

RISE UP NOW!

SACRAMENT OF BAPTISM

2:00 pm on first and third Sundays. Pre-Baptism class is at 2:00 pm on second Sunday. All by appointment. Sponsors need letter from their pastor.

SACRAMENT OF RECONCILIATION

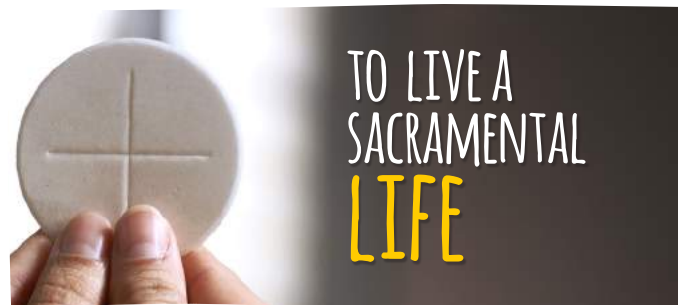
2:30 – 3:30 pm on Saturday. Anytime upon request. (call for appointment.)

SACRAMENT OF MARRIAGE

No date should be set prior to seeing a priest or deacon six months before desired date.

SACRAMENT OF THE SICK

Please contact the Parish office at 614.885.7814.



TO LIVE A
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TO SHARE
OUR FAITH



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HOLY MASS SCHEDULE

SEE BULLETIN FOR HOLY DAYS

SATURDAY 8:15 am, 4:00 pm

SUNDAY 8:30 am, 10:30 am, 12:30 pm

DAILY 6:30 am MON.-FRI.
8:15 am MON., WED., THURS., FRI., SAT.
7:00 pm TUE.



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SAINT MICHAEL PARISH STAFF

PARISH CONTACT INFORMATION

TELEPHONES

Parish Office: 614-885-7814
Parish Office Fax: 614-885-8060
School Office: 614-885-3149
Preschool: 614-885-3149, option 8
PSR/Religious Ed: 614-885-3149,
ext 331
Cafeteria: 614-885-3149

OFFICE STAFF

Pastor: Fr. Anthony A. Dinovo, Jr.
Parochial Vicar: Fr. Thomas Herge
Permanent Deacons:
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Dcn. Bill Demidovich
Dcn. Klaus Fricke (Retired)
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Bookkeeper:
Becky McAninch
Parish Receptionist/Secretary:
Rhonda Marinelli
Campus Facility and Safety
Director: Steve Moore
Communications Administrative
Assistant: Anna Salmonowicz
Safe Environment Coordinator:
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Youth Ministry Coordinator:
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Website:
<http://stmichael.cdeducation.org>

BULLETIN DEADLINE

To submit a bulletin request, the request must be made no later than 12:00 p.m., Monday. Send bulletin requests to office@saintmichael-cd.org with "BULLETIN REQUEST" in subject line with all details and contact person for questions. Please do not format your request with special fonts/colors; however, attaching a logo or graphic is acceptable. All requests must be approved by Father prior to publication.

OCTOBER 18, 2020 29TH SUNDAY OF ORDINARY TIME DAILY MASS INTENTIONS

Because of various circumstances, weekday Masses will be offered on Monday, Tuesday, Thursday and Friday at 6:30 a.m. only. There will be no Masses on Wednesday or Saturday morning at this time. Fr. Dinovo and Fr. Herge will continue to offer private Masses for the intentions listed below.

SUNDAY, October 18

8:30 a.m. For the People
10:30 a.m. Pasquale Pizzuti (Pizzuti Family)
12:30 p.m. Suzanne Day (Hageman Family)

Monday, October 19

6:30 a.m. Fr. Thomas J. Brosmer (Fr. Dinovo)
Intention: Special Intention of Don

Tuesday, October 20

6:30 a.m. Jane Hummer (Maria Wolever)
Intention: Faith Harkins (Sue Mogan)

Wednesday, October 21

Intention: Special Intention of Donovan & Christine Laduke (3rd Anniversary)
Intention: Special Intention of Michael Kellenbarger

Thursday, October 22

6:30 a.m. Ron Eifert (Robert Fuller)
Intention: Sister John Paul, O.P.

Friday, October 23

6:30 a.m. Thomas Jr. & James Hazlett (Waldmiller Family)
Intention: Joe Karolyi (Mickey Geslak)

Saturday, October 24

Intention: Special Intention of Michael Downey
4:00 p.m. Robert Byrnes (Jannot Family)

SUNDAY, October 25

8:30 a.m. Josephine Bernadette Schmitt (Neal Family)
10:30 a.m. Roseann Horvath (Melissa Smullen)
12:30 p.m. For the People

OCTOBER 18, 2020 29TH SUNDAY OF ORDINARY TIME



"Render therefore to Caesar the things that are Caesar's and to God the things that are God's."

– Matthew 22:21

Everything we are and everything we have belongs to God. We aren't "owners" of anything, we are merely "stewards" of the gifts God has given each of us. All God is asking is that we give back a portion of what He gave us. This is the essence of Stewardship. God should be our first priority in everything. All else comes second, especially our money.

SAINT MICHAEL INFORMATION CENTER

NEW MEMBERS

Registering in a parish is a declaration of your desire to be part of a Catholic community and a commitment to the life of the parish family.

We are often asked to provide affidavits for parishioner standing. We can only do this if a person is a registered, active, and contributing member in our parish.

You can register by one of three easy ways:

Are you interested in registering at the parish? Please visit our website at www.saintmichael-cd.org and click the menu button "About Us," then "Welcome New Members." From there you can fill out the online pre-registration form to begin the process. You can also email us at welcomhome@saintmichael-cd.org, and request a New Family Registration Form be mailed to you.

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Finance Chair – Jennifer Battle

STEWARDSHIP COUNCIL

Greg & Margie Eckert

SCHOOL ADVISORY BOARD

Kelly Meacham

ATHLETIC ASSOCIATION

Matt Gregory

KNIGHTS OF COLUMBUS

John Greve

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BOARD REPRESENTATIVES

Joseph and Christine Zaremba,
Mary Beth and Bill Hinger

A LESSON FROM FR. HERGE ON GUARDIAN ANGELS

We all know the Angel of God prayer. It's just a child's prayer, right?

That's what I used to think, until I understood how much greater our guardian angels are than us. They are powerful, good, and way smarter than us. We must seem as little children to them. It is good for us, no matter how old, to pray to them in such a simple way.

Did you know...

- It is thought each angel is his own species, since they are pure spirit.
- God created our guardian angel specifically for us at the beginning of time. It seems that their decision whether to serve us lowly creatures secured for them heaven or hell. That's how much they love us for God's sake.
- Don't imagine a little cherub. The usual effect of the appearance of an angel (though by nature invisible), is to terrify the person they're appearing to.
- In the Holy Mass, especially starting at the Sanctus (Holy, Holy, Holy), there are vast multitudes of angels present to accompany and adore our Lord.
- Our angels are always trying to point out the way to us, but we usually drown them out by following our passions.
- Our angels won't do anything to us directly without permission, unless they get a direct order from above.
- Our angels are capable of a profound influence on our imagination, memory, passions, and dreams. If we consistently give them explicit permission, they can help us a lot if we struggle with these.
- One of the fastest ways to humility is to ask our guardian angel to humiliate us INTERIORLY. It'll hurt a lot.
- There aren't just guardian angels for individuals. Cities, churches, and nations get angels. It is probable that priests get a second angel, and that families get their own guardian angel through matrimony. Consider how God has provided for us so kindly, given that all these angels have existed since the beginning of time.
- St. Padre Pio used to ask people to send their guardian angels if they needed him.
- Don't name your guardian angel. He has a name already, specific to him, which you will learn in heaven. Naming is a sign of authority over someone, and your angel is over you.

If you want your guardian angel to be effective in your life, you need to talk to him regularly, and be attentive to his good promptings. Give him room to act by not constantly putting roadblocks in his way. Thank him for his help, even when you can't see it.

Apologize for not cooperating with him. Let's make good friends with our angels.

SCHOOL NEWS

THANK YOU ST. MICHAEL TEACHERS!

St. Michael teachers remain dedicated, positive, and are persevering as they continue educating and forming our students!

"As teachers, you kindle in your students a thirst for truth and wisdom. You spark off in them a desire for beauty. You introduce them to their cultural heritage. You help them to discover the treasures of other cultures and peoples. What an awesome responsibility and privilege is yours in the teaching profession."

-St. John Paul II

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AROUND THE PARISH

MEN'S FAITH AND FELLOWSHIP

Join us on Saturday mornings from 6:45-8:15 a.m. or on Tuesday evenings from 7:50-9:10 p.m. (the same programming, twice weekly) for weekly presentations and discussions of THAT MAN IS YOU. That Man Is You is a Catholic-Christian, interactive program developed to build male leadership in the modern world and to help men grow in their faith and become better men in their homes, workplace, and communities.

This season of programs, "ALL THINGS NEW," will be presented by some of today's best theologians: Dr. Scott Hahn, Dr. Mark Miravalle, Dr. John Bergsma, Michael Gormley, Mark Hartfiel, and Steve Bollman.

All men of the parish are invited to join us!! All meetings will take place via Zoom teleconferencing, a free downloadable, easy to use application on any smart phone, iPad tablet, or computer, from anywhere. This is a great opportunity to get to know other men in the parish and to more fully develop your Catholic faith! For more information, contact Bill Shirk at billshirk@columbus.rr.com or Mitch Garner at garner.mitch@gmail.com. Come and see!

WOMEN'S FAITH AND FELLOWSHIP

- St. Michael Women's faith and fellowship is meeting for a Zoom Rosary on the 2nd and 4th Thursdays of the month at 8:00 p.m. (and weekly the month of October-for the month of the Holy Rosary). It is a wonderful opportunity for the women of the parish to come together in prayer. We would love to offer up you and your intentions in our Rosary, please email us with your intentions. Email Jessica Schmitt for more information on joining the Zoom Rosary or with your intentions: jessica.anne.schmitt@gmail.com.
- Fall Small Group Study on Bishop Barron's series The Mass. We invite all women interested in joining the study to email Rebecca Lund at rebeccajlund@gmail.com. She will contact you as details for the

ADORATION CHAPEL CLOSURE

The Adoration Chapel will remain closed until further notice. We are sorry that this has to happen.

PARISH CALENDAR: OCTOBER 2020

SUNDAY, October 18

6:00 p.m., Youth Group (Field/MH)

Monday, October 19-SUNDAY, October 25

No Activities

(U) = Undercroft, (S) = School, (C) = Church, (G) = Gym, (PO) = Parish Office, (SG, SR, SM) = Saints Gabriel, Raphael and Michael, (MH) = Marian Hall, (SL) = School Library, (SC) = School Conference Room, (R) = Rectory, (PSR) Parish School of Religion Office, (UMR) Meeting Room on the first floor of the Parish Ministry Center, (LMR) Meeting Room in the basement of the Parish Ministry Center, (YMR/SG) Youth Ministry Room

ST. MICHAEL KNIGHTS OF COLUMBUS COUNCIL 11445 AND ST. MICHAEL RESPECT LIFE DIAPER DRIVE THROUGH THE MONTH OF OCTOBER!

Due to COVID-19, our Spring Diaper Drive was delayed. But that doesn't mean diapers weren't in demand by those in need with infants. So, we are extending the usual, "one weekend" diaper drive to all weekend Masses throughout the month of October and humbly ask all parishioners to give BIG the whole month! You may drop off your donation in Marian Hall and place it on the long pew against the windows facing the parking lot before any weekend Mass during the month of October. St. Michael Knights will be collecting the diapers at the end of the 12:30 p.m. Masses each weekend. If you would like to make a monetary donation toward the purchase of diapers, please make your check out to Bill Hinger and mail it to 205 Aldrich Road, Columbus, Ohio 43214 (mark "Diaper Drive" on the envelope) and diapers will be purchased with your contribution. PLEASE NOTE: Do not drop off diapers during the weekdays due to the use of Marian Hall by the school children.

CONGRATULATIONS ON THE BAPTISM OF

Olivia Mariel Fei

OUR SYMPATHY TO THE FAMILIES OF

Ed Murtha



The Challenge of Forming Consciences for Faithful Citizenship



Part II of II: Making Moral Choices and Applying Our Principles

This brief document is Part II of a summary of the US bishops' reflection, *Forming Consciences for Faithful Citizenship*, which complements the teaching of bishops in dioceses and states.

Part I of the summary of the US bishops' reflection, *Forming Consciences for Faithful Citizenship*, considered the core principles that underlie Catholic engagement in the political realm. Part II is a consideration of the process by which these principles are applied to the act of voting and taking positions on policy issues. It begins with the general consideration of the nature of conscience and the role of prudence. The application of prudential judgment does not mean that all choices are equally valid or that the bishops' guidance and that of other church leaders is just another political opinion or policy preference among many others. Rather, Catholics are urged to listen carefully to the Church's teachers when they apply Catholic social teaching to specific proposals and situations.

How Does the Church Help the Catholic Faithful to Speak About Political and Social Questions?

A Well-Formed Conscience

The Church equips its members to address political questions by helping them develop well-formed consciences. "Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act. . . . [Every person] is obliged to follow faithfully what he [or she] knows to be just and right" (*Catechism of the Catholic Church*, no. 1778). We Catholics have a lifelong obligation to form our consciences in accord with human reason, enlightened by the teaching of Christ as it comes to us through the Church.

The Virtue of Prudence

The Church also encourages Catholics to develop the virtue of prudence, which enables us "to discern our true good in every circumstance and to choose the right means of achieving it" (*Catechism of the Catholic Church*, no. 1806). Prudence shapes and informs our ability to deliberate over available alternatives, to determine what is most fitting to a specific context, and to act. Prudence must be accompanied by courage, which calls us to act. As Catholics seek to advance the common good, we must carefully discern which public policies are morally sound. At times, Catholics may choose different ways to respond to social problems, but we cannot differ on our obligation to protect human life and dignity and help build, through moral means, a more just and peaceful world.

Doing Good and Avoiding Evil

There are some things we must never do, as individuals or as a society, because they are always incompatible with love of God and neighbor. These intrinsically evil acts must always be rejected and never supported. A preeminent example is the intentional taking of innocent human life, as in abortion. Similarly, human cloning, destructive research on human embryos, and other acts that directly violate the sanctity and dignity of human life including genocide, torture, and the targeting of noncombatants in acts of terror or war, can never be justified. Nor can violations of human dignity, such as acts of racism, treating workers as mere means to an end, deliberately subjecting workers to subhuman living conditions, treating the poor as disposable, or redefining marriage to deny its essential meaning, ever be justified.

Opposition to intrinsically evil acts also prompts us to recognize our positive duty to contribute to the common good and act in solidarity with those in need. Both opposing evil and doing good are essential. As St. John Paul II said, "The fact that only the negative commandments oblige always and under all circumstances does not mean that in the moral life prohibitions are more important than the obligation to do good indicated by the positive commandment."¹ The basic right to life implies and is linked to other human rights such as a right to the goods that every person needs to live and thrive—including food, shelter, health care, education, and meaningful work.

Avoiding Two Temptations

Two temptations in public life can distort the Church's defense of human life and dignity: The first is a moral equivalence that makes no ethical distinctions between different kinds of issues involving human life and dignity. The direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong and is not just one issue among many. It must always be opposed. The second is the misuse of these necessary moral distinctions as a way of dismissing or ignoring other serious threats to human life and dignity. Racism and other unjust discrimination, the use of the death penalty, resorting to unjust war, environmental degradation, the use of torture, war crimes, the failure to respond to those who are suffering from hunger or a lack of health care or housing, pornography, human trafficking, redefining civil marriage, compromising religious liberty,

or unjust immigration policies are all serious moral issues that challenge our consciences and require us to act.

Making Moral Choices

The bishops do not tell Catholics how to vote; the responsibility to make political choices rests with each person and his or her properly formed conscience, aided by prudence. This exercise of conscience begins with always opposing policies that violate human life or weaken its protection.

When morally flawed laws already exist, prudential judgment is needed to determine how to do what is possible to restore justice—even if partially or gradually—without ever abandoning a moral commitment to full protection for all human life from conception to natural death (see St. John Paul II, *Evangelium Vitae*, no. 73).

Prudential judgment is also needed to determine the best way to promote the common good in areas such as housing, health care, and immigration. When church leaders make judgments about how to apply Catholic teaching to specific policies, this may not carry the same binding authority as universal moral principles but cannot be dismissed as one political opinion among others. These moral applications should inform the consciences and guide the actions of Catholics.

As Catholics we are not single-issue voters. A candidate's position on a single issue is not sufficient to guarantee a voter's support. Yet a candidate's position on a single issue that involves an intrinsic evil, such as support for legal abortion or the promotion of racism, may legitimately lead a voter to disqualify a candidate from receiving support.¹

What Public Policies Should Concern Catholics Most?

As Catholics, we are led to raise questions about political life other than those that concentrate on individual, material well-being. We focus more broadly on what protects or threatens the dignity of every human life. Catholic teaching challenges voters and candidates, citizens and elected officials, to consider the moral and ethical dimensions of public policy issues. In light of ethical principles, we bishops offer the following policy goals that we hope will guide Catholics as they form their consciences and reflect on the moral dimensions of their public choices:

- Address the preeminent requirement to protect **human life**—by restricting and bringing to an end the destruction of unborn children through abortion and providing women in crisis pregnancies with the supports they need. End the following practices: the use of euthanasia and assisted suicide to deal with the burdens of illness and disability; the destruction of human embryos in the name of research; the use of the death penalty to combat crime; and the imprudent resort to war to address international disputes.
- Protect the fundamental understanding of **marriage** as the life-long and faithful union of one man and one woman

as the central institution of society; promote the complementarity of the sexes and reject false “gender” ideologies; provide better support for family life morally, socially, and economically, so that our nation helps parents raise their children with respect for life, sound moral values, and an ethic of stewardship and responsibility.

- Achieve comprehensive **immigration** reform that offers a path to citizenship, treats immigrant workers fairly, prevents the separation of families, maintains the integrity of our borders, respects the rule of law, and addresses the factors that compel people to leave their own countries.
- Help families and children overcome **poverty** and ensure access to and choice in **education**, as well as decent work at fair, living wages and adequate assistance for the vulnerable in our nation, while also helping to overcome widespread hunger and poverty around the world, especially in the policy areas of development assistance, debt relief, and international trade.
- Ensure full conscience protection and **religious freedom** for individuals and groups to meet social needs, and so enable families, community groups, economic structures, and government to work together to overcome poverty, pursue the common good, and care for creation.
- Provide **health care** while respecting human life, human dignity, and religious freedom in our health care system.
- Continue to oppose policies that reflect racism, hostility toward immigrants, religious bigotry, and other forms of **unjust discrimination**.
- Establish and comply with moral limits on the use of **military force**—examining for what purposes it may be used, under what authority, and at what human cost—with a special view to seeking a responsible and effective response for ending the persecution of Christians and other religious minorities in the Middle East and other parts of the world.
- Join with others **around the world** to pursue peace, protect human rights and religious liberty, and advance economic justice and care for creation.

Notes

1. *Veritatis Splendor*, no. 52.

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ISBN: 978-1-30137-545-2

Publication No. 7-545

RESPECT LIFE CORNER

Over the next two months, the Respect Life Corner will focus on excerpts from St. Pope John Paul II's encyclical, Veritatis Splendor. To better grasp the beauty of this encyclical, all are encouraged to read it in its entirety.

"You will know the truth, and the truth will make you free" (Jn 8:32)

31. The human issues most frequently debated and differently resolved in contemporary moral reflection are all closely related, albeit in various ways, to a crucial issue: human freedom.

Certainly people today have a particularly strong sense of freedom. As the Council's Declaration on Religious Freedom Dignitatis Humanae had already observed, "the dignity of the human person is a concern of which people of our time are becoming increasingly more aware".⁵² Hence the insistent demand that people be permitted to "enjoy the use of their own responsible judgment and freedom, and decide on their actions on grounds of duty and conscience, without external pressure or coercion".⁵³ In particular, the right to religious freedom and to respect for conscience on its journey towards the truth is increasingly perceived as the foundation of the cumulative rights of the person.⁵⁴

This heightened sense of the dignity of the human person and of his or her uniqueness, and of the respect due to the journey of conscience, certainly represents one of the positive achievements of modern culture. This perception, authentic as it is, has been expressed in a number of more or less adequate ways, some of which however diverge from the truth about man as a creature and the image of God, and thus need to be corrected and purified in the light of faith.⁵⁵

John Paul II. Vatican. Veritatis Splendor (#31). 6 August 1993. http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html John Paul II. Vatican. Veritatis Splendor (#30). 6 August 1993. http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor.html

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