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**FIGHTING THE SCOURGE
OF HUMAN TRAFFICKING**

The Editor's Notebook

Human Trafficking Remains a Scourge on the Human Soul

By David Garick, Editor



We 21st-century humans like to think of ourselves as being very civilized. We tell ourselves that we are much more fair-minded, progressive, and honorable than our primitive ancestors. But the reality is that we are only fooling ourselves. This generation is as corrupt and evil as any of those that came before. Despite all of our education, scientific, medical, and technological advances, we are still beset by our human frailty and moral weakness that leads to sin. Most seriously, our sin causes us to lose appreciation for the greatest of all blessings given by God -- life itself.

Our world has always been, and still remains, too focused on our own wants and needs, rather than on the love of God and love of and respect for our fellow man. How can we call ourselves a civilized society when our callous disregard for human life allows us to create government-endorsed rights to slaughter the unborn and even sell their organs; to euthanize the sick and elderly in the name of "death with dignity"; to execute prisoners who no longer pose any threat to our communities? How can we tolerate the continuation of the abominable practice of slavery, an institution that most of us thought we had eradicated in America in the Civil War 150 years ago? The trafficking in human beings continues in America, and even right here in central Ohio, and we should be outraged by it. It continues around the world, yet we still support the commerce that sustains this great moral evil.

Pope Francis spoke strongly on this subject in his Declaration on the International Day for the Abolition of Slavery last year. His words are a call not just to world leaders but to all of us: "Every human being, man, woman, boy and girl, is made in God's image. God is the love and freedom that is given in interpersonal relationships, and every human being is a free person destined to live for the good of others in equality and fraternity. Every person, and all people, are equal and must be accorded the same freedom and the same dignity. Any discriminatory relationship that does not respect the fundamental conviction that others are equal is a crime, and frequently an aberrant crime.

"Therefore, we declare on each and every one of our creeds that modern slavery, in terms of human trafficking, forced labor and prostitution, and organ trafficking, is a crime against humanity. Its victims are from all walks of life, but are most frequently among the poorest and most vulnerable of our brothers and sisters. On behalf of all of them, our communities of faith are called to reject, without exception, any systematic deprivation of individual freedom for the purposes of personal or commercial exploitation; in their name, we make this declaration."

We must all refuse to remain indifferent to the buying and selling of human beings as commodities. To allow this exploitation to exist makes all of us accomplices of grave injustice.

UTICA CHURCH RAZED

The Church of the Nativity in Utica was torn down from Aug. 17 to 19 because of serious structural issues related to insect damage which forced the 151-year-old building to be vacated in mid-March, said diocesan communications director George Jones and diocesan buildings superintendent Bruce Boylan.

Parishioners have been meeting for Sunday Mass since mid-April in the auditorium of Utica Elementary School, Jones said. The parish, along with Mount Vernon St. Vincent de Paul and Danville St. Luke churches, is part of the Knox-Licking Consortium of Catholic Churches, which was formed in July 2014.

Boylan said that shortly after the consortium was established, with Father Mark Hammond becoming pastor of all three churches, Father Hammond asked him to inspect the Utica church because of long-existing structural concerns. Following his inspection, Boylan requested and received a grant from The Catholic Foundation for a review of the building by a structural engineer in early March.

"The engineer found termite damage had caused part of the floor to collapse in an addition in the back of the church," Boylan said. "From there, damage had spread through the building and into the attic, to the extent that there was a significant danger that high winds or heavy snow could cause the roof to collapse. The engineer recommended that the building be vacated immediately."

Parishioners attended Mass at the



consortium parishes and other nearby Catholic churches in the month it took to secure the school as a temporary worship space after the engineer issued his report.

"Before the razing of the church building, all religious items of future use, such as the ambo, pews, and altar, were removed from the structure," Jones said. "Bishop Frederick Campbell and diocesan officials have met and will continue to meet with parish members and staff to assess the current state of the parish and discuss plans for moving forward. A final decision regarding the construction of a new church building is currently under discussion and is pending."

The church's website said two or three of the building's stained-glass windows are being kept for future use in any new structure, with the rest being sold to a stained-glass expert.

Members of many of the church's 90 families were on hand to see the building being razed, Jones said. (Part of the demolition work is pictured above.) The church was built in 1864 and originally housed a Reformed Presbyterian Church congregation. The Diocese of Columbus purchased the building in 1950.

Photo courtesy diocesan Facilities Office

Correction - An item on the Happenings page of the Aug. 30 Catholic Times mistakenly said Bishop Frederick Campbell would bless the Run the Race Club building in Columbus on Sunday, Sept. 6. The bishop blessed the building on Sept. 6, 2013.

Sacred remains of Saint Maria Goretti will soon begin pilgrimage to United States

Schedule includes visit at Saint Joseph Cathedral on October 21

For the first time, the sacred relics of St. Maria Goretti will be on a special pilgrimage to the United States in preparation for the Extraordinary Year of Mercy proclaimed by Pope Francis. The pilgrimage will include a visit at Columbus St. Joseph Cathedral, 212 E. Broad St., on Wednesday, Oct. 21.

The stop at the cathedral, coordinated by the Holy See's Congregation for the Causes of Saints and the Treasures of the Church group, is the only visit scheduled in Ohio for the sacred remains of St. Maria Goretti, the patroness of mercy.

"This is an extraordinary opportunity for the faithful to venerate the relics of this saint whose life of virtue, chastity, forgiveness, and mercy are hallmarks of the Christian life," said Bishop Frederick Campbell. "This may very well be a once-in-a-lifetime opportunity, and so I encourage the faithful to make a special effort to visit the cathedral on Oct. 21, as her presence will inspire the faithful to a deeper understanding of living a life faithful to the way of Christ, as St. Maria Goretti proved possible."



About Saint Maria Goretti

St. Maria Goretti, a virgin martyr, was born on Oct. 16, 1890 to devout parents, Luigi and Assunta, in a small town several miles outside of Rome. Maria was one of seven children who lived in a good Catholic home, which was rich in faith even though the family did not have financial prosperity. Maria's father had a difficult time making it as a farmer, and so the family moved several times because of economic necessity, at one point ending up sharing a farmhouse with another poor farmer,



Giovanni Serenelli, a widower with two sons, Gaspar and Alessandro.

Giovanni is described as being a rather coarse man who had little regard for living a life in Christ and did not spend time teaching his sons about living a virtuous life. In fact, it was just the opposite. Giovanni, who abused alcohol, often purchased pornographic material of the day and shared it with his sons, who pasted the images on the walls of their room.

One day, Alessandro took Maria into a room and tried to rape her. Maria wanted to maintain her purity, and so she resisted him. He pulled out a stiletto and threatened her, hoping to overcome her resistance by fear. He laid his sinful hands upon her, but Maria, steadfast in her faith, made her final refusal, saying: "You may kill me, but you shall not have me." In a rage Alessandro stabbed Maria 14 times, but she did not die immediately from her wounds.

As Maria laid in her hospital bed dying, the parish priest of Nettuno administered Viaticum – the last rites of the church – and asked Maria if she forgave Alessandro. Maria prayed for her assassin and replied, "Yes, I forgive him and want him to be in Paradise with me some day."

Her death did not end her forgiveness, however. Alessandro was captured and sentenced to 30 years in prison. He was repentant until one night when he dreamed he was in a garden; Maria was there and gave him flowers. When he awoke, he was a changed man, repenting of his crime and living a reformed life.

After his conversion and 27 years in prison, he confirmed the verdict of the thousands of people who already Maria as a saint. "Maria Goretti is really

a saint, a martyr," he said. "How many times at night, when I cannot sleep, I begin to think, 'If there are martyrs in Paradise, she is the first among them – after all I did to her.'"

When Alessandro was released from prison, he went to Maria's mother and begged for her forgiveness, which she gave. "If my daughter can forgive him, who am I to withhold forgiveness?", she said.

St. Maria Goretti is a wonderful example of mercy and forgiveness. Alessandro also serves as an example of conversion of mind and heart from the way of sin to the way of Christ.

Isn't that what the Christian life is all about?

Why do we venerate relics?

Our use of relics has some, albeit limited, basis in sacred Scripture.

Read, for example, in 2 Kings 2:9-14, where the prophet Elisha picked up the mantle of Elijah after Elijah had been taken up to heaven in a whirlwind. With this, Elisha struck the water of the Jordan, which then parted so that he could cross. In another passage (2 Kings 13:20-21), some people hurriedly bury a dead man in the grave of Elisha, "but when the man came in contact with the bones of Elisha, he came back to life and rose to his feet."

In the Acts of the Apostles, we read, "Meanwhile, God worked extraordinary miracles at the hands of Paul. When handkerchiefs or cloths which had touched his skin were applied to the sick, their diseases were cured and evil spirits departed from them" (Acts 19:11-12).

In these passages of sacred Scripture, a particular reverence was given to the actual body or clothing of these holy

persons who were indeed God's chosen instruments – Elijah, Elisha and St. Paul. Indeed, various miracles were connected with these "relics." This must not lead to confused thinking that some magical power existed in them, but shows that just as God's work was done through the lives of these holy men, so did his work continue after their deaths. Similarly, just as people were drawn closer to God through the lives of these holy men, so did they – through their sacred remains – inspire others to draw closer to God after their deaths.

We can see the veneration of relics of saints in the early Church. A letter written in the year 156 by the faithful of the Church in Smyrna gives an account of the death of St. Polycarp, their bishop, who was martyred by burning him at the stake.

The letter states: "We took up the bones, which are more valuable than precious stones and finer than refined gold, and laid them in a suitable place, where the Lord will permit us to gather ourselves together as we are able, in gladness and joy, and celebrate the birthday of his martyrdom." Essentially, the relics – the bones and other remains of St. Polycarp – were buried and the tomb itself became a "reliquary." Other accounts note that the faithful visited the burial places of the saints, and, in many cases, miracles occurred. We also see at this time the development of "feast days," which mark the death of a saint by celebration of Mass at the saint's burial place and veneration of his or her sacred remains.

One of the documents of the Second Vatican Council, *Sancrosanctum Concilium*, notes: "The saints have been traditionally honored in the Church and their authentic relics and images held in veneration" (SC 111).

With regard to popular piety, the *Catechism of the Catholic Church* notes, "... catechesis must take into account the forms of piety and popular devotions among the faithful. The religious sense of the Christian people has always found expression in various forms of piety surrounding the Church's sacramental life, such as the veneration of relics, visits to sanctuaries, pilgrimages,

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PRACTICAL STEWARDSHIP

By Rick Jeric

Perfection



How was your reflection on being part of a sort of guild with your Faith this past week? The idea that we are all artisans and that each of us has our individual gifts of time, talent, and treasure to share with the community is compelling. Just when we think that we are doing things right and well, and that we have it all figured out, the reality sets in that there is much more we can do. Complacency can be just as dangerous as worrying too much and trying to do everything. We have so much to offer, and we cannot operate in a vacuum. We are all part of a family, a parish, a community, a local Church – the diocese – and the universal Church. Jesus does not expect us to impact the whole world. He asks us to make a difference and impact the world around us in ways that we can. We act on our Faith right here, right now, in this particular place. Good and faithful stewardship challenges us to use our gifts from God in ways that benefit all, but especially those with great need. We are entrusted with the gifts and talents that are unique to us. Do not be shy, and use them to the fullest. May we all be on the right side of the answer to the question, “Lord, when did we see you hungry, naked, thirsty ...?”

Is there actually any such thing as perfection? We can use the terms “perfect” or “perfection” with regard to things and situations, but usually not for people. Of course, God is perfect, and His perfection is manifested and embodied in the person of Jesus Christ. We might refer to a particular day in which everything went right as a perfect day. We use the term “perfect storm” to describe any number of situations where things come together at just the right – or wrong – time. We refer to a job or a task as a perfect fit. We may even call our spouse the perfect mate or companion. None of these are actually perfect, but it is still a meaningful reference. A perfect shot in golf would be a hole-in-one. A perfect season in football would be undefeated. A perfect game for a baseball pitcher is not only a no-hitter, but no walks, errors, or base runners allowed. And a perfect game in bowling is a 300, twelve strikes in a row. But as far as human beings are concerned, no one can match what we celebrate each Sept. 8. Perfection is personified on that day in another way as we celebrate the Nativity of the Blessed Virgin Mary. Not coincidentally, this feast is precisely nine months after the Immaculate Conception on Dec. 8. Is that not perfect? As parents, when we look at our children, especially as infants, they are just perfect. Even as they grow up, we love them as if they are just perfect to us, but their human imperfections begin to show. I wonder what it was like for Sts. Joachim and Anne, Mary’s parents. She was uniquely perfect, having been conceived without sin. To have a young girl like that as a daughter must have been an incredible blessing. And it all came together like a perfect storm when she said “Yes” to the angel. What an incredible blessing it is for us to have Mary as a model of faith and someone to intercede for us. She is just perfect for us.

Our practical challenge this week is to do two things, if possible. First, go to Mass on Tuesday, Sept. 8. It is the day after Labor Day this year, and I know we can make the effort. Celebrate in thanksgiving for the birth of Mary. Thank God for this perfect gift. Second, pray the rosary this week in thanksgiving for Mary’s parents. Sts. Joachim and Anne must have lived nearly perfect lives and provided a very holy and loving home environment. Thank God for them. Pray that we might all strive for the same grace that drives us to holiness.

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

“Three Bags Full” consignment event

The twice-a-year Three Bags Full consignment event will take place at six central Ohio locations this fall.

Sale dates, times, and sites are:

Thursday, Sept. 3 from 10 a.m. to 7 p.m., Friday, Sept. 4 from 10 a.m. to 3 p.m. and 6 to 9 p.m., and Saturday, Sept. 5, from 10 a.m. to 3 p.m. (half-price on selected items Friday evening and Saturday), Franklin County Fairgrounds, 4100 Columbia St., Hilliard.

Thursday, Sept. 24, from 10 a.m. to 8 p.m., Friday, Sept. 25, from 10 a.m. to 3 p.m. and 6 to 9 p.m., and Saturday, Sept. 26, from 10 a.m. to 4 p.m. (half-price on selected items Friday evening and Saturday), Hartford Fairgrounds, 14028 Fairgrounds Road, Croton.

Thursday, Oct. 15, from 10 a.m. to 7 p.m., and Friday, Oct. 16, from 10 a.m. to 3 p.m. and 6 to 9 p.m., (half-price on selected items Friday evening), HighPoint Nazarene Church, 795 Pollock Road, Delaware.

Thursday, Oct. 22, from 11 a.m. to 7 p.m., Friday, Oct. 23, from 10 a.m. to 3 p.m. and 6 to 9 p.m., and Saturday, Oct. 24, from 10 a.m. to 3 p.m. (half-price on selected items Friday evening and Saturday), St. Elizabeth Seton Parish, 600 Hill Road North, Pickerington.

Saturday, Nov. 14, from 10 a.m. to 4 p.m. and 5 to 7 p.m. (half-price on selected items in evening), Lausche Building, State Fairgrounds, 717 E. 17th Ave., Columbus.

Thursday, Nov. 19, from 10 a.m. to 7 p.m., Friday, Nov. 20, from 10 a.m. to 3 p.m. and 6 to 9 p.m., and Saturday, Nov. 21, from 10 a.m. to 3 p.m. (half-price on selected items Friday evening and Saturday), Community Wesleyan Church, 161 Myrtle Ave., Newark.

The sale began in 2004 in Newark with 12 participating families. Today, more than 800 families sell quality children’s and teen items of all types, as well as adult women’s clothing, maternity wear, shoes, toys, bikes, and yard toys. Thousands of shoppers from a 100-mile radius come to the event, which takes place on spring and fall weekends.

Sellers earn money on the items they make available. They name the selling price and earn 65 percent. If they volunteer to help with the sale, they can earn as much as 80 percent. Unsold and unclaimed items are donated to Catholic and pro-life charities such as the Knights of Columbus, the Bishop Griffin Center, and the St. Vincent de Paul Society.

It’s easy to become a seller. Complete details and registration information may be found at www.threebagsfull.info. Register to obtain a seller number, price your items, print your price tags, pin tags on items, select a dropoff time at the location of your choice, and volunteer. All items are uniformly tagged and displayed in groups of the same size and product type, making it easy to shop.

For more information, go to the website or call Joyce Black at (614) 561-5300.

Sunbury Prayer Retreat

Sunbury St. John Neumann Church, 9633 East State Route 37, will present a prayer retreat on Friday and Saturday, Sept. 11 and 12. Also in September, the church again will be offering the Alpha course, a practical introduction to Christianity providing an opportunity to explore the meaning of life in a relaxed, friendly setting.

The retreat, with the theme “Lord, Teach Us to Pray,” will be presented by Sister Mary Catherine Kauboski, TOR, of the Franciscan Sisters of Penance of the Sorrowful Mother, based in Toronto, Ohio. She will guide participants through the basic of prayer, share ways to grow deeper in prayer life, and teach how to ef-

fectively pray for others.

Times for the retreat are 6:30 to 9 p.m. Sept. 11 and 9 a.m. to 3 p.m. Sept. 12. Space is limited, and participants need to register in advance to receive breakfast and lunch. More information can be found on the parish website, www.saintjohnsunbury.org, or by contacting Jennifer Whitset at jwhitset@gmail.com or Cindy Bauman at csbaum@mac.com.

The Alpha course will be offered for nine weeks, with sessions on Thursdays from 9:30 a.m. to noon or 6:30 to 9 p.m., beginning Sept. 10, or Sundays from noon to 3 p.m. or 6 to 8:30 p.m. beginning Sept. 13. For more information or to register, go to the parish website.

St. John School Reunion

A reunion of students who attended the former Columbus St. John the Evangelist School from 1955 until its closing will take place from noon to 3 p.m. Sunday, Sept. 27 in the Dogwood Shelter at Blendon Woods Metro Park,

4265 E. Dublin-Granville Road, Columbus.

Bring a dish to share and pictures if you have them. For more information, call Bill Heiser at (614) 864-6862 or Mary Jo Mayhan at (614) 235-7465.



Arminda Crawford Elected Catholic War Veterans National Commander



Arminda Crawford, a Pontifical College Josephinum staff member who attends Westerville St. Paul Church, was installed as national commander of the Catholic War Veterans during the organization’s annual convention in Las Vegas on Saturday, Aug. 15. She is the first woman to be elected to this position.

She will oversee all departments within the organization during her two-year term. “The newly elected slate of CWV officers – all Vietnam veterans – share a common vision of increasing membership,” she said. “We are losing so many of our World War II veterans and need to reach out to the veterans from recent wars and conflicts. We hope to accomplish this through an aggressive membership campaign.”

Crawford served in the Women’s Army Corps from June 1966 to December 1968 as a communication center specialist and platoon sergeant. She joined Greater Columbus Post 1936 of the CWV in 2000, serving as its historian, welfare officer, first vice commander, and commander. She was elected first vice commander for Ohio in 2004 and was the first woman in the state to serve in this capacity.

The CWV’s Department of Ohio has benefited from her leadership in many other roles, including execu-

tive director, commander, welfare officer, and Veterans Affairs Voluntary Service program officer. On a national level, she has served on the CWV executive board and as a member of several committees. In 2010, she received the Order of St. Sebastian Award, the CWV’s highest honor.

“Mrs. Crawford is the hub of the wheel and the spiritual godmother of our department,” said Larry Wulf, Department of Ohio commander. Her leadership “turned the Department of Ohio into a well-respected department with increased membership and member involvement.”

Crawford joined the staff of the Josephinum in 1998 and serves the seminary as assistant to the administration of the College of Liberal Arts. She and her husband, George, live in Galena.

Catholic War Veterans was established in 1935 by Msgr. Edward J. Higgins of New York. The organization received an apostolic blessing from Pope Pius XI in 1935 and a Congressional charter from President Ronald Reagan in 1984.

With more than 200 posts throughout the country, including the Joseph Jessing Post at the Josephinum, CWV supports active-duty personnel and military chaplains worldwide, as well as veterans at home in the United States.

“That Man Is You!” at St. Pius X

The Reynoldsburg St Pius X Church Men’s Ministry invites all men aged 18 and older to a 13-week fall session of the “That Man Is You!” interactive, multimedia faith-sharing program on Thursdays from 5:45 to 7:15 a.m., starting Sept. 10 in the parish school, 1051 S Waggoner Road.


“That Man Is You!” honestly addresses the pressures and temptations which men face in our modern culture, using the best research

from science, the teachings of the Catholic Church, and the wisdom of the saints to develop the vision of a man fully alive and to form men who will be leaders capable of transforming homes and society.

The program is free, and a continental breakfast will be provided. For more information, contact John Zacovic at (614) 322-9473 or jzacovic@insight.rr.com, or register at <http://www.paradisusdei.org>.

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Sacraments and the disabled; Heaven for those before Jesus



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q During the past few years, my husband has suffered a traumatic brain injury and, more recently, has been diagnosed with Alzheimer's disease. I would like him to participate in all the sacraments, as he has done faithfully since he was a child. He attends Mass with me, but does not remember any prayers, cannot read them from the missal, and needs assistance when receiving the Eucharist.

I have taken him with me to confession during Lent, having him come into the reconciliation room with me, as he cannot be left unattended. The priests have heard my confession and then have given my husband a blessing. Is it appropriate for me to have him participate in the sacraments when he doesn't fully understand their significance? (New Palestine, Indiana)

A. The answer to your question is a resounding "Yes." Your husband's participation is absolutely appropriate. Despite his limitations, he should be encouraged to share in the sacraments for whatever spiritual blessings and personal satisfaction they might bring him.

The U.S. Conference of Catholic Bishops has called repeatedly for broader integration of people with disabilities into the full life of the church, particularly through the sacraments.

The canonical requirements for reception of the sacraments are quite modest. For holy Communion, there is a requirement about the use of reason but that is to be interpreted liberally. A document titled *Guidelines for the Celebration of the Sacraments With Persons With Disabilities* notes in No. 20 that all that is necessary is that "the person be able to distinguish the body of Christ from ordinary food, even if this recognition is evidenced through manner, gesture or reverential silence rather than verbally."

Life Changes Everything

Join Greater Columbus Right to Life and the Blessed Sacrament Respect Life Committee for a special screening of the new pro-life movie "Life Changes Everything" on Friday, Sept. 18 at Newark Blessed Sacrament Church, 394 E. Main St. Doors will open at 6:30 p.m., and the movie will start at 7. There is no cost to attend, although a suggested \$5-per-ticket donation will be accepted, with the proceeds to benefit a theatrical release of the film and central Ohio pro-life efforts. For more information or to reserve your seat, visit www.gcrtl.org/movie. If you have any questions, contact Melissa Stack at melissaraestack@yahoo.com or (614) 893-5499.

As for confession, the same document states in No. 23 that "as long as the individual is capable of having a sense of contrition for having committed sin, even if he or she cannot describe the sin precisely in words, the person may receive sacramental absolution."

My guess is that in your situation, the priests in the confessional have been giving your husband more than just a "blessing" and granting him absolution to whatever degree is needed. If I were the priest, I would say to your husband, "Let's thank God for his mercy and ask his forgiveness for anything we might have done wrong." I would look to your husband for a nod or smile of recognition, dispense with any recitation of sins, act of contrition or imposition of a penance, and simply go on to pronounce the words of absolution.

I must say that I am edified by your care for your husband and for his continued spiritual nourishment. To me, it stands as a beautiful example of fidelity to the marriage vow.

Q. Human remains have been found that are 50,000 years old. But Christ came to earth only 2,000 years ago. Are all those "pagan" people before Jesus now in purgatory? And why did he wait so long to come? (Houma, Louisiana)

A. My first instinct is to quibble with your use of the word "pagan" to describe all those who lived on earth before Jesus. My dictionary defines "pagan" as "a follower of a polytheistic religion" or "one who has little or no religion and who delights in sensual pleasures and material goods." I hardly think that definition fits the Jews, who fought to defend monotheism and had a strong commitment to prayer and a strict code of personal morality.

But on to your question. Catholic theology has traditionally taught that the righteous who came before Jesus were in the "limbo of the fathers," a sort of spiritual waiting room where they remained until "in his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven's gates for the just who had gone before him," says the *Catechism of the Catholic Church* in No. 637.

As to why Christ "waited so long" to come to earth, that is a matter of perennial speculation — to be answered, I suppose, only in heaven, when we can ask the Lord ourselves. One theory is that the Roman Empire provided the optimal setting, because by then common roads and a common tongue united the known world and the message of the Gospel could spread more quickly. (By that same reckoning, though, others would argue that the present day would have been better, since Twitter offers a worldwide system of instantaneous communication.)

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



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KATERI PRAYER CIRCLE

Mitakuye Oyasin in the Sioux language means "all my relations." We are all related, and in numbers, there is power. As members of the Kateri Prayer Circle join each other, they pray for their own needs and those of others. This may be done either orally or silently. All words are confidential.

As the knowledge and power of St. Kateri Tekakwitha is spread, it has become known that more and more things are being done through her intercession to God.

If you or your spouse or friend have a Native American connection and seem to be missing something spiritually, the circle may provide an opportunity for your heritage to come through.

Members of the circle strive to reinforce Catholic identity; promote St. Kateri; affirm pride in Native American cultures and spiritual traditions; promote healing through forgiveness and reconciliation; advocate for peace and justice in Indigenous communities; build stronger catechesis that is meaningful to Indigenous Catholic people; nurture the relationship between Indigenous people and the Catholic Church; and empower Catholic Indigenous people as leaders within communities and the church.

The circle usually meets at 1 p.m. on the second Sunday of each month at Lancaster St. Mark Church, 324 Gay St. The September meeting will be on Sept. 20, the third Sunday.

For more information, contact Carl Lefevre at (740) 756-7008, (614) 580-7452, or animalslair@aol.com.

St. Matthew Support Groups

Gahanna St. Matthew Church, 807 Havens Corners Road, will offer support-group sessions beginning in September for people grieving the loss of a loved one and those affected by the pain of divorce.

The GriefShare bereavement support group's first meeting will be from 6:15 to 7:45 p.m. Sunday, Sept. 13 in the parish's St. Raphael Room, with meetings continuing every Sunday through Dec. 13. The DivorceCare group will meet from 7 to 9 p.m. on Sundays from Sept. 20 to Dec. 20 in the St. Gabriel Room.

Both programs will be conducted by friendly, caring people who will walk alongside you through one of life's most difficult experiences. They will be led by people who understand what you are going through and want to help. There is a one-time fee of \$30 for either program.

For more information on the bereavement group or to register, contact Mary Lager at mary0613@hotmail.com. For the divorce support group, the contact is Loretta Seipel at (614) 575-1507 or lseipel1947@yahoo.com.

Deacon Gene Staker Retires

Zanesville St. Nicholas Church will sponsor a retirement reception in honor of Deacon Gene Staker from 12:30 to 3 p.m. Sunday, Sept. 13, in the parish activity center, 1030 E. Main St.

Deacon Staker was ordained a permanent deacon on May 28, 1983, at Columbus St. Joseph Cathedral by Bishop James Griffin.

CONSENTING TO THE UNCONSCIONABLE



MAKING SENSE Out of Bioethics

Father Tad Pacholczyk

In recent years, scientists in industry and academia have come to rely on freshly obtained human tissue specimens for certain types of research and experimentation. Sometimes, these tissues and organs can be obtained after routine surgeries, such as gall bladder removal from adults or foreskin removal during the circumcision of newborns. The use of such tissues and organs may be morally acceptable if the patient (or the parents of the newborn) provides informed consent. The use of cells and tissues from fetuses also may be morally acceptable when those cells are obtained from a natural miscarriage and the parents provide consent. This would be equivalent to consenting to an organ donation from their deceased child.

Recently, however, a phenomenon has come to light that involves the partnering of biomedical researchers with abortionists for the purpose of securing a reliable supply of human tissues and organs. In these cases, parental consent (usually from the mother) may be sought before using the aborted child's remains. Researchers say this consent is necessary to enable ethical use of the cells or tissues. This procedural detail is frequently described in the section called "Materials and Methods" found in scientific research papers, as, for example, in this February 2015 article on brain research in the journal *Science*:

"Human fetal brain tissue was obtained from the (clinic), following elective pregnancy termination and informed written maternal consents, and with approval of the local University Hospital Ethical Review Committees."

Planned Parenthood, the largest provider of abortions in the United States, also seeks maternal consent before procuring fetal body parts from direct abortions, as chronicled by the Center for Medical Progress in its bombshell 2015 video expose in which the sales of fetal heart, lungs, brain, and liver were discussed and negotiated.

The strong public outcry that followed these revelations of harvesting fetal organs was understandable on the one hand, yet difficult to explain on the other, since there hadn't been a parallel outcry when it came to the more offensive act of terminating the life of the unborn child itself. As one commentator observed, "Maybe it is not enough to be outraged at abortion on its face because, I don't know, killing is somehow worse if body parts are sold."

Despite this inconsistency, it is nonetheless clear that use of tissues and organs from direct abortions raises significant moral concerns, even if the mother's

signature may have been sought and obtained.

Typically, when we serve as a proxy for someone and give consent on his or her behalf, we act simply as the person's agent and provide an affirmation of his or her original wishes ("Yes, he told me he wanted to donate his kidneys"). Alternatively, if we do not know the wishes of the deceased patient, we do our best to make a reasonable decision based on the specifics of the person's situation, using a "best interest" standard ("based on my friendship with him and concern for him, I think he really would have wanted to donate his kidneys"). When we serve as a proxy decision maker for a fetus, an infant, or a deceased child prior to the age of reason, it is incumbent on us to make a "best interest" decision on that person's behalf. The assumption is that as we cared for the person in life and had his or her best interests in mind while the person was living, we can continue to exercise that "best interest" decision-making capacity later, when the person is deceased.

But if the mother of an aborted child were to sign the dotted line granting permission to utilize fetal cells and organs, that consent would necessarily be void, because she would already have categorically demonstrated that she does not have the best interests of her child in mind, having arranged for the taking of that child's life. From the ethical point of view, she has disqualified herself from being able to give valid informed consent on behalf of her now-deceased child.

In the absence of proper informed consent, taking organs or tissues from the corpse would represent a further violation of the integrity of the child's body and constitute a failure to respect the remains of the dead. Thus, the tissues and organs of the directly aborted child should not be utilized for research, transplantation, or the development of therapies, but instead should be given a proper and respectful burial. In the final analysis, maternal consent cannot provide moral clearance for researchers to use fetal remains from direct abortions in their research. Such permission from the mother is not, objectively speaking, an authentic form of consent, but is rather a type of "sham consent" that secures the veneer of legitimacy for what is ultimately an unconscionable research practice.

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

LOGAN ST. JOHN THE EVANGELIST CHURCH CELEBRATES 175TH ANNIVERSARY

Logan St. John Church will be celebrating its 175th anniversary for the next year, starting with a Vespers prayer service and potluck at 4 p.m. Sunday, Sept. 13 and concluding with a Mass to be celebrated by Bishop Frederick Campbell in September 2016.

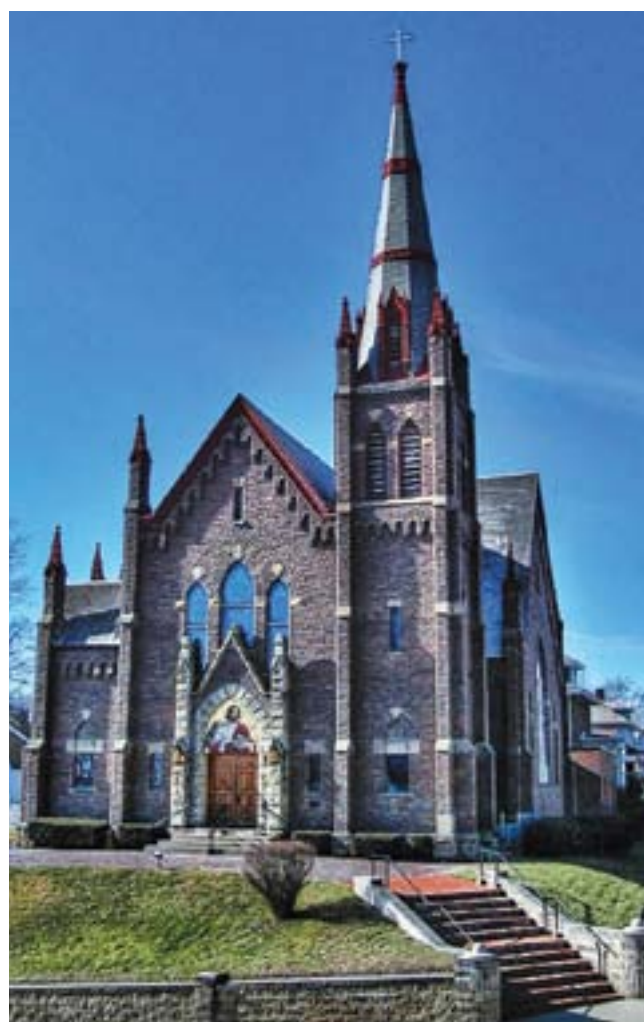
Between those two events, the church, located at 351 N. Market St., will host a number of other activities to celebrate the parish, remember the past, reconnect with old friends who have moved out of the parish, help the parish's children appreciate the church's heritage, and learn about the New Evangelization as the parish looks ahead to future growth.

Anniversary events will include an Octoberfest at 6 p.m. Saturday, Oct. 10; an organ concert by Jeff Daubenmire at 7 p.m. Tuesday, Jan. 19, 2016; a parish mission in Lent; a program on the history of the parish school in April 2016; celebration of the Feast of Corpus Christi, including Adoration of the Blessed Sacrament and a procession, on Sunday, May 29, 2016; and a parish picnic and ice cream social on Sunday, July 17, 2016.

St. John Church was officially established when several early settler families in Hocking County acquired land on Walnut-Dowler Road, with the deed being signed on Sept. 7, 1841. A small church was built at that time. Its foundation can still be seen in

the old St. John Cemetery north of town. The parish moved to its current location around 1866.

Check the parish website at www.stjohnlogan.com or call (740) 385-2549 for more information. The parish especially invites former parishioners and students to its homecoming weekend, beginning Sunday, Sept. 11, 2016, during which the closing Mass with Bishop Campbell, followed by a reception including a meal and program, will take place.



HOLY FAMILY TO DISTRIBUTE SCAPULARS

The Confraternity of Christian Mothers and Ladies Guild of Columbus Holy Family Church, 584 W. Broad St., will give people an opportunity to receive the brown scapular of Our Lady of Mount Carmel after the church's 11 a.m. Mass on Sunday, Oct. 4. The group also will pray the rosary at 10:20 a.m., following the 9 a.m. Latin Mass, on all Sundays in October.

The scapular consists of two small brown woolen squares, usually with a devotional message or an illustration of the Virgin Mary, connected by a cord and worn over the head. Devotion to it goes back to the Virgin Mary's appearance to St. Simon Stock, a Carmelite monk, in 1251 in England. She handed him a scapular and said, "This shall be a privilege for you and all Carmelites, that anyone dying in this habit shall not suffer eternal fire."

In time, the Catholic Church extended this privilege to all the laity who are willing to be invested in the scapular and perpetually wear it.

The confraternity is continuing to sponsor two-week home visitations by a Pilgrim Virgin statue of Our Lady of Fatima (pictured), which was blessed at Holy Family Church on Oct. 7, 2012. The statue



originally was to spend a week in parishioners' homes, but most of the hosting families felt a week was not enough, so that time was extended to two weeks.

The visits are booked through June 2016. Mary Thompson, who coordinates the statue's travels, said there already is much interest in scheduling visits for 2017, the year of the 100th anniversary of Our Lady of Fatima's appearances to three Portuguese children in 1917.

When the statue is transferred, each family receives literature about the apparitions and a copy of the 1957 film *The Miracle of*

Our Lady of Fatima.

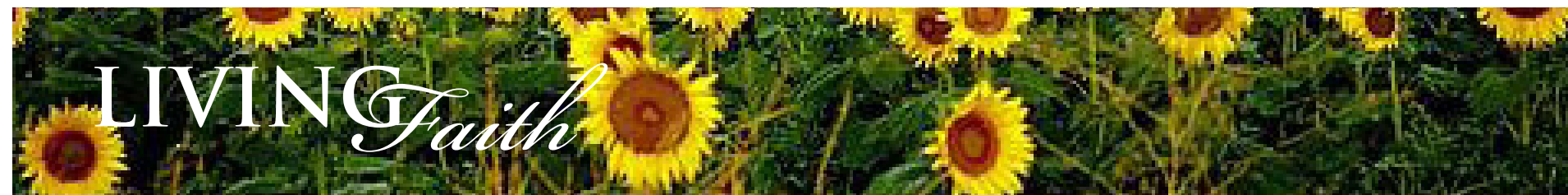
The confraternity desires that more people understand Our Lady of Fatima's peace plan, which consists of praying the rosary daily, especially in family groups; daily sacrifice for the conversion of sinners; attending Mass on five consecutive first Saturdays; wearing the brown scapular; making visits to the Blessed Sacrament; and making an act of consecration to the Immaculate Heart of Mary.

Anyone wishing to receive a brown scapular on Oct. 4 is asked to contact Mary Thompson at (614) 221-1890 by Sunday, Sept. 27.

Blue Mass Scheduled

Columbus St. Timothy Church and St. Timothy Knights of Columbus Council 14345 will host their annual Blue Mass at 5 p.m. Friday, Sept. 11. Bishop Frederick Campbell will be the celebrant and homilist.

The Blue Mass is an opportunity to honor and pray for all active, retired, and deceased police, firefighters, and emergency medical services personnel. In addition, it is an occasion to remember the 2,973 people who lost their lives in the Sept. 11, 2001 terrorist attacks. All active and retired police, fire, and emergency medical services personnel in the greater Columbus area and their families are invited.



Mary at the Kitchen Table: Our Lady of Copacabana

Growing up, our kitchen table was always the place for important family gatherings, from dinner to discipline to planning. It was at the kitchen table where I stayed up late with my chemistry homework and I pontificated about life with friends.

When we would go to family dinners, I'd find myself at the kitchen table, almost as though it was my destiny. One grandma had hers by a window. Another's was in the middle of the room at the end of her kitchen.

In college dorm life, lacking a kitchen and a table, I settled for a card table. In my first attempts at domestic living, I had a parade of tables that couldn't be called kitchen tables because the kitchens were too small.

Now, as the mom of a few kids and the hostess of many spur-of-the-moment gatherings, I have a well-worn table. It has nicks and scars from generations of projects. There is at least as much sweat as tears soaked into it, and it's seen its fair share of spilled juice and vegetables. It's a humble table; though it's six feet long and made with four long planks, it's nothing like the fancy tables with gears and leaves and high price tags that I've seen elsewhere.

Depending on the time of year, my kitchen table is home to a variety of beauties: freshly picked and often stemless flowers, wreaths, piles of books, stacks of laundry.

Our Lady of Copacabana is a lot like my kitchen table. She's in a humble place, for one thing, not the glamorous resort you think of when you hear "Copacabana." No, this Copacabana is in Bolivia. Legend has it that the resort was named after the original Copacabana when two fishermen moved from Bolivia to Brazil. They wanted to commemorate a special devotion to Mary, and what better way than to name their destination after her?

The devotion they had was to a statue of Mary sculpted by an amateur. Francisco Tito Yupanqui was inspired to sculpt a Marian statue during the Bolivian famine of 1582. His first attempt wasn't pretty, and his fellow townspeople weren't afraid to say so. They wouldn't even let it into their church, decrying its crudeness and ugliness. It just didn't seem right to have a statue of Mary that wasn't beautiful.

I can just imagine how Francisco must have felt. Maybe he was relieved to have his suspicions confirmed, but the wholesale rejection still must have stung. He poured his heart into this work of art, after all, and he did it out of love for Mary.



Finding Faith in
Everyday Life

Sarah Reinhard

When Father Navarrette had it placed in his home, I wonder if it was out of sympathy. Was he like some of the devout women I know who cannot let a statue of Mary be destroyed? Did he connect somehow with the love that must have gone into Francisco's effort? Could he have known the transformation that would take place?

The statue wasn't at Father Navarrette's house very long when some of the Franciscan friars living there noticed a strange light surrounding the statue, making it glow. Then they noticed something that must have made them gasp, and, perhaps, fall to their knees: The face was now one of beauty!

It was undeniable and unexplainable. Young Francisco Yupanqui had not made this face. Surely there was some mistake! Unable to solve the mystery, the town embraced it, enshrining the statue in its church on Feb. 2, 1583. Once the statue was there, devotion flowed from the people, and miracles and cures were attributed to Our Lady of Copacabana. The word spread, and, as pilgrims stretched the small church past its capacity, a larger one was built.

The original statue remains there, at the church in Copacabana, Bolivia, dressed in intricately embroidered garments donated by those who prefer to see Mary clad as a queen. Mary holds Jesus in her left arm, in an unusual way that makes him look uncomfortable. She holds a jeweled scepter in her right hand and has a golden basket with two golden doves over her right arm. Over a lacy veil on her head is a tall golden crown that matches the one Jesus wears. His right hand is raised in blessing, and he has a golden orb in his left.

They're not exactly company for my humble kitchen table, are they? And yet they are. Underneath the

crowns and fancy garments, Our Lady of Copacabana is a humble Jewish girl, holding her Son. They're not the kind of people who will look down their noses at grilled cheese and tomato soup for dinner, and I'll bet they like iced tea and patchwork place mats.

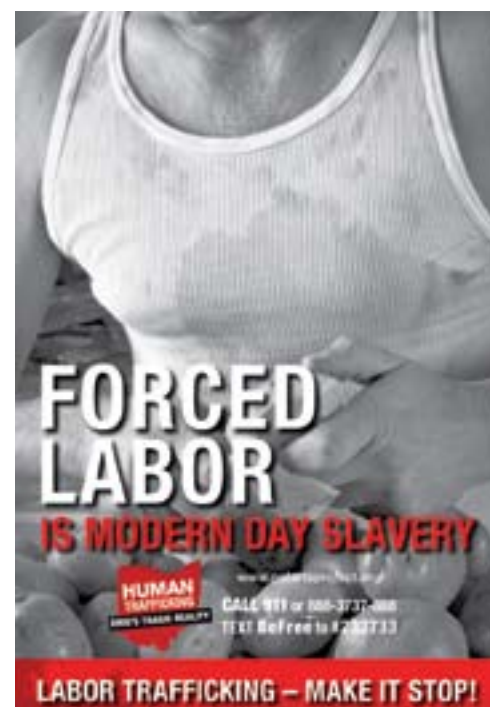
Dressed in the added clothes, which make Mary look more like a queen than the humble outfit she's sculpted wearing, Our Lady of Copacabana makes me think of how I dress my kitchen table up for the special days of the year. I'll deck it in a special tablecloth, pull out the special placemats, set it with the special dishes. Often around that decorated table, there will be extra people, guests, or family who aren't usually with us for meals.

Underneath all the splendor of a holiday setting, it's still my scarred, regular table. On the rest of the days of the year, when we're just playing or eating or folding, my table still has the spark of possibility. It sits there, in the background of the busiest room of my home.

Our Lady of Copacabana is a model of smiling through the difficulties in everyday life and keeping my eyes on her Son. Through her, I see that God is always there, whether I'm acknowledging him or not. He's waiting for me at Mass, sure, but he's also waiting for me as I fold laundry and make dinner, when I play with the kids and get my work done. His arms are open, just as Mary's are, waiting for me to lean back into them.

Sarah is online at SnoringScholar.com. She's a wife, mom, and author, in addition to being a big fan of coffee and chocolate. Her latest book, "Word by Word: Slowing Down with the Hail Mary," is currently available for preorder.





A woman's hands are pictured in this photo illustration depicting the effects of human trafficking. Women religious are joining with members of local communities in efforts to combat exploitation of young girls being trafficked and "to help heal the wounded."

CNS photo/Lisa Johnston, St. Louis Review

HUMAN TRAFFICKING FORCED LABOR

BY TIM PUET

Reporter, Catholic Times

Slavery is not a thing of the past. Known today as human trafficking, it's a \$32 billion-per-year industry, second only to drug trafficking as the most profitable form of international crime, according to the Dominican Sisters of Peace. Its continued growth makes it likely that will go to the top of the list before much longer.

The International Labor Organization estimates that there are 20.9 million victims of human trafficking globally, including 5.5 million children, with 55 per-

cent of them being women and children. The ILO estimates that human trafficking and forced labor is a \$150 billion industry worldwide.

The Polaris Project, an international organization which since 2002 has worked to create long-term solutions to trafficking, says there is no official estimate of those affected by trafficking in the United States, but it is clear that the number reaches into the hundreds of thousands when taking into account estimates of adults and minors involved in the practice.

Two recent court cases within the area of the Diocese of Columbus are examples of

the local impact of trafficking.

On Aug. 24, two women were convicted in Delaware County Common Pleas Court of multiple counts, each carrying human-trafficking specifications. Prosecutors said they promised high-paying massage jobs to 18 female immigrants from New York and Los Angeles who spoke little or no English, then forced the women into a life of prostitution, holding the threat of deportation over their heads.

Law-enforcement agents rescued those women in January in raids on four sites in Franklin and Delaware counties. About half of them now are elsewhere in the United States with family members, and half are being aided by agencies in Columbus, said Erin Cordle of the diocesan Office for Social Concerns. The women accused of trafficking them face at least five years in prison.

Also on Aug. 24, a Guatemalan man who prosecutors said has been in the United States illegally for much of the past decade was convicted in U.S. District Court in Cleveland of four human trafficking-related counts. He is awaiting sentencing. Those charges were in connection with bringing 10 teenage boys from Guatemala to the United States and forcing them to work for him as virtual slaves at Trillium Farms, which produces more than two billion eggs per year at various sites in central Ohio.

Prosecutors said he, too, promised a better life, then threatened the youths, who lived in a trailer park near Marion, if they complained or stepped out of line. Eventually, the boys and their families started talking to authorities. Federal agents

came to the trailer park in December and moved the youths out. Trillium officials say they were unaware of what was happening and have not been charged.

The Ohio attorney general's office says it was able to identify 181 potential victims of human trafficking statewide, including 84 in central Ohio, and 113 suspected traffickers last year. Human trafficking primarily involves either the sex trade or forced labor. Nearly all the cases in Ohio — 173 potential victims and 111 suspected traffickers — were related to sexual trafficking, with the rest involving labor.

People involved in law enforcement and in trying to fight trafficking all say those numbers represent a small portion of those who have been exploited by and profited from trafficking in Ohio. The recent high-profile cases involved immigrants, but as Cordle points out, "most of those who become involved with trafficking are 'the people next door.'"

Cordle, a member of the attorney general's commission against human trafficking, said a report by the attorney general's office noted that 13 was the most common age in Ohio for young people to first become involved in youth sex trafficking. The study sampled 207 people, 49 percent of whom were under 18 when they were first trafficked.

"Young people are very vulnerable to being recruited by traffickers for a variety of reasons," she said. "Dependency on drugs, alcohol, or other substances is the biggest risk factor, and that's a concern among all economic segments. Runaways, the homeless, and truant are also particular targets of traffickers."

Pope Francis has spoken out against human trafficking on several occasions, describing it at various times as "a scourge," "a despicable activity," and "a disgrace for our society." He devoted his entire World Day of Peace message on Jan. 1 to the subject, calling it as "a global phenomenon which exceeds the competence of any one community or country. In order to eliminate it, we need a mobilization comparable in size to that of the phenomenon itself," he said.

During his message, the pope made special mention of the world's congregations of women religious, saying they are active in "enormous and often silent efforts" to fight trafficking. "This immense task, which calls for courage, patience, and perseverance, deserves the appreciation of the whole church and society," he said.

The Columbus-based Dominican Sisters of Peace have been involved with anti-trafficking efforts since being formed in 2009 as a combination of seven smaller Dominican congregations, including the local Dominican Sisters of St. Mary of the Springs. In a 2013 public statement, the congregation said, "We, the Dominican Sisters of Peace, proclaim our mission to be a prophetic voice in solidarity with the poor, the marginalized, and the oppressed. We, along with our Dominican Associates, commit our support to efforts to end human trafficking."

The congregation is assisting other groups who minister to trafficking victims, collaborating with those groups in support of safe houses, educating people about the issue, supporting state and federal anti-trafficking legislation, encourag-



ing companies to sign a code of conduct for protection of women and children, and supporting efforts related to slave-free supply chains in production of consumer products.

Sister Nadine Buchanan, OP, leads Dominican anti-trafficking efforts locally and said sisters in Akron, Pittsburgh, Boston, Albany, and other American cities, and in the sisters' missions in Honduras, Nigeria, Peru, and Haiti all are involved in fulfilling the congregation's commitment to end the practice.

She said that from Jan. 1 to 3, St. Therese's Retreat Center in Columbus will host a retreat titled "New Beginnings of Mind, Body, and Spirit: From Survivor to Thriver," for 25 woman survivors of human trafficking who will share their stories with each other.

She also said that for the past several years, the sisters have allowed their Martin de Porres Center to be used for outreach efforts in connection with anti-trafficking efforts related to the annual Arnold Fitness Classic in Columbus. "Events that draw thousands of people from all over the nation and the world also attract sex traffickers. The Arnold Classic is no exception," she said.

"Golf tournaments like the Memorial in Dublin and the Bridgestone Invitational in Akron are another example, as is the Super Bowl. Next year, the Republican National Convention in Cleveland will be a magnet for traffickers to come to Ohio. Our congregation is regularly in touch with hotel managers, airline representatives, and others in the travel industry to raise their awareness of this situation."

She said that one way of discouraging trafficking in hotels is by eliminating adult video-on-demand entertainment as an option in rooms, and noted that the Hilton group of 4,300 hotels worldwide said last month that it no longer would offer the option. It joins other hotel groups, such as Marriott, Ritz-Carlton, Drury, and Carlson (Radisson, Country Inn and Suites, and others) in adopting that policy.

Agencies in Columbus and the surrounding area which specialize in anti-trafficking efforts include the Central Ohio Rescue and Restore Coalition (CORRC), Save Our Adolescents from Prostitution (SOAP), and Franklin County Municipal Judge Paul Herbert's CATCH Court.

CORRC was organized in 2007 as one of a number of coalitions nationwide coordinated by the U.S. Department of Health and Human Services. It has more than 90 members, including organizations and concerned citizens. Its managing organization is the Salvation Army in Columbus.

Michelle Hannan, Salvation Army community service director, said the coalition focuses on public awareness, social services, legislative advocacy, law enforcement, and how to reduce demand, both for sex trafficking and for items whose production involves labor trafficking. It also operates a 24-hour local tip line (614-285-4357) for those who want to report suspected instances of trafficking.

Hannan said several members of the coalition joined forces to provide a continuum of care for the 18 women who were rescued in the prostitution raids earlier this year, giving them immediate safe

housing, access to medical care, and contact with attorneys.

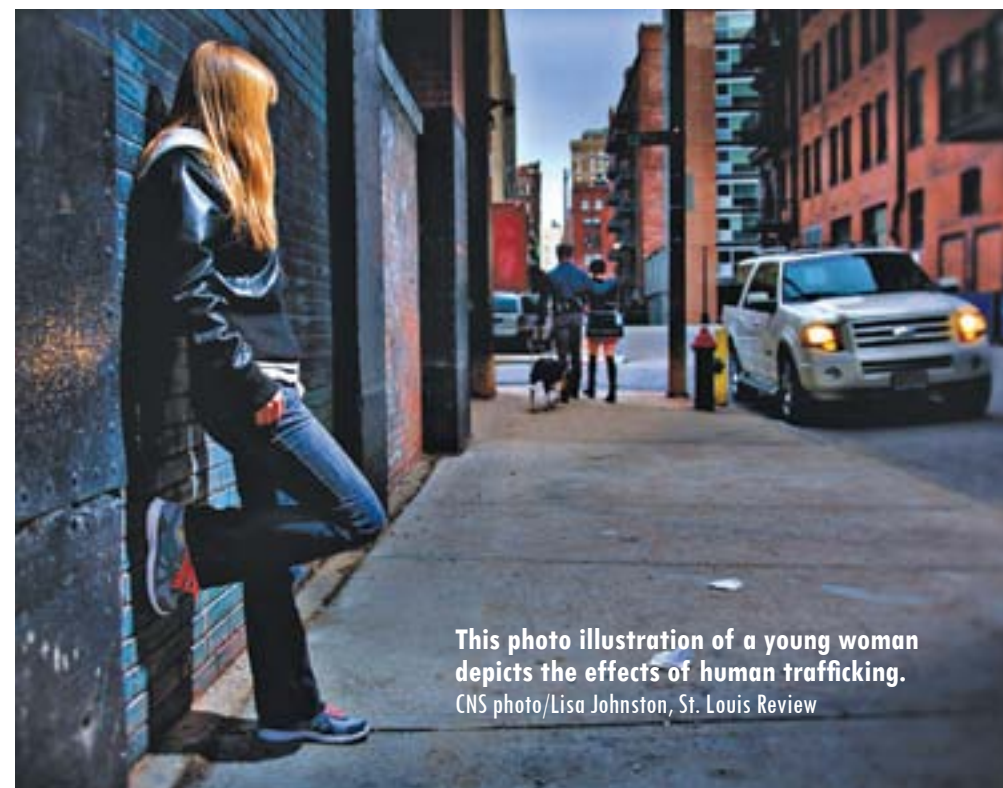
It's up to the women to decide what they will do next. Hannan said one of their options is to apply for what is known as a "T visa." This is a document which the federal government has offered specifically since 2000 for those who are or have been survivors of human trafficking and their immediate family. It protects them and allows them to remain in the United States to assist in trafficking investigations or prosecutions for a specified period, and also allows them to apply for permanent residency status.

Hannan also said that through supporting the Fair Trade movement, anyone can help fight trafficking. "Agriculture is still an area where many workers are exploited worldwide. By purchasing Fair Trade tea, coffee, sugar, and chocolate products, consumers can take a stand against exploitation," she said.

SOAP was founded by Theresa Flores, one of Ohio's leading anti-trafficking advocates, herself a survivor of blackmail which led to two years of being trafficked by a large criminal ring, unbeknownst to her parents in an upper-middle-class Detroit suburb. She said that during that time, the only thing that would have reached out to her on nights when she was forced to sell herself in unclean motel rooms would have been a bar of soap.

The SOAP outreach is offered at large events such as those mentioned earlier in this story. It partners with local organizations to provide hotel-size soap bars free

See **TRAFFICKING**, Page 12



This photo illustration of a young woman depicts the effects of human trafficking.
CNS photo/Lisa Johnston, St. Louis Review

TRAFFICKING, *continued from Page 11*

of charge to hotels and motels on request, along with training for employees of those sites to identify and report sex trafficking. The bars are wrapped with a red band that lists the number for the National Human Trafficking Hotline -- (1-888) 373-7888.

CATCH Court is a one-of-a-kind program for which Judge Herbert won a national award from the U.S. Justice Department earlier this year. The initials stand for "Changing Actions to Change Habits."

It's a two-year program to which people who are charged with prostitution-related offenses and have a history of being trafficking victims are referred by defense attorneys and others involved in the legal system.

Defendants who agree to take part in the program and are considered suited for it by Herbert and other court personnel are connected to substance abuse, mental health, and social service facilities, are taught healthy lifestyle choices, and must agree to restrictions which may limit the places they can go or people they can see. They must meet for weekly group sessions with the judge and others taking part in the program. They are on probation throughout the two years, meaning they can be jailed at any time.

Herbert said he started the program in 2009 after learning of Sweden's success in reducing prostitution by concentrating its efforts against the sex trade toward providing social services for sellers and punishing buyers.

A study of CATCH Court by Franklin University showed that in its first five

years, 72 percent of the 105 women accepted by CATCH Court had not returned to jail. Twenty-two had graduated from the program, with data available on 17, all of whom were either employed, volunteering, or enrolled in educational programs or vocational training.

"We may not know where everyone who graduated from the program is, but we know they haven't been back in the court system, and that's what counts," Herbert said. "CATCH Court is saving lives, helping people heal, and is saving an enormous amount of taxpayer dollars.

"I've come to realize that for years, the court system has gotten it wrong when dealing with prostitution. I used to think prostitutes got into the business willingly, but as I began to study the problem in 2007, I realized I couldn't have been more wrong. In nearly all cases, they're in a desperate situation related to the need for drugs or for a safe place to live, and they get trapped into it.

"We should have been doing what Jesus did when he encountered a prostitute. The Pharisees looked at her and saw her as dirty and ugly. Jesus asked them to look at her, and to see her as the child of God she really is."

As part of its commitment to serving as a transforming and healing presence within the community, especially for the most vulnerable people, the Mount Carmel Health System has sexual assault nurse examiners (SANE) available at all times to provide special care for patients who have been trafficked.

SANEs are specially trained to take de-



Human trafficking victims from Myanmar are held in a detention cell near the Thailand-Malaysia border in a photo taken on Feb. 13. Pope Francis has raised the blight of human trafficking onto the global stage, calling it "a crime against humanity" and decrying the world's indifference.
CNS photo/Damir Sagolj, Reuters

tailed patient histories, assess and treat trauma response and injury, collect and manage evidence, and provide victims with the emotional and social support needed during the post-trauma evaluation. SANEs ensure that the medical and forensic needs of the patient are addressed and work to connect them with services and agencies that can help them continue the healing process.

Additionally, Mount Carmel's Crime and Trauma Assistance Program (CTAP) is working on a pilot program to meet the unique needs of trafficking victims. It involves psychotherapeutic educational group sessions and individualized counseling to help victims overcome the trauma of their trafficking experience.

CTAP is also working with appropriate agencies to determine how to provide the most effective treatment so that services are not duplicated and resources are available to treat all the issues victims face after a traumatic experience.

In recent years, the Ohio Legislature

People display signs in Los Angeles during the Jan. 9 "Walk 4 Freedom" in advance of National Human Trafficking Awareness Day on Jan. 11. Established in 2007, the day came a week-and-a-half into what was declared as National Slavery and Human Trafficking Prevention Month, a time when communities rally together to raise awareness about modern-day slavery and what it looks like.
CNS photo/Victor Aleman, Vida Nueva



Members of the Confraternity of Christian Mothers at Columbus Holy Family Church and Father Stash Dailey, the parish's pastor, are shown with infant-care items the organization collected for the Women's Care Center in Columbus. The items included diapers, wipes, blankets, and formula. (Photo courtesy Holy Family Christian Mothers)

GORETTI, *continued from Page 3*

processions, the stations of the cross, religious dances, the rosary, medals ..." (CCC 1674). "In addition to the liturgy, Christian life is nourished by various forms of popular piety, rooted in the different cultures. While carefully clarifying them in the light of faith, the Church fosters the forms of popular piety that express an evangelical instinct and a human wisdom that enrich Christian life" (CCC 1679).

All are called to extend mercy and forgiveness

Father Michael Lumpe, rector of the cathedral, says St. Maria Goretti's life reminds him of the familiar words of St. Paul: "Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection. And let the peace of Christ control your hearts, the peace into which you were also called in one body" (Colossians 3:12).

Father Lumpe said, "Notice how St. Paul implores us to clothe ourselves in six virtues: compassion, kindness, humility, gentleness, patience, and forgiveness. While we are familiar with all six, there is one virtue – forgiveness – which can be challenging for us at times, is always the bridge that brings separated people closer together.

"After Alessandro stabbed her over and over again, and Maria lay dying at the young age of 11, she forgave her attacker. The story of her martyrdom illustrates in a dramatic way how God can work to bring forgiveness and healing, even in situations where forgiveness and

mercy may seem impossible. St. Maria Goretti – who was a human being just like you and I – is a wonderful role model as we approach the beginning of the Extraordinary Year of Mercy."

What to expect on Oct. 21

On Oct. 21, the cathedral's regular weekday Mass schedule will not take place. The sacred remains of St. Maria Goretti will be available for veneration and prayer beginning at 11 a.m. A special memorial Mass for St. Maria Goretti will be celebrated that evening at 7 p.m., with an offertory taken up to support the restoration of the home where Maria lived and where her martyrdom began. Veneration will resume immediately after Mass, concluding at 11 p.m.

Persons who plan on coming to the cathedral should consider carpooling. Plan on using public parking lots adjacent to the cathedral.

Holy cards and other information will be made available to persons who come to the cathedral to venerate the sacred remains of St. Maria Goretti.

How can I help?

First, spread the word. These opportunities are indeed rare. Organize a school trip or group outing to the cathedral.

Second, while everyone is invited to experience this opportunity, please encourage young people in particular to come and venerate Maria's sacred remains. In this challenging world, young people need all the spiritual assistance possible to live a virtuous life and to learn what it means to extend mercy and forgiveness to others.

Third, Father Lumpe noted that the cathedral was on the list for the sacred remains of St. Maria Goretti to visit in

a future year, but the pilgrimage organizers called him to convey a change in their schedule, making it possible for the visit to occur this year. Thus, St. Joseph Cathedral will be incurring unbudgeted logistical expenses associated with the pilgrimage. Your donations will certainly help in making this visit to the cathedral a spiritually uplifting experience. Checks may be made payable to St. Joseph Cathedral, 212 E.

Catholic Laywomen's Retreat

Stressed by all the mania in today's world? Here's an opportunity to go off the grid and focus on God. All women of the diocese are invited to a silent retreat sponsored by the Catholic Laywomen's Retreat League from 5:30 p.m. Friday, Oct. 2 to noon Sunday, Oct. 4 at St. Therese's Retreat Center, 5277 E. Broad St., Columbus.

Father Matthew Hoover, pastor of Columbus Immaculate Conception Church since 2013, will be the retreat master.

Father Hoover, a native of Lancaster and a 1987 graduate of Fisher Catholic High School, earned a bachelor's degree in theology from the Gregorian University in Rome and a licentiate degree in spiritual theology from the Teresianum University in Rome. He was ordained to the priesthood in June 1995 by Bishop James Griffin. Father Hoover was vocations director for the Diocese of Columbus from 1999 to 2004.

His four conferences at the retreat will focus on the topic "Women Mystics: Experiencing God and Why We Need Them." The fee is \$125, which includes a private room for two nights and six meals. Assistance is available

for those who need financial help.

Broad St., Columbus OH 43215.

If you would like to make a substantial gift to help support this visit, please contact Father Lumpe at the cathedral by calling (614) 224-1295 during regular parish office hours.

For more information visit the website www.MariaGoretti.com, or the St. Joseph Cathedral website: www.sainjosephcathedral.org.

The retreat will feature Mass on Friday evening, Saturday, and Sunday, all-night Eucharistic adoration on Saturday, and opportunities for the Sacrament of Reconciliation, as well as the Stations of the Cross and the Rosary. Quiet times for private prayer and meditation are will be included, adding to the depth of the experience.

The retreat league particularly invites women who have never made a silent retreat to "come away and rest for a while" in the beautiful setting of historic St. Therese's Retreat Center. Let its caring staff cook and care for you and let the Lord fill you with his presence.

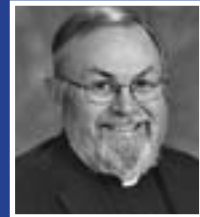
For more information, e-mail retreatleague@gmail.com for a registration form, listing all the pertinent details, or call Sharon Gehlich, retreat league secretary, at (614) 882-1946. The registration deadline is Tuesday, Sept. 15.

Space is limited and fills quickly, usually within the first week.

You are registered only when your deposit of \$50 is received. No phone or email registrations can be accepted.

Twenty-Third Sunday in Ordinary Time (Cycle B)

A healing which can leave the reader baffled



Father
Lawrence L. Hummer

Isaiah 35:4-7a
James 2:1-5
Mark 7:31-37

The prophets (Isaiah included) wax and wane in their pronouncements between joy and sorrow, destruction and salvation, good times and bad. The negatives are almost always connected with the past or the present. The positives are almost universally presented as a future event, even if, at times, that future moment looms very near.

Sunday's reading notes that there are many frightened people, whom the prophet tells to "fear not!" The prophet announces that the Lord comes in one breath; in the next, he says that the eyes of the blind will then be opened and deaf ears cleared, the lame will leap, and the mute will sing. The translation of "comes" should be translated in the future, because all the other action is future-oriented. None of it happens until "your God" comes.

To be sure, the Lord will come with vindication (or vengeance) against Israel's enemies and recompense for the wrongs committed against the nation. Thus, all is not a joyful healing of the infirm. These hopes for the future play a key role in the Gospel accounts of healings, as we see repeatedly. Appropriately, we see one such account in today's Gospel, to which we now turn.

Mark's is the only Gospel which records this double healing. Going from Tyre by way of Sidon and the Sea of Galilee to end up in the district of Decapolis would be something like going from Columbus through Delaware to Chillicothe and ending up in New Straitsville. Mark was not exactly known for his

geographical expertise.

Jesus had been in this area of the Decapolis (east of the Sea of Galilee) before, when he healed the Gerasene demoniac in Mark 5. After Jesus exorcised the demoniac, the people of the region begged Jesus to leave their area. Now they bring a man who is deaf and who also has a speech impediment to Jesus and beg him to literally "lay his hands on him."

Jesus takes the man off by himself and puts his finger in the man's ears. After spitting, he touches his tongue. This is the strangest action of the scene. We don't know what the spitting had to do with the touching of the tongue, or whether we're supposed to think that the spit was applied to the man's tongue. It's a crazy scene. Then he (Jesus) looks to heaven and groans and says (in Aramaic) "Ephphatha," which is "Be opened." The man's hearing is restored and he is able to speak properly.

We're left to groan at the scene described. *The Interpreter's Dictionary of the Bible* lists "spitting," in the Old Testament at least, as a "sign of rejection and contempt." It suggests that here in Mark 7:33, spitting "may entail the dispersal of demonic forces rather than an act of healing by spittle." But that reads into the text what is not there. Some commentaries think that here and in Mark 8:23 and John 9:11, the spit was "curative." Once again, though, that is reading into the text what is not there.

What we have here in Sunday's Gospel is a principle (*spitting*) which dangles, but is not really connected with the action. Jesus clearly touches (or possibly *takes hold of*) the man's tongue after first putting his fingers in his ears. We are simply left baffled by the spitting which takes place between the touching of the ears and the tongue. It may seem a strange thing to spend this much space talking about it, but Mark wrote the words and our task is to try to figure out why. In this case, we haven't a clue.

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

Film Series at Corpus Christi Center

The "Movies That Touch Our Hearts" film series at the Corpus Christi Center of Peace, 1111 N. Stewart Ave., Columbus, will present a documentary about life in North Korea titled *The People's Crisis* at 6:30 p.m. Wednesday, Sept. 30.

It will be followed by a conversation led by Linda Dye, who has been involved with LiNK – Liberty in North Korea – since 2007.

Refugees from North Korea will discuss their journey to freedom as part of the film, which also will feature expert analysis and insight into some of the grassroots changes happening inside that nation.

The documentary, produced by LiNK, notes that the

real crisis in North Korea is not about its reclusive leaders or its nuclear weapons. It is about 24 million people living under one of the most ruthless systems of political oppression ever assembled. The North Korean people have suffered through crippling poverty, humanitarian disasters, chronic food shortages, and a denial of the most basic freedoms.

A free-will offering will be taken during the presentation to support the work of the Corpus Christi center.

For reservations, call (614) 512-3731, go to www.cccenterofpeace.org, or email corpuschristicenterofpeace@gmail.com.

The Weekday Bible Readings

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

TUESDAY
Micah 5:1-4a or Romans 8:28-30
Psalm 13:6abc
Matthew 1:1-16,18-23

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

THURSDAY
Colossians 3:12-17
Psalm 150:1b-6
Luke 6:27-38

FRIDAY
1 Timothy 1:1-2,12-14
Psalm 16:1b-2a,5,7-8,11
Luke 6:39-42

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

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF SEPTEMBER 6, 2015

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

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

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

(Encores at noon, 7 p.m., and midnight). Mass from the Archdiocese of Milwaukee at 6:30 a.m. on ION TV (AT&T U-verse Channel 195, Dish Network Channel 250, or DirecTV Channel 305).

DAILY MASS
8 a.m., Our Lady of the Angels Monastery in Birmingham, Ala. (Encores at noon, 7 p.m. and midnight). See EWTN above; and on I-Lifetv (Channel 113 in Ada, Logan, Millersburg, Murray City and Washington C.H.; Channel 125 in Marion, Newark, Newcomerstown and New Philadelphia; and Channel 207 in Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

We pray Week III, Seasonal Proper of the Liturgy of the Hours

Some Interesting Correspondence



THE TIDE IS TURNING
TOWARD CATHOLICISM
David Hartline

Occasionally someone will stop me at the grocery store, a gas station, a ball game, or, believe it or not, a rock concert, and say, "Don't you write for a column for the *Catholic Times*?" It is nice to hear some positive words. However, the last such meeting took a very sad turn. A woman stopped me at a local market and said that she showed her grandson and his wife some of my columns in the hopes of getting them back to the Church, which they left after college. Their reply left her very sad. They told her it was sad that someone who seemed intelligent and knew how to write would waste his time with thoughts of God and religion.

They were not atheists, but apatheists. You might recall I mentioned apatheism before. This is a growing movement in intellectual circles (a contradiction in terms if there ever was one). The apatheists believe there probably is a God, but they have better things to do with their time than understand God, who doesn't make sense to them. Talk about inflated egos!

Anyway, the woman pulled a list from her purse of people who her grandson and his wife told her they respected, and whose beliefs they follow. Two names stood out for me: Che Guevara and Aleister Crowley.

Che Guevara was Fidel Castro's right-hand man during the Cuban Revolution in 1958-59. Afterward, Castro dispatched him to various Latin American nations to topple their governments and export the Marxist-Leninist ideology.

Guevara was born into a wealthy Argentine family. In the early 1950s, he traveled across South America in his Porsche, enjoying the finer things of life. Like

many children of wealth and privilege, he questioned what he saw and wanted to help the less fortunate. However unlike St. Francis of Assisi, Guevara not only used violence when he joined Castro and the Cuban Revolution, but enjoyed doing it, and tortured countless people captured in battle or kidnappings.

Some wondered if Castro exported him out of Cuba, since someone that ruthless always poses problem for the head henchman. Sadly, Guevara's image on T-shirts not only is popular with the Hollywood and academic elite, but often can be seen worn by students and young people on college campuses and trendy urban hangouts.

This brings us to Aleister Crowley. What makes him more popular than the saints and holy people, according to far too many movers and intellectual shakers? He was born in 1875 to a conservative Evangelical Plymouth Brethren family in England, but, in his early 20s inherited a vast sum of money, which he quickly began to spend on all matter of debauchery. This isn't anything new, but he gained followers in some of the highest social strata in Britain.

Crowley began to develop a belief system called

Thelema, which espoused tearing down the basic family and religious social structure and replacing it with narcissistic and erotic impulses. He traveled the world and gained many followers, especially among the elite. He believed people gained knowledge through orgies and sexual debauchery (you can't make this stuff up). At the time of his death, with his popularity eroding, even some who followed him lamented the havoc he wreaked upon them.

However, his grip on the Western world would not die. He became lionized by some in academia and the entertainment world -- so much so that in 2002, when the BBC conducted a telephone and Internet people asking 30,000 people to list the most important Britons of the 20th century, Crowley finished 73rd, ahead of, among others, JRR Tolkien, the Catholic writer of *The Hobbit* and *Lord of the Rings* fame.

I can't help but think of the words of Jesus, asking us what it would it profit to gain the whole world and lose our souls. Those who think they are rebellious, smart, and cool by following such heinous characters as Guevara and Crowley, while at the same time ignoring the words of Christ and his Church, need our prayers. There is a reason why Jesus went into great detail concerning the torment they would suffer. He wanted them to avoid that possibility. Perhaps our prayers are their last hope.

Hartline is the author of *The Tide is Turning Toward Catholicism*, founder of the *Catholicreport.org* and a former teacher and administrator for the diocese.

Corpus Christi Center of Peace Events

Upcoming retreats at the Corpus Christi Center of Peace, 111 E. Stewart Ave., Columbus, will focus on two different realms.

The art and prayer involved in cooking will be at the center of a retreat titled "Not by Bread Alone" from 9:30 a.m. to 3:30 p.m. Saturday, Oct. 10. Families are encouraged to come to the center and create a feast of Italian wedding soup, tossed salad, bread, and pasta, directed by Susan Shelko. The retreat was rescheduled from a few months ago. The cost is \$20 for adults and \$5 for anyone younger than 12.

A retreat scheduled for Friday, Oct. 23 to Sunday, Oct. 25 will be of a more spiritual nature. Titled "Floating Like a Feather on the Breath of God" and led by center director Anita Davidson, who has more than 30 years' experience in the field of spirituality, it

will feature insights from women mystics including Julian of Norwich, St. Catherine of Siena, St. Teresa of Avila, and St. Hildegard of Bingen. The \$125 fee includes overnight accommodations, three meals on Saturday, and breakfast on Sunday. For commuters, the cost is \$60, including lunch and supper on Saturday.

In addition, the center will be offering a bereavement support group at 6:30 p.m. on eight consecutive Thursdays beginning Oct. 1 for anyone grieving the loss of a loved one (advance registration required), and is partnering with Shalem Institute to offer a program of personal spiritual deepening, beginning with an overnight retreat on Friday and Saturday, Oct. 16 and 17, and continuing from 8:30 a.m. to 12:30 p.m. on the first Saturday of each month from November

through March.

A centering prayer group continues to meet on the first Saturday of each month from 10:30 a.m. to noon, with those who don't have any experience in this form of prayer especially encouraged to attend, and the monthly Women to Women Listening Circle for all women meets on the second Thursday of the month from noon to 1:30 p.m., beginning with a light lunch at 11:30 a.m.

For more information on or registration for any of these activities, call (614) 512-3731, go to the center's website, www.cccenterofpeace.org, or email corpuschristicenterofpeace@gmail.com. Financial assistance is available for any events which have a fee, and the center welcomes donation to its scholarship fund for those who may need such help.

Annual Breakfast with the Bishop

Catholic Social Services will host its annual "Breakfast with the Bishop" at 7:30 p.m. Wednesday, Sept. 16 in the Hyatt Regency Hotel, 350 N. High St., Columbus.

This year, participants will share a meal and fellowship while learning about the organization's latest efforts to reduce poverty by helping families thrive and keeping seniors independent.

The event also will feature talks by Bishop Campbell and Frank Santoni, who works in Fort Worth, Texas, with the University of Notre Dame and Catholic Charities USA. He will present a holistic poverty-ending program model as a new way of addressing the challenges our communities face.

Those interested in attending may purchase tickets online at www.colscs.org/events or call Laura Campise at (614)857-1236.

Pray for our dead

AKERS, Doyle F., 88, Aug. 29
St. Francis de Sales Church, Newark

BOLLINGER, Gene D. "Buck," 82, Aug. 20
St. Thomas Aquinas Church, Zanesville

CAMPBELL, Margaret J., 98, Aug. 25
Christ the King Church, Columbus

CARR, Dr. Richard D., 86, Aug. 23
St. Brigid of Kildare Church, Dublin

CLARKE, Benjamin J., 25, Aug. 26
St. John Church, Logan

COPELAND, Terri, 57, Aug. 20
St. John Neumann Church, Dublin

CORNELY, Richard, 79, Aug. 25
St. Mary Church, Marion

DAGENFIELD, Edward W., 90, Aug. 22
St. Andrew Church, Columbus

DALTON, Maxine R., 93, Aug. 26
St. John Church, Logan

FRY, John R., 78, formerly of Hilliard, Aug. 25
Our Lady of the Angels Church, Lakewood Ranch, Fla.

HAAG, Sherri, 91, Aug. 29
St. Francis de Sales Church, Newark

HERRMANN, Edward G., 54, Aug. 28
St. Christopher Church, Columbus

JACKSON, Joan L., 85, Aug. 24
St. Joseph Church, Sugar Grove

MAURER, Virginia, 93, Aug. 27
St. Mary Church, Lancaster

McQUISTION, Adrian L. "Mac," 90, of Columbus, Aug. 23
Blessed Sacrament Church, Wintersville

MORO, Joan "Josie," 88, Aug. 26
St. James the Less Church, Columbus

MUNCIE, Doris F., 73, Aug. 29
St. Leonard Church, Heath

PARK, Anne M., 63, Aug. 29
St. Pius X Church, Reynoldsburg

RACHER, Dorothy, 91, Aug. 23
St. Agatha Church, Columbus

SMILEY, Navy Lt. Cmdr(Ret.) Richard A., 57, Aug. 27
St. Mary, Mother of God Church, Columbus

John P. Gibboney

Funeral Mass for John P. Gibboney, 89, who died Sunday, Aug. 23, was held Saturday, Aug. 29 at the Columbus St. Thomas More Newman Center. Burial was at St. Joseph Cemetery, Columbus.

He was born May 29, 1926 to Lester and Angela (Cauley) Gibboney. He was a member of Columbus St. Thomas Church and was a self-employed architect. He served in the Merchant Marines in World War II and recently took part in an Honor Flight program for veterans.

Margaret R. Clark

Funeral Mass for Margaret R. "Peg" Clark, 97, who died Wednesday, Aug. 12, was held Monday, Aug. 17 at Somerset Holy Trinity Church. Burial was at Holy Trinity Cemetery.

She was born April 11, 1918, to Harry and Mary Litzinger, and graduated from Somerset Holy Trinity High School in 1936.

She was the first home economics teacher at that school and also was employed by the former Rosary Press in Somerset and the Perry County clerk of courts office. She was a 4-H

The Catholic Men's Luncheon Club honored him as its 1992 Catholic Man of the Year, primarily for his more than two decades conducting retreats at state and federal prisons in Ohio, Kentucky, and New York. He also was a member of the Catholic Laymen's Retreat League and was involved in Teens Encounter Christ.

He was preceded in death by his parents, and brothers, Paul and Charles. Survivors include brothers, James and Joseph (Pat), and sisters, Marie Hensel and Rita (Bruno) Greco.

Club adviser and a member of the Jackson Grange, Junction City Senior Citizens, and the American Legion Auxiliary.

She was preceded in death by her parents; husband, Leo; brothers, Father Charles Litzinger, OP, Austin, Clarence "Pete," Louis, Thomas, Pius, and Dominic; and sisters, Sister Maura Litzinger, OP, Sister Carita Litzinger, OP, Sister Teresa Litzinger, OP, Sister Hildegard Litzinger, OP, and Gertrude. Survivors include several nieces and nephews.

Watterson Athletic Hall of Fame Ceremony

Six new inductees will join the 20 individuals already in Columbus Bishop Watterson High School's athletic hall of fame at ceremonies on Friday, Sept. 4 and Sunday, Sept. 6.

Members of the hall's third annual class are Phil Anglim (football 1974-76, wrestling 1974-77), Dr. Elaine Binkley (cross country 1999-02, track and field 2000-03), Simba Hodari (football 1994-96, baseball 1996-97), John Mahaney ("Watterson's No. 1 fan," 1980-present), John Motil (football 1965-67, basketball and baseball 1967-68), and Al Washington (football 1998-01, wrestling 1998, track and field 1999-02).

The hall consists of people who distinguished themselves either in athletic competition or through their dedication to the school's athletic program as a coach or administrator.

The group will be honored at half-time of the Watterson-Olentangy Orange football game at Hagely Field on Sept. 4. They will be recognized at the 11:30 a.m. Mass on Sept. 6 at Columbus Our Lady of Peace Church, 20 E. Dominion Blvd. The Mass will be followed by a brunch and dedication ceremony at 1 p.m. in Dominican Hall of the school, 99 E. Cooke Road. Tickets are \$30 per person or \$210 for a table of eight. The registration form is available at www.bishopwatterson.com, or call (614) 268-8671.

It can be difficult for Catholics to find a Mass when traveling or when it is not practical to attend their regular parishes. The website www.MassTimes.org makes it much easier to search for a Mass by presenting all the possibilities in a geographical area on one page. It includes Mass schedules for 117,000 churches in 201 nations or territories. The service also is available by phone. The number is (1-858) 207-6277.



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SEPTEMBER

3, THURSDAY
Cenacle at Holy Name
6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests. 614-262-0390

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.) will be placed in the "Fund-Raising Guide." An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line. For more information, call David Garick at 614-224-5195.

'Happenings' submissions

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

Holy Name societies, with refreshments. 614-221-4323

Catholic Foundation Grant Preparation Workshop
6:30 to 8:30 p.m., The Catholic Foundation, 257 E. Broad St., Columbus. Grant preparation workshop for any organization planning to apply for a Foundation grant. Advance registration required. 614-443-8893

Back in His Arms Again Meeting
7 p.m., Panera restaurant, 782 N. State St., Westerville. Monthly meeting of Back in His Arms Again group for mothers who have experienced the loss of a child.

Holy Hour of Reparation at Columbus Sacred Heart
9 a.m., Sacred Heart Church, 893 Hamlet St., Columbus. Eucharistic Holy Hour following Holy Hour of Reparation prayer format, concluding with Benediction and social period. Prayers for intention of deepened holiness and an increase in the virtue of fortitude for bishops and priests. 614-372-5249

3-5, THURSDAY-SATURDAY
Three Bags Full Consignment Sale
10 a.m. to 7 p.m. Thursday, 10 a.m. to 3 p.m. and 6 to 9 p.m. Friday, 10 a.m. to 3 p.m. Saturday (items half-price Friday night and Saturday). Franklin County Fairgrounds, 4100 Columbia St., Hilliard. Three Bags Full consignment sale of children's items. Unsold and unclaimed items are donated to Catholic and pro-life charities. 614-561-5300

4, FRIDAY
St. Cecilia Adoration of Blessed Sacrament
St. Cecilia Church, 434 Norton Road, Columbus. Begins after 8:15 a.m. Mass; continues to 5 p.m. Saturday.

Monthly Adoration of Blessed Sacrament
Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Begins after 9 a.m. Mass; continues through 6 p.m. Holy Hour.

Shepherd's Corner Ecology Center Open House
10 a.m. to 5 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. Center, a ministry of the Dominican Sisters of Peace, will be open, weather permitting, for tours. 614-866-4302

Catholic Men's Luncheon Club
12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Catholic Men's Luncheon Club meeting. Speaker: Bill Messerly, executive director of St. Gabriel Catholic Radio.

No St. John Chrysostom First Friday Sale
The monthly first-Friday sale of baked goods will not take place at St. John Chrysostom Byzantine Catholic Church in Columbus because of the Labor Day holiday.

Bishop Hartley Class of 1965 Reunion
6 p.m. to midnight, Jefferson Country Club, 7271 Jefferson Meadows Drive, Blacklick. Columbus Bishop Hartley High School Class of 1965 50th anniversary reunion. Cost \$55 per person. 614-866-5730

Eucharistic Vigil at Holy Cross
Holy Cross Church, 205 S. 5th St., Columbus. 7:30 p.m. Mass, followed by Exposition of the Blessed Sacrament with various prayers, ending with Benediction at 11:30.

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

5, SATURDAY
Mary's Little Children Prayer Group
Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. 8:30 a.m., confessions, 9 a.m., Mass, fol-

lowed by Fatima prayers and Rosary (Shepherds of Christ format); 10 a.m., meeting. 614-861-4888

Life and Mercy Mass in Plain City
9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.

Lay Missionaries of Charity Day of Prayer
9 a.m. to 2 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Monthly day of prayer for Columbus chapter of Lay Missionaries of Charity. 614-372-5249

Christ the King School Class of 1961 Reunion
9 a.m., Christ the King School, 2777 E. Livingston Ave., Columbus. Reunion Mass for members of parish school's Class of 1961, followed by socializing and 11 a.m. buffet luncheon at TAT Ristorante di Famiglia, 1210 S. James Road, Columbus. \$20 per person. 614-397-8434

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

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

6, SUNDAY
Exposition at Church of the Resurrection
Our Lady of the Resurrection Chapel, Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Exposition of the Blessed Sacrament, beginning with procession following 11 a.m. Mass and continuing to 5 p.m.

Bishop Watterson Hall of Fame Induction
1 p.m., Bishop Watterson High School, 99 E. Cooke Road, Columbus. Brunch and induction ceremony for six newest members of school's athletic hall of fame. Tickets \$30; \$210 for table of eight. 614-268-8671

Prayer Group Meeting at Christ the King
5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus (enter at daily Mass entrance). Weekly parish prayer group meets for praise, worship, ministry, and teaching. 614-886-8266

Spanish Mass at Columbus St. Peter
7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. 706-761-4054

8, TUESDAY
Calix Society Meeting
6 p.m., Panera restaurant, 4519 N. High St., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics. Preceded by 5:30 p.m. Mass at Our Lady of Peace Church, across street from meeting site.

EnCourage Ministry Monthly Meeting
6:30 p.m., EnCourage, an approved diocesan ministry dedicated to families and friends of persons who experience same-sex attraction. EnCourage respects the dignity of every person, promotes the truth of God's plan for each of us, and focuses on sharing our love. Confidentiality is maintained. Call for site. 614-296-7404

Death Penalty Discussion at St. Paul
7 p.m., St. Paul Church, 313 N. State St., Westerville. First of two evenings of discussion of the Catholic perspective on the death penalty and restorative justice, sponsored by the diocesan Office for Social Concerns, the St. Vincent de Paul Society, and Ohioans to Stop Executions. Speakers include OTSE board chair Melinda Dawson, whose husband was wrongly convicted and later exonerated. 614-882-2109

Prayer Group Meeting at St. Mark

7:30 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life prayer group meeting. 740-654-6928

9, WEDNESDAY
Turning Leaves and Tea Leaves
2 to 3:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Turning Leaves and Tea Leaves book club with Dominican Sisters Marialein Anzenberger and Colleen Gallagher. 614-416-1910

10, THURSDAY
Alpha Course at St. John Neumann
9:30 to noon or 6:30 to 9 p.m., St. John Neumann Church, 9633 E. State Route 37, Sunbury. Opening of nine-week Alpha course, a practical introduction to Christianity. 740-965-1358

Women to Women Listening Circle at Corpus Christi
11:30 a.m. to 1:30 p.m., Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Women to Women program for women of all ages and life circumstances. Begins with soup lunch until noon, followed by listening circle. No child care available on-site. 614-512-3731

Cradling Christianity Dinner at St. Charles
5:30 p.m., St. Charles Preparatory School, 2010 E. Broad St., Columbus. 10th annual Cradling Christianity fundraiser for Christians in the Holy Land, beginning with Mass celebrated by Father Peter Vasko, OFM, president of the board of trustees of the Franciscan Foundation for the Holy Land. Speaker: Patrick Madrid, noted Catholic author and broadcaster. 614-890-6996

Cenacle at Holy Name
6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests.

"Staying Indian in Ohio" at Corpus Christi
6:30 p.m., Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. "Staying Indian in Ohio," a documentary film produced by the Native American Indian Center of Central Ohio, followed by discussion with representatives of the center. 614-512-3731

Holy Hour of Reparation at Columbus Sacred Heart
7 to 8 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Eucharistic Holy Hour following Holy Hour of Reparation prayer format, concluding with Benediction and social period. Prayers for intention of deepened holiness and an increase in the virtue of fortitude for bishops and priests. 614-372-5249

Rwandan Genocide Survivor Speaks at Ohio Wesleyan
7 p.m., Gray Chapel, Ohio Wesleyan University, 61 S. Sandusky St., Delaware. Rwandan genocide survivor Immaculee Ilibagiza speaks about her experiences.

Abortion Recovery Network Group
7 p.m., Gateway Center, 2670 N. Columbus St., Lancaster. Pregnancy Decision Health Center abortion recovery network group meeting for anyone interested in recovering from abortion or who has been through a recovery program and wants to stay connected. 614-888-8774

Back in His Arms Again Meeting
7 p.m., Panera restaurant, 782 N. State St., Westerville. Monthly meeting of Back in His Arms Again group for mothers who have experienced the loss of a child.

Theology on Tap Meeting
7 to 9 p.m., El Vaquero Restaurant, 3230 Olentangy River Road, Columbus. Meeting of Theology on Tap discussion and social group for young Catholics. Topic: "Moral Theology Surrounding Health Care and Bioethics" with Father Bob Penhallurick, pastor of Hilliard St. Brendan Church. RSVP to cbustheologyontap@gmail.com or Columbus Theology on Tap Facebook page.

BOOK REVIEW

LIFE OF CHRIST

Review by Tim Puet

Catholic Times Reporter

Pope Francis, in his 2013 apostolic exhortation *Evangelii Gaudium*, invites people to “a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them.” Throughout his papacy, he has spoken repeatedly about the importance of such an encounter and the relationship which results.

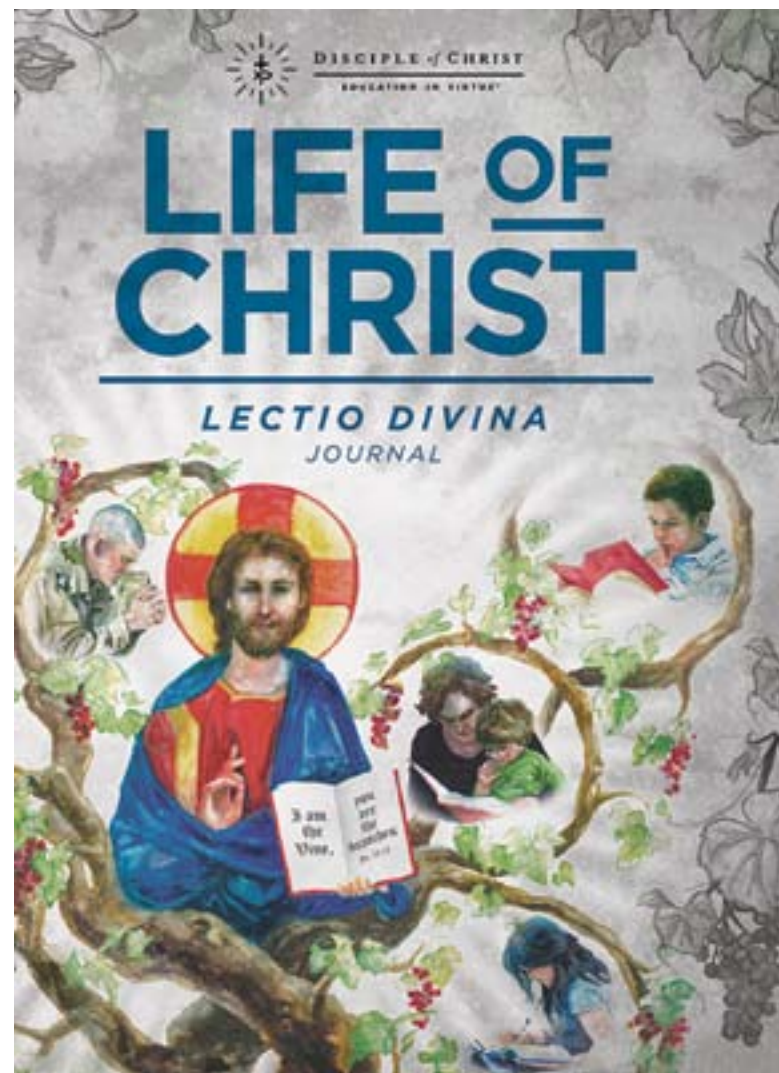
One way to encounter Christ is through the Scriptures. In the recently published book *Life of Christ: A Lectio Divina Journal*, the Dominican Sisters of Mary, Mother of the Eucharist offer people a chance to move through Christ’s life, meditate on his words, and encounter and know him through the *Lectio Divina* method of Scripture study.

“There are many excellent meditation books about the life of Christ, but we thought they were missing something – a chance to use the Scriptures to have a real conversation with Jesus,” said Sister John Dominic, OP, the book’s author. “We put together an overview of Christ’s life, from the Annunciation to Mary through the Ascension of Jesus, using 78 significant New Testament passages.”

One such passage is Mark 1:16-20, the call of the first Apostles, to which four pages of the 326-page book are devoted. The first two pages include a prayer related to the passage, followed by six questions about it and space for the reader to write a short response to each. The third page features a work of art which pertains to the passage being studied, with two related questions. The fourth page provides space for the writing of a personal meditation on the passage and of reasons to be grateful to and praise God.

In using this format, the book follows the four traditional *Lectio Divina* steps of reading, meditating, praying, and contemplating, viewing the person of Christ as the key to the meaning of the passages rather than trying to provide a theological analysis.

“The key to getting the most out of the book and of *Lectio Divina* is to move through each passage slowly,” Sister John Dominic said. “What we tried to do in classes where the book was tested before publication was to spread one passage out over a week, giving students ample time to look at the Scripture, the artwork, and each one of the questions, plus time to put this all together and present a meditative response.”



“The students wrote me letters about their response to the book and the format. Many of them said it taught them how to pray in a way they never thought of before and made them feel close to the person of Christ in ways they never experienced.”

The Dominican Sisters of Mary, Mother of the Eucharist have been teaching at Worthington St. Michael School since the fall of 2011. The book is the latest addition to the sisters’ “Disciple of Christ, Education in Virtue” curriculum, which is being used in religious education classes at St. Michael and at Columbus St. Mary, Mother of God Church and School and Columbus Holy Family School. The book’s format can be used for students of junior high age and older and for adults, individually and in groups.

Sister John Dominic is one of the four sisters who founded the Ann Arbor, Michigan-based congregation in 1997. She has been living a consecrated life

since 1982, when she joined the Nashville Dominicans. She is principal of Spiritus Sanctus Academy in Ann Arbor.

“The book is a natural extension of our virtues-based curriculum,” she said. “In looking at the life of Christ through *Lectio Divina*, young people can see how virtuous behavior can be incorporated into everyday life, allowing them to gradually grow in interior happiness and freedom.”

“In today’s culture, there is a lot of academic and spiritual sloth. *Lectio Divina* is an antidote to that. Many people don’t know how to cultivate their spiritual lives. This method gives them a way to do this that is uncomplicated, understandable, reaches to them at whatever their spiritual level may be, and allows spirituality to grow at each person’s own pace.”

“Young people especially are exposed to so much ugliness and distortion through pornography and the violence and disregard for humanity that is part of much of modern culture. Using this book to look at the life of Jesus and their own lives gives them a chance to view things in a different way and encounter truth, beauty, and goodness.”

“This encounter shows how a life of virtue becomes an interior habit, a way of life, which enables someone to be more open to the Holy Spirit, allowing a person to make his or her own personal commitment to live as a disciple of Christ and to be able to answer with conviction his question, ‘Who do you say that I am?’”

Bishop Earl Boyea of Lansing, Michigan, former president-rector of the Pontifical College Josephinum, says the volume is “more than a textbook. It introduces young people to a prayerful reading and understanding of the life of Jesus as recorded in the Gospels. It provides them an opportunity to know Jesus in a personal way, to listen to his voice as they reflect and pray and to respond to his invitation to follow him through resolutions and the practice of the virtues. ... I pray that this work will achieve wide circulation and lead many young people to a personal encounter with Jesus and the fullness of life he offers us.”

The cost of individual copies of the book is \$21.99 plus postage and handling.

For more information, go to www.educationinvirtue.com/product/life-of-christ.



ODU’s Culbertson plans to take advantage of bonus season

BY DOUG BEAN

When Cody Culbertson’s career ends this fall, he might hold a record for the most football games played for Catholic schools in Columbus.

From St. Cecilia School to Bishop Ready High School to Ohio Dominican University, Culbertson has been immersed in the sport for as long as he can remember, playing so many games through the years that it’s difficult to count them all.

It’s going to be tough to take off the pads and helmet for good when the clock finally runs out later this fall, but, until then, there’s no time to think about that, because there’s more football to be played.

Culbertson, a medical redshirt senior who is in his sixth year at Ohio Dominican, and his teammates are hoping the final game doesn’t come until December. Expectations are sky-high for a third consecutive trip to the NCAA Division II playoffs and a long run in the postseason.

“We know we have a lot of tough teams to play, and it’s going to take our best shot, but the expectation is to go undefeated, for sure,” Culbertson said. “That being said, we’re definitely taking it one game at a time and not looking too far ahead. Anything less than going all the way is going to be a disappointment.”

“Pretty much every week is going to be a battle. You’ve got to play your best football every week. We realize that, and that’s one good thing about our experience. We’ve been through it now two years. This year, we’re going to try to put it all together and finish the deal.”

The Panthers began their pursuit of a third straight Great Lakes Intercollegiate Athletic Conference South Division championship on Thursday night, Sept. 3 against Malone University in Canton. They return to Columbus the following Saturday, Sept. 12, for one of their biggest games of the season – the home opener against Grand Valley State.

Much is expected in 2015 from Ohio Dominican, which is ranked as high as No. 4 in one of the Division II national polls. The program, led by sixth-year coach Bill Conley, has earned that type of respect around the nation. Grand Valley also started the season in the Top 25, as did GLIAC member Ferris State, the North Division favorite, ranked No. 4 by D2Football.com, which plays host to ODU on Oct. 17.

Last season, the Panthers advanced to the final eight in the Division II playoffs, winning two games on the road before



losing a 31-28 heartbreaker to eventual champion Colorado State-Pueblo in the quarterfinals. They finished with a record of 11-2 overall and 9-1 in the GLIAC.

The potential is there this year to reach even greater heights. ODU returns 11 players on defense with four starts or more, and eight players with at least four starts on offense. The most noticeable absentee is quarterback Mark Miller, a three-year starter, whose replacement is sophomore Grant Russell of Newark.

Culbertson returns as one of the mainstays on defense, along with senior defensive lineman Sydney Omameh, a pre-season All-American from Westerville. Senior kicker Brent Wahle of Columbus Bishop Hartley also received All-American recognition and other accolades.

“If (opponents) don’t score on us, then we’ll be fine,” Culbertson said of the defense. “You can just tell that we’ve all played together for a long time. Everything is running really smoothly. There’s no communication errors. Everything is relaxed and we know what we’re doing. I know what I’m doing, and I know the people next to me know what they’re doing.”

No one except the coaching staff might know the defense better than Culbertson. It seems as though he has been around forever. He arrived at ODU in 2010 and redshirted in his first year, saw action in 11 games as a redshirt freshman, then played in one game the following year before suffering a season-ending knee surgery.

In 2013, Culbertson returned after rehabbing a torn anterior cruciate ligament to earn first-team All-GLIAC honors with 73 tackles, five sacks, and two interceptions. Last year was another strong year that resulted in a career-best 76 tackles, including 8 1/2 tackles for loss, three forced fumbles, a fumble recovery, and

10 pass breakups.

The 5-foot-10, 195-pound business management major is a tough, relentless, hard-nosed, disciplined player who typifies the characteristics of athletes coming into the program out of the Central Catholic League.

“If every player on the team had the energy, enthusiasm, and toughness of Cody Culbertson, we’d be a tough team to beat,” Conley said. “He is everything a coach looks for. He’s very smart, he’s aggressive, he’s physical, and he hates not being on the field. He’s a great leader by example in terms of knowing what to do and doing it 100 percent. He goes 100 miles per hour on the football field and is a great inspiration for the team.”

Culbertson is back with the Panthers because the NCAA granted Culbertson a sixth-year medical waiver based on his redshirting as a freshman and the injury in 2012. He plans to take advantage of the bonus season.

“I don’t want to leave anything out there for my last season,” he said. “However this season ends, I want to make sure at the end I feel I did the best that I could.”

Culbertson also makes sure to count his blessings that he’s able to play football for a Catholic university in his hometown. Though football is demanding and requires toughness, Culbertson and his teammates still try to stay grounded in their faith amid the distractions and temptations that college athletes face.

Before every game, the team gathers for a chapel service that includes a speaker, Bible readings, and prayers. There’s also a Bible study group that meets during the week, plus prayers before and after games and before team meals.

“Those are things that really help me personally to remember why I’m here

and where I’m going and what’s really important in life,” he said. “The camaraderie of a team reminds me a lot of a church or being a disciple – people coming together. I feel a good sense of spirituality here. With weekly Mass on campus and seeing the priests around, it’s definitely a comforting feeling.”

After experiencing many of the same spiritual routines in grade school and high school, being in a Catholic environment at ODU is an extension of that intermingling of faith and football for Culbertson.

“I definitely feel proud to be a part of Ohio Dominican ... coming from a Catholic family and being Catholic my whole life,” he said. “I’m proud to continue my Catholic education. It’s probably a rare thing to go from Catholic school to Catholic school all the way.”

Now for the final leg of a long football journey. He can’t wait to see how his last season ends, but doesn’t want it to be over.

“It’s definitely bittersweet because football is something I’ve looked forward to my entire life. I can’t even imagine fall without football,” Culbertson said. “I don’t think it’s really hit me yet. I don’t think it will until after the season and maybe the last game. I’ve been at ODU for six years and it kind of feels like it’s gone on forever.”

“Honestly, I’m just planning on it being my best season. It reminds me of my senior year of high school. It’s always in the back of your mind. I’ve tried to just enjoy my last year. I’m usually pretty serious on the field. This year, I’ve tried to have a little more fun without sacrificing how I play.”

Faith, fun, football – a winning combination.

Ohio Dominican players from Columbus diocesan high schools:

Brad McCurdy, DB, Sr., 6-1, 205

Bishop Watterson

Cody Culbertson, DB, Sr., 5-10, 195

Bishop Ready

Brent Wahle, K, Sr., 6-2, 175

Bishop Hartley

NiQuille Bell, WR, Fr., 5-8, 165

St. Charles

Andrew Lorenz, OL, Soph., 6-3, 295

Bishop Watterson

Jacob Mercier, WR, Fr., 5-7, 140

Bishop Hartley

Hunter Maynard, DL, Sr., 6-1, 300

Bishop Watterson

PERMANENT DEACON CONVOCATION

Permanent deacons serving the Diocese of Columbus gathered with their wives on Saturday, Aug. 8 at the Jesing Center of the Pontifical College Josephinum for the annual convocation sponsored by the diocese's Office of the Diaconate and its Diaconate Council.

Following Morning Prayer, recognition of milestone anniversaries for the deacons, and breakfast, Bishop Frederick Campbell spoke about ways the traditional definition of marriage and family life is being challenged today.

His talk was followed by a presentation about the moral, legal, and physical implications of end-of-life issues by Mark Huddy, moderator of the diocesan Office for Social Concerns; attorney Thomas J. Bonasera, and Dr. Kathleen Q. Lutter.

The program concluded with lunch and with the deacons reconsecrating themselves to the Sacred Heart, reciting the prayer the bishop said in reconsecrating the diocese to the Sacred Heart on Friday, June 12. Each deacon received a Sacred Heart image and a copy of the book *The Heart of the Diaconate* by Deacon James Keating, a deacon of the diocese who now serves as director for theologi-

cal formation at the Institute for Priestly Formation, based at Creighton University in Omaha, Nebraska.

Pictured are (from left): Deacon Frank Iannarino, director of the Office of the Diaconate; anniversary deacons Jack Rankin, retired; Bob Neely, Columbus St. Dominic; Roger Pry, Canal Winchester St. John XXIII; Frank Duda, Newcomerstown St. Francis de Sales; Don Robers, Logan St. John; Steve DeMers, Newark St. Francis de Sales; Patrick Wilson, Newark Blessed Sacrament; Roger Minner, Columbus St. Mary, Mother of God; Bishop Campbell; anniversary deacons Chris Campbell, Columbus Immaculate Conception; Jim Davis, retired; Martin Mueller, retired; Tom Johnston, retired; Chris Varacalli, Scioto County Parish Consor-

tium; Joe Checca, Pickerington St. Elizabeth Seton; Tom Berg Jr., Columbus St. Andrew, chancellor of the Diocese of Columbus; Craig Smith, Columbus St. Anthony; Jim Morris, Hilliard St. Brendan; and Don Poirier, Dublin St. Brigid of Kildare; and Deacon Marion Smithberger, chairman of the Diaconal Council. Unable to attend the convocation were anniversary deacons Gene Dawson, Somerset Holy Trinity; Bill Gorman, retired; Richard Krick, retired; Ralph Parsons, retired; Phil Paulucci, Columbus St. Peter; Phil Rzewnicki, serving outside the diocese; and Pat Wiggins, retired.

Pictured with the Sacred Heart image is Deacon Davis, who at age 97 is the oldest deacon in the diocese, with Deacon Iannarino, Bishop Campbell, and Deacon Smithberger.



Photos courtesy Office of the Diaconate



The Diocese of Columbus Congratulates Deacons who are Celebrating Significant Anniversaries of their Ordination

40 Years ~ Deacon Roger Pry and Deacon Jack Rankin

30 Years ~ Deacon Phil Rzewnicki, Deacon Jim Davis, Deacon Bill Gorman, Deacon Tom Johnston, Deacon Richard Krick, Deacon Ralph Parsons and Deacon Pat Wiggins

25 Years ~ Deacon Joe Checca, Deacon Gene Dawson, Deacon Andy Duda, Deacon Phil Paulucci and Deacon Robert Neely

10 Years ~ Deacon Tom Berg, Jr., Deacon Chris Campbell, Deacon Steve DeMers, Deacon Roger Minner, Deacon Martin Mueller, Deacon Jim Morris, Deacon Don Poirier, Deacon Don Robers, Deacon Craig Smith, Deacon Chris Varacalli and Deacon Patrick Wilson