

The Catholic TIMES

The Diocese of Columbus' Information Source

September 12, 2021 • 24TH SUNDAY IN ORDINARY TIME • Volume 70:25

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Real Future**

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Several pilgrims from the diocese will travel to Italy this month for the canonization Mass on Sunday, Sept. 19 of Margaret of Castello, who has a shrine devoted to her at Columbus St. Patrick Church, Page 9



DIOCESAN EUCHARISTIC GATHERING BRINGS FAITHFUL TOGETHER

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Columbus diocesan priest is safe after leaving Afghanistan

Father Daniel Swartz, a priest of the Diocese of Columbus and a U.S. Navy chaplain, is safe after leaving Kabul, Afghanistan. Before his departure, he had ministered to some of the U.S. troops killed in an attack at the Kabul airport on Thursday, Aug. 26.

Taylor Henry, a spokesman for the Archdiocese for the Military Services, USA, confirmed Wednesday afternoon that Father Swartz was out of Afghanistan, but didn't know where he was. Henry said Father Swartz was deployed from Camp Pendleton in California. He is assigned to

the U.S. Marine Corps, which is a branch of the Navy.

In a story published Wednesday, Sept. 1 in *The Columbus Dispatch* in response to a Facebook message sent through his personal blog, Father Swartz said he's unable to speak to media



Fr. Daniel Swartz

outlets for now. "Out of respect to the families and my men who are still mourning, I will have to respectfully decline until such a time as appropriate," he wrote.

A post on the blog says 10 soldiers from his battalion were killed in the airport attack, which occurred during the final days of the 20-year presence of U.S. combat troops in Afghanistan. Evacuation of the troops was completed on Tuesday, Aug. 30.

"I knew each of these men and served them all as their chaplain. Their

sacrifice was offered in the midst of trying to help people escape a dangerous and desperate situation," wrote Father Swartz, who was described as the last American priest in Afghanistan on several social media outlets.

Father Swartz, 31, was ordained as a Columbus diocesan priest on May 28, 2016 and served as parochial vicar at Gahanna St. Matthew Church for one year and the Perry County Consortium of Parishes for two years. He was assigned as a Navy chaplain in the summer of 2019.

Local news and events

Bishop Brennan to celebrate Mass of Inclusion at St. Catharine

The annual diocesan Mass of Inclusion celebrating those with special needs is scheduled for 5 p.m. Sunday, Sept. 12 at Columbus St. Catharine Church, 500 S. Gould Road.

Bishop Robert Brennan will be the principal celebrant for the Mass, which is open to all and is sponsored by SPICE (Special People in Catholic Education). A livestream for those who cannot attend will be available at www.stcatharine.com/live.

Special guests will include individuals with physical and mental disabilities and their caretakers. The all-inclusive Mass will offer low gluten hosts, wheelchair accessibility and sign language interpreters.

St. Catharine Church is fully accessible, with an elevator in the northeast corner of the church. Ushers will be available to assist.

If you have questions or would like to be involved in the liturgy, contact Lynn Sweeney at 614-288-5966.

Ministry named a finalist for national award

Springs in the Desert, a lay ministry co-founded by central Ohio resident Kimberly Henkel, was named last week as a finalist for one of three \$100,000 prizes in the OSV Challenge Showcase.

The OSV Challenge is an annual entrepreneurial competition sponsored by Our Sunday Visitor Institute for Catholic Innovation. Our Sunday Visitor is one of the largest Catholic publishing companies in the world.

Springs in the Desert was launched in 2019 as a non-profit organization by Henkel, whose husband Greg is a pastoral assistant at Mount Vernon St. Vincent de Paul Church, and Ann Koshute, a Pennsylvania resident, to provide spiritual support for couples dealing with infertility. Henkel and Koshute met while studying at the Pontifical John Paul II Institute for Studies on Marriage and Family in Washington, D.C.

The free virtual OSV Showcase will take place via livestream at 3:30 p.m. Saturday, Sept. 18. The 12 finalists in the multi-round entrepreneurial competition, which is designed to accelerate unique project ideas in any stage from Catholics whose faith has motivated them to make a difference, recently completed a six-week Accelerator program co-facilitated by the University of St. Thomas in Houston.

The 12 finalists are Bendecida XV, Catholic in Recovery, Cycle Prep, Dragon Slayers of Toledo, FemCatholic, Fiat Project, MyCatholicDoctor, Perfect Love Casts Out Fear, Quo Vadis Catholic, Red Bird Ministries,

Springs in the Desert and Tabella. Information on the finalists can be found at <https://www.osvchallenge.com/2021-finalists>.

Finalists will present final pitches virtually to a panel of five judges and will be evaluated based on the OSV Challenge value of "Leave a Legacy," focusing on the most groundbreaking ideas with the most potential impact to their target audience.

"After hearing pitches and reading business plans from the 24 semifinalists, it was extremely hard to narrow the field to 12," said Matt Smith, director of strategic alliances for the OSV Institute for Catholic Innovation. "After much prayer and discernment, these 12 innovative ideas moving forward can serve the Church and the world in important ways. There were nearly 600 initial applicants to this year's Challenge."

To view the OSV Challenge agenda and find out how you can be a part of the finale on Sept. 18, visit <https://www.osvchallenge.com/showcase>.

Knights plan fish fry for St. Luke's 200th anniversary

Danville St. Luke Church will kick off its 200th anniversary weekend celebration with a fish fry sponsored by Knights of Columbus Council #910

on Friday, Oct. 15 from 5 to 7 p.m. at the parish Community Center, 7 W. Rambo St.

Cost is \$10 for adults and \$3 for children age 10 and under.

The Knights also will hold their annual cemetery Mass to honor members who have died, particularly those who passed away in the past year.

At 4 p.m. Sunday, Oct. 17, Bishop Robert Brennan will celebrate a Mass in the church commemorating the 200th anniversary of St. Luke's founding. The current church underwent a renovation that was completed last year.

Ohio Dominican offers Instant Admission Day

Ohio Dominican University will provide high school and transfer students an opportunity to apply and be accepted on the spot for the 2022 spring or fall semesters at an Instant Admission Day from 6 to 8 p.m. Wednesday, Oct. 20 on its main at 1216 Sunbury Road, Columbus.

Students will also be able to file a Free Application for Federal Student Aid (FAFSA) application, submit a deposit, tour campus and speak with

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Front Page photos:

GATHERING SPOT

The Eucharistic Gathering on Saturday, Aug. 28 at Columbus St. Charles Preparatory School brought together Catholics from a number of parishes as part of the diocese's Real Presence Real Future initiative.

CT photo by Ken Snow



Catholic TIMES

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Catholic Times (USPS 967-000) (ISSN 745-6050) is the official newspaper of the Catholic Diocese of Columbus, Ohio. It is published every other week throughout the year. Subscription rate: \$17 per year, or call and make arrangements with your parish. Periodical Postage Paid at Columbus OH 43218.

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Postmaster: Send address changes to Catholic Times, 197 E. Gay St., Columbus OH 43215. Please allow two to four weeks for change of address.

Parishioners invited to attend Real Presence fall sessions

By Doug Bean

Catholic Times Editor

For Catholics throughout the diocese who have yet to participate in the Real Presence Real Future initiative, or for anyone still wondering what it's all about, a significant opportunity exists to join the conversation at the parish level beginning this month.

Fall Parish Consultation Sessions will provide information about draft future plans for individual parishes and the diocese. Online registration for each of the diocese's 104 parishes is available at realpresencerealfuture.org. Click on the signup tab, and find your parish.

Two sessions lasting two hours each are scheduled at each parish from September through November. Weeknight sessions run from 6:30 to 8:30 p.m., and Saturday meetings from 9 to 11 a.m. Participants can select either of the two dates. The same material will be shared at each of the two sessions.

Online attendees are asked to sign up only at their registered parish.

Zoom was chosen rather than in-person meetings for a variety of reasons. The most important was the ongoing coronavirus pandemic, but the platform also provides the most effective way to track and collect feedback. This helps with costs and logistical concerns, which were also among the determining factors to go virtual.

The first parishes on the Fall Parish Consultation schedule are Westerville St. Paul, Columbus Corpus Christi and Columbus Our Lady of Victory on Saturday, Sept. 18. The latest date is Saturday, Nov. 20 at Newark St. Francis de Sales Church. Several churches have yet to post dates and times.

Some parishes will offer Spanish in addition to English. Those who are unable to attend the live sessions are still encouraged to sign up. All registrants will receive an email within 24 to 72 hours after each session with the material that was covered, an audio recording and a link to provide individual feedback.

The Real Presence Real Future initiative was launched last year as part of the diocese's missionary discipleship efforts to determine how to effectively serve the people in the future. A series of summer in-person and online listening sessions that were open to all parishioners concluded in August. They were led by Father Mi-

chael Hartge, the diocese's Moderator of the Curia, and Dan Cellucci, CEO of the Catholic Leadership Institute, a national non-profit organization assisting the diocese with strategic planning.

Bishop Robert Brennan has emphasized in Real Presence Real Future conversations that the Church needs to examine and update old models used to structure parishes that are not entirely functional today due to changing demographics and fewer priests.

"Bishop Brennan wants to start a conversation," Cellucci said. "He would be the first one to tell you that any decisions that have to be made about the future is his responsibility, but it is important to him to share that responsibility with priests, deacons and the people."

"And so he wants to have a conversation to see how bold we can be and what our thoughts are on the future. It's really just a starting point. There's a lot of information to digest and process and reflect on."

"We're not looking to make decisions in these meetings but really to share some information and get some feedback and make sure the people really understanding before we invite them to give us thoughtful individual feedback in the process."

Each session will be conducted by volunteer facilitators from throughout the diocese who were trained this summer.

"They are a mix of parishioners and some parish staff and individuals who are willing and able to help out with this project all pro bono," Cellucci said. "We could let parishes run their own meetings, but we didn't want to put the burden on them."

None of the facilitators will be pastors or deacons.

"Pastors and clergy are invited to be a part of the sessions as participants," Cellucci explained. "It's important to know that priests and deacons did not come up with the draft options. We hope that they, along with parishioners, will contribute feedback toward revisions and alternatives."

The Catholic Leadership Institute has worked with more than 100 dioceses in North America, and the consultation sessions have produced unexpected results in some cases.

"We've have gone in with some initial options, and what emerges from that is nothing even close to what existed in the first place," Cellucci said.



Real Presence Real Future

Reflections

24th Sunday in Ordinary Time, September 12, 2021

Real Presence, Real Future reflections: Openness to God's Ways

Deacon Steve Petrill, Powell St. Joan of Arc Parish

Today we witness the great confession of Peter, who tells Jesus: "You are the Christ." What an extraordinary and beautiful expression of faith. Peter has come far, but he remains a work in progress. We can empathize because, like Peter, it is often easier to defend our preconceived notions than to be truly open to God's transformative love and the sacrifices that love requires. As we go forward with Real Presence, Real Future, we turn to St. Peter with hope. Through his intercession, may we grow in our ability to listen to God, to His Church, and to one another so that we may increase His Presence in our diocese.

For more about the life of faith and discipleship in the Diocese of Columbus, visit www.RealPresenceRealFuture.org.

25th Sunday in Ordinary Time, September 19, 2021

Real Presence, Real Future reflections: The Greatness of Faithful Detachment

Dcn. Tom Berg Jr., Columbus St. Andrew Parish

Today we see Jesus' disciples arguing among themselves about who is the greatest of them. Jesus patiently sits them down and teaches, "If anyone wishes to be first, he shall be the last of all and the servant of all." The beauty of what Jesus taught reminds us not to be too attached to physical things, ambitions, and worldly desires. One of the hallmarks of the saints is a wonderful detachment from such things, which served them very well as they lived their faith in the Real Presence of the Lord and embraced the Real Future He called them into. Today, let us be inspired to do the same!

For more about the life of faith and discipleship in the Diocese of Columbus, visit www.RealPresenceRealFuture.org.

XXIV Domingo del tiempo ordinario, 12 de setiembre, 2021

Reflexiones Presencia Real, Futuro Real: Expresando nuestra fe

Diácono Steve Petrill, Parroquia Santa Juana de Arco

Hoy somos testigos de la gran confesión de Pedro, quien le dice a Jesús: "Tú eres el Mesías". Que extraordinaria y hermosa expresión de fe. Pedro ha llegado lejos, pero aún le queda mucho trabajo que hacer. Podemos identificarnos con Pedro, porque como él, es fácil que frecuentemente defendamos nuestras ideas preconcebidas en lugar de abrirnos al amor transformante de Dios y los sacrificios que ese amor requiere. Mientras avanzamos con Presencia Real, Futuro Real, nos encomendamos a san Pedro con esperanza. Que, a través de su intercesión, crezcamos en nuestra habilidad de escuchar a Dios, a Su Iglesia, y a nuestro prójimo y así incrementemos Su Presencia en nuestra diócesis.

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

XXV Domingo del tiempo ordinario, 19 de setiembre, 2021

Reflexiones Presencia Real, Futuro Real: La grandeza del fiel desprendimiento

Diácono Tom Berg Jr., Parroquia San Andrés

Hoy vemos a los discípulos de Jesús argumentando entre sí acerca de quién es el más importante entre ellos. Jesús pacientemente los sienta y les enseña, "Si alguno quiere ser el primero, que sea el último de todos y el servidor de todos". La belleza de lo que Jesús nos enseña nos recuerda a no estar atados a las cosas físicas, a las ambiciones o deseos mundanos. Un sello distintivo de los santos es el maravilloso desprendimiento de tales cosas, lo cual les sirvió muy bien mientras vivían su fe en la Presencia Real de nuestro Señor y abrazaban el Futuro Real al cual Cristo le había llamado. Hoy, ¡inspirémonos a hacer lo mismo!

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



Real Presence Real Future



Increasing the presence of Christ throughout the Diocese and upholding the Faith for future generations.



Learn more at:

www.RealPresenceRealFuture.org



Louisiana bishop seeks help in wake of Ida

We have all seen the news images of Hurricane Ida's destruction. Ida was even more powerful than Hurricane Katrina, coupling torrential rain with sustained winds of 150 mph.

Electricity is out in much of southern Louisiana and is expected to remain so for weeks. Communication is extremely difficult due to the destruction of many of the region's cell towers.

Bishop Robert Brennan has received a letter from Bishop Shelton Fabre of the Diocese of Houma-Thibodaux in southeastern Louisiana. As of Sept 1, Bishop Fabre reports, that due to Hurricane Ida's devastation, no hospital care is available in most of his diocese; 90% of the homes in the southern portion of the diocese have major damage, with 60% of that number being uninhabitable; and 36 of the 39 parishes in the diocese have damage, much of it serious.

We might feel challenged, even overwhelmed, by the number and seriousness of the natural and human disasters presented worldwide in the past few weeks. The earthquake and tropical storm in Haiti and the Afghanistan exit and refugee crisis still

FAITH IN ACTION

Mark Huddy

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



need our continuing help.

Yet, Pope Benedict XVI reminds us in his 2005 encyclical, *Deus Caritas Est*: "There are times when the burden of need and our own limitations might tempt us to become discouraged. But precisely then we are helped by the knowledge that, in the end, we are only instruments in the Lord's hands; and this knowledge frees us from the presumption of thinking that we alone are personally responsible for building a better world.

"In all humility, we will do what we can, and in all humility, we will entrust the rest to the Lord. It is God who governs the world, not we. We offer him our service only to the extent that we can, and for as long as he grants us the strength. To do all

we can with what strength we have, however, is the task which keeps the good servant of Jesus Christ always at work: 'The love of Christ urges us on' (2 Corinthians 5:14)."

Bishop Fabre, who was in our diocese during the U.S. Conference of Catholic Bishops listening session on racism, has asked for help to deal with the devastating consequences of Hurricane Ida in his diocese. His diocese needs resources, both financial and physical. To better understand and meet those needs, visit www.catholiccharitiesht.org/ida.

Bishop Fabre is also hoping that every parish in his diocese will partner with another parish in the United States.

Lastly, Catholic Charities USA is collecting money to be distributed to the local Catholic Charities agencies responding directly to the needs of those impacted by Hurricane Ida. To contribute to this fund, visit www.catholiccharitiesusa.org.

Again, to quote Pope Benedict in *Deus Caritas Est*, "Anyone who needs me, and whom I can help, is my neighbor." None of us can do everything, but all of us can do something.

People and animals both worth saving

Editor's note: If you have been touched by Michele Williams' writing in The Catholic Times, we would like to hear from you. Please contact Editor Doug Bean at dbean@columbus-catholic.org or via mail at the Diocese of Columbus, 197 E. Gay St., Columbus, OH 43215 with a description of how you or a prayer group has been impacted by her reflections.



Michele with her cat Simon

Psalm 104:24 says, "How many are your works, Lord! In wisdom, you made them all; the earth is full of your creatures."

You would be amazed to learn how many of those creatures were raised in the Wildlife Program at the Ohio Reformatory for Women (ORW). From the early 1990s until 2017, the Ohio Wildlife Center brought thousands of orphaned or abandoned baby animals to ORW's program.

We received squirrels, rabbits, opossums, raccoons, a dozen varieties of birds and even two giant snapping turtles. Our job was to care for, nurture and raise them until they could survive on their own. At that point, they would be released back into nature – whether it was in a park, forest or staff member's property.

I worked in the Wildlife Program for eight years, and it was one of the most rewarding jobs I ever had. The utter dependence and innocence of these little creatures brought out my inner Florence Nightingale, making the 12-hour shifts of feeding, cleaning cages and playing with them a wonderful way to spend my prison time.

Occasionally, we would rescue orphaned rabbits or birds from the prison grounds, particularly after strong storms when their nests had been destroyed and their mothers were gone. We would raise these babies along with the others, and they would be released together.

One cold, snowy winter night in 2003, I was returning to my housing unit from the gym when I heard a pitiful mewling sound coming from the side yard of a nearby building. It was dark, but the security lights allowed me to see there was a kitten in the snow. I had to help her.

Without another thought, I walked off the sidewalk and through the snow into the yard between the building and the fence that was about 50 feet away, calling out to her, "Here kitten, kitten, I will help you." I kept repeating that in my most soothing voice and leaning down so I wouldn't scare her.

I approached slowly, so intent on rescuing this freezing creature that I didn't notice anything or anyone else.

She didn't either. She just kept crying and watching me. I was within a couple of yards when another voice overpowered mine: "Hey, you! What are you doing out here?!"

It was the yard officer, and he was as focused on me as I was on the kitten. I turned around and told him, "Rescuing this kitten. She's lost and freezing." He said, "Well, that's gonna have to wait. The captain wants to see you. Right now."

When the captain wants to see someone, it's best to not ask questions and it's best to get moving. So, with one sad look, I told the kitten to stay there and turned toward the officer for our walk to the captain's office.

The yard officer said, "Wait, I have to put these on first." They were handcuffs, and that's when I started to panic. What could possibly be so wrong that I was being cuffed, I wondered?

The yard officer was not aggressive or forceful; in fact, he seemed sheepish to leave the crying kitten behind as we went to the office.

The captain had been around forever, and he knew of me and where I worked. He was old, wrinkled and gruff but had the wisdom of Solomon, never jumping to conclusions or punishments in any situation – a rarity indeed.

He asked me what I was doing, so I explained about trying to rescue the kitten. He said, "Do you know how close you were to the fence, young lady? Do you have any idea what that means?" That's when the realization hit, and tears welled up in my eyes.

The fence! I'd been within 35 feet of it and in relative darkness! Oh man, I was in serious trouble.

He sent me out to the hall and called the yard officer in for his version. I collapsed into a chair and wept and prayed desperately to the Lord, "Please, please don't let me get sent to the Hole (solitary confinement) for trying to rescue one of Your creatures! You know my heart was in the right place, even if my feet weren't. Plus, she's freezing, Lord! She needs me!"

I prayed for the officer and the captain who were deciding my fate. At that moment, the door opened, and the captain called me back in. I could barely walk, I was so scared. He said the officer corroborated my entire story, down to hearing me say, "Here kitten, kitten," and seeing her in the snow himself.

He had the officer uncuff me and sent him on his way. Then he turned to me and said, "The next time you go off on a rescue mission, let someone know first, all right?! You were way too close to the fence! Dismissed."

I tearfully hurried out of the office before he changed his mind. Yet, as I turned in the doorway to thank him, I caught a glimpse of him half-smiling and shaking his head at my naivete.

I made it back to the unit and had a complete meltdown. Fifteen minutes later, the yard officer showed up asking for me. This time, he had the kitten wrapped up in a state towel. He

The moral analysis of boxing

In 1996, when Muhammad Ali lit the Olympic flame on international television, the issue of sports-induced brain damage was raised to new prominence. One of the greatest boxers in history, his evident frailty and overt Parkinson's tremors led many to question the sport of boxing and its future. Since then, countless other athletes, not only from the world of boxing, but from football, hockey, mixed martial arts, soccer and beyond, have shared tragic stories of debilitating sports-related concussions.

Although many sports involve the risk of unintentional injuries, boxing for many raises the issue to an entirely different level. Indeed, it is important for us to inquire about the intended purpose or goal of boxing.

Literature describing the ancient practice of the sport of boxing makes it clear that Greek athletes sometimes suffered permanent injuries or even died during tournaments. During Roman gladiatorial boxing events, they basically fought to the death. Any sporting activity where the declared goal would be to kill one's opponent would, of course, automatically raise serious moral objections.

Modern boxing has no such goal, though certain elements of bodily harm and violence continue to characterize the sport, with an average of 10 boxing deaths occurring each year since 1900. Among the more serious forms of harm that can occur from competitive boxing is physical damage to the brain. From January 1960 to August 2011, for example, 488 boxing-related deaths were reported, with approximately 65 percent of those deaths involving grave neurological damage.

If the goal of a professional boxing match is "just" to knock out the opponent to gain victory, the purpose of the competition itself still raises moral concerns, because participants are striving to inflict potentially serious harm to their opponent's brain by causing a concussion, a type of traumatic brain injury.

Suffering a concussion can result in a panoply of symptoms and problems, including fuzzy thinking,

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.

painful vision, harmful reactions to light, difficulties with memory and learning, and loss of the ability to focus. Sometimes repetitive brain trauma can result in progressive neurodegenerative disease with significant symptoms arising years later, including dementia.

Our ability to recognize and understand traumatic brain injury is continuing to improve with time. Several proteins, released by nerve cells when they are damaged following a concussion, can often be detected as "fluid biomarkers" either in the blood or in the cerebrospinal fluid. Testing for the presence of these proteins can aid in identifying and confirming even mild traumatic brain injuries that may not be obvious on first assessment.

Neurologists, of course, are among the first to emphasize that a concussion represents a serious medical condition. Treatment options generally remain limited, and tend to include the need for extended time to allow the neurological impairment to heal.

Young athletes can be so desperate to compete, nevertheless, that they will say they are fine after suffering an injury even when they are not, and seek to return to the competitive event. A second insult to the brain, without allowing for full healing of the first, can significantly increase the risk for prolonged symptoms.

Considering the intensity of competitive pressure, particularly among young people who may have a limited ability to consider the consequences of their actions and the potential future effects of injuries, the question arises whether there isn't a broader

moral obligation in the community to "save players from themselves" and for those around them to refrain from applying undue pressure to perform on young athletes. Regrettably, undue pressure to participate sometimes arises from parents and coaches, and outside mediators are sometimes needed to assure that young people's best interests are protected.

One element of responsible gamesmanship in today's sporting events involves the development and use of appropriate gear to protect athletes from accidental harm. Another involves the establishment of rigorous penalties for players and teams that intentionally seek to cause harm to their opponents during competitions and tournaments.

For the sport of boxing, however, such measures reveal a contradiction. If one were to completely protect a boxer, for example, with appropriate body padding to avoid injury, the sport would lose much of its energy and appeal, since causing injury is central to the process of engagement. If one were to be penalized for intentionally seeking to harm the other boxer, as may be done for other sports like hockey, again, boxing would become eviscerated of much of its core.

There are obvious meritorious considerations to boxing, like the intense training, personal discipline, and resilience involved, all of which are clearly valid on their own terms. St. Paul even uses the analogy of boxing to describe the way we should exercise heroic discipline in the Christian life (1 Cor 9:25-27).

But while there are various elements that can attract us to the sport, the violent goal of the engagement remains gravely problematic at a moral level. The sport of boxing not only risks serious impairment and even death, but poses many uncomfortable questions for us regarding our own appetites as spectators, and our willingness to allow for certain elements of brutality and even barbarism in the practice of sporting events.

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said, "Captain wanted you to have this since you almost went to the Hole for it," and gave me the kitten.

Overwhelmed with gratitude at the captain's mercy and kindness, I named the kitten Mercy. I raised her for two months, then she was adopted by a staff member and went to her forever home. Until his retirement, that gruff, old captain would smile whenever he saw me.

In remembering this story, I have realized my cat now, Simon (who turned 2 this week), has the same color and markings as Mercy did. He is also a rescue from inside the grounds – without the drama, though. He is my special reminder of God's love for His creatures because Simon will be "paroled" with me, and we will share a forever home together one day.

Michele Williams is an inmate at the Ohio Reformatory for Women.

"It's just amazing to me what people can provide when they're engaged and know what they want.

"Going in, we might have opinions or thoughts, and they couldn't be further from the truth. A parish that we thought had very little engagement actually has a lot of engagement. Two parishes that we thought going in would be natural to collaborate, but instead the parishioners came back and said these three parishes should collaborate, and that's very helpful."

Cellucci emphasized that no decisions have been made regarding restructuring of parishes and programs.

"There are a number of people who might be skeptical and say, 'Bishop already knows what he wants to do,'" Cellucci said. "If that were the case, we are wasting a lot of time. If we had figured out solutions, we wouldn't be going through the trouble."

After the Fall Parish Consultations

end in November, the Catholic Leadership Institute will spend several months analyzing the results of the sessions and create a revised set of options to present to clergy and key parish leaders. Their feedback will be incorporated into a third round of options to be presented for review to the diocese's Real Presence Real Future Commission, whose final recommendations will then go to Bishop Brennan near the end of 2022.

"The more constructive feedback we have the better – where people are really thinking about the future, thinking about the next generation and thinking about the current challenges but also future possibilities," Cellucci said. "That's certainly what Bishop is hoping for."

Questions about Fall Parish Consultations or the Real Presence Real Future initiative may be directed to hello@columbuscatholic.org.

EMPLOYMENT OPPORTUNITY

Associate Director, Catholic Conference of Ohio

The Catholic Conference of Ohio seeks qualified applicants for the position of Associate Director, Department on Social Concerns. The associate director provides leadership and advocacy for the Conference's activities related to social concerns issues articulated through Catholic Social Teaching. The associate director represents the interests of the Conference before the Ohio General Assembly and agencies of state government. The associate director also convenes diocesan directors of social action (social concerns), social services (Catholic Charities), and other ministries promoting human life and dignity. Applicants should have an understanding of the Catholic Church and commitment to its teachings. The position is located at the CCO offices in Columbus. For full position description visit www.ohiocathconf.org. Send letter of interest, resume, and three references by September 20, 2021 to: [Kathleen Finnegan, kfinnegan@ohiocathconf.org](mailto:KathleenFinnegan@ohiocathconf.org).

Vatican diplomacy making a difference

This past June 25, Archbishop Paul Gallagher, the Holy See's Secretary for Relations with States — usually dubbed the “Vatican's foreign minister” — told a press conference that he and his colleagues didn't believe that the Vatican's speaking out publicly on the massive repression underway in Hong Kong “would make any difference whatever.”

I beg to disagree. Vocal Vatican advocacy for such basic human rights as religious freedom, freedom of speech, freedom of association, and freedom of the press in Hong Kong could indeed make a difference. Let me count the ways.

It would make a great spiritual and morale-boosting difference to courageous Hong Kong Catholics like my friend Jimmy Lai, currently in jail, and the noble pro-democracy barrister, Martin Lee. These men rightly wonder why the sounds of silence prevail in Rome while they are being persecuted, prosecuted, and imprisoned for living the truths taught by the Lord they follow and the Church they love.

It would make a considerable difference to hard-pressed Catholics in both Hong Kong and mainland China. Many of these brave men and women feel abandoned by the Church's central authorities, and they wonder why. They understand that what the Chinese communist government wants is not “dialogue” with the Vatican but the complete subordination of Catholicism to the Chinese party-state and its program of “Sinicizing” all religion. They do not accept the notion that truckling to totalitarians like Xi Jinping will eventually improve their situation, because know that their struggle, like the Church's struggle in central and eastern Europe after World War II, is a zero-sum game: someone is going to win, and someone is going to lose.

THE CATHOLIC DIFFERENCE

George Weigel

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



It would make a difference to the future of evangelization in China. The Chinese communist regime is not immortal. When it goes, as it inevitably will, China will become the greatest field of Christian mission since the Europeans came to the western hemisphere in the 16th century. Comparative advantage will lie with those Christian communities that resisted the loathsome regime that collapsed, not with those that tried to find an accommodation with the unaccommodating. Shortly after Archbishop Gallagher's remark, *National Review* editorialized in these terms: “In the future, when China is a free country, it will look back with nothing but disgust on the innumerable American corporations, institutions, and celebrities that helped enable authoritarian rule under some cockamamie misconception that the Chinese people are perfectly content to live indefinitely without the basic freedoms we have taken for granted for more than 200 years.” No Vatican diplomat should want similar contempt to fall upon the Catholic Church.

It would make a difference in restoring the moral authority of the Holy See in world politics. The Vatican has no real power, as the world understands power. Its capacity to shape events, either behind the scenes or at the table of international negotiation, is entirely dependent on the moral leverage it can ap-

ply, especially in difficult and seemingly intractable situations. Thanks to the bold public witness of Pope St. John Paul II, such moral leverage was instrumental in shaping the revolution of conscience that preceded and made possible the Revolution of 1989 in east central Europe. Vatican moral authority was also crucial in resisting Clinton Administration efforts to have abortion on demand declared a basic human right at the 1994 Cairo World Conference on Population and Development. In both instances, speaking boldly, publicly, and forcefully make a real difference, turning moral teaching into moral and political leverage. If that lesson has been forgotten in the 21st-century Vatican, it needs to be relearned.

It would make a difference in promoting the Church's social doctrine, which is too often a matter for the classroom rather than the public square. The resistance Church in Hong Kong and China is not taking its cues from John Locke and Thomas Paine; it is living the basic tenets of Catholic social doctrine and its understanding of the right relationship between Church and state. That social doctrine has applications far beyond China, of course. But if it is seemingly ignored by the highest Church authorities in the hardest cases, then it remains of interest to academics only.

It would make a difference in bringing Luke 22:32 to life in the contemporary Church. The Lord instructed Peter to “strengthen” his brethren. Peter's brethren in Hong Kong do not feel strengthened by Peter and his closest collaborators in the Vatican today. They feel something quite the opposite. And that is perhaps the gravest reason why the Holy See should reconsider the sounds of silence with respect to Hong Kong and indeed all of China.

Our Lady of Sorrows teaches us to seek help, not to hide pain

By MaryBeth Eberhard

“Suffering is a guaranteed part of your journey,” I told my daughter. “There is nothing you can do to prevent it, but you can equip yourself to walk through it with grace. Suffering done with grace becomes a team effort among you, the Holy Spirit and whomever you have brought into that trusted circle. Discern carefully, and ask for wisdom.”

Suffering has such a negative connotation, and for so many years I longed to not be in the position of a sorrowful mother. Now I embrace these transformative moments.

As a mom of eight, and two who were born with a rare neuromuscular disease, I have spent countless hours, days and weeks in hospitals. I have held my son's body blistered and bruised after surgery and after casts have come off, his slight frame a feather in my arms.

I have stroked my daughter's hair and held her hand bedside as vital numbers continued to decrease. I have stood at my front door and watched teenagers drive away in anger and frustration, and I have ached for my children's hearts as they suffer heartache and betrayal.

It all sounds exhausting, and indeed those moments were, but they were also some of my most cherished and deepest moments of conversion. Choosing to embrace the suffering and allowing it to form us strengthens us to walk forward with courage, firm in our identity as children of God.

WALKING WITH THE SAINTS

When we own that identity, we dismiss the lie that we are alone and that our suffering is in vain.

Our Lady of Sorrows' Feast Day is approaching, and I have been reflecting on the depth of her sorrow. Consider her seven sorrows given to us: hearing the prophecy of Simeon, enduring the flight into Egypt, searching for the child Jesus in Jerusalem, seeing Jesus on the road to Calvary, standing at the foot of the cross, receiving Jesus' body from the cross and assisting in His burial.

Even listing them, no mother's heart can be unaffected by the immensity of these sorrows! I believe this is because we understand the depth of a mother's love, either by the gift of being a physical or spiritual mother or by having received that depth from our own mothers. With Mary as our example, the strength to embrace our crosses comes filled with grace.

The beautiful thing about praying with Mary through her sorrows is that we realize we are not alone in ours. There is a temptation among us to ask for prayers for the minor things but hold tight fist our innermost fears and worries. Perhaps we think we are protecting our children, husband or whoever is involved in our suffering.

Sometimes it is pride. We want to appear that we are holding it all together, portraying an image of a

family all buttoned up and perfect. The irony being that none of us is immune to suffering. We can look around and know that sin and suffering are truly rampant, and that families can fall under the weight of it all.

Why then do we hide? Did Mary hide her suffering? I often think of Mary's visit to Elizabeth as a model for discernment of who to allow into my suffering.

After the Annunciation, Mary travels to visit her cousin Elizabeth. I imagine she is going there because she feels within her a calling to confide, to share, to pray together. Elizabeth's response to this overture is beautiful as God reveals to her the truth of Jesus nestled within the womb of her cousin Mary by having John, the son within her own womb, leap for joy at her arrival.

Jesus also gives his mother and his apostles a model of how to walk through suffering. At the foot of the cross, in the end of his passion, he gives Mary to John and to us all as a mother. Both John and Mother Mary must have had hearts twisted with suffering at watching the crucifixion. My heart drops to my knees at the agony of that moment, and yet Jesus does not want them, or us, to walk alone.

Discerning who to invite into your suffering is a personal decision that must be brought to deep prayer. Sometimes it is the person whom we are

Family First at St. Brigid supports spirituality at home

By Tim Puet

For The Catholic Times

Thirteen years ago, two young mothers attending Dublin St. Brigid of Kildare Church started talking to each other about their wish to get together with other parents, discuss raising children in a faith-filled way and learn from one another.

The two shared that desire with other mothers, and those conversations led to formation of a parish ministry known as Family First. Its programs provide opportunities for parents to grow as leaders in “the domestic church ... centered on the lordship of Christ and the love of husband and wife,” as described by Pope Benedict XVI in 2007.

Family First got its start as a weekly book discussion group organized by St. Brigid parishioners Cheryl Hohlefeldler and Gretchen O’Reilly. “When I arrived in the parish 18 years ago, there was no fellowship group for mothers to help their families grow strong in the faith,” Hohlefeldler said.

“That concerned me as a parent because families are so overwhelmed every day with secular, materialistic messages that I felt the need to focus on Catholic values and emphasize a simple lifestyle.”

One of the first people to become involved with Family First was Erin Heise, who had come to Dublin with her husband and two children from the Washington, D.C. area in 2010 at about the time the ministry was starting.

“One of the most appealing things about the group was that it offers free child care during meetings,” Heise said. “I felt comfortable with it very quickly because others in the group were encouraging to me, and I sometimes encouraged them as we talked about a particular book and expanded the conversation to the everyday aspects of parenting.”

“I’ve been involved with the group since I came here, except for one year after I gave birth to twins and stayed home. Another group member with an infant came to our house every week during that year, and we read the same materials as the larger group so we could continue in fellowship and continue to learn,” she said.

Heise and her husband, Tom, have been married for 17 years and have six children, with the oldest attending Columbus Bishop Watterson High School and the other five, ranging in age from 13 to 5, enrolled at St. Brigid School.

Family First has continued its book discussion format, titled the Mom to Mom program, since the ministry began. Former parish youth minister Pam Heil led the discussions for many

years. One of the first books it examined, perhaps the first, was *Raising Faith-Filled Kids* by Tom McGrath. The group plans to look at the same book this fall when its weekly programs resume on Tuesday, Sept. 14. The meetings run from 9:45 to 11 a.m. in the St. Brigid Church basement, with Kim VanHuffel, a teacher at St. Brigid School, as discussion leader.

Raising Faith-Filled Kids is “a nuts-and-bolts look at how Catholic parents can pass on the faith to their children,” Heise said. “It shows how ordinary moments of family life are filled with opportunities to live more deeply.”

Heise said another book discussed by the group that has greatly impacted her life is *Make My Life Simple: Bringing Peace to Heart and Home* by Rachel Balducci. “The book taught me lessons of simplicity – getting back to basics and making my home more of a place of hospitality, something that doesn’t come easily for me but which I am trying to put into practice every day,” she said.

A few years ago, Family First and the parish youth ministry both discussed the *YOU* series, an online program designed for young people and focused on Pope St. John Paul II’s Theology of the Body.

“The key message I will remember from that program is that we are a unique creation of God, and that He wants to be in relationship with us and wants us to be in relationship with each other,” Heise said. “It also gave us the background knowledge to confidently and comfortably explore topics that might be difficult to discuss with our teens.”

Family First’s other weekly event is a playground meet-up every Wednesday from 9:30 to 11 a.m. in a different Dublin park. This activity is primarily for parents of younger children, giving the youngsters a chance to play while their mothers keep an eye on them and talk with one another.

This year, Family First is starting a group known as Sisters in Christ, which will meet at 1:15 p.m. Wednesdays in the church. “Many mothers stop coming to Mom to Mom as their children get older,” Hohlefeldler said. “We wanted to keep a natural pipeline open between them and the mothers of younger children and to take a deeper look at the subject of women’s spirituality,” she said.

For married couples, Family First offers a “Make It a Date” marriage enrichment program twice a year after St. Brigid’s 5 p.m. Saturday Mass. Couples have dinner, talk with other couples, hear a speaker discuss a marriage-related topic and are en-

couraged to discuss with one another the speaker’s presentation afterward.

Just before the start of Advent, the group presents an Advent by Candlelight program designed to help women focus on Christ during the Christmas season.

“Mothers get bombarded by the secular culture of Christmas – the ads, the wish lists. This gives them a chance to slow down before everything starts and look at things like the simplicity of the Advent wreath and of Jesus’ birth itself and to realize what’s really important about the season,” Hohlefeldler said. Interest in the event is so high that it will be presented twice – on Friday night, Nov. 19 and Saturday morning, Nov. 20.

Family First has participated in several service projects over the years, often in conjunction with the parish youth ministry. It recently helped the young people harvest vegetables and pull weeds in a plot at Dublin’s community garden. From Saturday to Monday, Oct. 2 to 4, it will provide made-at-home snack bags for the Ronald McDonald House at Nationwide Children’s Hospital.

Family First board member Melanie Pizzino, using items provided by the Diocese of Columbus, has created a virtual program designed to help families conduct a mission workshop at home. More information is avail-

able at the Family First page of the St. Brigid website.

Heise said Family First has a board of about 15 people who meet four times a year to examine possible activities, with smaller groups of board members responsible for the Mom to Mom, Make It a Date and Advent programs and service activities.

When the COVID-19 pandemic began affecting everyone’s lives, the board decided to continue Family First activities through Zoom video calls and listening to particular podcasts. “We never tried podcasts before, and there’s such a large variety,” Heise said. “It’s eye-opening to see so much Catholic content online.”

She said two podcasts that combine sound spiritual and practical parenting advice are *Abiding Together* from Ascension Press and *Parenting Smarts*, hosted by MaryRuth Hackett. Heise also said *Death by Minivan* by Heather Anderson Renshaw is a book, available in print and audio formats, that provides “a humorous look at the serious subject of dying to self and living out the virtues as mothers.”

For more information on Family First and links to other family resources, go to the St. Brigid parish website at www.stbrigidofkildare.org/family-first or contact Hohlefeldler at www.hohleinone@gmail.com or Heise at erinjolene@hotmail.com.

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Margaret of Castello canonization draws local faithful to Italy

By Doug Bean

Catholic Times Editor

Barbara Magree and her late husband, Paul, made a pilgrimage nearly 20 years from Columbus to Italy to visit a small town where a humble, disabled young woman lived a heroically virtuous life in the 14th century.

In the spring of 2002, the Columbus St. Patrick Church parishioners traveled to Castello, Italy, praying for a miracle that Paul might be cured of cancer. Many graces flowed from that trip, but Paul succumbed to the disease four years later after a heroic battle.

Now, 15 years after Barbara lost beloved Paul, she will return to Italy this month with a small group of pilgrims from Ohio for the canonization on Sunday, Sept. 19 in Citta di Castello of St. Margaret of Castello, O.P., a lay Dominican who was formally declared a saint in April.

Father Stephen Alcott, O.P., pastor at Columbus St. Patrick Church and the director of the St. Margaret Guild and shrine located at the downtown parish, will accompany Barbara and one parishioner from St. Gertrude Church, a Dominican parish in Cincinnati. They will be joined in Italy by Father Raymond Snyder, O.P., who was a parochial vicar at St. Patrick for three years before leaving this summer for doctoral studies in Rome.

If not for the ongoing COVID-19 pandemic, the contingent from Columbus likely would have been much



The St. Margaret of Castello shrine at Columbus St. Patrick Church

CT photo by Ken Snow

larger. St. Patrick parishioners and more than 1,000 members of the guild from throughout the world have maintained devotion to Margaret for years.

The small Ohio contingent also plans to visit Mercatello sul Metauro, a village near Castello where Margaret lived in seclusion for most of her young life.

The blind and crippled Margaret's disfigurement embarrassed her well-to-do parents, and so they kept her isolated in a room of their castle until

they abandoned her at age 20 in nearby Castello, where they had taken her hoping for a miracle cure that she never received. One tower of that castle, where Margaret was born, remains at the top of a hill.

After her parents left her to fend for herself on the streets in Castello, Margaret devoted her life to serving the poor and imprisoned, the sick and the dying, and teaching the faith to children. She became a Third Order Dominican (the equivalent then of a religious sister), forgave her parents and never displayed any bitterness despite being afflicted with deformities that made life challenging.

She died on April 13, 1320 at age 33 and was so beloved that the entire town attended her funeral. She was buried inside the Church of San Domenico, where her body lies incorrupt in a glass case under the altar.

Margaret had taken a step to becoming a saint when she was beatified in 1609. For 400 years, she remained Blessed Margaret until April, when she was granted what is called equipollent canonization, which occurs when the Church waives its judicial processes and the formal attribution of a second miracle normally required in the sainthood process.

She is the sixth saint to receive this designation from Pope Francis since 2013. Other well-known "equipollents" in Church history include Cyril and Methodius, Albert the Great and Thomas More.

The Church recognizes her feast day on the calendar as April 13, which is the date when the Magrees visited Castello and attended Mass during their 2002 pilgrimage.

"When she was declared a saint (in April), I just felt I wanted to go again," Barbara Magree said.

The Magrees had become acquainted with Margaret as members at St. Patrick Church, where a shrine is located and novena prayers to her are recited each Wednesday after the 11:45 a.m. daily Mass.

"We chose her as our patron after Paul was diagnosed" in the late 1990s, Barbara said.

Margaret is a patron for the disabled and the unborn. Many people have prayed to her for healing, and it seemed natural to the Magrees to ask for her intercession.

"Even though (Paul) wasn't healed, there were a lot of graces that came out of that along the way – a lot of strengths," Barbara said. "Certain days would be brighter because I prayed specifically to her."

Not long after returning from the trip, Paul began cancer treatments in the fall of 2002 that continued for the next few years. The longtime professional musician, public school music teacher and founder of the children's choir Chorus Angelorum at St. Patrick's passed away in 2006 at age 63.

"So you might think our pilgrimage

See CANONIZATION, Page 13

A heart for our time and town – Margaret of Castello

By Sister John Paul Maher, O.P.

God has shown a special love for Columbus by entrusting us with the heart of a new saint, Margaret of Castello (1287-1320).

For years, the Dominican Friars at Columbus St. Patrick Church have been guardians of a relic of Margaret's heart, welcoming pilgrims to the Blessed Margaret Shrine. For seven centuries, the faithful have safeguarded the story of this holy woman.

In God's mysterious timing, Margaret of Castello was declared a saint by Pope Francis in April 2021. As John Paul II reminds us, there are no coincidences in the designs of God's providence. We can take to prayer an awareness that we are meant to know of Margaret's holiness because she has been officially named a saint in our lifetime.

What grace may God wish to give us through the example of Margaret?

Her choice to lead a beautiful life in response to the crosses the Lord sent

her is recounted in the Dominican Friars' website www.littlemargaret.org and *The Life of Blessed Margaret of Castello* by Father William R. Bonniwell, O.P., republished in 2014.

All accounts tell of Margaret's blindness, disfigurement, experiences of rejection and actual abandonment by her parents. It is stunning to hear of the exceptional grace Margaret received and acted upon to live with forgiveness and freedom despite terrible sorrows.

Having been catechized in the love of God as a child, Margaret knew she was called to show mercy to others and to accept the hardships the Lord sends, much like our modern Mother Teresa. In Margaret, we are quietly confronted by someone who lived boldly the message of the Gospels.

Margaret's witness challenges us to see the human person as a whole, as an embodied soul and as a person made by God as a gift with an eternal destiny of heaven. Margaret takes us beyond our comfort level, to consid-

er more than what we can assess with our senses when looking at another person. As someone who persevered in grace and virtue, she deserves our admiration.

Margaret sets the example of living a tragic story without making herself the center of a tragedy. One can only imagine how much the news and entertainment of today would love to retell her story with great emotion and drama. Indeed, there is a great human drama in her life, but not one that she allows to be all about her. Margaret combats the fallen human tendency to put oneself at the center of attention. Her holy life redirects people to turn their minds and hearts to God.

Through her griefs and struggles with a broken body, Margaret rejects the temptations to self-absorption and resentment. She took frequent refuge in silence and prayer, letting God shape her heart. Her life shows a steady perseverance in choosing virtue with a purity of vision, keeping the eyes of her heart fixed on God.

We can give God thanks for placing the heart of a saint in our midst, both literally and spiritually. The faithful may visit the Shrine of St. Margaret at St. Patrick Church for veneration of her relic after the 11:45 a.m. Mass on Wednesdays.

It is timely to consider a pilgrimage to the shrine. Learn how this devotion to St. Margaret has impacted people by reading "The Cult of Saint Margaret of Citta di Castello in the United States" published at www.op.org by the Dominicans.

It is fitting to ask St. Margaret to pray for us, that we may grow in a love of neighbor and a greater acceptance of suffering. Let us join her in imitating the heart of Christ by showing mercy. May she intercede for us as we pray: Jesus, meek and humble of heart, make our hearts like unto thine.

Sister John Paul Maher, OP, is the principal at Worthington St. Michael School and a member of the Dominican Sisters of Mary, Mother of the Eucharist based in Ann Arbor, Michigan.

Gathering celebrates Jesus' constant Eucharistic presence

By Doug Bean

Catholic Times Editor

The world is always changing and evolving, but the one constant is the presence of Jesus on earth in the Blessed Sacrament. That theme was touched upon throughout the diocese's first Eucharistic Gathering on Aug. 27-28 in Columbus.

Bishop Robert Brennan and Philadelphia Archbishop Nelson Perez referred to Christ in the Eucharist often during the two-day event intended to serve as a rallying point for the diocese's Real Presence Real Future initiative.

The two Church leaders also spoke about societal shifts and how the Church must adapt in the new millennium to meet the needs of the people in a culture that has become increasingly secularized and has experienced demographic changes characterized by fewer regular Mass-goers and priests to serve them.

"We call upon the gift of the Holy Spirit to lead us in new directions and inspire us," Bishop Brennan said during his homily at Mass on Saturday, Aug. 28 at St. Charles Preparatory School. "It can be scary at times. The unfamiliar can shake us up a little bit. But God is always at work, and God is always doing something amazing."

"If God can do something with a tree stump (referring to the first reading of the Mass from Isaiah 11:1-4), imagine what God could do with what already is happening here. We take all these steps in the future together, proclaiming Your presence."

The weekend celebration began Friday, Aug. 27 at St. Joseph Cathedral with a solemn prayer service that featured music from the cathedral choir, Exposition of the Blessed Sacrament, Vespers, a keynote address from Bishop Brennan, Adoration, an outdoor Eucharistic procession and Benediction.

Attendance was limited at the cathedral to clergy, religious and parish representatives, but a livestream was provided online, and St. Gabriel Radio aired each day's program.

On Saturday morning, a Mass celebrated by Bishop Brennan on the feast of St. Augustine for more than 400 registered guests was preceded by Filipino music from the pinOHy Choir, composed of members from various parishes and directed by Caroline Salido-Barta of Columbus St. Cecilia Church.



Bishop Robert Brennan (center) celebrates Mass at the diocese's Eucharistic Gathering on Saturday, Aug. 28 at St. Charles Preparatory School's Walter Student Commons. He is assisted at the altar by Deacons Victor Nguaduba (left) and Eric Wright.



Above: Members of the Bridgettine Order, whose Columbus motherhouse is located adjacent to Holy Family Church, pray during the Eucharistic Gathering. Right: The Blessed Sacrament was exposed in the monstrance on the altar at St. Charles for adoration after the Saturday morning Mass.

CT photos by Ken Snow

The Mass in the Walter Student Commons at St. Charles included music from the gospel choir at Columbus St. Dominic Church. Concelebrating with Bishop Brennan were Archbishop Perez and 22 priests from the diocese, and assisting were Deacons Victor Nduaguba and Eric Wright.

The multicultural liturgy, which included the Prayers of the Faithful in six languages and American sign language, was followed by Exposition of the Blessed Sacrament and traditional African music performed by the Columbus St. Anthony Multicultural Choir and later praise and worship music by a trio from St. Paul's Outreach, an organization that evangelizes with students mainly on the Ohio State University campus.



Bishop Brennan speaks about Real Presence Real Future during his homily at the Eucharistic Gathering Mass.



Archbishop Nelson Perez of Philadelphia delivers one of his two keynote addresses after Saturday's Mass at the Eucharistic Gathering.



The morning concluded with repose of the Blessed Sacrament and Benediction.

"It was an extraordinary blessing for the Church," Bishop Brennan said afterward while reflecting on the Gathering. "This is a moment of tremendous grace and of great strength. And as we move forward from here today, it will be with the strength and power that comes from this encounter with Jesus Christ."

Archbishop Perez seized upon the diocese's Real Presence Real Future mission in his keynote addresses after Saturday's Mass, focusing on the Real Presence in his first presentation and Real Future in his second.

"Change is actually part of life," Archbishop Perez noted in his first

talk. "Situations change, and (we) respond to that. We've never been the same. Every day we're a little different. Circumstances in our lives change, and then we respond to those changes and we adapt."

One thing that has not changed in 2,000 years of Christianity, the archbishop pointed out, is Christ's real presence in the Eucharist – that this "real food ... will be your strength."

"In 100 years, none of us who are in this room will be here except the Lord," the archbishop said, pointing to Jesus in the Blessed Sacrament in the altar. "His abiding presence has always been here with the Church since

GATHERING, continued from Page 10

its inception.”

Archbishop Perez’s initial reflections were centered on Pope St. John Paul II’s 2003 *Encyclical Ecclesia de Eucharistia* (*Church from the Eucharist*). He pointed out that John Paul II said the Eucharistic sacrifice – Christ’s real presence – “is so decisive that it is the salvation of the human race.”

“The Church celebrates the Eucharist as a mystery of our faith. It’s what we do more than anything else,” he said. “This sacrament is the celebration of the Paschal Mystery that stands at the center of our life. What did the apostles do from the beginning? They devoted themselves not to CYO, not to sodalities, not to casino trips. They devoted themselves to the breaking of the bread, the apostolic teaching, the fellowship of community and prayer.”

At the same time, the archbishop cautioned, following the same routines in the Church and in faith life can lead to taking the gift of Christ’s presence for granted. The faithful experienced what it means to be separated from the Eucharist during the Church shutdowns in 2020 resulting from the coronavirus pandemic.

“When we do something all the time, it can lose its luster, the extraordinary becomes ordinary,” the archbishop said. “When we have something too accessible, it tends to lose a little significance. So it is good to step back and revisit what real presence is for us.

“This faith has been handed on to us, and everything else has changed, but the Eucharist has been a constant. ... (John Paul II says) the Eucharistic sacrifice is there to unite us individually and as a Church to enter into that mystical union. No closer can we be on earth to the Lord.”

In the archbishop’s second presen-



Bishop Robert Brennan (center) prays before the Blessed Sacrament during the diocese's Eucharistic Gathering vigil on Friday, Aug. 27 at St. Joseph Cathedral.

Photo courtesy Andy Mackey

tation, he explained that Real Future comes from going forth after the Mass to become missionary disciples.

“The fruit and consequence of the Real Presence is mission,” Archbishop Perez said. “The Mass is an ascending. We’re all called to imitate the mystery that we’re celebrating. ... We are called to become the Good News ourselves.

“An interesting question to ask ourselves is, ‘What type of news are we sharing?’

“So as you embark on this (Real Presence Real Future) initiative, the Lord will unfold what He wants in the end. It’s not just about you. It’s about those that you will hand off the gift that was given to you.”

That sending forth is the essence of evangelization and the missionary mandate that Pope Francis has called the Church to embrace. “It is the theme of this whole Gathering,” the archbishop emphasized. “Real Presence and Real Future are connected. Communion and mission are

profoundly interconnected. ... The Church is a community of missionary disciples.”

Turning back to the theme of change and how the Church is in the midst of a paradigm shift, Archbishop Perez said, “Our parishes have to become parishes on the way – parishes that face outward and not inward. A community of missionary disciples is one that takes the first step, that takes the initiative, that doesn’t wait. ... If you want to build a real future, you have to take the first step.”

Archbishop Perez was invited to offer reflections at Saturday’s Gathering by Bishop Brennan, who both were ordained as bishops in the Diocese of Rockville Centre, New York, in 2012. They served as auxiliary bishops there until Perez was named Cleveland’s bishop in 2017.

Bishop Brennan followed him to Ohio in 2019 when he was appointed as the replacement for retiring Columbus Bishop Frederick Campbell. The following year, Perez assumed



Bishop Brennan carries the Blessed Sacrament during an outdoor procession at the cathedral.

Photo courtesy Andy Mackey

his current position as archbishop of Philadelphia, where he was ordained to the priesthood in 1989.

Archbishop Perez also attended Friday evening’s prayer vigil at the cathedral led by Bishop Brennan, whose keynote address highlighted the new venture upon which the diocese is embarking with the Real Presence Real Future initiative.

“What is the mission of the Church?” the bishop asked. “We can have the best coffee and doughnuts and hospitality that you can ever imagine. We can have the warmest welcome. We have lively societies and all kinds of wonderful things. Those are very important.

“We as a Church can run the best possible schools you could ever imagine and offer the most important social services. It’s all very good, and it’s all very important. But none of those things matter unless we’re carrying Jesus. We’re running treadmills or pushing the wind in the air or what-not. You must carry Jesus.”



Members of the Columbus St. Dominic choir sing during Mass at the Eucharistic Gathering on Saturday, Aug. 28.

CT photo by Ken Snow



The Columbus St. Anthony Multi-Cultural Choir performs music in several African languages following the Eucharistic Gathering Mass at St. Charles Preparatory School's Walter Student Commons.

CT photo by Ken Snow



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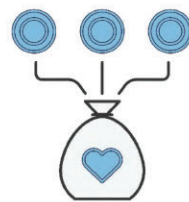


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PEACE OF MIND WITH AUTHENTICALLY CATHOLIC GIVING

St. Dominic choir director recalls lifetime in music

By Tim Puet

For The Catholic Times

When Illa Daniels returned to her hometown of Columbus in 1972 and began attending St. Dominic Church, she was amazed to find the parish had a folk group but not a traditional choir.

"I said to myself, 'They've got to have people who want to sing in a choir,'" said Daniels, an opera singer and music teacher who has performed throughout the United States. "I talked with Father Robert Metzger (the parish's pastor at the time) about it, and after I gave him my credentials, he hired me as parish music director. The next Sunday, I spoke at the end of Masses asking if anyone wanted to form a choir, and 38 women responded."

The choir has been part of the parish ever since, with Daniels serving as its director until retiring at the beginning of this year. She was honored recently for her long service to the parish, along with Patricia White, who was sacristan for the parish's 8 a.m. Sunday Mass for 25 years until the COVID-19 pandemic limited the Sunday schedule to one Mass at 11:30 a.m.

COVID also meant a change for the choir, which usually sang at the earlier Mass. A second choir, specializing in gospel music, has been part of the 11:30 Mass for decades. The gospel choir's longtime director, Vernon Hairston, and the parish's pastor, Father Ramon Owera, have blended some of the traditional choir's selections with the gospel choir's repertoire. Daniels, a coloratura soprano, has been part of the gospel choir as a soloist and is a member of the group.

Daniels was unable to be at St. Dominic's when she and White were honored because she is recovering in a Pickerington skilled nursing facility after breaking her hip in a fall in May. It's the first time in nearly a half-century that she has been unable to be part of St. Dominic's music program.

"I want to be out of here by the end of

September and return to singing," she said. "Music has been my life, and I've had a blessed life. I've had my share of pain, but when you depend on the Almighty Maker, the pain goes away."

Daniels, 87, was named Illa (pronounced EYE-la) after a great-great-aunt on her father's side. She was born in Columbus and was orphaned in 1937 at age 3 when her parents died of tuberculosis within nine days of each other. She spent most of her childhood in facilities run by the Sisters of the Good Shepherd, attending elementary school in Columbus and high school at the sisters' Our Lady of the Woods School, also known as Girls Town, in Cincinnati.

"When I was about 12 years old, the sisters found I could sing and direct music," Daniels said. "When I was at Girls Town, I sang throughout the Cincinnati area to promote the school. After graduating from high school, the sisters worked with the Schmidlapp Fund (a Cincinnati organization that has been helping women and girls in the area go to college since 1907), and they arranged for me to receive a scholarship enabling me to attend Xavier University in New Orleans, America's only historically Black Catholic university, to continue my music studies."

Xavier was founded by St. Katharine Drexel, who also was founder of the Sisters of the Blessed Sacrament, and died in 1955. Daniels attended the university from 1952 to 1956 and was a member of its choir, and recalls singing with the choir when St. Katharine attended concerts. During semester breaks, the choir performed throughout the United States. Daniels said one memorable appearance was on NBC's Today show, hosted at the time by television pioneer Dave Garroway.

Daniels said a key figure in her life was Sister Elise Sisson, SBS, who turned down a career with the Metropolitan Opera to join the Sisters of the Blessed Sacrament and was chair of Xavier's music department from



Illia Daniels Photo/ St. Dominic Church

1934 to 1969. Her efforts gave Xavier music students exposure on campus and throughout the nation that they couldn't get in New Orleans because of segregation in the South.

"Sister Elise got me into so much," she said. "When we didn't travel, we did operas on campus. I don't know what kind of a career in music I would have had without her."

After graduating from Xavier, Daniels spent several years pursuing her musical career. During that time, she appeared at Carnegie Hall in New York City as part of a choir performing a Mass by a Black composer whose name she can't recall. She made a second appearance there in the 1980s. For a while as she sang throughout the nation, her family lost track of her before finding her when she was 23 years old.

She said that during her travels, she often felt the effects of racial discrimination. "I truly feel there was so much racial prejudice against Black musicians then," she said. "I feel I was passed over many times for opera roles because of my Black origin."

"With all the racial tensions throughout the country, it all came back on people of color, who often were just as good as Caucasian sing-

ers, but their race worked against them. It happened too many times to be a coincidence.

"I may be wrong in saying this, but I don't think so. A lot of opportunity was taken from me, but I thank God He gave me that beautiful St. Dominic choir."

Daniels returned to the city in the early 1970s, and in 1974 and 1975 was a music teacher at the former Pope John XXIII School in Columbus.

In 1977, she began a 25-year career with the state of Ohio's taxation department, helping agencies in all 88 Ohio counties to file liens against property owners who were delinquent in paying taxes. She retired from that position in 2002 and continued giving private music lessons until her recent fall. She has two children: Patricia, 63, and Kevin, 50, a 30-year employee of the Columbus Clippers baseball team.

She said the first Mass she taught the St. Dominic's choir to sing was a traditional Latin Mass. "I started with 38 women, and that was a blessing, but we needed men," she said.

"I got the men involved by reminding them that they wouldn't have to miss any televised college football games on Saturdays or NFL games on Sundays by singing with the choir because they could record the games and watch them later.

"Once we got the men involved, the choir really took off. We started a Christmas concert that's become a parish tradition. After a while, we began to be invited to other Black churches in Columbus, including St. Paul AME, Mount Vernon AME and St. Philip Episcopal, then to other Catholic churches and elsewhere, including the Ohio and Palace theaters.

"One concert I particularly remember in Columbus was with a U.S. Army brass group during the Easter season.

"We've had great support from Bishops (James) Griffin, (Frederick) Campbell and now Bishop (Robert)

See MUSIC, Page 16

CANONIZATION, continued from Page 9

was a failure," Barbara said. "There was no healing, he had to start chemotherapy and radiation that year, and it was as if it went downhill from there. There was still a peace that our family had."

Barbara, her six grown children and their families continue to pray to Margaret. All of the children have remained active in their Catholic faith. The Magrees' oldest son, Father Michael Magree, S.J., is a Jesuit priest.

"There's still a devotion there. I don't know how to explain it," Barbara said. "It's important to our children to raise their children in the faith, and that's a

grace. I thank God every day for that."

Other St. Patrick parishioners have long maintained a devotion to Margaret.

Mike and Margaret O'Sullivan, in their fifth decade as members of the parish, had never heard of then-Blessed Margaret of Castello before they joined St. Patrick during a period in the 1970s when her shrine in the church was expanded.

"We have not asked her to be an intercessor for us for our own health reasons but rather for the courage and strength to help others in their

struggles," Margaret O'Sullivan said. "Cheerfulness and steadfast faith were her mainstay.

"Our devotion to St. Margaret is a quiet, private one. Like us, she was drawn to St. Dominic."

Phil and Suzanne Scherer returned to Columbus from New York five years ago after having moved away from central Ohio 50 years ago. While living in New York, the Scherers founded the St. Gianna Molla Pregnancy Outreach Center in Dunkirk, near where they previously lived, and

the pro-life couple was drawn to Margaret's "incredible story."

"She's my go-to person," Suzanne said. "We did receive one very great blessing from her – almost an impossible case, a curing of cancer for a family member. So she's really special.

"I really believe that God sends us the saints we need for the times we live in, and given the abortion and euthanasia culture and all of that, she's the perfect go-to saint right now."

For more information on the saint, visit littlemargaret.org.

24th Sunday in Ordinary Time Year B

Time to put faith into practice

Isaiah 50:5c-9a
Psalm 116:1-2, 3-4, 5-6, 8-9
James 2:14-18
Mark 8:27-35

After the “picnic” with Jesus on the Sea of Galilee from the Gospel of Caesarea Philippi is off the beaten path, in the far north of the land of Israel. Jesus and His disciples journey there, away from their usual places and apart from Jewish territory, to talk heart-to-heart about some serious matters.

Jesus asks: “Who do you say that I am?” Peter responds with a depth of insight that amazes even Jesus. Trust has reached such a degree that He can now take the disciples deeper into the mystery of His life. He is the Messiah, but not the one they expected. He will die, “setting His face like flint” and “giving His life for the many.”

“Jesus summoned the crowd with His disciples and said to them, ‘Whoever wishes to come after Me must deny himself, take up his cross, and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake and that of the Gospel will save it.’”

We live in a world that rejects the Gospel. It is no longer the foundation of our society or of the values that all would hold in common. We who claim to have faith often fail to stand up for it. We fail to put it into practice. We choose to live according to our own whims and desires rather than according to what we know is right. We allow the currents of our times to move us along.

We are invited to live now what we want to be for eternity. In the Responsorial Psalm, we respond: “I will walk before the Lord, in the land of the living.” To walk before the Lord, to lose our lives for the sake of Jesus and the Gospel, is to put our faith into practice, to be willing to live and die for something beyond ourselves.

25th Sunday in Ordinary Time Year B

Wisdom 2:12, 17-20
Psalm 54:3-4, 5, 6-8
James 3:16-4:3
Mark 9:30-37

“Taking a child, he placed it in their midst, and putting his arms around it, he said to them, ‘Whoever receives one child such as this in my name, receives me; and whoever receives me, receives not me but the One who sent me.’”

The Apostles of Jesus are arguing along the way home about who is most deserving of a worthy place in

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.



Every Sunday, we Catholics effectively have three “altar calls” at Mass. The first is the Great Amen that ends the Eucharistic Prayer. We say “amen” to what God has done – our faith in Christ’s action of salvation.

The second is the “amen” we say at the moment of reception of Holy Communion, when we pledge our lives to the Lord, saying by the very act of receiving, “I believe, and I am willing to share in the cross – I am willing to die for the Lord and for my faith.”

This is expressed in a profound way when we are able to take and drink the “cup of salvation.” The irony of not being able to share the chalice due to COVID-19 is a poignant reminder of the power of that moment of reception of the precious blood of the Lord. We say “yes” to Him as the kind of messiah He reveals Himself to be.

The third is the final action of the Mass: “Go in peace, glorifying the Lord by your life.” We are to take what we have received at this altar to the altar of the world. This is our mission. The priestly role of the “Christian faithful” begins in earnest as soon as they walk out of the church.

God made us, and He is the One with the plan. Jesus lived what the Prophet Isaiah foretold. The Lord God opened His ear, and He kept listening. He gave Himself over to suffering and death, and now He is inviting us to join Him as His Church, to “set our face like flint” and to hold steady through troubled times, willing to accept suffering with Him.

If we get right Who Jesus is, then we cannot turn around and try to force

the kingdom He will establish. Jesus brings a child into their midst. According to apocryphal tradition, it was St. Peter’s daughter, Petronilla, who eventually died as a martyr in Rome.

There are some hints that it could be true: They are in the house of Peter at Capernaum, which he shared with his mother-in-law. The child is ready at hand. (Do you remember when Jesus paid the temple tax for Himself and Peter? That indicated that He was considered a member of the same household.)

Why did Jesus choose a child as an

THE WEEKDAY BIBLE READINGS

9/13-9/18

MONDAY

1 Timothy 2:1-8
 Psalm 28:2,7-9
 Luke 7:1-10

TUESDAY

Numbers 21:4b-9
 Psalm 78:1b-2,34-38
 Philippians 2:6-11
 John 3:13-17

WEDNESDAY

1 Timothy 3:14-16
 Psalm 111:1-6
 John 19:25-27 or
 Luke 2:33-35

THURSDAY

1 Timothy 4:12-16

Psalm 111:7-10
 Luke 7:36-50

FRIDAY

1 Timothy 6:2c-12
 Psalm 49:6-10,17-20
 Luke 8:1-3

SATURDAY

1 Timothy 1:6,13-16
 Psalm 100:1b-5
 Luke 8:14-15

9/20-9/25

MONDAY

Ezra 1:1-6
 Psalm 126:1b-6
 Luke 8:16-18

TUESDAY

Ephesians 4:1-7,11-13

Psalm 19:2-5
 Matthew 9:9-13

WEDNESDAY

Ezra 9:5-9
 Tobit 13:2-4,7-8 (Ps)
 Luke 9:1-6

THURSDAY

Haggai 1:1-8
 Psalm 149:1b-6a,9b
 Luke 9:7-9

FRIDAY

Haggai 2:1-9
 Psalm 43:1-4
 Luke 9:18-22

SATURDAY

Zechariah 2:5-9,14-15a
 Jeremiah 31:10-12b,13
 Luke 9:43b-45

DIOCESAN WEEKLY RADIO AND TELEVISION

MASS SCHEDULE: WEEKS OF SEPT. 12 AND 19, 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.stannsmary.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 IV and I, Seasonal Proper, Liturgy of the Hours.

Him to follow our way of thinking. He will tell us, as He did Peter, that we are thinking not as God thinks, unless we are open to His plans for us. God’s logic is not the same as ours. Faith opens for us the capacity to live according to God’s plan.

Are we willing to allow God to be the true author of our happiness, trusting that He alone has the plan that will succeed? Are we willing to move beyond our own thoughts, our own feelings, and to be open to God’s will?

God seeks our childlike devotion to Him

example? In those days, a child had no standing, no greatness. We see how Jesus responds to the person considered without worth. We have value because God gives us value. The disciple of Jesus is to be like a child in that respect. True discipleship is expressed in our willingness to be of service to all. This means we acknowledge God as Creator and as the One Who gives us our worth.

The Gospel makes it clear that Jesus loves children. And yet, our world often rejects them. There are the blatant ways of rejection – contraception

and the contraceptive mentality of our time, abortion, child abuse, and the many forms of violence and exploitation that characterize our era.

There are also more subtle ways of rejecting our children and putting them in harm’s way. When we cater to their whims, allow them to make major decisions without the proper tools and leave them to their own devices while we do what we want to do, we are subtly, but dangerously, rejecting

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DEVOTION, continued from Page 14

our children.

When we send them to Catholic school or religious education classes but fail to attend church regularly and participate in the life our parish ourselves, we give them counterexamples that speak more loudly than any words or teachings.

When we fail to “fight the battle for the faith” with them as strongly as we fight the battle for bedtime, soccer practice, homework and job commitments, we teach them that God and Church are not that important. When we do not pray with them daily, allowing them to see us in the practice of religious devotion, we allow them to think we are self-sufficient.

There are hard lessons that everyone must learn. Jesus tells His disciples that He is going to suffer and die, and they are still fighting for first place in a worldly kingdom, one that He never preached. To be a disciple of the Lord is to submit to His discipline. Sometimes what He has to say is not to our liking. We must be ready to take up our cross to follow the Lord.

We are not left to ourselves in this regard. We have one another. We have the example of the Lord and of His disciples whose lives proved our capacity to live in faith. We also have the support of our parish family, of religious communities and movements.

Devotions and religious practices such as the family rosary, times of Eucharistic Adoration and other such activities help us to live in awareness of Who Jesus is, leading us to faithful service and to a clear witness to our children of the truth of our Catholic faith.

Jesus makes clear to His disciples that He understands the harsh realities of human life and is willing to accept them. Our worth comes, not from what the world holds as valuable, but from our relationship with God.

Our competitive spirit should be toward the task of building up the kingdom, inviting others to enter, not who among us is the greatest. We must be like children, open to the Lord and His love as He places His arms around us.

SAINTS, continued from Page 6

walking with in that moment. This can be especially powerful within our own families.

I remember a moment when my husband and I were stretched threadbare. We had two children in different hospitals in different states. He was in Philadelphia. I was in Columbus. I left a child at the hospital to take the rest of our family to Mass. Many asked how we were doing, and I smiled and thanked them for their prayers.

Inside I was falling apart but tightly held my emotions in check. I watched as my children stood likewise, occasionally reaching out to hold my hand through Mass. As we left church, our parish priest, a dear friend, stopped me and asked if we were OK. I nodded, smiled weakly, gathered my flock and headed to the car.

As I loaded the last children into their car seats, I closed the door. Placing my hand upon the outside of the van, I inhaled a shuddering and sobbing breath, truly from the depths of my soul.

I slowly walked back to that priest. I tugged on his garment like a child. He paused from saying his goodbyes, turned his full attention to me, and I whispered, “I am not OK. This is not OK.”

I will never forget his response, for it dramatically transformed my family. He placed both his hands upon my shoulders, and in the most fatherly way turned me toward my car. He said, “Then go tell them. For if you don’t tell them, they will forever think you held it together and will never be able to share their suffering.”

I slowly walked back to the van, opened the door, and climbed into my seat. The kids could tell I had been

crying. I turned around, looked at them honestly as they asked, “Mommy, are you OK?”

“No,” I said. “Mommy is not OK. She is struggling because she is sad and tired and worried.”

I still remember the exhale of breaths from the back seat. It was as if the air of a hundred balloons had been let out. Words and tears flowed like a waterfall.

“This is hard,” they said. “I feel scared.” “I miss you when you are gone. Will everything be all right? I miss Daddy.” And, “The dog ate my chicken nuggets at lunch yesterday.”

We cried many tears and hugged till our arms hurt in the back of that car. We began again, as St. Teresa says. New beginnings are formed with moments like these.

Fast forward seven years. My 19-year-old daughter calls from college and confides in me. My oldest son slides onto the couch in my bedroom and tells me he’s not happy. My 12-year-old son seeks me out, grabs a blanket and a cup of tea, setting the stage for an intimate talk. We all have found a way to walk together in our suffering. Outside my family, I have learned to let others see both my sorrow and my joy.

Bearing witness to the reality of suffering does not mean that we must disclose our innermost pain, but rather that we realize the power of being vulnerable enough to say we need prayer. We release feelings of isolation and loneliness and embrace the truth of being loved and known.

Our Lady of Sorrows’ feast day is Sept. 15. May she continue to intercede for us in our suffering and encourage us in our humility and vulnerability.

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Sister Mary DiLeone, OSF

A private funeral service was conducted for Sister Mary DiLeone, OSF, 88, who died Thursday, Aug. 26 at the Stella Niagara (New York) Health Center. Burial was at the cemetery of the Sisters of St. Francis of Penance and Christian Charity in Stella Niagara.

She was born on Aug. 20, 1933 in North Tonawanda, New York to Andrew and Christina (Porto) DiLeone.

She earned a Bachelor of Science degree in elementary education from Rosary Hill College (now Daemen College) in Amherst, New York in 1964.

She entered the Stella Niagara Franciscan congregation on Sept. 5, 1954, taking the name Sister Vincent Marie, and made her first profession of vows

on July 2, 1957 and her final profession on Aug. 18, 1960.

In the Diocese of Columbus, she was principal of Lancaster St. Bernadette (1972-1975) and Columbus St. Matthias (1982-1985) schools.

She also taught at schools in New York, West Virginia and Rome, Italy, was a pastoral associate in New Jersey and West Virginia and was secretary of the sisters' Holy Name Province. She retired in 2009 and moved to the Stella Niagara Health Center in 2015.

She was preceded in death by her parents; brother, Vincent; and sister, Lora DiMatteo. Survivors include sisters, Christine Reichmuth and Jean Lovell.

Sister Mary Ann Fedor, OP

Funeral Mass for Sister Mary Ann Fedor, OP, 92, who died Saturday, Aug. 28 at the Mohun Health Care Center in Columbus, was celebrated Friday, Sept. 3, at the Motherhouse of the Dominican Sisters of Peace in Columbus. Burial was at the sisters' Motherhouse in Oxford, Michigan.

She was born Margaret Ann Fedor on March 28, 1929 in Windber, Pennsylvania to Michael and Mary (Boruch) Fedor.

She earned a Bachelor of Arts degree in 1962 from Siena Heights College in Adrian, Michigan and a Master of Arts degree in business administration in 1967 from the Catholic Uni-

versity of America.

She entered the Congregation of St. Rose of Lima (now Dominican Sisters of Peace) in 1951 and made her profession of vows on Aug. 18, 1954.

She was a teacher and administrator in schools in Pennsylvania and Michigan, and served as president, vice president and treasurer of the Oxford Dominican congregation on various occasions from 1971 to 2013. She entered the Mohun center in 2013.

She was preceded in death by her parents; brother, Michael; and sisters, Irene Hordubay and Mary Miller. She is survived by sisters, Anne Clark and Kathy Wise.

Sister Louella Petry, OP

Funeral Mass for Sister Louella Petry, OP, 91, who died Monday, Aug. 30 at Mount Carmel East Hospital in Columbus, will be celebrated Friday, Sept. 17 at the Motherhouse of the Dominican Sisters of Peace in Columbus. Burial will be in Gueydan, Louisiana.

She was born on March 10, 1930 in Gueydan to the late Reno and Sylvania (Vincent) Petry.

She earned a Bachelor of Arts degree in theology in 1968 from Marygrove College in Detroit and a Master of Arts de-

gree in early childhood education in 1975 from Xavier University in New Orleans.

She entered the Congregation of the Dominican Sisters of St. Mary's in New Orleans in 1947 and made her profession of vows on Sept. 8, 1950.

She was a teacher, religious educator, pastoral assistant and hospital chaplain in parishes, schools and hospitals throughout Louisiana before entering the congregation's Columbus Motherhouse in 2010. She became a resident of the Mohun Health Care Center in Columbus in 2019.

PRAY FOR OUR DEAD

ATKINSON, Vallee C. (Noel), 87, Aug. 27
St. Leonard Church, Heath

BAKER, Donna C., 81, Aug. 21
Our Lady of Peace Church, Columbus

BARKER, Patricia A. (Miller), 65, July 18
Our Mother of Sorrows Chapel, Columbus

BAUCHERT, Darryll R., 70, formerly of
Columbus, Aug. 23
Church of the Resurrection, Fort Myers,
Fla.

CASSADY, James D., 91, Aug. 24
St. Brendan Church, Hilliard

CRANE, Donna M. (Thomas), 79, Aug. 27
St. Brendan Church, Hilliard

DEERY, Elsie A., 85, Aug. 23
St. Nicholas Church, Zanesville

FLYNN, Charlotte A. (Joes), 88, Aug. 28
Our Lady of Perpetual Help Church,
Grove City

GARREN, Jessica (Sturgill), 37, Aug. 23
St. Patrick Church, Junction City

GREEN, Thomas A., 88, Aug. 17
Our Lady of Peace Church, Columbus

HOLLIDAY, Ann M. (Soltis), 74, Aug. 26
St. Pius X Church, Reynoldsburg

MUSIC, *continued from Page 13*

Brennan, and from the eight pastors who have served St. Dominic's in the last 49 years. I'm grateful to Bishop Brennan for visiting me at Mount Carmel East Hospital while I was in the early stages of recovery from breaking my hip."

Daniels said that once it became known that St. Dominic's was going to have a choir, "people filled the church. They were so happy to have us, and after a while, we put St. Dominic's on the map, appearing in Catholic and non-Catholic churches throughout the diocese. We've been real ambassadors for the parish."

She has come full circle from her time as a member of the Xavier choir

KOLANKO, Marlene A. (Hruby), 87, Aug. 21
St. Paul Church, Westerville

LAWLER, Robert E., 68, Aug. 30
St. Elizabeth Church, Columbus

MELCHING, Lillian M. (Patchen), 82,
Aug. 26
Our Lady of Peace Church, Columbus

MILLER, Joseph L., 87, Aug. 25
Our Lady of Mount Carmel Church,
Buckeye Lake

MOLESKI, Norma J. (Carroll), 83, Aug. 22
St. John XXIII Church, Canal Winchester

MOURAD, Leona A. (Fischer), 95, Aug. 23
St. Brendan Church, Hilliard

O'BRIEN, Ida, 74, Aug. 24
St. Cecilia Church, Columbus

O'HARE, Madonna V., 81, Aug. 22
St. Rose of Lima Church, New Lexington

REARICK ARQUETTE, Sharon F. (Holt),
78, Aug. 20
St. Brendan Church, Hilliard

WEAVER, James, 74, Aug. 16
Immaculate Conception Church Dennison

WHITE, Patricia (Pratt), 89, Aug. 21
Our Lady of Mount Carmel Church,
Buckeye Lake

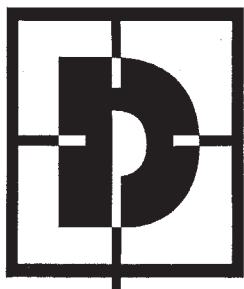
and raising funds for the university, as the St. Dominic choir occasionally performs the same function for the parish in its appearances.

All of the 38 original choir members except Daniels and Betty Van Cleef, who still sings with the choir, are deceased. Daniels said she was particularly grateful to the choir's accompanists over the years, especially organists Dorothy Colston and Jackie Cason and pianists Aaron Diehl, who has gained a national audience for his work, and Lamarr Holland.

She also said some children of early choir members have become part of the choir, most notably the five daughters of Norma Gentry, all of whom joined the choir and, in some cases, have children in the group who have extended the Gentry legacy to a third generation.

"Looking back on nearly 50 years, I feel both humble and proud of what I've done with the St. Dominic's choir," Daniels said. "I feel so much joy to think that God gave me a talent to pass on to other people to praise His holy name. I've loved music for as long as I can remember. I always will love music, and I'll die loving music."

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Pregnancy Decision Health Centers commemorates 40 years of saving lives

Pregnancy Decision Health Centers (PDHC) will gather in Lancaster and Columbus this month to celebrate 40 years of rescuing lives and impacting families for generations together as a community.

PDHC's Celebration for Life Galas are set for 7 p.m. Thursday, Sept. 16 at the Crossroads Ministry Center, 2095 W. Fair Ave. in Lancaster and at 7 p.m. Thursday, Sept. 23 at Villa Milano, 1630 Schrock Road in Columbus.

Special guests will be PDHC founders Mike and Peggy Hartshorn and their friends who helped envision the first pregnancy help center in Columbus, now known as PDHC. Both nights will also feature humorist, author and former professional golfer Kirk Walden as the guest speaker.

PDHC's first center opened in 1981 on the eighth anniversary of Roe v. Wade and had 309 visits and 2,800 hotline calls that year.

In 1981, there were more than 40,000 surgical abortions in the state

of Ohio with more than 50 abortion clinics providing this service. Fast-forward to 2020 and PDHC's five resource centers set a record with more than 6,900 visits and over 40,000 hotline calls, texts and chats.

According to the latest statistics from the Ohio Department of Health, there were about 20,000 abortions in 2019 in Ohio, with Franklin County having the second highest abortion rate in the state. As of 2020, Ohio had eight remaining abortion centers.

While surgical abortions are decreasing, chemical abortions via the abortion pill are increasing at a rapid rate. In 2019, surgical abortions represented about 70% of all abortions in Franklin County.

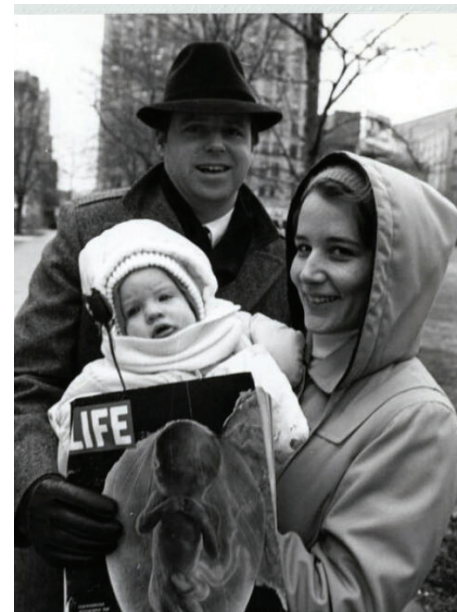
In 2018, an abortion pill center opened less than 3 miles from PDHC's busiest resource center.

Beginning in late 2019, PDHC joined affiliate Heartbeat International's Abortion Pill Rescue Network and

began providing abortion pill reversal services to help women who regret starting a chemical abortion and want a second chance to save the life of their baby. Since then, several women have received this service through PDHC and healthy babies have been born. More babies are expected to be saved through abortion pill reversal this year.

Learn more about abortion pill reversal and hear inspirational stories of lives saved and impacted over the last 40 years at PDHC's Celebration for Life Galas. Those will include a couple who arrived at PDHC as scared college students unsure about what to do with their unexpected pregnancy and from three women with personal abortion stories that found hope and healing through PDHC's abortion recovery programs and services.

Register for the Celebration for Life Galas at SupportLifePDHC.org. For more information, email RyanW@pdhc.org.



Mike and Peggy Hartshorn of Columbus founded Pregnancy Decision Health Centers in 1981.



Stained glass windows at Columbus St. Aloysius Church are shown before and after recent restoration work.

Photos courtesy St. Aloysius Church

St. Aloysius restores stained glass windows

An open house at Columbus St. Aloysius Church, 2165 W. Broad St., on Sunday, Sept. 12 will feature the church's architecture and recently restored stained glass windows and also a presentation by Father Pat Toner, the parish's pastor, on Why Catholics Do What They Do.

The open house begins at 2 p.m. and Father Toner's talk starts at 3.

The restoration of the windows includes the addition of backlighting to panels that were blocked from handicap entrances to the church that were added in the 1960s.

The stained glass windows are the work of German artist Dr. Heinrich Oidtmann, who came from Germany to sketch the designs that appear in the Church, which was built in the 1920s.

The blocked windows depict the Apostles

Creed. Windows in the Apse represent the story of St. Aloysius.

The Alfred Tonti family donated funds that Father Toner used to start an endowment for the upkeep of the windows. A refund from the Bishop's Annual Appeal also went toward the initial work.

Father Toner hopes to complete the project in the next year. He estimates the total cost of protecting and maintaining all of the church's windows at \$120,000.

Oidtmann was the designer of the windows in the Pope's private chapel at the Vatican and was renowned throughout Europe for his artistic work.

"There are many who feel that the stained glass windows of St. Aloysius Church are unsurpassed in beauty in this country or very few places in the world," Father Toner said.

Angotti performs at Zoar Holy Trinity's Concert on the Lawn

Zoar Holy Trinity Church hosted a Concert on the Lawn on Sunday, Aug. 8 that featured internationally acclaimed musician John Angotti.

Angotti performed spiritual and pop songs while sharing some of his personal faith stories. He was joined on stage by Father Tomas Alberto Carvahal, C.R., a Theatine order priest who was assigned to the parish this summer as parochial vicar.

The free family event was open to the community. Ye Old School Bus served ice cream treats courtesy of the



Father Tomas Alberto Carvahal, C.R. (left) sings with John Angotti at the Concert on the Lawn. Photo courtesy Holy Trinity Church

Holy Trinity Knights of Columbus #13081.

Angotti also provided

music for the 4:30 p.m. Saturday Vigil Mass on Aug. 7 and for the 10 a.m. Sunday

Mass the following morning along with the parish's music ministry team. He played the church's new Clavinova piano that had arrived a few days earlier.

Angotti, who lives in Nashville, Tennessee, performs throughout the world as part of his music ministry and faith witness to all ages at concerts, workshops, retreats, missions, conferences, and worship. He is a graduate of West Virginia University and the U.S. Military School of Music, where he was a member of the U.S. Navy Band as lead vocalist.

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St. Brigid parishioner expresses faith through poetry

By Tim Puet

For The Catholic Times

Anita Hessenauer's poetry is an expression of her heritage as a native of India and her journey from Hinduism to the Catholic Church.

Hessenauer, a member of Dublin St. Brigid of Kildare Church, grew up in a devout Hindu family in India and attended a school run by Anglican nuns but was never catechized. Years later, she came to the realization that Christianity provided a dimension of love that was missing in the teachings of her family's religion – a dimension that finds its fullness in the Catholic Church.

Her desire to share that message with others is at the core of her two poetry collections – *Authenticity: A Countercultural Perspective*, published in 2019 by Resource Publications, a division of Wipf and Stock of Eugene, Oregon, and *We All Belong*, released this past May by the same publisher. Her introduction to the most recent volume describes it as “a celebration of the worth and value of every life” including that of the natural world. “The grace-filled parachute

of our Maker extends an unconditional welcome to all in this created world.”

Our common identity as children of God is a thread that runs through *We All Belong*. Subjects of its poems include children around the world who are victims of violence; a heroin addict panhandling on a local street corner; the elderly languishing in a nursing home; and India's “untouchables,” whose hopes and dreams are suppressed by the caste system, which, though officially abolished, exists unofficially on many levels in Hessenauer's homeland.

Hessenauer spent her early years in Pune, a city in western India about 150 miles east of Mumbai (Bombay). She came to the United States as a college student in 1978 and attended Bowling Green State University. There she met her husband, Mike, to whom she has been married for 41 years. They have two children, Michael, 33, an oncologist, and Maria, 31, an executive with United Healthcare.

Hessenauer has a master's degree in French literature from Bowling Green and a doctorate from the University of Strasbourg, France. She has taught at Bowling Green, the University of Michigan and at Ohio State University.

“People think more of England than of France when it comes to the European colonization of India, but the French also had enclaves there,” she said. “I started learning the French language in the seventh grade and was passionate about the culture.”

Hessenauer currently runs the property management division of The Hessenauer Corp., which was founded by

her husband in 1986. The company specializes in commercial real estate brokerage services in the multifamily, retail, office and industrial sectors and provides property management services in central Ohio.

Mike Hessenauer grew up as a member of the Church of Christ, but he and Anita joined the Lutheran Church after their marriage. “We became active Lutherans, but after a year or so, I still felt I wanted more than what we were getting in the Lutheran Church. There was a definite void that needed to be filled,” Mike said.

“I began exploring the Catholic Church, and soon that became the standard for me. We went to a Lutheran church on Sundays, and I started going on my own to St. Brigid of Kildare in the early 1990s when Msgr. (Paul) Enke (the parish's founding pastor) was celebrating Mass in an old barn.”

“Mike would say to me, ‘We really need to become Catholic, because that's where the full truth lies, in the celebration of the Mass and the recognition of the Eucharist as Christ's body and blood,’” Anita said. “We joined the RCIA program run by Deacon Frank (Iannarino), went to daily Mass and were greeted every day by Msgr. Enke outside the chapel.”

“A month or so after joining the RCIA program, Deacon Frank told us that Msgr. Enke wanted to bring us into the Catholic Church at a daily Mass, rather than waiting until the



Anita Hessenauer

Easter Vigil,” as is usually done with those wishing to attain full communion with the Catholic Church, she said. “Deacon Frank said we needed to make a good confession, which we did. We became Catholics at a daily Mass in 1994.”

The emphasis on God's love for everyone is what attracted Anita to Christianity. “In Hinduism, as I remember learning it, what was mentioned most often was God's retribution and the idea that your actions – your karma – determine what happens to you in this life and in future lives. Hindus believe in reincarnation, that you can be reborn, and that salvation is attained by your works.

“Christianity, on the other hand, believes in a God of grace, love and abundant mercy who wants us to be with Him forever. I don't have to earn salvation through the course of many lives because Jesus has saved humanity through His death on the cross.

“Our culture tells us we have to be independent and rely on ourselves, but as a Catholic Christian, I have learned to cherish being dependent on the Lord,” she said.

“In my first poetry collection, I tried to emphasize three countercultural themes. The first is the paradox that when you shed your ego and pride, you gain in the eyes of the Lord. The second is that you become more fulfilled when you are dependent on the Lord. The third is that when you give yourself away, you find yourself in the most authentic way, which leads to the true blossoming of self.

“Growing up in India, I was deeply struck by the man-made barriers and exclusionary forces which exist due to the caste system. These barriers are universal and play themselves out in different ways worldwide,” she said.

“Being a Catholic has shown me how deep God's love is for each one of us. We should focus on our communal-

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See POETRY, Page 19

POETRY, continued from Page 18

ity as children of God, for all of our divisions are the result of man's actions."

Mike and Anita are fully professed members of the Third Order of Carmelites, a lay apostolate whose charism is threefold – prayer, service and community. Mike has been a Carmelite for more than 20 years and is the director of the Central Ohio Third Order Carmelite community.

Anita said she felt the call to become a lay Carmelite six years ago while praying the rosary on July 16, the Feast of Our Lady of Mount Carmel. Shortly thereafter, she began the formation process to join the order.

Members of the Third Order are expected to attend daily Mass whenever possible, pray Morning and Evening Prayer of the Liturgy of the Hours and wear the brown scapular of Our Lady of Mount Carmel.

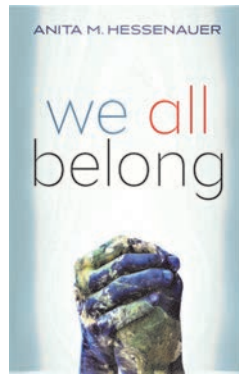
"Its emphasis on silence is what especially appealed to me about the order," Anita said. "The Blessed Virgin Mary, who is the perfect disciple, and the prophet Elijah, who heard the Lord speak in the whisper of the wind, are our patrons.

"Mary, who 'pondered all these things in her heart,' is our role model, showing us the importance of listen-

ing to the Lord if we are to hear his voice. We have experienced the benefits of the regular Carmelite practice of *Lectio Divina*, leading into contemplative prayer, in our business as well as in our daily lives."

An article by Anita on *The Paradoxical Effects of Silence in Interpersonal Relationships*, outlining the benefits of contemplative prayer in the Carmelite tradition, was published in the 2016 edition of the *Carmelite Review*. She has also written for the Carmelite Institute of North America.

The Columbus chapter of the Third Order of Carmelites meets on the second Monday of each month. For more information, contact Mike Hessenauer at (614) 568-7791 or mrh@hessenauer.com. Anita Hessenauer's poetry collections are available at www.wipfandstock.com or through the Amazon website.



LOCAL NEWS, continued from Page 2

current students, faculty and staff about academic programs and student life.

"Because of the pandemic's impact in schools across the country, and specifically in central Ohio, we know there are many students who have fallen behind when it comes to applying to college," said Kaylee Meade, ODU's interim director of undergraduate admission. "This is a great opportunity for these students to get back on track and to not only start the process but also complete it."

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

Sister professes perpetual vows with Dominican Sisters of Peace

Sister Ana Gonzalez, OP, professed her perpetual vows to the congregation of the Dominican Sisters of Peace in a ceremony on Sunday, Aug. 8 at Albertus Magnus College in New Haven, Connecticut, where she is coordinator of international admissions.

Sister Ana and her family emigrated from Mexico to Texas when she was a young child. She grew up in El Paso as part of a Catholic family before going to college at Loyola University in

New Orleans.

She first encountered the Dominican sisters while studying in New Orleans. After finishing her college education, she was called home to El Paso, where she earned her Master's degree. She began a career in public relations but continued to discern the possibility of joining the Dominicans and entered the congregation in January 2014. She made her temporary vows in July 2018.

In Columbus, she was the community liaison for the Martin De Porres Center in 2017 and 2018. Besides her role at Albertus Magnus College, she will be a vocations animator for the congregation, participating in events, retreats and meetings related to the promotion of religious life as a Dominican Sister of Peace.

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