



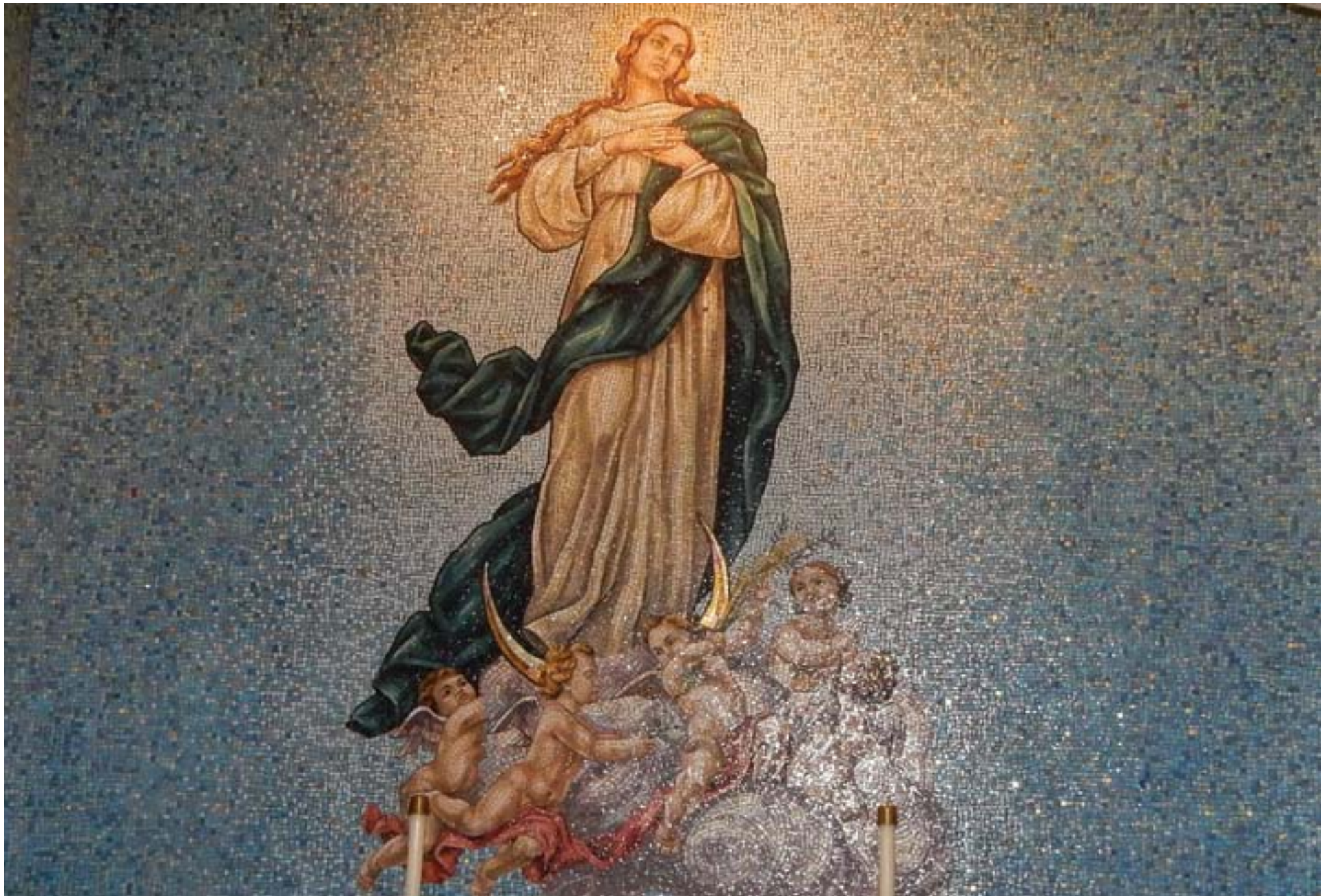
DIOCESE OF COLUMBUS

CATHOLIC TIMES

A journal of Catholic life in Ohio



AUGUST 16, 2015
THE 20TH WEEK IN ORDINARY TIME
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**THE FEAST OF THE ASSUMPTION
OF THE BLESSED VIRGIN MARY - AUGUST 15**

The Editor's Notebook

Pride and Humility

By David Garick, Editor

This week marks the Solemnity of the Assumption of the Blessed Virgin Mary. This is a very important feast day for Catholics, even though it will not be a holy day of obligation this year because it falls on a Saturday.

Our world is torn because of mankind's tragic desire to glorify itself. Pride, in the view of the secular world, is the ultimate good. But nothing could be further from the truth. As C.S. Lewis writes in *Mere Christianity*: "The essential vice, the utmost evil, is Pride. Unchastity, anger, greed, drunkenness, and all that, are mere flea bites in comparison. It was through Pride that the devil became the devil. Pride leads to every other vice, it is the complete anti-God state of mind ... it is Pride which has been the chief cause of misery in every nation and every family since the world began." People feel they can live without God. They feel comfortable with their own wisdom, satisfied with their own achievements, trusting in their own judgments. But in the end, it is never enough. They are left unsatisfied, empty, and alone.

The antidote to pride is humility. God calls us to humility, to an understanding that all we have, our very existence, stems not from our own will, but from God's grace.

The apostle Paul may well have been thinking of this when he urged the believers in Philippi: "Have this mind among yourselves which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped,

but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross" (Philippians 2:5-8).

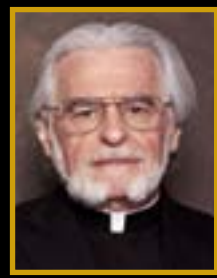
Mary, whom we honor this week, is our perfect example of humility. Her simple expression in the beautiful *Magnificat* runs totally counter to the ways of the world, yet offers the world the key to true happiness and fulfillment: "My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior, for he has looked with favor on his lowly servant." Even then, she understood that "all generations will call me blessed." But she also understood that the goodness in her was not of her own doing, but the outpouring of God's grace within her. Her life and her assumption into heaven are the model that we must follow if we are to turn away from the sin of pride and place ourselves at the mercy of our loving God.

Our Catholic faith has a wondrous attitude toward God. We are happy to stand before God in complete dependence. Mary's attitude in the *Magnificat* is the powerful lesson in which she teaches us the essential thing that God asks of us, which is simply to affirm wholeheartedly that he is God and we are his creatures.

"My spirit rejoices in God my Savior."



FATHER HAROLD E. SCHNEIDER PASSED AWAY ON AUGUST 1



Funeral Mass for Father Harold E. Schneider, 87, who died Saturday, Aug. 1, was held Thursday, Aug. 6 at Heath St. Leonard Church. Burial was at Mount Calvary Cemetery, Newark.

He was born July 26, 1928 in Newark, to Philip and Catherine (McCabe) Schneider, and graduated from Newark St. Francis de Sales elementary and high schools. He earned a bachelor's degree in fine arts from The Ohio State University in 1952 and entered Columbus St. Charles Borromeo Seminary in 1955, completing his college studies there in 1956 and his philosophy studies in 1958. He then attended Mount St. Mary of the West Seminary in Norwood, where he completed his theology studies in 1962.

He was ordained a priest on May 26, 1962 at Columbus St. Joseph Cathedral by Bishop Clarence Isenmann. He served as assistant pastor at the cathedral (1962-63), Columbus Holy Family (1963-65, serving as parish administrator from late 1964 to June 15, 1965), Columbus Corpus Christi (1965-67), Columbus St. Mary Magdalene (1967-71, serving as administrator from March to June of 1971), and Columbus St. Cecilia (1980-83) churches. He was appointed administrator at Heath St. Leonard in February 1983, became pastor there in July of that year, and served the parish in that role until retiring from pastoral ministry in 1998.

He was a teacher at Columbus St. Joseph Academy in the mid-1960s and at Columbus St. Charles Preparatory School from 1971-83, serving as chairman of its art department for most of that time. He was an artist for most of his life, crafting hundreds of pieces of jewelry and also working in weaving, enamel, ceramics, and painting. He also was an art collector and had a gallery at St. Charles. When he left the school, he sold, donated, or gave away much of what he had collected. Some of those works went to the Holy Family Jubilee Museum, where he had a studio for more than 10 years, beginning in 2000.

He remained active in his retirement, assisting at several parishes including Gahanna St. Matthew and Columbus Holy Spirit.

He was preceded in death by his parents and five sisters. Survivors include a brother, Philip, and several nieces and nephews.



OFFICIAL ANNOUNCEMENT ~ Clergy Assignment

Father Dwayne A. McNew, from medical leave of absence, to Administrator, Holy Cross Church, Columbus, effective Sept. 7.



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FEAST OF THE ASSUMPTION

BY TIM PUET

Reporter, Catholic Times

The Feast of the Assumption of the Blessed Virgin Mary, Aug. 15, is unique among major celebrations of the Catholic Church because it is based on an event in which Catholics have believed since the earliest days of the Church, but which is mentioned nowhere in Scripture.

The *Catechism of the Catholic Church* says, "The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection (paragraph 966). ... The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body (paragraph 974)."

The Assumption also is known, especially in Eastern Catholic and Orthodox churches, as the Dormition of Mary, from the Latin word *dormitio*, meaning "fallen asleep." The *Catholic Encyclopedia* says the earliest known literary reference to the event is found in *De Obitu S. Dominae*, a Greek work of the fourth or fifth century. It also says Mary's death is believed to have occurred three to 15 years after Jesus' ascension, probably in Jerusalem.

The belief of the early Christians in the Assumption was stated by St. Juvenal, the patriarch of Jerusalem, in 451 to the Council of Chalcedon, a gathering of bishops from throughout the Mediterranean world. The Roman emperor of the time, a man named Marcian, had asked for the relics of Mary to be brought to Constantinople to be enshrined. St. Juvenal told the council this was impossible because "Mary died in the presence of all the Apostles, but her tomb, when opened, upon the request of St. Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven."

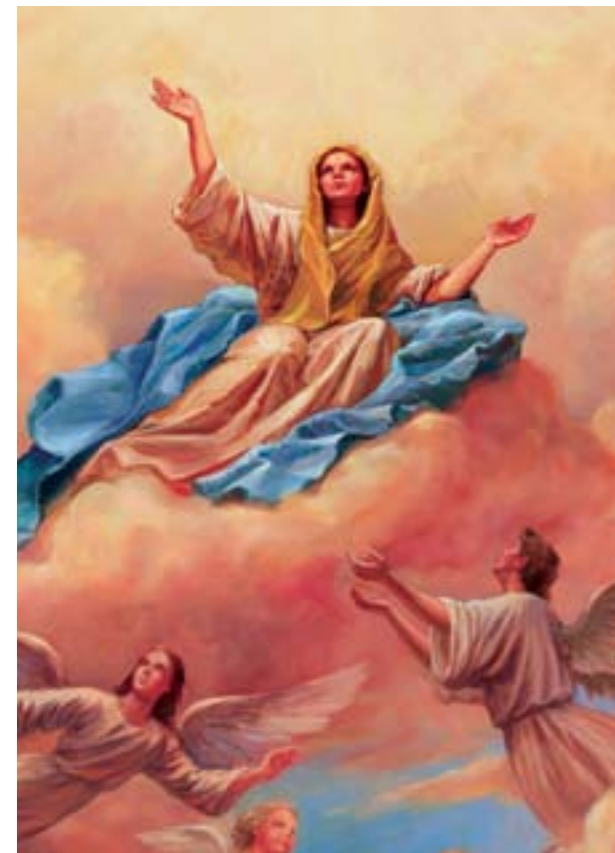
That statement appeared about 200 years later in the writings of St. John Damascene, who compiled many of the traditions concerning the holy places of Jerusalem in his books and sermons.

No one knows why the Feast of the Assumption is celebrated on Aug. 15. The *Catholic Encyclopedia's* best guess is that "it is more probably the anniversary of the dedication of some church than the actual anniversary of Our Lady's death."

It is a holy day of obligation in many nations, including the United States. However, the U.S. bishops in 1991 permitted an exemption from the obligation in years when Aug. 15 is on a Saturday, as it is this year, or a Monday, as it is in 2016.

In Eastern Catholic and Orthodox churches, the Feast of the Dormition of Mary marks the end of a two-week fasting period which begins on Aug. 1. Rules for the Dormition Fast vary among the Eastern rites and the Orthodox churches, but in general, they are stricter than for any other fasting period except Lent.

Although the Assumption has been recognized as



the Assumption, there is a strong Scriptural tradition providing a basis for it," he said. Quoting from *Fundamentals of Catholic Dogma* by Ludwig Ott, he said traditional theology views the proclamation in Luke 1:28 of Mary as "full of grace" as a key passage.

"The phrase 'full of grace' means Mary was preserved from the curse of sin, and thus from having to return to dust as the rest of us must," he said. "Another significant reference is Revelation 12:1, which speaks of 'a woman clothed with the sun.' Scholastic theologians see that as a reference to the transfigured mother of Christ." Father Oxley noted that besides Jesus, only two other people – the Old Testament figures Enoch and Elijah – are described in Scripture as being taken up bodily into heaven.

Pope John Paul II on Aug. 15, 2004, during a homily at Lourdes, quoted John 14:3 as another scriptural base for belief in Mary's assumption. In this verse, Jesus tells his disciples at the Last Supper, "If I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be." He said Mary is the pledge of the fulfillment of Christ's promise.

"The Feast of the Assumption also ties into the doctrine that Mary is queen of heaven, as noted in the fifth Glorious Mystery of the rosary," Father Oxley said. "As such, she has a strong role as our mediator and intercessor in the salvation of the world.

"The Assumption is a reflection of the rich humanity of Jesus Christ, who has made Mary's flesh holy by his incarnation. That sanctifies all of humanity, and Mary shared in this sanctification to a supreme degree through her immaculate conception.

"God the Father has given Mary a necessary, privileged, and exalted role for salvation," Father Oxley said. "We can't fully understand Jesus without knowing Mary. She's not accidental; she is essential. As the early Church fathers used to say, 'She is the moon that reflects the Son, who is Jesus Christ.' Her bodily assumption affirms and validates the greatness of her role.

"It may seem as though the Church waited a long time to make dogmatic pronouncements about both the Assumption and the Immaculate Conception, but just because something is commonly believed doesn't mean it has to be dogmatically proclaimed. The Church always deeply ponders, discerns, and reflects on such matters before making such proclamations. When they are made, it is through the Holy Spirit working to elevate those beliefs.

"We honor Mary on many other feast days besides those of the Immaculate Conception and the Assumption. All are important, but those two are holy days of obligation because they speak in particular to Mary's unique nature. For instance, the birth of Mary has its own feast day, but it's a lesser feast than that of the Immaculate Conception. Some significant events in Mary's life, such as the annunciation of Jesus' birth, didn't have to be dogmatically defined because they already are in Scripture."

an event by the faithful since Christianity's beginnings, its recognition as an infallible Catholic teaching goes back only 65 years. Pope Pius XII formally proclaimed it as dogma in an apostolic constitution issued on Nov. 1, 1950. The document's key phrase states, "We pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

Less than 100 years earlier, in 1854, Pope Pius IX declared as dogma another belief widely held by Catholics for centuries – that Mary was conceived without original sin (the Immaculate Conception). "To understand the Assumption, you must understand the Immaculate Conception first," said Father Walter Oxley, a theology teacher and vice rector of the Pontifical College Josephinum. "Because of the Immaculate Conception, she was not subject to the power of death, as a person who was born into original sin would be. This enabled her to pass from this world in a different manner."

"Mary's assumption, body and soul, enables her to be near Jesus and the Father in a way no one else can," Father Oxley said. "As Jesus in his body is at the right hand of the Father, she in her body is with her Son. When we die, our souls go into eternity waiting to be reunited with our bodies at the end of the world. Mary's assumption anticipates the way in which we eventually will be fully integrated, complete beings, whether in heaven or hell, when the reunion of our own bodies and souls takes place."

"Though there are no direct Scriptural proofs of



Front Page photo:

A mosaic of the Virgin Mary in Columbus St. Mary Magdalene Church. The Feast of the Assumption of the Virgin Mary will be celebrated on Saturday, Aug. 15.

CT photo by Tim Puet

PRACTICAL STEWARDSHIP

By Rick Jeric

Clue

Have you prayed and thought about your assumptions over the past two weeks? No pun intended, as this Saturday is the Feast of the Assumption of the Blessed Virgin Mary. Because it falls on a Saturday this year, there is no obligation to attend Mass on this holy day. But the reality of our Blessed Mother's assumption into Heaven gives us hope and strengthens our faith, knowing that there is eternal life with God, even after our earthly assumptions can lead us astray. Thank God for His love and forgiveness and thank Mary for the gift of God's Son. God's love always prevails, and Mary's life provides a direct path to everlasting life, from her selfless "Yes" to her glorious assumption.

Clue – do we have a clue? Clue is a fun board game that the whole family can enjoy. A note to those of you under the age of 20: If you do not know what a "board game" is, Google it. It was also made into a movie a number of years ago, and it is not too bad. But that is not the "clue" I mean. I am referring specifically to the old question "Do // you have a clue?" I think we all know what the sarcastic nature of that question is. As we are in the midst of the lazy dog days of August, I offer some questions for consideration, contemplation, and reflection. Do we have a clue how vitally important our Catholic Christian Faith is today, especially given the current attitudes? Sometimes the silence is deafening. If we do not stand up and witness our Faith, who will? Do we have a clue what is coming in the very near future as fallout and reaction to the recent U.S. Supreme Court decision regarding gay marriage rights? Beware. It is not a question of marriage in the Catholic Church that will be challenged, but the benefits and entitlements associated with a "legal" marriage. Somehow, it is always about money. Do we have a clue how important our religious freedom is – as a Church, as a diocese, as a parish community, and as a family? This goes far beyond our once-in-a-while priorities of things such as sponsor certificates, weddings, funerals, and annulments. Do we have a clue how ridiculous it is that at least 60 percent of our fellow Catholics cannot find one hour per week to thank and worship God with the community? And a few minutes within that hour to be one with our God in the reception of the Eucharist? Yes, we seem to be satisfied with 30 to 40 percent weekly Mass attendance. Do we have a clue how ashamed we should be of the government leaders we continue to elect at many levels? Sure, some are dedicated and good, but can you believe some of the things that come out of their mouths? We get exactly what we ask for. After all, we hold the power as the electorate, right? Finally, do we have a clue how this impacts our children, especially as they return to school?

Our practical challenge for the next two weeks is to answer these questions faithfully, and in a faith-filled way. Our Catholic Faith is to be lived, not just believed. We love every fellow human being, but marriage always will be reserved to one man and one woman. Our religious freedom is as sacred as the sacraments themselves. Without it, what do we have? We share in God's love as He asks us to participate in Mass for one hour per week. There is no substitute. Be informed, and vote. Demand all these challenges of your children, especially as they go off to college. And this Saturday, pray a rosary for all these intentions. Have a clue.

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



CORPUS CHRISTI RETREAT

The Corpus Christi Retreat Center, 1111 E. Stewart Ave., Columbus, will sponsor a Shalem Institute retreat day on "Praying the Five Senses" on Saturday, Aug. 15. Participants have the option of attending the complete program from 9 a.m. to 4 p.m. or taking part in the morning session from 9 a.m. to noon.

The morning program, led by Shalem adjunct faculty members Nancy Niki-forow and Nan Weir, will be communal retreat time, with guided reflections inviting participants to utilize their five senses through a variety of contemplative prayer practices. The period from 1 to 4 p.m. will be a silent retreat, allowing

for individual quiet, reflection, and creative time. Participants may bring their own journal or art materials.

The cost is \$25, payable on-site by cash or check, and includes a continental breakfast at 8:30 a.m. Participants are asked to bring their own lunch.

The Washington, D.C.-based Shalem Institute provides in-depth support for contemplative living and leadership – a way of being that is prayerfully attentive and responsive to God's presence and guidance. Later this year, it will begin a seven-month personal spiritual deepening program at the Corpus Christi center.

EVANGELIZATION WORKSHOP

Jim Beckman, author and founder of the YDisciple program, a series of discipleship and leadership formation resources for Catholic young people, will present a training course on how to effectively evangelize family and friends on Saturday, Aug. 15 at Sunbury St. John Neumann Church, 9633 East State Route 37.

The "Evangelization 101" program will be offered from 11 a.m. to 3 p.m. in the parish's faith and family center. Beckman, a nationally known speaker and trainer, serves on the editorial board of and is a frequent contributor for *Formed*

magazine, and has contributed articles to the St. Anthony Messenger Press, *New Covenant* magazine, and *Our Sunday Visitor*. He also has written a book on prayer, *God Help Me*.

People who would like to attend the course may register online at www.saintjohnsunbury.org. If you have questions, contact Tina Burtch at (740) 965-1358.

St. John Neumann also is hosting a concert by Catholic rap artist Joe Melendrez at 7 p.m. Sunday, Aug. 23 in the faith and family center, followed by fireworks at 8:45 p.m.

Praise and Worship Mass

The diocesan Catholic Charismatic Renewal is sponsoring a Mass at 7:30 p.m. Aug. 27 at Columbus St. Matthias Church, 1566 Ferris Road, with Father Justin Reis

presiding. It will be preceded by the rosary at 6 and praise and worship, with personal prayer available, at 6:30. For more information, call (614) 500-8115.

Ohio Dominican Receives Estate Gifts from Frank Damian, Martha Sullivan

Ohio Dominican University has received a \$540,000 gift from the estate of Frank J. Damian of Columbus. Damian died on Feb. 20, 2014, at 87. The bequest will be used to name the university's football field.

ODU also received a \$63,000 gift from the estate of 1943 graduate and former board of trustees member Martha Sullivan of Columbus. Sullivan died on Jan. 24 at age 93. Her bequest will support the restoration and modernization of the university's historic performing-arts venue, the Sister Mary Andrew Matesich, OP Theater.



Damian served in the Army in World War II. He spent 22 years working for the city of Columbus and retired as an investigator for its sewer and drains division. He was a member of the Knights of Columbus, Railroad Retirees, and Croatian Lodge 310, and was a choir member and usher at Columbus Corpus Christi Church. He was preceded in death by his wife of 49 years, Donna, and is survived by children Mark, JoAnn, and Frank.



Damian was a longtime supporter of ODU. In 2010, he pledged his support to establish an endowed scholarship to benefit students who major in special education. He also made significant contributions to enhance and renovate ODU's baseball field and stadium, which bears his name – Frank Damian Field at Panther Valley.

Damian's relationship with ODU began when his daughter, JoAnn, enrolled in 1994 as the first student at the Dominican Learning Center, which is operated by the Dominican Sisters of Peace (formerly the Dominican Sisters of St. Mary of the Springs). His two sons, Mark and Frank, are special-needs students and participated in the Special Olympics for many years. During this time, Damian realized the benefits of an athletic experience. Those reasons contributed to his ongoing support of ODU's athletic programs.

"Frank Damian was deeply committed to the student-athletes and coaches at Ohio Dominican," said Doug Stein, ODU vice president for university advancement. "He showed this great affection many years ago by naming the university's baseball field. He also admired our fine football and soccer programs, and made a provision in his estate plan to name the football field Frank Damian Field. We are very grateful for Frank's commitment to intercollegiate athletics, passion for Catholic education, and support of Ohio Dominican University."

"Frank Damian was a tremendous supporter of Ohio Dominican baseball," said ODU baseball coach Paul Page. "We are deeply appreciative to Frank and the entire Damian family for their vision to make Frank

Damian Field a special place to play the game. Every player, former and present, every coach, and every fan owes Frank a debt of gratitude for his many contributions."

During Sullivan's lifetime, she was a member of the executive board of the Phoenix Society and was on the board of directors for the Vita Center, Inc., and the Columbus Junior Theater of the Arts. She was active in the Advertising Club, the Press Club of Ohio, and hospital public relations. She was a former communications director for St. Anthony Hospital in Columbus and was a longtime account executive with the Byer & Bowman advertising agency.

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EMPLOYMENT OPPORTUNITY

St. Joseph Catholic Church in Circleville is seeking applications for the position of Church Bookkeeper and Cemetery Secretary/Bookkeeper. The position is part-time and approximately 25 hours per week.

Responsibilities include performing various duties in the area of disbursements and receipts, including the automated processing of checks and other transit items; miscellaneous balancing and processing duties; as well as duties related to the administration of St. Joseph Cemetery.

Interested applicants should send a resume, pay requirements, and references by August 20, 2015, to:

St. Joseph Parish
PO Box 40, Circleville, Ohio 43113-0040
Fax: (740) 477-1453
E-mail: office@saintjosephcircleville.com

Further information is available at www.saintjosephcircleville.com and at www.colsdioc.org

CUSTODIAN POSITION AVAILABLE

Saint Andrew School is looking for an individual who will be responsible for performing general cleaning and upkeep of assigned areas within the school facilities. This includes hard floor cleaning, carpet vacuuming, cleaning all horizontal surfaces, waste removal, and some exterior maintenance, such as snow removal, as required. Applicants must be able to work independently, paying close attention to detail, and perform all physical aspects of the job duties. Previous custodian or maintenance experience preferred but not required. This is a full time position with a work schedule of Monday through Friday from 7:00 A. M. to 3:30 P. M. Other required skills include multi-tasking, establishing priorities, exhibiting initiative, responsibility, flexibility, cooperative interpersonal skills, and maintaining confidentiality.

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

Send resume and references by August 17, 2015 to Greg Price at: gprice@standrewparish.cc

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Wedding of cohabiting couples; Papal trip expenses



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

Q. My husband and I have an issue that we really struggle with. We are often invited to the wedding of a Catholic couple who have already been living together. We understand cohabitation before marriage to be very wrong in the eyes of God and of the church.

Should we go to these weddings? It seems to us that by attending them, we are supporting what they have been doing. (Also, by living together, they are probably in mortal sin and should not be receiving the sacrament of marriage in that state.) (Indiana)

A. Another way to see this type of Catholic wedding is as a sign of the couple's desire to reinsert themselves into the church's graces and into fidelity to its teachings. Then your presence at their ceremony would show your approval of this new decision, not your acceptance of the way they had been living.

Whenever a couple who are already living together present themselves to me to arrange a wedding, I welcome their wish for a Catholic ceremony, but I always speak with them about their present circumstance. I tell them that a Catholic wedding is meant to indicate a couple's presence in a certain community of faith with a defined body of teaching.

But by living together before marriage, before making a formal religious and civil commitment, their lifestyle is in conflict with what they are professing to believe. I encourage them strongly to go to confession (not necessarily to me, but to any priest) to ensure that they are in a position to receive the graces of the sacrament of marriage.

I would hope that the couples of your acquaintance have received similar advice and have acted upon it. I think that you might best give them the benefit of the doubt and attend the weddings.

Q. The pope will soon be visiting the United States and will speak about the treatment of the poor. Before his visit, millions of dollars will

probably be spent to pretty up the churches in three cities, as well as the surrounding areas.

Some time ago, the same thing happened in San Antonio. Whole neighborhoods were cleaned up just for the pope to drive through them. Could not this money be better spent for direct help to the poor and the homeless? (Little Rock, Arkansas)

A. No doubt there are considerable expenditures associated with papal trips -- both for the preparation of sites and for security. Those costs are shared by Catholic communities in the host areas and by municipal governments, as is the case with welcoming any public figure or celebrity.

The hope is that direct contact with the pope will produce notable benefits -- increased Mass attendance, growth in religious vocations, etc. -- and such results have regularly been documented with papal travel in the past; notably, during the pontificate of St. John Paul II.

Now comes a new metric under the heading of "papal effect." A poll by Zogby Analytics has shown that one year into the papacy of Pope Francis, one-fourth of American Catholics have increased their charitable donations during that 12-month period. Seventy-seven percent of those donors attribute their increased giving to the message and example of Pope Francis himself.

Concern for the poor has been a consistent highlight of the message of Pope Francis. (He said in "The Joy of the Gospel," for example, "Not to share one's wealth with the poor is to steal from them.")

Consistent with that emphasis, the pope has focused on poverty in scheduling his upcoming trip to the U.S.

In Washington, he will meet with homeless people at a downtown church; in New York, he will speak with immigrant families at a school in East Harlem; in Philadelphia, he will visit a prison.

The expectation of the Vatican -- and the hope of the Catholic world -- is that such visibility will be leveraged into increased concern for the poor and attention to their needs.

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



Pray the Rosary

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Delaware to host Rwandan genocide survivor

Nearly one million Tutsis were massacred during the 1994 genocide in Rwanda. To escape the horrific violence, Immaculee Ilibagiza and seven other women hid for 91 days inside a three-by-four-foot bathroom in a pastor's home.

During the three months, Ilibagiza found her faith, taught herself English, and committed herself to a life of peace, hope, and forgiveness -- even for those who had murdered so many of her family and friends. In the 21 years since, she has worked at the United Nations, received five honorary doctoral degrees, written seven books about her faith and life journey, and earned the Mahatma Gandhi International Award for Reconciliation and Peace.

She will share her story in two presentations in Delaware in September. Both events are free, with freewill offerings accepted, and will conclude with book sales and signings.

On Thursday, Sept. 10, Ilibagiza will speak at 7 p.m. in Gray Chapel of Ohio Wesleyan University, 61 S. Sandusky St. The presentation will be based on her book *Left To Tell*, which recounts her struggle to find meaning and purpose after the Rwandan holocaust. Among her immediate family, only she and one brother survived.

On Friday, Sept. 11, she will speak at 9:30 a.m. at St. Mary Church, 82 E. William St. The talk will focus on her book *Our Lady of Kibeho*, which tells the story of how Jesus and the Virgin Mary appeared to eight young Rwandans several years before the genocide occurred, warning them of the impending violence and asking them to urge people to open their hearts to God.

Ilibagiza's visit is being sponsored by Ohio Wesleyan's Office of the Chaplain and Newman Catholic Community in partnership with St. Mary Church, Sunbury St. John Neumann Church, and Powell St. Joan of Arc Church.

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.

Answering God's Call

GOD GAVE HIM THE GIFT TO SERVE IN MANY WAYS



Deacon Tony Bonacci

By Tim Puet

Deacon Tony Bonacci has spent his life in ministries of healing. As a pharmacist and professor since the mid 1960s, he has helped heal people's physical needs. As a deacon at Plain City St. Joseph Church since 1997, he has served the Church by bringing the message of Jesus to people needing spiritual healing.

"My greatest satisfaction in being a deacon comes in being able to say, 'There's a reason why God put me into pharmacy work, then called me to the diaconate,'" he said. "I've always felt empathy for the sick and the dying. I believe God gave me that gift so I could use it to serve him in many ways."

Deacon Bonacci, 72, grew up in Buffalo, New York, in a family of five children. When he was three years old and his sister Carol was two, their father died. Two years later, their mother remarried a man named Ted Morrison, and the couple had two girls and one boy. Deacon Bonacci's brother, Dennis Morrison, has lived in Columbus since 1983 and is an attorney, and his three sisters live in Buffalo.

"I always refer to Ted ('Papa') as my dad because he raised me since I was five," Deacon Bonacci said. "He worked at Republic Steel. The day I took the entrance exam to go to a Catholic high school, he was seriously injured on the job and never was able to work again. So we opened a little store down the street from my old grade school in south Buffalo. We didn't make a lot of money, but we survived. Because of where it was located, it was the kind of place where kids would drop by after school for a soda and snacks. I had a lot of fun there and made plenty of friends."

"I wanted to go to Bishop Timon High School in Buffalo, but didn't think it was possible after what happened to my father," he said. "Then one day, two Franciscan priests came to our house and said, 'If Tony wants to go to Timon, we'll make it happen. Pay what you can.'"

Deacon Bonacci said that like many young men of his era, he thought about being a priest. "When I was an altar boy, I was trained as a master of ceremonies for when Bishop (Joseph) Burke of Buffalo came to our parish," he said. "I remember him saying, 'Tell me, Anthony, when are you going to the seminary?'"

"So I had that thought on my mind. But then the guidance counselor at Timon, Father Juvenal, said to me, 'You're good in biology and chemistry. Have you ever thought about going into pharmacy?' The more I thought about it, the more it seemed like a good idea."

After graduating from high school, Deacon Bonacci attended the State University of New York in Buffalo. He met his wife, Elaine, during his freshman year in college. He received a bachelor of science degree in pharmacy from SUNY-Buffalo, and married Elaine in 1966. "We both worked for a year -- I had three jobs, she had two -- to save money for graduate school at Ohio State," he said.

Deacon Bonacci came to Columbus on July 1, 1967 to begin studies for his master of science degree and residency in hospital pharmacy from OSU, and has lived in central Ohio ever since. Elaine joined him after giving birth to the couple's first child, Lynn, in Buffalo on July 14 of that year. Lynn now lives in Chapel Hill, North Carolina. The Bonaccis have two other daughters -- Tina, 45, of Charlotte, North Carolina, and Maria, 41, of Delaware, Ohio -- and a son Anthony, 32, of Columbus, as well as eight grandchildren.

On completion of his master's studies in 1969, Deacon Bonacci

became assistant director of pharmacy at The Ohio State University Hospitals, supervising about 90 pharmacists and 120 technicians in what then was a 1,000-bed facility. In 1973, he became director of pharmacy at Mount Carmel Medical Center on Columbus' west side, remaining there four years.

He had been a part-time faculty member at OSU's college of pharmacy since 1969. He began working for the college full-time as a professor and administrator in 1977, became assistant dean in 1981, and retired in 1995 with the title assistant dean emeritus, which he continues to hold.

He was an active layman in Columbus from the time he moved to the city, first at Columbus St. Matthias Church and then at Worthington St. Michael. He and Elaine moved to Plain City in 1971.

"A big moment for us came in May 1975 when we made a Marriage Encounter weekend," Deacon Bonacci said. "It gave us a new concept of our relationship with God and each other. We served as a Marriage Encounter team couple for several years, then made a Cursillo weekend in 1984 and became active in that movement." Today, the Bonaccis continue to be involved in the Cum Christo program, which originated from the Cursillo movement.

Deacon Bonacci began seriously thinking about studying for the diaconate in the mid-1980s. "I talked with the late Deacon Joe Farry, who thought I'd be a good candidate, but advised me to wait until my children grew up," he said. Deacon Bonacci applied to be a deacon in 1990, just before Bishop James Griffin began a re-evaluation of the diocese's diaconal program. He applied again once the re-evaluation was completed, was trained for the diaconate from 1994-96, and was one of 12 deacons ordained by Bishop Griffin on Feb. 1, 1997. He has served his home parish since then, except for separate six-month periods as administrator at Columbus St. Aloysius and West Jefferson Ss. Simon and Jude churches.

"A deacon has a three-pronged role involving service, the Word, and liturgy," he said. "For the service component, besides my duties in the parish, I collect food, clothing, and household items every week and distribute them to the Holy Family Soup Kitchen, Inner City Ministries, JOIN, and other ministries if there's anything left over. I've also been involved with a construction ministry in Honduras and storm recovery work in Mississippi and Missouri."

"I proclaim God's Word by delivering the homily at all the parish's Masses every four to six weeks. I really enjoy preaching, trying to relate Scripture to the lives of everyone, and am grateful for the loving and caring feedback I receive. Besides my duties at Mass, I've conducted several funeral services, performed several baptisms outside Mass, and been the clergy witness at a few weddings, especially those of interfaith couples. I also visit six to eight people regularly at a nursing home in Plain City."

Asked what advice he would give to any man considering entering the diaconate, Deacon Bonacci said, "First, pray. Ask God for guidance. Think about what your interests are. In my case, it was speaking and writing. Consult your friends and listen to them. My friends' advice encouraged me. And ask God for a sign. He will give one to you if you're called. My sign came when I found that someone who grew up maybe 10 houses from me, Phil Paulucci, is a deacon (at Columbus St. Peter Church, where he has served since 1990). I realized that if he could be a deacon, so could I."

CHILLICOTHE ST. PETER PILGRIMAGE TO MEXICO

Chillicothe St. Peter Church parishioners Bob and Kathy Dye coordinated a pilgrimage and mission trip to Veracruz and Cordoba, Mexico, for members of the parish. Among those attending were the pastor, Father Bill Hahn, and the three Franciscan Sisters of the Immaculate Heart of Mary, who have a convent at the parish. While in Mexico, the group visited the shrine of Our Lady of Guadalupe. Mission work in Cordoba included repairs to a resident's home, interaction with the children of Casa Hogar Orphanage, and visits to a senior center and the Good Shepherd Seminary. The group also met with the bishop of Cordoba on its last day in Mexico. The Dyes have established a group within the parish, Our Lady Outreach Network, to continue mission work in Cordoba (Chillicothe's sister city in Mexico), as well as outreach to the local Spanish-speaking community. The group has plans for a Spanish Mass on the first Sunday of each month, starting in September. Another mission trip is being planned for the summer of 2016 that will include members of the high school youth group.



Mt. Carmel College of Nursing Names Associate Dean

Jill Kilanowski is the new associate dean for graduate education at Mount Carmel College of Nursing. Her appointment took effect Monday, July 13.

Kilanowski, who is a certified pediatric nurse practitioner, nurse scientist, and educator, comes to Mount Carmel from Michigan State University, where she had taught since 2012. She has spent nearly two decades in nursing education at various institutions, including Capital University and The Ohio State University.

"Her teaching career, scholarly research, and understanding of career development for the nursing profession is a tremendous asset for Mount Carmel," said the college's president, Christine A. Wynd. "Our graduate students, who are required to complete a wide spectrum of scholarly projects that enhance opportunities for collaboration and the achievement of quality outcomes, will benefit greatly from her experience and expertise as she makes enhancements to the program."

In October 2013, Kilanowski was inducted as a fellow in the American Association of Nurses. She currently is chair of the national advisory council of migrant health for the federal Health Resources and Service Administration. Her research interest explores the health of children who are members of migrant and seasonal agricultural worker families or children of Latino immigrants.

She earned a doctorate from The Ohio State University and a master's degree in science from Columbia University, where she also earned her bachelor of science in nursing degree. Most recently, she completed a National Institutes of Health KL2 career development award with Case Western Reserve University in Cleveland.

Mount Carmel College of Nursing offers undergraduate and graduate programs in nursing, including dis-

ance learning programs for online registered nurse-BSN completion and a master's track in nursing administration. Four program options lead to a bachelor of science in nursing (BSN) degree, including one on a satellite campus at Fairfield Medical Center in Lancaster. Four tracks are offered in the graduate program, leading to a master of science degree in nursing. A new doctor of nursing practice program is being launched this month.



Part Time Instructor

The Pontifical College Josephinum is seeking applicants for a part time-adjunct position to teach Writing I to undergraduate seminarians in the 2015 fall semester. Qualifications include a Master's degree in a relevant field, experience teaching college level courses, and support for the Josephinum's mission to form Roman Catholic priests.

Please submit a resume and letter of interest by August 20, 2015, to The Pontifical College Josephinum, 7625 N. High Street, Columbus Ohio 43235, ATTN Academic Dean, College of Liberal Arts.

Responses may also be submitted by e-mail to Ddeleon@pcj.edu.

All replies will be kept in the strictest confidence.

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A Weary Prophet



GRACE IN THE MOMENT

Mary van Balen

This Sunday's reading tells the story of a prophet who is worn out and discouraged. He has served God, trying to bring people back to Yahweh, trying to change the hearts of King Ahab and his wife, Jezebel, who was a follower of Baal. She had many of Israel's prophets killed. In an effort to call them all back to the Lord, Elijah spoke to the people and set up a spectacular contest. Hundreds gathered on Mount Carmel. He instructed the 450 prophets of Baal to pick a bull, cut it up, and place it on wood stacked for a fire, but not lit. That would be Baal's job. Elijah would do the same when they had finished, calling on Yahweh to set his sacrifice ablaze.

The prophets went to work, but no amount of chanting or dancing could raise a response from Baal. When they gave up, Elijah built an altar of stone, arranged the wood, and placed the sacrifice on it. He dug a deep trench around the altar and ordered water poured over the bull, wood, and earth. Three times he instructed that this be done, until everything was soaked and the trench was full.

Then he prayed, simply. Yahweh's power exploded in flame, consuming the bull and wood, parching the earth, and drying the trench. The people were convinced and helped Elijah slaughter all the prophets of Baal. On hearing of the contest and slaughter of the prophets, Jezebel vowed to take Elijah's life before another day passed.

That is where we meet Elijah in Sunday's reading. He has fled into the wilderness to save his life. Exhausted, he sits under a broom tree and prays the prayer of the despondent. He had enough, blamed himself, and was ready to die. "Take my life," he says. "I'm done." He had tried his best, failed, and was alone.

Haven't most of us at one time or another had similar feelings? Life sometimes brings tragedy, chronic illness, or emotional pain. Many in our world live in poverty or encounter discrimination and oppression daily. Some wake in the morning not sure where they will find the day's food. Through it all, we try to be faithful, to trust God with us.

But sometimes, like Elijah, we are worn out. Maybe our struggle is not dramatic. It can be a nagging discontent, a doubt about what is ahead. Whatever it is, large or small, sometimes it wears us out. We are tired and discouraged, and God doesn't seem to be around.

The prophet's story is our own at one time or another. Worn out, he utters his prayer and falls asleep. I'm not sure what he expected, but I doubt it was the angel's

touch, waking him and providing food and drink. He awakes, then falls back to sleep. The angel comes again and orders him to eat, "else the journey will be too long for you!"

Despite the sternness of the angel's directions, the scene has gentleness about it. God knows what Elijah needs: sleep, food, and drink. The angel's demands aren't harsh, but are like those of a mother who knows what her child needs, even when he doesn't. So she tells him, "Eat. Turn out the light and go to bed."

Elijah did as he was told. The rest and food gave him strength to make a long journey. I wonder what he thought as he put one foot in front of the other for

days, how he prayed, if he recognized God walking with him as he went along. Sometimes we work things out in our own minds, and sometimes we just keep going, and they work out themselves. Sometimes we pray and sometimes God prays for us. I imagine both things happened to Elijah.

Then, when he arrived at Mount Horeb, the prophet received something else he needed: an experience of God, not in storms, earthquakes, or fire, but in a quiet whisper of a voice.

This isn't the whole story. It's a great one to read from beginning to end, not just the bit we hear on Sunday. As I read, I was moved by God's tenderness and care for this weary prophet, and remembered an African saying shared by a friend years ago: "The strength of the fish is in the water."

For the fish, water is everything. For Elijah, when he knew it and when he didn't, and for us, our strength is in God. For us, God is everything

© 2015 Mary van Balen. Visit van Balen's blog at <http://www.maryvanbalen.com/the-scallop>.

Priests' cookout held at St. Charles



Priests from across the diocese, along with the 37 diocesan seminarians, gathered at Columbus St. Charles Preparatory School for an afternoon of relaxation, camaraderie, and evening prayer. The annual priests' cookout has been sponsored for 35 years by the Serra Club, an organization devoted to supporting vocations to the priesthood and religious life.

CT photo by Ken Snow



Two parishes continue novena tradition of more than 80 years

continue to have a significant impact on their lives.

"I can't begin to tell you all the blessings I feel the novena has brought me," said Carol Groom of the Groveport parish. "It's a wonderful way to talk to God through his Blessed Mother, who has been interceding with Jesus since she asked him for help in the wedding feast at Cana. In many families, the best way to get the outcome you desire is to ask Mom first, and she'll go to Dad, who isn't likely to turn her down. It's the same way with our spiritual mother Mary, her Son, Jesus, and God the Father."

"I've been a part of the novena for much of my life. Over time, it's meant different things to me for different reasons," said Cindy Oddi, religious education director for St. Mary Magdalene and two other parishes in the Hilltop neighborhood of Columbus' west side.

"In the 1960s, when my children were going to school here, the novena was held in the morning, at noon, and in the evening. At first I went in the morning because I was taking the kids to school. Then as they get older, I went with my mother at noon. The novena went to twice a day sometime in the mid-1980s, so now I usually go in the evening. But it doesn't really matter when you go. The spiritual benefits are always the same."

"For me, coming to the novena always brings a great time of peace," added parishioner Mary Ann Graham. "Praying and singing to Mary in words that have become so familiar is just a very calming thing in times of stress, assuring me she is always

there to listen to all of our prayers."

The word *novena* comes from the Latin *novum*, meaning "nine," and is a series of public or private prayers generally repeated for nine days, nine weeks, or nine months. After Jesus' ascension, the Apostles and Mary spent nine days praying in the Upper Room at Jerusalem before the descent of the Holy Spirit at Pentecost. That could be considered the first novena.

The history of the Miraculous Medal novena goes back to 1830, when Mary appeared to Sister (now St.) Catherine Laboure in the chapel of the Motherhouse of the Daughters of Charity in Paris.

An oval frame appeared around the Blessed Virgin, and within it, in gold letters, were the French words which translate in English to "O Mary, conceived without sin, pray for us who have recourse to thee." Mary asked that a medal be struck after this model. Then, as St. Catherine wrote, "The tableau seemed to turn and I beheld the reverse of the medal: a large 'M' surmounted by a bar and a cross; beneath the 'M' were the hearts of Jesus and Mary, the one crowned with thorns, the other pierced with a sword."

The medal was made according to this design, was freely circulated, and in a short time was worn by millions. Many wonders followed as people wearing the medal had their health restored, bad habits broken, dangers averted, and blessings bestowed, until it became popularly known as the Miraculous Medal. The medal is widely credited with hastening Blessed Pope Pius IX's decision to declare the doctrine of the Immaculate Conception in 1854, 24 years after Mary appeared to St. Catherine.

Pope St. Pius X approved the statutes of the Association of the Miraculous Medal, which is directed by the Daughters of Charity, in 1909. An American version of the association built a shrine in suburban Philadelphia in 1927 and began a perpetual Monday novena on Dec. 8, 1930 to mark the Feast of the Immaculate Conception and the 100th anniversary of the apparition to St. Catherine.

In 1932, a priest asked for and received permission from the Pennsylvania association to start the novena in his parish on Mondays. One year later, Father Jeremiah Tracy, CM, the first resident pastor at Groveport St. Mary, began the novena there. It has continued ever since in all three of the church buildings that

have served the parish for the past nine decades.

Father Tracy had come to Groveport in 1932 with the Vincentian order of priests, who served the parish for the next 50 years. The novena has continued in Groveport under the pastorates of the three diocesan priests who have served the parish since the Vincentians' departure—Msgr. Anthony Missimi (1982-91), Father J. Lawrence Reichert (1991-2003), and Father Richard Metzger (2003-present).

The novena is credited with a significant role in the vocation of at least one diocesan priest. "I grew up in Groveport and remember being an altar server at the novena on Monday nights in the late 1940s and early '50s," said Msgr. Frank Meagher. "We still had our original church then, which held maybe 100 people, and it would be filled. I always asked the Blessed Mother at the novena to have the Lord make me what he wanted to be as I grew older. In time, I realized he wanted me to be a priest. I think my prayers at the novena had a lot to do with that."

The novena also helped with at least one romance in Groveport—that of parish secretary Sandy Trammer and her husband, Frank, who have been married for eight months. "I prayed to Mary to send me a good woman, and I found Sandy," Frank said. "We met here in church—I'm an altar server, she's a lector and an extraordinary minister of the Eucharist—and it



Frank Trammer leads parishioners in the Novena of Our Lady of the Miraculous Medal at Groveport St. Mary Church, where it has been prayed on Mondays since 1933.

didn't take us long to find we had a lot in common. God answered my prayer in a way I didn't expect. Most of us who pray the novena say it's been of great benefit to our spiritual and personal lives, just not in such a dramatic way."

About a dozen people attend the novena at 8:30 a.m. each Monday. For the past several years, because Monday is Father Metzger's day off, the service has consisted of the novena prayers and recital of the rosary, with no Mass.

The novena has been part of St. Mary Magdalene Church since 1934, when its founding pastor, Father Raymond Bauschard, learned about it through a mission conducted there by a Vincentian priest. It began with two Monday services. Within three years, more than 3,000 people were attending each week.

"I began going to the novena when I was three years old," said parishioner Mary Margaret Gerlach, 81. "We had a small church, so the doors were opened and the crowds spilled onto the lawn. Crowds were especially large during World War II, when people would take the Sullivant Avenue streetcar to church. Novena times would be 8:30 and 10 a.m., then 3, 4, and 5:15 p.m. and every 45 minutes afterward until the last service at 9, for 10 services altogether. Every nine weeks, a different priest would come to preach."

Father Bauschard was the parish's pastor for 40 years, until his death in 1968.

Its current church building was dedicated in 1956. His devotion to the Miraculous Medal is shown in the arches of the church, which resemble the arches of the medal, and by mosaics which show the medal and the visitation to St. Catherine Laboure. A large replica of the medal which hung in the original church (pictured on Page 10) is in the St. Mary Magdalene School cafeteria.

Today, the prayers of the novena are said during the parish's 8:15 and 7 p.m. Monday Masses, each of which are usually attended by about 25 people for most of the year and a larger number during Lent. The size of the crowds is far from what it used to be, but Father Stanley Benecki, the parish's pastor, said that shouldn't be taken as a sign of a decline in spirituality.

"People's expressions of piety have changed," he said. "They find holiness in different ways today, through activities such as Bible studies, group discussions, small prayer groups, and Eucharistic Adoration. There also seems to be a steady increase in people who pray the Divine Office daily or who read *Magnificat* or other publications which combine the daily Mass readings and spiritual reflections."

"Most of the people who came to the novena when it drew large crowds were women, and back then, they probably were at home during the day," Oddi said. "Today, most women work during the day. When you're doing that, it's hard to fit in an hour for a novena. It's not that



A procession with a statue of Mary on the Feast of the Assumption at the Basilica and National Shrine of Our Lady of Consolation in Carey, Ohio. Photo courtesy Basilica and Shrine of Our Lady of Consolation

people don't want to be here, but that life as it's lived today is so much different."

Elsewhere in the Diocese of Columbus, the Miraculous Medal novena is offered at the Church of Our Lady of the Miraculous Medal in Columbus, following the 9 a.m. Mass each Tuesday. Columbus St. Timothy Church prays the Divine Mercy Chaplet novena after its 9 a.m. Tuesday Masses. West Jefferson Ss. Simon and Jude Church has been praying the Novena to St. Jude since at least the late 1960s. It is recited after the church's 8 a.m. Mass on Wednesdays. The Novena to Our Lady of Perpetual Help is prayed at the Grove City church of the same name following its 8:30 a.m. Wednesday Mass.

Many Catholics from the diocese travel throughout the year to the Basilica and National Shrine of Our Lady of Consolation in Carey, where a novena to its patron is being prayed daily at 8 p.m. through Friday, Aug. 14. This year's novena preacher is Father David Schalk, pastor of Columbus Christ the King Church.

On Friday, the Vigil of the Feast of the Assumption, the final prayers of the novena will be prayed from the front steps of

the basilica. Then, a statue of Our Lady of Consolation will be brought out at 9 p.m., followed by a candlelight procession and an outdoor Mass. There will be nine other Masses that day, including one each in the Chaldean, Albanian, and Syro-Malabar rites, plus prayers for physical and spiritual healing at 2:30 p.m.

There will be eight Masses, including one each in the Albanian and Chaldean rites, on Saturday, Aug. 15, the Feast of the Assumption, plus a procession to the outdoor part of the shrine, followed by prayers for healing, at 2:30 p.m.

Brother Randall Kin, OFM Conv, of the shrine staff said 9,000 to 12,000 people come to Carey every year for the feast, the shrine's largest annual event, with the vast majority being Chaldean Christians from the Detroit area.

The shrine was founded in 1875 by Father Joseph Gloden, a native of Luxembourg, where pilgrimages to a statue of Our Lady of Consolation have taken place for more than 350 years. It has been a basilica since 1976. Hundreds of healings have been credited to prayers said at Carey during the past 140 years.

BY TIM PUET

Reporter, Catholic Times

Each Monday, Columbus St. Mary Magdalene and Groveport St. Mary churches offer a novena to Our Lady of the Miraculous Medal. Those who gather there to sing hymns and say prayers to Mary are continuing a tradition that goes back more than 80 years.

At one time, the novenas drew large crowds. As Catholic devotional patterns have changed with people's lifestyles, the crowds have become much smaller, but those who attend the services say they



Worshippers at a Monday Mass at Columbus St. Mary Magdalene Church recite the Novena of Our Lady of the Miraculous Medal, a tradition which has continued since 1934. CT photos by Tim Puet

'Good Is Winning' social media effort gears up for Pope Francis' visit

By Patricia L. Guilfoyle
Catholic News Service

A broad digital media project to coincide with Pope Francis' visit this fall to the United States aims to recruit and interact with young people, particularly those who do not think of themselves as religious.

These "nones," as researchers have called them, are especially found among the millennial generation, generally defined as those who came of age around 2000.

A 2014 Pew Research Center study found that the number of people who define themselves as "nones" grew from 16 percent in 2007 to 23 percent in 2014. Among millennials, the Pew survey showed a sharp decline in the percentage of people who say they're Catholic, in comparison with older generations. In the three older generations the survey considered, 20 to 23 percent of adults said they are Catholics, but among millennials, it was 16 percent.

This youthful, religiously unaffiliated demographic presents a golden opportunity for the Catholic Church's new evangelization, said Kathleen Hessert, founder of Charlotte, North Carolina-based Sports Media Challenge. Hessert, a parishioner of St. Gabriel Church in Charlotte, is leading a national digital evangelization initiative by the global Catholic network Aleteia.org in conjunction with the pope's Sept. 22-27 trip to Philadelphia, New York, and Washington.

A key part of Aleteia.org's digital strategy is engaging with millennials who, though they do not identify as religious, can represent a vital constituency to the future of the church, Hessert said.

Often called the "Net Generation" or "digital natives," millennials were among the first to grow up with computers in their homes. One of the most



popular forms of their media use is social networking. The Catholic Church must use digital and social media to engage with millennials, present the Gospel to them in new ways, and encourage them to get involved, she said.

"Engagement is our top priority," Hessert told the *Catholic News Herald*, newspaper of the Diocese of Charlotte. "It's key to instigate conversation, not just broadcast information."

Hessert, who has more than a decade of experience as an award-winning television anchor, reporter, and talk-show host, is a media relations consultant for athletes in the NBA, NFL, PGA, and the Olympics. Her clients have included Peyton Manning, Derek Jeter, Danica Patrick, Christian Laettner, the University of Notre Dame, ESPN, the Big Ten Network, and the Radio City Rockettes. She has literally written the book on *Winning Fans Through Social Media*.

During the pope's visit to the U.S., Aleteia.org's digital campaign will spread the message "Good Is Win-

ning," an effort to highlight acts of mercy, kindness, courage, and dignity in everyday life. Communication will include Facebook, Twitter, Instagram, and Pinterest, as well as contributions using Vine, Periscope, and Snapchat, with top Vine and Twitter influencers being part of the mix. The campaign

This is a screenshot of the website goodiswinning.aleteia.org. During Pope Francis' visit to the U.S., Aleteia.org's digital campaign will spread the message "Good Is Winning," an effort to highlight acts of mercy, kindness, courage, and dignity in everyday life. CNS photo/"Good Is Winning" campaign

will use the hashtag #GoodIsWinning. The "Good Is Winning" campaign will be conducted by a "digital street team," a group of 30 social media-savvy millennials who will shepherd the communications effort before, during, and after the pope's visit.

Team members will create and promote stories, photos, videos, and conversations in social media to help inspire and inform people about faith, social justice, and values. Twenty people will be based at a media "command center" in Philadelphia, with another five in Washington and five in New York. Another 30 members from across the nation will participate remotely.

See WINNING, Page 13

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WINNING, continued from Page 12

Content will be produced and targeted to those who don't consider themselves religious or who are lapsed from their faith, but who are curious about Pope Francis and interested in what he has to say. The goal is to reach these people -- Catholics and non-Catholic alike -- during the pope's visit and start conversations about faith in new ways, opening their hearts to the Gospel, Hessert said.

"We intend to engage people who would not otherwise have been engaged, and do it in a very different way," she said. "This is right in line with Pope Francis' Vatican reorganization to make the church more effective in today's digital world."

The pope's U.S. visit, and the message of mercy and love he preaches, presents a powerful opportunity for digital evangelization, she said. The church's message of hope and salvation is more important than ever in this turbulent world, and we are all called to become "digital disciples," Hessert said.

She added, "If we walk away after the pope is gone from here, shame on us."

The "Good Is Winning" campaign is expected to reach millions of people.



It's based on a similar "digital street team" campaign she launched for the NFL in Canada in 2013 that attracted millions of new fans and followers on social media.

Hessert added that the campaign is

meant to have longer-lasting results than just building "buzz" around Pope Francis' visit. Its most important impact will be in the knowledge gained from engaging with people who are casual about their religious affiliation or who have no faith at all. The "Good Is Winning" campaign will compile and analyze data about its online audience and their conversations, with the goal being for the church to better under-

stand millennials and strategically engage with them.

Although much work will focus on the pope's visit this fall, Hessert said, the church's digital evangelization efforts must be long-term and sustained if it is to accomplish Christ's command to "make disciples of all the nations."

Guilfoyle is editor of the *Catholic News Herald*, newspaper of the Diocese of Charlotte, North Carolina.

Corpus Christi Spiritual Deepening Program

The Corpus Christi Center of Peace, in cooperation with the Shalem Institute for Spiritual Formation, will sponsor "Living With God," a seven-month personal spiritual deepening program, from October to next April.

The program is a resource for those wishing to integrate a contemplative orientation -- a stance that encourages moment-by-moment awareness and openness to God's grace -- in all the changing circumstances of daily life.

It includes experiential learning, supported at-home spiritual practices, assigned readings, spiritual community, ongoing reflection groups called Listening Circles, and retreat time.

It will begin with an overnight retreat at the center, 1111 E. Stewart Ave., Co-

lumbus, from 5 p.m. Friday, Oct. 16 to 4:30 p.m. Saturday, Oct. 17.

Subsequent sessions, all on Saturdays, will be from 8:30 a.m. to 12:30 p.m. Nov. 7, Dec. 5, Jan. 9, Feb. 6, and March 5. The closing session will be from 8:30 a.m. to 4 p.m. Saturday, April 16, at the Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick.

Its cost is \$600. Scholarships will be available. The registration deadline is Tuesday, Sept. 15. For more information or to request a brochure and application, contact Nan Weir at (614) 538-1153 or naaann@yahoo.com, or Nancy Nikiforow at (614) 505-7101 or nnikiforow@gmail.com, or go to the Shalem website, www.shalem.org.

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Twentieth Sunday in Ordinary Time (Cycle B)

The meaning of eternal life remains a mystery for all



Father
Lawrence L. Hummer

Proverbs 9:1-6

Ephesians 5:15-20

John 6:51-58

In the Book of Proverbs, Wisdom is personified as a lady in contrast with Folly, who is also a woman. Some commentators capture the contrast by reference to Lady Wisdom or Dame Folly, using “Dame” in a slightly derogatory way.

Lady Wisdom founds her house on seven pillars (the Semitic number seven indicating perfection). To enter Wisdom’s house is to enter a secure dwelling place (implying the security one finds in acting wisely). Offering rich food (meat) and drink (wine), it is a perfect recipe for those hungry for what Wisdom has to offer (proper understanding and a proper path for living one’s life). The “simple (that is, those who lack understanding)” are invited to her house. That excludes the pretentious and the self-righteous. They have found their own “wisdom” in the pursuit of folly. Dining on Wisdom’s diet makes one abandon foolishness and advance in understanding of the best way to live life.

This parable from Proverbs sets the stage for the other readings for Sunday. It fits well with the Ephesians reading, in which Paul encourages his readers to live wisely and not as fools. It also fits well with John’s Gospel, which comes near the end of the Bread of Life discourse” containing Jesus’ promise that whoever eats “the bread that came down from heaven... will live forever.”

“Living forever” is hardly a concept we can understand. Every living thing around us dies. We die. It is our natural experience. What is unnatural is the

idea of living forever. The very concept is tiresome. No matter how happy we might be (or hard-pressed, for that matter) we need the opposite to happen to make life interesting. Yet with belief in eternal life comes the hope that when we die, we have not met an end, to lie senselessly and coldly in the ground until we become one again with dirt of the ground whence we came once upon a time.

Shortly before he died, the great German theologian Father Karl Rahner was concerned about how to deal with our understanding of the idea of eternal life. “I am afraid that the radical incomprehensibility of what we actually mean by ‘eternal life’ is trivialized, and what we call ‘the immediate vision of God’ is reduced to one occupation among others in eternal life,” he said.

“When the angel of death has gutted our spirit of all the useless rubbish we call our history,” wrote Rahner, “... and when in a shattering shout of joy it turns out that the vast silent emptiness which we experience as death is filled with the Mystery of mysteries which we call ‘God,’ filled with His pure light and His all-embracing and bestowing love ... then, much as I would like to be able to describe more accurately what happens, I can only, stammering, point out how one can in anticipation await the ‘One who is to come’ by experiencing the descent into death itself as the very ascent of what is coming.”

The entire statement was in the June 16, 1984 edition of *America* magazine, but these words have stuck with me ever since. They need to be pondered and pondered again, as even the most brilliant among us must face the reality not only of death, but also of eternal life, however we conceive it.

Jesus’ questioners in Sunday’s Gospel were more concerned with “how this man can give us his flesh to eat.” The far greater puzzle is the meaning of eternal life, which remains a mystery for all of us until our own descent into death itself, as we await the “One who is coming” to meet us on our way.

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

Catholic Conversations Series

Columbus St. Margaret of Cortona Church is sponsoring a monthly “Catholic Conversations” series for anyone 21 and older which will feature discussion of current topics and trends, the Bible, and more, all from a Catholic perspective.

Most of the events will take place in the private room of the Old Bag of Nails restaurant, 4065 Main St., Hilliard. There is no charge, with participants paying for food and drinks if they choose. The format will include social time, a presentation, and a question-and-answer period.

Programs will take place on Sunday evenings from 6 to 7:30 p.m. The schedule of topics and speakers is: Sept. 13, “Social Justice Isn’t Left or Right” with Mark

Huddy, diocesan moderator for social concerns; Oct. 11, “Rise to Life: Fostering a Desire for the Holy Spirit in the Hearts of Young People” with Aaron Richards, operations director for Catholic Youth Summer Camp and youth minister for Columbus St. Agatha Church; Nov. 8 (site to be determined), “The Godless Delusion: A Catholic Critique of Modern Atheism” with national Catholic television and radio talk show host Patrick Madrid; and Dec. 6, “Why Do Catholics Do That at Mass?” with Deacon Andy Naproano.

Anyone wishing to attend is asked to RSVP for planning purposes. Contact Nancy Whetstone at nancywhetstone@gmail.com or Julie Naproano at julienapranol@gmail.com.

The Weekday Bible Readings

8/17-8/22	8/24-8/29
MONDAY Judges 2:11-19 Psalm 106:34-37, 39-40,43ab,44 Matthew 19:16-22	MONDAY Revelation 21:9b-14 Psalm 145:10-13,17-18 John 1:45-51
TUESDAY Judges 6:11-24a Psalm 85:9,11-14 Matthew 19:23-30	TUESDAY 1 Thessalonians 2:1-8 Psalm 139:1-3,4-6 Matthew 23:23-26
WEDNESDAY Judges 9:6-15 Psalm 21:2-7 Matthew 20:1-16	WEDNESDAY 1 Thessalonians 2:9-13 Psalm 139:7-12b Matthew 23:27-32
THURSDAY Judges 11:29-39a Psalm 40:5,7-10 Matthew 22:1-14	THURSDAY 1 Thessalonians 3:7-13 Psalm 90:3-5a,12-14,17 Matthew 24:42-51
FRIDAY Ruth 1:1-3,6,14b-16,22 Psalm 146:5-10 Matthew 22:34-40	FRIDAY 1 Thessalonians 4:1-8 Psalm 97:1-2b,5-6,10-12 Matthew 25:1-13
SATURDAY Ruth 2:1-3,8-11,4:13-17 Psalm 128:1b-5 Matthew 23:1-12	SATURDAY 1 Thessalonians 4:9-11 Psalm 98:1,7-9 Mark 6:17-29

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEKS OF AUGUST 16 AND 23, 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 listings.
Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Time Warner Channel 385, Insight Channel 382, or WOW Channel 378)
(Encores at noon, 7 p.m., and midnight).
Mass from 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 Weeks IV and I, Seasonal Proper of the Liturgy of the Hours

Sex, Lies and Videotapes

While on a family vacation at the beach, my wife and I chatted with another couple who had young children. My wife mentioned that I write columns, articles, and books, and the discussion turned to faith. The other couple pointed to a steady parade of young, middle-aged women and not so middle-aged women competing with each other on how little they could wear on the beach. The woman we were talking to asked, “How did our culture become so sexualized?”

I said cultures slide into problems when morality and modesty are mocked by the cultural elite. It is quite natural for young people to push the envelope; it is part of our fallen nature. God knows I was part of it. Why has it gotten worse today, especially with adults? There is nothing new under the sun.

The Roman Empire pushed the envelope 2,000 years ago, and the French Revolution 225 years ago was all about reviving the pagan belief that there were no limits in sexuality. The elites in both Paris and Rome showed no restraint in their sexual activities. Sadly, their writings tell us they were some of the most depressed, miserable people who ever lived. Why? They were violating the conscience God gave them. They may not have fully known God, but internally, they knew their moral compass was more than a little askew.

My experience speaking at Family Theater in Hollywood and listening to talks by John Michael Tal-



THE TIDE IS TURNING
TOWARD CATHOLICISM
David Hartline

bot, the lay Franciscan musician who once led the band known as Mason Proffitt, told me all I needed to know. At Family Theater, I followed my talks by speaking with folks in the music industry who told me stories of backstage debauchery that would make the heartiest of sailors blush. They also said that almost everyone they knew always seemed in and out of depression. How could someone living their musical dream, making unimaginable amounts of money, and meeting all kinds of attractive women be depressed?

I thought of all the 1970s and 1980s rock bands I still like to see in concert. Many of them seem a lot healthier and happier than they did while they were at their peak. A lot of them have incorporated aspects of faith and a healthy lifestyle into their daily regimen. Some of them stopped listening to those who told them there were no limits.

“What’s wrong with a little immorality? It never hurt anyone” is the popular refrain. The problem, according to the Bible, is that it hurts everyone. Pretty soon, God, and not your own sins, is the problem. Jesus mentioned the transgressions of Sodom and Gomorrah

and Nineveh on several occasions, and St Paul took on the lustful elites in the Roman empire.

A former Soviet dissident, the late Alexander Solzhenitsyn, shocked the largely secular crowd at Harvard University in 1978 when he said the problem with the Western world was that it had embraced immorality and largely forgotten about God.

Remember those powerful forces in the Catholic Church who took issue with Pope Paul VI in 1968 when he released the encyclical *Humanae Vitae*? A Vatican panel suggested that birth control should be allowed. Pope Paul VI concluded differently. He now looks like a prophet, predicting that abortions and promiscuity would increase in the modern culture as birth control became more widely available.

This brings us to the horrific videos that recently surfaced concerning some Planned Parenthood officials talking about selling unborn children’s body parts, as well as the ghastly scenes from inside abortion death chambers. Do you think the women leaving those facilities, as well as the unborn children who never were allowed to leave, really think our oversexualized culture hasn’t hurt anyone?

There is a reason the early Church fought against the immorality of its time and why Pope Paul VI did the same in the 1960s with *Humanae Vitae*. Do a quick check of how many times the New Testament makes reference to sexual immorality. The writers of Scripture knew what immorality had done to their culture, and they didn’t want it to infect any future cultures. It’s something for all of us to ponder!

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.

Music Director & Organist

Immaculate Conception Catholic Church is searching for a full-time music director and organist.

The ideal candidate provides organ accompaniment and leads sung participation of the liturgical assembly through music for Weekend Masses, Holy Days of Obligation and funeral/wedding liturgies. Three choirs and four masses per weekend. Recruits, trains and directs cantors. Leads adult and children’s choirs and provides direction during rehearsals and liturgies. Collaborates with parish and school staff to plan liturgies and special celebrations as needed. Attends meetings and parish events.

Bachelor’s degree in Music (extensive experience as a Pastoral Musician may substitute for a degree) is desired. Must have a thorough knowledge of Roman Catholic rites. Must have excellent interpersonal and communication skills.

Send resume by August 17, 2015 to:

Laurie Johnson, Business Manager
at: lauriejohnson@immaculateconception-parish.org
or by mail to: Immaculate Conception Catholic Church
414 E. North Broadway Street, Columbus, OH 43214

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Fr. Robert Penhallurick, Pastor, at frbob@stbrendans.net

Sisters of Notre Dame de Namur Mark 175th Year in U.S.

Events commemorating the anniversary to take place in Columbus and across the nation

The Sisters of Notre Dame de Namur will mark the congregation's 175th year of service in the United States on Saturday, Oct. 31. Events will take place across the nation to commemorate this important milestone.

In Columbus, there will be a special Mass and reception at Our Lady of Victory Church on Saturday, Sept. 19 in observance of the anniversary.

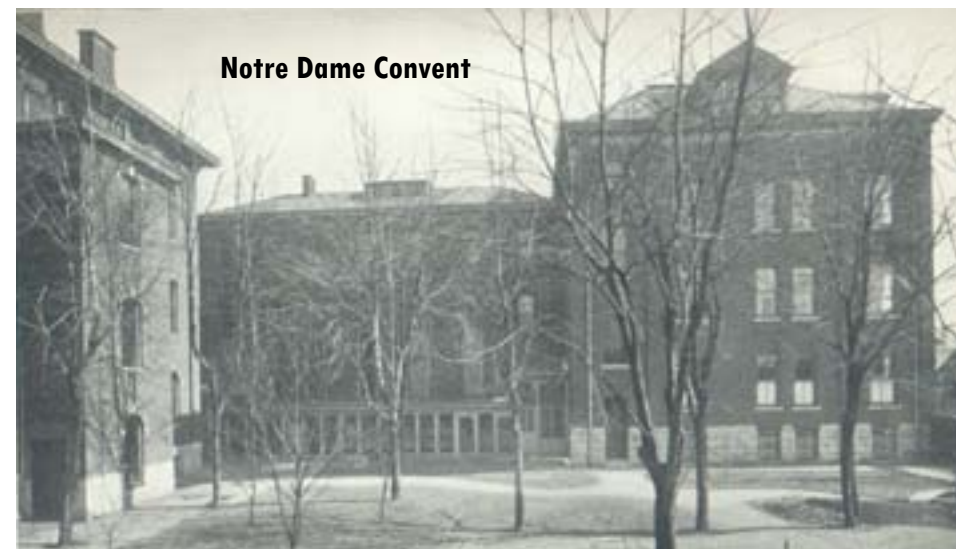
Sisters of Notre Dame de Namur began teaching in Columbus in 1855, and have been educators in 13 area schools since then.

Those schools include Notre Dame Academy, St. Patrick School, Holy Cross School, St. Joseph Academy, Cathedral School, St. Aloysius School, St. Augustine School, St. Christopher School, St. Agnes School, Bishop Hartley High School,



Notre Dame Academy

and St. Joseph Montessori School, all in Columbus; St. John School in Logan, St. Paul School in Westerville; and St. Mark School in Lancaster.



Notre Dame Convent

Starting in Cincinnati

The first group of eight Sisters of Notre Dame de Namur came to this country in 1840 from Belgium at the invitation of Cincinnati Bishop John Purcell. He wanted the sisters' help to build a strong Catholic school system in his young diocese and across the nation.

Within a few years, the Ohio sisters had started 17 schools around Cincinnati, eight in Dayton, and five in Columbus, and were teaching in another dozen schools in the state. As the sisters' reputation for Catholic education spread, they were invited to establish schools in Illinois, Massachusetts, and all along the eastern seaboard.

During the congregation's 175 years in this country, the sisters have taught in more than 200 schools in 22 states, shaping the lives of millions of stu-

dents, from preschool to university and adult education. Sisters of Notre Dame de Namur have built more than 100 schools, including Notre Dame de Namur University in Belmont, California; Emmanuel College in Boston; and Trinity College (now Trinity Washington University) in Washington, D.C.

About the event at Our Lady of Victory

The Mass and reception at Our Lady of Victory Church, 1559 Roxbury Road, on Sept. 19 will begin at 10 a.m. and are open to the public. However, reservations are required because of space constraints. To make a reservation or for more information, contact Meg Sharp at (513) 679-8109 or email reservations@ohsnd.org.

About the Sisters of Notre Dame de Namur

The Sisters of Notre Dame de Namur are an international congregation founded in Amiens, France, in 1804. Today, more than 1,300 Sisters of Notre Dame serve across the U.S. and in Belgium, Brazil, the Democratic Republic of Congo, France, Great Britain, Haiti, Italy, Japan, Kenya, Nicaragua, Nigeria, Peru, South Africa, South Sudan, and Zimbabwe.

Throughout the world, Sisters of Notre Dame de Namur are committed to education, and they take their stand with those living in poverty, especially women and children in the most abandoned places.

ODU Welcomes Author, Activist Timothy Shriver

Author and activist Timothy Shriver will speak about his work as an advocate for people with intellectual disabilities at 7 p.m. Thursday, Sept. 24, in Alumni Hall, located on Ohio Dominican University's main campus at 1216 Sunbury Road, Columbus. The event is free; however, seating is limited.



help integrate student learning across the disciplines and foster learning beyond the classroom. Its theme for the 2015-16 academic year examines the pursuit of truth in our intellectual, personal, social, and spiritual lives.

Shriver is a social leader, educator, activist, film producer, and entrepreneur. As chairman of the Special Olympics, he leads an organization that serves approximately 4.4 million athletes and their families in 170 nations. He has worked with world leaders to advance the growth of the Special Olympics mission and vision, while challenging nations to adopt more supportive and just policies for the intellectually disabled.

Shriver is the author of *Fully Alive: Discovering What Matters Most*, a memoir that discusses the impact of people with intellectual disabilities on his life as a volunteer at Camp Shriver – his mother, Eunice Kennedy Shriver's project – and as chairman of the organization it helped to inspire, the Special Olympics.

Attendees may purchase copies of *Fully Alive* in the university's book store. A book signing will take place immediately following the presentation. Net proceeds from the book's sales benefit the Special Olympics. For more information on Timothy Shriver and *Fully Alive*, visit www.timothyshriver.com.

This event is part of ODU's core curriculum, which is comprised of courses that cover a variety of traditional subjects, as well as four interdisciplinary courses that

Shriver also co-produced the 1997 motion picture *Amistad* and the 2000 movie *The Loretta Claiborne Story*. He is the executive producer of films that include *The Ringer* and *Front of the Class*. He has produced or co-produced shows for ABC, TNT, and NBC, and has appeared on *Today*, *Good Morning America*, *Meet the Press*, CNN, and *Real Time with Bill Maher*. His articles have appeared in *The New York Times*, *The Washington Post*, *The Huffington Post*, and *Commonweal*

magazine. Shriver co-founded and chairs the Collaborative for Academic, Social, and Emotional Learning (CASEL), the leading research organization in the field of social and emotional learning.

Shriver earned an undergraduate degree from Yale University, a master's degree in religion and religious education from the Catholic University of America, and a doctorate in education from the University of Connecticut. He is the

recipient of honors including the U.S. Surgeon General's Medallion; the Lions Humanitarian Award; and the Quincy Jones Humanitarian Award. In 2011, The Huffington Post recognized him as one of its Top 100 Game Changers. Shriver is a member of the Council on Foreign Relations and serves on the board of the WPP Group, LLC.

He and his wife, Linda Potter, reside in the Washington, D.C. area with their five children.

Homecoming concert for Columbus native

On Sunday, Aug. 30 at 3 p.m., Columbus St. Francis of Assisi Church, 386 Buttes Ave., will host a homecoming concert for Columbus native Abbie Stands, a singer and songwriter who now lives in Allentown, Pennsylvania.



their communities through art, assisting the needy, and historical preservation.

Stands, who also will be celebrating the release of a new studio album this fall, said, "Using music to help those in need has always been a goal of mine. In this concert series, I will be working with charities local to each city I perform in to help raise awareness about their work and raise funds to help them continue in their missions."

The concert will feature Stands, her piano and percussion ensemble, and the St. Francis of Assisi choir.

The afternoon will be an uplifting program featuring beloved spirituals, American and Latin jazz standards, and original compositions.

The concert is free, with a free-will offering to be taken to support the ministries and upkeep of historic St. Francis of Assisi Church. For more information, call the church office at (614) 299-5781.

The concert, which is part of a series of benefit shows Stands will present during the 2015-16 concert season, is part of a project that aims to feature and financially assist nonprofit 501 (c) (3) organizations that have specific aims to better

Those attending the concert can expect music with a sound that audiences have called "classical jazz."

They will hear powerful arrangements of beloved spirituals with Stands, backed by the St. Francis of Assisi choir, original pieces, and jazz and pop standards with Stands' ensemble of pianist Dean Marcellana and percussionist Nathan Parker. This family-friendly concert will be a great cap to your summer.

To learn more about Abbie Stands visit: www.abbiestands.com.

OUR LADY OF BETHLEHEM SCHOOL AND CHILDCARE GARDEN

Students at Columbus Our Lady of Bethlehem School and Childcare planted a garden, spending time tending to it on each day of the school's summer session for children from age 2 through sixth grade. They planted zucchini, cucumbers, peas, muskmelons, peppers, tomatoes, and herbs. They also hung individual prayer flags, one of which, saying "Give This to Jesus," is pictured. The children shown are ages two through grade one. The garden at the school, which serves preschool and kindergarten students during the regular school year, was started in the summer of 2014, with the help of a grant from The Columbus Foundation. Some of what the students grew was used in snacks for them, and some was donated to the Clintonville Community Resource Center.

Photo courtesy Our Lady of Bethlehem School



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Bishop Frederick Campbell's homily at the funeral Mass for Father Harold E. Schneider at Heath St. Leonard Church on Thursday, Aug. 6:

Today, my brothers and sisters in Christ, we celebrate the Feast of the Transfiguration of the Lord. The scene on Mount Tabor which this feast commemorates manifests the glory of Jesus Christ radiating in and through his humanity, revealing the glory that was the Lord's from all eternity.

"On that mountain, as a way to experience his passion and death, Jesus allows his chosen disciples to glimpse the divine life and light which the darkness cannot overshadow or death diminish. Into this radiant beauty and everlasting life, Jesus invites all who would believe. The transfiguration of the Lord on Mount Tabor becomes the transfiguration of all the faithful. Understanding the meaning of the event on Mount Tabor, we hear the Lord's call to become what we behold.

"Yesterday, on Aug. 5, the eve of the Feast of the Transfiguration, marks the 87th anniversary of Father Harry Schneider's baptism. In that baptism, Father Harry was plunged into the paschal mystery of the dying and rising of Jesus Christ and emerged dressed in a white garment symbolizing new life, everlasting life, the life visible in an indication and promise of the transfig-

ured radiance conferred on Father Schneider in Jesus Christ.

"We gather today to pray that what occurred in that baptism and promise to the life of Father Harry will be fulfilled as he begins his final passage from this life to the next.

"My friends, much can be learned about an individual as he faces the fact of death—death, not as a simple intellectual notion or acknowledgment that yes, all human life is finite, but death as an imminent reality, preceded by increasing weakness and loss of independence.

"When Father Schneider learned of his diagnosis of cancer, he decided to forgo the usual, but often brutal forms of treatment which, at his age, would have been particularly difficult. When I last visited him, I was moved by his demeanor and conversation. His body was ravaged by the disease, but his mind was sharp and his composure remarkable.

"His familiar sense of humor was intact. One of his comments on the challenges of his care was funny. We laughed, but I would not actually relate it in a homily. I celebrated the sacraments with him. I think that we both

understood that the anointing would not be a prayer for recovery, but rather a prayer for a deepening of faith and hope.

"Father Harry understood well the premise of sacred Scripture that those who die with Christ will rise with him. We prayed further, and then talked for some time. Toward the end of our conversation, he grasped my hand to thank me. Our hands remained joined in an extended moment in silence, for some prayer and expressions of concern are simply beyond words.

"Father Schneider's peaceful demeanor in the face of his infirmity was not a way by which to trivialize the fact of death, which the world around us so often wants to do. Such trivialization drains the cross of Jesus Christ of its meaning and power.

"Christians knew that there is what the medieval theologians called an *acerbitas mortis*, a bitterness in death. But I sense that Father Harry Schneider's peaceful attitude was not a denial of an earthly death, but is an expression of his faith in the final victory of Christ over that death.

"At the end of our visit, Father smiled, told another humorous story, and we said goodbye. But Christians do not really say 'goodbye'; rather, we should say 'farewell.' We wish all fellow Christians that even as they part from us, that they fare well on the continuing journey to our heavenly Father.

"For a priest, the sense of a pilgrimage has a particular immediacy. He is ordained to celebrate the Eucharist, the daily immersion in the journey of Our Lord through death and into resurrection. The Eucharistic journey calls us to remember the evanescence of earthly expectations so that our minds and hearts might be open to the wonder of eternal love and the joy of everlasting life.

"A wide pastoral experience and the years spent teaching marked the Christian journey of Father Harry Schneider. The subject of his teaching was art. This fact is notable, for art is the desire to make tangible the beauty of the created order and the character of human existence, touched by divine reality, much as the transfiguration made visible the glory of God in the human form of Christ.

"His former students tell many stories about Father as a teacher. Some tell of Father Harry's eccentricities. But there are some that tell of the lasting effect that his teaching had on their sense of the world and the life of faith made visible.

"Although Father Schneider served as pastor only toward the end of his active

ministry here at St. Leonard's, his work at several other parishes touched many lives. His pastoral care is the source of many fond memories. Knowing this, I felt it appropriate to quote from one of the most beautiful sermons of Blessed John Henry Newman, entitled *On the Parting of Friends*.

"Newman preached this sermon as part of the last Anglican service he celebrated as he was preparing to leave the Church of England, eventually for the Catholic Church. He preached this sermon before a congregation of Anglican friends who he probably would never see again until the last day. Newman's words may reflect our farewell to Father Schneider today.

"Newman begins: *'O my brethren, O kind and affectionate hearts, O loving friends, should you know anyone whose lot it has been, by writing or by word of mouth, in some degree to help you thus to act; if he has ever told you what you knew about yourselves, or what you did not know; has read to you your wants or feelings, and comforted you by the very reading; has made you feel that there was a higher life than this daily one, and a brighter world than you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the perplexed; if what he has done or said has ever made you take interest in him, and feel well inclined towards him; remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times be ready to fulfill it.'*

"As we have brought the body of Father Harry Schneider near the altar on which he celebrated the holy Eucharist, we now enfold him through these saving mysteries into the saving death and resurrection of Our Lord Jesus Christ. Any summing up of the life of this departed Christian and priest must be left to the merciful and loving judgment of Our Lord, but we assist him with our prayers on his final passage to everlasting life.

"We thank you, O Lord, for the good Father Schneider has accomplished in this life, and we pray that you forgive him for whatever way in which he may have fallen short of your commandments. Receive him into your strong hands and preserve him for eternity.

"Eternal rest grant unto him, O Lord. And let perpetual light shine upon him. May he rest in peace. Amen. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen."



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