



HOLY MASS SCHEDULE

SEE BULLETIN FOR HOLY DAYS

Saturday Vigil	4:00pm
Sunday	8:30am
	10:30am
	12:30pm
	5:00pm

Daily

Monday-Friday	6:30am
Monday-Saturday	8:15am

SACRAMENT OF BAPTISM

2:00pm on first and third Sundays.
Pre-Baptism class is at 2:00pm on second Sunday. All by appointment.

Sponsors need letter from their pastor.

SACRAMENT OF RECONCILIATION

2:30-3:30pm every Saturday;
Weekly Holy Hour with Confessions from 6:30-7:30pm every Wednesday.

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.

614.885.7814

SAINTMICHAEL-CD.ORG

5750 NORTH HIGH STREET
WORTHINGTON, OHIO 43085



FIND US ON
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SAINT MICHAEL STAFF DIRECTORY

WEBSITE: SAINTMICHAEL-CD.ORG

Parish Office: 614-885-7814

MINISTERS TO THE PARISH

Pastor:

Fr. Michael J. Lumpe

Parochial Vicar:

Fr. Wojciech Stachura, SAC

Priest in Residence/Diocesan Judicial Vicar:

Fr. Robert Kitsmiller

Permanent Deacons:

Dcn. John Crerand

Dcn. Bill Demidovich

Dcn. Klaus Fricke (Retired)

Pastoral Minister:

Sr. Riya Mary

srriya@saintmichael-cd.org

Youth Minister:

Jake Asuncion

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Director of RCIA:

Jake Neal

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ST. MICHAEL SCHOOL

Website: stmichaelworthington.org

School Office: 614-885-3149

Principal:

Sr. Mary Regina, O.P.

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Preschool Director:

Laura Wells

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SAINT MICHAEL INFORMATION CENTER



LOW-GLUTEN HOST

If you are in need of a low-gluten host, please scan this QR code for full details.



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 scanning the QR code above or by visiting our website at www.saintmichael-cd.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 rlund@saintmichael-cd.org with "BULLETIN REQUEST" in the subject line with all details and contact person for questions. Early submission deadlines may be required surrounding holidays. All bulletin requests are subject to approval.

HOMEBOUND MINISTRY

St. Michael's Homebound Ministry is available to bring the Eucharist to the homebound. If you or a loved one within St. Michael Parish boundaries would like someone to bring the Eucharist to you, please reach out to Sr. Riya Mary to coordinate. She can be reached by calling the Parish Office or by emailing srriya@stmichael-cd.org.



ONLINE GIVING

St. Michael offers online giving as a convenient tool for you to use. Scan the QR code to learn more or to set up online contributions.

Athletic Association Representative:

Liz Trolli

smaa@saintmichael-cd.org

Knights of Columbus Representative:

Seth Walker

grandknight@kofc11445.com

St. Vincent de Paul Society Representative:

Elaine Miracle

svdp@saintmichael-cd.org

THIRTIETH SUNDAY IN ORDINARY TIME

OCTOBER 29, 2023

DAILY MASS INTENTIONS

Sunday, October 29

- 8:30 a.m. + Michael Plunkett (Janet Plunkett)
- 10:30 a.m. Special Intention of Fr. Michael Lumpe (The Stover Family)
- 12:30 p.m. + Kyle Ann Kowaleski (Kristy & Steve Wagner)
- 5:00 p.m. + Elizabeth Sulich (Alice Heller)

Monday, October 30

- 6:30 a.m. Special Intention of Pete Schlom (St. Vincent de Paul)
- 8:15 a.m. + Jeanne & Clem Trenor (Randy & Sue Kyte)

Tuesday, October 31

- 6:30 a.m. + Agnes & Dick Gormley (Pat Kearns)
- 8:15 a.m. + Ron Fondriest (Deacon John Crerand)
- 7:00 p.m. + James Mentel (Theresa & Ryan Mangini)

Wednesday, November 1

- 6:30 a.m. Living & Deceased Members of our Parish
- 8:15 a.m. For the School
- 6:00 p.m. Living & Deceased Members of the Lumpe & Blaser Families

Thursday, November 2

- 6:30 a.m. + Souls in Purgatory
- 8:15 a.m. + Ofelia Vargas (The Otavalo Family)
- 6:00 p.m. + All our Family Members, Friends and Fellow Parishioners Who have Died.

Friday, November 3

- 6:30 a.m. Special Intention of Elvira Bohnen-Wagner (Brigitte Bohnen-Hartley)
- 8:15 a.m. + Ed Ferkany (Jeanne Ferkany)

Saturday, November 4

- 8:15 a.m. + James Mentel (Sam & Joyce Bell)
- 4:00 p.m. + Fiore Matties

Sunday, November 5

- 8:30 a.m. Living & Deceased Members of our Parish
- 10:30 a.m. + Cesidio Pizzuti (The Pizzuti Family)
- 12:30 p.m. + Kyle Ann Kowaleski (Kristy & Steve Wagner)
- 5:00 p.m. + Steven Meck (The Meck Family)



Stewardship

Time - Talent - Treasure - Faith

OCTOBER 29, 2023 THIRTIETH SUNDAY IN ORDINARY TIME

"You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind."

— Matthew 22:37

Do you put other "gods" before God? Is your love of money, power, status, comfort or some personal possession greater than your love for God? Do you recognize that everything you have and that everything you are is a gift from God? Putting God first in everything helps keep us from becoming a slave to our possessions and to our pride.

FINANCIAL STEWARDSHIP: OCTOBER 22, 2023

Envelopes\$ 11,635.41
Online Giving\$ 9,465.00
Total:\$ 21,100.41

PARISH CALENDAR: OCTOBER/NOVEMBER

SUNDAY, October 29	Boy Scout Wreath Sales after all Masses 11:30 a.m. RCIA (UMR) 2:00 p.m. Seasons of Hope (UMR) 3:00 p.m. Middle School Youth Ministry (Gym) 6:00 p.m. High School Youth Ministry (MH)	Thursday, November 2	Eucharistic Exposition (Adoration Chapel) 5:30 p.m. Cub Scouts (U) 7:00 p.m. Choir Practice (C)
Monday, October 30	6:30 p.m. Boy Scouts (U)	Friday, November 3	Eucharistic Exposition (Adoration Chapel)
Tuesday, October 31	No Activities	Saturday, November 4	6:45 a.m. Men's Faith & Fellowship (MH) 7:00 a.m. Pietra Class (LMR) 2:30 p.m. Confessions (C)
Wednesday, November 1	6:30 p.m. Holy Hour & Confessions (C)	SUNDAY, November 5	Boy Scout Wreath Sales after all Masses Friendship Sunday after all Masses 11:30 a.m. RCIA (UMR) 11:30 a.m. PSR (LMR) 2:00 p.m. Baptisms (C) 2:00 p.m. Seasons of Hope (UMR) 3:00 p.m. Middle School Youth Ministry (Gym) 6:00 p.m. High School Youth Ministry (MH)

(U) = Undercroft/Cafeteria, (S) = School, (C) = Church, (G) = Gym, (MH) = Marian Hall, (SL) = School Library, (UMR) = Meeting room on the first floor of the Parish Ministry Center, (LMR) = Meeting room in the basement of the Parish Ministry Center, (AC) = Adoration Chapel

FROM THE PASTOR

ON THIS THIRTIETH SUNDAY IN ORDINARY TIME Jesus tells us the single most important thing we need to do in our lives. If we do everything else but don't do this, we will not have lived our short life on this Earth well, and we will not have passed the test of life. There were 613 commands in the Old Testament. To choose which of them was the greatest was something that the scholars of the law had found difficult for centuries. Jesus' answer came from what God had inspired Moses to teach the Jewish people after he had rescued them from Pharaoh. From that point forward, faithful Jews have recited it every day: "Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might." Then God – through Moses – gave them instructions to keep hammering this reality home every day: "Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates" (Deuteronomy 6:4-9). Even though they recited this when they awoke and went to bed, even though they did make a phylactery to hand it down from their hair so that it would be an emblem on their forehead, even though they put it on a scroll and installed it next to their front door, the Jews still hadn't realized its supremacy – in other words, why did God have them do all of these things? It was precisely because loving God with all we are and have is simply the most important thing we need to do in life. Jesus reminded His listeners of this in His response to the question "what is the greatest of all the commandments?" But then Jesus added something else. Jesus knew that if He stopped merely with the love of God, many people would think that they were doing just fine. He wanted to give a clear means by which they could evaluate whether we are doing so. He said that there is a second commandment, taken from the Book of Leviticus, that is similar to the greatest: "You shall love your neighbor as yourself" (Leviticus 19:18). We can see the obvious connection between love and the commandments when we focus on the ten most famous of them.

- How could we ever claim to love God if we're worshiping idols or misusing/abusing His name?
- How could we claim to love God if we don't come to worship Him on Sunday, the Lord's Day, and on Holy Days of Obligation?
- How could we ever love our parents if we dishonor them?
- How could we claim to love others if we hate, hurt or kill them?
- How could we love our spouse if we cheat on him or her?
- How could we truly love another if we use them purely for our pleasure and risk their eternal salvation?
- How could we love someone if we're stealing from them?
- How could we love someone if we're lying about them or lying to them?

How could we really love someone if we're envious rather than happy about the good things they have in their lives? Folks, simply put, the law of God is a law of love! We must remember that every violation of His commandments is a violation of love. So when God tells us "Thou shalt not..." the prohibition is to help us to preserve love in a manner that God intended, not the self-centered "love" the way of the world frequently proclaims. A few quotes – "food for thought" on this Sunday:

"A Christian is: a mind through which Christ thinks, a heart through which Christ loves, a voice through which Christ speaks, and a hand through which Christ helps."

+Saint Augustine of Hippo

"A heart full of love loves the commandments and the more difficult it seems, the more sweet and pleasing they become because it pleases the Beloved and gives Him more honor."

+Saint Francis de Sales

"In Him should all our affections center, so that in all things we should seek only to do His will, not to please ourselves."

+Saint Bernard of Clairvaux

~Fr. Mike Lumpe

+ + +

SOLEMNITY OF ALL SAINTS + A HOLY DAY OF OBLIGATION

Vigil Mass: Tuesday, October 31: 7:00 p.m.

Holy Day Masses: Wednesday, November 1: 6:30 a.m., 8:15 a.m.,
and 6:00 p.m. followed by Holy Hour and Confessions

COMMEMORATION OF ALL THE FAITHFUL DEPARTED + ALL SOULS' DAY

November 2 Masses: 6:30 a.m., 8:15 a.m., 6:00 p.m.

November is a month when we especially pray for those who have died, and is dedicated to the Holy Souls in Purgatory. Our parish "Book of the Dead" is available for all to inscribe the names of deceased relatives, friends and loved ones who will be prayed for at all Masses during the Month of November. The "Book of the Dead" is located near our Marian Shrine in the Church.

OUR Catholic FAITH

SAINT MICHAEL THE ARCHANGEL PARISH • 5750 N. HIGH STREET • WORTHINGTON, OHIO 43085 • (614) 885-7814

All Saints and All Souls

by Fr. William Saunders

QUESTION: What is the origin of All Saints and All Souls Day? Are they linked with paganism and Halloween?

Both the Feast of All Saints and the Feast of All Souls evolved in the life of the Church independently of paganism and Halloween. However, elements of pagan practices were perhaps “baptized” by some cultures or attached themselves to the celebration of All Saints and All Souls.

Let us first address the Feast of All Saints. The exact origins of this celebration are uncertain, although, after the legalization of Christianity in 313, a common commemoration of Saints, especially the martyrs, appeared in various areas throughout the Church. For instance, in the East, the city of Edessa celebrated this feast on May 13; the Syrians, on the Friday after Easter; and the city of Antioch, on the first Sunday after Pentecost. Both St. Ephrem (d. 373) and St. John Chrysostom (d. 407) attest to this feast day in their preaching. In the West, a commemoration for all the saints also was celebrated on the first Sunday after Pentecost. The primary reason for establishing a common feast day was because of the desire to honor the great number of martyrs, especially during the persecution of Emperor Diocletian (284-305), the worst and most extensive of the persecutions. Quite simply, there were not enough days of the year for a feast day for each martyr and many of them died in groups. A common feast day for all saints, therefore seemed most appropriate.

In 609, the Emperor Phocas gave the Pantheon in Rome to Pope Boniface IV, who rededicated it on May 13 under the title *St. Maria ad Martyres* (or St. Mary and All Martyrs). Whether the Holy Father purposefully chose May 13 because of the date of the popular celebration already established in the East or whether this was just a happy coincidence is open to debate.

The designation of Nov. 1 as the Feast of All Saints occurred over time. Pope Gregory III (731-741) dedicated an oratory in the original St. Peter's Basilica in honor of all the saints on Nov. 1 (at least according to some accounts), and this date then became the official date for the celebration of the Feast of All Saints in Rome. St. Bede (d. 735) recorded the celebration of All Saints Day on Nov. 1 in England, and such a celebration also existed in Salzburg, Austria. Ado of Vienna (d 875) recounted how Pope Gregory IV asked King Louis the Pious (778-840) to proclaim Nov. 1 as All Saints Day throughout the Holy Roman Empire. Sacramentaries of the 9th and 10th centuries also placed the Feast of All Saints on the liturgical calendar on Nov. 1.

According to an early Church historian, John Belet, Pope Gregory IV (827-844) officially declared Nov. 1 the Feast of All Saints, transferring it from May 13. However, Sicard of Cremona (d. 1215) recorded that Pope Gregory VII (1073-85) finally suppressed May 13 and mandated Nov. 1 as the date to celebrate the Feast of All Saints. In all, we find the Church establishing a liturgical feast day in honor of the saints independent of any pagan influence.

Now for the pagan connection: Nov. 1 marked *Samhain*, the beginning of the Celtic winter. (The Celts lived as early as 2,000 years ago in England, Scotland, Wales, Ireland, and northern France.) *Samhain*, for whom the feast was named, was the Celtic lord of death, and his name literally meant “summer’s end.” Since winter is the season of cold, darkness and death, the Celts soon made the connection with human death. The eve of *Samhain*, Oct. 31, was a time of Celtic pagan sacrifice, and *Samhain* allowed the souls of the dead to return to their earthly homes that evening. Ghosts, witches, goblins, and elves came to harm the people, particularly those who had inflicted harm on them in this life. Cats too were considered sacred because they had once been human beings who had been changed as a punishment for their evil deeds on this earth.

To protect themselves from marauding evil spirits on the eve of *Samhain*, the people extinguished their hearth fires and the Druids (the priests and spiritual teachers of the Celts) built a huge new year's bonfire of sacred oak branches. The Druids offered burnt sacrifices — crops, animals, even humans — and told fortunes of the coming year by examining the burned remains. People sometimes wore costumes of animal heads and skins. From this new fire, the home hearths were again ignited.

Particular ethnic groups developed their own lore which was merged with the celebration. In Ireland, people held a parade in honor of Muck Olla, a god. They followed a leader dressed in a white robe with a mask

from the head of an animal, and begged for food. (Ireland is also the source of the jack-o'-lantern fable: A man named Jack was not able to enter heaven because of his miserliness and he could not enter hell because he played practical jokes on the devil; so he was condemned to walk with his lantern until Judgment Day.)

The Scots walked through fields and villages carrying torches and lit bonfires to ward off witches and other evil spirits. In Wales, every person placed a marked stone in the huge bonfire. If a person's stone could not be found the next morning, he would die within a year.

Besides the Celtic traditions in place, the Roman conquest of Britain in AD 43 brought two other pagan feasts: *Feralia* was held in late October to honor the dead. Another Autumn festival honored Pomona, the goddess of fruits and trees; probably through this festival, apples became associated with Halloween. Elements of these Roman celebrations were combined with the Celtic *Samhain*.

With the spread of Christianity and the establishment of All Saints Day, some of these pagan customs remained in the English speaking world for All Hallows Eve (or Halloween, All Saints Eve), perhaps at first more out of superstition and later, more out of fun. Nevertheless, All Saints Day clearly arose from genuine a Christian devotion.

Along with the Feast of All Saints developed the Feast of All Souls. The Church has consistently encouraged the offering of prayers and Mass for the souls of the faithful departed in Purgatory. At the time of their death, these souls are not perfectly cleansed of venial sin or have not atoned for past transgressions, and thereby are deprived of the Beatific Vision. The faithful on earth can assist these souls in Purgatory in attaining the Beatific Vision through their prayers, good works and the offering of Mass.

In the early days of the Church, the names of the faithful departed were posted in Church so that the community would remember them in prayer. In the 6th century, the Benedictine monasteries held a solemn commemoration of deceased members at Whitsuntide, the days following Pentecost. In Spain, St. Isidore (d. 636) attested to a celebration on the Saturday before *Sexagesima Sunday* (the second Sunday before Lent, the eighth before Easter in the old calendar). In Germany, Widukind, Abbot of Corvey (d. 980) recorded a special ceremony for the faithful departed on Oct. 1. St. Odilo, the Abbot of Cluny (d. 1048), decreed for all of the Cluniac monasteries that special prayers be offered and the Office of the Dead sung for all of the souls in Purgatory on Nov. 2, the day after All Saints. The Benedictines and Carthusians adopted that same devotion, and soon Nov. 2 was adopted as the Feast of All Souls for the whole Church.

Other customs have arisen over time in the celebration of All Souls Day. The Dominicans in the 15th century instituted a custom of each priest offering three Masses on the Feast of All Souls. Pope Benedict XIV in 1748 approved this practice, and it rapidly spread throughout Spain, Portugal and Latin America. During World War I, Pope Benedict XV, recognizing the number of war dead and the numerous Masses that could not be fulfilled because of destroyed Churches, granted all priests the privilege of offering three Masses on All Souls Day: one for the particular intention, one for all of the faithful departed, and one for the intentions of the Holy Father.

Other customs have developed regarding All Souls. In Mexico, relatives make garlands, wreathes and crosses of real and paper flowers of every color to place on the graves of deceased relatives the morning of All Souls. The family will spend the entire day at the cemetery. The pastor will visit the cemetery, preach and offer prayers for the dead and then bless the individual graves. "Skeleton" candy is given to the children.

Similar practices occur in Louisiana. The relatives whitewash and clean the tombstones and prepare garlands, wreathes and crosses of real and paper flowers to decorate them. In the afternoon of All Saints, the priest processes around the cemetery, blessing the graves and reciting the Rosary. Candles are lit near the graves at dusk, one for each member of the deceased. On All Souls day, Mass is usually offered at the cemetery.

In the Middle Ages, superstitious belief, probably influenced from Celtic paganism, held that the souls in purgatory appeared on All Souls Day as witches, toads, goblins, etc. to persons who committed wrongs against them during their lives on earth. For this reason, some ethnic groups also prepared food offerings to feed and to appease the spirits on this day. These practices are probably remnants of the Celtic *Samhain* festivities.

Nevertheless, All Souls Day as well as All Saints Day are rooted in Christian belief and arose in this life of the Church through a healthy spirituality, despite some pagan trappings that may have survived and have remained attached to their celebration.

Fr. Saunders is a professor of catechetics and theology at Notre Dame Graduate School in Alexandria, Virginia. His book entitled Straight Answers is available in Catholic bookstores or via the internet. This article is made available courtesy of THE CATHOLIC HERALD.

Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

“What page, what passage of the inspired books of the Old and New Testaments is not the truest of guides for human life?” ~Saint Benedict, from the *Rule of Saint Benedict* (73:3)

The month of October is dedicated to the Most Holy Rosary.

The month of November is dedicated to the Holy Souls in Purgatory.

“Be sure that you first preach by the way you live. If you do not, people will notice that you say one thing, but live otherwise, and your words will bring only cynical laughter and a derisive shake of the head.” +SAINT CHARLES BORROMEIO

Monday, October 30 ~ Thirtieth Week in Ordinary Time

Holy Gospel: Luke 13:10-17 Jesus was teaching in a synagogue on the Sabbath. And a woman was there who for eighteen years had been crippled by a spirit; she was bent over, completely incapable of standing erect. When Jesus saw her, he called to her and said, “Woman, you are set free of your infirmity.” He laid his hands on her, and she at once stood up straight and glorified God. But the leader of the synagogue, indignant that Jesus had cured on the Sabbath, said to the crowd in reply, “There are six days when work should be done. Come on those days to be cured, not on the Sabbath day.” The Lord said to him in reply, “Hypocrites! Does not each one of you on the Sabbath untie his ox or his ass from the manger and lead it out for watering? This daughter of Abraham, whom Satan has bound for eighteen years now, ought she not to have been set free on the Sabbath day from this bondage?” When he said this, all his adversaries were humiliated; and the whole crowd rejoiced at all the splendid deeds done by him.

Meditation: There are a plethora of things that, at times, can keep any of us bound up or oppressed – especially physical, emotional, or spiritual infirmities, which can befall us. Notice that when Jesus encountered an elderly woman who was spent of her strength and unable to stand upright, he gave her words of faith and freedom and he restored her to health. She must have suffered much, both physically and spiritually for eighteen years, since Jesus remarked that Satan had bound her. How can Satan do this? The scriptures indicate that Satan can act in the world with malice and can cause injuries of a spiritual nature, and indirectly even of a physical nature. Satan's power, however, is not infinite. He cannot prevent the building up of God's kingdom or reign in our lives. Jesus demonstrates the power and authority of God's kingdom in releasing people who are oppressed by physical and emotional sickness, by personal weakness and sin, and by the harassment of the evil one in their lives. It took only one word from Jesus to release this woman instantly of her infirmity. Do you believe in the power of Jesus to release you from affliction and oppression?

Prayer: Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: The Jewish leaders were indignant that Jesus would perform such a miraculous work on the Sabbath, the holy day of rest. They were so caught up in their ritual observance of the Sabbath that they lost sight of God's mercy and goodness. Jesus healed on the Sabbath because God does not rest from showing his mercy and love, ever. God's word has power to change us, spiritually, physically, and emotionally. Is there anything that keeps you bound up or that weighs you down? Let the Lord speak his word to you and give you freedom.

Tuesday, October 31 ~ Thirtieth Week in Ordinary Time

Holy Gospel: Luke 13:18-21 Jesus said, “What is the Kingdom of God like? To what can I compare it? It is like a mustard seed that a man took and planted in the garden. When it was fully grown, it became a large bush and the birds of the sky dwelt in its branches.” Again he said, “To what shall I compare the Kingdom of God? It is like yeast that a woman took and mixed in with three measures of wheat flour until the whole batch of dough was leavened.”

Meditation: What can mustard seeds and leaven teach us about the kingdom of God? The tiny mustard seed literally grew to be a tree which attracted numerous birds because they loved the little black mustard seed it produced. God's kingdom works in a similar fashion. It starts from the smallest beginnings in the hearts of men and women who are receptive to God's word. And it works unseen and causes a transformation from within. Leaven is another powerful agent of change. A lump of dough left to itself remains just what it is, a lump of dough. But when the leaven is added to it a transformation takes place which produces rich and wholesome bread when heated -- the staple of life for humans. The kingdom of God produces a transformation in those who receive the new life which Jesus Christ offers. When we yield to Jesus Christ, our lives are transformed by the power of the Holy Spirit who dwells in us. Paul the Apostle says, "we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us" (2 Cor. 4:7). Do you believe in the transforming power of the Holy Spirit?

Prayer: Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Jesus answers his own rhetorical questions with marvelous images: the tiny seed that grows into the large bush, the yeast that transforms the flour into an abundance of bread. We know this, that a small thing can have a big effect, as we have known a suggestion, a hope, an idea -- followed -- to lead to a whole career or way of life. From a chance meeting comes a fruitful relationship; from a small kindness comes -- well, salvation. To me, this is about Faith and Hope -- especially that my little faith and smaller abilities may yet help build "the Kingdom of Heaven." So although I continue to weep and groan, I pray each day, "Thy Kingdom come, Thy will be done." A good question for today is: What can I do today that might be the seed or the bit of yeast that will grow into the Kingdom for others? That's a good question, and may be the right question for my readers. But -- true confession here! -- having considered this Gospel, I've discovered the question truly rhetorical (because I have an answer) that I've been trying to avoid -- that I am finally asking myself today is: What apparently little thing must I change in my life so that God may Reign in me?

Wednesday, November 1 ~ Thirtieth Week in Ordinary Time
Solemnity of All Saints
~ A Holy Day of Obligation ~

Holy Gospel: Matthew 5:1-12a When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven."

Meditation: The beatitudes respond to the natural desire for happiness that God has placed in every heart. They teach us the final end to which God calls us, namely the coming of God's kingdom (Matthew 4:17), the vision of God (Matthew 5:8; 1 John 2; 1), entering into the joy of the Lord (Matthew 25:21-23) and into his rest (Hebrews 4:7-11). Jesus' beatitudes also confront us with decisive choices concerning the life we pursue here on earth and the use we make of the goods he puts at our disposal. God alone satisfies. Theresa of Avila's prayer book contained a bookmark which she wrote: "Let nothing disturb you, let nothing frighten you; all things pass: God never changes. Patience achieves all it strives for. Whoever has God lacks nothing, God alone suffices." Is God enough for you? God offers us the greatest good possible -- abundant life in Jesus Christ (John 10:10) and the promise of unending joy and happiness with God. Do you seek the highest good, the total good, which is above all else?

Prayer: Almighty ever-living God, by whose gift we venerate in one celebration the merits of all the Saints, bestow on us, we pray, through the prayers of so many intercessors, an abundance of the reconciliation with you for which we earnestly long. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: What is the good life which God intends for us? And how is it related with the ultimate end or purpose of life? Is it not our desire and longing for true happiness, which is none other than the complete good, the sum of all goods, leaving nothing more to be desired? Jesus addresses this question in

his sermon on the mount. The heart of Jesus' message is that we can live a very happy life. The call to holiness, to be saints who joyfully pursue God's will for their lives, can be found in these ten beatitudes. Jesus' beatitudes sum up our calling or vocation – to live a life of the beatitudes. The word beatitude literally means “happiness” or “blessedness.” Living a life of Christ will bring us true joy, true happiness – everything else of this world is fleeting.

About All Saints Day: Today the Church celebrates all the saints: canonized or beatified, and the multitude of those who are in heaven enjoying the beatific vision that are only known to God. During the early centuries the Saints venerated by the Church were all martyrs. Later on the Popes set November 1 as the day for commemorating all the Saints. We all have this “universal call to holiness.” What must we do in order to join the company of the saints in heaven? We “must follow in His footsteps and conform [our]selves to His image seeking the will of the Father in all things. [We] must devote [our]selves with all [our] being to the glory of God and the service of [our] neighbor. In this way, the holiness of the People of God will grow into an abundant harvest of good, as is admirably shown by the life of so many saints in Church history” (*Lumen Gentium*, 40).

Thursday, November 2 ~ Thirtieth Week in Ordinary Time **The Commemoration of All the Faithful Departed ~ All Souls' Day**

Holy Gospel: John 6:37-40 Jesus said to the crowds: “Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day.”

Meditation: What kind of future are you preparing for? What about the life to come after our death? God puts in the heart of every living person the desire for unending life and happiness with him. While death claims each of us at the appointed time, God gives us something which death cannot touch -- his own divine life and sustaining power. In the Old Testament, one of the greatest testimonies of faith and hope in the midst of great suffering and pain is that of Job: For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another (Job 19:25-27).

Prayer: Listen kindly to our prayers, O Lord, and, as our faith in your Son, raised from the dead, is deepened, so may our hope of resurrection for your departed servants also find new strength. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

An additional prayer for those who have died: Almighty God, through the death of Your Son on the Cross, You destroyed our death; through His rest in the tomb You hallowed the graves of all who believe in You; and through His rising again You restored us to eternal life. God of the living and the dead, accept our prayers for those who have died in Christ and who are buried with Him in the hope of rising again. Since they were true to Your name on earth, may they praise You forever in the joy of heaven. Amen.

Contemplation: Yesterday we celebrated “All Saints” day; today we celebrate “All Souls” day as a day of remembrance and honor to those who have died. As we commemorate this day, it seems much like our Memorial Day civic holiday – without the veteran aspect of the holiday. What is the difference between our celebrations? On All Saints Day we pray to those saints in heaven to intercede for us. And on occasion this includes someone we know and who has been a strong part of our life. But on All Souls Day we pray for our loved ones who have died and ask the Lord to admit them to their eternal reward. Our readings encourage us to open up our minds and hearts to the mystery of God’s love for us. We very easily can focus our attention on what we are missing as we remember our family and friends who have died. And this very human emotion is strong and is good and is part of our human nature which God has created. But God also has called us to trust in His promises of salvation and an eternal reward. Jesus reveals himself in many countless ways to those who seek him with eyes of faith. When we read the word of God in the Bible, Jesus speaks to us and reveals to us the truth – the mind and heart of God the Father.

All Souls Indulgences: An indulgence, applicable only to the souls in purgatory (a specific person, or to any soul in purgatory), is granted to the faithful, who devoutly visit a cemetery and pray, even if only mentally, for the departed. The indulgence is plenary each day from November 1-8; on other days of the year it is partial. + A plenary indulgence, applicable only to the souls in purgatory, is granted to the faithful, who on the day dedicated to the Commemoration of All the Faithful Departed [November 2 (as

well as on the Sunday preceding or following, and on All Saints' Day)] piously visit a church. In visiting the church it is required that one Our Father and the Creed be recited. + To acquire a plenary indulgence it is necessary also to fulfill the following three conditions: sacramental Confession, Eucharistic communion, and prayer for the intention of the Holy Father. The three conditions may be fulfilled several days before or after the performance of the visit; it is, however, fitting that communion be received and the prayer for the intention of the Holy Father be said on the same day as the visit. + The condition of praying for the intention of the Holy Father is fully satisfied by reciting one Our Father and one Hail Mary. A plenary indulgence can be acquired only once in the course of the day. For more information, visit:

<https://www.ncregister.com/blog/here-s-how-you-can-help-the-holy-souls-in-purgatory>

Friday, November 3 ~ Thirtieth Week in Ordinary Time

Saint Martin de Porres, Religious

Holy Gospel: Luke 14:1-6 On a Sabbath Jesus went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully. In front of him there was a man suffering from dropsy. Jesus spoke to the scholars of the law and Pharisees in reply, asking, "Is it lawful to cure on the Sabbath or not?" But they kept silent; so he took the man and, after he had healed him, dismissed him. Then he said to them "Who among you, if your son or ox falls into a cistern, would not immediately pull him out on the Sabbath day?" But they were unable to answer his question.

Meditation: In our increasingly busy world where we regularly try to pack ten pounds of activities into a five pound bag, today we should give an honest assessment of how each of us approaches the commandment to observe the Sabbath as a day of rest to honor the Lord. Obviously there is a balance to be struck here. The Pharisees were convinced that Jesus was a reckless Sabbath-breaker. The Gospels record seven incidents in which Jesus healed people on the Sabbath - the seventh day of the week set apart for rest and the worship of God. You would think Jesus' miracles on the Sabbath day of rest would draw admiration and gratitude from all. Unfortunately, each incident seemed to incite increasing hostility from the religious leaders who held an interpretation that went beyond God's intention for the Sabbath day of rest. They were certain that Jesus was a dangerous and irreligious man, a Sabbath-breaker, who must be stopped at all costs. But what about ourselves? How do we treat Sunday (the Sabbath for Christians)? Do we make going to Mass a priority because we want to give fitting praise, worship and thanksgiving to God, and to be nourished by the words of sacred scripture and the Body and Blood of our Savior, Jesus Christ? Do we have a desire to "want" to go to Mass, versus a drag-your-feet attitude of "do I have to go to Mass?" Do I place sports, practices, rehearsals, sleep, shopping, travel, time in the office to catch up, yard work, et cetera above Mass? Or do I make Mass a priority recognizing that I can do these other things later? After Mass, am I cheating myself out of a much-needed day of rest by choosing instead to pack ten pounds of activities into a five-pound bag?

Prayer: O God, who led Saint Martin de Porres by the path of humility to heavenly glory, grant that we may so follow his radiant example in this life as to merit to be exalted with him in heaven. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Why did God give the commandment to keep holy the Sabbath and enjoined his people to refrain from work on that day? The "Sabbath rest" was (and is still) meant to be a time to remember and celebrate God's goodness and the goodness of his works, both in creation and redemption. It was (and still is) a day set apart for the praise of God, his work of creation, and his saving actions on our behalf. It was (and still is) intended to bring everyday work to a halt and to provide needed rest and refreshment. It was not, however, intended to put a stop to love of God and love of neighbor. The law of love supersedes the law of rest! Jesus shows the fallacy of the Pharisees' legalism by pointing to God's intention for the Sabbath: to do good and to heal. Are hospitals closed on Sundays? Of course not. The need for physical healing is a constancy in our lives. So is spiritual healing, which is just as important. That is why the Sabbath remains an important day in our lives to get the spiritual nourishment we need to keep ourselves spiritually fit in order to live our lives as disciples of Christ.

Scripture passages (NAB translation) courtesy of the U.S. Conference of Catholic Bishops;
prayers are from *The Roman Missal*, Catholic Book Publishing, 2011;
information about saints, solemnities, feasts and memorials courtesy of the Catholic Culture web site.

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Love can be kept only by being given away

by Fr. Thomas Merton, OCSO

Happiness that is sought for ourselves alone can never be found: for a happiness that is diminished by being shared is not big enough to make us happy.

There is a false and momentary happiness in self-satisfaction, but it always leads to sorrow because it narrows and deadens our spirit. True happiness is found in unselfish love, a love which increases in proportion as it is shared. There is no end to the sharing of love, and, therefore, the potential happiness of such love is without limit. Infinite sharing is the law of God's inner life. He has made the sharing of ourselves the law of our own being, so that it is in loving others that we best love ourselves. In disinterested activity we best fulfill our own capacities to act and to be.

Yet there can never be happiness in compulsion. It is not enough for love to be shared: it must be shared freely. That is to say it must be given, not merely taken. Unselfish love that is poured out upon a selfish object does not bring perfect happiness: not because love requires a return or a reward for loving, but because it rests in the happiness of the beloved. And if the one loved receives love selfishly, the lover is not satisfied. He sees that his love has failed to make the beloved happy. It has not awakened his capacity for unselfish love.

Hence the paradox that unselfish love cannot rest perfectly except in a love that is perfectly reciprocated: because it knows that the only true peace is found in selfless love. Selfless love consents to be loved selflessly for the sake of the beloved. In so doing, it perfects itself.

The gift of love is the gift of the power and the capacity to love, and, therefore, to give love with full effect is also to receive it. So, love can only be kept by being given away, and it can only be given perfectly when it is also received.

Love not only prefers the good of another to my own, but it does not even compare the two. It has only one good: that of the beloved, which is, at the same time, my own. Love shares the good with another not by dividing it with him, but by identifying itself with him so that his good becomes my own. The same good is enjoyed in its wholeness by two in one spirit, not halved and shared by two souls. Where love is really disinterested, the lover does not even stop to inquire whether he can safely appropriate for himself some part of the good which he wills for his friend. Love seeks its whole good in the good of the beloved, and to divide that good would be to diminish love. Such a division would not only weaken the action of love, but in doing so would also diminish its joy. For love does not seek a joy that follows from its effect: its joy is in the effect itself, which is the good of the beloved. Consequently, if my love be pure I do not even have to seek for myself the satisfaction of loving. Love seeks one thing only: the good of the one loved. It leaves all the other secondary effects to take care of themselves. Love, therefore, is its own reward.

To love another is to will what is really good for him. Such love must be based on truth. A love that sees no distinction between good and evil, but loves blindly merely for the sake of loving, is hatred, rather than love. To love blindly is to love selfishly, because the goal of such love is not the real advantage of the beloved but only the exercise of love in our own souls. Such love cannot seem to be love unless it pretends to seek the good of the one loved. But since it actually cares nothing for the truth, and never considers that it may go astray, it proves itself to be selfish. It does not seek the true advantage of the beloved or even our own. It is not interested in the truth, but only in itself. It proclaims itself content with an apparent good: which is the exercise of love for its own sake, with-out any consideration of the good or bad effects of loving.

When such love exists on the level of bodily passion it is easily recognized for what it is. It is selfish, and, therefore, it is not love. Those whose love does not transcend the desires of their bodies, generally do not even bother to deceive themselves with good motives. They follow their passions. Since they do not deceive themselves, they are more honest, as well as more miserable, than those who pretend to love on a spiritual plane without realizing that their "unselfishness" is only a deception.

Charity is neither weak nor blind. It is essentially prudent, just, temperate, and strong. Unless all the other virtues blend together in charity, our love is not genuine. No one who really wants to love another will

consent to love him falsely. If we are going to love others at all, we must make up our minds to love them well. Otherwise our love is a delusion.

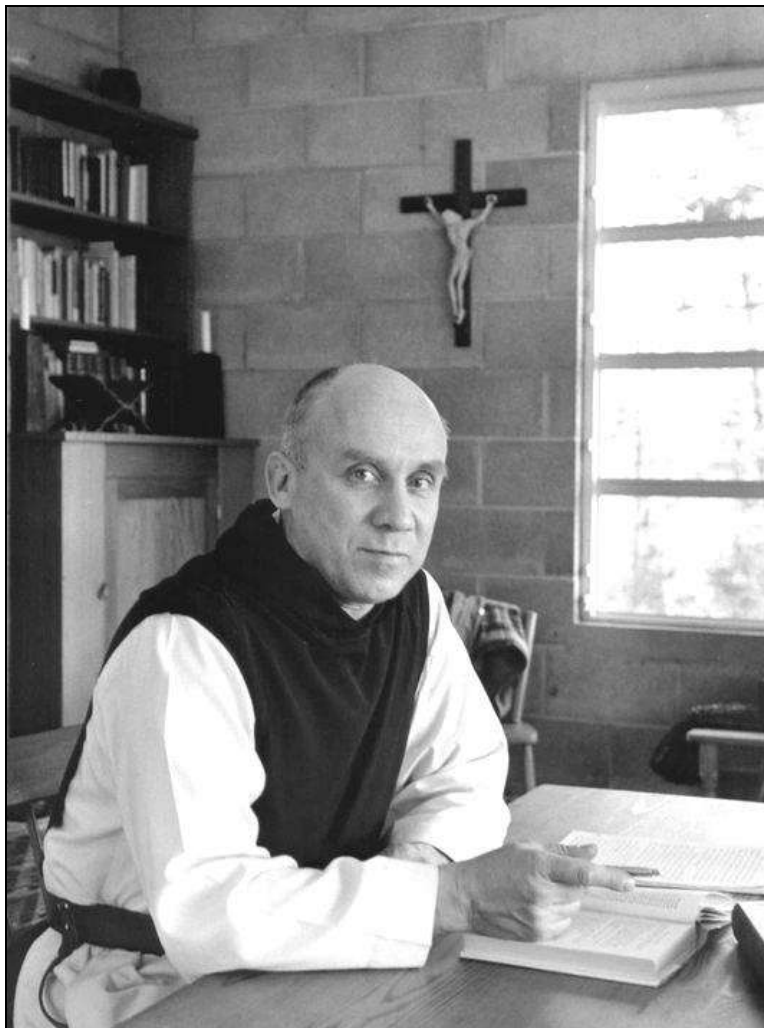
The first step to unselfish love is the recognition that our love may be deluded. We must first of all purify our love by renouncing the pleasure of loving as an end in itself. As long as pleasure is our end, we will be dishonest with ourselves and with those we love. We will not seek their good, but our own pleasure.

It is clear, then, that to love others well we must first love the truth. And since love is a matter of practical and concrete human relations, the truth we must love when we love our brothers is not mere abstract speculation: it is the moral truth that is to be embodied and given life in our own destiny and theirs. This truth is more than the cold perception of an obligation, flowing from moral precepts. The truth we must love in loving our brothers is the concrete destiny and sanctity that are willed for them by the love of God. One who really loves another is not merely moved by the desire to see him contented and healthy and prosperous in this world. Love cannot be satisfied with anything so incomplete. If I am to love my brother, I must somehow enter deep into the mystery of God's love for him. I must be moved not only by human sympathy but by that divine sympathy which is revealed to us in Jesus and which enriches our own lives by the outpouring of the Holy Spirit in our hearts.

The truth I love in loving my brother cannot be something merely philosophical and abstract. It must be at the same time supernatural and concrete, practical and alive. And I mean these words in no metaphorical sense. The truth I must love in my brother is God Himself, living in him. I must seek the life of the Spirit of God breathing in him. And I can only discern and follow that mysterious life by the action of the same Holy Spirit living and acting in the depths of my own heart.

Excerpted from Merton's book "No Man is an Island"

*Fr. Thomas Merton was a prolific writer and monk at the Abbey of Gethsemani in Trappist, Kentucky.
For more information about Merton or the Abbey, please visit their web page at WWW.MONKS.ORG.*



AROUND THE PARISH

MAKE TIME FOR ADORATION

There is no better way to spend an hour of your week than in the presence of the Eucharist. *Eucharistic Adoration is now available at St. Michael three days a week! Join us in the Church on Wednesday evenings from 6:30-7:30 p.m. for our new weekly Holy Hour with Confessions.* Our Adoration Chapel offers Eucharistic Exposition on both Thursdays and Fridays. Our current exposition hours are from 9:00 a.m. Thursday morning through 9:00 p.m. Friday evening. Adoration is available at all other times with the Blessed Sacrament reposed in the tabernacle. Signing up is easy to do from your phone or computer. You can sign up at StMichael.WeAdoreHim.com.

SCHEDULE YOUR MASS INTENTIONS

With our expanded Mass times each week, we have Mass Intentions available on weekends and weekdays for the remainder of 2023. We are currently scheduling Masses through February 2024. The gift of a Mass Intention is a wonderful way to offer prayers to those you love. Mass Intentions are available for an offering of \$10.00 each. The tradition of Masses offered for the intentions of living or deceased loved ones originated in the early Church and continues to be an important Catholic practice. If you would like to remember a loved one in this way, please visit the Parish Office to schedule or call for more details.

ST. VINCENT DE PAUL SOCIETY COAT DRIVE

The St. Vincent de Paul Society is collecting winter coats for our Sponsor-A-Family program. Please bring your clean, gently used winter coats (both child and adult sizes) to the clothing chute no later than October 29. Thank you for your generosity.



BOY SCOUT WREATH SALE

The St. Michael's Boy Scout Troop is kicking off its annual Christmas greenery sale! Scouts from Troop 123 will be accepting wreath orders in Marian Hall after the Sunday Masses on October 29th and November 5th. In-person orders will be distributed after the Sunday Masses on December 3rd. Direct Delivery wreath orders can also be placed on our secure online store at <https://sherwoodfundraiser.com/T123> until 5:00 p.m. November 5th. Direct Delivery Orders will be shipped to the recipient within the two weeks after Thanksgiving. Contact us at 614-792-1138 with any questions.

MEN'S FAITH AND FELLOWSHIP

Saturday, November 4th, The Annunciation of the Joyful Mysteries of the Rosary is our focus. Filmed in the Holy Land with Mark Hartfiel, this is a beautiful video with testimonies and insights from many people, professed and lay, men and women about the benefits of contemplating the Joyful Mysteries. Prepare for Advent by increasing your joy. We will meet at 6:45 a.m. in Marian Hall for the Rosary and then have the presentation and a short discussion. We finish by 8:00 a.m. so that you can attend First Saturday Mass as Our Lady asked. Men of all ages may join us any week. Ask your spouse or a friend to come with you. Any questions can be directed to mensgroup@saintmichael-cd.org.



JOIN ST. ANN'S ALTAR SOCIETY AND HELP KEEP OUR CHURCH CLEAN!

Members of the St. Ann's Altar Society at St. Michael the Archangel Church keep the church and Adoration Chapel clean throughout the year. Our goal is to clean the church on Fridays to have it ready for weekend Masses, and to clean the Adoration Chapel on Tuesdays before Eucharistic Exposition. No heavy-duty cleaning or lifting is required, just a desire to help keep our church looking beautiful! To sign up, scan the QR code or visit saintmichael-cd.org/community-life/parish-ministries/st-anns-altar-society/.

THE SOCIETY OF ST VINCENT DE PAUL INVITES YOU TO HELP OTHERS THIS HOLIDAY SEASON THREE WAYS YOU CAN HELP:

1. You can help to purchase food for the families in our Sponsor-A-Family program. Pick up a grocery bag after mass on Nov. 11 & 12. Shop for the items on the bag. Return the full bag at mass on Nov. 18 & 19.
2. You can sponsor a family by shopping for the members of a particular family off a wish list. Families range in size from one child to six children. We ask that you spend about \$75 per child and that all gifts are new. Packets will be available after all masses Nov. 11/12 & Nov. 18/19.
3. You can purchase any gift for a child of any age and put it in our Giving Tree boxes. These gifts are given out at the St. Francis Center and the SVDP Downtown Center. The Giving Trees will go up Thanksgiving weekend. We need all of our gifts no later than Dec. 10!

SCHOOLS

OPEN HOUSE AT ST. FRANCIS DE SALES HIGH SCHOOL

All future Stallions are invited to our annual Open House on Sunday, November 12. To accommodate the high interest in our Open House and to provide individual attention to all of our guests, we will offer three unique start times (11:00 a.m., 11:50 a.m., and 12:40 p.m.) each beginning with a 20-minute Admissions Overview to introduce you to our community and programming. Please visit the school website at www.sfdstallions.org.

BISHOP WATTERSON OPEN HOUSE

Save the date for Bishop Watterson's Open House, November 19 from 1:00-3:00 p.m. Our Open House is a great opportunity to meet faculty, staff and coaches, and take a guided tour of the Bishop Watterson facilities with a student. Come see why we say "Christ is the reason for this school, the unseen, but ever-present teacher in its classes – the model of its faculty and the inspiration of its students." Seating is limited for information sessions with Deacon Chris Campbell, BWHS Principal, so sign up today at bishopwatterson.com!

ST. CHARLES ANNUAL OPEN HOUSE NOVEMBER 5 FOR PROSPECTIVE STUDENTS

Attention prospective St. Charles Cardinals and families: You are invited to see our campus and learn about the school during our **Open House** program taking place on **Sunday, November 5th**, starting at **1:00 p.m.** Included is a presentation by Principal Jim Lower, tours of campus, and opportunities to learn about and speak to members of our many teams, clubs, and organizations. There will also be refreshments to enjoy in the company of your fellow future Cardinal families. Register for our Open House today at stcharlesprep.org/admissions.


ST. MICHAEL SCHOOL IS HIRING!

St. Michael School is hiring a Before Care Assistant for the 2023-24 School Year to work the following shift: 6:45-7:45 a.m., Monday-Friday. Students arrive at 7:00 a.m., so the start time for the position could be discussed if applicant wishes to attend the 6:30 a.m. Mass.

Requirements:

- Current satisfactory BCI & FBI background checks
- Have attended or be willing to attend a **VIRTUS Protecting God's Children** training
- Excellent verbal and written communication skills

For more information or to apply, please contact Sr. Mary Regina at principal@stmichaelworthington.org.



VIRTUE







of the week

Docility

October 22-27

DEFINITION OF DOCILITY:
Willingness to be taught

PRAYER FOR DOCILITY:
Dear Jesus,
You are my teacher in every situation! Before acting on important matters, please give me the humility to see Your wisdom and the wisdom of others, in order to make the best decision. Give me the gift of counsel, so that I may do Your holy will in each situation.



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AROUND THE DIOCESE

12TH ANNUAL SACRED HEART CONGRESS

Please attend the 12th Annual Sacred Heart Congress at St. Paul the Apostle Catholic Church in Westerville, OH on **Saturday, November 4th, 2023**. This **mini-retreat** will include the Rosary at 8:00 a.m., Mass with Bishop Fernandes, Speakers, Fellowship, Testimonies, and Confession will be offered. The Congress will end with Adoration and Benediction. Please register at www.WelcomeHisHeart.com. This year, we are offering programming for school-aged children.

*Also a livestreaming option, if you cannot attend in person.

FALL COME AND SEE WEEKEND

Dates: November 9-12, 2023

The weekend begins with arrival at 4:00 p.m. on Thursday, November 9 and concludes with departure at noon on Sunday, November 12. The weekend has been set aside to allow young men (high school juniors, seniors, and college-aged students) to visit the seminary for a few days. Live-in participants will experience seminary prayer life, classes, communal worship, and interaction with current seminarians, faculty and staff. Live-in weekends include introductory presentations on discernment, student life, and the college seminary formation program. Contact us at vocations@columbuscatholic.org if you are interested.

EARLY VOTING – ISSUE 1 & 2 THREATEN FAMILIES

Our Catholic faith teaches that parents have a duty to protect and care for their children. These duties are the reason that parents have special rights regarding the education and welfare of children. A constitutional amendment on the ballot in this election would threaten a parent's ability to protect and care for their children. Catholics must Vote NO on Issue 1 and Issue 2 because...

- **Parental rights are under threat** – Issue 1 challenges a parent's right to know about and consent to their child receiving any reproductive interventions, including abortion.
- **Children are at risk** – Issue 2 endangers children as the legalization of recreational marijuana is shown to increase use by youth, therefore harming their development, especially neurologically. It could also increase traffic accidents and fatalities.

Jesus teaches us to love our neighbor as ourselves, and it is in a family where we first learn to love. This is why the Catholic Church teaches that parents have special rights and responsibilities, so that a child's home can be a haven of love. To protect a parent's ability to love, protect, and care for their children, **Catholics in Ohio must Vote NO on Issue 1 and Issue 2.** You can request an absentee ballot at www.voteohio.gov until October 31st, then mail the absentee ballot to your local board of elections by November 6th. Or, go to your board of elections to vote early in-person any day between now and November 5th. *The Catholic Conference of Ohio is the official voice of the Catholic Church in Ohio on public policy, advocating for the dignity of life at all stages, immigrants, Ohioans in need, and Catholic education.* Visit www.ohiocathconf.org.



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