

MASS SCHEDULE**Mon., Sept. 19-St. Januarius****Ezr 1: 1-6/Lk 8: 16-18**

8:00 a.m. Deceased & Living

Members of the Corrova family

Tues., Sept. 20-St. Andrew Kim**Taigon & St. Paul Chong Hasang
& companions, Martyrs****Ezr 6: 7-8, 12b, 14-20/Lk 8: 19-21**

8:00 a.m. Maryann Reichley

Wed., Sept. 21-St. Matthew**Eph 4: 1-7, 11-13 /Mt 9: 9-13**

8:00 a.m. Mary Ann Brennan

9:00 a.m. Frank E. Desiderio

Thurs., Sept. 22 –Weekday**Hg 1: 1-8/Lk 9: 7-9**

8:00 a.m. Donald Haverick

Fri., Sept. 23 –**St. Pio of Pietrelcina****Hg 2: 1-9/Lk 9: 18-22**

8:00 a.m. Sr. Mary Norbert

McLoughlin

Sat., Sept. 24- Weekday**Zec 2: 5-9, 14-15a/Lk 9: 43b-45**

8:00 a.m. Gini Casson

Sat. Sept. 24- Sunday Vigil Mass

5:00 p.m. Charlie Iannarino

**Sept. 25-Twenty-Sixth Sunday in
Ordinary Time****Ez 18: 25-28/Phil 2: 1-11 or 2: 1-****5/Mt 21: 28-32**

8:30 a.m. George Gugle III

11:00 a.m. People of the Parish

5:00 p.m. Bob Sammet

SACRISTANS**WEEK OF SEPTEMBER 19**

Mary Ann Doyle & Jane Prunte

ALTAR SERVERS**WEEK OF SEPTEMBER 19****DAILY MASS – 8:00 A.M.****M-W: Killian Sweeney &****Abby Rennard****Th-S: Emily & Rachel Hernon****WEEKLY HOLY HOUR****THURSDAY EVENINGS****6:30 P.M.-7:30 P.M.****Adoration/Confessions****PLEASE REMEMBER, MINISTERS...****All of us are counting on you!****The priests, the congregation...everyone!****If you cannot make your scheduled ministry, please
make sure you get a substitute in advance.****THANK YOU!****SATURDAY, SEPTEMBER 24 ~ 5:00 P.M. MASS****LITURGICAL COORDINATOR:** Pam King**EUCCHARISTIC MINISTERS: N. SIDE:** Abigail Selid, Patti Cooper,
Wendy Currier, Tony DiNapoli **S. SIDE:** Ami Carmon, Amber Krieger,
John & Christine Farley**LECTORS: P:1:** Jim Carmon **P:2** Barb Beck**CANTOR:** Jacci Baumann**ALTAR SERVERS:** Seth Brewer, Henry & Kolbe Sarko**USHERS:** Margy Farrin, Connie Eberly, Molly Ryan, David Downey**SUNDAY, SEPTEMBER 25~ 8:30 A.M. MASS****LITURGICAL COORDINATOR:** Chris Reis**EUCCHARISTIC MINISTERS: N. SIDE:** Joe Halla, Gary Allwein,
Juliana Devine, Lynn Stelmach **S. SIDE:** Toni & Chris Carmon,
Pat Kelley, Lynn Porter**COMMUNION TO SHUT-INS:** Jim & Carol Klunk, Dan

Bringardner, John Kochensparger, Chuck Waterman, Dick Hinterschied

Sunrise Assisted Living: Cary Ryan**Arbors East:** Margy Farrin**LECTORS: P:1** A. J. Myers **P:2** Jim Kebe**CANTOR:** Sarah Reis**ALTAR SERVERS:** John Galden, Caroline Sapp, Blake Hale**USHERS:** Dick O'Donnell, Paul Lacroix, Katie Shonk, Bill Jones,

Marian & Paul Knox

SUNDAY, SEPTEMBER 25~ 11:00 A.M. MASS**LITURGICAL COORDINATOR:** Meg Allwein**EUCCHARISTIC MINISTERS: N. SIDE:** Abigail Evans, Mike
Heskamp, Barbara Murphy, Marie Bruce, Cody Mackey**S. SIDE:** Rose Adamescu, Angela Mentel, Doris Brundage,

Jeff Gardner, John Bonfante

LECTORS: P:1 Paul Coleman **P:2** Cathy Adamescu**CANTOR:** Faith Cheney**INTERPRETER:** Kristin Smith**ALTAR SERVERS:** Madeline Montgomery, Hannah & Abigail Boyle**USHERS:** Chuck Burkhart, Nancy Connor, Carolyn Peterson, Mike &
Michael Jolley**SUNDAY, SEPTEMBER 25 ~ 5:00 P.M. MASS****LITURGICAL COORDINATOR:** Jon Masys**EUCCHARISTIC MINISTERS:** *Volunteers from the Congregation***LECTORS: P:1** Deborah Estapa **P:2:** Jack Murphy**CANTOR:** Oge Mora**ALTAR SERVERS:** Lauren Britt, Mary Grace Palmer,

Daniel Hooffstetter

USHERS: Liz Beck & *Volunteers from the Congregation*

From the Pastor...

My dear friends in Christ:

ON THIS TWENTY-FIFTH SUNDAY IN ORDINARY TIME we hear from of the prophet Isaiah, the Lord tells us in today's first reading, "My thoughts are not your thoughts, nor are my ways your ways." In order to have our thoughts become more like God's thoughts and our ways resemble His ways, we first must understand the parable in today's Gospel and its application to the kingdom of God. When we compare the men who worked twelve hours and those who worked for one, we think that the latter group had it better, especially since they all received the same pay. But this manifests our jaundiced view of human work, which influences our reaction to Jesus' parable. Most see work as a curse and not having to work a great blessing; this, even though God gave man the vocation to work, to "subdue the earth" and have "dominion" over all animals before the Fall (Gen 1:28). Moreover, if we understand the way work happened in the ancient world, we see that work really was a blessing. Men used to go to the market place in the morning hoping to be hired as day workers. They did all they could to be chosen. If they were not picked at dawn, they would start to get nervous. If they were not picked later, at 9 a.m., they probably would have been concerned about what their wife would say at home. If they were not selected by noon, they probably would have started to wonder what objects she might throw at them! If they were not hired by 3 p.m., they probably would have begun seriously to worry that their family, and especially their children, might go to bed starving. Jesus was using this parable to preach to the Jewish people about salvation. By the time of Jesus, the Jews had already been God's chosen people since the time of Abraham, about 1800 years prior. For 1300 years, they had been committed to keeping a covenant with God based on the faithful fulfillment of the Mosaic law. All of a sudden a simple carpenter from Nazareth, who was working all types of miraculous signs to back up the authority of his incredible preaching, was saying that others were going to get the same "life's wage" that they were. He said that prostitutes and tax collectors, if they repented and accepted His Gospel, were going to receive the full pay of salvation. Most shocking was Jesus' assertion that the Gentiles, too, would be saved. It just didn't seem fair to them. Even though Jesus was stressing that his Jewish listeners, too, could be saved if they embraced and lived the Gospel, many of his listeners were convinced the system was unjust. After all, weren't those who had kept the Mosaic Law with such exactitude and rigor for 1300 years entitled to something special? Did not they who had borne the greater "burdens" and "scorching heat" of the moral law have a right to something more than the Johnny-come-latelies — who up until that time had never kept the covenant or, in the case of the gentiles, hadn't even heard of it? The Lord's generosity in freely offering salvation to others, like he would to the Good Thief, was making them jealous. But Jesus was also exposing a serious flaw in the way they looked at the moral life. Just like sometimes we can view work as a burden rather than a blessing, so they looked at their keeping of the covenantal precepts more as a yoke than a grace. They failed to see that they had already received more than the others were being offered because of the great gift of having been able to walk in the Lord's ways up until then. Christians can often be guilty of the same flaw. We can be secretly jealous of those who have lived a wild and sinful life, but who, because of God's mercy, converted before it was too late. That's because we sometimes value sins more than we value the love of God and of others (which the commandments help us to achieve). If we value sins more, then we will be jealous of those like the Good Thief, who "get in" at the last moment. But if we truly treasure God, then we'll recognize that we've been blessed all along more than those who were enslaved to various idols through their sins. A repentant sinner clearly recognizes this: that's one of the reasons why he or she converts! Folks, Jesus continues to call others into His vineyard to join those whom He called earlier. If we hope our thoughts to become more like His thoughts and our ways His ways, then we must rejoice when others are hired for the work of the kingdom. Moreover, if our thoughts and ways resemble His, then we must strive to work, with Jesus, to let everyone know that there are still are plenty of job openings in the fields.

OF NOTE...

- Today is Catechetical Sunday – a day to honor and recognize the work of the catechists of our parish school and religious education program involved in the education of our young people, and those in RCIA;
- The Josephinum seminary has assigned Rev. Mr. Daniel Gifford to our parish for the coming year. Information on Deacon Gifford is included in this bulletin – please welcome him to our parish family.
- The new translation of the Roman Missal is coming – included in this bulletin is a foretaste of some of the changes in the language. No worries, folks – "pew cards" will be arriving soon for all of us to use during Mass with the new language until we are all comfortable and have memorized the new language. This is something to take, read, and simply review in preparation for the changes. We will keep you apprised as we approach the day for implementation of the new Roman Missal.

--Fr. Mike Lumpe, Pastor

Meet our Transitional Deacon: Rev. Mr. Daniel Gifford Diocese of Peoria, Pontifical College Josephinum

Please welcome to St. Catharine of Siena Parish Rev. Mr. Daniel Gifford of the Diocese of Peoria. Deacon Gifford was assigned to us by the Pontifical College Josephinum during this, his fourth and final year of theological studies. Deacon Gifford will be at Mass in the coming weeks to introduce himself. During this academic year, he will be preaching from time to time, administering the Sacrament of Baptism, and learning other aspects of ministry during his final year of formation in preparation for ordination to the priesthood in 2012 in service of the Diocese of Peoria. We look forward to having Deacon Daniel Gifford with our parish family this year.



Above: Deacon Gifford (second from left) following ordination as a transitional deacon, with his three ordination classmates and Bishop Daniel Jenky, C.S.C. (center).



About Deacon Gifford, in his words... Born and raised in central Illinois, I am the youngest of four brothers, the uncle of three nieces and a nephew, and also a transitional deacon for the Catholic Diocese of Peoria. Having been taught by many excellent men and women in public schools, I entered Illinois Central College certain that I wanted to be a classroom teacher. However, after two years as an education major, I began to realize that there is nothing I want to teach people about more than Jesus. Having begun to be involved at Bradley Newman Center at the end of four years involved in Teens Encounter Christ as well as four summers working at a Christian day camp, the prospect of priesthood had begun to tug at my heart. With no small amount of reluctance, I began college seminary at Immaculate Heart of Mary Seminary (IHM) in 2005. However, having now graduated from IHM, I am beginning my final year of major

seminary at the Pontifical College Josephinum here in Columbus. Among my many pastoral experiences in Columbus, I had the opportunity last year to serve at the school here at St. Catharine's, working with the second and eighth graders in preparation for receiving sacraments. Most recently, I was ordained a transitional deacon on May 22, 2011 by Bishop Jenky at St. Mary's Cathedral in Peoria. I truly look forward to serving the people of St. Catharine's during the next several months!

First Years and Forever... a series on different aspects of marriage

Becoming Married

By Andrew & Terri Lyke

There is a difference between getting married and becoming married. Getting married is a pivotal event for a couple. It is the beginning of a new life, the culmination of a budding relationship. It is a profound profession that publicly reveals love that is meant to last forever. Getting married is an achievement, an arrival, and a threshold to a promise.

In our modern culture, many couples never get beyond that threshold experience. All it took to get to that moment—the initial attraction, courting, getting serious, the proposal, the wedding—is the price one pays for "getting married." However, getting married is only one piece of the pie. It's not even the beginning; it's only a stop along the way.

Becoming married is another proposition. Herbert Anderson and Robert Cotton Fite, in their book, *Becoming Married*, say, "We may fall in love or into marriage but we do not fall into becoming married. That requires self-conscious intent."

In some ways it starts long before a couple even know each other. Perceptions of marriage that are shaped by the marriages around them, from birth to the present, influence that "becoming." Cultural influences, ethnic, regional, generational, and from their families of origin, inform (or misinform) them about marriage.

Becoming married also includes discerning the call from within to discover one's vocation in life. It's discerning a life of faithful commitment. This is very important. Such discernment may lead to consecrated life in the Church. It may lead to a particular profession. It may lead to a life of celibacy. Whatever it leads to, prayerful discernment about one's vocation—responding to God's call—leads to a life with passion and meaning. Marriages that are born of this kind of discernment are most promising because they are shaped by faith.

Becoming married takes a turn toward the particular when a couple chooses each other. Their prayerful discernment continues through the engagement period. The wedding becomes more of a crescendo than an achievement.

Their becoming continues well into the marriage. As they traverse the stages of life they continue to learn how to be committed to each other. At each stage, there is new becoming—as new parents, with adolescent children, as empty nesters, through illness, in retirement, even when a spouse dies.

Essentially, becoming married is a journey that begins as a response to God's call—a life of vocation, and extends throughout life. It is experiences of transformation and conversion.

Last October we celebrated 25 years of marriage. Reflecting on this milestone, we appreciate our growth and many experiences of transformation and conversion. It is a major achievement for us. Yet, like getting married, getting to 25 years of marriage is but a step in our life of faith and commitment. While we revel in it, it is exciting to realize that the adventurous journey continues and we are still becoming married.

Questions for Reflection

- What was your earliest impressions of marriage?
- How old were you?
- Who were people involved?
- Were the experiences positive or negative?
- How have those early impressions impacted your marriage?
- How has becoming married shaped your values?
- What has changed in your perspective on marriage since the wedding?

Terri and Andrew are long-time leaders in marriage ministry in the U.S. Married 25 years, they are advisors to the U.S. Bishops' Committee on Marriage and Family, columnists for various Catholic diocesan newspapers, and writers for Catholic News Service. Andrew is the Coordinator of Marriage Ministry for the Archdiocese of Chicago. This article courtesy of Holy Spirit Interactive.

OUR Catholic FAITH

SAINT CATHARINE OF SIENA ▪ 500 SOUTH GOULD ROAD ▪ COLUMBUS, OHIO 43209 ▪ (614) 231-4509

A Woman for All Seasons

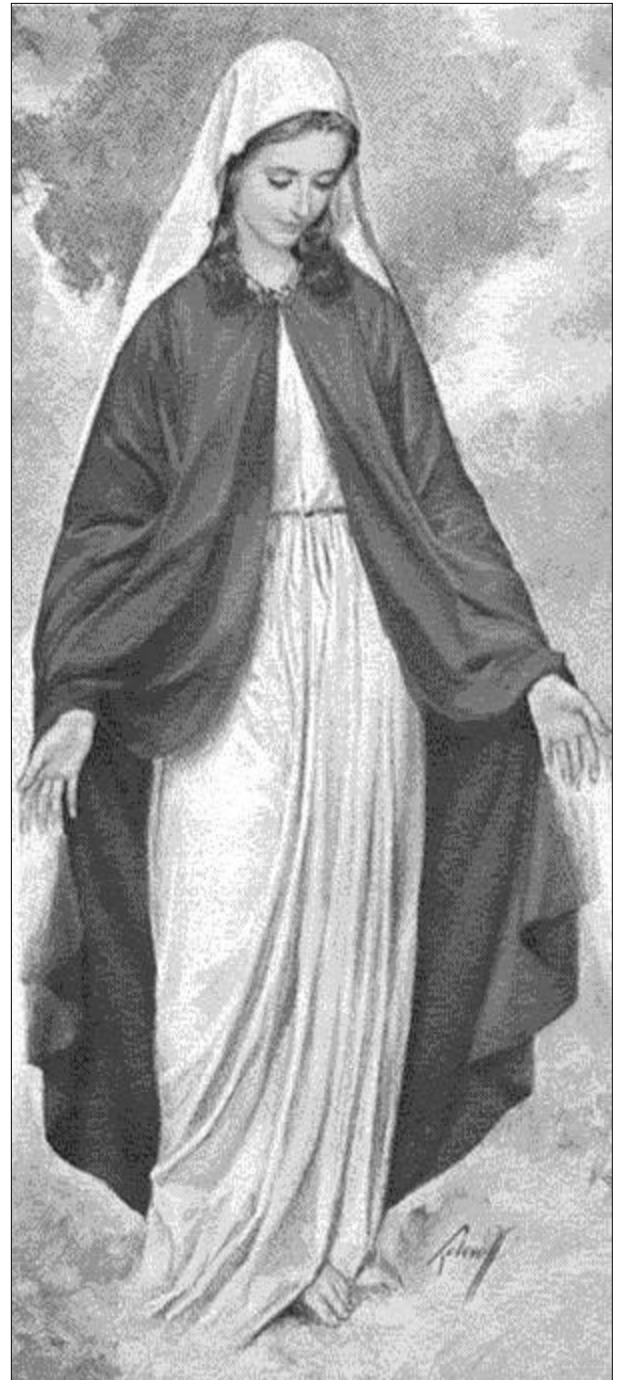
By Matt Bifulco

Anyone who holds that Mary is not co-redeemer and a mediatrix of the New Covenant is a very careless reader of scripture indeed. Many quote 1 Tim 2, 5: “There is one mediator between God and Man – the man Jesus Christ,” as conclusive proof that Mary and the saints have no part in intercessory prayer or mediation. This is perhaps the most crucial scriptural misunderstanding of all for non-Catholics, who cut themselves off needlessly and perhaps even fatally from saving help – and it goes to the heart of who we are as Christians. To lead us in the way of true understanding, Jesus sends his mother.

Jesus recommends Mary as the first and best Christian. Therefore, he lays upon us all the obligation to study her life and behavior in order to perfect our own walk. She is unique among believers, a singular model and friend. To be in denial about this is a serious impediment to holiness. Yet by colossal acts of ignorance and pride, millions of believers pretend that Mary is nobody special. And these same believers like to teach scripture! As St. Paul says in another place, “You need milk, not solid food.”

In at least three instances, Holy Scripture depicts Mary as mediatrix, not just of some human covenant, but of the New Covenant formed in the blood of her Son. These are: the Presentation in the Temple; the Wedding Feast at Cana; and the Crucifixion and Death of Our Lord. Significantly, these episodes are all presented to the faithful as mysteries of the holy rosary. Down through the centuries, Catholics both learned and simple have meditated on these central scriptures to a depth and clarity unknown in non-Catholic circles.

Mary in her presentation of Jesus at the temple was performing a ritual act well known to Jews of her day. According to the Law of Moses, first-born sons were dedicated and consecrated to the service of God. Typically, their lifetime of service was “redeemed” by a token offering, and they were thus free to devote themselves to family life instead. At the Presentation of the Lord, however, something off-script happened. Jesus was not successfully redeemed, but was offered instead as a sacrifice to God. This offering was accomplished on the altar of Mary’s heart, as attested to by the prophecy of Simeon: “a sword shall pierce your heart also.” Mother and Son are therefore united in this sacrificial offering.



At the Wedding Feast of Cana, Jesus begins his public ministry, but not without the consent of Mary, his partner. On an earlier occasion, God the Father had also required the consent of Mary – at the Annunciation. He had asked her permission to allow the Redeemer to be born. “Amen, amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also.” (Jn 5, 19) At the Wedding Feast of Cana this scripture is fulfilled.

Is Jesus impertinent to Mary when she tells him they have no wine? This could never have been the case. Jesus certainly knew His Ten Commandments, which tell us to “honor thy father and mother.” Rather, the Lord is admonishing his mother that, if he performs this miracle she is asking for, things will never be the same. He is asking her, in the interest of full disclosure, “Are you ready for this?” By the inscrutable plan of God, Jesus needs Mary’s permission. They are truly co-redeemers.

Many find this concept unacceptable, but is it really so surprising? The hypostatic union of God and man in the person of Jesus Christ assumes that our humanity is boundlessly ennobled by His redemptive act. Would He thus ennoble us, and then leave us as sideline spectators in the great drama of redemption? Many non-Catholics believe that Christ’s bloody act of expiation was something for Him to accomplish that we might enjoy a debt-free, burden-free existence. In opposition to this notion, Scripture gives us the quiet witness of Mary – his very mother – who sacrificially offered Jesus up when He was still only a little baby, who gave Him away knowingly to certain death at Cana, and who accompanied Him step by step to Calvary, sharing all His sufferings. This is an altogether different concept! What’s more, if Mary is a co-redeemer, we must all be.

Calvary uncovers the fulfillment of Simeon’s grim prophecy, but also its hopeful corollary. “Your heart too will be pierced – so that the thoughts of many hearts may be revealed.”

Mary is who Mary is. Who else can claim to be the Mother of God? But more important for us is who we hold Mary to be. Is Mary an interchangeable Palestinian teenager living at the time of Caesar Augustus, who could have easily been anyone else? Someone who takes this view cannot know much about the ways of God.

On the other hand, in the Gospel of John, Jesus entrusts his mother to “the disciple whom he loved.” It has always been this way. God gives Mary to His most beloved disciples. These may not be the smartest, the best, or the most holy of His disciples. But somehow they end up being just that, through her tender care and motherly intercession. At Pentecost, Jesus entrusted His entire Church to Mary for this same purpose (see Acts 1, 14). Let’s not defeat His plan through fear, envy, or misunderstanding.

Mary, our Mother, co-redemptrix and mediatrix of the New Covenant, pray for us.

This article is made available courtesy of Catholic Exchange.



THE MEMORARE

Remember, O most gracious Virgin Mary, that never was it known
that anyone who fled to thy protection, implored thy help,
or sought thine intercession was left unaided.

Inspired by this confidence, I fly unto thee, O Virgin of virgins,
my mother; to thee do I come, before thee I stand,
sinful and sorrowful. O Mother of the Word Incarnate,
despise not my petitions, but in thy mercy
hear and answer me. Amen.

PROTECTING GOD'S CHILDREN

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Update
SEPTEMBER 2011

Step I—Knowing the Warning Signs: Remember, Revisit, Re-examine

By Sharon Womack Doty, J.D., M.H.R. - Consultant to the VIRTUS® Programs

From time to time, it is good to stop and reexamine the warning signs that indicate someone is a potential risk to children. In order to be alert to these signs all the time, a careful review of the behaviors that should give us pause is important.

We begin this review with a reminder of the basic warning signs that should raise concerns with adults and trigger an effort to interrupt the behaviors. In the Protecting God's Children® for Adults program, there are several warning signs identified to watch for as we create a safe environment for children and the adults who care for them. First among them are behaviors that are easily observed by other adults in the environment. This article will remind us of these particular signs and how we can recognize and interrupt them.

- Always wants to be alone with children. Notice not only the people who seem to separate children from others by inviting them to go off alone with the adult, but also those who schedule times to provide support or service to children only when they can be alone and isolated with the children. Predators also convince adults that the time alone with children is appropriate and warranted. For adults, it is important to be alert to the efforts of all other adults to separate children from others for any reason—and interrupt the effort.
- Would rather be with children than adults. There are times when most of us enjoy the company of children. The opportunity to be carefree and childlike is a delightful break from the serious, significant obligations of adult responsibilities. However, for many parents, an adult willing to “play” with the kids for a while is a welcome respite. Pay attention and take note of those who always offer to take responsibility for the children. Make sure that everyone takes a turn at managing the children. This simple practice can thwart any effort by a potential predator to isolate children from adults and safety.
- Discourages other adults from participating or monitoring. This warning sign can be subtle. Potential predators can seem to be generous and accommodating as they offer to take full responsibility for monitoring the child or suggest that the lesson or conversation is best held in private. Although privacy can be an important element of some interactions, oversight and observation are critical for safety. Pay attention to the people who demand time alone, unsupervised and unmonitored with children and respectfully decline to allow that to happen.
- Goes overboard touching. There are many occasions for adults to have their hands on children and most are just fine. Holding hands or playing games with children that remind them of the joy of life are magical moments. Adults need to be able to draw the line between touch that is nurturing and caring and that which can be characterized as “overboard.” Adults who wrestle and tickle children that are not their own should be stopped. Call attention to any touch by an adult that could result in intimate contact. Be sure adults are aware that you are watching their physical contact with children and young people and that anytime it strikes you that they have stepped over the line, you will intervene.
- Thinks the rules do not apply to them. Although this warning sign may not be as obvious, observant adults will likely take notice of people who always seem to think they do not need to follow the rules. For predators—policies and procedures will only be honored when it is convenient, and they will often ignore social amenities. Failure to obey obvious rules is easy to identify. Ignoring social amenities may be more difficult to identify. Notice, for example, people who are chronically late and think the group should catch them up or start over, and those who refuse to turn off cell phones and pagers upon request. These adults are among those who deserve special attention when they interact with children.

These basic warning signs are not the only risky behaviors that potential predators exhibit but they are among those that predators tell us are part of the process. Paying attention to these behaviors and

interrupting them anytime they are present can make a real difference in the health and well being of children in our environments. Other warning signs are not as visible to a casual observer. Attending to these warning signs will take something more. Among the signs that are less visible are the following:

- Allows children to engage in activities their parents would not allow. In order to recognize that an adult is doing this, parents and other caring adults need to pay close attention and listen carefully. Often children will give away the fact that they were allowed to do something against or outside the “rules” Mom and Dad have established. For example, a child might suddenly be familiar with a movie the parents refused to allow the child to see, or they may make a comment about seeing someone at the mall during a time when they were not allowed to go. Other adults may observe children somewhere and suspect the parents did not approve. In any case, take time to gently inquire about what happened. If you see something you think might be against the rules set by the child’s parent and the parent is not around, call and ask. Check it out. In many ways, in today’s high tech environment, it does “take a village” to raise and keep a child safe.
- Uses bad language or tells dirty jokes to children. Many times the inappropriate or bad language used by a potential offender makes its way into the vocabulary of children. Once again, listening becomes important in the effort to create safe environments. Parents often talk to their children about bad or dirty language and jokes, and they let their children know that this is unacceptable. As a result, children may be left with the concern that if they tell what happened or what they heard, they will be in trouble. Parents and caring adults should let children know that if someone else uses this language around them or tells them dirty jokes, it is okay to tell parents; reassure your children and let them know they will not be in trouble. Children need to know that it is the adult who behaved badly and the adult who will have to answer for the bad language and jokes.
- Shows children pornography. Again, it is unlikely that a parent will see a potential perpetrator showing any child pornography. Therefore, parents must work hard to keep the lines of communication open and consistently remind children that just because someone shows them something the child should not see does not mean the child is in trouble. Let children know that the adults who offer or show them pictures or video, that they know they are not supposed to see, are not their friends and that parents need to know what is happening so they can protect the children from harm.
- Keep photo albums, journals, and/or mementos. Pay attention to adults who seem to be taking photos of other people’s children all the time. Note and interrupt anyone taking pictures of your child without your permission. Listen when your child tells you that someone has an “awesome” album with everyone’s picture in it. Most perpetrators keep a record of their “conquests.” The record often includes a photo album or journal. Taking note of those who are collecting these mementos can help you identify the risky adults in the environment.

Never forget that a perpetrator can be anyone—someone you know well, someone with whom you are barely acquainted, or a stranger. Never take for granted that the risky behaviors exhibited by adults in the environment are simply errors in judgment. Intervene and interrupt. Be proactive in creating safe environments by remaining alert and never ignoring any inconsistencies.

Knowing the warning signs is the most important aspect of protecting our children. Perpetrators show up in all areas of life. If you know and trust the warning signs, you will keep children safer.

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FAMILY MATTERS

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Good girls beware

By Elizabeth Foss

Dr. Meg Meeker, author of *Strong Fathers, Strong Daughters* and *Boys Should be Boys* has written an excellent new book for mothers of all ages: *The 10 Habits of Happy Mothers*. There is a plethora of thought-provoking, excellent advice, drawn from her own experience and decades of work with mothers. I highly recommend the book and I'm hosting a discussion of it on my blog.

There is one observation early in the book, however, that is very specific and very important, I think, for young girls and for the families who are raising them. Dr. Meeker writes, "Be careful if you have a really nice girl; they are the ones who get into trouble. Girls who are kind, polite, ethical, and bright find themselves doing things that they don't want to do simply because they don't want to hurt others' feelings." As I write it is Friday morning. Tonight, all over the country, really nice girls will be going to high school football games; they will engage in silly talk; they will be sweet and friendly and maybe even flirty. There is a fine line between goodness and danger.



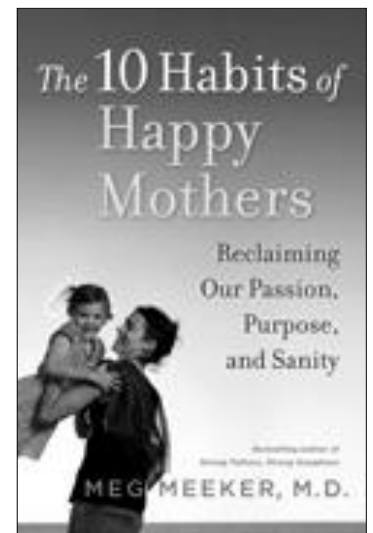
Elizabeth
Foss

This quote — seeing it in print — is an impetus to open dialogue, to clearly explicate for our daughters that they don't have to please everyone. Nor should they.

We spend so much time when our girls are little teaching them how to be kind and obedient and good-hearted and nurturing. And those are all valuable qualities in a friend and in a wife (or girlfriend). I think though, that as mothers teach those attributes, they must intentionally teach others as well. They must teach girls not to be one-sided friends, not to do all the giving in a relationship. Dr. Meeker goes on to share, "An astounding 40 percent of girls ages fourteen to eighteen have unwanted sex because, they say, they don't want to hurt their boyfriends' feelings." Expanding on the thought, "Gracious, ethical, intelligent women often end up with one-way friendships because they are so nice. There is nothing wrong with having friends who need help constantly. You know the friends I'm referring to — the ones who ask (if they're going to ask at all) how you are doing half an hour into the conversation. These women are the takers — the needy ones who are always in crisis modes." A girl whose social experience is full of nothing but takers is a girl who is in trouble — a quiet trouble that can creep up and surprise.

As mothers, we need to teach our daughters, preferably by example, that their entire self-worth isn't tied up in making someone else feel happier or better or more content. We need to teach them to recognize that some boys will exploit their good will and some girls will drain them dry of kind deeds. Girls need healthy friendships with both genders. They must learn to recognize that some people will take all that they offer and demand more without ever balancing the relationship. Girls (and their mothers) need to acknowledge that it's nice to be needed and rewarding to help, while also being wary that the relationship might take them into the dangerous territory of being manipulated and used.

As the mother of four daughters — all of whom we are raising to be kind, polite, ethical and bright — I know that I am more conscious of the connections between good girls and dangerous relationships. And I'm looking at their teen years with my eyes wide open.



This article is made available courtesy of THE CATHOLIC HERALD — the newspaper of the Diocese of Arlington, Virginia.

UNEMPLOYED? UNDEREMPLOYED?

*My son, when you come to serve the LORD, prepare yourself for trials.
Be sincere of heart and steadfast, undisturbed in time of adversity.
Cling to him, forsake him not; thus will your future be great.
Accept whatever befalls you, in crushing misfortune be patient;
For in fire gold is tested, and worthy men in the crucible of humiliation.
Sirach 2:1-5*

A New Group is Forming at Saint Catharine of Siena

JOB SEARCH REVELATIONS

**Our first session will be held
SATURDAY, OCTOBER 1st at 9:00 a.m.
in the St. Catharine Church Undercroft**

The purpose of the group is three-fold:

- (1) To share and learn new job search strategies – add structure, velocity and accountability to your job search
- (2) To foster the job search networking process, and
- (3) To encourage one another in their job search efforts

During the initial 8 weeks that the group meets, we will attempt to cover the following topics:

- OK, So You Are Unemployed. Now What? – Maintaining A Proper Attitude
- Who Are You, Really?
- Your Resume – It Will Not Get You A Job
- Your Job Search Is Your Full-Time Job – For Now
- Establishing Your Career Goals – Yes, Plural
- Your “Elevator Speech” – What Is that?
- Planning And Organization Are Essential
- Researching the Job Market – Identify Your Targets
- Don’t Just Apply – Contact the Right Person
- Networking – What It Is Not And Why It Is Critical
- Cover Letters
- Change Is Important – Embrace It
- The Job Interview – You On Stage
- Overcoming Objections
- Follow Up – And Move On
- Pros and Cons of the Internet
- Workforce And Workplace Trends
- The Job Offer – It Is Not ALL About The Money
- If Money Is Tight – If It Isn’t, It Will Be
- Job Security – What Job Security?
- Self-Talk – Are You Listening?
- Head Hunters, etc.

Jim Gernetzke, a member of St. Matthew the Apostle parish in Gahanna and President/Owner of J. Gernetzke & Associates, Inc, is forming the Job Search Revelations Group at St. Catharine’s. Jim is the former Director of Executive Recruiting at Kohl’s Department Stores and the Express division of The Limited. He started J. Gernetzke & Associates, Inc. in 1989 ~ <http://www.linkedin.com/in/jimgernetzke>

To register for this program (*fee paid for by St. Catharine’s*), please contact Jim at jimgernetzke@gernetzke.com or 614-856-1480. For more information, including access to THREE preview videos, please contact Jim.

“Therefore, encourage one another and build one another up.” 1 Thessalonians 5:11



The Saint Catharine Knights of Columbus
invite you to enjoy

An Evening of Parish Fellowship

Thursday, September 22nd, 7:30 p.m.
in the Church Undercroft

Featuring stories, humor and Q & A with
parishioner and author of Wendy's Hamburgers
famous "Where's the Beef?" slogan

Charlie Rath



Light Refreshments
will be served

Lectio Divina

DAILY SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

SAINT CATHARINE OF SIENA ▪ 500 SOUTH GOULD ROAD ▪ COLUMBUS, OHIO 43209 ▪ (614) 231-4509

"Keep close to the Catholic Church at all times, for the Church alone can give you true peace, since she alone possesses Jesus, the true Prince of Peace, in the Blessed Sacrament." – Saint Pio of Pietrelcina (Padre Pio)

Monday, September 19 ~ Twenty-Fifth Week in Ordinary Time
Saint Januarius, Bishop and Martyr; Blessed John Henry Newman

Holy Gospel: Luke 8:16-18 Jesus said to the crowd: "No one who lights a lamp conceals it with a vessel or sets it under a bed; rather, he places it on a lampstand so that those who enter may see the light. For there is nothing hidden that will not become visible, and nothing secret that will not be known and come to light. Take care, then, how you hear. To anyone who has, more will be given, and from the one who has not, even what he seems to have will be taken away."

Meditation: What does the image of light and a lamp tell us about God's kingdom? Lamps in the ancient world served a vital function, much like they do today. They enable people to see and work in the dark and to avoid stumbling. The Jews also understood "light" as an expression of the inner beauty, truth, and goodness of God. In his light we see light (Psalm 36:9). His word is a lamp that guides our steps (Psalm 119:105). God's grace not only illumines the darkness in our lives, but it also fills us with spiritual light, joy, and peace. Jesus used the image of a lamp to describe how his disciples are to live in the light of his truth and love. Just as natural light illumines the darkness and enables one to see visually, so the light of Christ shines in the hearts of believers and enables us to see the heavenly reality of God's kingdom. In fact, our mission is to be light-bearers of Christ so that others may see the truth of the gospel and be freed from the blindness of sin and deception.

Prayer: God our Father, enable us who honor the memory of **Saint Januarius** to share with him the joy of eternal life. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Prayer: O God, who bestowed on the Priest **Blessed John Henry Newman** the grace to follow your kindly light and find peace in your Church; graciously grant that, through his intercession and example, we may be led out of shadows and images into the fullness of your truth.

Contemplation: Jesus remarks that nothing can remain hidden or secret. We can try to hide things from others, from ourselves, and from God. How tempting to shut our eyes from the consequences of our sinful ways and bad habits, even when we know what those consequences are. And how tempting to hide them from others and even from God. But, nonetheless, everything is known to God who sees all. There is great freedom and joy for those who live in God's light and who seek his truth. Those who listen to God and heed his voice will receive more from him — abundance of wisdom, guidance, peace, and blessing. Do you know the joy and freedom of living in God's light?

Tuesday, September 20 ~ Twenty-Fifth Week in Ordinary Time
Saint Andrew Kim Taegon, Priest and Martyr;
Saint Paul Chong Hasang, Martyr; and their companions, Martyrs

Holy Gospel: Luke 8:19-21 The mother of Jesus and his brothers came to him but were unable to join him because of the crowd. He was told, "Your mother and your brothers are standing outside and they wish to see you." He said to them in reply, "My mother and my brothers are those who hear the word of God and act on it."

Meditation: Have you given any thought to the real meaning of what it means to be Christian? While being a Christian involves doctrine, precepts, and commandments, it is first and foremost a relationship — a relationship with Christ built on trust, affection, commitment, loyalty, faithfulness, kindness, thoughtfulness, compassion, mercy, helpfulness, encouragement, support, strength, protection, and so

many other qualities that bind people together in mutual love and unity. God offers us the greatest of relationships – union of heart, mind, and spirit with himself, the very author and source of love (ref. 1 John 4:8,16). God's love never fails, never forgets, never compromises, never lies, never lets us down nor disappoints us. His love is consistent, unwavering, unconditional, and unstoppable. Nothing can deter him from ever leaving us, ignoring us, or treating us unkindly. God wants all of our relationships to be rooted in his love. Jesus is God's love incarnate — God's love made visible in human flesh (ref. 1 John 4:9-10). That is why Jesus describes himself as the good shepherd who lays down his life for his sheep and the shepherd who seeks out the sheep who have strayed and lost their way. God is like the father who yearns for his prodigal son to return home and then throws a great party for his son when he has a change of heart and comes back (ref. Luke 15:11-32). Jesus offered up his life on the cross for our sake, so that we could be forgiven and restored to unity and friendship with God. It is through Jesus that we become the adopted children of God — his own sons and daughters. That is why Jesus told his disciples that they would have many new friends and family relationships in his kingdom. Whoever does the will of God is a friend of God and a member of his family — his sons and daughters who have been ransomed by the precious blood of Christ.

Prayer: O God, you have created all nations and you are their salvation. In the land of Korea your call to Catholic faith formed a people of adoption, whose growth you nurtured by the blood of Andrew, Paul, and their companions. Through their martyrdom and their intercession grant us strength that we too may remain faithful to your commandments even until death. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Contemplation: Ask yourself a very fundamental question: Who do you love and cherish the most? God did not intend for us to be alone, but to be with others. He gives us many opportunities for developing relationships with family, friends, neighbors, and co-workers. Why does Jesus seem to ignore his own relatives when they pressed to see him? His love and respect for his mother and his relatives is unquestionable. Jesus never lost an opportunity to teach his disciples a spiritual lesson and truth about the kingdom of God. On this occasion when many gathered to hear Jesus he pointed to another higher reality of relationships, namely our relationship with God and with those who belong to God.

About these martyrs: Fr. Andrew Kim Taegon, the first native Korean priest, was the son of Korean converts. His father, Ignatius Kim, was martyred during the persecution of 1839 and was beatified in 1925. After baptism at the age of fifteen, Andrew traveled thirteen hundred miles to the seminary in Macao, China. After six years he managed to return to his country through Manchuria. That same year he crossed the Yellow Sea to Shanghai and was ordained a priest. Back home again, he was assigned to arrange for more missionaries to enter by a water route that would elude the border patrol. He was arrested, tortured and finally beheaded at the Han River near Seoul, the capital. Paul Chong Hasang was a lay apostle and a married man, aged forty-five. Christianity came to Korea during the Japanese invasion in 1592 when some Koreans were baptized, probably by Christian Japanese soldiers. Evangelization was difficult because Korea refused all contact with the outside world except for an annual journey to Beijing to pay taxes. On one of these occasions, around 1777, Christian literature obtained from Jesuits in China led educated Korean Christians to study. A home church began. When a Chinese priest managed to enter secretly a dozen years later, he found four thousand Catholics, none of whom had ever seen a priest. Seven years later there were ten thousand Catholics. Religious freedom came in 1883. When Pope John Paul II visited Korea in 1984, he canonized Andrew, Paul, ninety-eight Koreans and three French missionaries who had been martyred between 1839 and 1867. Among them were bishops and priests, but for the most part they were laypersons: forty-seven women, forty-five men. Among the martyrs in 1839 was Columba Kim, an unmarried woman of twenty-six. She was put in prison, pierced with hot awls and seared with burning coals. She and her sister Agnes were disrobed and kept for two days in a cell with condemned criminals, but were not molested. After Columba complained about the indignity, no more women were subjected to it. The two were beheaded. A boy of thirteen, Peter Ryou, had his flesh so badly torn that he could pull off pieces and throw them at the judges. He was killed by strangulation. Protase Chong, a forty-one-year-old noble, apostatized under torture and was freed. Later he came back, confessed his faith and was tortured to death.

Wednesday, September 21 ~ Twenty-Fifth Week in Ordinary Time Feast of Saint Matthew, Apostle

Holy Gospel: Matthew 9:9-13 As Jesus passed by, he saw a man named Matthew sitting at the customs post. He said to him, "Follow me." And he got up and followed him. While he was at table in his house, many tax collectors and sinners came and sat with Jesus and his disciples. The Pharisees saw this and said

to his disciples, "Why does your teacher eat with tax collectors and sinners?" He heard this and said, "Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, I desire mercy, not sacrifice. I did not come to call the righteous but sinners."

Meditation: Look at how Jesus' simple two-word invitation of "follow me" changed Matthew's life forever. Matthew would never be the same person again after his encounter with Jesus. So why did Jesus choose a tax collector rather than a religious-minded person, such as a scribe or Pharisee trained in the law of God? Jesus wanted disciples who were willing to receive his word and be taught by him. Matthew was both willing and eager to jump at the opportunity to follow Jesus and his band of disciples. So what made Matthew so willing to exchange his wealthy business for the uncertain future of working with a missionary preacher – a preacher who bluntly told his followers that they would have to give up the comfort and security of their own homes, lands, and possessions to serve him? The Gospels do not tell us what must have passed through Matthew's mind when Jesus called him. Matthew very likely had heard Jesus on some occasion speaking to the crowds about God's kingdom and the heavenly treasure that awaited those who chose to follow as Jesus' disciples. When Jesus called Matthew his response was immediate and positive. There was no hint of hesitation or uncertainty. He didn't tell Jesus that he needed some time to think it over. And he didn't go home to discuss it with his family or friends, or consult an advice column or blog. He just got up from his tax-collector's desk, left his office at once, and began to join Jesus' company as one of his disciples. Such a radical change must have startled the whole town. The gospel account tells us that Matthew invited Jesus and his disciples to have dinner at his house. And along-side them at table are Matthew's friends – several other tax collectors, as well as a group of other town outcasts – the public sinners and prostitutes. The Pharisees not only regarded the tax collectors and public sinners as unclean, but they went out of their way to avoid any kind of contact with them. Jesus' association with tax collectors and public sinners shocked the sensibilities of these orthodox Jews.

Prayer: God of mercy, you chose a tax collector, Saint Matthew, to share the dignity of the apostles. By his example and prayers help us to follow Christ and remain faithful in your service. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Contemplation: Jesus' defense for associating with outcasts and needy people was quite simple. He likened his ministry to that of a town physician who paid house visits to those who were sick, rather than those who were well. Jesus came to seek out those with the greatest need. Unfortunately, the orthodox of Jesus' day were so preoccupied with their own practice of religion that they neglected to help the very people who needed their care. Their religion was selfish because they didn't want to have anything to do with people not like themselves. Jesus stated his mission in unequivocal terms: I came not to call the righteous, but to call sinners. Just as a true physician seeks healing of the whole person – body, mind, and spirit, Jesus, likewise, offers wholeness of life to all who need God's mercy. Jesus not only heals, but he restores and transforms us and gives us new life in his Holy Spirit. Jesus' two-word invitation "follow me" is extended to each and every one of us. What is your RSVP to this great invitation – the greatest invitation you will ever receive! One that has true rewards in this life, and for all eternity!

Thursday September 22 ~ Twenty-Fifth Week in Ordinary Time

Holy Gospel: Luke 9:7-9 Herod the tetrarch heard about all that was happening, and he was greatly perplexed because some were saying, "John has been raised from the dead"; others were saying, "Elijah has appeared"; still others, "One of the ancient prophets has arisen." But Herod said, "John I beheaded. Who then is this about whom I hear such things?" And he kept trying to see him.

Meditation: As you watch the news, read a book, or interact with people, whom do you most admire? People with power, influence, fame or wealth? Scripture warns us of such danger (ref. Proverbs 23:1-2). King Herod had respected and feared John the Baptist as a great prophet and servant of God. John, however, did not fear to rebuke Herod for his adulterous affair with his brother's wife. Herod, however, was more of a people pleaser than a God pleaser. Herod not only imprisoned John to silence him, but he also beheaded him simply to please his family and friends. Now when reports of Jesus' miracles and teaching reach Herod's court, Herod becomes very troubled in conscience. He thinks that John the Baptist has risen from the dead! Herod sought to meet Jesus more out of curiosity and fear than out of a sincere desire to know God's wisdom and truth.

Prayer: Father, guide us, as you guide creation according to your law of love. May we love one another and come to perfection in the eternal life prepared for us. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Contemplation: So who is the most influential in your life? And who do you most want to be like? We naturally look up to other people we want to imitate. If we truly want to be like God and to live as his sons and daughters, then it greatly helps us to have models and examples of holy people – Christ-like persons who follow in his footsteps – who show us how to live in the power of God's love and holiness. God's grace frees us from the tyranny of fear and the pressure to please others rather than to please God. Do you allow God's grace to fill you with faith and courage to choose what is good and pleasing to him and to reject whatever would keep you from embracing his love and will for your daily life?

**Friday, September 23 ~ Twenty-Fifth Week in Ordinary Time
Saint Pio of Pietrelcina (*Padre Pio*)**

Holy Gospel: Luke 9:18-22 Once, when Jesus was praying in solitude, and the disciples were with him, he asked them, "Who do the crowds say that I am?" They said in reply, "John the Baptist; others, Elijah; still others, 'One of the ancient prophets has arisen.'" Then he said to them, "But who do you say that I am?" Peter said in reply, "The Christ of God." He rebuked them and directed them not to tell this to anyone. He said, "The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised."

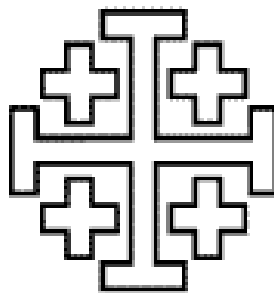
Meditation: Through humiliation, suffering, and death on the cross Jesus broke the powers of sin and death and won for us eternal life and freedom from the slavery of sin and from the oppression of our enemy, Satan, the father of lies and the deceiver of humankind. If we want to share in Christ's victory, then we must also take up our cross and follow him where he leads us. What is the "cross" that you and I and everyone on this earth must take up each day? When my will crosses with God's will, then his will must be done. To know Jesus Christ is to know the power of his victory on the cross and his resurrection. The Holy Spirit gives each of us the gifts and strength we need to live as sons and daughters of God. The Holy Spirit gives us faith to know the Lord Jesus personally as our Redeemer, and the power to live the gospel faithfully, and the courage to witness to others the joy, truth, and freedom of the gospel. Who do you say that Jesus is? How do you support your response with your thoughts, words, and actions?

Prayer: God our Father, in Saint Pio you gave a light to your faithful people. You made him a pastor of the Church to feed your sheep with his word and to teach them by his example. Help us by his prayers to keep the faith he taught and follow the way of life he showed us. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Contemplation: A fundamental, yet critical question for each one of us: Who is Jesus for you? Many in Israel recognized Jesus as a mighty man of God, even comparing him with the greatest of the prophets. Peter, always quick to respond whenever Jesus spoke, professed that Jesus was truly the Christ of God. No mortal being could have revealed this to Peter, but only God. Through the eyes of faith Peter grasped who Jesus truly was. He was the first apostle to publicly recognize Jesus as the Anointed One whom the Father consecrated and sent into the world as Lord and Savior (ref. Luke 2:11, Acts 2:36). Christ is the Greek word for Messiah, the Hebrew word which is also translated as the Anointed One.

Scripture passages (NAB translation) courtesy of the U.S. Conference of Catholic Bishops;
prayers are from *The Roman Missal*, Catholic Book Publishing, 1974;
information about saints, solemnities, feasts and memorials courtesy of the Catholic Culture web site.

frlumpe:2011



OFFERTORY

September 3/4	\$ 9,633.00
September 10/11	\$10,022.00

SAINT VINCENT DE PAUL: For the month of **SEPTEMBER**, we encourage parishioners to provide RICE for the Food Pantry.

Saint Catharine of Siena School thanks
Peggy McCann
for supporting our school by being a
PARTNER IN EDUCATION

Baptism: Congratulations to **Makayla Monique Cattledge** an 8th grade student here at St. Catharine who chose to become a member of our faith through the Sacrament of Baptism last Sunday.

THE RITE OF CHRISTIAN INITIATION OF ADULTS (RCIA) is a process through which adults experience Catholicism and discern if they are called to live out their Christianity as a member of the Catholic Church. The Catechumenate Period of RCIA begins **September 28th**. Registrations are being accepted now. Catholic parishioners are also needed to accompany a candidate or catechumen through the RCIA process. Could the Holy Spirit be prompting you to get involved? For questions and additional information, please contact Chris Schleicher at (614) 231-4509, or via e-mail at chris@stcatharine.com.

BETHESDA HEALING MINISTRY: Are there times of the year, sounds, images and memories from a past abortion that do not seem to go away? Please call the Bethesda Healing Ministry to speak to someone who has been there and can help. Please call the confidential phone lines (614) 309-2651 or (614) 309-0157) for support and assistance from those who know. Bethesda program meets the 2nd and 4th Monday of every month.

NINTH ANNUAL “DEEP IN HISTORY” CONFERENCE: October 21-23, Hilton Columbus – Easton. This year’s theme: “Stand Firm on Tradition: The Role of the Sacred Tradition in the Life of the Church.” Speakers include Marcus Grodi, Dr. Scott Hahn, Dr. Theresa Farnan, Mark Shea, Msgr. Frank Lane, Bishop Frederick Campbell, Dr. Paul Thigpen and several others. To register for this wonderful conference, visit the conference web page at www.deepinhistory.com or call (800) 437-8368.

PARISH ACTIVITIES

Monday, September 19

- 7:00 p.m. - Bingo – Undercroft
- 8:00 p.m. - Athletic Board - Gym

Tuesday, September 20

- 6:30 p.m. - Cub Scout Pack Mtg. – Undercroft
- 7:00 p.m. - Curriculum Night Grades 5-8 - Gym
- 7:00 p.m. - Choir Practice - Church
- 7:30 p.m. - Boy Scouts - Undercroft

Wednesday, September 21

- 7:00 p.m. - Bingo - Undercroft

Thursday, September 22

- 6:30 p.m. - Weekly Holy Hour - Church

Friday, September 23

- 5:00 p.m. - Wedding Rehearsal - Church
- 7:00 p.m. - H&S Movie night – athletic field

Saturday, September 24

- 2:00 p.m. - O’Neil-Kemp Wedding - Church
- 4:00 p.m. - Reconciliation - Church

Sunday, September 25

- 9:30 a.m. - Religious Ed - School & Undercroft
- 9:30 a.m. - SVdP Sandwich Making - Undercroft

SERRA CLUB ~ VOCATIONS: “Mom, Dad...I think God may be calling me”.... How do you respond to that? The answer to this question and how to support a vocation can be heard on Tuesday, September 20, at 7:30 p.m. at the Jessing Center at the Josephinum. The Serra Club of North Columbus will present “A Family Look at Vocations” with speaker, Fr. Alejandro Crosthwaite, O.P. This event is designed for adults; free-will donations will be accepted. For more information call Ginger at (614) 846-6133.

2011 “CELEBRATING CATHOLIC SCHOOL VIRTUES” GALA: The 2011 *Celebrating Catholic School Virtues* Gala to support tuition assistance in our diocese will be held on Tuesday, November 8, at St. Charles Preparatory School, Walter Student Commons, 2010 East Broad Street. Please call (614) 221-5829 or email gala@cducation.org to learn how you can attend and help support Catholic education.

CORPUS CHRISTI GRADE SCHOOL: Class of 1951 will meet at Planks on Parsons at 2 p.m. on Saturday, Oct. 8th. Please contact Tom Richards: 409-1449; or by e-mail: thomasR1@ohiodominican.edu.

CALLING ALL SINGERS: Once again, we’re reaching out to the St. Catharine parish community in search of new members for the choirs. Please contact Joy Seipp jseipp@columbus.rr.com for more information.

PLEASE PRAY FOR THE SAFETY OF OUR SERVICE MEN AND WOMEN

- **Capt. Harry Campbell, U.S. Army:** *Deployed to Afghanistan*
- **Capt. Kurt Distelzweig, U.S. Air Force:** *Deployed to Iraq*
- **Lt. Commander Jason Endress, U.S. Navy:** *Stationed in Norfolk, VA*
- **Airman First Class Ellen Gruesen, U.S. Air Force:** *Stationed in Charleston, SC*
- **Lt. Nicolaus Gruesen, U.S. Navy:** *Deployed to Afghanistan*
- **Specialist Timothy Gruesen, U.S. Army Reserves**
- **Maj. Matt Lampke, U.S. Army:** *Deployed to Iraq*
- **Lance Cpl. Mary Loy, U.S. Marines:** *Stationed in Okinawa*
- **Cpl. Mathew Loy, U.S. Marines:** *Deployed to the Mediterranean*
- **Lance Cpl. William Loy, U.S. Marines:** *Recently returned from Afghanistan*
- **Senior Airman Michael Masys, U.S. Air Force:** *Deployed to Afghanistan*
- **Maj. Michael McCarthy, U.S. Marines:** *Deployed to the Mediterranean*
- **Maj. Sean McCarthy, U.S. Army National Guard Reserve:** *Being deployed to Afghanistan*
- **Pvt. Matthew Maynard, U.S. Army:** *Deployed to Afghanistan*
- **Pvt. First Class Paul Snyder, U.S. Army:** *Being deployed to Afghanistan*
- **Capt. Carl Subler, U.S. Army – Chaplain:** *Priest of Columbus; Fort Leonard Wood, MO*



A PRAYER FOR THE SAFETY OF OUR SERVICE MEN AND WOMEN: Almighty and eternal God, as these soldiers discharge their duties in service to their country, please keep them safe from all evil and harm and protect them in your loving care. Enable them to return home safely, that with all who love them, they may ever praise You. We pray this through Christ Your Son. Amen.

PLEASE PATRONIZE THE ADVERTISERS WHO MAKE OUR BULLETIN POSSIBLE AT NO COST TO THE PARISH