



DIOCESE OF COLUMBUS

CATHOLIC TIMES

A journal of Catholic life in Ohio



OCTOBER 6, 2013
THE 27TH WEEK IN ORDINARY TIME
VOLUME 63:1
WWW.CTONLINE.ORG

Respect Life

*“The right to
life is the first
among human
rights.” -
Pope Francis*



Open your hearts to life!



Respect Life

The Editor's Notebook

Throwaway culture

By David Garick, Editor



This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the LORD your God, listen to his voice, and hold fast to him. For the LORD is your life. Deuteronomy 30:19-20.

I get a lot of tweets on my Twitter account every day. They come from a wide array of friends, acquaintances, or celebrities. One comes from a robot, the Curiosity rover on the surface of the planet Mars. It is fascinating to get these updates and photos from an alien world. Last week, Curiosity tweeted that it had found water in the Martian soil -- a great discovery. But one thing that has not been found is life -- not even the simplest microbe. Perhaps one day, we will find evidence of life elsewhere in the universe, but not so far.

Here on Earth, life is so abundant that we take it for granted. Life is an amazing gift from God. Humanity, the greatest expression of life, is especially precious. It is a manifestation of God Himself, placed on this planet and reflecting His glory. Sadly, this modern culture has become obsessed with death. Life that is deemed uncomfortable, inconvenient, or troubling is now seen as disposable.

We see that in the rising numbers of senseless murders in our society. We see it in the growing acceptance of euthanasia. In Holland, the number of people killed by medical euthanasia has more than doubled in the 10 years since legislation was changed to permit it, rising 13 percent last year to 4,188. The numbers in the United States are much lower, but are growing in the four states that currently permit assisted suicide. And several additional states are considering legislation to allow the disposal of in-

convenient lives. And we see it in over 55 million children killed in the womb by abortion in the U.S. since Roe v. Wade.

Pope Francis reminds us that people are not disposable. "An economic system that idolizes money is based upon a throwaway culture: the grandparents are thrown away, the young people are thrown away. And we must say 'No' to this throwaway culture," said Pope Francis.

That mentality, he said, "calls for the elimination of human beings, above all if they are physically or socially weaker. Our response to that mentality is a decisive and unhesitating 'Yes' to life. In the fragile human being, each one of us is invited to recognize the face of the Lord, who in his human flesh experienced the indifference and solitude to which we often condemn the poorest, whether in developing countries or in wealthy societies."

"Every unborn child, though unjustly condemned to be aborted, has the face of the Lord, who even before his birth, and then as soon as he was born, experienced the rejection of the world," the pope said. "And every old person, even if infirm and at the end of his days, carries with him the face of Christ. They must not be thrown away!"

October is Respect Life Month. This is a time to refocus our efforts to stand against the forces of death in our society and our government and to reject the throwaway culture. If we don't, some future Curiosity rover may scour the Earth in search of some evidence of life that once was, and a civilization that did not value itself enough to respect the gift of life.

FATHER JACK G. MAYNARD PASSED AWAY ON SEPTEMBER 28, 2013



Funeral Mass for Father Jack G. Maynard, 64, who died Saturday, Sept. 28, was held Wednesday, Oct. 2, at Dresden St. Ann Church. Burial was at Resurrection Cemetery, Columbus.

He was born Nov. 27, 1948, in Paintsville, Ky., to the late David and Juanita Maynard.

He earned a bachelor of arts degree from Morehead (Ky.) State University in 1972 and a master of divinity degree from the Pontifical College Josephinum in 1978, and was ordained to the priesthood at Westerville St. Paul Church on May 28, 1978, by Auxiliary Bishop George Fulcher.

He was pastor at St. Ann Church and at Mattingly Settlement St. Mary Church from 2001-12. He went on a medical leave of absence in 2012 and had resided at the Mohun Health Care Center in Columbus until his death.

Previously, he served as associate pastor at Marion St. Mary Church (1978), Columbus St. Andrew Church (1979-82), Columbus St. Matthias Church (1982-83), Columbus St. Joseph Cathedral (1983-87), Pickerington St. Elizabeth Seton Parish (1988-91), Portsmouth St. Mary Church (1991-95), Lancaster St. Mary Church (1995-98), and Heath St. Leonard Church (1995-98). He also was an instructor at Marion Catholic, Columbus Bishop Watterson, and Columbus St. Francis DeSales high schools and a chaplain at Grant Hospital. In 1987, he was assigned to the Order of Franciscans for one year.

Pope to canonize Blessed John XXIII, John Paul II April 27

By Cindy Wooden
Catholic News Service

Recognizing that Blessed John XXIII and John Paul II have widespread reputations for holiness and that years of studying their lives and actions have proven their exceptional virtue, Pope Francis announced he would declare his two predecessors saints at a single ceremony April 27.

The pope made the announcement Sept. 30 at the end of an "ordinary public consistory," a gathering of cardinals and promoters of the sainthood causes of the two late popes. The consistory took place in the context of a prayer service in Latin and included the reading of brief biographies of the two sainthood candidates.

Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, read the biographies and highlighted the "service to peace" and the impact both popes had "inside and outside the Christian community" at times of great cultural, political and religious transformation.

The testimonies of their lives, "completely dedicated to proclaiming the Gospel, shine in the church and reverberate in the history of the world as examples of hope and light," the cardinal said.

Blessed John Paul, known as a globetrotter who made 104 trips outside Italy, served as pope from 1978 to 2005 and was beatified by Pope Benedict



XVI on Divine Mercy Sunday, May 1, 2011. Blessed John XXIII, known particularly for convoking the Second Vatican Council, was pope from 1958 to 1963; Blessed John Paul beatified him in 2000.

Asked by reporters if retired Pope Benedict would participate in the canonization ceremony, Jesuit Father Federico Lombardi, Vatican spokesman, told reporters it was possible, but given the retired pope's preference for staying out of the public eye, he could not say for sure.

The choice of April 27, which will be Divine Mercy Sunday in 2014, was not

a complete surprise. Speaking to reporters traveling with him from Brazil to Rome July 28, Pope Francis said he had been considering Dec. 8, but the possibility of icy roads could make it difficult for Polish pilgrims who would travel by bus to Rome for the ceremony.

The other option, he said, was Divine Mercy Sunday, a celebration instituted worldwide by Pope John Paul. Since the beginning of his pontificate in March, Pope Francis has emphasized God's mercy and readiness to forgive those who recognize their need for pardon. He told reporters on the flight from Brazil that Pope John Paul's promotion

of Divine Mercy Sunday showed his intuition that a new "age of mercy" was needed in the church and the world.

Asked on the plane to describe the two late popes, Pope Francis said Blessed John was "a bit of the 'country priest,' a priest who loves each of the faithful and knows how to care for them; he did this as a bishop and as a nuncio."

He was holy, patient, had a good sense of humor and, especially by calling the Second Vatican Council, was a man of courage, Pope Francis said. "He was a man who let himself be guided by the Lord."

As for Blessed John Paul, Pope Francis told the reporters on the plane, "I think of him as 'the great missionary of the church,'" because he was "a man who proclaimed the Gospel everywhere."

Pope Francis signed a decree recognizing the miracle needed for Blessed John Paul's canonization July 5; the same day, the Vatican announced that the pope had agreed with members of the Congregation for Saints' Causes that the canonization of Blessed John should go forward even without a second miracle attributed to his intercession.

Except in the case of martyrdom, Vatican rules require one miracle for a candidate's beatification and a second for his or her canonization as confirmations that the candidate really is in heaven with God. However, the pope may set aside the rule.

CREDIBLE ALLEGATION OF ABUSE DETERMINED IN PRIEST INQUIRY

As part of a diocesan inquiry, a credible allegation of sexual abuse of a minor has been determined regarding retired priest Father Raymond E. Lavelle, 83.

This action and announcement are made in accordance with the Catholic Church's Charter and Norms for the Protection of Children and Young People and the Diocese's published Policies for Prevention of Sexual Abuse of Minors and Response to Allegations Thereof.

An accusation of sexual abuse of a minor, allegedly occurring during Father Lavelle's tenure at St. Agnes Parish, Columbus, from 1971-1980, was reported to the Chancery Office on September 3, 2013. The allegation was then promptly reported to Franklin

County Children Services.

On September 16, the Review Board met and concluded that the allegation was credible and warranted further investigation. A finding of credibility is not proof of guilt, but the Diocese of Columbus will execute the judicial and administrative options necessary to conclude its inquiry.

Information will be forthcoming regarding outreach efforts to be conducted in those places where Father Lavelle served in order to determine if other persons wish to come forward and seek help.

Father Lavelle has been a priest of the Diocese of Columbus since 1957. His assignments have included: Assistant Pastor, St. Agnes Church, (1957-1961);

teacher, Holy Family High School, Columbus (1958-1961); Assistant Pastor, St. Dominic Church, Columbus (1961-1963); teacher, Bishop Hartley High School, Columbus (1961-1963); Assistant Pastor, St. Mary Church, Lancaster (1963-1968); priest in residence, St. Timothy Church, Columbus (1969-1969); priest in residence, St. Phillip the Apostle Church, Columbus (1969-1970); counselor, Bishop Hartley High School (1969-1970); Spiritual Director, Pontifical College Josephinum, Columbus (1969-1970); Pastor, St. Agnes Parish (1971-1980); Pastor, St. Matthias Church, Columbus, (1980-91);

Associate Pastor, St. Brendan Church, Hilliard (1992); Pastor, St. Vincent de Paul Church, Mt. Vernon (1992-

1996); Associate Pastor, St. Joan of Arc Church, Powell, (1996-2000); sacramental and pastoral administrator, St. Catharine Church, Columbus (2000). Retiring from active ministry in 2000, Father Lavelle has been in extended nursing care for the last year.

The Diocese of Columbus encourages anyone who may have experienced sexual abuse by clergy or others associated with the Church to contact the diocesan Victim's Assistance Coordinator at 614-224-2251, 866-448-0217, or at helpisavailable@colsdio.org, and to notify civil authorities. Forms for reporting abuse are available in Catholic parish and school offices and can be accessed from the diocesan website (www.colsdio.org).



Front Page photo:

This week's front-page art is based on the poster created by the U.S. conference of Catholic Bishops for this year's Respect Life Month, which the bishops instituted in 1972 and have marked every October since then.

Photo courtesy USCCB



Copyright © 2013. All rights reserved. Catholic Times is the official newspaper of the Catholic Diocese of Columbus, Ohio. It is published weekly 45 times per year with exception of every other week in June, July and August and the week following Christmas. Subscription rate: \$25 per year, or call and make arrangements with your parish.

Postmaster: Send address changes to Catholic Times, 197 E. Gay St., Columbus, Ohio 43215. Please allow two to four weeks for change of address.

Bishop Frederick F. Campbell, D.D., Ph.D. ~ President & Publisher
David Garick ~ Editor (dgarick@colsdio.org)
Tim Puet ~ Reporter (tpuet@colsdio.org)
Alexandra Keves ~ Graphic Design Manager (akeves@colsdio.org)
Deacon Steve DeMers ~ Business Manager (sdemers@colsdio.org)
Jodie Sfredo ~ Bookkeeper/Circulation Coordinator (jsfredo@colsdio.org)
Mailing Address: 197 E. Gay St., Columbus OH 43215
Editorial Staff Telephone (614) 224-5195 FAX (614) 241-2518
Business Staff Telephone (614) 224-6530 FAX (614) 241-2518

PRACTICAL STEWARDSHIP

By Rick Jeric

M & M

Have you changed or enriched your outlook on something we recently studied over the past week? For me, I love the Hispanic and Latino cultures, but I really want to learn more, embrace our brothers and sisters in the Faith, and appreciate more than just Chipotle and margaritas. The devotion and love that our Hispanic and Latino families have for our Catholic Faith can teach us a lot. I also committed to telling my wife how blessed we are as a family to have her outpouring of Catholic Christian love and faith that is such a rich part of who we are as a family. She is the best, and we just celebrated our 31st anniversary. I have the advantage of writing this column, so I can't forget to tell her these things. Pray and live. We pray for help and grace, and then we live our lives accordingly. I often joke that our cat has the best life, consisting of eating and sleeping. Of course, you and I have the best life, consisting of the unlimited love and mercy of our God. But the real grace lies in the fact that it does not stop there. We go out into the world each day and live our faith. We make a difference. We are impactful. We let our light shine and do not hide it. As St. Francis said, "Preach the Gospel, and when necessary, use words."



October is a special month in honor of our Blessed Mother Mary. It is also the month of the rosary, and we even celebrate the memorial of Our Lady of the Rosary on Oct. 7. When I was pondering how I might address Mary our Mother for this column, those two M's struck me – M & M, Mary our Mother. We cannot ever take her for granted, nor can we underestimate her ability to intercede for us and help us to pray. This month of the rosary cries out to us and challenges us to pick up those beads and pray. Even at a slower, more deliberate, more contemplative, and more prayerful pace, five decades of the rosary will not take more than 20 to 30 minutes of our time. That is one-half of a lunch hour, one lousy sitcom on television, one trip to Subway or Chipotle, or the time it takes to drink one really hot Starbucks beverage. If you do not have a rosary handy, use your fingers or toes. That works particularly well in the car. Reward yourself by praying to M & M, Mary our Mother, by using M & M's candy instead of rosary beads. It is up to you how many you eat and how many you save. Whatever you decide, pray the rosary as often as you think of it. Pray for the grace to make a difference right here, right now, at this point in time, on this day. Live your life so that people pay attention to what you say and do. Speaking of another M & M (Eminem), I happened to catch him on television during the Notre Dame-Michigan football game a few weeks ago. All I can say is that it is truly amazing who we choose to pay attention to sometimes. Do whatever it takes. Pray for peace and pray for our world, one family at a time. Our Catholic Christian families are a model for us and should be the model for the world.

Our practical challenge this week is to pray the rosary each day. While once a week would be great, let's try for each day this week and every day this month. And our extra challenge is to pray at least one per week together as a family rosary. What a great way to pray, and what a great way to be together as a family. Of course, for this you will need the family-size bag of M & M's. Pray for strong families, one M & M at a time.

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

NATIONAL BLUE RIBBON SCHOOL



Westerville St. Paul School was recognized by U.S. Secretary of Education Arne Duncan as one of 286 National Blue Ribbon Schools for 2013.

The honor is based on the schools' overall academic excellence or their progress in improving student academic achievement.

St. Paul, which has 840 students in kindergarten through eighth grade, received this honor for "Exemplary High Performance" as measured by state assessments and nationally normed testing.

The school's principal, Kathleen Nor-

ris, said, "I am so proud of our students, teachers, parents and administrators. They deserve all the credit and we are honored to be among this select group of schools across the nation."

The U.S. Department of Education will honor 236 public and 50 private Blue Ribbon schools at a recognition ceremony Nov. 18 and 19 in Washington. In its 31-year history, the National Blue Ribbon Schools Program has bestowed this coveted award on nearly 7,500 schools. A local recognition event will be hosted at St. Paul School in late October or early November.

St. Charles alumni mothers luncheon

The Kathleen A. Cavello Alumni Mothers of St. Charles will sponsor a special Mass and luncheon on Sunday, Oct. 20. The event will include Mass in the Mother of Mercy Chapel at 12:30 p.m., followed by a luncheon in the Cavello Center featuring Pat Wynn Brown of Hair Theater presenting *The*

Higher The Hair, The Closer To God: My Rosary, My Rat Tail Comb, And Other Articles Of Faith.

The cost is \$25.

Send reservations to Marilyn Wollett, 8174 Mount Air Place, Columbus, OH 43235 or email scmothersluncheon@gmail.com.

Position - Parish Staff Assistant

St. Paul the Apostle Parish of Westerville, Ohio is in search of a Parish Staff Assistant. The Parish Staff Assistant is a part-time position reporting to the Director of Parish Administration. The hours are M-F, 9:00 am to 2:30 pm. This individual is responsible for the recording and detailed record keeping of the parish census, sacramental books, and certificate requests. This individual will interact with parishioners in areas of hospitality, stewardship, issuing letters of good standing, and e-mail correspondence. A full job description can be found on the parish website: www.stpaulcatholicchurch.org or the diocesan website: www.coltsdioc.org. Send resume, cover letter and references to:

Director, Parish Administration/St. Paul the Apostle Parish
www.stpaulcatholicchurch.org

Re-examination of Second Vatican Council concludes Year of Faith

In response to the Year of Faith and Pope Benedict's call to rediscover the documents of the Second Vatican Council, Bishop Frederick Campbell has planned a series of talks around the diocese. He will be in four different locations talking about the council. This is the first of a series of seven articles on the council in preparation for the bishop's presentations.

The Year of Faith and the Second Vatican Council

In his final year in the Chair of St. Peter, His Holiness Pope Benedict XVI declared a "Year of Faith" to begin on Oct. 11, 2012, and conclude on Nov. 24, 2013. The earlier date marks the 50th anniversary of the opening of the Second Vatican Council, convened by Pope John XXIII on Oct. 11, 1962. It also represents the 20th anniversary of the publication of the *Catechism of the Catholic Church* under Pope John Paul II.

The Second Vatican Council was not the first of its kind, as its name indicates. It was one of 21 ecumenical councils. "Ecumenical" comes from a Greek word meaning "the inhabited world." The idea is to convene the bishops from around the world to consider issues troubling the Church. The ecumenical councils are often where the Church formalizes her teachings. For instance, the First Council of Nicaea in 325 produced the original Nicene Creed in response to the Arian heresies. The Fourth Lateran Council in 1215 defined transubstantiation. In response to the Protestant heresies, the Council of Trent (1545-1563) clarified the Church's teaching on the canon of Scripture and the seven sacraments. The First Vatican Council in 1870 defined the primacy and infallibility of the pope.

The ecumenical councils represent



one of the highest forms of authority within the life of Church teaching. The *Catechism of the Catholic Church* tells us that "The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, they exercise the supreme Magisterium, above all in an Ecumenical Council" (CCC 891). That being said, the first 50 years following a Council are often a time of transition, in which the Church finds herself trying to implement the documents of the council, documents that are typically large in both depth and scope. In order to do so, the Church must navigate the documents in light of her entire history. This is often a difficult task, for on the one hand, there is always something "new" about a council, a reason why it was convoked in the first place. At the same time, there is nothing ever really new about the Catholic Faith. Infallibility and primacy had existed since Peter was appointed the first pope. Vatican I merely clarified and formalized the age-old teaching. Transubstantiation was true at the Last Supper and taught consistently

by the early Church. Lateran IV merely codified it. The canon of Scripture was decided in the first few centuries. Trent simply settled the debate in light of Martin Luther's removal of certain books from the Old Testament.

The Second Vatican Council is a little unique in that it did not define any new dogma. It merely re-presented the timeless truths of the Church to the modern world. This has perhaps led to even more confusion than normal regarding the proper implementation of the council documents. On the one hand, there are those who would try and use Vatican II as a moment of rupture in the history of our Faith. This camp often divides the timeline of Church history into "pre-Vatican II" and "post-Vatican II," effectively dismissing anything before 1965 with a flippancy, "But Vatican II changed all that." On the other hand, there are those who would try and ignore the council altogether, refusing to consider any development it brought to the presentation of the Deposit of Faith. The truth can be found by using a lens of continuity that accepts the Second

Vatican Council as one council in the grand scheme of two millennia of Church history.

"Getting Vatican II right"

was one of the most important projects of John Paul II and Benedict XVI. It was one of the reasons why John Paul II called for the publication of the *Catechism of the Catholic Church*. Very early in his pontificate, Benedict XVI wrote in his Christmas address to the Roman Curia of 2005 of the need to properly interpret the council using a lens of continuity. He ended his address using the words of John XXIII from his opening address at Vatican II: "The council wishes to transmit the doctrine, pure and integral, without any attenuation or distortion. ... It is necessary that adherence to all the teaching of the Church in its entirety and preciseness be presented in faithful and perfect conformity to the authentic doctrine." John XXII then went on to say that the purpose of the council is to present the timeless truths of the Faith to the modern world.

THE YEAR OF FAITH: MOVING FORWARD

An overview of the Second Vatican Council and its influence for the Church today.

PRESENTER:
The Most Reverend
Frederick F. Campbell,
Bishop of Columbus

Presentations begin at 7 p.m.

LOCATIONS:
St. Andrew Parish, Columbus – November 4
St. Francis DeSales Parish, Newark – November 6
St. Mary Parish, Delaware – November 18
St. Mary Parish, Chillicothe – November 20

ALL ARE WELCOME!

For additional information, contact Ellen at the Office of Development and Planning at 614-241-2550 or ewellbacher@coltsdioc.org.

Initiative of the Diocesan Pastoral Council

JESUS ROSE AGAIN; KILLING OF ANIMALS



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. Thank you for your column, which helps me to understand the nuances of our faith. Here is my question: In both the Nicene Creed and the Apostles' Creed, we say that Jesus "rose again" from the dead; the word "again" puzzles me -- did Jesus rise twice? (McFarland, Wis.)

A. Every week, several questions are submitted from readers across the nation to be answered in this column. Given the space limitations, I am forced to select only one or two. When making that choice, I try to gauge which ones might be on most people's minds. The problem, of course, is that there is a built-in bias: I see things through the prism of my own mind. If an issue has never occurred to me, I can't imagine how it could be creating a problem for anyone else. And so for months, I have resisted responding to the question you have raised, simply because the word "again" in the creed never struck me as odd. But since several readers have now mentioned it, I concede that the use of the word does merit an explanation.

If you look at any dictionary, you'll find that the first and most common meaning of "again" is "once more," which suggests repetition and prompts the logical question, "When did Jesus ever rise before?" But another meaning -- acceptable and often used -- is "anew," and so we say, "The man tripped and fell, but he got right up again" or "I woke up during the night, but I rolled over and went back to sleep again."

So Jesus rose only once, on Easter Sunday. He lived once,

he died once, and now he lives again.

Q. What is the church's teaching on killing insects, rodents, or any of God's creatures if they are doing you no harm? (I've seen children try to burn ants with a magnifying glass.) (Morrilton, Ark.)

A. Genesis clearly states that human beings are stewards of the rest of creation and are commissioned (Genesis 1:28) to "have dominion over ... all the living things that crawl on the earth."

Yet the authority we exercise is not absolute. Animals give God glory, and we owe them respect. For a child to torture ants by burning them with a magnifying glass is a clear moral wrong and violates the teaching of the *Catechism of the Catholic Church*, which says in No. 2418 that "it is contrary to human dignity to cause animals to suffer or to die needlessly." Against the contention of some activists, however, the catechism does clarify in No. 2417 that "it is legitimate to use animals for food and clothing."

As to your question about killing insects or rodents which, at the moment, might be doing you no harm, I would allow it under the rubric of dominion. Such animals can clearly inflict pain, can seriously disturb the tranquility needed for humane living, and may, by their presence, contribute to unsanitary conditions that can lead to health hazards.

Questions may be sent to Father Kenneth Doyle at ask-fatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.

Elected officials recognized for support of Catholic school students and their families

The Catholic Conference of Ohio's education department is giving special commendation to the governor and 11 legislators for their support of Catholic school students and their families.



Three of the legislators being recognized for their work on the newly passed state budget represent parts of the Diocese of Columbus diocese.

They are Sen. Jim Hughes, of Columbus; Sen. Kevin Bacon, of Minerva; and Sen. Chris Widener, of Springfield.

"Through the efforts of these leaders, more young people -- especially low-income students and students with special needs -- will have access to Catholic schools and the educational resources they need," said Carolyn Jurkowitz, director of the conference.

Hughes, a legislator since 2000, represents the 16th Senate District, which encompasses a portion of Columbus. He continues to be a strong proponent for Catholic school students to receive the same percentage increase in state aid as public school students.

In the most recent legislative session, he led the effort to increase the amount Catholic school students can receive in the administrative cost reimbursement program from \$325 per student to \$360. Hughes and his wife, Susan, have one daughter and live in the city's Clintonville section.

Bacon was elected to the Ohio Senate in 2010 after serving two terms in the Ohio House. He is a longtime supporter of Catholic schools and school-choice options for families.

He has been particularly instrumental in the implementation of two school-choice programs for special needs children: the autism scholarship program and the Jon Peterson special needs scholarship program. He is noted for his legislative work on behalf of people with disabilities. He is the father of three daughters and attends Columbus Immaculate Conception Church.

Widener represents the 10th Senate District, which includes Madison, Clark, and Greene counties. Before coming to the Senate, he served three terms as a state representative. As a senator, he served as the chairman of the Senate Finance Committee and more recently as president pro tempore -- the number-two seat in the Senate.

As chair of the finance committee, Widener supported equity in funding for Catholic school students.

In the 2013 legislative session, he identified additional dollars for the state's foundation funding in educa-

tion. The additional funding boosted increases in auxiliary services and administrative cost reimbursement. Widener, who is an architect, and his wife, Sally, have two children.

In addition to the commendations to select legislators, the conference also is recognizing Gov. John Kasich, whose executive budget laid the groundwork for increases in auxiliary services, administrative cost reimbursement, and the new Ed Choice expansion program.

Under Kasich's administration, state aid for Catholic school students has increased in each of the past three years. In that time, the Peterson special needs scholarship program was established and the student capacity for the ongoing Ed Choice scholarship program was increased to 60,000. Kasich has been a long-time proponent of school choice and maximizing dollars for classroom instruction. He and his wife, Karen, have two children.

Following are the provisions in the state budget that are beneficial for Catholic schools and students:

- Increased funding by 3.4 percent in this school year and 5.9 percent in the next school year in the auxiliary services program;
- Increased funding by 3.4 percent in this school year, and 5.9 percent in the next school year in the administrative cost reimbursement program;
- Increased the cap to \$360 per student in the administrative cost reimbursement program;
- Established new technology language in the auxiliary services program;
- Established a new EdChoice scholarship program based upon income;
- Established a new Pre-K scholarship program;
- Maintained funding for the Jon Peterson special needs scholarship program;
- Ensured that a child identified with any of the six categories of disability is eligible for a Peterson scholarship;
- Increased the scholarship amount for the Cleveland scholarship program from \$5,000 to \$5,700 per student.

The other elected officials recognized for their "steadfast support and commitment on behalf of Catholic school parents, students, and their families" include Sens. Peggy Lehner, Bill Seitz, Randy Gardner, Keith Faber (Senate president), and Scott Oelslager, and Reps. Bill Batchelder (Speaker of the House), Matt Huffman, and Ron Amstutz.

A+ rating with the BBB In Business since 1986

www.PSworks4u.com

- Vinyl and Wood Windows
- Vinyl Siding
- Beautiful Entry Doors
- Guaranteed Gutters

Call Tom Pelland at 614.327.4348

LIFE MATTERS: DOMESTIC VIOLENCE

By Frank Moncher

Domestic violence is a hidden scourge on our families and communities. Those who are victimized often keep it a private matter for various reasons: fear, shame, well-intended efforts to preserve the family. Aggressors, if they even recognize their problem, are not likely to have it addressed. Yet it touches many and knows no boundaries of race, class, ethnicity, creed, or age.

Domestic violence and emotional abuse are typically used together in a relationship to control the victim. Persons may be married, living together, or dating. Examples of emotional abuse include name-calling, putdowns, restricting contact with family or friends, withholding money, preventing a partner from working, actual or threatened physical harm, sexual assault, stalking, and intimidation.

Persons experiencing domestic violence are often termed "victims," or, if the situation has resolved, "survivors," but it is most important to recall they are children of God, with inherent dignity and deserving our love and respect. This is especially true because as abused persons, they are often plagued by feelings of shame, fear, and depression, and have lost sight of the essential fact of their dignity and worthiness to be loved.

Research shows that accessing domestic violence shelter resources reduces the incidence and severity of future violence substantially. When recovering from abuse, victims need guidance in planning for their safety. Consultation with legal advisers can help them understand how to report and ask for further protection.

In sum, the gravity and difficulty for families touched by domestic violence is severe.

Although the struggle toward healing and recovery can be difficult, our faith gives us reason for hope.

At times, people dealing with domestic violence may make decisions that cause an observer to question their judgment or become frustrated with them for remaining in what seems to be an obviously dangerous or hopeless situation.

It is commonly accepted that domestic violence is rarely an isolated incident, but is a pattern of behavior aimed

at establishing and maintaining power and control over another. The pattern is typically described as a "cycle of violence," and the seriousness escalates with each occurrence.

The "cycle" begins with a "setup" phase: The abuser creates a situation in which the victim has no choice but to react in a way that, in the abuser's mind, justifies the abuse. After the violence, the abuser may fear being held accountable, and so may apologize or make excuses for his or her behavior, pledge to never do it again, or use gifts as a way of coping with guilt or preventing the victim from telling.

Next, however, the abuser may excuse the incident as the victim's fault, or resume "life as usual" as if nothing happened. The abuser expects that the victim will participate in the cover-up. Finally, the abuser thinks about the past and the future in a manner that drives the abuser to mentally "set up" the next episode of violence.

Some victims of domestic abuse have a tendency to "normalize" violent behavior based on experiences in their family of origin, where they struggled with their sense of self-worth, setting boundaries, or emotional dependence. Even though the family of origin was dysfunctional, its unhealthy equilibrium may have been the only thing the person knew.

Consequently, some may feel guilty about considering betraying the abuser, or fear they will be judged or further deprived of affection if they disclose or

attempt to leave. These persons benefit from counseling that affirms their inherent dignity, helps them understand the dysfunctional patterns in their past and current relationships, and assists them in establishing a safe home and relationships.

Although common characteristics have been identified, there is no "typical" abuser. In public, they may appear friendly and loving to their family, while the violence and its consequences are hidden from view. The violence does not happen randomly, or solely because of stress or substance abuse. Abusers use violence to get what they want.

This being said, it is important to recognize that the abusers were not "born that way," but have their own history of developmental and family problems that can explain how they learned to be aggressive. Because abusers often have a poor sense of self-worth, they do not take responsibility for their actions and try to blame the victim instead. Thus, the person perpetrating the violence also needs his or her own help and healing.

The Diocese of Columbus has developed a comprehensive program titled "Calming the Storm" to address issues of family violence. The program provides a variety of resources designed to render family violence unacceptable for Catholics in the diocese by means of education, influence, and behavior change.

It also seeks to provide parish and diocesan staff with the tools they need for the identification, appropriate intervention, and prevention of family violence.



The program has been available for 15 years and is a result of conversations which started in 1999 among now-Bishop Emeritus James Griffin and others following the annual Catholic Social Services Breakfast with the Bishop meeting.

"It's very similar to our Protecting God's Children program, which teaches people about the signs of possible child abuse and how to address such situations," said Erin Cordle of the diocesan Office for Social Concerns. "We provide a wealth of information through a family resource guide and a family violence prevention toolkit consisting of a series of videos."

All parishes in the diocese have at least one copy of these materials available for borrowing. Copies also may be borrowed by contacting Cordle at (614) 241-2540.

If you believe someone you know may be in a troubled situation, you should call a hotline number for assistance, or encourage the person to do so themselves (911, the local hotline, or the National Domestic Violence Hotline: 1-800-799-7233/TTY 1-800-787-3224).

Moncher is a licensed psychologist of the Diocese of Arlington, Va., and managing director of integration and training for the diocese's Catholic Charities organization. Catholic Times reporter Tim Puet contributed to this story.



THE DARKENED EYE OF PORNOGRAPHY



MAKING SENSE
Out of Bioethics
Father Tad Pacholczyk

The world was shocked when the tragic and twisted case of Ariel Castro burst recently into the limelight. Before he took his own life in prison earlier this month, he had kidnapped and repeatedly raped, humiliated, and beaten three young women held captive inside his Cleveland house for more than 10 years. At his sentencing in August, he blamed his longstanding habit of watching two to three hours a day of pornography for his crimes. "I believe I am addicted to pornography to a point that it really makes me impulsive and I don't realize what I'm doing is wrong," he said.

To what extent pornography is directly related to violence remains up for debate (explaining any complex human behavior in simple cause-and-effect terms can be exceedingly difficult). What is beyond dispute is that pornography sets the stage for viewing women in an exploitative way, as sexual fodder for the gratification of men. In fact, the widespread availability and consumption of pornography has arguably become the most pervasive objectifying force in society today.

In a recent newspaper discussion about pornography, one male participant remarked that most men do not end up marrying supermodels, so he thought pornography wasn't a bad thing, since it enabled "the goods" that a few women possessed to be spread around and shared. He seemed to have no compunction about using women as pawns to satisfy male lust.

The gaze we direct toward each other can easily go astray, demeaning not only ourselves, but others around us as well. When one's gaze is directed askance, as Bishop Paul Loverde of Arlington, Va., noted in a 2006 letter on pornography, "one becomes the kind of person who is willing to use others as mere objects of pleasure." The impure gaze of pornography, focused on "body parts," or "performances," takes on its own momentum and quickly draws us away from the relational commitments and responsibilities implied in our human sexual nature.

One of the key objections to pornography is that it sets up a fantasy world without the risks and challenges that exist in real relationships. It warps and distorts the beautiful gift of human sexuality so it no longer serves as an interpersonal force for bonding and building families, but instead devolves into an exploitative and isolating force in the lives of those who fall prey to it, changing its clients, in the words of one commentator, into "basement dwellers" and "bottom feeders."

On the other hand, the glance of authentic sexual love, flowing from a pure gaze, avoids denigrating others as a means for self-gratification and draws man

and woman into an abiding, life-giving union.

The need for that pure inner gaze has never been more succinctly expressed than in that timeless pronouncement uttered two millennia ago: "Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not sound, your body is full of darkness. Therefore be careful lest the light in you be darkness" (Luke 11:34).

We see just how dark the darkness was in the life of Ariel Castro. Through pornography addiction, a skyrocketing phenomenon today, our eye easily becomes darkened and shuttered.

This darkness affects not just the men who view it, but also women who may not themselves be regular consumers of pornography. Women may be drawn into the subtle and demeaning trap of objectification when they are pressured to serve as compliant proxies for the acting out of their spouse's hard-core pornographic fantasies. Instead of relating to the actual person they are with, they may instead feel obligated to play a role in satisfying various desires and fetishes. In this way, pornography may impact the way consensual relationships develop between men and women, weaving a warped and exploitative element into the early stages of the relationship.

The average woman may also struggle with a sense of inadequacy when it comes to competing with or measuring up to the naked women of the Internet, particularly in the face of pervasive airbrushing, silicone implants, and photoshopping of porn models. These concerns about undue pressure on women apply not just to the pornography industry, but even to the modern fashion industry with its frequently provocative designs, and to soft-porn initiatives such as the Sports Illustrated swimsuit edition. It should come as no surprise when ordinary women and girls manifest loathing and abusive tendencies toward their own bodies when they feel threatened by impossible comparisons and expectations.

The enduring glance, sparked by the sexual attractiveness of the other, is never meant to be directed askance by the vicious snare of pornography, but instead to point towards a personal and committed marital love, purified of exploitative and objectifying tendencies.

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, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.

ABLE
www.ableroof.com
(614) 444-7663 **444-ROOF**
FREE ROOF INSPECTION!
Do you qualify for a new roof paid for by insurance?

BETHEL DENTAL CARE
General Dentistry
614-451-0341
1151 Bethel Rd. Suite 203
www.betheldentalcare.com
Sarah Zarick, DDS
St. Ann's Parish

Freedom Home Health
Nursing & Therapy Services
in the comfort of YOUR home
Working together for your independence!
we're here, call 614-336-8870
FAMILY OWNED & OPERATED * MEDICARE & MEDICAID CERTIFIED

Visiting Angels
SENIOR HEALTH CARE BY ANGELS
Our caring home companions help seniors live at home. Hygiene assistance, meals, housework, up to 24 hour care. Top references. Affordable rates.
"We Do Things Your Way"
VISITING ANGELS 614-538-1234 614-392-2820

IGEL
GEORGE J. ITEL & CO., INC.
2040 ALUM CREEK DRIVE . COLUMBUS, OHIO
614.445.8421 . www.igelco.com
SITE DEVELOPMENT . EARTHWORK . UTILITIES . CONCRETE
STABILIZATION . EARTH RETENTION . ROLLER COMPACTED CONCRETE

QUIKRETE
CEMENT & CONCRETE PRODUCTS™
For project information visit www.quikrete.com

JOHN N. SCHILLING INC.
Since 1894
Air Conditioning - Heating 1488 Bliss St.
Roofing - Sheet Metal Work 614.252.4915

SHERIDAN FUNERAL HOME
740-653-4633
222 S. COLUMBUS ST., LANCASTER

LANDSCAPING
OAKLAND NURSERY
VOTED BEST IN THE U.S.
Now is the best time to plan and design your landscape. Patios, pools, walk-ways, retaining walls, lawn sprinkler systems
268-3834

PLUMBING
MUETZEL
Since 1967
Plumbing, Drains & Boilers
614-299-7700
www.muetzel.com OH Lic. #24318



Praying Like I Mean It



Finding Faith in Everyday Life
Sarah Reinhard

I don't remember when I became such a fan of bearded men, but I think it has something to do with the young man I married nearly a decade ago. His beard reminds me of Kenny Rogers' beard, but that's not why I like it. For me, his beard represents all his hard work.

Somehow, in the facial hair he trims so carefully and keeps so neatly, I see a representation of manhood, of fatherhood, of everything I admire about this man I married.

I don't watch much TV, so I almost missed the popular trend toward beards. Thankfully, someone pointed us to *Duck Dynasty* and we started watching it out of curiosity more than anything. I didn't expect it to last more than an episode or two, and certainly not once football season was underway.

As I write this, we're still strongly enthusiastic about the show. My husband and I laugh uproariously about it even as we find ourselves relating a little too much with the redneck way of life. I didn't realize what an impact the show was having on our family until we sat down for dinner recently.

"Let's have a *Duck Dynasty* prayer!" my eight-year-old said.

Pope calls single mother, offers to baptize her child

Pope Francis made a personal phone call to a young Italian woman facing a difficult pregnancy, applauding her bravery in choosing life for her child and offering to baptize the baby.

Anna Romero, a 35-year-old woman from central Italy, was on vacation when she received a phone call from the pope. She had written the pontiff earlier this summer, describing her anguish at discovering that she had become pregnant by a man who — unknown to her at the time — was already married.

"In June, I discovered I was pregnant through him, and when I told him, instead of being happy, he told me he was already married, already had a child, and to have an abortion," Romero said, according to the *Daily Mail* of London.

"I told him that I would not have an

abortion and told him to get out of my life," she said.

Romero described her situation in a letter to the pope, sharing that she had never had luck with men, and that after marrying young and being divorced, she thought she had found the perfect man.

After learning about the man's existing marriage, she felt "humiliated and betrayed" and told the Holy Father that she wrote to him because she had "no one else to turn to."

"I addressed the letter simply to 'Pope Francis, the Vatican' and put it in the post. I didn't even send it recorded delivery. I didn't really expect to get a reply, but then out of the blue, when I was on holiday, I had a phone call from him," she said.

Romero said that when the call came

My husband looked at me and I smiled. He led us in what has become almost a family tradition.

At the end of every show, the entire family gathers for a meal. The family patriarch leads a short—usually two sentences—prayer thanking God for the food and mentioning a highlight about the day or the meal.

It's not necessarily better than the memorized prayer that's pretty standard at Catholic meals. It does, however, hearken back to my growing up and the mealtime prayers I remember.

I've noticed lately that my family has a tendency to just say the words, to just rush through the mealtime grace and then dive into dinner. No big deal. We've done what needs done and now it's time to eat.

It's almost like washing our hands after we go to the

bathroom. We don't even need to think about it any more because it's become such a habit.

But that's not what prayer is supposed to be. My eight-year-old brought it up after my husband and I had just been discussing how much we admired the way the *Duck Dynasty* guys put their faith into practice, the way they live their values, the way they don't settle for less.

Praying like I mean it is easier said than done. It's advice that's easy to give but hard to practice.

This month, I'm going to turn to Our Lady of the Rosary in a special way. It's her month, after all, and my struggles aren't news to her. She watches me every morning as I pull myself back—again and again and again—to the prayer at hand. She holds my hand as I waver in my attention, as I fight to prioritize, as I slack in my passion.

Sometimes it's not important how well I do. But the least I can do is pray like I mean it.

Sarah Reinhard is online at SnoringScholar.com and is the author of a number of books for Catholics, including Welcome Baby Jesus: Advent and Christmas Reflections for Families.

in, she knew the number was from Rome because of the city's dial code, and that she recognized the pope's voice as soon as he started speaking.

"I had only seen the pope once before, from St. Peter's Square when I lived in Rome," she said, "I would never have imagined that the pope would pick up a telephone and call me and speak to me as if I was a dear friend."

"We were only on the phone for a few minutes, but my heart was filled with joy," she added.

During the call, Pope Francis consoled her, saying that she would never be alone and that a child is a "gift from God" and "a sign of Divine Providence," telling her also that she had been both "brave and strong" for her unborn child.

When Romero shared her fears of baptizing her baby because she was divorced and a single mother, the Holy Father assured her that he would be her spiritual father, and even voiced his willingness to baptize the baby himself.

Romero said that even if the pope does not end up performing the baptism, the phone call has changed her life.

She said that she hopes her letter "will be an example for other women who feel they may be distant from the Church simply because they have chosen the wrong man, they are divorced, or they are with men who are not worthy of being fathers."

"I don't know the sex of the baby," she added, "but if the pope does baptize it and it's a boy, I have no doubt of his name — Francis."

WRITE IT ON YOUR HEART

By Beth Vanderkooi

Unless you've been living in a cave, you know that this year marks the 40th anniversary of the US Supreme Court's decision in *Roe v Wade*, ushering in the national precedent of legalized abortion. It was undoubtedly a pivotal moment in American history. We all have cause to lament as our government first became complacent, and then complicit, and now a partner in a great moral evil.

There are three abortion clinics in the Diocese of Columbus. All are in Franklin County. One or more of those clinics is open six days a week. They performed 5,640 abortions in 2011 (the last year for which figures are available). This is about 108 each week.

However, sometimes our focus on *Roe* makes us forget that abortion is not a new phenomenon. It is not an American problem. It is not even a modern problem. The early Church fathers – Augustine, Tertullian, and Hippolytus of Rome among them – wrote against abortion and its implements. The *Didache* (150 AD) clearly instructs, "Do not murder a child by abortion or kill a newborn infant."

The crisis and evil of human abortion has haunted the hearts of some of the most influential minds throughout all of human history, including thinkers outside the Judeo-Christian tradition. For example, the Hittite Code (2000 BC) made it illegal to cause a woman to miscarry. The Code of Hammurabi (dated to the 1770s BC), had only 282 laws; six of them prescribed penalties for causing a woman to miscarry her child. The philosopher Aristotle believed it was wrong to abort a baby

once it had a soul.

Abortion was an issue 2,000 years before the birth of Christ, and it continues to be an issue 2,000 years later. Why do we care, and why, then, is *Roe* such a big deal?

The prophet Jeremiah lived during what was likely the most tragic time in the history of Israel. Jerusalem was destroyed. The Jewish people were carried off into captivity. His writings are predominantly doom and destruction, urging the people to repent, lest they be destroyed.

But in what I find to be one of the most beautiful passages of the Old Testament, he lays out the natural law and foretells the new covenant, saying "I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people ... for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity and I will remember their sin no more."

I will put my law within them, and I will write it upon their hearts.

There is a natural law that guides each of us, even when we do not acknowledge it. At its very nature, abortion violates that law. Even proponents of abortion generally concede (not always in as many words) that abortion is a necessary evil. The pro-choice mantra of "safe, legal, and rare" acknowledges that abortion is not a natural good. The same natural law that was written on the hearts of the Hittites, the Babylonians, the ancient Greeks, and the Israelites is written on our hearts today.

Roe is insidious not because abortion is a new evil, but because it signals a return to the day when the laws of the land conflict with the natural law by denying the




personhood of another human made in the image and likeness of God.

The theme of Respect Life Month 2013 is "Open your hearts to life." It is an invitation to move beyond the mindset that "*Roe* = abortion = bad," to understand the truth that is written on each of our hearts, and to find the courage to live that truth every day. We are called not just to oppose *Roe*, but to stand up in defense of the unborn, the elderly,

the infirm, and the poor.

We have an opportunity every day to be the light of Christ to a world that subsists in darkness, but we will only do that when we take what has been written upon our hearts, profess it to the world, and invite others to open their hearts to life.

Vanderkooi, a member of Columbus St. Mary Church, is executive director of Greater Columbus Right to Life.



The Center for Dominican Studies Presents

Spirituality Series

Ohio Dominican University's Center for Dominican Studies continues its series on spirituality. Presenters will explore several aspects of spirituality in our times through the lens of both peace and justice.

Mark your calendar. We hope to see you at the remaining presentations. Each event will take place from 3:30 to 5 p.m.:

- Oct. 10:** Spirituality Only on Sunday: Is that all there is?
- Oct. 17:** Dominican Spirituality: How is it unique?
- Oct. 24:** Spirituality in the Marketplace: Is it possible?

Admission is free but registration is requested. Questions? Call 614-251-4722.

Spirituality Series

3:30 to 5 p.m., each event date

Ohio Dominican University
Sansbury Hall, Colonial Room
1216 Sunbury Road
Columbus, OH 43219

RSVP today at ambrosim@ohiodominican.edu



Life Matters ~ Death Penalty

BY TIM PUET

Reporter, Catholic Times

A Columbus diocesan priest who celebrates Mass for Death Row inmates every week says true respect for life also must include opposition to capital punishment.

"If we're going to be serious about being pro-life, we'd better understand it means all life," said Father Lawrence Hummer. "You can't make an exception for prisoners under a death sentence. If you do so, you're just playing games and lying through your teeth."

Father Hummer, pastor of Chillicothe St. Mary Church and longtime Scripture columnist for the *Catholic Times*, has a contract to counsel Catholic inmates at the Chillicothe Correctional Institution. He comes to the prison every Monday evening to visit prisoners and say two Masses – one for the general prison population and one for occupants of Ohio's Death Row, which has been located there since 2011.

He has been serving the prison since 2009, when Father David Foxen, MSC, who had a full-time ministry there, was reassigned by the Missionaries of the Sacred Heart.

Father Hummer said about a dozen of the 138 men on Death Row – one woman is awaiting execution at another prison – attend Mass each week.

"They may be in prison, but they're just like anybody else, struggling to stay alive and make meaning out of their situation in the same way the rest of us are," he said. "Their attitudes are no different than the rest of us. They laugh, they cry, they get angry."

"I regularly visit people dealing with a terminal illness. In some ways, the men on Death Row are facing a similar situation and react similarly, but there's one important difference – the prisoners have a fixed date for their death. Even so, they're not fixated on dying. There's not a sense of doom and gloom among them."

"They want to be dealt with as human beings first and foremost. I can be very honest with them about life on the outside, and they really enjoy that honesty from me and from any other visitors. It's a respect they deserve. They know when they're being played for a fool."

"I never ask what they did that caused them to be sentenced to death," Father

Hummer said. "Sometimes they'll tell me, or it's publicized in the newspapers, but I'm not as interested in their past as I am in bringing God's love and forgiveness to them now."

"Sometimes a prison employee will get upset at a man on Death Row if he forgets to take his medication for some illness, and I find this interesting. I guess the state wants to make sure these men are healthy when they die, but it seems a little silly. In the end, we're all in the same boat. We all will die, but as I said, the difference for the men on Death Row is they have a date."

Father Hummer has accompanied one prisoner to his death in Ohio's execution chamber at the Southern Ohio Correctional Facility near Lucasville, about 40 miles south of Chillicothe. The prisoner, Mark Wiles, who had become a Catholic in 2004, died on April 18, 2012, and had asked Father Hummer to be present for his execution.

Father Hummer prayed the rosary with Wiles, heard his confession, anointed him, and gave him communion. He then met with Wiles' sisters and attorneys and tried to comfort them. He did not witness the execution, but waited at the prison until he was told it had taken place.

"It was one of those unique experiences of grace that comes along rarely," Father Hummer said. "It was three days after Divine Mercy Sunday, and I talked about God's mercy with Mark and he understood. He went to death with no bitterness and apologized to the family of the person he had killed."

"I felt was losing a fellow traveler on life's highway, saying goodbye to a friend in Christ. The emotion was genuine on both sides. Afterward, I was given a thank-you note he had written. That touched me greatly. That note will be worth its weight in gold when I have to account for what I've done in my ministry as a priest."

"Working with Death Row prisoners, and prison work in general, have given me a different perspective and made me more appreciative of God's gift of life," Father Hummer said. "It's something I never thought I'd be doing, and now that's it's become a regular part of my life, it's made me despise capital punishment even more. The whole concept goes against the principles of Christian faith."



For people committed to upholding the sanctity of human life, the death penalty can present a challenge. Properly understood, however, Catholic teaching against the death penalty is both persuasive and eminently pro-life. It begins with the affirmation that human dignity applies to every human being, to victims as well as those who have committed crimes against life.

Our teaching also holds that recourse to the death penalty may be justified only under the most narrow circumstance, namely if it "is the only possible way of effectively defending human lives against the unjust aggressor" (*Catechism of the Catholic Church*, no. 2267). The teaching reminds us that if non-lethal means are capable of protecting society, these are preferable as "more in keeping with the concrete conditions of the common good and more in conformity with the dignity of the human person" (*CCC*, no. 2267).

Today, a growing movement in the United States, led by Catholics, op-

poses the use of the death penalty. As a result, more states are restricting or abolishing its use, but many other states retain this penalty.

As Catholics, we believe and put our hope in a merciful and loving God. We are conscious of our own brokenness and need for redemption. Our Lord calls us to imitate him more perfectly by witnessing to the inherent dignity of every human being, including those whose actions have been despicable. Our faith and hope is in the mercy of God who says to us, "Blessed are the merciful for they shall be shown mercy (Matthew 5:7) and 'I desire mercy, not sacrifices' (Matthew 9:13). As Christians, we are called to oppose the culture of death by witnessing to something greater and more perfect: a gospel of life, hope, and mercy.


Some material for this story was from a document written for the U.S. Conference of Catholic Bishops by Anthony J. Granado, a policy adviser in the USCCB's office of domestic social development.

Proudly Serving the Catholic Diocese since 1936

SAVINGS PRODUCTS • LENDING SOLUTIONS • FINANCIAL EDUCATION

MORTGAGES ~ AUTO LOANS ~ CHECKING ACCOUNTS ~ STUDENT LOANS ~ CREDIT CARDS

START SAVING MONEY TODAY! WE'RE WAITING TO HEAR FROM YOU.


614-221-9376 1-866-628-6446 www.educu.org

Offers may be subject to credit approval. Some restrictions may apply.

Life Matters: Protecting Religious Freedom

By Mark L. Rienzi

Our nation was founded on the principle that all people are “endowed by their Creator with certain unalienable rights.” As the Declaration of Independence explains, these rights are not gifts from a civil government, but inherent and God-given components of our humanity. The Constitution proclaims that the very purpose of government is to “secure the Blessings” of these liberties for “ourselves and our Posterity.”

To the founding fathers, foremost among these rights was the freedom of conscience—the freedom to hold, and live according to, one’s religious principles. James Madison deemed this right “the most sacred of all property,” and wrote protection for religious exercise into our First Amendment. George Washington so respected the rights of religious believers that he refused to force pacifist Quakers to fight in his army, though he desperately needed men in the fight for independence.

Our Catholic Church defends the same conception of freedom, including in religious matters. Like our nation’s founding documents, the Church teaches that God gives people their natural rights. And like our nation’s founders, the Church views religious freedom for all people—Catholics, Protestants, Jews, Muslims, Hindus, atheists, agnostics, and everyone else—as an inherent human right.

The Church teaches that faith is an act of free will, and therefore all people should be free to live by their own religious views—even wrong religious views—“as long as the just requirements of public order are observed.” Jesus did not force anyone to accept his message, and neither should anyone else.

Both the Church and civil law therefore teach that the government generally should avoid forcing people to violate their religious beliefs. For example, by law, our federal government can only force people to violate their religion in the rare instance when it has a truly compelling interest that can only be served by burdening the free exercise of their religion. Nor is this principle a partisan one: the federal religious liberty law was proposed

by Sen. Ted Kennedy, signed by President Bill Clinton, and passed the Senate with 97 votes.

Thus, on the issue of religious freedom, American Catholics need not wonder what to render to Caesar and what to render to God. Both authorities ask the exact same thing: vigilance in the protection of religious liberty for all. And both establish the same general rule that a just and tolerant society should not force people to violate their religion unless there is an exceedingly important reason to do so.

Unfortunately, this broad commitment to religious freedom is increasingly under attack. In recent years, governments have taken a variety of steps designed to force religious people and institutions to give up their religious faith. For example, the federal government recently told the Supreme Court that it has the right to dictate to a church who should serve as its minister. State governments have tried to strip pharmacists of their licenses because of their religious obligations not to provide abortion-inducing drugs.

In Massachusetts, Catholic Charities was forced to stop finding adoptive homes for foster children because it could not place children with same-sex partners. The federal government has asserted that religious individuals forfeit all their religious liberty rights when they open a business to earn a living. Legislation has been considered to force religious institutions to collect and report information about immigrants to whom they minister.

Each of these measures is, in its own way, an attack on religious diversity, and an effort to use the coercive power of government to control or punish religious activities. When governments force people and institutions to give up their religious beliefs, everyone loses. The religious believers and institutions suffer because they are put to an impossible choice: give up your religion, or close your doors and stop earning a living or serving those in need.

In a liberal and diverse nation, that type of ultimatum is almost never acceptable. The proper course—as George Washington demonstrated with the Quakers—is to find ways to



accommodate religious objections so that people of all faiths are welcome.

It is not only religious believers who suffer when religious liberty is trampled. The people served by religious individuals and institutions also suffer from these threats to religious liberty. Consider the experience when Illinois tried to force all pharmacists to sell abortion-inducing drugs. Although the state claimed the rule was needed because religious objectors were interfering with access to the drugs, it eventually had to admit that no one, ever, had been unable to get the drug because of a religious objector.

But the law still had a very real impact on access to healthcare—it caused at least one pharmacy to close, some pharmacists to leave the state, and presumably others not to join the profession. all at a time when the state had a well-documented shortage of pharmacists. By targeting religious objectors and pursuing government-enforced conformity without exceptions, the state made health care less available for everyone.

The same is true in the context of the HHS contraceptive/abortifacient mandate. Many religious people cannot in good conscience provide insurance coverage for abortion-inducing drugs. Yet the government is pressuring these people with the threat of enormous fines—sometimes more than a million dollars each day—for the sin of providing health coverage that excludes

abortion drugs.

As a society, we should not accept a government’s decision to pressure people in this way to give up their religion. Particularly in troubled economic times, we should welcome and thank job creators, and we should work around religious differences rather than drive employers out of the public square. Our history attests to the great benefits we all reap when religious people and institutions are free to bring their religious values into the public square, as they did in the abolition movement, the civil rights movement, and the labor movement.

Having all benefited from these “blessings” of religious liberty, we have a common duty as Catholics and Americans to consider what we can do to ensure that we “secure” those blessings not just “to ourselves” but also “to our Posterity.” Possibilities abound, such as educating ourselves and our families, contacting elected representatives, praying, voting, and talking to our neighbors about why religious freedom is worth protecting. In short, we must remember that our religious diversity is a strength, and that religious differences should be accepted and accommodated, not stamped out by the government.

Rienzi is senior counsel at the Becket Fund for Religious Liberty and a professor of constitutional law at The Catholic University of America.

Life Matters: The Reality of Marriage

By William B. May

The true meaning and purpose of marriage has become clouded over the last 40 years. This confusion has influenced why and whether young people marry. While we understand marriage as a sacrament, it’s critical we learn to use non-religious language to explain it to our children and friends in ways that properly convey its truth and beauty.

Polls show most people think marriage is merely the recognition of a committed, loving relationship principally for the benefit of the spouses. However, marriage is much more. Responsible negative influences include no-fault divorce, which makes marriage conditional on the happiness and fulfillment of adults and the separation of sex from procreation and marriage.

The breakdown of marriage has reached crisis mode. Today more than 50 percent of births to women younger than 30 occur outside marriage. According to sociologists, the increased numbers of children in poverty, in fatherless homes, and who experience abuse and neglect all relate to changing attitudes about marriage. The phenomenon of the breakdown of marriage has spread rapidly into the segment known as Middle America and is now touching nearly every extended family.

Efforts to reverse these current trends should be an imperative of social justice for every citizen, and a primary concern of every parent. Who would choose that their grandchildren should be deprived of mothers and fathers united in marriage, or that their

own children should grow up to be single parents?

Rebuilding a Christian culture – and, in this case, a marriage culture – does not start with judging others, but with our own conversion. Conversion is a journey, not a destination. That journey is essential to the New Evangelization, and the reason Pope Benedict XVI declared the Year of Faith.

To evangelize the culture, starting in our own families, it is crucial to study and transmit the teachings of the Church about love, marriage, and sexuality to our children, but to also present them in nonreligious terms that reveal their truth, beauty, and goodness. No matter how well they know the *Catechism of the Catholic Church*, young people are vulnerable to accepting conflicting ideas that seem reasonable and appealing.

Many now only accept Church teaching that correlates with their own experience. Building a deeper faith and increasing confidence requires testing and verifying what she teaches.

Remember, things aren’t true because they are in the catechism. They are in the catechism because they are first true. Church teaching does not create reality; it gives us a deeper understanding of it. Marriage as an integral part of God’s plan for creation is a reality that can be verified without the benefit of revelation.

“Father... for although you have hidden these things from the wise and the learned, you have revealed them to the childlike,” Jesus said (Luke 10:21).



Looking at marriage from the perspective of the child within us reveals its truth.

Our own experience informs us. We all have a desire to know, be connected with, and loved by our own mother and father, regardless of our relationship with them. This experience of God’s plan for creation has been stamped into our very nature.

Why do adopted people wonder about their biological origins, or children created from sperm donors search out the person who engendered them, as well as their half-siblings? Rather than merely biological artifacts, moms, dads, and siblings are part of our identity. Every person has a right to be part of a family, to be born to a mother and father united in marriage.

Because of the confusion about marriage today, many people struggle with expressing marriage so that its truth and goodness are evident. This is what marriage is and does: Marriage unites a man and a woman with each other and any children born from their union.

This fact can only be recognized and not changed (*Catechism* Nos. 1601-1603). It expresses procreation, complementarity, motherhood and fatherhood, irreplaceability, kinship, and the good of the spouses and children. It even includes the potential for the heartbreak of infertility. Not every married man and woman has children, but every child has a mother and father.

This reveals why marriage has been recognized by every culture, society, and religion, each within its own sphere of interest or knowledge. In law, marriage creates the sole civil institution that unites children with their mothers and fathers and provides the only authority to promote it for the common good. The Church provides a deeper understanding of this same reality, which was elevated to a sacrament by Christ’s total self-gift to us on the cross, and by the understanding of His relationship with His bride, the Church.

In marriage, a man and woman freely choose to become irreplaceable to each other. This choice prepares them to receive the gift of a new life that has the same value and dignity as their own. The child is irreplaceable to them, and



both are irreplaceable to the child. Marriage begins the circle of irreplaceability we call the family.

The same is true for adoption. Marriage prepares the man and woman to receive that child into their circle of irreplaceability, permanently substituting for the mother and father the child lost.

When considered through the eyes of the child, marriage is beautiful. To rebuild a marriage culture, the truth about marriage must be restored and promoted so that more men and women choose to enter into the marital union as the foundation for their families.

As an imperative of social justice, public policy, education, entertainment, and media, all people need to promote the importance of men and women marrying before having children.

May is author of Getting the Marriage Conversation Right: A Guide for Effective Dialogue, and president of Catholics for the Common Good, an apostolate for evangelization of culture (www.ccgaction.org).

Life Matters ~ Healing After Abortion

BY TIM PUET

Reporter, Catholic Times

The first time Judy Schlueter counseled a woman who had undergone an abortion, the woman said the physical pain involved was nothing, compared with the pain she felt in her soul when she thought about the loss of her child.

Schlueter has worked with hundreds, perhaps thousands, of people dealing with the aftermath of abortions in nearly 40 years since then, but said she's never forgotten that moment. She said the woman's statement describes what's felt by nearly everyone who comes to her and the Bethesda Healing Ministry seeking help.

"All of us at Bethesda understand it's the soul that hurts most after an abortion because we've all been there, either through our own or others' experiences," Schlueter said. "We know the pain and we know God will ultimately heal it when asked for his help, but we also recognize that the process goes through stages and that it takes different amounts of time for different people. We're not looking at how long it takes, because God's time beats to its own clock. That's why we're here 24/7."

The Bethesda ministry has round-the-clock phone hotlines which take calls in English and Spanish from anyone feeling the pain resulting from an abortion — mothers, fathers, and people connected to them. A companion who has taken part in a yearlong program of training and discernment is usually available to answer the lines. In circumstances in which a message must be left, a call back will be made as soon as possible.

The ministry currently has six companions who have experienced an abortion themselves, have gone through the healing process with Bethesda, and want others to benefit from their experience. It spends thousands of contact hours of service, support, mentoring, feeling, advising, listening, weeping, rejoicing, referring, consulting, and planning with women and men who need its services.

Bethesda began in 1994 as a result of a meeting called by Father Carlton Jones, OP, pastor of Columbus St. Patrick Church at the time, and attended by a group of committed lay Catholics



including Schlueter, a licensed counselor who at that point had worked for nearly 20 years with people coping with the effects of abortion.

"All of us in the ministry have done so because we said 'Yes' to a calling God places in our lives," Schlueter said. "He changes us profoundly. We just become his mouthpiece. Our role is to be obedient, to lead where he sends us and to love as he loves."

The core of Bethesda's ministry involves healing sessions which occur on the second and fourth Mondays of each month from 6:30 to 8:30 p.m. at the former Christ the King convent, now known as Five Porticos, on Columbus' east side. Bethesda also offers one-on-one counseling if needed.

The sessions begin with a light meal, followed by prayer and reflection. One of the two priests who serve as Bethesda's chaplains is always present at these times. Individuals present are given the freedom to introduce themselves or remain quiet. After participants are reminded of the program's rules of anonymity and strict confidentiality, large-group and small-group discussions follow. Schlueter said between 12 and 20 people usually attend each session.

"I vividly remember one particular evening when a woman came and said 'I'm not going to talk' and we told her that was fine," Schlueter said. "She ended up talking for the whole evening about the pain she felt because of having an abortion. It was one of those moments where you have nothing to say. We prayed quietly at the end of the meeting, and when she left, she was just glowing. You could tell she felt a burden had been lifted from her.

"She never came to another meeting, but years later, she was in the hospital with a terminal illness and was visited by one of our priests. She told him that the one session at Bethesda relieved her soul, that she knew she was forgiven and could be at peace with herself. She died the next day.

"Another powerful instance involved a young woman who came to us for several sessions and talked of a terrible alienation between her and her mother. The young woman had an abortion and her mother had nothing to do with her after that. The woman knew she was forgiven, but her mother wouldn't accept this.

"Eventually, we asked her to invite her mother, and the two of them heard the witness of others dealing with the same pain. This resulted in a huge reconciliation. The mother was set free to forgive her daughter, and the daughter was set free to recognize God's healing powers."

Schlueter said those two stories provide examples of how abortion affects everyone, not just the mother of an aborted child. Fathers of aborted children many times feel the same pain, which often isn't recognized because of the cultural stereotype that men should be strong and not acknowledge their feelings.

"A single man attended several meet-

ings several years ago to talk about the trauma he was going through as the father of an aborted child," Schlueter said. "One night, a woman looked at him out of the blue and said to him, 'On behalf of the woman who aborted your baby, I am so sorry.' He responded, 'On behalf of the man who participated in your pregnancy and walked away or forced you to have an abortion, I am so sorry.' There wasn't a dry eye in the room.

"It was an example of the Theology of the Body long before Blessed John Paul II came up with that phrase. It showed that men heal through the graciousness of women sharing their femininity and respect, just as women do when men share the same thing. Both share the same feelings and feel the same sorrow when a child is aborted."

In addition to the biweekly gatherings, Bethesda sponsors a monthly intercessory prayer gathering known as a cenacle on the second Saturday of each month after the 8:15 a.m. Mass at Worthington St. Michael Church, and invites people wherever they are to take part in intercessory prayer and fasting between noon and 4 p.m. each Friday.

It also conducts special events including an annual Mass of Comfort, a fundraising dinner, and formation days for seminarians. Besides serving as a site for healing and fellowship, Five Porticos is used for training purposes and can house visiting priests or sisters when necessary.

More information about Bethesda is available by calling its office at (614) 718-0277 or the confidential ministry support lines at (614) 309-2651, (614) 309-0157, or (614) 309-0810 (Spanish) or by going to its website, www.bethesdahealing.org.



Parker Realty Associates
Residential | Investment | Commercial

*Call for a free consultation
& market analysis*

Shawn Parker - St. Brigid parishioner
614.783.2636
www.ParkerRealtyAssociates.com

Life Matters ~ Pregnancy from Rape

By Sandra Mahkorn

A rape victim becoming pregnant—what situation could be more emotionally charged than that?

Even among those who are pro-life, some individuals are tempted to condone aborting children conceived from rape out of a natural empathy for the rape victim. Rape is an evil act. Since pregnancy from rape can seem to compound and prolong the victim's anguish, some believe that abortion will permit the rape victim to begin healing earlier.

Abortion advocates exploit this compassion, pointing endlessly to the "need" for abortion in the case of pregnancy from rape. Because abortion is already legal for any reason, their real purpose is to marginalize and malign those who are consistent in their pro-life beliefs, by characterizing them as insensitive and rigid. But this rhetoric perpetuates falsehoods that can further harm pregnant rape victims.

As a primary-care physician and a former counselor for sexual assault victims, I have found that those who see abortion as the inevitable or best response in these cases are often uninformed. They are misled by destructive and dehumanizing stereotypes about rape, about victims of rape, and about the outcome of rape-related pregnancy. Biases and stereotyping contribute to further traumatizing victims of rape. Each of us can help rape victims choose life.

Rape is not a sex crime. It is a crime of violence—a deeply personal and unwanted violation of a human being, a brutal exertion of power and control.

Power, not sexual desire, drives the assailant. Victimizers can be husbands, boyfriends, family members, and acquaintances. Stranger rape is estimated to represent only between eight and 20 percent of all acts of rape.

The U.S. Department of Justice defines rape as "forced sexual intercourse including both psychological coercion as well as physical force. Forced sexual intercourse means penetration by the offender(s)." Sexual assault, in contrast, includes a wide range of unwanted sexual contact or verbal threats that may or may not involve force.

According to the National Crime Victimization Survey, a large household survey of more than 146,000 individuals over age 12, which is designed to capture reported and unreported crimes, there were 143,300 completed "rape and sexual assault victimizations" against females in the U.S. in 2010. That means an assault for every 1,000 females age 12 and older. The rate was highest among women under age 35.

The great majority of victims were related to or in a relationship with their attacker. Slightly more than one-third reported the attack to police. Eleven percent of assaults were associated with a weapon. Injuries, ranging from gunshot wounds to minor bruises and cuts, were reported by 58 percent of victims. Only 35 percent of those with an injury sought treatment.

The number and percent of pregnancies resulting from rape is frequently overstated. There are two main reasons why relatively few rapes result in preg-

nancy. The average rate of pregnancy from a single act of unprotected sexual intercourse ranges from two to four percent. In addition, 10.9 percent of U.S. women of childbearing age are infertile, and more than 41 percent have undergone surgical sterilization or are using a continuous form of contraception, reducing (though not eliminating) the likelihood of pregnancy.

A survey of U.S. women's reasons for choosing abortion found that only one percent reported "rape" as a reason, and less than one-half of one percent reported that rape was the main reason.

There is no "normal" reaction to rape. As with other highly traumatic experiences, an individual's response is unpredictable. A myriad of reactions—depression, anger, anxiety, fear of retaliation, guilt, desire for revenge, humiliation, disbelief—are some of the short-term and long-term psychological reactions to rape.

Unfortunately, many people are still quick to blame the victim. Doing so discourages all victims from reporting rape, encourages isolation, and causes women to conceal signs of victimization. Because pregnancy cannot be hidden, the mentality of blaming the victim only encourages resort to abortion.

Rape victims may respond in a variety of ways on learning they are pregnant—anger, fear, anxiety, depression, complacency, and anything else you can imagine. Family and friends often feel helpless or are uncomfortable and embarrassed. Advice such as "You have to put this behind you" and "It's best not to dwell on what happened" may make recovery particularly difficult for a pregnant rape victim. Such advice does not express empathy for the victim, nor respect for the child in the event of pregnancy.

Abortion advocates perpetuate the myth that pregnant rape victims generally desire abortion, and this makes it difficult for women to choose the life-giving alternative for their child. We must not forget that pregnant rape victims aren't suddenly separated from



the person they were before the rape. They bring to this difficult journey their beliefs, their sense of right and wrong, and everything else that they are.

In a survey I conducted of counseling agencies assisting women with problem pregnancies, therapists identified 37 women who had reported a rape-related pregnancy. Of them, 28 continued their pregnancy, five chose abortion, and four were lost to follow-up.

Many women in this study initially had strong negative feelings and fears. Of those who continued their pregnancy, two-thirds developed more positive feelings toward their unborn child as the pregnancy progressed. Their feelings of self-esteem and contentedness improved during the pregnancy, while anxiety, depression, anger, and fear decreased.

The abortion rate among rape victims (50 percent) is not substantially higher than among all women who report an "unintended pregnancy" (40 percent). The majority of those who decided against abortion chose to raise their child, while a small percentage opted for adoption. A study of 164 such women found that the majority of those who had abortions regretted having done so and said the abortion caused them additional problems. Among those who delivered a child conceived by rape, satisfaction was higher, and none stated any regret for having given birth.

Abortion, therefore, is not an inevitable choice. The loving support of family, friends, and counselors can make a huge difference.

Mahkorn is a family physician and former counselor for sexual assault victims. She has a diverse professional background that includes patient practice, health care administration, public health, and public policy.

Called & Gifted workshop

Offered by the Catherine of Siena Institute Colorado Springs, CO

Discern your spiritual gifts!
Discern your call!
God is calling you to a unique purpose in life, a work of love that only you can do.
Come and begin to discover this work!

The Called & Gifted Workshop is a two-day live presentation which will include Church teaching on the lay apostleship; the nature of spiritual gifts, call; and how to undertake the process of discernment.

FRIDAY Oct. 18 7:00 pm- 9:30 pm
SATURDAY Oct. 19 8:00 am-3:00 pm

St John Neumann Church
9633 State Route 37E
Sunbury, Ohio

\$ 40 (includes lunch & snacks)

Register online at www.saintjohnsunbury.org/called-and-gifted-workshop



PAID ADVERTISEMENT

Catholic lay missionary preserving dignity of young girls with help from Cross Catholic Outreach

"Momma Nirva, only Jesus knows the goodness you've done for me," Iverose says, her eyes filling with tears as she speaks. "I can't thank you enough. Only Jesus can."

Iverose, 13, lives at Bethesda, a Catholic residential home for at-risk girls in Haiti founded and operated by lay missionary Nirva Desdunes. Iverose comes from an extremely poor family where living conditions are terrible and hope has run thin.

Nirva, or "Momma Nirva" as she is called by the girls, takes Iverose in her arms and hugs the fragile young girl. This is what she was called by God to do, Nirva says — rescue young girls like Iverose from the dangers of poverty.

The children come to Nirva from urban slums and desperately poor rural villages. There, the young girls were in constant danger of sexual assault, forced prostitution, arranged marriage or human trafficking. They lived in constant stress, desperation and fear. At Bethesda, they find blessed relief. It's a literal oasis in Haiti's sea of poverty.

Word is spreading about the haven Bethesda provides," Nirva said. "People are asking about it and telling others what we offer here. We keep a waiting list of those who want to take part in the outreach," she said.

Nirva refuses to take credit for her work. Instead, she gives all the glory to God. Born and raised in Haiti, she once worked successfully in Haiti's banking industry, but all the while she felt called by God to do something more.

In the Bethesda mission, God brought her dream to fruition. With help from Cross Catholic Outreach, she was able to launch the program to protect at-risk girls. It has given Nirva the ability to transform young women's lives in profound and lasting ways.

"Nirva is a true disciple of Christ. She opened



Nirva Desdunes shares the gospel with at-risk girls at her ministry in Haiti.

her life up to this call from God and has never looked back. We're proud to know her and thrilled to have had a role in empowering her mission," said Jim Cavnar, president of Cross Catholic Outreach. "We also look forward to celebrating the fruit of her sacrifices. When these young women are strong, productive members of society, all of Haiti will have been blessed by the work she is doing today."

The shelter and stable home life provided by Bethesda is only part of the program's

approach. Nirva also ensures girls receive a quality education and undergo training in areas such as agriculture and sewing during their three-year stay. The girls' parents are provided with training, monthly food supplies and self help opportunities.

"We don't just give bread to the hungry. We teach them. We show them how to break the cycle of poverty," Nirva said.

When the girls return home, their families are better prepared to support them and keep

them out of danger.

"The ultimate goal is to return the girls to their parents. Over the course of the three years, we try to help the parents become better mothers and fathers — stable, loving parents to their children," Nirva said.

According to Cavnar, Nirva's education-based, Christ-centered approach has been extremely effective at preventing young girls from becoming victims of exploitation.

"The girls become filled with the spirit, are armed with an education and have the confidence to support themselves as adults. This vastly reduces the risks they might otherwise face," Cavnar said.

American Catholics agree this approach is effective, Cavnar says.

"Catholics have always understood the value of an education and the importance of keeping families together," Cavnar said. "All of this is happening at Bethesda, and it's protecting the innocence of young girls and giving them a better future."

To support the worldwide outreaches of Cross Catholic Outreach, look for the ministry brochure enclosed in this issue of the paper or mail your donation to **Cross Catholic Outreach, Dept. AC00994, PO Box 9558, Wilton, NH 03086-9558. All contributions to the ministry are tax deductible.**

Haiti Quick Facts:

- About 9 million people live in Haiti.
- About half of the Haitian population can't read or write.
- 80% of people live below the poverty line.



collaboration with the Pontifical Council *Cor Unum* is a source of encouragement," the Archbishop said. "The Holy See has unique knowledge of local situations throughout the world through its papal representatives in nearly two hundred countries and through its communications with Bishops and others who care for the poor and needy in every corner of the world."

CCO president, Jim Cavnar, explained the significance of this connection.

"Our collaboration with *Cor Unum* allows us to fund outreaches in virtually any area of the world and we have used that method in special cases — to help the victims of natural disasters, for example," he said. "It only represents a small part of our overall ministry, but it can be a very important benefit in those situations."

PAID ADVERTISEMENT

Cross Catholic Outreach helps nuns, lay missionaries fight exploitation of young girls

"Without my education, I would be working in the rice fields," says accounting graduate Mae Dung, and fellow student Be Loc agrees that the value of an education is profound. "Without the scholarship I received, I would have left school a long time ago and married a South Korean to support my family. That's what other girls in my village have been doing to survive."

Both young women have grown up in the rural river deltas of Vietnam, an area of the country where clean water, steady jobs, medical care and schools are almost non-existent. It is also a place where human traffickers are common. They lurk on the fringes of society, looking for vulnerable girls they can trick into prostitution or forced marriages.

Mae and Be were among those in danger. They could have easily become one of the thousands of young girls who are trafficked out of Vietnam each year as part of the international sex trade. Fortunately, they were saved from that fate by a Catholic program that houses and educates poor, vulnerable girls.



Mae Dung would be working in the rice fields if not for her education.

"Our program is an expression of the commitment of the Daughters of Charity of St. Vincent de Paul. We want to put an end to this despicable exploitation of women and the enormous physical and emotional pain it causes," said Sister Beatrice Nguyen Thi My, founder and director.

Sister Beatrice's outreach sponsors the education of girls like Mae and Be from elementary school through college or vocational school. Each girl has a different story, but one characteristic is always the same: the family is extremely poor. Left in this condition, the girls could easily become victims of prostitution or a forced marriage and the sexual abuse that often ensues.

"The plight of these girls is particularly tragic because they start with all of the gifts and hope any of our daughters might have. Their innocence and potential are shattered



Poor Vietnamese girls live with the constant risk of human trafficking.

when a predator exploits them. This terrible practice has to stop. It's not how God would want his precious children treated," said Jim Cavnar, president of Cross Catholic Outreach — a ministry working to protect the dignity and innocence of at-risk girls.

Cross Catholic Outreach supports numerous ministries actively working to protect and educate young girls around the globe. The issue of trafficking and child abuse grows more pressing every day, Cavnar notes.

"It's a horrible fact, but the trafficking of girls into the sex trade has skyrocketed in the last ten years, and it's the poorest of the poor who suffer most. Their lives are already difficult. This extra burden of risk is terrible for them," Cavnar said.

The best way to protect the poor girls is to educate them and empower them with Christ, he added. If girls are empowered by an education and Christ's teachings, they are less desperate and less likely to be duped by outsiders.

In addition to the success Cross Catholic is achieving in Vietnam, the ministry also has strong, effective educational programs in Mozambique, Africa. One key program located there is operated by the Franciscan Missionaries of Mary.

"In AIDS-ravaged Africa, orphaned girls can feel pressure to turn to prostitution to feed themselves and their siblings," Cavnar explained. "It's a terrible choice that can turn into a death warrant if they contract the AIDS virus themselves."

In the Caribbean nation of Haiti, abject poverty is the villain and risk. There, Cross

Catholic Outreach's strategy is working too. The Catholic outreaches it supports — those run by Catholic orders and lay missionaries — are making a huge difference in the lives of thousands of at-risk girls around the world.

"I praise God for allowing Cross Catholic Outreach to play a role in this area of need — and for using us to advance the goals of the Catholic Church worldwide," Cavnar said. "Of course, none of that would be possible without the help we receive from American Catholics. Our charity's benefactors are the real heroes in this case."

"Catholics know the importance of tending to the 'forgotten' people of society — the poor, the sick, the disabled, the weak and vulnerable," he added. "Standing on the sideline while young girls endure sexual exploitation would go directly against Catholic teachings. We are people of action, called to demonstrate Christ-like compassion in the world. I'm confident our benefactors will continue to support us in this effort."



Girls living in extreme poverty are vulnerable to abuse and human trafficking every day.

Mae and Be are on a safe and successful path now, but there are many children like them who still need our help," Cavnar concluded. "I believe God will use Cross Catholic and our benefactors to meet that need, serving these girls and thousands more!"

How to Help:

Your help is needed for Cross Catholic Outreach to bring Christ's mercy to the poorest of the poor. To make a donation, use the enclosed postage-paid brochure or mail a gift to: **Cross Catholic Outreach, Dept. AC00994, PO Box 9558, Wilton, NH 03086-9558.**



"Cross Catholic" Now Endorsed by 60 U.S. Bishops, Archbishops

As Cross Catholic Outreach continues its range of relief work to help the poor overseas, its efforts are being recognized by a growing number of Catholic leaders in the U.S.

"We've received an impressive number of endorsements from American Bishops and Archbishops — 60 Catholic leaders at last count," explained Jim Cavnar, president of Cross Catholic Outreach (CCO). "They're impressed by the fact that we've done outreaches in more than 40 countries and that we undertake a variety of projects; everything from feeding the hungry and housing the homeless to supplying safe water and supporting educational opportunities for the poorest of the poor."

Archbishop Robert Carlson of St. Louis sent one of the more recent letters of

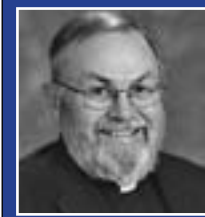
encouragement, writing: "It is my hope that this ministry will continue to flourish and reach as many people as possible. I will inform the priests of the Archdiocese of St. Louis of the important work that Cross Catholic Outreach does and elicit their prayerful and financial support for the service you provide to the less fortunate around the world."

In addition to praising the work CCO accomplishes, many of the Bishops and Archbishops are also impressed by the unique collaborative relationship Cross Catholic Outreach has with the Pontifical Council *Cor Unum* in Rome. This allows the charity to participate in the mercy ministries of the Holy Father himself. In his praise of CCO, Archbishop Dennis Schnurr of Cincinnati underscored this unique connection.

"Cross Catholic Outreach's close

Twenty-Seventh Sunday in Ordinary Time (Cycle C)

We cannot earn salvation merely by what we do



Father
Lawrence L. Hummer

Habakkuk 1:2-3;2:2-4
2 Timothy 1:6-8,13-14
Luke 17:5-10

The prophet Habakkuk apparently wrote sometime during or just after the fall of the Babylonian empire to the Persians under Cyrus. Nothing is known about the historical Habakkuk, nor can we say much more than what his own words tell us in this short book, which only has three chapters.

This is not to say that his words are foreign. The appalling condition of the society he describes could be almost anywhere at any time. We wake up to hear of gunfights and shootouts and violence everywhere. We cry out to the Lord, only to wonder if the Lord hears our cry.

To that first cry, the Lord had responded that the Persians (Chaldeans) would be sent, but the prophet continues to wonder. Then the Lord answers again, and that is the response we have in Sunday's reading, which promises that "the vision has its time." It requires patience, but "it will surely come." Some Jewish interpreters understood this to be a prophecy of the coming Messiah.

In its immediate context, the Gospel occurs after Jesus has instructed the disciples that if a brother has wronged you seven times a day and asks forgiveness, "you should forgive him." Whether that was enough to make the apostles say "Increase our faith" or whether that was Luke's editing is hard to say. Certainly, all the disciples struggled at times to deal with Jesus' instructions. Disciples still do!

Jesus tells them they only need a little faith ("the size

of a mustard seed") for it to go a long way (making the tree jump into the sea). The instruction continues to his "servants," which includes all of us. He asks about any of them having a "servant" using the Greek word, which meant primarily "slave."

It was simply a fact of life for the people of Palestine that a slave was one who did the master's bidding, whatever it was. A slave had no choice. Thus, if a slave came in from the field after working all day, the slave owner would not tell him to have a seat while his owner waited on him. The slave's job would continue as long as the owner needed his service. Only then could the slave fix himself something to eat.

Is the master grateful to the slave for doing what he was supposed to do? Jesus then applies this analogy to our relationship with God: "We are unprofitable slaves; we have done what we were obliged to do." That means that disciples of Christ realize that whatever we do, no matter how well or badly done, in and of itself carries no guarantees. Having done what we are supposed to do, we still must await salvation, which comes as a free gift from God. That is why we must acknowledge that we are "unprofitable." We do what is right because it is right and then await God's grace.

I think "slave" is the proper translation for the Greek word *doulos*, which is used here, although the *Lectio* renders it "unprofitable servants." The idea of "servant" evokes images of butlers or maids or other domestic servants. Slaves were regarded as the property of the owner.

We stand before God (like slaves) with no "rights" or "merits" that we can earn by good behavior. We stand before pure grace, hoping for God's own grace (or gift) of salvation to lift us up. That is one of the toughest hurdles for us to understand, let alone accept. Yet so Jesus instructs us, and so we should do. We can hardly expect thanks for doing what is required.

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

Women's Retreat

The spiritual life committee of Reynoldsburg St. Pius X Church is sponsoring its annual women's retreat from Friday to Sunday, Oct. 18-20, at St. Therese's Retreat Center, 5277 E. Broad St., Columbus. This year's theme will be "Come to the Well: A Journey of Spirituality, Prayer, and Priorities for Women."

We all experience dry spells in our spiritual lives. The weekend will invite participants to quench their spiritual thirst through talks, rituals,

and journaling. There will be reconciliation, adoration of the Blessed Sacrament, Mass, recitation of the rosary, free time, and group discussions. A team of St. Pius parishioners will lead the retreat.

The \$110 cost includes four meals, lodging, snacks, and materials. Commuter cost is \$50. Contact Leah Kelly at (614) 866-2859 to register or for more information. The registration deadline is Friday, October 11.

Men's Club Meeting

Bishop Frederick Campbell will speak at the Catholic Men's Luncheon Club's monthly meeting on Friday, Oct. 4, on issues important to Catholic men seeking greater faith formation.

The meeting will take place following the 11:45 a.m. Mass at Columbus St. Patrick Church, 280 N. Grant Ave., and will conclude by 1 p.m. No reservations are needed, but a \$10 donation is requested to cover the cost of the lunch and meeting.

For more information, visit www.ColumbusCatholicMen.com.

The Weekday Bible Readings

MONDAY
Jonah 1:1-2:2,11
Jonah 2:2-5,8 (Ps)
Luke 10:25-37

TUESDAY
Jonah 3:1-10
Psalm 130:1-4ab,7-8
Luke 10:38-42

WEDNESDAY
Jonah 4:1-11
Psalm 86:3-6,9-10
Luke 11:1-4

THURSDAY
Malachi 3:13-20b
Psalm 1:1-4,6
Luke 11:5-13

FRIDAY
Joel 1:13-15;2:1-2
Psalm 9:2-3,6,8-9,16
Luke 11:15-26

SATURDAY
Joel 4:12-21
Psalm 97:1-2,5-6,11-12
Luke 11:27-28

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF OCTOBER 6, 2013

SUNDAY MASS

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

Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Check local cable system for WWHO's 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 Kenton Immaculate Conception Church at 10 a.m. on Time Warner Cable Channel 6 (Hardin County).

Mass from Portsmouth St. Mary Church at noon on Time Warner Channel 24 in Scioto County.

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); Noon, St. Gabriel Radio (820 AM), Columbus, and at www.stgabrielradio.com.

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

Middle East Reality Check



THE CATHOLIC
DIFFERENCE
George Weigel

The humanitarian and strategic disaster of Syria should focus Catholic minds on the hard fact that there is no easy or quick path to peace in the Middle East, a very dangerous part of the world where Christians of all persuasions are at daily risk of their lives. Two recently published books will help those eager to get beyond media sound bites, wishful thinking, and vague pieties in order to think seriously about the realities that must be faced in a region with too little geography and too much history, where religiously inspired passion too often leads to murder.

I've read a lot of books on the Middle East and its sorrows, but none quite like Lela Gilbert's *Saturday People, Sunday People: Israel Through the Eyes of a Christian Sojourner* (Encounter Books). Gilbert, an American who came to Israel for a visit and stayed for six years, is a writer of broad human sympathies whose compassion for the panorama of men and women she describes is obvious. Yet that compassion never causes her to lose her grasp of realities that cannot be denied. Such as, for example, the reality from which her book takes its title: the radical Islamist slogan, "On Saturday we kill the Jews. On Sunday we kill the Christians."

Gilbert knows that what she calls the "Islamist culture of death" kills Muslims as well as Jews and Christians, and she grieves for her Muslim friends and their wretched political leadership. At the same time, she is a frank admirer of what the state of Israel has accomplished under unprecedented conditions. Her narrative concludes with a citation from an introduction to the collected letters of Col. Jona-

than (Yoni) Netanyahu, who died rescuing hostages at Entebbe in 1976. The introduction was written by the distinguished novelist Herman Wouk and is worth pondering for all those who would be morally serious about the Middle East today:

"Yoni loathed war and fighting. ... Because he had to fight to save his nation's life, he made himself into a great fighting man. But he knew, as all men of sense know, that war today is ... not a practical political technique. He was philosopher enough to understand this truth, that so long as villains and maniacs would egg on and arm young Arabs to destroy Israel, he would have to be a soldier; and that if he had to he would die fighting for the Return and for peace."

Elliott Abrams's study, *Tested by Zion: The Bush Administration and the Israeli-Palestinian Conflict* (Cambridge University Press), offers a detailed account of foreign policymaking as daily-grind-leavened-by-high-drama. It ought to be required reading for diplomats-in-training around the world—not excluding the men now studying at Rome's Pontifical Ecclesiastical Academy, the institutional incu-

Thousands of Children Die in the U.S. From Another Chemical Weapon: Abortion

By Katie McCann

Whatever our opinions are on striking Syria, we probably agree that the use of chemical weapons on anyone is an egregious and intolerable evil. However, some people might be surprised to learn that in 2011, more than 1,200 chemical weapons were used on babies in Ohio with the permission of the U.S. Supreme Court and the encouragement of politicians and the ever-powerful abortion lobby.

According to *The Boston Globe*, "The worldwide taboo against chemical weapons is more than a century old." As the debate on striking Syria rolls on, some are highlighting the gravity of the situation by saying "Not even Hitler used chemical weapons during World War II."

Nevertheless, while he may not have

released chemical weapons during combat, Hitler did use chemical weapons on a massive scale in extermination camps. Many countries swore to never let such atrocities take place under their watch again.

Yet in our own backyard, we let such atrocities take place every day—and, disturbingly, many people lobby for these atrocities under the guise of "women's rights," donning pink T-shirts and sneakers to camouflage the reality of what they're advocating.

RU-486 is a chemical abortion that restarts the menstrual process in a pregnant woman, shutting down the uterus and starving the baby to death.

Ohio Right to Life recently revealed 42 reports of botched RU-486 abortion attempts in Ohio. Several of the chemical abortions were incomplete, requir-

ing women to return to the abortion clinic to have the abortion completed surgically. Abortion clinics such as Planned Parenthood require the abortion to be completed surgically because the chemical abortion can cause serious birth defects if the pregnancy continues.

One of the RU-486 events reported indicated that one woman never returned to Planned Parenthood to verify that the abortion was completed.

Where is her child today? Was she born? Maybe not—but maybe. And if she was born, what kind of birth defects would she have sustained because of the United States' tolerance for the use of chemical weapons on innocent babies?

While former Speaker of the House Nancy Pelosi and the current Demo-

bator of those who will represent the Holy See in nunciatures and apostolic delegations in more than 180 countries.

Throughout his service in the George W. Bush administration, Abrams pressed the strategic argument that the best thing the U.S. could do for Israeli-Palestinian peace was to disempower the men of terrorism, while supporting those Palestinians who were building the civil society infrastructure of a future Palestinian state. For a while, that strategy seemed to win the day and a measure of progress was made. But then, in President Bush's second term, Secretary of State Condoleezza Rice and others who imagined that a "final status" agreement could be hammered out in relatively short order won the internal argument in the U.S. government—and failed, as all such attempts to accelerate a "peace process" will fail, absent a vital, vibrant, and prosperous Palestinian civil society capable of sustaining a peaceful and democratic Palestinian state.

Abrams's book opens a window into the human dimension of high-stakes diplomacy; biographers of George W. Bush, Ariel Sharon, and others will find in *Tested by Zion* a lot of material with which to work. Above all, however, *Tested by Zion* is a work of great moral and political seriousness by a morally serious man who knows that the meaning of "morality," especially in world politics, is not exhausted by good intentions.

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

cratic Party chair are right to be outraged at the inhumanities that are being committed in Syria, they need to find some consistency. And the same goes for pro-abortion President Barack Obama. These politicians' relentless support for abortion completely undermines their outrage about the use of chemical weapons in Syria.

They seriously need to think about the hypocrisy of being offended by the use of chemical weapons in one corner of the world while turning a blind eye on the use of chemical weapons on our own women and children.

Katie McCann is a parishioner at Columbus St. Philip Church and a graduate of Columbus Bishop Hartley High School. She writes for Ohio Right to Life. This originally appeared on the Ohio Right to Life blog.

Pray for our dead

ASHBAUGH, Frances I., 96, Sept. 26
St. Matthew Church, Gahanna

BARTOLINE, Louise M., 86, Sept. 26
Our Lady of Victory Church, Columbus

BOUCHARD, Paul F., 75, Sept. 25
St. Timothy Church, Columbus

CANARY, Anita, 93, Sept. 8
St. Timothy Church, Columbus

CASTELLO, P. Angelo, 93, Sept. 16
St. Peter Church, Columbus

CRABLE-DILLARD, Diana A., 68, Sept. 21
Holy Rosary-St. John Church, Columbus

DIVNEY, Donald J., 81, Sept. 22
St. Cecilia Church, Columbus

FORD, John J., 77, Sept. 21
St. Joan of Arc Church, Powell

GAMBS, Joan R., 90, formerly of Columbus, Sept. 24
Our Lady of Grace Church, Noblesville, Ind.

GAWRONSKI, Casimira "Kay," 91, Sept. 26
Christ the King Church, Columbus

GIULIANI, Frances T., Sept. 30
St. Matthias Church, Columbus

MURRAY, Carole J., 81, Sept. 21
St. Brigid of Kildare Church, Dublin

STRAUB, Albert, 88, Sept. 27
Holy Cross Church, Columbus

TAVANIELLO, Aidene V., 98, Sept. 25
St. Leonard Church, Heath

WOLLENBERG, Jerry, 81, Sept. 28
St. Philip Church, Columbus

Sister Angela Franks, SNDdeN

Funeral Mass for Sister Angela Franks, SNDdeN, 95, who died Monday, Sept. 23, was held Thursday, Sept. 26, at the Mount Notre Dame Health Center in Cincinnati. Burial was at the cemetery of the Sisters of Notre Dame de Namur in Cincinnati.

She was born Marian Eleanor Franks on April 7, 1918, in Dayton to the late George and Anna (Pabst) Franks and was a member of the Sisters of Notre

Dame de Namur for 77 years.

She taught at Columbus Bishop Hartley High School from 1959-61 and 1964-70 and at schools in the Archdiocese of Cincinnati. She also served in several administrative departments of the sisters' Ohio Province before retiring in 1999 to community service and prayer ministry.

She is survived by several nieces and nephews.

Monument to abortion victims to be dedicated in Circleville

The Respect for Life group of Circleville St. Joseph Church will dedicate a monument to the unborn victims of abortion at 1 p.m. Sunday, Oct. 13, in St. Joseph Cemetery, 1151 N. Court St. The dedication ceremony will be followed by the Stations of the Cross

for the Unborn.

The monument was donated by the Wellman Funeral Home of Circleville. To join the Respect for Life group or for any questions about the dedication, contact Lisa McKeivier at lmckeive@columbus.rr.com.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

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

CATHOLIC TIMES

Published weekly — except bi-weekly during June, July and August, and the week after Christmas — at 197 East Gay Street, Columbus, Ohio 43215-3229, with general business offices at the same address.

Names and addresses of the publisher, editor, and business manager are: publisher — Bishop Frederick F. Campbell, 198 East Broad Street, Columbus, Ohio 43215-3766; editor — David A. Garick, and business manager — Deacon Steve DeMers, 197 East Gay Street, Columbus, Ohio 43215-3229.

There are no known bondholders, mortgages and other security holders owning or holding 1 percent or more total amount of bonds, mortgages and other securities.

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 each issue during the preceding 12 months:

A. Total number of copies printed (net press run)	13,614
B. Paid circulation:	
1) outside-county mail subscriptions	6,488
2) in-county mail subscriptions	6,870
3) sales through dealers, carriers, street vendors, counter sales, other non-USPS paid circulation	65
4) other classes mailed through USPS	0
C. Total paid circulation:	13,423
D. Free Distribution:	
1) by mail outside-county	0
2) by mail in-county	0
3) other classes mailed	0
E. Free distribution outside the mail	164
F. Total free distribution	164
G. Total Distribution	13,587
H. Copies not distributed	27
I. Total	13,614
J. Percent paid and/or requested circulation	98.60%

I certify that the statements made by me above are correct and complete. Deacon Steve DeMers, business manager.



**START YOUR DAY
A BETTER WAY!**

**AM 820
CATHOLIC RADIO**

CLASSIFIED

22nd Annual HARVEST BOUQUET CRAFT SHOW
St Joan of Arc Church - 10700 Liberty Rd., Powell
Saturday, October 5, 9am-3pm
Over 100 Crafters, Handmade Items, Raffle Baskets
Great Food and "Buckeyes"
Free Admission!

OCTOBER

THROUGH NOV. 3, SUNDAY

40 Days for Life

7 a.m. to 7 p.m., sidewalk in front of Founder's Center, 1243 E. Broad St., Columbus. 40 Days for Life campaign of daily vigils. Individuals may sign up for one- or two-hour shifts. Churches, schools, and other organizations may select one day in which their representatives will cover all shifts. **614-445-8508**

3, THURSDAY

Founders Day Mass at Ohio Dominican

11 a.m., Christ the King Chapel, Sansbury Hall, Ohio Dominican University, 1216 Sunbury Road, Columbus. University's annual Founders Day Mass, with Bishop Frederick Campbell as celebrant.

'Band of Sisters' at de Porres Center

6:30 to 9 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. "Band of Sisters," a documentary telling

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 Deacon Steve DeMers at 614-224-6530 or 800-511-0584.

'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: The Catholic Times Happenings, 197 East Gay St., Columbus, OH 43215 Fax to: 614-241-2518 E-mail as text to tpuet@colsdio.org

the stories of more than a dozen sisters from religious congregations across the United States, followed by questions and answers with its producer-director, Mary Fishman. **614-416-1910**

'Catholicism' Series at St. Pius X

7 p.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. "New Ardor," Part 2 of Father Robert Barron's "Catholicism: The New Evangelization" series. **614-866-2859**

4, FRIDAY

St. Cecilia Adoration of Blessed Sacrament

St. Cecilia Church, 434 Norton Road, Columbus. Begins after 8:15 a.m. Mass; continues to 5 p.m. Saturday.

Monthly Adoration of Blessed Sacrament

Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Begins after 9 a.m. Mass; continues through 6 p.m. Holy Hour.

Catholic Men's Luncheon Club Meeting

12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Catholic Men's Luncheon Club meeting, with talk by Bishop Frederick Campbell. Details at www.columbus-catholicmen.com.

St. John Chrysostom First Friday Sale

4 to 6 p.m., St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., Columbus. First Friday sale of pirogi, stuffed cabbage, noodles, baked goods. **614-882-7578**

All-Night Eucharistic Vigil

Holy Cross Church, 205 S. 5th St., Columbus. 7:30 p.m. Mass; Exposition of the Blessed Sacrament; prayer until 11:30 p.m.; private prayer until 7:30 p.m. Saturday.

All-Night Exposition at Our Lady of Victory

Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Exposition of the Blessed Sacrament from 8 p.m. until Mass at 8 a.m. Saturday, sponsored by church's Knights of Columbus council and Columbus Serra Club.

5, SATURDAY

Catholic Women's Conference in Zanesville

8 a.m. to 4:30 p.m., St. Thomas Aquinas Church, 144 N. 5th St., Zanesville. Second annual Catholic women's conference for the eastern portion of the diocese. Theme: "The Beauty of the Feminine: Called to Love." **740-453-3301**

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**

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. **614-565-8654**

NFP Information Session at Newman Center

10 a.m. to noon, St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Information session for Natural Family Planning. **614-291-4674**

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**

Joseph's Coat Spaghetti Dinner

5:30 to 8 p.m., St. Pius X School, 1061 S. Waggoner Road,

Reynoldsburg. Spaghetti dinner and silent auction to benefit Joseph's Coat clothing and household goods outreach of St. Pius, Messiah Lutheran, and Parkview Presbyterian churches in Reynoldsburg. **614-866-4386**

Filipino Mass at Holy Cross

7:30 p.m., Holy Cross Church, 204 S. 5th St., Columbus. Monthly Mass in the Tagalog language for members of the Filipino Catholic community. **614-224-3416**

6, SUNDAY

St. Christopher Adult Religious Education

10 to 11:15 a.m., St. Christopher Parish Center, 1420 Grandview Ave., Columbus. Book discussion on "Walking with God: A Journey Through the Bible" by Tim Gray and Jeff Cavins. **614-488-1971**

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 into chapel following 11 a.m. Mass and continuing to 5 p.m. **614-933-9318**

Blessing of Animals at St. Pius X

1:30 p.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Annual parish blessing of animals, celebrating the Feast of St. Francis of Assisi. **614-866-2859**

Life Chain at Zanesville

2:15 to 3:30 p.m., Maple Avenue, Zanesville. Local link of national prayer chain to raise public awareness and to lift concerns about abortion to God. Parking and sign pickup at Dr. Kevin Colopy's office, 2501 Maple Ave. **740-454-7529**

'Underdogs of the Organ' Concert at Holy Cross

3 p.m., Holy Cross Church, 205 S. 5th St., Columbus. "Underdogs of the Organ" concert with parish organist Kelly Doman playing works by lesser-known composers. **614-224-3416**

Holy Family Church Benefit Concert for Old First Church

4 p.m., Old First Presbyterian Church, 1101 Bryden Road, Columbus. Holy Family Church sponsors benefit concert to help Old First Church preserve its organ. **614-221-4323**

Prayer Group Meeting at Christ the King

5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus (enter at daily Mass entrance). Weekly parish prayer group meets for praise, worship, ministry, and teaching. **614-886-8266**

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. **614-241-2526**

7, MONDAY

Aquinas Alumni Luncheon

11 a.m., Holy Family Jubilee Museum, 57 S. Grubb St., Columbus. Monthly Columbus Aquinas High School alumni luncheon.

Special Mass at Coilumbus St. Patrick

7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Mass to celebrate Feast of Our Lady of the Rosary. **614-235-7435**

7-8, MONDAY-TUESDAY

Ohio Catholic Education Association Convention

Hyatt Regency Hotel, 350 N. High St., and Greater Columbus Convention Center, 400 N. High St., Columbus. Ohio Catholic Education Association's biennial convention, with more than 200 workshops for Catholic school

personnel, religious educators, catechists, and youth ministers. Highlights: Mass with Bishop Frederick Campbell, 11 a.m. Monday; keynote presentation by Catholic composer and singer Vallimar Jansen, 11 a.m. Tuesday. **614-224-7147**

7-9, MONDAY-WEDNESDAY

St. James the Less Parish Mission

7 to 9 p.m., St. James the Less Church, 1652 Oakland Park Ave., Columbus. Parish mission with Father Robert Scullin, SJ, pastor of Gesu Catholic Church in Detroit and former pastor of Columbus Holy Rosary-St. John Church. **614-262-1179**

8, TUESDAY

Job Fair at St. Paul

10 a.m. to 2 p.m., Activities center, St. Paul Church, 313 N. State St., Westerville. Job fair sponsored by Stewardship Employment Ministry. **614-306-4487**

'EnCourage' Support Group Mass and Meeting

6 p.m. Mass, followed by 7 p.m. meeting of a new Columbus-area Catholic organization providing solace, support, and counsel for parents and relatives of those with a same-sex attraction. **614-372-5249**

Talk on Thomas Merton at de Porres Center

7 to 9 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Talk on "Turning Toward the Planet: Thomas Merton's Ecological Conversion" with Merton scholar Sister Monica Weis, SSJ. Registration deadline Oct. 7. **614-416-1910**

NFP Class at St. Paul

7 to 9 p.m., St. Paul Church, 313 N. State St., Westerville. First of four Natural Family Planning classes taught by diocesan-trained teachers in the symptothermal method. Cost \$65 per couple; preregistration required. Other class dates: Oct. 22, Nov. 5, Dec. 3. Followup April 8. **614-241-2560**

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. **740-653-4919**

9, WEDNESDAY

Turning Leaves and Tea Leaves

2 to 3:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Turning Leaves and Tea Leaves book club with Dominican Sisters Marialein Anzenberger and Colleen Gallagher. **614-416-1910**

Marian Dinner at St. Andrew

6 p.m., Bryce Eck Center, St. Andrew Church, 3880 Reed Road, Columbus. Annual diocesan Marian Dinner for women who may be considering a vocation to the religious life, with talks by Bishop Frederick Campbell and members of religious communities. **614-224-2251**

Meet the Candidates Night at All Saints Academy

7 p.m., All Saints Academy, 2855 E. Livingston Ave., Columbus. Meet the Candidates night featuring Columbus candidates for City Council, auditor, and school board, and information on Columbus schools issues on the Nov. 5 ballot. Sponsored by Black Catholic Ministries, diocesan Office for Social Concerns, National Council of Jewish Women, and Women of Agudas Achim Synagogue. **614-231-3391**

Shepherd's Corner 'Reconnect with Earth' Study Group

7 to 8:30 p.m., Shepherd's Corner, 987 N. Waggoner Road, Blacklick. Meeting of "Reconnect with Earth" study group, exploring how values and beliefs affect the way we treat the earth. **614-866-4302**



CONCERTS

SONGS OF HOPE AND INSPIRATION

Tajci has been inspiring American audiences for decades and will bring her "Let It Be -- Mary" concert experience to Columbus Christ The King Catholic Church, 2777 E. Livingston Ave., at 7 p.m. Friday, Oct. 11.

As it tells the story of Mary answering her call from God, "Let It Be" features Christian contemporary songs and classic hymns, as well as Tajci's originals, all connected with short Scripture quotes and Tajci's narrative, which is at times funny, at times heartbreaking, but entirely moving and captivating. Tajci speaks to the audience with honesty and poignant authenticity while sharing her life's journey.

For the past 13 years, Tajci and her husband and part-

ner, Matthew Cameron, have toured throughout the United States with her unique narrative concert experiences, based on Christian themes. Twenty years earlier, Tajci was a pop superstar in Croatia, but traded it for anonymity in America to find her unique identity.

"I was brought up in communism, so spirituality was something I desired but didn't want or know," she said. "My music had been my source of spirituality. But I always knew I needed and wanted more. Then when communism started to unravel, I started to learn about spirituality. It gave me a different perspective of myself and my 'value' in the world. I learned to recognize love and express it in a whole new way in my new life in America."



"Souled Out!"

The Gospel choir of Columbus Holy Rosary-St. John Church, 660 S. Ohio Ave., will present "Souled Out! An Evening of Music and Praise" at 5 p.m. Sunday, Oct. 13.

In addition to the music of the Gospel choir, the church's youth choir and praise dancers will be giving glory to God. A free-will offering will be collected.

Holy Rosary-St. John Church has been a part of the South Side community in Columbus for more than 100 years and is committed to serving God and its neighbors. For more information on the church, visit its website at www.hrsj.org.

For more information on the concert, call (614) 252-5926, extension 7, or email hrrsevents@gmail.com.

Benefit Concert

Members of Columbus Holy Family Church have organized a special benefit concert to help the Old First Presbyterian Church on Bryden Road preserve its historic E.M. Skinner pipe organ. More than 50 local musicians will be taking part in the concert, including the Holy Family choir and the homeless choir from the Holy Family Soup Kitchen. The

program will include many Catholic favorites, including Mozart's *Ave Verum Corpus* and Bach's *Toccatina and Fugue in D Minor*.

The concert will be at 4 p.m. Sunday, Oct. 6 in the Old First Church, 1101 Bryden Road. The concert is free, but donations will be accepted to help with preservation of the church organ.

Underdog at the Organ Presented by Kelly Doman

Featuring lesser known composers performed by a lesser known organist.

She's going to play pieces by Planyavsky, Bruhns, Rinck, Walther, Utterback, Krebs, Thalban-Ball and Stanley but *nothing* by Johann Sebastian Bach? Shocking, indeed! Jazz? Toccata a-la-rumba? And a pedal solo piece but NO Bach!?

Well, this oughta be different...

October 6, 2013 at 3 pm.
Holy Cross Catholic Church
205 South 5th St. Columbus, OH



Adoption ~ Elizabeth Ministry

By Michelle Morse

When we put our Catholic faith in practice, we strive to reflect the light of Christ. And in reflecting that light, we are called to support not only the right to life of every child, but also the right of all children to be a part of a loving family. Adoption is another option.

Adoption touches families in many different ways. For us, it was how we chose to grow our family:

Five years into our marriage, my husband and I already had our hands pretty full with our four-year-old son and three-year-old daughter. But adoption had long been on our minds and in our hearts, and the time was now right. We wanted to grow our family, and we hoped that by doing it through fostering-to-adopt, our family (which had been so blessed) might also serve as a blessing to a child in need.

On Sept. 19, 2007, we first set eyes on our newborn daughter. As I scooped her up and held her in my arms, I knew in that instant that God had always meant for this little girl to be mine (and the blessing



was all ours). The car ride home was one of pure joy and excitement in anticipation of introducing her to her big brother and sister. As I knew they would, they covered her in kisses, then fought over who got to hold her first.

Three years later, we received another call from our social worker. Our daughter's birth mom delivered a baby boy - our baby boy. He is now three years old and is the absolute light of our lives!

God gave us four beautiful children

and our gratitude is immense! We will be sharing more of our story, along with others, at an upcoming free adoption event at Westerville St. Paul Church. We pray that by doing so, we may possibly inspire others to consider or take that next step toward growing their family through adoption.

The Elizabeth Ministry invites couples and individuals interested in adoption to join us on Sunday, Dec. 8, from 1:30 to 3:30 p.m. in the St. Peter's Room at St. Paul Church for a program on "Adoption - Another Option." Personal adoption stories from fellow St. Paul parishioners will be shared, as well as logistical and financial information from a highly respected local adoption attorney. RSVPs to Jenny McMullin at (614) 865-1735 or jemcmullin@yahoo.com are encouraged, but not required.

The Elizabeth Ministry is designed to offer hope and healing for women and their families on a variety of is-



sues related to childbearing. The ministry's goal is to respect all life, cherish children, encourage families, and build community. Following the biblical example of Mary and Elizabeth, supporters of the ministry visit and share the sacredness of life.

Morse is a parishioner of Westerville St. Paul Church.

Plan before the need arises!



For your peace of mind these Catholic Cemeteries advisors, Stephen Skinner, Joyce Kitsmiller, Laura Favret and Kevin Kelley are available to assist you with your pre-need arrangements.

By pre-arranging you can select in an unhurried and thoughtful manner the type of burial place you desire in the amount you wish to invest.

Visit us and experience privacy and comfort at all three Catholic Cemetery offices.

Call today for a personal appointment!

Cemetery Sunday is on November 3rd with services at all four cemeteries



Stephen Skinner

ST. JOSEPH
6440 S. HIGH ST.
U.S. ROUTE 23 SOUTH
LOCKBOURNE, OH 43137
614-491-2751



Joyce Kitsmiller



Laura Favret

RESURRECTION
9571 N. HIGH
U.S. ROUTE 23 NORTH
LEWIS CENTER, OH 43035
614-888-1805



Kevin Kelley

HOLY CROSS
11539 NATIONAL RD. S.W.
U.S. ROUTE 40 EAST
PATASKALA, OH 43062
740-927-4442

OFFICE OPEN DAILY: Mon. - Fri. 8 a.m. to 4:30 p.m. and Sat. 8 a.m. to Noon
Cemetery Hours Daily: 8 a.m. to Sunset



Catholic Social Services is sponsoring its semiannual Service Saturday on Oct. 12. Volunteers will help older adults and disabled individuals in Franklin County who need help with small home repairs, yardwork, or other projects.

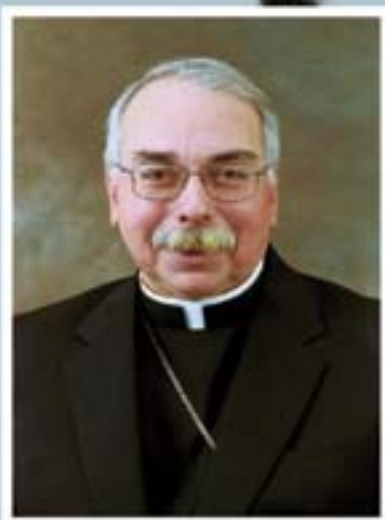
Volunteers will gather at 9 a.m. at Columbus St. Margaret of Cortona Church, 1600 N. Hague Ave. Cof-

fee, doughnuts, and box lunches will be available. Supplies will be made available at the work sites.

Those unable to volunteer who are interested in helping the program by purchasing supplies may send donations to Stephanie Jursek, Catholic Social Services, 197 E. Gay St., Columbus OH 43215.

FAMILY ROSARY DAY

A TIME FOR DEVOTION TO OUR BLESSED MOTHER



PRESIDER

The Most Reverend Frederick F. Campbell
Bishop of Columbus



HOMILIST

Rev. W. Becket Soule, OP
Professor, School of Theology
The Pontifical College Josephinum, Columbus

Sunday, October 13, 2013, 3 p.m.

Christ the King Church
2777 E. Livingston Ave., Columbus, Ohio

ALL ARE WELCOME