

**ARE YOU NEW TO SAINT JOSEPH PARISH?** Please stop by the office to register you and your family or call 614-873-8850.



**SACRAMENT OF BAPTISM:** Preparation is required for the reception of the sacrament. Parents are encouraged to contact the office for an appointment **prior** to the birth of their child.

**SACRAMENT OF MATRIMONY:** Arrangements must be made at least six months in advance of intended date. A marriage preparation program is required. Please contact Father Trapp.

**SACRAMENT OF THE SICK:** Please call the office for emergencies and notify the office for calls to the sick or visits to the hospital. To have a name added to the bulletin prayer list please send to: [bulletin@saintjosephplaincity.com](mailto:bulletin@saintjosephplaincity.com)

**EUCCHARIST FOR SHUT-INS:** Please call the office to be added to the weekly Communion list.

**RITE OF CHRISTIAN INITIATION OF ADULTS (RCIA):** Are you thinking about becoming Catholic? RCIA is a process that provides time for inquiry, instruction, prayer and discernment. For more information please contact the parish office. We welcome you!

**OFFERTORY:** You may make your offertory weekly or monthly by visiting our website at [www.saintjosephplaincity.com](http://www.saintjosephplaincity.com) and registering with ONLINE GIVING.



Adoration angels are needed as follows:

Evenings: **Tuesdays** 10 p.m. - 11 p.m.

**Wednesdays** 8 - 9 p.m.

**Fridays** 6 - 7 p.m., 10 - 11 p.m.

Please contact Elaine Bonacci to sign up. Thank you!

**Please pray for our military:**

2LT Denis R. Aurelius USAF  
SGT Michael S. Bertorello, USA  
1SGT Kevin R. Gleich, USA  
Logan Hill,  
LTC Patrick Parsons, USAF  
MASN Todd Thieken Jr., USN  
Lt. Cmdr. Matt Wood, USN



**Please pray for who all who are ill and healing:**

Patricia Ann Allen  
Kevin Gleich  
John Harris  
Gabriel Kaiser  
Betty Stricharczuk  
Mary Jane Ward

Rhonda Campbell  
David Harris  
John High  
Zachary Kaiser

*Mass Intentions & Readings*

*The Twenty-sixth Week in Ordinary Time*

**Monday, September 26**

JB 1:6-22; PS:17; LK 9:46-50

**NO MASS**

**Tuesday, September 27**

Memorial of St. Vincet de Paul, Priest  
JB 3:1-3, 11-17, 20-23; PS: 88; LK 9:51-56

**5:30 P.M.** + Harry Bault (DOD Nov 19,1935)

**Wednesday, September 28**

JB: 9:1-12, 14-16; PS: 88; LK 9:57-62

**5:30 P.M.** +Beverly Cooper (Parish)

**Thursday, September 29**

Feast of Sts Michael, Gabriel, & Raphael, Archangels

DN: 7:9-10, 13-14; PS: 138; JN: 1:47-51

**NO MASS**

**Friday, September 30**

Memorial of St. Jerome, Priest & Doctor of the Church

JB 38:1,12-21, 40:3-5; PS: 139; LK 10:13-16

**8 a.m.** +James Corbett (DOD Feb. 29, 1936)

**Saturday, October 1**

Memorial of St. Therese of the Child Jesus, Virgin & Doctor of the Church

JB 42:1-3, 5-6, 12-17; PS: 119; LK 10:17-24

**9 a.m.** +Tom Burkley (S. Block)

**4:30 p.m.** +Craig McGonigle

**Sunday, October 2**

HAB 1:2-3; 2:2-4; PS: 95; 2 TM 1:6-8, 13-14; LK 17:5-10

**8:30 a.m.** +David Petruzzi (Parish)

**11 a.m.** 5 Wood Sisters (J. Achtner)

*Calendar*

**Monday, September 26**

PSR 1st - 6th grades 4:30 p.m.

PSR 1st - 6th grades 6:30 p.m.

**Tuesday, September 27**

Strength & Stretching 8 a.m.

55+ Meeting 7 p.m.

**Wednesday, September 28**

K of C Social Meeting 8 p.m.

**Thursday, September 29**

Choir Practice 7 p.m.

**Friday, September 30**

Bible Study 9 a.m.

**Saturday, October 1**

Confessions\* 3:30 p.m.

Parish Rosary\* 4 p.m.

1st Communion Commitment Mass\* 4:30 p.m.

**Sunday, October 2**

1st Communion Commitment Mass\* 8:30 a.m.

PSR 7th & 8th Grade 9:40 a.m.

1st Communion Commitment Mass 11 a.m.

Children's Liturgy during Mass 11 a.m.

Youth Group 7 p.m.

\* indicates event at the church

**Attention Parents of 2nd Graders:** Next weekend (Oct. 1-2) at all Masses, Father will bestow a special blessing on all those preparing for their First Holy Eucharist this year as well as their parents and families. This is a **required commitment** in your child's Faith Journey. Please be sure to attend one of the Masses this weekend.

**Wednesday, October 5, 5:30 - 7:30 p.m.** - This is another **required** meeting of students and parents preparing for First Holy Communion. Parents should bring their 2nd grader to the church basement for a pizza dinner with Renee Dvorsky while the parents meet with Father in the church for a brief about First Reconciliation. After the parent meeting with Father, the children will join their parents for a detailed tour of the church.

## Announcements

- Next weekend will be Commitment Masses for all 2nd graders and parents at all Masses.
- October is Right to Life Month. Please sign up to pray outside Founders Women's Health for Oct. 18th - It's St. Joe's day.
- RCIA is starting in October. Please see Father for details on joining fully our Catholic faith or if you want to continue your own faith journey.

## Stewardship:

### Offerory Collection for September 11, 2016

Envelopes	\$ 3,210
Loose (Unknown)	\$ 154
Diocesan Tax (6%)	<del>\$ (202)</del>
Total	\$ 3,162

These numbers do not reflect on-line giving.

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***"My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. Moreover, between us and you a great chasm is established..." Luke 16:25-26***

*When God created the world He declared that it was good and He gave it to all mankind for us to enjoy. However, over the years we have created a chasm between those who*

*have great gifts and those who do not. In today's Gospel we see that with our own generosity we must bridge that gap between those who have much and those who have little or we may find ourselves on the wrong side of the chasm in the next life.*



## Did you know...

The Book of Amos as read in our first reading today, is the third book in the *Book of Twelve*.

The *Book of Twelve* was originally on one parchment roll because of the brevity of the texts, and together formed one *Book of the 24 Books of Hebrew Scripture*.

The Prophet Amos lived in the Eighth Century BC in the Northern Kingdom of Israel, during the peaceful reign of Jeroboam, and is the first Prophet to have a Book of the Bible named after him. His book should be first if the listing was chronological, as he lived just prior to Hosea. His writings parallel the First Book of Kings.

While Israel was prosperous at the time, it was also a time marked by social injustice - a time similar to our own! Amos castigated the extravagance of the Northern Kingdom, who "trampled the head of the poor into the dust of the earth" (2:7).

The Book of Amos begins and ends with references to an earthquake (1.1 and 9:1-9), and a severe earthquake did occur circa 760 BC. Was this validation of the prophecy of Amos?



Calling all bakers: The Kairos Prison ministry will begin in October and are requesting your help by sharing a couple dozen



of your best homemade cookies. Please see Jim Dvorsky, John O'Connell or Dennis Grose for more information. Future bulletins will have exact dates and times the cookies will be needed. Also check out [www.mykairos.org](http://www.mykairos.org) for information on this important ministry. Thank you!



## The Ancient Practice of Lectio Divina

by Stephen J. Binz

St. Gregory the Great, in the sixth century, wrote: "The biblical Scriptures are letters from Almighty God to his creatures. The Lord of all has sent you his letters for your life's advantage—and yet you neglect to read them eagerly. Study them, I beg you, and meditate daily on the words of your Creator. Learn the heart of God in the words of God" (Letters, 5, 46).



Reading the Bible in this way, as the Word of God expressing the heart of God, is what the ancient church called lectio divina. This is what Origen meant when he wrote about lectio divina in the third century, and what the patristic writers in general recommended as a way of prayer. "Lectio Divina" is a Latin word that means "divine reading" or, as it is more often translated, "spiritual reading."

The most important foundation of this way of praying with Scripture is an understanding of the text's inspiration. When St. Paul declared that "all Scripture is inspired by God" (2 Tm 3:16), he used the word theopneustos (God-breathed). The sacred text is written by the human hand, but "breathed" by God. God is the primary source of Scripture, and human writers are the instrumental source.

Thus, inspiration is not only a charism given by God to the biblical writers, but it is a continuing characteristic of the biblical text. The Bible is always inspired, so whenever we take it in our hands to read, we know that God's Spirit has been infused into the text. So the Holy Spirit within us leads us to listen, reflect, and understand deeply the inspired words given to us in Sacred Scripture.

Because the Bible is the Word of God—"letters" from God to us—our first response must be listening (lectio). We must attend carefully to the text, listening to it "with the ear of the heart," as recommended by St. Benedict (Rule of St. Benedict, Prologue). If God is indeed speaking to us through the sacred text, then we must attend to the words with a sense of expectation and let go of our own agendas. No matter how many times we may have read the passage in the past, we can expect God to offer us some new wisdom every time we read. So we must listen to the text as if for the first time, paying attention to whatever God desires for us.

Listening to the inspired Word leads us to reflection (meditatio). We want to understand the meaning of the text in the context of our lives. Because the Scriptures are Divine Revelation, they are far more than mere information. By reflecting and pondering the text, we allow the text to be an encounter with God, and we open ourselves to the deeper significance and the grace God desires for us.

Entering into this kind of meditation, we might try to place ourselves in the scene. We want to encounter God through the text with our whole selves: our minds, hearts, emotions, imaginations, and desires. Through this kind of reflection, we try to discern what God wants us to understand or experience through the sacred text. Then, after listening to and reflecting on God's Word, we naturally want to respond in prayer (oratio). Our prayer arises in our hearts as a result of having encountered God in the biblical text. As in any true communication, we listen and respond, so that a dialogue is established between God and ourselves. As St. Ambrose said, "In lectio we listen to God, in oratio we speak to God."

Depending on what we have heard God say to us in our reflective reading, our prayers may be of praise, thanksgiving, lament, or repentance. And our prayers are increasingly enriched because they are continually nourished by the vocabulary, images, and sentiments of the sacred texts. Because our responses to God's Word are increasingly more personal relationships with God, our prayers then lead us to contemplation (contemplatio), which is resting in the presence of God. As with any relationship, words and dialogue can be sustained only for so long. In the presence of God, our prayers lead to silence.

In this silent contemplation, we open our hearts to whatever God wants to do within us. Having been fed by God's Word, we are now transformed by God's grace in the ways God knows best. A humble receptivity on our part allows God to work his transforming will within us. Before ending our prayerful time with God's Word, we take time to move back into our active lives with awareness. We move from contemplation to action (operatio). We should consider what God wants us to do as a result of having encountered the Divine Presence in Scripture.

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By allowing our lives to be gradually transformed by Scripture, we become witnesses of the Good News. The experience of *lectio divina* deepens the presence of God within us as we seek to become more like Jesus Christ. So our daily lives become more attentive, more merciful, and more purposeful.

*Lectio divina* is the Church's most ancient way of reading the Bible. Of course, this prayerful reading of Scripture was not called *lectio divina* until the time of the Latin Fathers, but this must have been the way that Jesus read the Scriptures of Israel: a way that he learned from the Jewish tradition. The early Christians read the Gospels in this way too, not just as a way of learning about Jesus, but as a means of forming their lives as his disciples. The Church Fathers spoke of *lectio divina* as a way of pondering the Word of God. Origen urged his readers to study and pray God's Word, asking to be illumined by God. Jerome encouraged his audience to be fed each day with *lectio divina*. As the monastic movement developed, *lectio divina* was practiced as the daily way to communicate with God. St. Benedict established *lectio divina*, along with the liturgy, at the core of his Rule. The monastic tradition encouraged this slow and thoughtful reading of Scripture and the ensuing pondering of its meaning.

Other spiritual traditions practiced *lectio divina* in a variety of ways. St. Albert stipulated that the Carmelites should ponder the Word of God day and night. St. John of the Cross urged the practice of *lectio divina* in this way: "Seek in reading and you will find in meditation; knock in prayer and it will be opened to you in contemplation" (*De officiis ministrorum* 1, 20, 88). In Dominican spirituality, listening to the Word becomes a preparation for witnessing to the Word. St. Dominic's eighth way of prayer, sitting with Scripture, leads to his ninth way of prayer, walking with Scripture. St. Ignatius of Loyola added dimensions of imagination, consolation, and discernment to *lectio divina* as he developed the Spiritual Exercises. The Society of Jesus, most commonly known as the Jesuits, teach that *lectio divina* forms people into contemplatives in action.

In recent years, *lectio divina* has been liberated from monasteries and religious houses to become the heart of lay spirituality. In his apostolic exhortation *Evangelii Gaudium*, Pope Francis recommended *lectio divina* as a "way of listening to what the Lord wishes to tell us in his word and of letting ourselves be transformed by the Spirit" (*Evangelii Gaudium*, 152). *Lectio divina*, he said, "consists of reading God's word in a moment of prayer and allowing it to enlighten and renew us."

Rather than keeping Scripture at a safe analytical distance, this formational reading leads us to involve ourselves intimately, openly, and receptively in what we read. Our goal is not to use the text to acquire more knowledge, or to get advice, or to form an opinion about the passage. Rather, the inspired text becomes the subject of our reading relationship and we become the object that is acted upon and shaped by Scripture. Reading with expectation, we open ourselves so that the divine Word can address us, probe us, and form us into the image of Christ.

Although some today try to create a clear distinction between studying the Bible and prayerful reflection on Scripture, the Christian patristic writers show us that we cannot create this kind of division with the Word of God. Whether we are studying or praying, we must be always clearing a path toward our hearts for Jesus to come. Bible study today must teach people how to listen personally to the voice of God in the inspired texts and how to seek a prayerful, contemplative, formative understanding and love for Scripture. There is no clear distinction here between study and prayer.

*Lectio divina* is similar to Eucharistic communion in that, through it, Christ in a certain sense enters under our roofs, infuses our bodies and souls with his divine presence, and forms us into his own body. Pope Benedict says that "the diligent reading of Sacred Scripture accompanied by prayer brings about that intimate dialogue in which the person reading hears God who is speaking, and in praying, responds to him with trusting openness of heart. If it is effectively promoted, this practice will bring to the Church—I am convinced of it—a new spiritual springtime" (Address at the 40th anniversary of *Dei Verbum*, September 16, 2005). In a vision of Ezekiel, God invites the prophet to open his mouth and eat the scroll so that he may then speak God's Word to the people (Ez 3:1-4). Medieval writers often compared *lectio divina* with this process of eating: taking a bite (*lectio*), chewing on it (*meditatio*), delighting in its flavor (*oratio*), and then digesting it to become part of the body (*contemplatio*). I would add, finally, metabolizing the Word (*operatio*), so that it may be put to use in forms of witness and service.

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Congratulations to the following parish families on the baptisms of their newest additions:

Elliot & Abby Ward welcomed their daughter Claire Alma to the church on June 19.

Dominic and Natalie Moscato baptized their son Angelo James on July 2.

Joshua and Sarah Randolph baptized their son Caleb Jefferson on July 16.

It is such a joy to see our parish family growing with the Christenings of these precious children. Congratulations to their families. May the Lord continue to bless you and your families as they learn and grow in the love of Christ.

Cum Christo is a Lay Renewal Movement which brings Christians together in an ecumenical three-day Spiritual Renewal Weekend to deepen their relationship with Jesus Christ and to motivate them to persevere, to live authentic Christian lives, and to grow as servant-leaders of Jesus in their churches and many environments.



**St. Joseph will be hosting the Cum Christo, Ultreya meeting on October 26, 2016 at 6 p.m.**

Please see Deacon Tony Bonacci with details.

Originating from the Catholic Cursillo Movement, the Cum Christo Movement has adopted many practices from this heritage. Cum Christo functions within the Catholic Diocese of Columbus, Ohio. You can contact us at [email@cumchristo.org](mailto:email@cumchristo.org) or 614-221-1809.

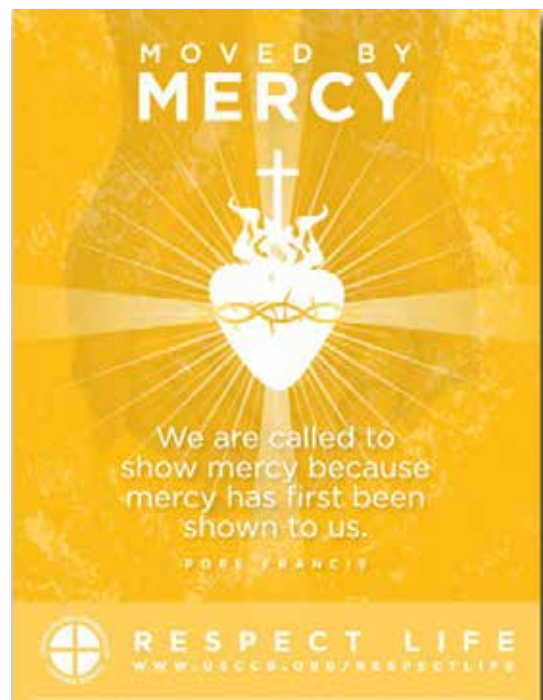


**The Rite of Christian Initiation of Adults (RCIA), or Ordo Initiationis Christianae Adultorum (OICA)**

is a process developed by the Catholic Church for prospective converts to Catholicism who are above the age of infant baptism. Candidates are gradually introduced to aspects of Catholic beliefs and practices.

If you or a loved one

is ready to take this extraordinary faith journey, please contact Father Trapp or the office to make arrangements for the new class starting October 5. God's blessings on you and your family.





**WE NEED YOU!!!!!!** 40DFL is a coordinated, national campaign to bring continuous prayer to local abortion clinics in more than 500 cities across the world. In Columbus, the program is sponsored by Greater Columbus

Right to Life. ***This Fall, the vigil will be held at Founders' Women's Health Care (1243 E Broad Street, Columbus, OH 43205).***

**St. Joseph has adopted Tuesday, October 18, 2016, from 7a.m. to 7p.m. We are asking for a minimum of two volunteers to sign up to pray at the clinic for each hour-long shift. A sign-up sheet is located at the church and the PAC. Each volunteer must also sign a "Statement of Peace". Please fill out this short form when you sign up for a volunteer hour.**

If you cannot pray on our adopted day, you are still welcome to volunteer for another time during the 40 Days at [www.40DaysforLife.com/local-campaigns/columbus](http://www.40DaysforLife.com/local-campaigns/columbus). Thank you!

## **Congratulations to the 2016 Knights of Columbus Father Thomas J. Cadden Memorial Scholarship winners:**



**Jessica Francis**, daughter of Stephen and Kathleen Francis, who is currently studying Nursing at Columbus State Community College.

**Daniel Kinsley**, son of Jackie Kinsley, who plans to study to be a Veterinary Technician at Columbus State Community College.

**Monica Lange**, daughter of Ron and Maryann Lange, who will study double majors in Music and Education at the University of Akron.

**Megan Will**, daughter of Kevin and Jill Will, who will study Nursing at Ohio Northern University.

Each student will receive from our Council a check for \$400 to help with their costs of schooling.

**Congratulations to Jessica, Monica, Daniel and Megan, and best wishes for success in your continuing studies.**



Fall is rapidly approaching and the weather will be turning colder. Before you clear out your closets to prepare for the winter wardrobe please consider donating your gently used winter coats, gloves and hats to the **Knights of Columbus "Used Coats for Kids"**. Our Knights Counsel 12772 will be starting the collection soon. Through your generosity we rallied to provide dozens of coats to Monroe Elementary students and many others in our community. All sizes are needed from toddler to adult,



boys and girls. Drop off boxes will be available soon. Thank you for answering the call to provide for those in need.





## THE JUBILEE YEAR OF MERCY

# General Audience:

***‘When we are tired or despondent, let us not be afraid; for our hope in Christ will never be confounded’***



Dear Brothers and Sisters:

In our catechesis during this Holy Year of Mercy, we have reflected on the tenderness of Jesus. Today we hear the Lord calling the discouraged, the poor and the little ones to himself, all who – unable to count on powerful connections – can rely solely on God (Mt 11:28-30). In their powerlessness, they trust in God’s mercy; they come to Jesus who is their only help. In this Jubilee Year pilgrims around the world have been crossing the threshold of a Holy Door of mercy as they seek conversion. In approaching the Lord’s inexhaustible mercy, we will discover his “easy yoke”: Jesus who bears the burdens and needs of humanity shows us the way to salvation. And by participating in his sufferings, we come to know the will of God for us, we find true rest in him, and are able to share in his plan of salvation. Jesus invites us also to learn from his service of the poor and of all who suffer. When we are tired or despondent, let us not be afraid; for our hope in Christ will never be confounded. Let us therefore come to Christ, trust in him, rest in him and joyously serve him.

[www.zenit.org](http://www.zenit.org)

## MINISTRY SCHEDULE

4:30 P.M. AT THE CHURCH      OCTOBER 1  
 Usher                                      T & S. Thobe  
 Lector                                      C. Wright  
 EM    D. & M. Brickner, L. Wright  
 Serve                                        M. Brickner, S. Trushel

10:30 A.M. AT THE PAC      OCTOBER 2  
 Usher                                      M. & W. Brown  
 Lector                                      C. High  
 EM    J. & R. Dvorsky, P. Thomas  
 Serve                                        B. & D. Corbitt

8:30 A.M. AT THE CHURCH      OCTOBER 2  
 Usher                                      J. & J. Elias  
 Lector                                      G. Chervenak  
 EM    Dcn. T. Bonacci, G. & T. Hare  
 Serve                                        E. & M. Hessick

HOMEBOUND                      F. & G. Hamlin

COLLECTION COUNTING  
 Monday, Oct 3      Team St. Cunegundes  
 Monday, Oct 10      Team St. Diego  
 Monday, Oct 17      Team St. Anthony  
 Monday, Oct 24      Team St. Barbara

The schedule listed above may not be the most current ministry schedule.  
 Please check Ministry Scheduler Pro for the latest schedule.