



DIOCESE OF COLUMBUS

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PRIESTS' ORDINATION 2013

The Editor's Notebook

The Lord calls Shepherds for His Flock

By David Garick, Editor



One day, two priests from a local parish take a friend who happened to be an atheist with them on a fishing trip to their favorite spot on a nearby lake. They are in the boat and one priest says, "Oh, no! I left the bait on the shore!" So he proceeds to get out of the boat and walk on the water to the shore to get it. A little while later, the other priest says, "You know, I'm getting hungry, but I left our sandwiches in the car. I'll go get them." He also exits the boat and walks on the water to get the food. When the priest returns to the boat, the atheist yells, "Well, if you guys can do it, so can I!" and proceeds to climb out of the boat, but he falls into the water. At this point, one priest says, "Do you think we should have told him where the rocks are?"

The great thing about priests is that they are here to tell us where the rocks are. The rocks give us firm footing through the currents that swirl through our lives. The most important of these are the sacraments. The sacraments support us daily and keep our heads above water. It is through our priests that we have access to the sacraments. There are other rocks, too. The Word of God, as expressed in Scripture, is an important rock. Certainly, we can read Scripture on our own. However, the insight and understanding that our priests provide through their homilies and in their roles as teachers of the faith make the Word much more accessible and meaningful. Then there is the rock of counsel and understanding. Just as Jesus had his primary impact on his disciples as an understanding friend, our priests are there to share the love of God with us by offering support, advice, and spiritual strength when our own strength is failing.

This week, *Catholic Times* joins with Catholics across the diocese in celebrating the ordination of three men of our diocese who have answered the call of Christ and

taken on the awesome responsibilities of being priests.

As Pope Francis emphasized in the homily of his inaugural Mass in March, a priest's authority must be linked to service, to the tender affection and protection given especially to the poorest, the weakest, the least important and most easily forgotten. Like the Good Shepherd, the priest must seek to be the servant, not the lord, of the rest. Whenever priests ask him for advice, his answer is always, "Be merciful. God never tires of forgiving us, and that is a clear call to priests never to tire in faithfully dispensing that mercy, sacramentally and extra-sacramentally."

Finally, Pope Francis called on priests to be real agents of the New Evangelization. A perennial temptation for the clergy is to be administrators, rather than pastors. Priests need to "go out to meet the people," especially the lost sheep. The pastor who stays in his rectory, he declared, is not an "authentic pastor."

There was a time when very few young men were answering the call to a vocation in the church. Today, the Diocese of Columbus is blessed to have 36 young men in seminary preparing for the priesthood. It is expected that in the coming year, that number will increase to 42 seminarians. Through faith and prayer, the Holy Spirit is calling young men and they are answering.

Returning to the story at the beginning of this column, it is the rocks of faith that support us. Without faith, we sink. Just as St. Peter began to sink into the Sea of Galilee when his faith faltered, we also need help with our faith. If we follow in the footsteps of our faithful priests, we will have our feet on the rocks and stay dry as we reach the heavenly shore in safety.



BISHOP CAMPBELL TO LEAD LITURGY OF THE HOURS

As part of the diocesan celebration of the Year of Faith, Bishop Frederick Campbell will lead the Liturgy of the Hours at 9 a.m. Friday, June 7, in Columbus St. Joseph Cathedral, 212 E. Broad St.

Anyone attending the event can receive a plenary, or full, indulgence, provided that person follows the Church's requirements for such indulgences: sacramental confession of sins, reception of the Eucharist, and prayer for the

intentions of the pope.

An indulgence is a remission of the temporal punishment a person is due for sins that have been forgiven.

Pope Benedict XVI authorized the granting of a plenary indulgence for special occasions during the Year of Faith, which began on Oct. 11, 2012, the 50th anniversary of the opening of the Second Vatican Council, and will continue until this coming Nov. 24, the Feast of Christ the King.

Catholic Times is on summer schedule!

Things slow down during the summer, and that includes the *Catholic Times*. During June, July, and August, we will only be publishing every other week. Look for the *Catholic Times* in your mailbox just prior to:

6/16, 6/30, 7/14, 7/28, 8/11, and 8/25

We will return to our regular weekly publication schedule in September

St. Patrick's to celebrate 3 ordinations

Three men with connections to Columbus St. Patrick Church have been or will be ordained as priests of religious orders.

Father Dominic Joseph Bump, OP, a member of St. Patrick Church, and **Father Reginald Mary Lynch, OP**, who has been stationed at the parish as a Dominican brother, were ordained as priests of the Dominican order by Bishop Christopher Cardone, OP, of Auki in the Solomon Islands, on Friday, May 24 at St. Dominic Church in Washington.

Deacon Michael C. Magree, SJ, also a member of the parish, will be ordained as a priest of the Jesuit order by Bishop Thomas Donato, auxiliary bishop of Newark, N.J., on Sunday, June 9, at Fordham University in New York City.

Father Bump attended Grove City High School and is a 1996 graduate of the University of Cincinnati. He most recently worked for the Bachman Miller Group in Dublin.

He entered the Dominican order at St. Gertrude Priory in Cincinnati in August 2005 and made his first profession of religious vows there in 2006. He was then assigned to the Dominican House of Studies in Washington



Fr. Dominic Bump, OP



Fr. Reginald Lynch, OP



Dcn. Michael Magree, SJ

to pursue studies for the priesthood. During his years in Washington, he also served at the Ohio State Penitentiary and at the Arlington County (Va.) Detention Center, the Washington Hospital Center, and in the missions in Kenya.

He made his lifelong profession of vows in 2009 and was ordained a deacon in 2012. As a deacon, he served at Ss. Philip and James Parish in Baltimore, staffed by the Dominicans. As a priest, he will continue to be assigned there as an assistant Catholic chaplain at Johns Hopkins University.

Father Lynch, of Hanover, N.H., is a 2003 graduate of St. Lawrence University, where he earned his bachelor's degree.

He entered the Dominican order at St. Gertrude Priory and made his first profession of vows in 2008. He then was assigned to the Dominican House of Studies to study for the priesthood. While in Washington, he served in ministries with the Missionaries of Charity and the Dominican Third Order.

He made his lifelong profession of vows in 2011 and was ordained a deacon in 2012. As a deacon, he was assigned to Columbus St. Patrick Church, where he will continue to serve as a priest.

Deacon Magree is a 1996 graduate of Columbus St. Charles Preparatory School. He received a bachelor's degree in philosophy from Franciscan University of Steubenville in 2000 and a master's degree in classics from The Ohio State University in 2001.

In 2002, he entered the Society of Jesus, spending two years at the Jesuit novitiate in Syracuse, N.Y. He earned a master's degree in philosophy from Fordham University in 2007, then taught high-school religion and Latin and led the choir at St. Joseph's Preparatory School in Philadelphia. In 2010, he continued his studies at the Boston College School of Theology and Ministry, earning a master of divinity degree, while serving as a deacon at St. Raphael Church in West Medford, Mass.

During his years in formation, he also worked with prisoners at the Suffolk County House of Corrections in Boston and directed a program on the

everyday practice of the Spiritual Exercises of St. Ignatius Loyola through The Jesuit Collaborative, a ministry of lay and religious partnering to share the gift of Ignatian spirituality.

After a trip this summer to MAGIS, the Jesuit pastoral program that precedes World Youth Day, he will return to St. Joseph's Prep in Philadelphia, where he will serve part-time as a chaplain while completing his licentiate in sacred theology.

Masses of thanksgiving will be celebrated at St. Patrick's by Father Bump at noon, Sunday, June 2; by Father Magree at noon Sunday, June 16; and by Father Lynch at noon Sunday, June 23.

The Order of Preachers, commonly known as the Dominicans, was founded in southern France in 1216 by St. Dominic de Guzman. The order is dedicated to the proclamation of the Word of God for the salvation of souls. The Dominican way of life consists of the vows of poverty, chastity, and obedience, and attends to study as the basis for preaching. Dominican friars live in community, gathering each day for common prayer. There are more than 6,000 Dominican friars worldwide.

Fathers Bump and Lynch are members of the Dominican Province of St. Joseph, based in New York City and established in 1805. It has almost 300 Dominicans who are engaged in parish ministry, foreign missions, campus ministry, retreat work, and education. The province also operates Providence College in Rhode Island.

The Society of Jesus, commonly known as the Jesuits, were founded by St. Ignatius of Loyola in 1540. Today the Jesuits, the largest religious order in the world, continue to serve the church through its diverse ministries. Nearly 20,000 Jesuits serve the Church in 112 nations on six continents.

Deacon Magree is a member of the Jesuits' Maryland Province, which encompasses New Jersey, Pennsylvania, West Virginia, Virginia, Maryland, North Carolina, Georgia, and New Orleans. It includes five Jesuit universities, nine middle and high schools, 10 parishes, and four retreat centers. The Maryland Province, founded in 1833, is the oldest Jesuit province in the U.S. and supports more than 300 Jesuits in a variety of missions.



Front Page photo:

Bishop Frederick Campbell (center) and priests of the Diocese of Columbus stand before newly ordained Fathers (from left) Nicholas Droll, Michael Gentry, and Matthew Morris on Saturday, May 25 at Columbus St. Joseph Cathedral.

CT Photo by ken Snow

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PRACTICAL STEWARDSHIP

By Rick Jeric

Rise

Have you thought about your Catholic Christianity and prayed for the grace to stand firm in your morals and values? The landscape these days is very foggy. We are led and misled by any number of people with their own agendas, often under the guise of tolerance. We are called to love and serve. We do not have to tolerate any actions or behavior that is contrary to what we know is right. Jesus loved and served everyone unconditionally. We are challenged to do the same. Jesus did not tolerate behavior that was clearly wrong and sinful. He forgave unconditionally, but He also demanded change of heart, mind, and soul: "Go and sin no more." We are committed by our faith and our baptism to do the same. Our civility as a society and our good stewardship as an individual begins with love, forgiveness, and faith. We tolerate life's challenges, but we must not tolerate evil. It starts with every one of us and how we live and act each day.

This Sunday is the Solemnity of the Most Holy Body and Blood of Christ, or Corpus Christi. This great feast has a history and tradition dating back to the 13th century. While some cultures and individual churches might still go through the formal procession of the Eucharist throughout the parish and community, we do not see this very often – if at all – in this country. Why? It is not much fun. A procession makes Mass longer, and it delays brunch or the tee time. It takes too much planning and volunteers to help with the details. It would also cause parking lot issues for the next Mass. After all, with average Sunday Mass attendance at 25 to 35 percent, what if this Sunday just happened to hit 36 percent? What would we do? Also, it is kind of embarrassing to have a public procession through our streets, singing and praying with hands folded, and a true look of solemn devotion on our faces. Those things are for church, not the streets. Non-Catholics would scoff at the idea of the real presence of Jesus Christ in the Eucharist. Many Catholics doubt it, or do not have a strong faith for what it means. Is this not precisely the thing that makes our Catholic Faith so special, so unique, so universal, so mysterious, and so hope-filled for eternal life? What are we saying, and what do we mean when we respond, "Amen" (I believe) when the Host is presented with the words, "The Body of Christ"? This is no symbol; this is our God. We rise and receive the Body and Blood of Christ. The Eucharist is to rise and impact the world. How? We are the instruments, we are the evangelists. The bread in the Host is flat and without yeast. You and I provide the yeast, and we allow that real presence of Jesus Christ to rise above and beyond the reception of Holy Communion.

Our practical challenge this week is to take the Most Holy Body and Blood of Christ with us and carry it proudly in procession throughout our daily lives. By our words and actions, we share the Eucharist with the world. What a wonderful pronouncement of our mission as Catholics by showing the real presence of Jesus Christ in the Eucharist, having been received into our very being and modeled in our actions. Amen!

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



St. Dominic Youth Walk

The youth of Columbus St. Dominic Church have created a community service organization to help people in need.

To begin their first service project, the Teen Spirit of St. Dominic has decided to raise money and awareness about mental illness by participating in the National Alliance on Mental Illness (NAMI) Walk. Brandon Scott, a member of the group, designed the NAMI Walk T-shirt, Adventures in Advertising, by Rich Cosby, was so impressed by the organization that the T-shirts will be given to the youth free of charge.

The NAMI Walk will take place Saturday, June 1, at Fred Beekman Park (corner of Kenny and Lane) at 9:30 a.m.

One in four adults -- approximately 57.7 million Americans -- experience a mental health disorder in a given year. One in 17 adults live with serious mental illness such as schizophrenia, major depression, or bipolar disorder, and about one in five children live with a serious mental or emotional disorder.

NAMI Franklin County is a support, education, and advocacy organization dedicated to improving the lives of people living with mental illness and their families.

St. Michael Family Program

Worthington St. Michael Church, 5750 N. High St., will be hosting the Family Honor group's Leading and Loving program for parents with children whose age ranges from newborn through fifth grade.

The program will discuss what it means to be a good role model, look at how the virtue of chastity is developed in children, and help parents answer some of their children's challenging questions, all while cultivating Catholic virtues and values.

The program will be presented from 7 to 9 p.m. Thursday and Friday, June 27 and 28, and from 9 to 11 a.m. Saturday, June 29. There is no charge, though donations will be requested. Child care will be provided on site.

The deadline for registering is Thursday, June 20. Space is limited. Registration is available online at www.familyhonor.org. For more information, contact Erin McNamara at timerin@columbus.rr.com or (614) 783-4993.

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Girl Scouts Help Beagle Shelter



Girl Scout Troop 2381 of Columbus Trinity Elementary School donated \$50 to "Beagles RRRRRR Us," a beagle rescue. The girls, all third-graders at the school, accepted the money in place of cookie orders when they were selling Girl Scout cookies this year. Pictured are (from left) Olivia Huey, Abby Iannitto, Nicole Bond, Abigail O'Toole, and Nora Hackman. Photo courtesy Nick Iannitto



All-Terrain Race Will Benefit Hungry

Columbus's only all-terrain five-kilometer race, the seventh annual Farm Fresh 5K on Saturday, June 8, will traverse a 160-acre property past streams, wetlands, meadows, forest trails, sheep, llamas, and a garden planted with crops that will feed the hungry.

The race will take place on the grounds of the Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick, a sponsored ministry of the Dominican Sisters of Peace. Runners and walkers are invited to join in the center's efforts to care for land, life, and spirit.

Proceeds from the event will go toward planting and harvesting naturally grown produce, 60 to 65 percent of which is donated to area food pantries. In the past four years, Shepherd's Corner has donated 11,600 pounds of fruits and vegetables to Faith Mission, the Bishop Griffin Center at Columbus Christ the King Church, the food pantry at Colum-

bus St. Philip Church, and Helping Hands in Reynoldsburg.

Shepherd's Corner also offers a wide variety of environmental education programs for all ages. These include workshops on sustainability practices, environmental programs for school groups, and invitations to families and groups to walk the center's meditation trails and labyrinth.

Online registration for the race is available at www.2013farmfresh5k.eventbrite.com. Before Saturday, June 1, race fees are: adults, \$25; children 12 and under, \$15. Race-day registration will be available for \$30. Teams are welcomed. The race will start at 9 a.m., rain or shine.

Preregistered runners will receive a 100 percent organic cotton T-shirt and a race packet. The after-race party will feature healthy snacks and a prize ceremony for top finishers.

A course map and additional information are available at www.shepherds-corner.org/5K.

Bowing head at name of Jesus; Who counts as a Catholic?

Could you please tell me why Catholics no longer bow their head at the name of Jesus? I seem to be the only one still doing that -- even the priests don't. When and why did this stop? (Ocean City, N.J.)

The tradition of reverencing the name of Jesus takes its origin from St. Paul, who wrote in his letter to the Philippians (2:9-10): "God greatly exalted him and bestowed on him the name that is above every other name, that at the name of Jesus every knee should bend ... and every tongue confess that Jesus Christ is Lord. ..."

The custom was formalized at the Second Council of Lyons in the 13th century, which decreed the special honor due, "that at the name of Jesus every knee should bow; whenever that glorious name is recalled, especially during the sacred mysteries of the Mass, everyone should bow the knees of his heart, which he can do even by a bow of his head."

The *General Instruction of the Roman Missal*, which governs celebrations of the Mass, goes beyond that and says in No. 275, "A bow of the head is made



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary and of the saint in whose honor Mass is being celebrated."

So, to your question, you are correct in bowing at the name of Jesus, and everyone else should be doing it, too. It lifts us all from the mundane and serves as a convenient reminder that there are lofty realities that transcend and beckon us.

When Pope Francis was elected, it was often stated that he would be the leader of the world's 1.2 billion Catholics. Whom does that number include? Is it just active Catholics? (In my own extended family, unfortunately, only a few are regular churchgoers, and the others seem to be Catholic in name only. Do all of them count in the 1.2 billion?) (Little Falls, N.Y.)

The 1.2 billion figure is, by any reckoning, a "soft" figure. That is to say, in a world of 7 billion people, it is beyond difficult to determine with any real accuracy how many of them belong to each faith community. This is particularly so because demographers differ on what constitutes "belonging" to a religion.

In church law, baptism makes you a Catholic and you remain one forever unless you are excommunicated or formally renounce your faith. So the Vatican's *Statistical Yearbook* counts 1.196 billion Catholics worldwide, which is likely the source reporters used at the time of Pope Francis' election.

The difference in criteria is best illustrated by varying estimates of the number of Catholics in the U.S. The Pew Research Center sets that figure at 75

million. Pew collects census and survey data and simply accepts the word of those who self-identify as Catholic.

The *Official Catholic Directory*, which tabulates figures compiled by the nation's dioceses, sets the total at 66.3 million, but that initial compilation is something less than an exact science. (As a pastor, I can verify this.)

The Glenmary Research Center publishes a U.S. religion census in which local church leaders are asked to estimate the number of their congregants, and Glenmary's latest calculation shows 59 million U.S. Catholics.

If you were to consider only Catholics who formally register in a parish, the totals would probably drop substantially, as they certainly would if you tallied only those who attend Mass each weekend.

So to get back to your question, the flock of our new shepherd, Pope Francis, is certainly very large, but it is, literally, countless.

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

Being priest was 'everything' to man ordained in Toledo two days before he died

By Laurie Stevens Bertke
Catholic News Service

Ordination "meant everything" to Father Scott R. Carroll.

"His dream was to be ordained a priest." That's how the 46-year-old priest was remembered by Father Keith Stripe, pastor of Maumee St. Joseph Church, his home parish.

Father Carroll lost his battle with cancer on May 10, just two days after Toledo Bishop Leonard P. Blair ordained him a priest at the family home in Maumee.

"He had been totally prepared and called to be a priest, and I saw no reason not to ordain him, even in his last days," said Bishop Blair. "I'm very proud and happy that he should be numbered among the priests of Toledo."

Father Carroll had hoped to be ordained with his four classmates at Toledo Rosary Cathedral at the end of June, but because of the severity of his illness, it was decided that he should be ordained sooner, said Msgr. Charles Singler, diocesan vocations director.

His new ordination date was set for May 10 at the cathedral, but was moved up to May 8.

Concelebrating the Mass with Bishop Blair were Msgr. Singler, Father Stripe, and Father Kishore Kottana, associate pastor of St. Joseph.

The ordination liturgy was "simply beautiful," said Father Stripe, describing it as "reminiscent of the early church, when the church was in the house. It was a very intimate ceremony with the bishop, immediate family, and a couple of very close friends."

The priest's funeral Mass was celebrated May 14 at Rosary Cathedral. At the end of Mass, Bishop Blair announced the creation of the Father Scott Carroll Fund for Seminarian Education and Formation. The fund was created within the Diocese of Toledo's Catholic Foundation at the suggestion of Father Carroll's former classmates from Holy Spirit Seminary.



nosed and treated for melanoma in the summer of 2011, according to his brother Tim. Last December, he learned the cancer had recurred and spread.

"I will always remember the example Scott gave us," said Deacon Nathan Bockrath, one of Father Carroll's classmates. "He was never one to complain about his cancer. In times of suffering, he was a witness."

Before entering the seminary, he taught social studies for 18 years at Swanton Middle School. He had four master's degrees, including one in educational administration.

The vocation to priesthood was "something that never left him," Tim Carroll said. "It was always something that he was thinking about."

He eventually decided to take a leave of absence from work for a year to try the seminary. Once he started down that path, "there was no real indecision," Tim Carroll said. "He was very passionate about it, and there was never really a period where he really looked back from there."

In his profile on the diocesan vocations website, the then-seminarian wrote, "I consider the vocation of priesthood to be both the most demanding and rewarding thing that God could ever call me to do. It is my duty to find out if this is what is meant for me, to represent Jesus by teaching, learning and just being there for people."

In his homily at Father Carroll's ordination, Bishop Blair said he related the priest's suffering to that of Christ.

"We think of the priest in his ministry in everyday life, but spiritually, the truth is that we are never more priests than when we are hanging with Christ on the cross, because Christ did not offer something outside of himself to the Father. What he offered was himself," he said.

The bishop felt as if he were "in the presence of Christ hanging on the cross" witnessing the priest's suffering during his ordination.

Msgr. Singler said the most touching moment in the ceremony was when Bishop Blair walked over to the chair where the newly ordained priest was seated, knelt down, removed his miter, and asked for Father Carroll's first blessing.

"Scott did it like he'd been doing it all his life," said Msgr. Singler. "I was like a proud parent, as a vocation director, that this man that I'd had the privilege of walking with and advocating for in the seminary these last three years was able to come to this point to become a priest."

Stevens Bertke writes for the Catholic Chronicle, newspaper of the Toledo Diocese.

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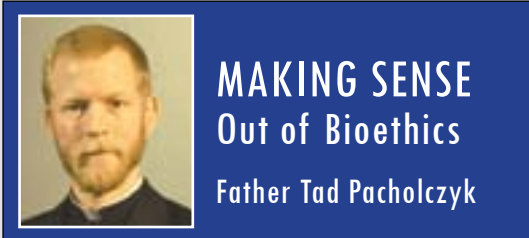
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THE MORALITY AND WISDOM OF INCREMENTAL LEGISLATION



People with strong pro-life, pro-family convictions will sometimes disagree among themselves about whether they should support a particular piece of legislation being debated in the halls of their state legislature or in Congress. Their disagreement will often center on whether it is morally permissible and politically prudent to support a bill that is a step in the right direction, but that still permits other objectionable practices. Is it good and wise to take an “incremental” approach to reversing an unjust law, confronting the offensive practices “piece by piece,” rather than all at once?

In general, when it is not feasible to push back an unjust law in its entirety (for example, when insufficient votes exist to overturn an unjust law), it can be morally acceptable for a lawmaker to support a piece of legislation that aims to lessen a portion of the evils or harmful effects of that standing unjust law.

The pro-life community in recent years has seen various divisions and fractures over this question.

For example, some have argued that since abortion is a grave evil, a Catholic lawmaker can never vote for a piece of legislation that allows for any abortions to occur. Thus, if a vote were being taken on a proposal that allowed abortions in cases of rape and incest but enacted new restrictions against abortion in many other situations, some take a hard line and insist the lawmaker could not morally support the legislation, but could vote only for a law that outlawed all abortions, in every situation.

Blessed John Paul II, however, in a well-known passage from his beautiful encyclical “On the Gospel of Life” (Evangelium Vitae), reminds us of the wisdom and morality of supporting incremental legislation in certain circumstances:

“A particular problem of conscience can arise,” he noted, “in cases where a legislative vote would be decisive for the passage of a more restrictive law, aimed at limiting the number of authorized abortions, in place of a more permissive law already passed or ready to be voted on. Such cases are not infrequent. It is a fact that while in some parts of the world there continue to be campaigns to introduce laws favoring abortion, often supported by powerful international organizations, in other nations - particularly those which have already experienced the bitter fruits of such permissive legislation - there are growing signs of a rethinking in this matter. In a case like the one just mentioned, when it is not possible to overturn or completely abrogate a pro-abortion law, an elected official, whose absolute personal opposition to procured abortion was well known, could licitly support proposals aimed at limiting the harm done by such a law and at lessening its negative consequences at the level of general opinion

and public morality. This does not in fact represent an illicit cooperation with an unjust law, but rather a legitimate and proper attempt to limit its evil aspects.”

Many commentators have observed how dramatic progress has occurred in changing public opinion on abortion in the United States in recent years because of this incremental approach: eliminating partial-birth and late-term abortions, establishing waiting periods, mandating ultrasounds, regulating abortion facilities, and the like.

Incremental legislation may likewise be needed to respond to certain unethical practices regarding end of life care. In Texas, for example, the law allows a physician to unilaterally establish Do Not Resuscitate (DNR) orders for a patient, with no process for review or appeal, when the physician is convinced that resuscitation attempts for that patient would be futile. This means that even in the absence of a patient’s or family’s consent or even input, a doctor can decree a DNR order for that patient.

Because this practice has become accepted in Texas, and because stronger corrective legislation was judged unable to garner sufficient votes, the Texas Catholic Conference crafted a form of incremental legislation in 2013 to address this obviously unethical circumstance that violates a patient’s right to consent.

The proposed legislation seeks to assure that patients and their families receive written notice of their rights regarding DNR orders. It also requires hospitals to assign a liaison to work with the patient to provide clear and compassionate communication about their rights once a conflict between the doctor and the patient/family has been identified. It works out important details regarding ethics committee reviews to assure that appropriate medical judgments are applied to the case, and it establishes an expanded timeframe for hospital transfers in more complex situations of disagreement between the doctor and the patient or the family.

Passing incremental legislation often represents the most sensible approach to dealing with poorly crafted or morally problematic pieces of legislation. In the absence of needed votes to overturn harmful legislation altogether, it is still possible to make significant progress in limiting the damage that these laws can do through the patient spadework of incremental legislative revision. This is done with an eye toward one day being able to rescind or abrogate the unjust law altogether.

Rev. 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, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.

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Finding Myself in His Sacred Heart

When the boyfriend who would become my husband told me he couldn’t go on a hiking date because he had to go to Mass, he pretty much guaranteed I’d be going with him sometime soon.

I mean, how could he put me off for church? How could he resist the chance to be around me when things were going so well with our relationship? What did church have that I did not?

I remember the sunlight streaming through the windows of the church at that first Mass, weeks later, that I went to with him and his family. I remember the reflection off the wood floor, the scuffing sound of the kneelers against the pews.

It was the very picture of a country church: tiny enough to feel crowded with 50 people, wood-framed, glorious in its simplicity. There were plenty of secret cubbyholes and stashing places, and even a vestibule and a sacristy, both approximately the size of postage stamps. The stained-glass windows seemed to glow during those Sunday-morning Masses.

Sacred Heart Church in Milford Center was built by the sweat of the folks in the countryside who felt strongly enough to put their muscles to the test. Looking around it, at the wood floors and the careful painted details, I could see proof of someone else’s love for a building, and I remember that I’m not alone or crazy for feeling such a pull for a place.

In a strange nook in the ceiling at Sacred Heart Church, there was a stained glass window that I always assumed was the Sacred Heart of Jesus. It captured my attention because it seemed weird. It was unlike anything I had ever seen. There was a crown over the heart, with thorns around it. In the daylight, it seemed to glow.

As it turns out, the window was *supposed to be* of the Sacred Heart of Jesus. I learned, by virtue of working with the parish priest and hearing the lore of the parish, that the wrong window was shipped all those years ago. The window that was shipped was of the Immaculate Heart of Mary. It was installed and beyond easy replacement when someone must have looked up and pointed out the difference.

I wonder if they laughed then, as we do now when we share the story. There’s comedy, after all. But there’s also something so appropriate about having Mary’s Immaculate Heart looking down from that pinnacle in the roof in a church named Sacred Heart.

The window was salvaged when Sacred Heart was torn down, and it’s now part of a beautiful display in the Parish Activity Center of St. Joseph Church in Plain City, where dedicated



parishioners transformed regular windows into a work of art, using that window and many others.

When I see that window, I remember where my Catholic journey began. It also reminds me that, as alien as the image of the Sacred Heart has always been to me, I need only to rely on his mother—and mine—to lead me to Jesus.

The image of the Sacred Heart, so beloved by dear Catholics in my life, was something I looked at with a bit of confusion until recently. It seemed wrong, somehow. It didn’t speak to me and it didn’t make sense, even when I researched the many layers of symbolism and the history behind it.

Not so long ago, though, I had a powerful series of experiences following a theme of how Jesus loves me. When I learned that the Sacred Heart and Divine Mercy images are related—are, in fact, different ways of saying the same thing—I felt a click.

The Divine Mercy image is weird in its way, too, I won’t deny it. But I have always felt pulled to it. I have always been fascinated by it. I have always felt a bit choked up by it.

Putting the two together, using them as bookends to the message of how much Jesus loves me in the specific (as opposed to me in the general “every single person” sense) made me realize, once again, that Mary had brought me to Jesus once again, this time through her Immaculate Heart.

Jesus was so tender. He was so gentle. He was such an anomaly of what I stereotype a man to be. And yet, in the Sacred Heart image, with his heart exposed for everyone to see, he was asking me to reach out, to trust, to take a step into his arms.

I found myself in those scratched wooden pews, and it was the person God designed me to be. I discovered that I was loved, and it was a love that overflowed in rivers of tears during Mass. I was touched again and again by mercy and grace, and it was more than I could contain within.

It may have been the Immaculate Heart above, but it was the Sacred Heart within.

Sarah Reinhard writes, reads, and chugs coffee from her home in central Ohio. Find her at SnoringScholar.com.



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Missio: Pope Francis unlocks app for Pontifical Mission Societies

Pope Francis has helped the Pontifical Mission Societies of the United States broaden their reach around the world by unlocking a smartphone app.

During an audience with national directors of pontifical mission societies from around the world, the pope launched the organization’s new Missio app from the Vatican, sending news and content in eight languages.

News and information will be available in English, Spanish, Italian, German, French, Portuguese, Chinese, and Arabic from Fides, the Vatican’s missionary news agency, and news.va. The app also includes videos from news.va and Catholic News Service.

“The app is a way for the church and our Holy Father to reach the growing number of the world’s people who have access to handheld mobile devices, a way to connect as the body of Christ,” said Father Andrew Small, OMI, national director of the Pontifical Mission Societies in the United States.

The app is supported by Apple and Android devices. It may be downloaded for free wherever apps are available.

The introduction of the app comes as the Vatican has increasingly taken advantage of new communication technologies, including a papal Twitter account, @Pontifex. Father Small said social media help the church call more people to be followers of Christ “and if used properly, the new media allow for a more intimate relationship between peoples and nations, fostering peace and mutual understanding.”



Story by **TIM PUET**, *Catholic Times* Reporter, Photos by **KEN SNOW**

THREE NEW PRIESTS ORDAINED FOR COLUMBUS

Photos from left: Deacon Michael Gentry pledges his obedience to Bishop Frederick Campbell just before being ordained a priest; Deacons (from left) Nicholas Droll, Gentry, and Matthew Morris are presented to the bishop; the three deacons prostrate themselves while the Litany of the Saints is being chanted; Bishop Campbell and Fathers Droll, Gentry, and Morris following the Mass of Ordination.

“You do not grasp the priesthood. You are grasped by it,” Bishop Frederick Campbell told the three newest priests of the Diocese of Columbus in his homily during their ordination on Saturday, May 25, at Columbus St. Joseph Cathedral.

Family members and friends of Fathers Nicholas Lee Droll, Michael Chisholm Gentry, and Matthew Brian Morris filled the cathedral for the two-hour ordination Mass. The rite of ordination began after the reading of the Gospel, with the three men being called from the congregation and presented to the bishop by Father Paul Noble, diocesan vocations director, who declared them

ready for the priesthood.

Following the bishop’s homily, the men promised obedience to the bishop and his successors and prostrated themselves in humility on the altar as the congregation chanted the Litany of the Saints. The bishop then laid his hands on the heads of each of the three in the traditional sign of ordination, with the more than 50 priests in attendance repeating that gesture individually.

This was followed by the bishop’s prayer of ordination, investiture of the three with stoles and chasubles, the anointing of their hands, and the sign of peace from each of the priests.

“The Church, of course, requires that you are properly prepared to receive the gift (of priesthood), but it remains the gift of Jesus Christ apportioned to those whom he calls, and he calls generously,” Bishop Campbell told the three men during his homily. “Jesus Christ is the source and the form of the priesthood.

“By God’s grace and the power of the Holy Spirit, you shall be enfolded into Christ’s prophetic priesthood for the good of the people,” the bishop continued. “We do not possess the priesthood; we are possessed by it.

“Whatever talents and virtues we have will be used by Christ. ... Any talk about priestly style must be simply

the imitation of Christ in his celibacy, his obedience, his humility, his piety, his compassion.

“As St. Paul reminds us, it is the Lord’s word that you shall preach and his sacrifice that you shall offer at the altar. It is his charity that you will extend to the people by the manner of your life – how you speak, how you touch the sacred mysteries with reverence, ... sharing their (the people’s) joys and sorrows. ...

“You shall reflect ... the royal priesthood to which they, too, are called, encouraging them to a deeper participation in the paschal mystery of the dying and rising of the Lord so that they may take up their vocation to transform

the world according to Christ. In allowing yourselves to be possessed by Christ the high priest, you shall find a joy and peace beyond anything that the world can offer.

Addressing the congregation, Bishop Campbell expressed his gratitude for the support and encouragement they have given the new priests. “Continue that support and pray for them always,” he said. “They will face challenges, as well as experience many blessings. They shall be called to proclaim Christ in a world increasingly hostile to religious faith.

“Allow them to know of your firm and faithful commitment to the Christ whom they preach, and pray for an

abundant harvest of vocations. The Lord calls widely. ... Assist those whom he calls to hear the summons amidst a world filled with various voices. Some, like Jeremiah, may express hesitation or fear, but encourage them to recognize a consecration from the very womb. The Church stands ready to aid them to discern the call.

“And remember, without priests, there is no Eucharist; without the Eucharist, there is no Church; and without the Church, there is no proclamation of the Gospel of salvation. There is no other name in heaven or on earth by which we are saved than the name of Jesus Christ. My brothers and sisters, make his name known and loved.”

Father Nicholas Droll

Father Nicholas Droll says that he experienced God’s grace and a certain calm leading up to his ordination, and it reassured him that he is doing what God is asking him to do. “For a long time, I had been asking for the grace to want what God wants,” he said.

Father Droll graduated from Mount St. Mary Seminary in Emmitsburg, Md., where he received a master of divinity degree and a master of arts degree in systematic theology.

Before major seminary, Father Droll attended The Ohio State University’s Marion campus and the Pontifical College Josephinum, and graduated from Ohio State with a bachelor of arts degree in philosophy. He also worked in the law-enforcement field at a nonprofit organization which worked closely with the Columbus Division of Police in several

neighborhoods.

His parents, Jerry and Becky; sister, Emily; and brothers, Nate and Peter, have greatly supported him during his priestly formation. He is originally from Upper Sandusky and his home parish is Worthington St. Michael. He enjoyed all of his summer parish assignments, including Chillicothe St. Peter, Westerville St. Paul, and Columbus St. Stephen.



See **DROLL**, Page 12

Father Michael Gentry

Many priests describe the discernment of their vocations as a gradual process. Father Michael Gentry recalls his experience as being much more dramatic, with two distinct turning points.

The first of those occurrences was the moment when he decided to join the Catholic Church in December 1999 while attending Mass at Pickerington’s Seton Parish at the invitation of a friend. “I will never forget that moment,” he said. “I had been trying to sustain myself with my own ideas about Jesus. I encountered Him for the first time.”

He became a Catholic in 2001 and became very involved with activities at Columbus St. Catharine Church for the next six years while employed at Ashland Inc. In 2007, he concluded that his life at the time “was not sustainable. I knew I had the shoes on the wrong feet. I prayed and there was a turn-

ing point while I was listening to a homily (and the priest said): ‘Ask God to give you the work and the relationships that He will bless.’” This has become Father Gentry’s motto.

After that homily, he went on a retreat. Three days later, he was sitting in the office of Father Jeffrey Coning, who was diocesan vocations director at the time, and saying he wanted to be a priest. Father Gentry, 51, entered Blessed John



See **GENTRY**, Page 13

Father Matthew Morris

Father Matthew Morris’ path to the priesthood began in Philadelphia and ended in the area which has been home for most of his life.

Father Morris, 33, began discerning a call to the priesthood while working for the federal government in Parkersburg, W.Va. When he left that job about seven years ago, he spent a few months with the Capuchin Franciscans in Philadelphia, where he worked with the urban poor.

After a few months, the Lancaster native realized he was not called to that order and felt a call to move back to Ohio. “I think a specific geographical area can be a part of God’s call and is an integral part of the vocation of a diocesan priest,” he said.

He began speaking with Father Don Franks, then pastor of Lancaster St. Mary, and Father Jeff Coning, who was diocesan vocations director at the

time. He eventually submitted an application to the Pontifical College Josephinum and was accepted as a seminarian. After six years of formation at the Josephinum, he earned the degrees of bachelor of philosophy, master of divinity, and master of arts *summa cum laude* in theology.

He already had received two degrees in business administration – a bachelor’s from Ohio University



See **MORRIS**, Page 12

CATHOLICS AT THE CLIPPERS GAME



On Sunday, May 26, the Columbus Clippers and the Diocesan Recreation Association sponsored the third annual Catholic Family Night with the Clippers at Huntington Park. More than 1,400 people from the diocese attended. At the game, the Joe Sestito-Kathryn Buckerfield Sportsmanship Award and Scholarship was presented to London St. Patrick Church. The award, which included a plaque and a \$500 scholarship, recognized the parish for exemplary sportsmanship for the 2012-2013 DRA sports seasons. Pictured are (from left) Julius Palazzo, DRA director of boys athletics; David Wiseman, outgoing St. Patrick athletic director, who threw out the first pitch; Joshua Peters, new St. Patrick athletic director, and his son, Bryce; Marty Raines, DRA associate director; Jacob Froning, St. Patrick principal; and Crash, the Clippers' mascot.

DROLL, continued from Page 10

During this past year as a deacon, he served with Father Ted Sill at Gahanna St. Matthew Church and had pastoral assignments at Dover St. Joseph Church and the Joint Organization for Inner-City Needs. He feels blessed by all those experiences.

Father Droll looks forward to serving the people of the Diocese of Columbus. One of the things he enjoys most about Columbus is access to watching a variety of sports teams including the Columbus Crew, Clippers, and Blue Jackets, the Cleveland Indians, and the Ohio State Buckeyes.

"I always pray to be open to God's grace and grow more in love with the Eucharist, which is a sign of God's

great love for us," he said.

In preparing for ordination, Father Droll spent much time in prayer. He said he couldn't put into words the emotional and spiritual depths of what ordination day means, as the Lord speaks to each person in an individual and unique way.

"I am immensely grateful to God and for the prayers of the Blessed Virgin which brought me here," he said. "I am thankful for (diocesan vocations director) Father Paul Noble's guidance leading up to ordination. I also want to thank Bishop Campbell and all the people who have prayed that I become a good and holy priest while I was in seminary and in formation."

MORRIS, continued from Page 11

and a master's from Bowling Green State University.

In reflecting on his six years of formation at the Josephinum, Father Morris is grateful for his excellent priestly and lay professors. He is also grateful for the many good and faithful priests in his life over the years and their joyful witness, the fatherly support of Bishop Frederick Campbell, and the friendship

and support of his seminarian brothers.

Father Morris feels affirmed in his call to service to the Church. "I look forward to my new ministry in the Church with joy and nervousness. It is truly a leap of faith with the Lord," he said. "But if God calls you, he will give you the grace to do it. I look forward to bringing people closer to Jesus Christ through the sacraments."

GENTRY, continued from Page 11

XXIII National Seminary in Weston, Mass., in August 2009 and has been studying for the priesthood for the last four years at the seminary, which specializes in serving men age 30 and older who are responding to a call to priestly ministry.

He was born near Pensacola, Fla., and grew up in Houston. His job transferred him in 1989 to Columbus, where he worked for Borden, Inc. until 1995 and for Ashland until he entered the seminary.

He was raised in an evangelical church until he was 14, then was away from any church until age 36. "My life was falling apart because I was neglecting Jesus Christ," he said.

He went "church shopping" when he arrived in Columbus and frequented a few churches before receiving the invitation which resulted in his becoming a Catholic.

After his baptism, he was active at St. Catharine's in the RENEW program, teaching religious education and adult faith formation, serving as a Eucharistic minister and a liturgical coordinator, and taking classes through the Franciscan distance learning program.

In preparation for his ordination as a transitional deacon last year, Father Gentry attended a Jesuit retreat after Easter, allowing him time to pray and meditate with Scripture as a means of drawing closer to God.

This school year has also allowed him to practice delivering homilies. "When I think about ministry, I realize that preaching is an important competency for a priest," he said. "I love connecting issues we face each day with Catholic history and tradition. I am prayerfully looking forward to this."

Father Gentry greatly enjoyed a spiritual direction class he recently completed. He looks forward to working with people one-to-one to help them draw closer to Christ.

He felt blessed with summer assignments in Columbus parishes, including West Jefferson Ss. Simon and Jude, Columbus St. Mary Magdalene, and, this past summer, Reynoldsburg St. Pius X. He was also a volunteer at the Joint Organization for Inner-City Needs. He felt inspired and enriched in each of his assignments.

Sacramental preparation is a large part of diaconate preparation at the seminary, where the performance of rites such as Baptism is practiced. He also recently facilitated the certification of catechists. This was very special to him, as he taught religious education at St. Catharine Church for four years.

He has enjoyed his time at seminary in Boston, but considers Columbus his home and looks forward to serving the people of the Diocese of Columbus as a priest. "We have such a rich and beautiful diversity in the people of Columbus," he said. "That makes living and serving in Columbus even more special."

Father Gentry is prayerfully anticipating his parish assignment.

"Everything has happened for a purpose, and with a purpose to prepare me to serve the people of Columbus," he said. "Each day that goes by means I am a little closer to that."

In preparing for priestly ordination, he said that he is grateful for people's prayers and support.

"I have never felt clearer, more confident and joyful that this is exactly what God made me for -- to serve his people as a priest," he said.

New Consulting Services for Rural Groups Interested in CCHD Grants

The National Catholic Rural Life Conference is working with the Catholic Campaign for Human Development (CCHD) to increase the number of successful CCHD grant applications from rural communities to address poverty. CCHD was created 40 years ago by the U.S. Conference of Catholic Bishops to provide funding to groups of low-income people who are empowered to address the causes of poverty in their communities. CCHD has provided nearly 8,000 grants to community groups that desire to seek justice and create lasting change for people in poverty.

CCHD local and national grants have helped low-income day care centers, legal advocacy to enforce fair wages, environmental justice, affordable housing in low-income neighborhoods, and online marketplaces and cooperatives for small artisans and growers. The Northwest Missouri Enterprise Facilitation used a CCHD grant to expand its business coaching program to help sustain small rural communities. Since it began, 22 new businesses have opened, \$6 million in sales has been generated, and 97 jobs have been created. Last year, NWMEF helped 110 businesses and was part of 11 grand openings of res-

taurants, a bed-and-breakfast, a window cleaning company, a dance studio, and others. Read more about the NWMEF and other successful CCHD programs at the NCRLC website, www.ncrlc.com.

Do you have a grant idea? NCRLC provides education and consulting to rural organizations interested in applying for CCHD grant funds and can assist throughout the application process by talking applicants through a grant concept, helping them understand CCHD grant timelines and requirements, and answering questions throughout the application process.

Visit the NCRLC website for more resources. The site features CCHD grant guidelines, success stories, grant-writing resources, links to CCHD application guides, webinars, and more. Applications are available on Sept. 1 and are due by Nov. 1.

To get started or refer a rural community organization, contact James Ennis, NCRLC executive director, at (515) 270-2634, extension 15 (jim@ncrlc.com), or Beth Hyser, development coordinator, at (651) 962-5955 (beth@ncrlc.com).

"Are We Too Old to Dream?" program for seniors

The Martin de Porres Center's Institute for Maturing Spirituality will present Fran Frazier addressing the question "Are We Too Old to Dream?" on Thursday, June 6, from 2 to 3:30 p.m.

Asking ourselves at midlife and beyond if we are too old to dream is like asking if we are too old to hope. Embracing the words of Isaiah 40:31, "They that hope in the Lord will renew their strength, they will soar as with eagles' wings," Frazier will assert that advancing age does not prohibit dreaming.

In older adulthood, the temptation to sacrifice one's own dreams to those of others and to transfer one's own hope to the accomplishments of younger people may rob elders of opportunities to reach the fullness of their God-given potential. This presentation will encourage mature adults to dream for themselves and to realize God's promise in Isaiah 40:31 for those who

hope -- "They will run and not grow weary, walk and not grow faint."

Frazier is a native of Philadelphia with a master's degree in learning disabilities and behavioral disorders from The Ohio State University. An ardent advocate for women's transformation, she is a national speaker in this area, with expertise in presenting creative and insightful approaches to issues of high sensitivity.

She is a member of the Columbus Community Relations Commission and has received several awards of recognition, include the Living Faith Award from the Columbus Metropolitan Area Church Council.

The de Porres Center, at 2330 Airport Drive in Columbus, requests registration for this event by Wednesday, June 5 at www.martindeporrescenter.net or by calling (614) 416-1910. A free-will donation will be taken at the door.

Young-at-Heart Luncheon

The Young-at-Heart Club of Columbus St. Mary Church will conduct its annual bingo luncheon from 11:30 a.m. to 1:30 p.m. Monday, June 17, at St. Mary School, 700 S. 3rd St., Columbus.

Besides bingo, the event will include a raffle and awarding of a door prize. Presale tickets are available at \$9 each and may be obtained from the church office at (614) 445-9668 or from club members.



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July 31 - August 2, Course 2 - Register by July 1.

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Genesis 14:18-20
1 Corinthians 11:23-26
Luke 9:11b-17

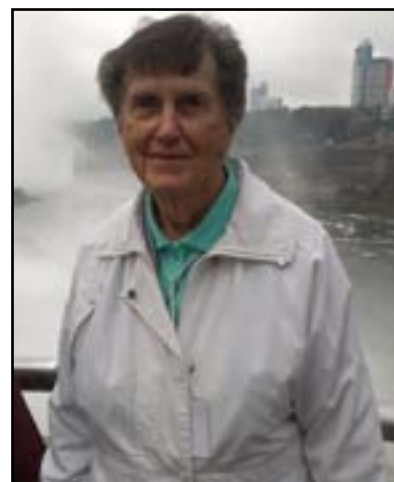
June 9
1 Kings 17:17-24
Galatians 1:11-19
Luke 7:11-17

The scene in Genesis of Melchizedek, king and priest of Salem (an early name for Jerusalem), bringing out bread and wine to Abram was because of Abram's victory over a common foe, which impressed Melchizedek greatly. Melchizedek was a mysterious figure who returns in Psalm 110:4 (Sunday's responsorial psalm) as the first in a line of priest/kings.

The psalm applies this dual role to David (or one of his successors) at an enthronement ceremony or commemoration of the enthronement as king. Because the priesthood in some historical representations was to descend from Aaron and the tribe of Levi, this dual role of priest/king was probably limited to the early years of the monarchy (Saul, David, and probably Solomon). The actual historical development of the priesthood is quite muddled, and it seems that it was not until the close of the seventh century BC that the priesthood was finally limited to the tribe of Levi.

This brings us back to Melchizedek, who was both priest and king during a period of time centuries before David. He blesses Abram in the name of *El Elyon* ("God Most High"). A few verses later, Abram will swear to *YHWH El Elyon* ("the Lord God Most High"). The Hebrew author loved to apply these various titles for God used by non-Israelites to the Lord, knowing that the Lord incorporated all of them in the one divine reality. The author did so without embarrassment.

SISTER JULIE CELEBRATES 60 YEARS AS A FRANCISCAN



Sister Julie O'Stroske, OSF, this year is celebrating the 60th anniversary of her profession of final vows as a Stella Niagara Franciscan sister. She was honored at a Mass and dinner at Sunbury St. John Neumann Church, where she is a volunteer minister.

Born Virginia O'Stroske, she was raised in the former Columbus St. Augustine Parish. She attended St. Augustine School and Columbus St. Joseph Academy and graduated from Columbus Sacred Heart High School, all of which are now closed.

She entered the Sisters of St. Fran-

cis of Penance and Christian Charity at Stella Niagara, N.Y., in 1949, and pronounced her final vows in 1953.

During her 28 years of education ministry, Sister Julie served as a classroom teacher in Charleston, W.Va., and Buffalo, N.Y. She was principal of Columbus St. Matthias School and St. Peter School in Lewiston, N.Y.

In the 1970's, she was pastoral minister at Delaware St. Mary Church. She then spent several years as a nursing home administrator and provider of home nursing and hospice care.

The choice of the Genesis reading for today's feast is clearly because of the mention of bread and wine, which became the elements of the Eucharist in Christian history. Paul says he received from the Lord what he in turn handed on. That could mean either what he received by direct revelation or received from the tradition that was handed on to him. The formula is similar to other institution narratives: "He took bread, gave thanks, broke and said. . . ." He did the same with the cup.

We do not think of bread or wine when we eat and drink in the Eucharist. Rather, we remember Jesus in the Hebrew sense of making the past event in all of its power. We use bread and wine, but the reality is Christ's body and his blood. Thus, he always remains present with the Church in Word and Sacrament. In doing so, we proclaim the death of the Lord until he comes. This brings us full cycle back to the Paschal mystery: his death, resurrection, and ascension, all of which are contained in the mystery that we proclaim.

The Gospel reflects the formula that has been handed down, which the Synoptic Gospels (Matthew, Mark, and Luke) have used to indicate the Eucharistic nature of the feeding of the 5,000. Here again, we see the formula of "taking bread, blessing it, breaking it and giving to them to set before them." The Gospel accounts clearly intend for us to think of that feeding as either flowing from the Eucharist or leading to it, or both. The body and blood of the Lord is not just a participation in a divine feeding, but a reminder that we must feed others, even as we have been fed. We are always reminded of the need for putting to work the good things we receive in the Eucharist.

The feast is the Body **and** Blood of Christ. It never ceases to amaze how people will show great piety in receiving the Body of Christ, but have near contempt for the cup, as though it contains something other than what it is: the blood of Christ. Equal reverence is due to the Body **and** Blood.

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

The Weekday Bible Readings

6/3-6/8	6/10-6/15
<p>MONDAY Tobit 1:1,3:2,1a-8 Psalm 112:1-6 Mark 12:1-12</p>	<p>MONDAY 2 Corinthians 1:1-7 Psalm 34:2-9 Matthew 5:1-12</p>
<p>TUESDAY Tobit 2:9-14 Psalm 112:1-2,7-9 Mark 12:13-17</p>	<p>TUESDAY Acts 11:21b-26;13:1-3 Psalm 98:1-6 Matthew 5:13-16</p>
<p>WEDNESDAY Tobit 3:1-11a, 16-17a Psalm 25:2-9 Mark 12:18-27</p>	<p>WEDNESDAY 2 Corinthians 3:4-11 Psalm 99:5-9 Matthew 5:17-19</p>
<p>THURSDAY Tobit 6:10-11,7:1bcde, 9-17;8:4-9a Psalm 128:1-5 Mark 12:28-34</p>	<p>THURSDAY 2 Corinthians 3:15-4:1,3-6 Psalm 85:9ab-14 Matthew 5:20-26</p>
<p>FRIDAY Ezekiel 34:11-16 Psalm 23:1-6 Romans 5:5b-11 Luke 15:3-7</p>	<p>FRIDAY 2 Corinthians 4:7-15 Psalm 116:10-11,15-18 Matthew 5:27-32</p>
<p>SATURDAY Tobit 12:1,5,15,20 Tobit 13:2,6-8 (Ps) Luke 2:41-51</p>	<p>SATURDAY 2 Corinthians 5:14-21 Psalm 103:1-4,8-9,11-18 Matthew 5:33-37</p>

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEKS OF JUNE 2 AND 9, 2013

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

Mass with the Passionist Fathers at 7 a.m. on WHIZ-TV, Channel 18, Zanesville, and 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Check local cable systems for WHIZ's and WWHO's cable channel listings.

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

(Encores at noon, 7 p.m., and midnight).
Mass from Kenton Immaculate Conception Church at 10 a.m. on Time Warner Cable Channel 6 (Hardin County).
Mass from Portsmouth St. Mary Church at noon on Time Warner Channel 24 in Scioto County.

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 (820 AM), Columbus, and at www.stgabrielradio.com.

We pray Weeks I and II, Seasonal Proper of the Liturgy of the Hours

Farewell, My Alma Mater – Marion Catholic

Soon, my alma mater, Marion Catholic High School, will close her doors forever. Besides being terribly sad, I find it hard to explain to the many people from the Columbus area who didn't grew up in a town like Marion. First of all, let's face facts: It's hard to keep a high school open when you have less than 100 students. In addition, like many smaller cities Marion has been fighting a battle to retain good-paying jobs, which often means many young Catholics leave for other places.

For example, in 1964, the year of my birth, there were 264 baptisms at Marion St. Mary Church, while in 2000, there were just 44. In addition, unlike places such as Newark, Lancaster, and Zanesville; Marion has only one parish. All of these particular facts don't lessen the blow. When I graduated in 1982, there hung a banner over the graduates that said, "100 Years of Catholic Education in Marion." This now means that for more than 130 years, if your Marion family was Catholic, chances are that a fair amount of them graduated from Marion St. Mary's, later Marion Catholic.

Folks who grew up in Columbus have told me, "I know how you feel with your alma mater closing." However, many of them went the next year to a nearby Catholic high school, which simply isn't possible for the good folks of Marion. Perhaps the T-shirt that circulated in Marion a few years ago summed it up—"You wouldn't understand, It's a Marion thing."

Growing up in the 1970s and 1980s in a one-parish working-class town, you developed a bit of a chip on



THE TIDE IS TURNING
TOWARD CATHOLICISM
David Hartline

your shoulder. We occasionally heard anti-Catholic remarks and chants at football and basketball road games in rural areas, and were sometimes teased about being from Marion when we played in Columbus.

Marion has always been a tough industrial town, and while that scares some folks, and maybe made us a little rough around the edges, it certainly made us all tougher, and I wouldn't trade the experience for anything. I had so much fun in high school, especially in my junior and senior years, I almost feel guilty when I hear folks complain about their high school years. In addition, my closest friends are those with whom I went to school at Marion Catholic.

I also taught and was principal at my alma mater. Occasionally, I would hear some fellow educators boast about the wonderfully diverse school they taught or administered. At Marion Catholic, though most students were Catholic of European descent, I also went to school with and taught kids who were African American, Asian, or Hispanic.

I taught and went to school with kids whose parents

were doctors, lawyers, steel mill and railroad yard workers. I also taught and went to school with kids who were evangelical, mainline Protestant, Buddhist, Hindu, and Muslim. Talk about diversity. Their parents sent them to Marion Catholic because of the values taught and the successful education received there.

Outside of my immediate family, nothing in life shaped me more than my experience at Marion Catholic. We owe the priests, sisters, and lay teachers who taught us a tremendous amount of gratitude. At great sacrifice, they did as St. Francis commanded -- lived the Gospel and only used words when absolutely necessary. This is not to say that we didn't have more than our fair share of scandals. Some of us literally looked evil in the eye, but most of us never attributed the scandals to our cherished Catholic faith.

I would humbly ask that you keep the good folks of Marion in your prayers, and, while you are in prayer, thank God for those who helped you understand the faith that has been passed down from the Apostles all the way through the year 2013. The One, Holy, Catholic, and Apostolic Church is who she says she is because of those who transmit the faith. We all need to transmit the truth and love of our Catholic faith as best we can, I thank God I was shown a wonderful example at a place called Marion Catholic High School.

Hartline is the author of "The Catholic Tide Continues to Turn" and a former teacher and administrator for the diocese.

INVESTITURE FOR TWO SISTERS

Sister Lynn O'Reilly and Sister Laena Fuller were invested in the holy habit of the Sisters of the Children of Mary, a semi-contemplative religious community in Newark, during a ceremony at Newark St. Francis de Sales Church.

The investiture took place during a Mass celebrated by Msgr. Frank Lane, spiritual director of the community and of Mount St. Mary's Seminary in Cincinnati. It began after the homily of the Mass, when Msgr. Lane called the sisters forward for their profession.

"My heart's desire is to give myself to God as a Sister of the Children of Mary, to adore and love him, and pray that all people will come to adore him in the most blessed sacrament and be faithful members of his holy Catholic Church," declared Sister Lynn, who is from Maryland, and Sister Laena, who is from Missouri.

Mother Margaret Mary, founder of the community, then cut the sisters' hair as a sign of their commitment and gift of self to God.

Msgr. Lane blessed each article of the habit, described its symbolism to the sisters, and encouraged them to use their period as novices to prepare in



Above: Sister Philomena Maria presents Sister Laena (left) and Sister Lynn with their habits. Below: Members of the Children of Mary community (from left): first row, Sister Mary Teresa, Sister Laena, Mother Margaret Mary, and Sister Lynn; second row, Sister Leslie, Sister Dvorah, and Sister Laura; third row, Sister Bernadette Marie, Sister Agnes Immaculae, and Sister Philomena Maria.

Photos courtesy Children of Mary

earnest to profess their vows. When they do so next year, they will embrace the evangelical counsels of poverty, chastity, obedience, and prayer for abundant and holy priests, and will give their lives as an offering to God so that all people will come to love and adore him in the Eucharist through the Catholic Church.

Sister Lynn and Sister Laena then were taken to the

asacristy to be clothed in the habit by the professed sisters. After being clothed, they were received by the sisters, gave flowers to their mothers, and presented roses to the Blessed Mother, while the St. Francis de Sales choir sang a litany praying for Mary's continued intercession.

For more information about the Children of Mary, visit www.childrenofmary.net.

Pray for our dead

ALLEN, Patrick M., 72, May 21
St. Francis de Sales Church, Newark

ANTHONY, Linda L., 78, May 25
St. Patrick Church, London

BENNETT, Ruth A., 76, May 21
Holy Cross Church, Columbus

DUNCAN, MaryAnne, 75, May 25
St. Matthias Church, Columbus

ELLIS, Richard E., 80, May 23
St. Francis de Sales Church, Newark

FONDALE, Patricia L., 85, May 17
St. Patrick Church, Junction City

GIOVANNETTI, Margaret M., 74, May 25
St. Margaret of Cortona Church, Columbus

HARTLAGE, Robert, 86, March 24
Holy Redeemer Church, Portsmouth

HENSEL, Frank E., 71, May 23
St. James the Less Church, Columbus

JONES, Charles "Bob," 85, March 31
Holy Redeemer Church, Portsmouth

KREMPEL, Lawrence, 90, April 29
Church of the Nativity, Utica

MARTIN, Eileen, 82, May 22
St. Pius X Church, Reynoldsburg

MILLER, Joseph P., 45, May 22
Corpus Christi Church, Columbus

OATNEY, Frances I., 87, May 24
St. Mark Church, Lancaster

SCHROEDER, Barbara J., 73, May 26
St. Brigid of Kildare Church, Dublin

VETTER, Mark O., 89, May 23
St. Andrew Church, Columbus

Sister Edith Fitzgerald, OP

Funeral Mass for Sister Edith Fitzgerald, OP, 93, who died Saturday, May 23, was held Wednesday, May 29, at the Motherhouse of the Dominican Sisters of Peace. Burial was at St. Joseph Cemetery, Columbus.

She was born on Nov. 27, 1919, in Plain City to William and Rachel (Harbage) Fitzgerald.

She entered the novitiate of the former Dominican Sisters of St. Mary of the Springs in 1946 and made her profession of vows in 1948, taking the name Sister Mariella.

She earned a bachelor of science degree from The Ohio State University and a master of arts degree from the University of Notre Dame.

In the Diocese of Columbus, she was principal at Columbus Christ the King School (1952-55), and taught at Newark St. Francis de Sales High School

(1949-50), Columbus St. James the Less School (1950-52), Lancaster St. Mary High School (1955-57), Columbus St. Mary of the Springs Academy (1967-71), and Columbus Bishop Watterson High School (1973-86).

She also taught in the Diocese of Steubenville and in Connecticut, New York, and Pennsylvania, and served as assistant to the social worker at Seton Square North in Columbus (1986-92) and taught in the child care center at St. Stephen's Community House in Columbus (1992-2006). She became a resident volunteer at the Motherhouse before moving to the Mohun Health Care Center in 2008.

She was preceded in death by her parents; brothers, George, Joseph, and William Fitzgerald and John Lyday; and sister, Rachel Glenn. She is survived by nieces and nephews.

St. Charles Athletic Camps

Columbus St. Charles Preparatory School will host several athletic camps this summer. Brochures for each of the programs may be found on the "St. Charles Athletic Camps - 2013" post at the home page of the school's website, www.stcharlesprep.org.

The St. Charles Youth Football Camp, for boys entering grades one through eight, will take place Monday, June 10, through Thursday, June 13, from 9 a.m. to 1 p.m. The cost is \$100 per camper. Those who would like to sign up or need more information may contact St. Charles football coach Jeff Pharion at jpharion@cdeducation.org.

The Cardinal Lacrosse Camp, for boys entering grades five to eight, will be from 6 to 9 p.m. on Mondays and Wednesdays, June 10, 12, 17, and 19. The cost is \$100 per camper. Information is available from St. Charles lacrosse coach Mark Berndt at maberndt@aep.com or (740) 816-9216.

The St. Charles Baseball Camp, for boys ages seven to 14, will take place Monday, June 17, through Thursday, June 20, from 9 a.m. to noon. The cost is \$90 per camper. Those who

would like to sign up or need more information may contact St. Charles baseball coach Ray Benjamin at benj33@aol.com.

The St. Charles Soccer Academy, for boys entering grades four to nine, will be Monday, June 24, through Thursday, June 27, from 9 a.m. to noon at the school's Walt Plank Field. The camp will be run by St. Charles soccer coach Rick Ey and his staff and will cost is \$85 per person. Campers should bring soccer cleats, shin guards, a soccer ball, plenty of water, and a snack. For more information, contact Ey at rey@cdeducation.org.

The St. Charles Volleyball Camp, consisting of two daily sessions, will last from Monday, July 29, through Thursday, Aug. 1. The morning session will teach fundamentals of the game to students in grades four to six and the afternoon session will cover advanced fundamentals for students in grades seven to nine. The cost is \$90 per person. Registrations by mail are due by Friday, July 19. For more information or to sign up, email the St. Charles volleyball coaching staff at vbstcharles@gmail.com.

Send obituaries to: tpuet@colsdio.org

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MAY

31-JUNE 23, FRIDAY-SUNDAY

'Apostolic Visions' Exhibit at Cathedral
6 to 8 p.m., Undercroft gallery, St. Joseph Cathedral, 212 E. Broad St., Columbus. Opening reception for "Apostolic visions of Paul-Henri Bourguignon" art exhibit. Gallery will be open 6:30 to 8 p.m. Saturdays and 11:30 a.m. to 2 p.m. Sundays through June 23. 614-224-1295

JUNE

1, SATURDAY

Pro-Life Training Session
8:30 to 12:30 p.m., New Wine, 4816 Indianola Ave., Columbus. Training session for young people and adults who want to better understand the pro-life position so they can better defend their beliefs. Sponsored by Greater

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.) will be placed in the "Fund-Raising Guide." An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line. For more information, call Deacon Steve DeMers at 614-224-6530 or 800-511-0584.

'Happenings' submissions

Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits. Items not received before this deadline may not be published. Listings cannot be taken by phone. Mail to: The Catholic Times Happenings, 197 East Gay St., Columbus, OH 43215 Fax to: 614-241-2518 E-mail as text to tpuet@colsdio.org

Columbus Right to Life and Columbus-based pro-life group Created Equal. 614-445-8508

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. 614-861-4888

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 June 8. 614-565-8654

Centering Prayer Group Meeting at Corpus Christi
10:30 a.m. to noon, Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Centering prayer group meeting, beginning with silent prayer, followed by Contemplative Outreach DVD and discussion. 614-512-3731

Filipino Mass at Holy Cross
7:30 p.m., Holy Cross Church, 204 S. 5th St., Columbus. Mass in the Tagalog language for members of the Filipino Catholic community. 614-224-3416

1-2, SATURDAY-SUNDAY

Scioto County Deanery Year of Faith Conference
9 a.m. to 9 p.m. Saturday, 9 a.m. to 4 p.m. Sunday, Notre Dame High School, 2220 Sunrise Ave., Portsmouth. Year of Faith conference sponsored by Scioto County Deanery. Theme: "Seeking Jesus," featuring speakers Father Larry Richards and Vinny Flynn, Mass both days, with Bishop Frederick Campbell celebrating the closing Mass, Adoration, prayer, and vocations roundtable with seminarians. Information at www.seekingjesus2013.com.

2, SUNDAY

Outdoor Mass at Our Lady of Mount Carmel
10 a.m., Our Lady of Mount Carmel Church, 5133 Walnut road S.E., Buckeye Lake. Outdoor Mass to celebrate the Feast of Corpus Christi. 740-928-3266

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 into chapel following 11 a.m. Mass and continuing to 5 p.m. 614-933-9318

West Deanery Corpus Christi Celebration at Plain City
1 to 4 p.m., St. Joseph Church, 140 West Ave., Plain City. Feast of Corpus Christi celebration for West Columbus Deanery, with Adoration from 1 to 3 p.m., vespers, procession through town, Benediction, and reception.

Corpus Christi Procession at St. Mark
4 to 6:30 p.m., St. Mark Church, 324 Gay St., Lancaster. Feast of Corpus Christi procession, Adoration, and Benediction, weather permitting. 740-653-1229

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 June 9. 614-886-8266

'Catholicism' at St. Andrew
6:45 p.m., St. Andrew Church, 1899 McCoy Road, Columbus. Conclusion of Father Robert Barron's "Catholicism" video series, followed by small-group discussion.
Spanish Mass at Columbus St. Peter
7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. Also on June 9. 706-761-4054

Compline at Cathedral
9 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Chanting of Compline. 614-241-2526

3, MONDAY

Aquinas Alumni Luncheon
11 a.m., Holy Family Jubilee Museum, 57 S. Grubb St., Columbus. Monthly Columbus Aquinas High School alumni luncheon.

Marian Prayer Group
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Mass for Catholic family life. 614-235-7435

4, TUESDAY

Diocesan Senior Citizens Day Celebration
10:30 a.m., St. Margaret of Cortona Church, 1600 N. Hague Ave., Columbus. 36th annual Senior Citizens Day celebration sponsored by diocesan Office for Social Concerns, with Mass celebrated by Bishop Frederick Campbell, followed by luncheon. 614-241-2540

Serra Club of North Columbus Meeting
Noon, Jessing Center, Pontifical College Josephinum, 7625 N. High St., Columbus. Serra Club of North Columbus meeting. Reservations required.

Abortion Recovery Network Group
7 p.m., Pregnancy Decision Health Center, 665 E. Dublin-Granville Road, Columbus. Abortion recovery network group meeting for anyone interested in recovering from abortion or who has been through a recovery program and wants to stay connected. 614-444-4411

Catholic War Veterans Monthly Meeting
7 p.m., Red Room, St. Peter Church, 6899 Smoky Row Road, Columbus. Catholic War Veterans Post 1936 meeting. 614-221-7601

Prayer Group Meeting at St. Mark
7:30 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life Prayer Group meeting. Also on June 11. 740-653-4919

5, WEDNESDAY

NFP Information Session at Catholic Center
7 to 8:30 p.m., Catholic Center, 197 E. Gay St., Columbus. Information session for Natural Family Planning. 614-241-2560

6, THURSDAY

Institute for Maturing Spirituality Webcast
2 to 3:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Institute for Maturing Spirituality webcast on "Are We Too Old to Dream?" with facilitator and consultant Frances Frazier. Webcast also available at Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus.

7, 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.

Liturgy of the Hours at Cathedral
9 a.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell leads the Liturgy of the Hours on the Feast of the Sacred Heart as part of the diocesan celebration of the Year of Faith.

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.

Catholic Men's Luncheon Club Meeting
12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Catholic Men's Luncheon Club meeting, with Jerry Henderson speaking on "St. John's Hermitage: A Sanctuary for Priests." Details at www.columbuscatholicmen.com.

St. John Chrysostom First Friday Sale
4 to 6 p.m., St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., Columbus. First Friday sale of pirogi, stuffed cabbage, noodles, baked goods. 614-882-7578

All-Night Eucharistic Vigil
Holy Cross Church, 205 S. 5th St., Columbus. 7:30 p.m. Mass; Exposition of the Blessed Sacrament; prayer until 11:30 p.m.; private prayer until 7:30 p.m. Saturday.

All-Night Exposition at Our Lady of Victory
Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Exposition of the Blessed Sacrament from 8 p.m. until Mass at 8 a.m. Saturday, sponsored by church's Knights of Columbus council and Columbus Serra Club.

7-9, FRIDAY-SUNDAY

Engaged Encounter Weekend
St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Engaged Encounter marriage preparation weekend for all couples who are engaged or considering marriage. Register at www.engaged.org.

8, SATURDAY

Curriculum Day for Catholic Home Schooling Parents
8:30 a.m. to 1:30 p.m., St. Thomas School, 767 N. Casady Ave., Columbus. Curriculum day for Catholic home schooling parents, sponsored by Opus Domini Home School Group. 614-475-2573
Shepherd's Corner Farm Fresh 5K Race
9 a.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. Farm Fresh 5K race, benefiting Shepherd's Corner ministry of Dominican Sisters of Peace. 614-866-4302

10, MONDAY

Calix Society Meeting at Columbus St. Patrick
6:30 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics. Business meeting followed by 7 p.m. Mass. 614-406-2939

Bethesda Post-Abortion Healing Ministry
6:30 p.m., support group meeting, 2744 Dover Road, (Christ the King Church campus), Columbus. 614-718-0277, 614-309-2651, 614-309-0157

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. 614-459-2766

11, TUESDAY

'Encourage' Support Group Mass and Meeting
6 p.m. Mass, followed by 7 p.m. meeting of a new Columbus-area Catholic organization providing solace, support, and counsel for parents and relatives of those with a same-sex attraction. 614-372-5249

12, WEDNESDAY

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 Marialein Anzenberger and Colleen Gallagher. 614-416-1910



BOOK REVIEW

The Church Building as a Sacred Place Beauty, Transcendence, and the Eternal

Book on church architecture much more than pretty pictures

Reviewed by Ann Carey
Catholic News Service

A new book by University of Notre Dame architecture professor Duncan G. Stroik has so many exquisite photos of churches that one might think at first glance it is another beautiful coffee-table book. But *The Church Building as a Sacred Place: Beauty, Transcendence and the Eternal* is so much more than pretty pictures.

Stroik writes in clear prose what every Catholic should know about the way a church building's exterior and interior should reflect and enable the sacred actions that are celebrated within its walls. Helping to illustrate and enforce these concepts are more than 170 photographs and drawings that date from early Christian places of worship to churches built in the 21st century.

In his introduction, Stroik argues that the book is not a history of architecture. Nevertheless, the average person will learn a great deal about the architectural history of the Catholic Church in virtually every one of the 23 chapters in the book. Those chapters are divided into four parts: Principles of Church Design; Church Architecture Today; Modernism and Modernity; and Renaissance and Renewal.

Throughout the book, Stroik -- who considers ecclesial architecture a "noble ministry" -- displays a firm grounding in theology and philosophy as he explains the principles of Catholic architecture. He alludes frequently to various church documents such as the *Catechism of the Catholic Church*, the Second Vatican Council's Constitution on the Sacred

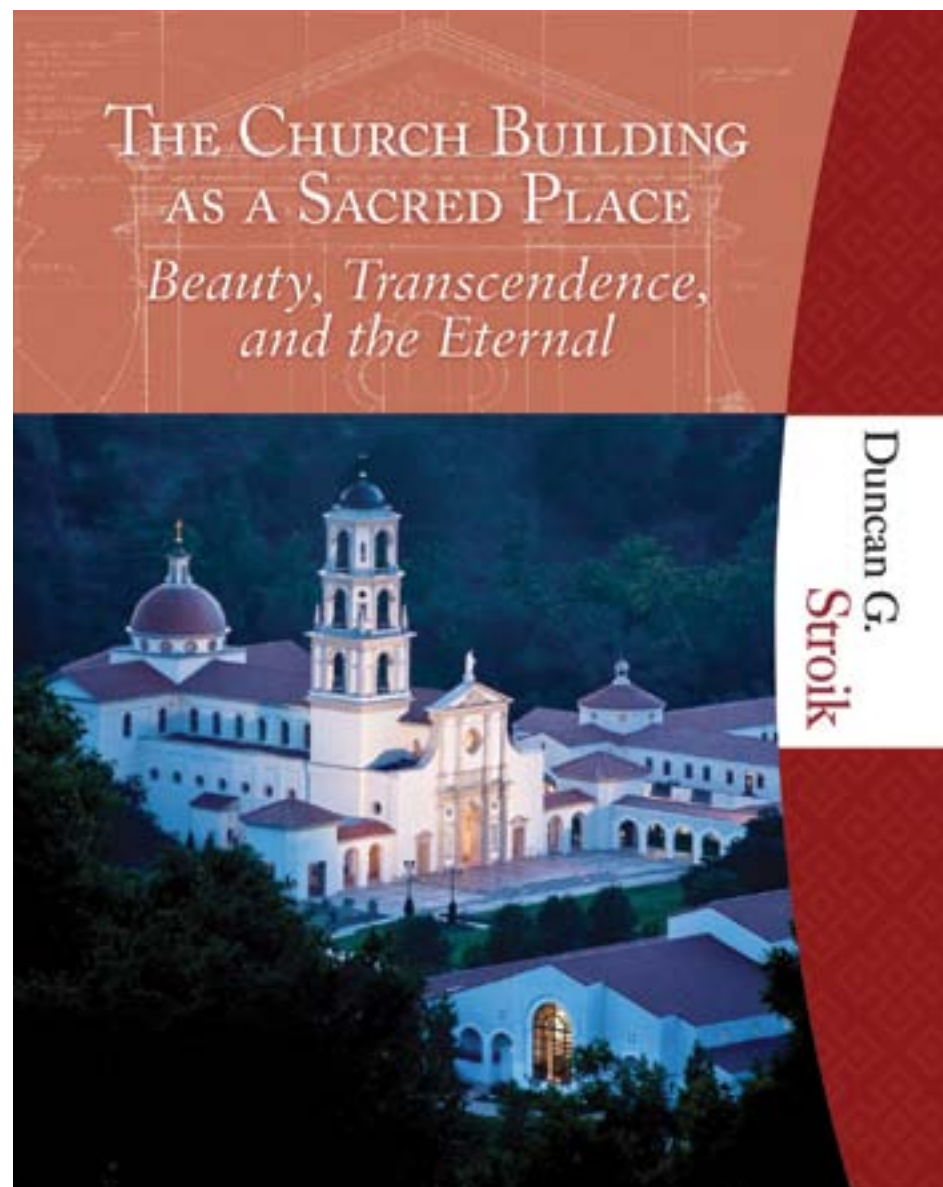
Liturgy (*Sacrosanctum Concilium*) and the *General Instruction of the Roman Missal*.

As a practicing architect who has designed several significant new churches and extensive renovations himself, Stroik also offers concrete solutions for renovating or building churches that will evoke a sense of the sacred and will be fitting symbols of God's house for generations to come.

Many of the chapters in the book were written as essays by Stroik over the past 18 years and published in journals, while some were composed for this book. Thus, the chapters do not necessarily build upon each other, but each treats its subject matter in a complete manner that allows the reader to understand the chapter's topic independently from the other chapters.

A fascinating appendix in the back of the book on "The Sizes of Churches" allows the reader to compare the size and scale of many famous Catholic churches in Europe to some prominent churches in the United States.

One does not have to read far into the book to learn that Stroik dislikes churches designed by modernist architects over the past century that look like modern secular buildings and are configured like theaters or auditoriums, with minimal iconography. However it is not just his personal dislike, but rather a strong sense that such churches give no visible indication of the sacredness of the building or the celebration that occurs therein, and they do not serve the needs of Catholic liturgy. (Indeed, this reader was struck by one photograph of the interior of a modernist church that looked very much like a prison with its plain



concrete walls.)

"We need an architecture that helps raise our hearts and minds to heaven," he writes, and he proves his case throughout the book by citing official Catholic Church documents.

In his section on modernism, Stroik contends that many modernist architects were influenced by Protestant meeting-room-style churches, as well as a desire to conform ecclesial design to the latest secular buildings. The result, he writes, is functional-looking buildings that do not function well for Catholic worship.

He builds a strong case for his assertion that classical and medieval churches are still relevant to contemporary culture, for they are a timeless "catechism in paint, mosaic and stone" that appeals in any age. Indeed, he notes that it often was a poorly formed liturgist and not the people in the pews who demanded many of the renovations -- some would say "wreckovations" -- of Catholic churches after Vatican II.

Stroik writes that sacred architecture is part of our Catholic patrimony, but

he does not advocate simply copying famous Catholic churches of the past. Rather, he believes that church renovators and designers should learn from those classical models and apply to contemporary buildings what they learn about making a church beautiful and evocative of the sacred. To prove his case, he presents photos of several Catholic churches built in the last few years that are innovative and modern, while at the same time beautiful examples of ecclesial architecture.

"As architects and artists regain the balance between tradition and innovation, architecture will become a humanistic enterprise once again," Stroik writes.

Stroik's final chapter contains 20 "prophecies" about the future of Catholic architecture in which he predicts: "A renaissance of Catholic architecture will ensue, when large numbers of the lay faithful and the church leadership begin demanding beauty in the house of God." Many Catholics probably hope that Stroik is a prophet in his own time.

Carey is a freelance writer based in Indiana.



NEWS IN PHOTOS FROM AROUND THE WORLD

Staff Sgt. Judy Dukes of Aurora, Ill., and Staff Sgt. Kerrin Kampa of Mifflinburg, Pa. plant U.S. flags at Arlington National Cemetery in Virginia. Soldiers set flags at the cemetery's more than 220,000 graves in honor of fallen service men and women. The 3rd U.S. Infantry Regiment conducts the flag service each year ahead of Memorial Day.

CNS photo/Nancy Phelan Wiehch



Columbus All Saints Academy honored the Virgin Mary at its annual May crowning liturgy. Each class offered flowers in honor of Mary and her role as our Blessed Mother and the mother of Jesus. Student London Ladd is shown crowning a statue of Mary.

Photo courtesy All Saints Academy



Timothy Stephan, 3, looks for his bed in the rubble of his tornado-destroyed home in Moore, Okla. The tornado was the strongest in the United States in nearly two years and cut a path of destruction 17 miles long and 1.3 miles wide.

CNS photo/Rick Wilking, Reuters

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