

The Catholic TIMES

The Diocese of Columbus' News Source

July 19, 2020 • 16TH SUNDAY OF ORDINARY TIME • Volume 69:36

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Lauren Holub Photography

#nfpweek

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Catholic Foundation awards scholarships to 29 students

This year, 29 students from the Diocese of Columbus will receive awards totaling more than \$226,000 from 23 scholarship funds administered by The Catholic Foundation.

Scholarships support promising and deserving students by assisting them with the costs of their education. Donors often establish a scholarship to honor or memorialize friends, teachers, family members or other loved ones. Since 2007, the foundation has awarded more than \$1 million in scholarships, empowering more than 180 young people to continue their academic and vocational studies.



Andrea Bergman

Columbus Bishop Hartley High School senior Andrea Bergman this year's recipient of the T.J. Baesmann scholarship, which the foundation administers.

This scholarship provides tuition assistance for college to a graduating senior from a Catholic high school in the Diocese of Columbus.

"I am honored to receive this Catholic scholarship because my faith is important to me," Bergman said. "This scholarship allows me to further my Catholic education and faith development. I am currently attending the University of Dayton through summer courses online and will continue my education at UD this fall."

Dan Kurth, the foundation's vice president of grants and community impact, said the scholarship process was a little more difficult this year.

"Usually, the scholarship committees deliberate in March. Obviously, the quarantine provided some challenges in the evaluation of the scholarship candidates. However, the committees were flexible and met via Zoom and Skype to make sure that the winners were selected as quickly as possible and the notifications delivered in a timely manner," he said.

"This year, we were able to help students attending Catholic grade schools and Catholic high schools and to even help students as they continue their postsecondary education. We are honored to play a small role in impacting the educational life of students within our diocese. As St. Augustine said, 'Education is the food of youth, the delight of

old age, the ornament of prosperity, the refuge and comfort of adversity, and the provocation to grace in the soul.'"

Scholarship recipients were selected based on criteria established by the donor who created each scholarship. For more information on tuition assistance, contact the diocesan Office of Catholic Schools or your local school. For more information on scholarship funds, visit www.catholic-foundation.org.

Marion St. Vincent de Paul pantry open

The Marion St. Vincent de Paul Society's food pantry, located at 342 N. Main St., continues to be open every Tuesday through Saturday from 10 a.m. to noon.

Pantry manager Mary Dutton says the pantry usually serves about 900 adults and children each month, but that number has declined significantly. She believes this is probably because of the additional Supplemental Nutrition Assistance Program (SNAP) benefits and the federal government stimulus checks distributed as a result of the coronavirus pandemic.

"But we're just now seeing an increase and it's likely to continue," she said.

In addition to food, clothing and personal hygiene items are available. The pantry is supplied mainly through individual donations and the St. Vincent de Paul Society's thrift store, which is at the same site as the pantry and offers donated clothing, furniture and household items at value prices. It is open from 10 a.m. to 3 p.m. Tuesday through Saturday. Food for the pantry is ordered twice a month through the Mid-Ohio Food Collective.

For more information, call (740) 386-6422.

Record society plans two meetings

Assuming restrictions on gatherings will be removed, the Catholic Record Society has scheduled two meetings later this year.

The guest speaker for a meeting on Sunday, Sept. 13 will be Father David J. Endres, a priest of the Archdiocese of Cincinnati who is academic dean and associate professor of Church history and historical theology at Mount St. Mary's Seminary/The Athenaeum of Ohio in Cincinnati. He will be discussing

the book *Soldiers of the Cross, the Authoritative Text – The Heroism of Catholic Chaplains and Sisters in the American Civil War* by David Power Conyngham.

Sister Barbara Hahl, CSC, will speak at the meeting on Sunday, Nov. 8 about the founding of the Sisters of the Holy Cross and the history of the Mount Carmel Health system.

She has been with the order since 1981 and is the last religious sister serving in the system, which has been affiliated with Mount Carmel since 1886. She had been its senior vice president of community health and well-being and is spending this year visiting staff members and working to preserve the system's history through its archives.

No site for the meetings has been announced.

Kimball Midwest donates to St. Brendan

Kimball Midwest, a Columbus-based distributor of industrial maintenance, repair and operations supplies, has pledged \$300,000 to Hilliard St. Brendan Church's ONE Campaign, a fundraising effort supporting new and renovated spaces for expansion of parish facilities.

Because of the pledge, the church's newly built learning center will be known as the Chas McCurdy Learning Center, sponsored by Kimball Midwest.

McCurdy, a longtime St. Brendan parishioner, was the company's vice president of sales from 1986 until his retirement in 2019. He spent 38 years with the company. He has provided time and support to many volunteer and charitable organizations, including the James Cancer Hospital, Big Brothers Big Sisters, and Recreation Unlimited.

"We are thrilled to celebrate our brother Charles with this pledge in honor of his recent retirement," said Patrick J. McCurdy Jr., Kimball president and chief executive officer. "Chas had a wonderful career, so we wanted to honor his tenure with a gift that will have a lasting impact. St. Brendan's expansion campaign provided the perfect opportunity to do so."

The learning center is part of a multi-phased campus expansion at the parish, which also includes a new Adoration chapel, additional meeting space, renovations to the school building, new utilities in-

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The Catholic Times is on its summer schedule!

In July and August, The Catholic Times will be publishing every other week. Look for the newspaper just prior to August 2, 16 & 30.

CORRECTION

The name of the director of the diocesan St. Vincent de Paul Society was listed incorrectly in a story in the July 5 Catholic Times. His name is Warren Wright.

Practicing NFP allows couples to act as ministers of God's plan through total self-giving without any alteration.



Front Page photo:

NATURAL FAMILY PLANNING

The theme of Natural Family Planning Week, which begins July 19, is "It's about life!" This week's issue provides information on instructors in the diocese and NFP methods. Photo courtesy U.S. Conference of Catholic Bishops

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 weekly 45 times per year with exception of every other week in June, July and August and the week following Christmas. Subscription rate: \$25 per year, or call and make arrangements with your parish. Postage Paid at Columbus OH 43218.

Bishop Robert J. Brennan: President & Publisher
Doug Bean: Editor (dbean@columbuscatholic.org)
Tim Puet: Reporter (tpuet@columbuscatholic.org)
K. Colston-Woodruff: Graphic Designer
Mailing Address: 197 E. Gay St., Columbus OH 43215
Editorial/Advertising: (614) 224-5195 FAX (614) 241-2518
Subscriptions: (614) 224-6530 FAX (614) 241-2573
(subscriptions@columbuscatholic.org)

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

Interim Victims' Assistance Coordinator hired; Safe Environment Task Force efforts update

Laura Lewis, a Columbus licensed clinical counselor, has accepted the position of Interim Victims' Assistance Coordinator (VAC) for the Diocese of Columbus. In this capacity, she will work with survivors of clergy sexual abuse of minors, including overall responsibility for the victim assistance program and related resources utilized within the Diocese.

This will take effect July 15, and she replaces Monsignor Stephan J. Moloney, who will transition out of the role of VAC at the same time. Ms. Lewis will fulfill this role while the Diocese develops further a full-time, permanent VAC position that will be designed to assist the Diocese also in areas such as outreach, support, and continuing education regarding the abuse crisis. This change is being made to implement a key recommendation of the Safe Environment Task Force: that the Diocese appoint a non-clergy person to be the VAC.

"I am deeply grateful that Laura will be sharing her talents and experience with us as we continue to develop our response and outreach to those who have been harmed by sexual abuse of minors in the Church," Bishop Robert J. Brennan said. "At the same time, I also appreciate very deeply Monsignor Moloney's effective and compassionate service. I cannot thank him enough for all that he has done for so many years."

"I am truly delighted and honored to begin this role," Lewis said. "I hope my background and experiences in mental health care will help to foster new efforts to promote the healing process for survivors of clergy sexual abuse and to advance the work of the Task Force."

Developing a broader and fuller approach to the work of assisting survivors of abuse as well as providing a more vigorous outreach to our communities is a critical step forward for the Diocese, said Diocesan Safe Environment Director Regina Quinn. "These efforts will include providing some type of trauma-informed training to Diocesan clergy, employees, volunteers, and members of the Church in general. We have no way of knowing who that person may be who connects with the victim and begins the healing process. The VAC may not always be the first person the victim has talked to about the abuse."

"The Task Force strongly recommended that the Diocese adopt a team approach to the VAC position," Quinn

said. "Laura's expertise will be invaluable in helping us develop this concept in the way that best benefits the victims and survivors of clergy sexual abuse. We do not want to make changes just for the sake of making changes. We want to implement changes that will improve our current processes."



Laura Lewis

Lewis earned bachelor's degrees in psychology and theology from Ohio Dominican University and a master's degree in counselor

education from The Ohio State University. She is a Supervising Professional Clinical Counselor (L.P.C.C.-S) in the State of Ohio. Laura is currently the assistant director of the Suicide Prevention Program at The Ohio State University. She and her husband also own and manage Veritas Counseling & Consultation (veritascounseling.org), a clinical counseling private practice in Upper Arlington that includes seven other clinicians.

The Diocese of Columbus' Safe Environment Task Force's work continues since it provided its interim report to Bishop Brennan in January.

"Despite the worldwide challenges we all have faced in recent months, especially with closures relating to the global COVID-19 pandemic, the work of assuring safe environments for our young people has not stopped," Bishop Brennan said. "Specific, concrete steps to assure progress have continued in the midst of everything else."

"It's important for everyone know that the Task Force's interim report was just the beginning of our evaluation and work," Quinn said. "I believe we can take pride in the practices we have put in place, but the greatest takeaway from this fresh review was that there will always be ways to improve and that there remains tremendous work ahead, which we are taking on happily."

In January, the Task Force, consisting of people from various professional backgrounds, including counseling, law enforcement, clergy, victims of

abuse and education, met to review current Diocesan safe environment procedures and practices. During the meeting, areas of potential improvement were discussed and ideas exchanged and built upon. From these conversations, the preliminary report was drafted.

"The work of the task force was very thorough, well-thought-out, and well done," Bishop Brennan said. "They shared their expertise to benefit us, and through their work, we have developed a strong framework for building upon the firm foundation established by my predecessors, Bishops Griffin and Campbell, and the countless others in the Diocese who worked so hard over the last 20 years."

Bishop Brennan added that undertaking these efforts will challenge all in the Diocese to be open to changes in how things are done now in order to accomplish the goal of further building preventive safety and increasing outreach to those who are suffering.

"I know that for many, changes can be challenging," Bishop Brennan said, "and all of us are deeply appreciative of the work and effort put forth to make our Diocese a safer place for all. But we must keep in mind that these changes are far too beneficial, too important, to shy away from. The results of the recommendations and the work ahead have the potential to be profoundly helpful to all in the Diocese, and all of us, as one family in Christ, can help make us people more deeply in communion with one another and our Lord, a family of faith sharing together both the joys and sorrows life can bring us."

Summary of Initial Recommendations and Continuing Steps

Training & Certification:

Refresher training. All clergy, employees, and volunteers should receive some type of refresher training. The Task Force will consider and make recommendations about how, specifically, to accomplish this.

Background check renewals and registered sex offender reports. Currently, clergy, clergy candidates, most employees and volunteers are required to undertake one background check. School administrators and staff are required to renew their background checks every five years in accordance

with state regulations. Options for clergy, clergy candidates, non-school employees and volunteers to update background checks will be explored by the Task Force and Diocese. The Task Force also recommended that all parishes and schools sign up with their local sheriff offices to receive automatic reports of sex offenders living or working in the area.

Education about Youth and Young Adult Policies. The Task Force recommended the Diocese provide additional training on these policies to achieve greater awareness. Specific ways to accomplish this goal will be considered and recommended by the Task Force.

Policies & Practices:

Victim Assistance Coordinator.

It was recommended that the Diocese appoint a non-clergy person to be the Victim Assistance Coordinator (VAC). A subcommittee has been formed to formulate recommendations about qualifications for an ideal VAC as well as additional steps for effective outreach and work with victims of childhood sexual abuse. An additional recommendation in this area was that the Diocese begin providing some form of trauma based, informed, and focused training for clergy, employees, volunteers and members of the Church in general.

Standards of Clergy Conduct.

The Task Force recommended that additional language be considered to update and further strengthen these standards based on what has been learned over the years since their implementation regarding appropriate relationships between all adults and young people and children. This will be further studied by the Task Force and Diocese.

Outreach:

Widen the Scope of Outreach Efforts.

The Task Force identified the need to communicate more effectively with those directly affected by abuse: victims, families and friends of the victims, those who make reports, everyday Catholics who may be questioning why they are still members of the Church, as well as those estranged from the Church, and the wider public. The Task Force will consider and rec-

Summer in the city

Here we are in the dog days of summer. It's hot and we are slow and weary from the search for the fruit of our labors for justice, for real community, for positive change. This coming Sunday is the midpoint of ordinary time, which seems to stretch out endlessly both behind us and before us. We have a certain restlessness that the things we long for aren't happening at all or at the very least not fast enough for our tastes. COVID-19 has not ended, racism remains in our midst, polarization in our communities seems greater than ever.

Maybe that's why the Gospel passages of last Sunday and this coming Sunday use agrarian images and themes. The Kingdom of God takes time. The development of the Kingdom is almost imperceptible until it is made manifest. What does the sower do after the seed is sown? Wait. What does the baker do after the loaf is leavened? Wait.

But we are productive people. We make things happen. We can't just sit around and wait. We are working for justice, agents of change.

Scripture suggests that we protest too much. "This is how it is with the kingdom of God; it is as if a man were to scatter seed on the land and would sleep and rise night and day and the seed would

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.

sprout and grow, he knows not how. Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear." Mark 4:26-28

The coming of the Kingdom is God's doing. We have a role in preparing the soil, nurturing the plant, kneading the dough. But the achievement of the Kingdom of God on earth, belongs to Him. That being said, we are still called to share the good news of the Gospel. We are called to transform the world by our presence in it, into a place that is ever more just, ever more loving, ever more compassionate. In this way, we prepare the soil and nurture the plant.

Pope Benedict in his encyclical *Deus Caritas Est* states: "The direct duty to work for a just ordering of society, on the other hand, is proper to the lay faithful. As citizens of the State, they are called to take part in public life in a personal capacity. So they cannot relinquish their participation 'in the

many different economic, social, legislative, administrative and cultural areas, which are intended to promote organically and institutionally the common good.' The mission of the lay faithful is therefore to configure social life correctly, respecting its legitimate autonomy and cooperating with other citizens according to their respective competences and fulfilling their own responsibility. Even if the specific expressions of ecclesial charity can never be confused with the activity of the State, it still remains true that charity must animate the entire lives of the lay faithful and therefore also their political activity, lived as 'social charity.' This, then, is the way we wait, actively and expectantly as disciples of the Lord."

So let us be engaged, but not obsessed, with our own achievements or successes, or lack thereof. We work the field; we do not own it. Find a place where you can work the soil by promoting the equal dignity of every person, by supporting the common good in the way you respond to the COVID-19 crisis, and by overcoming division through listening, dialogue and love. If you need more options, contact the Office for Social Concerns at socmailbox@columbuscatholic.org or call us at 614-241-2540.

Language — veiling or unveiling moral truth?

To sanction or encourage certain wrongful actions, it is often necessary to manipulate language. The plain meaning of words can get in the way of convincing others they should tolerate or participate in wrongdoing, or otherwise embrace situations of evil or injustice. Verbal obfuscation becomes necessary to veil evident moral truths.

A recently published book by Laura Fabrycky, the wife of a U.S. diplomat in Berlin, offers insight into this phenomenon during the Nazi regime. Fabrycky served for several years as a tour guide to the house of anti-Nazi dissident and Lutheran pastor Dietrich Bonhoeffer.

Fabrycky describes how bewildered she was coming across a seemingly mundane bureaucratic memorandum in an exhibition catalogue. Only after reading it through several times did its meaning begin to "coalesce with nauseating clarity. It concerned vehicles ... that the Nazis designed to kill people — Jewish people, mostly. These mobile units killed through asphyxiation. Nazis loaded Jewish people into them, filled the vehicles with carbon monoxide, and then emptied the dead from the killing machines. Whoever wrote the memo, however, used language to tap dance, delicately, almost soothingly, around the subject at hand to obscure the heavy murderous footfall of its horrific realities. ... The quicksand sentences swallowed more than they said; these ear-ticklers softened the blow that plain and direct speech would easily level on human conscience."

The careful hijacking of language by purveyors of wrongdoing described by Fabrycky is a widely deployed tactic in the battle for the soul of every culture. The phenomenon is especially prevalent when discussing bioethical situations in which the human person and the human body are systematically violated, often under the aegis of the medical profession and the health sciences.

A current example can be found in the April 2020 issue of the "Mayo Clinic Proceedings" in an arti-

MAKING SENSE OUT OF BIOETHICS

Father Tad Pacholczyk



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

cle entitled "Fertility Preservation for Transgender Individuals: A Review." The problem of fertility preservation in transgender individuals, of course, arises precisely because physicians carry out interventions that deliberately disrupt and suppress healthy hormonal physiology and mutilate healthy sexual anatomy to the point that properly functioning fertility may be permanently lost.

The authors consequently attempt to identify ways to "salvage" fertility while carrying out, or in the wake of, direct medical attacks on the human body. Throughout the article, the destructive interventions are carefully veiled by the almost compulsive use of jargon such as "gender-affirming hormone therapy and gender-affirming surgery." Such euphemisms obscure the fact that the procedures, while affirming subjective gender feelings, most decidedly do not affirm objective biology.

The article would read quite differently if such phrases were replaced by "biology-opposing" surgery or "biology-denying" hormone therapy. Similarly, if one were to replace "gender-affirming" with the more accurate "fertility-denying" or "fertility-destroying" therapy, the moral implications and objections surrounding these "treatments" would come into much clearer focus. The use of tap-dancing and ear-tickling language, however, veils the reality of unethical medicine directed against the human person.

Similar tap-dancing is evident in the morally prob-

lematic world of infertility treatments and in vitro fertilization. As David Dodge notes in his 2014 New York Times article, "Fertility clinics, in particular, have mastered the art of sperm donor doublespeak." Instead of the clinic's staff "greeting me with, 'This way, please, to the masturbation room,' ... at my scheduled 'donation time,' a technician guides me to the 'collection room,' points out my various 'entertainment options,' and hands me a sterile cup for my 'specimen.' I realize all this veiled terminology is supposed to make the process less awkward for me. Somehow, though, it just makes things worse."

Msgr. William Smith, the late and renowned moral theologian at New York's Dunwoody Seminary, once quipped that had society been courageous enough years ago to speak frankly about the issue of contraception, it would have termed it "life prevention" rather than "birth control." That would have led to a much different social dialogue regarding the ethical and medical harms of contraception. It would be hard to imagine husbands asking their wives the question, "Honey, did you remember to pick up the Life Prevention Pills at the pharmacy today?"

During the Covid-19 pandemic, verbal gymnastics have also been evident in media headlines like "Abortion Services Unavailable During the Lockdown," or "Texas Clinics Resume Abortion Services." Abortion, of course, is never a "service," but rather a lethal disservice for every pre-born human victim it ensnares. The moral nausea caused by such direct acts of killing almost demands linguistic recasting to tickle our ears and assuage our consciences.

Fabrycky's provocative encounter with the Nazi memo led her to conclude that "even language has a morality, or immorality, in whether it discloses or seals off facts and responsible thought, in whether it serves the truth or lies. ... Language often does our thinking for us. We take in words and phrases like air, and this ambient language forms our thoughts without ever stimulating our minds to interrogate them."

Unmasking the guilt caused by abortion

Anonymity is a good thing ... sometimes.

There are some good reasons for anonymity. The very foundation of the American system of jurisprudence, in large part, rests on the promise of confidentiality and anonymity within the bounds of justice.

Alcoholics enjoy an anonymity that facilitates their ongoing recovery from addiction to the "demon rum." The umbrella of practical invisibility enables the recovering alcoholic to explore restoration in productive obscurity, thereby avoiding the stigma that attaches, sometime wrongly, to the dependent.

And there is a general expectation of anonymity (and confidentiality) from health care professionals.

But sometimes, anonymity can assume a different posture in our culture.

Take, for instance, the useless, self-adulatory anonymity that some employ on social media. It allows individuals to be someone they aren't, say things they shouldn't, and promulgate opinions they don't really understand. Social media has allowed for hidden personalities, clandestine relationships and obscure activism.

The coronavirus has thrust upon Americans an individual disguise that none of us expected. We are now anonymous in virtually every context and that which has formed that anonymity, the facemask, has become a fashion statement. Gone is the only universal communication in the world -- the smile -- hidden behind what has become an accessory to our attire.

At some point, there arose a darker use of anonymity. Thieves, demonstrators, felons all used masks to conceal their identity. The classic use of a handkerchief in the unsettled West gave way to criminals using women's hosiery pulled over their heads. Then came ski masks. All meant to create an anonymity that facilitated their illegal activity.

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frastructure and relocated administrative offices.

When fully complete, the expansion will add 33,625 square feet of new and renovated space, more tangibly connect the school and church, and provide meeting, storage and office space requested by parishioners. The first phase, which began construction in the fall of 2019, will cost an estimated \$6.5 million and is scheduled to be completed by late summer 2020.

More information about the ONE Campaign is available at www.stbrendans.net/ONE.

Delaware St. Mary drive-thru celebration

Delaware St. Mary Church will have a drive-thru celebration from 4 to 5 p.m. Sunday, July 26 to mark the 20th anniversary of the ordination of its pastor, Father Sylvester Onyeachonam, and to welcome Father Brett Garland, its new parochial vicar.

Those taking part will be asked to stay in their cars and follow a one-way route from Selby Stadium to the parish parking lot, and to decorate the cars and/or bring a card. No walking will be allowed along the route or in the parking lot. The event will be livestreamed at stmarylivestream.com and shared via FaceTime with Father Onyeachonam's family and friends in Nigeria.

If you have questions, call Andres Bell at (740) 363-4641, extension 114.

TIM WELSH



Tim Welsh is executive director of the Bethesda Healing Ministry for postabortive women and men.

And then there is a much more vital form of anonymity; a much more significant and more compelling invisibility that can be an essential component of our psyche.

There is a genuine good in almost all human beings. The overwhelming majority of people on God's earth know the difference between right and wrong and esteem the good but detest the bad, in varying degrees. Some have a well-formed conscience, in the spiritual sense, while others are simply compelled by nature to be attracted to the good and repelled by the bad. Regardless of how the foundation was built, the result is the same: We feel good when doing good things and bad when doing bad things.

Sometimes, the bad things we do are so bad that we are ashamed that we could ever have done them. I have a friend who once told me that she had done some things in her life that she didn't want ANYBODY to know.

That's when the most devastating form of anonymity sets in.

Far from useful, far from productive, its crippling effects can mute the senses, stifle personal growth and contaminate the intellect. It can lead to withdrawal from friends and family, disallow intimacy and poison confidence.

The insidious aspect of this anonymity is that it is entirely self-imposed. It's a fabrication of a mind that has been singed by fear and corrupted with guilt.

The woman who has experienced an abortion is a prime candidate to be victim to this mental state. She is so crushed by the sin of her past that she hides from her family, her friends, and even tries to hide from God.

Most significantly, she hides from herself, assuming a persona that's created by the mask of her secret. She's not recognizable anymore. She's anonymous.

She may hide behind an obsession with ideal motherhood. She may hide behind compulsive work habits. She may hide behind a preoccupation with standards of perfection that are unattainable.

But she hides.

Her dichotomy is a desperation that wants out of her anonymity while frantically clinging to it. She can't unmask for fear that she'll be judged by others, and even by herself.

Post-abortion syndrome is a remarkably complex psychological phenomenon. It leads women down a path that is, at once, real and imagined, strange and familiar, and hidden in plain view. We have an obligation to these women. We have an obligation to create an environment where they can feel safe to "take the mask off" and rediscover the woman that God created.

And only a recognition of the loving and forgiving God can the mask of anonymity come off. Only then can she be her true self.

Programs like Bethesda Healing Ministry offer such a place for anyone willing to walk down a different path, a path to restoration and relief.

Yes, anonymity can serve a valuable purpose in some contexts. In others, like post-abortion stress, it only serves to obscure and diminish.

It's time to take the masks off.

Weeping icon coming to Byzantine church

Columbus St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., invites the public to special services from Wednesday, July 29 to Tuesday, Aug. 4, when a copy of the Weeping Icon of Klokočov, also called the Gate of Mercy, will be displayed.

There will be a liturgy at 7 p.m. July 29. Every day from Thursday, July 30 to Aug. 4, the church will be open for private prayers from noon to 2 p.m. and from 6 to 7 p.m., when the Divine Liturgy will be celebrated. The church also will be open for private prayer from 9 a.m. to noon Saturday, Aug. 1.

There will be a special celebration on Sunday, Aug. 2. A prayer service at 9:30 a.m. will be followed by a Eucharistic Liturgy at 10 a.m. The parish's pastor, Father Robert Jager, will talk about the icon's historical background at 11, followed at noon by the second Sunday Liturgy, celebrated by Father Jager with a consecration prayer for the icon.

The icon comes from Father Jager's home country, Slovakia, formerly was part of the Austro-Hungarian empire. In 1670, the icon of the Mother of God wept over people who had gathered in the church of the small village of Klokočov because they feared war. Thousands of people saw this.

The icon has a storied history of travel through Austria-Hungary. In 2015, Pope Francis asked for

a copy in the Vatican during the Jubilee of Mercy.

More information is available at stjohnbyz@hotmail.com or on Facebook at "St John Chrysostom Church."

DLC receives two grants

The Dominican Learning Center (DLC) closed its doors in March to comply with state orders to prevent the spread of COVID-19. But while classes in the building on Columbus' south side may have ended, DLC staff continued to provide material and moral support, and the center's tutors and learners found ways to continue their studies by using lessons on laptops, tablets and mobile phones.

The center recently was awarded two grants totaling \$4,500. A \$3,500 grant from the Dollar General Literacy Foundation to support adult literacy and English As a Second Language education will be used to purchase Aztec, an online learning tool.

A \$1,000 grant from The Marthas Giving Circle, a women's initiative of The Catholic Foundation, will purchase 25 electronic tablets for use by adult learners. Tutor Lavonda Ward created a training program to help the learners use the tablets to continue English and adult basic education studies.

The Dominican Learning Center has more than 400 adult learners from 49 nations who are taught by 250 volunteer tutors.

The next pope and Vatican II

Polemics about the Second Vatican Council continue to bedevil the global Catholic conversation.

Some Catholics, often found in the moribund local Churches of western Europe, claim that the Council's "spirit" has never been implemented (although the Catholic Lite implementation they propose seems more akin to liberal Protestantism than Catholicism). Other voices claim that the Council was a terrible mistake and that its teaching should be quietly forgotten, consigned to the dustbin of history. In *The Next Pope: The Office of Peter and a Church in Mission* (just published by Ignatius Press), I suggest that some clarifying papal interventions are needed to address these confusions.

To begin: the next pope should remind Catholics what Pope John XXIII intended for the Council, thereby challenging both the Catholic Lite Brigade and the Forget Vatican II Platoon.

The pope's opening address to Vatican II on October 11, 1962, made his intention clear: The Church, he said, must re-focus on Jesus Christ, from whom she "takes her name, her grace, and her total meaning." The Church must put the Gospel proclamation of Jesus Christ, the answer to the question that is every human life, at the center of her self-understanding. The Church must make that proclamation by proposing "whole and entire and without distortion" the truths Christ gave the Church. And the Church must transmit those truths in ways that invite skeptical contemporary men and women into friendship with the Lord Jesus.

John XXIII did not imagine Vatican II to be a Council of deconstruction. Nor did he imagine it to be a Council that froze the Church in amber. Rather, Pope John's opening address to Vatican II called the entire Church to take up the task of Christian mis-

THE CATHOLIC DIFFERENCE

George Weigel



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

sion: the mission to offer humanity the truth about God and us, both of which are revealed in Jesus Christ. The next pope should forcefully remind the Church of this.

The next pope might also engage – and settle – a parallel debate that began during Vatican II and continues today: Did the Catholic Church reinvent itself between October 11, 1962, and December 8, 1965, the day the Council solemnly closed? Or must the documents of Vatican II be read in continuity with revelation and tradition? Curiously, the "progressive" Catholic Lite Brigade and the ultra-traditionalist Forget Vatican II Platoon promote the same answer: Vatican II was indeed a Council of discontinuity. But that is the wrong answer. It is a mistaken reading of John XXIII's intention for Vatican II. It is a mistaken reading of Paul VI's guidance of the Council. And it is a mistaken reading of the Council's texts.

Three canonized popes – John XXIII, Paul VI, and John Paul II – plus the great theologian-Pope Benedict XVI have insisted that Vatican II can and must be read in continuity with settled Catholic doctrine. To claim that Vatican II was a Council of rupture and reinvention is to say, in effect, that these great men were either duplicitous, anti-conciliar reactionaries (the tacit indictment of the progressives) or material heretics (the tacit indictment from the far right-field bleachers). Neither indictment has

any merit, although the latter has recently gotten undeserved attention, thanks to ill-considered commentaries reverberating through the echo chambers of social media and the ultra-traditionalist blogosphere.

Thus the next pope ought to insist that the Catholic Church does not do rupture, reinvention or "paradigm shifts." Why? Because Jesus Christ – "the same yesterday and today and forever" (Hebrews 13.8) – is always the center of the Church. That conviction is the beginning of any authentic evangelization, any authentically Catholic development of doctrine, and any proper implementation of Vatican II.

The next pope should also lift up the Council's genuine achievements: its vigorous affirmation of the reality and binding authority of divine revelation; its biblical enrichment of the Church's self-understanding as a communion of disciples in mission; its insistence that everyone in the Church is called to holiness, especially through the liturgy; its defense of basic human rights, including the first of civil rights, religious freedom; its commitment to truth-centered ecumenical and interreligious dialogues. Yes, there have been distortions of these teachings, but to blame the distortions on the teachings themselves is a serious analytical error.

A Catholicism indistinguishable from liberal Protestantism has no future. Neither does a Catholicism that attempts to re-create a largely imaginary past. The Catholicism with a future is the Catholicism of the Second Vatican Council, rightly understood and properly implemented. That happens to be the living Catholicism of today, and the next pope should recognize that, too.

Sts. Ann and Joachim: The elders of Ordinary Time

By Lucia A. Silecchia

Late July brings one of my favorite celebrations in the Church year: the July 26th Memorial of Saints Ann and Joachim, the parents of Mary, the Mother of God.

I had some early biases toward this feast. I grew up in a New York parish named for St. Ann. My parents gave me that moniker for my middle name when I was baptized, and I took it again when I was confirmed. My family always celebrated our patron saints' feast days, and I was competitively (but uncharitably) pleased that I had two celebrations rather than one because I was the only one of my siblings to be baptized with a middle name.

However, what I liked the most about this celebration was the thought that Christ – God Himself – had grandparents. I remember my own grandparents with much love and joy. These elders of my family were my roots, my heritage, and a cherished

center of my early life.

Most pictures I see of St. Ann (and the oft-neglected St. Joachim) show her, or them, in their role as parents to Mary. They are often depicted teaching Mary to read, celebrating her presentation, or witnessing her wedding. Occasionally, they are added to portraits of the Holy Family, gazing with love and awe from the corner of a painting of their daughter and her family.

Yet, I also like to think of them as the grandparents of God. I wonder whether, in that extraordinary role, they experienced any ordinary times.

When Mary and Joseph were planning to marry, did her parents eagerly anticipate becoming grandparents, as do so many parents-of-the-bride? When Mary told them of the Annunciation, how much did they understand? Was their joy about their grandson mixed with fear? Did they worry, as parents do, when their pregnant daughter traveled to visit her cousin Eliza-

beth in the "hill country of Judea" or accompany Joseph to Bethlehem while carrying their grandson in her womb?

Did they visit their infant grandson at His birth or His presentation and give their daughter, a new mother, advice on caring for Him? Did they ever watch Him play as a toddler and hear His first words or see His first steps? Did they ever make a special food He liked as a treat or tuck Him into bed at night? In those "hidden" years of Christ's youth, did they watch Him grow in strength and knowledge? Did they ever have the chance to tell Him childhood stories of His mother's life as a young girl? Did they speak of Him to their friends and pray for Him when they worshipped at the temple?

Were they still living when their daughter feared for her lost 12-year old and rejoiced when He was found? Was their grandson their final thought and last joy when, after their holy lives, they closed their eyes on this world?

I will never know. But I do know

the importance of grandparents. As parents to our parents, they shape the lives of those who most shape our own. They are so often the link to a distant time, a foreign land, and a different life. They are the elders who guard the heritage of a family and who, so often, hold it together in difficult times. When Pope Francis visited Philadelphia in 2015 he said, "Grandparents are a family's memory. They are the ones who gave us the faith, they passed the faith on to us."

I am so grateful for the inheritance of faith and memories I received from my own grandparents. I am also so grateful that in the extraordinary way in which Christ dwelt among us, he had the gift of grandparents – one of the greatest blessings of ordinary times.

Lucia A. Silecchia is a Professor Law at the Catholic University of America. "On Ordinary Times" is a column reflecting on the ways to find the sacred in the simple. Email her at silecchia@cua.edu.

More members of religious orders coming to diocese

By Tim Puet
Catholic Times Reporter

A priest from a religious order not previously represented in central Ohio and additional members of two other orders will arrive in the Diocese of Columbus in the next several months, said Father Stash Dailey, diocesan vicar for religious.

Bishop Robert Brennan invited the Institute of Christ the King Sovereign Priest, whose charism includes use of the 1962 Extraordinary Form of the Mass (also known as the Tridentine Mass or the Latin Mass), to come to Columbus and serve the diocesan Latin Mass community, which now will be based at Columbus St. Leo Church.

In addition, the Franciscan Sisters of the Immaculate Heart of Mary, who currently have four sisters living at Chillicothe St. Mary Church, will open a convent in the former Columbus St. Aloysius Church rectory, and a second priest from the Society of the Catholic Apostolate, familiarly known as the Pallottine Order, will join Father Wojciech Stachura, SAC, on the pastoral staff at Columbus St. Christopher Church, where Father Stachura became pastor on Tuesday, July 14.

Father Cyrus Haddad, who had been chaplain to the Latin Mass community while in residence at Columbus St. Joseph Cathedral, became pastor of Washington Court House St. Colman of Cloyne Church on July 14.

Canon Matthew Talarico, superior of the United States province of the Institute of Christ the King Sovereign Priest, said from the province's headquarters in Chicago that a priest and a brother from the institute will come to Columbus in late September or early October, with the possibility of a second priest arriving later. Canon Talarico will be in the city on Friday, July 31 to meet Bishop Brennan.

Father Dailey, who has played a role in bringing members of several religious orders to serve in the diocese, said he first met Canon Talarico seven years ago and invited him to Columbus Holy Family Church, where Father Dailey is pastor, to preach at a day of recollection. They have stayed in touch since then.

The institute was founded in 1990 in the African nation of Gabon and has its headquarters in Florence, Italy. It has 80 priests who serve in 12 nations, plus about 90 seminarians. It is represented in the United States in 18 dioceses covering 13 states, including Indiana, Michigan and Pennsylvania. St. Leo Church will be its first Ohio location.

The order came to the U.S. in 1995, when its priests began serving in the dioceses of La Crosse and Green Bay, Wisconsin and Rockford, Illinois. It



The Franciscan Sisters of the Immaculate Heart of Mary are opening a convent in the former Columbus St. Aloysius Church rectory.
CT file photo

has experienced significant growth in this country since 2004, expanding to 15 more dioceses. Its most recent expansion was to the dioceses of Hartford, Connecticut and Lake Charles, Louisiana in 2019.

Its patron saints are St. Benedict, St. Thomas Aquinas and St. Francis de Sales, the patron of the Diocese of Columbus. The institute's website cites two quotes from St. Francis de Sales as examples of how to effectively spread Catholic teaching – "Cook the truth in charity until it tastes sweet" and "One drop of honey attracts more bees than a barrel of vinegar."

"More people are appreciating the spirit of the Extraordinary Form of the Mass, and the institute is bringing specific pastoral care to them," Canon Talarico said. "We proclaim the faith through St. Francis de Sales' spirit of charity, teaching and preaching. We also hear a lot of confessions, and we collaborate closely with the priests of all the dioceses where we serve.

"This kind of spirituality is attractive to bishops who want to take care of souls – something we are very much in need of in our time."

St. Leo Church, the Latin Mass community's new home, will now be known as a canonical oratory. It has not been a parish church since July 1, 1999, but has been well-maintained for the past 20 years through the efforts of the St. Leo Preservation Society and is frequently the site for weddings and funerals. It also is the home of the diocese's Korean Catholic community.

Latin Masses in the diocese currently are celebrated at 8:30 a.m. Sunday at Holy Family Church; 2:30 p.m. Sunday and 9 a.m. Friday at St. Leo

Church; and 6 p.m. Thursday and 9 a.m. Saturday at Lancaster St. Bernadette Church. More information about the Columbus Latin Mass community is available at www.columbuslatinmass.org.

With the opening of their new convent at Columbus St. Aloysius Church, the Franciscan Sisters of the Immaculate Heart of Mary will have a total of five sisters in the diocese. The number of sisters at Chillicothe will be reduced from four to three, with Sister Zephрина Mary Gracykutty, FIH, and Sister Saima Mary Jessy Isaac, FIH, coming from there to Columbus. Sister Amelia Mary Yohannan, FIH, will move from Indianapolis to Chillicothe.

Sister Zephрина is succeeding Leandro "Lany" Tapay, who retired in June, as director of the diocesan Missions Office, and Sister Saima will be performing hospital work. Sister Zephрина said she anticipates that two more sisters from her order, which is based in India, will be coming to the diocese later this year. She said work on remodeling the St. Aloysius rectory into a convent should be completed by late August or early September.

Sister Zephрина's order has served parishes in Chillicothe and Waverly since 2014. The order was founded in 1844 and has about 530 members worldwide. The new Columbus convent will be its seventh in the United States. The order's charisms are outreach to the marginalized, spiritual leadership and teaching the faith.

Father Stachura said Father Andrez Kozminski, SAC, currently stationed in Buffalo, New York, will be coming to St. Christopher Church as parochial vicar in September. Father Stachura arrived in Columbus last November and had been in residence at Columbus Sacred Heart Church until being appointed to the pastorate at St. Christopher. He and Father Kozminski both are from Poland.

Father Stachura celebrated his 25th anniversary as a priest this year and has been in the United States for nine years. Before coming to Columbus, he served a parish in Sarasota, Florida, staffed by the Pallottine fathers.

"I am excited and anxious about the chance to build a parish community in Columbus," he said. "I want to do my best and know Father Andrez is feeling the same way. My goal is simply to have my parishioners become happier, holier people and to bring them very close to God."

Father Dailey said he is working on bringing members of several more religious orders into the diocese.

"The introduction of new congregations and new houses into the diocese is a response to the needs of the faithful," he said. "They will enrich the church of the diocese with additional charisms as they give witness to the reality of heaven here on earth."

'The Catholic Times' receives national recognition

The Catholic Times was honored with two national awards from the Catholic Press Association for its work in 2019 during a virtual presentation on Thursday, July 2.

The Times' special section welcoming Bishop Robert Brennan, titled "New Shepherd Shall Lead," won

second place for Best Special Supplement – On a Bishop's Transition in judging that included all diocesan publications in the United States and Canada. The *Catholic Standard*, the archdiocesan newspaper in Washington, D.C., took first with "Our New Archbishop, Archbishop Wilton D.

Gregory."

The Times' "World Marriage Day" issue received honorable mention among all diocesan publications for Best Explanation of Marriage.

The Catholic Press Association includes newspapers, magazines, news-

letters and communications offices from dioceses, religious orders and organizations in the United States and Canada. The organization also recognizes work in film, book publishing, radio, social media and student journalism.

Love of neighbor

When COVID-19 started, the gym where I teach closed and I began video recording myself and my husband working out in the basement. I also loaned out my equipment so my students could continue their training at home. There were challenges, but we persevered.

Gyms opened at the end of May and we moved to outdoor classes in the parking lot. New challenges emerged as we had to deal with the heat, wind, rain, humidity and limited equipment to work with. But we adapted and thankfully we stayed healthy.

Now we are indoors and a whole new set of challenges is upon us with face coverings, social distancing, equipment cleaning, and concern about touching surfaces and equipment.

This experience has reaffirmed for me that the only way to get through change and challenging times is to turn to God in prayer to be filled with his strength. By his grace -- and his grace alone -- can I be kind, patient and loving to my neighbor. Faith applies 100 percent to daily life and that is more real to me now than ever.

HOLY AND HEALTHY

Lori Crock



Lori Crock is a parishioner at Plain City St. Joseph Church. Lori leads SoulCore Rosary prayer and exercise at parishes, teaches physical strength classes and writes about faith and fitness at hollyandhealthycatholic.com.

I see the challenge of loving my neighbor most clearly in my secular activities — living my faith is hardest in the day-to-day, nitty-gritty details of ordinary life. God sees those times where there is angst in my heart as I discern how to respond to a concern, complaint or a difficulty. I want to be a vessel of his love, I truly do, so I regularly unload on him in prayer to help me to be more loving, patient and kind as we are all adapting to the new norms related to COVID-19.

When I give in to my weaknesses, I am reminded how selfishness brings sorrow, not joy, for us and for others. Our weaknesses are immensely powerful teachers and I have been asking God for the light to

see my failures with more patience and gentleness — and with a sense of humor — how can I be so silly to let little things get to me or drive me to annoyance or impatience? Acknowledging our weaknesses, with an ardent desire to learn and grow from them, can set us on the trajectory to be more loving, kind and gentle with ourselves and others.

From 2 Corinthians 12:9-10, “But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness. Therefore, I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.’”

This time of living with COVID-19 continues to be a time of learning how to love my neighbor more fully, with the heart of Christ, and with the gentleness of his Blessed Mother. May this scripture encourage us on our journey. From 2 Timothy 1:7, “For God did not give us a spirit of cowardice but rather of power and love and self-control.”

Martha heeded Jesus’ advice to listen; we can, too

By MaryBeth Eberhard

The mission of my family is to love. We do this by welcoming the stranger as our own.

A sign hanging in my home’s entrance quotes the Benedictine rule: “May all who enter here be welcomed as Christ.” Our home has hosted both large and small gatherings. We have been a convent for traveling sisters, gathering sleeping bags from friends to create a space in our finished basement for them to sleep and pray. We have hosted seminarians, family, home-school friends, musicians, priests, teammates, missionaries and neighbors. A seat is always left at our table for Elijah, and, inevitably, it is filled.

The charism of hospitality is a special gift that enables one to be open and welcoming. I have learned to embrace my sisters in Christ, Mary and Martha, and thank them for their holy examples as I seek to serve others within our home.

When Jesus visited the home of his friends, Lazarus and his sisters, Martha and Mary, He was welcomed with open arms. Martha had the charism of hospitality. She sought to love by serving Jesus and all those present. Mary remained at the foot of Jesus, listening to His words. Martha got frustrated with Mary and brought this to the attention of Jesus. His response? “Martha, you are worried about a great many things. Mary has chosen the better.” We often read this as a chastisement of Martha, that she has done the wrong, but that is not the case.

A priest friend reminds me often that we must have one foot on earth and one in heaven. Here on

SAINT SPOTLIGHT

St. Martha’s feast day is July 29. She is the patron saint of cooks and all servant-hearted people. Her steadfast witness of hospitality, humility and trust can draw all of us into a deeper relationship with the Lord. St. Martha, pray for us!

earth, my days are limited, and I get to serve the Lord for only a finite time. In heaven, I will be able to sit at His feet forevermore in adoration, rejoicing and praising Him.

Bishop Robert Barron, in his homily *Martha, Mary and the Attitude of Discipleship*, reminds us that “listening has to come before acting.” Modern society has come to value our to-do list, counting off our tasks rather than focusing on Him. Only one thing really matters — the better thing. Sound familiar?

I was once a busy Martha. Taking time to listen to the Lord’s plan challenged me to put aside my to-do list and actively engage in conversation with the Lord. St. Teresa of Calcutta served the poor tirelessly. However, she also spent hours each day in prayer and contemplation with the Lord.

When Jesus speaks to Martha about Mary choosing the better thing, it is His reminder for her to find that balance. It is not that the serving is bad, but rather the focus of her heart was not in communion with the Father’s will. When opening my home, I have fallen guilty to this. The busy rush of feeding a multitude of people and helping them to feel at home can cause me to buzz around like a bee. The most meaningful times occur when I stop amid

the serving and say to the Lord, “Who is it that you have placed in this home, in this moment, for me to bear witness of your love? Whose story must be heard? Is it my story to be told?”

But how can I do this while feeding and welcoming? The secret to being a humbled Martha is to welcome those visiting into your domain and invite them into the ordinary moments taking place.

My children roll their eyes frequently when I say, when reminding them of tasks, “If the Pope were here ...” They doubt my sincerity when I say, “If the Holy Father came to our home, I would ask him if he would like to cut the vegetables for the veggie tray.” Or, “If the Holy Father came to our home, I would kindly ask him to place his socks neatly tucked in his shoes should he feel the need to take them off.” I like to think I would stick to this because we are all family, and one lets down one’s guard amid family. When we are authentic and open, grace can flow so much more freely.

One of the best things about Martha is her humility and trust. It is often overlooked. The very fact that she feels comfortable speaking to Jesus about her frustration reveals the intimacy of their friendship. Jesus’ response to her is endearing and formative. I seek to model that often in my parenting — quiet, supportive and nurturing.

Martha gets it, though! She hears what Jesus is saying, and when Lazarus has died, she leaves the guests within her home and runs to seek and welcome Jesus with all the trust in the world, saying, “If you were here, you could have saved him, Lord.” She recognizes and trusts in his divinity.

COORDINATOR, continued from Page 3

commend specific ways these goals can be achieved.

Outreach to Clergy. The Task Force identified the need to provide counsel and support to clergy, especially priests, many of whom are dealing with fear and anger as a result of the clergy sex abuse scandal. Such outreach would help them cope with their feelings and frustrations, to help them heal

from the pain caused by the scandal.

Moving forward, the Task Force, especially at the subcommittee level, will continue to meet and work regularly to consider and recommend additional ways to best implement each recommendation in the report and review and develop other new ideas for consideration.

“We will continue to be steadfast and untiring in our commitment to prevent sexual abuse of children and young people in the Church and to helping those who were harmed,” Bishop Brennan said. “Our loving Lord, who hears the cries of those who suffer, calls us who serve in the Church to be absolutely committed to this effort.”

Ohio's first abortion clinic closes after 47 years

By Doug Bean
Catholic Times Editor

Columbus and Ohio have one fewer abortion center after the closing of Founder's Women's Health Center this month.

Founder's was the state's first abortion business, opening 47 years ago when the U.S. Supreme Court's *Roe v. Wade* decision in 1973 legalized abortion. For the past 30 years, it was located at 1243 E. Broad St. on the east side of Columbus.

Ohio has eight remaining abortion centers, including two that provide surgical abortions. In the Columbus area, the number has drastically declined from seven about 20 years ago to two. Planned Parenthood at 3255 E. Main St., does surgical and medical abortions, and Your Choice Healthcare of Columbus at 6721 Karl Road does medical only.

Founder's offered surgical abortions for most of its existence until 2018 when it moved to dispensing the abortion pill only. Through the years, the facility was dogged by legal issues that included botched abortions, employment of a known sex offender indicted on child pornography charges and the loss of a state-mandated transfer agreement with a local hospital for emergency backup care.

While Founder's declined to comment, reports indicated that it ceased operations because the last physician who worked there was retiring. But Beth Vanderkooi, executive director of Greater Columbus Right to Life (GCRTL), and others who have prayed there for years believe that the witness of countless people who counseled women and offered them support played a major role in the shuttering of the building.

"This did not happen by accident or good fortune," Vanderkooi said. "It happened because we are doing good work in Ohio."

Vanderkooi estimates that as many as 100,000 abortions took place at the current Founder's location and up to 50,000 at a previous location.

"This closure is both a real and a symbolic victory for the unborn children of our community and the pro-life advocates who have been steadfast in their efforts to bring prayer, witness and real help to the sidewalks outside of Founder's," she said.

"Before we celebrate this wonderful news, we should pause for a few moments to remember the unborn children who have died at Founder's and those who mourn them."

Ohio Right to Life (ORTL) also noted the significance of the state's first abortion facility shutting down.

"Ohio Right to Life is relieved to learn that Founder's finally closed," ORTL president Mike Gonidakis said in a statement. "This unhealthy and unsafe abortion clinic that has hurt countless women and caused the death of thousands of innocent babies was a blight on our great state. Its closing is a long-fought victory for pro-life Ohio and a reason to celebrate. Today the cause of life has prevailed.

"As the fight to protect vulnerable life continues to be waged both here in Ohio and on a national level, the closing of Founder's is a poignant reminder for us to never lose heart in doing good. Ohio is pro-life, and our commitment to ending abortion is



Students and religious sisters pray outside Founder's Women's Health Center. Photos courtesy Greater Columbus Right to Life

moving mountains and saving lives."

Kim McGrothers, one of many volunteers through the years who prayed and encouraged women to continue their pregnancies, expressed a similar sentiment shared by those who have worked for the elimination of abortion.

"You think about the women and the babies who go in there and haven't made it out," said McGrothers, a parishioner at Worthington St. Michael Church. "I'm so thankful it's finally ended there. Now there's only two places left in Columbus, and so we just need to keep going and keep praying."

In recent years, 40 Days for Life prayer vigils that included parish groups from the area and other participants were held outside Founder's in addition to the presence of individuals who faithfully show up to pray, change hearts and save lives.

"There's been a lot of times where you can get discouraged out there," McGrothers said. "And you don't think you're making a difference because you don't see the fruits of your labor. But every so often there's a little gift from God. He gives us a little something to keep our hopes alive and to keep us going."

"We can use that more than ever now with all the stuff going on in our world, all the negative things happening, knowing that he answered that prayer. It just gives us hope. He's working miracles even though we can't see him."

She hopes that more parish groups will be encouraged to show pro-life witness at the two remaining abortion centers in Columbus.

"We need to be a sign of hope for the moms going in and a sign of mercy for them when they come out," she said. "There's been times where we don't think we've made a difference. And we find out later that a woman called down to one of the pregnancy centers to let them know that she changed her mind because of the people out there. So just because we may not see the fruits of our labor out there doesn't mean it's not happening."

"And by being out there, I think people's eyes will be open, and, hopefully, hearts will be softened and minds will be changed – and, hopefully, lives saved. We just all have to get out there and do our best and let God do the rest."

The number of abortions in Ohio has steadily declined during the past 10 years. Ohio Department



Seminarians from the Pontifical College Josephinum line up on the sidewalk in front of the entrance to Founder's on East Broad Street in Columbus.

of Health statistics show 20,425 induced abortions took place in the state in 2018, down from 29,613 in 2008. Franklin County (3,056 in 2018) ranks behind only Cuyahoga County (4,518) for total number of abortions in Ohio's 88 counties.

"With abortions down in recent years, that's encouraging," said Diane Vincent, also a member of St. Michael Church who first went to Founder's to pray in 2001 and later received training in sidewalk counseling. "A lot of it is trying to reach people one on one. A lot of times you get yelled at, and the women have already made up their minds, but there's 5 percent that's looking for a sign of hope."

"Some people just feel like they have no choice. But pregnancy health centers are a resource for any problem that anyone has. They just want to help take all the objections (to continuing with a pregnancy) off the table."

Support for expectant mothers throughout the Diocese of Columbus can be found at Elizabeth's Hope Pregnancy Resource Center in Chillicothe, Jackson, Waverly and Circleville; Birthright in Columbus; Pregnancy Decision Health Centers in Columbus, Pickerington and Lancaster; Women's Care Center in Columbus; Women's Clinic of Columbus; Pregnancy Resources of Delaware County; Heartbeat of Hardin County in Kenton; Voice of Hope Pregnancy Center in Marion; New Path Pregnancy Resource Center in Marysville; Knox Starting Point Pregnancy Center in Mount Vernon; CRADLE Pregnancy Care Center in Portsmouth; LIFE Pregnancy Center in Washington Court House; Heartbeats Pregnancy Center in Newark and Zanesville; and Heartbeat of Morrow County in Mount Gilead.

Vincent pointed out that it takes only one person – layperson, clergy member, seminarian, religious – to be a light in the darkness who helps a desperate mother choose life.

"Everybody should go (to an abortion facility) and see what it's like," Vincent said. "Every day is different out there. But you're always glad that you went."

"I have a friend who would tell me, 'I can't come out because I just cry.' And I said, 'That's an appropriate response.' It is something sad; it's not obviously something you're going to rejoice about. But we pray that we get more people out there and get more people active."

NFP Awareness Week highlights Church teaching on marital love

Natural Family Planning Awareness Week, a national educational campaign of the U.S. Conference of Catholic Bishops (USCCB), celebrates God's vision for marriage and promotes the methods of Natural Family Planning (NFP).

The dates of Natural Family Planning Awareness Week – Sunday, July 19 to Saturday, July 25 – include the anniversary of Pope St. Paul VI's encyclical *Humanae Vitae* (issued July 25, 1968), which articulates Catholic beliefs about human sexuality, marriage, conjugal love and responsible parenthood.

Natural Family Planning is a general title for ethical, natural, safe and effective methods for achieving and avoiding pregnancy in marriage. NFP methods teach couples how to observe and interpret the wife's signs of fertility and infertility. In the words of the *Catechism of the Catholic Church*, NFP methods "respect the bodies of the spouses, encourage tenderness between them and favor the education of



an authentic freedom."

This year's theme for the week – "Love, Life, Freedom and Gift" – highlights aspects of NFP that honor the beauty and truth of God's plan for married couples.

Marriage reflects the creative love of God and sacrificial love of Christ for his church. NFP protects and strengthens a married couple's love through the communication, cooperation and



self-sacrifice often required with NFP. As spouses work together to discern God's plan for their marriage and learn to show affection for each other in different ways, their love deepens.

The marital embrace of a husband and wife has a twofold purpose: It draws spouses together and offers potential for new life. Whether realized through the gift of children or service

to others in the community, marital love shares in God's creative power. NFP supports God's gift of procreation by enabling spouses to collaborate with their natural fertility to achieve or postpone pregnancy.

Spouses exercise true freedom when they recognize what is good and do what is right for their marriage. This often requires personal sacrifice in denying one's own desire or pleasure. Practicing NFP helps couples consider how they treat each other and whether their lovemaking honors God's design. Their mutual growth in self-mastery and maturity liberates them to live in authentic love.

In marriage, a man and a woman are a gift to each other in a unique way. NFP allows a couple to give themselves intimately and completely, holding nothing back in their marital union. This total gift of self creates relationships overflowing with love and life, just as God intended in his beautiful plan for married couples.

Variety of Natural Family Planning methods available

So you are married or engaged to be married and have heard that the Catholic Church promotes Natural Family Planning (NFP).

Couples might have told you that it helped them to conceive a child. Or maybe couples said they used NFP to postpone pregnancy because adding a child to the family was not advisable. Perhaps a woman told you how charting her fertility cycles helped her to recognize a health issue, prompting her to see her NFP-trained physician who treated the problem in a way that cooperated with her body and protected her procreative potential.

You've decided to learn more but discovered a dizzying number of practices are described as natural family planning or fertility awareness based methods (FABM). Where do you begin in picking the right method and classes for your needs? You might start by asking yourself these questions:

- What fertility signs are most reliable for me?
- What is there about my/our lifestyle or temperament that might lead me to practice or avoid certain methods?
- Do I have special health concerns? Am I looking to manage my overall health or aspects of my health? Am I simply looking for a method of family planning?

- What sort of client support expectations do I have?

- What is the NFP landscape in my area? Do certain methods have more available instructors and other users in my area? How important is this to me/us?

Here's a rundown of NFP methods available in the Diocese of Columbus and why you might chose that particular model. The NFP methods are grouped by what sign(s) of fertility are observed and listed from simplest to more complex.

Ovulation methods of NFP rely on one fertility sign – observation of cervical mucus. If you prefer to learn one thing well, then a mucus-only method might be a good option for you.

- The Family of the Americas Foundation model uses a simplified system of color stamps and stickers that is easy to learn and inexpensive; local classes are in Spanish.

- The Billings Ovulation Method encourages using your own descriptive words matched to colors or symbols. Its book, website e-books and app provide continued support.

- The Creighton Model Fertility-Care System is an individualized, methodical approach taught by health professionals. It is especially helpful for women with known gynecological or infertility issues.

Sympto-hormonal methods check



mucus observations with levels of key hormones and is particularly helpful during times of transition, such as after childbirth or pre-menopause.

- FEMM (Fertility Education & Medical Management) uses over-the-counter hormone test strips to confirm mucus signs. It emphasizes hormone health for teens and women.

- The Marquette Model teaches the optional use of the Clearblue Fertility Monitor, which adds cost but is highly effective for transitions such as breastfeeding.

Sympto-thermal methods chart mucus, basal body temperature and sometimes the position of the cervix. These methods offer confirmation of more than one sign but require more

diligence in recording daily waking temperature.

- The Couple to Couple League method is designed for engaged or married couples and is taught by married Catholic couples who share their lived NFP experience. Pope St. John Paul II's *Theology of the Body* is woven through each class.

- The SymptoPro method provides thorough NFP instruction and equips women to handle special circumstances with maximum effectiveness.

The Natural Womanhood awareness campaign has created an interactive online quiz to help you find what method might be a fit for you (<https://naturalwomanhood.org/quiz-choose-fertility-awareness-method>).

Another source of information about NFP methods is FACTS (<https://www.factsaboutfertility.org>), which is designed to provide information about fertility awareness-based methods of family planning with the medical community, so share it with your health-care provider.

For more information about NFP classes and resources available in the Diocese of Columbus and online, visit the diocesan NFP webpages at <https://columbuscatholic.org/natural-family-planning> or contact diocesan NFP coordinator Jennifer Fullin at (614) 241-2560, extension 3, or jfullin@columbuscatholic.org.

NFP offers variety of options from trained instructors

By Tim Puet
Catholic Times Reporter

The best way to learn Natural Family Planning (NFP) is from a qualified instructor who is certified through an NFP teacher training program, said Jennifer Fullin, NFP coordinator for the diocesan Office of Marriage and Family Life.

Fullin explained that the Diocese of Columbus has more than 40 instructors offering classes in NFP methods offered through several national and international NFP providers: the Couple to Couple League, Creighton Model FertilityCare, Fertility Education and Medical Management (FEMM), the Family of the Americas Foundation, the Billings Ovulation Method, SymptoPro and the Marquette Model, plus a diocesan model that originated in the Diocese of Cleveland.

The SymptoPro, Billings and Marquette methods are recent additions to that list. The women who teach those methods bring a variety of experiences to the diocesan NFP community.

Maranda Patzkowsky of Lancaster St. Mary Church, an instructor of the SymptoPro Method, taught herself NFP through reading and later decided she needed to find out more about the process. Cecilia Fomenky of Columbus St. Matthias Church helped hundreds of women learn the Billings Method in the African nation of Cameroon for 12 years before she and her husband, Romanus, emigrated to the United States. April Ruffing of Sunbury St. John Neumann Church already had four children when she and her husband learned of the Marquette Method, and now she teaches it.

All three have benefited from assistance provided by the diocesan NFP teacher training sponsorship program, which pays part or all of the training costs for a prospective NFP teacher. People receiving the aid agree in return to provide at least two years of NFP instruction in their parishes or throughout the diocese.

"It's been a longtime goal of the Marriage and Family Life Office to offer classes in as many NFP methods as we can," Fullin said. "Having such a great variety gives couples a chance to find the method most compatible to them. All of the methods have the common goal of helping couples achieve or avoid pregnancy in a way which respects a woman's natural cycle of fertility, is consistent with the teachings of the Catholic Church and does not involve artificial contraception."



NFP instructor Maranda Patzkowsky of Lancaster St. Mary Church and her family. Photos courtesy diocesan Marriage and Family Life Office

Patzkowsky, 27, is a pediatric nurse at Nationwide Children's Hospital. Her husband, Tom, is a nurse in the intensive care unit at Fairfield Medical Center in Lancaster. They have been married for 4 ½ years and have two sons, the younger born May 2.

"We have been practicing NFP since our marriage began," she said. "My faith is important, and what the Church teaches needs to be upheld. The Church wants what's best for women, and artificial birth control is not the answer."

"Tom always has been very supportive of NFP; in fact, it may have helped him become a Catholic. He was Lutheran when we met, but one day while listening to St. Gabriel Catholic Radio, he heard a priest discussing NFP and Catholic teaching about marriage. Tom liked what he heard and began seriously considering joining the Catholic Church after that."

"Natural Family Planning makes you communicate more and have more mutual respect for each other," Patzkowsky said. "I remember hearing about it for the first time in high school theology class but didn't pay much attention to it until close to the time we got married. I read books and articles about it and knew it was the right thing to do. I really wasn't super-concerned about pregnancy then, but I would say now that any couple should have an NFP teacher, especially if they are trying to avoid pregnancy."

"I began thinking about becoming an NFP instructor after the birth of my first son. I was having postpartum difficulties at that time – hormones all over the place. It became more difficult to observe my fertility cycle for a while. Recognizing this, I wanted other women to benefit from my experience. I knew there weren't a lot of NFP instructors in the Lancaster area and felt called to become an instructor myself."

"Jennifer contacted me about taking training to be an instructor. I looked at



NFP instructor Cecilia Fomenky (right) of Columbus St. Matthias Church is pictured with her husband, Romanus. They emigrated from the African nation of Cameroon.

the different NFP methods and chose the SymptoPro Method because it's the most cost-efficient. I've been a teacher for about a year. I took my lessons online and talked to the instructors either through Zoom or email, and now the COVID-19 pandemic has made this a familiar way of doing things," Patzkowsky said.

She has worked with seven couples to date. The SymptoPro Method involves three sessions with a couple, plus six to 12 months of follow-up.

"The SymptoPro and other methods are 98 to 99 percent effective for avoiding pregnancy when the rules are followed correctly, along with instructor guidance," she said. "It also helps couples who are trying to get pregnant and can help diagnose many potential health issues through charting. In addition, the divorce rate among couples practicing NFP is less than 5 percent."

Fomenky, 64, was an instructor in the Billings Method for 12 years in Cameroon, but advances in research in the nearly 20 years since she last taught a course meant she had to be recertified before she could conduct a class again. She's in the last stages of that process.

She and Romanus have 10 grown children, the youngest of whom is 25. Fomenky said the couple began practicing the Billings Method, which she learned through a course at her church, after she had given birth to four daughters.

"I was having babies nearly every year. NFP helped with spacing out the births more," she said. "Another reason for beginning the Billings Method was that our first four children were all girls, and in Africa, it's still a problem if a family doesn't have a son. The Billings Method helps you predetermine whether your child will be a boy or a girl by the timing of intercourse and ovulation and, yes, our first child after we began practicing

the method was a son. We later had three more boys and two more girls.

"My experience with NFP was so satisfying as a user that I became a trainer," Fomenky said. "I was national coordinator in Cameroon for the Billings Method from 1989 to 2001. When I came to America, I didn't get involved with NFP until I met Jennifer at a pro-life conference a couple years ago. When I told her about my previous experience as a teacher, she urged me to do it again."

"NFP is something all women should be aware of," she said. "Knowing that you are a woman is not enough. If you know the Billings Method and how your fertility cycle works, it adds a lot of value to your being. You understand yourself completely and understand how God made you special and distinctive."

"It's especially important that adolescents learn about NFP and about what it means to be a man or a woman in God's plan. It helps them realize the sacredness of marriage and that true love waits," Fomenky said.

Ruffing, 47, and her husband, Michael, have been practicing the Marquette Model for about two years and said it has been of great benefit to them.

"It all started when we went to a class on the 50th anniversary of Pope St. Paul VI's encyclical *Humanae Vitae* in 2018," she said. "I had been taking contraceptives, partly because I didn't grow up Catholic and didn't really understand the Church's teachings on the sacredness of life."

"The message was so powerful that Michael and I decided to begin practicing an NFP method. The change in our marriage resulting from that decision has been huge because we know we're living our marriage according to God's plan and the teachings of the Church. It's helped us grow in virtue, chastity and self-control, and this has deepened our appreciation of marriage," Ruffing said.

"We chose the Marquette method because it allows you to test your urine for hormones which indicate ovulation. In every other method, women have to decipher additional signs to determine fertility. This method makes the determination simple."

Ruffing, a graduate of the Mount Carmel College of Nursing, said she's able to teach the method because she is a registered nurse. Being a nurse is a requirement for Marquette instructors. She has taught about 30 couples in the past few years.

NFP, continued from Page 11

Ruffing became a Catholic 25 years ago at about the time she and Michael were married at Delaware St. Mary Church. Their children are ages 17 to 24.

“As the kids got older, we became busy with travel, sports and other things, and church became less important,” she said. “And at the same time, we began to have problems with our marriage. We saw a Catholic marriage counselor in 2016 and were encouraged to go to Mass and confession. We started attending St. John Neumann during Lent of that year, and the more we attended Mass there, the more our faith was renewed. That ultimately led to the Humanae Vitae class and our discovery of NFP.”

Potential NFP instructors are typically identified by their parish and then connected with the Marriage and Family Life Office, which helps them determine the type of training that fits their experience, learning style and schedule.

Prospective instructors should be Catholic and currently practice or philosophically accept NFP. Individuals or married couples can become NFP teachers. Some NFP teacher-training programs certify only health professionals, while others do not require any specific experience or education. Training costs vary. Parishes, deaneries and the diocesan NFP teacher training sponsorship program can help with expenses.



NFP instructor April Ruffing of Sunbury St. John Neumann Church and her family

Fees for couples to learn NFP depend upon the cost of any materials – such as chart books, a thermometer or a hormone monitor – and the level of training of the instructor. Costs vary from \$35 to \$330 for a complete NFP course, generally consisting of one or two instructional sessions with individualized follow-up as needed. Because of their intensive training and the level of care provided, medical professionals typically charge their clients more for NFP instruction and follow-up. However, these fees might be covered under an individual's health insurance.

For more information about Natural Family Planning classes or becoming an instructor, call Fullin at (614) 241-2560, extension 3, or send an email to jfullin@columbuscatholic.org.

Outdoor Mass at St. Peter Church



Father Mark Summers, who at the time was still pastor of Columbus St. Peter Church, celebrated an outdoor Mass at the church on Monday, June 29, the Feast of Sts. Peter and Paul. The Mass also celebrated the 50th anniversary of the parish at its current location in northwest Columbus. At the Mass, parishioners presented Father Summers with two bookcases and gift cards as a farewell gift. He became pastor of Columbus St. Agatha Church on Tuesday, July 14.
Photo courtesy Patt Hardie



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Will you help community center that helps thousands?

By Tim Puet
Catholic Times Reporter

Columbus Holy Rosary-St. John Church is a small congregation doing great things.

Its pastor, Father Ramon Owera, says about 80 people attend its only Mass of the week at 9 a.m. Sunday. But because of the help of many volunteers and the financial support of people from outside the parish, the church provides services to people who make about 80,000 visits in the course of a year to its former school building, now known as the St. John Community Center, at 640 S. Ohio Ave. in the city's Old Oaks district.

The building houses the St. John Learning Center for adult education and the St. John Food Pantry. It also provides space for The Community Kitchen, a separate organization that has its roots in the parish. The center's most recent addition is the Order of Malta's Center of Care, which opened in 2017 to provide free medical care for people in need.

The building currently is closed to the public because of the COVID-19 pandemic. Prepackaged meals are being distributed at the center's doors five days a week by The Community Kitchen, the pantry distributes boxes of food on Thursdays in the parking lot, and the care center makes items available every other Thursday outside the building.

The community center's facility is more than 110 years old. Like most structures of that age, it has maintenance issues, most notably involving its elevator, which stopped working in September. The parish tried to repair the elevator, but the repairs did not last, and the only option left is to purchase a new elevator. Replacement cost is estimated at \$75,000.

With no elevator, most parts of the building can be reached only by climbing steep stairs. This creates access issues for people using wheelchairs or with limited mobility. The center also has foundation problems and water damage caused by flooding in 2019.

Because the Holy Rosary-St. John congregation is too small to provide funding for needed repairs, it's reaching out to central Ohio, especially to Catholics in the Diocese of Columbus, for assistance so it can continue programs that are impacting thousands of lives.

"People know what's here and know that, from Monday to Saturday, we are putting into practice what we preach at the Mass on Sunday," said Father Owera, who has been pastor for the past year and a half at Holy Rosary-St. John and Columbus St. Dominic churches. Both parishes are located on the city's east side and serve primarily African American congregations.

"We respond to our neighbors' needs," he said. "People can see the church in action, living the word of God and caring for our neighbor. Our bookkeeper says we're always in a financial crisis, but we survive. But now we need money for many things, especially the elevator. Parishioners are contributing what they can, but we are limited both in the number of members we have and the amount they're able to provide."

The parish has applied for grants to improve the community center, but those applications have



Volunteers prepare food at the St. John Food Pantry for those in need. Photo courtesy Holy Rosary-St. John Church

been turned down.

"I'd like to invite everyone in the diocese to come to either of our parishes and see the enthusiasm we display at Mass," Father Owera said. "I love the spirituality I've witnessed here, the great Gospel choirs we have, the joyous singing and sometimes dancing that's part of our Masses and the friendliness we show to everyone. One of the sad things about the pandemic is that it's taken away the sign of peace, which in our parishes would last for several minutes as people walked around the church and hugged each other."

"Holy Rosary-St. John's current outreach programs started in the late 1970s with a soup kitchen which evolved into what's now The Community Kitchen, serving thousands of meals every year," said Sister Alberta Wilkes, OSF, a longtime parishioner. "Its motto was 'Live simply so that others may simply live,' and it certainly was simple at its start in a dim basement. It was a challenge to keep unpainted cement floors mopped. Storage space was tight and still is. Yet, I was attracted by the way it served people with no questions asked."

"Gradually, the center evolved, adding the pantry, then adult education and now the Knights of Malta clinic and dealing with ongoing repair and maintenance needs. Somehow the outreach keeps happening. I call my parish a holy place, with a rich mix both of people we serve and people who volunteer," Sister Alberta said. "I want it to be a respectful, friendly place. I've been touched by many of the things I've seen here, like a little kid who is appreciative just to get an apple or a woman barely able to walk, yet struggling down Livingston Avenue to pick up groceries at the pantry."

Before the pandemic, the pantry had been open on Tuesday and Thursday mornings, but its hours currently are limited to 9 to 10:30 a.m. on Thursdays. It was founded in 1978 by the Ladies of St. Peter Claver service organization and is directed by volunteers Rose and John Moses, who have been involved with it for about 18 years.

"People can't come inside the building right now, so we're offering walk-up and drive-thru service while maintaining social distancing," Rose Moses said. "We're distributing prepackaged boxes of food, with people able to express preferences accepting or declining certain items."

"We have to stay outside, the food's in the basement and the elevator isn't working. So to get the food to people, we've improvised a delivery chute with a rope bringing up the food in the same way

you'd bring a bucket of water up from a well. This works well. The only difficulty is when it rains, since we are outdoors."

"The method doesn't matter; the important thing is to get the food out," John Moses said. "We have a refrigerator in the basement, so that gives us some capacity to hold food which has to stay fresh. Right now, it's the season for sweet corn, melons and strawberries, so we're distributing a lot of those."

"We have a great setup, with people stopping by to have food given to them to carry home or put in their car trunks. Being outdoors makes it feel kind of like a picnic or a community meal. We've had several young people help distribute food, and it's been interesting to see them learn how food gets to people, and that what's most important is the distribution, rather than the amount of food available."

"Another interesting thing about the pandemic is seeing how the National Guard is serving the community by packaging and distributing food at the Mid-Ohio Food Collective, where we obtain most of our food," Rose Moses said. "It's also been fascinating in the last couple of years to see how the neighborhood around the church is changing. It's been mostly a low-income area, but the tremendous expansion of Nationwide Children's Hospital not far from here is changing that, bringing new developments and shopping areas."

Last year, the pantry served more than 7,000 peo-

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16th Sunday of Ordinary Time Year A

'Whoever has ears ought to hear'

Wisdom 12:13, 16-19
Ps. 86:5-6, 9-10, 15-16
Romans 8:26-27
Matthew 13:24-43

The parables of the kingdom invite us to look to the world around us in order to discover clues to the way God builds His world. Because God is so far beyond us, we must seek Him in the smallest details, taking in everything that comes to us. Our senses experience the world and lead to knowledge. The interior movements of our spirits and souls help us, when we are attentive, to discover Who God is and how He wishes to relate to us. Like the disciples of Jesus, we hear and see all that "the crowd" hears and sees. But we must ask for wisdom, to penetrate more deeply into the mysteries of the kingdom.

What do we discover and learn about God and His ways?

We come to know that God is merciful. We realize that as the source of creation, He is in charge of all. He makes room for us and we all "fit" together in His plan. This changes how we see others: we are not rivals, but are meant to find the way God has designed for all of us to have place in the kingdom.

Within our own spirits, our own interiority, we find that the Spirit helps us and prays for us. We have strength in weakness. The Spirit is praying within us, even in our innermost groanings. Our awareness that the world is not as it should be and our longing for what is right come from what the Spirit reveals within.

The Kingdom dawns upon us gradually. Time will unfold the truth. The Gospel "invades" our lives: It gets into our bones, as yeast mingles with flour and raises the dough. It influences how we see things if we are open to its influence. It changes us from within.

Our life as Catholics and Christians who come together in worship is where we discover the unifying power of the kingdom. Diverse as we are, we are a family, united around the altar. We are

FATHER TIMOTHY HAYES



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

not all the same, but we do find unity in diversity. Our way of relating to one another is a way that allows for cherishing of uniqueness, making room for all and discerning a way together.

God's kingdom is right in front of us, hidden in plain sight. Since we have been isolated for so long due to the coronavirus pandemic, we remember clearly that the kingdom is to be found in the gatherings of families we have had to forgo. It is in the delight of those called to ministries in the liturgy that we have not been able to experience these many months. It is in the joy of newly married couples who have had to change and "downsize" their plans.

We discover that God is present to us in our sorrows. If we can groan, we are praying. A groan is a sign that deep within we expect something better. The kingdom is the something better.

We have found clearly that the kingdom is to be found in the compassion revealed by friends when tragedy strikes us. It is found in the generosity of first responders, health care personnel and those who step in when others move away. It is in the encounters we have day by day that we have so often taken for granted. "Whoever has ears ought to hear."

God intends for us to learn who He IS and just what He is capable of accomplishing in our lives. He asks us, not to do great things, but to allow Him to do great things in us. "God shows His might when the perfection of His power is disbelieved; and in those who know Him, He rebukes temerity." What He asks of us is to give Him room to work. God, who is above all and who works through all and is in all, awaits our response. "Whoever has ears ought to hear."

17th Sunday of Ordinary Time Year A

There's a great treasure buried in our hearts

1 Kings 3:5, 7-12
Ps. 119:57, 72, 76-77, 127-128, 129-130
Romans 8:28-30
Matthew 13:44-52

We are all in possession of a treasure, buried in the field of our lives. To seek

this treasure requires an effort, but it is guaranteed success because it is in tune with reality. God wills for everything to work together. God wills for every human being to be a part of His

See **SCRIPTURE**, Page 15

THE WEEKDAY BIBLE READINGS

7/20-7/25

MONDAY

Jeremiah 13:1-11
 Deuteronomy 32:
 18-21 (Ps)

Matthew 13:31-35

TUESDAY

Jeremiah 14:17-22
 Psalm 79:8-9, 11, 13
 Matthew 13:36-43

WEDNESDAY

Jeremiah 15:10, 16-21
 Psalm 59:2-4,
 10-11, 17-18
 John 11:19-27
 or Luke 10:38-42

THURSDAY

Jeremiah 18:1-6
 Psalm 146:1b-6b
 Matthew 13:47-53

FRIDAY

Jeremiah 26:1-9
 Psalm 69:5, 8-10, 14
 Matthew 13:54-58

SATURDAY

Jeremiah 26:11-16, 24
 Psalm 69:15-16,
 30-31, 33-34
 Matthew 14:1-12

7/27-8/1

MONDAY

Jeremiah 28:1-17
 Psalm 119:29, 43,
 79-80, 95, 102
 Matthew 24:22-36

TUESDAY

Jeremiah 30:1-2,
 12-15, 18-22
 Psalm 102:16-23, 29
 Matthew 14:22-36
 or 15:1-2, 10-14

WEDNESDAY

Jeremiah 31:1-7
 Jeremiah 31:10-12b, 13 (Ps)
 Matthew 15:21-28

THURSDAY

Daniel 7:9-10, 13-14
 Psalm 97:1-2, 5-6, 9
 2 Peter 1:16-19
 Matthew 17:1-9

FRIDAY

Nahum 2:1, 3; 3:1-3, 6-7
 Deuteronomy
 32:35c-36b, 39abcd, 41 (Ps)
 Matthew 16:24-28

SATURDAY

Hebrews 1:12-2:4
 Psalm 9:8-13
 Matthew 17:14-20

DIOCESAN WEEKLY RADIO AND TELEVISION
MASS SCHEDULE: WEEKS OF JULY 19 & 26, 2020

SUNDAY MASS

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

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.

Videos of Masses are available at any time on the internet at these parish websites: Mattingly Settlement St. Mary (www.stannstmary.org); Columbus St. Patrick (www.stpatrickcolumbus.org); Delaware St. Mary (www.delawarestmary.org); and Sunbury St. John Neumann (www.saintjohnsunbury.org).

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HRSJ, continued from Page 13

ple. In the past three months, it has served 20 to 25 families per day, which Rose and John Moses said is about the same number it usually assists.

While the pantry provides a three-day supply of food to those in need, The Community Kitchen deals with more immediate concerns. Before the pandemic, it had been serving breakfast and lunch six days a week at the St. John Community Center and five days a week at St. Dominic Church. It's now providing "grab-and-go" lunches from 10:30 a.m. to noon Monday through Friday at both sites.

"Everyone has a seat at our table," said Allison Glasgow, the kitchen's president and chief executive officer. "We've had to change how we do things, but our carryout meals provide necessary food in low-contact ways to help optimize everyone's health and safety. We understand that food assistance responds to such a base-level need that we stay away from any eligibility requirements."

Glasgow said the kitchen served a combined 100,000 meals last year at its two sites. "Our focus is not only on meals but also on nourishing people in other ways," she said. "Part of that includes providing hygiene packs, referrals to other agencies and coordination of related health and wellness programs."

"Not having an elevator at the St. John Center is a hindrance, but I'd rather focus on the building in general," Glasgow said. "We're asking community members who are in a position to care for the building to do just that so the building can care for vulnerable people. We know some community members are in a position to invest in this space as a resource for others in need. We call upon their compassion and generosity to sustain care for the community."

The St. John Learning Center is in its 33rd year of encouraging literacy through adult education by providing GED (high-school equivalency diploma) courses and classes in computer skills. It's currently conducting GED classes on two mornings a week via the Zoom videoconferencing system.

Learning center director Dan Miller said that when the building is reopened, classes on computer use will resume from 11 a.m. to 12:30 p.m. Tuesdays and Thursdays, with an open computer lab offered from 11 a.m. to 1 p.m. Wednesdays. "These are our staples, which we offer throughout the year because there's always a need for them," he said. In addition, the center offers an annual diabetes awareness workshop in cooperation with LifeCare Alliance. This year, it will take place on Zoom from 5 to 6 p.m. Thursday, July 23.

Zoom also will be the platform for a five-week start-your-own-business workshop on five consecutive Wednesdays from 5:30 to 7 p.m. Topics will be: Aug. 5, developing a business plan; Aug. 12, insurance; Aug. 19, loans and grants; Aug. 26, tax rules and business configurations; and Sept. 2, marketing and social media.

"We did the workshop last year, and it's being brought back by popular demand," he said. "We were going to do it sooner, but as with so many other things, the pandemic stopped it."

Miller said the learning center hopes to host a job fair and workshop in cooperation with the downtown Columbus Hyatt hotel in September. He also is talking with representatives of the Small Business Administration about a program on successfully reopening a business after the pandemic eases. Both events could be either online or in the learning center, depending on developments related to COVID-19.

Miller has been with the learning center for 2 1/2 years. He had retired from owning an advertising agency when he found out the center was looking for a director. "I fell in love with the concept and what the St. John Community Center was doing for the Old Oaks district and beyond," he said. "We're helping people from all over central Ohio."

"It's important to the hundreds of people who come to classes here and to the thousands it serves in other ways that we keep this building maintained," he said. "Having an elevator again is especially im-

portant because otherwise, there's no way anyone in a wheelchair can get to our workshops. I've had to turn people away for that reason."

The Order of Malta Center of Care had been providing free medical services to people in need every Thursday from 9 a.m. to 1 p.m. until the pandemic hit. It's now making hygiene and toiletries available on alternate Thursdays from 9 to 11 a.m. outside the building, said Jason Thomas of the order, a Catholic organization familiarly known as the Knights of Malta, with a long history of helping the poor.

"We hope to resume offering medical services on Thursday, Aug. 6," he said. "We also hope to have a dental suite open at the center next month." Thomas said the center provided medical assistance to about 500 people last year, with 1,600 people visiting to pick up hygiene supplies.

"Many of those we serve are homeless men who come to the kitchen for a meal, then visit us to obtain supplies," he said. "We don't ask for identification, Social Security numbers or insurance information. The Order of Malta dates back to about 1048, when a group of merchants were authorized to build a hospital in Jerusalem for pilgrims of all nations. The Center of Care is one of the newest parts of that tradition." Its staff includes volunteers from the order and physicians from the Catholic Medical Association.

"This building needs a lot of tender loving care," Thomas said concerning the community center. "Without an elevator, we've had to carry some people up and down stairs or bring services to them because there was no other way to do it. Contributing to the capital campaign to help keep the center open is a corporal work of mercy because it helps feed the hungry and aid those who are ill."

The campaign hopes to raise \$150,000. A GoFundMe link to it may be found under "Repairs for the St. John Community Center." The parish website is www.hrsj.org. More information about the campaign is available by emailing holy.rosary.st.john@gmail.com or calling (614) 252-5926, extension 7.

SCRIPTURE, Continued from Page 14

work in the unfolding of the purpose of creation and to share in the riches of eternity.

In order to find the pearl hidden within, we must let go of our own manipulations, expectations and demands as to how it ought to be. We need to let go of the constructions of our own imaginations, our efforts to shape the world around us to our own liking, and our personal perspective in the face of reality as it is revealed.

God invites us to a personal relationship. He addresses each one of us uniquely with a personal vocation, a ministry given to each soul, to live in that precise relationship with Him and with the world around us. Our unique persons are made known to us through a look at God Himself:

How do you see God? Who is God for you? What is your name for God? No one else knows God as you know Him. What does God ask of you in re-

turn?

How do we discover this unique identity, this treasure, the pearl of great price in our lives?

Each soul must say in the depths of his/her heart: God made me.

- My heart is like no other.
- I am who I am in virtue of His Love for me.
- My response in love is possible, because He makes it possible.
- Cooperation with that grace is what it's all about.

Each soul must reach the conviction that comes from knowing that, from God's perspective, we are:

- Known – created in God's act of knowing and loving.
- Destined – provided for, having all the provisions needed.
- Called – let in on the secret.
- Justified – made ready for all that will be.
- Glorified – given a share in divine

life.

Each soul must respond by an active choice to accept this gift. We must:

- Ask – we relate to God as God, requesting what we know He wants to give.
- Seek – we look beyond our own limits, moved by God's promises
- Commit – We engage, enter in, allow grace to penetrate our actions.
- Keep the Ultimate End in view – We look to Eternity, to the Living God.
- Say our personal YES – We respond with the fullness of our own being.

We take this journey once, again, and forever, changed by the reality of knowing who we are meant to be. Like Elsa in Disney's *Frozen*, once we have figured it out, we must "Let it go! Let it go!" Then: "It's time to see what I can do."

There is a treasure hidden in our hearts. Our hearts are broken, hurting, longing for something more than what

we can see. Expectations hit us from every side. But the real power is in the treasure we find within. There are only two ways to find that treasure: to look for it inside or to give until you reach the depths of your giving to discover what arises from within. Solomon had it all right from the start. But he knew he did not have what it would take to do the job assigned to him. So, he sought wisdom. "Give your servant a listening heart."

The field is our lives. A treasure is buried there. Whatever happens, God can make good. God knows us. He destines us. He calls us, justifies us, and glorifies us. We are invited to let it go, to be what God knows he calls us to be. And so, build your crystal tower – Let it go! Rise like the break of dawn and let the world see the treasure once hidden inside. But remember: it takes love to allow the real treasure to blossom.

PRAY FOR OUR DEAD

ALLEN, Bryan J., 53, June 29
St. Joseph Church, Circleville

BELLO, Mary S., 83, formerly of Columbus, June 23
St. Elizabeth Seton Church, Plano, Texas

BLAKE, Vera (Redman), 85, June 28
St. Andrew Church, Columbus

BOWDEN, Amy . (Henzy), 90, July 5
St. Francis de Sales Church, Newark

BREEHL, Edward, 84, June 13
Sacred Heart Church, New Philadelphia

CARTER, Brenda (Elliott), 75, June 28
St. Elizabeth Seton Parish, Pickerington

CLARRIDGE, Debi (Springer), 66, July 6
St. Mary Church, Lancaster

EASLY, Thomas L., 92, July 1
St. Catharine Church, Columbus

EWING, Marianne (Polder), 79, June 28
St. Brendan Church, Hilliard

FRACASSO, Robert A., 78, June 29
St. John Neumann Church, Sunbury

FRISSORA, Joseph, 99, June 29
St. Elizabeth Church, Columbus

GELONESE, Dora (Delewese), 102, June 29
St. Timothy Church, Columbus

GIANVITO, Elizabeth (Holt), 68, June 28
St. Mary, Mother of God Church, Columbus

GROSSMAN, William F., 69, June 25
St. Peter Church, Columbus

GRUBBS, Patricia A. (Ryan), 87, July 5
St. Elizabeth Seton Parish, Pickerington

HACKETT, Ann (Fitzgerald), 70, June 28
St. Patrick Church, London

HAMMOND, Leslie A., 63, June 26
St. Francis de Sales Church, Newark

HODGSON, Agnes M. (Lennon), 83, of Columbus, July 4
St. Joseph Church, Gallion

JACOBS, Cherrill (Epperly), 85, July 6
St. Thomas Aquinas Church, Zanesville

JONES, William R., 78, June 26
St. Andrew Church, Columbus

KRIVICICH, Marie W. (Egich), 94, June 28
St. Catharine Church, Columbus

KRUSE, Dorothy A. (Davis), 92, June 25
Holy Family Church, Columbus

LAWYER, Margie (Hartman), 80, June 12
St. Thomas Aquinas Church, Zanesville

MORIARTY, William T., 74, June 30
St. Margaret of Cortona Church, Columbus

PERKO, Sharon, 74, June 30
Sacred Heart Church, New Philadelphia

PFEIFER, Glenna, (Maxwell), 89, June 28
St. Nicholas Church, Zanesville

PISONY, Albert, 86, July 1
Sacred Heart Church, New Philadelphia

PRINGLE, Joann (Chercony), 89, July 1
Sacred Heart Church, New Philadelphia

ROBLES GARCIA, Isidro, 67, July 3
St. Joseph Church, Dover

RUGH, Eugene, 75, June 24
St. Joseph Church, Dover

SORG, Raymond, June 28
St. Bernadette Church, Lancaster

STAMM, Angeline (Calai), 69, June 18
Sacred Heart Church, New Philadelphia

SUGAR, Sarah "Sally" (Byers), 83, June 25
St. Catharine Church, Columbus

TEVES DIAZ, Giugliana M., 41, June 25
Our Lady of Lourdes Church, Marysville

TRISTANO, James, 90, June 21
Sacred Heart Church, New Philadelphia

WIEWALL, Greg, 55, July 10
St. Mary, Mother of God Church, Columbus

WOLTZ, Henry "Bud," 89, June 15
St. Bernadette Church, Lancaster

Sister Melinda Burkhart, OP

Funeral Mass for Sister Melinda Burkhart, OP, 84, who died Thursday, June 25, was celebrated Tuesday, July 7 at the Motherhouse of the Dominican Sisters of Peace. Burial was at St. Joseph Cemetery, Columbus.

She was born Theresia Burkhart on July 27, 1935 in Zanesville to Nicholas and Ida (Nau) Burkhart.

She was a Zanesville Bishop Rosecrans High School graduate and received a Bachelor of Science degree in 1965 from St. Mary of the Springs College (now Ohio Dominican University) and a Master of Education degree in 1972 from Marygrove College.

In the Diocese of Columbus, she was

a first-grade teacher for 20 years (1977-1997) at Somerset Holy Trinity School. She also taught first grade at Lancaster St. Mary (1963-1964), Newark Blessed Sacrament (1964-1965), Columbus Our Lady of Peace (1965-1968 and 1971-1973), Coshocton Sacred Heart (1968-1970) and Columbus St. Thomas (1974-1977) schools. She was a home visitor at Somerset Holy Trinity Church from 1997 to 2007 and was in residence at the Mohun Health Care Center from 2007 until her death.

She was preceded in death by her parents; brother, Leo; and sisters, Regina Dutro and Mary DeVol. She is survived by nieces and nephews.

Sister Dolores Flavin, OP

Funeral Mass for Sister Dolores Flavin, OP, 89, who died Tuesday, June 23, was celebrated Wednesday, July 1 at the Motherhouse of the Dominican Sisters of Peace. Burial was at St. Joseph Cemetery, Columbus.

She was born on Sept. 13, 1930 in Pittsburgh to Peter and Helen (Sheehan) Flavin.

She was a graduate of St. Lawrence High School in Pittsburgh and received a Bachelor's degree in elementary education in 1965 from St. Mary of the Springs College (now Ohio Dominican University).

She entered the congregation of the Dominican Sisters of St. Mary of the Springs (now the Dominican Sisters of

Peace) in 1949 and professed her vows on July 9, 1950, taking the name Sister John Bosco.

In the Diocese of Columbus, she was a first-grade teacher at Columbus Holy Name (1956-1958), Columbus St. James the Less (1959-1965), Zanesville St. Thomas Aquinas (1965-1967) and Columbus Christ the King (1977-82) schools, provided support services at the Columbus St. Thomas convent (1999) and was hospitality coordinator at the Motherhouse (1999-2019).

She was preceded in death by her parents; brother, John; and sister, Patricia. Survivors include a sister, Sister Petra Flavin, OP, and nieces and nephews.

Sister Joyce Hoben, SNDdeN

Sister Joyce Hoben, SNDdeN, 91, died Thursday, May 28 at the Mount Notre Dame Health Center in Cincinnati.

She was born on May 21, 1929 in Hardinsburg, Kentucky, to William and Maud (Smith) Hoben.

She received a Bachelor of Science degree in education from Our Lady of Cincinnati College in 1958, a Master of Education degree in administration from the University of Dayton in 1964, degrees in canon law from St. Paul University in Ottawa in 1989, and a licentiate in canon law in 1990.

She entered the congregation of the Sisters of Notre Dame de Namur on

July 26, 1947 and made her first profession of vows on Jan. 28, 1950 and her final profession on Aug. 13, 1955.

In the Diocese of Columbus, she taught at Columbus St. Augustine (1960-1962) and Columbus St. Agnes (1962-63) schools. She also taught in the archdioceses of Cincinnati and Chicago and was the congregation's provincial for seven years. After receiving her canon law degrees, she served on the Tribunals of the Archdiocese of Chicago and the Archdiocese of Cincinnati.

She was preceded in death by her parents; brothers, John and William; and sisters, Lois, Marjorie, Shirley and Kathleen.

Sister Maureen Sauer, SNDdeN

Sister Maureen Sauer, SNDdeN, 85, died Wednesday, June 19 at the Mount Notre Dame Health Center in Cincinnati.

She was born on Sept. 15, 1934 in Des Moines, Iowa to Charles and Margaret (Connerton) Sauer.

She received a Bachelor of Music degree in voice from the College-Conservatory of Music at the University of Cincinnati in 1963, a Master of Music degree in choral singing from Northwestern University

in Evanston, Illinois in 1971 and an Associate degree in pastoral liturgy from St. Joseph College in Rensselaer, Indiana in 1993.

She entered the congregation of the Sisters of Notre Dame de Namur on Sept. 8, 1952 and made her first profession of vows on March 12, 1955 and her final profession on Aug. 13, 1960.

In the Diocese of Columbus, she was a teacher at

Columbus St. Joseph Academy (1967-1974).

She also taught at schools in the archdioceses of Cincinnati and Chicago, was a teacher of voice and opera and a parish music minister for more than 40 years in the Chicago area, and was a member of her congregation's provincial leadership team.

She was preceded in death by her parents and a brother, Thomas.

Principal made St. Bernadette School 'the best it could be'

People who worked with Pamela Ann Eltringham at Lancaster St. Bernadette School for the past 45 years described her as being devoted to her church, her school and her students.

Eltringham, 66, principal at the school for 27 years, died Wednesday, July 1. She spent her entire career at St. Bernadette, coming there as a third-grade teacher in 1975 shortly after graduating from Ohio State University, and becoming principal in 1993. Her funeral Mass was on Tuesday, July 14 at St. Bernadette Church, with burial at St. Mary's Cemetery, Lancaster.

"I think the things I remember most about Pam were the softness of her voice and the gentle way she could talk about both successes and concerns with teachers and parents," said Kitty Quinn, diocesan assistant superintendent for elementary schools.

"She loved the littlest of our students and worked hard to provide the best for them. I can see her on the roof of the school for the egg drop challenge and hear her working to establish the preschool. The school's playground equipment is an example of her working with the community and local officials to get an exciting environment for her students and families.

"The St. Bernadette community was her home. She has established a legacy of care and concern by providing quality Catholic education for the students and families in Lancaster."

"Pam always wanted to know where she was going and what she was going to be doing," said Joan Miller, third-grade teacher at the school, who has been selected to be its acting principal.

"I got to know Pam when we were both administrators and shared rides to principals' meetings. Before the days of Google maps, Siri and GPS in our cars, it sometimes took us awhile to find our way to the meeting and then back home. Pam would always say, 'Look for Interstate 70 east to Wheeling. That will get us back to Lancaster.' She was right.

"Pam Eltringham dedicated her entire career to Catholic education. She believed in creating a family-centered environment where we share our Catholic faith with the children in everything we do. Pam's love of God and academic excellence will live on in her students and this school for generations to come."

Sharon Elder, kindergarten teach-

er at the school, first met Eltringham when Elder was principal at Logan St. John School. Eltringham asked her to teach at St. Bernadette four years ago because its kindergarten teacher was moving.

"We became close friends since I live in walking distance from her house," she said. "When she was diagnosed with cancer, she asked me to be with her because her family lives out of state. ... She was a strong person, a private person, and did not want people to give her attention. St. Bernadette was her



Pam Eltringham

family. She loved and cared for them and always wanted the best for them. She will be sadly missed by all who knew her and came in contact with her."

"Her students have a lasting respect for her because she saw the value in each of their gifts," said enrichment teacher Angie Kerns. "She helped them use their gifts to grow and achieve. This is also the way she led as a principal. She recognized that my strengths were not necessarily like those of any other teacher. She used each of our strengths to help us grow as professionals while developing a cohesive staff."

Fifth-grade teacher Denise McGuire said Eltringham "was my mentor, and she was there for me. I think she was one of the best reading teachers I have

ever met, and she had great discipline with the students. ... She was awesome with finances and budgeting, worked well with our school board and was always there to listen to her staff and work with them to make our little school the best it could be. One of her quotes that most students and staff heard from her was 'Make better choices.'"

"She helped me see the sense in what sometimes seemed crazy," said fourth-grade teacher Robin Sanders. "She made St. Bernadette a school you can truly 'Bee'lieve in, as our school motto says. She also made this school a place where you love to work and a place where students love to learn."

Maria McDermott's twin sons were the first autistic students to enroll at St. Bernadette through the state's Jon Peterson Special Needs Scholarship program. McDermott wrote to school secretary Barb Huber, "I can't even imagine the pain all of you are feel-

ing. St. Bernadette school, staff and especially Pam will forever be in our hearts.

"Pam opened her arms to us when we needed it the most. She was the beginning of a new life for the boys. They were loved and welcomed. I am so glad they were able to go back to visit the last time I was there. The boys only have beautiful memories of their time at St. Bernadette and especially of Pam. She is an angel who will be forever missed."

Eltringham was born on Aug. 24, 1953 in Lore City to Stephen and Ethel (Liptok) Stasny.

Besides graduating from Ohio State, she received a Master of Education degree from Mount St. Joseph University in Cincinnati and a degree in elementary school administration from Capital University.

Survivors include her parents; brother, Stephen (Lorraine) Stasny; and sister, Amy (Kevin) Major.

Father Francis J. Miller, OCD

Father Francis J. Miller, OCD, 96, died at the Sacred Heart Nursing Home in Hyattsville, Maryland, on Sunday, June 7.

He was born in Columbus to the late Gilbert and Kathryn (Brown) Miller on Nov. 30, 1923.

He entered the Order of the Discalced Carmelite Friars at Holy Hill, Wisconsin on Aug. 29, 1942, made his solemn profession of vows on Aug. 30, 1946 and was ordained to the priesthood on Dec. 14, 1949.

During his years as a priest, he was involved in various ministries, especially

helping at parishes and serving as chaplain to communities of religious women. He was confessor for many secular Carmelites.

Since 1953, he was a member of the Carmelite community in Washington, where he served as gardener and groundskeeper. He was a resident of the Sacred Heart Nursing Home for the last 67 years of his life.

He was preceded in death by his parents, a brother, Gilbert; and a sister, Sister Teresa of Jesus, OCD. Survivors include a niece and five nephews.

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Catholic businesses can be listed in online directory

By Tim Puet
Catholic Times Reporter

Two Columbus Catholic businessmen have started an online directory designed to unite the business world with the Catholic faith.

The directory may be found by clicking the “Catholic Business Directory” tab at www.noslumine.com, the website for Nos Lumine, an organization designed to help its members integrate practical leadership skills with the wisdom of Catholic social teaching. It’s being run by Nos Lumine founder Jim Gernetzke, who was in the executive search field for 30 years and is now an executive coach, and Keith Luscher, a marketing automation specialist who has been involved with Nos Lumine since it was founded in 2016.

Gernetzke, 64, said the directory was a natural extension of Nos Lumine’s work and was the result of a suggestion by Father Adam Streitenberger, diocesan director of evangelization. It came online in early June and has more than 20 listings from companies throughout the Diocese of Columbus. Gernetzke and Luscher hope to expand it throughout the state and nation.

Owners, general managers or senior business development representatives of a company can submit a listing at no charge by going to the website and clicking “List Your Business.” They then are asked to submit information about themselves and list their diocese and parish. The site already includes a list of parishes for the Archdiocese of Cincinnati and the dioceses of Columbus and Cleveland and will have a similar list for Ohio’s three other dioceses. As Nos Lumine expands



Jim Gernetzke



Keith Luscher

to other markets, additional dioceses will be included. Denver, Dallas and surrounding regions, both areas in development, will be added next.

Luscher and Gernetzke receive the submissions, get in touch with the person who sent the information and have final approval of listing a business in the directory. “The directory isn’t limited to businesses owned by Catholics, but we want to be sure the individuals listed in the directory as contacts are Catholics who agree with Catholic teaching,” said Luscher, 53. “We want people who look at the directory to know those contacts are ethically sound.

“I like to deal with people and companies from my parish, Gahanna St. Matthew, when I can, but, for example, I can’t identify a house painter who is part of the parish,” he said. “Ads on the back of parish bulletins sometimes identify people as parishioners, but most bulletin ads don’t include that identification, and there is a cost for placing them, while our listings have no charge.”

Businesses going to the website to request such a listing also are given an opportunity to become Nos Lumine leadership members at a cost of \$25

per month or \$240 for a one-time annual payment.

“I’ve seen other Christian business directories in print and online, but most are small and charge a lot up front,” Luscher said. “They also are not well-marketed. Jim and I know marketing and plan to promote our directory in parishes through postcards, similar in concept to the bumper magnets used by St. Gabriel Catholic Radio, which you see on cars all over central Ohio.

“The people who identify themselves as Christians in these directories cover a broad spectrum. If you’re a person listed in our directory as a contact, you’re Catholic and endeavoring to live a Catholic life. The Catholic Church is the most diverse body of people on the globe, and that means something,” Luscher said.

Gernetzke said people looking for work can benefit from both the directory and its Nos Lumine connection. “They can identify Catholic businesses in the directory, and there is a mechanism within the directory in which one party can contact another,” he said. “Consumers, including people looking for employment, can access the directory without being part of the directory themselves.”

The Nos Lumine site also includes a four-part series titled “Network Your Job Search” in which Gernetzke talks about how people can use the contacts they already have and the knowledge and lessons they’ve learned to help them find employment. There is no charge for the series, but registration is required. He said the series is an updated version of a program titled “Job Search Revelation,” which he delivered from 2009 to 2011 at his office and some parishes.

Gernetzke began Nos Lumine, which is Latin for “We are light,” in response to a suggestion from a business client who wondered about how Catholics in the business community could be connected in a way that might strengthen their faith and make them better businesspeople.

Nos Lumine members are encouraged to join one of several groups which meet weekly and are listed on the website. The groups have four principal intentions: to engage Catholic businessmen and businesswomen on a weekly basis; to equip them through weekly lessons that look at how to join practical leadership skills

with Catholic social teaching; to empower them through facilitated conversations related to those lessons; and to enlarge their circles of influence by expanding their professional networks. There also is a Nos Lumine group on the LinkedIn social networking site for business professionals.

Nos Lumine groups consist of eight to 12 people on average. There are eight groups in the Columbus area – two downtown, two in Gahanna and one each in Worthington, Upper Arlington, Grandview Heights and Westerville. Until the coronavirus pandemic hit, they met in a restaurant, church or conference room. Now all but the Worthington group are meeting online. All the groups are looking forward to meeting in person again.

The meetings begin with prayer, followed by a seven- to 10-minute video in which Gernetzke focuses on a specific topic. Participants then spend 45 minutes discussing questions related to the topic, and the meeting ends with prayer. Current membership across the eight groups totals about 60. Expansion efforts continue with both in-person and virtual groups.

Gernetzke also is involved in a Catholic business group called Attollo (Latin for “lift”), which is similar to Nos Lumine. Gernetzke said the principal differences between the two are that Nos Lumine is for people at every level at a business and meets for about an hour, while Attollo is for people at the ownership level, meets monthly for an entire morning and includes professional coaching.

Attollo was begun by Paul Winkler, a Denver business consultant. It has chapters in Columbus, Denver, Dallas and Houston that meet in person under normal circumstances. Groups are typically meeting online for now, and official online chapters are forming. Its website is www.attollousa.com.

In addition to his involvement in Nos Lumine, Luscher is a co-founder and director of Non Solum Columbus, a ministry for separated and divorced Catholics that promotes a 12-week “Surviving Divorce” program throughout the year, offering it at several parishes.

For more information on Nos Lumine and the Catholic Business Directory, visit www.NosLumine.com. You may also call Luscher at (614) 205-0830. Gernetzke may be reached at (614) 352-1191.

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Seminarians help St. Francis Center clients during pandemic

As summer 2020 approached, seminarians Jason Fox and David Johnstone had no idea what to expect when it came to their summer assignments. Normally, they would be helping out churches while being mentored by clergy and enriching their faith. However, bishops across the nation had closed parishes and cancelled masses because of the COVID-19 pandemic, and there were no sign as to when doors would reopen.

Still, both men knew a lot of people were suffering and hoped they would get a chance to help those who were in their darkest hours. In late spring, they finally received an assignment: They were going to the St. Francis Center, housed in a former Sisters of the Poor Clares monastery in Portsmouth to assist a community that needed all the support it could get.

Before arriving at the center, both men spent years criss-crossing the nation and the world before they decided to answer the call to devote their lives to the church. Fox, currently at St. Joan of Arc Catholic Church in Powell, is originally from Toledo and has felt like he had a calling since he was eight years old. After graduating from college, living in Detroit for a while and earning a 100-ton Near Coastal Captain's license, he moved to Columbus when both of his sisters settled here.

"I wanted to be closer to family," Fox said. "As soon as I hit Columbus, I found St. Joan of Arc and I met with Father (James P.) Black and said, 'You know, this might sound crazy because I'm a little bit older, but I really feel



Seminarians Jason Fox (left) and David Johnstone provide assistance at the St. Francis Center in Portsmouth.

Photo courtesy Catholic Social Services

like I had a calling when I was younger and it is coming back."

After having a long discussion with Father Black, he went forward and ended up at Pope St. John XXIII National Seminary in Weston, Massachusetts.

Johnstone, who is from Marysville and is currently at Our Lady of Lourdes Church there, grew up in the Protestant faith and always felt he was being called to some type of ministry.

"While attending Ohio Wesleyan University, I continuously asked God for guidance as to what I should do next," he said. "I then taught English in Asia for a few years before I returned to America and worked for the Salvation Army. Eventually, I believed that the involvement of the Catholic Church and the priesthood was exactly what I was called to do." He soon converted and was accepted

to the Pontifical College Josephinum seven months later.

Once both of them arrived at St. Francis Center, they were greeted by Barbara McKenzie, the southern regional director for Catholic Social Services. She quickly brought them up to speed as to how grave the situation had become in Scioto County. She talked about how the area was already suffering from factories closing, unemployment and the opioid epidemic. For thousands of people, the St. Francis Center had become the place that they relied on for food, clothing and household items, and support groups for families suffering from addiction and more.

As if the area was not already struggling enough, when the pandemic hit, it sent the local economy into a nosedive. The Center immediately experienced an increase of 700 more families asking for food since many households saw both parents lose their jobs, children were home from school and not receiving meals, and other area resources closed. Plus, the mostly elderly crew of around 100 volunteers who usually helped at the Center had to remain at home so as not to risk exposure to the virus.

Both seminarians got right to work. They rolled up their sleeves, sorted food deliveries, packed food bags and made sure to follow proper sanitation guidelines to keep everyone safe. Most important, they were there to listen to people talk about how difficult things have been in Scioto County. And while they listened, they gained the trust of the community and let

clients know that Catholic Social Services will be there for them.

"When we first arrived, people could tell that we were not from here," Fox said. "We would kind of get these weird looks when we went places. Now, they trust us, they are patient with us. They know that everything is OK and that we are here to help them out."

Fox and Johnstone are now regularly making sure that more than 300 bags of food go out whenever there is a scheduled pickup. Despite all of the work they have put in so far, they know there are still many others in the area who are suffering. However, they are making as much of an impact as they can during their short time at the St. Francis Center and they are encouraging others to see what they can do to make sure the Center can help anyone who reaches out for assistance.

"It's like Mother Teresa said, 'If you can't feed 100 people, then feed one,'" Johnstone said.

As the summer continues, both seminarians are starting to reflect on everywhere they have been before now. And despite the experiences they have encountered in life, becoming an important part of this forgotten piece of southern Ohio is one that they will never forget.

"We love it here," they said. "We don't want to leave."

To learn more about the mission of the St. Francis Center and how it helps the people of Scioto County, contact Julie Naporano at jnaporano@colscs.org.

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Lend an ear!

In the marriage case styled ASHLEY MICHAEL HUMPHREY CAMPOLO – THEODORE EDWARD RAMSEY II, the Tribunal of the Diocese of Columbus, Ohio is currently unaware of the present address of THEODORE EDWARD RAMSEY, II. The Tribunal herewith informs him of the case and invites him to contact REVEREND ROBERT KITSMILLER, JCL, Presiding and sole Judge, no later than – 3 AUGUST 2020, Please call phone 241-2500 Extension 3. Anyone who knows of the whereabouts of THEODORE EDWARD RAMSEY II is herewith asked to make this Citation known to him or to inform the Tribunal of his current address.

Given this 13 JULY 2020

REVEREND ROBERT KITSMILLER, JCL
Presiding Judge

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