be Father Josh Wagner, pastor of Columbus St. Dominic and Holy Rosary-St. John churches. His talks will engage participants to explore a relationship with Mary and the Holy Spirit and to consider its profound expression in sacramental life. Inspired by St. Maximilian Kolbe’s extensive writings, Father Wagner will reveal a unique experience through the eyes of a saint.

Retreat participants will be offered daily Masses, the Sacrament of Reconciliation, Exposition of the Blessed Sacrament, and Benediction. Father Wagner will pray

with individuals on Saturday night. There also will be time for rest, reflection, and fellowship. Retreat fees, including all meals, are \$134 for overnight accommodation and \$93.50 for commuters. Scholarships may be offered, based on availability.

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

Space for the retreat is limited. Register with CCR director Linda Pelino by Monday, Oct. 17 by going to the organization’s website at www.ccr columbus.org, sending an email message to info@ccrcolumbus.org, or calling (614) 582-1721. Payment is by check or cash only. No credit card sales are available.

The Weekday Bible Readings

MONDAY
Galatians 1:6-12
Psalm 111:1b-2,7-9,10c
Luke 10:25-37

TUESDAY
Galatians 1:13-24
Psalm 139:1b-3,13-15
Luke 10:38-42

WEDNESDAY
Galatians 2:1-2,7-14
Psalm 117:1bc,2
Luke 11:1-4

THURSDAY
Galatians 3:1-5
Luke 1:69-75 (Ps)
Luke 11:5-13

FRIDAY
Galatians 3:7-14
Psalm 111:1b-6
Luke 11:15-26

SATURDAY
Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF OCTOBER 2, 2016

SUNDAY MASS

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

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

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

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

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

DAILY MASS

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

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

The Vatican, China, and evangelical prudence

Recent remarks by the Vatican's Secretary of State, Cardinal Pietro Parolin, have fueled speculation about a possible exchange of diplomatic representation between the Holy See and the People's Republic of China. Unfortunately, the cardinal's remarks did not address any of the serious questions that have been raised about the evangelical and prudential wisdom of such an agreement at this moment in history. Those questions involve the nature of the PRC regime; the doctrine and canon law of the Church; the impact of such an agreement on Vatican diplomacy in promoting human rights; and the Church's 21st-century mission in China.

1. Rather than liberalizing, the communist regime of President Xi Jinping is relentlessly turning the screws on human rights activists, Christian dissidents, and anyone else imagined to be a threat to regime stability. Some of the repulsive tactics employed in this campaign of repression were described last month in a powerful article in *First Things* by a Chinese Christian convert, Yu Jie, that ought to be required reading in the Holy See's Secretariat of State: <https://www.firstthings.com/article/2016/08/chinas-christian-future>. Yu's testimony also raises the question of whether any "agreement" with the Chinese communist regime would actually be honored by Beijing.

2. For decades, the sticking point in negotiations between the Vatican and the PRC has involved the appointment of bishops. The communists insist that the government play a role in this process. Yet Canon 377, paragraph 5, in the 1983 *Code of Canon Law*, following the lead of the Second Vatican Council's *Decree on the Pastoral Office of Bishops in the Church*, states



that "In the future, no rights and privileges of election, nomination, presentation, or designation of bishops are granted to civil authorities." It took more than a century of deft Vatican diplomacy, disentangling the appointment of bishops from various political imbroglios, to make that canon possible, and the 21st-century church now has the capacity to choose its leadership by its own criteria. Why should that great accomplishment – arguably the most notable in the modern history of Vatican diplomacy – be compromised, Vatican II undermined, and church law *de facto* suspended, to mollify totalitarians determined to make the Catholic Church a branch of the Chinese communist state?

3. The throw-weight of the Holy See, the papacy, and the Catholic Church in 21st-century world affairs reflects the perception that the church has become the world's pre-eminent institutional defender of basic human rights – and thus the greatest bulwark, among the great world religions, to the freedom project around the globe. Yet a diplomatic deal between the Holy See and the People's Republic of China would require severing Vatican diplomatic relations with the Republic of China, where, on Taiwan, a robust democracy – the first

in millennia of Chinese history – has been developed. What would throwing the democratic Taiwanese over the side for the sake of a deal with communist Beijing say about the Vatican's commitment to human rights and democracy? What would such a deal do to the moral standing of the Holy See in the world – which in fact (if not in Italianate fantasy) is the only standing, and the only leverage, the Holy See has?

4. While evangelical Christianity in growing rapidly in mainland China, some statistics indicate that Catholicism is not doing nearly as well in a cultural environment in which many people are seeking answers to life's questions that go beyond consumerism. Why this lag? In part, one suspects, because the longstanding divisions in Chinese Catholicism between regime opponents and regime-friendly laity and clergy have sapped the Church's evangelical energy. Some of those rifts have been healed in recent decades. But a premature Vatican agreement with the Beijing regime almost certainly would harden the lines of division for the foreseeable future, and in ways that would further jeopardize the missionary thrust enjoined on the whole Church by Pope Francis's *Evangelii Gaudium*. Might not something be learned from the experience of those Chinese "house churches" that are flourishing despite no formal recognition from the Chinese government? How precisely does a nuncio in Beijing accelerate the Catholic Church's evangelical mission in the PRC? That's another, and perhaps the most serious, question yet to be addressed by Cardinal Parolin and others.

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

The Culture of Life begins in our hearts and our hands

By Sister Constance Veit, LSP

Each October, we observe Respect Life Month in dioceses throughout the United States. Although ending abortion remains a priority of the utmost importance, threats to the disabled and those at the end of life deserve our attention as well. The legalization of medically assisted suicide in Canada in June should serve as a wake-up call compelling us to reach out in solidarity to our most vulnerable brothers and sisters.

As with abortion advocates, the operative words used by supporters of the campaign for physician-assisted suicide are "personal choice," "autonomy," and "control." Compassion and Choices, the leading organization favoring assisted suicide in our nation, cites a 2015 Gallup survey claiming that seven in ten Americans believe doctors should be able to help terminally ill individuals end their lives "on their own terms ... by some painless means." The organization's website talks about ensuring that "you get what you want – and avoid enduring anything you don't" in relation to end-of-life care.

These sentiments strike me as particularly sad. I believe they are based on two troubling attitudes in society: a loss of the sense of God – which leads to the mistaken idea that we are the masters of our own lives – and a corrupt idea of compassion. Our culture has taken this beautiful word – compassion – and turned it upside down. Compassion literally means "to suffer with." Compassion happens

when you are confronted with another's suffering and feel motivated to relieve it. It is not pity, nor does it entail ending suffering by eliminating the person who suffers.

In a speech to Latin American medical associations this past summer, Pope Francis discussed the profound meaning of this virtue. He said, "True compassion is undertaking to bear the burden. ... This would mean the triumph over selfishness, of that 'throwaway culture' which rejects and scorns people who do not fulfill certain criteria of health, beauty, and usefulness. ... Compassion, this suffering-with, is the appropriate response to the immense value of the sick person, a response made out of respect, understanding, and tenderness, because the sacred value of the life of the sick does not disappear, nor is it ever darkened, but rather it shines brighter precisely in their suffering and vulnerability."

He continued, "Fragility, pain, and illness are a difficult trial for everyone, even for the medical staff. They are an appeal for patience, for suffering-with; therefore, we cannot give in to the functionalist temptation to apply quick and drastic solutions stirred by false compassion or by simple criteria of efficiency and economic saving. The dignity of human life is at stake; the dignity of the medical vocation is at stake."

Pope Francis summed up his message to health professionals by quoting the counsel of St. Camillus de Lellis, the patron of nurses and the sick: "Put more heart in those

hands!" This is excellent advice for all of us. If we wish to see a society that appreciates the inviolable dignity of human life and knows how to practice true compassion, we could have no better prayer than to ask God to "put more heart in our hands."

With more heart in our hands, may we reach out to offer practical help to women in difficult pregnancies and young families in need. May we show mercy by feeding the hungry and helping the homeless find dignified housing. With real compassion, may we offer words of encouragement to the doubtful, speak the truth in a loving way to the ignorant, and offer a shoulder to cry on to someone grieving the loss of a loved one.

With more heart in our hands, may we bring a home-cooked meal to a shut-in, take a long walk with a grandfather suffering from Alzheimer's, or offer an elderly neighbor a ride to church.

Finally, with more heart in our hands, may we have the compassion and courage to stand with dying loved ones to the very end, embracing them in a way that lets them know they still are worthy of our attention and care and are awaited by a God who loves them even more than they can imagine.

This October, may we realize that after all is said and done, the Culture of Life begins in our hearts and our hands!

Sister Constance Veit, LSP, is communications director for the Little Sisters of the Poor.

Pray for our dead

ALMASSEY, Mary I., 99, Sept. 18
St. Matthew Church, Gahanna

BENJAMIN, Charles P., 62, Sept. 18
St. Mary Church, Delaware

BERKSHIRE, Elsie A. (Barry), 88, Sept. 25
St. Mary Church, Marion

CITRO, Mark G., 57, Sept. 17
St. Elizabeth Seton Parish, Pickerington

CREPEAU, George P., 94, Sept. 17
St. Thomas More Newman Center, Columbus

DAVIS, Robert M., 74, Sept. 19
St. John Neumann Church, Sunbury

DEL GRECO Viola (Verne), 102, Sept. 21
St. John the Baptist Church, Columbus

FANCELLI, Clara (Bruzzese), 86, Sept. 19
St. Anthony Church, Columbus

GALLAGHER, Paul, 92, Sept. 20
St. Bernadette Church, Lancaster

HIGH, Roger A., 53, Sept. 23
St. Patrick Church, London

HOHMAN, John C., 78, Sept. 23
St. Elizabeth Church, Columbus

KENEAVY, Janet L. (Steinmetz), 73, Sept. 22
St. Michael Church, Worthington

KETCHAM, Rita (Moon), 90, Sept. 22
Christ the King Church, Columbus

KIMBERLING, Ernest E., 72, Sept. 23
St. Thomas More Newman Center, Columbus

McHALE, Theresa M. (Maloney), 59, Sept. 21
St. John Neumann Church, Sunbury

MIMNAUGH, Patricia, 41, Sept. 19
St. Andrew Church, Columbus

MUDROCK, Robert J., 66, of Grandview Heights, Aug. 18
Resurrection Parish, Wilmington, Delaware

NOCERA, Veda L. (McCoy), 71, Sept. 20
Church of the Resurrection, New Albany

O'REILLY, Charles R., 85, Sept. 21
St. Matthias Church, Columbus

PLAGEMAN, Carla S. (Haag), 64, Sept. 18
Christ the King Church, Columbus

PROCTOR, Jeanine, 79, Sept. 23
St. Philip Church, Columbus

PUSKAC, Josephine A. (Burskey), 96, Sept. 21
St. Andrew Church, Columbus

ROCK, John A., 75, Sept. 15
St. Nicholas Church, Zanesville

SHAW, Raymond L., 74, Sept. 23
Immaculate Conception Church, Kenton

SLATZER, Jeffrey S., 44, Sept. 17
St. Ladislav Church, Columbus

TEMESVARY, Ildiko M. (Nemes), 82, Sept. 21
St. Catharine Church, Columbus

WILLIAMS, Josephine M. (Graziano), 90, Sept. 12
St. Elizabeth Seton Parish, Pickerington

Sister Agnes Anne Roberts, CSC

Funeral Mass for Sister Agnes Anne Roberts, CSC, 89, who died Friday, Sept. 16, was held Monday, Sept. 26 at the Church of Our Lady of Loretto in Notre Dame, Indiana.

She was born Lillian Roberts on Aug. 23, 1927, in Columbus to James and Lillian (Evans) Roberts. She made her first profession of vows as a member of the Sisters of the Holy Cross on July 31, 1946, entering from Columbus St. Catharine Church, and her final profession on Feb. 2, 1949.

She was director of dietary services

at Mount Carmel Medical Center in Columbus from 1974-84 and was religious superior of the Mount Carmel convent from 1980-84, and was dietary services director at St. Mary's Convent in Notre Dame and hospitals in Illinois and Maryland. She also was a regional superior for her congregation from 1984-89 and was on the boards of Trinity Health organizations in several states and of St. Mary's College.

She was preceded in death by her parents and brothers James, Thomas, John, and Robert.

Diane Russell

Funeral Mass for Diane Russell, 68, who died Sunday, Sept. 18, was held Friday, Sept. 23 at Worthington St. Michael Church. Burial was at Resurrection Cemetery, Lewis Center.

She was the first director of the pre-kindergarten program at St. Michael School and served the school for 11 years.

She was preceded in death by her parents, John and Dorothy Fartro; brother, John; and a granddaughter. Survivors include her husband, David; sons, Ian, Ben (Stacie), and Matt (Monika); daughter, Amy (Thomas) Morris; sister, Sylvia (Larry) Satifka; and seven grandchildren.

Statement of Ownership, Management and Circulation

(Act to August 23, 1970: Section 3685,
Title 36, United States Code)

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The purpose, function and non-profit status of this organization and the exempt status for federal income tax purposes have not changed during the preceding 12 months.

	Average number of copies:	Most recent issue
A. Total number of copies printed (net press run)	11,800	12,000
B. Paid circulation:		
1) outside-county mail subscriptions	5,782	5,522
2) in-county mail subscriptions	6,018	5,847
3) sales through dealers, carriers, street vendors, counter sales, other non-USPS paid circulation	0	0
4) other classes mailed through USPS	0	0
C. Total paid circulation:	11,800	12,000
D. Free Distribution:		
1) by mail outside-county	0	0
2) by mail in-county	0	0
3) other classes mailed	0	0
E. free distribution outside the mail	300	300
F. Total free distribution	300	300
G. Total Distribution	12,100	11,669
H. Copies not distributed	30	30
I. Total	12,130	11,699
J. Percent paid and/or requested circulation	98%	98%

I certify that the statements made by me above are correct and complete. David Garick,
Editor.

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A BETTER WAY!**

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H A P P E N I N G S

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Free Admission!

SEPTEMBER

29, THURSDAY

ODU 'What Does It Mean to Be Human?' Program
 3:30 p.m., Colonial Room, Sansbury Hall, Ohio Dominican University, 1216 Sunbury Road, Columbus. Dr. Chenelle Jones, ODU assistant criminal justice professor, speaks on "The Impact of Our Criminal Justice System on Human Beings" at second of four talks in Center for Dominican Studies series on what it means to be human.
614-251-4722

Cenacle at Holy Name

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

Holy Hour of Reparation at Columbus Sacred Heart

7 to 8 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Eucharistic Holy Hour following Holy Hour of Reparation prayer format, concluding with Benediction and social period.
614-372-5249

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

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

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

'Happenings' submissions

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

Items not received before this deadline may not be published.

Listings cannot be taken by phone.
 Mail to Catholic Times Happenings,
 197 E. Gay St., Columbus OH 43215
 Fax to 614-241-2518
 E-mail as text to
 tpuet@columbuscatholic.org

30, FRIDAY

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

30-NOV. 2, FRIDAY-SUNDAY

Women's Silent Retreat at St. Therese's
 St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Women's silent retreat sponsored by Catholic Laywomen's Retreat League, led by Father Vincent Petersen, OSF, of the Shrine of Our Lady of Consolation in Carey. Theme: "Love and Praise: Reflections on the Writings of Pope Francis." \$125 cost includes lodging and six meals.
614-882-1946

OCTOBER

1, SATURDAY

Birding Walk at Shepherd's Corner
 6:30 to 8:30 a.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. Birding walk with Sister Marguerite Chandler, OP. Suggested donation \$5.
614-866-4302

Cathedral Pilgrimage to Carey Shrine

8 a.m. St. Joseph Cathedral, 212 E. Broad St., Columbus. Bus leaves for daylong trip to Basilica and National Shrine of Our Lady of Consolation in Carey. Cost \$20. Lunch available in shrine cafeteria. Advance registration required.
614-224-1295

Mary's Little Children Prayer Group

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

Lay Missionaries of Charity Day of Prayer

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

Life and Mercy Mass in Plain City

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

First Saturday Mass at Holy Family

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

Pet Blessing at St. Francis of Assisi

10 a.m., St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Blessing of pets, in the spirit of St. Francis and his love for all creatures.
614-940-2675

Centering Prayer Group Meeting at Corpus Christi

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

Filipino Mass at St. Elizabeth

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

2, SUNDAY

St. Christopher Adult Religious Education
 10 to 11:20 a.m., Library, Trinity Catholic School, 1440 Grandview Ave., Columbus. "Material Images of the Crucifixion: Mirrors and Makers of Medieval Religious Experience" with Dr. Alison Beach, associate history professor at The Ohio State University.

Angel of Peace Anniversary Program at Holy Family

After 11 a.m. Mass, Holy Family Church, 584 W. Broad St., Columbus. Program honoring 100th anniversary of three appearances of an angel of peace who prepared the way for Our Lady of Fatima's 1917 apparitions. Begins with Exposition of the Blessed Sacrament until 4:30 p.m. and enrollment in the Brown Scapular, followed by rosary and Fatima prayers at 2 and Chaplet of Divine Mercy at 3, concluding with Mass at 5. Sacrament of Reconciliation available throughout the afternoon.
614-221-1890

Exposition at Church of the Resurrection

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

First Mass Anniversary Celebration in Somerset

1:30 p.m., First Mass Rosary Garden, 5000 Stage Coach Road N.W., Somerset. Mass at the site of the first Catholic Mass in Ohio, celebrating the 208th anniversary of that event, followed by updates on canonization process for Father Edward Fenwick, OP, who celebrated that Mass, and on plans to build a replica log cabin at the site.

Animal Blessing at St. Francis of Assisi

1:30 p.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Parish's annual blessing of animals.
614-866-2859

'Wild Goose' Video Series at Christ the King

5 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus. Parish prayer group and Columbus Catholic Renewal present Week 2 of seven-week "The Wild Goose" video series about the Holy Spirit, with Father Dave Pivonka, TOR.
614-861-1242

Kenton Immaculate Conception Anniversary Dinner

6 p.m., Immaculate Conception Church, 215 E. North St., Kenton. Dinner honoring parish's 150th anniversary, preceded by social hour at 5.
419-675-1162

Spanish Mass at Columbus St. Peter

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

Compline at Cathedral

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

2-6, SUNDAY THURSDAY

Parish Mission at Newark St. Francis de Sales

7 p.m., St. Francis de Sales Church, 40 Granville St., Newark. Parish Year of Mercy mission with Father Ben Cameron of the Fathers of Mercy speaking on "Divine Mercy in the Gospels." Begins each night at 6 with Exposition of the Blessed Sacrament and availability of the Sacrament of Reconciliation. Concludes on Oct. 6 with votive Mass of the Precious Blood, featuring parish choir, and reception after Mass.
740-345-9874

3, MONDAY

Aquinas Alumni Luncheon

11 a.m., TAT Ristorante di Famiglia, 1210 S. James Road, Columbus. Monthly Columbus Aquinas High School alumni luncheon.

4, TUESDAY

Catholic Social Services Breakfast with the Bishop

7:30 to 9 a.m., Renaissance Hotel, 50 N. 3rd St., Columbus. Catholic Social Services 20th annual Breakfast with the Bishop, with talks by Bishop Frederick Campbell and Robert Lupton, founder and president of FCS Urban Ministries in Atlanta and author of "Toxic Charity." \$50 per person; sponsorships available.
614-221-5891

Catholic Social Services Poverty Summit

10 a.m. to noon, Bryce Eck Center, St. Andrew Church,

3880 Reed Road, Columbus. Poverty summit sponsored by The Catholic Foundation, with Lupton discussing best practices to reduce poverty and comments from a local panel. No charge.
614-221-5891

Shepherd's Corner 'Dial Down the Heat' Program

10 to 11:30 a.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. "Dial Down the Heat: Cultivate the Common Good for Our Common Home," a program with Sisters Rose Ann Van Buren, OP, and Marguerite Chandler, OP, on Pope Francis' encyclical "Laudato Si'." Suggested donation \$5.
614-866-4302

Catholic War Veterans Monthly Meeting

7 p.m., Red Room, St. Peter Church, 6899 Smoky Row Road, Columbus. Catholic War Veterans Post 1936 meeting. For those who served three months, were honorably discharged, or are on active duty.
614-221-7601

Abortion Recovery Network Group

7 p.m., Pregnancy Decision Health Center, 665 E. Dublin-Granville Road, Columbus. Abortion recovery network group meeting for anyone interested in recovering from abortion or who has been through a recovery program. and wants to stay connected.
614-721-2100

Relevant Program for Young Adults

7 p.m., Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Relevant program for adults ages 21-35(ish). Begins with Mass, followed by light appetizers and conversation with Father Jim Cszasz at Wyandotte Winery, 4640 Wyandotte Drive. Cost \$5, with wine available for purchase.
614-855-1400

Prayer Group Meeting at St. Mark

7:30 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life prayer group meeting.
740-654-6928

5, WEDNESDAY

Shepherd's Corner 'Dial Down the Heat' Program

7 to 8:30 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. "Dial Down the Heat: Cultivate the Common Good for Our Common Home," a program with Sister Diane Kozlowski, OP, on Pope Francis' encyclical "Laudato Si'." Suggested donation \$5.
614-866-4302

Special-Needs Parents Meeting

7 to 9 p.m., Cavello Center, St. Charles Preparatory School, 2010 E. Broad St., Columbus. Meeting for all parents of children with special needs who wish a Catholic education for their children or who have special-needs children in a Catholic school or religious education program, with panel discussion featuring parents and principals, plus information on available resources and question-and-answer period. Sponsored by Columbus St. Catharine School SPICE (Special People In Catholic Education).
Our Lady of Perpetual Help Novena at St. Elizabeth
 7 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Mass and monthly novena to Our Lady of Perpetual Help, with Father Ramon Owera, CFIC.
614-891-0150

6, THURSDAY

PDHC West Caring Center Open House

5:30 to 7:30 p.m., West Caring Center, Pregnancy Decision Health Centers, 4111 W. Broad St., Columbus. Open house for supporters and prospective volunteers for all PDHC centers.
614-891-0150

'Resting Secure in God's Love' at de Porres Center

6 to 8:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. "Resting Secure in God's Love," a program with Chris McAlister, author of "SightShift," talking about how to shift the way you see God and yourself. \$15 suggested donation. Registration deadline Oct. 3.
614-416-1910

Cenacle at Holy Name

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



BOOK REVIEW

Keep Your Kids Catholic

Reviewed by **Allan F. Wright**
Catholic News Service

“Keep Your Kids Catholic: Sharing Your Faith and Making It Stick”
by Marc Cardaronella

Ave Maria Press (Notre Dame, Indiana, 2016)

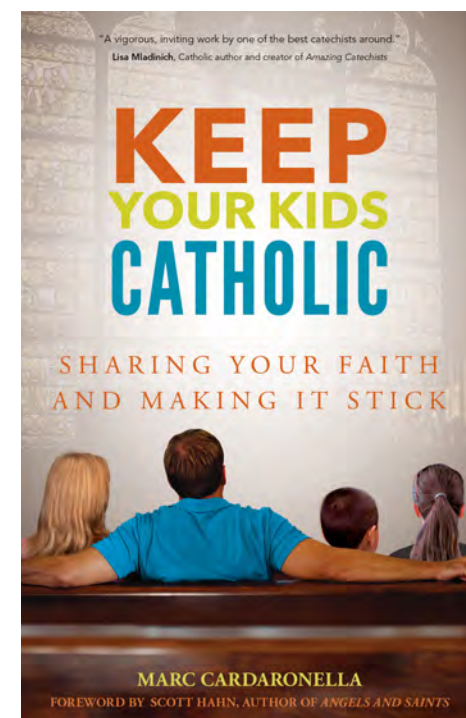
Keep Your Kids Catholic is a timely book written by husband and father Marc Cardaronella, who draws from his experience of leaving behind the Catholic Church after eighth grade and into adulthood, and assists parents with strategies that may foster the lived experience of faith in their children. Making a case against the

assembly-line religious education programs that many parents blindly trust as a guarantee that the faith will be passed on, Cardaronella shares his own experience, which is quite typical of many adult “revert” Catholics who went through such a program without experiencing a living relationship with Jesus Christ.

One thing that is perfectly clear from this book is that any hope of having children live the faith must be preceded by parents who are fully engaged in living the faith. Faith formation that seeks adult conversion in children begins with an adult conversion for the parents. After an adult conversion to

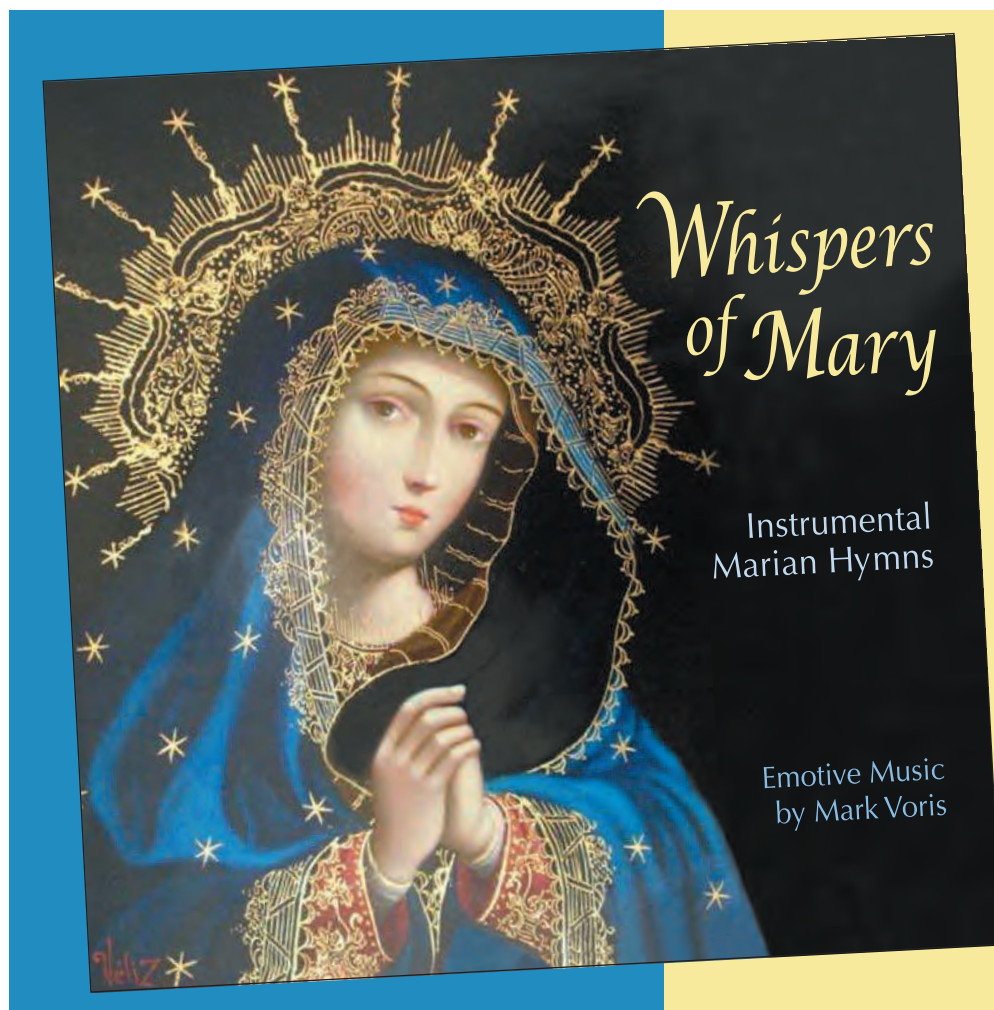
Christ has taken place, the author suggests four ways that parents are essential in handing on the faith -- influence, teaching through relationship, talking about faith, and religious practices.

Cardaronella puts it plainly near the end of his book: “The real job of faith formation is facilitating encounters with God.” The desire of those who have encountered the risen Jesus is to share and accompany others on their faith journey, united to the body of Jesus, his church. This book will be a refresher for parents who have an active faith life and a reminder to share the faith in the providence of their everyday lives with their children. This book



is recommended for parents who have recently encountered Jesus, yet didn't have much, if any, Christian witness in their home.

Wright is academic dean for evangelization in the Diocese of Paterson, New Jersey.



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Mark Voris is the Director of Music
at Immaculate Conception Parish
and the creative mind behind Emotive
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Scholars reaffirm Blessed Pope Paul VI's encyclical "Humanae Vitae"

By Catholic News Service

A group of Catholic scholars has reaffirmed the Catholic Church's teaching on the gift of sexuality and its long-standing prohibition on artificial birth control, as outlined in *Humanae Vitae*, Blessed Pope Paul VI's 1968 encyclical.

In a statement released in Washington on Tuesday, Sept. 20, they rejected calls for the church to change its teaching which were made by another group that issued a statement the same day.

"We, the undersigned scholars, affirm that the Catholic Church's teachings on the gift of sexuality, on marriage and on contraception are true and defensible on many grounds, among them the truths of reason and revelation concerning the dignity of the human person," they said.

The scholars said the "church's constant and consistent teaching on human sexuality," as explained in *Humanae Vitae*, has been reaffirmed by every pope since its release, most recently by Pope Francis in his apostolic exhortation *Amoris Laetitia* ("The Joy of Love"), released in April.

Signatories include Richard Fehring, professor emeritus and director, Marquette University Institute for Natural Family Planning; Angela Franks, director of theology programs for the Theological Institute for the New Evangelization at St. John's Seminary in Massachusetts; John Haas, president, National Catholic Bioethics Center, Philadelphia; and

George Weigel, senior fellow, Ethics and Public Policy Center, Washington.

"Scholarly support for the church's teachings on the gift of sexuality, on marriage and on contraception has burgeoned in recent decades," they said.

"Moreover, institutes and programs supporting that teaching have been established all over the world. Even some secular feminists and secular programs have begun to acknowledge the harms of contraception."

The other statement, issued at the U.N., was from an ecumenical group of Catholic and other moral theologians, ethicists, and economists from around the world, under the auspices of the Wijngaards Institute for Catholic Research, based in England.

Signatories of the Wijngaards declaration include Father Charles Curran, who in the 1980s was told by the Vatican that he no longer had permission to teach as a Catholic theologian because of his dissenting positions on church teaching about sexual morality.

Another signer is Father Peter Phan,



Mary Hasson

who teaches at Georgetown University. His writings on religious relativism, or that many faiths offer valid spiritual paths, came under scrutiny by the Vatican.

"We cannot pretend that it is still 1968 or ignore the harm done by the sexual revolution," said John Grabowski, associate professor of moral theology and ethics at The Catholic University of America.

Grabowski, who was an expert at the 2015 Synod of Bishops on the Family, made the comments in a Sept. 20 news release about the scholars' statement.

"Unfortunately, the Wijngaards statement fails to acknowledge the vindication of the teaching of Blessed Paul VI over the last 48 years by the sciences, the social sciences, and its further elaboration by the teaching of St. John Paul II and its support from Pope Francis," he said.

Grabowski and Mary Hasson, who directs the Catholic Women's Forum at the Ethics and Public Policy Center in Washington, also spoke at the news conference and stressed that the church's teaching on contraception offers some-



John Grabowski

thing beyond biology.

Grabowski noted that there will be much more to say on this teaching as the 50th anniversary of *Humanae Vitae* approaches in 2018.

The scholars' statement said the Wijngaards declaration "misdirects the conversation from the start by claiming that the argument against *Humanae Vitae* is based primarily on 'biological laws.' *Humanae Vitae* instead focuses, as it should, on the person's relationship to God and other persons."

"God is love. ... Because God is love -- a communion of divine persons -- he made men and women in his image: able to reason and to choose freely, with the capacity to love and to be in loving relationships," the statement said.

Marriage "was designed by God to enable a man and a woman to live out humanity's core identity and lovers and givers of life. ... Human sexual relations fulfill God's intent only when they respect the procreative meaning of the sexual act and involve a complete gift of self between married partners," it said.

Quoting *Humanae Vitae*, the group said: "There is an unbreakable connection between the unitive meaning and the procreative meaning ... and both are inherent in the marital act. ... The teaching that contraception is always against God's plan for sexuality, marriage and happiness is not based on human law."

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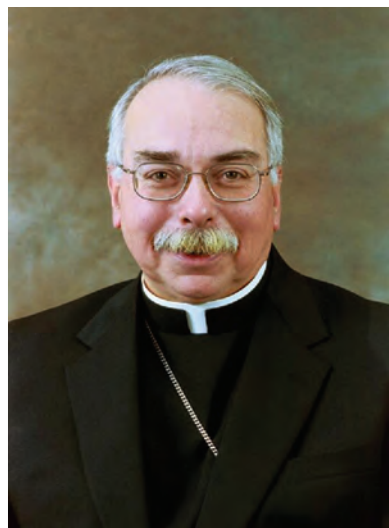
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