

The Catholic **TIMES**

The Diocese of Columbus' Information Source

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DEFENDING LIFE

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Dr. Allen Lewis is Catholic Man of the Year

Dr. Allen Lewis of Sunbury St. John Neumann Church has been selected as the 2022 diocesan Catholic Man of the Year by the Catholic Men's Luncheon Club.

Lewis will be presented with the award by Msgr. Stephan Moloney, diocesan administrator and vicar general, at the club's meeting on Friday, Feb. 4 following the 11:45 a.m. Mass at Columbus St. Patrick Church, 280 N. Grant Ave. A \$10 donation is requested to cover the cost of the luncheon.

Lewis in 2010 founded the Sancta Familia Center for Integrative Medicine in Columbus, which focuses on helping patients achieve optimal wellness utilizing integrative and functional medicine.

"Beyond providing excellent comprehensive medical care, he has a trained ear of compassion and takes ample time to listen to his patients who suffer from various chronic ill-

nesses and prays with those who are open to prayer," his nomination form said.

His clinic includes Sancta Familia Caritas, a charitable ministry for priests, deacons and the religious. Until the COVID-19 pandemic hit, the clinic hosted Mass at 3 p.m. Fridays in an on-site chapel, followed by a Holy Hour of Eucharistic Adoration. He also was an altar server at the Mass. He hopes to resume those activities this year.

At his parish, he is an extraordinary minister of the Eucharist. He also is a member of the Catholic Medical Association and the Marian Helpers.

A testimonial letter written on his behalf cited the clinic's "unashamedly Catholic, faith-filled atmosphere." It said, "Dr. Lewis has chosen the road less traveled in medicine and has chosen to leave behind other career paths that could have proven more glamorous and lucrative. He is unwilling to

compromise authentic Catholic teaching in his practice of medicine, which has cost him the respect of some but gained the admiration and utmost respect of others."

A testimonial from Father David Sizemore, former pastor at St. John Neumann, said, "Allen is very much a mission-minded individual. First and foremost, he recognizes that God is his mission in life. Secondly, he is always on mission to help others get closer to God. Thirdly, he has a missionary heart for helping people who are in need."

Lewis attended the University of Michigan, Albert-Ludwigs Universitaet in Freiburg, Germany and the University of Washington School of Medicine. He has 26 years of medical experience and worked in several states before coming to Ohio in 2010. He and his wife, Kristin, have five children.

He was chosen from 17 nominees

for the award by representatives from the luncheon club, Young Catholic Professionals, the Catholic Men's Ministry, the Knights of Columbus and the Serra Club.

The club established the honor in 1957, awarding it to John Igoe of Upper Arlington St. Agatha Church, and presented it every year through 2020, when the recipient was Dr. Raymond Sheridan of Grove City Our Lady of Perpetual Help Church. No 2021 award was presented because of the COVID-19 pandemic.



Dr. Allen Lewis

Local news and events

Catholic Foundation announces scholarship opportunities

The Catholic Foundation's online scholarship application period will open on Jan. 31. A list of scholarships, qualifications and applications are available on the Foundation's website, <https://grants.catholic-foundation.org/scholarships>. The scholarship deadline is Feb. 28, and the recipients will be notified in May.

Scholarship beneficiaries are selected based on the criteria established by donors who created the funds to support students by assisting them with the costs of their education. Donors often establish scholarship funds to honor or memorialize friends, teachers, family members or other loved ones. There are 26 scholarships available for students in the Diocese of Columbus.

Last year, the Foundation awarded more than \$220,000 in scholarships. To date, the Foundation has granted more than \$1.3 million, empowering

more than 225 young people to continue their academic and vocational studies.

If you have any questions about a particular scholarship or the application process, contact Dan Kurth, vice president of grants, at 614-443-8893 or dkurth@catholic-foundation.org.

Seasons of Hope sessions start Jan. 23 at Our Lady of Peace

Anyone suffering from the loss of a loved one or looking for friends to share in the grief and healing process is invited to attend the next six-week program of the Seasons of Hope Bereavement Ministry, sponsored by the North High Deanery.

Sessions will take place at Columbus Our Lady of Peace Church, 20 E. Dominion Blvd., from 2 to 4 p.m. every Sunday from Jan. 23 to Feb. 27. Appropriate COVID protocols will be

followed.

To register, call Karen Droll at (614) 582-8848 or send her an email at ksdroll@gmail.com. Registrations will be taken through Sunday, Jan. 30.

Holy Rosary-St. John Church to celebrate MLK Day

Columbus Holy Rosary-St. John Church, 660 S. Ohio Ave., will host its annual Martin Luther King Day celebration on Monday, Jan. 17, from noon to 1:30 p.m. with Andrea Pannell as the guest speaker.

Pannell is the vice president of stewardship for The Catholic Foundation. Before joining the Foundation, she was the director of development and planning for the Diocese of Columbus. She also serves on the Diocesan Ethnic Ministries Board and its Hope Task Force.

Pannell is a Dominican Sisters of Peace associate and a spiritual direc-

tor. She is also a member of St. Dominic Church, where she is active with the Bakhita Dance Ministry, the Gospel Choir, and is chairperson of the stewardship committee.

An engaging and energetic speaker, retreat leader and writer, Pannell believes that "your ability to love and to be loved is key to having it all" and credits "our 'Love Limits' as sizing us for the cement boots that keep us stuck in places of disappointment, disengagement and dysfunction."

Holy Rosary-St. John has celebrated Martin Luther King Day every year since the holiday was established in 1986.

Vernon Hairston will direct the gospel choir.

A livestream of the event will be available at facebook.com/groups/hrsfamilyandfriends for those who cannot attend. Email hrsjevents@gmail.com for more info.



Front Page photo:

DEFENDING LIFE
The annual Respect Life Mass at St. Joseph Cathedral and the Roe Remembrance program at the Ohio Statehouse will be held Monday, Jan. 24 starting at 10:30 a.m. Security will be beefed up this year after disruptions in 2021.
CT photo by Ken Snow

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'Rekindle' is theme as women's conference returns

"Rekindle the Gift of God That Is Within You" is the theme as the Columbus Catholic Women's Conference returns to Kasich Hall at the Ohio Expo Center (state fairgrounds) from 8 a.m. to 4:30 p.m. Saturday, Feb. 19.

Last year's conference was canceled because of the COVID-19 pandemic.

Speakers will be Father Dave Pivonka, TOR; Sister Tracey Dugas of the Daughters of St. Paul; Lisa Brenninkmeyer, author of the Walking with Purpose women's Bible study program; and Janelle Foligno, wife of former Columbus Blue Jackets player Nick Foligno.

Music will be provided by Tori Harris Gray, who aims to create environments of receptivity to the Holy Spirit through story and song. Host for the day will be Sister Ana Gonzalez, OP, a Dominican Sister of Peace and coordinator of international admissions for Albertus Magnus College in New Haven, Connecticut.

The day will include Mass, Eucharistic Adoration, an opportunity to receive the sacrament of reconciliation, displays by faith-based organizations and breakfast and lunch from Panera.

The conference also will be livestreamed.

Registration is \$45 for adults, \$35 for students, \$15 for the livestream and free to members of religious or-

ders. Scholarships are available.

Father Pivonka has been president of Franciscan University of Steubenville since 2019 and is well-known for the Wild Goose series of videos designed to bring people into a new and deeper relationship with the Holy Spirit. He was ordained a priest in 1996 and before becoming president of Franciscan served in several leadership positions there. He also was director of post-novitiate formation for the Most Sacred Heart of Jesus province of the Franciscan order and most recently directed the province's Franciscan Pathways evangelization outreach.

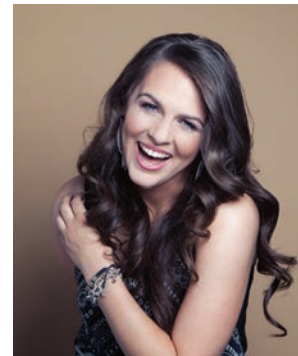
Sister Tracey tells her story as a Cajun nun from the deep South and how her vocation has brought her true joy. She is stationed in New Orleans, where she and the sisters operate the Pauline Books and Media Center, a place for faith and hope where people come to be close to Jesus in the Eucharistic chapel and through books, music and videos.

Brenninkmeyer was raised as an evangelical Protestant and entered the Catholic Church in 1991. She has developed curricula and led Bible studies in Europe, Mexico and the United States for women and children.

Foligno is the mother of three children, a philanthropist and a budding



Father Dave Pivonka, TOR



Tori Harris Gray



Sister Tracey Dugas



Lisa Brenninkmeyer



Sister Ana Gonzalez, OP



Janelle Foligno

author. A former elementary school teacher, she has since enjoyed public speaking, especially to young women. Her story is one of faith through her health struggles and those of her chil-

dren. Her loyalty to God has strengthened over the years and remains the center of her family's values.

For more information, go to www.columbuscatholicwomen.com/.

Men's conference back to in-person format

The Columbus Catholic Men's Conference will celebrate its 25th anniversary this year, returning to an in-person format after taking place online in 2020 because of the COVID-19 pandemic.

"Called to Be Saints," with a focus on the Sacred Heart and the Holy Family, will be the theme of the event, which will take place from 8 a.m. to 3 p.m., with Eucharistic Adoration beginning at 6 a.m., on Saturday, Feb. 26 in Kasich Hall of the Ohio Expo Center (state fairgrounds).

Sister Miriam James Heidland, SOLT; Matthew Leonard; and Curtis Martin will be featured speakers. The program also will include Mass, with Father Stephan Moloney, diocesan administrator, vicar general and pastor of Columbus St. Andrew Church, tentatively scheduled as the celebrant; plus displays by faith-based organizations; an opportunity to receive the sacrament of reconciliation; and breakfast and lunch.

Music will be provided by the Neu-



Sister Miriam James
Heidland, SOLT



Curtis Martin



Matthew Leonard

mann Project of Sunbury St. John Neumann Church, and the master of ceremonies will be Matt Palmer, board president of the Columbus Catholic Men's Ministry.

Sister Miriam James, a former volleyball player for the University of Nevada-Reno, had a radical conversion and joined the Society of Our Lady of the Most Holy Trinity in 1998. Her story has been featured on

EWTN's *The Journey Home*, SEEK conferences, Steubenville Conferences and other outlets.

She holds a master's degree in theology from the Augustine Institute and speaks extensively on conversion, authentic love, forgiveness, healing and sports. Her podcast, *Abiding Together*, can be found on iTunes, and her books, *Restore: A Guided Lent Journal for Prayer and Meditation*

and *Loved As I Am*, can be found on Amazon. She tweets at @onegroovynun.

Leonard is an international speaker, author, podcaster and founder of the ScienceOfSainthood.com, an online teaching platform focused on transformative prayer and authentic spirituality.

An accomplished filmmaker, he has written, produced, directed and hosted multiple series, which have been translated into almost a dozen languages. He is a former missionary and convert to Catholicism who appears regularly on radio and television programs on EWTN, Relevant Radio and SiriusXM radio and has his own podcast, *The Art of Catholic*.

He has a master's degree in theology from Franciscan University of Steubenville and lives in Steubenville with his wife, Veronica, and their six children. Learn more about him at MatthewSLeonard.com.

See MEN'S CONFERENCE, Page 7

January's Ordinary Time is full of opportunities

This past Sunday, we celebrated the Baptism of the Lord, which brings the Christmas season and its joyful focus on the Incarnation of God's only begotten Son to a close.

Monday, Jan. 10, began this liturgical year's Ordinary Time, when the focus is not on a particular aspect of the paschal mystery but on the fullness of the mystery of Christ.

Our popular usage of the word "ordinary," meaning average, below average or not special, should not be confused with the Church's usage. Ordinary Time is the usual or customary way that we order our lives around the Lord's Day, encountering Christ in the sacraments, growing in holiness and living out the faith. That way is exciting, strewn with new challenges, fresh invitations and surprising opportunities for intimacy with God.

Even in the midst of January in Ohio, the weekly rhythm of marking time by the Lord's Day helps us live the paschal mystery in the giving, dying and rising that we experience in the course of the week. Where might we find in the next few weeks the Lord's new challenges for us, His fresh invitations and the opportunities for greater intimacy with Him?

FAITH IN ACTION

Mark Huddy

Mark Huddy is the Episcopal Moderator for Catholic Charities and the Office for Social Concerns in the Diocese of Columbus.



This month, the universal Church celebrates the Week of Prayer for Christian Unity from Jan. 18-25. It is an opportunity for Christians from many traditions throughout the world to gather and pray for the unity of all of the baptized.

Each year has a theme, and this year's comes from the account in Matthew of the visit of the Magi to honor Christ, the newborn king: "We saw the star in the East, and we came to worship Him." The Magi are an image of the unity of all nations desired by God.

Christians, like the Magi, are drawn by the light of Christ to search for Him and to give Him homage. On Sunday evening, Jan. 23, the Diocese of Columbus will host an Ecumenical Prayer Service at St. Joseph Cathedral. The service will begin at 6:30.

This local celebration of the Week of Prayer for Christian Unity builds on the efforts of Bishop Robert Brennan and Columbus religious leaders Bishop

Timothy Clarke of the First Church of God, Pastor Rich Nathan of the Vineyard and others seeking to bring the moral voice of Christian religious leaders to bear on racism and other local challenges.

In a special way, we seek greater unity with the Eastern Christian churches in our witness to the world. All Christians who wish to join in honoring Christ as the light of the world are invited. Consider joining in this gathering to pray for unity in Christ.

Also this month, we pray and fast for the full restoration of the legal guarantee of the right to life on Jan. 22, the anniversary of the tragic Roe v. Wade decision. To accommodate groups traveling to the National Prayer Vigil for Life and the March for Life in Washington, D.C. on Jan. 20-21, the Diocese of Columbus will hold a Respect Life Mass at 10:30 a.m. at St. Joseph Cathedral on Jan. 24, the feast of the diocesan patron, St. Francis DeSales.

After the Mass, many will join the Roe Remembrance hosted by Greater Columbus Right to Life in the Ohio Statehouse Atrium. Registration is required to participate. Pre-register online at www.gcrtl.org/roe.

Please give witness to the gift and sanctity of human life. Happy Ordinary Time!

Who invented the individual?

A common misconception holds that early "modernity" invented the "individual": the idea that everyone is a someone with a unique identity independent of family, tribe, racial group, or nation. And from that idea of individuality, it's argued, came the most distinctive civilizational accomplishments of the West. Those accomplishments (it's further argued) are now threatened by progressive and conservative forms of collectivism that threaten individual prerogative and initiative.

It's hard not to agree that modernity, or post-modernity, or whatever-you-choose-to-call-our-present-moment, is a mess. Fixing that mess, however, requires opening the aperture of our historical understanding and recognizing that the Western civilizational project has deeper roots than those nurtured in 14th and 15th century Florence and other northern Italian city-states. We can learn a lot about those deeper roots from British intellectual historian Larry Siedentop, whose 2014 book *Inventing the Individual* makes a persuasive case that many of the ideas we now associate with "the individual" began to take form in the first six centuries of the first Christian millennium, long before the Italian Renaissance.

Before Christianity, immortality was a family concept: one lived on in one's family. The Resurrection of Jesus and the promise of a "... resurrection like his" (Romans 6:5) changed all that, as the individual human being became the locus of immortality — and thus the bearer of a unique, personal, "individual" dignity.

Before Christianity, the fixed, unchangeable givenness of human inequality set the bottom line of all social relationships. Galatians 3:28 challenged that when St. Paul taught that "there is neither Jew

THE CATHOLIC DIFFERENCE

George Weigel

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



nor Greek, there is neither slave nor free, there is neither male nor female; for all are one in Christ Jesus." This Pauline dictum not only underwrote a new appreciation of fundamental human equality; it also laid the basis for a new understanding that justice ought to reflect the moral equality of all, rather than bowing to inequalities in wealth, social status and power.

There would be no "individual" and no Western civilization at its finest if Christianity had not redefined the concept of a hero. Heroism in pre-Christian antiquity was the preserve of wily, wealthy aristocrats (think of Odysseus). Christianity democratized heroism through the witness of the martyrs, whose number included ordinary folk, women and slaves. Moreover, that witness embodied a new form of self-respect that is crucial to a proper understanding of the "individual" as a moral agent who can recognize obligations and freely choose to fulfill them, even at personal cost.

The Benedictine monasteries of the misnamed Dark Ages brought the West a first experience of what we now call "voluntary associations" and a new model of authority: leadership chosen by universal suffrage within a responsible community capable of grasping its needs and arranging its affairs. Benedictine monasticism also gave a new depth of meaning to work, which was previously considered servile

and demeaning. By contrast, the sons and daughters of Benedict and Scholastica learned and taught the dignity of labor, linked it to prayer (thus the Benedictine motto, *Ora et Labora*, "Pray and Work"), and laid the foundations of a work ethic that has vastly enriched humanity's material wellbeing.

Then there is the towering figure of St. Augustine. How can anyone who has read the Confessions, the first true autobiography, not find there one source of the modern concept of the individual — not to mention a wellspring of the habits of self-examination and self-criticism essential to science and democracy?

To these points made by Professor Siedentop, let me add one of my own: Could there be any concept of the "individual" as a bearer of "unalienable" (that is, built-in) rights if Christianity had not cut the state down to size by refusing to worship state authority? True, there is a long road between the Lord's differentiation (in Matthew 22:15-21) between what is owed Caesar and what is owed God to the modern Western concept of limited government by the consent of responsible individuals. But a crucial step on that journey was taken when Jesus, avoiding a trap set by his adversaries, sharply distinguished between state power and God's supreme authority. If there are things of God's that Caesar may not claim, then Caesar is not God; and if Caesar is not God, Caesar's power is, by definition, limited. By desacralizing state power, Christianity helped make possible the idea of the limited state, which was not an immaculate conception sprung from the mind of John Locke.

Reconnecting with these deep roots of Western civilization would seem an important step toward fixing what ails us, as a culture and a society, these days.

Raising the bar by lowering the nets

By Sister John Paul Maher, OP

People of good will, it is time to act. It's time to act, not just by putting our faith into action but by living our act of faith.

We believe. By God's grace, we believe! We believe He is our peace and the answer to every care, sorrow and paralyzing dilemma.

It's true, the crosses of this world and our lives are hard, even mind-numbing. Yet, we know and proclaim that Our Lord has the victory over fear and death.

Yes, it is easier to say than to live, but that does not diminish its truth. God came to earth and walked among us to bring us a life to the full (John 10:10) and a joy that is complete (John 15:11). His word remains true, despite what the day brings.

"Jesus Christ is the same yesterday, today, and forever." (Hebrews 13:8)

We can choose to be consoled by the Lord. He knows what we need and how to bring us joy. Our heavenly Father has a plan to draw us to Himself. This is the true goal of life to keep in mind: to arrive at our Father's house.

This is a time when "the world" needs the witness of Christians who can live the peace that comes from Christ. Jesus speaks to us:

"Peace I leave with you, my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid." (John 14:27)

"My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand." (John 10:27-28)

"In the world you have tribulation; but be of good cheer, I have overcome the world." (John 16:33)

What are we to do with these words? Let us receive their consolation and hope. Let us open the doors of our hearts as wide as they need to be to take in the presence of God.

We need to find the time and space to let the peace of Christ be poured out into our hearts and lives. This is best done by being in the Presence of Jesus in the Holy Eucharist, when possible.

He came to dwell among us and left Himself in the Blessed Sacrament for a reason: We need Him.

The power of God's Presence, whether we feel it or not, is real in the Holy Eucharist. His Sacred Heart places no limits on His love for us. Let us go to Him.

We make an act of faith when we come to Him in church.

The followers of Jesus live "beyond fear," as in the description of St. John Paul II, by George Weigel. (*Witness to Hope: The Biography of Pope John Paul II*, 1999, page 849) They do not let fear keep them from carrying out the mission the Lord entrusts to them.

When we live "beyond fear," we acknowledge the truth of what we face but we act as believers.

We live a courageous confidence in Christ with a self-emptying surrender.

Like Peter, we stand before Jesus and give our consent to His will. We pray "at your word, I will let down the nets." (Luke 5:5) We lay down our plans, belongings, loves and hopes at the feet of Christ. We trust He wants our greatest good and knows best how to put our lives in good order.

Let us act with faith by lowering our nets, putting aside the primacy of self for the primacy of Christ. We can do this by asking the Holy Spirit to shed light on the areas of our lives that are keeping us from being obedient to Christ.

We can ask God for the grace to see habits or relationships in our life that prevent us from drawing close to God and are incompatible with the Gospel. Everyone struggles with these obstacles in life. It is in committing to the struggle for virtue that God guides our feet into the way of peace. (Luke 1:79)

Nothing opens the floodgates of peace and grace like confession. Nothing nurtures this peace like receiving Jesus in the sacraments with trust in His mercy. "Jesus, we trust in You" is a prayer meant for our times.

Let us raise the bar of our lives by lowering our nets before Christ. Let us live as believers in a God who casts out fear with love, bringing a peace and a freedom the world cannot give.

Sister John Paul Maher, OP, is the principal of Worthington St. Michael School.

Finding perfect happiness only in God

Don't Worry, Be Happy is a 1988 popular song by Bobby McFerrin that expresses something we all want – no worries, just happiness.

In my most recent column, I discussed some of St. Thomas Aquinas' thoughts on "Man's Last End." In this column, we are exploring our "last ends."

Most, if not everything, that we do in life is oriented to our happiness. Countless books and industries, the medical arts and on and on exist to help us be happy. I will be happy when I get this column done (smile).

Could you be happy without God? If so, there is no God. God is not God if He is not your ultimate meaning, end and happiness. For St. Thomas, human life has a purpose. Every human life has a goal, an end that brings perfect fulfillment, perfect happiness.

St. Thomas sees the person as a composite of body and soul with all sorts of potential and capacities that can be actualized (or effected by the will). When we act at our fullest potential (what we are meant to be), we are happy. But this happiness fulfills us only so much. If it fulfilled us completely, we would stop seeking anything else.

Perfect happiness (or beatitude) for St. Thomas is that which you seek for its own sake and not for the sake of something else. He then breaks down what people might deem obvious as making man happy – wealth, honor, glory, power, etc. – and demonstrates why they do not bring perfect happiness. These things are not sought for their own sake.

People seek those things to do other things, to live

AQUINAS CORNER

Richard Arnold

Richard Arnold, a parishioner at Chillicothe St. Mary, holds an MA in Catechetics and Evangelization from Franciscan University of Steubenville and is a husband and a father to two children.



with their family, to stay alive, etc. Each eventually fades and needs to be continually sought to keep. Once people have them, there's always something more. We keep moving from one degree of happiness to another, often with struggle and sorrow, as we pursue that perfect happiness that will satisfy.

St. Thomas thought that every creature has a purpose and is not perfectly happy until it fulfills that purpose. Our purpose, our predestination, is sonship with God.

What is happiness when it comes to God? We call it the "beatific vision." The Church defines the beatific vision "in which God opens himself in an inexhaustible way to the elect, will be the ever-flowing well-spring of happiness, peace, and mutual communion." (*Catechism of the Catholic Church* 1045)

At the end of the journey is total truth (the understanding of the ultimate reason for all things), total goodness (perfect holiness and the model for all holiness) and total beatitude (infinite, unending, ecstatic, incomprehensible joy).

What is meant by "vision"? St. Thomas writes, in Part 1, Question 12, Article 1 of the *Summa Theolo-*

giae, "For as the ultimate beatitude of man consists in the use of his highest function, which is the operation of the intellect (mind, understanding), if we suppose the created intellect could never see God, it would either never attain to beatitude, or its beatitude would consist in something else besides God; which is opposed to faith. ...

"Further, the same opinion is also against reason. For there resides in every man a natural desire to know the cause (reason, explanation) of any effect which he sees, and thence arises wonder in men. But if the intellect of the rational creature could not reach so far as to the first cause of things, the natural desire would remain void.

"Hence it must be absolutely granted that the blessed see the essence of God."

Peter Kreeft, in *Practical Theology: Spiritual Direction from St. Thomas Aquinas*, explains, "'Seeing' Him, of course, means not just 'perceiving' Him with the eyes, or even with the abstract reason, but above all with the heart; 'knowing' Him personally, not just impersonally; as Father, not just Explanation. The I AM is not just AM (being) but also I (person)."

We get glimpses of heavenly happiness here on earth by participating in God's existence, as God wills for us.

We'll be satisfied only when we know not just lovely things but the God who is loveliness itself, Who is good itself. When we know not only true things but the God Who is truth itself, Who is all in all. That is perfect happiness.

We might differ in faith-based habits, and that's OK

The other morning, in the early haze of dawn, I asked my husband how I could support him spiritually. He was quiet for a while and then said, "What you are doing is enough."

Not to be dissuaded from helping my husband get to heaven, I thought of the myriad choices available to him: Exodus 90, That Man is You!, The Bible in a Year, Dynamic Catholic, REBOOT!, Alpha and more. We are incredibly blessed to have so many options.

Every time I open my email, read the church bulletin or scroll through my social media, I feel a pressure to share these with my husband. As he is the spiritual head of our family, I want to help provide opportunities for him to grow in his faith and to feel supported.

I have learned, however, in our almost 25 years of being married, that how my husband encounters Jesus is different from how I do, and that my constantly presenting opportunities can hinder his journey instead of supporting it.

I am spending time fondly reminiscing about what it was that drew me into his heart in the beginning. It was, of course, his depth of faith and hunger

ALL THAT WE HAVE

MaryBeth Eberhard

MaryBeth Eberhard writes about marriage, life experiences of a large family and special needs. She attends Sunbury St. John Neumann Church.



for it. It's also important for me to reflect that we both have changed as we have grown in our faith. So, what once was may not now be, and we have to make room for that growth.

I initially was surprised at my husband's reply, as I'm not really doing anything. I thought about the times we pray together. If I am praying my rosary, I will always invite him to pray with me, and sometimes it's a "yes," and other times he is off doing jobs that need to be done. "Ora et labora" ("Pray and work") is his motto.

Sometimes he will be listening to a podcast. Sometimes he's catching up on his Scripture or some music. The point being that he has his own way.

I enjoy my rosary and Bible groups, my close friends, a daily devotion, adoration, praise and wor-

ship. I'm a bit of a smorgasbord when it comes to growing my faith. It makes sense my engineer husband does things differently.

As I reflect on this, I am also very aware that my example as mother and wife is a constant reminder to my family of the richness of the Catholic faith but can also make them feel as if they do not measure up if they do not share the same spiritual habits.

In a time where social media can influence our hearts and make us feel that we need to be doing more to be fully participating in our faith, I would like to suggest that we take a step back before signing up either ourselves, our children or our spouse for the next and best faith-growing opportunity.

I'm challenging myself to listen to both my children and my husband. I am hoping to ask them how they best draw close to Christ and support them if they need it. I am choosing to be more intentional and focused.

The beauty of the Catholic faith is found in its richness and diversity. So, too, is beauty found in each and every unique relationship shared with Jesus Christ. For me that means comparing less and rejoicing more.

Eugenics, forced sterilization, protecting mentally challenged

Although most Americans today are unaware of it, the United States has a sad and extensive history of forced sterilizations, especially within the past century. In 1907, Indiana legalized forced sterilizations of white men who were "mentally deficient," diseased, or otherwise disabled. More than 30 other states subsequently followed suit, and the practice quickly expanded to both men and women.

In 1927, the Virginia law allowing the sterilization of patients in mental institutions was upheld by the U.S. Supreme Court in *Buck v. Bell*. In the decision, Justice Oliver Wendell Holmes made his now infamous proclamation that "three generations of imbeciles are enough," referring to Carrie Buck, her mother and daughter. Carrie was committed to a state mental institution as a "feeble minded woman," and the Virginia law allowed for her forced sterilization, allegedly for the "health of the patient and the welfare of society."

The Supreme Court's decision featuring Justice Holmes' histrionic flair served to catalyze the then-trendy push for eugenics, the idea that preventing unfit individuals from reproducing served the public welfare. The flawed notion behind eugenics was that many social ills, including crime, poverty, and mental deficiency, were not due to environmental factors, but largely to genetic or hereditary defects. Vulnerable, institutionalized populations like the mentally ill, the disabled, and the incarcerated were thus among the first targets of state-sponsored sterilization programs. The Virginia law remained on the books for a half century until it was finally repealed in 1974. All told, close to 60,000 Americans were rendered permanently infertile by these state-sponsored programs.

Historians have noted that Nazi Germany likely modeled its forced sterilization programs on the American eugenics programs of the 1930s. The law under which Hitler sterilized countless German citizens contains much of the same language found in the 1924 Virginia sterilization Act, which provided for the sexual sterilization of any state

MAKING SENSE OUT OF BIOETHICS

Father Tad Pacholczyk

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



hospital inmate who was "insane, idiotic, imbecile, feeble-minded or epileptic, and by the laws of heredity ... the probable potential parent of socially inadequate offspring likewise afflicted."

The jarring tagline offered by Justice Holmes highlighted a biased, even disdainful attitude toward mentally ill persons and their ability to procreate. Few today would not be revolted by such strident branding of whole classes of individuals and families. Few would similarly countenance forcible state-sanctioned sterilizations, as still happens today, to near universal condemnation, in certain dictatorial regimes bent on population control.

Direct sterilizations violate human dignity. A physician's decision to recommend or participate in the surgical mutilation of a healthy and properly functioning system of the body for the purposes of impeding fertility runs counter to the authentic healing mission of the medical profession. At its core, medicine should be about fixing damaged systems of the body rather than damaging healthy systems.

Whenever we face situations where family members with severe mental illness or other disabilities may not be suited to the responsibilities and demands of having children and parenting, and hence ought not to get married, the solution should never be direct sterilization but tailored care that addresses their specific mental health situation and respects their human sexual nature by ordering it along a path of chastity.

This implies that caretakers for the seriously men-

tally ill in institutional settings should assure that residents are not given opportunities to engage in sexual encounters with others, that they be safeguarded from access to sexually-explicit media and internet pornography, that they be instructed on the importance of chastity to the extent possible with their mental disability, and that residential settings be appropriately segregated as single-sex facilities.

In other words, caretakers for the seriously mentally-challenged have a duty to protect them as they would protect, for example, young people or children. Although the bodies of mentally-challenged residents may have matured sexually, some still function intellectually at or near the level of a child. Living in an institutional care facility is meant to offer protection from the chaos of the outside world where they would clearly be vulnerable and largely defenseless.

Sometimes it is argued that due to their well-documented risk to be victims of sexual assault, individuals who are mentally-challenged, especially in institutional settings, should be forcefully sterilized "for their own good," whether temporarily through chemical sterilization (like contraception), or permanently through surgical sterilization.

It doesn't require much reflection, however, to see that if it were to become generally known that residents were taking contraceptives or had been sterilized, this would only "lower the threshold" for those who might wish to engage in predatory sexual activities to the detriment of their mentally-challenged victims.

The real aim should be to prevent sexual assaults, not to prevent the obvious consequences that might follow from such assaults, like pregnancy. Addressing inadequate oversight by caretakers and eliminating the "institutional chaos" that allows sexual activity to occur with or among residents needs to be the focus. Individual responsibility and accountability are paramount.

Loving and caring for our family members with serious disabilities demands no less.

College chaplain says COVID strengthened appreciation of sacraments

By Tim Puet
For The Catholic Times

Father Brogan Ryan, CSC, has spent most of his 2 ½ years as a priest dealing with the impact of the COVID-19 pandemic on college students. He says that although it's been a difficult time, it's also resulted in a greater recognition by those students of the importance of certain things the Church uniquely provides.

"The pandemic has resulted in a great sense of uncertainty, isolation, separation and destruction among young people," he said. "But it also appears to have planted seeds of greater appreciation of their desire for the physical presence of the sacraments and created a deeper longing for community.

"I was at Notre Dame when the pandemic first hit in mid-March of 2020 and caused the closing of the campus for the rest of the 2019-2020 school year. When students came back after a few weeks to pick up their belongings, I heard over and over that they didn't have access to the Church in their home communities and just wanted a chance to receive Communion or go to confession.

"When the students came back in the fall, there was a return to in-person learning, but there were plenty of restrictions, with safe-distancing and mask requirements in place, no visitors allowed in residence halls, and Sunday Masses celebrated campuswide in a concert hall rather than in dormitory chapels. It was difficult, but we adapted throughout the year to meet students' needs while complying with restrictions.

"At times, it made me feel like a missionary, even at a place where Catholicism is seen everywhere," he said. "I wouldn't choose to go through the COVID experience again, but it gave me a great perspective on the meaning of the faith in people's lives."

Father Ryan, 36, the son of Bob and Mary Ginn Ryan of Columbus St. Cath-

ANSWERING GOD'S CALL

Answering God's Call profiles the life of a priest, deacon or professed religious sister in the Diocese of Columbus.

arine Church, was ordained as a priest of the Congregation of Holy Cross on April 27, 2019 at the University of Notre Dame in South Bend, Indiana, from which he received bachelor's and master's degrees and where he studied theology before his ordination.

He was rector of Notre Dame's Keough Hall dormitory for one year as a deacon and two years as a priest before beginning service this fall as campus ministry director at King's College in Wilkes-Barre, Pennsylvania, which, like Notre Dame, is led by the Holy Cross Fathers.

King's was founded in 1946 to serve the children of coal miners in what then was northeastern Pennsylvania's dominant industry. The college has about 2,000 students, mostly from Wilkes-Barre and surrounding communities. Notre Dame was founded in 1842, has nearly 9,000 students from throughout the nation and the world and has one of the nation's most well-known athletics programs.

"There are obvious differences between the two institutions, but my ministry to college students is the same," Father Ryan said. "At Notre Dame, I was pastor to the students in one dormitory, with other priests, deacons and brothers doing the same in the other dorms on what was mostly a residential campus.

"At King's, I serve the whole campus and have a great opportunity to know lots of students from the entire school, many of whom are commuters. I've spent most of my five months here getting to know the students, celebrating daily and Sunday Masses and leading retreats and prayer services.

"Now that I've been a priest for a little while, I've become more aware than ever of how God has been good to me," he said. "I've also become

more appreciative of the deep goodness of people and of their generosity, openness and support.

"This is a tough time to live as a person of faith, not just for a priest but for anyone, because of the sense of distrust and brokenness that's all around, with COVID adding to this. I was ordained right into that reality of that cross. I feel really blessed that I was ordained before COVID and was able to experience a full and joy-filled church at the time of my ordination."

After receiving a bachelor's degree in accounting from Notre Dame, Father Ryan taught at a Catholic school in Alabama for two years, working there with the university's Alliance for Catholic Education program and earning a master's degree in education from Notre Dame. He then returned to Columbus and worked for an accounting firm for two years.

"I felt a sense of unrest, that God had something else in mind for me" during his time as a teacher and an accountant, he said. After entering the Congregation of Holy Cross in August 2012, "it didn't take me long to realize God had been inviting me to serve Him as a priest and that the Holy Cross community, which works together, prays together and supports one another, was where I belonged."

Father Ryan was in Columbus for about a week during the holiday break and celebrated Mass at St. Catharine, his home parish, on Sunday, Dec. 26. One of his major influences on the way to the priesthood was Msgr. David Sorohan, the parish's pastor for 16 years, who died on Christmas Day last year at age 86.



Father Brogan Ryan

"I wasn't able to come back for the funeral but watched it on livestream video," he said. "I felt a sadness and a hope at the same time, as I knew God was saying to him, 'Well done, good and faithful servant' and that Msgr. Sorohan would be praying for me from his new home."

Father Ryan is one of 11 children. His twin brother, Brendan, also studied for the priesthood but discerned after four years in seminary that his calling was elsewhere. He is a math teacher at Cincinnati St. Xavier High School. Another brother, Michael, is in his third year of graduate theology studies at Notre Dame and is anticipating ordination to the priesthood in spring 2024.

Asked to define what it means to be a priest, Father Ryan said, "A priest is someone who helps others encounter the living God through the sacraments, preaching, prayer, community and pastoral care. It is a deep, deep privilege to be able to share in so many moments of people's lives and remind them that God is there, too."

MEN'S CONFERENCE, continued from Page 3

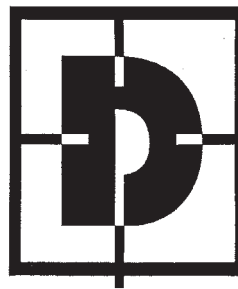
Martin founded the Fellowship of Catholic University Students in 1998. He holds a master's degree in theology and is the author of the books *Made for More* and *Making Missionary Disciples*. He has been part of the panel on EWTN's *Crossing the Goal* series, which features conversations related to faith and sports.

He also is a consultant to the Pontifical Council for Promoting the New

Evangelization. He and his wife, Michaelann, live in Colorado and have been blessed with nine children and six grandchildren.

Registration is \$40 for adults, \$25 for students and complimentary for seminarians and members of the clergy. For more information, go to www.catholicmensministry.com and click on the conference link.

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Grant bolsters diaconate formation

The Pontifical College Josephinum has received a grant of \$878,790 from the Lilly Endowment to help the Josephinum Diaconate Institute strengthen pre- and post-ordination diaconate formation.

The effort is being funded through the endowment's Pathways for Tomorrow Initiative, which is designed to help theological schools across the United States and Canada prepare pastoral leaders.

The Josephinum Diaconate Institute (JDI) was inaugurated by the Pontifical College Josephinum in 2007 in response to the continuing education and formation requirements of permanent deacons.

The JDI offers educational programs through distance learning – in both English and Spanish – to diacinal aspirants and candidates, permanent deacons and their spouses and lay ministers serving or preparing to serve in the Catholic Church.

“The Catholic Church in the United States needs spiritual leaders who acknowledge the importance of continued theological study, are conversant in social sciences relevant to pastoral ministry and who are attuned to the competencies and skills needed for ministry to others,”

said Father Steven P. Beseau, rector/president of the Josephinum.

The U.S. Catholic Church's 37,000 priests are supported in their care of congregations by 18,000 permanent deacons and lay ecclesial leaders. Although ordained to a distinct sacred office, permanent deacons face many of the same challenges today as priests, such as a decrease in their numbers and an increase in their pastoral responsibilities.

Deacons must also comply with many of the same ecclesial directives as those of priests; prominent among them is the need to commit themselves to a lifelong program of ongoing education.

“The grant from Lilly Endowment will enable the JDI to respond to the urgent need for programs designed to assist deacons in balancing the demands of their familial, professional and ministerial lives, stay current with professional advancements and become attuned to a changing cultural climate that challenges the beliefs, values and quality of life of the faithful they serve,” said Father Beseau.

“Ultimately, the developments made possible by this funding will empower the institute to further its



Deacon Joseph Knapke, pastoral assignment coordinator at the Pontifical College Josephinum, elevates the Book of the Gospels during Mass in St. Turibius Chapel. Photo courtesy Pontifical College Josephinum

mission to offer programs that instill in permanent deacons a lifelong thirst to grow intellectually, pastorally, and spiritually.”

Ohio Dominican to host instant admissions day

Central Ohio high school and transfer students will have an opportunity to begin and complete the college admission process to Ohio Dominican University during instant admission day on Monday, Feb. 21. The free event is open for those who are interested in enrolling at ODU for the fall 2022 semester.

Instant admission day will take place from 10 a.m. to 1 p.m. in the Bishop James A. Griffin Student Center on ODU's campus at 1215 Sunbury Road, Columbus.

Students can sign up for the free event at ohiodominican.edu/Instant.

During this special event, students can complete their application, receive an on-the-spot admission decision, file their Free Application for Federal Student Aid (FAFSA), and submit a deposit. Attendees also are invited to tour the campus and speak with students, faculty and staff about academic programs and student life.

“This is a great opportunity for students who may have fallen behind in applying to college due to the pandemic to get back on track by completing the entire process in a single day at a single location,” said Kaylee Meade, ODU's director of undergraduate admission. “We've gone to great lengths to ensure students and their families have access to all the resources they need during this event so the admission process to ODU is as quick and seamless as possible.”



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Delaware St. Mary offers Good Shepherd children's program

By Elizabeth Pardi

When the 2021-22 academic year began, Delaware St. Mary School welcomed its students back with a new Catechesis of the Good Shepherd program.

Catechesis of the Good Shepherd (CGS) is a method of religious education for children in which the values of contemplation and enjoyment of God are emphasized and experienced. The lessons take place in a particularly arranged space called the Atrium, which contains specific religious objects for children to explore, such as small chalices, candles or figurines.

Emily Wu, religious education coordinator at St. Mary, brought CGS to the parish. "When I started at St. Mary's, I realized quickly that (the) community ... was yearning for the truth for their children," she said. "Parents and catechists continually shared with me their desire to have a program that their kids were excited ... about."

Wu said parishioners wanted a program that enabled children to encounter Christ, as opposed to simply learning facts about the faith. Wu had taught CGS in Michigan before moving to Ohio. "I had experienced in my previous position that CGS brought the community together, building relationships in the classroom community but also in the larger parish community," she said.

In fall 2019, Wu received a grant from the Catholic Foundation for St. Mary to launch a CGS program. "Then COVID in 2020 put things on hold," she said, "but I continued making the materials (for a CGS classroom) in hopes that one day it would be able to start."

Also during that time, Wu befriended Cathy Johanni, the Columbus diocese CGS catechist trainer. "(Cathy) was such a helpful person to brainstorm ideas for building the program in the parish," Wu said.

Then, at the beginning of 2021, Father Brett Garland became pastor at St. Mary and encouraged Wu to continue the process of bringing CGS to their church. "The advantage of CGS is that it creates an environment of encounter, a space in which the child is introduced to Jesus, the Good Shepherd," Father Garland said.

"When you visit a CGS Atrium, you realize it is more like a chapel than it is a classroom. I think some catechesis programs are ineffective because they underestimate the spiritual capacity



Young students participating in the Catechesis of the Good Shepherd religious education program at Delaware St. Mary Church engage in a variety of activities to learn their Catholic faith.
Photos courtesy Delaware St. Mary Church

of children. CGS, on the other hand, recognizes that every child has a deep inner life that needs to be nourished. Rather than watering down the richness of Scripture and liturgy, CGS introduces children to these great treasures of the Church in an interactive yet substantive way."

With the support of her pastor, Wu began marketing CGS to the parish. And, with the help of many others, she began transforming an old Victorian house on the church property into an Atrium.

Wu said she received donations of time and money from the Knights of Columbus, the Women's Group and the Boy Scouts. "I also had the help of woodworkers to build beautiful custom shelves for the space," she said. "It is just so beautiful and humbling to already see the community coming together. ... When the Lord and his mother want something to happen, they pave ways and move mountains."

By the end of summer, the Atri-



parishioner, Johanni said she can observe the community with an outsider's perspective. "I have done CGS for over two decades and in a variety of settings, ... so I have a lot to compare with St. Mary's. What I notice particularly about this community is the wealth of faith already within the families ... and I, as a catechist, can build upon that groundwork of a strong domestic church."

um was completed for level one (3- to 6-year-olds) and level two (6- to 9-year-olds) CGS programs. Johanni, who is now a teacher for the St. Mary level two program, said, "Working with the community at St. Mary's has been a great blessing for me."

As someone who is not a St. Mary

The parish's CGS program includes St. Mary School students, some homeschooling children and the Parish School of Religion students. They range in age from 3 to 9, but program administrators hope eventually to serve children up to age 12.

Respect Life Mass, Roe Remembrance set for Jan. 24

The Respect Life Mass and Roe Remembrance will be held on Monday, Jan. 24, in downtown Columbus.

The Mass will be celebrated by Msgr. Stephan J. Moloney, diocesan administrator, beginning at 10:30 a.m. at St. Joseph Cathedral. Attendees are encouraged to arrive early for parking and seating.

After the Mass, many will join the Roe Remembrance hosted by Greater Columbus Right to Life in the Ohio Statehouse Atrium. The program will begin at 12:15 p.m. and conclude by 1:15.

Both events will feature additional security measures to maintain the dignity of the events and keep attendees safe. Those who plan to attend the Roe Remembrance are asked to pre-register online at www.gctrl.org/roe.

The Ohio Highway Patrol will remove trespassing individuals from the

Statehouse if it is a private event with attendees who are registered. Only one registration is needed per family or group. There is no registration requirement to attend the Mass.

On-site registration will be available at the Statehouse, but the program will start promptly at 12:15. Please pre-register to help expedite entry to the Atrium, even if you are not sure that you can attend. Tickets of fraudulent or disrupting attendees will be immediately revoked, and disruptors subject to legal action.

Attendees cannot bring dangerous items or items that could damage the Statehouse. This includes weapons, poles, stickers, chalk, etc. Students and respect life group representatives may bring banners or identification signs but are asked to leave poles and sticks home.



The faithful will gather again this year at St. Joseph Cathedral for the Respect Life Mass. Last year's Mass was disrupted by protesters. *CT photo by Ken Snow*

Medical students promote Catholic teaching in face of opposition

By Tim Puet
For *The Catholic Times*

Two medical students who are actively involved in pro-life organizations at Ohio State University (OSU) say it's a constant challenge to express their support of Catholic teaching on the dignity of life because most of their peers disagree with their position.

"The majority of my fellow students oppose the Catholic Church's beliefs on matters such as abortion, euthanasia and assisted suicide. Many have become part of the 'cancel culture,'" which seeks to ostracize opposing views rather than discuss them, said Grace Hobayan of Lima.

"There's a lot of one-sidedness on campus when it comes to certain health-care areas, particularly those involving oral contraception, reproductive health and end-of-life issues," said Brendan Sieber of suburban Pittsburgh.

"Catholic teaching has consistently been in support of life and disagreed with the majority opinion in those areas. If you express that disagreement, it's as though you don't have an opinion."

Hobayan and Sieber are second-year students at the OSU College of Medicine and anticipate receiving their medical degrees in 2024. They received Bachelor of Science degrees in 2020 – Hobayan from the University of Pittsburgh, where she majored in biomedical engineering, and Sieber



Medical students receive a blessing during a conference at the Pontifical College Josephinum's Jessing Center from Father Bob Penhallurick (right), pastor at Hilliard St. Brendan Church. *CT photo by Ken Snow*

from John Carroll University in suburban Cleveland, where his major was biochemistry and cellular and molecular biology.

The two are co-presidents of the OSU chapter of the Catholic Medical Association (CMA) and belong to the university's Med Students for Life organization, which Hobayan serves as president.

The student CMA chapter has 46 members. It meets monthly on campus and takes part in several activities in cooperation with the association's Columbus professional chapter. These include a yearly White Mass for medical professionals in October

at Hilliard St. Brendan the Navigator Church and an annual renewal of physicians' Hippocratic Oath, which for 2,500 years has stood as a model for medical ethics.

The CMA's modernized version of the oath has eliminated the original document's reference to the Greek gods and updated it to make it more applicable to modern medicine, while retaining its original prohibitions of abortion and the taking of a human life.

Sieber said the student CMA also sponsors a welcome-back barbecue at the start of the fall semester and hopes to begin a Bible study. Hobayan said

Med Students for Life is more loosely organized than the CMA chapter, is open to students of all faiths and meets once or twice a year.

Last April, it presented a talk by Dr. Christina Cirucci of Sewickley, Pennsylvania, on the effects of chemical abortion. Hobayan said the doctor's message was particularly timely because it was delivered while first-year medical students were studying the reproductive system.

This April, the group will host Dr. Steve Hammond, a former abortionist from Jackson, Tennessee, who will speak on "Do We Need Abortions to Save the Lives of Women?"

The Catholic Medical Association of Central Ohio and the Diocese of Columbus co-sponsor members of the CMA student chapter who attend the association's national educational conference, which took place last year in Orlando, Florida.

The students sent there were Hobayan, Sieber and Brandon Wolters, who attends the Ohio University Heritage College of Osteopathic Medicine. The event brought together about 570 medical professionals in person, plus about 130 who attended online, for talks on all phases of medicine and the Catholic approach to healing.

"The convention was a huge benefit to me because it showed what the authentically Catholic response is to many ethical situations that come up all the time in medicine," Sie-

Physician presents pro-life perspective to medical students

By Doug Bean
Catholic Times Editor

On the front lines of the pro-life movement are scores of dedicated warriors working to change the hearts and minds of abortion proponents. One of those individuals here in the Diocese of Columbus is uniquely qualified to defend the intrinsic value of all human life through faith, reason and medical expertise.

Dr. Ashley Fernandes, MD, Ph.D., is a committed Catholic and also the associate director of the Center for Bioethics at the Ohio State University College of Medicine and an associate professor of pediatrics at Nationwide Children's Hospital in Columbus. And when he's not teaching or speaking about medical ethics, he's also a practicing pediatrician.

Next month, the nationally recognized physician and ethicist will serve as a featured speaker at the 17th annual Divine Mercy Medicine, Bioethics & Spirituality Conference, a virtual event sponsored by Healthcare Professionals for Divine Mercy. His talks during the three-day conference for

MED STUDENTS, *continued from Page 10*

ber said. "Science and medicine can work hand-in-hand and complement each other, which is something people tend to overlook. The theme of the event was 'The Joy of Medicine.' In this year where COVID has tested everyone in the medical profession, it reminded us of the joy our vocation can bring to the patients we serve and to us."

He said the most memorable talk he heard at the convention was a scholarly debate moderated by Dr. Ashley K. Fernandes, a pediatrician, bioethicist and associate professor at Ohio State who serves as faculty adviser for both student groups, on the ethical and moral implications of the criteria that determine brain death.

"Just getting to meet other medical students who share my beliefs and to be able to talk about those subjects without having your opinions be met with hostility was a wonderful opportunity," said Hobayan, who said she comes from a medical background.

"Probably my biggest influence was my mother, Dr. Vivian Hobayan, who is a rheumatologist in Lima. Her faith guides her practice," she said.

"I've wanted to be a doctor since I was very young, then in high school I had a geology teacher who got me interested in engineering. I teetered



Dr. Ashley Fernandes is a frequent speaker on topics related to medical ethics.

CT photo by Ken Snow

those in healing professions include "The Enduring Significance of the Hippocratic Oath in a Secularist Culture" and "Pediatric Bioethics."

Since Fernandes earned a master's degree in philosophy from Johns Hopkins University in 1999, a med-

ical degree from Ohio State in 2003 and a doctorate in philosophy from Georgetown University in 2008, he has given hundreds of similar presentations focusing on the moral reasoning for every person, not just physicians, to protect all human life from

between medicine and engineering and ended up majoring in biomedical engineering at Pitt because it involves a little of both."

Biomedical engineering combines the principles of biology and the tools of engineering to create useful products such as prosthetic limbs, orthotic inserts for people with foot problems and catheters. Its principles also are used in areas such as tissue engineering, genetic engineering, agriculture and food sciences.

Hobayan said that besides learning more about biomedical engineering, she is considering a career as a dermatologist.

Sieber said a family member, in this case his grandmother, also influenced him to consider the medical profession. "She put herself through nursing school and eventually became a manager at Western Psychiatric Hospital in Pittsburgh," he said.

"I just wanted to emulate her. Then I went to John Carroll (a Jesuit college) and fell in love with the Ignatian spirituality practiced there and its emphasis on social justice."

He has made three missionary trips to rural villages in Honduras – two while at John Carroll and one while attending OSU. "More than anything else I've done, those experiences have

impressed on me the value of each individual and of treating everyone with dignity," he said.

"Providing the people there with water filters that were able to prevent diabetes and hypertension was so satisfying, yet made me wonder why we still have this type of chronic illness in many places where a solution would be so easy."

His mission trips "set my soul on fire to pursue the practice of medicine," Sieber said. He said he is attending the OSU medical school "because I recognize the opportunities which can result from going to an institution that's a national leader in many areas."

Knowing the university has an active CMA chapter also influenced his decision to come to OSU. "I sought the CMA out to develop me into the physician I want to be," he said.

Ohio State's medical school is one of seven such institutions in Ohio, none of which is affiliated with a Catholic university. The closest Catholic university to Columbus with a medical school is Marian University in Indianapolis, which has a College of Osteopathic Medicine.

"As I continue my studies and eventually enter the medical profession,

the womb to the grave.

That's sometimes not easy when you're teaching at a public university and working in a secularist culture with medical students who are influenced by pervasive "pro-choice" arguments.

"I'm sure that some people don't like what I say," Fernandes said, "but I'm not 'preaching Catholicism' in my job. I'm simply trying to create an environment of openness where students who might not have heard another point of view not only can hear that point of view but also can reflect on the experience of the things we know in Catholicism to be true. This is a foundational principle of natural law philosophy, which saints such as Thomas Aquinas and Pope John Paul II used effectively to dialogue with those different from them.

"By having courage in certain instances and speaking out against things that are wrong – censorship and one-sidedness within the ethics curriculum – I can hopefully be kind

See PHYSICIAN, Page 14

I hope to take the morals and ethics and the principles of Catholic social teaching instilled in me since I was a child and have them influence and improve whatever sphere of medicine I join," Sieber said.

"Before I see a patient, I want to say the Serenity Prayer made famous by Alcoholics Anonymous – 'God grant me the serenity to accept the things I cannot change, the courage to change the things I can and the wisdom to know the difference.' Every time I'm with a patient, I can see Jesus in His humanity and suffering in the face of that person, and I ask for God's help to inspire me to be the best physician I can be."

"There are a couple of phrases I always want to keep I mind in my medical career," Hobayan said. One is 'It's not what you gather. It's what you scatter that counts.' Another is one I heard at a homily in Pittsburgh: 'Whatever you do, direct it back to God.'

"That's what I hope to do by serving patients and seeing Jesus in their faces. He was the Great Healer – a doctor, an ophthalmologist, an otolaryngologist, all in one – and I look forward to doing some of His work."

Area pro-life doctor ends term as Catholic Medical Association head

By Tim Puet
For *The Catholic Times*

For the past two years, a Columbus-area physician has been a leading spokesman for Catholic health-care professionals nationwide in their efforts to live and promote the Catholic faith in the science and practice of medicine.

Dr. Michael Parker served as president of the Catholic Medical Association (CMA), which has approximately 2,500 members throughout the United States, in 2020 and 2021. He was succeeded this year by Dr. Craig Treptow of Great Falls, Montana, and remains active in the organization's efforts to promote respect for life from conception to natural death.

"The CMA worked closely with the previous presidential administration as it supported the pro-life position in issues such as the Little Sisters of the Poor and the Dobbs v. Jackson Women's Health court cases," said Parker, an obstetrician-gynecologist who for the past three years has been the medical director for OB/GYN hospitalists for Mount Carmel Health System and previously was part of an obstetric practice in Gahanna.

"We were pleased with that administration's stance on pro-life matters, especially in regards to conscience protection," preventing individuals and faith-based health-care systems from being compelled to violate their beliefs to receive federal aid, he said.

"That position is being challenged by the current administration, but we and other pro-life organizations have been successful in having our views upheld by the courts and are looking forward to the possibility of more favorable decisions in the coming year."

In the Little Sisters of the Poor v. Pennsylvania case, the sisters opposed Pennsylvania health officials' attempt to force them to either provide abortion-inducing pills as part of their health-care plans or pay millions of dollars in fines. The U.S. Supreme Court ruled 7-2 in favor of the sisters in 2020, marking the third time in nine years the court had supported the sisters' position.

The Dobbs case, which the Supreme Court is reviewing, seeks to overturn Mississippi's ban on nearly all abortions starting at 15 weeks of pregnancy, which is being blocked by lower courts. Upholding the ban would have the effect of overturning the court's Roe v. Wade decision of 1973, which legalized abortion nationwide, and

would return authority to ban or restrict abortions to each state.

The CMA and other pro-life organizations rallied on Dec. 1 in front of the Supreme Court building, as the court was hearing the Dobbs case, to support overturning the ban. "It is our hope and intention to send the message that not only is abortion deeply flawed morally, it is not consistent with good medical care," Parker said at the time.

The CMA and attorneys representing the American College of Pediatricians also have filed a federal court brief opposing a recent U.S. Department of Health and Human Services mandate requiring doctors to perform gender transition procedures on any patient, including a child, even if the procedure violates a doctor's medical judgment or religious beliefs.

"We believe biological identity must remain the basis for treating patients," Parker said. "This mandate not only puts the health and safety of our patients in jeopardy, but it, in effect, also mandates that health-care providers give up their fundamental right to conscience. This sets a dangerous precedent with incalculable implications for the ethical practice of medicine."

The CMA dates to 1912, when a physicians guild was founded in Boston. Twenty years later, seven similar guilds from across the nation united to form the National Association of Catholic Physicians Guilds. That organization's membership peaked at about 10,000 in 1968 and then declined following issuance of Pope St. Paul VI's encyclical *Humanae Vitae* and the Roe v. Wade decision, falling at its lowest point to fewer than 300 members in eight guilds.

The association of guilds was reorganized and renamed as the CMA in 1997 and began re-emphasizing its adherence to Catholic teaching, with membership growing slowly at first, then more rapidly in the past decade. It sponsors a national educational conference each September and a "boot camp" for medical students and residents in June.

It is affiliated with the Catholic Bar Association, the Catholic Benefits Association, the National Catholic Bioethics Center and the Christ Medicus Foundation, an advocacy group dealing with government health-care policy.

The CMA also has aligned with the Christian Medical and Dental Associations, the American College of Pediatricians and the American Association



Dr. Michael Parker served for the past two years as the national president of the Catholic Medical Association.
Photo courtesy Catholic Medical Association

of Pro-Life Obstetricians and Gynecologists to form the Alliance for Hippocratic Medicine.

Parker was involved in the formation of the CMA guild for the Diocese of Columbus in 2009. Originally known as the John Paul II Guild, it has been renamed the Catholic Medical Association of Central Ohio (CMACO). It has about 40 members. The current president is Dr. Anthony Casey of Columbus. Father Bob Penhallurick of Hilliard St. Brendan the Navigator Church is its chaplain.

The CMACO board meets once a month and sponsors an annual White Mass at St. Brendan for medical professionals on the Feast of St. Luke, the evangelist and physician, in October.

It also hosts a program in the spring at which physicians renew their Hippocratic Oath to "do no harm," as well as other events. Guild members volunteer every Thursday at the Order of Malta's Center of Care at Columbus Holy Rosary-St. John Church, which provides medical service to the needy.

Parker became involved at the national level shortly after the local guild was formed. "I was invited to a number of national CMA events and asked by members of its national board if I wanted to join them and make a difference where I could," he

said. Since that time, he served in every position on the association's board before becoming its president.

"Most of the work of the organization used to be done by the national board. A reorganization promoted a greater grass-roots participation, with individual guilds becoming more active at the local level and having a greater say in national decisions," he said. "I've been blessed to see dramatic changes in the CMA's growth and in the structure of the organization since joining the board."

Today, the CMA has 113 guilds in 39 states and the District of Columbia, with Ohio guilds in Columbus, Cincinnati, Cleveland, Dayton and Toledo. Dr. Amber Day of Cincinnati is the CMA state director for Ohio. The Ohio Guilds were active in persuading the state legislature to approve conscience protection measures at the state level last year.

"The guilds in Ohio are very grateful that Gov. DeWine and state lawmakers have consistently supported pro-life legislation," Parker said. "We have joined with Ohio Right to Life, Greater Columbus Right to Life and other pro-life organizations in the

Some diocesan schools, parishes cancel March for Life trips

The annual March for Life in Washington, D.C., marking the anniversary of the U.S. Supreme Court's 1973 *Roe v. Wade* decision legalizing abortion in the United States, will take place Friday, Jan. 21, as will a panel discussion the previous day, a speakers program before the march and an evening dinner gala afterward.

But because of the COVID-19 pandemic, a youth program titled "Life Is Very Good," which had been scheduled for the evening of Jan. 20 and the morning of Jan. 21 at EagleBank

Arena in Fairfax, Virginia, has been canceled. Also canceled was a program of displays featuring pro-life organizations.

Cancellation of the youth program resulted in cancellation of bus trips by parish or school groups from Columbus St. Patrick, Powell St. Joan of Arc, Sunbury St. John Neumann and Grove City Our Lady of Perpetual Help churches and Worthington St. Michael, Westerville St. Paul and London St. Patrick schools.

Lancaster Fisher Catholic High

School's Irish 4 Life group is going ahead with its scheduled trip to Washington, which will leave on Wednesday, Jan. 19 and include a day visiting the Lincoln Memorial and the memorials to veterans of the Korean and Vietnam wars on Jan. 20. The group will arrive home early Saturday, Jan. 22.

Columbus St. Francis DeSales High School is also planning to attend the March for Life. Students and adults will be joined by members of Pickerington Elizabeth Ann Seton Parish.

The trip will include a monument tour and a Mass with students from the University of Notre Dame and St. Mary's College. The group will return immediately after the March for Life.

The annual Respect Life Mass at Columbus St. Joseph Cathedral, followed by the Roe Remembrance gathering in the Ohio Statehouse Atrium, will take place Monday, Jan. 24.

For up-to-date information on the Washington events, including any vaccination, masking and distance requirements, go to www.marchforlife.org.

It's time for optimism, not complacency

By Beth Vanderkooi

Jan. 22, 2022, will mark the 49th year since the U.S. Supreme Court decided *Roe v. Wade* and forced universal legalization of abortion-on-demand in the United States. Many hope 2022 is the year it is reversed.

I am prayerfully optimistic that *Roe* as we know it is done. Reasons to be both prayerful and optimistic exist, but now is not the time to be assured of our outcome. Even a life-affirming decision in *Dobbs v. Jackson Women's Health Organization*, a case currently before the high court, will not end abortion, the culture of death or its appetite for the youngest, weakest and most vulnerable in our society.

Three recent developments particularly emphasize that this is an ongoing battle. The first is the Biden FDA's waiver of certain health and safety warnings related to the abortion pill, a move that opens the pill to be provided by mail and retail pharmacies and without physician oversight.

This change is deadly for unborn children and dangerous for women. It will make it more difficult for pro-life states such as Ohio to end abortion.

DOCTOR, continued from Page 12

state to work on behalf of legislation which would make abortion illegal in Ohio should the Supreme Court rule favorably in the *Dobbs* case.

"We will continue to work closely with those groups and the legislature to promote the pro-life agenda.

"No matter what happens with the courts and legislatures, the pro-life movement will continue to exist and will gain greater momentum, even if it receives more pushback from the secular medical and media worlds. Supporting pro-life causes will always be a fight and will be a worthy cause for all those willing to become involved."



Beth Vanderkooi, executive director of Greater Columbus Right to Life, addresses the crowd at the Roe Remembrance last year outside the Ohio Statehouse.

CT photo by Ken Snow

Combined with the blatant censorship of pro-life organizations, pregnancy resource centers and organizations promoting and providing abortion pill rescue and reversal, it will become much more difficult to provide and

promote alternatives to abortion.

The second is ongoing litigation blocking enforcement of state-level pro-life laws. Several Ohio examples of this exist, including judicial blocks against Ohio's law to prohibit abortion

for the stated purpose of terminating a pregnancy because of a diagnosis of Down syndrome.

Many people who consider themselves "generally pro-life but with exceptions" often favor exceptions when the child is conceived in rape or incest or when diagnosed with a life-limiting condition or disability.

While all "exceptions" are fraught with ethical and theological inconsistencies, in early January *The New York Times* published a jolting expose on the frequency with which genetic testing falsely indicates an unborn baby has a life-limiting condition or disability. Nonetheless, Ohio's modest law prohibiting abortion because of a diagnosis of Down syndrome is held up in the courts.

This is not the only example of modest pro-life laws that are fought tooth-and-nail by the abortion lobby. Recently a suit was filed against an Ohio law that requires burial or cremation of intentionally aborted fetal remains, and just before Christmas there was feral opposition to a bill that would require a baby born alive

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Parker said his faith was strengthened by the people he served in his practice. "I was evangelized by my patients," he said. "I'm a lifelong Catholic but was indifferent to the Church until I was married. My wife brought me back to the faith.

"In my early practice, I never performed an abortion but did provide contraceptives and sterilization procedures. As time went on, I began thinking more about what it would be like to be a truly pro-life physician.

"In 1999, I went to a Natural Family Planning conference at the (Saint) Paul VI Institute in Omaha, Nebraska

and had an encounter with the Holy Spirit which gave me the courage to convert my practice to one which fully incorporated Catholic teaching," Parker said.

"Through the years, I've developed enough 'street credibility' that doctors who may not agree with my position respect me for standing up for my moral principles. My patients know where I stand. Those who want the medicines and procedures I chose not to provide can seek care from other physicians.

"In time, I think an alternative health-care delivery system will

evolve, with pro-life hospitals and health-care organizations providing dignified health care for all, in line with their faith beliefs.

"My great concern is that greater government incursions into health care will determine what medical specialties physicians go into and how they practice the medical profession."

Parker, 58, is a Columbus native and a 1985 graduate of Kenyon College. He and his wife, Teresa, were married 32 years ago on the day after he graduated from the Ohio State University College of Medicine. They have six children.

PHYSICIAN, *continued from Page 11*

of like the ‘restraining hand,’ if nothing else.”

Using euthanasia as an example, Fernandes explained that most medical schools likely present only a pro-assisted suicide viewpoint.

“So if I teach a course on that, I’m going to invite the students to read articles about the other side – our (Catholic) side. These articles are not explicitly theological – they are often empirical, showing that the medical and sociological evidence favors life. If a committed pro-euthanasia medical student reads (perhaps for the first time) an article expressing a philosophical opposition to it, that’s a good thing for them,” he said. “On the other hand, if a student brings up religion or their Christianity, I’m not going to immediately shut it down. I’m going to let them speak and create that environment of openness.

“God made us to gravitate to the truth and to affirm truth things through our experience. So by just allowing people to engage in dialogue with one another, then I think there has to be this element of confidence, that if people are open minded, and they use reason, that they will be led to certain truths about the human person.”

Another scenario that Fernandes presents to students to make them think beyond popular rhetoric on life issues is the human dignity of persons with disabilities.

“You can press students and push them to say, ‘Well, people with disabilities can’t function the same way able-bodied people can, so what is it that gives them their dignity?’” he said. “Have you ever reflected on that? And when you guide them into an uncomfortable position of self-reflection, then they start to think, ‘Well, if it can’t be based on what they do or what they don’t do or what they did, then what is our human dignity based on?’

“And a lot of students find that they have to keep going back and back and back and trying to establish things like the dignity of human life for the sake of sanctity of human life, if you will, in things that are transcendent.”

According to most surveys, most medical students support abortion. They are offered training in abortion procedures, but there’s a misconception that doctors are required to perform an abortion or provide referrals to individuals seeking one.

“I can give you one example that really comes to mind,” Fernandes said. “I was teaching a class to fourth-year medical students who were about to



Dr. Ashley Fernandes

CT photo by Ken Snow

graduate. I was explaining to them that conscience protection is given to medical students and residents and physicians who don’t want to do certain things, because it violates their philosophical or religious convictions.

“Two of them were going into OB (obstetrics), and they were very pro-choice. And they said, ‘Well, that’s not true. If someone wants an abortion, you have to give it to them, or you have to refer them.’ I said, ‘Actually, that’s not true. I’m not sure where you learned that,’ but they said, ‘Well, we learned it in our curriculum here.’

“So I went up to my office, I brought some of the evidence like a printout of the statute in Ohio and the federal laws, and they looked at this and they were stunned. They were visibly stunned. And they said to me, ‘You know, we don’t agree with the pro-life movement, but if we had known this, we wouldn’t have been so angry.’

“So that’s kind of an example where I feel like it opened their mind, not to necessarily becoming pro-life all of a sudden but to an understanding of the other points of view: ‘Yeah, medical students who are pro-life are actually within their rights within the law, and they’re using their conscience.’ And once these pro-choice medical students understood that, they were more tolerant. I consider that a victory.”

Fernandes’ embrace of the intermingling of science, faith and reason is rooted in his Catholic upbringing.

His deeply devoted Catholic parents came to the United States from the Goa state of southwestern India, a Portuguese colony that considers St. Francis Xavier its patron saint, in the early 1970s. Fernandes’ father also was a physician, and the five boys in

the family followed in his footsteps and were accepted to medical school. Three of them completed the curriculum, and one left to enter the priesthood. Another brother is a judge in Toledo.

“My mom was kind of the pious half, and my dad was more of the intellectual – let’s dissect this, let’s look at the philosophy of theology,” Fernandes said. “The intellectual arguments for my mom were not really as important as how holy you were inside – whether you said your rosary and whether you prayed every day.”

As an undergraduate at the University of Toledo, he knew he wanted to be a doctor but also became fascinated with philosophy. He graduated with a double major in biology and philosophy with an emphasis on bioethics.

After two years of medical school at Ohio State, he left to pursue graduate studies in philosophy at Johns Hopkins and then returned to complete his medical degree. He then did a residency in pediatrics in St. Louis from 2003 to 2006 before returning to Ohio to start his professional career at the Wright State University Boonshoft School of Medicine and then coming to Columbus in 2014.

“I’ve found that the more I studied, the more I learned about science, the more I learned about medicine, the more I learned about philosophy, those truths didn’t contradict Church teaching,” he said. “There was a harmonious element. It made more sense the more I studied.”

Fernandes describes his career as having his feet in two worlds – the secular, which is clinical, and medical ethics. From a Catholic perspective, the challenge is to spread the truth about human life that’s palatable to Christians and non-Christians.

“There’s that conversion process, and you look at it from the point of view that a doctor takes an oath to preserve life and that we have to look at all human life having a value,” he said. “I think that element of medicine – that all human life has a value – is under the greatest threat.

“And now we’re seeing the challenge on the other end of the spectrum to where medical students and doctors are talking about how is it really life if an advanced Alzheimer’s patient can’t remember anything about their previous life but can function?”

“Of if you’re in the ICU in a persistent vegetative state, is that life, or maybe biological life but it’s not human life, or even through these various iterations of this? And it’s qual-

ified in other respects like, ‘Well, it may be human life, but it may be OK to take that life anyway.’ It is a deep societal and cultural debate about what constitutes a person.

“And I think in medicine and science, we’re really developing this materialism about the human person, that the person is the sum of genes and biology, and anything which was not empirical is not real (but) only the things that we can test, we can verify.”

From the secularist’s perspective, he noted, the reasoning is that if people want to kill themselves, they should be allowed to do so.

“In Catholicism, we really place a value to suffering, but in the materialist view, as soon as you yourself are tired of suffering, there’s nothing after this life, right?” Fernandes said. “You just become worm food. You’re just atoms. We’re randomly here by accident. So if you suffer, it really doesn’t serve a purpose beyond this life.”

With more technological capabilities now available than at any time in human history, physical and spiritual healings are made possible that reinforce the natural law that states every life at every stage has worth.

“There is no contradiction between faith and reason,” Fernandes emphasized. “As Pope Benedict pointed out, and every pope has pointed out, technology has to be used at the service of the human person in a way that reveals, and not obscures, that person’s dignity, which is why Catholicism is beautiful in that it’s very well balanced.

“Ultimately, technology has one purpose, and that is to reveal the truth of the dignity of man. We can’t just embrace something because it is science, or because it is a new medical technology. If you think about abortion, your ability to kill an unborn child in the womb is a technology, and simply because doctors do it doesn’t mean doctors ought to do it.”

Partly due to the technology in place today, Ohio and other states have initiated heartbeat laws that prohibit abortion once a baby’s heartbeat can be detected in the womb. There’s also real hope that the 1973 *Roe vs. Wade* decision legalizing abortion in the United States will soon be overturned by the U.S. Supreme Court.

“The law is always a reflection of the codification of a moral point of view,” Fernandes said. “So whenever you see a statute that’s pro-life or a law that’s pro-life, that to me is a good sign that the culture is changing underneath it.”

Church must be clear, consistent on pro-life stance

Is life winning?

We ask that question this month as the 49th anniversary of the U.S. Supreme Court's *Roe v. Wade* decision permitting abortion throughout this great country approaches on Jan. 22.

The answer is: Stay tuned.

We hope to know more when the Supreme Court issues a ruling on the *Dobbs v. Jackson* case regarding the state of Mississippi's ban on abortion after 15 weeks of pregnancy.

Early indications point toward the court ruling on the side of life, which eventually would impact – and, please, dear God – overturn *Roe v. Wade*, which would then return decisions on the legality of abortion to individual states. A high court decision is expected this summer.

Who's to blame for this incomprehensible mass geocide that has claimed more than 62 million innocent lives in the United States since 1973?

Some would point to the sexual revolution of the 1960s when artificial contraception became widely available and free love outside of marriage increasingly became acceptable.

Others might say population control efforts or the cultural brainwashing that made “pro-choice” a widely accepted phrase. What that term did was shift the focus from the reality of a baby being killed inside the womb to a woman having a “right to choose.” Choose what? Death for her baby?

Of course, abortion-minded supporters don't care that the baby has no say in the matter. The precious human person inside the womb is just a blob of tissue, they're told, and a burden that the mom doesn't

EDITOR'S REFLECTIONS

Doug Bean



want or can't afford.

To be brutally honest, though, the Catholic Church deserves its share of the blame for this crime against humanity.

Yes, the Church is one of the staunchest defenders of the rights of the unborn and deserves praise for its efforts to promote a culture of life. But with surveys indicating a majority of professed Catholics believe abortion is acceptable in at least some circumstances, that's proof positive the truth has not been communicated or received.

Why is that? Maybe it's because some important people in the Church aren't communicating the message with extreme clarity.

Here's one example. Father Pat Conroy, SJ, a Jesuit priest who retired last year as chaplain of the U.S. House of Representatives, seemingly said in a recent interview with *The Washington Post* that abortion is a matter of choice for Catholics under American law.

“How do we, within our constitutional system, how do we get to our Catholic value in this case, (that women have) the right to choose,” he told the *Post*. “By the way, I want to know the American who thinks the government should take away their choice in any area of their life – any area of their life.”

“It's an American value that each one of us can choose where our life is going. That happens to be

a Catholic value, too. That we should all use our gifts and our talents and our intelligence as best we can to make the best choices we have the freedom to make.

“Sometimes we don't have the freedom to make really important choices because of fear, because of oppression, because of poverty, because of all kinds of things. Choice is a highly American value, and it's a church value.”

He went on to use Thomas Aquinas, the great Catholic philosopher of the 13th century, to justify his opinion. And he also stated, “A good Catholic in our system could be saying: Given women in our system have this constitutional right, our task as fellow Christians, or as Catholics, is to make it possible for her to optimize her ability to make the choice.”

There's that word again: choice. What he meant by that, it's not totally clear. But it does muddy the waters on what Catholics really believe and teach about abortion. And it leaves the public confused.

Is it OK for a pregnant woman to “choose” an abortion, but it's not OK for practicing Catholics who have questions about COVID-19 vaccines to exercise their right to “choose”?

Communicating the truth about the sanctity of human life is really where the Church has failed. It's time to end the squabbling about whether abortion is a preeminent issue. It most definitely is.

The messaging from the hierarchy on down needs to be crystal clear – and it needs to be preached and reinforced in no uncertain terms, particularly among the very public dissenters.

OPTIMISM, continued from Page 13

after an attempted abortion to receive medical care.

We will continue to see aggressive activism and legal maneuvers from the pro-abortion crowd in Ohio, even if the high court fully reverses *Roe*.

Third, Ohio is one of the most ballot-friendly states. It would not be difficult for a well-funded group to attempt to amend Ohio's Constitution to allow abortion. An effort to do so is pending in Michigan.

The pro-life movement would fight such an effort with everything we have, but it would be difficult.

Before I came to Greater Columbus Right to Life, I was engaged in politics and lobbying. I was directly involved in or led three efforts to amend Ohio's Constitution and one campaign to fight off a ballot initiative. Aside from one (a routine veterans bond issue with no opposition), they all took a staggering amount of money, grassroots engagement and compromise. It is difficult and rare to defeat a proposed constitutional amendment once it gets on the ballot in Ohio.

But I am still prayerfully optimistic that *Roe*, as we know it, could end this year. I certainly am praying that is



At last year's *Roe* Remembrance in front of the Ohio Statehouse, pro-lifers showed their support for the unborn and their mothers. *CT photo by Ken Snow*

the case, and I have faith that one day it will be, and that our efforts, large and small, are part of God's plan. We believe, after all, that Christ defeated

death. I would, for one, prefer that we see the day that abortion ends sooner rather than later.

This is why I say that now is the

time for optimism, but not complacency. Every reliable public opinion poll tells us that we are divided on the matter of abortion. A survey of my own family and friends tells me the same. When that is the case, the battle will be won by those who show up. So, this year, be prayerful and be optimistic, but show up.

Show up at the Respect Life Mass and *Roe* Remembrance on Jan. 24. Show up during 40 Days for Life or to pray with our team outside of an abortion clinic. Show up to the town halls and constituent coffees with your elected officials. Show up at your church's holy hour or program. Show up when a pregnant woman or a single mom needs help.

There is no program, no algorithm, no app, no committee, no clever post or sophisticated apologetics that will get us from prayerful optimism to giving thanks in victory. This will be won by showing up physically and spiritually and doing the work that God has set before us.

Because the other side? They are showing up.

Beth Vanderkooi is executive director of Greater Columbus Right to Life.

Second Sunday in Ordinary Time Year C

Sharing our gifts for greater good

Isaiah 62:1-5
Psalm 96:1-2, 2-3, 7-8, 9-10
1 Corinthians 12:4-11
John 2:1-11

When we hear about the Wedding Feast of Cana, we can relate to the human experience of limitations. When the food and drink that serve to keep guests together run out, the party is over. All that is left is the cleanup. That would be a merely human story, with no hint of glory.

Instead, we are treated to a feast filled with the hope of new beginnings. A bride and groom are present. It is their wedding. But the real hosts are to be found among the guests: Jesus and His mother, who in this account goes unnamed.

The Gospel of John presents intimate details. The scene is arranged for us: We know the place, Cana, in Galilee, a small town not far from Nazareth. The mother of Jesus is there, and Jesus and His disciples are also invited. It is not mentioned why the wine ran out, but the thirsty fishermen might have had something to do with that.

In any case, the mother of Jesus points out the potential disaster to her Son. *"They have no wine."* No doubt, word of this has been circulating among the guests. Only one chooses not to pass on the word as gossip; she takes the word to her Son, expecting Him to deal with it.

The interchange between Jesus and His mother is variously interpreted. Some see it as a rebuke. Others recognize something deeper at work.

The vine of Israel is symbolic in Scripture of the promise of the messiah. Many texts point to the luxuriant nature of the vine, when there is a right order of relationship, with God as first in the heart of Israel, His bride. As Isaiah foretells, *"As a bridegroom rejoices in his bride, so shall your God rejoice in you."*

Third Sunday in Ordinary Time Year C

Reading of Scriptures at Mass reaffirms God's Presence in our midst

Nehemiah 8:2-4a, 5-6, 8-10
Psalm 19:8, 9, 10, 15
1 Corinthians 12:12-30
Luke 1:1-4; 4:14-21

The celebration of the Word of God is familiar to all traditions who are "people of the book." It is inspiring to observe the moment in Israel's history, following their return from exile in Babylon, when all the people were gathered in the presence of Nehemiah,

SCRIPTURE READINGS

Father Timothy Hayes

Father Timothy M. Hayes is pastor of Chillicothe St. Mary and St. Peter; and Waverly, St. Mary, Queen of the Missions.



Jesus addresses His mother as "woman." This is an acknowledgement that she is speaking on behalf of all humanity. The fathers of the Church saw in this encounter the deep mystery of Mary as the new Eve.

In this moment, the mother makes no response to her Son. Rather, she speaks to the servers the last words we hear from her in the Gospels: *"Do whatever He tells you."*

All the action from that point takes place in relation to Jesus. Water becomes wine. The head waiter comments on its quality. The servers realize what has happened. The disciples of Jesus see His glory and begin to enter into a realization of Who He is. This is the first of the signs. We are to understand that others will follow.

The messiah promised to Israel was expected as a political leader. Much of the misunderstanding of the account of Who Jesus is in the Gospels comes from this fact. When He is understood as the Son of David, the King, His role is interpreted as potentially the one who would liberate God's people from their bondage to Rome.

The Gospel of John makes clear from the start that the relationship in question is not that of Israel among the nations, but rather of God with His people. The promise of the Wedding Feast of Cana is a new and more profound kind of relationship, symbolized by the "good wine kept until now."

Relationship with God through Jesus is the source of an abundant life. Gifts are poured out through hearts ready and willing to take on the needs of oth-

ers as their own. Just as Mary brought the lack of wine to Jesus, so we are invited to recognize our capacity as disciples of the Lord to bring the world and its needs to Jesus.

Each member of the community is equipped with different gifts. *"But one and the same Spirit produces all of these, distributing them to each on*

THE WEEKDAY BIBLE READINGS		
1/17-1/22	FRIDAY	Mark 16:15-18
MONDAY	1 Samuel 24:3-21	WEDNESDAY
1 Samuel 15:16-23	Psalm 57:2-4,6,11	2 Timothy 1:1-8 or
Psalm 50:8-9,16b-17,21,23	Mark 3:13-19	Titus 1:1-5
Mark 2:18-22	SATURDAY	Psalm 96:1-3,7-8a,10
TUESDAY	2 Samuel 1:1-4,11-12,19,23-27	Mark 4:1-20
1 Samuel 16:1-13	Psalm 80:2-3,5-7	THURSDAY
Psalm 89:20-22,27-28	Mark 3:20-21	2 Samuel 7:18-19,24-29
Mark 2:23-28	1/24-1/29	Psalm 132:1-5,11-14
WEDNESDAY	MONDAY	Mark 4:21-25
1 Samuel 17:32-33,37,40-51	2 Samuel 5:1-7,10	FRIDAY
Psalm 144:1b,2,9-10	Psalm 89:21-22,25-26	2 Samuel 11:1-4a,5-10a,13-17
Mark 3:1-6	Mark 3:22-30	Psalm 51:3-7,10-11
THURSDAY	TUESDAY	Mark 4:26-34
1 Samuel 18:6-9;19:1-7	Acts 22:3-16 or	SATURDAY
Psalm 56:2-3,9-13	Acts 9:1-22	1 Samuel 12:1-7a,10-17
Mark 3:7-12	Psalm 117:1bc,2	Psalm 51:12-17
		Mark 4:35-41

DIOCESAN WEEKLY RADIO AND TELEVISION

MASS SCHEDULE: WEEKS OF JAN. 16 AND JAN. 23, 2022

SUNDAY MASS

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

10:30 a.m. Mass from Portsmouth St. Mary Church on St. Gabriel Radio (FM 88.3), Portsmouth.

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. Mass from St. Francis de Sales Seminary, Milwaukee, at 10 a.m. on WWHO-TV. Check local cable system for cable channel listing.

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Spectrum 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).

Mass from Massillon St. Mary Church at 10:30 a.m. on WILB radio (AM 1060, FM 94.5 and 89.5), Canton, heard in Tuscarawas, Holmes, and Coshocton counties.

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, Ada, Logan, Millersburg, Murray City, Washington C.H.; Channel 125, Marion, Newark, Newcomerstown and New Philadelphia; Channel 207, Zanesville); 8 p.m., St. Gabriel Radio

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

12:05 p.m. weekdays, 8 a.m. Saturdays, Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com and diocesan website, www.columbuscatholic.org. (Saturdays on radio only).

Videos of Masses are available at any time on the internet at these and many other parish websites: Mattingly Settlement St. Mary (www.stannsmmary.org); Columbus St. Patrick (www.stpatrickcolumbus.org); Delaware St. Mary (www.delawarestmary.org); Sunbury St. John Neumann (www.saintjohnsunbury.org); and Columbus Immaculate Conception (www.iccols.org). Check your parish website for additional information.

*We pray Weeks II and I of the Liturgy of the Hours.

ers as their own. Just as Mary brought the lack of wine to Jesus, so we are invited to recognize our capacity as disciples of the Lord to bring the world and its needs to Jesus.

Each member of the community is equipped with different gifts. *"But one and the same Spirit produces all of these, distributing them to each on*

as he wishes." The Gospel calls us to interdependence. Each of us is to discover the gifts that are offered to us through a living relationship with Jesus and to be ready to share those gifts with all. As we learn to rely on the Lord and on one another, we are able then to *"proclaim His marvelous deeds to all the nations."*

to dispose us to the reality of the Presence of God in the assembly of His people.

To grasp the truth of Scriptures, we must take note of the manner in which they came to be. There is first a lived experience of encounter with God. A telling of that experience is recorded in the minds and hearts of those who hear it, and then, at a later stage, when it is "reduced" to writing, it becomes sacred Scripture.

What is meant to follow is a re-presentation of the Word by a proclamation, which must be complemented by an interpretation, so that it may once more "come to life" in the persons who hear it.

Ezra and the other priests proclaim the Torah, and the people gathered are given an understanding. Spontaneously, this leads them to an emotional re-

Is it time to move to a senior care community?

During the holidays, you might have noticed concerning signs when visiting an aging loved one. If you are worried that your loved one is unsafe aging in place, or think he or she could benefit from moving to a senior care community, it might be time to broach the subject.

This can be an emotional conversation, as change often is difficult. However, waiting too long to seek support can have negative consequences on both the caregiver and loved one.

Below are suggestions on how to ease into a conversation with your loved one about seeking support from a senior care community.

- Choose a time and place to have a private, focused conversation free of additional stressors.
- Discuss how a senior care community can take away the stress of home maintenance – shoveling the walk, mowing the lawn, changing the lightbulbs, cleaning the floors.
- Illustrate how life can be easier, how he or she can get back to enjoyable pastimes

– attending church services, playing cards with friends.

- Point out how having a qualified caregiver available 24/7 in times of medical emergencies or care concerns is important.
- Ask if any of your loved one’s friends have moved to a senior care community and how they are doing.

• Talk about expenses – is there any savings or long-term care insurance that you should know about so you can help when looking for senior care?

• Ask if your loved one has a preference on communities. What is important to him or her when making a move?

If you have questions or need advice, the senior care experts at Mother Angeline McCrory Manor and The Villas at St. Therese in Columbus can help. These communities offer independent living, assisted living, skilled nursing, memory care, long-term care, post-acute care and short-term rehabilitation.

To learn more about senior care options, or to contact a senior care expert, visit www.carmeliteseniorliving.org/love.

GOD’S PRESENCE, continued from Page 14

sponse. The Word breaks through into their hearts. They realize that their plight has come from a failure to live up to the law that they now understand.

“Ezra read plainly from the book of the law of God, interpreting it so that all could understand what was read.” When the people assembled – the “men, women and children old enough to understand” – humble themselves to receive the Word, Ezra invites them to commune with God and one another, eating rich foods to acknowledge the holiness of this day. “Do not be saddened this day, for rejoicing in the Lord must be your strength.”

Jesus returns to His hometown and invites His family and neighbors to experience the flow of the Word in His own Person. “Today this Scripture passage is fulfilled in your hearing.” The Scroll of Isaiah is a Scripture of ancient Israel that covers their whole journey from the Promised Land to exile and return.

The passage Jesus chooses to proclaim corresponds to the time of return, parallel to the text from Nehemiah. Just as Israel was

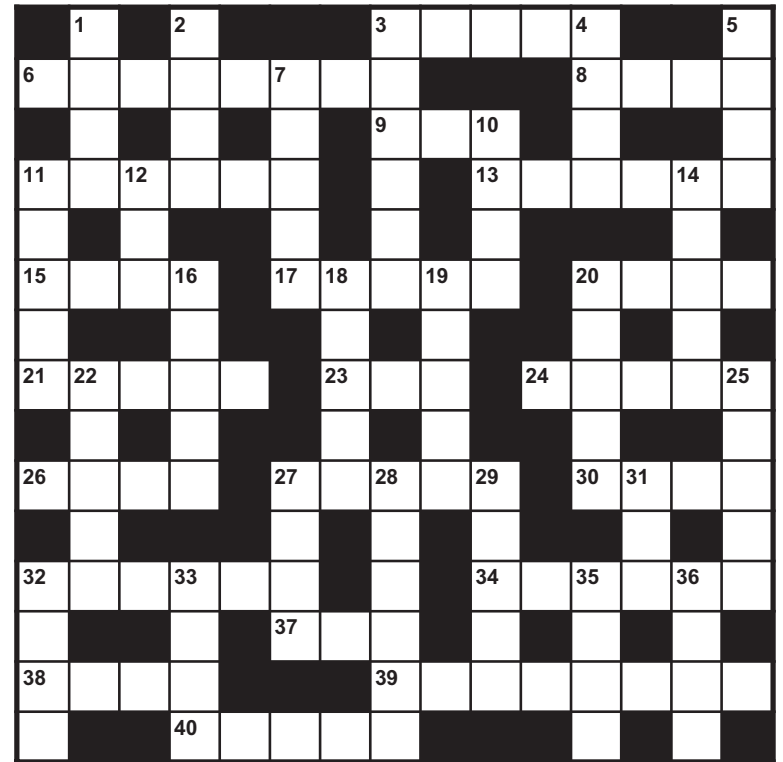
invited to renew her receptivity to the law, the Prophetic Word is proclaimed anew, and Jesus’ hearers are invited to allow the prophecy to unfold, being fulfilled in their act of hearing.

As we hear the Scriptures proclaimed at Mass, we are summoned to become aware of the living Presence of the Lord in our midst. Following the example of the people gathered at the Water Gate listening to the law, we must acknowledge our own failure to be receptive and seek to open our hearts to the opportunity offered to us today.

The meal that we share, the rich food and choice wine, is nothing less than the Lord’s Supper, the Eucharist that offers us Christ Himself as our food and drink. As St. Paul reminds the Corinthians, we are Christ’s Body, “and individually parts of it.” We are one. “For in one Spirit we were all baptized into one body, ... and we were all given to drink of one Spirit.”

We pray that our lives may bring to fruition the proclamation of the Word. May the flow of God’s Spirit be evident as it is fulfilled in our hearing and by our witness.

CATHOLIC CROSSWORD



- | | | | | |
|---------------|---|---|---|-----------------------------------|
| ACROSS | 3 | Church instrument, sometimes | 3 | Archdiocese and capital of Canada |
| 6 | Ark of the _____ | 4 | St. Philip’s surname | |
| 8 | Patron saint of sailors | 5 | OT historical book | |
| 9 | OT historical book | 7 | Father-in-law of Caiaphas (Jn 18:13) | |
| 11 | Catholic actor Liam _____ | 10 | Medieval English monk | |
| 13 | He went to heaven in a whirlwind | 11 | Abraham was one | |
| 15 | St. Thomas’ surname | 12 | To do this is human, but to forgive is divine | |
| 17 | Genesis serpent | 14 | Catholic vaudevillian, Gracie _____ | |
| 20 | Lot’s wife was turned into a pillar of this | 16 | Saintly convert executed in Auschwitz | |
| 21 | Greatest king of Israel | 18 | Mother-in-law of Ruth | |
| 23 | Liquid used in some sacraments | 19 | Saint-priest who offered his life for another’s in a Nazi prison camp | |
| 24 | The Supreme _____ | 20 | What the apostles did while Jesus prayed in the Garden | |
| 26 | This was offered to the risen Jesus (Lk 24:42) | 22 | Catholic Supreme Court justice nominated by President Bush | |
| 27 | Vatican news service | 25 | Liturgical color | |
| 30 | “Light from light, _____ God from . . .” | 27 | He says there is no God (Ps 53:1) | |
| 32 | Catholicism is the official religion of this tiny country | 28 | The Flood | |
| 34 | Brothers of Joseph | 29 | Catholic actor who portrayed a president | |
| 37 | Catholic comedian Costello | 31 | Title for clergy (abbr.) | |
| 38 | Religious instruction for converts (abbr.) | 32 | One of the Gospels | |
| 39 | St. Paul, the Apostle to the _____ | 33 | Husband of Queen Jezebel | |
| 40 | Scripture | 35 | Opposite or absence of good | |
| | | 36 | “ . . . _____ this day be at my side . . . ” | |
| DOWN | 1 | One of the theological virtues | | |
| | 2 | James was mending these when Jesus called him (Mk 1:19) | | |

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PRAY FOR OUR DEAD

AUTULLO, Antonio S., 88, Dec. 30
Our Mother of Sorrows Chapel, Columbus

BAXTER, Mary Jo (Fondale), 79, Dec. 26
St. Patrick, Junction City

BELL, Rose Mary A. (DeLuca), 93, Jan. 2
St. Patrick Church, London

BIERI, Phyllis J. (Norris), 84, Dec. 25
St. Pius X Church, Reynoldsburg

BOHENKO, Edward, 87, Jan. 2
St. Joseph Church, Circleville

BRECKLER, Mary R. 89, Dec. 20
St. Matthias Church, Columbus

BROKAMP, Alice M. (Fullenkamp), 104,
Jan. 3
Our Lady of Perpetual Help Church,
Grove City

BURKE, Eleanor M. (Geary), 87, Dec. 24
St. Mary Church, Groveport

BURWELL, Amy I. (Book), 94, Dec. 27
St. Paul Church, Westerville

CERMACK, Helen D., 82, Dec. 26
St. Thomas Church, Collumbus

CROSS, Lena M. "Nicki" (Schwind), 78,
Dec. 27
St. Aloysius Church, Columbus

CUZZOLINA, Anthony M., 64, Jan. 3
St. Anthony Church, Columbus

DANIELS, Jerry, 81, December 25
St. Bernadette Church, Lancaster

DeCAMP, Richard, 84, Dec. 30
St. Patrick Church, Columbus

DEMASTRY, Gary, 66, Dec. 31
St. Bernadette Church, Lancaster

DiCIOCCIO, John S., 66, Dec. 27
St. Elizabeth Seton Parish, Pickerington

EAGAN, Michael K., 37, Dec. 25
Christ the King Church, Columbus

EGBERT, Charles E., 85, Dec. 28
St. Mary Church, Groveport

FANNON, Ronald Eugene, 65, Dec. 28
St. John Church, Logan

FEHRIBACH, Jerome E., 74, Dec. 24
St. Margaret of Cortona Church, Colum-
bus

FINCK, Gay (Emson), 89, Dec. 31
St. Patrick, Junction City

FRANZ, Robert J. Jr., 84, Dec. 26
Church of the Resurrection, New Albany

FRENCHO, Nicoline M. (Castellano), 96,
Dec. 20
St. Matthew Church, Columbus

GUNTZELMAN, Mary E., 88, of Colum-
bus, Dec. 26
St. Cecilia Church, Cincinnati

HERNANDEZ, Francisco C., 20, Dec. 19
St. Joseph Church, Dover

HOLLAND, Jerome M., 90, Dec. 23
Our Mother of Sorrows Chapel, Columbus

KNOLL, Ruth R., 93, Dec. 23
St. Elizabeth Seton Parish, Pickerington

LYNCH (MADIGAN), Suzanne M. (My-
ers), 88, formerly of Columbus, Dec. 23
Our Lady of Guadalupe Church, Wimau-
ma, Fla.

MacMANUS, Daniel C., 94, Jan. 3
St. Paul Church, Westerville

MALLETT, Mark Joseph, 65, Jan. 1
St. Nicholas Church, Zanesville

MAYERES, Mary N. (Vatrella), 82, Dec. 23
St. Pius X Church, Reynoldsburg

McCLAIN, Gladys M. (Galloway), 86,
Dec. 25
Holy Rosary-St. John Church, Columbus

McLAUGHLIN, Mary T., 68, Dec. 19
Sacred Heart Church, Columbus

MEISENHELDER, Michael J., 70, Dec. 14
St. Nicholas Church, Zanesville

MELARAGNO, Mary C. (Lombardi), 98,
Jan. 1
St. Andrew Church, Columbus

MONTENARO, Shirley J. (Large), 92,
Dec. 27
St. Cecilia Church, Columbus

NADOLNY, Florence (Paluszek), 95,
Dec. 29
St. Patrick Church, Columbus

POLLICK, Dr. Philip J., 79, Dec. 20
Immaculate Conception Church, Columbus

RATCLIFF, Gerald L., 48, Dec. 21
St. Stephen Church, Columbus

ROWLAND, Florence M., 89, Jan. 3
St. Matthias Church, Columbus

SARFIELD, Joseph Anthony, 92, Dec. 31
Pope St. John XXIII Church, Canal
Winchester

SHUSTER, Joseph A., 45, formerly of
Columbus, Dec. 26
Nativity of the Blessed Virgin Mary
Church, Lorain

SPANGLER, Mark, 69, Jan. 2
St. Bernadette Church, Lancaster

STOUT, Larry A., 84, Dec. 27
St. Mary Church, Delaware

THOMAS, Andrew P. "Pete," 60, Dec. 17
Immaculate Conception Church, Columbus

UNDERWOOD, Betty (Shonk), 84, Dec. 30
St. Bernadette Church, Lancaster, Ohio

VAN SKOY, John J., 79, Dec. 17
St. John Neumann Church, Sunbury

WALSH, Carol A. (Sturgeon), 76, Dec. 24
St. Paul Church, Westerville

WILLISON, M. Dorothy (Wycinski), 95,
Jan. 1
Church of the Atonement, Crooksville

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Deacon Tom Barford's funeral homily for Msgr. Edward Fairchild

“Good morning. My name is Deacon Tom Barford, and I would like to say how proud I am that Father asked me to give the homily at his funeral. You need to know that he also gave me instructions: ‘Keep it simple.’

“First, I’d like to offer my deepest condolences to Monsignor Ed’s brothers, William, Joseph and James, and their wives, Jean, Elaine and Linda, and to his nieces and nephews and all the extended family and friends. The loss of a member of our family introduces a void, an emptiness, which nothing, no other person, can replace. But through faith, as our life goes on, we will come to celebrate Monsignor Fairchild’s rebirth to everlasting life.

“And I would like to offer my condolences to all of Monsignor’s brother priests and deacons. Father Fairchild was ordained in 1959. He retired from (Westerville) St. Paul Parish, where I was a deacon and his parish administrator.

“When a priest retires, he doesn’t just fade away. He simply stops doing paperwork. For priests never cease to perform the promises of their ordination. They continue by assisting in other parishes where needed. Monsignor Ed was no exception. He never stopped his priestly duties. In fact, he helped here at (Pickerington St. Elizabeth) Seton (Parish) from a wheelchair for many years.

“Anyone who knew Monsignor Ed would appreciate the readings he selected for this Mass. The first reading, from Ecclesiastes, we have to say, ‘Oh yeah, that was Father Ed.’ ‘There is an appointed time for everything and a time for every affair under the heavens.’ Monsignor Ed was the kind of person who was always aware of his

emotions and used them wisely.

“‘A time to weep and a time to laugh; a time to mourn and a time to dance.’ One thing about Father Ed – he would sometimes forget that everybody else did not follow his creed. He would call me at 9 or 10 p.m. to tell me about some litter on the grounds or that the grass needed to be cut. I learned to understand him. He did things and got them out of the way.

“And I can assure you that he held the words from Romans in mind in all of his actions: ‘For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus Our Lord.’ I have always found Monsignor to be a very spiritual and compassionate person. Reading these words reminds me so much of what he taught me, to be a person of service.

“And the words of John in Chapter 14: ‘Do not let your hearts be troubled. ... I am the Way, the Truth and the Life. No one comes to the Father except through me.’ These words, I truly believe, were fulfilled daily by Monsignor Ed.

“While trying to keep it simple, I feel I have to take time to tell you about Monsignor’s four love affairs. His fourth love affair was deer hunting. He would often share the words of George Bernard Shaw, who said, ‘Everyone can see that people who hunt are the right people, and the people who don’t are the wrong people.’ He would tell me about the hours that he spent in a (duck) blind, never even shooting his rifle. All I could think of was, ‘Wow, how exciting.’

“Once I helped when he got a new crossbow. He got a big bale of hay, and he practiced with the crossbow. He had six arrows. Three arrows hit the target, two fell short, and, to this day, no one has found that last arrow. I’m pretty sure it’s up there under the concrete of the driveway somewhere.

“His third love affair was his 1970 Chevy pickup truck. He took me for a ride around Westerville, telling me how he took care of the truck. I smiled a lot, but I have to tell you, I just don’t get into cars and

trucks that much. I think he loved his truck because he could carry a big, old deer in back. The truck is gone, but he sold it to someone who would care for it. I’ll bet the stipulation in that sale was that he would get weekend visitations.

“His second love affair – everyone knows this – was his dog, Paulie. At his time of retirement from St. Paul Parish, the school gave him the gift of a dog, a little puppy. The principal, Mrs. O’Flynn, presented it to Monsignor, who immediately named it Paulie. I know that the two of them enjoyed getting old together, and his brothers would agree with me.

“This was his last love affair, his Number One: He had a great love for his family. When I heard that Monsignor died on Christmas Eve, a time that families and friends come together to celebrate their love and concern for each other, it was a great sign to me. His greatest love was for his family. He dearly loved his parents and his brothers.

“His brothers – I think they still do this – have lunch or dinner together once a month. The entire family used to go on vacation to Indian Lake for a week each year. And his love of family did not stop with his immediate family. He kept in touch with the priests that he knew, with some of his high school classmates and even one in his grade school class. His love extended to my family and to anyone who asked for his help.

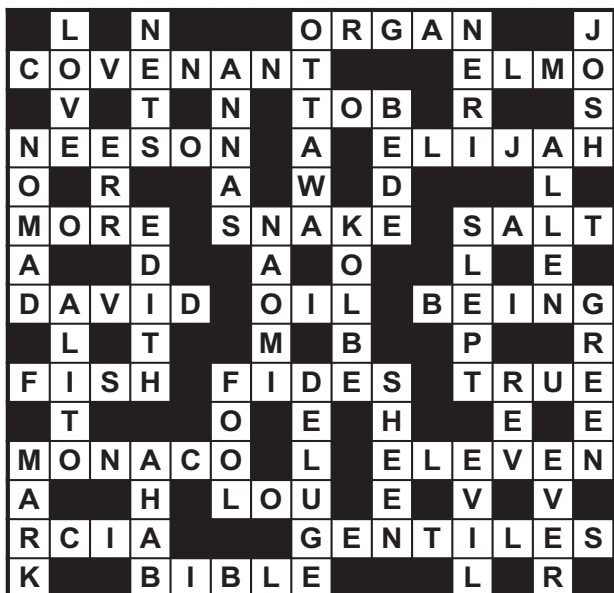
“Monsignor Ed, like all priests,

moved to different parishes throughout their priesthood and held other positions in the diocese. But we all know that the two most important positions Monsignor Ed held were, first, as the founding pastor of Seton Parish. He dearly loved everyone here as a family. Second – this is just my opinion – was as pastor of St. Paul in Westerville.

“I have always known Monsignor Fairchild as a humble priest who did not push to be assigned to any one parish, but served the bishops of Columbus by going where he was needed – from Bishop Issenmann, who ordained him in 1959, to Bishops Herrmann, Griffin – who is here with us today – and Bishop Campbell. Monsignor Ed has always loved his God, his church and his entire family.

“We come together today as one family in Christ, all of us brought together by Father. We are brothers and sisters, we are his brother priests, his brother deacons, we are his nephews and nieces, we are his brother and sister parishioners, we are his extended family and friends. So as a loving family, let us focus now on the grace of this Eucharistic celebration and the communion we are about to share with one another.

“May the real presence of Christ give us the love and strength to be models of our faith, as Father Ed has taught us throughout his life and ours, and to treat all who we meet as family, remembering always, as he taught us, ‘The best is yet to come.’”



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Bishop Watterson recognizes alumni military veterans, service members

Columbus Bishop Watterson High School recently replaced a trophy case full of old sports awards with an ongoing list of alumni who are military veterans or currently serve.

The change started with English teacher and Assistant Athletic Director Mike Roark, who, during his daily lunchtime hallway duty, became familiar with the numerous recognition boards on display.

As a former U.S. Army sergeant with two sons who have or are serving in the armed forces, he wondered how many alumni are also veterans. He asked Principal Chris Campbell for permission to collect names.

“I started collecting names in the spring of 2019, and with the help of our alumni assistant, database coordinator and communications director, we got the word out that I was build-

ing a list,” Roark said.

By the time the veteran recognition board went up this fall, Roark had compiled 155 names. When the school shared a photo of the board on Facebook, Twitter and Instagram, 24 more names came in.

“We expect to hear of more alumni who have served or are serving and plan to update the board once a year during the summer,” Roark said.

“Our alumni have gone on to do many great things after graduation,” Campbell said. “Serving our nation and protecting our freedoms is something we believe is important to recognize. We are proud of them, and are grateful for their service and commitment.”

Alumni veterans and current servicemen and women can contact Roark at mr.roark@bwhs.org.



Columbus Bishop Watterson assistant athletic director Mike Roark (left) and principal Deacon Chris Campbell stand in front of a list of school graduates who went on to serve their country in the U.S. armed forces. Photo courtesy Bishop Watterson High School

St. Michael School students receive sacraments



Worthington St. Michael School students received the sacraments of Baptism and First Holy Communion on Dec. 8, the Solemnity of the Immaculate Conception. Pictured are (from left) Victoria Tchounguen (Grade 6, First Communion); Sister Mary Vianney, OP, middle school religion teacher; Harper Sturm (Grade 2, Baptism); Adriana Reyes Barrios (Grade 5, First Communion); Father Anthony Dinovo, parish pastor; Gavin Phillips (Grade 4, Baptism and First Communion); Catharine Falcoski (Grade 6, First Communion); and Sister John Paul Maher, OP, the school principal.

Photo courtesy St. Michael School

St. Bernadette School fills stockings for Advent



As part of an Advent pledge, the kindergarten students at Lancaster St. Bernadette School filled stockings with snacks and personal hygiene items to be given to those who come to the Foundation Dinners in Lancaster for a much-needed meal. Karen Brunney from Foundation Dinners came to the classroom to collect and thank the students for their gifts.

Photo courtesy St. Bernadette School

“An Evening in Bethlehem” Christmas program



Students at Our Lady of Bethlehem School and Childcare (OLB) in Columbus performed “An Evening in Bethlehem,” their unique telling of the Christmas story, on December 16 to celebrate the birth of Christ. The time-honored tradition features the Kindergarten class in lead roles, with students as young as age two in the supporting cast and chorus. The children and their teachers take preparation for the program to heart, working to master songs and speaking parts for their families and friends to see.

Photo courtesy Our Lady of Bethlehem School

Immaculate Conception makes Giving Tuesday donation



Father Matthew Hoover (left), pastor at Columbus Immaculate Conception Church, presents a check to Shelley Whalen, executive director of Community Mediation Services, for \$6,900 as a donation from money raised by the parish during the Giving Tuesday campaign in late November. Community Mediation Services focuses on homelessness prevention and housing stabilization. “We will make sure every dime is spent as effectively as possible to help people and set the stage for a positive future,” Whalen said.

Photo courtesy Immaculate Conception Church

Church of the Holy Trinity youth pack Boxes of Joy



The Youth Ministry and Parish School of Religion at Zoar Church of the Holy Trinity packed boxes to bring Christmas joy to children whose families are burdened by poverty. For the third consecutive year, Holy Trinity participated in the Box of Joy program sponsored by Cross Catholic Outreach. The Box of Joy outreach provides a unique opportunity for the priests, nuns and lay missionaries working with children to share the Gospel. The program helps support lifesaving local ministries and enables them to have a greater impact on the lives of the poor. Many of the children may never have held a picture book, worn a new shirt or owned a toy. *Photo courtesy Zoar Church of the Holy Trinity*

DeSales senior signs to play football at Cincinnati



Columbus St. Francis DeSales High School senior Jonathan Thompson signed a national letter of intent on Wednesday, Dec. 15 to play college football at the University of Cincinnati. Thompson, a linebacker and running back, missed much of the 2021 season after suffering an ankle injury in August but was the Division III defensive player of the year in central Ohio as a junior. Cincinnati, which reached the College Football Playoff this past season and lost to Alabama in a semifinal game, is coached by DeSales alumnus Luke Fickell. *Photo courtesy St. Francis DeSales High School*

PONTIFICAL COLLEGE JOSEPHINUM PART-TIME ADMINISTRATIVE ASSISTANT

The Pontifical College Josephinum (PCJ), a Roman Catholic seminary located in Columbus, Ohio, is in need of an Administrative Assistant for the Josephinum Diaconate Institute (JDI). This is a newly created position resulting from the receipt of a major grant for a special project. The individual reports directly to the Executive Director (JDI) providing top-level administrative support. This is a part-time position that requires 16-19 hours per week at the Josephinum. There is some flexibility in the work hours / days and a contract will be negotiated with the PCJ.

Responsibilities include the following key duties:

- Prepare general correspondence, reports and maintain confidentiality of files.
- Take minutes at departmental meetings / online conferences as required.
- Prepare marketing brochures and other survey instruments as directed.
- Maintain meaningful communication with students, deacons and organizations working in collaboration or matriculated to the JDI for the expansion of Diaconate Programs through the development of collaborative networks.
- Plan and coordinate weekly zoom / staff / program managers meetings.

A minimum of 2-4 years of experience in a similar position is required including attention to detail, excellent interpersonal communication skills and the ability to prioritize tasks and meet deadlines. Candidate must be proficient in the use of with Microsoft products including Word, Power Point, Outlook, and Excel, and must be capable and willing to support the mission of the Pontifical College Josephinum.

Please respond with a resume, letter of interest including salary history by January 31, 2022 to:

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Membership in Society for the Propagation of the Faith aids missions

By Sister Zephрина Mary Gracykutty, FIH

Membership renewal for the Society for the Propagation of the Faith (SPOF) occurs Saturday, Jan. 15 and Sunday, Jan. 16.

The Church is a missionary by her nature. Through faith and baptism, each of Christ's followers is incorporated as a living member in the Church and has an active part in her mission of salvation.

In 2021, the Diocese of Columbus contributed \$49,802.35 to the society's membership drive. On behalf of the diocese, the Church's missionaries and the people they serve, I thank you for your generosity. Donors and their intentions remain in the prayers of missionaries.

Consider including the SPOF in your will or trust. Your legacy will live on, and your life will touch the world for generations.

The SPOF was founded in France in May 1822 by Pauline Jaricot and approved by Pope Pius VII in 1823.

Jaricot gathered friends and workers into "circles of 10," asking each person to pray daily for the missions and make a regular weekly sacrifice. These groups included working women and servant girls who practiced special devotion to the Sacred Heart of Jesus.

In 1922, Pope Pius XI declared SPOF as "pontifi-



cal," and its headquarters were transferred to Rome. Its principal function still is carrying the Christian faith to the world.

Jaricot will be beatified in Lyon, France, on May 22, as the 200th anniversary of her founding of the SPOF is celebrated. In 2020, Pope Francis approved a miracle attributed to her intercession, thus paving the way for her beatification.

The Beatification Mass will be celebrated by Cardinal Luis Antonio Tagle, prefect of the Congregation for the Evangelization of Peoples.

In a message to the national directors of the Pontifical Mission Societies, Father Tadeusz J. Nowak, OMI, secretary general of the Pontifical Society for the Propagation of the Faith, wrote: "Thank you for your generous and valuable service to the mission entrusted to us by the Holy Father, inspired by our beloved foundress, Pauline Marie Jaricot. May the Lord bless us all so that we may continue to respond to the vocation that Pauline courageously accepted in devoting her life to evangelizing the world so that the gospel can take root in every country and culture to the ends of the world."

Out of your fervor, the SPOF continues to open the hearts of believers through spiritual and material support for the proclamation of the kingdom of God.

Let our hearts be inspired by Jaricot's words: "I have loved Jesus Christ more than anything else on this earth, and because of his love I have loved those who were in distress and pain, more than my own life."

Some people give to the missions by going to the missions, and some go to the missions by giving; without both, there are no missions.

Sister Zephрина Mary Gracykutty, FIH, is director of the diocesan Missions Office.



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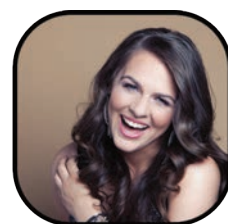
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