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CATHOLIC TIMES

A journal of Catholic life in Ohio



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RESPECT LIFE

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The Editor's Notebook

It's not all about me

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

As Christians, we are called to cherish life and live it with the passion and love demonstrated for us by Christ. Jesus said, "I came so that they might have life and have it more abundantly." That sounds great. But if we leave it at that single phrase, out of the full context in which it was given, we are apt to be selfish indeed. All that matters is our life. Why should we be concerned for the life of an unborn child who will be inconvenient and expensive to care for? An abortion can make our lives simpler. Why should we care about destroying embryos for research purposes? They might lead to new medicines that will make my life better. Why should we spend all that money taking care of very old and sick people who probably will die soon anyway? That money could be better spent on things I need now. I am the center of my universe.

Jesus taught us otherwise. The quote I mentioned earlier came from the 10th chapter of the Gospel of St. John. It is the story of the Good Shepherd. Those selfish motives stem from the ways of the world, which lead us to place our own needs above all others, even above the sanctity of life itself. Christ tells us that those motives are the actions of thieves and robbers who come only to slaughter and destroy. But Jesus is the Good Shepherd who lays down his own life for his sheep. And the

By David Garick, Editor

story does not end there. Not only does Jesus do that for our lives, but he calls each of us to follow him and do the same. "Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it. What profit would there be for one to gain the whole world and forfeit his life?"

Christ respects life so much that he suffered death to bring everlasting life to each of us. This is not a gift we can hoard for ourselves. We are called to do whatever is necessary to protect the lives of those around us to give them the opportunity to gain eternal life with Christ. The destruction of life is a great injustice. In a democracy, we the people have the power to stop this injustice. We can elect representatives who will stand up for real justice, and that begins with the right to life. It is tempting to cast votes for those who we think will bring us economic returns, whether that be in the form of government money or services or lower taxes. But our first priority should be to elect people who will have the moral courage to stand up against the forces that seek to destroy the most vulnerable of lives -- the embryo, the unborn, the sick, the elderly.

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



Respect Life Month 2014 Statement

By Cardinal Sean P. O'Malley, OFM Cap - Archbishop of Boston
Chairman, USCCB Committee on Pro-Life Activities

My dear friends in Christ:

Pope Francis has captivated the world with his humility, warmth, and compassion for each person. Vivid accounts of his tenderness for "the least of these"—the elderly, the imprisoned, those with disfiguring disabilities, the unborn, and many more—seize our attention. Why?

At the heart of each of these interactions is a truth which resonates in our hearts, revealing to us something essential to understanding ourselves and our purpose.

We are loved.

In his 2013 Day for Life greeting, Pope Francis conveyed that "even the weakest and most vulnerable, the sick, the old, the unborn, and the poor are masterpieces of God's creation, made in his own image, destined to live forever, and deserving of the utmost reverence and respect." We see Pope Francis living out the truth of these words in his actions.

We want to be part of a society that makes affirmation and protection of human rights its primary objective and its boast. Yet to women faced with an unexpected pregnancy, abortion is often presented as their only "choice." A large percentage of children prediagnosed as having Down syndrome are never given the chance to live outside their mothers' wombs. Elderly members of our families fear they will become burdensome and seek physician-assisted suicide. We see these and many more of our brothers and sisters pushed to the periphery.

These tragedies go directly

against respect for life, and they represent a direct threat to the entire culture of human rights. Rather than societies of "people living together," our cities risk becoming societies of people who are marginalized, uprooted, and oppressed.

What can be done to prevent this? We must draw close to Jesus in prayer and in the sacraments. We must ask the Lord for the grace to see ourselves and others as he sees us—as masterpieces of his creation. When God created each of us, he did so with precision and purpose, and he looks on each of us with love that cannot be outdone in intensity or tenderness. We must look at ourselves and at others in light of this truth and treat all people with the reverence and respect which is due them.

The Church's antidote to an individualism which threatens the respect for human dignity is community and solidarity. Are we moved by the suffering of those without shelter? Do we seek to alleviate the fear, confusion, and panic that women facing unexpected pregnancies may be experiencing? Do our hearts ache for elderly patients in nursing homes who feel abandoned and unwanted, having no one to visit them?

Our mission is to show each person the love of Christ. As uniquely created individuals, we each have unique gifts which we are called to use to share Christ's love. We are continually given

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Studies confirm religion increases longevity, and marriage does, too

By Nancy Frazier O'Brien

Catholic News Service

Study after study has confirmed that those who are involved in religion and those who are married are healthier, physically and mentally happier, and live longer than those who are not.

"The health benefits of marriage are so strong that a married man with heart disease can be expected to live, on average, 1,400 days (nearly four years) longer than an unmarried man with a healthy heart," said Dr. Scott Haltzman, a clinical assistant professor of psychiatry and human behavior at Brown University in Providence, Rhode Island.

"This longer life expectancy is even longer for a married man who has cancer or is 20 pounds overweight, compared to his healthy but unmarried counterpart," Haltzman added. "The advantages for women are similar."

Couples with higher levels of religiosity "tend to enjoy greater marital satisfaction, fidelity, and stability, with less likelihood of domestic violence," according to a compilation of studies by the Heritage Foundation, a Washington-based think tank.

Religious belief and practice are also associated with lower divorce rates, lower levels of teen sexual activity, less abuse of alcohol and drugs, lower levels of many infectious diseases, less juvenile crime, and less violent crime, the foundation said.

"Marriage and religion influence various dimensions of life, including physical health and longevity, mental health, happiness, economic well-being, and the



raising of children," wrote sociologist Linda J. Waite and economist Evelyn J. Lehrer in a paper published in 2009 by the National Institutes of Health.

"We argue that both marriage and religiosity generally have far-reaching positive effects; that they influence similar domains of life; and that there are important parallels through which each achieves these outcomes," they added.

In a 2012 interview, the late psychiatry professor Robert Coombs, of the University of California at Los Angeles, concurred on the positive effects of marriage. "Virtually every study of mortality and marital status shows the unmarried of both sexes have higher death rates, whether by accident, disease, or self-inflicted wounds, and this is found in every country that

maintains accurate health statistics," he said.

As the extraordinary world Synod of Bishops on the family begins its work Sunday, Oct. 5 at the Vatican, one of the challenges facing it will be raising awareness of the positive benefits of marriage on individuals, families, and society as a whole.

"We know the numbers don't lie about the impact divorce has on children," Randall Woodard, an associate professor of theology/religion at St. Leo University in Florida, told Catholic News Service. "Nearly every social indicator is a lot lower (for those) raising children in a single-parent household, and I say that as a single father of three. A traditional family is not the only way to live, but it is the best way, generally speaking."

Woodard said religious institutions may be uniquely suited to help families deal with their challenges.

"Churches provide tremendous support groups that can provide spiritual, financial, and psychological help," he said. "Being surrounded by people who share many of the same ideals can help reinforce others who may be struggling."

"Another way churches can help familial health is by knowing their own limitations," Woodard added. "Many times people will come to the church with problems such as depression or other issues that are better resolved by medical professionals. Being that first point of contact can be very vital by encouraging them to seek medical help when necessary."

Pope names panel to streamline marriage annulment process

By Francis X. Rocca
Catholic News Service

Two weeks before the start of an extraordinary synod of bishops on the family, the Vatican announced the formation of a special commission to reform the process of granting marriage annulments.

"The work of the commission will start as soon as possible and will have as its goal to prepare a proposal of reform of the matrimonial process, with the objective of simplifying its procedure, making it more streamlined, and safeguarding the principle of the indissolubility of matrimony," said a Vatican statement made on Sept. 20.

The panel's work will address what Pope Francis has identified as a key challenge in the "pastoral care of marriage." "There is the legal problem of marriage nullity, this has to be reviewed, because ecclesiastical tribunals are not sufficient for this," the pope told reporters in July 2013.

Pope Francis related the problem of annulments to the situation of divorced and civilly remarried Catholics,



whose predicament he said exemplifies a general need for mercy in the church today.

According to church teaching, such Catholics may not receive Communion unless they obtain an annulment of their first, sacramental, marriage or abstain from sexual relations, living with their new partners as "brother and sister."

A proposal to allow some divorced and civilly remarried Catholics to receive Communion without meeting either of those conditions, introduced by German Cardinal Walter Kasper at a meeting of the world's cardinals in February, is expected to be one of the most discussed issues at the two-week synod on the family, which opens on Oct. 5.

The new commission on the annulment process, which Pope Francis established on Aug. 27, has 11 members, including Cardinal Francesco Coccopalmerio, president of the Pontifical Council for Legislative Texts, and Archbishop Luis Ladaria Ferrer, secretary of the Congregation for the Doctrine of the Faith.



Front Page photo:

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

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PRACTICAL STEWARDSHIP

By Rick Jeric

Alaska



Did you pray earnestly for the world this past week? There are just so many situations in the world that cry out for peace and order, and some of them are in our own communities, or very close. It is challenging, frustrating, and even embarrassing. But evil must be faced, fought, and destroyed. It will never go away completely, but it is up to us to keep its spread and impact to a minimum. We do so with prayer, love, and example. Unfortunately, too many of those whom we look up to are poor examples, and they do influence our behavior and that of our children. Professional and even amateur athletes, political leaders, and media stars too often show us a code of morals and ethics and a lifestyle that do much more harm than good. We can pray in our own way, or we can meditate with a good old-fashioned prayer such as the one to St. Michael the Archangel. Old-fashioned or not, prayer works wonders. Keep praying and keep going to Mass and receiving the Eucharist on Sunday and at least once more during the week. Pray to stop evil.

This Sunday is Respect Life Sunday. I really do look forward to writing my column each year at this time so I can sing the praises of our two Women's Care Centers here in Columbus. The wonderful people there are literally saving lives each day, while providing practical service and education for moms and babies. They are truly good and faithful stewards, fearlessly and selflessly upholding the sanctity of human life. If you want to learn more about them, please go to www.wccfoundation.org.

This year, I have been struck by a few recent instances involving people other than the unborn, and I want to share the stories. I have a younger brother who lives in Seattle, and he works for a variety of government concerns doing studies of nature and the environment. He is currently in Alaska and sends photos that are beautiful. It must be breathtaking to be able to live there. While I am not the least bit militant when it comes to environmental issues, my brother has taught me by example over the years that we have a responsibility to be good stewards of the earth. In turn, we support and respect human life by maintaining a clean and healthy world. My wife has an aunt who is a retired nun, Sister Lydia, a member of the Sisters of the Holy Family of Nazareth. She just turned 97, and we visited her a couple of weeks ago at a home for retired religious in Pittsburgh. There are a number of retired nuns there, each with a different level of needed care. It is amazing to watch the love, care, and respect that the younger sisters have in taking care of their elders. They truly have great respect for the holy and sacrificial lives of these nuns. Finally, my father-in-law is 92 and has severe dementia. My mother-in-law insists on taking care of him, even though she has her own challenges. She is simply a wonderful example of love and giving to a spouse. The wedding vows are lived without hesitation. This is true respect for life.

Our practical challenge this week is to pray for respect for life at all levels, from the unborn to the well-seasoned. Pray especially at Sunday Mass. That part is easy. The difficult challenge is to reach out to those in our lives who need the extra care, love, and respect. You know who they are. Make the extra effort this week, and remember them throughout their precious lives.

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

JACOB THOMPSON RAISES \$1,800 IN BICYCLE EVENT



Columbus Bishop Hartley High School student Jacob Thompson participated in the Pelotonia bicycling event to raise money for cancer research this summer. He successfully completed the 100-mile course and raised more than \$1,800 for the James Cancer Center at The Ohio State University Medical Center. Thompson, a member of the Hartley boys soccer team, was supported along the route by his teammates and the prayers offered by his classmates and Hartley families. Thompson is pictured third from left with supporters (from left) Cameron Mertz, Mitchell Bergman, Kevin Krieger, Michael Anthony-Wood, Bruce Kotlinski, Even Ryan, and Justin Galant.

Photo courtesy Columbus Bishop Hartley High School

HEARTBEAT INTERNATIONAL CONFERENCE

Heartbeat International's top two executives – Peggy Hartshorn, president, and Jor-El Godsey, vice president – traveled to Bratislava, Slovakia, last month for the European Pregnancy Help Leaders' Conference.

The gathering included representatives from 12 nations, including leaders serving women and families at non-profit pregnancy help organizations in nine European nations. Hartshorn was one of three keynote speakers, along with representatives of similar groups in Denmark and Serbia.

"We are very excited to play a role in what God is doing in Europe," said Hartshorn, who has served as Heartbeat International's president since 1993. "Even just to see the growth and development of my two fellow keynote speakers over the years is a thrill, and we are very optimistic as we see God raising up new leaders not just in Europe or the West, but all over the world."

The event was made possible in part by a grant from The Father's Table Foundation, which has partnered regularly with Heartbeat International to help international attendees attend conferences for pregnancy help organizations in the United States.

Since its founding in 1971, Heartbeat, which is based in Columbus, has host-

ed 43 annual conferences on U.S. soil and participated in or helped organize similar events in Zambia, South Africa, the Philippines, Canada, Argentina, and Mexico.

Heartbeat International's 2015 annual conference is scheduled from April 7-10 in St. Louis. More than 900 attendees came to the 2014 conference in Charleston, South Carolina.

Heartbeat International, founded in 1971, is the first network of pro-life pregnancy help organizations founded in the United States and the largest and most expansive network of its kind in the world.

With 1,800 affiliated pregnancy help locations – including pregnancy help medical clinics (with ultrasound), resource centers, maternity homes, and adoption agencies – Heartbeat serves on all six inhabited continents to provide alternatives to abortion. For more information, see www.HeartbeatInternational.org.

Heartbeat also operates Option Line, a 24/7 pregnancy helpline offering real-time informational services, lay counseling, and connection to area pregnancy help centers for women and men facing unexpected pregnancies. For more information, see www.OptionLine.org.

DESALES HALL OF FAME INDUCTEES

Columbus St. Francis DeSales High School has inducted six former student-athletes and three former coaches as the inaugural class of its Athletic Hall of Fame. Their induction took place at a dinner on Saturday, Aug. 30, one day after they were introduced to the public at halftime of the DeSales-Westerville Central football game.

The inductees are Anne Weilbacher, Blaine Wilson, Mark Zimmer, Bob Triano, Mindy Hammond, Lisa Regrut, Kathy Wiemels, the late Forrest "Treeze" Sharrock (represented at the ceremony by his grand-

son, Travis Marter), and Luke Fickell, who was unable to attend because of his duties with The Ohio State University's football team.

Weilbacher, a 2000 DeSales graduate, won state titles in 1999 and 2000 in the 100-yard butterfly and still holds the school record in the 100 butterfly and 100 freestyle. At the University of Michigan, she was a two-time Big Ten Conference champion and a two-time NCAA All-American, helping the Wolverines win conference titles in 2001 and 2004.

Wilson, a 1993 graduate, is a three-time Olym-

pian and one of the most decorated gymnasts in United States history, winning an Olympic silver medal in 2004. He won 10 individual state championships, including four on rings, and led the Stallions to four straight team championships. At Ohio State, he won six NCAA championships, including two all-around titles, and the Buckeyes won the 1996 team title.

Zimmer, a 1979 graduate, was the first high school wrestler in Ohio and the third in the nation to win four consecutive state titles. His 143 consecutive victories was a national record at the time and now ranks third. He also was on three straight CCL cross country championship teams. He continued his wrestling career at the universities of Wisconsin and Oklahoma, twice winning NCAA All-American honors.

Triano was wrestling coach at DeSales from 1965-74, held the same position at the University of Cincinnati from 1974-78, and returned to DeSales as athletic director from 1978-88. He led the Stallions to nine league, seven district, and two state championships, and was chosen as



Columbus St. Francis DeSales High School Athletic Hall of Fame honorees are (from left): Anne Weilbacher, Blaine Wilson, Mark Zimmer, Bob Triano, Mindy Hammond, Lisa Regrut, Kathy Wiemels, and Travis Marter (representing his late grandfather, Forrest Sharrock).

Ohio high school coach of the year twice. He already is in halls of fame for wrestling coaches and officials and athletic directors.

Hammond, a 1998 graduate, was a first-team All-Ohio player twice in soccer and once in basketball. She was the starting goalkeeper for state championship soccer teams in 1995 and 1997. She went on to play two years of basketball at the University of Cincinnati and two years of basketball and soccer at Ohio Wesleyan University, where both of her soccer teams won NCAA Division III championships.

Regrut, a 1984 graduate, earned 11 varsity letters in four years. In volleyball, she led her team to the school's first female state championship in 1982. The following year, she became

DeSales' first female All-Ohio athlete, also in volleyball. In basketball, she was first team All-Metro in 1984. Her 1983 softball team won a district championship. She continued her volleyball career at the University of Rhode Island.

Wiemels was head coach of volleyball from 1974-95 and softball and basketball from 1975-78 and was considered the face of DeSales women's athletics for many years. Her volleyball teams had a record of 345-176 and won 10 league, five district, and three regional championships, winning the state title in 1982. After her coaching career ended, she remained at the school until her retirement in 2012.

Sharrock is considered the founder of DeSales athletics, serving as the school's first football,

and track coach and athletic director. He also was golf coach, and taught at the school for 21 years. His football teams won three Central Catholic League titles, going 70-46-2 from 1962-74. He also won eight CCL track crowns and three district titles, and one league championship in golf as a coach.

Fickell, a 1992 graduate, was a state wrestling champion in 1990, 1991, and 1992, winning 106 straight matches in that span. He also was an All-Ohio football player in 1990 and 1991. He then became a football player and coach at Ohio State, serving as interim head coach in 2011. He currently is OSU's linebackers coach and co-defensive coordinator.

Photo courtesy St. Francis DeSales High School

MATERNAL HEALTH AND POST-ABORTION HEALING

Catholic Social Services is committed to respecting life in all its forms. We recognize the real struggles that new mothers and post-abortion families deal with every day. Our maternal health counselors offer support for women experiencing life stressors related to pregnancy and the early years of parenting. Stressors may include difficulty coping with life changes, relationship problems, isolation or lack of support, teen

pregnancy, postpartum depression, and other perinatal mood and anxiety issues.

CSS's vow to respect life also extends compassionate care to women and their loved ones in the aftermath of abortion. While we continue to pray for no woman to ever choose abortion, we also offer counseling if she experiences that loss. Our Project Rachel program provides post-abortion reconciliation and spiritual

healing for parents, grandparents, siblings, friends, and anyone else who has felt the effects of abortion. Professional counselors, specially trained in this field, assist clients in a confidential and individual capacity, offering private and nonjudgmental healing for women and men affected by abortion.

For more information, contact Catholic Social Services at (614) 276-2273.

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IS LYING ALWAYS WRONG? DRESS CODE FOR CHURCH?



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. In a book I read recently explaining the teaching of the church in simple language, it states that a person cannot lie even to save a life, since you “cannot do evil that good may come of it.”

This would seem to contradict the right to defend people even if others were trying to kill them: e.g., if Nazi soldiers were at the door asking if any Jews were in that house, I would think that lying to save Jews who in fact were in the house would actually prevent a greater evil from happening.

It seems to me that, when the choice is between lying and abetting a murder, you should choose the lesser of the two evils. Please help me, because the question has come up in our CCD class. (Milladore, Wisconsin)

A. You have put your finger on a neuralgic issue that has troubled Catholic thinkers for centuries. The common Catholic teaching is that lying is always wrong, even to save a life; that is clearly the majority position historically, and is reflected in the *Catechism of the Catholic Church*, which says in No. 2485: “By its very nature, lying is to be condemned. It is a profanation of speech, whereas the purpose of speech is to communicate known truth to others.”

However, there has always been a lesser but significant school of thought that has argued that it is sometimes justified to lie, particularly to protect the innocent from harm, and the church has

not resolved the dispute infallibly.

Interestingly, the earlier edition (1994) of the catechism said that to lie is “to speak or act against the truth in order to lead into error someone who has the right to know the truth.” But that text was revised in the 1997 edition, which has now eliminated the words “who has the right to know the truth” (No. 2483).

But since the catechism does not claim to propose infallible teaching on every topic it treats, the question is hardly settled forever. What really is at play here are two conflicting intuitions, both very deep and both valid.

First, that trust in the word of another is essential to the human enterprise; but equally, that no one is obliged to assist someone bent on unjust aggression. Hence, the long historical dispute over what exactly constitutes lying.

My own preference is for the “right to know” position, and I claim Pope Francis as an ally here. He lived in Argentina under a brutal dictatorship which kidnapped and killed its own citizens. In a recently published book (*Pope Francis: His Life in His Own Words*), he tells of having helped to smuggle a young man out of the country by giving him his own identity card and dressing him in a clerical collar.

In the situation you raise, when Nazis invade your home in search of Jews, some moralists prefer to indulge in mental gymnastics

and tell you that you need to answer ambiguously by saying something like, “Why would I hide Jews when I have my own family to worry about?”

Instead, I would feel completely comfortable in saying, “No. No Jews are here,” and I think the vast majority of well-formed Catholics would agree with me.

Q. Why are people allowed to dress scantily for church? It seems so disrespectful. Isn't there a dress code? (Schenectady, New York)

Q. I would like you to address the way some women dress coming to Mass, revealing more than needs to be seen. Please help. (Bedford, Virginia)

A. The two pleas above are but a slice of similar ones that arrive regularly at this desk, especially during the summer months. There is a fair amount of subjectivity as to exactly what clothing is appropriate, and no universal church rule exists.

But I would be guided by the observation in the *Catechism of the Catholic Church* (No. 1387), which says, “Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest.”

Specific guidelines are best left to individual parishes, since cultures and climates vary, but occasional statements in bulletins or on websites may serve as helpful reminders that decency is always the governing standard.

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

CORPUS CHRISTI DAY OF REFLECTION

Catholic Times columnist Mary van Balen will be the presenter for a quiet day of reflection on “The Desert Fathers and Mothers: Wisdom from the Desert for Today’s World” from 9:30 a.m. to 2:30 p.m. Saturday, Oct. 11 at the Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus.

The Catholic Church’s desert fathers and mothers of fourth-century Egypt had a great influence on Western monasticism and spirituality through great Latin spiritual writers such as John Cassian and St. Jerome.

Van Balen will begin the day with a short prayer service, followed by historical back-

ground on the monastic movement in the Egyptian desert. Three sessions based on the lives of the desert fathers and mothers will follow.

After each presentation focusing on the monks’ lived example, participants will have time for silent reflection and will be able to read excerpts from sayings of the desert fathers and mothers in a booklet that also includes space for personal thoughts and prayers.

The \$25 fee for the event includes lunch. To register, contact the center at (614) 512-3731 or corpuschristi-centerofpeace@gmail.com or go to the center’s website, www.cccenterofpeace.org.

Meet the Candidates Night

On Tuesday, Oct. 7, you can meet the candidates running for local office in the Nov. 4 general election.

There will be a reception at 6:30 p.m., and a candidate forum will follow at 7 p.m. at Columbus All Saints Academy, 2855 E. Livingston Ave., next to Christ the King Church.

This program will be presented by the Franklin County Consortium for Good Gov-

ernment and is sponsored by the diocesan Office for Social Concerns and Black Catholic Ministries of the Diocese of Columbus, with support from parish and other community organizations.

If you need additional information, call the Black Catholic Ministries office at (614) 228-0024.

The event is free and open to all to attend.

Ready youth sports mini-camps

Columbus Bishop Ready High School is sponsoring two mini-camps for elementary school students this October.

A three-session youth basketball skills camp for boys and girls in grades three to eight will take place from 6:30 to 8 p.m. Thursdays, Oct. 9, 16, and 23. The cost is \$15 per player. For more information, contact Dan DeCrane at (614) 276-5263, extension 403, or ddecrane@cducation.org.

A youth cheerleading camp is scheduled from 6 to 8 p.m. Wednesday and Thursday, Oct. 8 and 9, for students in kindergarten through eighth grade. Its cost is \$40, including participation in the varsity football game Friday, Oct. 10 against Loudonville at Hilliard Bradley. Contact dunhamsara@gmail.com or call the Ready athletic department at (614) 276-5263, extension 211, for details.

Festival causes temporary Mass changes

The Mass schedule for the weekend of Oct. 11 and 12 at Columbus Sacred Heart Church, 893 Hamlet St., has been changed because of the Italian Festival on the church

grounds.

There will be no 4 p.m. Saturday Mass on Oct. 11. Mass on Sunday, Oct. 12, will be at 10 a.m. rather than 11 a.m.



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OF PROXIES AND POLSTS: THE GOOD AND THE BAD IN END-OF-LIFE PLANNING



MAKING SENSE
Out of Bioethics
Father Tad Pacholczyk

Planning for end-of-life situations is important. We should put in place an *advance directive* before our health takes a serious turn for the worse and we are no longer able to indicate our own wishes or make our own decisions. Advance directives can be of two types: living wills and health care agents.

The best approach is to choose a health care agent (also known as a “proxy” or a “durable power of attorney for health care”). Our agent then makes decisions on our behalf when we become incapacitated. We should designate in writing who our health care proxy will be. The National Catholic Bioethics Center (<http://www.ncbcenter.org>) and many individual state Catholic conferences offer helpful forms that can be used to designate our proxy. Copies of our completed health care proxy designation forms should be shared with our proxy, our doctors, nurse practitioners, hospice personnel, family members, and other relevant parties.

In addition to choosing a health care proxy, some individuals may also decide to write a living will in which they state their wishes regarding end-of-life care. Living wills raise concerns, however, because these documents attempt to describe our wishes about various medical situations before those situations actually arise, and may end up limiting choices in unreasonable ways. Given the breathtaking pace of medical advances, a person’s decisions today about what care to receive or refuse may not make sense at a later time point. In the final analysis, it is impossible and unrealistic to try to cover every medical situation in a living will, and it is preferable to have a proxy, a person we trust, who can interact with the hospital and the health care team, weigh options in real time, and make appropriate decisions for us as we need it.

A new type of living will known as a “POLST” form — a tool for advance planning — also raises concerns. The POLST form (which stands for Physician Orders for Life Sustaining Treatment) is a document that establishes actionable medical orders for a patient’s health care. The form is typically filled out with the help of trained “facilitators” — usually not physicians — who ask questions about patients’ health care wishes, and check boxes on the form that correspond to their answers. The facilitators receive training that can lead them to paint a rather biased picture of treatment options for patients, emphasizing potential negative side effects while sidestepping potential benefits or positive outcomes.

POLST forms thus raise several significant moral concerns:

1. The approach encouraged by the use of POLST

forms may end up skewed toward options of non-treatment, and may encourage premature withdrawal of treatments from patients who can still benefit from them.

2. Filling out a POLST form may preclude a proxy from exercising his or her power to protect the rights of the patient, since the form sets in motion actual medical orders that a medical professional must follow. As a set of standing medical orders, the POLST approach is inflexible. Many POLST forms begin with language like this: “First follow these orders, then contact physician or health care provider.” Straightforwardly following orders created outside of a particular situation may be ill-advised, improper, and even harmful to the patient.

3. In some states, the signature of the patient (or his or her proxy) is not required on the POLST. After the form has been filled out, it is typically forwarded to a physician (or, in some states, to a nurse practitioner or a physician’s assistant) who is expected to sign the form. Thus, in some states, a POLST form could conceivably be placed into a patient’s medical record without the patient’s knowledge or informed consent. In a recent article about POLST forms in the *Journal of Palliative Medicine*, approximately 95 percent of the POLST forms sampled from Wisconsin were not signed by patients or by their surrogates. Fortunately, in some other states like Louisiana, the patient’s signature or the signature of the proxy is mandatory for the form to go into effect.

A POLST form can thus be used to manipulate patients when they are sick and vulnerable, and can even lead to mandated orders for non-treatment in a way that constitutes euthanasia. The POLST template represents a fundamentally flawed approach to end-of-life planning, relying at its core on potentially inappropriate medical orders and dubious approaches to obtaining patient consent.

Notwithstanding the pressure that may be brought to bear on a patient, no one is required to agree to the implementation of a POLST form. Patients are free to decline to answer POLST questions from a facilitator, and should not hesitate to let it be known that they instead plan to rely on their proxy for end-of-life decision making, and intend to discuss their healthcare options uniquely with their attending physician.

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

CHILDREN AS COMMODITIES?

“Good afternoon, ladies and gentlemen. This is your pilot speaking. ... I have two pieces of news to report, one good and one bad. The bad news is that we are lost. The good news is that we are making excellent time.”

— Author unknown

In 1971, renowned physician and medical ethicist Dr. Leon Kass used this parable to illustrate the coming wave of assisted reproductive technologies, which were being hailed by science as a final triumph over infertility. Scientists were on the verge of creating children outside the womb and inside the laboratory. Kass feared that we had not given adequate consideration to the question of how this might affect the couples pursuing these methods and the children produced from them. Forty-three years later, we’re just beginning to understand the consequences of such technologies.

Consider Natalie (*name changed*), a 30-year-old woman living in the Washington, D.C. area. Through her childhood and adolescent years, she suffered from depression and endured severe adjustment difficulties, feeling as if she never belonged in her family. When she was 17, she discovered that she was conceived through a process known as commercial surrogacy. Natalie’s parents had contracted with another woman to become pregnant, using her father’s sperm and the woman’s own egg, bear her for nine months in her womb, then hand her over to them. After questioning why her parents lied to her, Natalie became estranged from them. She was hurt that money, rather than the expression of marital love, was the context in which she was brought into the world.

Now consider Amy, who was eight years old when her parents told her they would be divorcing. Her father attempted to gain custody of her older sister, but not her. The reason? Amy was conceived via an anonymous sperm donation, and her father was not interested in maintaining a relationship with a child who was not biologically his offspring. Such a scenario highlights the many complexities of donor conception, by which a child is intentionally severed from his or her biological parents with little consideration of the long-term consequences of such a decision.

These true stories represent the sad realities often faced both by those who choose to pursue assisted reproductive technologies and by children conceived

through them. Unfortunately, when couples face the heartbreaking challenge of infertility, they may not know where else to turn.

When couples are unable to bear children, there often is an understandable feeling of great loss. It is essential to note that, as the U.S. Catholic bishops said in their 2009 document *Life-Giving Love in an Age of Technology*, “the Church has compassion for couples suffering from infertility and wants to be of real help to them. At the same time, some ‘reproductive technologies’ are not morally legitimate ways to solve those problems.” No doubt, those tempted to avail themselves of such technologies almost always plan to accept and cherish the child to be conceived in this manner. Nevertheless, the child comes into existence through a technological process, and not through a loving act of marital intercourse. The result is that the child is initially treated as an object created for the parents’ self-fulfillment, instead of welcomed as a gift of God.

Since the advent in 1978 of IVF (*in vitro* fertilization), by which children are “conceived” by technicians working in labs, the floodgates have been opened to bringing about reproduction through egg and sperm donation and surrogate pregnancies. Yet these technologies are fraught with medical, legal, and moral complications that are often either unknown or too easily dismissed.

What many people don’t realize is that, in addition to the financial burden, assisted reproductive technologies also may present significant health risks. A February 2014 analysis in the *British Medical Journal* found that women who use IVF are more likely to suffer “gestational diabetes, fetal growth restriction, pre-eclampsia, and premature birth.” Children conceived through IVF are likely to have higher blood pressure, vascular difficulties, and other health problems. Moreover, IVF and surrogacy subject women to grueling rounds of hormones, shots, and painful procedures with minimal chances of success. According to the Centers for Disease Control and Prevention, the overall failure rate of IVF in the United States is nearly 70 percent.

Yet the demand for “designer babies” and the commercialization of child-bearing continues to increase. Parents who are spending tens of thousands of dollars to conceive children now have

the option of picking the “best” sperm or egg to maximize their investment. However, as the U.S. bishops said in 2009, “children are not parents’ possessions to manufacture, manipulate, or design; rather, they are fellow persons with full human dignity, and parents are called to accept, care for, and raise them to be new members of God’s family and his Kingdom. Children deserve to be ‘begotten, not made.’” In other words, children have the right to be conceived within the context of an act of marital love, not created in a laboratory by scientists.

How then do we best respond to couples struggling with infertility? First, we must acknowledge their pain and accompany them in their suffering. Second, we should offer them opportunities to continue exploring the possibility of parenthood. Many causes of infertility can be addressed through medical assistance that is fully in accord with Catholic teaching. Adoption is also a viable alternative for couples seeking to raise children, as it lovingly serves children who urgently need homes and families to love and care for them. For couples who choose not to pursue these options, their active service in ministries and communities where they are needed should be better welcomed. As St. John Paul II reminded us in his 1981 apostolic exhortation *Familiaris Consortio*, “It must not be forgotten ... that, even when procreation is not possible, conjugal life does not for this reason lose its value. Physical sterility in fact can be for spouses the occasion for other important services to the life of the human person.” While infertility may be a profoundly painful process for many, the Church calls the couple to consider that this experience may ultimately lead to new ways of experiencing God’s love and to plan for their love to be life-giving in other ways, even if they are unexpected.

The very technologies that some believed would solve the age-old problem of infertility have, in fact, raised more questions than answers—questions about the meaning and purposes of children, and the limits and detriments of technology when it



intervenes in the most intimate of human relationships. Children, after all, are meant to serve as an outgrowth of a couple’s love, but, instead, reproductive technologies reduce that gift to a product. To ignore the concerns raised by some reproductive technologies and to move forward with them anyway would be to take matters into our own hands and to act against this great design. So instead, in the U.S. bishops’ words, “in love, hope, and prayer, ... let us be open to God’s gift of life and love in marriage, with profound respect for the dignity of all God’s children.”

To learn more about the Church’s teachings on the morality of reproductive technologies, visit *Life-Giving Love in an Age of Technology* at www.usccb.org/beliefs-and-teachings/what-we-believe/love-and-sexuality/life-giving-love-in-an-age-of-technology.cfm.

To order materials, call toll-free (1-866) 582-0943.

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Beginning of the Day, Beginning of the Week

Have you ever watched the day begin?

In the cool of my kitchen, accompanied by a cup of coffee and a baby, I saw, from my window, the black of night yielding. It was still and silent - even the early birds in the trees were quiet. Then, when I looked again, it was not-black. To call it gray would be too much - it simply wasn’t black anymore. Slowly - and yet, not with any hesitation - the not-black became navy, and then a louder gray, the crickets having woken up to herald the day.

It wasn’t like a switch, even a dimmer switch, the way the sky transformed. We didn’t have magnificent colors on the west side of the house, where my kitchen faces the heat of the afternoon sun and the fireworks of sunset.

The beginning of this day was the beginning of the week. It is our day of rest, our day to reflect on what the Lord has given us. We aren’t always good at keeping the Sabbath holy; we’re far from the ideal. We often spend time with family. Though we try not to shop, there are just times when we do. I try not to do (too much) laundry, but when the weather allows



Finding Faith in Everyday Life

Sarah Reinhard

me to hang it out, I do.

What I find on Sundays, as my week begins, is that the “work” I do - in my family, in my house, sometimes in my parish - is different. It’s a reminder to me to pray as I do, to live my vocations - wife and mother - with a spring in my step.

Sometimes, just as the day began gradually outside my window, my joy in the present moment is slow to start. I’m not always contagious in my enthusiasm (or lack of) about my present moment. I catch myself complaining, whining, wishing it away (even if only in my own head).

On the Sabbath, on this day God asked us to set aside

and rest, I find a chance to refocus. Even on weeks when we go to the vigil Mass on Saturday night, I find myself having a “Sunday” - it just starts sooner. It starts with a slow winding-up, just as the day began outside my kitchen window, with quiet and stillness. It’s in that stillness that I hear the Voice that should be guiding me, accompanying me, leading me.

The day gears up and the week begins. Some are better than others, and while I may intend to be a model of virtue and loving motherhood, often I’m not. In the slow daybreak this Sunday, I see the opportunity to continue on the path, hand in hand with my Maker.

The sun is glaring down, having won the sky. As it makes long shadows of the house, I think of all the day and week hold, and my heart turns to Heaven. Whatever this Sunday brings - triumphs or stumblings, holiness or impatience, smiles or tears - it’s all God’s ... every little bit of it.

Sarah Reinhard juggles multiple pots of coffee, a couple of kids, some writing assignments, and a large pile of books. She blogs at SnoringScholar.com and is guilty of social networking, too.

Holy Cross Renovation

Columbus Holy Cross Church, 204 S. 5th St., will be closed temporarily following the 11 a.m. Mass on Sunday, Oct. 5 for an interior renovation that will take six-plus weeks.

Sister Anne Keenan, OP, Holy Cross pastoral associate, said the all-night Eucharistic vigil that occurs on the first Friday of each month and continues into Saturday, and the Mass in the Tagalog language for the Filipino community at 7:30 p.m. on the first Saturday of the month will not take place in November at Holy Cross. They will resume there in December.

Catechesis of the Good Shepherd classes for children ages 3 to 12 and older will take place on Sunday mornings for the entire 2014-15 school year at St. Joseph Cathedral, 212 E. Broad St., to provide a consistent site.

Father Michael Lumpe, pastor of Holy Cross and rector at the cathedral, said he anticipates the renovation will be completed by Nov. 30, the First Sunday of Advent. The floor in the nave of the church will be replaced, the pews will be renovated, there will be new wainscoting in some areas, an LED lighting system will be installed, and there will be some painting

and carpeting improvements.

The remodeling will not affect the St. Lawrence Haven food distribution program and other activities in the former Holy Cross School building next to the church.

“The temporary closing of the entire church will allow the remodeling to get done faster,” Father Lumpe said. “This is something the parish council has been planning for some time.

“Holy Cross, built in 1833, is the oldest Catholic church in Columbus, and the remodeling will allow its beauty and historic character to be maintained for this and future generations of parishioners.

“Being clustered with the cathedral will allow activities from Holy Cross to be moved there with minimal disruption,” he said. “It also will be an advantage when the time comes at some point for renovation of the cathedral to take place for the same reasons of preservation. Whenever that happens, activities can be temporarily moved from the cathedral to Holy Cross, since both are downtown churches located within a few blocks of each other.”

Ready Grad Joins Pro Basketball Team in Spain

Joe Graessle, a 2010 graduate of Columbus Bishop Ready High School, has signed a contract to play basketball with CAM Enrique Soler, a professional team in Melilla, Spain. He graduated in May from Tiffin University, where he started all 110 games in his career, scored 2,162 career points (second all-time at the school), and was the only player to lead the team in assists for four consecutive years. He scored 1,575 points in Great Lakes Intercollegiate Athletic Conference play, becoming the leading scorer in conference history. He was named to the All-GLIAC first team in his junior and senior years and the second team in his sophomore year.



Photo courtesy Tiffin University

NEW WOMEN'S HEALTH CENTER OPENS NEAR OSU CAMPUS

BY TIM PUET

Reporter, Catholic Times

Women in the Diocese of Columbus looking for information about reproduction, pregnancy, childbirth, and parenting that is consistent with the beliefs of the Catholic Church have a number of places where they can go for assistance.

One of the newest is the FEMM Health Center, which opened in October of last year near The Ohio State University's campus and received insurance certifications in June. Another is Pregnancy Resources of Delaware County in downtown Delaware (see story on Page 11).

FEMM is an acronym for Fertility Education and Medical Management. It provides what its founder, Anna Halpine of New York City, describes as "a women's health program that teaches women to understand the link between their hormones and their health and to monitor this link through the observation of their hormonal biomarkers. Once women understand their bodies, they can identify changes from normal to abnormal, and seek medical care as needed."

Halpine said her program monitors signs and symptoms including menstruation, cervical fluid, acne, mood swings, weight gain, and pain to assess hormonal levels and to time the support and treatment of reproductive disorders. FEMM aims to provide every woman with a diagnosis, followed by effective treatment.

The biomarker data is provided to medical professionals on the FEMM staff who recommend an appropriate course of action to respond to each woman's particular hormonal imbalance or health needs. "We don't prescribe contraceptives," Halpine said. "The pill may correct symptoms, but doesn't correct the health difficulties underlying those symptoms." She said the FEMM program isn't connected with the Catholic Church, but Catholics are most welcome at the center.

Halpine also is founder and chief executive officer of the World Youth Alliance, a global coalition of young people committed to promoting the dignity of the person. The group was formed in 1999 as a reaction of conscience to a group which claimed at a United Nations conference on population and development that it represented the world's youth and tried to promote an agenda including abortion as a human right and

sexual rights for children.

The alliance has a permanent presence at the U.N. as a result of favorable response to its reaction by many delegations to the conference. As part of its outreach programs to Catholic young people, the alliance has been present at World Youth Day programs in Toronto, Cologne, Madrid, and Rio.

Halpine said the FEMM approach stems from a pilot program developed by the alliance in cooperation with health officials on the Caribbean island of St. Lucia. "The program was developed because recent advances in endocrinology, which is the science of hormones, and related fields now provide a scientific basis to support advances and developments in women's health that are essential to providing better care for women all over the world," she said.

The Columbus FEMM center, which has a staff of about 15 employees and volunteers, is the first in the United States. Halpine said Columbus was chosen because of the presence of Ohio State and the large population of young women attending the university.

"We're on North High Street in the heart of the campus area, where thousands of young people walk by every day," she said. "Most of our patients so far have been Ohio State students or faculty members, and we've received great cooperation from a number of OSU medical personnel. We've seen about 100 clients to date," with that number expected to grow significantly now that the center has finalized its insurance credentialing.

"We're not an obstetrics and gynecology center," she said. "Our role is one of education and basic gynecologic care and treatment. We're a first stop in a long-term health care process in which we also refer women elsewhere, such as to an ob-gyn physician, for more extensive consultation."

The center, at 1872 N. High St., is open from 9 a.m. to 5 p.m. Monday through Friday. Its phone number is (614) 360-9995, its website is www.femmhealth.org, and it may be reached by email at columbusclinic@femmhealth.org.

Services offered by the center include group and individual classes; well-women exams (such as pap smears and breast exams); evaluating and treating abnormalities such as polycystic ovary



Staff members of the FEMM Health Center at 1872 N. High St. in Columbus include (from left): Sonja Boice, office manager; Dr. Lindsay Rerko, DO, physician; and Melissa Stack, RN, BSN, nurse. The center offers a variety of health services for women as part of a program that teaches them to understand the link between hormones and health. (CT photo by Tim Puet)

syndrome and bleeding disorders; providing testing and treatment for sexually transmitted infections; managing routine chronic medical conditions (such as thyroid, diabetes, and hypertension); treating premenstrual syndrome and depression; and offering wellness counseling related to nutrition, weight loss, and smoking cessation.

The center also offers pre-conception, post-natal, and breastfeeding counseling, and provides information on infertility management and achieving and avoiding pregnancy.

FEMM's fertility management program, which is being taught at several Columbus-area pregnancy centers in addition to the FEMM center, is related to the cervical fluid method of Natural Family Planning, one of several NFP options available to people looking for a method of family planning that does not involve the use of contraception.

NFP programs are available at a number of sites throughout the Diocese of Columbus, said Jennifer Fullin, NFP coordinator for the diocesan Marriage & Family Life Office.

The office conducts a series of classes consisting of four two-hour small group sessions. The first class is free. Couples who continue a series pay \$85. Classes are available in either the cervical fluid or sympto-thermal NFP method. The next series starts Wednesday, October

29 at Westerville St. Paul Church, 313 N. State St.

The Couple to Couple League, which has provided NFP information since 1971, sponsors three small-group sessions a month apart. The cost is \$140. Contact Dr. Jack and Judy Burnham at (330) 340-1015 or jkb617@gmail.com for information on classes in Dover. Virtual classes in English and Spanish also are available at www.ccli.org.

Classes in the Creighton model of fertility care are scheduled individually by health professionals. The number of sessions and fees is variable. Costs may qualify as a medical savings account expense or may be covered under medical insurance. Local providers are listed at familylife.coltsdioc.org.

Family of the Americas Foundation NFP classes are scheduled individually. The materials are simple, cost little, and are available in several languages. In the Columbus area, contact Fullin at (614) 241-2560 or jfullin@coltsdioc.org; in the Marion area, contact Mark and Mary Jo Starrs at (740) 389-4451 or mjstarrs@yahoo.com; for classes in Spanish, contact Father Joseph Klee at (614) 372-5249 or frjosephklee@yahoo.com.

Current class schedules and additional information about all of the above NFP classes are available at familylife.coltsdioc.org. Questions are welcome at familylife@coltsdioc.org or (614) 241-2560.



By Patricia Maskell

Moderator, Bethesda Healing Ministry

Jesus became fully man coming in his Father's name with the mission of mercy. He is the Divine Physician who died in the perfect sacrifice so we could be forgiven for our sins and could hope to spend eternity in the divine presence. Each person experiencing the residual effects of abortion seeks God's mercy and forgiveness.

FORGIVENESS AND POST-ABORTION HEALING

At Bethesda Healing Ministry, we help women and men who are seeking healing from an abortion experience to find their way to God's merciful forgiveness and accept His pure, true gift of forgiveness, and then walk with them through the steps of spiritual and physical healing. In my role as moderator, I work diligently through administrative undertakings to help keep Bethesda accessible to all those seeking help.

We often speak of taking sips from the pools of Bethesda (actually located in Jerusalem), or taking small dips into the waters. This rich imagery came to life for me in January 2014, when I took a diver's plunge into the Bethesda Healing Ministry's waters.

Approximately six weeks after I accepted the position of moderator with the ministry, Bethesda celebrated its 20th anniversary at a benefit dinner – its only fundraising event of the year – featuring Bishop Frederick Campbell, Bishop Thomas Olmsted of Phoenix, and more than 550 guests and volunteers. There were instantly tasks to master, and names to learn of people who would become friends. Our 21st anniversary benefit dinner, when we will welcome you and our keynote speaker, Sister Ann Shields, SGL, of Renewal Ministries, is swiftly approaching.

As moderator, I perform a variety of administrative tasks that help keep Bethesda present and available to all who seek healing from the residual effects of abortion. I work with projects including leadership and ministry team support, volunteer committee support, event coordination, and volunteer outreach through our Raphael's Hands program. The goal of my work is to help provide the environment needed for the women and men who offer their caring, compassionate support to guide the healing of the lingering effects of abortion.

For 20 years, 24/7, 365 days of the year, the companions of Bethesda Healing Ministry have answered calls on its confidential ministry line. The calls, from women and men experiencing the residual effects of abortion, are answered with kindness, caring, and an offering of hope for healing.

When a call comes into a confidential ministry line, the companion who answers the call discreetly leaves any group setting without hesitation and finds a private place to gently answer the call. During the call, the companion will invite the person seeking help to a ministry session at our Bethesda home, Five Porticos. Following resolution of the call, the companion returns to the group setting, maintaining com-

plete confidentiality.

Located on the campus of Columbus Christ the King Church, Bethesda Healing Ministry conducts a post-abortion healing ministry session every second and fourth Monday of the month. For each session, a light is on, a warm dinner is waiting, and quiet prayer has already started. The sessions begin with dinner provided by our Raphael's Hands volunteers at 6:30 p.m. and last until 8:30 p.m. Everyone seeking post-abortion healing is invited to all ministry sessions – as many sessions as are required to aid in their healing.

In visiting parishes throughout the Diocese of Columbus, I have been blessed to meet many parishioners, clergy, religious brothers and sisters, and seminarians who give of their time and their hearts to help keep the lights on and the experience of hope available through Bethesda Healing Ministry.

I invite you to call me, Pat Maskell, Bethesda Healing Ministry moderator, at (614) 309-7958 to join this experience of hope, or with any questions or suggestions you may have.

If you would like more information about Bethesda Healing Ministry, you may call our confidential ministry line at (614) 309-2651 or visit our website, www.bethesdahealing.com.

DELAWARE PREGNANCY HELP CENTER HAS TWO LOCATIONS

Pregnancy Resources of Delaware County is the county's only pregnancy resource center and also serves women in northern Franklin County and the nearby counties of Marion, Morrow, Union, Knox, and Licking.

It opened its doors to serve those with an unexpected pregnancy in July 2007 in Sunbury and originally was known as the Core Center. Three years later, it moved to a more central location in the city of Delaware, adjacent to Grady Memorial Hospital and near Ohio Wesleyan University, where it is open four days a week. It is adding a satellite office in Powell which will be open once a week.

"Education is at the heart of what we do," said Cindy Violet, who has been director of the center since June 2012 and previously was community outreach manager of the Pregnancy Decision Health Centers in Columbus for 10 years.

"Our principal program is called Earn While You Learn, which involves a series of DVDs on matters such as prenatal care, nutrition, breastfeeding, and discipline. People watching the videos earn points, which they can redeem in our baby boutique for cloth diapers and other infant-related items."

"We're not a medical clinic," she said. "We don't offer prenatal care. We do offer limited ultrasounds – not those in which a baby's gender can be determined, but the kind which can confirm a pregnancy."

"Those ultrasounds in themselves are lifesaving tools, because once a woman has visual confirmation that she is pregnant and that there is new life inside her, she's much less likely to consider terminating the pregnancy."

Violet said the center follows Catholic teaching concerning conception-related matters and has four part-time staff

members and about 15 volunteers, many of whom come from Delaware St. Mary and Sunbury St. John Neumann churches. It served about 100 clients last year.

Other services it offers include pregnancy tests, prenatal and parenting classes, information on sexually transmitted infections, postabortion support, referrals to community agencies, and adoption referrals. Violet said two of the center's clients are currently involved in the adoption process. Its services also are available in Spanish.

The center was founded by Catherine Wood, who also is the founder of an abstinence education for young people known as Relationships Under Construction. The pregnancy center sponsors the program in Delaware County schools. It originally shared its Delaware office with that organization, and the two are part of a similar office-sharing setup in Powell.

The center is sponsoring a training ses-

sion for potential volunteers on Friday, Nov. 14. "We're looking for people with patience and the desire to work with women in crisis situations and with families who are in the midst of what we describe as a tornado in their lives," Violet said.

It also is sponsoring a fundraising banquet from 7 to 9 p.m. Thursday, Oct. 16 at the Ohio Wesleyan University student center. The featured speaker will be Jor-El Godsey, vice president of Columbus-based Heartbeat International.

For more details, call the center at (740) 417-9358. It also has a 24-hour helpline at (1-800) 712-4357. Its website is www.pregnantdelawarecounty.org. It is located at 652 W. Central Ave. in Delaware and is open from 10 a.m. to 4 p.m. Mondays, Tuesdays, and Thursdays and 10 a.m. to 6 p.m. Wednesdays. The Powell office at 9910 Brewster Place is open from 4 to 6 p.m. Tuesdays.

Providing Long-Term Support to Domestic Violence Survivors

October is Domestic Violence Awareness Month in the United States, connecting organizations across the nation which are working to help anyone who is affected by violence in the home and wants to obtain independence from the abuser.

One of those organizations is Catholic Social Services of the Diocese of Columbus, which initiated a program titled Pathways to Hope in May 2011.

The program eases the transition involved for violence survivors and their children in moving from an emergency domestic violence shelter to a position of complete financial and physical independence. A housing case manager works intensely with each client for 12 to 24 months to break down barriers to independence and build the client's self-confidence to take control of her own life.

The program is designed to work with a small number of women in order to provide sufficient attention to a vast array of needs. Women and children are referred by CHOICES, a Columbus-based organization which aids victims



of domestic violence. CHOICES operates a 24-hour crisis information line at (614) 224-4633 for anyone who is in an abusive relationship or knows someone who is dealing with such a situation.

Pathways to Hope provides assistance in situations such as that of a domestic violence survivor who escaped to the CHOICES shelter with her children, but had nothing left to start a new

home after her abuser destroyed every item in their house when she left. Pathways to Hope helped her move into her own apartment, helped her furnish her home, and provided her and her family with basic necessary household items such as toiletries, pots and pans, dishes, and silverware.

Domestic violence is the willful intimidation, physical assault, battery, sexual

assault, and/or other abusive behavior perpetrated by one intimate partner against another. It includes physical violence, sexual violence, threats, and emotional abuse. The frequency and severity of domestic violence can vary dramatically.

It affects individuals in every community, regardless of age, economic status, sexual orientation, gender, race, religion, or nationality. Intimate partner violence is often accompanied by emotionally abusive, controlling behavior which is a fraction of a systematic pattern of dominance and control. Domestic violence can result in physical injury, psychological trauma, and even death.

Domestic violence affects women much more than men, with the National Coalition Against Domestic Violence reporting that one of every three women in the United States has experienced rape, physical violence, and/or stalking by an intimate partner. The corresponding figure for men is one in 10.

For more information about the Pathways to Hope program, call Catholic Social Services at (614) 857-1218.

ADVANCE MEDICAL DIRECTIVES: PLANNING FOR YOUR FUTURE

Rosa (*name changed*) knew from experience the difficulties and expenses of watching a loved one die. She was totally devoted to her husband as he suffered and died from cancer eight years earlier. The idea of high medical bills, "tubes" and pain upset her, and, even though she had not viewed her husband as a burden, she feared being one to her family.

Then Rosa was hospitalized with a terrible urinary tract infection which made her dehydrated, weak, and confused. Her daughter Teresa (*name changed*) had been appointed as her health care agent. Teresa met with the medical staff, who helped her understand that the proposed treatments would not cause an undue burden to her mother. In fact, they would be temporary and appropriate care in Rosa's situation. Teresa was grateful that the medications, nutrition, and hydration that Rosa was given, all through "tubes," cured her infection. Rosa is now as active as she has ever been and realizes there are certain situations that can't be anticipated when illness comes. It's best not to refuse future care that may turn out to be very welcome.

Human life is good and to be protected. All medical decisions ought to reflect this core belief. Yet black-and-white answers to our questions about end-of-life issues are not always possible, and it can be very difficult to know

how to make medical decisions. Every human person is distinct and unrepeatable, and each medical situation may be unique. In each set of circumstances, we need to judge whether a given treatment will provide real benefit to the patient, without causing harm or other burdens that are out of proportion to the good being done.

We should each be prepared for those difficult situations when medical decisions must be made. We can safeguard our Catholic values by appointing a responsible and trustworthy person to make decisions for us in the event that we are incapable of doing so, either physically or mentally. It is important to be aware of the different legal or medical documents that are available or are often used to define a patient's care. Depending on how they are crafted, some documents may be counter to Catholic morality and more harmful than we might realize.

The safest option is to designate a health care agent who not only understands our Catholic values, but also shares them and can apply them to current situations and respond to questions as they arise. This person, usually a close family member or friend, acts as a proxy decisionmaker if the patient is not able to make his or her own decisions. In choosing an agent or proxy, a person may declare in writing that all treatment and care decisions made on



ing health is not as easily remedied as in Rosa's case. In some situations, procedures are appropriately refused. One should consider the benefits and burdens of a prospective procedure and conscientiously judge whether or not to accept it. However, because of the inherent dignity of the person and our moral obligation to protect each human life, our Church teaches that we should take reasonable steps to preserve life, and should never withhold or administer treatment with the intention of ending the life of the person.

It is incredibly difficult to see someone we love suffer, and it is natural for us to want to alleviate that hardship. Additionally, we live in a culture that places value on productivity and prefers to get rid of what is deemed useless. Some people therefore support measures that at first might seem like a compassionate response, but in fact are not. Advocates for legalizing assisted suicide and euthanasia promote the illusion that we can "help" those in need by killing them or assisting them in killing themselves. However, this response ignores a person's true needs and does not respect his or her dignity. Each person deserves real solutions and support when facing physical, emotional, and spiritual challenges. Cutting people's lives short before their time deprives them of unknown opportunities for God's grace to work in their lives.

his or her behalf must be consistent with and not contradict the moral teachings of the Catholic Church.

Less flexible is a living will, which simply lists treatment options or care that the patient wishes to accept or reject. No matter how well-crafted, such a document can never predict all the possible problems that may occur later or anticipate all future treatment options. A living will may be misinterpreted by medical providers who might not understand the patient's wishes.

Some states and health care systems have been implementing a troubling document known as a "Physician Order for Life-Sustaining Treatment," also called by a confusing array of acronyms (POLST, MOST, MOLST, or POST). The POLST document is filled out by a doctor or other medical professional to define treatments to be withheld or administered in a future situation. It has been criticized for placing more power in the hands of physicians than in patients' hands. Indeed, in some cases, the patient need not even sign the document. Once signed by the physician, it becomes a doctor's order to other medical staff, and may override the patient's own advance directives and even the patient's appointment of a health care agent. It may be applied to patients who are not in a terminal situation and who might only need antibiotics, nutrition and hydration, or other proportionate care. Yet a POLST document signed months or years before, stating that the patient should not receive antibiotics, could still be followed even if the patient, like Rosa, faced a simple urinary tract infection, which is easily cleared up by antibiotics.

Of course there are times when fail-

God's infinite love for each of us helps us to grasp our identity and our worth. The recognition of this dignity leads us to respect and protect each person's life, including our own, and ought to be at the core of whatever medical decisions we make. Let us place our trust in the Lord and ask for his continuous guidance, for these decisions and for all those we face in our lives.

The story of Rosa and Teresa is just one example of how important it is to reflect in advance on how we would want decisions made on our behalf if we cannot speak for ourselves. To find out what pastoral and educational resources may be available locally, contact your diocesan pro-life office.

To order materials, call toll-free (1-866) 582-0943.

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Twenty-Seventh Sunday in Ordinary Time (Cycle A)

Jesus' listeners bring judgment upon themselves



Father
Lawrence L. Hummer

Isaiah 5:1-7
Philippians 4:6-9
Matthew 21:33-43

Ezekiel points out a common enough complaint by Matthew, Mark, and Luke all place this parable after Jesus has arrived in Jerusalem for a final time. The words of the parable are addressed to a mix of chief priests, scribes, and elders who had been questioning Jesus' authority to teach, among other things.

There can be no doubt that the vineyard of the parable has the Isaiah reading in mind. Isaiah's song ended with the removal of the vineyard which the friend had loved so much. It became a parable announcing the vineyards' destruction because of the behavior of the people of Judah and Jerusalem. The vineyard represented the Lord's careful planting of the people in the Holy Land. Tearing away its protective hedge and the walls left it vulnerable to all its enemies, who would and did come in and ravish the land, leading to the Babylonian Exile in 586 BC.

The Gospel parable immediately switches to the leasing of the vineyard to tenants, who would have owed the owner at vintage time. Clearly, Matthew intended the reader to notice how the parable reflects an awareness of end-time judgment (vintage time), but the twist comes when the tenants begin to beat and kill those who come on behalf of the owner. The owner's son is sent, but he also is killed. Many commentators point to the irrationality of the tenants in killing the heir, as though they would ever "acquire his inheritance!" Yet it allows Matthew to heighten the reader's awareness that the parable refers to the death of Jesus. The reference to "outside the vineyard" suggests the cruci-

fixion, which took place "outside of Jerusalem" at Golgotha.

Now Jesus makes his listeners answer the question of what the owner will do when he comes. They answer, "He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper time." By giving that answer, they essentially bring judgment upon themselves, or so Matthew intends.

Matthew adds the quote from Psalm 118:22-23 about the rejected stone becoming the cornerstone. Linger in the background is the idea that the prophets came demanding repentance, but got nowhere. When the Son comes along, he is (or will be or was) killed, which leaves the punishment – the removal of the Kingdom from those to whom it was first given, either directly or indirectly. Matthew intends it to be given to the Church as the new and ideal Israel.

Interestingly, St. Jerome argues that the kingdom refers to "the Holy Scriptures," which have been "taken from the Jews and handed down to us so that we might produce their fruits." Obviously, St. Jerome was not the most ecumenical of the Church Fathers when it came to the Jews. To argue that the Hebrew Scriptures had been taken from the Jews would be to rob them of that which contains the Covenant, which can never be revoked.

Turning to the Philippians reading, we should remember that Paul wrote this letter from prison and was apparently in dire straits when he wrote it (see Philippians 1, where Paul admits he doesn't know whether he will live or die). Now here, as he concludes this letter, he tells its recipients to "have no anxiety," but to keep on praying. That act alone will bring about "the peace of God, which surpasses all understanding." That is sage advice for us in any age.

Paul ends on a high note with the promise that not only will the Philippians enjoy the peace of God, but that the God of peace will be with them!

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

The Weekday Bible Readings

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

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

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

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

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

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

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF OCTOBER 5, 2014

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).

DAILY MASS

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

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

Faith and Magic Do Not Mix

When I was in college, I can vividly remember supposed intellectuals making fun of little old ladies passing out prayer chains. These same intellectuals, in an attempt to emphasize their opinion that traditional Catholicism was superstitious and out-of-date, also made fun of those who buried St. Joseph statues when attempting to sell their homes. What these self-proclaimed intellectuals didn't realize was that some of the practices they claimed to be out-of-date were never supported by the Church to begin with; furthermore, these same intellectuals were often the first to fall for New Age schemes.

Christianity in general and Catholicism in particular have been battling sorcery and the occult (now often known as New Age practices) since the Church's earliest days. In fact, admonitions against such practices are clearly seen in several passages from the Old and New Testaments. Sometimes, the boundaries between authentic faith and the occult can become unclear if one doesn't pay attention, so let's separate fact from fiction.

The "Deposit of Faith" was completed when St. John finished writing the Book of Revelation on the island of Patmos around the year 100 AD. St. John was the last living Apostle, and when he died, so did the Apostolic Era. Through the authority Jesus gave to St. Peter and his successors as pope, the Church still communicates God's wisdom from that era and can make judgments on private revelations or messages. What are private messages, you may ask?

From time to time, God allows divine messages to



THE TIDE IS TURNING
TOWARD CATHOLICISM
David Hartline

be transmitted to certain individuals on earth in order to communicate a message relevant to them or to a larger group of people. These messages reinforce what was in the Gospels and can never contradict it; otherwise, they could be a deception from the dark side. Here's where it gets tricky. An approved apparition, such as those that occurred at Lourdes or Fatima, takes decades to research before reaching the point that we can be assured we are not being deceived by the deceiver himself. When the Church is satisfied that its investigation of events such as those at Lourdes or Fatima have proven their divine nature, it proclaims them to be "worthy of belief." Yet for every event that is approved, hundreds, even thousands, are not.

Some might ask, "If the Church states that God occasionally communicates directly with us mortals, and the New Testament tells us the great cloud of witnesses in heaven can see us and pray for us (Hebrews 12), why can't we communicate via some local soothsayer with a crystal ball?" The answer is quite clear. The local soothsayer may have some sort of God-given gift for prophecy, but unless he or she is under the spiritual direction of a priest or bishop, that person is being set up to be deceived.

The following events have actually happened. Let's say someone in your family consults a spiritual medium, and she tells the family member that she sees Aunt Fanny and Cousin Beauregard in heaven having the time of their lives. However, the medium goes on to say that unfortunately, Uncle Harry is in hell, along with sweet cousin Maldehyde, who apparently wasn't so sweet. Now you can imagine what kind of uproar this could cause in the family and that this would give Satan, who orchestrated the deception, a great deal of pleasure. This is why the Church is so strongly against this sort of thing.

Skeptics will often say, "Couldn't simple peasant people in France or Portugal be fooled by the events of Lourdes and Fatima?" Actually, poor peasant people are often the last ones to be fooled, because they know the individuals involved, and there is a certain salt-of-the-earth quality among people who can't afford to be hoodwinked in business deals involving land and livestock; otherwise, they won't eat. They use that same discerning eye toward faith.

Sadly, it is often the well-to-do who get snowed under and become penniless through joining New Age cults. They often lose years of their lives following some charlatan. If you don't believe me, go to California and Oregon and you will hear stories you won't believe. In other words, trust what God has given us and don't give in to the temptation to know what's beyond this world; you will find out, one way or another, soon enough.

Hartline is the author of "The Catholic Tide Continues to Turn" and a former teacher and administrator for the diocese.

Cum Christo Anniversary

The Cum Christo movement will conclude a celebration of its 50th anniversary in the Diocese of Columbus with a Mass at 2:30 p.m. Sunday, Oct. 5 in the New Albany Church of the Resurrection, 6300 E. Dublin-Granville Road. Bishop Frederick Campbell will be the principal celebrant, with other diocesan priests as concelebrants, and several deacons will be present. Mass will be followed by a reception in the parish hall.

The Cum Christo movement recently received Pope Francis' papal blessing in honor of the anniversary. The blessing will be conferred during the Mass.

More than 6,000 Christians, including many non-Catholics, have taken part in the weekends, at which participants learn principles of piety, study, and action, since the first such event took place in 1964 at the former Columbus Holy Cross School, 244 E. Rich St. Fifty years

later, Cum Christo continues to be based there.

Two weekends for men and two for women take place each year. The next scheduled weekend for men is Thursday to Sunday, Oct. 9-12, while the next women's weekend is Nov. 13-16. The ecumenical weekends generally have about 30 participants, plus a team of 10 to 12 people conducting the event.

Weekly gatherings known as *ultreyas* (Spanish for *onward*) take place on Wednesday evenings at the same location. This year, in honor of the anniversary, satellite *ultreyas* have taken place at other Columbus-area locations. Cum Christo also has sponsored several other anniversary events during the year.

For more information, contact Cum Christo lay director Julie Glowacki at (614) 371-8667 or go to the organization's website, www.cumchristo.org.

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MOVIE REVIEW

THE SONG



New Movie "The Song" Addresses Themes of Love, Sex, and Meaning in Hollywood's 'Year of the Bible'

Before *50 Shades of Gray*, *Dating Naked*, or even Harlequin romance novels, there was the Song of Solomon, the "sexy" book of the Bible. From the best-selling book of all time, the racy Song of Solomon has inspired the new movie *The Song*, which opened last weekend.

Starring Alan Powell of pop band Anthem Lights, Caitlin Nicol-Thomas (*Nashville*), and Ali Faulkner (*The Twilight Saga: Breaking Dawn - Part 1*), *The Song* is a music-driven romantic drama combining ancient wisdom and a classic love triangle to deliver the most provocative film in Hollywood's "Year of the Bible." The PG-13 rating hints at the not-quite-Sunday-school fare.

The Song, from Samuel Goldwyn Films and City On a Hill Studio, takes an honest look into the life of a world-weary recording artist searching for meaning and love. Inspired by the Song of Solomon (known for its poetic language about love and lovers), *The Song* features 11 original songs with an American roots flavor.

The Song follows aspiring singer-songwriter Jed King (Alan Powell) as he struggles to catch a break and escape the long shadow of his father, a country music legend.

After reluctantly accepting a gig at a local vineyard harvest festival, Jed is lovestruck by the vineyard owner's daughter, Rose (Ali Faulkner), and a romance quickly blooms.

Soon after their wedding, Jed writes Rose "The Song," which becomes a breakout hit. Thrust into a life of stardom and a world of temptation in the form of fellow performer Shelby Bale (Caitlin Nicol-Thomas), Jed's life and marriage begin to fall apart.

Woven throughout the story is voice-over narration taken from verses in the Song of Solomon, Ecclesiastes, and Proverbs; metaphorically, the film draws on the life and writings of King Solomon, thought to be one of the wisest men in history, and known for his book on love and intimacy.

However, with its entertaining blend of music, romance and heartbreak, *The Song* plays to wider audiences and is reminiscent of films such as *I Walk the Line*, *Country Strong*, and *Crazy Heart*.

"*The Song* has the potential to resonate with anyone, regardless of their beliefs or background. I think moviegoers will appreciate this film as a stand-alone music-driven drama that plays as a cautionary love story and not a cinematic sermon," said writer and director Richard Ramsey.

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



Father James Black
Pastor of St. Joan of Arc Mass Celebrant
1977 graduate of Columbus Father Wehrle High School- Ordained to the priesthood on June 11, 1988 by Bishop James Griffin.

Saturday, October 11, 2014
7:00 a.m. - 12:30 p.m.

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Registration 7:00 – 7:50 a.m.

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

Welcome 8:00 a.m. | Mass 11:15 a.m.

Registration Requested and Appreciated
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Free Will Offering

St. John Center Health and Safety Fair on October 11

A health and safety fair will take place from 10 a.m. to 3 p.m. Saturday, Oct. 11 in the St. John Center, 640 S. Ohio Ave., Columbus.

More than 30 organizations will be on hand with health information and screenings. A free hot lunch will be served from 11:30 a.m. to 12:30 p.m. in the Community Kitchen. There will be free gifts and door prizes.

Diabetes testing, vision tests, and dental exams (for children) will be available at the fair. There also will be a variety of health information, including materials on respiratory health and asthma, heart disease, cancer prevention and care, how to keep children safe (from the Franklin County sheriff's office and the local poison control center), how to prepare for an emergency, preventing dementia, obtaining help for mental health or substance abuse problems, and much more.

Neighborhood groups focused on healthy living, including Walk with a Doc, Women to Women, and the Third Hand Bicycle Cooperative will be in attendance, and basic bike repair will be available.

Health navigators will be present to answer questions and to help those interested in signing up for the federal health care program. Ohio Benefit Bank volunteers will assist individuals and families with signing for other benefits.

Social service and public health organizations, including Catholic Social Services, Columbus Public Health, Columbus Neighborhood Health Centers, and the Ronald McDonald Care Mobile will also be at the fair.

Workshops will take place during the day, including a self-defense demonstration at 11 a.m. and a Cross Fit demonstration at 1 p.m.

In addition, there will be a cooking demonstration and addiction prevention presentations. Referrals to free exercise and cooking classes also will be available.

The fair will be sponsored by the Columbus Holy Rosary/St. John Church Women's Group, the Community Kitchen, and the St. John Learning Center. The St. John Center is a former school that is now a community center and is home to Community Kitchen, Inc., the St. John Food Pantry, the learning center, and Holy Rosary/St. John youth programs.



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ROSARY DAY

A TIME FOR DEVOTION TO OUR BLESSED MOTHER



PRESIDER/ HOMILIST
The Most Reverend Frederick F. Campbell
Bishop of Columbus

Sunday, October 12, 2014, 3 p.m.

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