ST. MATTHIAS CHURCH
SERVES A DIVERSE COMMUNITY
The U.S. Supreme Court on Monday, Nov. 2, in a 5-4 split, upheld seven pending appeals in lawsuits brought by several Catholic and other faith-based entities against the Obama administration’s contraceptive mandate.

The court will hear appeals from groups in eight states: New Mexico, Oklahoma, Pennsylvania, Tennessee, Texas, Virginia, and Wisconsin.

The court’s decision means that those groups can now observe as Advent.

It also means that churches cannot be required to fund plans to cover contraception and abortion services. The religious groups have consistently argued that such mandates violate their freedom of religion.

Cardinal Peter Turkson concluded a three-day visit to Columbus by telling Catholic Times on Friday, Nov. 6, that in his next book, he will focus on encouraging dialogue between faith and science.

Cardinal Turkson repeated several of the points he made about his other Co mments to CT last year. The cardinal was at its heart a document on how we show our love for God by the way we treat the people and the resources God has made.

Pope Francis has the encyclical in mind since the beginning of his papacy. His words came after Cardinal Jorge Bergoglio was deeply affected by the words of a Brazilian cardinal who, moments after he accepted the results of the conclave which elected him, said to the new pope, “Do not forget the poor.”

The talk was part of an hour-long program which addressed the “inside-out”chai t with Dr. Michael Drake, vice president for health affairs, and Dr. Bruce McPherson, dean of OSU’s college of veterinary medicine and the Byrd Polar Research Center.

The cardinal’s comments came on Monday, Nov. 2, in a talk which drew a standing-room-only crowd to the Ohio State University’s Mershon Auditorium. It was a part of系列 of events OSU will be holding, including a forum on encouraging dialogue relating to sustainability of the planet’s resources.

Cardinal Turkson repeated several of the points he made about his other Commentsthat the past few weeks have provided some really beautiful weather. Indian Summer has been here in full force. Yellow leaves are all around us. Copper blue skies spread over absolutely brilli-ant trees and bushes blazing in red, gold, and purple. Temperatures approach the early 70s, making it fun to spend your days outdoors, and the fear of another frost of autumn. Our first frost is expected to be later in the month, and we have enjoyed seeing those early, crisp days.

In Europe, Indian Summer is called St. Martin’s Summer. The name de-scribes an annual phenomenon, which is a day of unusually warm weather that occurs on the 11th day after All Saints Day. This day is considered a remembrance of St. Martin’s Summer. The name de-scribes an annual phenomenon, which is a day of unusually warm weather that occurs on the 11th day after All Saints Day. This day is considered a remembrance of St. Martin’s, a saint who is known for his generosity and compassion.

In the United States, the day is also known as the Feast of St. Martin.

The day of St. Martin’s Summer is celebrated by remembering St. Martin’s generosity and kindness. It is also a day to remember those who are less fortunate and to help those in need. In many places, the day is celebrated with a traditional feast that includes food such as bread, cheese, and fruits.

The day is also known as the First Day of Advent, which is a period of preparation for the Christmas season in the Catholic Church. During this time, the Church teaches about the coming of Jesus Christ and encourages people to prepare themselves spiritually and materially for the celebration of Christmas.

In conclusion, the day of St. Martin’s Summer is a special and significant day in the Christian calendar. It is a day to remember St. Martin’s generosity and kindness and to celebrate the coming of Jesus Christ. It is also a day to remember those who are less fortunate and to help those in need.
Miss America

By Rick Jeric

PRACTICAL STEWARDSHIP

Miss America has been a significant part of Americana and American culture for the last century. The annual pageant, which has been a national and international event, has attracted millions of viewers and has been broadcast on television. The contestants are often role models and advocates for various causes, and have used their platform to promote social and political issues. The pageant has also been a symbol of American beauty and success, and has been a source of inspiration for many women around the world. However, the pageant has also been criticized for promoting a narrow and unrealistic standard of beauty, and for perpetuating gender stereotypes. Despite these criticisms, the pageant continues to be a major event in America's cultural landscape, and continues to attract millions of viewers each year.
question & answer

FATHER KENNETH DOYLE

Pope Francis has announced a special Jubilee Year of Mercy that begins on Dec. 8, 2015, and closes on Nov. 20, 2016. A holy year is also known as a year of Mercy that begins on Nov. 20, 2016 at the club’s monthly luncheon.

Non-exempt religious employees can opt out of providing the coverage using what the administration calls an “accommodation,” or “work-around.”

As to your question about “multiple benefit” plans, the Obama administration is certain to believe people have to explain why they cannot afford the cost of food.

Volunteering the elderly, who often are alone.

As Individuals, we can care for God’s creation in some small ways to shape the future of our family. Be part of the dialogue. Start a conversation about care for our common home.

Be in solidarity with others around the world affected by changes in the climate. Visit Catholic Relief Services’ Care for Creation resources for ideas.

Be an advocate for Catholic principles and priorities in local and state decisions as they relate to the environment, especially as they impact the poor and vulnerable.

Advocate for clean energy, waste reduction, green building designs, production and purchase of healthy food, and alternative chemicals.

A lack of housing is a grave problem as many families have to put their dreams on hold to raise money or volunteer at places such as homeless shelters and food banks.

Clean water is a basic human right and saves lives, so make a global impact by raising money to build a drinking water system in a developing nation. There are Catholic schools in our diocese who have participated in this great work.

I have a special challenge for our schools: Answer the call.

Be as school, pray for the care and protection of the poor and vulnerable.

In closing, as Blessed Mother Teresa said, “We can do so much great things, only small things can become great.” By the power of God’s creation and protecting the poor and vulnerable, you will have done so many small things with great love. Thank you!

Aiming at ways that directly and significantly affect the world around us.

Create a care creation team that enables as a committed Catholic school to do your part to help solve the problem of the environmental crisis.

Become a green school, form a team, have a vision, conduct an energy audit, develop an action plan, set goals to reduce energy consumption, evaluate progress, and integrate concern for the environment into all aspects of your curriculum.

Students, talk to your administrators about having recycling bins, have students collect or recycled or saved money, energy, and natural resources and how you can help the school to do more.

I hope the school is doing this. Plant a tree or garden. If possible, donate a portion of the proceeds to a local soup kitchen or food pantry. Demonstrate integral ecology.

All of us can think globally and act locally in the following ways:

As individuals, we can care for God’s creation in some small ways to shape the future of our family.

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Students at Logen St. John School celebrated All Saints Day by dressing as their favorite saint and telling three important facts about him or her. Pictured are (from left to right, Lydia Martin (St. Elizabeth Seton), Sophie Shaw (St. Philomena), and Parry Boyle (St. Cecilia); kneeling, Amy Kish.

By Phil Petrosky

Each year in November, National Donor Sabbath is celebrated as a time for religious communities to show support for organ, eye, and tissue donation, to respond to myths of non-support, and to encourage the faithful to become registered donors. This year’s National Donor Sabbath weekend will be from Friday, Nov. 13 to Sunday, Nov. 15.

In our Catholic faith, organ, eye, and tissue donation is viewed as an act of charity and has been supported for decades by our popes. In 1956, Pope Pius XII declared, “A person may will to dispose of his body for decades by our popes. In 1956, Pope Pius XII declared, “A person may will to dispose of his body for many as 50 more by donating vital organs (heart, two lungs, two kidneys, liver, pancreas, and small bowel) and tissue (corneas, bone, fascia, skin, veins, and heart valves). In 2014, 325 Ohioans shared the gift of life through organ donation at the time of their death. Through their unselfish generosity, 1,074 people received a second chance at life through transplantation. Twelve central Ohio recipients who celebrated transplant anniversaries in October have lived a combined 108 years, four of debridling illness and life-supporting machines, through the transplantable act of organ donation.

We all need the helping hand that comes by just sitting and talking with people or inviting them to sit around the dinner table and share their experiences and concerns. Often, through these shared conversations, they begin to break down the barriers that hold people from truly living out their dreams. We begin to realize just how much alike we are, and that we are never alone.

In August 2000, Pope John Paul II told attendees at the International Congress on Transplants in Rome, “Transplants are a great step forward in science’s service of man, and not a few people today owe their lives to an organ transplant. Increasingly, the technique of transplantation has proven to be a valid means of attaining the primary goal of all medicine—the service of human life. … There is a need to instill in people’s hearts, especially in the hearts of the young, a genuine and deep appreciation of the need for brotherly love, a love that can find expression in the decision to become registered donors.

More recently, Pope Benedict XVI, a card-carrying organ donor, said, “To donate one’s organs is an act of love that is morally licit, so long as it is free and spontaneous.” And just a year ago this past October, Pope Francis described the act of organ donation as a “testimony of love for our neighbor.”

The need for our own personal act of charity, our willingness to give the gift of life, grows greater each year. Today, across the United States, there are more than 123,000 people waiting on lists for organs. In Ohio, 3,342 people—more than 75 percent of Ohioans—are waiting for a transplant; transplantation. Each year, 40,000 Ohioans die, waiting in the last 10 years, more than 9,000 Ohioans have died waiting for a transplant.

As a single donor, you potentially can save the lives of eight people and enrich the lives of many as 50 more by donating vital organs (heart, two lungs, two kidneys, liver, pancreas, and small bowel) and tissue (corneas, bone, fascia, skin, veins, and heart valves). In 2014, 325 Ohioans shared the gift of life through organ donation at the time of their death. Through their unselfish generosity, 1,074 people received a second chance at life through transplantation. Twelve central Ohio recipients who celebrated transplant anniversaries in October have lived a combined 108 years, four of debridling illness and life-supporting machines, through the transplantable act of organ donation.

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There’s a new sound in the air in the Northland area of Columbus – the sound of church bells from an electronic carillon installed in September at St. Matthias Church. The bells toll the hours, play hymns, let people know when Masses are about to start, and are a regular reminder of the parish’s constant presence in an area which has undergone tremendous growth. The 1960s saw the parish’s existence and continues to evolve.

Because Michael Ready established the parish, located at 1852 Ferris Road, in 1956 until then it was only 21 acres of farmland. The surrounding rural area wasn’t destined to stay that way for much longer, because of housing construction in northeast Columbus and Franklin County.

The parish began with 210 families, with its first Mass celebrated on July 8, 1956 by founding pastor Father Ralph Dennis at Clinton Junior High School. A barn on the parish property was used for daily Masses and devotions until a combined school and parish hall was dedicated in 1958. That building has served the parish ever since, with a parish center added in 1957 as part of a renovation of the entire complex.

As more people moved into the parish area, commerce followed. By 1964, central Ohio’s first enclosed shopping center opened, Northland Mall, opened at Morse and Karl Road, a short distance from where the Morse Road corridor became the main entry to the parish. The parish building included a convent and rectory.

The parish built a convent and rectory with enrollment at the school reaching its peak of 287 in 1966-67.

The area around Morse Road became known as the Northland neighborhood because of the mall, which served as an entertainment and shopping destination for the next three decades. By the end of the 1960s, the north end of the school had declined to about 300.

By that time, the area surrounding St. Matthias had become fully developed. Central Ohio’s population continued to grow, and development was taking place in once-rural areas located farther from downtown Columbus than Northland.


The Northland neighborhood’s population became smaller, but a rebirth has begun to take place. The mall has been replaced by buildings housing other stores, government agencies, and, in some cases, homes.

Today, the commercial buildings along Morse Road are being filled by a multitude of small shops, serving customers of various ethnic backgrounds, as well as visitors and residents.

During a recent trip to the Lynd Fruit Farm, PSR students filled 27 large bags with apples they picked for the homeless.

The Parish School of Religion has nearly 75 students and 75 families from 25 different countries.

The Parish School has 254 students from many lands, including Haiti, Brazil, the Philippines, Vietnam, Nigeria, Ghana, Sierra Leone, Mexico, and Nepal, said Dan Kinley, who has been its principal for 23 years and in its 25th year with Columbus diocesan schools and 37 as an educator.

"One thing that’s different about our school is that we don’t do junk. One year, we even had a kitchen sink.”

For a number of years, the parish has donated 10 percent of its Sunday collection to various church and charitable service organizations. Some of the recipients have been the Joint Venture for Inner-City Needs, the Society for the Protection of the Faith, the Salvation Army, and the Helping Hands free clinic. One year, the money was to build a small orphanage in Haiti.

The parish also takes part in a number of other community outreach efforts. On the Second Wednesday of each month, parishioners send a group of faith to the poor organization that takes and serves food to about 75 men at Faith Mission. Be-
By Elizabeth Eisenstein Evans
Catholic News Service

When child advocate and artist Abbie Rose inducted her collaboration with the Poor Clare Colettine nuns at the Corpus Christi Monastery in Rockford, Illinois, she had a profound and important mission for the group of women to consider: healing the world through ultimate sacrifice.

Ten years down the road, Rose admits that the time she has spent with the nuns has been "an incredibly dense and encouraging experience" that goes well beyond scholarly objectives.

A relationship that began a decade ago as a long-term project, has over time evolved into a project she describes as "broader and more profound.

It has now become a long-running volunteer stint as a media liaison in the communications department for a huge hospital ship, and an ever-evolving form of embodied community, when she became her oral collaboration with the nun, whom she first interviewed in 2005.

In her introduction to her 2014 book Deadline: The World's Last Missionary, one of the Poor Clares reflects: "I was embroiled in a cloistered nuns, Rose writes that the call to leave the secular world and embrace a cloistered existence—these were not, she believes, for many, quite unexpected: "It defies the very essence of the term cloistered. It is veiled. It dreams. It dashed plans for marriage and children. It meant their world would shrink, temporarily, to a 14-acre monastery, their mothers would continue to set a place at the dinner table for one final time. This sacrifice serves alter outcomes," writes Rose. "At the ceremony when a nun makes final, permanent vows, she barters her family for her community, so to speak.

The focus of this project and the purpose: The material world is not the end, and their sufferings and manifestations of God allow them to become mankind in the world.

These final hugs happen six years after a sister enters as a postulant. "It is a real emotional ceremony," said Rose. "Their mothers don't want to let go.

Thereafter, nuns will only see their families seated behind a grille, and they are allowed only four visits per year. Rose said some of the older nuns told her that after they departed for the monastery, their mothers would continue to set a place at the dinner table for them. "The separation was so extreme that it was like a death."

"They intervene in the course of his suffering by praying, by giving him a link to the personal and global sorrow of others when strictly necessary, even the act of ignoring his suffering," Rose added.

She makes it clear that the nuns didn't impose their expectations on her. Nor did she impose her own, given the group's extreme devotion to one another, their prayer, and their calling: healing the world through ultimate sacrifice.

"People keep asking me why I spent 10 years interviewing the Poor Clare Colettine nuns in the cloistered community of Rockford, Illinois, after a funeral service for an elderly sister."

"All of the nuns at Corpus Christi are semi-retired and have great confidence in the efficacy of their calling of healing the world through ultimate sacrifice," Rose said.

photo courtesy St. Matthias Church

As do other cloistered communities, the nuns at Corpus Christi Monastery order their days, in a rhythm that vio-

When Rose’s project began, the Poor Clare Colettine sisters were seated behind a grille, and they were allowed only four visits per year. Rose said some of the older nuns told her that after they departed for the monastery, their mothers would continue to set a place at the dinner table for them.

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Researcher finds something deep, life-changing within nuns’ cloister

By Elizabeth Eisenstein Evans

Catholic News Service

When child advocate and artist Abbie Rose inducted her collaboration with the Poor Clare Colettine nuns at the Corpus Christi Monastery in Rockford, Illinois, she had a profound and important mission for the group of women to consider: healing the world through ultimate sacrifice.

Ten years down the road, Rose admits that the time she has spent with the nuns has been "an incredibly dense and encouraging experience" that goes well beyond scholarly objectives.

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The focus of this project and the purpose: The material world is not the end, and their sufferings and manifestations of God allow them to become mankind in the world.

These final hugs happen six years after a sister enters as a postulant. "It is a real emotional ceremony," said Rose. "Their mothers don't want to let go.

Thereafter, nuns will only see their families seated behind a grille, and they are allowed only four visits per year. Rose said some of the older nuns told her that after they departed for the monastery, their mothers would continue to set a place at the dinner table for them. "The separation was so extreme that it was like a death," Rose said. "They intervene in the course of his suffering by praying, by giving him a link to the personal and global sorrow of others when strictly necessary, even the act of ignoring his suffering," Rose added.

She makes it clear that the nuns didn't impose their expectations on her. Nor did she impose her own, given the group’s extreme devotion to one another, their prayer, and their calling: healing the world through ultimate sacrifice.

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"We interviewed in the course of their therapy, believing that their prayers and petitions for sinners and families can alter outcomes," writes Rose. "At the ceremony when a nun makes final, permanent vows, she barters her family for her community, so to speak.

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The Old Testament's only reference to eternal life

Father Lawrence L. Hummer

The Weekly Bible Readings

Sunday, November 15, 2015

Climatologically, this month with month cloudbreak, which isn’t that unusual for the beginning of November. We always end the month with a cold snap, or at least the beginnings of it.

While I was growing up, my dad frequently reminded me that in 1950, it was around 80 degrees by the end of November. Yet we almost always end the month with the Feast of Christ the King, followed by Advent and Christmas will soon be upon us.

Advent and Christmas will soon be upon us. The World Meeting of Families was a moment of great hope that transcended the confines of our daily lives. We had run out of wine. We had only five mealy loaves and two fish. Ultimately, what we received was not a new program, but a new perspective.

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Those who made the trip to Philadelphia certainly can testify to the abundance of joy and hope this gathering brought. For me, the best way to describe the whole experience was to take stock of the contrasts in our own lives. Let’s figure out how to learn from the best of the past and the future, and run with our contrasts so we can discard that which serves no purpose. All of us, those near us, and even those not so near to us will be better for it.

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Funeral Mass for Sister Jeanne Ma-
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Diocese of Columbus and in the St.
Mary of the Springs (now Ohio Domi-
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Louis, Missouri. She was a graduate of Columbus
Central Catholic High School (1965) and
received a bachelor of science degree in
education from Rosary Hill College
(Columbus) and a master of arts degree in
Learning Center outreach program in
Health Group in London (1994-95),
then worked for the Madison County
Health Agency (1996-98), and the St.
Mary of the Springs (now Ohio Dominican
University) Community of Conventuals.
She entered the Diocese of Columbus
in Columbus, Ohio in 1996, and was
assigned to the Diocesan Catholic Be-
verage Center in Columbus. She was a
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She was preceded in death by her
parents; brothers, Charles and James;
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The drama department of Columbus St. Charles Preparatory School, 2010 E. Broad St., will present Jeffrey Hatch-er’s comedy “Good ‘N Plenty” at 8 p.m. Friday and Saturday, Nov. 19, 20, and 21 and 3 p.m. Sunday, Nov. 22.

Tickets are $10 for adults and $5 for students. For reservations, call the school at (614) 252-6714.

In Good ‘N Plenty, Waterville High School’s new social studies instructor, Richard Miller, uses Good & Plenty candy as “contraband” in a “drug game” for his students in 1976 and, as the saying goes, comedy ensues.

Drug abuse among teens was no laughing matter back then, and it’s still relevant today, but Hatch uses that scenario as a backdrop for a humorous look at the American judicial system.

“Good ‘N Plenty” is a comedy in which a civics lesson goes bad as instruc- tor Miller tries to teach his students about the system and they end up experiencing the real thing.

“It’s an interesting twist that Hatcher chose to set the play in 1976, the country’s bicentennial year,” St. Charles drama director Doug Montgomery said. The play was written in 2000.

“And it’s also an interesting approach to understanding the Constitution. The teacher, Miller, is intending to teach the constitution in a more provocative way, but it backfires,” Montgomery said.

Hatcher’s play is full of comic charac- ters as he draws an evening of laughs from a social problem. However, he also manages to make a point about the Constitution as a living document. Montgomery said the show’s energy comes from the characters.

“The students in the class and the teachers on the school are, to say the least, a bit wacky, but that’s where the comedy comes in,” he said.

For example, there’s a Bulgarian ex-change student who learns English by studying American pop song lyrics and a young man who collects paper prod- ucts as research.

“It’s all very funny,” Montgomery said. “It will be an entertaining show and, if you look close enough, it has a message, but not one that will hit you over the head.”

Amusement Park Mayhem

Twenty-six sixth graders at Columbus Our Lady of Peace School formed a production company called Crayons in the Box Opera. The company wrote and produced an original 30-minute opera titled Amusement Park Mayhem, which was presented to the public earlier this week.

Students auditioned for jobs in the company, including costumes and makeup, electricians, set de-sign, carpenters, writers, composers, performers, stage manager, assistant stage manager, production manager, and public relations.

Our Lady of Peace School has been selected for the past several years by the Metropolitan Opera Guild’s education department to participate in its Creating Original Opera program, in cooperation with the Our Lady of Peace Home and School As-sociation.

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“Fools of Amusement Park Mayhem” are (from left) Samantha Mearward, Bronwyn Lewis, Evan Campbell, and Alex Zayen.

Photo: The writers of “Amusement Park May- hem” are (from left) Samantha Mearward, Bronwyn Lewis, Evan Campbell, and Alex Zayen.

Photo courtesy Our Lady of Peace School

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Rockford community of Poor Clare Colettines, becoming “Sister Amata.”

But when Reese sets foot in the monastery, which is set back from a busy road, and catches a whiff of the incense, the way she experiences the passing of time itself changes, she said. “As I interacted with those women, who have embraced a different, ancient rule, I understood it in a different and much deeper way.”

Asked why women who so rarely interact with the culture that laps at their door chose to open up their lives to her, Reese said, “In part they see the benefit of people knowing that this life still exists, that young women are still called.”

While she was collecting information, she shared the transcripts with the nuns she interviewed.

And when the book was finished, she gave them a copy which, the mother abbess told her, they passed from one nun to another. As the nuns have read the book, they have told Reese they’ve been learning about themselves.

Reese’s project has another future benefit: providing the nuns who function as administrators with biographical details about their companions, with whom they often shared the rigor of a daily routine without the small intimacies of secular friendships. “When a nun died,” she said, “often they didn’t know what to put in the monastery record.”

Eisenstadt Evans is a columnist for Lancaster (Pennsylvania) Newspapers Inc. and a freelance writer.