FREEDOM OF RELIGION:
OUR FIRST, MOST CHERISHED LIBERTY
The Editor’s Notebook

Witness to Freedom

By David Garick, Editor

“For freedom Christ set us free; so stand firm and do not submit again to the yoke of slavery.” Those words of St. Paul, proclaimed to the Galatians, are just as vital today as they were 2,000 years ago. Christ gave us freedom from the power of sin and death. The Holy Spirit gives us the grace to live that freedom as children of God. But the world continues to attack us and to enslave us in sin.

Today, we live in a society where we supposedly have freedom. We don’t have kings or dictators dominating our society. We live in a democracy where we the people are our own rulers. Yet the power of evil is not deterred. The great sin of pride can overwhelm us and lead people to believe that we as individuals know better than God how we should order our lives. As a result, we now have a government “of the people” that is dedicated to suppressing all aspects of religion in our society to ensure that nonbelievers never have to face the truth of God’s creation.

We see sweeping changes in law that permit the killing of unborn children, the ill, and the elderly, redefinition of marriage to include homosexual unions, and a total obliteration of the fact of gender so that male and female are now considered obsolete. More than that, the force of society is now being applied to deny Christians the right to even speak against these things or to bring the truth of God into our daily lives. We are being enslaved.

Pope Francis spoke very eloquently to this at a conference in Rome: “Religious freedom is not just a matter of thought or private devotion,” the pope said. “It is the freedom to live – both privately and publicly – according to the ethical principles that are a consequence of the truth found.”

The pope said that ensuring people’s right to live their religious values is increasingly difficult in the modern world, “where weak thinking – this is a sickness – lowers the level of ethics in general and, in the name of a false understanding of tolerance, ends up persecuting those who defend the truth about the human person and its ethical consequences.” Religious freedom is a “fundamental right of the human person” and a recognition of the dignity of the human capability “to seek the truth and adhere to it,” the pope said.

National and international laws and organizations must “recognize, guarantee, and protect religious liberty,” the pope said. Religious freedom is “an indicator of a healthy democracy and one of the principal sources of a nation’s legitimacy,” he added.

We cannot allow morally ambivalent and feckless social leaders to enslave us. Christians are also part of “we the people.” We must stand up and defend our freedom. Christ did not call us to submit. He called us to proclaim the truth of the gospel to the farthest corners of the earth and to the people in our own neighborhoods, cities, states, and nation. Recently, we have seen mass rallies and parades in which people proclaimed their pride in the embrace of sinful lifestyles. How can we Christians be afraid to stand up and speak with pride for the truth of Christ?

“Emmanuel, Be His Hope To Others, God With Us”

By Michael Ames
Diocesan Office of Development and Planning

This theme of the 2016 Bishop’s Annual Appeal has special significance in this Year of Mercy, as declared by Pope Francis. In showing mercy, we recognize that all human beings belong to one family. Knowing this, we are moved to take what we have and share it with the family. “I am certain in my heart that all that I have received from God” – St. Patrick.

In gratitude to our most generous God, we are compelled to share what we have; thus we become “His Hope To Others.” Our gifts to the Bishop’s Annual Appeal allow us to be active participants in what God has asked of us -- to be His hands on earth. “God With Us” gives us the strength and will to be active disciples of His love.

In making a gift to the Appeal, we support the many programs and ministries that are vital to our parishes and the broader diocesan community. Without these, many would not know or experience the Good News of the Gospel.

Our future priests and deacons are aided in their education through your gifts; more than 600 couples receive marriage preparation instruction; our Latino, African American, and other diverse or ethnic faith communities receive support in their leadership, faith formation, and evangelization efforts; our Parish School of Religion programs and our Catholic schools are given support and tuition assistance; and the Office for Social Concerns offers education and assistance within our parishes and communities, often advocating for those with no voice who live on the fringe of society.

This year’s goal of the Bishop’s Annual Appeal is $6.3 million. At this point, the Appeal has $6 million in gifts, thanks to the generosity of so many. Parishes that have exceeded their individual goal will receive the amount above the goal to be used for whatever needs they might have within their parish community.

If you have not yet donated to the Bishop’s Annual Appeal, consider a gift and know that you are “His Hope To Others.” Bishop Campbell is most grateful for your continued generosity in support of the work of our diocese.

To make a gift or receive additional information about the 2016 Bishop’s Annual Appeal, contact the diocesan Office of Development and Planning at (614) 241-2550, toll-free at (877) 241-2550, by email at devmailbox@columbuscatholic.org, or by logging on to www.columbuscatholic.org.
These appointments become effective Tuesday, July 12, unless otherwise noted.

**RETIRED**

Msgr. John K. Cody, from Pastor, St. Christopher Church, Columbus, to retirement, continuing as Judicial Vicar.

Father Charles E. Cotton, from Pastor, St. Elizabeth Church, Columbus, to retirement.

Father Richard L. Metzger, from Pastor, St. Mary Church, Groveport, to retirement.

Father Jerome P. Rodenfels, from Pastor, Church of the Resurrection, New Albany, to retirement.

**PASTORS**

Father Thomas J. Buffer, to Pastor, Sacred Hearts Church, Cardington, continuing as Pastor, St. Mary Church, Marion.

Father James C. Csaszar, from Pastor, St. Rose Church, New Lexington and Parishes of the Perry County Consortium (St. Bernard, Corning; St. Patrick, Junction City; Church of the Atonement, Crooksville), to Pastor, Church of the Resurrection, New Albany.

Father Kevin J. Kavanagh, from Parochial Vicar, St. Brigid of Kildare Church, Dublin, to Pastor, Our Lady of Lourdes Church, Marysville.

Father Denis S. Kigozi, to Pastor, St. Mary Church, Groveport, continuing as Pastor, St. John XXIII Church, Canal Winchester.

Father Paul A. Noble, from residence at St. Joseph Cathedral, to Pastor, St. Rose Church, New Lexington and the Parishes of the Perry County Consortium (St. Bernard, Coming; St. Patrick, Junction City; Church of the Atonement, Crooksville), continuing as Director of Vocations.

Father David A. Poliafico, from Pastor, Our Lady of Lourdes Church, Marysville, to Pastor, St. Christopher Church, Columbus.

**PAROCHIAL VICARS**

Father Thomas L. Gardner, from Parochial Vicar, Holy Trinity Church, Jackson; St. Monica Church, New Boston; and St. Peter in Chains Church, Wheelersburg, to Parochial Vicar, St. Brendan the Navigator Church, Hilliard.

Father Cyrus M. Haddad, from Parochial Vicar, St. Brendan the Navigator Church, Hilliard, to Parochial Vicar, Perry County Consortium (St. Rose Church, New Lexington; St. Bernard Church, Coming; St. Patrick Church, Junction City; and Church of the Atonement, Crooksville).

Father Timothy J. Lynch, newly ordained, to Parochial Vicar, St. Michael Church, Worthington.

Father Matthew B. Morris, from Parochial Vicar, St. Michael Church, Worthington, to Parochial Vicar, St. Brigid of Kildare Church, Dublin.

Father John M. Reade, from service to the Parishes of the Perry County Consortium to parochial ministry at St. John XXIII Church, Canal Winchester and St. Mary Church, Groveport.

Father Ryan M. Schmit, from Parochial Vicar, St. Matthew Church, Gahanna, to Parochial Vicar, St. Mary Church, Marion, and Sacred Hearts Church, Cardington.

Father Stephen M. Smith, newly ordained, to Parochial Vicar, Holy Trinity Church, Jackson; St. Monica Church, New Boston; and St. Peter in Chains Church, Wheelersburg.

Father Daniel J. Swartz, newly ordained, to Parochial Vicar, St. Matthew Church, Gahanna.

**DEACONS**

Deacon Joseph E. Schermer, from diaconal ministry, St. Peter Church, Columbus, to retirement, effective March 15.

Deacon Harry L. Turner, from diaconal ministry, St. Matthew Church, Gahanna, to retirement, effective March 27.

**OTHER**

Father John Bakle, SM, from Administrator, Sacred Hearts Church, Cardington, to retirement.

Confirming the appointment of the Superior General of the Congregation of the Sons of the Immaculate Conception, Father Ramon Macoy Cruz Ower'a, CFIC, from residence at Holy Cross Church, Columbus, to Administrator, St. Elizabeth Church, Columbus, continuing with hospital ministry.

Confirming the appointment of the Provincial Director of the Dominican Fathers and Brothers, Father Athanasius Murphy, OP, to temporary ministry, St. Thomas the Aquinas Church, Zanesville; Father Louis Bertrand Lemoine, OP, and Father Nicholas Ingham, OP, to temporary ministry, St. Patrick Church, Columbus, effective immediately.

Confirming the appointment of the Provincial Director of the Dominican Fathers and Brothers, Father Charles Shonk, OP, to Parochial Vicar, St. Patrick Church, Columbus, effective immediately.

Confirming the appointment of the Provincial Director of the Dominican Fathers and Brothers, Father Edward Nowak, CSP, to temporary ministry, St. Thomas More Newman Center, Columbus, effective July 1-Dec. 31.

Father Carl A. Subler, from chaplain with the Archdiocese of Military Services, to canon law studies, effective Sept. 1.

New principal at Columbus Bishop Watterson High School

The diocesan Office of Catholic Schools has announced that Deacon Christopher Campbell has been selected as the fifth principal of Columbus Bishop Watterson High School, effective Friday, July 1.

“Deacon Campbell’s long tenure of participation and service at Bishop Watterson makes him a natural choice to assume this position of leadership,” said Dr. Joseph Brettnacher, superintendent of diocesan schools.

“His background as a student, instructor, administrator, and spiritual leader within this community makes him an invaluable asset in promoting our mission to provide a uniquely Catholic environment, developing within each student spirituality, stewardship, leadership, and scholarship.”

Deacon Campbell is a 1977 graduate of Watterson, began his service at the school as an instructor in 1997, and became assistant principal in 2015.

Other assignments during his tenure have included pastoral director, athletic director, retreat coordinator, outreach coordinator, eligibility coordinator, and director of admissions/register.

He also has served on the principal’s advisory council, facilities committee, marketing committee, finance council, and Athletic Hall of Fame committee, and as president of the alumni association.

He received a bachelor’s degree in theology and political science and a master’s degree in educational leadership from Ohio Dominican University.

A Columbus resident, he was ordained a permanent deacon for the Diocese of Columbus on Jan. 29, 2005, and serves in ministry at Columbus Immaculate Conception Church.
PRACTICAL STEWARDSHIP

By Rick Jeric

Pews

Did you enjoy Luxury Bingo? I hope you were at least able to support the Women’s Care Center in some way. I know that many of you did. Thank you! Your love and support helps women see past the crisis of the moment and choose life for their babies. You not only help them choose life, you also help them create a life.

Since we are getting into summer warmth now, I thought I would provide some interesting, yet comic relief this week. I ran across a pastor’s message, regarding the old practice of renting pews in church, from a very old church bulletin. This used to be the primary source of income for parishes. The closer you sat to the front, the more you paid. As you read this, think about your own pastor’s pleas for increased offertory or support of the Bishop’s Annual Appeal. It is likely rather tame, compared to this from 1910. And thinking about us in 2016, I wonder if the pews in the front or the back of church would cost more.

“As the pew rent is the principal source of revenue, it is to be hoped that all shall pay their pew rent quarterly and in advance. Some compromises have been made. I hope it will not be necessary to make compromises after this. When people neglect to bear their share of the burden of the congregation it throws a double burden on others. This is unfair and unjust. If all would take hold and have a little honor in this matter, and exercise common justice and common honesty, things would go along with more smoothness and harmony. Let the people carefully notice who have paid the large amounts, and thus enabled the church to meet its obligations (all names were published in the bulletin). Some people whose names are on this statement paid their pew rent grudgingly, and only after they were shamed into it. They’d have more respect and honor if they paid willingly. The pews are free to people that are poor; but there is an obligation binding upon all to contribute to the material support of the church, according to their means. Those who can are certainly obliged to pay. In taking a firm stand in this matter it is not for my individual benefit but for the benefit of the whole congregation. Left to my own choice I would not mention it in ten thousand years. I have taken every precaution to be correct in the amounts listed. Should any error inadvertently slip in I will correct it publicly. I wish to wrong nobody, but to do justice to all. There is no positive law to regulate the matter of pew rent in detail. The gravity and measure of this duty can be regulated only by general principles. But it cannot be left to the choice or private judgment of the individual to decide in what manner, or to what amount he will contribute of his temporal means to the support of the parish. Just as taxes and revenues for the state are regulated for all by law – or the will of the ruling majority – so in the Church the ways and means of obtaining the necessary revenues are fixed for all by the will of the majority of the congregation with the consent of the Bishop.” More to come next week.

Our practical challenge for the next two weeks is to laugh and appreciate the old way of parish support through renting pews. Nevertheless, the financial challenges in our parishes remain. Let us also remember that our support of our parish is critical and absolutely necessary. Consider doing two things. First, be sure to continue your regular, weekly offertory support of your parish while you are traveling and on vacation this summer. Second, commit to an increase in your offertory. Challenge yourself to make it significant. Our parishes need us, and their financial well-being is only as good as our support with good financial stewardship.

Jeric is director of development and planning for the Columbus Diocese.

FR. TIMOTHY LYNCH’S FIRST MASS

Father Timothy Lynch elevates the chalice of consecrated wine during the Liturgy of the Eucharist at his Mass of thanksgiving in Columbus St. Mary, Mother of God Church on Sunday, May 29, one day after his ordination to the diocesan priesthood.

Photo courtesy St. Mary, Mother of God Church

FATHER RODENFELS IS RETIRING

Father Jerome P. Rodenfels is retiring, effective Tuesday, July 12, as pastor of the Church of the Resurrection in New Albany. He has been pastor there since 2003 after serving in the same position at the parish from 1989 to 1998.

He will be honored at receptions following the 5 p.m. Mass on Saturday, July 9 and the 11 a.m. Mass Sunday, July 10 at the church, 6300 E. Dublin-Granville Road.

Father Rodenfels, 69, was ordained on May 26, 1974, in Columbus St. Matthias Church by Bishop Edward Herrmann, and was an associate pastor at Columbus St. Andrew, Marion St. Mary, Columbus Immaculate Conception, and Pickerington St. Elizabeth Seton. He also served as a full-time chaplain at University, St. Anthony, and St. Anthony Mercy hospitals in Columbus.

Between his two pastoral terms in New Albany, he was pastor of Columbus St. Andrew and chaplain at Mount Carmel Medical Center in Columbus, with residence at Columbus St. Joseph Cathedral.

He also was a teacher at Columbus Bishop Watterson and Marion Catholic high schools and campus minister at Columbus Bishop Hartley High School.

Zanesville St. Thomas Aquinas Church

PART-TIME COOK POSITION

St. Thomas Aquinas Church in Zanesville OH, is seeking a part-time cook, up to 20 hours per week, to provide two meals Monday through Friday, daytime, for the rectory table. The successful candidate will have at least two years’ experience in the culinary arts or equivalent other training, with the ability to take supervision in matters of budget, menu development, and the application of Catholic culture and religious practice.

Job offer is contingent on the successful passing of the mandatory background screening and completion of the VIRTUS “Protecting God’s Children” course. Salary is commensurate with experience and ability.

Submission should include cover letter, resume, and references via email by Tuesday, July 5, 2016 to:

Rev. Stephen Hayes, OP at stthomasrectory@gmail.com

Please feel free to contact us at 740-453-3301 with questions about the position.
Ohio Dominican appoints two vice presidents

Ohio Dominican University has appointed Adam Neal as vice president for university advancement and Julie Burdick to the new position of vice president for enrollment management, said Dr. Peter Cimbolic, university president.

Neal will provide leadership to help achieve ODU’s strategic fundraising priorities and will lead activities in advancement and alumni relations. He has served as assistant vice president for university advancement at West Virginia State University since 2013. He also was vice president for the WVSU Foundation, where he provided strategic leadership for all aspects of its gift management practices.

During his tenure, WVSU consistently exceeded fundraising goals, with more than $18 million raised since 2013. It also developed and implemented a comprehensive planned giving program which has helped generate $4.6 million since 2014.

Before joining WVSU, he was a development specialist with the University of Akron. While there, he provided oversight for the University of Akron. While there, he provided oversight for fundraising priorities and will lead activities in advancement and alumni relations. He has served as assistant vice president for university advancement at West Virginia State University since 2013. He also was vice president for the WVSU Foundation, where he provided strategic leadership for all aspects of its gift management practices.

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The Dominican Sisters of Peace approve stance on global climate change

The Dominican Sisters believe that environmental issues and justice issues are intertwined elements of how we are called to relate to God’s creation, in human form and in the Earth community. Eco-justice asserts that it is not possible to care for the Earth without also caring for humanity, and that seeking human justice must involve care for the environment. Therefore, care for creation is part of their work for peace.

“The Dominican Sisters of Peace and Associates are committed to reducing the impact of global climate change. We support actions, programs and legislation on all levels to protect Earth’s climate, with particular concern for the negative impact affecting the lives of the poor.”

Through this statement, the sisters join their voices with many other religious congregations, faith traditions, and justice organizations to call for action on this issue, which threatens the health and well-being of our entire planet, but most especially, the poor.

“Climate change is a global problem with grave implications. It represents one of the principal challenges facing humanity in our day,” Pope Francis said in his encyclical Laudato Si’ (#25).

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Communion more than once? Baptize my granddaughter?

**QUESTION & ANSWER**

_by: FATHER KENNETH DOYLE_  
_Catholic News Service_

**Q** I know that people can receive Holy Communion twice in one day if they are present at those Masses for particular circumstances. But how about a lector or church musician who might be on duty for three or four Masses on the same day? Can they take Communion at each of those Masses? (York, South Carolina)

**A** You are correct in saying that a person may receive Communion more than once a day. However, No. 917 of the church’s Code of Canon Law specifies that one may do so only when present for, and participating in, the Mass itself. (The church does not want troubled people popping in for a couple of minutes solely for the Eucharist at several different Masses in a single day.)

This canon is really meant for someone who might be at two Masses in one day for different reasons, such as a funeral Mass on a Saturday morning and a Sunday vigil Mass that same afternoon. With regard to lectors or church musicians: in 1984, the Pontifical Council for the Interpretation of Legislative Texts told several bishops that twice a day is the limit for Communion (except in danger of death).

I would counsel your organist or lector to make just one of the Masses their “special” Mass and receive Communion at that Mass only. This way, I would think, the gift of the Eucharist is not taken for granted, and is recognized for its uniqueness.

**Q** My children were baptized as Catholics, but none of them is now a practicing Catholic. My middle daughter, through the influence of her husband, has opted to believe that organized religion is more problematic than helpful, and her children do not practice the faith except when I take them to Mass. Soon I will be traveling with their daughter (my granddaughter) to South America, and I have asked her mother whether I might be able to baptize Sophia before the trip. (I wouldn’t do it without her mother’s permission.)

If her mother consents, may I do that baptism at home, and are there any special prayers that need to be said except “I baptize you in the name of the Father and of the Son and of the Holy Spirit?” I love my Catholic faith; I believe that baptism offers a spiritual protection that I want for my granddaughter when we travel together. Please advise. (Jersey City, New Jersey)

**A** You acted properly in first asking Sophia’s mother for permission to have the girl baptized. The church’s Code of Canon Law (in No. 868) provides that, in normal circumstances, the consent of at least one parent is necessary -- danger of death being the exception. Another requirement, however, is the reasonable expectation that the child will be raised as a Catholic.

I’m not sure how old Sophia is right now, but for her to be baptized, some plan should be in place for you or another responsible adult to see to it that she receive the other sacraments of the church, including first penance, first Communion, and confirmation -- and, of course, that she be brought to Mass regularly.

As to whether you should administer the sacrament yourself, you should not. Canon No. 861 provides that the ordinary minister of baptism is a bishop, priest, or deacon. Yours is not an emergency situation, so you should talk to a local parish to arrange to have Sophia baptized by the parish priest.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany NY 12208.

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**Diocesan Senior Citizens Day Celebration**

It was a beautiful day for senior citizens from across the diocese on Monday, June 6, as the Edwardians of Granville St. Edward Church hosted the annual diocesan Senior Citizens Day celebration. Bishop Frederick Campbell celebrated Mass with priests and deacons of the Knox-Licking Deanery. The luncheon which followed offered an opportunity for food, fellowship, and entertainment, with an energetic barbershop quartet. This was the 39th year for the event, sponsored by the diocesan Office for Social Concerns.

Photo by Jerry Freewalt, diocesan Office for Social Concerns

**Father Klee plans pilgrimage to Holy Land**

Father Joseph Klee of Columbus Sacred Heart Church will lead a pilgrimage to the Holy Land from Monday, Oct. 24 to Thursday, Nov. 3.

Pilgrims will arrive at the Tel Aviv airport on Tuesday, Oct. 25, stay overnight in Netanya, and spend the following day along the Sea of Galilee and at Caesarea, Haifa, Mount Carmel, and Cana. Nazareth and Mount Tabor will be stops for Oct. 27, followed the next day by a boat ride on the Sea of Galilee and stops at Capernaum, the synagogue where Jesus taught, and the site of the multiplication of loaves and fishes.

The day will begin on Oct. 29 at the Mount of the Beatitudes, with renewal of baptismal vows at the Jordan River and stops in Jericho and Bethany. The rest of the pilgrimage will be based in Jerusalem and includes stops at the Mount of Olives, the Garden of Gethsemane, the birthplaces of John the Baptist and the Virgin Mary, the Pool of Bethesda, the Way of the Cross, the Church of the Holy Sepulchre, Mount Calvary, Mount Zion, the Upper Room, Bethlehem, Emmaus, and the Dead Sea.

There will be Masses each day at holy sites. The cost of the pilgrimage based on double occupancy is $2,930 per person, including daily breakfast and dinner and fees for various sites. Tips, other meals, and airline taxes and fuel surcharges (currently $708.23 per person, but subject to change) are not included. For single occupancy, add $752. For land only, subtract $825.

For more information, contact Tekton Ministries toll-free at (866) 905-3787, or email pilgrimage@tektonministries.org, or register online at www.tektonministries.org.
Black Catholic Congress

The Diocese of Columbus Black Catholic Ministries program is making plans for local worship events which will serve as preparation for the 12th National Black Catholic Congress (NBCC), scheduled to take place in Orlando, Florida, from July 6 to 9, 2017. Announcements will be made in the Catholic Times as plans are completed.

The theme for the event will be “The Spirit of the Lord Is Upon Me: Act Justly, Love Goodness, and Walk Humbly With Your God.” The congress meets every five years to develop strategies and responses to events impacting African American Catholics.

The congress will include daily Masses, workshops, and strategic discussions, concluding with issuance of a call to action, outlining a pastoral plan which NBCC member groups in dioceses across the nation will use to address issues for people of African descent during the ensuing five years.

More than 2,000 Catholics of African descent from the United States, Canada, and the Caribbean attended the 11th NBCC, which took place in 2012 in Indianapolis. Several bishops were in attendance, including Cardinal Daniel DiNardo, archbishop of Galveston-Houston.

For more information on local events in preparation for the congress, call the Black Catholic Ministries office at (614) 228-0024. To learn more about the congress, visit www.nbcccongress.org.

DeSales Alumni Event

The annual all-class reunion for Columbus St. Francis DeSales High School will take place at 5:30 p.m. Friday, July 8 at Gabby’s, 1887 Tamarack Circle North, Columbus.

Admission is $5, with all proceeds benefiting the Alumni Legacy Scholarship Fund. There will be free pizza from 6 to 8 p.m., door prizes, a 50-50 raffle, and more.

The annual Dick Davis Memorial Tournament for DeSales graduates will take place Saturday, July 9 at the school, 4212 Karl Road. The entry fee is $150 per team and includes as many as 15 T-shirts per team and 15 drink tickets. Additional shirts may be purchased on request.

The event will be divided into two divisions – Open, for the graduating classes of 1997 to 2013, and Legends, for older graduates. Teams in the Open Division must be mainly from the same class, with no more than three members from another class. Multiple classes may combine to form teams in the Legends Division.

The registration deadline is Tuesday, July 5. All proceeds go to the Dick Davis Memorial Scholarship Fund, established in 1997. Davis was the founder and original president of the DeSales Athletic Association. He assisted baseball coaches, kept statistics and scorebooks, and physically improved field conditions for many years.

SEEING THROUGH THE INTERSEX CONFUSION

On rare occasions, babies can be born with ambiguous genitalia, and parents and physicians may be uncertain about whether a newborn is a little boy or a little girl. While testing for sex chromosomes is invariably part of figuring out these cases, the genetics alone may not always tell the whole story.

Genes and physiological factors such as hormonal conditions in the womb can contribute to our primary and secondary sex characteristics, and, unsurprisingly, disorders in our genes or our in utero hormonal milieu can contribute to deflecting the development of our maleness or femaleness.

For the most part, our genetic sex (XX female or XY male) serves as the best guide to the true gender of an individual, though in rare situations, even the sex chromosomes themselves can have anomalies. For example, people born with Kliefelter Syndrome (XXX) develop not only as males because of the presence of the Y chromosome and its testosterone-producing influence, but also as “feminized” males because of the influences of the additional X chromosome.

When strong hormonal influences are at play, as in another disorder known as Congenital Androgenital Syndrome, the adrenal glands of a genetically normal XX female can produce an unusually high amount of testosterone, resulting in development of external male-like genitalia, even though she also has ovaries, a vagina, and a uterus.

While the term “intersex” sometimes is used to describe situations in which an individual has non-standard genital anatomy, it typically has a broader range of meanings. Some people have argued that a person has to be born with both ovarian and testicular tissue to count as being intersex, but “intersex” is an imprecise term that can describe a range of situations in which someone is born with an internal reproductive anatomy or an external sexual anatomy that is not in accord with typical expectations for femaleness or maleness.

Sometimes the suggestion is made that intersex individuals are, in fact, neither male nor female, but fluid, malleable, or “bisexual,” with sexual identity residing somewhere between male and female. This kind of explanation is untenable.

Human beings, along with most other members of the animal kingdom, are marked by an ineradicable sexual “dimorphism,” or “two-forms”; namely, male and female. When problems arise in development of one of these forms, this does not make for a new “third form” or for an infinite spectrum of different sexual forms.

Instead, intersex situations represent cases in which individuals are either male or female, but have confounding physiological factors that make them appear or feel as if they were of the opposite sex, or maybe even both sexes. In other words, the underlying sex remains, even though the psychology or gender they experience may be discordant. Put another way, intersex individuals may be “drawn away” from their intrinsic male or female sexual constitution by various anatomical differences in their bodies, and by opposing interior physiological drives and forces.

This can be complicated further because of strong cultural forces that contribute to the confusion by sanctioning what Bingham calls “a paradigm of complete malleability in human sexual behaviors that militates against an understanding of sex-based ‘hard-wiring.’”

Even though it may not be popular to affirm the fact, people suffer from sexual development disorders in much the same way they suffer from other kinds of developmental disorders, whether of the cardiovascular, circulatory system, of the nervous/intellectual system, or others. No one, of course, should be subjected to bias or mistreatment because of a bodily disorder with which he or she may have been born. But in treating such persons, we always strive to return their cardiac or intellectual functions to their proper baseline, rather than inventing a new abnormal as the norm and defining that as a “treatment,” as some people are tempted to do with sexual development disorders.

While a newborn’s “intrinsic maleness” or “intrinsic femaleness” may be difficult to assess in certain more-complicated intersex cases, the point remains that there is an “intrinsic” or “underlying” sexual constitution we must do our best to recognize and respect. We must carefully acknowledge, nurture, and accept our given embodied sexual nature as being male or female. Willfully denying or acting against that given nature will constitute little more than a prescription for disillusionment and dishonesty.

Pope Benedict XVI, in a December 2013 address, echoed these concerns when he mentioned the errors found in various new philosophies in which “sex is no longer a given element of nature, that man has to accept and personally make sense of…”

To live in an ordered way, with an ordered masculinity or femininity, is certainly one of the great challenges of our time, and we can only undertake this important task by insisting on the correspondence of our minds to reality — especially to the deeply inscribed reality of our unique embodiment as male or female.

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

Associates of the Sisters of Notre Dame de Namur renewed their commitment on Saturday, May 14 at Columbus St Agnes Church. Mass was celebrated by Father Ronald Aubry. First commitments were made by Rosemarie DiLibera, Jamie Di Blasi, Rosemary Feka, and Patricia Zadnik. An Associate is committed to live the gospel message of St. Julie Billiart, founder of the order. Through prayer, relationships, and ministries, Associates commit themselves to express in our time, as St. Julie did in hers, that God is good. Pictured are (from left): Mary Ellen Logan (Columbus facilitator for the Associates), Rosemarie DiLibera, Patricia Zadnik, Jamie Di Blasi, Rosemary Feka, and Sister Lois Ann Meyer, SNDdeN, Ohio resourse director for the Associates.

Picture Yourself at ODU

Take a look at Ohio Dominican during our July 9 Open House.

– Tour campus with a current student.
– Discuss financial aid opportunities.
– Enjoy a complimentary meal in our dining hall.

Join us from 9 a.m. to 12:30 p.m., Saturday, July 9.
RSVP today at ohiodominican.edu/OpenHouse.
Humility in the Dirt with Our Lady of Mount Carmel

I think Mary must have been a gardener, and not just because it seems like a thrifty use of her first-century time. I imagine her kneeling down, maybe using an old cloth to cushion her knees, and getting dirt under her fingernails. I think of her as a gardener throughout our human history, too. A little trouble in France? No problem: Here comes Mary with her rosary in hand and a full dose of prayer and advice.

Something’s tough in Russia? Mary’s on her way to that part of the garden, pulling a hose behind her for some special application watering. They need help in the United States? Look, there’s Mother Mary, dressed for serious work.

A garden full of weeds looks hopeless to me, but Mary must see it as another opportunity to show her Son how much she loves Him. Weeds produce thousands -- or millions? -- of seeds, and some of them can lay dormant in the soil for years before finding the conditions just right to bloom.

When I see my rhododendron choked by thistle and burdock and wild carrot, I want to turn around and go right to bloom. I imagine her kneeling down, maybe using an old cloth to cushion her knees, and getting dirt under her fingernails. Perhaps Mary has a hand in tending the early seeds that will bloom later to bring beauty to her garden. Simon Stock, a hermit who later became an integral part of turning around the Carmelite Order in the 13th century, spent many years secluded as a hermit in the forest. He was said to have lived in a hollowed tree trunk, surviving on herbs, roots, wild apples, and water.

He spoke daily with Jesus and Mary, and during one of those conversations, Mary told him to find and join the Carmelites. This must have seemed bizarre to Simon, who had been in the woods for 35 years. But those years of frequent conversation with Jesus and Mary had prepared him to listen and obey.

I’m sure Simon must have scrutinized the Carmelites when he found them. They were strict and serious in their asceticism, with a passionate devotion to Mary. I imagine him nodding, thinking Mary had found him the only thing that could beat a life alone with her and Jesus.

Simon had been a Carmelite for more than 30 years when the 1244 migration to England occurred for the Order. He was chosen as the sixth general of the Order as the governance was moved to England with the majority of the friars. By this time, Simon was 80 years old, and, though still alert, obviously weakened by the penances he had chosen throughout his life.

Things must have seemed just as hopeless for the Carmelites in 1244, when they sent most of their friars to Europe, as they do to me when I look out at my weed-covered landscaping. The Carmelites were like an abandoned garden in the 13th century, driven to England by the threat of Moorish invasion in the Holy Land. They didn’t have much support from the laity, and their enrollments were low. It was the kind of situation that called for divine intervention.

The Carmelites were founded, some think, to follow the piety of Elijah, who went to Mount Carmel to pray. They don’t have a founder in the proper sense, though they point to the hermits who settled on Mount Carmel, located in the Holy Land, as their beginning.

In the 13th century, they had waned to a small population, and they didn’t have any supporters. Life was risky in the Middle East, as battles between Christians and Muslims raged. This must have influenced the Carmelites’ decision to move.

Did he look to heaven with tears in his eyes as he asked for help that July 16 in 1251? Was his voice cracking as he asked for a miracle to restore his Order’s supporters? Could he form words, or did he just throw up his hands?

Whatever the words he used, Simon was answered by Mary herself, who appeared wearing the Carmelite habit and holding a scapular in her hand. “Receive, my beloved son,” she said, “this habit of thy Order. This shall be solved before long.”

Simon’s decision to move. The Carmelites were transformed within a short time, with the dissenters silenced, an official ecclesiastical sanction from Pope Innocent IV, and royal protection from King Henry III. There was an increase in the number of those interested in joining the Order, and before long it began to prosper.

Since then, the brown scapular has become a popular devotion among people devoted to Mary. It consists, in its simplest form, of wearing a small necklace, made of two rectangular pieces of brown woven wool connected by cord or string so that one of the rectangles rests on your front and the other on your back.

The conditions for enrollment in the devotion include wearing the brown scapular continuously, observing chastity according to your state in life, and reciting the Little Office of the Blessed Virgin. You may choose, instead, to observe the fasts of the Church and abstain from meat on Wednesdays and Saturdays, pray five decades of the rosary, or substitute some other good work (with permission of a priest for the last two).

Our Lady of Mount Carmel reminds me to strive for humility. She points out that the word “humble” is related to the Latin word hummus, for earth. Being down to earth, then, is being humble, and being humble is being like Mary. When I’m like Mary, my garden blooms fragrant with graces and blessings.

Sarah’s online at SnoringScholar.com.
The Church calls the faithful to stand for religious freedom

By Paul McMenamin

Archbishop William F. E. Lori, a Latin American who has been the Archbishop of Baltimore since 2012, has said that the faithful are called to stand for religious freedom in the face of threats to it. This message is timely given the current challenges facing religious freedom in various parts of the world.

The archbishop has called on Catholics to pray for the Little Sisters of the Poor, a religious order that is facing legal challenges in the United States. The Little Sisters are challenging a federal mandate that requires them to provide health insurance coverage for abortion-inducing contraception. The archbishop has said that the Little Sisters are exercising their religious freedom and that the government’s mandate is an infringement on their religious liberty.

Archbishop Lori has also called on Catholics to pray for the judges of the U.S. Supreme Court, who are currently considering cases related to religious liberty. He has said that the Supreme Court has a duty to uphold the Constitution and protect the rights of all Americans, regardless of their religious beliefs.

In conclusion, Archbishop Lori’s pastoral letter reminds us of the importance of prayer and the need for all Catholics to stand courageously for religious freedom.
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### The Diaconate Community

**Congratulates Deacons and their wives on their Jubilee Wedding Anniversaries**

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<tr>
<td>50 years</td>
<td>Dcn. Anthony &amp; Elaine Bonacci</td>
<td>06/18/66</td>
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<td>50 years</td>
<td>Dcn. Stephen &amp; Sandy Venturini</td>
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<td>50 years</td>
<td>Dcn. John &amp; Rita Vellani</td>
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<td>45 years</td>
<td>Dcn. Terry &amp; Monica Acoc</td>
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<td>Dcn. Steven &amp; Theresa DeMers</td>
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<td>45 years</td>
<td>Dcn. Roger &amp; Mary Pry</td>
<td>07/02/71</td>
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<td>45 years</td>
<td>Dcn. Gregory &amp; Jane Eiden</td>
<td>08/21/71</td>
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<td>40 years</td>
<td>Dcn. Patrick &amp; Katherine Wilson</td>
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<td>Dcn. William &amp; Marge Andrews</td>
<td>07/30/76</td>
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<td>40 years</td>
<td>Dcn. Michael &amp; Ann Hood</td>
<td>08/21/76</td>
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<td>35 years</td>
<td>Dcn. Byron &amp; Nancy Phillips</td>
<td>04/04/81</td>
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<td>35 years</td>
<td>Dcn. Douglas &amp; Susan Mould</td>
<td>07/18/81</td>
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<td>35 years</td>
<td>Dcn. Jeff &amp; Terry Carpenter</td>
<td>10/03/81</td>
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<tr>
<td>25 years</td>
<td>Dcn. Douglas &amp; Tina Saunders</td>
<td>10/05/91</td>
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*I tell you that often couples come to Mass who are observing their 50th, sometimes 60th wedding anniversary. And they are happy; they smile. And in these marriages, which are like the good wine that becomes better when it is older, one sees this daily work of man to make his wife more a woman and the wife to make her husband more a man. They are not afraid of the differences*  

— **Pope Francis**

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**Congratulations and Blessings to**  
**All Married Couples**  
**Celebrating a Significant Anniversary in 2016**

**Diocese of Columbus**  
**Marriage & Family Life Office**  
familylife.coloisc.org
Fourteenth Sunday in Ordinary Time (Cycle B)

Images of comfort are provided by Isaiah and Luke

July 3 -- Isaiah 66:10-14c; Galatians 6:14-18; Luke 10:1-12,17-20

Sunday’s reading from Isaiah comes from the final chapter of this lengthy work and is filled with hope for the future of Jerusalem, the city which had suffered destruction during the Babylonian Exile. The author writes as though it is a future event, although no doubt some of the dramatic transformation already has taken place. It is rare that the Lord is compared to a nursing mother, but the image emphasizes not only the care of the Lord for her precious infant (Israel) at the breast, but also her tenderness.

Wealth and riches were sure signs of divine favor in the thinking of this prophet, thus “prosperity will flow over Jerusalem like a river,” and “the wealth of the nations like an overflowing torrent.” Although the prophet speaks of Jerusalem enjoying this prosperity, we should note that Jerusalem represents all the survivors of the disastrous exile. The maternal image of the Lord is repeated: “As a mother comforts her child, so will I comfort you.”

After the devastation and destruction leading to the exile, these words strike the right balance of care and concern for the survivors and the promise of a better future. Any subjugated people would feel the same way when the yoke of the past was broken and removed. Those burdened by sin seek the same kind of comfort after lost innocence.

The Gospel takes up the theme of offering comfort, with Jesus sending 70 disciples in pairs to places he intends to visit. Before sending them, he tells them to ask the harvest master to send workers into the vineyard. The work of disciples is “to cure the sick” in whatever town they visit and to announce that “the kingdom of God is at hand for you.” This work is not gender-dependent, which may help to explain why Pope Francis has decided to look again at women and the diaconate. The work of the kingdom is comforting the sick and announcing the nearness of the kingdom.

Such work requires only those who are committed to Christ and his announcement of the kingdom. Curing the sick is part of that mission, and those doing the curing do not have to be men. Let there be no doubt about this point, we need only consult the Gospel reading for the Sixteenth Sunday in Ordinary Time, where Jesus says of Mary’s choice to sit at the feet of Jesus (the posture of a disciple), “Mary has chosen the better part and it will not be taken from her.”

Jesus’ reaction to the return of the disciples, with their report that “even the demons are subject to us because of your name,” is curious. These demons may well be those who insist on things as they have always been, rather than as they might be. “I have seen Satan fall like lightning from the sky” could imply that while the disciples were away, Jesus had a vision of Satan falling from the sky; or that Jesus had once had such a vision. Likely, it means that Jesus sensed that the power of evil was falling before the healings and the actions of his disciples at work.

Despite all this, the disciples’ real joy should come from the idea that their names are written in heaven, reflecting the Old Testament belief (see Exodus 32:32-33 and Psalm 69:28, among other places) that the righteous ones have been written (and still are) in God’s realm (namely, the heavens). We also find New Testament references to the same thing in Philippians 4:3, Hebrews 12:23, and Revelation 3:5 and 13:8.

Father Hummer, pastor of Chillicothe St. Mary Church, may be reached at hummerl@stmary-chillicothe.com.
Confessions of an “elitist”

The term “elitist” has been bandied about so promiscuously in this election cycle that it’s become virtually content-free. Yet “elitist” is also being weaponized as a scare word to prevent legitimate criticism of ideas, attitudes, and behaviors once thought beyond the pale, even in the rough-and-tumble of politics (which, as Mr. Dooley reminds us, “ain’t beanbag”). That kind of bullying is bad news for an already degraded political culture.

So let me offer these confessions of an elitist in the hope that they might encourage others to push back against the “anti-elitist” thought police – and in so doing, to help rescue American public life from terminal moral trivialization.

I believe that intelligence is superior to emotion and reason better than anger in making political arguments and choices: in political debate as in curry, heat doesn’t necessarily make things better.

I believe that the systematic rhetorical degradation of political opponents betrays a coarseness of mind and spirit corrosive of the norms of civility essential to democratic politics.

I believe that there are some things worth losing for, and that losing in defense of them doesn’t make anyone a “loser.”

I believe that the reduction of political argument to 140-character tweets is ruinous to democracy.

I believe that incitements to political violence are despicable, no matter what their source, alleged purpose, or putative justification.

I believe that a sense of honor is essential in a political leader and includes commitments to telling the truth (no matter how discomforting) and to doing one’s duty (irrespective of political risk). I believe that a knowledge of history and an openness to learn from it are essential qualities in any public official who proposes to bend the curve of history in a more humane and just direction. I believe that politicians who ignore the danger of unintended consequences inevitably make matters worse rather than better.

I believe that, in politics, prudence is the greatest of the cardinal virtues, closely followed by courage (which prevents prudence from decomposing into expediency). I believe that a legislator or president owes constituents his or her best judgment, and that the legislator or president who imagines himself or herself a mere channel of constituent passions is going to do a lot of damage to the common good. I believe that politicians who refuse to acknowledge their errors of judgment in the face of massive empirical evidence that they got it wrong display a narcissism that is inherently dangerous.

I believe that former public officials who accept obscenely large honoraria for (usually vacuous) speeches are reprehensible; that the people who pay those fees are either star-truck fools impressed with celebrity or inveiglers soliciting future access; and that both the payer and the payee in these tawdry transactions contribute to the further debasement of our politics into a subset of “entertainment.”

I believe that any morally serious notion of “national interest” includes a concept of national purpose, informed by the classic ends of politics: freedom, justice, security, the common good, and the peace of public order.

I believe that a mass media facilitating a serious debate over complex issues, rather than playing “gotcha” games, would fulfill its ambition to be the Fourth Estate and be applauded by serious citizens.

I believe that political parties exist to achieve certain political purposes; that no party has a claim to exist in perpetuity; and that when parties abandon the noble ideas and purposes to which they once subscribed, party loyalty has no further claims to make on a thoughtful citizen.

I believe that tribalism – be that the ethnic tribe, the racial tribe, or the gender tribe – is inimical to democratic pluralism.

I believe that kowtowing to political correctness and indulging in identity politics are signs of low intelligence, cowardice, or both.

I believe that a “value-neutral” democracy is a contradiction in terms and that the attempt to create such a chimera in the name of false ideas of “fairness” and “tolerance” inevitably results in coercive state power being deployed to impose relativism on an entire society.

I hope you believe these things, too. If you do, welcome to the ranks of elitists. Wear the label with pride, and help rescue our political culture from the vulgarians.

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

LONDON ST. PATRICK SCHEDULES FREE CONCERT BY “ROMANS”

London St. Patrick Church will host a free concert of contemporary Catholic music performed by “Romans” at 6 p.m. Sunday, July 17.

The church is located downtown at the corner of Union and First streets.

The concert is one of several events being conducted to observe the church’s 150th anniversary.

Catholics throughout the Columbus diocese, as well as their friends and family members, are invited to attend. Free refreshments will be available following the performance.

“Romans” is a Cincinnati-based vocal and instrumental group that aims to inspire and invigorate the faith through music ministry.

Formed in 1996, “Romans” has undergone a number of changes over the years.

The five-person group’s repertoire includes original pieces, as well as traditional Christian tunes and some “just for fun” songs.

Other coming events that are part of the anniversary celebration will include a reunion of St. Patrick School alumni on Saturday, Aug. 6 and an ecumenical holiday concert on Sunday, Dec. 18.

Bishop Frederick Campbell will celebrate Mass at 10:30 a.m. Sunday, Oct. 30, at the church to officially close the anniversary observance.
Dorothy Lemiesz

Funeral Mass for Dorothy Lemiesz, of Cheektowaga, New York, who died Saturday, June 18, was held Wednesday, June 22 at Our Lady Help of Christians Chapel in Cheektowaga. She was the mother of Michelle Lemiesz, director of the Office of Divine Worship for the Diocese of Columbus.

She was a 1957 graduate of Bishop Colton High School in Buffalo, New York. She was a member of the PTA of Transfiguration School in Buffalo, coordinated the Angel Tree and led employee benefit initiatives at the Kmart store where she was a pharmacist’s assistant, and was a member of the Society for the Prevention of Cruelty to Animals in Erie County, New York.

Besides her daughter, she is survived by her husband of 52 years, Edward; and a son, Scott.

Virginia A. Wade

A funeral service for Virginia A. Wade, 86, who died Friday, May 20, was held Saturday, June 25, at Green Lawn Cemetery, Columbus.

She was born in Philadelphia to Charles and Leona Jeffersson and was a 1947 graduate of Simon Gratz High School in Philadelphia.

She retired from the St. Vincent Children’s Center, now the St. Vincent Family Center, in Columbus in 1990 after 20 years of service, during which she became its personnel director and payroll officer.

She was preceded in death by her parents and her husband, Robert.

Survivors include her son, Robert; daughters, Shawn and Daphne; brother, Melvin; and sister, Diane Bradley.

Linda C. Olvera

Funeral Mass for Linda C. Olvera, 49, who died Saturday, June 11, was held Thursday, June 16, at Columbus St. Christopher Church. Burial was at St. Joseph Cemetery, Columbus.

She was born Aug. 14, 1966 to John and Mary Ann Olvera.

She was a 1984 graduate of Grandview Heights High School, received degrees in linguistics and geology from The Ohio State University, and was a longtime employee of the Ohio Environmental Protection Agency’s division of water.

She was preceded in death by her father.

Her brother, Deacon Dan Olvera, was ordained a deacon in May and is in his final year of studies for the priesthood at Pope St. John XXIII National Seminary in Weston, Massachusetts.

Other survivors include her mother; brothers, John (Lisa), Bob (Debbie), Jim (Ally), and Tony; and sisters, Kathleen (Van) Belcher, and Patty.
JULY

1. FRIDAY
   St. Cecilia Adoration of Blessed Sacrament
   St. Cecilia Church, 434 Norton Road, Columbus. Begins after 8:15 a.m.; Mass continues to 5 p.m. Saturday.
   Monthly Adoration of Blessed Sacrament
   Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Begins after 9 a.m.; Mass continues through 6 p.m. Holy Hour.

2. SATURDAY
   Life and Mercy Mass in Plain City
   9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession. Also on July 9.
   Mary's Little Children Prayer Group
   Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. 8:30 a.m.; confessions, 9 a.m. Mass, followed by Fatima prayers and Rosary (Shepherds of Christ format); 10 a.m. meeting.
   Lay Missionaries of Charity Day of Prayer
   9 a.m. to 2 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Monthly day of prayer for Columbus chapter of Lay Missionaries of Charity.

3. SUNDAY
   Exposition at Church of the Resurrection
   Our Lady of the Resurrection Chapel, Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Exposition of the Blessed Sacrament, beginning with procession following 11 a.m. Mass and continuing to 5 p.m.
   Prayer Group Meeting at Christ the King
   5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus [enter at daily Mass entrance]. Weekly parish prayer group meets for praise, worship, ministry, and teaching. Also on July 10.
   Spanish Mass at Columbus St. Peter
   7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. Also on July 10.

5. TUESDAY
   Catholic War Veterans Monthly Meeting
   7 p.m., Red Room, St. Peter Church, 6899 Smoky Row Road, Columbus. Catholic War Veterans Post 1936 meeting. For those who served three months, were honorably discharged, or are on active duty.
   Abortion Recovery Network Group
   7 p.m., Pregnancy Decision Health Center. 665 E. Dublin-Granville Road, Columbus. Abortion recovery network group meeting for anyone recovering from abortion or who has been through a recovery program and wants to stay connected.

7. THURSDAY
   Shepherd's Corner Nature Program for Adults, Children 10 a.m. to noon, Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. "Learn and Grow Together" tour of farm for adults and children 10 and under, led by AmeriCorps volunteer Kaitlyn Lowry. Participants may bring their own lunch. Suggested donation $1. Register by July 4.
   Lenox Community Center
   6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests.
   Holy Hour of Reparation at Columbus Sacred Heart
   7 to 8 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Eucharistic Holy Hour following Holy Hour of Reparation prayer format, concluding with Benediction and social period.

8. FRIDAY
   Shepherd's Corner Ecology Center Open House
   10 a.m. to 5 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. Center's ministry of the Dominican Sisters of Peace, will be open, weather permitting.
   DeSales All-Class Reunion
   5:30 p.m., Gabby's, 3887 Tamarack Circle North, Columbus. Reunion for all graduates of Columbus St. Francis DeSales High School. Proceeds go to school's Alumni Legacy Scholarship Fund. Admission $5.
   Youth Group Meeting
   7:30 p.m., Columbus St. Francis de Sales High School. Meeting for youth group for anyone recovering from abortion or who has been through a recovery program and wants to stay connected.

9. SATURDAY
   DeSales Alumni Softball Tournament
   10 a.m., St. Francis DeSales High School, 4212 Karl Road, Columbus. Dick Davis Memorial Softball Tournament for teams of DeSales alumni. Proceeds go to Davis Scholarship Fund. Entry fee $350 per team, Registration deadline July 5.
   Shepherd's Corner Ecology Meditation Walk
   1 to 3 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. "Care for Earth" meditation walk, led by Sister Diane Kosloski, OP. Suggested donation $5; Registration deadline July 6.
   Citywide Prayer Meeting at St. Mary's Altar
   5 to 8 p.m., Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Citywide prayer meeting sponsored by diocesan Catholic Charismatic Renewal. Includes Adoration, praise music, prayer ministry, teaching, reconciliation, and fellowship. Bring a dish to share. Child care provided.
   Grandview Ave., Columbus. Reception for Msgr. John K. Cody, who is retiring as pastor.

10. SUNDAY
   Kateri Prayer Circle at St. Mark
   1 p.m., Aranda Center, St. Mark Church, 324 Gay St., Lancaster. Kateri Prayer Circle meeting to honor St. Kateri Tekakwitha and promote Native Catholic spirituality.
   Lay Fraternities of St. Dominic Meeting
   1:30 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Meeting of St. Catherine of Siena chapter, Lay Fraternities of St. Dominic.
   Taize Evening Prayer at Corpus Christi
   4 to 5 p.m., Corpus Christi Church, 111 E. Stewart Ave., Columbus. Evening Prayer in the style and spirit of the Taize monastic community, with song, silence, and reflection.

11. MONDAY
   Bethesda Post-abortion Healing Ministry
   6:30 p.m., support group meeting, 2794 Dover Road, Columbus (Christ the King convent, first building west of the church).
   Our Lady of Peace Men's Bible Study
   7 p.m., Our Lady of Peace Church, 20 E. Dominion Blvd., Columbus. Bible study of Sunday Scripture readings.

12. TUESDAY
   Serra Club of North Columbus Pilgrimage to Cathedral
   Noon, St. Joseph Cathedral, 12 E. Broad St., Columbus. Serra Club of North Columbus pilgrimage and visit to cathedral's Holy Door, with Mass followed by box lunch in undercroft and talk by Father Michael Lume, cathedral rector. Reservations required.
   Calix Society Meeting
   6 p.m., Panera restaurant, 4519 N. High St., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics. Proceeded by 5:30 p.m., Msgr. John K. Cody, who is retiring as pastor.
   Encourage Ministry Monthly Meeting
   6:30 p.m., Encourage, an approved diocesan ministry dedicated to families and friends of persons who experience same-sex attraction. Call for site.

13. WEDNESDAY
   Abortion Recovery Network Group
   9:30 to 10:30 a.m., Westerville Area Resource Ministry, 150 Heatherdown Drive, Westerville. Abortion recovery network group meeting for anyone recovering from abortion or who has been through a recovery program and wants to stay connected.
   Turning Leaves and Tea Leaves
   2 to 3:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Turning Leaves and Tea Leaves book club with Dominican Sisters Maraline Anzenberger and Colleen Gallagher.
COURT, continued from Page 11

extreme hostility to regulation of abortion as a medical procedure,” said Carol Tobias, president of National Right to Life, which submitted a “friend of the court” brief in the Texas case. She said the court turned a corner in its 1992 Casey decision by rejecting the idea of being “the country’s ex officio medical board,” but “reversed course” with the Texas decision by deciding it knew “better than representatives duly elected by the people of the United States.”

Jocelyn Floyd, an attorney with the Thomas More Society, a national public-interest law firm based in Chicago that also filed a “friend of the court” brief, disagreed with the court’s view that the clinic regulations were unnecessary.

In Illinois, she said, “We’ve seen all too well what disastrous consequences come from holding abortion providers to lower standards than other medical providers – contamination, dirty facilities, patient injury, and even death.”

Rep. Chris Smith, R-New Jersey, a co-chairman of the congressional Pro-Life Caucus, said the court’s decision “shields the abortion industry from accountability and minimal medical standards.”

He said abortion providers “should not get a free pass on common-sense safety standards.”

The Texas law requiring compliance by clinics and abortion providers had forced many of the state’s abortion clinics to close, leaving seven clinics open, primarily in major cities. Many are expected to reopen as a result of the Supreme Court ruling.

“The court’s decision failed to uphold a higher standard of care for women terminating a pregnancy,” said Ingrid Delgado, the Florida Conference of Catholic Bishops’ associate for respect life/social concerns.

She described the ruling as “deeply disappointing,” noting that although Florida has a similar law, its provisions are “distinct in key ways.”

Delgado said Florida makes a similar requirement that abortion facilities be within 30 minutes by emergency transport vehicle. All existing abortion facilities in Florida meet this requirement.

Some provisions of the Florida law are being challenged in federal court, but not the requirement on admitting privileges, she said.

The provisions being challenged pertain to public funding of abortion providers, definitions of trimesters, and records-review thresholds, she said.

Judie Brown, president of the American Life League, said, “This Supreme Court decision serves as a blaring wake-up call to the ‘mainstream’ pro-life movement that dinking and dithering over regulating the killing can never serve as a replacement for the fundamental battle that is now being fought – the battle for the recognition that every innocent pre-born human being is a unique person from the moment of his biological beginning.

“This case was about sensible laws designed to protect women in the wake of the Gosnell horrors. It should have been common ground for both sides of the issue,” said Maureen Ferguson, senior policy adviser for the Catholic Association.

She was referring to Dr. Kermit Gosnell, who in May 2013 was found guilty of murder in the deaths of three babies born alive during abortions in his Philadelphia clinic.

“This ruling won’t stop us from continuing to work to protect all American lives, and we won’t stop until we’ve won,” Ferguson said.

The Guttmacher Institute, a research group that supports legal abortion, said 25 states have laws or policies regulating abortion providers and clinics that perform surgical abortions.

It said those rules “go beyond what is necessary to ensure patients’ safety.”
“This is really a religious liberty issue. The exemption has been in the statute for so long. It’s nothing more than a reflection of the reality of the First Amendment to the U.S. Constitution, that every citizen has the right to free exercise of religion,” he said.

“That means a religious community has a right to be able to live according to their religious principles and regulate their own community that way.”

The bill’s text exempts only religious-controlled educational institutions that prepare students to become ministers or theological teachers.

For institutions that seek a religious exemption provided under Title IX of federal law, the bill would require disclosure of this exemption to current and prospective students, faculty, and employees. Dolce said the Catholic conference agreed with the bill’s disclosure provisions.

“The rules should be applied equally, and these rules can extend to behaviors,” he said. “Whether you want to be gay or straight, you will behave appropriately in such a way that that particular faith group wants. If you violate that, don’t go to school there.”

“It’s a struggle for trying to deal with people compassionately and responsibly, and (with) political ideology that some people would have everyone genuflect to,” he said.

Masteller thought the provision could be intrusive, but said it only required disclosing what already was a matter of public record.

Lara previously had sponsored a resolution to remove a statue of St. Junipero Serra that represented California in the U.S. Capitol’s National Statuary Hall.

Dr. Derry Connolly, president of John Paul the Great College in Escondido, California, said the bill is dangerous. He told the Cardinal Newman Society that the bill is “a direct and blatant attack on the religious freedom of Catholic and Christian citizens of California.”

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**PILGRIMAGE – OUR LADY OF CONSOLATION SHRINE**

**CAREY, OHIO**

**WITH FATHER STASH DAILEY AND THE SISTERS OF THE CHILDREN OF MARY**

**CANDLELIGHT PROCESSION WITH VIGIL MASS**

**AUGUST 14, 2016**

**LEAVE 6:15 PM RETURN AFTER MIDNIGHT**

**HOLY FAMILY CHURCH**

584 W. BROAD ST., COLUMBUS, OHIO 43215

**COST IS AT $20 REGISTER VIA E-MAIL OR PHONE**

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Bring a lawn chair, snack and water. No food will be served.

Movies: “Miracle of the Son” and “Song of Bernadette” will be shown.

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FOR MORE INFORMATION CONTACT: ANITA VAN ORDER @ 614 674-1716 ANITA-V53@ATT.NET

RITA MARTINEZ @ 614 562-6173 RITAMAR2022YAHOO.COM

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**Reception planned for Msgr. Cody**

Msgr. John K. Cody will be retiring this month as pastor of Columbus St. Christopher Church.

Receptions in his honor will take place at the church, 1420 Grandview Ave., following the 4:30 p.m. Mass on Saturday, July 9 and after the 9 and 11 a.m. and 3 and 6 p.m. Masses on Sunday, July 10.

Msgr. Cody, a priest for 43 years, has been pastor at St. Christopher since 2004 and has spent his entire career at parishes in Columbus.
St. John Neumann & Encounter Ministries welcome hundreds for healing service

As Jesus went along, the people were crowding him from every side. Among them was a woman who had suffered from severe bleeding for twelve years; she had spent all she had on doctors, but no one had been able to cure her. She came up in the crowd behind Jesus and touched the edge of his cloak, and her bleeding stopped at once. Jesus asked, “Who touched me?” Everyone denied it, and Peter said, “Master, the people are all around you and crowding in on you.” But Jesus said, “Someone touched me, for I knew it when power went out of me.” The woman saw that she had been found out, so she came trembling and threw herself at Jesus’ feet. There in front of everybody, she told him why she had touched him and how she had been healed at once. Jesus said to her, “My daughter, your faith has made you well. Go in peace.”

Luke 8:40-48

Father David Sizemore, pastor of St. John Neumann, was instrumental in providing a place for this to happen. As a priest and pastor, he saw the need for more opportunities for healing in his parish and beyond. “We are trying everything to bring people into a healing encounter with Christ, such as offering more opportunities for the Sacrament of Reconciliation, including community Reconciliation services with Eucharistic Adoration,” he said.

“We also have four pastoral-clinical counselors available four days a week, 24/7 Adoration in a place of silence, meditation and prayer every day, healing prayer ministry teams for individual prayer after every weekend Mass, communal anointing of the sick, discipleship groups for men, women, couples, and young adults to bring people into community, and adult faith formation to help heal hearts and heads made sick from the current cultural malaise. It made sense to me, when presented with the opportunity from Encounter Ministries, to offer a healing service.”

“It was truly amazing,” Father Sizemore said of the service. I have never been a part of anything quite like it in Catholic life. Father Matthias Thelen has a true gift for preaching and healing. Patrick Reis did a great job helping to organize it. Our team at SJN simply played hosts and invited the Holy Spirit.”

Preparation and follow-up also were important, so on both the weekend before and the weekend after the service, Father Sizemore directed homilies toward explaining the many ways that God can heal, what happens when a person is healed or not healed, and a variety of related points relevant to proper catechesis on this subject.

Many people who participated in the service shared experiences of being healed and noted a strong sense of the Holy Spirit’s presence. The following testimonies are evidence of God’s love and grace in a world that is broken and in need of healing:

“The healing service was an experience like no other. Jesus is alive and here among us! I felt as though a blanket of feathers was wrapped around me. I am still in disbelief at what I saw and experienced. My shoulder pain, which has been with me for four months, is gone. I keep moving my arm expecting to feel pain, but it is gone. My heart is on fire fully and completely.”

“I went to this service thinking I needed to pray for healing for myself, but realized I was there to pray for others. I have never experienced anything like this, but I hope to again. To watch my five-year-old grandson lay hands on someone and bow his head in prayer for that person was the most humbling thing I have been a part of. I know that God has or will heal those he prayed for. The Holy Spirit is alive and well and living at St. John Neumann.”

“Our prayer group prayed over a young man who came forward seeking freedom from back pain. He not only received relief from his pain, but expressed that he was filled with great peace when prayers against anxiety were given.”

“My wife and I attended the 5 p.m. Mass before the healing service. During the Mass, I felt as though something was very different. I felt a strong presence of the Holy Spirit there with us. This made me very happy, but I didn’t mention anything to my wife. After the Mass, she leaned over to me and asked me if I could feel the Holy Spirit. The Mass and the healing service were the most amazing encounters with Christ I have ever experienced.”

“I bring the Eucharist to a homebound woman with severe multiple sclerosis. I told her about the service and asked her to pray for a healing and told her I would pray for her as well. When I arrived at her home, she was sitting up for the first time since I had been coming to visit, and she looked radiant. I told her how beautiful she looked. I began telling her how powerful the healing service was and her face lit up. She told me she said a half-hearted prayer on Sunday and forgot all about the service. I encouraged her to recognize that her improvement was from God, and we praised Him together. God’s healing power continues.”

God is truly in our midst, and our Catholic faith is our guide in directing our hearts toward him when we are most in need of his healing presence.

For more information on the healing prayer ministry at St. John Neumann, contact Jennifer Whitsett at jwhitset@gmail.com or Hope Welch at highhopes@att.net Mass times and a complete description of all the parish’s ministries, adult faith formation opportunities, men’s and women’s discipleship groups, and more are available on the St. John Neumann website, www.saintjohnsunbury.org.