

The Catholic TIMES

The Diocese of Columbus' Information Source

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SEMINARIANS SPEND SUMMER WORKING ON SPANISH, VOCATIONS

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Bishop Robert J. Brennan

Latin provides one of many acceptable languages for the liturgy

Every third year the Church offers us some rich summer reading and contemplation on the Eucharist with the Bread of Life discourse from the sixth chapter of the Gospel of John. We find ourselves in this period of contemplation now at Sunday Mass beginning with the account of the multiplication of the loaves and fish to feed the multitude. This year brings a special gift as we conclude the summer with a special two-day Eucharistic event (August 27-28) here in the Diocese of Columbus as part of our Real Presence Real Future initiative.

This summer has seen a good deal of public discourse with debates about “Eucharistic consistency,” the U.S. Bishops’ initiative for Eucharist revival and most recently Pope Francis’ Motu Proprio, *Traditionis Custodes*, which provides guidelines for use of what is referred to today as the Traditional Latin Mass. The single most important thing to remember as we approach any of these topics is the very fact of what the Mass actually is – the sacrifice of Christ offered “for the praise and glory of His name [God the Almighty Father], for our good and the good of all His holy Church.” It is an encounter with the Lord that transcends all else. Any Mass offered validly in communion with the Holy Catholic Church is nothing short of a miracle wherein Jesus Christ gives his very self to us under the form of bread and wine. This is true regardless of the language proclaimed or whether the Mass is offered in the ordinary form of today or the extraordinary form using the Roman Missal from 1962.

The Motu Proprio given to us by the Holy Father restores the responsibility of the regulation of liturgical celebrations under the Roman Missal of 1962 to the local bishop. I welcome that responsibility. With this in mind, it pleases me that we were able to establish last year the Oratory of St. Leo in Columbus under the pastoral care of the Institute of Christ the King Sovereign Priest. The priests of the Institute not only offer Mass in the extraordinary

form but also provide full pastoral care for the Catholics who worship there. I am deeply grateful to the Institute for their presence and service in the Diocese of Columbus. The Oratory of St. Leo addresses appropriately the concerns that the Holy Father raises in the Motu Proprio. I look forward to meeting with the priests who offer the Latin Mass in a spirit of fraternal charity to assess the needs here in the Diocese of Columbus and the implementation of *Traditionis Custodes*.

Pope Francis reminds us that “the liturgical books promulgated by St. Paul VI and St. John Paul II in conformity with the decrees of Vatican Council II are the unique expression of the *lex orandi* of the Roman Rite. In giving the bishops the ability to authorize where appropriate the use of the preconciliar Roman Missal of 1962, he stresses that the groups do not deny “the validity and the legitimacy of the liturgical reform dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs.” This is not new. Prior permissions to offer Latin Mass in the extraordinary form required the acceptance of the validity of the teachings and reforms of the Second Vatican Council. Now, while I believe that far and wide those who appreciate Mass in the extraordinary form do assent to the validity of the Council and all it teaches, there are voices to the contrary. One doesn’t need to look far into the blogs and media to see denials and dissent. Similarly, the Holy Father expresses concern for unity in the Church.

My own experience in this diocese is that Catholic individuals and families who seek the Mass of 1962 find it spiritually enriching at a number of levels. That is a good thing. As I consider the differ-



ent attachments people have to particular forms of celebration, what inspires me most is the love that so many people have for this encounter with Jesus in the Holy Eucharist. I witness this in our many parishes. I experience it in English and Spanish, at celebrations in our African communities, Asian communities and African American communities, in the city, the suburbs, rural areas and all over the diocese. Sadly, the number of people expressing this love is far too small, but among those faithful participating Catholics, the faith and appreciation is strong.

You know Pope Francis is not the first Church leader to deal with these questions. Within 30 years after the death and resurrection of the Lord, the Apostle Paul had to address very similar questions in the city of Corinth. He had to deal with the reverence and appropriate behavior at the Eucharist. He had to deal with divisions between Jewish Christians and Greek (formerly pagan) Christians. There were divisions according to preferences, spiritual gifts, importance and even boasting about who was baptized by whom. He even needed to address public scandal in the community. St. Paul responds first by retelling the story of the Last Supper and reflecting on the one body made up of many parts. Then he speaks about Christian love. We are all familiar with passage in chapter 13 of his First Letter to the Corinthians. “Love is patient. Love is kind ...” The point was not poetry or a love song but a real challenge to the early Christian community authentically to live the Gospel – especially in their unity in the Eucharist. In the end, he says “faith hope and love remain, and the greatest of these is love.” (1 Cor. 13:13)

St. Paul speaks volumes to us today as we reflect on the mystery of the Eucharist, the gift of Christ’s perfect love. In the implementation of the Motu Proprio, our love, our charity has to be at the very heart.

Ordination in England ends winding road to priesthood

Father Eugene Joseph has been a priest for only a few days, but the bishop who ordained him says he already has earned a distinction belonging to few of his peers.

During the homily of the ceremony at which Father Joseph was ordained as a priest of the Diocese of Columbus, Auxiliary Bishop Stephen Wright of the Archdiocese of Birmingham, England, described him as a “DC

priest” because his ordination took place during the COVID-19 pandemic.

Quoting from a Zoom conversation in which he participated, Bishop Wright said, “We may very well need to re-date things from now on. At present, we date things before Christ and after Christ. In the future, it may be BC, before COVID, and AC, after COVID. But don’t forget DC, during

COVID.

“I’m very much a DC bishop, ordained here last October with all the restrictions that were in place at the time. My dear brother Eugene, you are about to join the DC ordination club, too. I like to think we are a very select group.

“However, we are blessed to be here, and above all else, this celebration comes about through God’s grace

and by His will,” Bishop Wright said.

COVID had a substantial impact on Father Joseph’s ordination, affecting its date and place and the identity of the ordaining bishop.

Father Joseph, 28, a native of India who had lived in England since he was 10 years old, had attended the

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Front Page photos:

SEMINARIANS WORK ON SPANISH, VOCATIONS

Diocesan seminarians immersed themselves in learning Spanish and using the language in Latino community ministry this summer while also assisting at a Quovadis vocations retreat for young men.

Top: Photo courtesy Ethnic Ministries Office
Bottom: CT photo by Ken Snow

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Three summer sessions remain as part of Real Presence Real Future initiative

By Doug Bean
Catholic Times Editor

Catholics throughout the diocese will have three more opportunities to participate in the Real Presence Real Future Summer Listening Sessions to learn about diocesan objectives for the future and to ask questions and offer comments about the project initiated by Bishop Robert Brennan.

The two remaining virtual sessions are scheduled for Wednesday, Aug. 4 and Wednesday, Aug. 11 from 7 to 8:30 p.m. An in-person meeting will be held Monday, Aug. 2 from 6:30 to 8 p.m. at the New Lexington St. Rose PCC Center.

Registration is required for all three sessions at www.RealPresenceRealFuture.org/SummerSessions. Everyone is welcome and encouraged to attend any or all of the remaining sessions.

One in-person and two virtual gatherings took place in July. Approximately 30 to 45 participants attended each session, which were hosted by Father Michael Hartge, the diocese's moderator for the Curia, and Dan Cellucci, the CEO for the Catholic Leadership Institute (CLI) or Kate Sell, a CLI consultant.

Real Presence Real Future is a multiyear project spearheaded by the diocese and supported by CLI to energize the faithful and determine the best utilization of available resources for parishes throughout the 23 counties shepherded by Bishop Brennan in central and southern Ohio.

"The idea behind having the summer sessions in general was that we recognized that some people were unsure of what Real Presence Real Future actually is," Father Hartge said. "Evangelization is a big part of it, but at some point, we got the impression that people thought that 40 Days of Adoration and evangelization are all that Real Presence Real Future is."

"We also felt it was really necessary for us to spend some time in the summer to get the word out that evangelization is a major part of it and, of course, increasing that Sunday Mass experience in the parish, but also getting people to understand what the diocese is facing from a priest availability standpoint and what we're going to look at with each parish's footprint

so people aren't surprised about some of the different elements to Real Presence Real Future."

Father Hartge likened the process to the disciples walking on the road to Emmaus after Christ's resurrection while discussing the events that had just happened, their hopes for the future and what Jesus was supposed to represent for them before He appeared in the breaking of the bread.

"And so this is a good image for us as we walk along our road here in the Diocese of Columbus," Father Hartge said. "We want to be conversing and discussing and dialoguing with great Christian charity so that we can put these ideas before us and look at our present state, what we experienced before and what our hopes are for the future and lay them at the feet of the Lord."

The summer sessions are intended to serve as a precursor to fall sessions for each parish. Those are scheduled to start in late September, and each church in the diocese will be given two opportunities to attend either virtually.

At those sessions, parish members will be provided more information about the process, and they can ask the diocesan leadership team specific questions about Real Presence Real Future, offer input, which will be key in determining how best to allocate resources.

"We have some goals, even if we don't know exactly what the end is going to look like and when that's going to be," Father Hartge said. "We've got a rough time frame in our minds, but we're engaging in something that's never been done before in this diocese."

"Our diocesan offices are going to be a big part of that. We've already begun some restructuring in our offices to support our parish leadership and the priests and lay faithful in what they do."

The foundation of Real Presence Real Future is built on prayer, planning and support. The comprehensive plan incorporates a strong Sunday worship experience, with the Eucharist as the centerpiece; vibrant parish life; missionary outreach; and leadership models for the next five to 10

Real Presence Real Future Reflections

18th Sunday in Ordinary Time, August 1, 2021
Real Presence, Real Future reflections: Experiencing God's Miracles

Deacon Doug Yglesias, St. Brendan the Navigator Parish, Hilliard

In the Gospel, the crowd asks Jesus for another miracle so that they will know God sent Him. Jesus just came from feeding 5,000 people. What did they miss? I often feel like the crowd. How often do I experience God's miracles in my life, yet quickly forget? I find myself asking God for more. As you draw closer to Jesus' Real Presence in the Blessed Sacrament, take the opportunity to recognize all that God has and is doing in your life. Spend some time before the Blessed Sacrament and let Jesus know how grateful you are.

To read more about how we are growing together in the life of faith and discipleship in the Diocese of Columbus, visit www.RealPresenceRealFuture.org.

XVIII Domingo del tiempo ordinario, 1 de agosto, 2021
Reflexiones Presencia Real, Futuro Real: Experimentando los milagros de Dios

Diácono Douglas Yglesias, Parroquia San Brendan el Navegante, Hilliard

En el evangelio, la multitud pide a Jesús otro milagro para poder creer que Dios lo ha enviado. Jesús venía de alimentar a cinco mil personas. ¿Qué se perdieron? A menudo me siento como la multitud, ¿qué tan frecuente experimento los milagros de Dios en mi vida y luego los olvido rápidamente? Yo mismo me encuentro pidiendo a Dios por más. Conforme te vayas acercando más a la Presencia Real de Jesús en el Santísimo Sacramento, aprovecha la oportunidad para reconocer todo lo que Dios ha hecho y hace en tu vida. Pasa tiempo frente al Santísimo Sacramento y hazle saber a Jesús cuan agradecido estás.

Para leer más acerca de cómo podemos crecer juntos en la vida de fe y discipulado en la Diócesis de Columbus, visita: www.RealPresenceRealFuture.org

19th Sunday in Ordinary Time, August 8, 2021
Real Presence, Real Future reflections: Overcoming Anger

Joseph Zaino, St. Margaret of Cortona Parish & RPRF Commission Member:

"The opposite of love isn't anger, its apathy." While this quote rings true, when the result of anger is un-love, we have reached into a sinful area just as we do when we treat our faith with little concern. Thankfully, we have the perfect role model in Christ. Paul speaks of the sinful results of anger in today's second reading. The reaction of Jesus' adversaries to Him in today's gospel preclude the anger that will lead to His crucifixion. While anger is a natural emotion, each of us must work to channel it into greater reflections of Jesus.

To read more about how we are growing together in the life of faith and discipleship in the Diocese of Columbus, visit www.RealPresenceRealFuture.org.

XIX Domingo del tiempo ordinario, 8 de agosto, 2021
Reflexiones Presencia Real, Futuro Real: Superando la ira

Joseph Zaino, Parroquia Santa Margarita de Cortona y miembro de la comisión RPRF

"Lo opuesto al amor no es la ira, es la apatía". Aunque esta frase suena real, cuando el resultado de la ira es el desamor, es porque hemos llegado a un área de pecado, así como cuando no tratamos con cuidado a nuestra fe. Afortunadamente, tenemos el modelo perfecto en Cristo. San Pablo habla en la segunda lectura, de los pecaminosos resultados de la ira. En el evangelio de hoy, la reacción de los enemigos de Jesús hacia Él, da lugar a la ira que luego lo llevaría a Su crucifixión. Aunque la ira es una emoción natural, cada uno debe trabajar para saber canalizarlo dentro de las grandes reflexiones de Jesús.

Para leer más acerca de cómo podemos crecer juntos en la vida de fe y discipulado en la Diócesis de Columbus, visita: www.RealPresenceRealFuture.org



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Tools for Catholic Schools provides students with supplies

This past year of COVID has impacted us in so many ways, including parents' hunter/gatherer treks for school supplies and for uniforms that will fit kids who have grown 2 or 3 inches during summer.

This time of year can be bittersweet for both students and parents. On one hand, the end of summer's freedom is in sight. On the other hand, I believe students are happy to be going back to a more normal school year, and I also believe parents (who have gained a greater appreciation for home-schooling parents) are happy for the same reason!

In anticipation of the new school year, it's time to consider the challenges it brings.

Many students attending our Catholic schools have limited means to acquire the requisite school supplies, or "tools." COVID is stressing this reality even more. To help meet all their students' needs, some parishes have annual school supply collections. God bless them for acknowledging and supporting our Catholic schools.

For a second year, the diocesan Catholic Schools and Social Concerns offices are partnering with Generations Religious Gifts to support a diocesan-wide drive allowing parishes with or without collections to act in solidarity with all of our schools.

FAITH IN ACTION

Erin Cordle

Erin Cordle is associate director of the diocesan Office for Social Concerns.



The Tools for Catholic Schools drive will run from July when collection boxes arrive at parishes until Aug. 8. The goal is to provide at least 1,100 students with school bags filled with the tools they need to succeed.

Distribution of the collected/purchased items will be done through the Office of Catholic Schools based on requests from principals.

I want to give a special thanks to the Knights of Columbus who are distributing boxes to many parishes and will be collecting donations in August.

The diocesan drive will close with a drop-off event in Columbus on Sunday, Aug. 8. Parishes and individuals should bring their collection boxes and/or donations to Generations Religious Gifts, 1095 Dublin Road, from 1 to 4 p.m.

All are welcome to drop off donations. Checks made out to the Catholic Diocese of Columbus with

"Tools for Schools" in the memo line can be sent to the diocesan finance office, 197 E. Gay St., Columbus, OH 43215, or donate online at: www.columbuscatholic.org/school-development.

Pope Francis said, "Education cannot be neutral. It is either positive or negative; either it enriches or it impoverishes; either it enables a person to grow or it lessens, even corrupts him. The mission of schools is to develop a sense of truth, of what is good and beautiful. And this occurs through a rich path made up of many ingredients."

"This is why there are so many subjects – because development is the results of different elements that act together and stimulate intelligence, knowledge, the emotions, the body, and so on."

The best way to ensure that our Catholic schools provide positive, enriching education is to make sure our students have the tools they need to succeed. Ten dollars provides a full student backpack. A gift of \$300 supplies an entire classroom.

Please support this drive with your prayers, your donations and your treasures.

For more information, contact me at socmail-box@columbuscatholic.org or 614-241-2540, or go to <https://education.columbuscatholic.org>.

We can all be saints in the making

By MaryBeth Eberhard

It is always good counsel to walk with a friend who brings you closer to the best version of yourself.

Some people draw you to them in wonder, as you see the way they live their life, and we seek to imitate them. Some people make you shift in your seat at their outspoken nature in professing their faith. They live life intentionally with a laser-like focus on their mission.

I've shared here about walking with the saints in our Church: St. Monica, St. Andrew, St. Anthony and St. Therese, a few of the many examples of holy men and women in our Church's history.

This time, however, I feel called to write about those among us striving to be saints, and how we can have eyes to see them. "Saint" is an often-overused term. Webster's defines it as a very virtuous, kind or patient person. Surely we encounter these people in our everyday lives, and yet there is more.

The U.S. Conference of Catholic Bishops defines saints as "the members of the Church who have arrived at perfect union with Christ, who join their wills to the will of God in praying for those in the Church."

When we encounter someone who is striving for sainthood among us, we feel it in our soul. We are uncomfortable but drawn in. These "saints" among us live the everyday life as we do but do it with a joy that is palpable. They shine light amid the cobwebs that have gathered in front of our hearts and eyes. We see something in them that calls to us. That something is love. That love is Christ.

On my journey, I have encountered numerous living saints, and knowing them has taught me to examine my life and strive to deepen my relationship with Jesus because of their example. Living saints make us both uncomfortable and aware of their passion and peace. We strive to walk with them and learn from them and then go out, like they do, on mission. For as Pope Benedict XVI reminds

WALKING WITH THE SAINTS

us, "We are not made for comfort, we are made for greatness."

A few years ago, I met a young man who made me uncomfortable with his zest for Christ. He challenged me with his unbounded zeal for missionary life. He was freer than anyone I have ever met! He spoke of freedom as something given not attained.

This young man sang praise and preached mercy in coffee shops, at dinner tables, on car rides and in grocery stores. He made, and continues to make, me uncomfortable in the best of ways. He laughs and cries purely. He gives and prays fully. He reminds me of John the Baptist in his quest to prepare the way for the Lord. He is an unending wick on a candle burning with love for Jesus Christ, and he will never not be on mission.

I have been blessed to know another soul with a missionary heart and a zest for the Lord, meeting him early on in my marriage. The Lord is his joy and stronghold, and he has rooted his work, his vocation, his community and, most important, his heart upon this truth. Rarely does it seem that a decision is made without being in conversation with the Lord.

His discernment is true. His efforts are motivated with love. His heart is sincere, and while we might disagree from time to time, I know his heart to be true. He manages his time in such a way as to be very successful professionally and personally. He is humble and grateful for all blessings. He seeks to share his blessings because he knows they were gifts to him. James 1:17 reminds us, "Every good gift is from above."

Another glimpse is of a woman who is a mother working outside the home. She is a lawyer on mission, and a young mom of many. She raises her young children to love the Lord. She leads a praying home. Her children revere the Lord and dress up as

priests on occasion. She comes from a faithful family. She and her husband are joyful and kind.

Undoubtedly life gets messy, and there are hardships, but they persevere. They continually give of their time, talent and treasure as they are able. They live a just life and seek to carry on the mission of the Church. It seems ordinary, but they are daring in their quest to live the Christian life as witnesses. We all need these witnesses.

Carlos Acutis is a young "blessed" in our Church, which means he is being considered for sainthood. He died in 2006 at the age of 15. He lived in Milan, Italy, and from the age of 7, after receiving his first Holy Communion, attended daily Mass. He was outspoken in praying his rosary and leading others to Jesus. He used modern technology to bring others to Jesus, saying, "To be always united to Jesus is my program of life." He lived with an urgency, saying, "Every minute that passes is a minute less to be like God."

Carlos came from a home described as barely lukewarm in its Catholicism. His mother remembers going to Mass three times in her life: baptism, First Communion and confirmation. Carlos is interesting and inspiring to me in his fervency for spreading the gospel with joy but also in his desire to be in right relationship with the Lord and mother Mary. Here is an example of a modern saint in the making who lives by example, bringing others to Christ.

We are all saints in the making. At least that is our call. That is our mission. Whether it be outspoken and countercultural like St. John the Baptist, or selfless and servant-hearted in raising up a family like St. Zelig, sainthood is achievable! This is truly our purpose here on earth.

Have you ever felt that tug on your life for something bigger? Has something someone said led you to search for more? May we all take a moment to reflect on the people who have challenged us by their words and actions to be better versions of ourselves. May we, too, strive for sainthood by being living examples of Christ's light in the world. Our church needs us now more than ever.

Tried and true: Mary our mother

By Sister John Paul Maher, OP

The fact that God chose to enter the world through a mother should interest us. Why would Jesus choose to become a child dependent upon a mother? While theologians can give us countless answers, filled with awe at this mystery, we can assume at least one answer: Jesus wanted us to follow His example by taking Mary as our mother.

At the cross, Jesus gives Mary to John, the beloved disciple, to have as his mother. (John 19:26-27) As Pope Francis notes in *Evangelii Gaudium*: “At the foot of the cross, at the supreme hour of the new creation, Christ led us to Mary. He brought us to her because he did not want us to journey without a mother.” (EG, 285)

Everyone who seeks to follow Jesus as a disciple also has Mary as their mother. Yet, this can be hard to see or experience in a practical sense. What does it mean to have Mary as your mother?

To have Mary as our mother is, first, to remember we are all children. We are not only children of a loving Father who generously chose to create us, but we are also spiritual children of Mary. In gratitude and humility, we are aware of our need to become like little children. (Matthew 18.3)

Having a childlike heart acknowledges our dependence on God and others. God never intended the human person to be alone. He made us to grow

and live in relationship with others, united in a life of virtue and charity. Thanks to original sin, this is not easy.

Knowing how difficult it is to choose virtue, God gave us a spiritual mother to help us by her prayers and intercession. We all need a mother to know us, to give us counsel, to protect us and listen to our cares. God provides a mother to each of us, His own mother.

We can be grateful that God’s plan for our salvation included Mary and the gift of being in relationship with her. As John Paul II wrote in his encyclical *Mother of the Redeemer*, Mary “has a precise place in the plan of salvation.” (RM, 1) Mary’s role in our own salvation is to lead us to Christ.

There is no question that Mary is the best person to help us draw near to Christ. We are to learn from her example of active receptivity to the Word of God. Her very mode of being is one of openness to the Holy Spirit with a readiness to act so that God’s will be done.

While we would like to imitate Mary’s docility and to love God’s will above all else, the reality is that we can struggle in our imitation of Christ. It can also be difficult to experience a friendship with Mary. This is where the popular devotion referred to as a “true devotion to Mary” comes in.

While there are many different ways of turning to Mary, a tried and true approach is the “total consecration to Jesus through Mary,” inspired by St.

Louis de Montfort. Consecrating ourselves to Mary and imitating the virtues Christ inspired in her is a sure way of following Jesus. One can think of a total consecration, lived out, as a fast track to grace and growth in union with Jesus.

A total consecration often takes the form of 33 consecutive days of prayer in which a person calls on the Holy Spirit, reads Scripture, reflects on Mary’s own discipleship, and takes steps to confirm their life more closely to the Gospel. This is a way of developing a “true devotion” since the prayer and conversion of life involved build a habit of turning to God with childlike trust.

There are many books that guide someone through making a total consecration to Jesus through Mary. One example is a modern adaptation of St. Louis de Montfort’s *True Devotion*, with passages from the writings of John Paul II in a book called “Totus Tuus: A Consecration to Jesus Through Mary” by Father Brian McMaster (2013).

When we entrust ourselves to Mary’s care, we are saying with our words and deeds that we trust her as Jesus did. Looking to Mary as our mother is at the heart of the Gospel and central to our imitation of Christ. Mother Mary, pray for us!

Sister John Paul Maher, OP, is a member of the Dominican Sisters of Mary, Mother of the Eucharist and the principal of Worthington St. Michael School.

Summer break, like in-person Mass, is a welcome gift

For as long as I’ve had kids in school, I’ve kept a countdown starting on the last day of the academic year.

When I share this, some people laugh. Others give me an over-the-top-of-their-glasses look that I usually interpret negatively (in their defense, they might not mean it that way).

This summer, we started with 84 days. As I write this, my countdown shows 28 days left.

And therein lies a change in my perspective, one that I needed.

In the past, I’ve always approached it as “I have to survive 28 more days of summer break.” This year, I framed it differently: “We get 28 more days of summer break.”

It was a very slight change. And I did it only because I’ve seen the effect of this reframing in other areas of my life.

According to the experts at Psychology Today, reframing a situation can be a “powerful way to transform your thinking.” And at Self, I was reminded that our thoughts are not always correct.

A few years ago, I was given the unexpected chance to reframe a situation that seemed only bad: I lost my job. I was asked to leave – nicely, yes, but it still hurt. A lot.

As I look back, I can see how this job loss was a blessing. It wasn’t a blessing in the sense of “I’ll do that again, because I lost 20 pounds, and it was worth it,” but rather as I look at where it’s led me.

Thanks to that job loss, I found a different position. In this current job, I’ve explored some of my gifts in greater depth, and I’ve found a groove.

And I also had the flexibility and stability that I

FINDING FAITH IN EVERYDAY LIFE

Sarah Reinhard

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might not have had when the pandemic seized the world.

That job loss became an opportunity to reach out to folks humbly and ask for help. It reconnected me with things I love that I had forgotten and overlooked.

I was only mildly rolling my eyes as I reframed summer break on my countdown this year. After all, what could it hurt?

For one thing, we have a teen driver this year. Her graduation year can be counted in months, and it sounds like a young child’s age, not a looming impossibility.

For another, my youngest enters first grade. That means when the kids are back to school, the house will be (sort of) quiet and (very) empty.

Maybe I’ve had some personal growth since I ran away from home during the COVID lockdown (and the kids came after me like it was a grand adventure). Maybe I’ve grown up in the past 16 years, right along with that teen who now has a job and a schedule she can (kind of) manage herself.

Though I don’t so much get a summer break – writing deadlines remain, my load at work continues, people still need clean laundry and regular meals – there’s something about this summer that has struck me as possible.

It’s possible to splash around. It’s possible to sit with a beer and a book. It’s possible to go visit a relative.

And it’s also possible to go to Mass. All at once, the doors are opened to us, and we are back in the pews. I’m reminded, yet again, of how uncomfortable I used to feel, 20-plus years ago, as a pre-Catholic, learning the rhythm of Mass. Now, it’s like slipping back into a comforting routine, but better.

Being away from Mass helped me appreciate our brothers and sisters who don’t have an easy way to attend Mass every week, much less every day. There are areas of the world where Christians are persecuted, practicing their faith at the risk of their lives.

There are areas of the world where Catholic churches are few and far between, making Mass a different kind of experience than driving across town (or, in the case of lockdown, turning on YouTube).

I also found myself appreciating the struggles of those who are homebound. Many can’t attend Mass because of health reasons – I have a dear family member who is in this category. There’s a weight they bear and one that I didn’t appreciate so much until I found myself back in the pew.

There’s something about seeing people, knowing that, though they may be strangers, they are family in Christ. Experiencing the Mass in all its in-person glory is a gift even more now, and it makes me pray even more fervently for those who are away, by choice or by circumstance.

Perhaps the next 28 days are an invitation to me – as were the 56 already gone. And maybe being back at Mass is a chance to reignite the flame that might have been dwindling and reach out in love with the works of mercy.

Real Presence can be felt during Latin Mass

A video is circulating on social media from a group named Young Catholics for Holy Mass that expresses their desire for continued access to the Traditional Latin Mass. They are not curmudgeons who reject the liturgical revisions promulgated by the Second Vatican Council or stick-in-the-muds who simply don't like change. These are inspiring young people with hopeful faces and an obvious love for the Holy Sacrifice of the Mass.

As the bishops of the world, and, in particular, the United States, wrestle with how to motivate more Catholics to return to Mass and to rekindle belief in the Real Presence of Jesus in the Blessed Sacrament, they can draw strength in their mission from the Catholic faithful who made this video, which is posted on YouTube.

The contributors represent not just the United States but Germany, Austria, Switzerland, Italy, France, Estonia, Nigeria, Indonesia, Croatia, Ireland, Australia and Sri Lanka. Their expressed desire to worship the Lord reverently shows the worldwide appeal of the Church's ancient and beautiful celebration of the Mass in its various forms.

Two weeks ago, Pope Francis issued a *Motu Proprio*, which, in layman's terms, is an edict from the Roman pontiff that placed restrictions on the Roman Missal that had been used for more than 400 years before the *Novus Ordo* (new order) of the Mass was instituted after Vatican II.

The new norm is to celebrate Mass, now called

EDITOR'S REFLECTIONS

Doug Bean



the Ordinary Form, in the vernacular language of a country or region with the priest facing the congregation instead of the altar. What is now called the Extraordinary Form of the Mass uses strictly Latin, which is still considered the official language of the Catholic Church.

Since the *Motu Proprio Traditionis Custodes* was announced, the document has received a considerable amount of positive and negative attention in the media. Without getting into specific details regarding the various stipulations, you might be wondering why there is so much fuss about restrictions on a Mass that only a small but growing percentage of Catholics attend?

Legitimate concerns exist that a small percentage of those attached to the Ancient Rite are not in communion with the Holy Father, but that doesn't appear to be the case with the young people who made the video.

Here is a sample of their responses:

"We love the old Mass not because we are old and grumpy."

"We love it not because we are old-fashioned."

"We love it not because we are separatists."

"We love the traditional Latin Mass for its devo-

tion and trustful fear of God."

"We love its orientation of priest and faithful in the same direction of what's God and Christ."

"We love it because it's the same all over the world. It is universal and catholic in the traditional sense of the word."

"It gives us peace and hope the world cannot give."

"We do not encourage disagreements that injure the Church."

"We do not block her path or expose her to the peril of division."

"We like to follow the call to holiness, and we draw our strength from the Latin Mass."

"We are your faithful."

"We pray for you (Pope Francis) every day."

The *Motu Proprio* places a considerable amount of responsibility on local bishops to determine what's best for the dioceses regarding the preservation of the Latin Mass, and Bishop Robert Brennan has expressed his support in the Diocese of Columbus for worship in several languages (read the Bishop's column on Page 2 of this week's edition), including the Latin Rite.

He is pleased to have welcomed the traditional Institute of Christ the King Sovereign Priest order to Columbus last October to serve the spiritual and

See LATIN, Page 18

Liberal authoritarianism and the Traditional Latin Mass

Let me begin by defining my location in the Liturgy Wars.

I am a *Novus Ordo* man.

I don't agree that the Roman Missal promulgated by Pope Pius V in 1570 entombed the Roman Rite in ecclesiastical amber, such that it forever remains (as one traditionalist friend recently put it) "the most authentic expression of the Roman Church's *lex orandi* [rule of worship]." If that were the case, then the 1962 Missal of John XXIII, which is used in 21st-century celebrations of what is typically called the "Traditional Latin Mass," is less than fully authentic, as it incorporates changes in the liturgy promulgated by Popes Pius XII and John XXIII.

I believe that the restoration of the Easter Vigil and the renewal of the Paschal Triduum by Pius XII were impressive developments of the Roman Rite, as I think the richer menu of biblical readings available at Mass today was another important achievement of the mid-20th century liturgical movement.

I do not regard Latin as a "sacred" liturgical language and I believe it entirely possible to conduct dignified and reverent worship in English.

I believe that the Second Vatican Council's Constitution on the Sacred Liturgy taught important truths, especially about the eschatological character of the Church's worship as an anticipation of life in the Kingdom of God, and I agree with its teaching that the Church's worship should be conducted with a "noble simplicity."

I think the suggestion from some liturgical traditionalists that the survival of Catholicism demands the restoration of the old Prayers at the Foot of the Altar, the old Offertory prayers, and the old Last Gospel is ridiculous: which is also how I view the claims that the Council's liturgical constitution and

THE CATHOLIC DIFFERENCE

George Weigel

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its immediate implementation were the result of a cabal of Freemasons, communists and homosexual clerics.

I prefer gothic chasubles to fiddleback chasubles and I dislike lace surplices.

That being said, I also think that the recent apostolic letter *Traditionis Custodes* [Custodians of the Tradition], which attempts to repeal Pope Benedict XVI's generous permission for easier use of the Traditional Latin Mass in the 2007 apostolic letter *Summorum Pontificum*, was theologically incoherent, pastorally divisive, unnecessary, cruel — and a sorry example of the liberal bullying that has become all too familiar in Rome recently.

Summorum Pontificum was an act of pastoral solicitude for those Catholics who find it more efficacious to worship according to the 1962 Missal, in what Benedict XVI described as the "Extraordinary Form" of the Roman Rite. It was also hoped that the Church's broader experience of that Extraordinary Form would lead to a re-sacralizing and ennobling of the Church's worship according to the "Ordinary Form" of the liturgy, the post-Vatican II missal of Pope Paul VI as revised by Pope John Paul II. In my experience, that hope was being vindicated, as the silly season in liturgy was mercifully drawing to an end.

I lived that vindication for three weeks in Cracow

this summer, as the seminar I led there — a multinational gathering of Catholics from six countries and cultures — celebrated the *Novus Ordo* reverently and prayerfully, using Gregorian chant for the ordinary parts of the Mass and traditional Latin chants and contemporary Taizé chants (in both Latin and English) as the entrance, offertory, and communion antiphons. Our seminar congregation's participation in the liturgy was, as Vatican II hoped, "full, active, and conscious;" it was also dignified, reverent, and attuned to the sacred.

In many American parishes where the Extraordinary Form has been offered as well as the more common Ordinary Form, the unity of the Church has not been impaired. That some proponents of the Extraordinary Form think themselves the sole faithful remnant of a decaying Church is certainly true, and their presence online is depressingly familiar. But it is an empirically unsustainable slander to suggest, as *Traditionis Custodes* does, that that divisive superiority complex (coupled with an ideologically-driven rejection of Vatican II) is the new normal for those who wish to worship at Masses celebrated with the Missal of 1962. Roman judgments should not be based on the hysteria and antics of the Catholic blogosphere.

Progressive Catholicism has typically been characterized by an authoritarian streak — a tendency to bullying and intimidation that certainly bespeaks impatience and may suggest a lack of confidence in its proposals and arguments. In the present pontificate, that has led to an extreme notion of papal authority that might make Pope Pius IX blush. This has not gone over well throughout the world Church, and that fact will have a marked effect on the next papal election.

What young people could most profit from hearing about marriage

Young people today experience various pressures and expectations that can make them anxious. In a recent essay, Professor Timothy P. O'Malley of Notre Dame's McGrath Institute for Church Life, crisply describes some of the over-the-top pressures that graduating college students are likely to encounter in commencement addresses:

"Notre Dame students are told that their degree is not exclusively an accomplishment earned through the completion of credit hours but a pledge to change the world. They are charged by a commencement speaker to go cure cancer, secure a spot on the Supreme Court, end political polarization and corruption, and renew communities on the margins through being a transformative teacher. ... In other words, the bar of anxiety is raised. The future is presented to these students as a series of endless accomplishments that they must complete to be judged as worthy by their *alma mater*. ... No wonder students get drunk and hook up on weekends to escape the impending and seemingly impossible responsibility of changing the very arc of human history before they reach the age of 30."

He notes that marriage and family life are seldom part of what commencement speakers at Notre Dame and other institutions of higher education propose to graduates. Students, he says, are "told, sometimes quite explicitly, to bracket out marriage and family life for the sake of their professional careers. And when the marriages and children of prominent commencement speakers are publicly raised on the commencement platform, they are always considered a lesser accomplishment."

MAKING SENSE 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.

Putting our human accomplishments into proper perspective can be challenging. We can be tempted, like many commencement speakers, to invert the relative order of their importance. In the face of unrelenting pressure to change the world, climb the career ladder, build a nest egg, acquire expensive homes, and travel the globe, we can easily convince ourselves that marriage and children are a hindrance.

But as we approach the end of life, we can often see with greater clarity what matters most.

I remember a chat I had with my father as he was declining in health. He had had a long career as an astrophysics professor at the University of Arizona. As we were talking about colleges, universities, and the world of academia, I mentioned how impressive his professional accomplishments had been, not only in teaching and research, but also in authoring various notable books with titles like "Radio Galaxies," "The Catastrophic Universe" and "Radio Astrophysics."

"Ah, the real achievement," he retorted, "what really matters, that would be the children."

Does the domestic church discriminate?

This column is the last in a series of eight articles on the "Liturgy of the Domestic Church" that covered various aspects of making your home a domestic church and living Catholic family life. For questions or to learn more, contact the Diocesan Marriage & Family Life Office at 614-241-2560 or familylife@columbuscatholic.org.

By Dr. Greg Popcak

Some folks worry that the term "domestic church" potentially leaves out a lot of people. Can you be a domestic church even if your family doesn't look like the stereotypical "ideal Christian household" (whatever that means)?

The term "domestic church" is specific, but it's not exclusive. The first-century Christian idea of family represented a radical departure from the pagan Roman understanding that family was based on blood. Christians taught that ties of grace were even more binding than ties of blood. All the baptized are brothers and sisters in Christ, and those ties were meant to supersede all other earthly connections. This represented a radical revisioning of what it meant to be "family." The "domestic church" is certainly rooted in the natural family, but it is simultaneously much broader, because it's ultimately a divine institution, not merely a human one.

It's helpful to think of a "domestic church" as a household of persons who are 1) *united to God and each other through the sacramental life of the Church* and 2) *committed to living out the Christian/Trinitarian vision of love in their relationships with*

each other and the world. Let's break this down.

"A household of persons united to God and each other through the sacramental life of the Church" means that it's grace, not necessarily blood, that makes a household a domestic church. Of course, just living under the same roof doesn't make a domestic church happen any more than standing around in an empty church building makes Mass happen. In both cases, the people who have gathered together have to be intentional about what they're doing. That's why, in addition to sharing a sacramental connection, a domestic church must also be committed to "living out the Christian/Trinitarian vision of love in their relationships with each other and the world."

Although the world has its own ideas about love, Christian disciples are meant to live and promote a uniquely Christian vision. For Christians, loving someone means: 1) being in intimate communion with them — like the Trinity is; and 2) giving everything we have to help each other become everything God created us to be — like Jesus did. The domestic church's mission is building deeply grace-filled, intimate relationships rooted in the commitment to work for each other's ultimate good.

Whatever the makeup of your household, the degree to which you can say that the people you live with are united by sacramental grace and committed to living out the Christian/Trinitarian vision of love in all your relationships is the degree to which you can say your household represents a true domestic church. Likewise, the degree to which this isn't true of your household is the degree to which God is call-

ing you and yours to grow. Every domestic church lives in the tension that exists between the already present and not-yet-fulfilled kingdom of God.

It's important to note that, in this model, married households rightfully enjoy special pride-of-place, but not because they represent some kind of human ideal. They deserve special respect because they share a stronger sacramental connection and because, as "icons of the Trinity," they're better equipped to witness to Trinitarian love. Other households aren't lesser domestic churches and married households aren't automatically "ideal." There are just different kinds of domestic churches — all of which share some sacramental connection and each of which witnesses to Christian/Trinitarian love in the manner that's most appropriate to its reason-for-being.

But what about single people? Aren't they excluded from domestic church life? Certainly not. For the Christian, there is no such thing as an individual. To be human is to be in relationship with others. Whenever possible, and even if they live separately, single Christians should actively seek out opportunities to participate and serve the domestic churches they grew up in or (in the case Christian grandparents, for example) gave rise to.

That said, if a person really does not have a viable connection to their own domestic church, Christians must do everything we can to make them an active and welcome part of our domestic churches. The

Boyhood Eucharistic experience still a shining light

This reflection on the Real Presence of Jesus is written in advance of the diocese's Eucharistic Gathering scheduled for Friday, Aug. 27 at Columbus St. Joseph Cathedral (invitation only) and Saturday, Aug. 28 at Columbus St. Charles Preparatory School. For more information and to register for Saturday's event, visit www.rprfgathering.com.

By Deacon Steve Venturini

The Real Presence, Real Future campaign has come at an important time for Catholics. The number of those who believe that the Presence of Christ in the Holy Eucharist is real, and not merely symbolic, has diminished significantly.

Why such disbelief in the reality around which our Catholic faith is so solidly built? Sadly, I do not have the answer. I do, however, have a story to tell that supports how that reality affected my life from the earliest days; and I hope and pray that my words might have an effect on at least one person to bring him or her back to the Real Presence of Christ – a Presence that can greatly affect their Future, as it has affected mine.

From 1947 to 1951, my father – then a captain in the U.S. Army Air

Corps – was stationed at Fort Francis E. Warren Army Base in Cheyenne, Wyoming. To this day, I consider that assignment one of two halcyon times in my life.

The second was 1955 to 1957, in Tullahoma, Tennessee, where my father, by then a major in the U.S. Air Force, worked at the Air Research and Development Command.

Cheyenne was my first opening to the world, where I was free to explore the base at large. (I made friends with the secretary at the base church and more than once got reprimanded for bringing home pencils she would always give me.) Tullahoma was my Mayberry R.F.D. experience. I learned how to be at peace with myself in both places. Both offered fertile soil for growing my faith.

At Fort Warren, we went to Mass every Sunday in the multidominational chapel that served Catholics, Protestants and Jews on base. One Sunday, I had my first encounter with the Eucharist – but in a very unusual way.

With his pre-Vatican II back to the people, Father elevated the host during the consecration. From where I was sitting, Father's hands obscured much of the host, so what my 3-year-old mind saw was a round, white

something that looked like a light bulb.

How did that perception come to be? My mother used to darn holes in my father's socks by stretching them over a light bulb, and that was my connection: What Father was holding up was clearly, in my little mind, a light bulb. That image stayed with me until I started school at St. Mary's elementary in Cheyenne. Then, things began to change, and I began to understand.

By the time I made my First Communion at Columbus St. Christopher Church, my mind was set straight. The host was Jesus. By then, my brain had become a sponge for things religious, and my relationship with Jesus was off and running.

Yeah, there were bumps along the way, the biggest being when I left the Church for a few years after high school. During that time, I always felt something tugging at me, wanting to pull me back; but I wasn't ready – yet.

It took time to pin it down, but what was tugging at me was a hunger for Christ in the Eucharist. I could pray and take part in community life in any religion; but only in THE Church (sorry, OSU) could I find and know the Real Presence, the Holy Eucharist. But, again, I wasn't quite ready yet.

Then, in 1966, I married Sandy,

whom I had known since we were 5 and 6 years old (a neat story in itself). Seeing our responsibility to find a faith life for our baby girl (perhaps, "with a little child to guide them" – Isaiah 11:6), in 1973 we began attending Mass at Church of Our Lady of the Miraculous Medal in Columbus, where we are to this day.

Although Sandy would not become a Catholic for several years, we became more and more immersed in parish life. I became a lector and president of Parish Council; we were extraordinary ministers; both of us were Directors of Religious Education, with Sandy taking over when I entered the diaconate (ordained Jan. 23, 1982); then she became head of our bereavement committee – and more. We had jumped in with both feet.

Today, whenever I look back at my days at Fort Warren, the real significance of Father's "light bulb" has become clear. That "light bulb" was, in fact, the Light of the World – Jesus Christ – just beginning to illuminate the long path I've trod since then. On that day in 1947, the Real Presence lit the way to my Real Future.

Deacon Steve Venturini serves at Church of Our Lady of the Miraculous Medal in Columbus, where he also is pastoral associate.

SUMMER, continued from Page 3

years that take into account the declining number of active priests.

Registration information for the fall sessions in each parish will be available soon at RealPresenceRealFuture.org. Training has begun for facilitators who will assist at the meetings.

"When the fall sessions begin, you're going to see some proposals, some examples of suggestions for collaboration, for parish mergers," Father Hartge said. "It doesn't mean a decision has been made. We're saying, 'Here's some information in these areas, and what do you think about this?' When you see draft models, it's simply a starting point."

CLI, a nonprofit lay association headquartered outside Philadelphia, is assisting the diocese in the Real Presence Real Future process at the invitation of Bishop Brennan. Cellucci, who is participating in the virtual summer Zoom meetings, described his organization's involvement as collaborative and supportive. All decisions rest in the hands of the bishop.

"We have worked with over 100 dioceses in the U.S. and Canada on everything from leadership training for priests to facilitating and helping

get people engaged in processes like this to synods to research and different tools we developed to help church leaders," Cellucci said. "But this is a diocesan initiative engaged and started by Bishop (Robert) Brennan. We are blessed to be providing some extra hands and feet to make it all possible."

Father Hartge encouraged the faithful to sign up for one of the remaining summer sessions and to start thinking about participating in the process this fall at the parishes. The diocese wants to receive feedback from a wide array of voices.

"When you think about the utter uniqueness of what we're doing and the impact this is going to have on our diocese, everyone is in a position to influence it and to have yourself heard," Father Hartge said.

"We want to go forward in the fall with just a real sincere, spirit-filled engagement, thinking about how this is going to affect every single person in this diocese, priests and the way they operate, and just a mindset that we are disciples of Christ with the Eucharist at the center."

St. Timothy Festival on the Green



A new 2021 Honda Accord (left) was raffled off as a fundraiser for the parish and school at Columbus St. Timothy's Festival on the Green the weekend of July 9-10. Father David Poliafico (above), the parish's pastor, sat in with Joe's Polka Cats, who entertained the crowds with Slovenian, Italian and Irish music. The festival also included food trucks, rides and games. *Photos courtesy St. Timothy Church*

ORDINATION, continued from Page 2

Pontifical College Josephinum since 2015 and was to have been ordained with two others as diocesan priests by Bishop Robert Brennan at Westerville St. Paul Church on May 29.

But the combination of COVID-related restrictions and paperwork problems related to his immigration status meant he had to go back to England, where he was ordained by Bishop Wright on Thursday, July 22 at the Cathedral of St. Chad in Birmingham. He is awaiting reopening of the U.S. Embassy in London so his status can be resolved.

“COVID, visas and restricted embassies have played their part in this celebration,” Bishop Wright said. “I dare to say, my dear brother, that when you left Burton (England) for Columbus to further discern your vocation, it’s fair to say neither of us had this in mind for your future ordination. A visit to Columbus was more in my thinking. I’m sure it was in yours, too.”

“These DC days have been difficult, but I am convinced they allow us to reflect more deeply on the reality of the early Church and the very first outpouring of the Holy Spirit at Pentecost,” the bishop said.

On that day, the Gospels “find the Church fearful, uncertain, in lockdown in the Upper Room in Jerusalem. Lockdown, uncertainty, fearful – it all sounds quite familiar to what we’ve been through. The joyful Good News, though, is that you cannot lock down the Holy Spirit. My brother Eugene, with all you’ve been through in recent months, today that same Holy Spirit inspires you to minister in the Lord’s name as a priest.”

The ordination Mass was livestreamed on the Birmingham cathedral’s website, and Bishop Wright noted before Mass that it enabled friends and family of Father Joseph in Asia, Europe and North America to be united around the same altar.

The bishop’s greeting expressed gratitude to Bishop Brennan and Father William Hahn, diocesan voca-



Eugene Joseph waits to be called to the altar for his ordination to begin at St. Chad Cathedral in Birmingham, England.



Joseph listens to Auxiliary Bishop Stephen Wright of the Archdiocese of Birmingham, England.



Joseph prostrates himself before the altar on Thursday, July 22 at St. Chad Cathedral, where he was ordained a priest.



Bishop Wright anoints Joseph’s hands.



Joseph is congratulated by Bishop Wright.



Surrounding Bishop Wright on the altar for Mass are (from left) Father Bob Penhallurick of Hilliard St. Brendan Church, Father Brett Garland of Delaware St. Mary Church (center) and Father Joseph.

tions director. He also thanked the New Albany Church of the Resurrection, which is Father Joseph’s home parish, and Columbus St. Margaret of Cortona, Reynoldsburg St. Pius X, Westerville St. Paul, Sunbury St. John Neumann, Columbus St. Cecilia, and Columbus Immaculate Conception churches, where Father Joseph served at various times as a seminarian.

The bishop also recognized the Josephinum and the Columbus Syro-Malabar Catholic community. Father Joseph has Vatican permission to celebrate Mass in the Roman Catholic rite and the Syro-Malabar rite – one of the 23 Eastern Catholic rites in communion with the pope. He was born and baptized in the Syro-Malabar rite, which traces its roots to St. Thomas the Apostle’s missionary work in India.

In attendance from the Columbus diocese at the ordination were Father Robert Penhallurick, a native of



Father Brett Garland adjusts the chasuble on Father Joseph. Photos courtesy Con McHugh/Archdiocese of Birmingham

England who is pastor of Hilliard St. Brendan the Navigator Church, and Father Brett Garland, pastor of Delaware St. Mary Church. Father Penhallurick presented then-Deacon Joseph to Bishop Wright and declared his worthiness to be ordained. Father Garland assisted Father Joseph with donning his priestly vestments after



Father Joseph (center) is joined by Father Penhallurick (left) and Father Garland.

ordination. Archbishop Bernard Longley of Birmingham has assigned Father Joseph as parochial vicar of St. Teresa of the Child Jesus Church in Stoke-on-Trent, England, until he is able to return to the United States.

DOMESTIC CHURCH, continued from Page 7

early church did not attend to widows and orphans by creating social welfare agencies. They opened their doors and welcomed the stranger into their midst as a true brother or sister in Christ. Certainly, social services are essential, but they can’t possibly replace the authentic opportunities for accompaniment that the domestic church can provide. The radical hospitality that Christian households are called to is meant to make sure that no one is alone.

Promoting domestic church life doesn’t mean indulging in some Ozzie and Harriet fetish. It means calling all households to holiness and asserting the authentic communion in which every Christian person is called to live.

Dr. Greg Popcak is the author of many books and the executive director of the Peyton Institute for Domestic Church Life

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Seminarians say 'gracias' for local Spanish immersion activities

By Tim Puet
For *The Catholic Times*

The COVID pandemic forced seminarians from the Diocese of Columbus to stay home this summer for Spanish immersion classes that in past years had taken them to Central and South America.

But though they were in familiar locations, they still felt a sense of discovery as they learned the Spanish language through classroom instruction and daily encounters with some of the people they hope to be serving as priests.

"We were close to home, yet there was a great sense of adventure whenever we went into the community," said Pontifical College Josephinum seminarian David England of Grove City Our Lady of Perpetual Help Church.

"People were very warm wherever we went, and it was obvious how appreciative they were of us because they recognized that we are discerning the priesthood and want to learn Spanish to serve them better."

Besides England, other Josephinum seminarians who took part in the classes, which began on Monday, May 31 and concluded on Sunday, July 25, were Daniel Colby of Columbus Immaculate Conception Church, Joseph Rolwing of New Albany Church of the Resurrection and Sam Severance of Columbus Holy Family Church. They were lodged at St. Therese's Retreat Center in Columbus throughout this period.

Each weekday afternoon and on weekends, they went to diocesan parishes with a large Spanish-speaking population, including Parroquia Santa Cruz, Christ the King, St. Agnes, St. Cecilia, St. James the Less and St. Stephen the Martyr in Columbus, as well as Delaware St. Mary, Dover St. Joseph and Marion St. Mary.

In addition, they spent a weekend in Detroit, where they met with Antonio Guzman, Hispanic ministry coordinator for the Archdiocese of Detroit, and visited Detroit Holy Family and Most Holy Redeemer churches, both with large Hispanic congregations.

They also went to the shrine of Blessed Solanus Casey, a Capuchin Franciscan priest who is a candidate for sainthood. He spent more than 20 years in Detroit, died there in 1957 and was known as "Detroit's miracle worker" because of his holiness and because miraculous cures have been attributed to his prayers.



Betty Protz (right) has led Spanish classes with diocesan seminarians this summer.

Diocesan seminarians are encouraged to spend a summer in Spanish immersion classes at some point during their discernment of the priesthood.

"The Latino community is a growing part of our diocesan life and community," said Father William Hahn, diocesan vocations director. "They need the sacraments and the spiritual care a priest provides, and we want all our future priests to be able to serve those needs."

"Bishop (Robert) Brennan considers a working knowledge of the Spanish language to be a pastoral priority and feels the best way to learn the language is to be immersed in it," said Father David Schalk, pastor of Christ the King and Columbus St. Thomas the Apostle churches and diocesan vicar for Hispanic ministry.

The bishop served a large Hispanic community while he was a priest and auxiliary bishop in the Diocese of Rockville Centre, New York, and has delivered several homilies in Spanish since becoming bishop of Columbus in 2019.

In working with Latino parishioners, "we've discovered a community within our own diocese that we've never been in contact with," Rolwing said. "Learning their culture and seeing how strong in faith it is have made us appreciate the Church more."

"Most of what we've done has taken place south of Interstate 70, especially when we've been working with the MSP sisters," Severance said. He was referring to the Sisters of the Missionary Servants of the Word, who have been serving parishioners at St. Stephen the Martyr Church since 2011 and at Christ the King Church since 2014.

The Mexican-based sisters' efforts in those parishes and elsewhere center on door-to-door evangelization. During home visits, they encourage inactive Catholics to return to the Church and nonreligious people to examine Catholic teaching.



Children gather for prayer during a Kids' Club program.

"When I was with the sisters, sometimes I had to remind myself that I was only 15 minutes from home because it felt like I was, like, I'm in a different country," Severance said. "If you don't learn the lay of the land, you're never going to meet people's spiritual needs."

"It's a bit awkward sometimes to stand in front of someone's house and try to conduct a dialogue in Spanish. Sometimes you have to ask people to repeat what they said or to respond more slowly, but they're happy to do that. Everyone's been super-cooperative."

The seminarians' limited knowledge of Spanish led to some humorous moments. Rolwing said that during the first session of a weekly children's program titled Kids Camp, "I introduced myself by saying, 'Soy una semenerista,' which I thought was Spanish for 'I am a seminarian,' and a 7-year-old boy burst out laughing." Rolwing later realized the second word he should have used was the Spanish masculine singular *un*, rather than the feminine singular *una*.

"One night I was at a family's house and the grandfather told a joke in Spanish, and everyone laughed," Colby said. "Then I told a joke in English, and all I got was silence. Someone had to tell me I was telling the same joke the grandfather did."

"You realize the things Latinos have to deal with in everyday life when you're on the other side of the language barrier and they have to deal with our efforts at speaking their language. It takes a lot of patience on everyone's part."

"The knowledge that one day we'll be priests and that this is helping make us better priests makes the struggles worthwhile to us and the people we serve."

Father Schalk said that sometime in the mid-2000s, the diocese began sending interested seminarians to Mexico for an eight-week immersion experience with a host family that in-



Seminarians join the children for a game. Photos courtesy Ethnic Ministries Office

cluded intensive study of the Spanish language, in addition to living with the family and making weekend excursions to Catholic sites. More recently, the program took place in Costa Rica.

"I was blessed to spend eight weeks with a host family and a Catholic community in Guadalajara, Mexico," said Father Schalk, one of the first Columbus priests to have a Spanish immersion experience. "This was a very formative period in my priesthood because it deepened my appreciation for Latino culture, and I learned a little Spanish as well."

"Father (David) Sizemore (now pastor of Newark St. Francis de Sales Church) and I stayed with the same family. This allowed for a unique experience of fraternity and strengthened our friendship, which has continued ever since. Fathers Seth Keller and Michael Fulton (both ordained in 2020) told me they had a similar experience a few years ago in Costa Rica."

"What was lacking in having an immersion program outside the United States was a knowledge of the pastoral realities of dealing with the Latino community in the Diocese of Columbus," Father Schalk said.

"The unexpected change in plans this year allowed participants in the immersion program to learn more about some of the people they may serve while also bonding with each other."

Fathers Hahn and Schalk will review reaction to this year's program to determine how to proceed with future immersion activities.

During the seminarians' immersion period in the Columbus area, they had Mondays off and began the day with a 7 a.m. Mass in Spanish at the retreat center on Tuesdays through Fridays, followed by Spanish class with Señora Betty Protz of Westerville St. Paul School. Each Spanish-speaking priest celebrating the Masses generally did so for four straight days, with Father

Vocation efforts resume in earnest as pandemic restrictions ease

By Doug Bean
Catholic Times Editor

When Father Bill Hahn assumed the role of diocesan vocations director in July 2020, the world was in the midst of a pandemic, which meant that bringing young men together in person to discuss the possibility of serving the Catholic Church as priests or religious was not an option.

For most of the past year, the burden of those restrictions lingered. Seminaries were not allowing on-site vocations visits or retreats – not just at the Pontifical College Josephinum in north Columbus, but at seminaries and houses of formation throughout the world.

Other Ohio dioceses faced the same restrictions. And considering that interaction with seminarians provides an invaluable opportunity to talk with them firsthand about their calling and to experience life in a seminary community, the challenge of fostering vocations became that much more difficult.

“Once guys are around the campus of a seminary and get the feeling like, ‘I can see myself living this life, and it’s not really a completely different thing,’ and then to see the seminarians as just normal guys, that gives them the courage to take the step,” Father Hahn said.

As a result, the Diocese of Columbus was blessed with just one first-year seminarian this past fall.

“I think there were other guys who were considering at that point (March 2020), and they both kind of disappeared after that, and other vocations directors were saying the same thing



Ethan Williams of Columbus St. Patrick Church participates in the Liturgy of the Hours at the Quo Vadis retreat for young men at the Pontifical College Josephinum.

happened in their dioceses,” Father Hahn said.

“A lot of times, guys are making their final decision in the springtime, and all of a sudden they had no sacraments, no community support, no engagement with people, and so you know how difficult that would have been in that moment to make a decision to give your life to the Church.”

But as everyday life started to return to normal, more vocations meetings took place throughout the diocese, and interaction with seminarians has helped make a positive impact. In August, three new candidates are expected to begin studies for the diocese at the Josephinum.

“I’m looking forward to hopefully a more normal year that has availability for engagement,” Father Hahn said. “That’s really important.”



Tire flipping was one of the outdoor activities during the opening day of the Quo Vadis retreat on Sunday, July 25 at the Josephinum. CT photos by Ken Snow

Primary mechanisms to connect with individuals open to the priesthood include The Melchizedek Project group meetings at several locations in the diocese and through the Catholic missionaries with the Damascus Youth Summer Camp, St. Paul Outreach and the Fellowship of Catholic University Students.

“They’re the ones who are encountering people who are stronger in their faith and are asking those questions like, ‘Am I being called to something like the priesthood?’” Father Hahn said. “They’re on the front lines.”

The number of young men wanting to know God’s will for their lives pleasantly surprised Father Hahn in his first year leading the vocations office.

“Maybe they’re not making the commitment to enter seminary neces-

sarily,” he said, “but it’s interesting in a culture like ours that there’s still so many who have that desire to be open to God.”

The Melchizedek Project provides a forum for small discernment groups of young people who are open to considering the priesthood. The organization takes its name from the Canaanite priest-king who worshiped “The Most High God” and is referenced in Psalm 110 with the passage: “You are a priest forever in the order of Melchizedek.” The Melchizedek Project’s website lists more than 1,110 groups and 12,000 individuals engaged in the initiative.

In the Diocese of Columbus, regular meetings have taken place at Lancaster St. Bernadette, Hilliard St. Brendan and Columbus St. Catharine churches. A session for college-age and older men met monthly at a restaurant close to OSU’s campus.

A driving force behind The Melchizedek Project is Father Brett Brannen, the director of spiritual formation at the Pontifical College Josephinum and the author of *To Save a Thousand Souls, A Guide for Discerning a Vocation to Diocesan Priesthood*. The book is key in fostering group discussions and individual reflection at the meetings.

Two of the diocese’s first-year seminarians this fall were involved with The Melchizedek Project at St. Catharine, and the third was involved with St. Brendan’s Father Hahn said. Several other men who have been involved are entering religious orders or, in the case of college students, re-

See **VOCATION**, Page 12

IMMERSION, continued from Page 10

Hahn substituting for them at their respective parishes.

Participants included Father Brett Garland of Delaware St. Mary Church; Father Keller of St. Cecilia Church; Father Antonio Baus, CppS, of St. James the Less Church; Father Chris Tuttle of Columbus St. Peter Church; Father Brian Smith of the Diocese of Youngstown; Father Schalk and Father Fulton, both of Christ the King and St. Thomas churches; Father Eduardo Velazquez, MSP, of St. Stephen the Martyr Church; and Father Antonio Carvalho of Columbus Holy Name Church and Parroquia Santa Cruz.

Weekday afternoons and evenings were spent in what Colby described as “a grab bag of activities.” Tuesday afternoons were devoted to what he called “odds and ends,” with Tuesday



Seminarians lead a procession for an outdoor Mass. Photo/Ethnic Ministries Office

nights spent at Christ the King, praying the rosary in front of a Planned Parenthood office on East Main Street in Columbus and knocking on doors with the MSP sisters, followed by dinner at a family’s house.

Wednesday activities included Zoom calls with representatives of the

Latino community who deal with local government, as well as a baptism at Christ the King and a visit to Columbus St. Mary Magdalene Church. Family dinners on Wednesdays featured movies related to Hispanic life and culture in the United States, followed by a discussion of the week’s film with a guest from a Latino family.

Several Thursday afternoons were spent helping at the Our Lady of Guadalupe food pantry and activities center operated by Catholic Social Services on Columbus’ west side, followed by an evening with a family.

Fridays were preparation time for that night’s Kids Club program, which lasted from 6:30 to 8 p.m. and was for children ages 6 to 14. Activities included games, skits and dramas acting out a mystery of the rosary. The

evenings ended with prayer and meditation.

Weekends featured some travel, such as the trip to Detroit. The seminarians also attended Christ the King Church’s 75th anniversary Mass and two quinceañeras – the traditional Hispanic celebration of a girl’s 15th birthday.

“The variety and the amount of activities we were involved in kept us very busy and reminded us of how flexible we will need to be as priests,” England said when the seminarians were asked to sum up their Spanish immersion experience.

“Despite its challenges, this has been the best summer I’ve spent so far in the seminary because of all its rewards,” Colby added, with the rest nodding in agreement.



Dominic Polt (left) and his brother, Mateo (second from left), speak with Father Bill Hahn (second from right), the diocese's vocations director, and seminarian Jake Asuncion (right) before the start of the Quo Vadis retreat at the Pontifical College Josephinum as the boys' mother, Estrela, prepares to leave. They are Columbus St. Aloysius parishioners.



Bishop Robert Brennan chats with young men who attended the Quo Vadis retreat from July 25 to July 28 at the Pontifical College Josephinum. The retreat is one of the diocese's outreach initiatives to those interested in religious vocations. *CT photos by Ken Snow*

VOCATION, continued from Page 11

turning to their home dioceses to continue discernment.

For some candidates, the discernment process involves choosing between the diocesan priesthood and a religious order such as the Dominicans, Franciscans or Benedictines.

Father Hahn described the religious order priests as similar to infantry going out together as one unit to preach, teach and minister with a particular charisma. He characterized diocesan priests as the paratroopers dropped into a parish who assess what the Holy Spirit is already doing there and how to proceed. Their bonds among each other are formed in support of that overall mission of the Church.

"After talking with guys for a while, you can kind of get a sense of what would be a good fit," Father Hahn said.

In addition to finding and fostering vocations, Father Hahn is also actively involved with the seminarians currently in formation for the diocese. This summer, he has spent time preparing those men going into their third year of theology for a pastoral year spent in a parish.

Father Hahn also is engaged in launching a vocations promoters initiative. These promoters will be priests in different regions of the diocese designated to assist Father Hahn in hosting discernment events, visiting schools to talk about vocations, meeting with young men who might be interested in the priesthood.

"If someone reaches out to me, I can connect them with the vocations promoter in their region who is much closer and can talk to them and give them feedback and get an idea of their interest," Father Hahn said. "There are a lot of gifted priests who are close to the people and familiar with them in their areas.

"Some of the guys have said their vocation came from parish priests they knew or when a priest came to their school. It's building relationships and figuring out how we keep cultivating those relationships."

One commonality that stands out as foundational for men choosing to pursue religious life is altar serving. A 2018 survey by the Center for Applied Research in the Apostolate at Georgetown University indicated that 74 percent of newly ordained priests were altar boys before entering seminary.

"Last year, when I did a survey with the guys here on what brought them in, I was surprised that it wasn't things like social media, videos, websites; things we tend to equate with this generation," Father Hahn said. "It was relationships with priests, it was good books and it was also serving."

Recognizing the impact that altar



Bishop Robert Brennan addresses attendees at the Quo Vadis retreat.



Seminarians speak with approximately 40 participants in the Quo Vadis retreat.

servicing has on formation of young Catholics, Westerville St. Paul Church started a Knights of the Holy Temple group for male servers modeled after a program founded in the Diocese of Lafayette, Indiana. Approximately 80% of Lafayette's seminarians come out of these Knights' groups. Another Columbus diocesan parish is planning to launch a chapter this fall.

The group's purpose is not just server training and facilitating discernment for the priesthood but forming Catholic gentlemen who, according to the Knights of the Holy Temple's website, will be devoted to Christ in the Blessed Sacrament and service to the poor; protecting and fostering the culture of life; developing leadership, fellowship and prayer support; and living the faith privately and publicly.

"They're meeting more often with the priests, and it creates a community where it's normal to be with a priest on the altar, and then they feel comfortable when they start to think about their vocation because they know they're going to be supported by others in the group," Father Hahn said.

Other parishes such as Columbus St. Patrick Church have developed a large contingent of well-trained servers. Four St. Patrick parishioners are currently diocesan seminarians, and one was ordained for the diocese in 2020.

"Our seminarians seem to be coming out of communities where altar serving was valued, where the radicalness of the Catholic Faith was emphasized, where the 'hard teachings' were not ignored, where a joyful living of the fullness of Faith was experienced. This is where the future of the Church is going to be," Father Hahn said.

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Senior Companions brighten lonely hours for isolated elderly

For some seniors, aging means wanting company and never having it.

In their later stage of life, seniors often experience the shrinking of their social circle. Spouses, relatives and friends might have passed away – and sometimes those who remain seem busy with careers and families of their own. As a result, loneliness can fill seniors' days. Transportation challenges, including being unable to drive, are often further isolating.

The ramifications of loneliness and social isolation in the elderly can be significant. A 2020 report from the National Academies of Sciences, Engineering and Medicine notes that these factors contribute to:

- Higher rates of depression, anxiety and suicide.
- A 50 percent increased risk of dementia.
- A 29 percent increased risk of heart disease and a 32 percent increased risk of stroke.
- An increased risk of premature death from all causes, rivaling those of smoking, obesity and physical inactivity.

Perhaps because of a general unease with the realities of growing old, we often tend to turn our eyes from its challenges. Along with that, we often view elders not as whole people with rich histories and talents to share but as lingering shadows, slipping from our attention as we tend to our hectic lives. As a result, too many seniors feel forgotten.

But old age doesn't have to mean isolation, social exclusion or a growing sense of invisibility. Catholic Social Services (CSS) is committed to making sure seniors remain connected to other people and their community.

This commitment is evident in CSS' Senior Companion program, a dual-beneficiary program that engages active, low-income seniors in serving as Senior Companions to their peers who are often homebound. Through the program, each Senior Companion receives a stipend and travel reimbursement to visit his or her clients for 15-plus hours a week. This service helps both the individual receiving the visits and the Senior Companion making them.

For a homebound senior, the hours can drag, with each day looking much like the previous one. A scheduled visit from a familiar, friendly face is something to look forward to. It's a chance to enjoy company at home or to get out of the house for a fun excursion; either scenario provides much-needed interaction, socialization and inspiration.

Meanwhile, many seniors yearn for meaningful opportunities to contribute

to their communities. These seniors often feel they have much to give and that their time and energy are underutilized and undervalued. Many want to improve the world around them.

CSS believes that, for seniors at every stage, delight, enjoyment and purpose remain possible if the opportunity and means are provided.

Senior Companion provides the chance for seniors to connect with others, to enjoy conversations and activities and to experience a consistent and empathetic presence. The company and the outings that the program provides add richness to their routine and bolster their wellbeing, easing age-related loneliness.

Meet Wanda

Wanda has been a Senior Companion with CSS for three years. She has a passion for helping others, and her enthusiasm is unmistakable. At 73, she is clearly young at – and generous of – heart. She is also a people person.

Wanda is rich in spirit but perhaps not as rich in the financial sense. "I live on a very, very fixed income – no frilly kinds of money," she said. "I'm lucky if I break even, but the extra income I earn through Senior Companion allows me to go out to eat, find entertainment, go shopping – that's because these are the kinds of things I get to do together with my clients. Together, we try to focus on active things, socializing and being out. I need this as much as they do."

"These people start out as strangers and become your clients, and then

they become your friends. I have so many new friends! It's like the pebble you throw in the lake, and then it ripples because you also connect with their families."

The friendship and support that the program enables seem to work both ways, providing Senior Companions with gratifying opportunities to connect socially while making a difference and providing more-isolated seniors with the human interaction they need for their mental, emotional and physical health. "For a couple of them (my clients), I'm pretty much it," Wanda said, "and they've told me that."

It's unfortunately true. For some of CSS' 400-plus Senior Companion clients, life can feel severely limited and empty of joy. Wanda said, "Some of my clients have come to the point when they can't get out or drive any longer, and they'd never really developed interests or hobbies, so there's this constant loneliness and boredom."

"If that was me, I'd be a lost soul. We have a lot of lost souls out there.

And they shouldn't be. No matter what their life has been like, we (Senior Companions) are there to make a difference now.

"In our society, we feed our seniors and have programs for their health care. Medically, we can take care of the body, but you have to take care of the heart and soul of these people. That's what we (Senior Companions) are nurturing, that's what we're taking care of. It gives me a purpose."

In some cases, Senior Companion relationships have lasted 20 years. Whether new or enduring, these are important bonds: deeply life-affirming, adding vitality, comfort and color to the lives of low-income seniors.

Senior Companion is a part of CSS' efforts to help keep seniors independent and aging gracefully. "Many of my clients' families have a sense of peace in knowing that I'm there for that loved one when they can't be ... it's just that sense of caring and giving and taking care of others," Wanda said. "I'm blessed to be able to do it."

Save the Date



ORDER OF MALTA
CENTER OF CARE
FOUNDATION

The First Annual Defense of the Faith Seminar Benefiting the Order of Malta Center of Care

Columbus Region's Annual Defense of the Faith Lecture

Keynote Address

Dr. Peter Kreeft

Professor of Philosophy at Boston College

How to Save Western Civilization

A Preview of the sequel to his most recent book, *How to Destroy Western Civilization*

Saturday September 18, 2021

10:30 AM to Noon

Jessing Center at

The Pontifical College Josephinum
7625 North High Street
Columbus, Ohio 43235

Please register at Eventbrite: <https://www.eventbrite.com/e/162462089483>

or email: lwbarbe@aol.com



Position: Coordinator of Youth Ministry
Reports To: Pastor Status: Full-time (35/week)
Practicing Catholic: Required

Position Overview: The Youth Ministry Coordinator designs, develops, and directs a parish program for students in grades 8-12 and provides leadership to assist the parish community in building a solid foundation of catechetical and formational ministry and outreach. This program's goals are to empower the young people of the parish to live as disciples, draw members into greater participation in the life, mission, and work of the parish and greater Church, and foster the spiritual growth of the members of the youth ministry program. For more details call Msgr. Paul Enke 740-587-3254

The Order of Malta Center of Care (is a 501c3) is located in the St. John Center, 640 S. Ohio Ave. Columbus, OH which is a part of the Community of Holy Rosary / St. John the Evangelist Parish. It services the needs of the poor and the sick in the surrounding neighborhood. The Center of Care is staffed by volunteers from the Sovereign Military Hospitaller Order of St. John of Jerusalem of Rhodes and of Malta, members of the Catholic Medical Association and many friends.

18th Sunday in Ordinary Time Year B

God hears our grumbling and feeds us

Exodus 16:2-4, 12-15
Psalm 78:3-4, 23-24, 25, 54
Ephesians 4:17, 20-24
John 6:24-35

Grumbling is not a pleasant experience for anyone involved. The one who receives the grumble suffers most, but the grumbler also suffers. The question is whether something real or true is “under” the grumbling that can be drawn out. What is really going on?

A parish office manager is often the target of grumbling. The challenge is that the one being grumbled about (the pastor or another staff member) is not there to receive it. One office manager decided how to address the problem. She looked at the person who was grumbling and said, “Sit down.” Then, she continued: “What’s going on?”

Inevitably, an outpouring of problems would follow. Most of the time, that “solved” the problem. The grumbler had been heard. A note might be left for the pastor or staff member, but it was no longer urgent. And the office manager received an apology for the earlier behavior.

Moses did not quite follow this path. After all, he and Aaron had “the whole Israelite community” against them. But he did the right thing. He took the grumbling to a higher court. How blessed we are that he did so! He did not give up or let the grumbling stand in the way of his fulfilling the function assigned to him: He was the intercessor on behalf of the people.

He shared their plight with the Lord, and the Lord sent down manna. That manna became a symbol that served to pave the way for the greatest response God could give to our plight: the gift of bread from heaven, the Eucharist. “The Lord gave them bread from heaven.”

Notice the flow of things here: The

19th Sunday in Ordinary Time Year B

Bread of Life sustains us on our journey to heaven

1 Kings 19:4-8
Psalm 34:2-3, 4-5, 6-7, 8-9
Ephesians 4:30-5:2
John 6:41-51

In the first reading, we meet the prophet Elijah when he has reached a low point, following a great victory over the prophets of Baal and then a threat coming to him from authorities who are deaf to the truth and fail to see

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.



whole community grumbled. They blamed Moses and Aaron. Their grumbling reached heaven. God responded.

What is your grumble? Who hears it? Who gets the blame? What is God’s response? Are you paying attention to God’s movement in you? Are you consuming what He is feeding you?

In the Gospel of John, we continue our encounter with Jesus at the seashore and hear the conversation that followed the feeding of the multitude. In response to questions asked of Him, Jesus speaks to those who follow Him about the Bread of Life: “*My Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world. ... I am the bread of life; whoever comes to me will never hunger; and whoever believes in me will never thirst.*”

God gives Himself to us in Jesus. Jesus lived our human life from beginning to end. He shared with us the depths of His love, and in the sacraments, especially the Eucharist, He established the sacramental way of remaining with us throughout all time.

He invites us now “*to be renewed in the spirit of our minds, and put on the new self, created in God’s way in righteousness and holiness of truth.*”

Human beings seek God. The world does not satisfy. Only a living relationship with God satisfies. We are invited to seek Jesus. He has established through His Spirit the connection we need to be with Him always and to come to Him for the food and drink that satisfy.

God hears our cry. He hears us, and He provides. He knows the meaning

of the hand of God.

“*Elijah went a day’s journey into the desert, until he came to a broom tree and sat beneath it. He prayed for death, saying: ‘This is enough, O LORD! Take my life, for I am no better than my fathers.’*”

The account of Elijah on his journey through the desert to Sinai to encounter God expresses in symbols the confidence we are invited to place in God’s

THE WEEKDAY BIBLE READINGS

8/2-8/7

MONDAY

Numbers 11:4b-15
 Psalm 81:12-17
 Matthew 14:13-21

TUESDAY

Numbers 12:1-13
 Psalm 51:1,3-7,12-13
 Matthew 14:22-36 or
 Matthew 15:1-2,10-14

WEDNESDAY

Numbers 13:1-2,25—14:1,26-29a,34-35
 Psalm 106:6-7b,13-14,21-23
 Matthew 15:21-28

THURSDAY

Numbers 20:1-13
 Psalm 95:1-2,6-9

Matthew 16:13-23

FRIDAY

Deuteronomy 7:9-10,13-14
 Psalm 97:1-2,5-6,9
 2 Peter 1:16-19
 Mark 9:2-10

SATURDAY

Deuteronomy 6:4-13
 Psalm 18:2-4,47,51
 Matthew 17:14-20

8/9-8/14

MONDAY

Deuteronomy 10:12-22
 Psalm 147:12-15,19-20
 Matthew 17:22-27

TUESDAY

2 Corinthians 9:6-10

Psalm 112:1-2,5-9
 John 12:24-26

WEDNESDAY

Deuteronomy 34:1-12
 Psalm 66:1-3a,5,8,16-17
 Matthew 18:15-20

THURSDAY

Joshua 3:7-10a,11,13-17
 Psalm 114:1-6
 Matthew 18:21—19:1

FRIDAY

Joshua 24:1-13
 Psalm 136:1-3,16-18,21-22,24
 Matthew 19:3-12

SATURDAY

Joshua 24:14-29
 Psalm 16:1-2a,5,7-8,11
 Matthew 19:13-15

DIOCESAN WEEKLY RADIO AND TELEVISION

MASS SCHEDULE: WEEKS OF AUGUST 1 AND 8, 2021

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.

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.stannsimary.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 III, Seasonal Proper, Liturgy of the Hours.

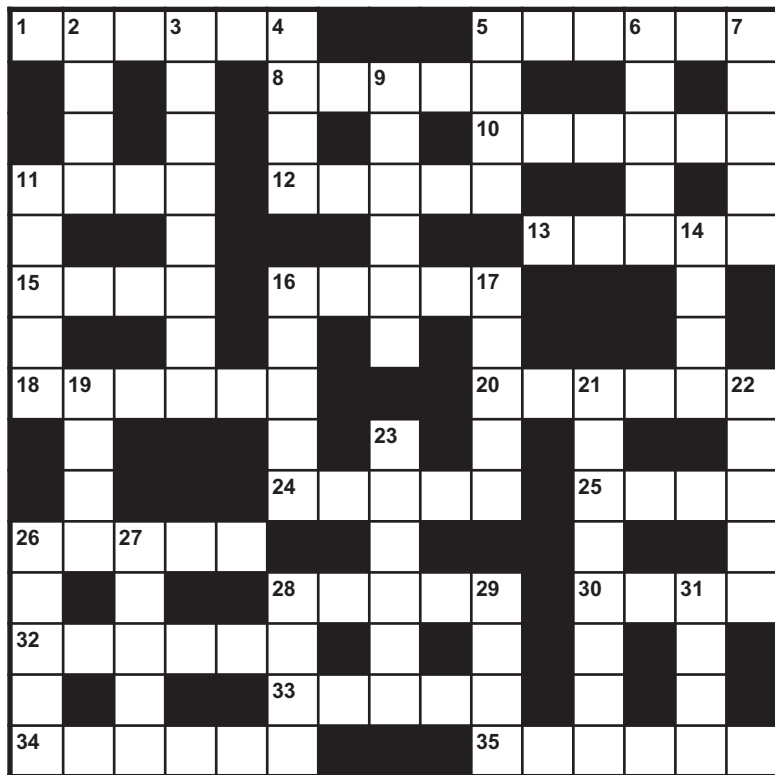
of our grumbings. He feeds us the Bread of Life. The Shepherd Who feeds us is listening. This food from heaven sustains us on our own journey to the Promised Land.

Jesus invites us to work for the food that endures to eternal life. This gift is the Eucharist, the Bread of Life. Love for the One Who feeds us motivates

us to live in accord with the Eucharistic life that is ours. As we listen to Jesus’ discourse on the Bread of Life, we are invited to discover anew our personal response to Him. If we say, “*Lord, give us this bread always,*” we must also be ready to follow Him where He leads.

What’s your grumble?

CATHOLIC CROSSWORD



- | | | | |
|---------------|--|-------------|---|
| ACROSS | | DOWN | |
| 1 | Member of a religious order | 2 | Letters above the cross |
| 5 | "And behold, I am with you
... ." (Mt 28:20) | 3 | "For where your ____ is, there
also will your heart be." (Mt 6:21) |
| 8 | Possible Easter month | 4 | Communion banister |
| 10 | Monk/author Thomas ____ | 5 | Charity |
| 11 | Home of St. Rose | 6 | Focal place of the Mass |
| 12 | Prayer time | 7 | Certain mount |
| 13 | Wife of Abram | 9 | Son of Jacob |
| 15 | Diocese of Honolulu home | 11 | Seventh century pope |
| 16 | David is their patron saint | 14 | French clergyman |
| 18 | An element of moral culpability | 16 | He was Simon, originally |
| 20 | The ____ calf | 17 | "... many ____ and wonders were
being done by the apostles" (Acts
2:43) |
| 24 | They were found in Juan Diego's
cape at Guadalupe | 19 | St. Philip's surname |
| 25 | He blamed the Christians for
burning Rome | 21 | The whole earth had one before
the Tower of Babel |
| 26 | "He is ____!" | 22 | Mother-in-law of Ruth |
| 28 | Tribe of Israel | 23 | AKA Hadassah |
| 30 | "____ et Orbi" | 26 | Kind of reverend |
| 32 | A biblical judge | 27 | Lot moved to this city |
| 33 | Administrative arm of the Catholic
Church | 28 | An end to repent? |
| 34 | Worship place in Jerusalem | 29 | ____ to Emmaus |
| 35 | Joseph interpreted these | 31 | "... but do not perceive the
wooden ____ in your own?" (Mt
7:3) |

JOURNEY, continued from Page 14

I will raise him on the last day... Everyone who listens to my Father and learns from him comes to me."

The promise Jesus makes fulfills the signs presented in the journey of the people of Israel and of the prophet Elijah, bringing the symbols to a new depth of purpose and meaning. *"Amen, amen, I say to you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die."*

What is the journey? For Elijah, it was first his journey to Sinai, the return to origins in Israel's relationship to God. But it also included Elijah's return to the battle and the job of passing the torch to Elisha, as well as his ultimate journey in the fiery chariot at the end of his earthly life and ministry.

For us, it is our own experience of "desert time," that is, life in this world with all its limitations and challenges. Like Elijah, we are called to persevere, knowing that God is with us.

Along the journey that is ours, we are in-

vited to *"Taste and see the goodness of the Lord."* We will find that we can meet the challenges of our day if we look deeply into the heart of the Paschal Mystery, to taste the Presence of the Lord in the midst of it all.

Jesus invites us to know His heart. He wants to strengthen us, to encourage us along the way, to be with us on our journey. He tells us: *"I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."*

Bread is the staple of life: food, nourishment, sustenance, money, wealth, even fame and fortune, whatever it may take to get us where we are going. The primary invitation of Jesus and the faith of the Church is for us to realize that this world is a preparation for something greater.

Our faith makes known to us that God wants to strengthen and sustain us for a journey beyond our imagination, into eternity. We must believe Jesus and take Him at His Word. The Bread of Life will sustain us.

"Get up and eat, else the journey will be too long for you."

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PRAY FOR OUR DEAD

ALMASHY, Mary E. (Duffy), 86, May 31
St. Bernard Church, Corning

AVON, Vickie (Shotwell), 64, July 21
St. Joseph Church, Dover

BAKER, Ann J., 97, July 21
St. Nicholas Church, Zanesville

BARRETT, Wilma "Wink" (Niden), 63,
July 3
St. Peter Church, Columbus

BAUER, Rachel (Fournier), 87, July 13
St. Andrew Church, Columbus

CADE, Rachel S. (Bow), 88, July 20
St. Francis de Sales Church, Newark

CARTY, Loretta J. (Jones), 83, July 8
Resurrection Cemetery Chapel, Lewis
Center

DEITCH, Barbara J. (Elliott), 63, July 13
St. Mary, Mother of God Church, Columbus

DENNY, James N., 83, June 15
St. Bernard Church, Corning

EVERETT-JUSTUS, Harriett, 84, July 14
Our Mother of Sorrows Chapel, Columbus

EVERHART, Mark, 65, July 16
Sacred Heart Church, Coshocton

FOX, Patricia A. (Schockling), 86, July 8
St. Paul Church, Westerville

GALLUCCI, Josephine E. (Buzzelli), 89,
July 11
St. Andrew Church, Columbus

GARTNER, Theresa, 59, July 15
St. Francis de Sales Church, Newark

GATES, Marca R. (Petruzzi), 58, June 30
St. Michael Church, Worthington

GOLONKA, Christopher J., 58, July 12
St. Agatha Church, Columbus

GOODE, Paula "Pauline", 93, July 7
Our Lady of Perpetual Help Church, Grove City

GRAHAM, Michael P., 66, July 11
St. Timothy Church, Columbus

HOOVER, Monica R. (Dickson), 42, June 27
St. Patrick Church, Junction City

HUFF, Sue (Lab), 79, July 15
St. Joseph Church, Dover

LAUVRAY, Donald, 83, July 20
Sacred Heart Church, Coshocton

LIPKIN, Nancy, 78, July 12
Our Mother of Sorrows Chapel, Columbus

MARGLETTA, Mary J. (Altier), 81, July 20
St. Joseph Church, Dover

MAROLT, Robert, 79, June 30
St. Bernard Church, Corning

MATTHEWS, Alice (Bainter), 94, July 14
Our Lady of Perpetual Help Church, Grove
City

McKEE, Adrienne S. "Taya" (Dangler), 86,
July 1
St. Andrew Church, Columbus

MORAN, Jane M. (Daly), 97, June 30
Our Lady of Mercy Church, LeRoy, N.Y.

MURTHA, Mary E. (Luckhaupt), 91, July 6
St. Michael Church, Worthington

NUNN, John A. Jr., 75, July 18
St. Francis of Assisi Church, Columbus

PRUNI, David, 55, July 13
St. Joseph Church, Dover

RAFALOWSKI, Catherine (Streb), 89, July 11
St. Joseph Church, Dover

RODABAUGH, Galon "Steven," 80, July 16
St. Agatha Church, Columbus

RUTH, Brenda M. (Schimmoller), 61, July 18
Our Lady of Perpetual Help Church, Grove City

STANLEY, Dorothy, 96, July 9
Immaculate Conception, Dennison

STEEN, Michael, 69, June 25
St. Rose Church, New Lexington

THOMSON, Michael M., 65, July 10
St. Brigid of Kildare Church, Dublin

VILCHINSKY, Edward, 71, July 15
Our Mother of Sorrows Chapel, Columbus

WATSON, Gene, 89, April 10
St. Francis de Sales Church, Newark

WAYNE, Rose M. (Carey), 75, July 10
St. Dominic Church, Columbus

YATES, Mary J. (Turner), 76, July 8
St. Matthew Church, Gahanna

Msgr. Paul J. Langsfeld

Funeral Mass for Msgr. Paul J. Langsfeld, 71, rector/president of the Pontifical College Josephinum from 2003 to 2008 who died Friday, July 9, at the St. Jeanne Jugan Residence of the Little Sisters of the Poor in Washington, D.C., will be celebrated at 10:30 a.m. Saturday, Aug. 21 at Washington St. Joseph Church by Cardinal Wilton Gregory, archbishop of Washington. Burial will be at Gate of Heaven Cemetery in Silver Spring, Maryland.

Msgr. Langsfeld was born in Denver and grew up in Atlanta. Over the years, he earned a licentiate in philosophy from the American College at the Catholic University of Louvain (Belgium), a licentiate in sacred theology from The Catholic University of America in Washington, and a doctorate in sacred theology from the Pontifical Gregorian University in Rome, where he had studied at the North American College.

He was ordained as a priest of the Archdiocese of Washington in 1977 by Cardinal William Baum. He spent seven years as parochial vicar at parishes in Laurel, Maryland and Washington, and was a teacher in the archdiocese's diaconate formation program.

From 1985 to 1991, he served the Vatican's Congregation for the Clergy as a liaison between the Roman Curia and American bishops and priests. He returned to the United States to serve as a theology professor and vice rector at Mount St. Mary's Seminary in Emmitsburg, Maryland from 1991 to 2003.

The Vatican Congregation for Catholic Education appointed him as rector-president of the Josephinum on June 6, 2003. During his tenure there, the college was granted affiliation with the Pontifical Lateran University in Rome and began offering the pontifical degree of baccalaureate in sacred theology in 2003, and the Wacek Family Memorial Organ in St. Turibius Chapel was installed and dedicated in 2008. He was succeeded as rector-president in that year by Father James Wehner.

From 2010 to 2012, he served for two years apiece as pastor of three parishes in the Washington archdiocese — Washington St. Stephen the Martyr; St. Rose of Lima Church in Gaithersburg, Maryland; and St. Joseph Church on Capitol Hill, which serves many government workers. He had been living at the St. Jeanne Jugan Residence since 2016.

James M. "Jimmy" Corrova

Funeral Mass for James M. "Jimmy" Corrova, 86, who died Monday, July 19, was celebrated Monday, July 26 at Columbus St. Catharine Church. Burial was at St. Joseph Cemetery, Columbus.

He and his wife of 67 years, Dolores, opened the TAT Ristorante de Famiglia on Columbus' east side in 1955, and the Corrova family has operated it ever since.

The Catholic Men's Luncheon Club honored him as its Catholic Man of the Year for 2000, and he received the Man of the Year award from the Brotherhood of the Agudas Achim Synagogue in 2002. He also was a fourth-degree member of

the Knights of Columbus, belonged to the Guild Athletic Club and several other Italian organizations, and was an honorary lifetime member of the Shamrock Club of Columbus.

He was a 1953 graduate of Columbus St. Thomas Aquinas High School and attended the University of Notre Dame and Ohio State University.

He was preceded in death by his parents, Pete and Philomena, and brothers, Richard and Frank. Survivors include his wife; son, Michael; daughters, Michelle and Marianne (Jeff) Kirkbride; brother, Anthony (Susie); and eight grandchildren.

Kathleen T. Durning

Funeral Mass for Kathleen T Durning, 61, who died Saturday, July 10, was celebrated Monday, July 19 at Our Lady of Lourdes Church in New London, Ohio. Burial was at Holy Cross Cemetery in New London.

She was a 1978 graduate of Western Reserve High School in Collins, Ohio, received a Bachelor's degree in education from Ohio Dominican College (now Ohio Dominican University), then joined the Peace Corps, serving in Honduras for two years before she returned to Ohio and received a Master's degree in linguistics

from Ohio University.

She taught in Alaska before coming back again to Ohio and teaching at Columbus Bishop Watterson High School from 2002 to 2014.

She was preceded in death by her parents, Bill Durning and Mary Caley; husband, Kevin Shea; and sisters, Maryann Miller and Linda Lachowyn. Survivors include siblings Bill (Jessica), Pat (Bob) Johannsen, Maureen Dreschel; Bob; Mike (Debbie), Robin Chandler and Denise (Jeff) Jenkins.

Local news and events

Two Columbus parishes plan joint procession on Assumption

Columbus Christ the King Church, 2777 E. Livingston Ave., and Columbus St. Thomas the Apostle Church, 2692 E. 5th Ave., will sponsor a procession between the two churches on Sunday, Aug. 15, the Solemnity of the Assumption.

The 3-mile walk will begin at Christ the King and end at St. Thomas and will include a stop at Columbus St. Catharine Church, 500 S. Gould Road. The event will celebrate the unity of Christ the King and St. Thomas under Father David Schalk as pastor. Father Schalk has been pastor at Christ the King and also became pastor at St. Thomas on Tuesday, July 13.

A statue of the Virgin Mary will be at the center of the procession, with participants carrying candles. The program will include a consecration of the two parishes to Mary

Memorial Mass scheduled for Msgr. Clagett

A memorial Mass for Msgr. Carl Clagett will be celebrated at 11 a.m. Saturday, Sept. 11 in Columbus Our Lady of the Miraculous Medal Church, 5225 Refugee Road. Msgr. Clagett, 90, died on April 4, 2020, when all of Ohio's Catholic churches were closed because of the COVID-19 pandemic, so there was no funeral Mass for him at that time.

He was a priest for 64 years after

his ordination by Bishop Michael Ready on May 28, 1955 at Columbus St. Joseph Cathedral. He retired from full-time ministry in 1999 after having served as pastor at Our Lady of the Miraculous Medal, Gahanna St. Matthew, Danville St. Luke and Columbus Corpus Christi churches and associate pastor at Lancaster St. Mary, Columbus St. Mary Magdalene, Columbus St. Dominic, Columbus St. Mary, Mother of God and Columbus St. Aloysius churches. He also was a teacher at Columbus Bishop Hartley High School,

The Mass will be followed by a luncheon. Reservations are required. Those wishing to attend are asked to RSVP by Sunday, Aug. 22 to (614) 582-0854 or mwenger1101@gmail.com.

St. Dominic Church plans Community Unity Day

On Saturday July 31, Columbus St. Dominic Church, 453 N. 20th St., will welcome friends and neighbors to a Community Unity Day from 1 to 7 p.m.

The outdoor event will include food trucks, business vendors, games and fun activities for adults and children. For more information, contact Jeanne Braxton at 614-406-1206.

Gilchrist golf outing benefits memorial scholarship at Walsh

The fourth annual Michael and Brian Gilchrist Memorial Scholarship golf outing will be held at 1:30 p.m. Saturday, Aug. 7 at Bent Tree

Golf Club, 350 Bent Tree Road, in Sunbury.

Proceeds from the annual golf outing endow an annual scholarship at Walsh University in North Canton, where the Gilchrist brothers were student-athletes in the 1980s after graduating from Columbus St. Charles Preparatory School.

Individual entries for the four-person scramble are \$100 and include greens fee, cart, range balls, drinks, dinner and a 50/50 raffle. A reception dinner follows the tournament.

To register, contact the Walsh University Office of Advancement at 330-490-7608 or eprazer@walsh.edu, or visit walsh.edu/gilchrist. For more information, call Jacqueline Gilchrist at 614-507-8104 or Nate Cooks at 330-353-1670.

Catholic Record Society sets meeting for Sept. 26

The Catholic Record Society will meet at 2 p.m. Sunday, Sept. 26 in the parish hall of Columbus St. John the Baptist Church, 168 E. Lincoln St.

Because of the continued uncertainty surrounding the COVID-19 pandemic, no speaker has been scheduled. The meeting will include election of officers (delayed from March), a presentation on new additions to the organization's library, and a probable silent auction of duplicate materials from the society's collection.

The society hopes to resume regular programming in November.

Dominicans to honor patron's feast day with special Mass

A Dominican Rite Mass honoring St. Dominic, the founder of the Order of Preachers, commonly known

as the Dominicans, will be celebrated Wednesday, Aug. 4 at 7 p.m. at Columbus St. Patrick Church, 280 N. Grant Ave.

Father Cassian Derbes, O.P., a former parochial vicar at St. Patrick, will be the guest homilist for the Missa Cantata, which is the Dominicans' sung form of the Traditional Latin Mass. Bishop Robert Brennan has given his approval for the Mass.

Programs and worship aids will be available in Latin and English. Chant and polyphony will be provided by the St. Patrick parish choir.

After Mass, a cookies and punch reception will be hosted by Dominican laity. All are welcome.

St. Patrick Church has been under the pastoral care of the Dominican friars since 1885.

Host families needed for foreign students

The SHARE! High school exchange program is looking for host families for 34 Catholic teens from Spain, Italy, Germany, Poland and France who hope to arrive in the United States this month to attend local high schools for the coming school year.

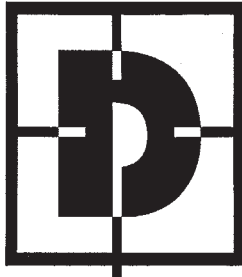
They organization needs caring Catholic families (with or without children) to provide a home and share this unique experience with these young people. All the students speak English, are covered by medical insurance and have adequate spending money for their personal expenses.

The SHARE! program is a nonprofit educational foundation. For more information, call Yvette Coffman at (800) 941-3738 or visit sharesouthwest.org.



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Pilgrimage to shrine fitting in Year of St. Joseph

By Pamela Harris

When Pope Francis declared the Year of St. Joseph on Dec. 8, 2020, I had no idea the impact it would have on my spiritual life.

I am grateful for the plenary indulgences our Holy Father has granted through prayer, penance, charity, acts of justice and piety dedicated to St. Joseph, foster father of Jesus, during the assigned year. But I am humbled by how little I know about our spiritual father.

On Saturday, July 17, 2021, I had the privilege of joining other pilgrims in the Diocese of Columbus to travel to St. Joseph Shrine of Pius Union in Grass Lake Michigan, and St. Joseph Oratory Shrine in Detroit. This was a time of prayerful reflection after completing the Consecration to St. Joseph, which is a formal act of filial entrustment to the spiritual father to care for your spiritual well-being and lead you to God. It was a beautiful, spiritual experience, led by Father Ramon Owera, pastor of Columbus Holy Rosary and St. John and St. Dominic churches.

“The pilgrimage was indeed an opportunity for the pilgrims to develop the devotion to St. Joseph” Father Owera said. “This year of St. Joseph, as Pope Francis has declared, will give the people an opportunity to love



Pilgrims from the Diocese of Columbus visited the St. Joseph Shrine church in Detroit.

Photo courtesy Ethnic Ministries Office

St. Joseph as a model of obedience to the message of Archangel Gabriel to take Mary as his wife and be the foster father of Jesus.

“St. Joseph’s love to Jesus was very intimate in his earthly life. He was a good provider for the Holy Family. The pilgrimage was an occasion for many to pray to St. Joseph and ask his powerful intercession to protect and guide all families, especially now in

the very secular world.”

Another pilgrim on the journey, Babylyn Gilmore, remained hopeful that the weather would clear up for our travel. “The pilgrimage accomplished our longing to visit one of his shrines after completing the Consecration to St. Joseph. Truly we just need to pray to St. Joseph, and he will not fail us. *Ite ad Joseph! (Go to Joseph!)*”

Josephine Grim said she found herself praying more frequently to St. Joseph. “During and after the planning stage of the pilgrimage trip, he had shown us that he is truly the Terror of Demons. He demonstrated this by fighting off the evil forces that attempted to cancel the trip. St. Joseph interceded, and the pilgrimage was a success. Thank you, St. Joseph.”

Minda Li consistently prayed *Ite ad Joseph*. She led us in the rosary followed by the beautiful Litany of St. Joseph. “St. Joseph truly was with us. With some tests (cancellation, lateness, rain), things went well, through the grace of God. Thanks to St. Joseph for interceding!”

The organizers of the trip are thankful to all of the people who said “yes” to the invitation: “May God continue to bless you and your loved ones all the days of your lives! Let peace be with you.”

Pamela Harris is the director of the diocesan Ethnic Ministries Office.

LATIN, continued from Page 6 —

pastoral needs of the faithful at St. Leo the Great Oratory.

Pivoting back to the issue of belief (or lack thereof) that Jesus is truly present in the Eucharist, bishops, clergy and laypeople are asking why more than two-thirds of Catholics in national surveys say they don’t believe or aren’t sure the consecrated host is transformed into the body, blood, soul and divinity of Christ. The answer could be found, in part, at a Latin Mass.

There’s a sacredness that’s hard to put into words but is palpable in the Extraordinary Form. You feel as though something really special is taking place as the priest and congregation face the altar while the Holy Sacrifice is offered to Our Lord. You may not understand the words without a missal that includes English translations, but you get a sense that you have become part of a mystical experience.

Now, that’s not to say the new Mass is irreverent or lacks beauty. The same consecration is taking place on the altar. There is reverence and celebration that inspire those in the pews to feel the presence of Jesus in their own way.

But no one is going to argue that the Church needs its lost sheep to come back to the Lord and experience His greatness in the Holy Sacrifice of the Mass in its old or new manifestations.

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Local author's prayer journals take in-depth look at saints

By Tim Puet
For *The Catholic Times*

Many Catholics have favorite saints and pray to them on behalf of specific situations or professions. St. Anthony of Padua, for instance, is the patron saint of finding lost items; St. Francis of Assisi, the patron of animals and ecologists; and St. Thomas Aquinas, the patron of scholars and teachers.

But few of the faithful know what led to those honors for these and other saints. "They know the statue, but not the saint," said Michael LaMorte, a Worthington St. Michael Church parishioner.

LaMorte has developed a website, Catholic Treehouse, featuring books he has put together about the saints that combine the material of a classic devotional book with the lined pages of a prayer journal. The 24th volume in the series, on St. Ignatius of Loyola, was just released.

The site also includes a work compiled by LaMorte on the five major feasts of Mary, which is available either as one large book or in separate volumes for each feast, and *Register of Holy Souls in Purgatory*, featuring prayers for the dead and a large section for listing the names and birth and death dates of those for whom the prayers are being offered.

LaMorte's most ambitious work, *Sacred Heart of Jesus Devotional & Journal*, was released in early July. The first part of the book contains 125 pages of content, mainly from out-of-print Catholic books from the late 19th and early 20th centuries.

"Those items were slightly edited to make them more approachable," LaMorte said. "For instance, I took words such as 'tarry' and 'thither' out and replaced them with their modern equivalents – 'wait' and 'there.' Some of the older language was retained, but the idea was to keep a reader's interest."

The volume starts with a history of the devotion to the Sacred Heart, followed by daily, weekly and monthly prayers of consecration, novenas, a litany and more. These are followed by meditations written in 1863 and 1887, plus 25 hymns to the Sacred Heart, mostly from *St. Basil's Hymnal* of 1918.

Because this is both a devotional book and a journal, the second part contains 66 lined pages. Readers can use these to record notes, additional prayers, prayer intentions or private revelations.

LaMorte, 47, grew up in suburban Pittsburgh and has lived in central Ohio since coming to Columbus to attend Ohio State University. He has been self-employed for 11 years writing software for Macintosh computers. Earlier, he was involved in graphic design and advertising for four area companies.

"Having my own business allowed me to spend as much time as I needed to work on the site, and now it takes up about 98 percent of my time," he said. "There's so much out-of-print material available, and it's so fascinating, and I've been given plenty of encouragement to continue with this opportunity as my own way of being a missionary disciple."

He and his wife, Connie, an engineer at the Edison Welding Institute in Columbus, will be celebrating their 20th wedding anniversary in September. They have two children – Stella, 11, and Evangelina, 9.

LaMorte has been an officer of Knights of Columbus Council 11445 for several years and makes

CATHOLIC BUSINESS SPOTLIGHT

A ongoing feature highlighting Catholic business owners and entrepreneurs working to share their faith in the marketplace.



Michael LaMorte, a member of Worthington St. Michael Church, is the founder of Catholic Treehouse.

a regular Holy Hour. "One day during a Holy Hour about two years ago, I was praying about the future of my software business and realized I needed to go in a different direction. That thought stayed in my mind, then the COVID pandemic shut everything down in March 2020," he said.

"That led me to start making a lot of Zoom calls, and those made me realize that many people were missing the opportunity to attend Mass and receive the sacraments. They were looking for inspiration, and what better inspiration than the saints?"

"They went through troubles, losses and pandemics, but they endured by clinging to the faith. I began searching online to learn more about the saints, and that's where I found all these wonderful old books that were not lost but had been forgotten and needed new life breathed into them."

LaMorte's first work was on St. Anthony of Padua, who he said was his patron saint. The website's name also was inspired by St. Anthony, who had a treehouse built in a walnut tree as a hermitage in spring 1231 so he could prepare for death at the friary in Italy where he lived. He died in June of that year.

He said the amount of time he needs to put together a book varies, depending on the amount of material available and how long it takes to modernize the



Michael LaMorte has published 24 books about Christ and the saints that include pages for a prayer journal.

Photos courtesy Michael LaMorte

language and eliminate repetitions. "In some cases, I've done three in one week; in others, one book has taken three weeks," he said.

"With the Sacred Heart book, there was so much material that I needed outside assistance, which I received from Emily Jaminet, executive director of the Sacred Heart Enthronement Network. She was such a huge help in editing down the material, selecting the best of what I found and helping prepare it. It was truly a joint effort."

Each book in the saint series contains a biography of the saint, prayers, reflections and artwork, with 70 to 75 pages at the end for a prayer journal. Orders are fulfilled by print-on-demand vendor Lulu. They are printed on heavy, cream-colored paper, with a glossy cover. Besides being sold online at www.catholictreehouse.com and through Amazon, they may be purchased locally at the Generations religious goods store, 1095 Dublin Road, Columbus.

Books in the series, plus the individual volumes on the Marian feasts and the prayer journals, are \$11.99 each plus shipping and handling. The Sacred Heart book and the combined book on

Marian feasts are \$19.99 each plus shipping.

LaMorte said at least 30 more books in the saint series are planned. Their subjects were determined in part by responses to a poll on the website and in part by personal preference. He also plans to reprint some century-old books in full, including *How Christ Said the First Mass*, a 1908 volume by Father James L. Meagher, and *Purgatory: Doctrinal, Historical and Poetical*, written in 1885 by Mrs. J. Sadlier, whose family's Cincinnati-based publishing house continues to be one of the largest publishers of Catholic religious education materials.

He also makes rosaries by hand. These are available on the Catholic Treehouse website for \$30 to \$125, depending on the materials used. They are made to the specifications of the purchaser, with beads and crucifixes, many of them imported, coming from companies throughout the United States.

"Becoming involved with this website and reading all this material on the saints has absolutely set me on fire for the faith," LaMorte said. "I don't claim to be an authority on the saints, but what I've learned has made me realize how amazing these people truly are and how their example can be an inspiration to everyone's life."



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Wednesday, July 14

Monday, July 19

Wednesday, July 21

Wednesday, July 28

Wednesday, August 4

Wednesday, August 11

In-Person Sessions

Saturday, July 24

Holy Redeemer Parish, Portsmouth

10:30 a.m. - noon

Monday, August 2

St. Rose PCC Building, New Lexington

6:30-8:00pm



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- Angus Buchan

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