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**ST. MARGARET OF CORTONA:
A PARISH WITH MUCH TO CELEBRATE**

The Editor's Notebook

Love is the Fulfillment of the Law

Growing up, one of my favorite comic strips was *Peanuts*. Actually, it still is ... even though the author, Charles Schulz, passed away 14 years ago and the strips running now are repeats from decades ago. Schulz was a devout Christian and his strips often had underlying messages of faith and our human struggles with it. One of my favorite strips featured Linus and his big sister, Lucy Van Pelt. Linus has just told Lucy that he would like to be a doctor when he grows up. "You, a doctor! Ha, that's a big laugh," complains his loudmouthed sister. "You could never be a doctor," she continues. "You know why? Because you don't love mankind, that's why!" Linus yells back, "I do love mankind. It's people I can't stand."

I understand Linus' dilemma. I want to love mankind. But when it comes to some specific people ... let's just say that love is not the first thing that comes to mind. In this Sunday's New Testament reading, St. Paul tells us, "Whatever other commandments there may be are summed up in this saying: 'You shall love your neighbor as yourself.'" Hence, love is the fulfillment of the law. He tells us that there is really only one commandment. It is universal and covers every situation: the commandment of love.

There are two points we easily can miss in this teaching. First, Paul is talking about love of neighbor. He is not referring to people in general, universal humanity. He is speaking about the people with whom we directly interact -- people we encounter in our day-to-day lives. It brings to mind Our Lord's teaching on the Good Samaritan, in which we see that our neighbor is anyone who needs

By David Garick, Editor us here and now.

Second, he does not speak of some poetic or abstract love; rather, he emphasizes the concrete command to love your neighbor "as yourself". We tend naturally to understand ourselves, to be sensitive to our own feelings, to care for our physical needs, protect ourselves, respect ourselves. This is the norm for loving others: to be sensitive to their feelings, to care for their needs, to protect and respect them. "Love your neighbor as yourself" makes Christian love very clear and concrete.

What all this means is that we cannot say with Linus, "I love all mankind. It's people I can't stand." We have to listen to Paul: "Love your neighbor as yourself"

This was at the heart of the teaching Paul brought to the Christian communities developing in the early church. The church in every location is first and foremost an expression of love: love of God and love of our neighbor. We need to be actively expressing our love of one another in our local parish communities, just as the early Christians did in Jerusalem, Galilee, Corinth, Galatia, and Rome.

This edition of *Catholic Times* provides some great examples of that. On this page, you will read about how the Catholics here in Columbus are joining together in love to aid the people of Texas who were devastated by the flooding of Hurricane Harvey. And on Page 10, you will read about great expressions of love that are part of the daily life at Columbus St. Margaret of Cortona Church.



Harvey Response: Now and Later

Our compassion and generosity is never more evident than during and after a disaster. Individuals, non-profit organizations, faith- and community-based groups, private-sector partners, and government agencies working together will most effectively and efficiently help survivors cope with the impacts of Tropical Storm Harvey.

The most effective way to support disaster survivors in their recovery is to donate money and time to trusted, reputable, voluntary or charitable organizations such as Catholic Charities USA and individual parishes.

Cash donations offer the most flexibility to address urgently developing needs. With cash in hand, needed resources can be obtained closer to the disaster location. This inflow of cash also pumps money back into the local economy and helps local businesses recover faster.

Please do not donate unsolicited goods such as used clothing, miscellaneous household items, medicine, or perishable foodstuffs. When items are donated, the agencies receiving them must redirect their staff away from providing direct services to survivors and have to sort, package, transport, warehouse, distribute, and discard items that may not meet the needs of disaster survivors.

The state of Texas is asking volunteers not to self-deploy, because unexpectedly showing up in any of the communities that have been impacted by Hurricane Harvey will create an additional burden for first responders.

Volunteers are asked to register with an organization of their choice, many of which already are in Texas and supporting survivors on the ground. Volunteer generosity helps impacted communities heal from the tragic consequences of disasters, but recovery lasts much longer than just a few days. Volunteers will be needed for many months and years after the disaster, so sign up now.

Most importantly, please be patient. Although the need is great and the desire to help is strong, it is important to avoid donating material goods or self-deploying to help until communities are safe and public officials and disaster relief organizations have an opportunity to assess the damage and identify the specific unmet needs. As the situation changes, needs also change. Continue monitoring traditional and social media channels to learn more.

Bishop Frederick Campbell has requested that our parishes take up a second collection in September. Individual donations may be sent directly to the diocesan Finance Office (198 E. Broad St., Columbus OH 43215). Checks should be made out to the Diocese of Columbus, with "Harvey" in the memo line. These funds will support the humanitarian and recovery efforts of Catholic Charities USA and its agencies and will provide pastoral and rebuilding support to impacted dioceses.

For more information, contact the diocesan Office for Social Concerns at (614) 241-2540 or socmailbox@columbuscatholic.org or visit <https://catholiccharitiesusa.org>.



Front Page photo:

St. Margaret of Cortona Church, dedicated in 1968. The original church building for the parish on Columbus' west side was dedicated in 1922.

CT photo by Ken Snow



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DCCW presents inaugural Mother Teresa Award to 24 women

The Diocesan Council of Catholic Women honored 24 women as recipients of its inaugural Mother Teresa Award of Charity, Compassion, and Service during a program on Sunday, Aug. 27 at Columbus Immaculate Conception Church. Each recipient (*most of whom are pictured at the right*) was presented with a certificate of recognition and personal thanks by Bishop Frederick Campbell.

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

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 have striven to exemplify the work of Christ and to live in the spirit of Mother Teresa.

They are strong in their Catholic faith and are engaged and involved in their parish communities, providing inspiration through their devotion and dedication. Their lives of faith and service are an example for all to follow. The DCCW hopes that recognizing them in this way helps foster the growth of many other people in their life of faith.

Recipients of the award are:

Lynn Anderson, Chillicothe St. Peter Church – She served for 43 years as a teacher, principal, and special needs tutor, and is active in her parish's youth activities, school of religion, and RCIA program. She was instrumental in parish relief efforts for residents of Clendenin, West Virginia, following last year's devastating floods there.

Lady Doris Anyadoh, Columbus St. Matthias Church – She is a co-founder of the Weavers of Nigeria group, which aids Nigerians in adjusting to American culture. She works tirelessly with Ohio's prison system, helping at post-release service centers and strengthening ties between the Ohio correctional school system and community-based correctional facilities.

Mary Brown, Grove City Our Lady of Perpetual Help Church – She is a faithful member of the parish's St. Vincent de Paul Conference. She regularly prepares, collects, and delivers food to the homeless and outreach centers, takes Communion to a care facility



served by the parish, and coordinates Mass for Catholic residents at two care facilities each month.

Sister Nadine Buchanan, OP, Dominican Sisters of Peace – Ministering to more than 50 women a week, she works with women in every stage of human trafficking recovery. She calls out to the women she sees on the streets of west Columbus, asking if they are hungry and offering clothing, blankets, and hygiene items with a caring smile and a warm hug.

Marilyn Evans, Chillicothe St. Mary Church – She is a lay minister to the homebound and transports elderly parish members to medical appointments and household errands. She and three other parish members formed an advisory committee to provide assistance to senior parishioners who no longer can do certain tasks because of age or health concerns.

Rita Fisher, Sugar Grove St. Joseph Church – As a child, she helped clean the church, and she continues to do so today. She grows flowers to place on the altar, sings in the funeral choir, contributes to the Lazarus Committee to help with funeral meals, volunteers as a Parish School of Religion teacher, and regularly attends Bible study programs.

Dottie Kelly, Columbus St. Anthony Church – She operates "Dottie's Bus," helping parishioners to medical appointments and church and social events. She helps manage the parish food pantry, delivers food orders, interviews people in need, and assists at St. Lawrence Haven. She also visits the sick, takes Communion to the

homebound, and assists the pastor at a monthly Mass at a rest home.

Maria Lopez, Newark Blessed Sacrament Church – She is an extraordinary minister of the Eucharist and makes special efforts to provide the sacrament to the homebound and senior members of her parish and Newark St. Francis de Sales Church. She is an active member of the parish's Fruit of the Vine prayer group and is an avid participant in Bible study programs.

Mary Jo Mayhan, Columbus Christ the King Church – She has been president of Birthright of Columbus, which supports women facing unplanned pregnancies, for the past four years. She also prepares taxes for elderly and low-income individuals, often at no cost. She and her husband have befriended an immigrant family from El Salvador and purchased a home for them to rent.

Majorie McFadden, Columbus St. Thomas Church – A former teacher and principal at Columbus St. Mary Magdalene School, she is active in the Women to Women ministry for poor and marginalized women. She also is very involved with the Ladies Auxiliary of the Knights of Peter Claver and in her parish choir, extraordinary ministry of the Eucharist, and community Thanksgiving dinner coordination.

Andrea McLean, Chillicothe St. Peter Church – She tutors students with education plans at the Fairfield Career and Technical Center, supports her parish consortium's youth ministries, and teaches in the Parish School of Religion. She volunteered at World Youth Day 2016 in Poland and has been a *To-*

tus Tuus team missionary and a pregnancy resource center counselor.

Mary Murphy, St. Therese's Retreat Center, Columbus – For nearly 40 years, she has demonstrated charity, compassion, and service in overseeing the diocese's only facility built solely for the purpose of offering spiritual retreats. She plays a critical role in maintaining this space for the thousands of people who have passed through its doors and have been blessed by its warmth and hospitality.

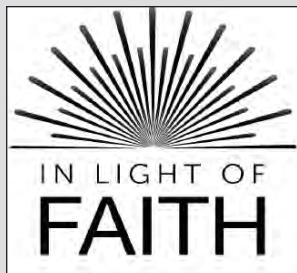
Sister Wilma Ross, SCN, Columbus Corpus Christi and St. Ladislav churches – For 56 years, she has served the diocese, first as a teacher and later as a nurse, assisting people struggling with substance abuse. Today, she makes sacramental visits, coordinates her parishes' bereavement committee, helps plan funerals, prays with families of the deceased, and is an officer of the parish Senior Stars group.

Delma Rouleau, Chillicothe St. Mary Church – As an educator, she worked with poverty-stricken young people and inner-city children. Today, she serves as a music teacher and choir director, echoing the love of Jesus through song. Armed with a smile and everlasting love, she accomplishes beautiful things.

Janet Schwartz, Columbus St. Anthony Church – She manages the parish Eucharistic Adoration program, serves as a parish wedding coordinator, is a St. Vincent de Paul Society member, and assists the St. Clair Circle, which provides meals after funeral Masses. She also is an extraordinary minister of the Eucharist, provides Communion to the sick and the homebound, and is a lector.

Jeanne Stoker, Columbus Immaculate Conception Church – She was one of the primary organizers of her parish's perpetual Eucharistic Adoration, continues to be an organizer of the annual May crowning and the Eucharistic procession and Benediction on the Feast of Corpus Christi, and maintains parish sacramental records. In 2016, she directed activities celebrating the parish's 100th anniversary.

Nancy Thatcher, Columbus St. Anthony Church – She is president of the parish St. Vincent de Paul Conference,



By Zac Davis
Catholic News Service

DON'T WAIT FOR THE YOUNG ADULT GROUP TO GET INVOLVED IN YOUR PARISH

Young adults are tough to minister to. We're on the move, our peers aren't going to church with us, and we're most likely to sneak out of the back of the church before someone can hand us a parish registration form.

But we desperately want community -- and faith-based ones especially. As we move into new phases in life, we remember fondly the bonds that were formed in our high school youth groups and campus ministry service trips.

One of the things that has surprised me most about starting a new podcast for young Catholics is how many people write in to say that just knowing there are other young Catholics out there on the other end of their headphones is a consolation for them.

Unfortunately, so many of us suffer from this awful tendency to demand a Catholic Catch-22: @Goodtweet_man tweeted: "Me: Heck yeah I'm a pious Catholic who wants more community ... Also me: no I won't join any church groups."

The preparatory document for the 2018 synod on youth instructs the church to "give major importance to young people's involvement in the structures of participation in diocesan and parish communities, starting with pastoral councils, inviting young people to make their creative contribution and accepting their ideas, even when they appear challenging."

I think the document has it right. The onus is on parishes to open up spaces for young adults to serve. But so many young adults hold back from engaging in parish life because we're waiting for the world's most dynamic young adult group to form before we make any first moves toward committing to a parish or community.

That's what it was like for me.

I was nervous when I filled out the information card for ARISE, a new small-group, faith-sharing program held once a week in the home of a parishioner. I had apprehensions about not knowing anyone in the group, about being the youngest person by far, and therefore not having enough life experience to have anything meaningful to contribute.

And as I sat around George and Kathleen's table for the first meeting, I realized those apprehensions that I had were accurate -- but they weren't at all limitations.

There are some things that you just can't get at a Theology on Tap event with other 20-somethings: like being in the presence of two couples, one married for 25 years and the other more than 50, while I began a new relationship; hearing about the faith of parents and single adults; and learning that friendship can be just as much of a challenge later in life but remains fiercely as important.

Young adult Catholics suffer from lacking a community of other young adults, but we fundamentally suffer from a lack of a wider Catholic community. A parish can offer that -- even without the hip young adult group.

If you're nervous about going to a meeting or a program alone -- that's OK. See if you can find just one other person your age who would want to go with you. They could be a fellow parishioner or just someone who you Soul Cycle with and also happens to not think it's totally crazy that you go to Mass on Sundays.

Now, this isn't exactly a strategy for some of our peers who haven't been active in the church for a long time, or ever. New modes of evangelization remain to be developed there.

But for those of us who have had recent experiences being a part of a church community, whether that was your Catholic high school or your college campus ministry center, we can take a courageous first step into welcoming the community that a parish can give us, imperfect as it may be.

Join the conversation. Email: inlightoffaith@catholicnews.com.

Food drive to benefit Griffin Center, food bank

The Braking Point Recovery Center, 4040 E. Broad St., Whitehall, will host a food drive from 1 to 4 p.m. Saturday, Oct. 14. It is requesting nonperishable food that can be used for Thanksgiving baskets which will be distributed to residents of Whitehall and Columbus' east side by the Bishop Griffin Center at Christ the King Church. It also is accepting cash donations, which will go to the Mid-Ohio Foodbank.

Batman, the Batmobile, and three bounce houses will be at the site on that day. For every food item donated, a ticket will be given. Anyone with one ticket can take a picture of the Batmo-

bile. Two tickets will enable the holder to take a picture with Batman. Admission to a bounce house will take three tickets.

The Braking Point center is a resource for people who have Medicaid and are dealing with addictions, serving them exclusively. It is one of a small number of sites in central Ohio which have daytime intensive therapeutic detox programs and intensive outpatient programs for Medicaid recipients. Following the ideals of Narcotics Anonymous and Alcoholics Anonymous, it offers clients several programs which enable them to give back to the community.

PILGRIMAGE TO LOURDES, PARIS, NEVERS AND LISIEUX, FRANCE

Father Joseph Allen, OP, and Father Michael Gribble, retired former vicar of Columbus St. Joseph Cathedral, will lead a pilgrimage to France beginning on May 13, 2018.

Pilgrims will visit the Miraculous Medal shrine; Notre Dame Cathedral and other sites in Paris; the convent where St. Bernadette lived in Nevers; Lisieux and other places associated with St. Therese, "The Little Flower";

and Lourdes, where they will join in the Feast and 160th anniversary of the apparitions of Our Lady of Lourdes.

All-inclusive pricing from New York City is \$2,959 per person for double occupancy. A single room will be an additional \$350. Call Linda Woolard at (740) 323-3105 or email lindawoolard@windstream.net for the Catholic Travel Office itinerary and details on trip and sign-up forms

St. Vincent de Paul Friends of the Poor Walk has new site

The annual Friends of the Poor walk sponsored by the diocesan St. Vincent de Paul Society will take place on Saturday, Sept. 16 at a new site, the Topiary Park at 480 E. Town St., Columbus, adjacent to Cristo Rey High School.

The walk will last from 8:30 a.m. to noon, beginning with fellowship and refreshments. Participants are asked to walk four laps of a quarter-mile course around the park and can do so as many times as they wish. The event signifies

walking in the shoes of the poor served by the St. Vincent de Paul Society in the diocese and worldwide. Proceeds of the walk will benefit the society's efforts.

The event's chairman is Danielle Gray of the society's Voice for the Poor organization. The Cristo Rey choir will provide music for the walk. Ample parking will be available in the Motorists Insurance garage nearby.

For more information, call John Willig at (859) 393-6686.

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Coincidence, fate, or miraculous gift?

By Michael Gray

This is my seventh month of recovery from liver transplant surgery. A complete stranger, someone I've never met and whose identity I don't know, has shared a part of his or her body with me. My surgery took place on Feb. 14 at The Ohio State University's Wexner Medical Center, one of two central Ohio hospitals qualified to perform these surgeries. The other is Nationwide Children's Hospital.

The process of liver donation includes maintaining strict donor anonymity. A recipient continues through life fortunate to have received a new liver, but with the misfortune of possibly never knowing anything about the donor. The conventional wisdom is that this is best for all parties concerned. I often have wondered "Was the donor male or female, young or older? Was there a long illness or did the donor pass suddenly or tragically? Was there family, husband, wife, or children? Was he or she Christian, or of what faith?"

I'm curious about my donor, but I already have the most important information needed. The mere fact that I am here today is evidence that my donor was caring, loving, and willing to share himself or herself with others. He or she followed Jesus Christ's command to love your neighbor as yourself. He was willing to share himself with an absolute stranger for the sake of goodness and right. She chose to help her fellow human being.

My part in this drama began years ago when my blood work indicated high liver enzyme counts; they always have been slightly elevated. Two earlier liver biopsies indicated "fatty liver," but no major problems.

Last August, I experienced very severe stomach cramps, and within minutes, I was expelling a large quantity of blood and blood clots. My wife rushed me to the Wexner Medical Center, where I was admitted. After a series of tests, procedures, X-rays, and an MRI, a shunt was inserted so blood would bypass my liver.

Scar tissue from nonalcoholic liver cirrhosis (fatty liver) was preventing my blood from flowing freely through my liver. This pressure burst a vessel. It also was determined that I had multiple cancerous tumors, so because of the scar tissue and the tumors, my liver could not be treated. It needed to be replaced.



Before I could qualify for the transplant list, additional tests and procedures were required to ensure the best chance for success. They don't give livers to high-risk candidates. We were notified in December that I had qualified. An outside third party, Lifeline of Ohio, determines who qualifies, and, using a patient's MELD (Model for End-Stage Liver Disease) score, where on the list a recipient will be placed. The wait for your turn could take many months or years. While waiting, the condition of some potential recipients has deteriorated to the point that they were not strong enough for the demanding surgery and were removed from the list.

My turn came on St. Valentine's Day. That's when I received the gift of life for the second time. The first was a gift from God and my parents; the second a gift from God, my donor, and his or her family. Valentine's Day is celebrated by expressing love and caring for those with whom we choose to share. My donor chose to share himself or herself and God chose the recipient. Together, they chose me.

Many OSU medical teams and services participated in the physical part of my saga, including the emergency room, various testing and service departments, the surgical group, the surgical intensive care unit, and the transplant department. A vast number of doctors, nurses, technicians, and service personnel were involved. Beyond the hospital personnel, there was an army of prayer groups throughout central Ohio, Utah, and southern Michigan. Many were Catholic and some were of other Christian faiths. Most of these folks were complete strangers. Their efforts were as heroic as those of the medical groups. My wife and family have been extremely attentive and supportive. I have been, and am still, blessed.

Miracles often go unidentified or dismissed as coincidence. Some are casually accepted as luck or fate. We often hear "Wow, you were sure lucky" or "That was quite a coincidence." We tend to quickly accept



Liver transplant recipient Michael Gray and his wife, Betty.
Photo courtesy Michael Gray

an occurrence as luck or fate. If we would pause to ponder the event, we might conclude that it resulted from God's benevolence or intervention, possibly an answer to our prayers.

Luck, fate, and coincidence are such bland and neutral human explanations, whereas God's love or design is very warm and dynamic. We rarely give thanks for "coincidental" happenings. Shouldn't we thank someone for impacting our lives? The series of happenings that led to my transplant was not a series of disconnected events. They were orchestrated by God. I thank all involved with my care, especially God and my donor.

My story is similar to those of many fellow recipients. We share in "miracles" of medical expertise. We have caring families and friends, and especially the willingness of an organ donor, giving of himself or herself through God. My journey from diagnosis to recovery has been full of instances that indicate God's hand.

If not a bona fide miracle fully sanctioned by the church, it was truly miraculous in nature. Many others are experiencing similar desperate circumstances, not knowing what tomorrow holds for them. They need help from an unknown human donor and godly direction, just as I did.

The number of hopeful organ recipients exceeds the number of donors. According to Lifeline of Ohio,

See **TRANSPLANT**, Page 14

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HOLY DAYS IN OTHER PLACES; FASTING AND THE FAMILY



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. Recently, I was traveling on business in Toronto. Because that day happened to be the solemnity of the Assumption, I went in search of a church to attend Mass. I learned, though, that the Assumption is not a holy day of obligation in Canada, and no additional Masses were being offered beyond the normal weekday schedule.

I was determined to attend Mass anyway, and managed to do so, but it made me wonder: Do the obligations as determined in your home country hold when you are traveling and find yourself in a place with different norms? Or was the obligation lifted because it did not apply in the place where I happened to be that day? (Virginia)

A. You have no doubt heard the saying, "When in Rome, do as the Romans do." But in the case which you pose, following that maxim would be wrong! When traveling for brief periods, as you were, Catholics should follow the rules of their own country on Mass attendance.

Here is the technical explanation: The church's *Code of Canon Law* says that a particular nation's regulations govern those who have a domicile or quasi-domicile in that country and are actually residing there (Canon 12.3). Canon 102.2 defines a "quasi-domicile" as a place where one intends to reside for at least three months.

Since you clearly had no intention of staying in Canada for three months, you were obliged to observe the holy days as designated

by the bishops of your home country, the United States; so your decision to attend Mass on the feast of the Assumption was the correct one even though you happened to be in Canada on that day.

And that rule actually makes things easier for us. Canon 1246 lists 10 holy days of obligation but allows national conferences of bishops to reduce the number or to transfer their observance to a Sunday, and there is considerable variation from country to country.

Vatican City observes all 10, the United States has six, while Canada keeps only two (Christmas and Jan. 1). Imagine the confusion if U.S. Catholics, when planning to travel for a few days in a foreign nation, were obliged in advance to learn that particular country's holy days.

Q. About two years ago, I made a promise to the Blessed Virgin Mary that I would fast on the Wednesdays and Fridays of each week, taking only bread and water -- for the poor souls in purgatory and for peace in the world. I have remained faithful to this commitment since then and intend to continue for the rest of my life.

Recently, my wife celebrated her 50th birthday, and the same day also happened to be our 20th wedding anniversary. Unfortunately, it fell on a Wednesday, so I refused to take anything but bread and water. My wife was not very happy with that and has remained upset about it since that day.

We are both practicing Catholics, although I believe that I pray much more than she does and attend Mass every morning, while she goes on Sundays and holy days. We have had a good marriage over the years, enjoying many happy moments together, and God has blessed us with four beautiful kids. I have always thought it important to put God before family, and I find it hard to break a promise made to the mother of God.

Please advise me as to how I can explain this to my wife, so that I am free to worship as I want and so that my personal sacrifices do not infringe on our daily lives. Should I have taken a break on that one special day and had a meal with her, or did I do the right thing by sticking with my fast? (New York City)

A. This question is an easy one. Of course, you should have had a meal with your wife on her birthday and your wedding anniversary!

Read the Gospel of Mark (2:23-28), where the disciples of Jesus picked grain because they were hungry -- even though it was the Sabbath. Jesus defended them against the complaining Pharisees, saying "The Sabbath was made for man, not man for the Sabbath."

I am impressed and edified by the penitential practice you have chosen, but I feel quite confident that the mother of God would have approved your "taking a break" on that very special day. I think that you should apologize to your wife and take her out for a very nice dinner.

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

Ohio Dominican Presents Events on the Common Good

Ohio Dominican University will host several presentations during the 2017-18 academic year based on its academic theme for the year, "The Common Good." All are free and will take place at ODU's campus, 1216 Sunbury Road, Columbus.

The program began with a convocation featuring the university's new president, Dr. Robert Gervasi, on Thursday morning, Aug. 24. Subsequent events are as follows:

Thursday, Sept. 14 – "The Theology of the Common Good," with Leo Madden, ODU associate professor of theology, 3:30 p.m., Colonial Room, Sansbury Hall.

Thursday, Sept. 28 – "Building Bridges That Unite Us in Health Care," with Shonna Riedlinger, director of ODU's master of science in physician assistant studies program, 3:30 p.m., Colonial Room, Sansbury Hall.

Thursday, Oct. 12 – "Preserving the Environment Benefits Everyone," with Dr. Blake Mathys, ODU assistant professor of environmental science, 3:30 p.m., Colonial Room, Sansbury Hall.

Thursday, Oct. 26 – "An Educator's Perspective on the Complexities of Servicing the Common Good Through Education," with Dr. Marliisa Stauffer, ODU associate professor of education, 3:30 p.m., Colonial Room, Sansbury Hall.

Wednesday, Nov. 15 – St. Albert the Great Lecture, "Interaction of Light With the DNA," with Dr. Bern Kohler, professor of chemistry, The Ohio State University, 11 a.m., Matesich Theater, Erskine Hall.

Thursday, Jan. 25 – St. Thomas Aquinas Lecture, "The Common Good According to Aquinas: God on Good and Evil," with Father Brian Davies, OP, distinguished professor of philosophy, Fordham University, 11 a.m., Matesich Theater, Erskine Hall.

Thursday, Feb. 8 – Common Read Lecture, with Father Gregory Boyle, SJ, author of *Tattoos on the Heart: The Power of Boundless Compassion*, 7 p.m., Community Room, Alumni Hall.

Tuesday, March 20 – "Religion, Science and the Common Good," with Brother Guy Consolmagno, SJ, director of the Vatican Observatory, 7 p.m., Colonial Room, Sansbury Hall.

Thursday, April 26 – St. Catherine of Siena Lecture, "Catherine of Siena: Model of the Common Good," with Dr. Matthew Ponesse, ODU associate professor of history, 3:30 p.m., Colonial Room, Sansbury Hall

The presentations are an extension of ODU's core curriculum, a series of courses that provide a unifying academic experience throughout each student's academic journey.

The curriculum is unique to Ohio Dominican and is a combination of four seminar courses and the general degree requirements. In the core seminars, students draw from all of their courses to engage in thought-provoking interdisciplinary discussions, readings, and experiences. For more information on these events and ODU's academic theme of "The Common Good," visit ohiodominican.edu/CommonGood.

THE EVERYDAY CATHOLIC



By Rick Jeric

Thank God It's Not Fair

Throughout our lives, we are constantly taught, reinforced, and coached as to what is fair and what is not. We can all attest to a variety of opinions and even mentoring on what we should consider as fair. Depending on how we have formed our consciences and morals, the fairness or unfairness of many things may impact how we think, feel, and even act toward others. As children, we often react by saying, "That's not fair" when we do not get our way. Somehow, as young adults, we begin to learn twists and turns in our definition of what is fair. Circumstantial morality becomes all too common. And as adults, our social status and our passionate politics pave the way for a great variety of fair and unfair reactions. Our laws even tell us what is fair. We have fair trade, fair housing, and fair labor. Equal levels of commerce, equal opportunity for homes and jobs, and equal pay for equal work are very important. They all seem to satisfy our sense of fairness, or maybe even go too far in becoming unfair. Sometimes I think we have gone overboard on concerns about fairness, when justice is what we really need. Thank God we have a Church that is the champion of justice – social, moral, economic, and spiritual. And we want our God to be just, not fair.

A few weeks ago, I was in Baltimore on business and had the opportunity to go to the Basilica of the Assumption for Noon Mass. The Gospel was the parable in Matthew regarding the owner of a vineyard who needed workers for the day. He hired some for the entire day. He went back and hired more throughout the day, about every three hours. At the end of a long day of work, the owner paid everyone the same day's wage, whether they worked for the whole day or just a few hours. To make it even worse, he paid those who barely did an hour or two of work first, and the exhausted ones who worked all day were paid last. Of course, they grumbled and felt this was not fair at all. As this is a representation of God our Father and eternal life in Heaven, thank God it's not fair. Paradise is promised to all of us who love God and our neighbor and show it. There are no minimum or maximum time requirements. There are no "time sheets" to be kept. The last shall be first and the first shall be last. I thank God it's not fair.

As I think about my life, it is easy to consider the good things I have done. At times, I treat others well and model my Catholic Faith with love and justice. It is not so easy to consider my sinfulness. As I continue to struggle with sin and failure, I am driven and encouraged by God's promise. I am fed with Him and forgiven by Him. I know I can be in Heaven because of the sacraments of the Eucharist and Reconciliation, even as I cave in to temptation right up to the end. So how do all the saints and holy souls in Heaven feel when someone like me sneaks in at the end of the day? It's just not fair. Thank God! Even all those great saints we look up to were sinners. They know what it takes and they want us there, too. We all have the same promise of the same Heaven for eternity. It is equal for every one of us, no matter how much or how little we worked at it. Recall the promise to the "good thief" on the cross. Success at the end of the day gives everyone the same reward forever. Thank God it's not fair.

AWARD, continued from Page 3

runs the annual rummage sale, is very involved with the children's liturgy, substitutes for the parish secretary, and sometimes grabs a dust mop to clean the floor. Her family befriended a seven-year-old immigrant and the child's family and helped them establish a home.

Shirley Keske Thoburn, Pickerington St. Elizabeth Seton Parish – She has provided direct assistance to the homeless and people troubled with drug and alcohol abuse. For the last 10 years, she has helped manage perpetual Eucharistic Adoration at the parish, maintaining schedules and promoting the program.

Joan Tomlinson, Columbus Christ the King Church – She has devoted countless hours to developing and maintaining the parish's award-winning grounds and gardens. She designed a fountain garden, a rose garden with a statue of the Virgin Mary, a living rosary along the school walk, a garden representing the Apostles' Creed, and an Our Lady of Guadalupe garden representing the heritage of many parishioners.

Frances Ann Voit, Grove City Our Lady of Perpetual Help Church – She has served on the leadership teams for Alpha, RCIA, and Walking With Purpose, and is a greeter, extraordinary minister of the Eucharist, and altar server, and decorates and maintains floral arrangements for the altar. She is president of the parish women's association and volunteers at the welcome desk.

Vera White, Columbus Ss. Augustine & Gabriel Church – She is a past president of the Diocesan Council of Catholic Women and has been an officer of the national council. In her parish, she has been women's club president, a St. Vincent de Paul Conference member, an outreach committee member, a food pantry volunteer, a collection counter, and an extraordinary minister of the Eucharist.

Patricia Woods, Columbus St. James the Less Church – She works tirelessly in the parish's St. Vincent de Paul food pantry, maintaining its schedule of volunteers and keeping it well-stocked and well-staffed. During the Thanksgiving and Christmas seasons, she coordinates food, supplies, and volunteers to provide more than 400 families with food twice within four weeks.

Linda Woolard, Granville St. Edward Church – As social director for The Edwardians Society, a group of senior parishioners, she spends hours planning social trips and other social activities, always taking into account any special needs participants might have. She makes sure that trip participants attend Mass on Sundays or occasions such as a recent Ash Wednesday, when the group was in Savannah, Georgia.

Rosemary Zedalis, Chillicothe St. Mary Church – She has been a lector, cantor, deanery representative, pastoral council representative, and retreat team member, and has been a choir member for 39 years. While undergoing cancer treatment during the past year, she visited and encouraged friends she met who were on the same journey.

CT photo of award recipients by Ken Snow

Alpha training scheduled at St. John Neumann

Sunbury St. John Neumann Church is one of several Catholic churches in the diocese which are offering the Alpha course, a look at the basics of Catholicism. Volunteer leaders at the parish have organized a consortium of Alpha leaders from several parishes who are committed to learning from and supporting each other. The consortium recognizes that prayer is at the heart of Alpha and that prayer training is a major challenge parishes face when introducing the course.

The consortium is sponsoring a prayer training session from 9 to 11:30 a.m. Saturday, Sept. 23 at St. John Neumann Church, 9633 E. State Route 37, for hosts, helpers, session leaders, Alpha teams, and lay leaders who want to be prayer ministers. Following the training session, from 12:15 to 2:30 p.m., there will be a retreat support session devoted to all aspects of planning and implementing the Alpha retreat, which takes place midway through the Alpha sessions.

WWW.COLUMBUSCATHOLIC.ORG



Shepherd's Corner to celebrate 25th anniversary

The Shepherd's Corner Ecology Center at 987 N. Waggoner Road, Blacklick, a ministry of the Dominican Sisters of Peace, will be celebrating its 25th anniversary with special events from 2 to 5 p.m. Saturday, Sept. 16.

The day's activities will include a chance to visit the center's animals, walk the meditation trail and labyrinth, and take a hayride across the property. Refreshments will be served and art inspired by the center will be showcased as a fundraiser. Featured artists include Donna Nesbitt, Mascazine Art Glass, Sister Anne Lythgoe, OP, and Sister Barbara Rapp, OP. Their works available for purchase at the anniversary celebration are at www.shepherds-corner.org.

Planning for the center began in 1990, when the Dominican Sisters of St. Mary of the Springs, who joined with several other congregations in 2009 to form the Dominican Sisters of Peace, decided that farmland they owned in Blacklick should be used to promote a lifestyle that honors the graced reality of creation, acknowledges our oneness with creation, and holds us accountable in the use of our resources.

Sisters Jane Belanger, Camilla Smith, and Loretta Forquer responded by creating Shepherd's Corner as a lived expression of that vision. This 160-acre natural oasis serves as a center for ecology, spirituality, and education. The property's diverse range of habitats offers a haven for wildlife and native flora, plus a place of peace, natural beauty, and spiritual refreshment. Its strategic plan focuses on three areas: environmental education, reflection on care of creation, and providing healthy, naturally grown produce.

At Shepherd's Corner, you'll find chemical-free naturally grown gardens, chickens, sheep, a llama, a turf labyrinth, greenhouses, and meditation trails. Shepherd's Corner welcomes many volunteers and hosts public programs, as well as programs for adults or student groups. For more information, go to its website or call (614) 866-4302.

"Let Church teaching pervade your work," Pope Francis tells Catholic politicians

Pope Francis received a group of Catholic lawmakers from around the world on Aug. 27, telling them their work must build bridges with others and bring Catholic teaching into public life.

"As long as the contribution of the Church to the great questions of society in our time can be put into discussion," he said, "it is vital that your commitment be constantly pervaded by her moral and social teachings, in order to build a more humane and just society."

"The laws that you promulgate and apply ought to build bridges between different political perspectives: even when they re-

spond to precise ends ordered to the promotion of greater care for the defenseless and the marginalized, especially the many who are constrained to leave their countries; and when they are in order to favor a correct human and natural ecology," said the pope, according to Vatican Radio.

The lawmakers were in Rome for a meeting of the International Catholic Legislators Network. The network aims to bring together Catholic lawmakers to discuss common concerns and to share ideas about bringing their faith to their work.

Cardinal Christoph Schönborn

of Vienna and British parliamentarian Lord David Alton founded the network in 2010.

The pope told the lawmakers that their gathering represented a broad spectrum of political opinion. He noted that their numbers had increased over previous years.

U.S. Rep. Alex Mooney (R-West Virginia) participated in the legislators' network gathering and spoke to Vatican Media before attendees met with the pope. "It's very inspiring to see how people are fighting for family values," he said. "It's just more encouraging to see faithful Catholics from every country promoting the values of the Church."

Dangerous for women: deadly for the unborn

Greater Columbus Right to Life (GCRTL) is calling for investigations of two Ohio abortion clinics and an FDA review of the abortion-inducing drug RU-486, based on a series of reports the pro-life organization published recently.

The call to action came following GCRTL's review of the rate of abortion complications for women having an abortion by using RU-486 at the clinics. The organization noted a sharp increase in the number of complications reported after the federal Food and Drug Administration made label changes permitting the drug to be used in lower dosages and in more advanced stages of pregnancy.

GCRTL executive director Beth Vanderkooi said, "Our study of the available Ohio data yielded not only a 400 percent increase in the rate of complications in the 15 months after the FDA action compared to the 15 months prior to FDA action, but also a shift in the types of complications reported."

Ohio's law regulating medical abortions requires strict adherence to the FDA instruction label for RU-486 and requires that abortion providers promptly tell the Ohio Medical Board of any serious complications resulting from the pill's use.

Founder's Women's Health in Columbus and Capital Care Net-

work of Toledo did not report any complications to the board from abortions performed at the clinics between 2012 and 2017, despite claims on their website that the pill resulted in abortion complications for five to seven percent of women using it at the clinics.

GCRTL found that the clinics did not simply make unintentional errors in reporting, but violated the spirit and letter of Ohio's consumer protection laws.

"The clinics are mired in a tangled web of tax liens, improper registrations, failures to report, and more," Vanderkooi said. "While abortion advocates frequently shout that abortion needs to be safe and legal, it is very clear that this network of companies is engaged in business practices that are either completely mismanaged or that have routinely ignored the standards that are expected of any entity wishing to do business in the state of Ohio. There is nothing safe or legal about these businesses."

The number of reported complications from medical abortions has increased sharply nationwide since the March 29, 2016 FDA announcement of updated and relaxed label standards relating to dosages of RU-486. The FDA's move had the greatest impact in Ohio and a handful of other states

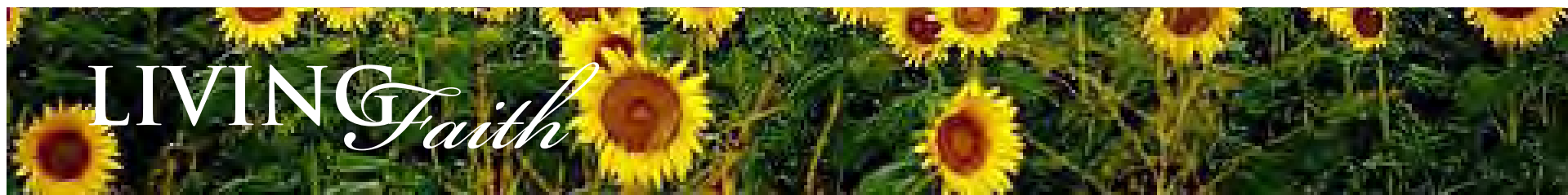
which require doctors prescribing the abortion pill to follow the label instructions.

GCRTL has documented more than 180 "medical events" involving abortion complications from 2012 through early July 2017. They show a dramatic rise in the number of botched abortions, including an increase in the number of failed and incomplete abortions and in instances of severe bleeding and hematometra, a medical condition where blood collects in the uterus.

"To be clear, every form of abortion is a death sentence for the unborn child, but increasingly, abortion providers and supporters parrot the statistic that abortion is safe for women and an integral part of women's health and that the abortion pill is a safe and easy way to end an early pregnancy," Vanderkooi said. "Women have the right to know that this method of killing their children is not safe for them or their baby."

Greater Columbus Right to Life is inviting members of the public and pro-life organizations to join in signing a petition calling for enhanced oversight and investigation of the abortion pill and abortion providers.

To learn more about its reports or to sign the petition, visit gcrtl.org/abortion-pill.



A confluence of events

Sometimes, disparate events come together, touching a common place in my heart. Only after reflection, and usually some writing, do I understand their connection and what they are saying.

Protests and violence in Charlottesville, Virginia, and the responses that followed uncovered what we'd rather avoid. Racism, anti-Semitism, and white supremacy raised their ugly heads, reminding us that no matter what we thought or what we want to believe, anger and hatred based on race, ethnicity, and fear of the "other" remain a blight on our nation's soul.

Perusing this week's liturgical calendar, I discovered Blessed Fredric Ozanam (1813-1853). He moved to Paris at 18 to study at the Sorbonne. Conditions were wretched for the poor and the working class. As a result of its old and public alliances with the aristocracy, the Catholic Church was attacked by intellectuals who said it was oppressive and harmful. Ozanam had a different view: The Church was more than its hierarchy. It was everyone, clerics and laity alike, and he understood service to the poor as being central to the call to discipleship. Actions must accompany words. He organized debates and argued that the Catholic Church had brought much good to the world.

There is a story that during one of these debates, when challenged to show what the Church was doing to help the poor and suffering in Paris, Ozanam had no answer. A few days later, he gathered a small group of Catholic students, and together they began what would become the Society of St. Vincent de Paul. They were helped by Sister Rosalie Rendu, who served the destitute in the Mouffetard area of Paris and insisted that the young students visit them in their homes and learn what was truly needed.

I read about St. Peter Claver (1581-1654), a Spanish Jesuit who found his life's work in Cartagena, a hub of the slave trade, in what is now Colombia. When slave ships arrived, he managed to get into the hold of the vessels and minister to the slaves with food, water, and medicine.

"Deeds come first, then words," he said.

I joined two daughters, a friend, and other family members to experience the eclipse in Columbia, South Carolina. We gathered with others in a school's athletic field. The mood was festive, and people moved in and out of the green space to observe the moon sliding in front of the sun. But with 15 minutes to go before the eclipse, they found a spot, put on eclipse glasses, and didn't move.



GRACE IN THE MOMENT

Mary van Balen

When totality arrived, glasses came off. People clapped, shouted, cried, or stood in awed silence as the black disk of the moon covered the sun, revealing its brilliant corona. For those two minutes and 30 seconds, we were one people, small creatures on a single planet in the vast universe.

Of course, it didn't last. Totality passed. Eventually, people picked up their chairs and coolers and walked home or to their cars. The one family became tribes again.

Krista Tippett's *On Being* podcast featured an interview with poet Nikki Giovanni. Tippett describes her as a "revolutionary poet in the Black Arts Movement that nourished civil rights." Now in her seventies, Giovanni is joyfully alive, a professor at Virginia Tech, and still writing.

"Race was a bad idea 200 years ago, 300 years ago. It's a ridiculous idea today," she said in the interview. "Hatred was a bad idea, and it's a ridiculous idea

today. We're on the third planet from the yellow sun. We have got to come together to see—and how to make sense out of this. ... How do we find a way to make the best of us?"

How, indeed. How to root out hate and anger? How to stand with the marginalized and oppressed? How to bring Love into this time?

Ozanam, Rendu, and Claver saw what often is forgotten: Every person is a child of God deserving respect and love. The three visionaries responded to physical needs as well as spiritual ones: Actions accompany words. We are called to do the same, recognizing all are God's people—Black, White, Latino, Indigenous people, refugees, LGBT, Jews, Muslims, prisoners, the poor. All one family on this planet. No exceptions. As Giovanni said, there is no place to go but forward. We do what we can. We love. We speak the truth we have been given. Bit by bit, we let go of what separates us and hold on to what binds us together. We listen. We pray. Like Mary, honored this week with the feast of the Nativity of Mary, we are called to birth Christ into the world.

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Visit van Balen's blog at <http://www.maryvanbalen.com/the-scallop>.



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Columbus St. Margaret of Cortona Church:

PARISHIONERS JOYFULLY SHARE THE FAITH THROUGH FISH FRIES, SUMMER FESTIVAL

BY TIM PUET
Reporter, Catholic Times



Columbus St. Margaret of Cortona Church has been known from its beginning as a parish that has joyfully shared the faith with the community it serves on the city's west side.

The parish was only a year old when in 1922, it began a weekend festival which has continued uninterrupted for more than 90 years. For most of that time, the festival has concluded with a Sunday-morning procession paying tribute to the roots of the Italian families who founded the parish.

St. Margaret added to its reputation for food and fellowship in 1999, when its men's club began a fish fry on Lenten Fridays. This event brings people from all over the city to the church's social hall to enjoy what the parish describes in advertisements as the "best fish fry dinner in town."

Other parishes with fish fries may dispute that claim, but there's no arguing that the dinners have been a great success for St. Margaret.

Fish fry chairman Larry Pishitelli said the dinners attract about 800 people each week and raised more than \$11,000 this year for parish needs. "It's a great event for a great parish," he said. "The food is good, but what's really important is how parishioners get to know each other better by working together."

Pishitelli said more than 400 parishioners volunteer to work at the fish fry at some point during its six-week run, with about 100 taking part in any given week. "This means it's not just a few people who are doing it, and that's one of the great things about it," he said "People start coming in at 9 a.m. to bring in desserts, and the hall is constantly busy from then until 9 p.m."

The fish fry lasts from 4:30 to 7:30 p.m. Items available include fried perch or baked cod from Frank's Fish and Seafood Market, located nearby, plus French fries or a baked potato, macaroni and cheese, coleslaw, applesauce, a roll and butter, dessert, and coffee for \$10 a person (\$9.50 for senior citizens and \$5 for children 10 and younger, with no charge for children younger than three). Pop and beer also are available.

"Many of the people who play important roles in parish activities got their start at the fish fry," Pishitelli said. "One thing that's especially pleasing is that many of the vol-

unteers are young people. They come here to obtain service hours needed for them to graduate from diocesan high schools, and they're good, hard workers."

St. Margaret of Cortona Church, located at 1600 N. Hague Ave., has about 700 families, many of whom come from beyond its immediate neighborhood. Six of 11 people who gathered in the church office last month to talk about parish life with the *Catholic Times* said they are from outside its territorial boundaries of the Scioto River on the east, Interstate 70 on the south, Alton-Darby Creek Road on the west, and Roberts Road on the north.

"I moved here in 2003 and I 'church-hopped' for a while, because there are several Catholic churches in the area," said parishioner Winifred Guthikonda. "The second I walked in here, the church-hopping ended. The people welcomed me with open arms, and I knew this was where I belonged."

"I also was a church-hopper for a while," said Matthew Thomas, a parishioner for the past seven years. "My story is the same as Winifred's. I came here one day, and I knew my search was over."

"One of the things I like most about the parish is if I'm not here for a couple weeks, people become concerned and ask about me," said parishioner Jim Bertolino. "I still remember how warmly Msgr. (Anthony) Borrelli welcomed me, my wife, and another couple on our first Sunday here in 1995. That made us feel comfortable here from the start."

Msgr. Borrelli was pastor at St. Margaret from 1988-2001 and pastor emeritus until his death 13 years later. His predecessor, Msgr. James Kulp, was pastor for 29 years. Msgr. Frank Lane succeeded Msgr. Borrelli and served the parish for eight years. The current pastor, Father Jeff Rimelspach, is in his eighth year at St. Margaret. The pastoral staff also includes Deacons Tom Rowlands and Andy Naporano. Deacon Todd Lehigh was assigned to the parish earlier this year after being ordained to the diaconate and anticipates being ordained as a priest of the Diocese of Columbus in May 2018.

"I've always admired the beautiful liturgies at this parish and the way their reverence and solemnity attract people," Deacon Rowlands said. "The church itself is simple, yet elegant, basically four stone walls" made of limestone from the local quarries. "When people enter, there's a reverent hush, and that

creates a wonderful atmosphere for Mass." "One of the special things about this parish is that it's not a church that came to a community, but a community that started with the church," said Deacon Naporano.

The parish was founded in 1921 to serve Catholic workers in the nearby Marble Cliff quarry, most of whom were Italian immigrants. They had been attending St. John the Baptist Church in downtown Columbus, but getting there was a five-mile trip over unpaved two-lane roads from what then was considered "out in the country."

They petitioned Bishop James Hartley in 1909 for permission to build a church and raised money for it for 12 years until he approved the request. The church was built in 1922 and served the parish until the current church was built in 1968. A bell from the first church is displayed in front of the current one. The parish was named St. Margaret of Cortona, and the neighborhood surrounding it came to be known as San Margherita.

The founding parishioners had asked Bishop Hartley to name the parish "St. Margaret." The bishop and Father Rocco Petrarca, pastor of St. John the Baptist at the time, apparently assumed they were thinking of St. Margaret of Cortona because she was the only Italian St. Margaret.

However, the saint they had in mind was St. Margaret of Antioch, the patron of Pettorano sul Gizio, the town in the Abruzzi region of Italy where many of the founding parishioners came from. As a result, it can be said the parish has two St. Margarets as patrons. Both saints are represented in the church, with each saint having her own stained-glass window.

The parish's festival began 95 years ago to pay for the original church, and it has taken place every year since. It attracts 5,000 to 6,000 people and has more than 200 volunteers working on each of its two nights in late July. As they do for most parish festivals, people come to St. Margaret at that time to renew acquaintances and enjoy the food, particularly the pizza and sausage. A silent auction, rides, and musical entertainment also are part of the program.

"The pizza dough is handmade and yeast-raised by women of the parish," Guthikonda said. "Of course, there's a secret recipe, but we say the special ingredient is love."

"The sausage is 'straight from the pig,'" said Thomas. "It comes from a parishioner's

family, and it was hoofing around the farm the week before the festival, so it's fresh. We serve around 1,800 to 2,000 sausages every year."

The festival takes place on a Friday and Saturday. It is preceded by a parish appreciation dinner on Thursday. The procession which concludes the festival on Sunday morning was added in 1930 and has its roots in the European custom of carrying a statue of a town's patron saint through the streets.

The first procession had men of the parish carrying a statue of St. Margaret of Antioch. Since then, statues of St. Anne, St. Lucy St. Anthony, and St. Joseph, patron saints of other Italian areas where early parishioners grew up, have been added.

"The procession starts in the morning with the old custom of children blowing horns to make sure everyone's awake," said parishioner Doug Matheny. It travels a route of nine-tenths of a mile on Hague Avenue, Trabue Road, and McKinley Avenue.

Besides the fish fries and summer festival, the parish also sponsors an annual fall festival that serves as a thank-you party for parishioners only. It includes the homemade sausage served at the earlier festival. "Trunk or Treat" activities for children, and a youth soccer challenge sponsored by Knights of Columbus Council 12939.

The council was formed in 2001 and has 54 members, with 20 to 25 attending most meetings, said Bertolino, who has been the council's grand knight four times. It is involved in many activities of the summer festival and procession, including operation of a water stand at the midway point of the procession and transporting people back to the church after the walk ends.

Each year on Super Bowl Sunday, the council conducts a "Souper Bowl" collection. People place money in soup bowls after Mass, with the funds distributed to parishioners in need. Bertolino said the collection annually raises around \$1,000 to \$1,200. The council also conducts an annual Keep Christ in Christmas art contest and takes part in the Knights' yearly statewide Measure-Up collection for the developmentally disabled, among other activities.

In addition to conducting the fish fries, the parish men's club sells homemade submarine sandwiches four times a year, spon-



Top: An aerial view of the Columbus St. Margaret of Cortona Church summer festival, taken from a drone. The festival began in 1922, one year after the parish was founded, and has continued annually ever since. Middle: The parish's 2017 first Communion class. Father Rimelspach is at center of top row, with Deacon Tom Rowlands standing next to him on the left and Deacon Andy Naporano on the right. Bottom: Some of the people who attended the 2017 World Marriage Day breakfast sponsored by the parish men's club.



Top: Father Jeff Rimelspach, pastor of St. Margaret of Cortona Church, speaks to children and parents at a first Communion Mass. Middle: Children and adults each have their own way of communicating at the parish fish fry. Bottom: Statues of saints are carried through the San Margherita neighborhood at the annual procession which concludes the parish's summer festival. Photos by Larry Pishitelli

See CHURCH, Page 12

CHURCH, *continued from Page 11*

parish breakfast on World Marriage Day, and provides Christmas gifts to altar servers. The club meets monthly and has an annual banquet.

The parish St. Vincent de Paul Society provides residents of Columbus' west side with rent, utilities, and food and conducts a food drive for the Gladden Community House and a clothing drive for the Joint Organization for Inner-City Needs in October.

Once a month, it makes a dinner of lasagna, a salad, and a brownie for 100 to 125 women and children at Faith Mission, and it makes 500 bologna sandwiches for the society's St. Lawrence Haven downtown.

During the Christmas season, it sponsors a Giving Tree which has benefited various agencies over the years. Last year's recipients were the Twin Valley Behavioral Healthcare Hospital and the Run the Race Club for children, both on the west side.

The parish youth group serves sixth-through eighth-graders attending the Parish School of Religion and Columbus Trinity Elementary School, which serves students from St. Margaret. It conducts at least one event each month during the school year.

Its recent activities have included visiting the Jubilee Museum and Catholic Cultural Center, touring the Pontifical College Josephinum, taking part in the Walking Stations of the Cross downtown on Good Friday, volunteering at the Run the Race Club and the Shepherd's Corner Ecology Center, collecting school supplies for the St. Vincent Family Center, assisting neighborhood residents needing assistance with minor home repairs, staffing a children's tent and doing cleanup at the festival, and sponsoring a costume parade as part of Trunk or Treat.

This year, the group is assisting a ministry known as Fellowship With Sprinkles, which gives people attending the parish's monthly Sunday coffee-and-doughnuts breakfast a chance to decorate their doughnuts with any of a multitude of toppings.

The group also is working on designing parish T-shirts to be sold in the fall.

The 2017-18 PSR program for first- to eighth-graders begins this Sunday, Sept. 10, with weekly classes from 9 to 10:15 a.m., and is directed by Ken Hagy.

The parish also sponsors the Catechesis of the Good Shepherd program for three- to six-year-olds, with Sunday sessions at 9 and 10:20 a.m. beginning Sept. 17.

Its director, Lisa Latorre, has been a religious educator in the parish for 25 years.

Families from parishes sending children to Trinity come to St. Margaret for preschool classes, directed by Linda Broderick.

The classes are on Tuesday and Thursday mornings for three-year-olds; Monday, Wednesday, and Friday mornings for four-year-olds; and every weekday afternoon for five-year-olds.

The parish's principal adult faith formation program is the monthly Catholic Conversations series, co-sponsored with Hilliard St. Brendan Church. It takes place one Sunday each month during the school year at Sports on Tap in Hilliard.

The program's 2017-18 schedule begins this Sunday at 6 p.m. with Msgr. Lane speaking on "Immigration: Seeing Beyond the Politics."

"The program was started four years ago by several people who wanted to go deeper into the Sunday readings and provide a living example of their faith by taking it outside the church walls," Deacon Naporano said.

"That's why we have it in a non-church setting. The talks are designed to be more conversational than educational. The featured speaker talks for 20 minutes or half an hour, followed by a general conversation. We all have the ability to connect with one another, and the format is designed to encourage participation."

Deacon Naporano said the program usually attracts about 50 people, with well-known speakers often bringing in larger crowds.

Christopher Walsh, parish music director since 2009, said the church's adult choir is "small, but amazingly versatile in what it can do. We have incredible voices doing difficult music."

The choir has 25 members and sings at 10:30 a.m. Sunday Masses from September to Pentecost.

"It's the only choir I know that does three-part harmony of the *Dona Nobis Pacem* (grant us peace) from the Lamb of God prayer on Holy Thursday. It's a simple tune, but a hard one to get

right," he said.

The parish's organist is Joe Peppercorn, well-known in local secular music circles as the leader of a group of musicians who take part in an annual performance of every Beatles song.

The parish also has a Young at Heart group for people 55 and over, which usually meets for lunch once a month and has an annual Christmas party.

Eucharistic Adoration has been part of parish life since Msgr. Lane's pastor-

ate. It takes place from 9 a.m. to 9 p.m. every Thursday. Adoration includes Stations of the Cross during Lent and sung Vespers and Benediction of the Blessed Sacrament in Advent and Lent.

Masses are at 4 p.m. Saturday, 8:30 and 10:30 a.m. Sunday, 9 a.m. weekdays except Wednesday, and 9 and 7 p.m. on holy days.

For more information about the parish, call (614) 279-1690 or go to www.stmargaretcolumbus.org.



Some of the active parishioners at Columbus St. Margaret of Cortona Church, shown in the parish garden, are (from left): Christopher Walsh, music director; Larry Pishitelli, fish fry chairman; Jim Bertolino, Mary Smith, Matthew Thomas, Winifred Guthikonda, Doug Matheny, Father Jeff Rimelspach, pastor; Barbara Mairburger, parish secretary; Deacon Tom Rowlands, Peg Kuhns, Deacon Andy Naporano, and Nancy Whetstone, youth group leader.
CT photo by Tim Puet

the hearts of it all

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-Lieutenant Colonel Oliver North

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OSU student members of the award-winning St. Thomas More Newman Center Catholic Relief Services (CRS) team. Photo courtesy Newman Center

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Newman Center CRS student chapter receives national award

Catholic Relief Services (CRS) has chosen the student ambassador team at the Columbus St. Thomas More Newman Center, the Roman Catholic campus ministry for The Ohio State University, as the nation’s best ambassador team for the 2016-17 academic year.

The team was honored for the impact it made on campus through its spring-semester kickoff event on the international refugee crisis, which featured CRS national speaker Caroline Brennan. More than 180 students and community members participated in the event, which culminated in a letter-writing campaign to congressional leaders calling for comprehensive immigration reform.

The Newman Center’s CRS student ambassador team was established in the fall of 2016 after three student leaders attended a training program at Kent State University’s Catholic Center. The program is a collaborative effort with the Newman Center and the Office for Social Concerns of the Diocese of Columbus.

The center’s new CRS team took part in a planning retreat in early August. David Gentil, an OSU junior and new student leader of the team, wrote the following about CRS and the retreat experience:

“CRS is an international Catholic organization with the mission to care for the poor, feed the hungry and serve the marginalized. At our retreat, we established our focus this year as a group by reflecting upon the seven themes of Catholic social teaching. Later in the retreat, we heard

from OSU counselor Dr. Ana Berrios. As an immigrant from Lima, Peru, she led a very eye-opening talk on violence and reconciliation that will be forever in my mind.

“When explaining the violence that happened in her home country, she said ‘Violence is the response to a need that is not met.’ Saturday night was our planning session for two major events coming up at the start of fall semester, including staffing the student resource fair at OSU and hosting a national CRS ambassador training for other campus ministries around the country.

“We ended our retreat with the greatest prayer ever given to us, Holy Mass. Father Stuart Anthony Wilson-Smith, CSP, presided at Mass and commissioned our new core team members. By living out the Gospel, we can fully embody our mission as CRS ambassadors, and I would like to see the larger OSU community get involved, both Catholic and non-Catholic students.”

Austin Schafer, pastoral associate for campus ministry at the Newman Center, expressed his gratitude for its dedicated student leaders and for the supportive ministry of Erin Cordle of the social concerns office. “This is missionary discipleship in action and shows how powerful collaboration can be between student leaders, the Newman Center, the diocese, and the national CRS office. May the Spirit continue to guide our work in educating for justice,” he said.



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Twenty-second Sunday in Ordinary Time (Cycle A)

Ezekiel speaks the message of God, not his own



Father
Lawrence L. Hummer

**Ezekiel 33:7-9;
Romans 13:8-10;
Matthew 18:15-20**

When Ezekiel uses the expression “son of man,” it is different wording than when it was used in Daniel 7:13.

Here it is literally “son of Adam” (in Hebrew *ben adam*), which often is translated as “O mortal.” Ezekiel uses this expression 99 times in this book, where it simply means human being.

Emphasizing the prophet’s mortality exalts the position of the Lord as God. God is the one who speaks to Ezekiel, not the other way around. Thus, what Ezekiel speaks is the message of God, not his own.

In Sunday’s reading, the prophets are regarded as “watchmen for the house of Israel.” A watchman’s job is to warn people of danger and where it is coming from.

Now the prophet is told that if he does not do his job by warning Israel, then he (Ezekiel) will be liable for the deaths of those who were not warned. If he warns them and they continue to sin and then die because of the sins, the prophet will be saved.

This is chosen to accompany the Gospel, in which Jesus instructs the disciples about fraternal correction. This passage is wedged between the Parable of the Lost Sheep and the Parable of the Unforgiving Servant.

The last sentence of the Parable of the Lost Sheep is the lead-in to this instruction. It actually connects it to what follows: “It is not the will of your heavenly Father that one of these little ones be lost.”

The effort to win back “your brother (who) sins against you” requires, first, a one-on-one discussion with the one who has sinned.

If it cannot be resolved on that level, then take along one or two others, “so that every fact can be established on the testimony of two or three witnesses.” Those witnesses are there to help the sinner see the error of his or her sin, not because they witnessed the sin.

Passing along what one hears on social media is not the same as bringing along one or two others as witnesses. If the sinner does not listen to the others, then “tell the church.”

Every effort is made to convince the sinner to turn from sin. Only then shall the person be treated “as a Gentile or a tax collector,” which means to be cast out of the community. Here, the authority of binding or loosing, first given to Peter in Matthew 16:16, is given to the disciples. It is the power to make authoritative and binding decisions.

This is the only other place in the Gospels besides Matthew 16:18 where the word “church” occurs. In 16:18, Jesus said to Peter, “on this rock I will build my **church**.”

The Greek word *ekklesia* means “those who are called out” and gradually came to be used for the whole church community, gathered with and in Christ.

We recognize the English word “ecclesiastical,” which means “having to do with the church.” Its use here in chapter 18 means in the local community, as in the churches Paul established in various places.

It is similar to the word *synagogue*, which is often found in the Gospels and elsewhere in the New Testament. The synagogue was a “place of assembly” or a “gathering place.”

After the Jerusalem Temple was destroyed by the Romans in 70 AD, the synagogue remained a key part of Judaism. Christians began to frame their own structure in ways similar to the synagogue, as a place to celebrate the presence of Christ and to find those Old Testament texts which pointed to the Messiah.

In time, “church” replaced synagogue, likely because synagogue was so closely associated with Jews and Judaism. The times were not very ecumenical.

Father Lawrence Hummer, pastor at Chillicothe St. Mary Church, can be reached at hummerl@stmarychillicothe.com.

TRANSPLANT, continued from Page 5

“Every 10 minutes, someone is added to the national transplant waiting list. On average, 22 people die each day waiting for a donor. A single donor might affect as many as eight possible recipients, as a variety of our body parts are transplantable. There are currently 118,000 people on the national transplant waiting list.”

If you are curious, have questions, or wish to seriously explore organ donorship, internet information

is plentiful. You can contact Lifeline of Ohio at (800) 525-5667 or www.lifelineofohio.org. The United Network for Organ Sharing website at www.unos.org is loaded with information. A short conversation with the Lord and a few minutes with your doctor or pastor would be helpful.

Be a hero; be a disciple; be a donor!

Michael Gray is a member of Columbus St. Margaret of Cortona Church.

The Weekday Bible Readings

MONDAY
Colossians 1:24-2:3
Psalm 62:6-7,9
Luke 6:6-11

TUESDAY
Colossians 2:6-15
Psalm 145:1-2,8-11
Luke 6:12-19

WEDNESDAY
Colossians 3:1-11
Psalm 145:2-3,10-13
Luke 6:20-26

THURSDAY
Numbers 21:4b-9
Psalm 78:1b-2,34-38
Philippians 2:6-11
John 3:13-17

FRIDAY
1 Timothy 1:1-2,12-14
Psalm 16:1-2,5,7-8,11
John 19:25-27 or Luke 2:33-35

SATURDAY
1 Timothy 1:15-17
Psalm 113:1-7
Luke 6:43-49

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF SEPTEMBER 10, 2017

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 WWHO-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).

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-Lifetv (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 Week III, Seasonal Proper of the Liturgy of the Hours

Superheroes? Stardust? Or vessels of the Incarnation?

When I was first introduced to the fascinations of the DNA double-helix in a biology class at Baltimore's St. Paul Latin High School 50 years ago, the "unraveling" of this key to unlocking the mysteries of human genetics had taken place just a dozen years before.

Yet in the five decades since my classmates and I built plastic models of the double-helix, humanity's knowledge of its genetic code has grown exponentially. And it seems likely that, as a species, we're only at the threshold of our capacity to use this knowledge for good or ill.

Take, for example, "CRISPR": the acronym for a DNA-editing technique more formally known as Clustered Regularly Interspaced Short Palindromic Repeats.

Thanks to CRISPR and the rapid pace of experimentation with its possibilities, scientists may be able to cure HIV or hemophilia or muscular dystrophy or some cancers by editing the genes of those suffering from those maladies. And those "edits" would be merely therapeutic, as they wouldn't be passed along to future generations. But in time, Crispr's capabilities to "edit" DNA sequences might be used to alter sperm, egg, or embryonic DNA for purposes of what is known in the trade as "human enhancement."

Which really means human reinvention.

The temptation to use knowledge to break through the seemingly built-in limitations of the human condition, creating superheroes and making the world anew, has been part of the human story for a long time.

The ancient Greeks pondered it through the myth of Prometheus. In the eighth chapter of the Acts of the Apostles, Simon Magus tried to buy the gifts of the



THE CATHOLIC DIFFERENCE
George Weigel

Spirit that fell upon converts through the laying on of hands by Peter and John. In politics-besotted modernity, utopian and totalitarian ideologies tried to reinvent the human by radically altering social conditions, raising up what one such lethal experiment unblushingly called "New Soviet Man." The catastrophic results of such projects, from the French Revolution through the Nazis' eugenic elimination of "life unworthy of life" to Mao Zedong's "Great Leap Forward," have put an end, we may hope, to politically driven "human enhancement." But the possibilities of genetically driven "human enhancement" now have scientists talking about the "immortality project" – by which they don't mean the Resurrection of the Dead.

Curiously, though, this 21st-century Prometheanism, which celebrates the infinite possibilities of genetically modified humanity, runs parallel to the claims by the New Atheists and others that we're just congealed stardust, the accidental result of cosmic biochemical processes that just happened. So here's the strange position in which we find ourselves. One gang of materialists says that we can be supermen; another says that we're just meat, if interesting meat. Christians are frequently dismissed by the first gang of materialists as nay-sayers with a soured, cramped

view of humanity and its possibilities; the proponents of the congealed-stardust model of the human condition dismiss us as hopeless, even infantile, romantics.

The truth of the matter is that Christianity has a far higher view of the human than either of the dominant materialist gangs in today's high culture. That view was brilliantly outlined by St. Augustine more than a millennium and a half ago:

"We must keep before our eyes the very source of grace, taking its origins in Christ, our head, and flowing through all his members according to the capacity of each. The grace which makes any man a Christian from the first moment of his coming to believe is the same grace which made this man the Christ from his coming to be as man. The Spirit through whom men are reborn is the same Spirit through which Christ was born. The Spirit by whom we receive forgiveness of sins is the same Spirit who brought it about that Christ knew no sin."

When the "immortality project" was cranking up in earnest, Cardinal Francis George of Chicago said to me, "You know, we're going to spend the rest of our lives explaining to people that suffering and death are good for you."

It's not an easy sell, however true it may be. But it's a truth easier to hear, and bear, if we imagine ourselves, not as genetically enhanced superheroes or congealed stardust, but as the stuff from which God became incarnate among us.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

St. Padre Pio's relics are touring the U.S

(CNA/EWTN News) – Relics of St. Padre Pio soon will be touring the United States as the second half of a two-part tour reaches a number of dioceses across the nation during the next two months.

After being on display for veneration at cathedrals across America from May 6 to 21, the relics again will be visiting dioceses from Sept. 16 to Oct. 1.

The tour is taking place to commemorate the 130th anniversary of Padre Pio's birth and the 15th anniversary of his canonization. It is being sponsored by the St. Pio Foundation, which works to promote awareness of the saintly priest and continue his work. The foundation raises funds for American Catholic health care, as well as educational, social, religious, and cultural organizations.

Padre Pio was born Francesco Forgione in Pietrelcina, Italy on May 25, 1887.

He voiced a desire for the priesthood at age 10 and entered the Capuchin order at age 15, taking the name Pio. At the age of 23, he was ordained a priest.

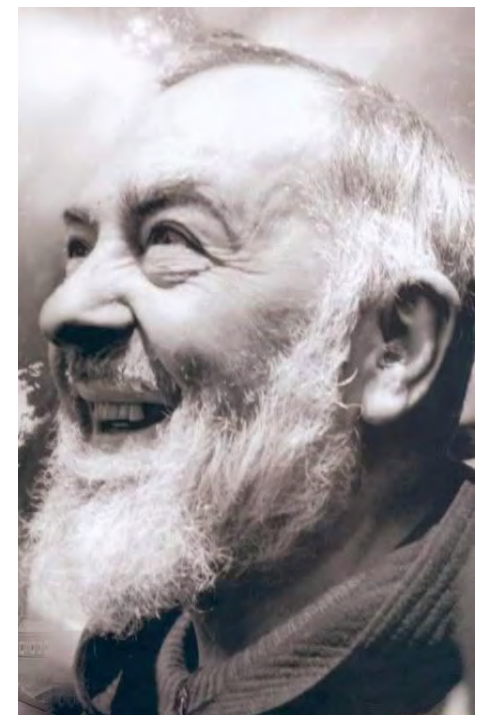
The saint was widely known during his lifetime as a mystic. He dedicated much of his priesthood to hearing confessions. People would travel from around the world to have their confessions heard by Padre Pio, for he had the gift of being able to read souls.

He also received the stigmata, or the wounds of Christ, and was known for being able to heal people. He was reported to bilocate, or appear in two locations at once.

Padre Pio died Sept. 23, 1968 and was canonized by Pope John Paul II in 2002.

The full schedule for the relic tour is below:

- Sept. 17-18 at St. Patrick Cathedral in New York City.
- Sept. 20 at the Cathedral of St. Joseph the Workman in La Crosse, Wisconsin.
- Sept. 21 at the Cathedral of St. John the Evangelist in Milwaukee, Wisconsin.
- Sept. 22-23 at the Basilica of St. John the Baptist in Stamford, Connecticut (Diocese of Bridgeport).
- Sept. 24 at St. Theresa Catholic Church in Trumbull, Connecticut (Diocese of Bridgeport).
- Sept. 29 at the Cathedral of Mary of the Assumption in Saginaw, Michigan.



Pray for our dead

BAUMAN, Gary, 70, Aug. 28
St. Elizabeth Seton Parish, Pickerington

BENNETT, Linda M., 70, Aug. 31
St. Mary Church, Lancaster

BENSON, Mary C. (Nesser), 93, Aug. 27
St. Joseph Church, Plain City

BOHAN, John L. "Bud," 92, Aug. 29
St. Andrew Church, Columbus

BOOTH, Air Force Lt. Col. (Ret.) Billy C., 88, Aug. 29
St. Francis de Sales Church, Newark

BURKHART, Eileen (Sullivan), 72, Aug. 30
Our Lady of Perpetual Help Church, Grove City

CAMPBELL, Paul L., 96, Aug. 24
Resurrection Cemetery Chapel, Lewis Center

COLE, Mary G. (DeVito), 96, Aug. 30
St. Leonard Church, Heath

COLIZZI, Barbara E. (Kane), 80, Aug. 23
Our Lady of the Miraculous Medal Church, Columbus

COSIMATI, James V., 88, Aug. 26
St. Elizabeth Church, Columbus

FOGARTY, Carol F. (Verhovitz), 81, Aug. 28
St. Brendan Church, Hilliard

FOLEY, James P., 79, Aug. 31
St. Paul Church, Westerville

GRAHAM, Betty J. (King), 90, Aug. 20
St. Joan of Arc Church, Powell

KNALL, Philip A. Jr., 95, Aug. 8
Our Mother of Sorrows Chapel, Columbus

LANG, Teresa M., 60, Aug. 29
Our Lady of Perpetual Help Church, Grove City

MARINACCI, Lori B. (Barnes), 78, Aug. 20
St. Mary Church, Lancaster

MERCURIO, John M., 79, Sept. 3
Our Lady of Peace Church, Columbus

O'CONNOR, Helen (Ey), 94, Aug. 29
St. Michael Church, Worthington

PAINTER, Jeffrey W., 68, Aug. 31
St. John Neumann Church, Sunbury

SCHOONOVER, Michael L., 67, Aug. 26
St. Joan of Arc Church, Powell

SHIPLETT, Paul J., 66, May 13
St. Joseph Church, Somerset

SHIPLETT, Vincent G., 56, July 29
St. Joseph Church, Somerset

STANDLEY, Gene E., 65, Aug. 31
Blessed Sacrament Church, Newark

TAGUE, Charles R., 89, Aug. 25
St. John Neumann Church, Sunbury

TRESSELT, Karl J., 72, Aug. 26
Our Mother of Sorrows Chapel, Columbus

VAUGHT, Martha E. (Exline), 77, Aug. 29
Holy Spirit Church, Columbus

VOGEL, John C., 68, Aug. 23
St. James the Less Church, Columbus

Josef L. Banks

Funeral Mass for Josef L. Banks, 53, who died Wednesday, Aug. 30, was held Wednesday, Sept. 6 at Columbus St. Dominic Church. Burial will be at a later date.

He was born Oct. 29, 1963 to James and May Lei Banks, and was a 1982 graduate of Columbus Father Wehrle High School and a 1987 graduate of The Ohio State University, earning a bachelor of arts degree in photography and cinema.

Earlier this year, Bishop Frederick Campbell presented Banks with the Catholic Men's Luncheon Club's 2017 Catholic Man of the Year award for his work at St. Dominic and Columbus Holy Rosary-St. John Church, both of which he served as a staff member.

He spent countless hours assisting with St. Dominic's 2014 renovation, and was known for his work mentoring young men and visiting the sick, especially those with traumatic brain injuries. He was severely beaten and had suffered a traumatic brain injury

while helping a family renovate an apartment in 1997.

He was employed by the state of Ohio and owned a professional photography business. He volunteered in 2009 as a photographer on a pediatric medical mission to Enugu, Nigeria. He coached track at Columbus St. Charles Preparatory School and boys basketball at Pickerington Central High School.

He also was a member of the Knights of Peter Claver and the Parish Council and welcoming committee at St. Dominic's, was vice chair of the Never Quit Scholarship Foundation, and participated in the parish men's prayer breakfast and men's Bible study and the Building Equality, Responsibility, and Dignity (BREAD) organization.

He was preceded in death by his father. Survivors include his mother; daughter, Julienne; and siblings Juana (Michael) Hostin, Paula, Nic, Mary, and Robbie.

Joyce F. Broskie

A funeral service for Joyce F. Broskie, 81, who died Thursday, Aug. 31, was held Wednesday, Sept. 6 at the Schoedinger North Chapel, Columbus. Burial was at Riverside Cemetery, Columbus.

She was born May 4, 1936 in Union City, Tennessee, to Godfrey and Ruby (Walker) McFadden, and was a 1955 graduate of Columbus Mifflin High School.

She served as secretary at Columbus St. Gabriel School and ran the lunch program at Columbus St. James the Less School for several years. She also was employed by the Ohio Bell Telephone Co.

She was preceded in death by her parents and a brother, Godfrey. Survivors include her husband, James; son, Timothy; daughter, Tamara; sister, Theresa Hollis; and six grandchildren.

Send obituaries to:
tpuet@columbuscatholic.org

AM 820
CATHOLIC RADIO

Lend an ear!



Eddie Schwertner discusses the works at the Museum of Divine Statues in Lakewood.

MUSEUM OF DIVINE STATUES

Ohio artist restores religious statues, stirs memories of closed parishes

By Dennis Sadowski
Catholic News Service

St. Elizabeth of Hungary stands tall, the bread in her right hand, a gift to the poor, looks like it may have just come from the oven. The roses at her waist, visible from an opening in her cloak, are a symbol of God's protection.

The saint as depicted by a 19th-century sculptor (*top left, P. 19*) has plenty of other companions. There is St. Christopher carrying the child Jesus, St. Stanislaus, the martyred bishop of Poland, and St. Sebastian with arrows piercing his body, seemingly just recently.

The statues are among dozens that have been carefully restored by Lou McClung, a professional artist, who has made it his vocation -- and avocation -- to preserve artifacts from closed churches in Northeast Ohio and else-

where. He displays them in what is now a 7-year-old venture called the Museum of Divine Statues.

The museum is housed in the former St. Hedwig Church, which served Poles in Lakewood, a west side, inner-ring suburb of Cleveland. McClung opened the museum six years ago with a small number of statues and artifacts. It has burgeoned to a thoughtfully designed exhibition space with more than 200 artifacts that include reliquaries, crucifixes, a monstrance from Germany and stained-glass windows.

McClung told Catholic News Service he is driven by the desire to keep some of the artifacts from closed parishes from being forgotten or sold to far-off churches. Along the way he hopes visitors can enjoy and learn from them.

And perhaps even be inspired.

"I don't care what brings them here as long as visitors get something out of it when they visit, that means something to them when they leave" said McClung, a graduate of the diocesan school system. "At the very least they can have a respect for people who live a Catholic life and have their beliefs."

McClung recalls seeing visitors from some of the diocese's closed parishes who have rediscovered a statue of a saint they prayed before in years past. Others have stood silently as if in deep reflection on the life of a beloved saint.

McClung, 45, dipped his hands into restoration work with the idea of collecting it for himself as he built a cosmetic manufacturing business, Lusso Cosmetics, over 20 years. When the diocese announced in 2009 a reconfiguration that resulted in dozens of



churches being closed, McClung wondered what would happen with the beautiful statues that had inspired Irish, Polish, Slovenian and other Catholic immigrant communities for decades.

He soon developed a proposal for a museum and presented it to the diocese with encouragement from friends working at the chancery. He painted the fronts of some of the statues he had already obtained by putting thousands of dollars on his on credit cards. He wanted to show church officials that he was serious. Retired Bishop Richard G. Lennon listened with interest, McClung recalled.

"Yeah, he knew I wasn't a flake. That was the biggest thing. He knew I wasn't nuts," he said.

McClung had high hopes for the museum. He placed a bid for the St. Hedwig property, which includes the church, a school and a rectory. As time passed, his real estate agent was unsure the diocese would accept the bid. One day, McClung was on the phone with the agent, who told him to begin looking for another property.

"At that very moment, he (the agent) said, 'Can you hold a second?' and clicked over on his phone. It was actually the bishop telling him if I could come up with \$10,000 more, I could have the property," McClung recalled.

McClung agreed and for \$150,000 the three-fourths-acre property was his.

See MUSEUM, Page 19



Left: A statue of St. Sebastian at the museum. Right: Lou McClung paints a statue of Mary in his studio. CNS photos/Dennis Sadowski; photo courtesy Lou McClung (right)

MUSEUM,

continued from Page 18

He called the moment both scary and joyous as he realized he was about to realize a dream.

Six months later, in April 2011, the museum opened. As the effort grew, an anonymous donor provided funds for about half of the artifacts in the museum.

Running the nonprofit museum takes time and money, McClung admitted. Between his business and the museum, he usually works 85 hours a week. With no professional staff, McClung is curator, director, fundraiser and chief communicator for the museum. He depends on his mother, stepfather and a few friends -- all volunteers -- to carry out much of the museum's operation.

McClung must constantly raise money and seek sponsorships for new items to display. He is in the midst of a museum expansion, with plans to develop a 2,000-square-foot Hall of Saints in the adjacent school building, where his cosmetics firm also is housed. While he is almost exclusively building the space himself, he has had to stop construction until more funding can be secured.

Once the new space is completed, the statues of the saints will move there. The current 3,000-square-foot exhibit area in the former church building will be used for rotating special exhibits.

McClung said he envisions turning the museum into a fully professional operation with a staff of experts.

Current exhibits already are interac-



tive. Visitors receive a tablet they can use to scan QR codes to learn about the artifacts and the history behind them.

Video screens guide visitors through the history of Cleveland parishes and other historical events.

In addition, McClung is looking to develop multimedia stories about the ministry of women religious as well as the ethnic communities to which the closed churches were once home. It's the stories of faithful people serving the church and each other that will draw visitors and keep people engaged, he said.

He also wants to add art from the 15th and 16th centuries, the time period from which 19th- and 20th-century sculptors of the statues on display often drew inspiration for their work. The idea is to show the connection between the art and the statues that people so revered.

For now though, McClung and vol-

unteers will continue to operate the museum. It may not be a divine calling, but McClung thinks it's not a coincidence that he's overseeing a place where people find inspiration.

"I don't know how to say it. I think this is what I'm supposed to do. It feels kind of like a service. People have different focuses and ways they live their life. So this is one of the things I'm supposed to do," he told CNS.

"It's exciting. It's a lot of work. But every time I step in here and look around, I know that it's worth it."

Editor's Note: More information about the Museum of Divine Statues is available online at <http://museumofdivinestatues.com>.

Follow Sadowski on Twitter: @DennisSadowski.

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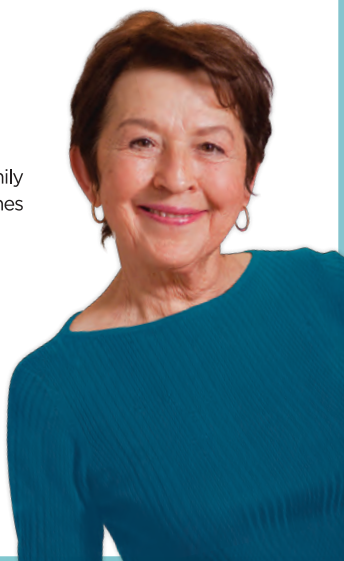
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ODU football kicks off new season as a top contender in a brand-new league

By Doug Bean

Ohio Dominican lost a heartbreaker in its season opener last Thursday night, but there's still plenty of energy surrounding the program as Kelly Cummings begins his second season as the head coach.

The Panthers are part of the new Great Midwest Athletic Conference that kicks off its inaugural season with seven teams. Ohio Dominican left the Great Lakes Intercollegiate Athletic Conference, composed of mostly public universities in Michigan with larger enrollments, for a league with private schools similar in size and mission.

Joining Ohio Dominican in the new conference are Ohio opponents Walsh University, Lake Erie College, Findlay University, and Malone University, as well as Hillsdale (Michigan) College, Kentucky Wesleyan College, and Alderson Broaddus University, which is located in Philippi, West Virginia. Tiffin University, another Ohio school, will join the GMAC, whose teams will compete at the NCAA Division II level, for the 2018-19 season.

One of the driving forces behind the move was a drastic reduction in travel. No school in the GMAC is farther than a four-hour drive. In the GLIAC, the Panthers had to travel as much as 13 hours by bus to the Upper Peninsula in Michigan to play Northern Michigan.

"I think the value for us is that the schools all have the same academics in mind," Cummings said. "It's a much better fit for us as a school. It's still going to be football. Division II football doesn't change from conference to conference across the country."

The GLIAC is considered one of the best NCAA Division II conferences in the nation, and yet Ohio Dominican more than held its own on the football field. The Panthers won a GLIAC championship in 2013 and qualified for the national playoffs twice while contending for GLIAC titles almost every year.

Cummings expects that success to carry over to the GMAC. Other observers do, too. The Panthers were picked in the preseason as the favorite to win



the championship in the GMAC's inaugural season.

"Just like the GLIAC had a strong top half of the league, the GMAC will be no different," Cummings said.

To prepare for the first GMAC game later this month, the Panthers face three out-of-conference opponents. All three will be a challenge. ODU could take its lumps and still end up being a quality team.

The brutal nonleague schedule began on Aug. 31 with a gut-wrenching 36-34 loss to California (Pennsylvania), which was ranked No. 8 in the pre-season Division II national poll.

The Panthers rallied from a 19-point deficit in the second half to take a 34-33 lead with a little more than five minutes remaining. California responded with a go-ahead touchdown with less than a minute to play.

Ohio Dominican had one last chance with one timeout remaining. The offense quickly moved into field-goal range with five seconds to go. But a 50-yard attempt sailed wide right and the Panthers fell just short of an opening upset.

Another road game awaits this Saturday at Ashland, which defeated Ohio Dominican last year in the final game of the season. The following week, the Panthers travel to Philadelphia to take on Ivy League opponent Penn.

The first GMAC game will be played at ODU against Lake Erie on Sept. 23 at 7 p.m.

The Panthers certainly aren't easing into the season, but Cummings likes it that way.

"I think you want to go play the best guys right out of the gate. It lets you know where you're at," Cummings said. "I've always felt the tougher non-conference schedules are a benefit to you. You go out there and play harder and you have nothing to lose."

Ohio Dominican appears to be equipped with the personnel on offense to move the ball against anyone. The Panthers proved that in their opener, gaining more total yards than California.

Senior Grant Russell returns as a third-year starter at quarterback. Running back Brandon Schoen also is back after missing last year with an injury. The offensive line remains intact and Russell will have some skilled receivers in the passing game.

While the offense has 11 players back who started at least three games last year, the defense doesn't have as much experience, and it showed at times in the opening game. That will be an area to watch for development during the course of the season.

Cummings thinks it's realistic for ODU to improve on last season's 7-4

record. Three of the four losses in 2016 were to nationally ranked teams.

"That team was a very talented group and played well at times. We didn't live up" to expectations," Cummings said. "This year, we're making sure our kids are focused and take things for granted and don't just rely on their talent."

The Panthers could be talented enough to reach the playoffs, but there are no guarantees. Because the GMAC doesn't have the eight teams needed to receive an automatic bid and it's a first-year conference, the conference champion will not be guaranteed a postseason berth.

But that's jumping ahead. The season has just begun and the games are finally here, and the goal is a conference championship.

"The kids just want to go play," Cummings said. "That's the great thing about this level of football. Football is about kids embracing the sport, and it doesn't matter where you play. You play because you love football."

"They're looking forward to (the GMAC). They want to be the first team to win the GMAC championship, so it's unique in their mind."

"I don't know if we're ready. I'm just excited to see how this season goes. Go live it and get after it. I'm excited to be part of the next 10 or 11 weeks and see where it goes from there."