

# The Catholic TIMES

The Diocese of Columbus' News Source

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## Local news and events

## Bishop to celebrate World Mission Sunday Vigil Mass at cathedral

Bishop Robert Brennan will celebrate a Mass for World Mission Sunday and honoring the 100th anniversary of the diocesan Missions Office at 5:15 p.m. Saturday, Oct. 17 at Columbus St. Joseph Cathedral, 212 E. Broad St.

The Mass will be livestreamed at [www.columbuscatholic.org](http://www.columbuscatholic.org) and available for later viewing on the diocese's YouTube channel. Because of the coronavirus pandemic, there will not be any other diocesan event for Mission Sunday.

### Ad Altare Dei program open for Scouts

The coronavirus pandemic is providing young people with more time to work on projects they might not have been able to complete in the past.

With this in mind, the Diocesan Catholic Committee on Scouting has created a practical way for young men and young women who are at least 12 years old and members of Scouts BSA to earn the Ad Altare Dei (AAD) emblem during the pandemic. This is the oldest of all religious awards in Scouting and is earned by only 2 percent of Catholic Scouts.

Those who apply to participate in the diocesan AAD program may immediately start working on its four prerequisites before taking part in the first of four sessions required for completion of the program. The first session will take place via Zoom on Saturday, Oct. 24 at a time to be determined. Dates

for subsequent sessions, all Saturdays, are Dec. 5, 2020 and Feb. 20 and April 17, 2021; formats to be determined.

The fourth session will be on the Sacrament of Holy Orders and the Mass will be led by Father Nic Ventura of Sts. Peter & Paul Church in Wellston, who is an Eagle Scout.

Catholic Scouts are encouraged to take advantage of this opportunity. Pass the word and start now by requesting an AAD application. Call (614) 882-7806 or send an email to [chucklamb007@aol.com](mailto:chucklamb007@aol.com).

### Men's luncheon club cancels meetings

The Catholic Men's Luncheon Club has canceled its remaining monthly meetings for 2020 because of restrictions resulting from the coronavirus.

The club meets on the first Friday of each month except January and in the summer after the 11:45 a.m. Mass at Columbus St. Patrick Church, 280 N. Grant Ave. It sponsors the diocesan Catholic Man of the Year award, which is presented at its February meeting. Plans for this year's presentation are being made. Nominating information and other details concerning the award will be published in *The Catholic Times* once the plans are complete.

When meetings resume, the club will continue Father Stash Dailey's four-part series on "Rebuilding a Christian Culture."

### Lancaster rosary rally planned

The annual America Needs Fatima rosary rally in Lancaster will take place at noon Saturday,

Oct. 10 in the downtown gazebo at Broad and Main streets. It will mark the 103rd anniversary of the Marian apparitions at Fatima, Portugal.

### White Mass set for Oct. 16

Bishop Robert Brennan will celebrate and deliver the homily at the diocesan White Mass, sponsored by the Catholic Medical Association of Central Ohio, at 7 p.m. Friday, Oct. 16 at Hilliard St. Brendan the Navigator Church, 4475 Dublin Road.

All health care workers and their families are invited. Face coverings or masks are required.

A brief outdoor reception will follow, weather permitting. For more details, go to [www.cmacbus.com](http://www.cmacbus.com) or call Marian Schuda at (614) 769-5150.

### Aid organization asks youth to pray rosary

Aid to the Church in Need, an international organization which is one of the pope's pastoral charities, is inviting Catholic children around the world to pray the rosary on Monday, Oct. 19 as a way of

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## Mergers of Scioto County parishes announced

By Tim Puet

Catholic Times Reporter

Bishop Robert Brennan has approved two mergers affecting five small parishes in Scioto County, effective Jan. 1, 2021.

The bishop on Sept. 28 issued a church document officially known as a decree of suppression declaring that effective Jan. 1, the congregation, territory and property of New Boston St. Monica Parish and Wheelersburg St. Peter in Chains Parish will be merged, with their care being entrusted to the pastor of St. Peter in Chains Parish.

A similar decree, also effective Jan. 1, was issued involving the western Scioto County parishes of West Portsmouth Our Lady of Sorrows, Otway Our Lady of Lourdes and Pond Creek Holy Trinity Mission, with their care

being entrusted to the pastor of Holy Trinity, which will be designated as a mission of Portsmouth St. Mary Church.

Father Joseph Yokum has been pastor of all of the affected parishes, plus Portsmouth St. Mary and Holy Redeemer churches, since July 14 of this year. They are known as the Scioto Catholic Consortium. Father Patrick Watika, AJ, a member of the Apostles of Jesus order of priests, is parochial vicar.

No decisions have been made concerning what will happen to the New Boston, West Portsmouth and Otway church buildings.

"We have formed a transition team, consisting of two families per parish plus members of the Scioto Catholic staff, which will work as a consulting body to create a vision for the consor-

tium and for the Catholic Church in all of Scioto County," Father Yokum said. "The team is meeting in small groups with representatives from all the parishes so we can identify strengths and weaknesses, obstacles and opportunities.

"This is not the end of anything. It may seem we're moving out of churches, but it doesn't mean the Catholic presence is going to be lost in the areas those churches serve. We are looking at how to use the church in Otway and the property at West Portsmouth in other ways and hope to announce those plans in the future."

The merger marks the latest in a series of consolidations that began in 1985, when the three western parishes were placed under the care of one priest. The Wheelersburg and New Boston parishes were placed under a

joint pastorate in 1992, with Father Yokum becoming their pastor in 2009. The two Portsmouth parishes become part of a single pastorate in 2012. Father Yokum's pastoral responsibilities were expanded to include those parishes, plus Wheelersburg and New Boston, in 2017.

The bishop's decrees announcing the mergers both say that "demographic changes in the general population and among the Catholic faithful of Scioto County, including but not limited to decline in registered parishioners, decline in Mass attendance, decline in offertory revenue, and the shortage of priests, have drastically affected the viability of the parishes in that region."

The decrees also said the mergers

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Front Page photo:  
**RESPECT LIFE MONTH,  
WORLD MISSION SUNDAY**  
(Top photo) Columbus Bishop Ready High School students collected diapers for the Bottoms Up diaper drive earlier this year. (Bottom photo) Families in Malawi wait to receive food from the international charity Mary's Meals. Photos courtesy Bottoms Up and Mary's Meals



## Catholic TIMES

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# Bishop says opening of oratory is 'great day' for diocese

By Tim Puet

*Catholic Times Reporter*

Bishop Robert Brennan had an enthusiastic welcome for the Institute of Christ the King Sovereign Priest as he delivered the homily for the first Latin Mass in the newly renamed St. Leo Oratory.

"It hit me coming through the parking lot and seeing you (priests from the institute) that this is truly a great day in the history of the Diocese of Columbus as we continue on our journey to know and love God, to give glory in his name, to strive and to seek good lives," the bishop said to open the homily for the Mass on Friday, Oct. 2, the feast day of the Holy Guardian Angels.

About 300 people filled all pews available at the former St. Leo Church on Columbus' south side. Seating was limited to every other pew because of social distance restrictions resulting from the coronavirus pandemic.

The oratory will serve as the new home for the Columbus Latin Mass Community. All Masses there will be celebrated in Latin, using the 1962 Extraordinary Form of the Mass, also known as the Tridentine Mass or, more familiarly, the Latin Mass. Canon David Silvey of the institute will serve as rector for the oratory.

The Catholic Church's Code of Canon Law defines an oratory as "a place which, by permission of the Ordinary (the bishop), is set aside for divine worship for the convenience of some community or other group of the faithful who assemble there, to which ... other members of the faithful may ... have access."

"You are most welcome here," Bishop Brennan said in his homily, addressing Canon Matthew Talarico, provincial superior of the institute, and Canon Silvey. "Your presence will be a blessing in many ways. I have come to know Canon Talarico well in the course of my 1 1/2 years as bishop" of Columbus.

Bishop Brennan said conversations to bring the institute to the diocese began while Bishop Emeritus Frederick Campbell was its spiritual shepherd. "Then things slowed down, and one of the things that slowed everything was yours truly," he said, explaining that before completing arrangements with the institute, he needed time to familiarize himself with the diocese after being installed as its bishop on March 29, 2019.

"This seemed like the right loca-



The Book of the Gospels is held in front of Canon David Silvey, rector of the St. Leo Oratory in the former Columbus St. Leo Church, as he proclaims the Gospel at a Mass on Friday, Oct. 2. *CT photos by Ken Snow*



Canon Matthew Talarico, provincial superior of the Institute of Christ the King Sovereign Priest, consecrates the Host during the Mass on Friday, Oct. 2 at the Columbus St. Leo Oratory.

tion," he said of the St. Leo church building, which was dedicated in 1903 and served as a parish church until July 1, 1999. "This is a beautiful church for giving glory and honor to God."

He praised the efforts of the St. Leo Preservation Society and its president, Lori Mitchell, and of church custodian Mike Wolf for keeping the building well-maintained for the past 20 years. During that period, it has been the site for many weddings and funerals and has become the home of the diocese's Korean Catholic community. Wolf will continue to be in charge of church maintenance as the only other member of the oratory's full-time staff besides Canon Silvey.

Bishop Brennan also thanked Father Cyrus Haddad, now pastor of Washington Court House St. Colman of Cloyne Church, for his work as chaplain to the Latin Mass community while he was parochial vicar at

said.

"Since the summer, all of us have had to make do for a number of reasons," the bishop said. "It was like a very, very long Lent. There have been many sacrifices and deprivations, but we know Easter is coming. On this feast of the Guardian Angels, we celebrate God's great care for us, how the angels watch over and care for us for our benefit and the advancement of the kingdom of God."

The Mass was a Votive Mass of the Sacred Heart because Oct. 2 was the first Friday of the month. Jesus gave to St. Margaret Mary Alacoque a promise of the grace of final repentance to anyone receiving the Eucharist on nine consecutive first Fridays in honor of his Sacred Heart. The 90-minute Latin Mass was followed by Benediction of the Blessed Sacrament, with Bishop Brennan presiding.

Canon Talarico expressed gratitude to the bishop for inviting the institute to the diocese and praised the St. Leo Preservation Society for its "tireless dedication over two decades. If it wasn't for them, we wouldn't be here today," he said. "We are ready to meet people where they are and to serve each of them in the way God desires as best for him or her."

He also noted that the patron saint of the diocese, St. Francis de Sales, is one of the institute's three patrons. The other two are St. Benedict and St. Thomas Aquinas. Its motto is "Live the Truth in Charity."

Canon Talarico said he will be visiting Columbus occasionally and hopes to send a religious brother who is a member of the institute to the oratory soon. Before Mass, he said to the congregation, "I wish on this momentous occasion that there could be a social gathering after Mass, but COVID prevents us from doing so." He said he looked forward to being part of a public reception once distancing restrictions are eased or ended.

Canon Silvey said he came to Columbus three days before the Mass. "Since then, I've been impressed by the friendliness and hospitality I've been shown and by how the church is so beautiful and well-functioning, and by the great crowd that has come for this Mass," he said.

"We are living through very troubled times in our nation, in the world and even in the Church," Canon Silvey said. "Amidst so many difficulties, we are called to be faithful to a



Canon Talarico distributes Communion. Canon Silvey has been assigned to Columbus to serve the oratory, which will be the new home for the Columbus Latin Mass community.

Columbus St. Joseph Cathedral. He also praised Father Stash Dailey, diocesan vicar for religious, for his work in bringing the Institute of Christ the King to Columbus and in serving the Latin Mass community.

Father Dailey said he first met Canon Talarico seven years ago and invited him to Columbus Holy Family Church, where Father Dailey is pastor, to preach at a day of recollection. They have stayed in touch since then.

"The great thing (about establishing the oratory) is that now we find a sense of stability" for the community, which has been based at several churches over the years, depending on the assignments of priests familiar with celebrating the Latin Mass, Bishop Brennan said.

"Father Haddad had a commitment to the Extraordinary Form, and having the oratory as a permanent worship site brings this stability. Your patience has helped us reach this moment," he

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## There's help for victims hiding the devastating effects of domestic abuse

By Michele Williams

October is Domestic Violence Awareness Month. Last year, I ran a half-marathon to raise money for women living in shelters. Two years ago, I was on a panel of survivors discussing domestic violence issues. Twenty-five years ago, my domestic violence support group passed out purple ribbons signifying hope, courage, survival and awareness. All of these events took place within the fences of the Ohio Reformatory for Women (ORW).

Female inmates are all too familiar with domestic violence and its devastating consequences. While we were in our abusive relationships, we thought we were absolutely alone, that no one would understand or could help. It wasn't until we ended up in prison that we found each other and learned that we were not the only ones in the whole world this had happened to, whose lives had been ripped apart by domestic violence. It only felt that way at the time.

There are hundreds of women in ORW who have been victims of domestic violence. Thankfully, many individual therapy and group counseling sessions are available to help us deal with the trauma and our recovery process.

Domestic violence coordinator CJ Williams divides her time between ORW and the Turning Point domestic violence shelter. She also works in conjunction with the Ohio Domestic Violence Network, which provides resources and support services. She is like a guardian angel for survivors, sent by God to help us transform from survivors into thrivers.

As inmate survivors, we relate to, cry with and pray for one another. We inherently understand the bizarre circumstances we each lived through, as well as the bad decisions we made along the way. We also carry more guilt and remorse than people can imagine.

Contrary to the stereotypes, victims of domestic violence are not poor, uneducated, weak, or from a bad neighborhood. They are smart and strong, have jobs, often have kids and can live in the nicest of suburbs. Victims of domestic violence live in every parish in Ohio, but unfortunately, most people in the parishes are unaware and therefore unable to help. We are good at hiding in plain sight. From the outside, the relationship looks good, but behind closed doors, it's a different story.

Allow me to share some statistics from the National Coalition Against Domestic Violence:

In the United States, more than 1 million adults experience domestic violence each year. Because it is a pattern of behavior, many experience it repeatedly.

- 1 in 3 women have experienced domestic violence in Ohio.

- Only 34 percent risk receiving medical care for their injuries.

- On a typical day, domestic violence hotlines nationwide receive approximately 21,000 calls, which amounts to 15 calls every minute.

- In one 24-hour period in Ohio, hotlines answered 659 calls, which is more than 27 per hour.

- Domestic violence accounts for 15 percent of all violent crime.

Physical violence is the most apparent and is usually what makes others take notice. Bruises, cuts and broken bones tell an unspoken, obvious tale, but if questioned, we have a tendency to minimize and/or lie about where they came from. We shy away from attention – medical or otherwise – because it increases the chances of making things worse later.

Physical violence often is accompanied by other types of abuse. Emotional, sexual, verbal and psychological abuse firmly establish who has the power and control in the relationship – and it definitely

isn't women. Such abuse is more difficult to detect because it leaves no visible signs, but it is just as extreme. Lack of physical evidence doesn't mean we are safe – in fact, we are more trapped. Intimidation, threats, isolation and jealousy keep us in the relationship and away from our friends and family. Fear, shame, embarrassment, confusion, worry for our safety or the safety of our families keep many of us silent. We know the risk, and often it is too great.

There are very brave women who reach out for help from the police and sometimes obtain temporary protection orders. Tragically, 1 in 5 women with restraining orders are killed within two days of obtaining it, and 1 in 3 are killed within the first month.

A few statistics from the Ohio Domestic Violence Network from 2019:

- There were 81 domestic violence fatalities in the state.

- 529 survivors and 739 children were relocated into safe houses.

- The network provided 82,492 survivors with counseling, legal advocacy, shelter and support groups.

Domestic violence doesn't just ruin relationships between people. It damages relationships with God. I hoped things would change if I did everything better and prayed harder. I asked God to fix the mess my life had become. He didn't (or I didn't recognize it if He tried), so I stopped praying altogether. That's when it all went downhill even faster and I started losing my grip. I couldn't understand why God was allowing this to happen and I began to feel a little disillusioned about Him. Didn't He care?

After many years of pastoral counseling and

See DOMESTIC VIOLENCE, Page 10

## The debate winner by a landslide is ... God

This is debate season, and we have the wonderful opportunity to experience presidential debates. Depending on your outlook, they can be critically important to how you will cast your vote next month. Or they could be the last thing you would want to experience, and you will do anything else but watch them. They could be of moderate interest to you, and you may thoughtfully and objectively take in the facts. They could be pure entertainment, and you watch purely for the humor and enjoyment. Or you could watch them as a hopeful substitute for Wrestlemania. Whatever your motivation or lack thereof, I am here to tell you who wins – each and every time. And this should be a huge degree of comfort for us all. Throughout history and mere human existence, good has debated evil. Right has debated wrong. God and His angels battled Satan and his fallen angels. Adam and Eve debated with the serpent, giving in to the temptation that there is always something much better to be gained if we just take that chance or opportunity. Cain and Abel debated good and evil through the sin of envy and jealousy, even unto death. Abraham had to debate in his own mind and heart whether to sacrifice and kill his son at God's request. Jacob literally wrestled

EVERYDAY CATHOLIC  
Rick Jeric



with putting all his trust in the same God. Moses debated with Pharaoh, and later with his own people in the desert. Job debated whether he should curse God or not after everything he owned, and even his entire family, was wiped out. King Solomon debated between riches and wisdom. There are so many other examples of debate, rationale and eventual choices in salvation history.

We know that in all these situations and examples, good won over evil. Right triumphed over wrong. The highest road was taken. Love defeated hatred. Humility bested pride. God remained superior over Satan. Throughout the four Gospels and the New Testament, Jesus debates with the Jewish elders, scribes, pharisees and some of those in the crowds following Him. In every debate that Jesus had with the leaders at the time, they never came back with a convincing argument or a decent answer. How could

someone so convincing, truthful, straightforward and honest be considered such a threat? The answer is found in the question itself. As human persons, we crave the truth. Even Pontius Pilate sought truth from Jesus. We want to know and to be convinced of what is right. More humanly, we want to know that whatever we feel is right is actually right. We do not want anyone else to tell us that we are wrong and they have the real answer. We are constantly engrossed in political, moral, ethical, religious, cultural, racial, and sometimes contrived arguments and debates over what should be applied to everyone. As Catholic Christians, we steadfastly hold true to the tenets and absolute truths of our faith. That is a good thing. But when we are tempted to become judgmental and point our finger in another direction other than at ourselves, we lose what is true and right. Like Jesus, we stand tall. We look at our long history and take comfort in knowing that the love of God always wins and will never disappear. Pray the rosary as a family this Sunday. Be a visible model and doer of God's Word and love. Smile and let the love of God burn in your heart, knowing that God never loses a debate. He is the winner.

## Meeting Our Lady of the Rosary

As a new member of the Catholic Church, there were many “secret handshakes” that baffled me. There were a lot of questions I didn’t even know I should ask and a lot of things I didn’t learn until I was hired as staff at our parish a few years later.

Prayer was an area that was particularly interesting to me. I was comforted by one prayer in particular: the Hail Mary. When I couldn’t find the words to ask for comfort, to look for guidance, to thank God for his generosity, the Hail Mary waited as a 41-word answer, a prayer easily remembered and poetic to say.

I learned it with a rosary in my hand during a difficult time in my boyfriend’s family. I sat on the bed in my apartment, awkwardly holding the beads and squinting down at a prayer booklet. I felt like I was failing at a new sport at first: I lost count on every decade and found myself mentally wandering off even though I was unfamiliar with the prayers and was trying to remember what mystery I was supposed to be meditating.

The rosary became a support I’d use during difficult times, long drives, or sleepless nights. I didn’t start trying to pray it daily until after the birth of my first child.

Something about seeing that small face, knowing what I hoped was not in store for her through her journey through life, feeling so very blessed to hold her in my arms ... all of it coalesced into a fire inside me, one that demanded action. *Of course* I would

### FINDING FAITH IN EVERYDAY LIFE

Sarah Reinhard

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pray for my child and the world. How could I not?

The only prayer that seemed right was the rosary. I was imperfect and distracted in my praying, but though I wavered between praying it daily and giving up on it every so often, I learned it.

I learned it intimately, in my heart. The mysteries each became a step I took with a good friend, a journey through my Savior’s life while I held His mother’s hand.

And I failed. Oh, how I failed.

I’d try to keep track on my fingers and lose count, adding an extra Hail Mary or not saying enough. I’d get distracted and just forget to finish it. I’d feel overwhelmed by the time commitment and just give up, not praying it at all.

Mary stands beside me as Our Lady of the Rosary, and she smiles at me the same way I smile at my four-year-old struggling to learn to make letters. She was given the title after appearing to St. Dominic in 1208 in a church in Prouille, France.

Later, in 1571, Pope Pius V declared a feast in honor of Our Lady of the Rosary because of the miraculous win of the battle of Lepanto. He had asked Christians to pray the rosary for a win. The odds didn’t look good: the Turkish fleet should have been guaranteed to win — they had killed nearly all the men defending the Malta fortress. Pius V sent his fleet out to meet the enemy, even as the prayer warriors pleaded for Mary’s prayers by way of the rosary, and, incredibly, they won.

This story, which has the feel of a legend, makes me think of the power of prayer, and especially of the rosary. It’s so easy to take it for granted, to see it as just one of many things I should be doing.

Shouldn’t it be the most important thing I do? Shouldn’t daily prayer be at the top of my list, instead of tacked on at the end? Shouldn’t I feel as excited to spend time with God as He is to spend time with me?

In the rosary, I find myself going to a place that’s a common ground for both of us, God and I. He was there, in those mysteries, and He’s *still* there. Mary walks with me as I pray, turning what could be rote and repetitive into a way to keep my easily distractible mind occupied and open to the touch of grace.

Is it enough just to pray?

Yes. Yes, it is, especially when I’m holding on to Mary’s hand through the rosary.

## The toxic waste of Roe v. Wade

Great Britain’s parliamentary democracy has no constitutional text, but rather a “constitution” composed of centuries of legal traditions and precedents. So when British courts make grave mistakes, those mistakes can be fixed, more or less readily, by Parliament. The American situation is quite different. Given a written constitution and the principle of judicial review, grave mistakes by the Supreme Court are exceptionally toxic and hard to remedy, as three wrongly-decided cases illustrate.

In 1857, the Court declared in *Dred Scott v. Sandford* that the Constitution recognized no rights inherent in black people the white majority was bound to acknowledge — and thereby accelerated the process of national dissolution leading to the Civil War, in which over 700,000 Americans killed each other. *Plessy v. Ferguson*, which upheld the constitutionality of racially segregated public facilities in 1896, kept Jim Crow alive, delayed the full legal implementation of the 13th and 14th amendments, and poisoned the Democratic Party for generations by giving inordinate weight within party counsels to segregationists, who cowed even Franklin D. Roosevelt. It took a half century of civil rights struggle and the 1964 Civil Rights Act to begin repairing the damage *Plessy* had done.

Then there was *Roe v. Wade* and its companion case, *Doe v. Bolton*: the 1973 Supreme Court decisions that invented a constitutional right to abortion throughout a pregnancy. Denounced by Justice Byron White in his dissent as “an exercise in raw judicial power,” *Roe*’s effects on American political culture have been as toxic as *Dred Scott* and *Plessy*.

Defending *Roe*’s abortion license has become a prime imperative for the national Democratic Party. And because of that, far too many Catholic politi-

### THE CATHOLIC DIFFERENCE

George Weigel

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cians, including the Democratic presidential candidates in 2004 and 2020, have put a canine fealty to a shabby judicial diktat above the truth of science (the product of human conception is a unique human being) and the moral truth we can know by reason (in a just society, innocent human life is protected in law). *Roe* has also jeopardized religious freedom and the rights of conscience, corrupted the medical professions, and eroded the authority of the states to regulate medical practice.

In an attempt to buttress *Roe*, a three-judge plurality in 1992’s *Casey v. Planned Parenthood* cheapened the “liberty” to which the Founders pledged their “lives, fortunes, and sacred honor,” reducing it to a sheer personal willfulness that turns “I Did It My Way” into the unofficial national anthem. And thanks to *Roe*, Supreme Court nomination hearings have become exercises in character assassination with no holds barred.

While political scientists may wonder why the defense of *Roe*’s abortion license has become so fevered, comparative religious studies may provide an answer: for those who worship the totem of the imperial autonomous Self (the false god of “Me, Myself, and I”), the abortion license has become sacramental — an outward sign of the inner reality of women’s autonomy; an outward sign, for men,

of their acquiescence to forms of feminism that promote freedom-as-autonomy.

Unquestioning faith in that which is unworthy of faith darkens the mind, so that otherwise intelligent people are blinded to the reality of things. This was true of primitive religions, and sadly enough, similar phenomena are at work today. For other than a debilitating myopia caused by the credulous belief that abortion-on-demand is a “civil right,” why would so many black political leaders support a practice that, thanks to Planned Parenthood’s inner-city “reproductive health” clinics, has caused the mass slaughter of unborn black children, thereby making African Americans the second-largest minority group in the United States?

Today’s Supreme Court agitations involve many issues, including the oversized role of the judiciary in our constitutional order. Those issues deserve a serious, thoughtful, public airing. For many of those bending every effort to defeat Judge Amy Coney Barrett’s nomination to the Court, however, the meta-issue will be the defense of an abortion license they not only support, but revere. And that ultramundane reverence explains why their efforts will be so vicious. False gods often underwrite human cruelty.

A Supreme Court that hollows out or even reverses *Roe v. Wade* will not settle the American abortion debate; it will return the issue to the states, where there will be mixed results for the cause of life. But a post-*Roe* America will have expelled a rotting bone from the national throat. And that America will then have the opportunity to demonstrate, state by state, whether we are a people capable of morally serious democratic deliberation.

## Live the Gospel of Life in October

Twenty-five years ago, I started my work in the diocesan Office for Social Concerns right out of college. It was 1995 and my role for the office was Respect Life program coordinator.

One of the first things I did in my new role was read Pope St. John Paul II's new encyclical letter *Evangelium Vitae* (The Gospel of Life). I was in awe of its profound message and was inspired to go to work with a deep sense of purpose.

The words are woven together in such a beautiful fashion, proclaiming a central message of Catholic social teaching: "The Gospel of Life is at the heart of Jesus' message. Lovingly received day after day by the church, it is to be preached with dauntless fidelity as 'good news' to the people of every age and culture."

The encyclical reminds us of a truth that each person is made in the image and likeness of God and that Jesus Christ dwelled among us in human flesh and died for our sins.

This imprint of the Creator and profound love of our Savior reveals the truth of Pope St. John Paul II's emphasis on the "incomparable worth" of the human person, sacred and with inherent dignity from the beginning of life to its natural end.

*Evangelium Vitae* begins with John Paul's "condemnation in the name of the whole Church" of persistent threats to human life.

These attacks on human life include murder, genocide, violence, war, mutilation, poverty, hun-

### FAITH IN ACTION

Jerry Freewalt

*Jerry Freewalt is director of the diocesan Office for Social Concerns.*



ger, subhuman living conditions, endemic diseases, arbitrary imprisonment, deportation, slavery, prostitution, human trafficking, disgraceful working conditions and others.

He lamented the fact that threats to human life were expanding because of "new prospects opened up by scientific and technological progress" and the grave concern of a "new cultural climate."

The encyclical examines these expanding threats to the human person in its most vulnerable state, at the beginning and end of life, specifically citing abortion, procedures that exploit living human embryos and fetuses to be used as "biological material" for providers of organs or tissue for transplants to treat certain diseases, techniques of artificial reproduction, euthanasia, and assisted suicide.

John Paul also articulated that the problem of the death penalty "must be viewed in the context of a system of penal justice ever more in line with human dignity." He clearly stated that cases in which the death penalty could be used "are very rare if not practically nonexistent."

Although the pope painted a grim and realistic

picture of what he called "the culture of death," the sum total of the issues and attitudes that threaten the life and dignity of the human person, he also offers a tremendous message of hope. Again, there is "good news" that must be preached with dauntless fidelity. He summoned the faithful and all people of good will to "build a new culture of life."

Building a culture of life requires proclaiming the truth about the value and inviolability of human life at every stage, from the beginning of life to the end; providing hope and help along the way – accomplishment, mercy, and forgiveness; developing authentic interpersonal relationships that respect everyone's dignity; defending and protecting human life through just policies; and praying constantly.

This year's theme for the U.S. Conference of Catholic Bishops' (USCCB) Respect Life program and Respect Life Month in October echoes the message of *Evangelium Vitae* calling us to "Live the Gospel of Life: to imitate Christ and follow in his footsteps."

I invite you to learn more about this theme at [www.respectlife.org](http://www.respectlife.org) and about the new USCCB initiative "Walking with Moms in Need: A Year of Service" at [www.walkingwithmoms.com](http://www.walkingwithmoms.com).

I also hope you can join us for our diocesan virtual *Building a Culture of Life* series during Respect Life Month. Register at [www.bclc.life](http://www.bclc.life).

Together, let's answer the call to live the Gospel of Life and in turn build a culture of life.

## God alone is enough: Reflections on St. Teresa of Avila

By MaryBeth Eberhard

My first encounter with St. Teresa of Avila came from a post-it-note written prayer placed on my tray table in a hospital room by a dear priest friend, then a seminarian, after the birth of my son. My son was born with a rare neuromuscular condition that, we were told, would at the very least paralyze him. I received this note soon after he was life-flighted to the nearest children's hospital just 30 minutes after he was born. My heart went with him as I sat alone pondering where this next part of our journey would lead:

*Let nothing disturb you.*

*Let nothing affright you.*

*All things are changing. He who has God, has everything.*

*Patient endurance attains all things.*

*God alone is enough. God alone is enough.*

This prayer, made mantra upon my heart, has carried me through life's valleys and has been sung in the winds upon its mountaintops. In suffering and in rejoicing, God alone is enough.

As a mother of many, worry can be an easy companion. So also can excuses be readily found as to why a solid prayer life is not easily attainable. What I love about St. Teresa of Avila is that through her story she demonstrates such vulnerability in sharing her spiritual journey that we can easily see ourselves walking alongside her in all the various stages: from early zealous piety to the temptations of

### WALKING WITH THE SAINTS

a more worldly life, from the distractions that can lead to excuses where our faith becomes more about us and less about our faith, to a sincere, mature desire to pursue and remain in a deep relationship with the Lord while giving our daily fiat to the Lord's prompting.

St. Teresa of Avila is a friend with whom I enjoy sharing a cup of tea. She has a gift of being both compassionate, challenging and then reaching deeply into my soul with her insights. I ask her how she developed such an intimate relationship with the Lord. Through her writing, I hear her words, "The important thing is not to think much, but to love much, and so do that which best stirs you to love. Love is not great delight but desire to please God in everything." I share with her how hard it is for this mind of mine to stay focused in adoration. How it wanders to grocery lists, and the next thing to do, and



all the faults I have, and time spent in comparison. I cannot seem to stop it. Again, reply is found in her writings. Referring to her own mind, she reflects, "This intellect is so wild that it doesn't seem to be anything else than a frantic madman no one can tie down." With empathy she replies, "All the trials we endure cannot be compared to these interior battles." And yet she persevered through this struggle and God rewarded her virtue with a peace beyond all understanding.

Born in Avila, Spain, in 1515, St. Teresa was considered wayward in her teen years by her pious and strict father and so she was sent to a convent. There, St. Teresa discerned religious life over marriage but wrestled with notions of a prayer life and the distractions and worldliness of convent life during that time period. In her 40s, she felt a deep calling to create a convent that went back to contemplative roots of prayer. This calling came with much resistance as many in the church had grown cold and comfortable. Never letting anyone steal her joy, St. Teresa persevered. Her rule of life was love and it followed her, drawing many others into her fold and allowing her to reform the church from the inside.

My friendship with St. Teresa teaches me patience for others and with myself. She guides me to persevere in prayer, showing me that prayer is in itself an act of faith. Her gentle empathy and courageous joy in the face of criticism and conflict remain an inspiration to us all to strive for a life of charity and joy. It is in the striving that we become saints.

St. Teresa of Avila was declared a doctor of the church in 1970. Her feast day is Oct. 15.

# Catholic Social Services provides van for family in need

Donation of a van by Catholic Social Services (CSS) will allow a Coshocton family with six children, one of whom has medical issues, to take trips, go to restaurants and respond quickly to medical emergencies.

The 2010 Ford van seats eight and has a wheelchair lift. It has been driven for 189,000 miles, but has been well maintained.

Kala Freeman and her husband, Bradley Barrick, received the vehicle last month. Freeman was delighted to have a van large enough to fit everyone in her family, particularly a daughter, 11-year-old Danielle “Dani” Hardesty, who has cerebral palsy and is non-verbal and non-mobile.

“I said (to CSS), ‘Well, it’s a bus and that’s what we need,’” Freeman said. “We have six kids under 11. If we go out just somewhere to eat, we have to take two separate vehicles. With our old van being broken down, that hasn’t been possible. Even before it was broken down, it was trying. It was hard to do that and have everybody comfortable.”

The family had been able to buy another van – a 1994 model with 118,000 miles on it – earlier this year with the help of a Go Fund Me account, but the vehicle had sat for a long time and had some mechanical issues before a cracked head gasket permanently sidelined it.

Dave Desender, a longtime CSS staff member who is a Coshocton native, read a story in the local newspaper about the family’s problems. Desender directs CSS’ transportation program, which takes senior citizens and qualified military veterans in Licking County to non-emergency medical appointments anywhere in Ohio.

He said that after reading the story, he saved it on his computer, thinking, “If we can ever help this family, I’d sure like to do it.” He got that opportunity



**Coshocton residents Kala Freeman, husband Bradley Barrick and daughter Danielle “Dani” Hardesty (center) stand in front of a van donated by Catholic Social Services. With them are longtime CSS staff member Dave Desender (left) and Rachel Lustig, CSS president and chief executive officer.**  
*Photo courtesy Catholic Social Services*

when a new van was donated to the program, allowing CSS to present the 2010 Ford to Freeman and Barrick.

“It’s in pretty good shape and will hopefully last these guys quite a long time,” Desender said of the van. “I think it’s God’s calling. God directed me that there was somebody in need and at Catholic Social Services, that’s our mission – to help those in need. This matches our mission perfectly.”

Because of her condition, Dani has to take the 75-mile trip from Coshocton to Nationwide Children’s Hospital in Columbus frequently. It has been necessary for Freeman to borrow cars or find a ride for those trips most of the time. This has become harder because Freeman’s grandmother has cancer and Freeman’s mother has been helping to take care

of her.

“A week to two weeks in advance, I’d say (to them), ‘Hey, can I use your vehicle to load (Dani) in and out and to take her?’ Sometimes it could be done, but other times, it was a lot harder to schedule,” Freeman said.

Dani is a fourth-grade student at a school for children with developmental disabilities, but has not started classes there for the 2020-21 school year because of the COVID-19 pandemic. She has to have a nurse with her at school. The nurse also would have to be present if Dani rode a school bus, so it’s more convenient for her mother to take her to school.

“If she’s more comfortable up in her chair and being able to be locked in and going, the transportation part is so much easier,” Freeman said. “If I have to pull over for something ... it’s so much easier when she’s sitting upright and in her chair.”

Rachel Lustig, president and chief executive officer of CSS, said this is the first time the agency’s transportation department has donated a van to someone.

“When we saw the story, we were so inspired by this family, by the way they come together and care for Dani’s health,” she said. “When they reached out and asked for help through Go Fund Me, that takes a lot of courage. ... That’s what our values are at Catholic Social Services. We are an organization that inspires people to be courageous in the way we act.”

In expressing her gratitude, Freeman said, “Thank you doesn’t even come close to it, because not only is this going to affect Danielle, but it’s going to affect our whole family. ... We’ll be able to ... do certain things we weren’t able to do with the whole group of us.”

## LOCAL NEWS, continued from Page 2

connecting nations in a time of global pandemic and social upheaval. It has a goal of one million children joining in prayer for peace and healing.

Aid to the Church in Need is a pontifical foundation providing pastoral and humanitarian assistance to the persecuted Church around the world. Since 1947, its donors have reached out to the suffering, the distressed and the poorest of the poor in more than 145 nations.

More is available at [www.churchin-need.org/one-million-kids-praying-the-rosary](http://www.churchin-need.org/one-million-kids-praying-the-rosary).

### ODU to host Diocesan Night

Students, parents and counselors from Columbus diocesan schools are invited to join Ohio Dominican University (ODU) for a special virtual information session from 6 to 7:30 p.m. Wednesday, Oct. 21.

Those attending will hear from the university’s president, Dr. Robert Gervasi, learn about academic programs and opportunities, gain an

understanding of the university’s admission process, get a sneak peek at ODU’s campus life and culture and hear from graduates of diocesan high schools who attend Ohio Dominican.

To register, visit [ohiodominican.edu/ColumbusDioceseNight](http://ohiodominican.edu/ColumbusDioceseNight).

### Christ Child Society elects local woman as national leader

Molly Fanning of Columbus has been elected as national president of the board of the Christ Child Society for a term that lasts through September 2022. The organization’s 5,500 members in 22 states are organized into 46 chapters dedicated to serving all children in need of resources.

Fanning has been a member of the Columbus Christ Child Society chapter for 10 years. She volunteers at the Christ Child Early Learning Center at St. Stephen’s Community House. She is also a board member for St. Gabriel Catholic Radio and a volunteer at the Kelton House Museum. She and her husband, Bill, have four grown chil-

dren and one grandchild and are members of Gahanna St. Matthew Church.

Kay Gibbons, a founding member of the Columbus chapter, was national board president from 1996 to 1998 and chapter member Kathie Rupp is a past national board member.

The chapter received its charter in 1983, nearly 100 years after the organization was founded in Washington. The signature service of all Christ Child chapters is its layette program, which assembles and distributes packages including newborn baby clothing, books and parenting information to more than 1,700 newborns in the Columbus area.

Chapter members offer enrichment activities at the Christ Child Early Learning Center; tutor at Columbus St. James the Less School; provide more than 100 hot meals weekly to children who attend the Run the Race Club in the Hilltop; and present scholarship money to help students attend Columbus Catholic high schools.

In addition, the society partners with

the Women’s Care Center by outfitting and staffing its Crib Club, which provides cribs, clothing and other infant supplies to mothers and fathers who attend the center’s parenting classes.

Find out more about the national organization at [www.NationalChristChild.org](http://www.NationalChristChild.org) or about the Columbus chapter at [www.ChristChildSociety.org](http://www.ChristChildSociety.org).

### Museum opens pro-life exhibit

A team of artists, technicians and scientists at the Creation Museum just off exit 11 of Interstate 275 in northern Kentucky has created a \$1.2 million pro-life exhibit titled “Fearfully and Wonderfully Made.”

The exhibit is highlighted by lifelike models depicting a baby’s development in the womb and other displays, along with 4D ultrasound videos.

The museum reopened in June and is following a 45-page plan to allow visitors while preventing the spread of COVID-19. More information is available at [www.creationmuseum.org](http://www.creationmuseum.org) and [www.arkencounter.com](http://www.arkencounter.com).



# We are caretakers of God's abundance

Every now and then, a word will strike me. Usually it is a word that I have heard plenty of times before, but for a variety of reasons or circumstances, it takes on a different meaning or a new context. Then that word seems to appear everywhere. I find that I hear it all the time and it leaps off the paper or screen very time I turn a page or scroll ahead. Was it always so pervasive? Had I simply not paid attention to it before? Or has it resurged into the common vernacular?

For me, right now, in this age that we are living in, the word that strikes me is *abundance*. Abundance can be either/or, and abundance can be both/and, depending on what it is that you have a lot of. An abundance of weeds in the garden is a nuisance, but having enough earth to cultivate something is a blessing. An abundance of dirty laundry may be overwhelming, but having clothes to wear and people in your household to wear them is a gift. Abundance need not apply only to tangible, material things. One can have (or lack) an abundance of time, skill, or virtue.

It seems like a strange time in our world to fixate on the word abundance. That is, unless you are talking about the political ads during election season or buying toilet paper during a pandemic. Lately, I desire much less in the way of material

## STEWARDSHIP, LIVING OUR FAITH

Wendy Piper

Wendy Piper is the Associate Director for the diocesan Office of Development and Planning.



goods and more when it comes to experiences and spirituality. I attest that I am not a hoarder, but the notion of stocking up when something is on sale still resonates with me. And there are certain things that I never, ever want to run out of. And so, I tend to keep them in *abundance*.

On the other hand, there are things that we cannot keep in abundance. The Israelites learned this the hard way when they attempted to store up extra manna in the desert. They disobeyed, they held onto more than they needed, and they ended up with a wormy, stinky mess (Exodus 16).

When Christ, who is the fulfilment of the law, instructed His disciples how to pray, He said, "Give us this day our daily bread" (Matthew 6, Luke 11). He did not say we should pray for our daily bread along with bread for tomorrow and the day after that and so on. This is a humbling directive, particularly for those of us who fear running out of something, even something as abundant as God's grace.

Christ's gift of the Our Father is a lesson to us that we must come to the Father daily, praising Him, thanking Him, begging for His mercy, and asking for what we need to get by in this day.

I invite you to consider the word *abundance* within a framework of stewardship, keeping in mind that God is the giver, we are the caretakers of His gifts, and stewardship is our response to God's generosity. What has God given you in abundance? How can you show your gratitude to God by being a good steward of His blessings? Considering that the world we are living in still does not feel "normal," what can you do during this time to grow in faith and discipleship?

If these questions leave you wondering how God has blessed you abundantly and how you can respond, here are some ideas to consider. Read your parish bulletin and volunteer to help out whenever there is an advertised need. Become a sponsor to someone who is joining the Church through RCIA. If you are fortunate enough to attend Mass, join your parish's hospitality team and help clean the church between Masses. Donate gently used items to your parish's St. Vincent de Paul society or a local non-profit thrift store. If the pandemic has not negatively impacted your ability to be generous, then prayerfully consider how and where you can share more of what God has entrusted to you.



## Catholic Diocese of Columbus

### DECREE OF SUPPRESSION of the Parish of Saint Monica Church, New Boston, Ohio and Changing the Parish of St. Peter in Chains Church, Wheelersburg, Ohio

Whereas, demographic changes in the general population and among the Catholic faithful of Scioto County, including but not limited to decline in registered parishioners, decline in mass attendance, decline in offertory revenue, and the shortage of priests, have drastically affected the viability of the parishes in that region; and

Whereas, a plan has been carefully developed by the clergy and faithful of Scioto County Consortium recommending the suppression of St. Monica Parish and the aggregation of the suppressed parish with the parish of St. Peter in Chains, Wheelersburg, Ohio; and

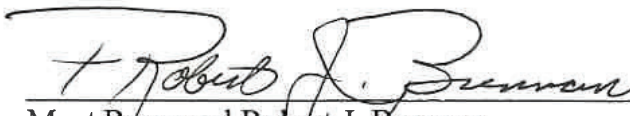
Whereas, the Presbyteral Council of the Diocese of Columbus at a meeting held on September 17, 2020, reviewed the plan in detail and unanimously approved the proposal to suppress St. Monica Parish and to make changes to St. Peter in Chains Parish to join the territory, parishioners, assets and liabilities of St. Monica Parish to that of St. Peter in Chains Parish; and

Whereas, having heard the Presbyteral Council in accordance with Canon 515.2;

Therefore, I, Robert J. Brennan, Bishop of Columbus, hereby decree the following

1. The Parish of St. Monica, New Boston, Ohio, is suppressed effective January 1, 2021;
2. Simultaneously with the suppression of St. Monica Parish, the territory, parishioners, property, assets and liabilities of St. Monica Parish will be joined to those of St. Peter in Chains Parish by aggregation into a single juridic person, care of which is entrusted to the pastor of St. Peter in Chains Parish.
3. The care of St. Monica Church and the other properties of the former St. Monica Parish, whether sacred or profane, will become the responsibility of St. Peter in Chains Parish, until further decisions are made and approved through the appropriate canonical processes regarding the disposition of these buildings and properties.
4. This decree shall be promulgated by publication in the Catholic Times and disseminated in the affected parishes via the parish bulletin and other means of communication as deemed appropriate by Pastor of the affected communities.

Given at the Chancery Office, 198 E. Broad St., Columbus, Ohio this 28th day of September, 2020.

  
Most Reverend Robert J. Brennan  
Bishop of Columbus

  
Notary

**SCIOTO COUNTY**, *continued from Page 2*

were the result of a proposal put together by representatives of all the parishes in the Scioto Catholic Consortium.

The church buildings affected by the decrees are among 25 sites in Scioto County where Masses have been offered over the years, according to the diocesan Catholic Record Society. Eastern Scioto County has been part of the Diocese of Columbus since it was organized in 1868, but the parishes west of the Scioto River remained in the Archdiocese of Cincinnati until

1944, when creation of the Diocese of Steubenville resulted in a redrawing of diocesan boundaries for central and southern Ohio.

The roots of Wheelersburg St. Peter in Chains Parish, which has 232 families, go back to a small log church built in 1852 in an area that was and still is known as Sugar Camp. The church moved to its current location in 1885, with the current church building dedicated in 1941.

New Boston St. Monica Parish has 53 families. It was started in 1915 and

originally was served by a priest from Portsmouth St. Mary. The current church building on U.S. Route 52 was dedicated in 1963.

The history of the Pond Creek mission, which has 52 families, dates to 1854, when it was organized by French immigrants. A church was built in 1861 and was replaced by the current church building in 1967. The parish hall dates to the 1950s. A stone at the entrance to the Otway parish, which has 78 families, lists its founding date as 1917.

Catholics in the area of the West Portsmouth parish, which has 68 families, were served by a mission of the Otway parish in the 1920s and '30s. Priests of the Glenmary Home Missionaries began serving the Pond Creek and Otway churches in the 1940s, organized a Catholic information center in West Portsmouth in 1944, built a church there in 1948 and returned the three western Scioto parishes to the care of priests of the Diocese of Columbus in 1956.

**DOMESTIC VIOLENCE**, *continued from Page 5*

therapy, I have a completely different relationship with God. Time, personal and spiritual growth and maturity have changed my perspective.

Did God allow all the violence, confusion, shame and hurt to happen for a time such as this? Will He use everything I went through for good? I have to believe so. Maybe it will bring

healing, hope or help to a terrible situation for someone who desperately needs it, or will simply expand awareness in our diocese.

Experience is a great teacher of harsh realities but also of compassion, empathy and understanding. Maybe sharing parts of my story from in here is good practice for when I'm out

there and it becomes my mission. God only knows, but I am excited to see His plan unfold.

Domestic violence is a pretty heavy topic for the church to tackle. But it is too real and prevalent to ignore. COVID-19 stresses and quarantines have caused a spike in domestic violence incidents, calls to hotlines, and

the need for shelter services. If you or someone you know needs help, call the National Domestic Violence Hotline at 1-800-799-SAFE (7233) or go to TheHotline.org.

*Michele Williams is an inmate at the Ohio Reformatory for Women.*



## Catholic Diocese of Columbus

### DECREE OF SUPPRESSION of the Parishes of Our Lady of Sorrows Church, West Portsmouth and Our Lady of Lourdes Church, Otway and Changing the Quasi-Parish of Holy Trinity Mission, Pond Creek

Whereas, demographic changes in the general population and among the Catholic faithful of Scioto County, including but not limited to decline in registered parishioners, decline in mass attendance, decline in oWhereas, demographic changes in the general population and among the Catholic faithful of Scioto County, including but not limited to decline in registered parishioners, decline in mass attendance, decline in offertory revenue, and the shortage of priests, have drastically affected the viability of the parishes in that region; and

Whereas, a plan has been carefully developed by the clergy and faithful of Scioto County Consortium recommending the suppression of Our Lady of Sorrows Parish, West Portsmouth and Our Lady of Lourdes Parish, Otway and the aggregation of the suppressed parishes with the parish of Holy Trinity Mission, Pond Creek; and

Whereas, the Presbyteral Council of the Diocese of Columbus at a meeting held on September 17, 2020, reviewed the plan in detail and unanimously approved the proposal to suppress Our Lady of Sorrows Parish and Our Lady of Lourdes Parish and to make changes to Holy Trinity Mission to join the territory, parishioners, assets and liabilities of Our Lady of Sorrow Parish and Our Lady of Lourdes Parish to that of Holy Trinity Mission; and


Whereas, having heard the Presbyteral Council in accordance with Canon 515.2;

Therefore, I, Robert J. Brennan, Bishop of Columbus, hereby decree the

following

1. The Parishes of Our Lady of Sorrows, West Portsmouth, Ohio and Our Lady of Lourdes Parish, Otway, Ohio are suppressed effective January 1, 2021 and the quasi-parish of Holy Trinity Mission, Pond Creek, Ohio is designated as a Mission of St. Mary of the Assumption Parish in Portsmouth, Ohio;
2. Simultaneously with the suppression of Our Lady of Sorrows Parish and Our Lady of Lourdes Parish, the territory, parishioners, property, assets and liabilities of these parishes will be joined to those of Holy Trinity Mission, Pond Creek by aggregation into a single juridic person, care of which is entrusted to the pastor of Holy Trinity Mission.
3. The care of Our Lady of Sorrows Church and Our Lady of Lourdes Church and the other properties of the former parishes of Our Lady of Sorrows and Our Lady of Lourdes, whether sacred or profane, will become the responsibility of Holy Trinity Mission, until further decisions are made and approved through the appropriate canonical processes regarding the disposition of these buildings and properties.
4. This decree shall be promulgated by publication in the Catholic Times and disseminated in the affected parishes via the parish bulletin and other means of communication as deemed appropriate by Pastor of the affected communities.

Given at the Chancery Office, 198 E. Broad St., Columbus, Ohio this 28th day of September, 2020.

  
Most Reverend Robert J. Brennan  
Bishop of Columbus

  
Notary

# Bottoms Up meets critical need for diapers, plans to expand

By Tim Puet  
Catholic Times Reporter

In July 2018, when Tim and Jo Welsh of Lancaster started the Bottoms Up diaper drive to collect diapers for single mothers in need, they thought their garage could hold the donations.

But the gifted diapers quickly outgrew the space available at the Welsh home. The couple and other volunteers began storing diapers in a small warehouse, but the donations soon outgrew the space available, and two more moves had to be made, each time to a larger building. More than a million diapers later, Bottoms Up has warehouses in Columbus and Lancaster and plans to open a location in Portsmouth by the end of the year.

“It’s been a phenomenal thing. I knew from my previous experience with agencies dealing with pregnant mothers that people enjoy giving diapers because they know where their help is going, and it doesn’t take a lot of money or time,” Tim Welsh said. “But this is beyond anything we anticipated.”

Welsh started Bottoms Up as an offshoot of the Pregnancy Decision Health Centers (PDHC), of which he was president for almost 10 years. He also founded a now-dissolved group known as Angels Nurture & Disciple (AND), which, like PDHC, was formed to help single mothers through pregnancy and a child’s early months. Welsh also is executive director of the Bethesda Healing Ministry for women and men who are dealing with the aftereffects of abortion.

The Welshes estimate that Bottoms Up has distributed 400,000 diapers this year and expect that number to grow to 600,000 to 650,000 by the end of 2020. The diapers go to 54 distribution centers such as food pantries, child care facilities, domestic abuse shelters and pregnancy centers in Franklin, Fairfield, Perry, Licking, Hocking and Scioto counties, with Bottoms Up being the sole diaper provider at many of those locations. Some receive diapers every week, others twice a month and others monthly, depending on their needs. Each site receives 300 diapers in each size requested, from newborn through size 6.

“The number 650,000 may sound large, but in Franklin County alone, if you look at the number of live births per year to mothers living at or below the poverty level and multiply it by 2,100 – the average number of diapers a baby needs in a year – you get a total



of about 6.5 million,” Jo Welsh said. “Bottoms Up helps but doesn’t come anywhere near filling the need for diapers. We plan to distribute more than a million diapers in 2021.”

The Bottoms Up website, listing statistics from the National Diaper Bank Network, notes that there are 9.6 million single mothers in the United States, 2.9 million of whom live in poverty. They are raising 17.2 million children younger than 18. Single women with children represent 60 percent of the nation’s homeless families. Medicaid covers about 47 percent of all births in the U.S., yet no government agency provides diapers.

When the COVID-19 pandemic hit in March and halted nearly all activities statewide, the Welshes were concerned about its effect on the need for diapers.

“Two things happened to Bottoms Up because of COVID,” Tim Welsh said. “First of all, I thought we’d get 50 percent of the diapers we needed through diaper drives at several locations, and we’d purchase the other 50 percent ourselves. But with schools, churches and businesses all shut down, we lost those supply sources and had to buy all the diapers ourselves.”

“At the same time, demand spiked because more people were unemployed and diapers were hard to find in the stores that were open. This could have devastated us, but through the grace of the Holy Spirit and the blessings we have received, we’ve been able to remain in good shape and still supply people’s needs.”

Diaper drives at various sites are a major supplier for Bottoms Up. For instance, the Welshes said Business System Solutions Inc. of Lancaster, an information technology company, donates 25,000 diapers annually through a drive involving the company and its clients.

In Columbus, St. Cecilia School and Bishop Ready High School conducted drives that collected about 5,000 diapers apiece. Bishop Hartley



Children at Columbus Our Lady of Bethlehem Preschool and Daycare stand in front of the Bottoms Up van with diapers collected for single mothers in need.



Students from Columbus St. Cecilia School (above) and Columbus Bishop Ready High School were part of a drive that collected approximately 5,000 diapers from each school for Bottoms Up.



At Westerville St. Paul School, students participated in a baby shower and the diapers they received were donated to Bottoms Up for distribution.

Photos courtesy Bottoms Up

High School collected about 10,000 diapers at a football game in 2019. Our Lady of Bethlehem School and Childcare, St. Agatha School and St. James the Less School also donated significant amounts of diapers. Support in Lancaster has come from the city’s parishes – St. Mary, St. Mark and St. Bernadette – and from Knights of Columbus Council 15447.

Many smaller drives have resulted in donations of 25 to 50 boxes of diapers. In addition, Bottoms Up is starting a Dimes for Diapers program in which families are invited to fill a piggy bank with their spare change and return it to the organization. PDHC for several years has conducted a similar program, which collects funds by

filling baby bottles distributed after Sunday Masses.

The Welshes are available to speak to organizations that want to learn more about Bottoms Up. “Last year, I talked to a second-grade class at Columbus St. Agatha School, and I remember being very nervous because I didn’t know what to expect,” Jo Welsh said. “I needn’t have worried. The children kept shooting questions at me, and they were so cute. Many of them have siblings or cousins needing diapers, so they understood that situation. That’s the beauty of it. It’s such a simple concept.”

The couple also talk about their work

## PDHC helps reverse abortion pill's effects

The battle for the minds and hearts of women in crisis pregnancy situations is becoming more intense than ever. The number of surgical abortions in the United States is decreasing, but chemical abortions are increasing. They account for 40 percent of the nation's abortions today, and the number is rising.

The threat of abortion continues to loom heavily over women in difficult circumstances. Staff members at Pregnancy Decision Health Centers (PDHC) are seeing pregnant women who are becoming more vulnerable to abortion because of the fear and anxiety related to the COVID-19 pandemic and high unemployment. Women are choosing to perform their own abortions, using pills from nearby clinics or ordered online. These self-administered abortions are lonely, traumatic and painful and can lead to life-threatening complications.

Many women regret their abortion decisions immediately or soon after taking the first abortion pill that is part of a two-drug protocol for an abortion by medication. Once the first pill is taken, there is a 72-hour window before the second pill is used and the effects of the first pill can be reversed.

After the initial step, many women have second thoughts and begin searching online for help. They often find PDHC, either directly or through the help of the Abortion Pill Rescue Network. PDHC stands ready to provide life-saving services in partnership with local physicians during this critical time.



**Pregnancy Decision Health Centers (PDHC) offers a variety of services, including abortion pill reversal, that help mothers choose life. PDHC has three locations in Columbus and one in Lancaster in addition to maintaining a 24-hour hotline. Photo courtesy PDHC**

PDHC nurse Kathy has helped several women with abortion pill reversal this year.

"I remember one of our first clients that came to us for abortion pill reversal. After taking the first abortion pill, she realized that she did not want an abortion and came to us," she said. "We went into the ultrasound room. That is always an emotional moment when we discover if the baby is still alive. I asked her if I could pray first

and she agreed. Then we saw the baby's heartbeat and rejoiced."

The nurse said the mother told her, "My baby is still alive, and I was due to take the second set of pills in an hour. They told me the baby would be dead by the time I took those pills to force the baby out. I cannot believe this."

The nurse and the mother cried and took a moment to deal with this possibility. Fortunately, the mother gave

birth to a healthy boy this summer.

"When I tell people about PDHC's newest service, abortion pill reversal, the most common responses I get are, 'I didn't know that was even possible or 'I've never heard of that,'" said Kathy Scanlon, PDHC president.

"More than 1,000 babies have been saved and born healthy in the United States using abortion pill reversal. I think there will be even more once everyone knows it's available. Every woman who changes her mind deserves a second chance to save her baby. Help us get the word out. It is so important for the faith community to put their pro-life beliefs into action," she said.

As Catholics observe Respect Life Month in October, they can learn more about PDHC's services and how to help women in crisis choose life for their babies by going to [www.SupportLifePDHC.org](http://www.SupportLifePDHC.org). They can watch testimonies and stories that PDHC recently recorded and posted on the web site.

Each year, PDHC serves about 12,000 people with a 24-hour hotline, three Columbus centers and one Lancaster center. Women and families receive free pregnancy tests, ultrasounds, life-affirming consultations, parenting classes, diapers and clothing. More than 90 percent of women who see and hear their babies' heartbeats on ultrasounds at PDHC choose life.

For more information, call PDHC's hotline at (614) 444-4411 or visit [www.pdhc.org](http://www.pdhc.org).

### BOTTOMS UP, continued from Page 11

with Bottoms Up and the Bethesda ministry on a St. Gabriel Catholic Radio program titled "Triumph," which is heard every third Saturday of the month at 5 p.m. and every third Sunday of the month at 4 p.m.

Because of the pandemic, Bethesda's regular twice-a-month meetings had to be moved online for several months. They have resumed on the second and fourth Mondays of each month at Bethesda's location, 2744 Dover Road on the Columbus Christ the King Church campus, but also are taking place online on the first and third Tuesdays of the month.

The Welshes have been involved with Bethesda for many years, and Tim writes frequently for The Catholic Times. Earlier this year, they revealed that their empathy with people dealing with the effects of abortion has a personal side, explaining in



Tim's column and on the radio that they are the parents of a son, Daniel, who was aborted earlier in their relationship before they were married.

Tim said in his May 24 column that "her (Jo's) abortion, while it has not left her memory, no longer writes her story. It no longer demands her attention. She now confronts it on her terms."

Jo said acknowledging what had been a secret has freed her and opened doors that have allowed other women who had abortions to tell their stories and set them free of burdens from the past. "It's been a very humbling expe-

rience. I'm sorry I waited for 34 years to talk about it," she said.

"Because we've opened up in this way, Tim and I have never been happier," she said. "Our love has grown stronger. It's like we fall in love every day."

People from Butler County, Ohio; Minneapolis; Philadelphia; and Peoria, Illinois who would like to start similar organizations in their dioceses have inquired about Bottoms Up, the Welshes said. The couple hope to expand their work to northeast Ohio because such a group does not exist in the Cleveland area. "Our success is an affirmation that if we do what God wants, everything else will fall in place," Tim Welsh said.

For more information about Bottoms Up, or to contribute to the diaper drive, visit <https://bottomsup.life> or call or text Jo Welsh at (740) 808-6131.



**Columbus St. James the Less students pose for a picture at the back of a Bottoms Up van filled with much-needed diapers.**

*Photo courtesy Bottoms Up*

# 40 Days for Life vigils help save unborn babies

By Doug Bean  
Catholic Times Editor

As the 40 Days for Life fall campaign enters its third week at a record number of locations in the United States and internationally, unborn babies continue to be saved, the organization reports.

Through the past weekend, 40 Days for Life reported that 102 mothers domestically and abroad had chosen life over abortion. 40 Days for Life started in 2004 in Texas and in 2007 began expanding to other states as part of a coordinated effort to revitalize pro-life efforts in communities. Fall and spring campaigns are now held each year.

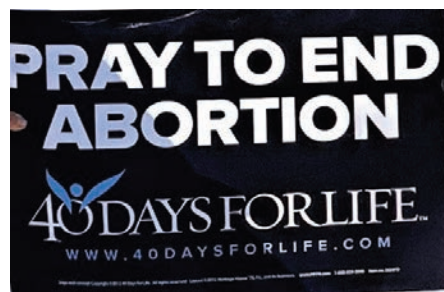
In central Ohio, local coordinator Beth Vanderkooi of Greater Columbus Right to Life said two saves had been reported to her from 40 Days for Life prayer vigil participants and pro-life counselors and five in the past three weeks at Planned Parenthood on East Main Street, the only remaining surgical abortion center in Columbus.

“Someone praying outside an abortion clinic is the last sign of hope and the first sign of mercy for a woman seeking an abortion,” Vanderkooi said. “Sometimes you get immediate feedback when someone approaches you and tells you she changed her mind. More often, though, we hear years later, ‘I went in that day to have an abortion, and I didn’t talk to anyone, but I knew I could not go through with it. Thank you!’ It really does make a difference!”

A number of diocesan parishes and organizations have fully adopted a day to pray at Planned Parenthood during the campaign that ends Nov. 3. This past weekend, groups and individuals from Sunbury St. John Neumann, Columbus St. Andrew and Grove City Our Lady of Perpetual Help churches committed to days of prayer there.

Other parishes and ministries that have or will adopt a day include Canal Winchester St. John XXIII, Columbus St. Patrick, Gahanna St. Matthew the Apostle, Hilliard St. Brendan the Navigator, Columbus St. Peter, Worthington St. Michael, Westerville St. Paul, Reynoldsburg St. Pius X, Pickerington St. Elizabeth Ann Seton, Marion St. Mary and the young adult group at Columbus St. Christopher.

Catholic schools participate on occasion. One of the most faithful schools is Worthington St. Michael School. Priests occasionally accompany school or parish groups.



Small groups and individuals not on the schedule often show up at Planned Parenthood to pray for life and, in some cases, speak with the women or girls seeking assistance.

Last Thursday morning, Oct. 1, on the feast of St. Therese of Lisieux as the campaign’s second week began, four women and a man from Columbus St. Cecilia Church quietly prayed the mysteries of the rosary while standing on a grass strip near the busy street in front of the center as cars whizzed by only a few feet away. The group comes every Thursday morning during 40 Days for Life and once a month the rest of the year to pray.

While they were praying, one of the regular pro-life counselors approached a young woman seeking information at Planned Parenthood. The counselor spoke briefly with her and agreed to go across the street to the Women’s Care Center, which assists girls and women who are pregnant or suspect that they might be and encourages them to choose life.

She is just one of countless women and girls through the years who have changed their mind about abortion thanks to pro-life witness at Planned Parenthood and other similar facilities that distribute artificial contraception and the abortion pill for at-home use.

“It happens all the time,” a regular observer at the center said. “Three times last week and a couple of times the week before, women came over and took information, then they go across the street to the Care Center and say, ‘You know what, I’m not going to have an abortion.’ I’m telling you, ... it works.”

“And the more people that are out here, the better it is, because (abortion providers and supporters) don’t like it.”

The St. Cecilia group was joined for part of the rosary by Father Stephen Alcott, OP, pastor of Columbus St. Patrick Church, whose parish had adopted this particular day to pray at Planned Parenthood. After they finished, two Latino women with a young child in a stroller began praying the rosary in Spanish.



Praying the rosary in front of Planned Parenthood on Columbus’ east side during the 40 Days for Life fall campaign are members of Columbus St. Cecilia Church.



Father Stephen Alcott, OP, pastor of Columbus St. Patrick Church, helps lead the rosary at Planned Parenthood.

CT photos by Doug Bean



Parishes, groups and individuals come to the only remaining surgical abortion center in Columbus at scheduled times and on their own to pray for life.

St. Patrick parishioners came in a steady stream throughout the day to pray and possibly influence women to choose life. The parish’s Respect Life group, formed in the 1990s, is one of the diocese’s oldest. It has sponsored all-night Adoration of the Blessed Sacrament on the third Friday of each month for 25 years and prayed the rosary the following Saturday at an abortion center, which have all closed in Columbus except Planned Parenthood and one other non-surgical location.

“It’s a good witness because it helps remind people, whether they’re in the clinic or coming to the clinic or just driving by, that abortion is still an issue,” Father Alcott said, “and that there are people who really want to stand up for the unborn and value life.”

In the 1990s, the St. Patrick group prayed at an abortion center on Grant Avenue near Grant Hospital. The center closed. The pro-lifers then moved to Founders Women’s Health Center on East Broad Street to pray and counsel women. It eventually closed.

“It shows the power of prayers being answered that sometimes are not immediate,” Father Alcott said, “but

it’s the constant witness over time. Think about a lot of Christ’s parables that he used were about things that happen slowly. Like when you plant a mustard seed, it doesn’t become a huge plant in a week, but you plant it. You don’t know if anything is going to happen.”

Since the Roe v. Wade abortion decision by the U.S. Supreme Court in 1973, countless unborn lives have been taken in the United States. After 47 years, there’s a chance that the high court could have a pro-life majority if the nomination of 7th Circuit Court of Appeals Judge Amy Coney Barrett, a Catholic mother of seven, is approved by the U.S. Senate.

And many of the 40 Days for Life faithful are praying that the devastating law will finally be overturned.

“You hear a lot about protests that are huge for maybe a couple of days or a week or even a couple of months, but this has been 30-40 years,” Father Alcott said.

For more information about 40 Days for Life locally or to adopt a day, visit the Greater Columbus Right to Life website, <https://www.gcrtl.org/40-days-for-life.html>.

# Increase in abortions locally serves as reminder not to view protecting life as just another issue

By Beth Vanderkooi

Executive Director,

Greater Columbus Right to Life

Ohio released its abortion statistics this past week, with some mixed results locally. Overall, abortions in Ohio slightly declined to 20,102, a reduction of 323 from the previous year.

After several years of dramatically declining numbers, central Ohio actually increased by 227 for a total of 3,933. This means that statewide we are seeing about 55 abortions every day and 387 every week. Locally, that means just under 11 each day and 76 each week.

If you are interested in seeing a breakdown of the figures, you can read our in-depth analysis at [gcrtl.org/blog](http://gcrtl.org/blog).

I was disappointed to read of the increase, even if I was not surprised. In 2018, there was a major shakeup of the abortion businesses operating locally, and for most of the year there were only one or two clinics open in Columbus. In 2019 (and for half of 2020), there were three; the more clinics that are open, the more abortions happen.

It has also been a central Ohio pattern that after a year or two of dramatic reductions we have tended to have a bit of a rebound – the statistical equivalent of two steps forward and

one step back. I constantly remind our volunteers on the sidewalk that when those we encounter choose abortion it is not our fault: we are asked to be faithful, not victorious, and we do not know what seeds have been planted. Yet it is difficult not to feel the weight of our local numbers as a personal or professional failure.

Perhaps it is more useful as an invitation to revisit how we look at and evangelize on the dignity of the human person. The theme of this year's Respect Life Month just so happens to be an invitation: *Live the Gospel of Life: To imitate Christ and follow in his footsteps*.

Our culture, our institutions and even our governments promote sterility, abortion and assisted suicide as markers of progress and freedom, and they are not. We have sadly fallen into a trap where speaking the truths of our faith looks less like basic apologetics and more like an apology. The more that these false social norms have perpetuated, the more who see defending the dignity of the human person as placing limitations on human rights and human dignity. The beauty of The Gospel of Life is that it invites us to speak not in terms of what we and the Church say “no” to, but the bigger and more beau-

tiful “yes” to which God has invited us.

Speaking lovingly but truthfully on popular social norms can be seen as dragging the Church into political debate or as a detriment to evangelization, but this could not be further from the truth. When we speak the Gospel of Life, and when we imitate Christ and follow in his footsteps, we speak a quiet invitation that beckons to the very heart of man. The Catechism of the Catholic Church explains that these truths are recognizable because they echo the natural law, which is, “present in the heart of each man and established by reason, is universal in its precepts and its authority extends to all men. It expresses the dignity of the person and determines the basis for his fundamental rights and duties” (1956).

Because many have bought into the fabrication that these are merely partisan politics or that we risk evangelization by taking on weighty issues, it has become tempting to find ways to be pro-life without talking about abortion or assisted suicide or the moral law that is written on the hearts of all people. But we are not social justice warriors fighting for the political and civil rights of the unborn, and we are not organized groups of efficient social workers who distribute material



Prayer vigils have helped change the hearts and minds of women seeking abortions at Planned Parenthood in Columbus.

CT photo by Doug Bean

aid to those in need. We are people who have received the Gospel of Life.

God has revealed to us through the Incarnation, the birth, the death and the Resurrection of Jesus Christ that human life is a gift from God. We proclaim the humanity of the unborn person, we serve the needs of the poor, and we share the beauty of the Gospel because we were made with the capacity to love, to reason, and to share in a relationship with our Creator and doing so invites us to our own responses of “yes.”

We best invite women and families and politicians to say “Yes” to life when we ourselves have done so and are living the Gospel of Life, imitating Christ and walking in His footsteps.

## The call to defend life: Learning the lesson of the Maccabees

By Judy and Bernie Schlueter

As the parents of seven children, we have always been moved and haunted by the story of the mother and seven sons in Maccabees. In the story, the king brutally tortured and murdered them, one by one with the mother last, because they would not compromise their faith. The mother exhorted her sons to die for God's glory, rather than capitulate to the false comforts of the king and paganism. She prioritized protecting her children's souls.

Would we have the same courage as this mother? What sacrifices are we willing to make in defense of innocent unborn children? In 2017 alone, more than 850,000 U.S. children were aborted in their mothers' wombs. The unborn child has no voice and no vote – except for us. Can we sleep at night without protecting that child, and how will answer to God for our vote? Do we demonstrate strong moral courage for our children, or do we accommodate the evil of abortion for the sake of comfort?

The stakes for the defense of the unborn are very high in this next elec-

tion. Presidential elections are not a personality contest; they are a “principles” contest. The Republican Party platform states, “The unborn child has a fundamental right to life which cannot be infringed.” The Democratic Party platform states, “We believe unequivocally ... that every woman should have access to ... legal abortion. ...”

Last year, Virginia's Democratic governor was asked in a radio interview what would occur if a child survived an attempted abortion that failed, and he replied, “The infant would be resuscitated if that's what the mother and the family desired, and then a discussion would ensue between the physicians and the mother.” So the child could be left to die. Are you horrified at infanticide? This is an example of cultural legacy and where our nation is headed.

One presidential candidate has a proven pro-life record, has pledged to veto any legislation that endangers the unborn, opposes taxpayer-funded abortion, and has appointed over 200 pro-life judges.

The other presidential candidate – a professed Catholic – has a proven

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pro-abortion record, has pledged to reverse pro-life protections and codify Roe v. Wade, supports taxpayer-funded abortion, and has pledged to appoint pro-abortion judges.

A wise priest once told us that paganism flourishes for two reasons: First, as we become affluent, we become complacent; second, as we become complacent, we forget God and the history of salvation.

God led the Chosen People out of Egypt, parted the Red Sea and destroyed the army pursuing them. But later the people disregarded His covenant with them and sinned against Him. So God sent serpents among them, and many died from serpent bites. The people of Israel then repented, and God had mercy on them.

How can we expect God's mercy on ourselves and our nation if we do not show mercy with our vote to protect the most helpless among us, the unborn child? Jesus was that unborn child, nestled in the Blessed Mother's womb. He said, “I say to you whatever

er you do to the least of my brothers, you do to me.”

Last year, Pope Francis said the following: “I take this opportunity to appeal to all politicians, regardless of their faith convictions, to treat the defense of the lives of those who are about to be born and enter into society as the cornerstone of the common good.” St. John Paul II said, “A nation that kills its own children has no future.” And St. Teresa of Calcutta, an ardent defender of unborn children, said, “Any country that accepts abortion is the poorest of the poor.”

The word “martyr” means “witness.” Like the Maccabees, we are all called to be courageous witnesses to the truth about the value of life, for their sake, for our sake, for the sake of our children. We must say “yes” to God and innocent unborn human life, just as the Virgin Mary courageously said “yes” to God. May the patroness of our country pray for us all to live, and vote, courageously.

“You shall not kill the embryo by abortion and shall not cause the newborn to perish.” – Catechism of the Catholic Church (2271).

## Our time is now to choose life

By Allie Frazier  
Director of Communications,  
Ohio Right to Life

This election our values are literally on the ballot. As our country grapples with a host of moral and societal quandaries, pro-life Americans must continue to faithfully vote their values. With so much of our world in flux, many are wondering what pro-life voting looks like in 2020 and if it can enact the kind of change we as faithful followers of Christ envision. A look at our own state's pro-life journey and how it coincides with the fight for life on the national level helps provide some much-needed clarity.

In Ohio, pro-life voters have been the driving force behind our advancing a culture of life and the numbers are proof of that. In the last decade, Ohio has enacted 22 pro-life ini-

tiatives, have witnessed half of our abortion clinics closed and a 31 percent decrease in abortions. None of this happened by accident. Pro-Life Ohio's focus at the ballot box has enabled us to advance a culture of life in ways that only a few years ago seemed impossible.

This dedication and sacrifice of voting pro-life first is building a legacy of life that we will see fulfilled in our lifetime. We have never been closer to ending abortion in Ohio, and on the national level we have never been closer to overturning *Roe v. Wade*. For these reasons, it is imperative that we put our pro-life values at the forefront of our choices at the ballot box.

In voting, the sacred and the secular collide. Our values inform our choices at the ballot box and compel us to seek the good of the most vulnerable above ourselves. As Sister Dede so



succinctly put it, "The largest marginalized group in the world can be found here in the United States. They are the unborn."

We live in a world of injustice. The challenges, the obstacles and trials our nation faces deserve to be met with thoughtfulness and compassion and with a clear understanding of what is at risk. Every year in our country one million unborn babies die to abortion and countless women, disproportionately of color, are victimized. Sadly,

our society views human life as a commodity rather than a sacred gift. In the words of St. Teresa of Calcutta, "Any country that accepts abortion is not teaching its people to love, but to use any violence to get what it wants."

The greatest human injustice, that of legalized abortion, can end. Your vote matters. Decades of pro-life voting rooted in compassion for vulnerable women and defenseless children have brought our nation to this historic moment. We are on the brink of having the first pro-life majority on the Supreme Court since 1973. We can overturn *Roe v. Wade*. We simply must remain focused.

With unwavering clarity, Pro-Life Ohio must vote our values – values that uphold our faith and the intrinsic God-given value of every single human life. Legalized abortion will end in our lifetime. Our time is now. This election we vote for life.

## Brave Catholics needed to defend faith and life

"Be not afraid."

Pope St. John Paul II delivered those words in a homily 42 years ago this month, just five days after he was named the successor to St. Peter.

As part of the sermon that John Paul II gave on World Mission Sunday, he said, "Brothers and sisters, do not be afraid to welcome Christ and accept his power. Help the Pope and all those who wish to serve Christ and with Christ's power to serve the human person and the whole of mankind."

"Be not afraid. Open wide the doors for Christ. To his saving power open the boundaries of States, economic and political systems, the vast fields of culture, civilization and development. Be not afraid. Christ knows 'what is in man.' He alone knows it."

Sadly, the world has not fully embraced his message. Courage seems to be in short supply during these tumultuous times.

Why are we as Catholics so afraid to profess our faith? Defend our faith? Evangelize our faith?

Why are we so afraid to speak the truth? The hard truths? The foundational, countercultural truths of our Catholic faith and God's natural law?

Is it because we think we'll offend people? Is it because we fear we'll be ostracized and called narrow-minded or unenlightened? Is it because we (particularly young people) think we won't be popular? Or that we will alienate someone when we profess what Jesus taught?

It's interesting to note that our evangelical brothers and sisters in Christ seem to show little fear when it comes to stepping out and professing their beliefs. While they aren't able to share the fullness of the Catholic faith, they nonetheless are willing to proclaim their love for the Lord in the public square.

Thousands of Christians descended on Washington, D.C. recently for a day of prayer to support our country. At the same time, churches in California face severe restrictions on indoor worship, but they have continued to hold services while racking up

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Doug Bean



substantial civil fines. Their pastors are willing to incur the penalties to gather their flocks.

We Catholics, for the most part, have stood idle and watched as statues of saints, the Blessed Virgin Mary, Christ and even tabernacles are defaced, destroyed and/or removed. We've listened to the accusations and insults hurled at the Church by critics who haven't done their research.

It's in our Catholic DNA, and rightly should be, that we respond with charity. But meekness shouldn't be perceived as weakness or passive acknowledgement of misrepresentations.

As our nation and world confront a global health pandemic, racial tensions and the 2020 election, courageous men and women are needed to step up and boldly make their voices heard.

With Election Day approaching on Nov. 3, let's really and truly consider how we vote. Your ballot is critically important because Catholics are considered a key demographic group in the outcome of many races.

We all know that the Church doesn't endorse candidates, but it does provide guidance on what to consider when casting a ballot.

The preeminent issue, according to the U.S. Conference of Catholic Bishops, is the right to life. That includes rejection of abortion at all stages and in all circumstances, and the premature termination of life through euthanasia.

Can a Catholic vote for a candidate who supports abortion, the killing of a defenseless, innocent human in a mother's womb who has no rights or voice? Do we accept the argument that a candidate can personally oppose abortion but vote for laws and funding that support abortion because he or she doesn't want to impose his or her "personal" beliefs on the public?

What about religious freedom? Does a candidate support legislation that would force an employer such as the Little Sisters of the Poor to provide health insurance with coverage for artificial contraception or abortion?

What about the defense of marriage between a man and a woman? What about legislation that goes against God's natural design of each created human? What about stopping human trafficking?

Many good people will argue that supporting immigration, offering services for the poor, combating racism and guarding the environment are important issues. And they're absolutely right.

We most certainly need to welcome all people with charity as part of an equitable and legal system, provide for those most in need, fight discrimination and preserve our natural resources. However, if we continue to uphold laws that reject the fundamental right to life, those issues become lost in the wash.

Here's what Cardinal Gerhard Muller, the Vatican's former prefect for the Congregation for the Doctrine of the Faith, recently said:

"Three points are decisive in the upcoming elections. First, the 'yes' to life against abortion, second, freedom of religion against the mainstreaming of gender ideology, and third, the mission of the United States to defend democracy and human rights against dictatorships."

He added, "The outcome of the U.S. election will determine whether the U.S. remains the leading power in the world — for freedom and democracy — or whether a communist dictatorship will assume that role for the global community. The world is looking to America because this fateful election will determine the future of democracy and human rights for decades to come."

And the new Catholic spiritual leader in Cleve-

## Women, men find post-abortion healing at Bethesda

By Tim Welsh  
Bethesda Healing Ministry

There have been a lot of tears shed at Bethesda Healing Ministry since its beginning.

For nearly 30 years, Bethesda has been a sanctuary for those who have an abortion experience in their past. Women and men come in search of peace and relief from the torment of life after an abortion.

They've come with their hope, their fear and their sorrow. They've come with their tears.

Through the process of the group sessions, those seeking healing find love, understanding and patience. They find a place where their hearts can explore new beginnings as their souls yearn for harmony. They may

not fully grasp the complexity of their anxiety, but they hunger for the simplicity of God's tenderness.

2020 has been a significant year for Bethesda. What could have been a great burden for the ministry, by the grace of God, has become a blessing. Even though Bethesda had to curtail in-person sessions during the early stages of the COVID virus advancement, the pandemic presented the opportunity to actually expand its ministerial offerings.

Today, Bethesda offers the traditional in-person sessions at 2744 Dover Road on the campus of Columbus Christ the King Church twice a month on the second and fourth Mondays. It also offers virtual (online) meetings



on the first and third Tuesdays. Both sessions are open to anyone who has had an abortion experience in their past that may be causing stress.

Each session is facilitated by a trained facilitator and the in-person sessions are attended by a priest.

In addition, Bethesda has expanded the use of social media to attract new participants in the ministry. While the growth in participation has been incremental, it has been steady and Bethesda has grown significantly over the last year.

And while the delivery mechanism of service may be expanding and the use of social media and other sources to engender public awareness has evolved, the core purpose and philo-

sophy remains to offer hope and healing through love and understanding for those suffering the loss from an abortion experience. All are welcome at Bethesda Healing Ministry.

As the healing journey progresses, the tears that were once the streams of private heartache can be transformed into curative springs of God's grace. The healing can take many years or many months. God's plan has no earthly timetable. Patience and perseverance are key.

Bethesda is a place where the heart can find a tender home and tears can dry at their own pace.

For more information about the healing ministry of Bethesda, visit their website at [bethesdahealingministry.org](http://bethesdahealingministry.org) or call the confidential care line at 614-309-0157.

### EDITOR'S REFLECTIONS, continued from Page 15

land, Bishop Edward Malesic, said last week, "Although there are many causes our Church stands for and is vocal about, the right to life itself must be given our paramount consideration so that people can have the chance to secure all the other benefits that life can afford."

Ultimately, how you vote is between you and God. You can use the argument that many issues

must be considered, but what does it say about a society that does not defend the most defenseless? Was St. Teresa of Calcutta wrong when she said in 1997, "What is taking place in America is a war against the child. And if we accept that the mother can kill her own child, how can we tell other people not to kill one another?"

During Respect Life Month in October, we thank God for the many victories that pro-life warriors have achieved at the state and federal levels in the past year. We thank God for clergy, legislators and laypeople who have fearlessly championed the cause.

Now more than ever, we need to exhibit heroic virtue to help us through these difficult days.

# Winter Grave Decorations

## from your Catholic Cemeteries of Columbus

This year we are offering live wreaths which can be used on both graves and mausoleum crypts. Decorations will be placed at burial sites by cemetery personnel during December and will remain until weather renders them unsightly.

Live variegated greens give  
freshness and beauty



The wreath measures 24" in diameter offering a distinctive appearance. Attached are pine cones and attractive red bow. Easel stands are included for display on graves.

**No Phone Orders Please!**

**St. Joseph Cemetery**  
614-491-2751



**Resurrection Cemetery**  
614-888-1805



**Holy Cross Cemetery**  
740-927-4442

### ORDER FORM

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Name of Deceased \_\_\_\_\_  
Cemetery \_\_\_\_\_ Section or Building \_\_\_\_\_  
Lot # or Side \_\_\_\_\_ Grave or Crypt # \_\_\_\_\_  
Number of Wreaths \_\_\_\_\_ @ \$45.00 ea. price includes sales tax

Mail orders for St. Joseph and Mt. Calvary Cemeteries to:

St. Joseph Cemetery, 6440 South High Street, Lockbourne, OH 43137

Mail orders for Resurrection Cemetery to:

Resurrection Cemetery, 9571 North High Street, Lewis Center, OH 43035

Mail orders for Holy Cross Cemetery to:

Holy Cross Cemetery, 11539 National Road, S.W., Pataskala, OH 43062



# Diocesan missions office observes 100th anniversary

By Sister Zephрина Mary Gracykutty, FIH

This year, World Mission Sunday will be celebrated on Saturday and Sunday, Oct. 17 and 18. These are the diocese's main collection dates to supply the Society for the Propagation of the Faith (SPOF) with funds to support the missionary work of the Church. In 2019, the Diocese of Columbus generously contributed more than \$67,000 to the collection.

On behalf of Bishop Robert Brennan and Father Andrew Small, OMI, the society's national director, I would like to thank you for your generosity and kindness toward missions of the Church. In 1926, Pope Pius XI instituted World Mission Sunday. He asked for prayers, sacrifices and financial donations for the missions. The theme for World Mission Sunday 2020 is "Here I am; send me" (Isaiah 6:8).

A document from the Second Vatican Council noted, "The members of the Church are impelled to carry on such missionary activity by reason of the love with which they love God and by which they desire to share with all men the spiritual goods of both its life and the life to come" (Ad Gentes, 7).

We are called to bear witness to the life of Jesus Christ, our Savior, who manifested to us as one of us. Therefore, we need to know how we can witness to His life. In other words, how we can respond "Here, I am, Lord; send me." We can imitate His life of simplicity, care for others, be peaceful with others and seek His will in seeking and responding to the voice of the Holy Spirit in all circumstances of our lives.

Moreover, Pope Francis' World Mission Sunday message teaches the importance of charity.

He says, "In this year marked by the suffering and challenges created by the COVID-19 pandemic, the missionary journey of the whole Church continues in light of the words found in the account of the calling of the prophet Isaiah: 'Here I am; send me.' The celebration of World Mission Day is also an occasion for reaffirming how prayer, reflection and the material help of your offerings are so many opportunities to participate actively in the mission of Jesus in His Church.

"The charity expressed in the collections that take place during the liturgical celebrations of the third Sunday of October is aimed at supporting the missionary work carried out in my name by the Pontifical Mission Societies, in order to meet the spiritual and material needs of peoples and Churches throughout the world, for the salvation of all."

## Diocese has seven active missionaries

Seven people from the Diocese of Columbus serve as missionaries as members of religious orders. Three work in foreign missions and four in the United States.

Their mission includes the promotion of peace and justice, marriage and family life, care for abandoned and homeless children, and helping the poor and destitute. They preserve and strengthen the faith while ministering to the spiritually neglected and abandoned, especially the poor.

They help develop missionary spirit among laity to bring the good news of Jesus into the "province of everyday life" – their homes, workplaces and neighborhoods.

Serving in foreign missions are Sister Beverly Hoffman, SCN, of the Sisters of Charity of Nazareth, Kentucky, in

This year, we are celebrating the centennial of the Missions Office of the Diocese of Columbus. When we look back over the past 100 years, it is a very impressive milestone. We have extended our outreach to the most vulnerable in the name of Christ and have created resources for Catholics of all ages that will connect them to the greater world as they seek opportunities to witness their faith.



Sister Zephрина Mary Gracykutty, FIH

Your generosity through these wonderful years has helped us reach and connect more deeply with overseas ministries in Africa, Asia, Latin America and Mexico and dioceses across the United States. We prayerfully remember all of our past directors and are grateful for their marvelous services, collaborations and leadership offered to our diocese and the missions of the Church.

Diocesan Missions Office directors through the years have been:

Msgr. Patrick J. Kilgallen, 1920-1947; Father Leonard Scannell, OMI, 1947-1948; Msgr. James Kulp, 1948-1990; Sister Paulette Boll, OP, 1990-2003; Deneen Leonard-Smith, 2003-2005; Joanne Willis, 2005-2007; Leandro (Lany) Tapay, 2007-July 2020; Sister Zephрина Mary Gracykutty, FIH, since July 2020.

We are so grateful for your ongoing financial and spiritual support. We continue to strive to promote global missions by coordinating and managing mission programs and collections in our diocese. You enable us to plan for the future, continuing in mission and sharing the Good News; Christ's love and mercy toward to communities locally and globally. Your part in our shared Church's mission will be rewarded by God's blessings now and forever. It has been an honor and blessing for our diocese to cooperate with the worldwide missions of the Church.

We are looking forward to new opportunities to grow as missionary disciples, and living our Catholic faith. The missionaries who are near and far are not alone because Christ is with them and we accompany them with our constant prayers, sacrifices and selfless and generous contributions. When we become partakers of the missions in this way, we also are walking with missionaries, even to the ends of the earth.

*Sister Zephрина Mary Gracykutty, FIH, is director of the diocesan Missions Office.*

Belize; Brother Raymond Ronan, OFM Cap, in Papua New Guinea; and Sister Rebecca Spires, SNDdeN, of the Sisters of Notre Dame de Namur, in Brazil.

Working in mission fields in the United States are Father David Glockner of the Glenmary Home Missions, in Charleston, West Virginia; Brother David Henley, vocations director of the Glenmary order, based at its headquarters in Cincinnati; Father Robert Goodyear, ST, who ministers in Philadelphia, Mississippi, to Native Americans and is a member of the Missionary Servants of the Holy Trinity; and Sister Maria Giovanni Paolo Orsini, SOLT, with the Society of Our Lady of the Most Holy Trinity in Pueblo, Colorado.

## Bishop's message for World Mission Sunday

Dear Brothers and Sisters in Christ,

We celebrate World Mission Sunday the weekend of October 17-18 this year. I am looking forward to the Diocesan Eucharistic celebration on Saturday, October 17 at the 5:15 p.m. Mass at St. Joseph Cathedral. This Mass emphasizes our shared baptismal call to mission worldwide, and for those who are unable to attend in person, I invite you to join me by livestream.

During the Mission Month of October, Pope Francis reminds us that, as baptized Christians, we are called personally to mission – especially at this time – to bring Christ's love to those most

forgotten around the world. Jesus is God the Father's own Missionary; He asks us to respond to this call to mission, this invitation to "step out of ourselves for love of God and neighbor." What

will your answer be? "Here I Am, Send Me" is the response we will all endeavor to live out this World Mission Sunday, through prayer, participation in the Eucharist, and generosity to the WMS collection.

Through the Pope's own missionary society, you too can be sent out to all the ends of the earth – sent through your support of missionaries and those they serve. Your gifts sustain priests, religious and lay pastoral leaders in more than 1,100 mission dioceses in Asia, Africa, the Pacific Islands, and parts of Latin America and Europe as they proclaim the Gospel, build the Church, and serve the poor. With them, you answer, "Here I Am, Send Me."

This year, in response to the challenges to the Mission Church from the pandemic, I invite all of you to respond in the most generous way you are able. Most grateful to you for your continuing generosity and support, I remain,

Sincerely yours in Christ,

Most Reverend Robert J. Brennan  
Bishop of Columbus



Bishop Brennan

## Mary's Meals feeds children at home during school closures

The world has changed considerably since Magnus MacFarlane-Barrow, founder of Mary's Meals, an international charity dedicated to feeding children, came to Columbus in February 2019 to speak for the second time at the diocesan Catholic Women's Conference.

The COVID-19 pandemic has affected nearly every nation of the world, including the 19 nations where Mary's Meals provides food for children in their places of education, but the charity's commitment to children has not changed. Despite challenging situations in the communities it serves, Mary's Meals has plans to reach more than one million chronically hungry children with daily meals despite schools being closed globally because of the pandemic.

Mary's Meals began in the African nation of Malawi in 2002 when MacFarlane-Barrow visited the African nation of Malawi during a famine and met a woman named Emma, who was dying of AIDS. When MacFarlane-Barrow asked Emma's 14-year-old son, Edward, what his dreams were, his stark reply was "to have enough food to eat and to go to school one day."

This provided the inspiration that led to the Mary's Meals campaign and its vision that every child receives one daily meal in his or her place of education and that all those who have more than they need share their abundance with those who lack even the most basic things. Mary's Meals is named in honor of the Virgin Mary, who raised her child in poverty.

In light of the school closures, Mary's Meals has adapted quickly to ensure that those who rely on its programs still can eat. Plans now in place to deliver food to more than a million children in Malawi and Zambia by inviting their parents to collect rations to cook at home.

Mary's Meals staff members and community volunteers distribute food to around 4,000 villages in Malawi alone. The organization still is reaching more than 1.6 million children daily. Although the

situation remains desperate for many families and the virus has not reached its peak in some nations, Mary's Meals and its partners continue to work with local governments and communities to ensure that promises are kept to the children they serve.

Similar distribution models are proving successful in Kenya, Haiti and India. Speaking about distributions in Kenya, that nation's director for Mary's Meals, Amina Swedi, said, "This situation has demonstrated that it is important to work together to achieve greater success. I have been impressed at how cooperative parents are in adhering to social distancing and hygiene guidelines.

"I think the love they have for their young ones and also the love and care that Mary's Meals has shown to them and their children during this challenging time is what motivates them. Love has the ability to make people listen, even during difficult times."

"Our work is to feed hungry children in their place of education. While schools all over the world are closed, homes have become the new places of education," MacFarlane-Barrow said. "The children who rely on Mary's Meals still need to eat every day and so we find ourselves placed in the very heart of this battle against the global impact of this pandemic; in the communities where the world's most vulnerable people live, and with the means to provide the most crucial thing – daily food for children.



Mary's Meals founder Magnus MacFarlane-Barrow

CT file photo

"It's not an easy thing to come up with ways to get food rations out to more than a million children during a global pandemic that is restricting movement and physical contact, but in extraordinarily difficult circumstances, we are continuing to find new ways to keep our promise. Our many years' experience of working with some of the world's poorest communities and in challenging environments is helping us develop new plans and activities which will enable us to do all this. The strong relationships of trust we have built with the communities we serve are crucial at this time because, as always, our efforts are founded on locally led solutions that often depend on community volunteers," he said.

"Getting the food to communities is just one part of this mission, and it wouldn't be possible without generous support from people all over the world who agree that no child should face a day without a meal. As we continue to work to find ways of reaching all of the children who rely on our support, I am confident that people will respond with kindness in this time of great need, and I thank all those who remain faithful to this work and the children we serve."

Residents of the Diocese of Columbus will have opportunities to engage with Mary's Meals team members in the coming year because Mary's Meals has been invited to speak at parishes in the diocese during the 2021 Mission Cooperative Program. Specific parishes have not yet been assigned to Mary's Meals for the mission appeals.

Mary's Meals also has a special campaign underway called "Send and Receive" in which anyone who texts the word "HOPE" to 29-237 can sign up to receive email updates from Mary's Meals. Through that action, a child will be fed for an entire school year thanks to an anonymous donor.

It costs just \$21 to feed a child for a school year through Mary's Meals. To find out more about the organization or to donate, visit [www.marysmeals-usa.org](http://www.marysmeals-usa.org).

## PIME missionary attacked in Brazil

Missionaries have endangered and given their lives in defense of Catholic teaching for centuries. The story of Father Dennis Koltz of the PIME order of priests shows that being a missionary can be as hazardous now as it ever was.

PIME, a Latin acronym for the Pontifical Institute for Foreign Missions, operated a seminary in Columbus from 1952 to 1957 and in the Newark area from 1957 to 2003. The former Newark seminary then was a retreat center for 17 years and now serves as a convent for the Dominican Nuns of the Perpetual Rosary. PIME, founded in Italy in 1850, is an international society of apostolic life with about 500 members in 17 nations.

Father Koltz, who has lived in Brazil for years, was attacked on Tuesday, Feb. 25 in the Diocese of Macapa, where he serves.

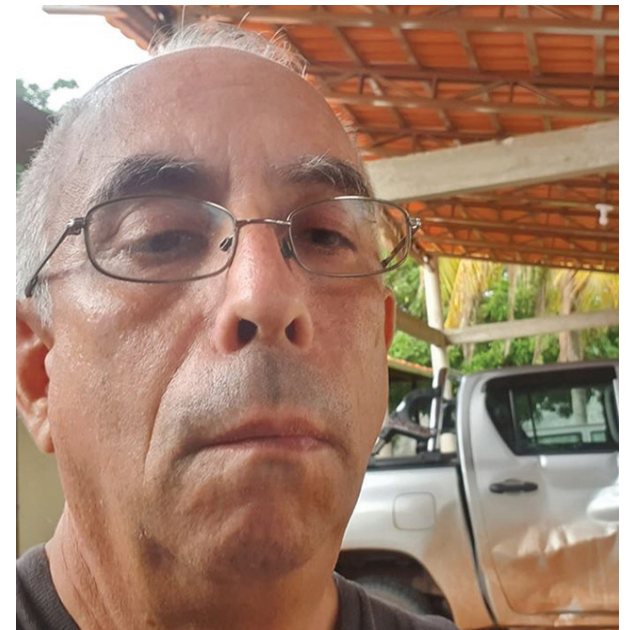
Father Koltz, in addition to being parish administrator of St. Joaquim Parish in Pacui, also works for a Brazilian Catholic organization known as Pastoral Care of the Earth (CPT).

He was in a truck with Father Sisto Magro, PIME,

who is CPT coordinator for the diocese, of the Diocese of Macapá. They stopped near a large farm and Father Koltz got out of the truck to take a picture of a sign with information about the ownership of the land.

The law requires that such signs must be in plain sight. The missionaries said the plate was quite hidden and was deemed suspicious. At this point, a man who presented himself as the owner of the farm ran to Father Koltz. A violent verbal discussion began, ending when the man physically assaulted the missionary.

The man at first tried to take the keys to the truck, then repeatedly struck Father Koltz in the face. Following this altercation, the man got into his vehicle and rammed into the priests' truck several times, destroying its right side. "As if that weren't enough, the man also filed a complaint saying that Father Dennis had invaded his property, which was not true," Father Magro said.



PIME Father Dennis Koltz with a truck rammed by a man who said Father Koltz was invading his land. Photo/PIME

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# Apostles of Jesus priests welcomed in Columbus

By Father Richard O'Nyamworo, AJ

"I always endeavor through my priestly ministry to bring people closer to God and God closer to people," said Father Patrick Watikha, AJ, parochial vicar for the seven parishes in the Scioto Catholic Consortium, in reflecting on his missionary experiences.

Father Watikha served as parochial vicar at Columbus St. Cecilia Church before coming to Portsmouth. He heard the call to become a missionary priest when he was growing up in Mbale in northeast Uganda. With guidance from his teachers and the priests who served at his home parish of St. Peter Claver, he responded to the call by joining the Religious Ministry Institute of the Apostles of Jesus.

The institute was founded in Moroto, Uganda, in 1968 by two Comboni missionaries – Bishop Sisto Mazzoldi and Father John Maregoni. During this period, the Catholic Church and the world were going through unprecedented changes and transformation. The Second Vatican Council had just concluded with a strong reminder that the Church is essentially missionary.

Coincidentally, one year after the Apostles of Jesus were founded, Pope St. Paul VI visited Uganda and emphasized the significance of Africa's contribution in the Church's missionary activity. "You Africans are missionaries to yourself," Pope Paul said.

The Apostles of Jesus are missionaries to Africa and to the rest of the world. Today, with a membership of about 490 priests and brothers, they serve missionaries in Africa, Europe, North America, Australia and Oceania.

Father Watikha arrived in the Diocese of Columbus on July 1, 2019. He was preceded in the diocese by Father

Milton Kiocha, AJ, who arrived on Nov. 5, 2018. Father Kiocha is from the Kilimanjaro area in northeastern Tanzania. Since mid-July, he has been parochial vicar at Chillicothe St. Peter, Chillicothe St. Mary and Waverly St. Mary churches, following more than two years as parochial vicar at Reynoldsburg St. Pius Church.

Asked to say a few words about his new assignment, Father Kiocha said, he has been warmly welcomed and integrated into the life of his new parishes. "People here are very religious and they love their Catholic faith," he said. "They are kind, welcoming and hospitable. The Noel and Palisbo families, for example, have not ceased from supplying us with fresh produce from their farm."

The two missionaries have found the pastoral programs within the Diocese of Columbus very conducive for them to live the charism of their institute and share its spirituality with the people they serve.

At St Cecilia Church, Father Watikha has promoted and supported devotion to the Blessed Sacrament, with Eucharistic Adoration and consecration to the Sacred Heart of Jesus every first Friday of the month. On the first Saturday of every month, there is a special Mass in honor of the Blessed Virgin Mary.

"In my preaching, the charism of the Apostles of Jesus directs my thoughts and reflections," he said. "I always emphasize the importance of being good shepherds to each other by imitating the compassionate, active and joyful heart of Jesus. I also insist on the unity of purpose in following Christ through prayer, work and other activities on our journey of faith."

During the early stages of the COVID-19 pandemic, St. Cecilia parishioners organized a clergy tribute



Father Milton Kiocha, AJ (left) and Father Patrick Watikha, AJ, members of the Apostles of Jesus who serve in the Diocese of Columbus, are pictured with Bishop Robert Brennan. Photos courtesy Apostles of Jesus



Father Ignatius Mbabazi, AJ, blesses bicycles for a "mission on wheels" program in Moroto, Uganda, sponsored by the Apostles of Jesus.

parade. "I could feel an emotional touch, even though we were 6 feet away from each other," Father Watikha said of this uplifting sign of concern during a challenging moment. "It was so great to see so many faces. St. Cecilia is truly an amazing parish."

The Apostles of Jesus thank the Diocese of Columbus for inviting them to participate in the annual diocesan Missionary Cooperation Plan.

Money donated to the missionary

order helps it continue its missions worldwide, especially primary evangelization in Africa; education and formation of youth and young adults; an AIDS ministry; care of the elderly and the sick; and pastoral care of refugees at the border of northern Uganda and southern Sudan.

Father Richard O'Nyamworo, AJ, is director of mission promotion for the Apostles of Jesus.

## PIME, continued from Page 18

Father Koltz did not report any serious injuries. However, there is great concern for the safety of those who work for Pastoral Care of the Earth, which is an arm of the National Conference of Brazilian Bishops. Established in 1975, it is committed to promoting land rights and sustainable production and is engaged in a fight against illegal land claims by outsiders.

"The problem concerns people who have been cultivating land for generations, but never have been officially recognized," Father Magro said.

"The current Brazilian government tries to assign them to foreign companies, saying that those businesses bring work, development and modernity."

"In 2009, a Japanese multinational company began legal proceedings

against several families of small farmers. The judges took the land of people who have lived here for 30, 40 or 50 years. Already, 200 families have lost their land because of dubious documents obtained by the government's land organization. Without money, the farmers can only afford public defenders who often do not know agricultural law."

In 2005, Sister Dorothy Stang of

the Sisters of Notre Dame de Namur, a Dayton native, was killed in Brazil. She is remembered today as a symbol of the struggle for land and of the readiness of the universal Church to stand by the weakest.

In 2019, as many as 23 people were killed in Brazil defending their land. "The truth is that crime against environmental activists still pays off," Father Magro said.

# Ohio-based missionaries serve Appalachia and the South

By Julia Sauter

Glenmary Home Missioners is based in Cincinnati and is a missionary community of priests, brothers and lay co-workers ministering exclusively in the rural, impoverished counties of Appalachia and the South.

Many fellow missionary communities minister in foreign lands, but Glenmary ministers only in the United States and only in areas where fewer than 1 percent of the population is Catholic. Glenmary ministry areas often experience a poverty rate that is twice the national average.

When Father William Howard Bishop founded the society in 1939, there were more than 1,000 counties in the United States without a Catholic church. Today, that total is more than 300, so a lot of work remains to be done. Thanks to the providence of God and generous benefactors, Glenmary continues to work in Mission Land USA.

With the invitation of the local bishop, Glenmary enters these poor, remote counties, develops a mission parish and returns the parish to the pastoral care of the diocese once the mission has achieved financial self-sufficiency, a strong faith community and a committed parish council. This then allows Glenmary priests and brothers to enter new mission territory.

Glenmary opened its 142nd mission, located in North Carolina, in 2018 and will open a new mission in Smith County in the Diocese of Nashville, Tennessee, in 2021. Smith County has no Catholic church, no rectory



**Glenmary Father Steve Pawelk baptizes an infant at the St. Teresa of Kolkata Mission in Union County, Tennessee.**  
*Photo courtesy Glenmary Fathers*

and no organized Catholic community. This is often the case when Glenmarians enter new mission territory, but the society remains undeterred by the daunting task. Glenmary priests and brothers will enter Smith County as they have done in more than 100 other counties previously to share the best gift they have – the precious gift of the Catholic faith.

For more than 80 years, Glenmary has served on the front lines in Mission Land USA, providing access to the sacraments, faith formation and outreach ministry to the poor. Glenmarians especially share the hope of Christ with people on the front lines

of these poor and remote missions during this unprecedented time of pandemic.

Adapting to change is a part of missionary life. Glenmary Home Missioners are uniquely prepared for the change and challenges ahead. They search out the signs of the times and adapt accordingly.

A mission in Macon County, Tennessee has been hard at work helping to pay for food, rent, utilities and gas for parishioners in need of extra assistance. The parish staff also collaborates to call all registered families in the parish each week. The mission livestreams Masses in English and

Spanish each week, as many parishes worldwide are doing during the pandemic. Some of Glenmary's other missions have shared weekly reflections on Facebook or hosted weekly Bible studies and faith-sharing groups on Zoom.

The Glenmary brothers' outreach ministries remain busy adapting during this time of pandemic. The need for food distribution has increased dramatically. For example, Glenmary Brothers Virgil Siefker and Curt Kedley have adapted operations of the interfaith food pantry they collaborate with so they can keep recipients safe.

The food pantry is now drive-through accessible, and the amount of food distributed has increased as well. Brother Kedley has begun reaching out to the homebound and shut-ins to make sure that they have enough food. On one especially busy day, he delivered 14 boxes of food.

These are some examples of the ways in which Glenmary Home Missioners continue to reach out to mission counties during these tough times. As people of faith, Glenmarians never forget that in the darkness and uncertainty of our times, light shines forth to conquer the darkness forever. This is made possible through the ways in which missionaries reach out creatively and minister to *each other*.

Thank you for making our unique and crucial ministry possible. We remain very grateful to the Diocese of Columbus and its parishioners for their ongoing support, especially through the diocesan mission office and the Missionary Cooperative Plan.

## Pandemic brings challenges and opportunities to Spiritans

The Congregation of the Holy Spirit (also known as the Spiritans) is a religious congregation founded in 1703 to evangelize the poor and marginalized around the world. In the Diocese of Columbus, they are best known as the congregation that operates Duquesne University in Pittsburgh, founded in 1878.

Their mission has remained the same for more than 300 years – to go to the ends of the earth and bring the Word of God to those on the margins. When the worldwide effects of the coronavirus pandemic became apparent, members of congregation had to determine how they could reach out and continue their mission during these challenging times when people cannot physically.



**Churchgoers in Tanzania wash their hands before entering a Spiritan mission.** *Photos/The Spiritans*

There were many answers to that question, but one thing remained consistent. Throughout these dark times, God has given humanity an opportu-



**In Malawi, the faithful gather to watch a video of a Mass made by Spiritan priests.**

nity to be the light, to connect with each other, to help each other and to nourish each other more than ever. And that's what the Spiritans remain

committed to doing.

Spiritans parishes and communities in 63 nations in Africa, Asia, Central America, South America and the United States have harnessed the power of technology to bring people together in virtual celebration.

Father Evod Shao, CSSp, said that in Tanzania, "Worship sites have remained open so Eucharist is celebrated as before, only now we sit 2 yards apart, wash our hands before entering the church, no holy water at the entrance, no sign of peace by shaking hands or hugs. As missionaries, we trust in providence to fund evangelization, to fund the formation of future

## Assumptionists have worldwide ministry

Venerable Emmanuel d'Alzon founded the religious congregation of the Augustinians of the Assumption, familiarly known as the Assumptionists, in Nîmes, France in 1850.

He gave the congregation the motto "Thy Kingdom Come" to underline that "the coming of the reign of Jesus Christ for ourselves and for our neighbor is what we propose before everything else." He said members of the congregation were to achieve this "by our complete submission, not only to the teaching of the Church, but also to the spirit of such teaching."

Any work that fosters the extension of the kingdom of God falls within the spirit of the Assumptionists' works of education at the secondary and college levels, pilgrimages, ecumenism, parish ministry, missions and journalism. Bayard Press, a ministry of the Assumptionists, publishes the monthly Catholic Digest and Living with Christ magazines.

The congregation has about 900 priests and brothers in 30 nations. It is renewing its ministry in Russia, Bulgaria and Romania. Three Bulgarian Assumptionists martyred by Communists in 1952 were beatified by Pope St. John Paul II in Plovdiv, Bulgaria on May 26, 2002.

Assumptionists perform specialized ministries in Greece, Turkey, Israel and Madagascar. Their African province includes the Congo, Kenya and Tanzania. In South America, they work in Colombia, Brazil, Chile, Argentina and Ecuador. They also help staff missions in Korea and Vietnam. In January 2006, they opened a new mission at Manila in the Philippines.

The congregation's North American province is specifically responsible the missions in East Africa (Kenya, Tanzania and Uganda), Mexico and the Philippines. Contributions made to the Assumptionists through their mission in the Diocese of Columbus



**A teacher at the Assumptionists' Beni School in the Congo with her kindergarten class.**  
*Photo courtesy the Assumptionists*

provide personnel and financial assistance that is indispensable so the congregation can maintain its charita-

ble works (schools and nurseries) and formation programs for the laity and clergy.

### SPIRITANS, continued from Page 20

missionaries, to provide help for the elderly and the sick. ... By accepting to do things differently, by observing the directives to curb the spread of the virus, we will overcome."

Brazil is a global hot spot for the coronavirus, crippling an already frag-

ile economy of mostly self-employed residents in remote areas where Spiritans have served since the 1860s.

Two Spiritan priests there have initiated a food distribution program through nine outstations, bringing help to about 1,000 unemployed peo-

ple.

In arid south central Ethiopia, Father Paul Flamm, CSSp, has ministered for 25 years and aims to restock medicine and supplies for the Spiritan-operated Dhadim Catholic Health Program. This program serves more than 6,000 people and focuses on specific interventions to prevent and control diseases such as COVID-19.

In the Philippines, Father Leo Agbene Illah, CSSp, says that "for us in the city, we stream our Holy Mass by Facebook every morning and respond to other needs by phone calls and emails. But for confreres in the poor mountainous mission, nothing is possible, except some very little contact at the local parish.

"We distribute food to the poor neighbors. We receive food donations from our friends in the city and

we organize the outreaches for the less fortunate around us."

In Malawi and in Pakistan, where it is difficult to stream Mass, Spiritan missionaries record the Mass and send videos to the faithful, encouraging them to remain hopeful for a better future.

In the United States, the Spiritan parish of Our Lady Queen of Peace in Arlington, Virginia, was featured on national news for its expansive food pantry and outreach during the pandemic.

The Spiritan-run Holy Ghost Prep School in Bensalem, Pennsylvania, donated personal protective equipment from its science department to local fire and rescue agencies. And Duquesne University made dormitory space and other facilities available to patients and health care employees.

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# Song spurred 'God-sent moment' for future Dominican sister

By Tim Puet  
Catholic Times Reporter

Sister Robin Richard, OP, credits Simon and Garfunkel with a significant role in her decision to enter the religious life.

"Their song Bridge Over Troubled Water lifted me out of a sense of darkness at a time when that was most needed," said Sister Robin, who has been on the staff of the Dominican Learning Center in Columbus since 2009.

"I had a slipped disc in my back and was in such pain that I barely could pick up the telephone," she said. "Then one day, I heard that song, with the words 'I'm on your side when darkness comes and pain is all around,' followed by 'Sail on, silver girl. Your time has come.' All I can say was that, at that point, I had a God-sent moment.

"I sensed that those lyrics were a message from God. In an instant, I felt an immediate sense of hope. The darkness I was feeling lifted, and from that moment, I began to get stronger physically and spiritually.

"My mother and grandmother and an aunt were in Fatima on a pilgrimage at that time, and the next day, I found out that mom had gone to the shrine at Fatima to pray for me at a time that was early in the morning in Portugal and would have been about the time I heard that song. I don't think that was a coincidence," she said.

At that point in her life, Sister Robin, a New Orleans native, was a layperson and was in the midst of a nine-year period of teaching French at Ursuline Academy elementary school in her hometown. She said she had begun to discern the possibility of entering the religious life when she was in 10th grade, "but I had put it on the back burner for several years – a time I wouldn't trade for anything."

"If you have a serious vocation, God will come knocking again, and that's what happened to me," she said. "After this experience with the song, a Dominican sister called to ask if I would be interested in taking part in a 'come and see' weekend of prayer and discussion at her motherhouse for women trying to discern their vocation. I had declined the invitation several times before, but this time I accepted, and I think it surprised her almost as much as it surprised me.

"I was so deeply moved during the weekend that I knew it was not a question of where I would enter if I decided to become a sister, but if I

would enter. Many women who become sisters attend 'come and sees' with several orders before deciding on one, but I felt an immediate connection with the Dominicans and felt that if I did join the order, it would be like coming home."

After 22 more months of discernment as a lay Dominican affiliate, she entered the Dominican Congregation of St. Mary in New Orleans in August 1986. She took her first vows in August 1989 and her final vows seven years later. The time between her first and final vows was longer than the usual three to six years because her father died during that period.

Her congregation in New Orleans, along with the Columbus-based Dominican Sisters of St. Mary of the Springs and five other congregations, came together on Easter Sunday 2009 to form the Dominican Sisters of Peace and later were joined by another congregation.

Sister Robin, 65, graduated from St. Mary's Dominican High School in New Orleans and received a Bachelor of Arts degree from Tulane University in 1977, a Master of Pastoral Studies degree from Loyola University in New Orleans in 1991 and a Master of Education degree with specialties in English as a Second Language (ESL) and adult education in 1996 from the University of New Orleans (UNO).

She taught Spanish and French at her high school alma mater from 1988 to 1993, and then was involved with the ESL program of the Archdiocese of New Orleans for 13 years.

"My ministry has evolved as part of the movement of the Holy Spirit in myself and in the Church," she said. "When I made my profession of vows, I felt a specific calling to teach ESL for adults. In New Orleans, I was involved with Pax Christi, a justice movement ministering to the marginalized, and realized that I love languages, I love culture, and what better way to use that God-given gift of language than to share it with those who need it to survive?"

"There wasn't an ESL position available in New Orleans at the time, so I taught and became involved with youth ministry at my former high school. Then, all of a sudden, an ESL position opened up with the Hispanic apostolate of the archdiocese. When I learned I had been accepted for the job, I was standing in front of the education building at UNO and I remember saying, 'Thank you, God!' I was so happy that my burning desire had been fulfilled. I just had to wait on God's time."

## ANSWERING GOD'S CALL

*Answering God's Call profiles the life of a priest, deacon or professed religious sister in the Diocese of Columbus.*

Sister Robin evacuated from New Orleans when Hurricane Katrina hit in 2005. She spent six weeks at a convent in Houston before she could return to start rebuilding her old ESL program at a new site. The original location was damaged by the flooding caused by Katrina.

"Katrina traumatized everyone who lived through it," she said. "The recent Gulf Coast hurricane brought back a lot of memories, not just of the loss of buildings but of the layers of loss and all the steps that had to be taken to rebuild."

About a year after Katrina struck, Sister Robin moved to Chicago, where she was on the staff of the Aquinas Literacy Center, a ministry of the Adrian (Michigan) Dominicans, a separate Dominican order. She came to Columbus and the Dominican Sisters of Peace in 2009, shortly after the Dominican Learning Center was founded.

"The center was looking for an assistant director for its ESL program. It was an ideal position for me," she said. "I've been here for 11 years, and in that time, the center has taught thousands of ESL learners with the help of hundreds of volunteers. We never could do what we do without the volunteers."

Until mid-March, when the coronavirus pandemic caused most public life in Ohio to come to a stop, ESL classes were conducted at the learning center or at schools, libraries or other public buildings, mostly on a one-to-one basis. Sister Robin said there were about 110 student-teacher pairs for

the classes, with another 250 to 300 learners being taught English in group classes at five diocesan parishes.

COVID-19 halted all of that for about two months, until the center's ESL classes began to resume via the Zoom videoconferencing system.

"COVID is hard for all of us. It's caused a level of anxiety that I compare with the kind of concern that occurs in New Orleans whenever a hurricane may occur," Sister Robin said. "People who haven't lived through a hurricane couldn't have understood this feeling before, but we're all living through the same sort of thing now. It calls for a level of patience we're not used to. We just have to recognize we're in a holding pattern and have to wait on developments and follow the health guidelines we've been given."

Besides her position with the learning center, Sister Robin also is involved with her congregation's recently opened House of Welcome on Columbus' east side. The house serves as a residence for women in the formation process of becoming sisters and is open to other sisters, neighbors, women deciding whether to enter the congregation and anyone else who wants to stop in for prayer, conversation and food. "We're a revolving door for prayer, dinner and hospitality," Sister Robin said.

"All are welcome to the house. Just let us know you're coming," she said. "And there's a great need right now for more ESL tutors who can teach via Zoom and other types of technology. I love working with our volunteers because their lives have been blessed. If you want to give back to the community, volunteering for the learning center provides a wonderful opportunity."

For more information, contact Sister Robin at [RRichard@oppeace.org](mailto:RRichard@oppeace.org).

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28th Sunday of Ordinary Time Year A

# Please respond to the Lord's invitation

**Isaiah 25:6-10a**  
**Psalm 23:1-3a, 3b-4, 5, 6**  
**Philippians 4:12-14, 19-20**  
**Matthew 22:1-14**

Invitations are sent out. In the old days, *Miss Manners* told us we were to respond promptly if an R.S.V.P. was included. Let the senders know whether you will be coming to the party.

Please Note: "R.S.V.P." means "*Répondez s'il vous plaît.*" That is, "Please respond." So don't write "Please R.S.V.P." unless you mean to say, "PLEASE, PLEASE RESPOND!" Most invitations are not meant to sound so desperate!

Perhaps we are at such a time of desperation. Our situation with the pandemic is overwhelming for many and some wonder whether we are living through the Apocalypse. News daily about the state of our world is not pleasant on any front. What can we say about the campaigns that will end Nov. 3?

Our nation, *one nation under God, with liberty and justice for all*, as we say in our pledge, is not acting like one nation. Nor are we behaving publicly as if we were under God. And liberty and justice are certainly not being offered to the most vulnerable among us. We are all weary of the state of things. So what are we to do?

The Scriptures today present a vision of hope. The banquet to which we are invited addresses the longings of the human heart, answering our deepest hungers and overcoming all that limits us. "*On this mountain the LORD of hosts will provide for all peoples a feast of rich food and choice wines, juicy, rich food and pure, choice wines. On this mountain he will destroy the veil that veils all peoples, the web that is woven over all nations; he will destroy death forever. The Lord GOD will wipe away the tears from every face ...*"

We are called to accept the invitation to the wedding feast. The parable does not say it directly, but some of those invited at every stage of the way do in fact come to the feast. God al-

## SCRIPTURE READINGS

Father Timothy Hayes

*Father Timothy M. Hayes is pastor of Chillicothe St. Mary and St. Peter; and Waverly, St. Mary, Queen of the Missions.*



ways has at least a few who respond to His call. *Are we among them?*

It is also true that the invitation is a standing invitation. When the veil is removed, the bride is seen in all her beauty. God Himself intends to remove the veil from us, so He can claim us as His own. Claiming us as His as soon as we choose to respond, He puts us to work in the effort to gather others into the feast. *Are we inviting others?*

*Are we prepared for the feast we are celebrating? Who is part of your community because you have gathered them in? Who is awaiting delivery of an invitation from God through our intervention?*

Regarding the wedding garment: In Biblical times, either the king supplied the garments for those who attended the feast or the guest who chose to come was expected to be there "ready to party" and not dressed for some other activity. Our one-time tradition of "Sunday best" is along this line. When we come to the feast, do we dress ourselves in an attitude, in a kind of behavior, and even in special clothes that show the King how happy we are to be guests in His home? This is not a judgment about externals, but rather about something internal.

Participation in the banquet fit for a king allows us to live like royalty. It transforms our self-understanding and makes us aware that we are destined for glory. Do we allow the feast we share to change us, or do we simply "come as we are" and leave in the same manner?

Heaven is calling and God wants to share His abundance with us, with the one proviso that we receive it fully and allow it to overflow through us to others. No other response will do. *Please, R.S.V.P.!*

## THE WEEKDAY BIBLE READINGS

10/12-10/17	Luke 11:47-54	Psalm 85:9-14 Luke 12:35-38
<b>MONDAY</b> Galatians 4:22-24, 26-27, 31--5:1 Psalm 113:1b-5a, 6-7 Luke 11:29-32	<b>FRIDAY</b> Ephesians 1:11-14 Psalm 33:1-2, 4-5, 12-13 Luke 12:1-7	<b>WEDNESDAY</b> Ephesians 3:2-12 Isaiah 12:2-3, 4c-6 (Ps) Luke 12:39-48
<b>TUESDAY</b> Galatians 5:1-6 Psalm 119:41, 43-45, 47-48 Luke 11:37-41	<b>SATURDAY</b> Ephesians 1:15-23 Psalm 8:2-3b, 4-7 Luke 12:8-12	<b>THURSDAY</b> Ephesians 3:14-21 Psalm 33:1-2, 4-5, 11-12, 18-19 Luke 12:49-53
<b>WEDNESDAY</b> Galatians 5:18-25 Psalm 1:1-4, 6 Luke 11:42-46	10/19-10/24	<b>FRIDAY</b> Ephesians 4:1-6 Psalm 24:1-4b, 5-6 Luke 12:54-59
<b>THURSDAY</b> Ephesians 1:1-10 Psalm 98:1-6	<b>MONDAY</b> Ephesians 2:1-10 Psalm 100:1b-5 Luke 12:13-21	<b>SATURDAY</b> Ephesians 4:7-16 Psalm 122:1-5 Luke 13:1-9
	<b>TUESDAY</b> Ephesians 2:12-22	

## DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE: WEEKS OF OCT. 11 & 18, 2020

<b>SUNDAY MASS</b> 10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at <a href="http://www.stgabrielradio.com">www.stgabrielradio.com</a> and diocesan website, <a href="http://www.columbuscatholic.org">www.columbuscatholic.org</a> .	p.m., and midnight). Mass from the Archdiocese of Milwaukee at 6:30 a.m. on ION TV (AT&T U-verse Channel 195, Dish Network Channel 250, or DirecTV Channel 305).	12:05 p.m. weekdays, 8 a.m. Saturdays, Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at <a href="http://www.stgabrielradio.com">www.stgabrielradio.com</a> and diocesan website, <a href="http://www.columbuscatholic.org">www.columbuscatholic.org</a> . (Saturdays on radio only),
10:30 a.m. Mass from Portsmouth St. Mary Church on St. Gabriel Radio (FM 88.3), Portsmouth.	Mass from Massillon St. Mary Church at 10:30 a.m. on WILB radio (AM 1060, FM 94.5 and 89.5), Canton, heard in Tuscarawas, Holmes, and Coshocton counties.	Videos of Masses are available at any time on the internet at these and many other parish websites: Mattingly Settlement St. Mary ( <a href="http://www.stannstmary.org">www.stannstmary.org</a> ); Columbus St. Patrick ( <a href="http://www.stpatrickcolumbus.org">www.stpatrickcolumbus.org</a> ); Delaware St. Mary ( <a href="http://www.delawarestmary.org">www.delawarestmary.org</a> ); Sunbury St. John Neumann ( <a href="http://www.saintjohnsunbury.org">www.saintjohnsunbury.org</a> ); and Columbus Immaculate Conception ( <a href="http://www.iccols.org">www.iccols.org</a> ). Check your parish website for additional information.
Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus and 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. Mass from St. Francis de Sales Seminary, Milwaukee, at 10 a.m. on WWHO-TV. Check local cable system for cable channel listing.	<b>DAILY MASS</b> 8 a.m., Our Lady of the Angels Monastery in Birmingham, Ala. (Encores at noon, 7 p.m. and midnight). See EWTN above; and on I-Lifetv (Channel 113, Ada, Logan, Millersburg, Murray City, Washington C.H.; Channel 125, Marion, Newark, Newcomerstown and New Philadelphia; Channel 207, Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at <a href="http://www.stgabrielradio.com">www.stgabrielradio.com</a> .	We pray Weeks IV and I, Seasonal Prayer, Liturgy of the Hours.

29th Sunday of Ordinary Time Year A

# As a community of believers, we are called to bring God to the world

**Isaiah 45:1, 4-6**  
**Psalm 96:1, 3, 4-5, 7-8, 9-10**  
**1 Thessalonians 1:1-5b**  
**Matthew 22:15-21**

The life of faith is lived in community. Paul, Sylvanus and Timothy write as a community to the community of the Thessalonians. Paul's letters belong not only to Paul. They belong to the whole community.

God alone is God, but God is never alone. The one God is a community, a family. Our lives are meant to present the truth of God to the world. God is a family: the Triune God is the heart

of reality.

Our lives are not lived alone. God is always there. Society is built on the foundation of the family. It is not a matter of indifference how we try to structure relationships. Remembering the life that we share is the work of faith as well as a labor of love. Endurance in the hope of our Lord Jesus Christ assures that we will reach our goal.

St. Paul highlights the fact that as members of the Church, together we

See **SCRIPTURE**, Page 24

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# Cathedral to host Rosary Day on Oct. 11

The 52nd annual diocesan Family Rosary Day celebration will be at 3 p.m. Sunday, Oct. 11 at Columbus St. Joseph Cathedral, 212 E. Broad St, with Bishop Robert Brennan as presider. It will be livestreamed at [www.columbuscatholic.org](http://www.columbuscatholic.org).

The event has taken place at several locations over the years since the first Rosary Day in 1969 at Columbus Bishop Hartley High School. It usually occurs on the Sunday closest to Oct. 13, the Feast of Our Lady of Fatima.

# Sacred Heart Congress set for Nov. 14

The ninth annual Sacred Heart Congress will be a hybrid event that will take place simultaneously at Westerville St. Paul Church, 313 N. State St., and online from 9:30 a.m. to noon Saturday, Nov. 14.

Bishop Robert Brennan will open the event by celebrating Mass and delivering a homily. Emily Jaminet, executive director of Sacred Heart Columbus, will introduce participants to her new book *Secrets of the Sacred Heart: 12 Ways to Claim Jesus' Promises in Your Life*.

Father Jonathan Wilson, pastor of St. Paul Church, will speak on how he is introducing his parish and school to the Sacred Heart. John and Jeanne Swisher will discuss their work with the Sacred Heart Enthronement Net-

work and Father Stash Dailey, spiritual director of Sacred Heart Congress, will close the program by talking about how to live out devotion to the Sacred Heart in our lives. Bill Messerly, president of St. Gabriel Catholic Radio, will be master of ceremonies.

The event will follow the COVID-19 restrictions practiced in the Diocese of Columbus, with social distancing restrictions and seating limited to 200 people. All who attend are asked to wear a mask and practice caution.

The cost for those wishing to attend is \$10 per person or \$20 for family, with no charge for clergy. The livestream version will be free and may be accessed online through the "St. Paul the Apostle Church" Facebook page. Refreshments will not be available.

## SCRIPTURE, continued from Page 23

experience grace and peace, thanksgiving and prayer. Realizing that we are chosen, we receive the truth through the Gospel given in Word, in power, in the Holy Spirit, and with much conviction.

We are part of a wider society. To be the Church is to be involved in the world with God's purpose for our lives in mind.

What does this say to us? There are two challenges: We need to be a true community. And we need to look beyond the confines of our own local world, aware that our life as a community is meant to be a leaven for others. The quality of our community is determined by how we pray and how we work together to accomplish our common goals. To look beyond our community means to be involved "out there" as well.

The situation of the pandemic has moved us into isolation. This has served to highlight our need for one another. When we are given the green light to "return," we must be ready to reach out to those who have been left on their own.

Caesar – the secular reality – has its due, but it is not as big a piece of the pie as we might think. We the People are the government. That is true even in totalitarian regimes. Time and time again, the world has discovered that

human dignity has a greater stake in the game than anyone who holds "the power" might think.

God is in control. Even if Cyrus – the Persian king, or the "anonymous force of history" – doesn't realize it, there is a higher purpose that will be fulfilled.

Church includes the people of God, the laity, religious and clergy. Church includes a variety of family experiences of the life of the family: our "family of origin," the family into which we are born, and a "chosen family," the family that becomes ours through our vows and commitments along the journey of life.

The Sacraments call us to give our lives over to Christ. Marriage is a sacrament of family. Religious life is a witness of the power of Baptism, forming us as family. Holy Orders brings the dimension of the fatherhood of God into relationships.

Laity are called to make the secular holy. What we do in church must be taken out into the world and the lay faithful are the means God has chosen to bring this about. The lives of Christians and Christian families and the manner in which they relate to the wider society are the seeds of the Gospel.

We all give to Caesar in many ways. How do we give to God when we go beyond the doors of the church building?

## CATHOLIC WORD SEARCH

### CHARACTERISTICS OF GOD

[www.wordgamesforcatholics.com](http://www.wordgamesforcatholics.com)

Y	L	X	X	W	I	S	E	L	A	N	R	E	T	E
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| ALMIGHTY      | GOOD     | MERCIFUL   |
| COMPASSIONATE | GRACIOUS | RIGHTEOUS  |
| CONSTANT      | HOLY     | SOVEREIGN  |
| ETERNAL       | INFINITE | UNCHANGING |
| FAITHFUL      | JUST     | WISE       |

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# PRAY FOR OUR DEAD

**ALTIER, Joanne (Myers), 91, Sept. 3**  
Sacred Heart Church, New Philadelphia

**ANDERSON, Susan (Frost), 79, Sept. 22**  
Holy Spirit Church, Columbus

**BENNINGHOFF, Lynne A. (Selhorst), 71, Sept. 19**  
St. Francis de Sales Church, Newark

**BOWERS, Theresa M. (Saile), 78, Sept. 20**  
Immaculate Conception Church, Columbus

**CAMPO, Jerry, 85, Aug. 22**  
Sacred Heart Church, New Philadelphia

**CHESNEY, Susan R. (Roberts), 78, formerly of Columbus, Sept. 26**  
St. Francis Xavier Church, Medina

**CROUGH, Phyllis (Foit), 77, Sept. 26**  
Church of the Resurrection, New Albany

**DANZIG, Charles W., 66, Sept. 27**  
St. Mary Church, Lancaster

**D'IPPOLITO, Angelina M. (Savino), 90, Sept. 25**  
St. Margaret of Cortona Church, Columbus

**DOUGLAS, Edward P., 90, Sept. 21**  
Immaculate Conception Church, Columbus

**DURBIN, James A., 87, Sept. 23**  
Christ the King Church, Columbus

**ERB, Anne (Dolzani), 96, Sept. 28**  
Sacred Heart Church, New Philadelphia

**FISHER, Donna (Wilson), 89, Sept. 28**  
St. Paul Church, Westerville

**FLANAGAN, Army Col. (Ret.) Eugene P., 91, Sept. 28**  
St. Catharine Church, Columbus

**FOOR, Archie E., 83, Sept. 14**  
St. John Neumann Church, Sunbury

**HOBART, Gene, 92, Aug. 22**  
Sacred Heart Church, New Philadelphia

**HOLMES, William E. Jr., 78, Sept. 25**  
Corpus Christi Church, Columbus

**IRWIN, Marian (Sauter), 95, Sept. 19**  
Immaculate Conception Church, Columbus

**JEWELL, Audrey (Eisel), 94, Sept. 16**  
Church of the Resurrection, New Albany

**LAMONE, Marion L. (Sayre), 87, formerly of New Albany, Sept. 24**  
St. John XXIII Church, Fort Myers, Fla.

**MANGINI, Barbara M. (Mentel), 74, Sept. 24**  
St. Joan of Arc Church, Powell

**MOTIKA, Vera H. (Dietz), 84, Sept. 17**  
Holy Family Church, Columbus

**NOLL, Catherine T. (Kilbarger), 82, Sept. 21**  
St. Mary Church, Bremen

**OGERSHOK, Air Force Senior Master Sgt. (Ret.) Lawrence, 62, Sept. 14**  
St. Pius X Church, Reynoldsburg

**OVERFIELD, Mary K. (Gaines), 89, Sept. 21**  
Christ the King Church, Columbus

**PECHSTEIN, Roberta "Bobbie," 95, Sept. 12**  
St. Paul Church, Westerville

**PENTRACK, Barbara A. (Erbel), 74, Sept. 27**  
St. Mary Church, Lancaster

**RONDINELLA, Theodore, 90, Sept. 22**  
St. Joseph Church, Dover

**RUSSELL, Thomas J., 78, Sept. 23**  
St. Michael Church, Worthington

**SBERNA, Margaret (Mooney), 90, Sept. 12**  
St. Brigid of Kildare Church, Dublin

**SEARCY, Susan M. (Schmidt), 73, July 26**  
St. Thomas Church, Columbus

**SEELMAN, Donna (Hartsel), 71, Sept. 13**  
St. Timothy Church, Columbus

**TROUTEN, M. Elaine (Widmyer), 92, Sept. 16**  
Holy Spirit Church, Columbus

**VACCA, Carolyn R. (Mayle), 82, Sept. 26**  
St. Elizabeth Seton Parish, Pickerington

**WAIBEL, Jean K. (Kostryk), 64, Sept. 13**  
St. Pius X Church, Reynoldsburg

## Samuel V. Dinovo

Funeral Mass for Samuel V. Dinovo, 89, who died Saturday, Sept. 26, was celebrated Thursday, Oct. 1 at Delaware St. Mary Church.

He was born on Aug. 13, 1931 in Delaware to Salvatore and Ignatzia (Salamony) Dinovo, graduated from Delaware St. Mary High School and served in the U.S. Navy.

He played the organ at St. Mary for 54 years, beginning at age 14, and directed the parish men's, adult and funeral choirs.

For 36 years, he was employed at Dinovo Brothers, his family's wholesale fruit and produce business in Delaware, then from 1987 to 1995 was finance director at Dublin St. Brigid of Kildare Church. He also was an administrative assistant and counselor at the

Touchstone residential treatment center for young men.

In 1974, he became his parish's first extraordinary minister of the Eucharist. He also was a commander of the Knights of the Holy Sepulchre, a fourth-degree member of the Knights of Columbus and a former board member of the Delaware Chamber of Commerce.

He was preceded in death by his parents; brothers, Gus (Florence), Joseph (Harriet), Fred (Alice), Mike (Mary) and Anthony (Mary); and sisters, Josephine (Floyd) Myers, Anne (Bill) Rowlands, Mary (Ross) Hamilton-Warner and Seraphine (Leonard) Wooley. He is survived by many nieces and nephews.

## Rev. Robert S. Graetz

The Rev. Robert S. Graetz, 92, a *Catholic Times* columnist for many years in the 1970s and '80s, died on Sunday, Sept. 20, at his home in Montgomery, Alabama.

Graetz lived in central Ohio for most of the years from 1958 to 2007 and was one of several non-Catholics who contributed on a rotating basis to a weekly *Times* column titled "Point of View."

He was pastor of St. Philip Lutheran Church in Columbus from 1958 to 1967 and Christ the King Lutheran Church in Columbus in 1974, and was in part-time ministry at St. John Lutheran Church from 1983 to 1995 and was the church's interim pastor in 1998. He also was interim pastor at St. John Lutheran Church in Sugar Grove in 1997-1998 and Faith Lutheran Church

in Jackson in 2002-2003. He was a legislative lobbyist on behalf of marginalized people for the Ohio Council of Churches from 1970 to 1983.

He was known nationally for his work in civil rights and social justice issues, particularly as pastor of Trinity Lutheran Church in Montgomery, Alabama during that city's bus boycott of 1955 and 1956. He was born in Clarksburg, West Virginia, graduated from Capital University in 1950, received a Bachelor of Divinity degree from the Evangelical Lutheran Theological Seminary in Columbus in 1955.

He is survived by his wife of 69 years, Jeannie; seven children, 27 grandchildren, 13 great-grandchildren and one great-great-grandchild.

## ORATORY, continued from Page 3

life of prayer and devotion. It is my hope and prayer that our newly established oratory may be a source of grace and inspiration for our devotional lives through the timeless beauty of the traditional Roman liturgy."

Canon Silvey is a native of the Kansas City area, where he was an altar server as a teenager at the institute's Old St. Patrick Oratory before joining the order. He has been a priest since 2016. His younger brother recently was ordained a deacon for the institute, and his sister is a member of the Sisters Adorers of the Royal Heart of Jesus Christ Sovereign Priest, the institute's order of women religious.

Masses will be celebrated at the oratory at 8:30 and 10:30 a.m. Sunday; noon Monday, Wednesday and Friday; 7 p.m. Tuesday and Thursday; and 9 a.m. Saturday. The 10:30 a.m. Sunday Mass will be a High Mass with liturgical music. Confessions will be heard 30 minutes before each Mass.

Canon Silvey said the schedule is subject to change in the coming months. A regular schedule of devotions including Adoration and Bene-

diction of the Blessed Sacrament and First Friday and First Saturday devotions will be established soon.

Requiem Masses will be celebrated at the oratory at 9 a.m., noon and 7 p.m. on Monday, Nov. 2, All Souls' Day.

The Institute of Christ the King is in the midst of a 40-day novena of prayer for America. People wishing to join the novena are asked to pray the rosary and the prayer to St. Michael the Archangel and make a sincere act of contrition daily.

The institute was founded in 1990 in the African nation of Gabon and has its headquarters in Florence, Italy. It has 80 priests serving at about 50 sites in 12 nations, plus about 90 seminarians. It is represented in the United States in 18 dioceses covering 13 states, including Indiana, Michigan and Pennsylvania. St. Leo Oratory is its first Ohio location.

The order came to the U.S. in 1995, when its priests began serving in the

See **ORATORY**, Page 26

## Bishop visits St. Michael School on feast day



Bishop Robert Brennan greets students and their families in the drop-off line at Worthington St. Michael School while offering words of encouragement on Tuesday, Sept. 29, the feast of Sts. Michael, Gabriel and Raphael. *Photo courtesy St. Michael School*

## Kindergarten students make sandwiches



Kindergarten students at Lancaster St. Bernadette School made nearly 250 sandwiches for the Foundation Dinners, a Fairfield County organization that provides lunch and dinner every day for the needy. Students from a different grade level at the school assemble sandwiches each month for the organization. *Photo courtesy St. Bernadette School*

### ORATORY, continued from Page 25

dioceses of La Crosse and Green Bay, Wisconsin and Rockford, Illinois. It has experienced significant growth in this country since 2004, expanding to 15 more dioceses.

The oratory is accepting submissions for Mass intentions. People sending intention requests are asked to specify their name and contact information, along with the intention and whether the intended beneficiary is living or deceased. The recommended offering for a Mass intention in the

Diocese of Columbus is \$10. The oratory is unable to accept requests for novenas of Masses or Gregorian Masses. Its address is 221 Hanford St., Columbus OH 43206.

Anyone wishing to register as a parishioner of the oratory is invited to call (614) 443-7685 or send an email to [stleo@icksp.org](mailto:stleo@icksp.org). Registration forms will be available soon in the back of the church. Those interested in volunteering are invited to contact Canon Silvey.

## Employees recognized for service to diocese



Diocesan employees observing significant employment anniversaries in 2020 were honored after the 12:05 p.m. Mass on Wednesday, Sept. 23 at Columbus St. Joseph Cathedral. Receiving gifts from Bishop Robert Brennan were (from left): first row, Gina Sergio, Missions Office, 20 years; Stephen Skinner, Catholic Cemeteries, 15 years; Janice Gerst, Catholic Cemeteries, 40 years; second row, Deacon Tom Berg Jr., diocesan chancellor, 25 years; Lisa Keita, Joint Organization for Inner-City Needs (JOIN), 10 years; Jerry Freewalt, Office for Social Concerns, 25 years.

## St. Dominic Church hosts cookout



Columbus St. Dominic Church parishioners gathered for a "Glad to See You" cookout sponsored by the parish social justice ministry and St. Cyprian Council 298 of the Knights of St. Peter Claver. Guests wore masks and maintained social distancing as they enjoyed hot dogs, side dishes and desserts in the parking lot behind the church. The Knights provided voter registration materials, aided by young people from the parish who displayed handmade signs encouraging everyone who is eligible to register and vote in the November election. *Photo courtesy St. Dominic Church*

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**DIOCESAN WHITE MASS  
FOR PHYSICIANS AND HEALTHCARE WORKERS  
OCTOBER 16<sup>th</sup> 2020 AT 7PM  
St. Brendan the Navigator**

**PRINCIPAL CELEBRANT AND HOMILIST:  
BISHOP ROBERT BRENNAN  
BISHOP OF COLUMBUS**

**Masks/Face coverings required**

**4475 Dublin Road  
Hilliard, Ohio 43026**



**Catholic Medical Association of Central Ohio  
RECEPTION TO FOLLOW (Weather permitting): Patio outside Church**

**Details also on website [www.cmacbus.com](http://www.cmacbus.com)  
NO R.S.V.P NEEDED FOR ATTENDING THE MASS  
Questions? Call Dr. Marian Schuda at 614-769-5150**



DIOCESE of  
COLUMBUS



# WORLD MISSION SUNDAY

*Pray and give generously*

**Sunday**  
**October 18, 2020**

## DIOCESE OF COLUMBUS MISSIONS OFFICE

Sr. Zephрина Mary Gracykutty, FIH, Director  
197 E. Gay St.  
Columbus, OH 43215

614-228-8603

[www.columbuscatholic.org/missions-office](http://www.columbuscatholic.org/missions-office)

## SUMMARY OF 2019 MISSIONS DONATIONS

### Society for the Propagation of the Faith (SPOF)

World Mission Sunday	\$67,124
Membership	\$48,417
Other Gifts	\$131,963

**Total SPOF: \$247,504**

Lent Appeal	\$6,275
Summer Appeal	\$2,709
Christmas Appeal (for MCA)	\$5,285

**Total Appeals: \$14,269**

### Other Collections

Missionary Cooperation Plan	\$336,372
Mass Offerings	\$5,410
Missionary Childhood Association	\$2,955
Latin American Collection	\$68,155
Home Missions	\$66,122
Black/Indian Mission	\$67,078
Peter's Pence	\$65,228

**Total Other: \$611,320**

**Grand Total Receipts \$873,093**

*Thank you for your generosity!*