



DIOCESE OF COLUMBUS

CATHOLIC TIMES

A journal of Catholic life in Ohio



OCTOBER 7, 2012
THE 27TH WEEK IN ORDINARY TIME
VOLUME 62:01
WWW.CTONLINE.ORG



FAITH OPENS OUR EYES TO HUMAN LIFE
IN ALL ITS GRANDEUR AND BEAUTY



RESPECT LIFE

The Editor's Notebook

The Curiosity of Life

By David Garick, Editor



In recent weeks, I added an interesting new friend that I follow via Twitter. His name is Curiosity. Well, it's not actually a he ... more of an it. Curiosity is the automated rover that landed in Gale Crater on the surface of Mars on Aug. 6. With some help from the humans at NASA, Curiosity maintains a Twitter account and tweets regular updates and photos of his travels and discoveries to more than a million followers. I have found it really interesting to be a virtual passenger on this voyage of exploration.

Recently, Curiosity sent back photos of a riverbed it was traversing -- proof that liquid water, perhaps several feet deep, once flowed on the Martian surface. This is significant because the presence of water increases the likelihood that life could at some time have been present in a world beyond our own. That is the principal mission of this extraordinary exploration. We don't expect to have the local Martian welcome wagon pull up to Curiosity with a basket of fruit. But the finding of evidence that even tiny microbes once existed in that now dry, barren, frigid world would tell us a great deal.

We seek out life in the great expanse of space because without life, all of existence remains desolate and barren. It is God's creation of life that gives all the rest of creation a purpose. In particular, the creation of human life places God Himself into the midst of creation in the form of beings made in His own likeness, able to develop the resources of the world to the glory of the Creator and to build a society enriched with love and devotion to Him and to each other.

Life...human life...lifted our planet from a wasteland into a paradise. But humans also are subject to error. Sin

is in our world and it corrupts us. Sin drives us away from the love of God. Sin tempts us to seek knowledge in order to become our own gods...to decide for ourselves what is right, based on what pleases us, what glorifies us, what satisfies us. Sadly, we turn our backs on the very God who gave us life. We seek to build life for our own purposes. Life becomes a commodity to be established or destroyed at will. We become so arrogant that we see life as our own possession, not a sacred gift from God Himself. So people decide that new life should not be created, unless it is convenient. They determine that they are free to "choose" that a life created outside of their plans can just be "terminated" as if it never existed. They advocate that people who are a burden because of perceived defects should be assisted in simply "dying with dignity."

This is the tragedy of our age. We are so obsessed with our importance that we lose touch with what really is important -- life itself. Our very existence is a gift from God. Only God can make life come into existence, and only God has the wisdom and the divine right to decide when it should end. We, His poor, but very loved creatures, owe our existence to Him and are bound to use the gift of life in His glory. We have many issues that impact our lives. But none of them, not jobs, education, the economy, world affairs, discrimination, or self-aspiration really matter if we don't promote, protect, and respect life. If we fail to do that, what will become of our world? Might it not someday become a frigid, barren wasteland where the prevailing question would be "Was there ever life in this sad and desolate place?"

The Catholic Foundation Establishes a Respect Life Fund

The Catholic Foundation recently established a Respect Life Fund that will begin awarding grants through the focus grant application process by next year.

Earlier this year, Edd and Vicki Chinnock of Pickerington St. Elizabeth Ann Seton Parish (pictured) approached The Catholic Foundation about starting a fund. Edd's mother had recently died, and the Chinnocks decided to take some of the inheritance and "pay it forward."

"We have been extremely blessed, and I don't mean with money. I mean with family and things that really matter. This was an opportunity to extend that," Vicki said.

The couple met with Scott Hartman of The Catholic Foundation to discuss their options. Between their tremendous love of children and their involvement with Respect Life efforts in their parish, Edd and Vicki knew they wanted to help support that cause.

"We asked if there was (an endowment) set up for Respect Life, and he said 'No, there isn't, but there is a real need for that,'" Edd said. "It fit a need and it fit in with our passion."

The Chinnocks decided to establish such an endowment. In doing so, they chose to leave a legacy that will support their passion for years to come.

"By calling it a Respect Life Fund ... the idea was that other people then might feel like it's a good thing to add to that fund," Edd explained. "We felt that putting our name on it might be somewhat restrictive, in case anybody else thought about donating (to the fund)"

Edd and Vicki also decided to leave the fund somewhat unrestricted,



which meant that they wanted it to support Respect Life issues and organizations, but they would not choose the recipients of the grants. They would leave that up to The Catholic Foundation's grants committee.

"We wanted to be open to the possibility that there may be some things we didn't think of," Edd explained.

"(The Catholic Foundation) knows of needs a lot differently than we do," Vicki added.

The Respect Life Fund falls under the focus grant umbrella, which awards grants through an application process each fall. Beginning next year, potential grantees such as Ohio Right to Life, Pregnancy Decision Health Centers, and Kinder Women's Care Center will have the ability to apply for funds in a new category, eliminating competition for funding with Catholic education or social services. In the meantime, anyone can donate to the Respect Life Fund, in any amount.

To make a donation to the fund, or for information on The Catholic Foundation, please visit www.catholic-foundation.org or call (614) 443-8893.

CATHOLICS CARE. CATHOLICS VOTE: CONSCIENCE FORMATION BY THE NUMBERS

By Don Clemmer

Assistant Director of Media Relations, U.S. Conference of Catholic Bishops

Numbers can be cold and impersonal. They lack the depth and nuance of words and ideas. "I feel like I'm just a number," a person struggling with a large or bureaucratic system might say.

But numbers also can be uncompromising. They force us to confront realities that can be dizzying, unavoidable, and downright unwelcome. Someone who's seen the numbers no longer has plausible deniability.

In "Forming Consciences for Faithful Citizenship," the nation's bishops similarly hold up six areas that often have unpleasant realities -- and equally unpleasant numbers -- associated with them. These are the issues, they say, that should carry special weight with the voting Catholic's conscience:

- ◆ **Abortion and threats to the lives and dignity of the vulnerable, sick, or unwanted;**
- ◆ **Efforts to force Catholic health care, education, and social services to violate their consciences or stop serving those in need;**
- ◆ **Efforts to redefine the institution of marriage;**
- ◆ **The economic crisis, unemployment, poverty, and addressing debt in ways that protect poor persons;**
- ◆ **A broken immigration system;**
- ◆ **Moral questions raised by war, terror and violence, and the need for peace, particularly in the Middle East.**

Each of these areas simultaneously meshes and clashes with different political persuasions and cultural assumptions in the United States. And each of these can be subsequently aggrandized or rationalized away to suit these political and cultural preferences.

This is why the bishops call on Catholics to form their consciences -- through prayer and reflecting on Scripture and Catholic teaching, but also by studying the issues.

On that last point, it's amazing what a few numbers will do.

On the direct taking of innocent hu-



man life, there's the estimated 53 million abortions that have occurred since *Roe v. Wade* legalized abortion in 1973. There's also the rather abrupt zero for the number of treatments for "incurable" diseases that have been developed with stem cells harvested from human embryos that were destroyed to obtain them. (Conversely, the number developed using adult stem cells, which cause no harm to the stem cell donor, is 73.)

On the question of giving Catholic institutions the choice between violating their consciences or going out of business, the number that most vividly illustrates the impact this would have on society is probably 1 in 6, the percentage of the total amount of people hospitalized in the United States every year who are cared for in a Catholic hospital.

Looking at the care provided by Catholic charities, there's housing services to 497,732 people, adoption services to 38,829, addiction services to 81,866, and pregnancy services to 93,542, not to mention 110,268 home-delivered meals and 1,420,492 fed in soup kitchens.

On the bishops' promotion and defense of marriage, the most significant statistic is probably that children in single-parent families comprise 27 percent of all American children, yet they count for 62 percent of all poor children.

Bridging into poverty, there's the fact that 16.2 million U.S. children live in

homes that can't provide enough food for all their members at some point during the year. There's the official U.S. poverty rate of 15.1 percent, the highest it's been in 17 years. There's the 10 months that the average unemployed or underemployed person spends looking for work.

Speaking of the economy, there's also the estimated \$7 billion that undocumented immigrants pay into Social Security annually, since it's believed that 50 to 75 percent of them pay federal, state and local taxes.

Finally, in international justice and peace, there's the fact that 90 percent of people killed or maimed by land mines and cluster munitions are non-military civilians. Additionally, 30 to 40 percent of land mine victims are children. There's also the one percent of the federal budget that goes to international aid and the one-half percent that goes to poverty-focused assistance. There are the 1,550 strategic nuclear warheads, or 700 launchers, in the hands of both the United States and Russia seven years after the ratification of the New START

Treaty. And there are the more than 10,000 people killed as a result of violence in Egypt, Syria, Yemen, Iraq, and Bahrain last year.

After a while, numbers start to run together, and so often they only tell part of the story ("There are lies, damned lies and statistics," the saying goes).

However, the issues raised by the bishops in their call to political responsibility have real human dimensions and statistical realities behind them that should prompt Catholics to do their homework and adjust their consciences accordingly.

(Sources by paragraph: 7. Guttmacher Institute; USCCB Pro-Life Activities; www.stemcellresearch.org; 8. Catholic Health Association; 9. Catholic Charities USA report; 10. Marriage Unique for a Reason; 11. USDA; USCCB Justice, Peace and Human Development; 12. USCCB Migration and Refugee Services; 13. USCCB Justice Peace and Human Development; The New York Times; The Economist; UNHCR; Iraq Body Count database.)

ROSARY RALLY

A rosary rally that is part of the nationwide Public Square Rosary Crusade scheduled for Saturday, Oct. 13, will take place at noon on that date in Alum Creek State Park, at the corner of Lewis Center and Africa roads, below the dam.



Last year, the America Needs Fatima campaign organized more than 7,500 rosary rallies on Oct. 13, the day of Mary's final apparition and the miracle of the sun at Fatima. The number of such rallies planned across the nation for the same date this year had reached 8,500 by Oct. 1.

The crusade is being organized by America Needs Fatima, a nonprofit campaign which began in February 1985. It is made up of Catholic citizens devoted to winning the heart and soul of America for Mary and countering the spread of secularism by spreading Our Lady's Fatima message and promoting devotion to her immaculate heart.

For more information about the Alum Creek rally, contact Mara Frey at (740) 965-2038. Similar rallies are planned elsewhere in the diocese.

Contact numbers for those events are at the website www.americaneedsfatima.org.



Front Page photo:

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



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

PRACTICAL STEWARDSHIP

By Rick Jeric

Commandments

Did you re-ignite that fire of the Holy Spirit within your heart this past week? That is not an easy thing to do. I found myself only mildly successful, by feeling more than just a spark in a few specific instances. But it sure beat the alternative of no success at all. It reminds us that being a good and faithful steward takes hard work and a daily effort. It is very difficult to get excited and on fire about anything on a daily basis. But we rise to the occasion for our jobs, for our schools, for our parishes, for our families, and for our recreation. Should our faith, our prayer, and the way we treat one another be at or near the bottom of our list? Of course not. God certainly does not experience disappointment when we are on fire with certain aspects of our lives. He provides all good gifts for us to embrace, enjoy, steward, and return to Him with good measure. How much greater is God's love within us when we are on fire with love for one another! The very least we can do is set aside a little time each day for prayer, live our lives each day as the face of Christ to the world, and take a whole hour – 60 minutes – out of each Sunday to participate in the celebration of Eucharist. We do not have to search for our God. He is always present and keeps our home fire burning within.

One of the highlights of the International Catholic Stewardship Council's annual conference a few weeks ago was a plenary address by Bishop Robert Morneau from the Diocese of Green Bay, Wis. Bishop Morneau was one of the authors of the pastoral letter from the US-CCB in 1992, "Stewardship, A Disciple's Response." He remains the premier speaker and great communicator regarding stewardship today. His inspiring and motivational talk focused on stewardship as a real way of life that is keenly appropriate and contemporary. One of the real, practical ways to be a good and faithful steward is to focus on Bishop Morneau's "10 commandments" for a stewardship way of life: 1) "Take only what you need." A danger today is to lose the ability to distinguish between wants and needs. 2) "A sense of gratitude is primary for a life of generosity." If we are aware of our gifts, we will be grateful. What we have is to be shared. Generosity is fundamental to discipleship. 3) "Learn to give in the right way, at the right time." The right way is cheerfully, and the right time is always now. 4) "Whatever is not given is lost." This is an old Indian proverb to be pondered. 5) "What is not used is a load to bear." The talents we have that go undeveloped or are ignored can seriously weigh us down. This can be depressing. Let your light shine! 6) "All belongs to the Lord." We do not own anything – nothing. We are caretakers and trustees – good and faithful stewards. 7) "Anonymous giving closely resembles God's goodness." Good stewards do not call attention to their generosity. To give without notice reminds us of God's creation. 8) "Be a gift." Having been gifted by God, we are a gift to others. 9) "We have a choice: either use God's gifts well, or waste them." A simple statement. 10) "We discover our gifts in the eye of the receiver." We discover our true identity by being good stewards. Refusing to give means we never come to know ourselves.

Our practical challenge this week is to simply meditate upon these "10 commandments." How? The challenge is to read through all 10 of these, deliberately and prayerfully, once per day this week. Of course, you can do so more often, if you wish. At the start of this column, we discussed setting a little bit of time aside each day for prayer. Do this and you are all set for the next week. Can you do this? A whole five minutes or so each day? Try it, live it, respond to it, and live this week as good and faithful stewards of the Gospel.

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



Two Franciscan Associates commissioned

Two Sunbury St. John Neumann Church parishioners were commissioned as Franciscan associates during Mass on Saturday, Sept. 15. Bunny Hetterscheidt and Debbie Kirkendall committed to unite in prayer, community, and service with the Sisters of St. Francis of Penance and Christian Charity, based in Stella Niagara, NY.

They join 100 other men and women in four states in a relationship of mutual support with the sisters "in the common effort to live the Gospel in the spirit of Sts. Francis and Clare of Assisi and Magdalen Damen." Mother Magdalen founded the order of sisters, commonly known as the Stella Niagara Franciscans.

Hetterscheidt, the mother of six children, is a retired bus driver for special-needs children. She met the Franciscans as a student at the former Columbus Rosary High School. At St. John Neumann, she is a parish office volunteer, a sacristan, and a nursing home visitor.

She also runs a widows group, helps coordinate the OWL seniors group, and participates in perpetual adoration of the Eucharist.

Kirkendall, an office manager at a leasing firm, was drawn to become a Catholic after meeting Franciscan Sister Julie O'Stroske, OSF, of the parish while caring for an ailing relative. She has served as a Communion minister and greeter. A former officer in the St. Vincent de Paul Society, she chairs its monthly grocery shopping and food delivery for older adults. She also volunteers in the parish food and clothing pantry.

Two associate groups meet regularly at the former St. Leo Convent in Columbus. For more information, see www.franciscans-stella-niagara.org.

Photo: At Sunbury St. John Neumann Church, new Franciscan associates Debbie Kirkendall (left) and Bunny Hetterscheidt (right) flank Stella Niagara Franciscan Sister Julie O'Stroske, OSF, who ministers to the sick of the parish.

Dominican sisters' day of prayer

The Dominican Sisters of Peace will sponsor a day of prayer with Mary, queen of peace, from 9:30 a.m. to 3 p.m. Saturday, Oct. 20, at the Martin de Porres Center, 2330 Airport Drive, Columbus.

Sister Louis Mary Passeri, OP, will be the presenter for the daylong con-

templative exploration.

The center is adjacent to Ohio Dominican University on the grounds of the sisters' Motherhouse.

The program cost of \$25 includes lunch. Those wishing to participate are asked to RSVP by Wednesday, October 17, at (614) 416-4910.

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SISTER BARBARA KOLESAR HONORED



Knights of Columbus Council 14282 honored Sister Barbara Rose Kolesar, OP, pastoral assistant at Columbus Our Lady of Peace Church, as its religious of the year for 2012. Council member Joe Yonadi said, "Sister Barbara is always there when something is needed, whether it is setting up for Masses, Eucharistic Adoration, and meetings of the Knights, or serving on Parish Council and the parish liturgy and arts and environment committees and working at the parish festival food booth. She also trains servers, lectors, and Eucharistic ministers and has been working with RCIA groups for the past 11 years." Knights pictured with Sister Barbara are (from left): first row, Mike Finn, Chris Damo, district deputy; Bob Brehm, grand knight; and Yonadi; second row, Wayne King, James Wolff, Lou Griffith, and Chris George.
Photo courtesy K of C Council 14282

The Catholic Foundation Invites You to Stay Home During the Non-Event for Need

Even though The Catholic Foundation awarded many focus grants in the past year, more than \$500,000 in requests remained unfunded. This year, the Foundation is hosting the Non-Event for Need from Monday to Friday, Oct. 8 to 12, to help fill needs that might otherwise go unmet.

All members of the Catholic community are invited to attend the Non-Event for Need, simply by not attending. There is no

need to rush from work to a banquet hall, no need to stress over a fancy dress, no need to deal with a babysitter and no need to struggle to fill a table! By staying home, participants can avoid the usual headaches of attending an event. In return, The Catholic Foundation simply asks that "attendees" donate the normal expense of attending – a gift that is 100 percent tax deductible.

By avoiding expenses for cater-

ing, decorations, drinks, and entertainment, all of the donations will go to serve the greatest needs in the Catholic community.

To participate, please RSVP no later than Friday, Oct. 12. Donations in any amount are accepted online at www.catholic-foundation.org, via phone at (614) 443-8893, or by mailing a check made out to The Catholic Foundation at 257 E. Broad St., Columbus OH 43215.

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A Community For Life

A quick note from:

THE OFFICE FOR DIVINE WORSHIP

OUR SUNDAY LITURGY:

NOW WE ARE PREPARED TO CELEBRATE THE EUCHARIST

A lot has happened since the alarm rang early Sunday morning. We began the day realizing that this is not like the other days of the week. It is a special day that requires our special preparation. We do the normal things we do every morning as we prepare to leave our homes and go out into the world to work, to shop, to attend school. But today is Sunday, that first day of the week, when we gather with others who have awakened with that same special need to gather and celebrate. We began our Sunday with our normal preparation and we added a special preparation for Sunday – we read the scriptural readings for the day and looked at a commentary or two to help us begin to understand the message the scriptures have for us. We reflected on them and upon the past week, looking at both the good and the not-so-good things we did during the week. We also tried to remember all the special intentions for which our friends and family have asked us to pray.

After arriving at the parish church, we were greeted by others who arrived earlier, and we began to greet others as they arrived. After making our way to a pew, we continued our reflections and prayers. As the music began to play, we stood and joined our voice with those around us. We were greeted with a special liturgical greeting: “The Lord be with you” – a greeting unlike “Hello.” This greeting meant that there is something very special, something *holy*, that will happen. After being asked to remember our failings or hearing the praises for our Lord and asking for his mercy, we are asked to pray – to pull together our thoughts and reflections of the morning and offer them as those around us are doing the same. Our presider then gathers all our prayers into one prayer.



We are seated and we listen to the scriptures proclaim the same passages we read during our morning preparation. We stand for the gospel and reflect on the homily that breaks open the Word. We begin to see our own story in the scriptures we hear. Those catechumens seeking to become members of the community are dismissed, and we now stand together and individually profess the same faith. As a single body, we offer our prayers for the needs of the Church, public authorities, the salvation of the whole world, those burdened by any kind of difficulty, the local community, and any other special need – such as an increase in vocations.

Through this process, we began as individuals, each making our way to the parish Sunday celebration. We experienced our greeting of those who also came as individuals, we sang together, made our gestures together (standing and seating), we listened to the scriptures and to the homily, we declared our same faith, and prayed together as a single body for the needs of the community gathered here and throughout the world. This process has moved us from individuals who came to the same place to a single body that moves and prays as one. It is this single body which is now ready to celebrate the Eucharist.

This process must happen each time we gather. During our time away from one another, our closeness lessens, and we again must be drawn back together into the one body that celebrates the Eucharist.

Following customs and preferences in a Catholic wedding



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. I've heard that the Vatican does not approve of the lighting of the unity candle at wedding ceremonies. Is this true? (Albany, N.Y.)

A. For those unfamiliar with it, the ritual of the unity candle is sometimes inserted into a Catholic wedding ceremony following the exchange of vows and rings. The bride and groom each take a smaller lighted candle. Using those candles, they together light the larger candle in the middle. That's referred to as the “unity candle.”

The bride and groom then blow out the smaller candles, showing in a symbolic way that their two lives are now blended into one. (As an added tweak, sometimes the mothers of the bride and groom light the two smaller candles at the beginning of the wedding ceremony.)

The lighting of a unity

candle is not a part of the official Catholic wedding ceremony -- i.e., it is not included in the Vatican-approved rite of marriage. However, I am not aware of any Vatican prohibition of this “add-on,” and most parishes allow it, should the couple desire it. Some parishes, though, do not permit it because they view it as a secular incursion into a sacred event.

The origins of the unity candle ritual are unclear, but it seems to have developed in America over the past 30 to 40 years. One theory is that the practice took off after it was done in a wedding on the soap opera “General Hospital” in 1981. Parishes that disallow a unity candle argue that it takes the focus away from the central ritual, which is the exchange of vows, and they advise couples who want to use the unity candle to do so at the reception rather than at the

ceremony.

My approach is not to suggest the unity candle to couples, but to accede to their wishes should they raise the issue. (I have them place the candles on a smaller table rather than on the altar, so as to keep the altar table only for the Eucharist.) I take the same approach with couples who raise the possibility of bringing a floral bouquet to a Marian side altar after the vows and the rings, in honor of the Blessed Mother.

In general, I think the church fares best when we can grant a couple's wishes on their special day. Sometimes, though, a line needs to be drawn. I had one couple who thought it would be “neat” if their dog could carry up the wedding rings in the bridal procession. I said I thought that might be inappropriate and that I would not be comfortable with it -- which was code for saying that I wouldn't allow it in a million years. They caught my drift.

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

COMMUNICATIONS AND MARKETING COORDINATOR

St Brendan Parish is recruiting a communications coordinator who can create cohesion and communications between all parish stakeholders, groups and individuals. Areas of responsibility include maintaining website viability, promoting parish stewardship program, and creating/maintaining all internal and external communications via traditional and digital publications, video feeds and social media.

This position is approximately 25 hours per week and offers a flexible schedule. Qualifications include experience with:

- all types of print collateral,
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Please submit resume by October 22, 2012 to:

Parish Administrator/St Brendan the Navigator
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FRIENDS OF THE POOR WALK

About 450 people walked at least a mile in the shoes of someone in need last Saturday during the St. Vincent de Paul Society's Friends of the Poor Walk at Columbus St. Francis de Sales High School. More than 30 parish St. Vincent de Paul conferences and outreach groups participated, raising more than \$40,000.

Colleen Marshall, WCMH-TV anchor, served as honorary chair. She said her father was president of the St. Vincent de Paul conference in the Pennsylvania town where she was raised. She then joined Sister Sharen Baldy, SCN, from the staff of the Joint Organization for Inner-City Needs, who was walking five miles after a donor promised \$100 if she walked the distance.

This year's fund raiser has big shoes to fill. The need is growing, but the amount of money a family needs is growing even more, said Denny Devine, president of the St. Vincent de Paul conference at Columbus St. Catharine Church. “It used to be \$300 or \$400, now it's a lot more.”

Someone with two children might have a job and just be getting by, she said. But then the car breaks down, it's needed to get to work, and the cost of repairs is \$1,700.

“The need is so huge, and it can happen to anybody,” said Rich Rossi, president

of the St. Vincent de Paul conference at Delaware St. Mary Church. “One of the needs is food.” Another need is support with electric bills, rent, and gas. The council has a direct line with utility companies to help people avoid shutoffs.

The parish also works with other area churches to help people find jobs.

“The biggest problem is expense,” said Vernon Myers, director of the St. Vincent de Paul pantry at Columbus St. Ladislus Church, which feeds 650 to 875 people a month. “It used to cost \$120 to \$125 a month,” he said. It now costs \$4,000.

Part of the problem is that the Mid-Ohio Foodbank has to charge \$150 or more to deliver supplies to cover its costs, and what St. Ladislus can get from the food bank isn't enough to fill the need.

Myers said the St. Ladislus pantry gets support from other parish conferences and elementary school students, as well as Columbus Bishop Hartley High School.

“I get such a high to work with these kids,” Myers said. He tells them that “one person can make a difference.”

“The need is so overwhelming, we had to focus on the pantry,” Myers said. Most of the people who come in have exhausted their food stamps.



The conference helps them find other assistance programs to fill their other needs.

Frank Schmidt, president of Grove City Our Lady of Perpetual Help's conference, understands that there is only so much a parish can do. “The need often is so great. We try to find them other resources,” he said.

The Grove City parish deals with many cases involving single mothers and absent fathers, with the fathers not paying child support.

“We see a problem with people with disabilities trying to get Social Security,” Schmidt said. He said these people often will get denied two times, even when the need is obvious.

The conference provides whatever financial assistance it can. “We try to bring them up to a level playing field,” he said.

The demand for the food pantry at Columbus Holy Spirit Church was so great and the cost so high that the parish had to cut the pantry's hours, said Judy Bracken, Holy Spirit St. Vincent de Paul conference president. The pantry now is open once a week instead of twice a week.

“We used to fill the need with canned goods collected from parishioners and students,” she said. Now, the conference also shops at a discount grocery store.

“We still get calls for help with rent and utilities. Right now, we need a bicycle,” she said. In that case, the family has one car, and one of the children needs transportation to get to school.

The conference recently built a wheelchair ramp at a rental home for a homebound client.

The food bank at Columbus St. Mary Magdalene Church started out as an emergency pantry, but has served some people for years, said Rick Schirtzinger, parish St. Vincent de Paul conference president.

The conference serves people who don't have transportation by delivering meals to them. It also helps clients with transportation, bus passes, and paying for prescriptions.

“We try to help with rents, but that could quickly bankrupt us,” Schirtzinger said. He said other parishes help. “If it was just coming out of our pocket, we couldn't do it,” he said.

Many of his conference's clients are on Social Security or unemployment.

Devine said many of the St. Catharine conference's clients have jobs and appreciate that they are able to work, “but we hear more despair, because they feel they are doing everything right,” yet are getting increasingly behind.

Whether the conference can meet these needs within the parish or refer the clients to other agencies, it is committed to making sure that no one goes hungry and can find the answers to their problems.

Photo: The St. Vincent de Paul Society's Friends of the Poor Walk at Alumni Stadium on the Columbus St. Francis DeSales High School campus.

Photo courtesy St. Vincent de Paul Society

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DECIDING ABOUT DIALYSIS

Patients and families sometimes struggle with the question of whether dialysis is “worth it.” A young woman wrote the following recently on a website addressing dialysis patients’ concerns: “My father has been on dialysis for three years, and he’s 62 years old. A few days ago he said he wanted to stop going because he was ‘sick of it.’ We talked to him and told him that it would hurt us if he did that, but now I’m thinking that maybe I shouldn’t have talked him out of it -- this isn’t about me and my feelings. This is about what he has to deal with.”

When would discontinuing dialysis be a reasonable and morally acceptable choice? Could discontinuing dialysis ever be tantamount to suicide?

While every person is obligated to use ordinary (or proportionate) means to preserve his or her life, no person is required to submit to a health care procedure that he or she has judged, with a free and informed conscience, to provide little hope of benefit or to impose significant risks and burdens.

Weighing benefits and burdens is at the heart of the question of starting, continuing, or stopping dialysis. As the U.S. Conference of Catholic Bishops has noted: “We have a duty to preserve our life and to use it for the glory of God, but the duty to preserve life is not absolute, for we may reject life-prolonging procedures that are insufficiently beneficial or excessively burdensome. Suicide and euthanasia are never morally acceptable options.”

The benefits of the commonly-used procedure known as hemodialysis (filtration of the blood) are well known: as kidney function declines, dialysis performs part of the work that healthy kidneys normally do, filtering toxins from the body. Dialysis can serve as a bridge to a kidney transplant, which can offer the patient a new lease on life. Discontinuing dialysis during complete kidney failure usually means that the patient will die in a matter of days or weeks.

The burdens of dialysis vary from patient to patient. The procedure can be time-consuming, requiring visits to a dialysis center three times a week for three to four hours at a stretch, with additional time for transportation. One can also feel washed out the next day.

Other burdens may include sharp drops in blood pressure during or after the procedure. Fainting, vomiting, nausea, muscle cramps, temporary loss of vision, irritability, and fatigue can occur. Some patients manifest abnormal heart rhythms from electrolyte imbalances, while others may experience allergic reactions or bleeding problems from the chemicals or blood-thinning medicines used during the dialysis.



MAKING SENSE
Out of Bioethics
Father Tad Pacholczyk

Long-term dialysis can cause bone and joint pain from a deposit of various proteins known as amyloid in the hands, wrists, shoulders, and neck. Cost may represent yet another burden, depending on the patient’s personal finances and insurance situation.

Still other burdens may include problems with the access point made for the dialysis — called a fistula — which usually occurs in the arm. This is a surgical connection made under the skin between an artery and a vein, allowing needles to access blood flow for dialysis. As many as 25 percent of hospital admissions among dialysis patients are caused by problems with fistula malfunction, thrombosis, infection, and access. Multiple surgeries may be required to assure that a fistula continues to function during the time it is used.

In sum, then, dialysis can prolong and save a patient’s life, but can also impose significant burdens. Depending on the various side effects and problems associated with the procedure, and depending on how minimal the benefits may be in light of other medical conditions the patient may be struggling with, it can become reasonable, in some cases, to discontinue dialysis. The burdens of hemodialysis can sometimes be lessened by using a different kind of dialysis known as peritoneal dialysis, in which fluid is instilled in the abdomen via a permanently positioned catheter and later drained. Peritoneal dialysis can be performed by the patient at home each night.

It’s not possible, with the limited information we have, to draw any moral conclusions about the case of the father who is “sick of it” and wants to stop dialysis. We need further details, such as: What is the reason for his request? Is he experiencing serious complications and significant burdens from dialysis? Does he have other medical problems besides kidney failure? Is he suffering from depression, for which he could be treated?

We should never choose to bring about our own or another’s death by euthanasia, suicide, or other means, but we may properly recognize, on a case by case, detail-dependent basis, that at a certain point in our struggle to stay alive, procedures like dialysis may become unduly burdensome treatments that are no longer obligatory. In these cases, it’s always wise to consult clergy or other moral advisers trained in these often-difficult bioethical issues.

Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.nbc-center.org.

MEN’S CLUB MEETING

Bishop Frederick Campbell will speak at the Catholic Men’s Luncheon Club’s monthly meeting on Friday, Oct. 5, on issues important to Catholic men seeking greater faith formation.

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

For more information contact Andrew Kebe, the club’s president, at andrew@spoweb.org, or visit www.ColumbusCatholicMen.com.

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Finding God in My Golf Game

A few years ago, my husband discovered golf.

I was mildly amused, but not really interested. I had books to read, after all.

But then he took me along. I just walked the first nine holes with him, but it made a significant dent in my disinterest. It didn’t seem boring when I was in the midst of it. The silence seemed to invite conversation in a different way, and the course was beautiful.

Then, not quite by accident, we bought an inexpensive set of ladies clubs on sale.

Thus began what I hope will be a decades-long series of date days and friendly competition between us. On the golf course, I find myself outside, one of my favorite places to be. I am also with my best friend and the guy who’s my partner in all things difficult, tough, and stinky.

Just as Eucharistic Adoration encourages me to slow down and really spend time with the Guy Upstairs, I find that golf challenges me to let go of my imperfections and look at my husband differently.

In the midst of family life with young children, busy



Finding Faith in
Everyday Life

Sarah Reinhard

careers, and varying schedules, it can be hard to spend quality time together. On the golf course, we have nothing but time.

I have to make time, because a game of golf takes a few hours and the kids don’t come along. I have to let him explain things to me, because I’m still very much a novice. I have to swallow my pride, because I don’t always have the best attitude about my bad shots.

I never expected to find God on the golf course. But there he was, as I was struggling to keep track of my shots and using mysteries of the rosary to count. Who knew I’d see him in the loud encouragement after I nailed a particularly good shot?

I have to prepare to play golf, and the more I prepare and practice, the better my game becomes. It’s not really so different from my faith life, when I stop to think about it.

Many years ago, I took the step to becoming Catholic because of a glimpse I had of God through my involvement with my husband. What makes me want to become a better Catholic is the ongoing glimpse I have of God in my everyday encounters.

On the golf course, as in so many other places where I don’t go looking for God, I find him. He’s waiting patiently, and with a smile on his face. He wants to be a part of my life beyond the pew. Will I let him?

My golf game probably won’t ever be impressive. I hope, though, that it continues to be a lesson for me in how I can find God everywhere.

*When she’s not plotting ways to get on the golf course with her husband, Sarah Reinhard has her nose in a book. She’s the author of the newly released **A Catholic Mother’s Companion to Pregnancy** and online at SnoringScholar.com.*

People of Life

By J.P. Leo Thomas

Imagine if some of the most blessed people in the world never got a chance to live outside of the womb. The child-like St. Therese of Lisieux, for example, and countless others would not have made such a dynamic contribution. Think of the many people who have made an impact on our world. If their lives were to have been snuffed out by abortion, what a disappointment and what a horrible thing it would have been for society to never have known or seen them. We as children would not have had them to emulate, to become like, to love, and to look up to. We as adults would not have been able to use them as mentors, guides, or teachers to help walk us through the trials of life.

Imagine if Thomas Edison had not invented the light bulb or if Alexander Graham Bell had not invented the telephone, or even if Benjamin Franklin

had not discovered electricity in lightning — some of the most important finds in our time around which our world now seems to revolve. It would be like not watching the flower bloom by cutting off the bud, like listening to a melody and not being able to hear the song, or like experiencing the wonders of life, but not allowing the spirit to thrive.

One thing is for certain: the soul expands with God’s authority. Throughout time, there had to be something in the hearts of saintly people for them to have performed such extraordinary acts of courage. I believe it was their faith — faith bound by perseverance, invention, grace, and love for a cause, magnified by an infinite value.

Things of true worth are not measured by the monetary wealth they consume, but by the effect they have on others. The way the saints practiced their devotion is seen through the many people

shaped by their efforts.

As Blessed Pope John Paul II said in his encyclical “The Gospel of Life”: *“It is impossible to further the common good without acknowledging and defending the right to life, upon which all the other inalienable rights of individuals are founded and from which they develop.”*

Let us use this time to reflect on our choices in life. Let us flock to Mary in prayer of the Rosary and to remember the precious value of life and to seek grace where there may be none. In this harvest, let us also be thankful for the bounty God presents to us in the growing fields, in the labors of our talents, and in the minds of our hearts. Forgive those who have wronged us, forgive those who have given up their children, and forgive those who believe not in Christ.

Faith, hope, and charity are not words

for debate. They are based on the love that we all need to cope with an ever-changing and often difficult world. We use our faith to endure, our hope to bring light into darkness, and our charity to recall our responsibilities to others and ourselves. Never forget that *“Each of us is the result of a thought of God. Each of us is willed. Each of us is loved. Each of us is necessary”* — Pope Benedict XVI.

Let us therefore resolve to become a people of God, a people of faith, a people of understanding, a people of kindness and compassion, but, most importantly, let us become a people of life.

May God bless the spirits to which have been given a chance to survive. May He bless all of us in our endeavors, and may His peace be with you always.

J.P. Leo Thomas is a parishioner at Gahanna St. Matthew Church.



By Ashley Brashear

"Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity." (1 Timothy 4:12)

Deep within the heart of every young person is a desire to find happiness and fulfillment in this life. Much of the period between childhood and one's first "real job" is occupied with personal exploration and questioning: What do I believe? What really matters to me? What am I supposed to do with my life? With all the suffering and injustice in the world, what could I possibly do to make a difference?

Increasingly, those who were born in the post-*Roe v. Wade* years have found the answers to those questions in the pro-life movement. They have given a voice to those who could have been their classmates and friends, had they not been aborted. And they have discovered great joy in bearing witness to "the Gospel of life."

The heroic men and women who have been active in pro-life work in the 40 years since the Supreme Court's decisions in *Roe v. Wade* and *Doe v. Bolton* deserve gratitude for persevering in the long struggle to restore legal protection for unborn children.

As caring neighbors and parishioners, as volunteers in pregnancy care centers, as advocates passing pro-life legislation and as sidewalk counselors, they have saved the lives of countless children, while sparing an equal number of mothers and families the pain and grief of losing a child in an abortion. But *Roe v. Wade* is still law, the death toll remains high, and the challenges can be discouraging.

At such a time, it is the youth who offer the Church and our nation a much-needed witness of hope. Their wholehearted response to the call of the Gospel energizes us to witness and work all the harder in renewing our culture. Whether they have just gone on their first march or walk for life, or they have chosen pro-life work as their profession, it is fitting to recognize and encourage their contributions in bringing new life, new energy, and new hope to the movement itself.

What ignited this fire in the hearts of so many young Americans to become involved in the great campaign in support of life? It took a man whose own youthful hope, idealism, and courage were tested by the loss of all his family and by the brutal occupation of his homeland by the Nazis and later the Soviets – Blessed Pope John Paul II.

It was a central task of his pontificate to call all young people to embrace their great vocation to follow after Jesus Christ. His efforts began in 1985, when he instituted World Youth Day.

In his homily at the eighth World Youth Day in Denver in 1993, Pope John Paul II spoke powerful words that energized young Americans to take up the cause of life:

"At this stage in history, the liberating message of the Gospel of life has been put into your hands. And the mission of proclaiming it to the ends of the earth is now passing to your generation. ... Do not be afraid to go out on the streets and into public places like the first apostles, who preached Christ and the good news of salvation of the Gospel. Young people of World Youth Day, the Church

The Call to Greatness

asks you to go, in the power of the Holy Spirit, to those who are near and those who are far away. ... Share with them the freedom you have found in Christ."

Pope Benedict XVI has enthusiastically carried on the task begun by Blessed John Paul II to lead young people toward their greatness in Christ. On the day following his Inaugural Mass, Pope Benedict greeted young pilgrims from Germany who had traveled to Rome, telling them, "The ways of the Lord are not easy, but we were not created for an easy life, but for great things, for goodness."

With this profound, yet simple challenge, Pope Benedict spoke to the deepest need and desire of the human heart and set the stage for the new wave of pro-life youth. He knew that young men and women seek to encounter a truth that will free them from a secularism that can never fulfill the human person.

In his homily at the 26th World Youth Day, Pope Benedict XVI proclaimed, "Men and women were created for something great, for infinity. Nothing else will ever be enough. ... The desire for a more meaningful life is a sign that God created us and that we bear his 'imprint.' God is life, and that is why every creature reaches out towards life. ... To set God aside is to separate ourselves from that source and, inevitably, to deprive ourselves of fulfillment and joy."

Pro-life young people have enthusiastically engaged in building a culture of life because they have discovered that "fulfillment and joy." Many young women and men have chosen the promotion of human life as their life's work. The organization Generation Life, for example, is led by young people who educate their peers on the message of pro-life and chastity. They believe that abortion will end by addressing root causes, through spreading the liberating message of chastity and love.

One of the young missionaries shared a personal story about witnessing to high-school students: "After a pro-life presentation at a high school in Phila-

delphia, a student told me that for his whole life, he thought he was a mistake, that he had no value. But after the talk, he understood that these were lies. How wonderful it is that a presentation on the dignity of all human life from conception to natural death could be the catalyst for transforming the life of a troubled teen."

Many young Catholics today have become youth ministers, religion teachers, lobbyists, speakers, and leaders in their efforts to build a culture of life. We find them advocating against the death penalty, witnessing and counseling outside abortion facilities, leading campus pro-life and evangelization ministry groups, going out as missionaries in U.S. cities and in developing nations, visiting nursing homes and hospices, assisting boys and girls clubs and after-school programs in low-income areas, serving as coworkers with Catholic organizations and religious orders in pastoral care, working in pregnancy centers and post-abortion healing ministries, and promoting marriage and family life.

The task of building a culture of life does not belong only to such advocates, however. Every Christian is called to work for the common good and against the evils and injustices of the day. We all are called to witness to life in whatever job and setting God places us.

While the struggle to defend human life in America and worldwide is far from over, pro-life young people today are showing us that the pro-life movement is in promising hands. These young people have chosen to live for greatness and great things. They will undoubtedly succeed.

Ashley Brashear, a graduate of Franciscan University of Steubenville, is pursuing a master's degree in theology at the Pontifical John Paul II Institute for Studies in Marriage and Family in Washington and interning at the U.S. Conference of Catholic Bishops' secretariat of pro-life activities.

Photo: Young people cheer during a pro-life youth rally at the Verizon Center in Washington.

CNS photo/Paul Haring

CONSCIENCE PROTECTION IN HEALTH CARE

BY TIM PUET

Reporter, Catholic Times

Catholic health care providers have been leaders in the delivery of care in the United States and across the globe. There are more than 600 Catholic hospitals in the United States alone. Catholic community hospitals represent one out of every eight hospitals and one-sixth of all patient admissions in the United States.

The establishment and growth of Catholic health care has a rich history beginning in 1823, when Catholic sisters first began staffing hospitals. These women manifested their love of God in the midst of their own hardships and suffering, while leading others to discover the love of Christ in suffering. Thus, they sought to integrate their care for the sick and dying with their spirituality.

Catholic faith-based health care has been and remains an integral part of our nation's health delivery system, but today it faces unprecedented challenges from those who would do away with regulations which prevent medical personnel from performing abortions and other medical procedures that go against their conscience and faith.

The most significant of those challenges is the U.S. Health and Human Services Department's mandate requiring all employer health plans to provide free contraceptives, sterilizations, and abortion-inducing drugs, regardless of any moral or religious objections. The Diocese of Columbus and many other Catholic institutions have filed lawsuits in several federal district courts asking that the mandate be declared unconstitutional as a violation of the First Amendment clause protecting religious freedom.

"It is becoming increasingly apparent in medicine today that there is an unspoken discrimination against pro-life medical students

and doctors who refuse to perform procedures that violate their conscience," said Dr. Michael Parker, president of the Columbus-based Pope John Paul II Guild of the Catholic Medical Association.

Dr. Parker said this discrimination manifests itself in the interview process at medical schools, where students are asked pointed questions to determine their beliefs concerning the protection of human life.

"Many good students are turned away because their values do not align with the secular values of the school," he said. "The question that needs to be asked (by the interviewers) is not 'Would you perform procedures that violate your conscious values?' but rather (by the student), 'What will you do to protect my values?'"

Dr. Joxel Garcia, a former federal assistant health secretary, said the type of experience described by Dr. Parker occurred in his own efforts to obtain a residency in the months before graduation from medical school.

"My excitement turned to dismay as three training programs in the New York and New Jersey area offered me residency positions, but only on condition that I would learn to perform abortions during my training, despite my having informed them multiple times that performing abortions was against my Catholic faith and values. When I stood up for my beliefs, I was told that I would not be eligible," he said.

"Several of my medical school friends encountered similar situations at other medical residency programs, but we didn't know what to do or what legal protection we had. Fortunately, I was successfully matched to a residency program that did not ask me to violate my beliefs," Dr. Garcia, now a partner with the International

See **CONSCIENCE**, Page 13

Palliative care fits Catholic health mission, but too few aware of it

By Nancy Frazier O'Brien

Catholic News Service

The National Palliative Care Research Center estimates that 90 million Americans are living with serious or life-threatening illnesses and the number is expected to double over the next 25 years.

People nearing the end of life and their families often are confused about the options available to them in terms of pain control and about whether they have an obligation to use all of the life-prolonging technology available to them. These discussions are particularly lively among Catholics and in the West Coast states where physician-assisted suicide is a legal option.

In Washington, the latest state to legalize assisted suicide, Providence Sacred Heart Medical Center in Spokane offers an alternative way of dying. It provides "comfort care suites" that allow family members to stay with their dying relative in a homelike environment.

Music thanatologists specially trained to soothe the seriously ill with their voices or the playing of harps are on staff. Health care professionals participate in education programs on palliative medicine and the ethical, moral, and legal issues involved in end-of-life care. A meditation garden outside the hospital is open 24 hours a day and gives family members and patients who are well enough an opportunity to experience a peaceful area of waterfalls, streams and walking paths.

In the Diocese of Columbus, Mount Carmel Health System offers nationally recognized hospice and palliative

care services.

Mount Carmel started its hospice program in 1985. In 1997, it added one of the first hospital-based palliative care programs in the United States. The program has become one of the largest in the nation.

Mount Carmel's palliative care program has been selected as one of eight national palliative care leadership centers by the Robert Wood Johnson Foundation and has trained 165 hospitals and health care systems from across the U.S. since 2005. The program was a finalist for the American Hospital Association's "Circle of Life" award in 2002.

Last year, the hospice program had an average daily census of more than 200 patients and served more than 2,700 patients.

At TrinityKids Care, a pediatric hospice program in Torrance, Calif., teams made up of a pediatrician, a registered nurse, a clinical social worker, a chaplain, a home health aide and specially trained volunteers help dying children and their families make the most of their last days, whether at home or in a hospital or nursing home setting. Anything from household chores to looking after siblings can be part of the hospice program, and the team also offers family counseling and grief and bereavement services when needed.

These kinds of programs are duplicated throughout the nation, but too few people know about them when the time comes for them to use them.

See **PALLIATIVE**, Page 13



RESPONDING TO UNPLANNED PREGNANCY

By Peggy Hartshorn

Ana had changed her mind. At the last moment, she got up from the abortionist's table and walked out, knowing that her decision to spare her child's life also meant that she'd be deserted by her boyfriend and her parents. Ana felt scared and alone.

Searching desperately for help, she found a small pregnancy help center with a volunteer named Grace, who provided ongoing love and support during this lonely and difficult time. This kind of love and support is offered again and again in more than 3,700 pregnancy health centers, medical clinics, and related ministries (including pro-life social services, maternity homes, and nonprofit adoption agencies) in the United States.

Some of these organizations were formed in the late 1960s, when a handful of states began to decriminalize abortion under narrow circumstances. After the 1973 *Roe v. Wade* decision legalizing abortion for any reason, the number of pregnancy centers multiplied dramatically. Since then, hundreds of thousands of volunteers have served unselfishly in this grassroots effort.

Currently, more than 70,000 people are actively assisting in pregnancy help centers in the United States. Among them are medical personnel, social workers, counselors, teachers, homemakers, young people, businesspeople, and clergy. This continued, selfless outpouring of kindness is truly a movement of compassion.

Heartbeat International hosts an online worldwide directory (heartbeatinternational.org) of resources in the United

States and nearly 2,000 additional ones around the world. Option Line (www.optionline.org, 1-800-712-HELP) connects people with lifesaving help seven days per week in both English and Spanish.

Pro-life pregnancy centers and related ministries operate on limited budgets – but with no limits on love – in responding to the wounded and suffering, just as the Good Samaritan did.

Now contrast this free, generous, life-affirming, and multifaceted response of Catholics and other Christians with the response offered by the abortion industry. We respond to the “crisis” with love for both the mother and child, doing all that we can to eliminate the crisis, while the abortion industry offers to eliminate the child.

And by taking the life of a child, the industry answers a short-term challenge (continuing the pregnancy through birth and adoption placement, for example) by creating what can become a lifelong crisis for the child's mother, father, and others involved in the decision.

Many of the parents and grandparents of aborted children now seek counseling to cope with their grief and remorse. Many have endured their anxiety and self-loathing for decades.

Planned Parenthood's own figures illustrate the industry's response to crisis pregnancy better than any words can. In 2010, the nation's largest abortion provider performed 329,445 abortions. It referred 841 women to adoption agencies. That works out to 392 abortions for



every adoption referral.

Planned Parenthood's “prenatal clients” have steadily declined over the years, so much so that it now reports “prenatal services” rather than clients. This makes it impossible to track how few pregnant women it sees through a

full-term pregnancy, but it is generally estimated that between 91 and 97 percent of pregnant women who go to Planned Parenthood end up having an abortion.

For most industries, it's the bottom line that really matters. Abortions represented more than 51 percent of Planned Parenthood's clinic income (even though it calculates abortion as a mere three percent of services provided). And we as taxpayers are providing most of the rest of its income, as 46.5 percent of its revenues (\$487 million in 2010) come from government grants and Medicaid, Title X, and similar funding.

Relying only on charitable donations, the Christ-centered response of a pregnancy center is able to accomplish much even beyond saving a child's life – a child who is created in God's image and likeness and is destined for eternal life. No small thing!

The daily work and ministry of the pregnancy center also channels God's love to the parents and family, bringing about an opportunity for evangelization, healing, restoration, better parenting, more marriages and adoptions, and, in the long term, healthier families.

And while pregnancy center work transforms our clients, it also transforms those

of us who minister to them. One of the bonuses of our work is that our faith, love, and dependence on the Lord grow daily. We marvel as he takes our small efforts and turns them into miracles of lives saved and transformed for the better.

Whatever happened to Ana, whose story began this reflection?

Twenty-five years after Ana made the courageous decision to walk away from the abortion facility, her grown son is now a great source of pride to both Ana and her husband. In the intervening years, Ana and her husband started a network of pregnancy help centers and related ministries. Ana's brave decision and the response of Grace, the pregnancy center volunteer, have helped transform the lives of two generations of other women and families in need.

Blessed Pope John Paul II acknowledged the vital work of pregnancy help centers, stating, “Newborn life is also served by centers of assistance and homes or centers where new life receives a welcome. Thanks to the work of such centers, many unmarried mothers and couples in difficulty discover new hope and find assistance and support in overcoming hardship and the fear of accepting a newly conceived life (from “The Gospel of Life” (*Evangelium Vitae*), no. 88).”

In his encyclical letter “God Is Love” (*Deus Caritas Est*), Pope Benedict XVI invites all of us to bring God's love into the world through such acts of charity: “Faith, which sees the love of God revealed in the pierced heart of Jesus on the Cross, gives rise to love. Love is the light – and in the end, the only light – that can always illuminate the world grown dim and give us the courage needed to keep living and working. ... To experience love and in this way to cause the light of God to enter the world – this is the invitation I would like to extend (no.39).”

There are so many mothers and unborn children in need of this kind of loving response today. Sharing your time, talent, and love can impact generations. It will most certainly impact eternity.

Names used in this article have been changed.

Margaret H. (Peggy) Hartshorn and her husband, Mike, became active in the pro-life movement in 1973, housed the first of many pregnant girls in 1975, and started a pregnancy center in Columbus in 1981. She became president of Heartbeat International in 1993.

CONSCIENCE, continued from Page 11

Healthcare Solutions Group of Alexandria, Va., said in a U.S. Conference of Catholic Bishops pamphlet. Dr. Garcia also has served as dean of a medical school in Ponce, Puerto Rico, and as Connecticut's state health commissioner.

Dr. Parker said sound medical practice requires that doctors take into account both the physical and the spiritual aspects of health. “Medicine has always been a healing art that has at its core a fundamental altruistic principle to first, do no harm, and second, do what is best for the patient's health, which includes one's physical, mental, and spiritual well-being,” he said.

“Since humans are integrated beings, body and soul, a good medical decision cannot be made without taking in to consideration the value of both. Without moral grounding, one is only treating the body and not the soul. Without medical knowledge, one is only treating the soul, and not the body.”

Medical professionals who refuse to perform procedures that violate their conscience do have protection from having to do so, thanks to several federal laws passed in the wake of the U.S. Supreme Court's 1973 *Roe v. Wade* decision legalizing abortion. That decision gave new meaning to the need for conscientious objection. Following this decision, many physicians, particularly Catholic doctors, refused to take part in procedures that would violate their moral or religious convictions. Recognizing this real problem, Congress passed the Health Programs Extension Act of 1973, which included the Church Amendment. Named after, and introduced by, Sen. Frank Church (D-Idaho), this amendment was the first federal legislation establishing a conscience clause in health care. It states that public officials may not require individuals or organizations who receive certain public funds to perform abortion or sterilization procedures, or to make facilities or personnel available for the performance of such procedures, if this “would be contrary to religious beliefs or moral convictions.” It remains in law today.

Complementing the Church Amendment, the Coats Amendment was passed by Congress in

1996 to amend the Public Health Service Act. Named after Sen. Dan Coats (D-Ind.), this amendment maintains federal funding and legal status of medical institutions that do not offer or refer for abortion training, and protects individuals who decline to receive such training.

A third federal conscience clause provision is the Weldon Amendment, named after Rep. Dave Weldon (R-Fla.). Signed into law in 2004, the Weldon Amendment prohibits federal agencies and programs, as well as state and federal governments, from discriminating against health care entities because they do not offer abortion services or provide coverage or referral for abortions.

The Weldon Amendment covers a diverse group of health care entities, including physicians and other health care providers, hospitals, provider-sponsored organizations, HMOs, insurance plans, and any kind of health care facility, organization, or plan.

It is also widely accepted, and guaranteed in law, that physicians, nurses, and prison employees have a right to refuse to participate in executions for

reasons of conscience.

“Only robust legal protection of conscience rights will ensure the continued services of many Catholic medical professionals who are working tirelessly to heal and prevent illness,” Dr. Garcia said.

Dr. Parker said the HHS mandate shows how strongly those rights under attack. He said failure to continue to allow conscience-protection exemptions would have devastating consequences for both himself and the medical profession.

“One of the most common questions I am asked is what I will do if conscience protection is not protected,” he said. “The fact that I even need to consider this question brings great distress and concern to myself, my family, and my patients. I will not and cannot practice any type of medicine that violates my conscience.”

“Therefore, I may have to abandon the profession I have committed my life to. Without conscience protection, patients will become merely utilitarian beings whose treatment will be based on the most cost-effective or convenient methods avail-

able, even though those treatments may violate the conscience rights of those patients.

“We will see a shortage of physicians if conscience protection is not upheld, and the quality of medical care will decline,” Dr. Parker said.

Dr. Garcia, writing in the US-CCB pamphlet, had a similar response.

“As a Catholic physician, I have a spiritual obligation, as well as a legal right, to offer and perform clinical services that do not violate my ethical, moral, personal, or religious convictions or beliefs – in short, my conscience,” he said. “As a doctor, the freedom to practice, based not only on scientific knowledge but also on my faith and conscience, allows me and all physicians and health care providers to offer the best quality of medicine possible.

“As a patient, I want my doctors, nurses, and other health care providers to offer the same type of care. The moment we allow our conscience to be replaced by a government ‘conscience,’ we begin to lose our freedom.”

Material from the U.S. Conference of Catholic Bishops was used in this story.

PALLIATIVE, continued from Page 11

“Most palliative care patients come in late,” said Dr. Scott Miller, team physician at the Center for Compassionate Care in Pittsburgh. On average, his patients come in three weeks before their deaths, when they could have been receiving pain management, symptom control, and comfort care for many months.

“Our goal is to ensure that every Catholic health ministry has palliative care as a part of its core services -- so that we are known as much for palliative care as for our concern for the poor and vulnerable,” it says on the organization's website.

The coalition was founded by three Catholic health systems in 1994 because, Picchi says, palliative care is a natural extension of the work of Catholic health care.

“At our very roots we have a very strong belief that life is sacred, every person is truly a treasure,” she said. “From the very beginning of Catholic health care, this is the kind of health care that the religious sponsors modeled.

“The first thing that they did was to go out to the homes of people who were dying and provide very whole-person care -- physical, spiritual, and emotional,” Picchi said. “Palliative care is not just focused on the whole person, but the whole in terms of they and their loved ones together as a family unit. It really ought to

be something that Catholic health care is taking a lead in.”

Ron Hamel, senior director of ethics at the Catholic Health Association in St. Louis, says palliative care might provide a welcome relief to a health care approach that has become too focused on what technology can do than on what a patient needs.

“Palliative care really in a sense is a return to those days when we didn't have the technology to try to cure patients and were limited to providing relief of symptoms and companionship,” he said. “We are so technologically driven today that it is difficult to step back from the technological imperative and see that there is another way to deal with those who are critically ill and dying.”

He places some blame on the way physicians are educated, but also believes that many patients have “an inability to deal with their own finitude” and would benefit from a “more positive statement about dying within a Christian context” from church leaders, followed by a par-

ish-based educational effort.

Hamel also blames “both the extreme right and the extreme left” for “fostering misunderstanding about church teaching and tradition” about the end of life.

In contrast to the position that a patient must be kept alive “at all costs,” he said, “at the heart of the Catholic approach is to neither hasten death nor prolong life endlessly.” Patients and their loved ones must weigh the benefits and burdens of a particular treatment and are not morally required to continue treatment that is “excessively burdensome or without benefit,” he added.

In some ways, Hamel said, palliative care is “nothing new.”

“It's a return to the kind of care that was provided to the critically ill prior to all this technology,” he said. “It's a return to our roots in the life and teaching of Jesus and in the early Christian community, which was marked by its care for the sick.”

Material from the Mount Carmel Health System was used in this story.

FATHER MICHAEL GAITLEY TO LEAD “HEARTS AFIRE” RETREAT

Sunbury St. John Neumann Church, 9633 East State Route 37, will host Father Michael Gaitley, MIC, on Saturday and Sunday, Oct. 20 and 21.

Father Gaitley will lead a “Hearts Afire” retreat in the parish's new Faith and Family Center from 8 a.m. to 3 p.m. on Oct. 20. The following evening, he will speak to the LifeTeen group. In between, he will preside at all the regularly scheduled weekend Masses.



A Marian Father of the Immaculate Conception who resides in Stockbridge, Mass., he has written two Catholic best-sellers, “Consoling the Heart of Jesus” and “33 Days to Morning Glory.” Both are do-it-yourself retreats, with “33 Days” concluding with a consecration to Jesus through Mary.

Father Gaitley also designed a program called “Hearts Afire: Parish-based Programs for the New Evan-

gelization,” which is designed to set hearts aflame with love of God and neighbor and to inspire people to works of mercy in families, parishes, and communities.

During the retreat, Father Gaitley will discuss topics including Divine Mercy spirituality and Marian consecration as our response to Jesus' gift of Mary as our mother. The cost is \$25, including lunch and snacks. Pre-registration is appreciated, but not required. Register online at www.saintjohnsunbury.org/gaitley.

Twenty-Seventh Sunday in Ordinary Time (Cycle B)

God's original word takes precedence



Father
Lawrence L. Hummer

Genesis 2:18-24
Hebrews 2:9-11
Mark 10:2-16

It is not possible to read Genesis with a straight face. The authors seem to have had fun with the material, too. They portray God in Sunday's selection as discovering that it is not good for the man to be alone, as though God said "uh oh" after creating the man alone. After allowing the man to play the name game with all the different animals for a while, the Lord God then casts the man into a deep sleep and, while the man sleeps, the Lord God works. Out of the man's rib, the Lord God makes a woman and brings her to the man.

Like a parent who waits to see a child's delight about what's under the Christmas tree, so the Lord God waits to see what the man will say about the latest of God's creations. This one brings such delight to the man that he names her after himself. The play on words in English (man/woman) is perfectly aligned with the original Hebrew (*ish/isha*).

The *Torah Commentary on Genesis* by the Union of Hebrew Congregations provides some interesting observations about this passage. The Lord sees it is not good for the man to be alone. This speaks "about man's greatest need. The creation of woman becomes, in effect, the beginning of man's social history; man is able to fulfill his destiny completely only as a social being."

The *Commentary* goes on to say "Woman is more than man's female counterpart; like his rib, she is part of him, part of his structure, and without her he is essentially incomplete. The Talmud says, 'He

is called man only if he has a wife (Page 31).'" Speaking as one who has no wife, I suggest that there are other ways than marriage to experience our social nature. At the same time, the shared intimacy of married couples is not easily found outside of marriage.

In the Gospel, Pharisees come to Jesus asking about whether a man divorcing his wife is lawful (according to the Law of Moses). A man divorcing his wife was the only kind of divorce available for Jews at that time. Wives could not divorce their husbands. Jesus asks them what Moses "commanded." Deuteronomy 24:1 says a man could divorce his wife. At the time, Moses was regarded as the author of the entire Law, from Genesis through Deuteronomy.

Jesus rejects their argument that divorce was permitted, arguing that Moses allowed it because of the hardness of "your" hearts. He cites Sunday's passages from Genesis as the more authoritative passages, effectively arguing that they take priority because they were "in the beginning."

Here it is helpful to remember that the Hebrew title for Genesis is literally "In the beginning," which in Hebrew is actually the first word of the book. What Jesus does is to cite Genesis as having priority over the much later action of Deuteronomy.

"God made them male and female" is a quote from Genesis 1:27. Then Jesus cites Genesis 2:24 to make the argument that God, who made them as two individuals, intended the two to become one flesh. Jesus argues that God joined the two, so no human must separate what God has joined.

The real issue with divorce is trying to determine what or whether God has joined. A spouse subject to abuse in a marriage should obviously flee that relationship. The world we live in regards the people who marry as co-equal partners. No one is lord and master, except for the Lord. Couples agree to enter a partnership of life and love. If that partnership is lacking, so is the basis for marriage.

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

The Weekday Bible Readings

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

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

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

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

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

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

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF OCTOBER 7, 2012

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 a.m. on WHIZ-TV, Channel 18, Zanesville, and 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Check local cable system for WHIZ's and WWHO's cable channel listings.

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

(Encores at noon, 7 p.m., and midnight). Mass from Kenton Immaculate Conception Church at 10 a.m. on Time Warner Cable Channel 6 (Hardin County).

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

DAILY MASS

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

The Future of Marriage



THE CATHOLIC DIFFERENCE
George Weigel

Back in the day, altar boys loved to serve weddings because it involved ready cash: minimally, \$5 (which in those days meant something), often a ten-spot. Once in a great while, an exceptionally generous best man would slip each server an envelope with \$25 – a small fortune to a boy in the early 1960s.

Serving weddings should have enlarged more than the youthful exchequer, however. For wedding servers were exposed, time and again, to the prescribed "exhortation" the priest read to the couple before they pronounced their vows. That exhortation is worth recalling, now that the very idea of "marriage" is being contested on four state ballots, and in the national election, on Nov. 6:

"My dear friends: You are about to enter upon a union which is most sacred and most serious. It is most sacred, because established by God himself. By it, he gave to man a share in the greatest work of creation, the work of the continuation of the human race. And in this way, he sanctified human love and enabled man and woman to help each other live as children of God, by sharing a common life under his fatherly care.

"Because God himself is thus its author, marriage is of its very nature a holy institution, requiring of those who enter into it a complete and unreserved giving of self. But Christ our Lord added to the holiness of marriage an even deeper meaning and a higher beauty. He referred to the love of marriage to describe his own love for his Church; that is, for the people of God whom he redeemed by his own

blood. ... It is for this reason that his apostle, St. Paul, clearly states that marriage is now and for all time to be considered a great mystery, intimately bound up with the supernatural union of Christ and the Church, which union is also to be its pattern. ...

"No greater blessing can come to your married life than pure conjugal love, loyal and true to the end. ..."

It's impossible to imagine a Catholic priest pronouncing those words at a gay "wedding." And that impossibility illustrates several Catholic theological objections to the notion that same-sex couples can "marry." "Gay marriage" is opposed to the divine order built into creation and to the Gospel, for "gay marriage," by its very nature, cannot be a fruitful one-flesh union, and "gay marriage," which by definition involves grave sin, cannot be an image of Christ's spousal love for the Church. Thus, Catholics who support "gay marriage" are deeply confused about both Word and Sacrament, the twin pillars of Catholic life.

In public policy terms, the Catholic critique of

"gay marriage" reflects the Catholic idea of the just state. Rightly understood, marriage is one of those social institutions that exist "prior" to the state: prior in terms of time (marriage existed before the state), and prior in terms of the deep truths embedded in the human condition. A just state thus recognizes the givenness of marriage and seeks to protect and nurture this basic social institution.

By contrast, a state that asserts the authority to redefine "marriage" has stepped beyond the boundaries of its competence. And if that boundary-crossing is set in constitutional or legal concrete, it opens up a Pandora's box of undesirable results. For if the state can decree that two men or two women can make a "marriage," why not one man and two women? Two women and two men? These are not paranoid fantasies; the case for polyandry and polygamy is now being mounted in prestigious law journals.

And if the state can define "marriage" by *diktat*, why not other basic human relationships, like the parent-child relationship, the doctor-patient relationship, the lawyer-client relationship, or the priest-penitent relationship? There is no principled reason why not. Thus, "gay marriage" is another expression of that soft totalitarianism that Benedict XVI aptly calls the "dictatorship of relativism."

Conscientious voters will keep this—and the Democratic Party platform's endorsement of "gay marriage"—in mind on Nov. 6.

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

HARTLEY CHEERLEADERS ARE WINNERS

Cheerleaders from Columbus Bishop Hartley High School swept the awards in almost every category at the 2012 Universal Cheerleading Association camp. They received the Top Banana Award as the most spirited team and the Leadership Award as the most helpful to other girls. They also won the first-place trophy for their home dance, which will be performed at Hartley's homecoming pep rally and game Friday, Oct. 5, against Fort Wayne (Ind.) Bishop Luers. The varsity cheerleading team won the first-place trophy and the junior varsity was third in the cheer category, and the team also took home many blue "Superior" ribbons and spirit sticks. Team members are (from left): first row, Kazmin Jones, Becky Hunold, and Cromson Duckett; second row, Elizabeth Weber, Haley Tandy, Mariah Calhoun, Brittany Carrier, Gabby Scholl, Brianna Wahle, and Allie Quinn; third row, Jenna Hasson, Hannah Rath, Jericha Huntzinger, Abby Kramer, Kristian Brown, and Tea Riley; fourth row, Camille Cheatham, D'Erricka Callander, Sarah Fogus, and LaNai Rice.

Photo courtesy Bishop Hartley High School



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Pray the Rosary

Pray for our dead

BARBER, Edward E., 89, Sept. 28
St. Paul Church, Westerville

BRANDONISIO, Teresa, 91, Sept. 20
Sacred Heart Church, Coshocton

COLLEY, Nick J., 86, Sept. 24
St. Timothy Church, Columbus

CORNA, David A., 68, Sept. 27
St. Christopher Church, Columbus

DELLA FLORA, Emilia, 99, Sept. 28
St. Matthias Church, Columbus

DUESLER, Florence M., 90, Sept. 29
St. Brendan Church, Hilliard

DUNHAM, Phyllis E., 89, Sept. 23
Our Lady of Peace Church, Columbus

EBERLE, John C., 91, Sept. 30
St. Elizabeth Seton Parish, Pickerington

FRIDENMAKER, Sharon A., 69, Sept. 26
Holy Name Church, Columbus

HAUGHN, Thelma I., 91, Sept. 27
Christ the King Church, Columbus

HAYES, Joan E., 50, Sept. 25
Holy Family Church, Columbus

HINTERSCHIED, John C., 92, formerly of Columbus, Sept. 26
Church of the Ascension, Fort Myers Beach, Fla.

JADWISIAK, Mardella M., 86, Sept. 28
Holy Family Church, Columbus

LEWANDOSKI, Clare, 73, Sept. 25
Holy Spirit Church, Columbus

LINDSEY, Keefe E., 85, Sept. 24
St. Andrew Church, Columbus

McGINTY, Dorothy M., 82, Sept. 25
Our Lady of Peace Church, Columbus

MERZ, Leroy H., 94, Sept. 26
St. Mary Church, Columbus

PATTERSON, Robert R., 77, Sept. 25
St. Vincent de Paul Church, Mount Vernon

WENTWORTH, Mary C., 89, Sept. 25
St. Patrick Church, Columbus

Sister Verona Weber, OSF

Funeral Mass for Sister Verona Weber, OSF, 90, who died Tuesday, Sept. 18, was held Saturday, Sept. 22, at the chapel of the Sisters of St. Francis of Penance and Christian Charity in Stella Niagara, N.Y. Burial was in the sisters' cemetery.

She was born Dorothy Weber on March 20, 1922, in North Tonawanda, N.Y., to Joseph and Pauline (Donner) Weber.

She was a graduate of the Academy of the Sacred Heart in Buffalo, N.Y., and received a bachelor of science degree from Mount St. Joseph Teachers College in Buffalo and a master of science degree from the State University of New York at Buffalo.

She entered the Stella Niagara Fran-

ciscan order on Sept. 7, 1940 and professed her vows on Aug. 18, 1942.

She spent 49 years as an elementary school teacher, serving from 1947-51 at Columbus Sacred Heart School and 1957-61 at Columbus St. Leo School. She also taught at schools in Athens, Ohio, and in New York, South Carolina, and New Jersey. From 1994 to 2007, she was an assistant in the provincial offices and archives at Stella Niagara. She had been living at the Stella Niagara Health Center since December 2007.

She was preceded in death by her parents; brothers, Father Joseph Weber, Charles, and Francis; and sisters, Clara Krantz and Virginia. Survivors include many nieces and nephews.

Send obituaries by e-mail to:
tpuet@colsdio.org

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

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

CATHOLIC TIMES

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

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

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

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

Average number of copies each issue during the preceding 12 months:

A. Total number of copies printed (net press run)	14,072
B. Paid circulation:	
1) outside-county mail subscriptions	6,640
2) in-county mail subscriptions	7,185
3) sales through dealers, carriers, street vendors, counter sales, other non-USPS paid circulation	66
4) other classes mailed through USPS	3
C. Total paid circulation:	13,894
D. Free Distribution:	
1) by mail outside-county	0
2) by mail in-county	0
3) other classes mailed	0
E. Free distribution outside the mail	145
F. Total free distribution	145
G. Total Distribution	14,039
H. Copies not distributed	33
I. Total	14,072
J. Percent paid and/or requested circulation	98.97%

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

H A P P E N I N G S

OCTOBER

CLASSIFIED

2012 Annual NORTHLAND CATHOLIC DEANERY HEALTH FAIR

at DeSales High School, 4212 Karl Rd, Columbus
October 13, 2012 from 10 am to 2pm
This health fair offers free flu shots to any adult over 18 years of age and not on Medicare. New this year, a child finger printing/ID service is being offered. Local healthcare professionals from Northland area are available to all fair participants for health/wellness information and on-site screenings.

MARIA GORETTI

For a study of St. Maria Goretti's impact on American Catholics, I am interested in hearing from women who feel she has had an impact on them as children and/or adults. Send responses to goretti1907@gmail.com

21ST ANNUAL HARVEST BOUQUET CRAFT SHOW

St Joan of Arc Church
10700 Liberty Rd., Powell
Saturday, October 6, 9am-3pm
over 100 Crafters, Handmade Items,
Raffle Baskets Great Food and "Buckeyes"
Free Admission!

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.) will be placed in the "Fund-Raising Guide." An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line. For more information, call Deacon Steve DeMers at 614-224-6530 or 800-511-0584.

'Happenings' submissions

Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits. Items not received before this deadline may not be published. Listings cannot be taken by phone. Mail to: The Catholic Times Happenings, 197 East Gay St., Columbus, OH 43215 Fax to: 614-241-2518 E-mail as text to tpuet@colsdio.org

DAILY THROUGH NOV. 4, SUNDAY

40 Days for Life
Continuous, sidewalk in front of Complete Healthcare for Women, 5858 Cleveland Ave., Columbus. 40 Days for Life campaign of daily vigils at clinic. Individuals may sign up for one- or two-hour shifts. Churches, schools, and other organizations may select one day in which their representatives will cover all shifts. 614-445-8508

4, THURSDAY

Vatican II Series at Ohio Dominican
3:30 to 5 p.m., Colonial Room, Sansbury Hall, Ohio Dominican University, 1216 Sunbury Road, Columbus. Part 5 of eight-part series of talks on "The Big Ideas of the Second Vatican Council." Topic: "Revelation: Traditions and the Tradition" with Ohio Dominican University theology professor Leo Madden. Sponsored by Center for Dominican Studies and Martin de Porres Center. 614-251-4722

20s Group Meeting at Columbus St. Patrick
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Weekly meeting of parish's new 20s Group. All young adults invited. Begins with Holy Hour, followed at 8 by program. 614-406-9516

5, FRIDAY

Catholic Social Services Breakfast with the Bishop
7:30 a.m. Regency Ballroom, Hyatt Regency Hotel, 350 N. High St., Columbus. Catholic Social Services annual Breakfast with the Bishop, with talks by Bishop Frederick Campbell and Ohio Supreme Court Justice Paul Pfeifer on "Religion's Role in Today's Society." 614-857-1236

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

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

Bishop Speaks to Catholic Men's Luncheon Club
12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Bishop Frederick Campbell speaks to Catholic Men's Luncheon Club. 614-260-2376

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

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

5-7, FRIDAY-SUNDAY

Columbus Italian Festival at St. John the Baptist
St. John the Baptist Church, 720 Hamlet St., Columbus. Annual Columbus Italian Festival, featuring live entertainment, Italian food, children's area, rides, and Sunday parade. 614-294-5319

Silent Retreat for Women at St. Therese's
St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Silent retreat for women, sponsored by Catholic Laywomen's Retreat League, directed by Father Michael Ciccone, OP, spiritual formation director, Pontifical College

Josephinum. Theme: "The Beatitudes." 614-882-1946

6, SATURDAY

Women's Conference at St. Thomas Aquinas
8 a.m. to 4:30 p.m., St. Thomas Aquinas Church, 144 N. 5th St., Zanesville. Catholic women's conference on "The Beauty of the Feminine." 740-453-3301

Life and Mercy Mass in Plain City
9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession. 614-565-8654

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

Panther Day at Ohio Dominican
9 a.m. to 1 p.m., Ohio Dominican University, 1216 Sunbury Road, Columbus. Panther Day open house and tour program for prospective students, followed by football game against Ashland. See www.ohiodominican.edu.

Day of Reflection at Shepherd's Corner
9 a.m. to 2:30 p.m., Shepherd's Corner, 987 N. Waggoner Road, Blacklick. Day of reflection sponsored by Reynoldsburg St. Pius X Church spiritual life committee, with Sister Joan Supel, OP. Theme: "Pathways to Prayer." 614-866-2859

7, SUNDAY

St. Christopher Adult Religious Education
10 to 11:15 a.m., St. Christopher Parish Center, 1420 Grandview Ave., Columbus. Talk on Kairos prison ministry with Deacon Gregg Eiden. 614-488-9971

Bishop Campbell Speaks at Columbus St. Patrick
10:30 to 11:30 a.m., Patrick Hall, St. Patrick Church, 280 N. Grant Ave., Columbus. Bishop Frederick Campbell speaks on "Families as Evangelizers." 614-224-9522

Arrival of Our Lady of Fatima Statue at Holy Family
11 a.m., Holy Family Church, 584 W. Broad St., Columbus. Mass includes arrival of Our Lady of Fatima statue purchased by parish Christian Mothers, procession, and blessing. Statue will remain on church's main altar for a month for prayers for vocations, then travel to parishioners' homes for a week at a time. 614-871-1970

'Catholicism' Series at St. Peter
1 to 2:30 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Part 3 of Father Robert Barron's "Catholicism" video series. 614-889-2221

Family Rosary Day at Christ the King
3 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus. Annual diocesan Family Rosary Day, with homilist Father Thomas Blau, OP, of Columbus St. Patrick Church, and Bishop Frederick Campbell presiding at Benediction.

Life in the Spirit Seminar at Christ the King
5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus. Second week of four-week Life in the Spirit seminar designed to establish, restore, or deepen relationships with Jesus Christ. 614-237-7080

Murray Weber Memorial Mass at Holy Family
5 p.m., Holy Family Church, 584 W. Broad St., Columbus. Memorial Mass in honor of pro-life activist Murray Weber, preceded by rosary at 4:30. 614-861-4888

'No Imitations!' Talk at Our Lady of Victory
7 p.m., Our Lady of Victory Church, 1559 Roxbury Road, Columbus. "No Imitations!" talk on chastity with Chris

Stefanick, Y Disciple youth outreach director of the Augustine Institute in Denver. For junior high and high school students and their parents. 419-303-8831

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

Compline at Cathedral
9 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Chanting of Compline. 614-241-2526

8, MONDAY

Calix Society Meeting at Columbus St. Patrick
6:30 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics affiliated with Alcoholics Anonymous. Business meeting followed by 7 p.m. Mass and full meeting after Mass. 614-406-2939

Bethesda Post-Abortion Healing Ministry
6:30 p.m., support group meeting, 2744 Dover Road, (Christ the King Church campus), Columbus. 614-459-2766

Our Lady of Peace Men's Bible Study
7 p.m., Our Lady of Peace Church, 20 E. Dominion Blvd., Columbus. Bible study of Sunday Scripture readings. 614-459-2766

'No Imitations!' Talk at Bishop Watterson
7 to 9 p.m., Bishop Watterson High School, 99 E. Cooke Road, Columbus. "No Imitations!" talk on chastity with Chris Stefanick, Y Disciple youth outreach director of the Augustine Institute in Denver. For high school teens and adult leaders. Also includes XLT (Exalt) worship, prayer, and Eucharistic Adoration program with Station 14 band. 419-303-8831

8-12, MONDAY-FRIDAY

Catholic Foundation Non-Event for Need
Non-event for Need, sponsored by The Catholic Foundation. Participants are invited to stay home, avoid the costs of a fund raising event, and donate to the Foundation to help fulfill unfunded requests for focus grants.

9, TUESDAY

'Catholicism' Series at St. Peter
9 to 10:30 a.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Part 4 of Father Robert Barron's "Catholicism" video series. 614-889-2221

Institute for Maturing Spirituality Luncheon
11:30 a.m. to 1:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Luncheon sponsored by diocesan Office for Social Concerns and Institute for Maturing Spirituality for senior citizens to learn more about the institute. 614-416-1910

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

Bishop in Presentation on Capital Punishment
7 to 9 p.m., Matesich Theater, Erskine Hall, Ohio Dominican University, 1216 Sunbury Road, Columbus. Presentation on capital punishment with Bishop Frederick Campbell and the Rev. Walter Everett, a retired United Methodist pastor who has forgiven his son's killer.

Fairfield Hocking Serra Club Meeting
7 p.m., Spirit Center, St. Mary Church, 309 E. Chestnut St., Lancaster. Fairfield Hocking Serra Club meeting with St. Paul's Outreach missionary Ryan O'Shaughnessy. 740-653-7789



LIVING WATER GIVES THANKS AT RESURRECTION CHURCH



Living Water, a Columbus-area Christian band, will present an evening of musical thanksgiving of its 10th anniversary and celebration of the release of its first full-length compact disc at 7:30 p.m. Friday, Oct. 19, in the social hall of the Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Living Water made its debut on Oct. 19, 2003. Refreshments of punch and birthday cake will be provided.

The band's new CD, "The Way of the Cross - Live," is a complete version of one of its "concert narratives," an innovation that sets it apart from typical praise and worship bands. Its concert

narratives use music, narration, and song to tell a scriptural story. Living Water is also busy developing a new Christmas concert narrative. The anniversary concert will include the first performance of some songs from the new narrative, along with music from the CD and some fan favorites.

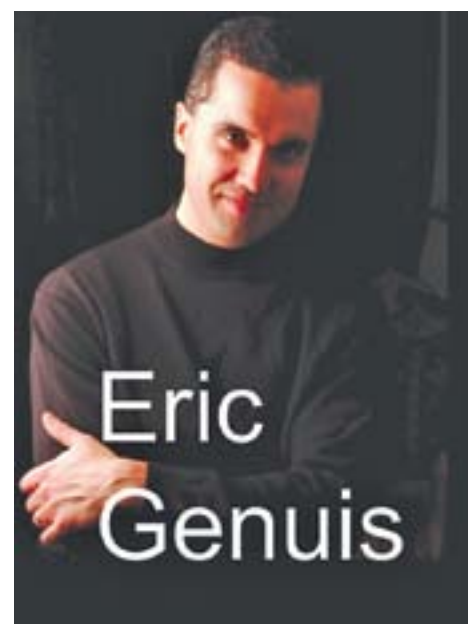
The band has experienced several challenges and changes in personnel in its nine years together. Lead vocalist Katy Bee-Wyatt said, "Several times we thought we were done, and then God let us know there was more work for us to do. It's been an amazing experience!" Rhythm guitarist and vocalist



Greg Gliebe added, "It just seemed like whenever we didn't know how to move forward, people would step up to help us. We have been very blessed."

Living Water donates a portion of proceeds from every performance to a charity, supporting a variety of organizations. The Oct. 19 concert will support the Youth Empowerment Program of COHHIO (Coalition on Homelessness and Housing in Ohio). This program helps some of the more than

60,000 children and young people in Ohio who experience homelessness to become active community members and productive citizens through community service, leadership training, and advocacy. Representatives of the program will be present to provide information and stories. Living Water will donate \$2 from every CD purchased that night to the Youth Empowerment Program. Its new CD will be available for \$15.



CONCERT

ACCLAIMED PIANIST ERIC GENUIS

pipe organ fund.

Genuis' career began in Krakow, Poland, in 1997, when a government official heard his music and he was invited to headline the entertainment for an AIDS benefit concert attended by 15,000 people. Since then, he has performed about 100 concerts per year worldwide.

"From a musician's perspective, Eric Genuis' music is brilliant - superbly crafted, unique in style, and expertly performed," said John Debney, composer for the films "The Passion of the Christ" and "Spy Kids." Genuis has combined with British maestro Allen Wilson and the Slovak National Symphony to produce four CDs of his original work.

His musical education includes achieving first-class honors in piano performance from the Royal Conservatory of Music in Toronto. He has com-

pleted course work in film scoring from the Berklee College of Music. His concerts provide a musical *tour de force* for lovers of both classical and contemporary music.

Sedillos received her bachelor of arts degree in music at Dartmouth College and spent a semester in London studying voice at the Royal College of Music. She portrays Jasmine in "Aladdin: A Musical Spectacular" at Disney's California Adventure. She also sings with the Los Angeles Master Chorale, the Los Angeles Chamber Singers, and Westwood Presbyterian Church as a section leader and soloist. She also provided the vocals for last summer's NBC-TV movie "The Storm."

Merimee is studying with Paul Kantor at the Cleveland Institute of Music, where she is a recipient of the Starling Fellowship and Jerome Gross Award

for outstanding achievement in violin performance studies. She made her orchestral debut with the Paducah and Lakeland symphony orchestras at age 14, performing the Tchaikovsky violin concerto. During her summers, she has attended the Aspen Music Festival, the Heifetz Music Festival, and, most recently, the Taos School of Music.

Webber teaches at the Music Institute of Chicago and Lake Forest College. She graduated from Trinity College of Music in London in 2001 with an honors degree and the Sir John Barbirolli memorial prize for cello. She has since obtained master's and doctoral degrees in music from Indiana University. She performs regularly in solo and chamber music settings in Illinois, Indiana, and the United Kingdom. Her teaching experience includes a cello faculty position in Missouri and four years at IU.

NEWS IN PHOTOS FROM AROUND THE WORLD



Archbishop Donald W. Wuerl of Washington and Chief Justice John Roberts leave the Cathedral of St. Matthew the Apostle following the annual Red Mass in Washington on Sept. 30. The Mass traditionally marks the start of the court year, including the opening of the Supreme Court term. CNS photo/Christopher Newkumet



Father Jose Bautista-Rojas celebrates Mass aboard the Nimitz-class aircraft carrier USS John C. Stennis. The lieutenant is one of three chaplains serving more than 2,000 U.S. sailors aboard the carrier during its eight-month deployment in the Middle East region. CNS photo/U.S. Navy



A destroyed church is seen after shelling in the old city of Homs, Syria, on Sept. 30. CNS photo/Sham News Network handout via Reuters



PRAYER AND ACTION ARE NECESSARY TO KEEP OUR FIRST FREEDOM FIRST

When Pope Benedict visited the United States in 2008, he asked the U.S. bishops a question: **“Is it consistent to profess our beliefs in church on Sunday, and then during the week to promote business practices or medical procedures contrary to those beliefs?”**

The Holy Father then answered his own question: **“...Any tendency to treat religion as a private matter must be resisted. Only when their faith permeates every aspect of their lives do Christians become truly open to the transforming power of the Gospel.”**

Although the full impact of the Holy Father’s words might not have been understood then, they have since proven prophetic. The Pope was challenging Catholics in the United States to resist the growing pressure to confine religious beliefs to houses of worship and to prevent the Church and individual believers from living out their faith in their day-to-day work and care for others.

The U.S. bishops have since raised numerous concerns over the increasing threats to religious freedom, especially the now-finalized rule of the U.S. Department of Health and Human Services (HHS), which would force virtually all private health plans nationwide to provide coverage of sterilization and contraception—including abortifacient drugs.

While there is an exemption for certain “religious employers,” it only covers employers that serve people of their own faith. **Jesus and his apostles would not qualify. Mother Teresa would not qualify.** As the bishops noted in their statement, *United for Religious Freedom*, this is an extremely narrow and unprecedented federal definition of religion, resulting in coercion to act against our teachings and the violation of civil rights.

Federal law has long been generous in protecting the rights of individuals and institutions to not to act against their religious beliefs or moral convictions. Is that now changing? **Are we entering a time when the federal government may now force the Church—consisting of its faithful and all but a few of its institutions—to act against Church teachings?**

While we seek remedies from the White House, Congress, and the courts, the U.S. bishops have called upon the Catholic faithful, and all people of faith, throughout our country to join in prayer and penance for our political leaders, and for the complete protection of our first freedom—religious liberty. Prayer is the ultimate source of our strength—for without God, we can do nothing; but with God, all things are possible.

What can you do to help protect religious freedom?

- To get breaking news and opportunities for action, text the word “Freedom” to 377377 on your cell phone.
- To learn more about our first freedom, and to send your message to Congress urging them to stand up for conscience rights in health care, go to www.usccb.org/conscience.
- To join in the **Rosary Novena for Life and Liberty, October 14-22**, or to sponsor a Marian Pilgrimage or other prayer efforts for religious freedom and conscience rights, go to www.usccb.org/freedom.

HELP TO PROTECT RELIGIOUS FREEDOM!