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OHIO’S OLDEST CATHOLIC CHURCH CELEBRATES 200TH ANNIVERSARY
Editor’s reflections by Doug Bean

Ohio’s Our Lady of Fatima shrine

Indian Lake, located in Logan County just outside the northwest reaches of the Diocese of Columbus in Russells Point, has long been a popular getaway destination for summer outdoor fun and relaxation, but there’s a treasure to be found there that you might not know existed.

Rising 43 feet above the lake is a monument and statue of Our Lady of Fatima on the site of a former amusement park at St. Mary’s Point, 261 Chase Ave. The fiberglass statue stands 19 feet, six inches tall and is one of the largest statues in the United States dedicated to the Blessed Virgin Mary.

It was erected in 1964 by George B. Quatman Sr. He founded The American Society of Ephesus, which remains dedicated, in part, to maintaining and establishing shrines around the world in honor of the Blessed Mother. At the Fatima statue dedication 54 years ago, Quatman said, “If this monument will stop just one person from using profanity, it will be worth all the effort that has been expended on it. Profanity is an insult to God.”

Quatman died shortly after the statue’s unveiling, but his family has carried on the tradition. His grandson, Bill, is chairman and president of The American Society of Ephesus, which also is responsible for two other Marian statues in Ohio, located at Lehman Catholic High School in Sidney and at the University of Dayton.

Every year since the Russells Point shrine was dedicated in 1964, an annual Mass has been celebrated at the site on the Saturday closest to the Solemnity of the Assumption of the Blessed Virgin Mary by the archbishop or an auxiliary bishop from the Archdiocese of Cincinnati. In 2017, as Catholics around the world observed the 100th anniversary of the Fatima apparitions to the three shepherd children in Portugal, the Russells Point shrine marked the blessed occasion with a Marian procession, concert, stations of the cross, public rosary, talks by Dr. Scott Hahn, and a Eucharistic procession.

In the fall, a family fun day took place on the grounds. This will become an annual event.

“We want to make it a people place,” Bill Quatman said. “We want people to come and experience the shrine and enjoy the lakefront property.”

This year, another special event is happening to coincide with the annual Mass. On Friday evening, Aug. 10, the mayor of Ourem/Fatima, Portugal, Luis Miguel Albuquerque, will be on hand to sign a sister-city agreement with Russells Point. This will be the first such agreement between Ourem/Fatima and a U.S. city in history. On Saturday, Aug. 11, the mayor will be recognized at the annual shrine Mass at 6 p.m., celebrated by Auxiliary Bishop Joseph Binzer of Cincinnati. Free parking will be available at St. Mary’s of the Woods Catholic Church and at the Russells Point municipal building. There is no charge and no tickets are required, but seating is limited to 350 people.

Columbus pilgrims can follow U.S. Route 33 to Russells Point. Signage to the site is limited, but shrine organizers are working with city and state officials to erect permanent road signs to make more passers-by aware of this jewel.

This is one of several projects at the shrine. Recent improvements include a new entry gate that resembles a woman’s mantilla veil, a granite kneeler and two benches for pilgrims to use in praying the rosary or other devotions, and cleats on the lake seawall which will allow boaters to secure their watercraft and stop for a visit.

To learn more about the Fatima shrine in Russells Point and The American Society of Ephesus, visit http://ase-gbqfoundation.org.
NEW SUPERINTENDENT EAGER TO BEGIN SCHOOL YEAR

By Tim Puet

Adam Dufault begins his first full school year as episcopal moderator of Catholic education and superintendent of schools for the Diocese of Columbus this month. He has visited about 35 schools since starting the job on April 30, and said he’s enthusiastic about how teachers and administrators are combining a quality education with a focus on Catholic identity and values throughout the diocese.

“It’s an exciting diocese to be a part of,” said Dufault, 38. “What I’ve seen so far shows me that the schools are growing, vibrant, wonderful assets, with committed principals and teachers who care for all their students.”

Dufault comes to Columbus from the Archdiocese of Denver, where he had been serving as interim diocesan school superintendent since late 2017 and as associate superintendent for a year before that. Before going to Denver, he served in the Archdiocese of Chicago for 14 years as a teacher, assistant principal, and principal.

He succeeds Dr. Joseph Brettevich, who stepped down as superintendent in Columbus in June 2017 to become principal of an Indianapolis high school so he could be closer to family members. Susan Streitenberger of the diocesan Office of Catholic Schools was interim director of diocesan schools during the search process for a new superintendent.

Family reasons are part of why Dufault applied for the superintendent’s position in Columbus after learning it was open. “The timing couldn’t have been better,” he said. “I wanted to return to the Midwest. My parents live in Philadelphia and my wife’s parents are in Chicago. Being in Columbus allows me and my wife, Lisa, and our two-year-old daughter to be about midway between them.”

“I also wanted to come to Columbus because of the challenge of being able to lead a larger school system,” Dufault said. The Columbus diocese has 53 elementary and secondary schools with about 15,000 students, while the Denver archdiocese has about 9,000 students in 37 schools. Besides leading the schools in his position as episcopal moderator, he also oversees the diocesan offices of Religious Education; Youth and Young Adult Ministry; and Recreation.

“Some of the things I’ve noted in my visits to diocesan schools so far have been the enrollment growth I’ve seen at many schools, the quality of their academics, and the outreach work schools do to make sure they are inclusive and represent all segments of the community,” Dufault said.

“I’ve also been impressed by the state-level success of diocesan schools in athletics, the innovation taking place at many schools, and the openness to new ideas I’ve seen on the part of teachers and administrators. It’s also been great to see the connection between schools and their parishes at both the high school and elementary levels. It’s really strong here.”

Dufault said he’s committed to continuing the standards-based grading system which replaced traditional letter grades at all grade levels in all diocesan schools in 2017-18. Standards-based grading is a set of teaching and reporting practices that communicate how a student is performing against a predetermined set of expectations.

The student’s progress is shown in quarterly reports designed to give parents and students a clear picture of a child’s academic progress and growth in relation to the diocesan courses of study, and to show where students need support and need to be challenged. Behaviors such as effort, attendance, participation, timeliness, cooperation, and attitude are removed from the academic progress report so the clearest picture of just student achievement can be shared, but those behaviors are noted elsewhere.

Dufault grew up in the Chicago area, where he graduated from St. Francis High School in Wheaton, Illinois. He continued his Catholic education by receiving a bachelor of science degree in foreign service from Georgetown University in Washington and two master of arts degrees, one in teaching and one in educational administration, from Dominican University in River Forest, Illinois.

“I’m involved in Catholic education because there’s no way I can’t be in it, based on my own Catholic education and the 17 years I’ve worked in Catholic schools,” Dufault said.

“I’ve learned Catholic schools can reach kids in ways nothing else can — ways that are life-changing and life-building.

“It’s been said that the goals of Catholic education are ‘heaven and Harvard.’ That’s a good description of the mission of Catholic schools to combine stellar academics with superior faith formation in building men and women with a great desire to serve others. We’re preparing young men and women for great lives. If we succeed in that, we’re doing our jobs,” he said.

“Probably the biggest challenge facing Catholic schools today involves continuing to be sustainable; that is, making sure the schools have what they need to be thriving and viable for years to come, both through the efforts of parents continuing to choose a Catholic education for their children and through the financial support of parents and other parishioners. Catholic schools have a vital mission no one else can perform and will find a way to continue in that role,” Dufault said.

More information about Catholic schools in the Diocese of Columbus and the educational philosophy guiding them may be found at the diocese’s “Our Catholic Schools” website. Go to https://education.columbuscatholic.org for details.

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Faith in Action  By Jerry Freewalt

In a word, Belonging: Persons with disabilities

I have gained a new perspective of the word “belonging.” In late July, I traveled with a group representing our diocese to Saginaw, Michigan, for the Great Lakes regional meeting of the National Catholic Partnership on Disability (NCPD). At the meeting, we learned about best practices in disability ministry and new resources available to individuals, families, and parishes.

A focus of the meeting was the newly revised Guidelines for the Celebration of the Sacraments with Persons with Disabilities issued by the U.S. Conference of Catholic Bishops. In the document, the bishops remind us, “All persons with disabilities have gifts to contribute to the whole Church. When persons with disabilities are embraced and welcomed, and invited to participate fully in all aspects of the parish community life, the Body of Christ is more complete.”

These words are beautiful. However, I understand some things are easier said than done. The gifts which persons with disabilities offer are sometimes coupled with needs which must be addressed to insure active participation in the life of the Church and society. At times, members of the Church have fallen short in providing the necessary accommodations for persons with disabilities. Several years ago, I heard someone say, “We don’t have persons with disabilities in our parish.” I said to that person, “Maybe that is because there is a stairway hindering their access.”

Many parishes, schools, and outreach ministries have come a long way since that time to recognize gifts and meet needs. I am grateful for the creative ways parishes and schools are including persons with disabilities, such as through the SPICE (Special People in Catholic Education) program. But others still have room for improvement.

During the NCPD regional meeting, I heard many words which caught my attention: welcomed, valued, giftedness, affirmed, dignity of the human person, relationship, importance of language, accessibility, meaningful participation, and inclusion. In today’s environment of vitriol, I feel these are much-needed words not only for disability ministry, but for society as a whole. Yet I heard a new word in the lexicon of Catholic disability ministry, “belonging,” which brought me to a new perspective.

Belonging is a powerful word. Belonging is more than just making a meeting space accessible or including people in an activity. Belonging is the recognition that a person is integral in the woven fabric of the community; that without this person, the community is incomplete. The word “belonging” clearly articulates what the U.S. bishops mean in the revised Guidelines: “the Body of Christ is more complete” with the full participation of persons with disabilities.

Fortunately, a multitude of resources are available to go along with the word “belonging” in order to strive for full participation. I invite you to visit our diocesan website at www.columbuscatholic.org/persons-with-disabilities. There you will find links to Church teaching documents, ministry models, and disability-specific resources in the areas of religious education, Catholic schools, youth and young adult ministry, marriage and family life, and issues of life and dignity. The website highlights resources of the diocesan offices, as well as the work of local ministries such as SPICE and national ministries such as the National Catholic Partnership on Disability.

I hope and pray we continue to build a culture of belonging for persons with disabilities. Along our journey of encounter and accompaniment, may we all work together in solidarity with joy as missionary disciples.

Jerry Freewalt is director of the diocesan Office for Social Concerns and past board chair of the National Catholic Partnership on Disability.

The Catholic Foundation awards $15 million in grants

The Catholic Foundation celebrated another record-breaking year of impact.

During the fiscal year that ended June 30, the Foundation distributed more than 1,700 grants and $15 million.

“It has been another year of tremendous generosity and growth,” said Loren Brown, Foundation president and chief executive officer. “However, the true blessings lie in the amount of souls touched by the resources of The Catholic Foundation.”

Through the responsive grant cycle alone, The Foundation provided funding to help programs impacting more than 300,000 people in the Diocese of Columbus. These programs include food pantries, adult faith formation, tuition assistance for Catholic schools, and energy efficiency projects for parishes.

Through the endowment process, funding from the Foundation helps support diocesan seminarians at the Pontifical College Josephinum. In May, five new priests were ordained to serve the Diocese of Columbus, and each new priest will minister to more than 250,000 parishioners during the next 25 years.

“We have been called to serve and give, and I am truly inspired and encouraged by what this new level of granting has produced,” Brown said.

“Lives have been touched, opportunities for our youth to grow and receive a Catholic education have grown, awareness and support for those discerning a religious life have increased, and overall support has been given to those in need.”

The Catholic Foundation’s mission is to inspire giving and assist donors to provide for the long-term needs of the 23-county Diocese of Columbus. The Foundation fulfills its mission by seeking donors to establish endowment funds designed to support current and future needs and by distributing earnings according to diocesan priorities and donor intent.

As one of the nation’s oldest and largest Catholic foundations, it has distributed nearly $150 million to more than 250,000 parishioners in need.

For additional information about The Catholic Foundation, visit www.catholic-foundation.org.

New administrative coordinator joins The Catholic Foundation

Kathy Conway brings a passion for her faith, for event planning, and for helping others to her new role as administrative coordinator for The Catholic Foundation.

A graduate of Xavier University with a bachelor’s degree in business marketing, she previously worked at Geo-graphics as office administrator and at the Bethesda Healing Ministry as director of administration.

She has been a parishioner at Columbus St. Patrick Church for more than 28 years and has one sister and two brothers who also live in the Columbus area.

At The Catholic Foundation, she joins CEO Loren Brown and vice president of development Scott Hartman in their efforts to meet the ongoing needs of schools, parishes, and ministries within the Diocese of Columbus.
Promethean Medical Temptations

Making Sense
Out of Bioethics
Father Tad Pacholczyk

Superheroes attract us. From Greek gods to Superman and Spider-Man, our fascination with the awesome deeds of superheroes beckons us to become masters of our own destiny.

Yet even as we enjoy the fantasy of acquiring Promethean powers to combat our enemies and conquer evil, we have legitimate misgivings about mere mortals taking on god-like powers in real life. We are concerned about those who play with fire just like Prometheus did, at the risk of harm and great destruction. Today, as modern medicine tries to rebuff death and control our humanity in ever more sophisticated ways, new temptations arise that challenge us to choose between life and death, between living in reality and living in a fantasy world where we elevate ourselves as “masters of our own destiny.”

We encounter these Promethean temptations today in the expanding fields of reproductive medicine and infertility. We may be drawn to the idea of “manufacturing” children through in vitro fertilization and related forms of assisted reproductive technologies. By producing and manipulating our children in laboratory glassware, however, we cross a critical line and sever our obedience to the Giver of life. We assume the role of masters over, rather than recipients of, our own offspring. We allow our children to be mistreated as so many embryonic tokens – with some being frozen in liquid nitrogen and others being discarded as biomedical waste. We take on the seemingly divine role of creating another human being and reigning supreme over his or her destiny.

We are tempted toward this same type of Promethean mastery at the end of life. While we recognize that we cannot avoid death, we may be troubled and vexed by the possibility of a protracted and painful dying process. We may decide that the best answer is to “take charge” of the situation and move into the driver’s seat, resolutely calling the final shots ourselves. By ending life “on our own terms” through physician-assisted suicide, we hope to steer around the sufferings and agonies of the dying process. Yet suicide clearly goes against the grain of the kind of creatures we are — creatures intended for life, not death.

The temptation that flashes before us when we consider suicide is the fantasy of becoming “master” over our destiny by arrogating to ourselves direct power over life and death. We begin to accept the falsehood that we are uniquely in charge of our own destiny, and can remake or destroy ourselves as if we were gods. It is but a short step, then, for us to take further powers unto ourselves, lording it over the fate and destiny of others through activities like euthanasia, direct abortion, and human embryonic stem cell research.

Although we are creatures intended for life, we may not be entirely clear about how we came to possess that life. We sense how we have been cast headlong into existence without asking for it, and we know, with certainty, that we did not create ourselves or have any role in bringing ourselves into being. The fact that we were created entirely apart from our own will means that our existence has been intentionally chosen by Another. The goodness and beauty of our life has been independently conferred on us by One who has radically willed our personal existence. Because that existence is good and beautiful, it ought always to be treated as such, and never directly violated.

The goodness and beauty of the human life we have received is also connected to the gift of our masculinity or femininity. Yet here we also face the temptation of Promethean mastery as we imagine we can become the opposite sex, or that we needn’t be either male or female, but can be any of dozens of different “gender identities.” We engage in the fantasy that our embodied nature is fluid and malleable, and that we can vanquish our birth sex, remaking ourselves through the gender-bending powers of medicine and science. But the damage that this fantasy can wreak in a short space of time – the hormones, the surgeries, the irreversible decisions and mutilated bodies – is not trivial. The lives of many thousands of individuals, convinced they have become masters of their own identities, have already been irretrievably altered or ruined, often with the assistance of other medical or political masters.

The ever-expanding powers of biomedicine call us to careful reflection and discernment, so we do not fall prey to the temptation of seeing ourselves as masters, rather than collaborators with God, our inalienable Source of life and being.

Father Tadeusz Pacholczyk, PhD, earned his doctorate in neuroscience from Yale and did postdoctoral work at Harvard. He is a priest of the Diocese of Fall River, Massachusetts, and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.

Friends of Josephinum Sponsor Four-Mile Event

The Friends of the Josephinum are sponsoring a four-mile run/walk at Glacier Ridge Metro Park, 9801 Hyland-Croy Road, Dublin, from 9 to 11 a.m. Saturday, Sept. 15. Proceeds will benefit seminarians of the Pontifical College Josephinum.

Participants will receive gifts of wine or jam and bread. Entry fees are $40 through Sunday, Aug. 12 and $45 afterward, or until sold out. Register three or more participants and receive $5 off per participant fee.

The event is being presented in cooperation with M3s Sports, a professional organizer of marathons and runs. Runners and walkers may register to participate at m3ssports.com, then click on “Events” and “Josephinum 4-Miler.” Sponsorship opportunities are available by calling Joe Kohler at (614) 436-2441. John Rein er and Don Brown are co-chairs for the event.

The Friends of the Josephinum was founded in 1985 to assist students at the seminary who came from poor families and from dioceses whose financial strength could not support the cost of education at the institution.

The Josephinum is the only pontifical seminary outside of Italy and attracts students from throughout the United States and from other nations. Since its founding by Msgr. Joseph Jessing in 1888, its policy always has been to accept all qualified applicants sent by a diocese, regardless of financial difficulties.

The Friends organization helps pay for tuition; books; clothing; health and dental care insurance; and travel for events that advance the seminarians’ priestly formation and for family emergencies.

Its first fundraiser was the Vienna Court Ball, a white-tie event with representatives of Austrian royalty. The ball began in 1987 and continued until 2000 and provided funds to pay for a scholarship each year, in addition to helping the Friends meet the seminarians’ other needs. The organization also conducted jewelry sales for many years.

Besides the four-miler, the Friends have sponsored the Josephinum’s Clergy Who Cook event early in the year since 2010. Members of the clergy compete for the show’s People’s Choice honor by providing small-sized offerings of their favorite recipes for guests.

The Friends of the Josephinum always are looking for people to join them in their mission of praying daily for vocations to the priesthood. The group also participates in an annual Mass with the Josephinum community. Dues are $150 annually. For more information, call the college’s advancement office at (614) 985-2234.

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Did Jesus die at 33?; Should we go to civil wedding ceremony?; Burial in ‘consecrated ground’

QUESTION & ANSWER
Father Kenneth Doyle
Catholic News Service

Q Our parish council the other night got into a discussion of several questions, one of which was this: Was Jesus actually 33 years old when he died, and how do we know? Can you help us? (West Pawlet, Vermont)

A Although we do not know with certainty at what age Jesus died, it is generally believed that he was 33. The Gospel of Luke says, “When Jesus began his ministry he was about 30 years of age” (3:23). And John’s Gospel notes that there were three annual feasts of the Passover during the course of Christ’s public life – one in Chapter 2:13 (the cleansing of the Temple), another in 6:4 (the multiplication of the loaves) and a final one in 11:55-57 at the time of the crucifixion.

Putting those references together, one is led to the conclusion that Jesus was probably 33 at the time of his death. The actual age, though, does not matter theologically, as no doctrinal truths are built upon it.

Q My son is scheduled to be a groomsman for one of his best friends, who has been living with his girlfriend for several years. It is to be a civil ceremony held in a hotel. I told my son that I would not be able to go, since I am a Catholic and my attendance would look like approval. Naturally, my son was annoyed. Am I doing the right thing? (County Westmeath, Ireland)

A As regards your son’s friend and his bride-to-be, I am assuming that at least one of them is a Catholic. If not, of course, there is no problem with your attending their wedding. Non-Catholics, it stands to reason, have no obligation to marry with the Catholic Church’s approval. But if at least one of them is a Catholic, then some other considerations enter in.

Presumptively, their civil ceremony would not be a valid marriage in the eyes of the church – since they are not being married by a Catholic priest or deacon or, in the alternative, with the required dispensation from the church. But – perhaps surprisingly – canonic law has no explicit prohibition against Catholics attending an invalid wedding. That decision is left to the prudent judgment of a Catholic, after prayerfully considering several factors.

Maintaining peaceful relationships within a family is important. Also, it is certainly better for the couple in question to solidify their commitment with a civil ceremony than simply to continue living together – and this might even be the first step in their full return to fidelity to Catholic practice.

On the other hand, one must not give the impression that the canonical norms of marriage do not matter, so you wouldn’t want your presence at the wedding to be seen as a stamp of approval by the Catholic Church.

Weighing these several values, here is a course of action that I might suggest. Why not explain to your son that, after thinking and praying about it, you have decided to attend the ceremony out of loyalty both to him and to his friend? But tell him that you do have some reservations about doing so because of your strong belief that they should be married in a Catholic ceremony.

Then, ask your son if he would feel comfortable passing on your feelings to his friend. The ideal outcome would be that the friend, upon reflection, would be reminded of his religious responsibilities and decide to have the marriage blessed by the church.

Q My husband and I are both cradle Catholics. He has completed paperwork with the Emory School of Medicine to donate his body to their research program. Emory’s policy is to cremate the body once their research is completed and then, after a memorial service, the cremains will be buried at the Decatur Cemetery here in Georgia.

I would like to know whether this satisfies the “consecrated grounds” requirement of the Catholic Church. (Alternately, if requested, Emory would return the cremains to the family via the U.S. Postal Service. I would prefer to avoid this if possible, as it would obviously create additional heartache and stress.) (Atlanta)

A I take it, from what you say, that the Decatur Cemetery is non-sectarian – and that seems confirmed by its website. It is actually the oldest burial ground in the Atlanta metropolitan area – so it would not surprise me if a number of Catholics have been buried there, especially in the days when there were very few Catholic churches and cemeteries in Southern states.

Your husband’s cremains may certainly be interred in the Decatur Cemetery. The church’s Code of Canon Law, after speaking about Catholic parish cemeteries, says specifically that “everyone, however, is permitted to choose the cemetery of burial unless prohibited by law” (Canon 1180.2).

A later canon does say, though, that if someone is buried in a secular cemetery, his or her gravestone should be “properly blessed” (Canon 1240). That might be taken care of in what you describe as a “memorial service,” and I have sometimes been asked to officiate at such services; if not, you could ask a priest at a later time to bless the place of your husband’s cremains.

The church’s encouragement of a Catholic resting place has, in part, to do with the fact that prayers and Masses will regularly be offered for those who are buried there. In your case, the prayers of you and your family will help to supply that.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Drive, Albany NY 12203.

Women’s Retreat League sponsors evening of reflection

The Catholic Laywomen’s Retreat League is sponsoring an evening of reflection for women with Father Thomas Blau, OP, from 6 to 9 p.m. Thursday, Aug. 23 at St. Therese’s Retreat Center, 5277 E. Broad St., Columbus. Registration is from 5:30 to 6 p.m.

Father Blau will give two talks on why Catholics honor Mary and if there is any basis in the Scriptures for the veneration the Catholic Church gives to her. The Cleveland native has been a priest of the Dominican order for 19 years and is an itinerant preacher in the Diocese of Columbus, with residence at Columbus St. Patrick Church.

The program for the evening will include dinner, time for personal reflection, and evening prayer. The offering for the event is $25, with payment due by Sunday, Aug. 15.

To register for the event or to obtain an online registration form, contact Terry Norris at (614) 595-1972 or email norris.m@sbglobal.net. Do not call or send anything to St. Therese’s.

St. Teresa award dinner set for Aug. 19

The Diocesan Council of Catholic Women will celebrate the contributions of special women of the diocese by presenting its second annual St. Teresa Awards of Charity, Compassion, and Service on Sunday, Aug. 19 at Columbus St. Cecilia Church.

The program recognizes and honors women within the Diocese of Columbus who are nominated by members of their parishes and others familiar with their work.

Twenty-four women received the awards when they were presented for the first time last year.

The namesake of the program is St. Mother Teresa of Calcutta, whose inspirational spirit of faith and service have touched and moved people of all faiths worldwide.

Award recipients are examples of people who in their everyday lives haven striven to exemplify the work of Christ and to live in the spirit of Mother Teresa.
Our Catholic faith does not have us assuming too much. We cannot simply assume that God loves us so much that He will be sure we are automatically in heaven one day. Our everyday lives are filled with choices and our free will. We can only assume that God loves us so much that He will never stop loving us, no matter how many poor and sinful choices we make. Getting to Heaven is up to each of us in our everyday Catholic lives. We have all that we need, beginning with God our Father and His Holy Spirit, along with the Body and Blood of His Son, Jesus Christ. The Blessed Virgin Mary also is a pretty good everyday model for us. Her perfect life began with a “Yes” she did not fully understand, and ended with a mysterious transition directly to heaven. That is an assumption we can have faith in. The world’s gift of the Blessed Virgin Mary played a critical role in our salvation. Her “reward” was to be assumed into Heaven, body and soul. While that is mysterious and requires great faith, we celebrate the Assumption as a holy day of obligation every Aug. 15. Mary our mother is alive and well in heaven, loving us and interceding for us. Knowing how much she can help us, Catholic churches and Masses should be packed this Wednesday. Unfortunately, that will not be the case. But for those of us who will be there, let us not miss the opportunity to celebrate Mary’s infinite value as our mother and prayerful intercessor. Let us also pray for one another in quality, not necessarily quantity.

The Feast of the Assumption gives us great reasons to take comfort in a glorious anticipation. We will not be assumed body and soul into Heaven like Mary was, but we do know that someday our souls will be gloriously and joyfully reunited with our bodies. We can gloriously anticipate that, as the Assumption reminds us. Mary’s Assumption is also the fourth Glorious Mystery of the rosary. When you meditate on those mysteries, we are reminded by each that our bodies will rise some day, giving us five more reasons for glorious anticipation. The first Glorious Mystery is the Resurrection. Not only does Jesus redeem us and open the gates of Heaven forever, but His human body is raised and prepares to go to Heaven. Every Sunday at Mass when we recite the Creed – our core Catholic beliefs – we affirm our belief in “the resurrection of the body.” The second Glorious Mystery is the Ascension of Jesus, who shows His disciples that His body, soul, and divinity are in Heaven waiting for us. We can and will get there. The third Glorious Mystery is the Descent of the Holy Spirit at Pentecost. The risen Jesus gives His disciples the gift of the Holy Spirit twice. He breathes on them, saying, “Receive the Holy Spirit.” At Pentecost, the same Spirit descends upon them, not only appearing as tongues of fire, but also in a miraculous way sending the disciples fearlessly and faithfully out into the world. Our Church and Faith are born, never to be defeated. The fourth glorious mystery is the Assumption. As we discussed, we can take great comfort and glorious anticipation in knowing that Mary is in Heaven, body and soul, as a model for us and our future in eternity. The fifth Glorious Mystery is Mary’s coronation as queen of Heaven and earth. We do not worship Mary as we do God. But she is our loving mother, who is there every day to intercede for us and to be a conduit for our prayers. Let us celebrate the Assumption of Mary, pray the Glorious Mysteries of the rosary that give us so much hope, and gloriously anticipate our own resurrection.

Ohio Dominican University has selected longtime Ohio State University Wexner Medical Center administrator Daniel Tippett as director of its master of science in healthcare administration (MSHA) program.

Tippett served in various roles in 22 years at Ohio State, including administrative director of total rewards, director of medical center organizational effectiveness, and director of corporate classification and compensation.

He has an associate degree in business management from Columbus State Community College, bachelor’s degrees in human resources management and business management from Franklin University, and a master’s degree in health administration from Ohio State.

“His vast experience and tremendous knowledge of the healthcare industry, particularly with regard to current and anticipated trends, will serve our students well as they prepare to begin and advance in roles within healthcare organizations in the central Ohio region and beyond,” said Jim Strode, ODU dean of graduate studies.

ODU offers a master’s degree and graduate certificate in healthcare administration in an on-campus format.
When I became a parent, I realized that the prodigal son couldn’t hold a candle to the merciful father. There stands a man whose baby has gone away. All he wants is for his son to come back – the son he cuddled in infancy, rough-housed in boyhood, trained in older years. Having once been a wild young man himself, he’s not insulted by his son’s need to “sow his seeds” and learn from his mistakes. He’s saddened to see his son go away.

Then, one day, word arrives that his son is coming back! He’s saddened to see his son go away. All he wants is for his son to come back – the son he cuddled in infancy, rough-housed in boyhood, trained in older years. Having once been a wild young man himself, he’s not insulted by his son’s need to “sow his seeds” and learn from his mistakes. He’s saddened to see his son go away.

At Betania, Venezuela, Mary gave herself the title Reconciler of People and Nations. In my mind, that makes her the one who tells Father we’re coming, because she has the binoculars and has been keeping an eye out for us. She’s also the one who urges us on, encourages us to keep going, assures us of His elation to have us return.

In a series of apparitions unlike any others, Mary did not appear in one single way, dressed in a new outfit. Instead, she appeared 31 times between March 25, 1976, and January 5, 1990, identifiable as Our Lady of Lourdes, Our Lady of Mount Carmel, Our Lady of Sorrows, or Our Lady of Grace.

The visionary, Maria Esperanza Bianchini, seemed to have been chosen from an early age for something special. She had a mystical experience with an apparition of St. Therese the Little Flower when she was five. At 12, she was sick with acute bronchial pneumonia, but recovered miraculously after reporting a vision of Our Lady of the Valley, patroness of Margarita Island. Then, at 22, she was told she had no hope of life because another illness left her partly paralyzed. She was restored to health, this time thanks to the Sacred Heart of Jesus.

Though she wanted to be in a religious community of some sort, Maria’s discernment led to another vision of St. Therese, who again tossed her a rose. When Maria caught the rose, however, it turned to blood, which was the beginning of the stigmata. The Sacred Heart of Jesus told her, as this was happening, that she would not be a nun, but would sanctify herself “as a spouse and family mother.”

Mary appeared to Maria for the first time on March 25, 1976, the Feast of the Annunciation. Mary appeared to Maria six times before the apparition of March 25, 1984, when 108 people witnessed the Virgin Mary over the course of 3 ½ hours. Monsignor Pio Bello Ricardo began a three-year investigation into the apparitions and approved them on Nov. 21, 1987, verifying that they are authentic.

In the meantime, Mary continued to appear to Maria. Her messages always emphasized her title of Reconciler of People and Nations. She reached out as she always does, encouraging everyone to come closer to her Son. She offered prayer, and especially the rosary, as a way to find peace. By appearing in other recognizable forms, often as Our Lady of Lourdes, Mary stressed the continuity of her messages across time. She wove the past apparitions into the present and the future, accentuating their messages.

There’s nothing new in Betania, nothing that a call to conversion and forgiveness hasn’t already covered. And yet in this new title, we see better where we’re headed, how we are to get there, Who is waiting to grab us in His embrace when we arrive. Conversion makes us all think of the person we know who wasn’t raised a Catholic, the person who seems to still be on fire for their faith despite the humdrum of it all, the lucky lout whose prayers seem to be heard and answered. I think hearing from Mary must have inspired Maria – and others who heard it later – to think about conversion as something more attainable than we usually do.

Being reconciled isn’t easy, whether it’s with a family member or the crazy driver behind us at the grocery store. Conversion is hard, too, requiring us to put forth effort that is uncomfortable and difficult. It isn’t limited to the people who find themselves part of the Easter Vigil crowd, flocking into the Catholic Church with a fire under their feet.

The fact that conversion and forgiveness go hand-in-hand is undeniable. Is it possible to really love God when I haven’t forgiven Uncle Louie? Can I really be an example of Christian stewardship if I’m treating my kids like they’re second to all of my other commitments? If I can’t accept – or give – forgiveness, can I really be a different person? Can I really be changed?

Like the prodigal son, I have to remember that the road is long in front of me. There’s no way around the walk, no bike or car or horse. But Mary walks beside me, reminding me that the violence in my heart can end. I just have to keep walking, reaching for the forgiveness, converting myself to God’s will.

Sarah Reinhard is a Catholic wife, mother, and convert who writes from central Ohio with a sidekick of coffee and a yard full of critters. Get her Catholic take every weekday in your inbox by signing up at Snoring-Scholar.com.
Ordinary event, extraordinary grace

Sometimes an ordinary event becomes an extraordinary grace. That happened to me last week, and I’m grateful. Horrible headlines, day after day, overwhelm. I couldn’t finish reading an article about the violence and abuse that drove Honduran families to risk everything and take a chance on making it to the United States. Some did, only to be turned away. Pope Francis’ declaring the death penalty inadmissible in all cases and changing the Catholic catechism to reflect that teaching was hopeful. Still, I felt worn out as I sat down to write.

I’d just spent a couple of weeks mentally residing in December, researching Scripture and writing a homily to be published for the second week in Advent. Pulling myself back into August, I read through the Mass texts for inspiration. Lots of feasts and interesting saints, but sometimes your spirit is too tired to do much, even with an embarrassment of riches.

I looked out the window, thinking about nothing in particular, when suddenly, the image of a beautiful oil painting came to mind, and I smiled. It changed everything. Here’s the story:

Last week, I had the pleasure of delivering that painting to a couple, Mike and Patty, my friends since college days. It wasn’t just any painting. It was created by a mutual friend, artist Marvin Trugba, a master at capturing the essence of his subject, which, in this case, was a small wood-and-stone building sitting by a creek in the woods near Hocking Hills. For decades, this building and the surrounding land had been the gathering place for a small community — including Marvin, Mike, and Patty — and their friends. We shared potluck dinners, singalongs, bonfires, and late-into-the-night conversations about God, belief, and what being faithful looked like in our world and in our lives.

The painting had belonged to another friend and community member who died a few months ago. It needed a new home, and I was grateful. Before taking the painting to them, I spent time looking at it and remembering.

It wasn’t just the community gatherings that stirred my mind. There were also days when I skipped classes at OSU and drove down in the snow to walk through the woods and along the pipeline that ran over the hills behind the cabin. There was an old gas heater in a second building and after my walks, I slid a chair close to it, read poetry, and wrote in my journal, sipping tea until sunset. On some nights, the stars took my breath away.

Years later, I shared the place with my family, spending birthday weekends in October and February there. Two of my daughters used flint and steel to light a fire in the large stone fireplace and banked it each night, keeping it going for days. We roasted apples, took walks, read books, played ping-pong, and enjoyed one another’s company. No TV, phone, or radio.

The longer I looked at the painting, the more memories floated into consciousness. Ordinary things: autumn leaves falling while woodpeckers hammering away at hollow trees; white trillium announcing the coming of spring; my first taste of oxtail vegetable soup; tall weeds heavy with dew sparkling in the morning light.

Marvin had an amazing way of painting light. He once said that was just how he saw everything, and wondered aloud if everyone didn’t see that same way. I don’t think we do. Or we don’t slow down enough to really notice. Just like we don’t always reverence the Divine Presence in ordinary life, in people, in creation.

But it’s always there, the sacrament of encounter that feeds the soul and brings hope when it’s hard to find. Like the disheartened Elijah awakened by an angel and instructed to eat the divinely supplied flour cake and water that would provide energy for his long journey, we are invited to awaken and be nourished by Holy Grace, offered always and everywhere if we have the heart to see it and the courage to take it in.

The words of Brother Lawrence, the 17th-century Carmelite, come to mind: “In the noise and clatter of my kitchen, I possess God as tranquilly as if I were upon my knees before the Blessed Sacrament.” Amen.


Strong women, gentle hearts

Ever wonder why we name so many things after women? Is it their charisma? Is it their way of communicating? Is it their intense love for each other and in the simple but eloquent way they speak? Or is it something much deeper? Does it go beyond our conceptions of what makes a person so awesomely strong?

I remember my own mother as she underwent so many trials during my time with her. I saw the struggles she had bringing up the family and with the handicaps she carried with her throughout her life. She never showed the hardships she endured, but carried a sense of pride, and I continue to love her so dearly for that unfailing courage.

The women I speak of today were not boastful in their own right, but it was their commonality and their willingness to sacrifice among the greatest obstacles that made them what they became — our true lionesses. It is rare to get a glimpse into someone’s life, and it is rarer still to actually be able to know the journey of these remarkable women. Our Mother, Mary, gave of herself so that Jesus could live out the life He had prepared for Himself. She was an inspiration to so many wonderful people. St. Clare was one who decided to take on the mantle of Mary and became transformational in her faith. She made poverty her undying virtue, a virtue of her love for every person she met.

These were but two of thousands of exceptional women who came forth at a time when protections for women, especially women with the courage to speak out, were in very short supply. They followed Christ, knowing the persecutions and hardships they were about to endure. It must have taken an extreme amount of faith and understanding to withstand the cruelty laden on them and others by such an unforgiving and secular society.

Even today, we find ourselves apologizing for the acts perpetrated by those who seemingly have our best wishes at heart. It is a genuine notion that if you wish for something long enough, it will come true. This is rarely so, for it takes a person that does not lack charity and the conviction of their own beliefs that sees the redemptive results of their labor. Many women, within their own penitent nature, chose to make themselves vulnerable to life’s challenges. I believe they did this not out of a sense of self-deprivation, but out of a sense of coming closer to the source they sought to understand. I admire this trait, for it is one that I have in short supply.

St. Clare is quoted as saying that “We become what we love. And who we love shapes what we become. If we love things, we become a thing. If we love nothing, we become nothing. Imitation is not a literal mimicking of Christ; rather, it means becoming the image of the beloved, an image disclosed through transformation. This means we are to become vessels of God’s compassionate love for others.” She goes on to say that “Our body is not made of iron. Our strength is not that of stone. Live and hope in the Lord, and let your service be according to reason.”

In their short time here on Earth, these women made an impact on society that we will never forget. May all women, who sprang from Mary, be the ultimate peace of our time. May the wind be forever at our backs. May our hearts be strong for them and may His peace be with you always.

Catholic Social Services breakfast scheduled

The annual fundraising breakfast sponsored by Catholic Social Services will take place from 7 to 9 a.m. Friday, Sept. 7 at the Renaissance Columbus Hotel, 50 N. 3rd St.

The featured speaker will be Sam Quinn, author of Dreamland: The True Tale of America’s Opiate Epidemic.

Tickets for the event are $55 per person, and several levels of sponsorship are available. For registration and sponsorship information, call (614) 857-1254, send an email to jnaporano@colscss.org, or go to www.colscss.org/upcoming-events.
This is a significant year throughout the Diocese of Columbus as it celebrates its 150th birthday, but it’s especially notable in Somerset, “the cradle of Ohio Catholicism,” where St. Joseph Church, the oldest Catholic church in the state, is marking an additional milestone – its 200th anniversary.

Somerset was the site of the first Mass in Ohio, which was celebrated in September 1808 on the Jacob Dittoe farm. Ten years later, on Dec. 6, 1818, Mass was celebrated for the first time in a log church dedicated to St. Joseph and built on a 320-acre tract given to the church by Dittoe.

That church was replaced by a larger structure in 1829. Additional growth in the parish led to construction of the current church, dedicated in 1843 and rededicated in 1867 after a fire three years earlier. All three St. Joseph churches were built on the Dittoe tract, located on State Route 383, two-and-a-half miles outside the Somerset business district, and all have been served by the Dominican Fathers. The parish grounds also include a cemetery adjacent to the church and a rectory and hall across the road.

“The Dominican presence has gone hand in hand with Catholicism in Somerset for more than two centuries, and I’m honored to carry it on,” said Father Stephen Carmody, OP, pastor of St. Joseph Church and its sister parish, Somerset Holy Trinity, for the past nine years. “I hope the Dominicans never leave here.”

A year of special events to mark the bicentennial of St. Joseph Church began in late 2017, with a Mass in the Dominican Rite on Sunday, Dec. 10. The celebration has continued this year with the presentation of a decree from the Ohio Senate in January; a parish breakfast and a novena to St. Joseph in March; and an outdoor Mass and cookout on June 10, Father Carmody said.

A float featuring a replica of the first St. Joseph Church was entered in the Somerset July 4 parade. St. Joseph’s hosted its annual picnic on Saturday, Aug. 4. Bishop Frederick Campbell will celebrate Mass at the church on Sunday, Sept. 23, and there will be a guided walk through the cemetery in October. Father Carmody hopes to have a Dominican historian come to the church in November to discuss the history of the parish and of the Dominican friars in Ohio.

Dominican Father Edward Fenwick was the celebrant for the first Mass in 1808, coming to Somerset in response to several letters from Jacob Dittoe to Bishop John Carroll of the Diocese of Baltimore, which at the time included all of the United States. The site of that Mass is on Stagecoach Road in Somerset. A state historic marker commemorates the spot.

Dittoe wrote Bishop Carroll that the Catholic community in Somerset and the surrounding area had grown to the extent that there was a need for a priest to visit so several babies could be baptized and marriages could be performed. Legend has it that Father Fenwick knew he had reached his destination when he heard the sound of an ax echoing through the woods.

Father Fenwick used Somerset as his home base during the next 10 years as he made missionary journeys throughout Ohio, Pennsylvania, Michigan, and Wisconsin. When he celebrated the Mass dedicating the original St. Joseph Church, a structure 22 feet long and 18 feet wide, he was assisted by his nephew, Dominican Father Nicholas Young.

Father Young took over as pastor when Father Fenwick in 1821 was appointed the first bishop of Ohio, with his residence in Cincinnati, a position he would hold until his death in 1832. Father Young was joined in 1823 by Father Daniel O’Leary, and both remained in Somerset until the mid-1830s.

The current St. Joseph Church has undergone many changes in the 175 years of its existence. It originally had a 160-foot steeple, which toppled in the 1864 fire. Its original crucifix was rescued during the blaze by men who used ladders to take it down. Father Sadoc Alemany, a Spanish friar living in Somerset, brought it there from Cuba. Its original pipe organ, said to have been built by a Dittoe in the early 1800s, no longer is used, but remains symbolically in the choir loft.

The church’s stained-glass windows were crafted in Munich, Germany. They were brought to Somerset in 1910 when the Dominicans’
original St. Vincent Ferrer Church in New York City was torn down and replaced by the church which continues to serve that parish.

Parishioners began planning a decade in advance for the church’s 200th anniversary by forming a committee which began a pledge drive known as the Cradle of the Faith in Ohio campaign.

Father Carmody said that with help from the Diocese of Columbus, the Dominican Province of St. Joseph, and The Catholic Foundation, the campaign, which had a $400,000 goal, has raised $485,000.

Its first job in 2013 involved repairing and cleaning of the stained-glass windows and the addition of outside acrylic covers to protect the windows.

Cleaning and waterproofing of the exterior bricks took place, along with electrical work that included the lights in the nave of the church being lowered and new sconces added.

The church was closed from Oct. 26, 2015, to June 12, 2016, for extensive renovation, with its Masses taking place at Holy Trinity during that period. The renovation began with repair of the walls and painting of the church interior. Carpets were removed, the wood floors were sanded, and the pews were cleaned and refinished. Because of water damage, the tin ceiling under the balcony was removed and replaced with drywall.

In addition, the crucifix was raised seven feet to give an unobstructed view of the stained-glass window of St. Joseph behind it. The altar of repose was moved into the apse area. Its removal revealed the original tile floor. On the walls of the apse, a pattern with the Dominican shield and a lily, representing St. Joseph, was added. After the church was reopened, the tabernacle was cleaned and polished.

Maintenance is ongoing in the building because of its age and constant use. “Right now, we’re fixing a leak in the gutter around the tower,” Father Carmody said. “We’re also repairing the sidewalk that comes up the hill from the roadway to the church to eliminate cracks in the concrete that create a hazard.”

The history of St. Joseph Church is commemorated in a museum which was built behind the building’s main altar and includes several displays of historic documents and religious artifacts. A scale model of the original log cabin church which had been in the museum was moved recently to the parish baptistry.

The church and museum are open from 7:30 a.m. to 4 p.m. weekdays, with Masses celebrated at 8 a.m. Sunday through Tuesday. A visitors register in the museum has been signed by people from Ohio and many surrounding states. During the past couple of years, the church has been a stop for the tours of historic churches led by Father Joshua Wagner, pastor

See SOMERSET, Page 12
SOMERSET, continued from Page 11

of Columbus St. Dominic and Holy Rosary-St. John churches, and for the Edwardians travel group of Granville St. Edward Church.

For several years, St. Joseph also has been the site of the diocesan Catholic Scout Camporee in May and the Founders of Faith in Ohio emblem program in September, both sponsored by the Diocesan Catholic Committee on Scouting.

The Somerset area has only about 3,000 people, but the town has two Catholic churches because of its long history of Catholicism and the determination of the people of its two parishes to retain both.

“It used to be that St. Joseph’s was the ‘country church’ and Holy Trinity the ‘city church,’ even though they’re only two-and-a-half miles apart,” said St. Joseph parishioner Wanda Miller.

“But there’s little, if any of that division left. Both parishes have a strong sense of identity, and people generally attend one church or the other depending on location and Mass times.”

Holy Trinity is at 228 S. Columbus St. Masses there are at 5 p.m. Saturday, 10 a.m. Sunday, and 8 a.m. Wednesday to Friday, with religious education at 11 a.m. Sunday. Its principal events for this year included the annual parish garden party, which took place on June 29 and 30, and a parish mission in February with Father Stephen Hayes, OP.

Holy Trinity’s history dates to 1827, when the parish’s original church was consecrated on the highest point in Somerset, which became known as Piety Hill. Father Young was its pastor for 25 years. The current church was built in 1857 around the old church, which remained until the new building was consecrated.

Father Carmody said Holy Trinity has about 300 parishioners and St. Joseph has about 150.

“The population of both parishes is pretty stable,” he said. “Children brought up in this area seem to like to settle with their parents more than they do in a lot of other rural areas.”

The Dominicans’ history in Somerset includes more than just the two parishes. Four Dominican sisters from Kentucky founded an academy for girls in Somerset in 1830. It burned down in an 1866 fire, after which the sisters moved to Columbus and founded the Dominican Sisters of St. Mary of the Springs, who joined with several other congregations to form the Dominican Sisters of Peace in 2009. Holy Trinity School was built on the site of the fire in 1885. The current Holy Trinity School building dates to 1968.

At one time or another, St. Joseph’s also has been the site of the American headquarters of the Dominican order and of a Dominican priory and novitiate and a college for young men. The college existed from 1850 to 1861, the priory was closed in 1939, and the novitiate followed in 1968. The priory, a former convent, and a laundry building were demolished in 1975. Another former convent building across from St. Joseph Church is now its rectory.

Perry County is one of the smallest counties in the Diocese of Columbus, yet has six Catholic churches, more than any of the diocese’s other counties except Licking (six), Scioto (seven), and Franklin (49). The four southern Perry County parishes – New Lexington St. Rose, Corning St. Bernard, Junction City St. Patrick, and the Crooksville Church of the Atonement, are part of the Perry County Consortium, which was formed in 1986 as the forerunner of what have become several clusters of parishes in the diocese.

Father Michael Hartge is pastor and Father Daniel Swartz is associate pastor of the four parishes. Msgr. Frank Lane proposed formation of the consortium as a way of keeping small, struggling parishes open while honoring Perry County’s pioneer Catholic tradition and the many vocations to the priesthood and sisterhood from the county.

Its original members were Murray City St. Philip, New Straitsville St. Augustine, and Shawnee St. Joseph, all of which have closed, and St. Bernard. St. Rose was added in 1987, St. Patrick in 1998, and the Church of the Atonement in 2003.
Annette Civiello has been selected as principal at New Philadelphia Tuscarawas Central Catholic Junior/Senior High School.

“Civiello’s extensive background in education and youth engagement, as a teacher, athletic official, and in directing community youth programs, offers a unique blend of skills and capabilities,” diocesan school Superintendent Adam Dufault said in announcing the appointment. “This diverse background, along with her support of Catholic education, will make her a strong asset in promoting our school’s mission to provide a Catholic environment with resources to develop in each student spirituality, stewardship, leadership, and scholarship.”

Civiello has served with the River View Local School District in Coshocton County for the last 17 years, most recently as an instructor at River View High School. She has also worked in various capacities in the Dover, Newcomerstown, and Harrison Hills school systems.

She is a licensed Ohio High School Athletic Association official for volleyball, basketball, softball, and soccer, and has been a certified official trainer.

Additionally, she has served as a YMCA program director for summer day camps, childcare, and youth sports and teen leadership programs.

Civiello received a bachelor’s degree in history from Oakland University in Rochester, Michigan; bachelor’s and master’s degrees in education from Ashland University; and is pursuing a doctorate in education from Ohio University. She is a resident of Coshocton and a member of Dennison Immaculate Conception Church.

Classes at schools in the Diocese of Columbus for the 2018-19 academic year begin later this month. Families of Columbus Trinity Elementary School students came together for some summer cleaning, giving classroom desks and chairs a washdown. Photo courtesy Trinity Elementary School

Trinity gets ready for return to classes

Columbus Bishop Watterson High School students made service mission trips to Guatemala this summer.

During the day, they assisted students and community members on construction projects such as building classrooms, renovating a patio area, and painting. They also taught English at the Francisco Coll School.

Their jobs may have been simple, but their presence served a much greater purpose. Memories of the mission trip will stay with them, energizing them to become advocates for immigrants and refugees who come from Central America to the United States and often feel unwelcomed and marginalized.

Watterson students serve in Guatemala

Columbus Bishop Watterson High School sent 27 students and six chaperones on service mission trips to Guatemala this summer.

They worked with International Samaritan, a Jesuit-founded organization that provides sanitation, health care, education, and housing for people in extreme poverty who live and work in “garbage dump” communities, picking through trash daily to find anything profitable to use or sell.

The two Watterson groups worked at schools in Estelí and Guatemala City.

Columbus Bishop Watterson High School students who made service mission trips to Guatemala this summer. Photos courtesy Bishop Watterson High School

Watterson student Grace Elliott with the group’s tour guide, Manuel.
19th Sunday in Ordinary Time, Cycle B

Food for eternal life

By Jem Sullivan
Catholic News Service

1 Kings 19:4-8
Psalm 34:2-9
Ephesians 4:30-5:2
Gospel: John 6:22-30

From time to time, we read or hear amazing wilderness survival stories. People who find themselves lost in the wilderness are forced to survive without food and water, sometimes for days or weeks, before they are rescued.

Survivor stories usually include the many creative and sometimes frantic ways the lost people managed to find sources of water and food to keep them alive as they braved the elements in the wilderness. These accounts capture our imaginations as they remind us of our dependence on the forces of nature, and our primal need for water and food.

“I am the bread that came down from heaven,” says Jesus in today’s Gospel. “I am the bread of life.” We think of food at least three times a day. But do we stop to reflect on our spiritual hungers, the deep hunger of our heart and will? Do we seek after spiritual food to satisfy our longing for communion with God and with one another?

Our readings today invite us to make the psalmist’s prayer our own as we taste and see the goodness of the Lord in the mystery of heavenly food. In his life and his death on the cross, Jesus offers himself freely to us in his sacred body and blood in every Eucharist so we might taste and see the goodness of the Lord, if we choose. His spiritual food is free of cost, with no strings attached. Will I respond to Jesus’ invitation today? Will I receive the spiritual nourishment of the Eucharist that strengthens me to pray in faith, “Speak to me, Lord.”

Reflection Question:
How does the spiritual food of the Eucharist satisfy the spiritual hunger of your heart?

Sullivan is secretary for Catholic education of the Archdiocese of Washington.

THE WEEKDAY BIBLE READINGS

8/13-8/18
MONDAY
Ezekiel 1:20-24, 26-28c
Psalm 148:4-11, 13-15
Matthew 17:22-27
TUESDAY
Ezekiel 2:8-10
Psalm 119:14, 24, 72, 103, 111, 131
Matthew 18:1-10
WEDNESDAY
Revelation 21:1-6a, 10ab
Psalm 45:10b, 11-12ab, 16
1 Corinthians 15:20-27
THURSDAY
Ezekiel 12:1-12
Psalm 78:56-59, 61-62
Matthew 18:21-19:1
FRIDAY
Ezekiel 16:15-16, 60-63 or 16:59-63
Isaiah 12:2-6 (Ps)
Matthew 19:3-12
SATURDAY
Ezekiel 18:1-10, 13b, 30-32
Psalm 51:12-15, 18-19
Matthew 19:13-15

8/20-8/26
MONDAY
Ezekiel 24:15-24
Deuteronomy 32:18-21 (Ps)
Matthew 19:16-22
TUESDAY
Ezekiel 28:1-10
Deuteronomy 32:26-28, 30-35, 36 (Ps)
Matthew 19:23-30
WEDNESDAY
Ezekiel 31:1-11
Psalm 23:1-6
Matthew 20:1-16
THURSDAY
Ezekiel 36:23-28
Psalm 51:12-15, 18-19
Matthew 22:1-14
FRIDAY
Revelation 21:9b-14
Psalm 145:10-13ab, 17-18
John 1:45-51
SATURDAY
Ezekiel 45:1-7b
Psalm 85:9-14
Matthew 23:1-12

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEKS OF AUG. 12 AND 19, 2018

SUNDAY MASS
10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

Mass with the Passionist Fathers at 7:30 a.m. on WHIO-TV (the CW), Channel 53, Columbus; and 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. Check local cable system for cable channel listing.

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Spectrum Channel 385, Insight Channel 382, or WOW Channel 378).

(Encores at noon, 7 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).

Mass from Massillon St. Mary Church at 10:30 a.m. on WILB radio (AM 1080, FM 94.5 and 89.5), Canton, heard in Tuscarawas, Holmes, and Coshocton counties.

DAILY MASS
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-Live (Channel 113 in Ada, Logan, Millersburg, Murray City and Washington C.H.; Channel 125 in Marion, Newark, Newcomerstown and New Philadelphia; and Channel 207 in Zanesville);

8 p.m., St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

We pray Weeks III and IV. Seasonal Proper of the Liturgy of the Hours.

Living I Do – Weekly Marriage Tips

Mother Teresa has said, “Peace begins with a smile.” The way to a peaceful marriage is paved with smiles! Start with one from the first moment you see your spouse, even if it has been a rough day. A smile says, “We’re in this together,” creates a space for sharing, and becomes an antidote to any resentment that can poison your marriage.

Diocese of Columbus Marriage and Family Life Office
Take my word for it: You don’t want to be around me at breakfast. I am not a chipper morning person, and it’s best to leave me to the coffee and the newspaper – and I mean newspaper, not online edition – until I become fit for human company.

There was, however, an exception to my congenital early morning grumpiness, and it involved 32 years of Fridays. Because on Friday mornings, for more than three decades, my first semi-conscious thought was “I wonder what Charles is writing about today?” The answer was rarely disappointing.

It’s been just over a year now since the illness that led to Charles Krauthammer’s death on June 21 disrupted Friday morning by removing his column from the op-ed page of The Washington Post. The encomia that followed Charles’s announcement that he was terminally ill, and that continued after his death, were appropriately full of praise for his courage and kindness.

In my satchel of Krauthammer memories, the story that’s my personal favorite may cast some new light on this much-praised man.

It was Oct. 18, 1999, a few weeks after the first volume of my John Paul II biography, Witness to Hope, was published, and the Ethics and Public Policy Center was hosting a book signing and reception. Things were a lot more civil in the nation’s capital in those days, and the party was attended by Democrats and Republicans, conservatives and liberals, politicos and pundits, Catholics, Protestants, Jews, and “None of the Above.”

I thanked all those who had supported me during the two-and-a-half years of preparation that had gone into the book, and then I began signing. The line was considerable, and after about a half-hour I was surprised to find Charles coming to my table in his wheelchair, a book he’d just purchased in hand. “Oh, no,” I said. “You were on the review copy list; didn’t the publisher get you a copy?” “This isn’t for me,” he replied. “It’s for Daniel.”

Charles Krauthammer, a man who took intense pride in his Jewish heritage but had a complicated relationship with the God of Jews and Christians, wanted his son to know about Pope John Paul II. In detail. We were 17 years into our friendship and I thought Charles had run out of ways to surprise me, but I was both surprised and deeply touched.

Everyone has Charles stories, and I’m no exception.

I remember being in his home and watching Russian grandmaster and human rights activist Gary Kasparov play three other chess whizzes at once on the Krauthammer kitchen table in timed matches – if memory serves, the others had 30 seconds to make a move and the great Kasparov had 10. I need not say who won.

I remember going to the last Opening Day at old Memorial Stadium in Baltimore with Charles in 1991 and spending the better part of four hours swapping baseball trivia with another kind of grandmaster.

I remember a seminar on the moral and legal questions of U.S. intervention in world affairs that I helped organize, in which Charles debated, in the most civil way, Father J. Bryan Hehir, the intellectual architect of the U.S. bishops’ 1983 letter on war and peace. It was an extraordinarily intelligent exchange of views, and at the end of the seminar, Jim Woolsey, a former undersecretary of the Navy who would go on to become director of the Central Intelligence Agency, exhaled with satisfaction and said, “That was major league.”

I remember bringing Charles some mementos of my first visit to one of the ancient synagogues of Cracow, where an ancestor of his had been chief rabbi hundreds of years before.

And I remember Charles asking, two months after the implosion of the Soviet Union, “What are we going to do with the rest of our lives?” The great struggle in which we’d been comrades had been won; now what? I said that I didn’t think history was over, and that there would be a lot for each of us to do.

That was indeed the way things turned out. There was a lot to do. Charles did it with consummate skill for the next quarter-century. He now rests with the fathers, and I imagine Abraham is pleased to have his company, much as the rest of us miss him. Especially on Friday mornings.

Take my word for it: You don’t want to be around me at breakfast. I am not a chipper morning person, and it’s best to leave me to the coffee and the newspaper – and I mean newspaper, not online edition – until I become fit for human company.

There was, however, an exception to my congenital early morning grumpiness, and it involved 32 years of Fridays. Because on Friday mornings, for more than three decades, my first semi-conscious thought was “I wonder what Charles is writing about today?” The answer was rarely disappointing.

It’s been just over a year now since the illness that led to Charles Krauthammer’s death on June 21 disrupted Friday morning by removing his column from the op-ed page of The Washington Post. The encomia that followed Charles’s announcement that he was terminally ill, and that continued after his death, were appropriately full of praise for his courage and kindness.

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The Dominican Sisters of Peace helped Bishop Frederick Campbell celebrate his 75th birthday, which occurred Sunday, Aug. 5. Sister Maureen Flanagan, OP, created a special cake complete with mitre and staff to mark the occasion. (Photo courtesy Dominican Sisters of Peace)

Bishop celebrates birthday with Dominican Sisters

Dominican Sisters of Peace offer ‘Come and See’ retreat

The Dominican Sisters of Peace are opening their doors to a new group of women from Friday to Sunday, Sept. 7 to 9 at a “Come and See” retreat at their farm and ecology center in St. Catharine, Kentucky. The retreat allows women ages 18 to 45 to meet, pray, and share with women of faith. It also allows interested women to experience religious life – from daily prayers to study to the joys of community life – firsthand.

The retreat is free, and lodging and meals will be provided at the Motherhouse. It will begin at 5:30 p.m. Sept. 7 and conclude after Mass at 1 p.m. Sept. 9.

The Motherhouse is the site of the first Dominican convent in the United States, founded in 1822. Sisters from there came to Ohio eight years later. While the original Motherhouse burned down in 1904, the current Motherhouse is steeped in history and is a unique destination in southern Kentucky.

Adjacent to the Motherhouse is St. Catharine Farm, a recognized model of sustainable beef farming and a Kentucky historical farm.

The site is about one hour from Louisville and Lexington, Kentucky. Some travel assistance may be available.

To register, visit the Dominican Sisters of Peace website at oppeace.org, or contact Sister June Fitzgerald, OP, at jfitzgerald@oppeace.org or (570) 336-3991.

Nancy H. Essman

Funeral Mass for Nancy H. Essman, 80, who died Friday, Aug. 3, was celebrated Wednesday, Aug. 8, at Columbus St. Anthony Church. Burial was at Resurrection Cemetery, Lewis Center.

She was born on Oct. 2, 1937 in Columbus to Clydie and Minnie (Lytte) Holloway, graduated from Columbus West High School, and received a bachelor’s degree in music and education from Capital University.

She was a vocal music teacher for more than 35 years at Columbus Bishop Watterson High School and Roosevelt Junior High School, and volunteered in the music program at St. Anthony School after her retirement.

She was preceded in death by her parents, and a brother, Terry. Survivors include her husband, John; son, Michael (Tara); daughter, Teri (Rick) Asman; brother, David; sister, Margie (John) Sunderland; and two granddaughters.

Died: Nancy H. Essman, 80

BILLISITS, Carol A., 83, July 30
St. Thomas Church, Columbus

BRAXTON, McCarthy K., 70, July 19
St. Dominic Church, Columbus

BRITT, James L., 85, of Dublin, July 27
St. Rose Church, Lima

CHIEFFO, Dominic J., 76, July 24
Our Lady of Sorrows Chapel, Columbus

CIRCELLI, Frank L., 67, Aug. 2
St. Mary Church, Delaware

DiGIOIA, Antoinette (Nadalin), 90, Aug. 4
Our Lady of Perpetual Help, Grove City

FEIDNER, Laurence J., 90, Aug. 2
St. Agatha Church, Columbus

FIORE, Anthony J., 90, July 15
St. Rose Church, New Lexington

FLAHERTY, Michael J., 90, July 25
Our Mother of Sorrows Chapel, Columbus

FRANZ, Andrew D., 38, July 23
Holy Family Church, Columbus

FULTON, Larry, 75, July 25
St. Joseph Church, Dover

GERST, Clitus E., 89, Aug. 4
Our Mother of Sorrows Chapel, Columbus

GILLESPIE, Ruth E. (Duffy), 90, of Grove City, Aug. 4
St. Peter Church, Steubenville

GRIGGS, Shirley (MacEachen), 83, July 16
St. Bernard Church, Cornings

HUNTER, David G., 72, July 27
St. Matthias Church, Columbus

JACOBS, Judith L., 62, July 25
St. Andrew Church, Columbus

JOHNSTON, Wendell L., 78, April 11
Holy Trinity Church, Jackson

JONES, Mary A. (Koopen), 85, Aug. 3
St. Paul Church, Westerville

KING, Marsha F. (Mitchell), 67, of Canal Winchester, July 24
Holy Cross Church, Glouster

LAHR, Thomas P., 92, July 29
St. Francis of Assisi Church, Columbus

LANGWASSER, Richard H., 87, July 27
St. Francis de Sales Church, Newark

LENNON, Barbara (McCabe), 90, Aug. 2
St. Michael Church, Worthington

MOGAN, Bonnie B. (Kiefer), 94, July 31
St. Cecilia Church, Columbus

MURRAY (Altermatt), Joan, 94, June 20
Sacreed Heart Church, New Philadelphia

NGUYEN, The M., 58, July 21
Ss. Augustine & Gabriel, Columbus

O’LEARY, Maureen A., 59, Aug. 2
St. Brendan Church, Hilliard

PAULINO, Johanna (Prosch), 84, Aug. 2
Church of the Resurrection, New Albany

PRICE (Stout), Rita L., 91, July 31
St. Leo Church, Columbus

PINGLE, James, 86, June 25
Sacred Heart Church, New Philadelphia

RAHE, William A., 84, July 26
St. Elizabeth Seton Parish, Pickerington

REINEMEYER, (Vincke), Therese E., 91, of Westerville, July 24
St. John Church, Delphos

STAL, Richard K., 91, Aug. 2
St. Joseph Church, Sugar Grove

SUCHOSKI, John R., 89, July 29
St. Edward Church, Granville

WHITTINGTON, Barbara A. (Wright), 78, Aug. 2
St. Stephen Church, Columbus

WIDER, Alfred Jr., 81, July 25
St. Peter Church, Columbus

<b>PRAY FOR OUR DEAD</b>
The Schmidt Family of German Village
A five-generation German immigrant success story

By Aaron Leventhal

The houses of the German people are small on the southern end of town. But people work hard and are very healthy and happy. They’ve found their happiness in life and therefore we doubt that the German section of town is the poor end.
-- Der Wesbute, 1855 (Columbus German newspaper)

Little wonder that J. Fred Schmidt ultimately settled on the south side of downtown Columbus in 1886 after emigrating from Mountbauer, Germany, at age 17. He opened a meatpacking house at 213 E. Kossuth St., and lived just down the street with his wife, Lena Deahl, and five children. The family worshipped at nearby St Mary Catholic Church on Third Street.

For the next 80 years, his descendants managed his flourishing business as it was passed down from generation to generation. However, in 1967 George F. Schmidt closed the business after he realized his company was languishing and no longer could compete with the big grocery chains and national meatpacking operations.

His son Geoff, now president of the Schmidt company, credits his father for his creativity and business savvy in deciding to renovate the old Weibacher livery stable, located around the corner from the packing company, to serve as a restaurant and small meat processing operation. Within weeks of its opening, the restaurant was crowded with people and had become the talk of the town. George F. immediately enlarged the kitchen, downstairs, and upstairs for banquet rooms.

In 1970, he purchased a nearby building on Kossuth Street to house the Fudge Haus downstairs and the corporate offices upstairs, where the business remains to this day. His Schmidt’s Restaurant und Sausage Haus soon was recognized nationally as a Columbus landmark.

To this day, Schmidt’s continues to serve up its legendary German culinary specialties, to the delight of local residents and flocks of tourists. Mention Schmidt’s homemade, spicy Bahama Mama sausages, juicy brats, spatzel, sauerkraut, and jumbo creampuffs and folks from far and wide will smile knowingly.

George F. passed away in 2013 at age 92 with the confidence that his six children would successfully carry on the family legacy. Geoff says that the now fifth-generation family business continues to maintain its historic goal of “having our customers feel like they are right at home when they dine at Schmidt’s. We all take great pride in producing quality products and showcasing our German heritage.”

He points to the family’s longtime annual Columbus Oktoberfest, which got its start in Schiller Park in the late 1960s and will take place next month at the Ohio Expo Center. “We take great pride as a family in personally producing an authentic German festival. Thousands of people from Columbus and across the Midwest come to enjoy our oom-pah-pah bands, dancing, German foods and beer, arts and crafts, and German culture. Everyone who attends our spirited celebration is German for the weekend. It is recognized as one of the most popular festivals in the city.”

George’s sons Geoff, John, and Andy...
Schmidt’s Restaurant und Sausage Haus

Andy and daughters Susie, Georganne, and Sandy continue their family’s tradition of generous community involvement. A portion of Oktoberfest proceeds benefits the Mid-Ohio Foodbank, and the Schmidts also are supporters of the German Village Society, German Village Business Community, Friends of Schiller Park, and St. Mary Catholic Church.

Columbus-based writer Aaron Leventhal is a frequent contributor to the Catholic Times.

Dont miss Columbus Oktoberfest this Sept. 7, 8, and 9

Father Watson and Geoff Schmidt

Geoff Schmidt discusses the family business

QUESTION: How are all of your siblings involved in the family business?

As president, I’m responsible for our restaurant, the retail program, and the Columbus Oktoberfest. Susie, the first-born, was our first cashier and the best ambassador Schmidt’s has ever had. Before retiring, she spent most of her time working with John on special events. John is in charge of the 60-plus special events we do in Ohio, Texas, and Kentucky, and also our online shipping program. Andrew, the youngest son, is in charge of off-premise catering, the reception house at Raymond Memorial Golf Course, and three food trucks. Georganne works with Andy to manage the finances for the catering department, reception house, and food trucks. Sandy, our youngest, wears many hats. She manages finances for the restaurant, fairs, and festivals, retail and online ordering, and provides support at events during the season.

QUESTION: How are you preparing for the fifth generation (George F.’s grandchildren) to take over the business?

Currently, we have three members of the fifth generation working in the business on a daily basis. John’s son Matt is responsible for sales and operation of the Banquet Haus above the restaurant, Sandy’s son Drew is running the fairs and festivals component with John, and my son Kyle is responsible for running the restaurant. We are fortunate that we also have four more grandkids who help out during the summer, along with one from the sixth generation.

QUESTION: How is the Schmidt family maintaining its Catholic involvement?

The Catholic Church has been an integral part of the Schmidt family since the early days of St. Mary’s in German Village. Our family emigrated from Montbauer, Germany, and my great-grand uncle, Msgr. Francis X. Specht, was the first pastor of St. Mary’s in 1865. George F., my dad, was raised in Upper Arlington, went to grade school and high school at Our Lady of Victory in Marble Cliff, and was a longtime parishioner at St. Agatha, where all six of us attended grade school. Several of the grandchildren attended Catholic elementary school and are Bishop Watterson graduates. John is active in St. Brigid Parish, and I attend St. Mary’s of Delaware and look forward to working with Father Michael Watson and contributing to the festival every year. Father Watson and I have a friendly rivalry from our high school days when he was at Watterson and I was at Upper Arlington in the late 1960s. At Christmas and Easter, we celebrate together and try to attend the same Mass. (That is a lot of family members to coordinate, though.)

QUESTION: What is your own personal vision for the future of Schmidt’s?

As a family business, our main goal is to pass on to the next generation a strong, vibrant company. Unfortunately, there is no manual or magic date when the keys are handed over. It takes working with the fourth generation to help them soak up the history, values, and knowledge that will give them the best chance to pass the legacy on to future generations. Family businesses are tough to transition to the next generation, but with commitment and dedication it can happen successfully.
The Gospel Road program once again left a lasting impression on an entire community as 140 young people and adult leaders gathered in London, Ohio, to provide four days of cheerful service to homeowners and community agencies.

The youths and their leaders assisted people and families who cannot do certain home repairs or cleaning projects because of age, disability, or lack of financial resources. They also assisted with other projects for agencies that help those most in need.

The volunteers built a wheelchair ramp and several decks; painted inside and outside homes; painted doors in a Head Start building; pulled weeds and landscaped more than two dozen homes; built an information kiosk and painted two others along the Ohio Trail; cleaned a cemetery; and provided many other services and acts of kindness.

Each day after serving in the community, the groups gathered for prayer, reflection, social time, and recreation. Father Michael Hinterschied presided at the closing Mass, and several priests came for one evening to celebrate the Sacrament of Reconciliation.

London St. Patrick Church and School hosted the event, with parish family faith formation director Denise Zimmerman as coordinator. Gospel Road is planned and directed by several parish youth ministry leaders, with support from the diocesan Office of Youth and Young Adult Ministry. It is offered each summer at a different site in the diocese.