



DIOCESE OF COLUMBUS

# CATHOLIC TIMES

*A journal of Catholic life in Ohio*



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RELIGIOUS LIBERTY

## The Editor's Notebook

## Religious Liberty

By David Garick, Editor



Religious liberty is the first liberty granted to us by God and protected in the First Amendment to our Constitution. It includes more than our ability to go to Mass on Sunday or pray the Rosary at home. It also encompasses our ability to contribute freely to the common good of all Americans. Today, that liberty is being threatened by a secularist society that seeks to marginalize faith, cripple religious institutions, and remove God from the public square.

We as Catholic Americans are now in the midst of the Fortnight for Freedom, a two-week period of prayer and action to address many current challenges to religious liberty, including the Aug. 1 deadline for religious organizations to comply with the HHS mandate, Supreme Court rulings that could attempt to redefine marriage, and religious liberty concerns in areas such as immigration and humanitarian services.

Our nation has gone seriously off track. Religious liberty is inherent in our very humanity, hard-wired into every one of us by our Creator. Religious liberty is also prior to the state itself. It is not merely a privilege that the government grants us and that can be taken away at will. The founders of our nation realized that. Thomas Jefferson wrote, "No provision in our Constitution ought to be dearer to man than that which protects the rights of conscience against the enterprises of the civil authority." Yet today we are being told that we should compromise our religious convictions to accommodate the dictates of the government.

James Madison wrote in 1785, "The equal right of every citizen to the free exercise of his religion according to the dictates of conscience is held by the same tenure with all our other rights. ... We hold it for a fundamental and undeniable truth that religion,

or the duty which we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The Religion then of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate."

This is a crucial time. If we allow our government to be used to suppress our ability to live in accord with the law of God, then we fail to live up to our responsibilities. As citizens, we have the power to control our government, not the duty to be dictated to by it. As Christians, we have the calling to follow the example of St. Peter and the other Apostles, who, when they were confronted by the oppressive government of their day, rejected an order to stop preaching in the name of Jesus by saying, "We must obey God rather than men."

Don't let anyone tell you religion is a private matter that has no place in matters of public concern. Our faith is who we are. Our faith is at the very center of how we live our lives, and that includes every aspect of how our society operates.

In the Sermon on the Mount, Jesus told us just what we must do in the face of public pressure to keep our religion to ourselves: "You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot. You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father."



## OFFICIAL ANNOUNCEMENT Clergy Assignments

### Priests

**Father James Hatfield III**, to Priest Moderator, St. Francis de Sales Church, Newcomerstown, continuing as Pastor, St. Joseph Church, Dover, effective July 9.

**Father Yovanny A. Acosta**, from service outside the diocese, to pastoral service to the Spanish-speaking community at St. Peter Church and Santa Cruz Parish, Columbus, with residence at St. Peter Church, effective July 9.

Confirming the assignment of the Superior General of the Missionary Servants of the Word, **Father Saul Alonso García Avila, MSP**, from service outside the diocese, to Administrator, St. Stephen the Martyr Church, Columbus, effective July 9.

Confirming the assignment of the Superior General of the Missionary Servants of the Word, **Father Eduardo Velázquez Alvarado, MSP**, from service outside the diocese, to Associate Administrator, St. Stephen the Martyr Church, Columbus, effective July 9.

Confirming the appointment of the Provincial Director of the Dominican Fathers and Brothers, **Father Reginald Mary Lynch, OP**, to Parochial Vicar, St. Patrick Church, Columbus, effective immediately.

Confirming the appointment of the Provincial Director of the Dominican Fathers and Brothers, **Father Jeffrey Dominic Joseph Bump, OP**, from service outside the diocese, to Temporary Parochial Ministry, St. Thomas Aquinas Church, Zanesville, effective July 1 to Aug. 31.

### Deacons

**Deacon Thomas Berg Sr.**, from diaconal ministry, St. Joan of Arc Church, Powell, to retirement, effective July 1.

**Deacon James Gorski**, from Deacon Administrator, St. Aloysius and St. Agnes Churches, Columbus, to retirement, continuing in diaconal ministry, St. Joseph Cathedral, Columbus, effective March 30.

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# BLACK CATHOLICS FROM 13 STATES ATTEND MEETING

BY TIM PUET

Reporter, Catholic Times

What's described as the New Evangelization isn't all that new to African American Catholics, said the chair of an event that brought more than 300 people from 13 states to Columbus earlier this month.

"We've been living the New Evangelization all our lives" in reaching out to both the community at large and to fellow Catholics, M. Annette Mandley-Turner said in her opening remarks at the Interregional African American Catholic Evangelization Conference.

That theme of outreach was a thread which ran throughout several talks during the meeting from Friday to Sunday, June 14-16, in the Hilton Columbus at Easton. "In the light of the New Evangelization, the things we talk about this weekend will enhance the journey of all of us who are here as they return to their parishes," Mandley-Turner said.

Representatives from the dioceses of Columbus, Cleveland, Toledo, Youngstown, Austin, Lexington, Jackson, Memphis, Richmond, Raleigh, Owensboro, Ky., and Metuchen, N.J., and the archdioceses of Cincinnati, Baltimore, Chicago, Louisville, New Orleans, Miami, and Indianapolis were on hand for the conference, the ninth



Left: Pictured at the conference's opening service are (from left) Deacon Curtis Talley of Memphis, Tenn., Father John Judie of Louisville, Ky., Deacon Royce Winters of Cincinnati, and Deacon Bob Neely of Columbus. Right: Conference speaker Kathleen Dorsey-Bellow



CT photos by Jack Kustron

such event since 1995. It was hosted by the Black Catholic Ministries organization of the Diocese of Columbus, directed by Rachelle Martin.

Mandley-Turner, of Louisville, Ky., said the interregional conference was a result of the desire of members of black Catholic organizations in several dioceses to build on the momentum of the National Black Catholic Congress (NBCC), which takes place every five years and most recently occurred in 2012 in Indianapolis.

"After the NBCC in New Orleans in 1992, a number of us took back home with us a feeling of such joy that we decided one meeting every five years wasn't enough," she said. An organizational meeting the fol-

lowing year in Louisville led to the first interregional conference in March 1995 in Memphis, Tenn. The meetings have taken place every two or three years since, with the next one set for 2015 in Richmond, Va.

"These gatherings give those of us in African American Catholic ministry a great opportunity to come together as an extended family from several regions and share resources in a more intimate way than we usually do at the national meetings," she said. "Each type of gathering has its importance. These conferences give us a chance to concentrate more on specific areas of evangelization on a smaller scale."

The conference included Masses on all three days, with Bishop Frederick Campbell as

principal celebrant of the Saturday evening Mass, and what was billed as a "Columbus family reunion" following the Mass. There were three sets of 75-minute workshops on both Friday and Saturday, with separate sessions for children, high school-age youths, and young adults. Father Clarence Williams, CPpS, pastor of Columbus St. James the Less Church, celebrated the closing Mass on Sunday.

The Friday morning sessions included a talk on the overall conference theme, "Living Our Faith, Sharing Our Story" by Candra Parker, a catechist from Richmond, Va.

"Aim high, shoot for the big prize, and tell the story of the big prize," she told her audience, explaining that the prize she was referring to was eternal life. Referring to St. Paul's words in Galatians 2:20, she said Catholics should always be reminding themselves that their relationship to Jesus should be "more him, less me" because "what gets in the way of my faith the most is me and all my stuff."

"Too often, we can be 'checkoff Catholics,'" she said. "Morning prayer, check; go to Mass, check; go to the Legion of Mary, check; pray

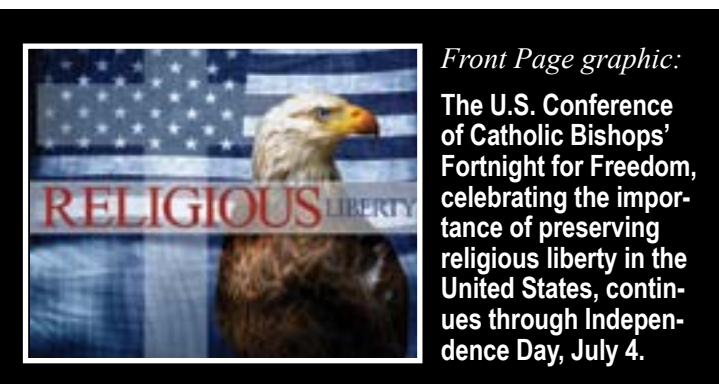
the rosary, check; go to Parish Council, check; write our check, check." She said such a "to-do list" approach to the faith can cause people to hide behind externals and prevent them from the deeper experience Jesus wants us to have. "We need to keep realizing what we have and falling in love with our faith, having that fire in our belly renewed over and over again," she said.

As a crowd was gathering before the "official" beginning of his Friday talk, Deacon Royce Winters, director of African American ministries for the Archdiocese of Cincinnati, talked about his faith journey of growing up in a Baptist and Methodist family, then marrying a Catholic and entering a Catholic church for the first time, and how "it just grabbed me."

Deacon Winters, a Cincinnati police officer for 28 years before being hired by the archdiocese, said, "Once we say 'Yes' to the Lord, it's our responsibility to be missionaries to the world. ... All of us should be able to point to someone and say, 'Here's one person that came to the faith through me.'"

"When we are credible witnesses to the faith, the eyes of people are going to be drawn to us," he said. "People are going to want to know why we

Choir members practicing at the Interregional African American Catholic Evangelization Conference



Front Page graphic:

The U.S. Conference of Catholic Bishops' Fortnight for Freedom, celebrating the importance of preserving religious liberty in the United States, continues through Independence Day, July 4.

# PRACTICAL STEWARDSHIP

By Rick Jeric

## Outsmarted

Did you pray to God our Heavenly Father during the past two weeks, asking for abundant grace and blessings for all the other fathers in our lives? That is a simple prayer, and one that we can easily say at the start of each day, even before we get out of bed. And why not add it to our night prayers, even before we go to sleep? I have so much in my life for which I am thankful, and am so much more privileged by luxuries and nice things than most of the world. I think about the amount of time I spend eating and drinking good food, taking a long, hot shower, enjoying a nice home, choosing from a variety of leisure activities, and taking advantage of all that life has to offer. How much of this is possible only because of my Heavenly Father and my father here on earth? All of it, of course. I enjoy the benefits of all these things for about 18 hours each day. Why is it so difficult to find a few minutes to pray? I know that many of us do pray, but I know I could do so much more. Out of 126 waking hours in one week, why is it so hard to sit through one hour of Mass on Sunday? Why are our churches so empty? Why do they overflow only on Christmas and Easter? Pray the Our Father today and meditate on each word. What does it mean for you?

As we prepare for another birthday for the United States of America, let us count our blessings. Our nation is 237 years old. Along with counting the years and our blessings, can we say that they have remained consistent? Or have we outsmarted ourselves? The incredible and nearly unimaginable change that has taken place in the past 50 years or so makes us pretty smart, and even more sure of ourselves. As individuals, we cannot possibly take care of ourselves, so we have the government, television, Hollywood, sports stars, and the all-knowing Internet to help us. Have we outsmarted ourselves?

"I pledge allegiance to the flag." On June 14, I was saddened by how few households displayed Old Glory on Flag Day. "Of the United States of America." Greed and poverty, conservative and liberal, Republican and Democrat, and live for today vs. good stewardship. How united are we? "And to the republic for which it stands." That word "republic" has lost its meaning so often. It means supreme power is in the hands of the people and is exercised by elected officials. We cannot complain when our leaders fail us time and again. We elect them time and again. And when did supreme power go from God to us? "One nation, under God, indivisible, with liberty and justice for all." Under God? Yes! But yet again, we have outsmarted ourselves. All the things mentioned earlier, those things that give us comfort and pleasure, come first for us far too often. Liberty and justice? Outsmarted again.

Our practical challenge for the next two weeks is to be truly smart and wise and humble. We outsmart ourselves when we place so many earthly pleasures before God and those in need. We are here and enjoying all that we have thanks to those who have given their lives to this country in so many ways. Not one of us, nor any of them are here without the hand of God and His infinite love. Let us be smart and live our lives in the same way. Happy Independence Day!

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



## Teacher accepted to Bearing Witness program

Nathan Castorena, a social studies teacher at Columbus St. Francis DeSales High School, has been accepted into the Eileen Ludwig Greenland National Bearing Witness Summer Institute in Washington.

This program is a professional development opportunity designed to provide Catholic school educators with the training and resources necessary to teach students about the historical relationship between Jewish and Catholic communities and the impact of that relationship on Catholic teaching, catechesis, and liturgy.

Through Bearing Witness, partici-



pants explore the history of anti-Semitism, including the role of the Church during the Holocaust, recent changes in Catholic teachings on Jews and Judaism, issues of prejudice in contemporary society, and practical strategies for teaching students about the Holocaust and anti-Semitism.

Bearing Witness is a partnership between the Anti-Defamation League, the National Catholic Educational Association, the U.S. Conference of Catholic Bishops, the United States Holocaust Memorial Museum, and local dioceses.

Photo courtesy St. Francis DeSales High School

## Retreat for Women Religious

"Considering the Vows and Community in Light of Angela's Rule, Counsels and Testament" is the theme of a retreat for women religious. The retreat will take place from July 14 to 20 at the Mount St. Joseph Conference and Retreat Center in Maple Mount, Ky. The title refers to St. Angela Merici, founder of the Ursuline order.

The retreat director will be Father Michael Crosby, OFM Cap. He lives in a downtown Milwaukee parish that serves the urban poor, homeless, and marginalized. Father Crosby has been a pioneer among Catholics in promoting corporate reform through socially responsible investing. He was influential in getting Catholics to work with the Protestant and Jewish communities in this effort at the Interfaith Center on Corporate Responsibility (ICCR) in New York City. He has been involved in issues from South Af-

rica and infant formula to climate change and tobacco control.

Father Crosby's preaching and writing on contemporary biblical discipleship has taken him around the world. He has written 17 books, most of which have received awards from the Catholic Press Association.

Directed retreats specifically for women religious also will be offered at the conference. Sisters who choose this option will meet each day with Sister Mary Matthias Ward, an Ursuline Sister of Mount St. Joseph, and Sister Helen O'Brien, an Ursuline Sister of Louisville.

The retreat cost of \$450 includes accommodations, meals, and program materials.

To register, contact Kathy McCarty at (270) 229-0206 or e-mail [kathy.mccarty@maplemount.org](mailto:kathy.mccarty@maplemount.org). A brochure may be found at [www.ursulinesmsj.org](http://www.ursulinesmsj.org).

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## PORTSMOUTH ALUMNI AWARD

Joey Shannon of the Portsmouth Notre Dame High School Class of 1999 (right) was presented with the school's 2013 alumni award during commencement ceremonies. He is pictured with Louis Boerger, NDHS board president. Shannon has generously donated his time and talent to provide the schools with artwork of various members of the religious community. This artwork has been used for the Notre Dame schools' auction during the past four years, bringing in more than \$60,000.

Photo courtesy Notre Dame Schools



## CLARE KOSSLER AWARDED JOYCE SCHOLARSHIP

Clare Kossler, a recent graduate of Columbus Bishop Hartley High School, has been awarded a Glenna R. Joyce Scholarship to attend the University of Notre Dame this fall.



Kossler, co-valedictorian of Hartley's 2013 graduating class, will participate in Notre Dame's Glynn Family Honors Program, which brings talented undergraduates into sustained and life-changing contact with distinguished scholars who inspire and prepare them for premier graduate and doctoral programs, successful careers, and lives of service.

The Joyce scholarship, which was established in 1961, covers full tuition, room and board, book allowance, and

miscellaneous expenses. It is renewable for 12 quarters, provided the student maintains at least a 3.2 grade point average by the end of the recipient's sophomore year and every year afterward.

Winners of the award are chosen based on their "anticipated superior academic performance, contribution to the University, high character, and financial need."

To be considered for the scholarship, a student must reside in one of seven central Ohio counties and generally be expected to hold a minimum 3.5 grade point average and score a 30 or higher on the ACT college scholarship test or a 1340 on the SAT in critical reading and math.

## FILIPINO MASS ANNIVERSARY

The first anniversary of the monthly Mass in the Tagalog language for members of the Filipino community at Columbus Holy Cross Church, 204 S. 5th St., will be on Saturday, July 6.

On this date only, the Mass time will

be at 5 p.m. instead of 7:30 p.m. The Mass will be followed by a get-together in the Cum Christo area of the former Holy Cross School building next door.

For more information, contact Laura Punsalan at (614) 279-6089.

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1968	45 years	Deacon Carl & Dorothy Jerzyk Deacon John & Mary Elam
1973	40 years	Deacon Larry & Shelly Wilson Deacon Philip & Anna Rzewnicki Deacon Donald & Julie Poirier
1978	35 years	Deacon Timothy & Susan Birie Deacon James & Mary Sturgeon Deacon Joseph & Maureen Meyer Deacon John & Cindy Barbour
1983	30 years	Deacon Roger Minner & Mary Kelly Deacon Hector & Mary Lloyd Raymond Deacon Craig & Lori Smith
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1993	20 years	Deacon Lyn & Beth Houze

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## Why does God permit tragedies?; Ending of The Lord's Prayer

Q. I am a lifelong Catholic, and I find myself having a crisis of faith. The age-old question "Why does God allow bad things to happen to innocent people?" becomes harder and harder to answer in the wake of so many natural disasters. An atheist said to me recently, "If your God is all-powerful and all-loving, as you say he is, he could have stopped the Oklahoma tornado with a mere thought. Why didn't he?" How do I answer that? (Columbus, Ohio)

A. The easiest answer to the atheist happens also to be the most honest one: We don't know. To pretend that we have, while on this side of heaven, a clear and comprehensive "theology of tornadoes" is foolish.

Moral evil, even, is easier to understand than natural disasters: St. Augustine, among others, argues that God allows our evil actions because to prevent them would undermine our freedom, and the benefit of free will outweighs all of its ill effects. But disasters, such as earthquakes and hurricanes, are more difficult to explain. Clearly we believe that God could control them if he wanted -- in Chapter 4 of Mark's Gospel, after Jesus had calmed the waves, the apostles ask, "Who then is this whom even wind and sea obey?"

Catholic teaching would suggest that disharmony in nature is one of the consequences of original sin; this is the approach taken in No. 400 in the *Catechism of the Catholic Church*, which lists as one of the results of Adam's fall that "harmony with creation is broken; visible creation has become alien and hostile to man."

As Archbishop Thomas G. Wenski of Miami once ex-



**QUESTION & ANSWER**  
by: FATHER KENNETH DOYLE  
*Catholic News Service*

plained, natural disasters "can suggest that our planet itself is 'in rebellion' against the original order of a loving Creator God."

I prefer to think, though, that a full explanation eludes us. My natural reason tells me that God exists: The rising of the sun each morning convinces me that a master planner is in charge. That conviction is ratified by my faith in the risen Jesus, whose core message was about a Father in heaven who loves me and wants my happiness. On that solid basis, I'm content to deal for now with some ambiguity, like Job. Job, remember, was beset by all manner of ill fortune, and when he demanded an explanation, God's reply was "Where were you when I founded the earth?" (Job 38:4).

The German Jesuit theologian Father Karl Rahner was right: The incomprehensibility of suffering is part of the incomprehensibility of God himself. If I could understand, at this point in my journey, everything about God, he really wouldn't be God at all.

Q. I have been asked many times why Catholics end the Lord's Prayer with "deliver us from evil," while Protestants continue on with "for thine is

the kingdom," etc. Is it because the additional phrase was not said by Christ when he taught the prayer to the apostles? (North Myrtle Beach, S.C.)

A. The original manuscripts of the Gospel (Matthew 6:9-13) end the Lord's Prayer, as taught to the apostles by Jesus, with "deliver us from evil," and this has been the Catholic version of the prayer. All the official "Catholic" texts of the Bible down through the centuries -- including the Vulgate, the Douay-Rheims, the Confraternity Edition, and the New American Bible -- have never appended the additional verse, and Catholic and Protestant commentators are in general agreement that it was never a part of the original text.

As early as the year 100 A.D., though, the doxology beginning "for thine is the kingdom" had been added to some manuscripts, and it was included in the *Didache*, a first-century manual of morals, worship and doctrine in the church. (A doxology is a short hymn-like verse that exalts the glory of God.)

The doxology found its way into the standard Protestant version of the Lord's Prayer during the 16th century Reformation in England under Queen Elizabeth I and has remained a part of it ever since.

In the Catholic Mass, after "deliver us from evil," the priest recites the prayer that begins, "Deliver us, Lord, we pray, from every evil ..." before saying, with the congregation, the concluding doxology.

Send questions to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, N.Y. 12208.

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### National Business Honor Society Memebers

Columbus Bishop Watterson High School inducted 16 students into its first National Business Honor Society class. The Watterson NBHS chapter is the first in central Ohio and the second in the state. Membership in the society is based upon academics, service, and leadership, with the academic portion based on both overall grade-point average and GPA in business classes. A minimum of four business classes are required, with two of them required to be advanced placement and/or dual enrollment. Pictured are (from left): first row, Katie Santanello, Claire Hickey, Taylor Frohnapfel, Emma Kahler, Lauren Ghidotti, Paulina Eberts, and Crystal Xia; second row, school principal Marian Hutson, Ali Willet, Alisa Noll, Anne Rudy, Bryn Dougherty, Bobby Bryant, Justin Bucher, Estevan Gregory, Caroline Wong, Emily Wiegandt, and society moderator and school business department chair Sheri Cook. Photo courtesy Bishop Watterson High School

### The Bishop's Annual Appeal, A 55-Year Legacy

By Michael Ames

This year celebrates 55 years of the Bishop's Annual Appeal. There is a long tradition by which the faithful have responded most generously to support the many spiritual and charitable programs and ministries sponsored through the funds of the appeal. Today, the mission of the appeal remains the same as it was when it began: to financially empower the Church to serve the people of God, thus

advancing the mission of Jesus. However, today's needs are greater and more numerous than in the past. Let us continue to build on the generosity of so many and honor their sacrifices by our support of the Bishop's Annual Appeal. This year's appeal theme, "Faithful To God, Loving To Our Neighbor," makes clear our mission as followers of Christ.

This week concludes the eighth week since the start of this year's appeal. The goal for the diocese is \$6 million, and, as in recent years, we anticipate not only reaching this goal, but surpassing it. The appeal enables every parish to receive funding for individ-

ual parish needs. Once a parish reaches its goal, all appeal donations paid over that amount are returned to the parish. So far, 45 parishes, nearly 50 percent of those in the diocese, have exceeded their goal, and many others are very close to doing so. Eighty-eight percent of the overall goal has been pledged.

Many programs and ministries depend on our support: spiritual and pastoral programs; parish life enhancement; educational programs; education and support of seminarians and deacons; student and school assistance; and the many programs and ministries coordinated by the diocesan Office of Social Concerns. Please consider a gift to the 2013 Bishop's Annual Appeal. It is the essential fund raiser for the entire diocese. If you have never given to the appeal, perhaps this is the time to respond with a first-time gift. Remember, no gift is too small.

Bishop Campbell is most grateful to the many faithful for their prayers and sacrifices and the many volunteers that give of their time in support of the mission of the Church within the Diocese of Columbus, for we are a people that are "Faithful To God, Loving To Our Neighbor."

Additional information about the 2013 Bishop's Annual Appeal is available from the diocesan Office of Development and Planning at (614) 241-2550, toll-free at (1-877) 241-2550, by emailing [devmailbox@colsdioec.org](mailto:devmailbox@colsdioec.org), or by logging onto [www.colsdioec.org](http://www.colsdioec.org).

Michael Ames is data/special events coordinator for the diocesan Office of Development and Planning.

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**St. Charles Preparatory School**  
**Development Officer**

Saint Charles Preparatory School in Columbus is seeking a Development Officer to advance the school's founding mission, "that every young man able to meet the challenge of St. Charles be afforded the opportunity regardless of his means" by significantly advancing its fund-raising-related activities. Reporting to the Director of Development, the Development Officer helps to establish overall departmental goals and assists in setting the strategies for securing annual gifts to the School.

The successful candidate will be required to have a Bachelor's Degree and three to five years of successful philanthropic experience, preferably at a Roman Catholic High School or faith-based non-profit organization. He or she should have the ability to communicate effectively in writing and verbally; be proficient in all aspects of Microsoft Office including Excel, PowerPoint, and database management; have an awareness of current and upcoming practices and trends regarding fundraising in the interactive space; possess a demonstrated knowledge and success of non-profit fundraising and alumni activities; demonstrate excellent short-and long-range strategic planning skills; have the ability to multi-task and establish priorities; show creativity in terms of developing and implementing new fundraising initiatives; exhibit a high level of energy, integrity, and professionalism; possess a proven ability to interact with the community and alumni in developing philanthropic relationships; and demonstrate initiative, responsibility and flexibility. A proven commitment to Roman Catholic Education and the goals and values of Saint Charles Preparatory School is absolutely critical. Please visit our website at [www.stcharlesprep.org](http://www.stcharlesprep.org), for more information on the school.

The salary for this position is commensurate with experience. Benefits are according to Diocesan policy. No telephone inquiries will be accepted. Review of applications will begin immediately and close on 7-5-13. Send cover letter of application, resume, and the names and contact information of three professional references via e-mail to:

**Michael H. Duffy, Director of Development**  
[miduffy@cducation.org](mailto:miduffy@cducation.org)



## ON A FIRM FOUNDATION

By Loren Brown



### Dei Gratia celebrates commitment to service

This past Tuesday, The Catholic Foundation conducted its third annual *Dei Gratia* dinner and award ceremony. It was a beautiful event, highlighted by about 40 priests in attendance, in addition to the 2013 *Dei Gratia* award recipients, Jack and Ruth Beckman. Seeing our Catholic community come out to support the Beckmans as they received this award was really moving.

Most people know Ruth for her work as the director of the Joint Organization for Inner-City Needs and Jack for all his volunteer hours with Bishop Hartley High School, Christ the King Church, the cathedral, and the Knights of Columbus. After a few meetings with the two of them, I got to know them more as a couple. In doing so, I realized that Ruth couldn't touch lives at JOIN without Jack, and vice versa. Their ability to make an impact on our Catholic community is only possible because they support each other in all they do. I truly couldn't think of a more deserving couple to receive the award.

*Dei Gratia* means "by the grace of God" in Latin. It is a celebration of the good work we've accom-

plished together as Catholics in our faith. Jack and Ruth are a great example of this, but at The Catholic Foundation, we also had a lot to celebrate.

At the event, we reflected on stories from each of our four pillars: vocations, parish life, education, and social services. These were just a few stories of the hundreds we have heard at the Foundation. From FOCUS grants to The Challenge in Changing Times grants to annual distributions, we are touching lives throughout the 23-county Diocese of Columbus.

Did you know that 94 percent of the parishes who have applied for The Challenge in Changing Times grants have received at least one? Or that this year alone, we awarded more than 850 grants and nearly \$6 million? And that in the past 28 years, since The Catholic Foundation started, we have distributed more than \$65 million in grants?

*Dei Gratia*, by the grace of God, we were able to accomplish this.

Loren Brown is president and CEO of The Catholic Foundation and a parishioner at Granville St. Edward Church.

### Martin de Porres Center Sponsors Interfaith Event

In keeping with the Martin de Porres Center's commitment to interfaith dialogue and in response to the August 2012 tragedy at the Oak Creek, Wis., Sikh Gurdwara (place of worship), the center has arranged a tour of Columbus' Sikh Gurdwara from 10 a.m. to noon on Saturday, June 29.

The tour will include a presentation titled, "Sikh Faith: A Practitioner's Perspective," to provide foundational information about the tenets of the Sikh faith, the fifth largest among the world's religions. The tour will include observing a Sikh worship service. Registrants are asked to meet at 10

a.m. at 3745 Business Park Drive, on the west side of Columbus.

On entering the Gurdwara, visitors—both women and men—will be asked to remove shoes and cover the head with a scarf. Head coverings will be provided, but visitors may bring their own scarves. No hats may be worn. During the worship service, those who are able will be sitting on a carpeted floor, so pants or long skirts are the preferred attire. A few chairs will be provided for those unable to sit on the floor.

Detailed directions to the Gurdwara can be found on the Martin de Porres Center webpage at <http://www.martindeporrescenter.net/content/upcoming-events>.

*The suggested donation is \$5. Please register by Friday, June 28 at [www.martindeporrescenter.net](http://www.martindeporrescenter.net) or by phone at (614) 416-1910. The Martin de Porres Center is a ministry of the Dominican Sisters of Peace.*

### ADOPTION SEMINAR

Pickerington St. Elizabeth Seton Parish, 600 Hill Road North, will present a seminar on adoption from noon to 2:30 p.m. Saturday, June 29, for all people interested in adoption and seeking timely information. The event will be purely informative and will not obligate any family for adoption.

Presentations will be made by an attorney discussing the legal aspects of adoption, an accountant discussing financial issues, an adoption counselor outlining the adoption process, and a family witnessing its account of adoption. A question-and-answer session will follow.

Deacon Joe Checca will be facilitator for the event. For more information, call the parish at (614) 833-0482

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## Going Beyond Duty



Lighting the Way  
Joseph Thomas

Honor, courage, and commitment. These are words we often bandy about and take for granted. We never seem to take the time to realize their significance and meaning. Some of us know them, some of us sense them, some even rely on them. But for some of us, for a very select few – we live them. Day in and day out, these select few put into practice the principles by which our very nature is founded. They do the things we do not have the courage to do, or to even dare think about, so that we may have the freedom to pursue our endeavors and to go about our daily lives with a sense of relative ease and comfort. They are known as the proud, the doers, and the makers. Simply put, they are Marines.

I had the honor this past May to take part in some of the most moving ceremonies I will ever experience. My nephew Justin had just finished boot camp, and we traveled to Parris Island to be with him at his graduation. What a sight! It was like being in a city within a city. We were obviously in one of the safest places on the planet, surrounded by defenders and people of faith.

We arrived in the morning and got our first glimpse of these men as we saw them and our nephew going by on their "motivational run." He looked tall, he looked humble, he looked reverent. He looked like a Marine.

Later, the families gathered in the practice hall, anxiously awaiting the arrival of their loved ones. A long silence, then the bay doors opened and in they marched. It was at that moment I realized what they had gone through – months of sacrifice and trial to arrive at this time and place. My heart raced and I shed my first tear. This was a rite which has been carried on for more than 200 years, history being made in front of our eyes for a select few to witness. I felt honored to be allowed to be such a small part of this ceremony. I will never forget it.

As the Marines were released, the families all raced down to greet them. It made my heart full. I got up close to our nephew for the first time. I hugged him and told him how proud I was, and that I loved him very much. He seemed like a changed person. He stood true. He seemed to be sure of himself. He spoke with respect.

We talked throughout the day about the phases of his transformation – learning the values of belonging to a group rather than to just yourself, of giving one's heart to God and to the love for

everything that exemplifies duty and love of country. We learned about the leap of faith to the ultimate test of the "crucible," when he finally relinquished the title of recruit to become known as a Marine. The Marine Corps symbol is a symbol worn by thousands who went before them, passing on the mantle of commitment.

The next morning, we arrived to see the raising of the colors, our flag. Afterward, a soloist played *Amazing Grace* on his saxophone and I wept yet another tear. I was never more proud of my country as I was at that precise moment. Then came graduation. Again, my heart was full as I saw these young men marching onto the parade grounds, in unison and with a depth of intrepidity as they passed by us. We listened to the band playing – each one a Marine and foremost a soldier. A wonderful tribute played not only to us, but to them. I began to swallow a little harder as they stood at attention, clicking their heels together, sounding as one – an echo that would have been heard not only there, but all over the world. Look out, there are Marines coming!

Such is the life these brave young men have led during these past months, and it was our privilege to let them outshine us all. For is not for us to reason why, but to just believe. God has a plan for each one

of us. We just need to listen, and He will guide us to where we are supposed to be. The famous theologian Roger Williams once said that "The greatest crime in the world is not developing your potential. When you do what you do best, you are helping not only yourself, but the world."

By our hearts, we are strengthened; by our deeds, we are acknowledged; by our faith, we are renewed; by our courage, we are moved to action; and by our love, we are true – true to our family, our new family, our Marine family. We are part of a much larger picture in the eyes of Christ. Always carry that with you, my nephew, and He will never let you down.

Few of us experience a life-changing moment. I received such a blessing that day – a gift handed down to me from God in the form of some wonderful men and women. They are known only by their last names, because names are not as important as how we speak of them. If I could become half the man Pvt. J.R. Thomas is now, I would consider myself truly blessed. My admiration for him and what he has accomplished will never waver with time. He has gone beyond duty, and for this our country will be forever grateful. Semper Fidelis! Go devil dawgs, ooh-rah!

May God guide you on your journeys in life, may the wind be at your back, and may His peace be with you always. God bless and Godspeed. Amen.

*Joseph Thomas is a freelance writer and active in many diocesan and church ministries. He is a member of Gahanna St. Matthew Church. He posts his thoughts online at <http://truegiftoffaith.blogspot.com>.*

### 2013 Summer Couples Retreat

Sts. Peter and Paul Retreat Center, 2734 Seminary Road S.E., Newark, will host a retreat for married couples on Friday and Saturday, Aug. 23 and 24. Deacon Steve and Theresa DeMers will be the facilitators for the retreat, during which couples are invited to explore their relationship and bring Christ to the forefront, allowing him to guide their marriage.

Participants are asked to arrive by 7:30 p.m. Friday

and will depart Saturday, following a candlelight dinner at 5 p.m. The cost of \$120 per couple includes an overnight stay, plus breakfast, lunch, and dinner on Saturday.

For more information, visit the center's website at [www.stspeterpaulretreatcenter.com](http://www.stspeterpaulretreatcenter.com), send an email message to [info@stspeterandpaulretreatcenter.org](mailto:info@stspeterandpaulretreatcenter.org), or call (740) 928-4246. Availability is limited.

[www.ctonline.org](http://www.ctonline.org)

## PERVERSIONS AND PURPOSES IN HUMAN SEXUALITY

Many of us have probably heard single women talking among themselves about men, with one of them ending up saying, "That guy, he's just a pervert. He's only interested in sex." When women detect that a man's focus has become the pursuit of pleasure, and that unbridled sex has become an end in itself, they tend instinctively to back away. Women often intuitively understand that sex can't be reduced to mere pleasure without hurting both individuals involved and negating other important goods such as love, family, children, and marriage.

It becomes a "perversion" when we attempt to redirect sex into something of our own specifications, refocusing it into a form of worldly pleasure-seeking and self-satisfaction. Sigmund Freud, whom no one could accuse of prudery, recognized the basic features of a perversion in the sexual realm when he declared, "The common characteristic of all perversions ... is that they have abandoned reproduction as their aim. We term sexual activity perverse when it has renounced the aim of reproduction and follows the pursuit of pleasure as an independent goal."

No age has sought to abandon the reproductive aim of sexual activity as much as our own. This is particularly manifest as our society yields to the seductive siren call of contraception, broadly encouraging the separation of sexual intimacy from procreation.

A 2013 Gallup poll reported that 91 percent of respondents believed birth control to be morally acceptable. Professor Robert George of Princeton University has noted that marriage is increasingly coming to be understood as "an emotional union for the sake of adult satisfaction that is served by mutually agreeable sexual play." Without the self-sacrificing dimension of sex (involving the acceptance of new life), individuals are left in the position of amiably using one another.

If seeking sex while blocking the possibility of reproduction is a form of sexual perversion, perhaps it is unsurprising that other forms of inherently non-procreative sex – that is to say, other sexual perversions – are rapidly expanding alongside the practice of contraception. In recent times, we have witnessed an unparalleled countermanding of the life-giving dimension of the sexual act through the acceptance of noncomplementary forms of bodily union, including homosexual and lesbian sex, oral sex, and anal sex. A very significant jump of 19 percent in approval during the past 12 years for "gay or lesbian relations" was highlighted in the same 2013 Gallup poll.

Culturally, sex is subtly changing into a casual encounter, subject to one's own manipulation and determination, with pleasure serving as its central engine



### MAKING SENSE Out of Bioethics

Father Tad Pacholczyk

and rationale. Put simply, it is degenerating into a new reality before our eyes, cut out of the whole cloth of perversion, with the promotion of sexual activity in ways that are powerfully at odds with its proper context and purpose.

Sex has a unique bonding or cementing power between a man and a woman because the sexual instinct is clearly bound up with the whole emotional, affective, and interpersonal life of man and woman. Given this fact, real interpersonal harms and significant possibilities for selfishness and exploitation arise whenever individuals choose to act on this instinct in a context apart from marriage.

Indeed, sex is never a reasonable choice in the absence of commitment, particularly a permanent commitment, between a man and a woman. This flows in part from the fact that it brings new lives into the world, and those lives are vulnerable and dependent, necessitating a mother and a father who are committed to each other and to the children arising from their permanent union.

It is remarkable how much consternation it causes today to point out what has long been obvious; namely, that sex and marriage must be integrally connected, and that, in the final analysis, marriage must remain the unique and exclusive setting for human sexual activity. Through matrimonial consent, man and woman deliver and accept the exclusive and perpetual bond that allows them to carry out acts apt in themselves for the procreation of offspring.

The obvious corollary is that sexual relations of any kind in a nonmarital context will invariably be immoral, including forms of pre- and extra-marital sex and the use of pornography and masturbation.

Indeed, it is imperative today that we work to reconnect the gratification of the sexual urge with the beautiful sharing of life between man and woman in matrimony. The deep-seated sex instinct moves men and women to embrace great sacrifices, such as are required in marriage and procreation, for the fulfillment of this remarkable human drive. We are challenged today as never before to step away courageously from sexual perversions in all their destructive and ever-expanding forms, and to return to an ordered vision of sexuality within marriage, directed to the authentic good of individuals and society.

*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, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).*

## Girl Scouts Gold Award Winner

Hannah Taulbee, a member of Logan St. John Church, received her Girl Scout Gold Award during a ceremony at the Aladdin Shrine Center in Columbus for all 2012 Gold Award honorees from the Girl Scouts of Ohio's Heartland Council.



She has been a cantor at her parish since middle school and is an associate member of its St. Vincent de Paul Society, assisting at the local food pantry and a free summer lunch program.

She was responsible for the location, planning, development, and execution of a Japanese meditation garden, raising funds for the project from private donors and local businesses.

The garden took three months to complete, with help from family and friends. It has a serene and peaceful atmosphere, with several paths. A large, round medallion with the Japanese symbol for "care" was constructed by Taulbee and her grandfather as a focal point.

The garden is located at the Bishop Educational Gardens in Rockbridge and will be viewed by thousands of people at the site's annual Lilyfest in July.

Taulbee will be attending Heidelberg University in Tiffin this fall. She plans to major in political science and English.

## Mount Carmel Grove City Directors

The Mount Carmel Health system has appointed Chellee Hamilton as director of the Mount Carmel Grove City Medical Center and Dr. Jarrod Williams as its medical director.

"Jarrod and Chellee bring tremendous experience to the Grove City Medical Center," said Sean McKibben, president and chief operating officer of Mount Carmel West Hospital. "They will be spearheading Mount Carmel's efforts to increase access to emergency services for patients in Grove City and the surrounding areas."

As center director, Hamilton will take on responsibilities for all operations, administration, and business leadership. She had been serving as director of radiology at Mount Carmel West, where she also oversaw system responsibilities for radiation safety.

Williams will be responsible for physician administration at the Grove City center. He specializes in emergency medicine and has worked at Mount Carmel East, Mount Carmel West, and the Diley Ridge Medical Center. He was recently named Mount Carmel East physician of the year.

The Grove City Medical Center, an integrated medical campus near the intersection of Interstate 71 and Ohio 665, will feature a freestanding emergency department and an adjacent medical office building.

The 37,000-square-foot facility will open in early 2014 with 15 exam rooms and fast-track bays, comprehensive diagnostic imaging (including MRI, CT scanning, and X-ray) and clinical laboratory testing. It also will offer a women's health center including digital mammography, bone density testing, and ultrasound diagnostic testing.

## Office of Vocations Launches New Website

### SeekHoliness.com a gateway to discernment

By Seminarian Jeremiah Guappone

We probably all would agree that noise in our world has reached a remarkable new level. With TV, radio, Internet, MP3 players, cell phones, and video games we can always connect to someone or something, keeping our brains and senses completely occupied.

The result of all this exterior noise is a disturbing interior noise – a reverberating clatter in our heads that, unbelievably, urges us on toward more noise. We keep ourselves distracted; we are scared of the silence, scared of confronting ourselves and what God may have in store for us. And then there is that inner voice that says "What do we do now?" when we do find ourselves faced with those rare moments of silence.

Now there is a new resource to assist those who find in that silence that the Lord is calling them out of themselves to something completely different.

The Office of Vocations is proud to announce that the Seek Holiness: Answer God's Call website has been completely re-envisioned. Rebuilt from the ground up, the site, at [www.seekholiness.com](http://www.seekholiness.com), provides for the many needs of promoting vocations. This is a place

in the noise of the Internet that promotes silence, time with the Lord, and answering a call that is beyond one's self.

Its first goal is to provide information and support for young men and women who are discerning in what way the Lord is calling them to holiness. Our first responsibility in this is to determine to what state in life God is calling us: marriage, holy orders, or consecrated/religious life. Once we know the state to which we have been called, we must cooperate with God's grace and answer God's call.

It is hoped that the new site will provide the resources online that young people need to assist them in responding to the call of the Lord. The new site also provides information and resources for parents, school principals, and pastors. It includes stories on the discernment of current seminarians, priests of the diocese, and saints; the next steps in discernment; and prayer resources. The site also will offer some basic information about all diocesan seminarians.

One major piece of the discernment of



a priestly vocation is support from the family. The site's section for parents contains materials and information on how to cultivate vocations in the family. The role of parents in the discerning of a religious or priestly vocation cannot be overstated. The response to God's call is made within family and among friends who indicate through what they say and do whether they value and support a religious vocation—a vocation that is a life of service to God and his people.

God has entrusted parents with the responsibility of teaching their children that he should be the biggest influence in their life. "Parents should, by their word and example, be the first preachers of the faith to their children. They should

*encourage them in the vocation which is proper to each of them ... fostering with special care any religious vocation" (from the Liturgy of Baptism).*

The new Seek Holiness site is worth checking out. We are all called to holiness, and this holiness includes the support and encouragement of young people who may be called to a priestly or religious vocation. "The discernment of a vocation is above all the fruit of an intimate dialogue between the Lord and his disciples. Young people, if they know how to pray, can be trusted to know what to do with God's call" (Pope Benedict XVI).

*The SeekHoliness: Answer God's Call website may be found at [www.seekholiness.com](http://www.seekholiness.com).*

## Catholic, Baptist leaders seek passage of health care conscience act

By Catholic News Service

Catholic and Southern Baptist leaders heading up their respective denomination's efforts on religious liberty issues have written to members of Congress seeking passage of the Health Care Conscience Rights Act.

"As many people are being forced -- and many others will soon be forced -- to either follow what the government compels or suffer for their faith, now is the time to pass legislation that protects our God-given freedom," said the June 21 letter, signed by Archbishop William E. Lori of Baltimore, head of the U.S. bishops' ad hoc committee for religious liberty, and the Rev. Russell D. Moore, president of the Southern Baptist ethics and religious liberty commission.

One immediate concern they noted was the federal Health and Human Services Department's mandate for nearly all private health plans to cover sterilization for women "and all FDA-

approved 'contraceptive' drugs and devices."

"Despite assurances to the contrary, HHS's accommodations to protect the rights of religious freedom and conscience under the mandate remain inadequate," they said. "Countless non-profit and for-profit organizations must either obey the government's mandate in violation of their beliefs, or follow their consciences and incur massive fines or the loss of their ministry. This is unacceptable."

Bishop Lori and Moore said, "While Catholics and Southern Baptists espouse different theological views, we are united by the belief that Congress must act to help preserve our freedom of religion and conscience."

"Both our denominations value God's gift of procreation. We agree that it is wrong to promote drugs and devices that destroy a newly conceived human life at any stage, as items mandated by this policy can do," they said.

"We agree that unmarried minors must not be subjected to government-mandated 'counseling' on sex and birth control without their parents' knowledge or over their objections, as proposed by this mandate. Further, we agree that the religious beliefs of our faith communities and others must not be suppressed or ignored by a government supposedly committed to protect the religious freedom of all."

The Senate bill was referred to the Senate Committee on Health, Education, Labor, and Pensions. The House bill, whose text is identical and has 177 co-sponsors, awaits action from the House Subcommittee on Health.

The religious leaders' letter was issued on the first day of the second annual Fortnight for Freedom. Initiated by the U.S. bishops in 2012, the two-week period calls for prayer, education, and action to preserve religious freedom in the United States.



Archbishop William E. Lori of Baltimore leads prayer during a candlelight vigil for the second annual Fortnight for Freedom observance outside the U.S. Capitol in Washington on June 22. The campaign, initiated by the U.S. bishops in 2012, calls for a two-week period of prayer, education, and action on preserving religious freedom in the U.S. The observance ends July 4, Independence Day. CNS photo/Leslie E. Kossoff



Scenes from the opening Mass of the diocesan observance of the U.S. bishops' Fortnight for Freedom, which took place on June 21 at Columbus St. Joseph Cathedral (clockwise): Bishop Frederick Campbell enters the cathedral to open the Mass, followed by Deacon Steve DeMers (center) and seminarian Mike Hartge; the cathedral message board displays one of the themes of the Fortnight; Bishop Campbell delivers the homily, during which he talked about three important principles related to the liberty of the church. CT photos by Jack Kustron

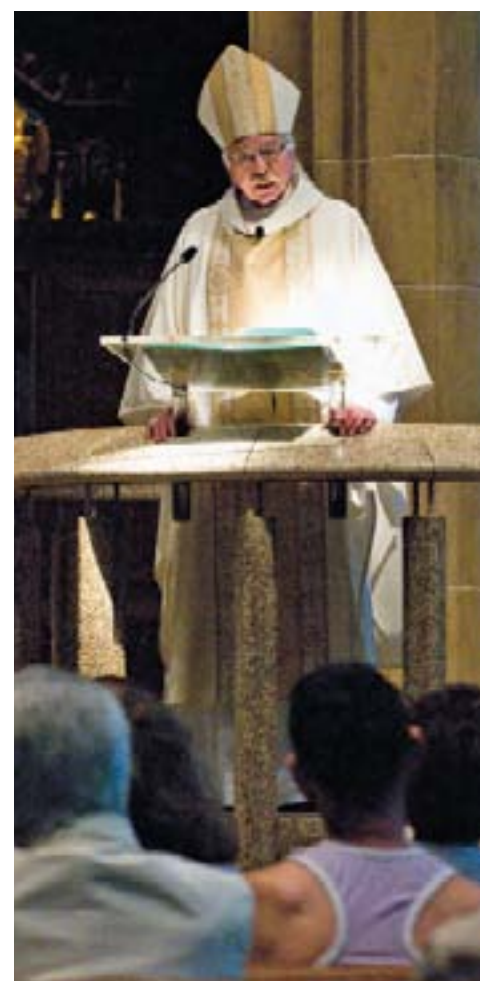


Christopher Jozwiak, a parishioner of St. Joseph's Church on Capitol Hill in Washington, prays the Our Father during the opening Mass for the second annual Fortnight for Freedom observance on June 21 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. CNS photo /Tom McCarthy Jr., Catholic Review

## DIOCESE OF COLUMBUS JOINS THE NATION IN OBSERVING SECOND FORTNIGHT FOR FREEDOM



Several Dominican Sisters of St. Cecilia and Dominican friars from the Dominican House of Studies pray the rosary during a candlelight vigil for the second annual Fortnight for Freedom observance outside the U.S. Capitol in Washington on June 22. CNS photo/Leslie E. Kossoff



BY TIM PUET  
Reporter, Catholic Times

Bishop Frederick Campbell said three important principles related to the liberty of the church are at the heart of the U.S. bishops' second Fortnight for Freedom. "The first is the freedom to proclaim the Gospel – to share our faith, to educate our young, and to draw people to a deeper understanding of what it means to be Christians," he said at Columbus St. Joseph Cathedral on Friday, June 21, in

his homily for the opening Mass of the diocesan observance of the Fortnight.

"The second liberty is the liberty of the church to define and maintain its own particular structures, to define for itself what it is as a church, how it is to be shaped and organized.

"And the third part of that liberty is to do the charity of Jesus, to touch the lives of neighbors who are in need, by not only supplying their authentic needs, but to touch them – so many, in many times, quietly – with the love and the person of Christ," he said.

The Mass began two weeks of prayer, education, and action on religious liberty issues which the U.S. Conference of Catholic Bishops has called for in an effort to protect religious liberty from government infringement. The Fortnight continues through Independence Day, Thursday, July 4, the same dates on which the bishops conducted it last year.

The observances are in response to a U.S. Department of Health and Human Services mandate that most employers, including Catholic hospitals, schools and charities, provide insurance coverage for artificial contraception, sterilization, and abortion-inducing drugs, which the church morally opposes.

The mandate is included in the 2010 Patient Protection and Affordable Care Act and is to take effect for religious organizations on Aug. 1, to be implemented with their first insurance premium renewals. It went into effect on Aug. 1,

2012, for non-religious organizations. Several businesses and church-affiliated institutions are fighting it in the courts.

"The church does not have two wings: a 'faith and worship' division on one hand, and a 'service' division on the other. What we believe and how we worship give rise to a life of service," Archbishop William Lori of Baltimore said in a homily during a June 21 Mass at the Basilica of the National Shrine of the Assumption of the Virgin Mary in Baltimore which opened the national observance of the Fortnight.

Its conclusion will be marked at a July 4 noon Mass to be celebrated by Cardinal Donald Wuerl of Washington at the Basilica of the National Shrine of the Immaculate Conception in the nation's capital.

Archbishop Lori, chairman of the U.S. bishops' committee for religious liberty, noted that Catholic Charities USA is the nation's largest nongovernmental social services provider, and that Catholic schools educate more children than any other nongovernmental system.

"The efforts of the government to divide the church into a worship wing and a service wing do not spring from a theoretical interest in how churches are organized or how they function," he said.

"It is part of a broader movement to limit religious freedom to 'freedom of worship' -- to accord a fuller degree of religious freedom to houses of worship, but a lesser degree of religious freedom to charities, hospitals, and universities.

"If left unchecked, this tendency will continue to diminish the influence of religion in helping to shape the character of our country, not only by our words and worship, but by the way we conduct our ministries of service," he said.

"Faith and worship inspire and sustain the service the church offers, yet the government is insinuating a contrary gospel in the church's daily life."

In addition to the HHS mandate, Archbishop Lori also condemned efforts to marginalize the church's definition of marriage through anti-discrimination laws, and to criminalize church-provided services to people who are living in the United States illegally.

In Columbus, Bishop Campbell noted in his homily that the guarantee of religious liberty is the first guarantee of the Bill of Rights and has allowed religious faith to flourish in the United States. "There is always going to be, and rightly so, a public expression of our religious faith, for we must act according to how Our Lord has called us," he said.

"Very early in the church's life, the church defined what it considered to be the appropriate liberty of the church in any civil society," the bishop said. "Our Lord said to render unto Caesar what is Caesar's and unto God what is God's, and there has been over the past 2,000 years a rather rigorous debate over precisely where that line lies."

"This is an important time and an important issue," he said. "We begin, as

we always begin, by prayer, asking for strength and enlightenment from God and the power of his spirit in Jesus Christ. We must become aware ourselves of what is at stake, and pledge ourselves to defend that liberty which is so essential to our lives as Christians."

Bishop Campbell began his homily by remarking that the Fortnight opened on the Feast of St. Aloysius Gonzaga, a young man who dedicated himself to holiness despite coming from a family known for political intrigue in the late 16th century. The date also is the vigil of the feasts of St. Thomas More and St. John Fisher, both of whom were martyred for their refusal to acknowledge King Henry VIII as head of the church in England earlier in the same century. The bishop said all three saints provided models of Jesus' call to love God with heart, soul, mind, and body, and to love one's neighbor as oneself.

Several parishes throughout the Diocese of Columbus are observing the Fortnight by praying the U.S. bishops' prayer for religious liberty at all Masses during the period.

Other parish activities scheduled in connection with the Fortnight include:

**Buckeye Lake Our Lady of Mount Carmel** – Exposition of the Blessed Sacrament, between 8 and 11 a.m. Masses Sunday, June 30.

**Circleville St. Joseph** – Adoration of the Blessed Sacrament, 6 p.m. Tuesday, July 2, followed by prayer service

with Divine Mercy Chaplet at 6:30, and Mass at 7.

**Columbus St. Catharine** – Holy Hour with Exposition and confessions, 6:30 to 7:30 p.m., Benediction of the Blessed Sacrament, 7:30 p.m. Thursday, July 4.

**Columbus St. Patrick** – Adoration of the Blessed Sacrament, 8 p.m. Friday, June 28 to 7 a.m. Saturday, June 29.

**Dover St. Joseph** – Adoration of the Blessed Sacrament, noon to 5:30 p.m., followed by 6 p.m. Mass both Tuesday, July 2, and Thursday, July 4

**Granville St. Edward** – Rosary for religious freedom, 7 p.m. Thursday and Friday, June 27 and 28, after 6 p.m. Mass Saturday June 29, noon Sunday, June 30, and 7 p.m. Monday, July 1; Adoration, Rosary, and Benediction of the Blessed Sacrament, 7 p.m. Tuesday, July 2

**Logan St. John** – Rosary, 9:20 a.m. Sunday, June 30; Exposition of the Blessed Sacrament for intentions of the Fortnight, 9 a.m. Friday, July 5 to 8 p.m. Saturday, July 6.

**Marion St. Mary** – Exposition of the Blessed Sacrament, 5 to 6 p.m. Tuesday, July 2, followed by special worship service at 6 and Mass at 6:30; Mass, 9 a.m. Thursday, July 4

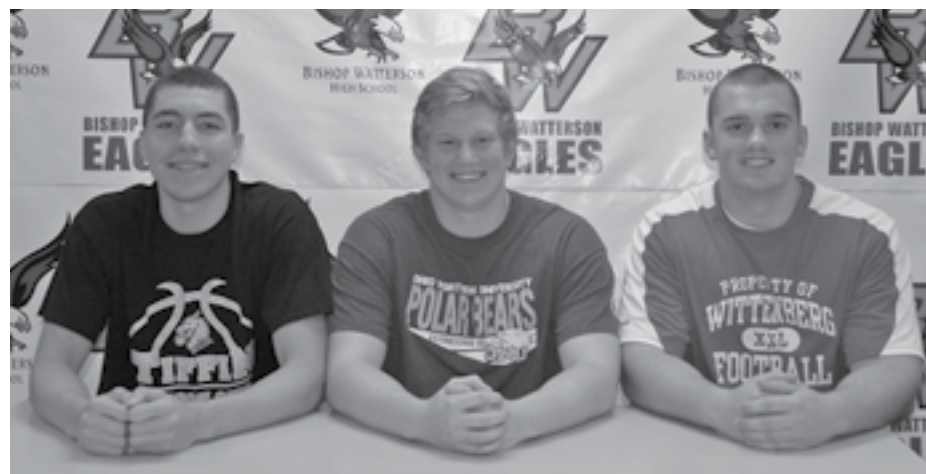
**New Philadelphia Sacred Heart** – Mass, 8:30 a.m. Thursday, July 4.

**Portsmouth Holy Redeemer** – Mass, 9 a.m. Thursday, July 4.

Information from Catholic News Service was included in this story.





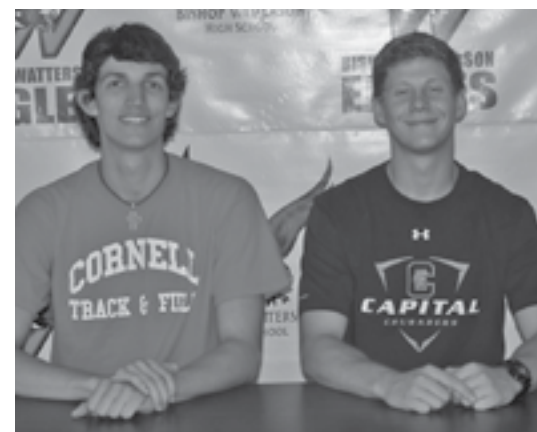


### BISHOP WATTERSON SIGNEES

Five Columbus Bishop Watterson High School seniors recently announced their intention to play sports in college.

They are (from left): top, Bryan Jackson, basketball, Tiffin; Joseph Winters, football, Ohio Northern; and Josh Hoyng, football, Wittenberg; bottom, Jozef Mankovecky, track and field, Cornell; and Kevin Davis, baseball, Capital.

Photo courtesy Bishop Watterson High School



### Ohio Council of Churches releases statement of concern on religious liberty

The Ohio Council of Churches (OCC), which includes 18 Christian denominations in the state of Ohio, has issued a statement expressing concerns about religious liberty and the HHS mandate, which attempts to define which religious institutions are religious enough to follow their own teachings and which are not, in certain circumstances.

An excerpt from the statement reads: *This mandate sets a concerning precedent for any religious institution which may find itself in a position of having values that, within reason, challenge*

*that of the state. ... Therefore, in light of the concerns raised by the HHS mandate, even with the great diversity to be found in the communities comprising the OCC, we call upon our elected leaders, government officials of all levels, and the religious community to work for two goals: 1) actively to pursue changes that would broaden the religious exemption within the current mandate, and 2) to propose and implement safeguards in legislation on social issues that will respect and protect religious liberty and the rights of conscience.*



**DEAR PARTICIPANTS AND SUPPORT TEAMS OF BETHESDA HEALING MINISTRY**

Please join us in joyful celebration of Father Dean Mathewson and his 40<sup>th</sup> Anniversary of Ordination to the Roman Catholic Priesthood of the Catholic Church.

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Father Dean and all will delight in your company.  
RSVP 614-718-0277 or [office@bethesdahealing.org](mailto:office@bethesdahealing.org)

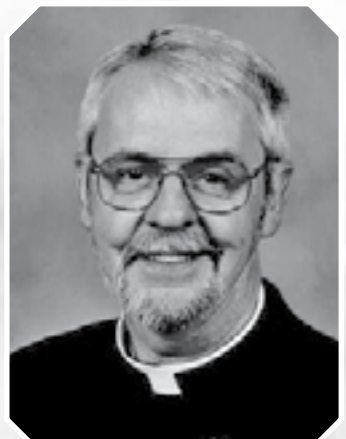


### CELEBRATION OF RELIGIOUS JUBILEES

Fourteen religious sisters from the Diocese of Columbus celebrating significant anniversaries this year were honored on Saturday, June 15, at Columbus St. John the Baptist Church. Bishop Frederick Campbell presided at the Jubilee Mass, which included a renewal of the sisters' profession of vows. Pictured above (from left) are the honorees, with their years of service in parentheses: front row, Sister Charles Marie Brantl, OP (60 years), Sister Thomasine Hardesty, OP (60 years), Sister Barbara Holtzinger, OSF (71 years), Bishop Frederick Campbell, Sister Marie Louise Pohlman, OSF (55 years), Sister Julie O'Straske, OSF (60 years), Sister Angelica Armstrong, OP (50 years), and Father William A. Metzger, concelebrant, pastor at St. John the Baptist; back row, Father Ramon Owera, CFIC (concelebrant), Sister Sharen Baldy, SCN (50 years), Sister Mary Shawn Fitzpatrick, OP (50 years), Sister Therese Leckert, OP (50 years), Sister Joan Supel, OP (50 years), and Sister Eileen Fitzimmons, OCarm (55 years). Not pictured are Sister Marcia Fleder, OP (65 years), Sister Anne Keenan, OP (55 years), and Sister Joan McGough, OP (50 years).

CT photo by Ken Snow

*Congratulations and Blessings to*



**Very Rev. G. Michael Gribble**  
on your retirement July 8, 2013

*from your staff and parishioners at St. Joseph Cathedral*



Sports Medicine  
NATIONWIDE CHILDREN'S  
**BLACK & GOLD CLUB KICKOFF**

Register for the Fourth Annual Black & Gold Club Kickoff!

Ohio Dominican University's Fourth Annual Nationwide Children's Hospital Sports Medicine Black & Gold Club Kickoff supports ODU's student-athletes.

Bid on a variety of live and silent auction items, including vacation packages, hotel stays, themed gift baskets and more!

Chris Spielman, ESPN college football analyst and former two-time All-American linebacker with The Ohio State University, is this year's keynote speaker. Register by phone at 614-251-4643 or online at [chiodominicanpanthers.com/bgClub/kickoff](http://chiodominicanpanthers.com/bgClub/kickoff).

**Black & Gold Club Dinner and Auction**

6:15 p.m., Thursday, Aug. 1, 2013

Ohio Dominican University  
Alumni Hall  
1216 Sunbury Road  
Columbus, OH 43219



1216 Sunbury Road | Columbus, Ohio 43219 | [chiodominicanpanthers.com/bgClub/kickoff](http://chiodominicanpanthers.com/bgClub/kickoff)

*Employment Opportunity*

## Design Assistant

The Diocese of Columbus is looking for a fulltime Design Assistant who will work with management and employees with graphic and web page design. Duties include, but not limited to, management of assigned graphic design projects, concept development, necessary pre-designs, concept approval, and preparation of finished copy and artwork; coordination, production and distribution of media materials with all vendors; editing, oversight, and maintaining the Diocese's website; interfacing with Diocesan offices on webpage content and graphic design issues and projects; and other special projects and general office tasks.

Qualifications required for this position: The ideal applicant must possess a degree in graphic design/web design/advertising or other related field. A minimum of two years prior experience working as a graphic design/web design professional is required; experience in non-profit organizations is preferred and must be a practicing Catholic. Knowledge of web technologies and graphic design tools in a Microsoft Windows-based environment (Adobe Creative Suite preferred), knowledge of web content management systems (DotNetNuke preferred), understanding of basic HTML coding, and knowledge of web search engine optimization and analytics. Applicant should also possess excellent oral and written communication skills, with the ability to communicate effectively in both technical and general office environment; proficiency with Microsoft Office, including Word, Excel, and Publisher; ability to maintain organization, multi-task, and establish priorities; exhibit initiative, responsibility, and flexibility; and the ability to work with others in a collaborative team environment.

Passing a background screening and completion of the VIRTUS "Protecting God's Children" course are mandatory. Salary is commensurate with education and experience. Benefits are according to Diocesan policy.

Send cover letter, resume, and references by June 21, 2013 to:

**Dominic Prunte, Director of Human Resources at**  
[dprunte@colsdio.org](mailto:dprunte@colsdio.org)

**Stand up for Religious Freedom!**

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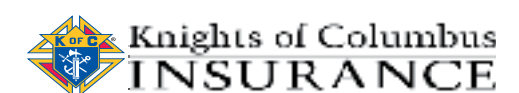
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## Thirteenth Sunday in Ordinary Time (Cycle C)

## An unusual gesture and a difficult saying



Father  
Lawrence L. Hummer

June 30  
1 Kings 19:16b, 19-21  
Galatians 5:1, 13-18  
Luke 9:51-62

By this point in I Kings, Elijah has slain the 450 prophets of Baal. Jezebel, the reigning queen, has sworn revenge, so Elijah has fled to the desert, to Mount Horeb. “Horeb” was the Deuteronomic historian’s word for “Sinai,” the same mountain on which Moses had encountered the Lord, which now becomes the mountain of refuge for Elijah, who also will encounter the Lord there. Elijah recognizes the Lord in the “still, small voice.” Actually, the *Revised New American Bible* now translates it as “a light, silent sound,” which is ridiculous. The *Jewish Study Bible*, published by the Jewish Publication Society, offers “a soft murmuring sound.” This should be a lesson to all readers that translations are, among other things, NOT infallible, and some are very weak indeed. That brings us to today’s reading.

The voice (or sound) instructs Elijah to anoint Elisha as his successor, which is the first time Elisha’s name has been mentioned. Immediately afterward, Elijah meets Elisha and uses an odd gesture of throwing his cloak over Elisha to symbolize his call to follow him. The cloak was probably recognizable in some way as kind of a typical “uniform” for a prophet. When Elisha asked to be able to kiss his parents goodbye, Elijah’s response seems even stranger. Some have suggested he meant, “Go ahead, but remember what I have done to you. By putting my cloak over you, I have called you to succeed me as a prophet in Israel.” The slaughter of the oxen and using the yoke for fueling the fire in which their meat

was cooked signifies his break with the past, and he then follows Elijah as his apprentice until it is time for him to actually take up the mantle himself in II Kings 2.

The Gospel refers to this incident, but it has other features which grab our attention. Jesus and the disciples have set out for Jerusalem, the city of his destiny, and they necessarily enter Samaritan territory on the way. The hostility that existed between Samaritans and Jews at the time was quite real, and when the Samaritan village refuses them hospitality, James and John speak up, wanting to call down fire from heaven for this snub. Elijah had done this in II Kings 1:10-16, and many reliable Greek manuscripts add “as Elijah had done.” Elijah actually called down fire from heaven (twice) and killed over a hundred men.

James and John are the same two brothers who were among the closest of Jesus’ disciples, along with Simon Peter. In Mark, Jesus had called them “*Boanerges*” or “sons of thunder” (Mark 3:17). The suggestion that this meant they had fiery tempers has never failed to impress me over the years. Their request here seems to be right in line with that thought. Jesus rebukes them, telling them to be quiet. Jesus never used miraculous power to punish anyone in the Gospels, as Elijah and Elisha had done in I and II Kings.

Volunteer followers of Jesus do not seem to impress him, nor do any who remain fixed on anything other than the kingdom. The man who simply wants to say goodbye to his family provides a mirror image of Elisha, who asks to do the same after Elijah has called him in I Kings 19:19-21.

“Leave the dead to bury the dead” has always been a difficult saying to explain. Perhaps the best way is to understand that the “spiritually” dead (those who do not follow Jesus) should be left to bury the “physically” dead. It remains a difficult saying, but proclaiming the Kingdom is also difficult.

Father Lawrence Hummer, pastor at *Chillicothe St. Mary*, can be reached at [hummerl@stmarychillicothe.com](mailto:hummerl@stmarychillicothe.com).

## EVENT, continued from Page 3

are this way, because they see something they want.” He also urged his listeners to take time at home to look at the Sunday Scripture readings. “If you do that, Jesus will show up on Sunday,” he said. “He’s already there, but you’ll recognize he’s there.”

Dr. Kathleen Dorsey-Bellow of Xavier University in New Orleans, speaking on the theme “If You Love Me, Feed My Sheep,” said “The best food of all is love, and sometimes, it’s the food we have to feed ourselves most of all. ... Often in the black context, we find it easy enough to love and serve our neighbor, but don’t take enough to love ourselves. You can’t give the fullness of love to others if you don’t love yourself first.”

Conference speakers from the Diocese of Columbus included Deacon Bob and Grace Neely of Columbus St. Dominic Church; Father Josh Wagner, pastor of Columbus St. Dominic and Holy Rosary-St. John churches; and Andrea Pannell, associate director of the

diocesan Office of Development and Planning.

The Neelys spoke about spirituality in challenging times. “Are you in a forgiving or a persecuting mode?” Deacon Neely asked. “If you don’t know your faith, how can you follow what Jesus tells you? If you don’t know your faith, how can you defend it?”

Father Wagner gave a presentation on “turning crosses into resurrection” at a preconference session for lay ecclesial ministers on Thursday, June 13. “Faith gives us an infinite purpose we roll our finite purposes into,” he said. He also talked about the four pillars of prayer – quality, consistency, activity, and passivity – which he discussed in a *Catholic Times* series.

Pannell presented a workshop which looked at how engaging faith into fundraising efforts empowers both people and parishes, and how the combination of faith and fundraising enables parishes, particularly small ones, to provide the resources needed to fulfill their mission while benefiting all aspects of parish life.

## The Weekday Bible Readings

7/1-7/6	7/8-7/13
<b>MONDAY</b> Genesis 18:16-33 Psalm 103:1-4, 8-11 Matthew 8:18-22	<b>MONDAY</b> Genesis 28:10-22a Psalm 91:1-4, 14-15ab Matthew 9:18-26
<b>TUESDAY</b> Genesis 19:15-29 Psalm 26:2-3, 9-12 Matthew 8:23-27	<b>TUESDAY</b> Genesis 32:23-33 Psalm 17:1-3, 6-7, 8b, 15 Matthew 9:32-38
<b>WEDNESDAY</b> Ephesians 2:19-22 Psalm 117:1-2 John 20:24-29	<b>WEDNESDAY</b> Genesis 41:55-57; 42:5-7a, 17-24a Psalm 33:2-3, 10-11, 18-19 Matthew 10:1-7
<b>THURSDAY</b> Genesis 22:1b-19 Psalm 115:1-6, 8-9 Matthew 9:1-8	<b>THURSDAY</b> Genesis 44:18-21, 23b-29; 45:1-5 Psalm 105:16-21 Matthew 10:7-15
<b>FRIDAY</b> Genesis 23:1-4, 19; 24:1-8, 62-67 Psalm 106:1-5 Matthew 9:9-13	<b>FRIDAY</b> Genesis 46:1-7, 28-30 Psalm 37:3-4, 18-19, 27-28, 39-40 Matthew 10:16-23
<b>SATURDAY</b> Genesis 27:1-5, 15-29 Psalm 135:1-6 Matthew 9:14-17	<b>SATURDAY</b> Genesis 49:29-32; 50:15-26a Psalm 105:1-4, 6-7 Matthew 10:24-33

DIOCESAN WEEKLY RADIO AND  
TELEVISION MASS SCHEDULE  
WEEKS OF JUNE 30 AND JULY 7, 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](http://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](http://www.stgabrielradio.com).

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

## U.S. CATHOLICS: OVERLY ASSIMILATED?



THE CATHOLIC  
DIFFERENCE  
George Weigel

With his new book, *American Church: The Remarkable Rise, Meteoric Fall, and Uncertain Future of Catholicism in America* (Ignatius Press), mild-mannered Russell Shaw has become the bull in the china shop of U.S. Catholic history, knocking heroes off pedestals and overturning conventional storylines—all in aid of trying to understand why the Church in America is in precarious position today vis-a-vis the ambient public culture and the government.

Shaw’s answer: We’re in deep trouble because of a longstanding U.S. Catholic determination to be more-American-than-thou—to disprove ancient charges of Catholicism’s incompatibility with American democracy by assimilating so dramatically that there’s no discernible difference between Catholics (and their attitudes toward public policy) and an increasingly secularized mainstream public opinion. Shaw mounts an impressive case that Catholic Lite in these United States has indeed taken its cues from the wider culture, and as that culture has become ever more individualistic and hedonistic, the historic U.S. Catholic passion for assimilation and acceptance has backfired. Moreover, Shaw’s call to build a culture-reforming Catholic counterculture is not dissimilar to the argument I make about the Church and public life in *Evangelical Catholicism: Deep Reform in the 21st-Century Church*.

But on a second reading of Shaw’s book, I began to wonder whether he’s gotten the question of the moment quite right.

To read the history of the Catholic Church in the United States as a centuries-long struggle for assimilation and acceptance certainly sheds light on one dynamic in the development of the Church in America. Yet too

close a focus on the question “Is it possible to be a good Catholic and a good American?” is to argue the question of Catholicism-and-America on the other guy’s turf. Once, the “other guy” challenging Catholics’ patriotic credentials was militant Protestantism; now the other guy is militant secularism. To play on the other guy’s turf, however, is to concede at the outset that the other guy sets the terms of debate: “We (militant Protestants/militant secularists) know what it means to be a good American; you (Catholics) have to prove yourselves to us.”

That’s not the game, however. It wasn’t really the game from 1776 through the 1960 presidential campaign—when militant Protestantism was the aggressor—and it isn’t the game today. The real game involves different, deeper questions: “Who best understands the nature of the American experiment in ordered liberty, and who can best give a persuasive defense of the first liberty, which is religious freedom?”

The 19th-century U.S. bishops and intellectuals whose enthusiasm for American democracy Russ Shaw now views skeptically (and, yes, they did go over the top on occasion) did get one crucial point right: the American Founders “built better than they knew”; i.e., the Founders designed a democratic re-

public for which they couldn’t provide a durable moral and philosophical defense. But the long-despised (and now despised-again) Catholics could: Catholics could (and can) give a robust, compelling account of American democracy and its commitments to ordered liberty.

Mid-20th-century Catholic scholars such as historian Theodore Maynard and theologian John Courtney Murray picked up this theme and made it central to their reading of U.S. Catholic history. Murray presciently warned that, if Catholicism didn’t fill the cultural vacuum being created by a dying mainline Protestantism, the “noble, many-storied mansion of democracy [may] be dismantled, leveled to the dimensions of a flat majoritarianism, which is no mansion but a barn, perhaps even a tool shed in which the weapons of tyranny may be forged.”

That is the argument the U.S. bishops have mounted in their challenge to the Obama administration’s demolition of civil society through the HHS mandate on contraceptives and abortifacients: What is the nature of American democracy and the fundamental freedoms government is created to protect? Who are the true patriots: the men and women who can give an account of freedom’s moral character, an account capable of sustaining a genuine democracy against a rising dictatorship of relativism “in which the tools of tyranny may be forged?”

The argument today isn’t about assimilation. The argument today is about who “gets” America.

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



THE TIDE IS TURNING  
TOWARD CATHOLICISM  
David Hartline

doesn’t care about this.”

In last week’s Gospel reading, Jesus reminded us that we must take up our cross daily. For some, that daily cross could mean getting the kids off to school, properly instructing them in the faith, feeding them three nutritious meals a day, getting them to sports or play practice and to bed at a reasonable hour for years on end. For some, it could mean taking care of an elderly parent or spouse, visiting the nursing home for those who can’t be cared for at home, or praying for a wayward relative.

For some, that cross could really be complicated. Nike and the world say “Just do it.” However, our faith sometimes says “No.” Some people can’t eat as much as others, take a drink, have sex, gamble, etc. Others have severe addictions and compulsions, and some struggle with their faith more than others.

Is it fair? No, it isn’t fair, but God told us this world is the testing ground for an everlasting place of joy. If we can’t follow His rules here, why should He allow us in heaven? The point is, do we try? We all fall off the wagon and sin, but do we try, or do we say “I don’t need the Church’s rules,” which is really saying “I don’t need God and His rules.”

We are all called to carry a cross. The Church and the world are only as strong as all of us make it when we all carry our cross. When we start to say “Why should I

## WHAT CAN I DO?

During my high school days at Marion Catholic, a friend of mine and his older brothers asked their parents if they could get an old car, since they all needed to go to various activities, such as football practice. An old car would help them and their parents in getting all of the tasks accomplished. The dad agreed, but reminded the boys that they were responsible for the car’s upkeep. The summer turned into fall, and though the father had gently prodded the boys about the car’s upkeep, the boys, in their mind, had bigger things to deal with, such as football practice, meeting girls, and generally enjoying life.

It literally all came to an end one night when the boys’ car sputtered and smoked its way into the garage, with the engine burnt up, never to see the road again except for that brief final ride to the auto graveyard. Sadly, this story is sort of analogous to the world in which we live. Christ and His Church gently prod us to follow the rules of God, but too many of us are living life the way we want, rather than following the ways of God.

I once heard a priest describe hell as forever hearing the Frank Sinatra song *I Did It My Way* blaring over and over again, day after day, year after year as you relive your every mistake. Yet, how many of us talk about making it to heaven as if it is a foregone conclusion, all the while having little time for God, bending, breaking and mutilating His every rule, thinking “surely God

carry my cross because he isn’t carrying his cross, or she refuses to carry her cross?” we all fall, as evidenced by what we see around us today.

You may be asking yourself “What can I do? I am not a theologian or miracle worker.” We can all try and point our family and friends in the right direction, and then pray for them when they refuse to listen. God’s love and mercy knows no bounds, which is why you could send a family member or friend something, perhaps an article from the *Catholic Times* or even this column, if you think it might touch them or make them a little uncomfortable. Better if you try than if you don’t. I know that when my friends saw their car being towed away forever; they knew they had been warned. The question is “Have we properly reminded others about the love and truth of Christ’s laws, and have we shown them the proper example?”

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



## BOOK REVIEW

# HOLINESS REVOLUTION

Reviewed by Tim Puet  
Catholic Times

It's easy for Catholics, particularly those who grew up in families in which the Catholic Church always played a key role, to take their faith for granted and forget what a radical change the words of Jesus brought to the world of 2,000 years ago.

Those who carried his message to the ends of the known world at that time were true revolutionaries – bold risk-takers whose love for God and zeal to spread his word allowed them to overcome all the obstacles they faced in going against the prevailing culture of the era.

In the same way, says Columbus-based author, speaker, youth minister and retreat leader Dan DeMatte, we must be revolutionaries today in facing up to the challenges presented by what Pope John Paul II described as “the culture of death.”

DeMatte's new book *Holiness Revolution* talks about how every Catholic can help bring about change to a world in dire need of it, through commitment to the words of the Gospel and to the idea often expressed by DeMatte's wife, Amber Marie: “Do what you do, and do it for Jesus.”

The book is divided into three parts, explaining the need for change in the world, how to live a life of radical discipleship which brings that change in oneself, and how to spread that change to the rest of the world, helping bring what Pope Benedict XVI described to a World Youth Day audience in Cologne, Germany, in 2005 as “true revolution (which) consists in simply turning to God, who is the measure of what is right and who at the same time is everlasting love.”

“Christ came into a world in dire need of change. He called for repentance and told his disciples to take the Gospel to the ends of the world. The book is a presentation of that message in a way I hope will speak to people today, especially young people,” DeMatte said during an interview at Columbus St. Patrick Church, where he has been director of religious education and youth ministry for six years.

“John Paul II called it ‘the new evangelization.’ Benedict XVI used the term ‘revolution.’ Pope Francis is carrying on with the same message – the necessity for complete and radical change in individuals and, through them, in the world, brought about through a



DAN DEMATTE

conversion to holiness,” he said.

DeMatte said he felt compelled to write the book as a way of reaching a large audience with the message he has been bringing to young people in the Diocese of Columbus for several years through the annual Catholic Youth Summer Camp program and the monthly Jesus James he helped organize, which ran between 2008 and 2011.

CYSC has shown steady growth and this year has expanded to seven weekly sessions and four sites, including one in the Cincinnati area for the first time. It hopes to eventually raise enough money to open its own location in the Hocking Hills. (See more on CYSC on Page 24.) The Jesus Jams combined music and skits with presentations on the faith for junior and senior high school youth.

DeMatte's ministry has expanded beyond the diocese. During the first part of the year, he gave presentations in Florida, California, Kentucky, and the Cincinnati and Youngstown areas. This summer, when he's not at Catholic Youth Summer Camp, he will be at a two-day event in Calgary, Canada, which will coincide with World Youth Day in Rio de Janeiro in July. The following month, he will take part in a four-day program in Belfast, Northern Ireland, designed to bring Catholic and Protestant young people together in an atmosphere free of the tension between religions for which that city is known.

DeMatte's national reputation stems in part from *God or the Girl*, a five-part miniseries shown on the A&E television network in 2006, which looked at the lives of DeMatte and three other young men from across the nation who were discerning whether they



were being called to the priesthood. One of the four entered a seminary at the close of the series, but in the end, none of the four decided to become priests.

The program was well-received because of the thoughtful look it provided at the discernment process and at Catholicism as a whole. DeMatte said its serious perspective on faith-based issues continues to have a positive impact.

“It's been seven years since the program ran, and I still hear from young men who said it helped them determine whether they had a vocation to the priesthood,” he said. “I just got a message from a seminarian in Hong Kong. He said the students in his seminary would gather to watch on each of the Fridays the program was shown there in the last few months, and you could tell it had an impact on their discernment process. The program's continuing worldwide effect is remarkable.”

One of the most dramatic portions of the series involved DeMatte accepting his vocations director's challenge to build and carry an 80-pound cross on a 22-mile journey from Sts. Peter and Paul Retreat Center in Newark to his home parish, Reynoldsburg St. Pius X, during a very hot July.

With the help and prayers of friends who were with him throughout the journey, he successfully completed it. “Initially, I thought this was a ridiculous idea, but it proved to be the key to my vocational discernment,” he said in the book.

“Our vocation is a call to the cross, a call to lay ourselves down in humble service to others,” DeMatte wrote. “Once I learned this lesson, my vocation was as clear as day to me. While I was inspired and humbled by the call of the priesthood, I knew God wanted me to lay my life down in humble service to my wife and children.”

DeMatte and Amber Marie, whom he met while both were part of the Minnesota-based National Evangelization Teams (NET) youth ministry, have been married for five years and have three children: Sophia, 4; Giovanni, 3; and Gemma, 1. DeMatte said he's not sure how long he will be a youth minister, but knows he has been called to a lifetime of service to the Catholic Church and his family in some way and will continue on whatever path he discerns God wants him to take.

For more information on DeMatte and to obtain a free copy of his book (there is a \$5.95 shipping charge), go to [www.holinessrevolution.com](http://www.holinessrevolution.com). DeMatte said about 12,000 copies have been sent since the book was published in December, putting him about halfway to his goal of 25,000.

# DANNY'S DAY

More than 250 people took part in more than 30 service projects all over the Columbus area this past Saturday, June 22, as part of the inaugural Danny's Day. The day was named for Daniel Arnold, a Gahanna St. Matthew Church parishioner and University of Dayton student who died on June 5, 2012, of injuries resulting from a canoeing accident on the Little Miami River 10 days earlier. Service to others was an important part of Arnold's life, going back to his days at Columbus Bishop Hartley High School, where he received the Bishop Herrmann Service Award in 2009. His father, Kevin Arnold, said family friends Lisa Ruth and Teresa Baird approached the family with a suggestion to conduct a day of service named for him as a way of perpetuating his memory and his commitment to others. About 125 donors and 80 volunteers took part in a blood drive in his honor last August, and its success led to this year's Danny's Day, which will be repeated every year on the fourth Saturday in June. A blood drive also was part of this year's event, with 80 people donating blood at St. Matthew Church. Other events during the day involved Meals on Wheels, the Run the Race Club at Holton Recreation Center, United Way's Camp O'Bannon, a cleanup at Griggs Reservoir, Ronald McDonald House, the Joseph's Coat clothing ministry, National Church Residences, the city of Gahanna, Shepherd's Corner Ecology Center, the St. Vincent de Paul Food Pantry, Odyssey Hospice, the Bishop Griffin Center, the YWCA Family Center, the Project Linus blanket program, the Gahanna Rehabilitation and Health Center, the Columbus Women's Care Center, and outdoor projects at St. Matthew. The day also included a breakfast and lunch for the volunteers.



Above: A banner for Danny's Day, which was based at Gahanna St. Matthew Church and took place Saturday, June 22, shows the day's namesake, Daniel Arnold.



Left: Danny's Day volunteer Bill Dawes applies storm drain decals for the city of Gahanna. The decals remind people not to pour harmful liquids down the drains to avoid polluting the water.



Above: Danny's Day volunteer Caroline Berger paints flower pots for Odyssey Hospice, one of dozens of agencies which benefited from the efforts of more than 250 volunteers.



Left: Blood donor Bret Hagans speaks with Danny's mother, Kathy Arnold, during a blood drive at St. Matthew's which was another part of the day's events. More than 80 people donated a pint of blood to honor Danny's legacy of providing service to others.

Photos courtesy Kevin Arnold

# CATHOLIC YOUTH SUMMER CAMP KEEPS GROWING

**BY TIM PUET**

Reporter, Catholic Times

Catholic Youth Summer Camp, now in its 13th year of living out the New Evangelization by calling young people to a fuller participation in the Church's sacramental life, mission, and work, is becoming more popular each year and is gaining a national reputation.

Bob Moraine, CYSC's executive director, said he anticipates more than 700 young people will be attending one of the program's seven weekly sessions at four sites in northern, central, and southwest Ohio this summer. That's a significant increase from the 500 youths who attended four sessions last year and continues a steady pattern of growth for CYSC, which began with 60 young people getting together for one week in 2001.

Moraine and camp staff members Dan DeMatte and Aaron Richards were invited to appear on EWTN's "Life on the Rock" television program earlier this month to tell the CYSC story. "This was a total surprise to us," Moraine said. "I'm still not sure of how EWTN heard



of us, but we were delighted to be able to tell a national audience about our mission and of how CYSC is impacting the Church in a positive way as an apostolate affecting hundreds of young people."

Moraine describes CYSC as a program "based on engaging young people in high-adventure activities, leading them to engagement in the adventure of the Catholic faith." Some of those activities include zip lines, a climbing wall, paintball, mountainboarding, zorbs (inflatable, transparent plastic "hamster balls" inside which people can roll, usually down a slope), a high ropes course, mountain biking, water tubing, and swimming.

Campers also take part in morning prayer, Mass, Adoration of the Blessed Sacrament and evening activities filled with catechetical presentations, dramas, and music, and are encouraged to receive the Sacrament of Reconciliation. The camp program also includes crafts, skits, and games, all related to the theme of discipleship.

This year's CYSC program began with two sessions for high school students in early June at the Pleasant Hill Outdoor Center in Perrysville. A third week for high school students may be added next summer.

The other five sessions are for students who will be entering grades six to eight in the fall. Locations and dates are: Lutheran Memorial Camp

at Fulton in Morrow County, June 30-July 5 and July 7-12; Camp Otyokwah at Butler in Richland County, July 22-27 and July 28-Aug. 2; and Woodland Lakes Christian Camp at Amelia, near Cincinnati, Aug. 11-16.

The Cincinnati site was added this year at the request of Archbishop Dennis Schnurr of Cincinnati, who asked if a camp session could take place in his archdiocese. In addition, Bishop Leonard Blair of Toledo has expressed his support for young people in his diocese to attend CYSC's northern Ohio locations. Camp Otyokwah has room for about 200 students and staff members, while the other sites are able to house between 100 and 150.

All of CYSC's current sites are used on a rental basis, but Moraine hopes that will change soon. He said he is in negotiations to purchase a 224-acre site in Sugar Grove, near Lancaster, which would become the permanent home for all CYSC activities if the land is purchased. He said the land is a former campsite which has not been used for that purpose for about five years.

CYSC is a 501 (c) (3) non-profit organization operating within the Diocese of Columbus, with the full knowledge and support of Bishop Frederick Campbell and the diocesan Office of Youth and Young Adult Ministry. It is in full compliance with diocesan safe environment requirements, including the Protecting God's



Children program. All CYSC counselors undergo extensive interviewing, screening, and training from the camp's administrative staff.

Moraine was hired as CYSC executive director this past November. He is a former employee of the diocesan youth ministry and vocations offices and continues to work with youth ministries at Columbus St. Catharine and Newark St. Francis de Sales churches. DeMatte, CYSC evangelization director, is youth minister at Columbus St. Patrick Church. Richards, camp operations director, is youth minister at Columbus St. Agatha Church.

Moraine, DeMatte, and Richards have been part of CYSC since it began in the summer of 2001 at Camp Kern in southwest Ohio. Moraine said a group of parents from Columbus St. Andrew Church rented the camp for a week from the Dayton YMCA because they felt a need for a summer camp that would emphasize Catholic themes.

He said Father Michael Watson, who was pastor of St. Andrew at the time and soon will become pastor of Delaware St. Mary Church, was instrumental in getting the camp started and that Father Dwayne McNew has been part of the camp staff every summer. More than 3,500 campers and many other diocesan priests, deacons, seminarians, and consecrated religious women and men have attended CYSC in the past 12 summers.



Many CYSC sessions, including both of this year's weeks for high school students, sold out early and had a waiting list, but there are still slots available for some sessions. The cost is \$495 per session, but campships are available for those in financial need.

For more details, go to the camp website, [www.cysc.com](http://www.cysc.com), or get in touch with Moraine by email at [bob@cysc.com](mailto:bob@cysc.com), by phone at (614) 961-9720, or through the mail at Post Office Box 411, Pickerington OH 43147.

The top left photo from EWTN's "Life on the Rock" shows (from left) program host Father Mark Mary, MFVA, with Dan DeMatte, Aaron Richards, and Bob Moraine of Catholic Youth Summer Camp. Other pictures are from one of this year's CYSC sessions.

Photos courtesy Catholic Youth Summer Camp

