



DIOCESE OF COLUMBUS

# CATHOLIC TIMES

*A journal of Catholic life in Ohio*

APRIL 22, 2018  
FOURTH WEEK OF EASTER  
VOLUME 67:29



50 YEARS SINCE HUMANAE VITAE:  
GOD'S LOVING DESIGN ON THE TRANSMISSION OF LIFE

Editor's reflections by Doug Bean

## Humanae Vitae comes from the 'law of God Himself'

If you haven't read Blessed Pope Paul VI's encyclical *Humanae Vitae* in the 50 years since it was published in 1968, it would be worth your time to do so.

You've probably heard of it but maybe never investigated his prophetic letter on human life. So many people have based their opinions on secondhand accounts without actually reviewing the relatively short document. If you do set aside a few minutes to look at it, you'll be truly surprised to find just how accurate Paul VI was with his predictions that artificial means to regulate birth would lead to the breakdown of the family and the exploitation of women.

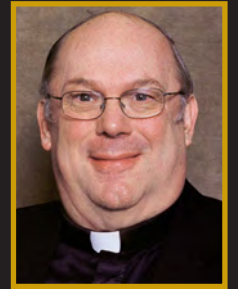
This week's *Catholic Times* takes a look at the historic letter, whose contents have been embraced by many of the faithful and rejected by many others. Perry Cahall, Academic Dean of the School of Theology and Professor of Historical Theology at the Pontifical College Josephinum, offers insightful responses on Pages 10-12 to questions about *Humanae Vitae*.

In this edition, the *Times* also provides several accounts of a *Humanae Vitae* 50th anniversary conference convened earlier this month at Catholic University of America in Washington, D.C., that focused on this teaching of Paul VI regarding the transmis-

sion of life and how it relates to familial relationships. Cardinal Donald Wuerl of Washington and Archbishop Charles Chaput of Philadelphia were among the Church leaders offering reflections on *Humanae Vitae*.

Paul VI offered a number of profound observations. Here's one for reflection:

"The teaching of the Church regarding the proper regulation of birth is a promulgation of the law of God Himself. And yet there is no doubt that to many it will appear not merely difficult but even impossible to observe. Now it is true that like all good things which are outstanding for their nobility and for the benefits which they confer on men, so this law demands from individual men and women, from families and from human society, a resolute purpose and great endurance. Indeed it cannot be observed unless God comes to their help with the grace by which the goodwill of men is sustained and strengthened. But to those who consider this matter diligently it will indeed be evident that this endurance enhances man's dignity and confers benefits on human society."



## REVEREND MONSIGNOR GEORGE JOSEPH SCHLEGEL PASSED AWAY ON APRIL 12, 2017

Funeral Mass for Reverend Monsignor George Joseph Schlegel, who died on April 12, 2018, was held Tuesday, April 17, at St. Joan of Arc Church in Powell. Burial was at Resurrection Cemetery.

He was born on February 26, 1940, in Columbus to George and Elizabeth (McDonald) Schlegel.

He graduated from St. Aloysius Elementary School and from St. Charles Preparatory School in Columbus. He received his college and philosophy degrees, respectively, from the former St. Charles Borromeo Seminary in Columbus and completed his theological studies at Mount St. Mary's of the West Seminary in Cincinnati. He also studied Latin at Ohio State University and Xavier University.

He was ordained a priest on May 28, 1966, by Bishop John J. Carberry at St. Joseph Cathedral.

He was an associate pastor at Newark St. Francis DeSales Church, Lancaster St. Mary and Marion St. Mary, then served as pastor at Westerville St. Paul, Powell St. Joan of Arc, and New Philadelphia Sacred Heart.

He also was an instructor at Newark Catholic and Lancaster Bishop Fenwick high schools in addition to serving as a Judge in the Diocesan Tribunal and on a number of diocesan boards and committees.

He retired in 2010 but remained active in his retirement, assisting primarily at St. Joan of Arc but also at a number of other parishes in the diocese.

He was preceded in death by his parents and a brother, Edward Schlegel. Survivors include sisters, Betty Thurn and Theresa (Bill) Overholser, brother, Donald (Loretta), and several nieces and nephews and grand-nieces and grand-nephews.



### OFFICIAL ANNOUNCEMENT ~ Clergy Assignment

Confirming the appointment of the Most Reverend A. Elias Zaidan of the Eparchy of Our Lady of Lebanon in St. Louis, Missouri of Father Pierre Albalaa to the Maronite Catholic Community in the Diocese of Columbus, effective April 4, 2018.

Father Pierre Albalaa, from service outside the diocese, to Administrator, Sacred Heart Church, Columbus, effective April 4, 2018.

Father Robert Kitsmiller, from Associate Administrator, Sacred Heart and St. John the Baptist Churches, Columbus, to Administrator, St. John the Baptist Church, Columbus, effective April 11, 2018, continuing as Judicial Vicar for the Diocese of Columbus.

Father Antonio Carvalho, from Administrator, Sacred Heart and St. John the Baptist Churches, Columbus, continuing as Administrator, Holy Name Church and Santa Cruz Parish, Columbus, effective April 11, 2018



*Front Page photo:*  
This year marks the 50th anniversary since Blessed Pope Paul VI released his encyclical *Humanae Vitae* in 1968 on the regulation of birth, married love, and responsible parenthood for Christian couples. Shutterstock photo

## 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.

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

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## Catholic school students build Spanish, prayer skills reciting the rosary

By Sam Lucero

Catholic News Service

The voices of children praying in unison fill the classroom inside St. John the Baptist School.

But the words these fifth-graders are reciting -- “Dios te Salve Maria, llena eres de gracia, El Señor es contigo” -- may be incomprehensible to a passer-by, unless that person understands Spanish.

The fifth-graders in Riley Garbe’s Spanish class are incorporating prayer into their curriculum and the combination has resulted in reciting the rosary in Spanish. It’s a project that students have greeted with enthusiasm.

When Garbe was hired as a Spanish teacher at two Catholic schools in the Green Bay area last January, he said he wanted to incorporate faith into his classes.

Garbe, who received his bachelor’s degree in English education at the University of Wisconsin-Green Bay last spring and spent the summer participating in an international student teaching program in Mexico, splits his time between Holy Family School in Green Bay and St. John the Baptist School in Howard.

“My first objective coming in here

(was) teaching kindergartners through fifth grade at both schools how to pray in Spanish,” said Garbe.

“The younger kids know, with a little bit more of my help, the Sign of Cross, the Our Father, the Hail Mary and the Glory Be,” Garbe told *The Compass*, Green Bay’s diocesan newspaper, during an interview at St. John the Baptist School. “With the older kids, I had to make it a little more challenging.”

Garbe created a rosary prayer project.

“I decided, ‘Let’s teach them how to pray the rosary,’ because if I can teach them the prayers to the rosary, then all they have to do is repeat it and it’s a great practice,” he said.

Fourth- and fifth-graders were assigned to groups and told to create “How to Pray the Rosary” booklets, (“Como Rezar El Rosario” libros). Within each group, students designed their booklets based on the different mysteries of the rosary

After practicing their rosary prayers in Spanish, fifth-graders at St. John the Baptist School recently took turns reciting a decade of the rosary in small groups before their classmates. “Each group has been leading a decade of the ‘rosario’ and offeriPrayer, said Garbe, is “an intimate way of speaking.”



Students in Riley Garbe’s fifth grade class at St. John the Baptist Catholic School in Howard, Wis., learn Spanish by reciting the rosary.

“If you can pray in a language, it makes you more intimate with that language,” he said, “and that’s what I noticed with these kids -- especially with their pronunciation and their putting their heart into it, and it’s sticking.”

Students studying Spanish typically learn how to read and write, said Garbe, but they don’t always learn proper pronunciation or how to have a conversation. Reciting the rosary aloud

helps to master pronunciation while engaging in prayer.

“I know grown adult Catholics who don’t know how to pray the rosary in English,” he said. “I’d say the future of our church looks bright if we have youngsters praying the rosary in two languages.”

See ROSARY, Page 8

## The Shepherds of Columbus tour follows an ancient tradition

The Diocese of Columbus’ 150th anniversary celebration continues this spring in the tradition of Christian ancestors with The Catholic Church Tour: The Shepherds of Columbus.

Beginning Saturday, May 26, the diocese will present an opportunity for the faithful to imitate the ancient Romans and make pilgrimages together on charter buses to venerate the diocese’s past shepherds, the bishops of Columbus. The first local pilgrimages will depart from Chillicothe St. Mary Catholic Church and Circleville St. Joseph Church led by Father Joshua Wagner. Additional opportunities from Sunbury, Marysville, Hilliard, Lancaster, and Coshocton follow on subsequent weekends (see schedule).

Early in the history of the Catholic Church, ancient Christians in Rome often made pilgrimages to the cemeteries and catacombs outside the city to venerate the bodies of the saints who had gone before them “marked with the sign of faith” and who had “fallen asleep in Christ.” Among those who had died in Christ were the early Christian martyrs like St. Peter and Paul, as well as the early popes who succeeded St. Peter, such as St. Linus, St. Cletus, and St. Clement, the first shepherds of the city of Rome.

Christians often went to the graves of these and other martyrs to venerate their bodies, which eventually joined in the resurrection of Jesus Christ. These pilgrimages in their own city brought Christians in contact with the past sacrifices of the saints and allowed them to contemplate their future eternal life in Christ.

The Catholic Church Tour: The Shepherds of Columbus will contemplate the past as pilgrims visit, venerate, and pray at the tombs of some of our past bishops buried in the diocese. Among those are Bishop Sylvester Rosecrans, the first bishop, as well as Bishop Edward Herrmann, both buried at St. Joseph Cathedral. The tour then moves to Mount Calvary Cemetery to visit and venerate the grave of Bishop John Watterson, and to St. Joseph Cemetery to honor Bishops Clarence Elwell, James Hartley, and Michael Ready with prayers.

The pilgrimage continues with visits to churches that these bishops formed and dedicated, including Newark St. Francis De Sales (lunch), the newly renovated Newark Blessed Sacrament, and Granville St. Edward. (Some stops are subject to change).

The tour concludes with an exclusive visit to the newly renovated and glorious St. Turibius Chapel at the Pontifical College Josephinum, where Mass will be celebrated that fulfills the Sunday obligation.

All are invited to this once-in-a-lifetime experience exploring the past, witnessing the work of Christ in the present, and contemplating the eternal life in Christ to come. Because seating is extremely limited, interested individuals are encouraged to visit CatholicChurchTour.com to reserve a spot or to obtain more information. Tickets include bus, tour guide, tour book, lunch, and snacks.

### The Catholic Church Tour: The Shepherds of Columbus dates and departures

**Saturday, May 26: Chillicothe St. Mary Church and Circleville St. Joseph Church**

**Saturday, June 2: Hilliard St. Brendan Church and Marysville Our Lady of Lourdes Church**

**Saturday, June 16: Westerville St. Paul Church (sold out) and Sunbury St. John Neumann Church**

**Saturday, June 23: Coshocton Sacred Heart Church and Lancaster St. Mark Church**

## The art of slow living: when calligraphy becomes prayer

Erica Tighe was 26 when she made the leap: She would set out on her own to be a calligrapher. Full time. In order to pay her \$800 rent and cellphone bill and \$1,000 college-loan payment and also hopefully afford some food.

She had a sociology degree and lingering burn-out from teaching in Brooklyn, her latest stint. She'd recently moved to Los Angeles, but after a few months of looking for a non-profit job, she couldn't find one that would cover her rent and college debt.

Several people who had seen Erica's work online had asked her to make their wedding invitations. She thought maybe that could suffice. She planned to refine her self-taught method, which was eliciting periodic orders for \$20 commissions via Etsy.

"I got on my knees and asked God for work," Erica told me. "I was in complete fear. My spiritual director said to me: 'God is your boss, so ask for work!'"

Eventually, a \$100 gig came in.

She reached out to a fellow Phoenix native who had launched an online ministry for Catholic women called Blessed Is She offering to make one Instagram quote. The two 20-somethings forged a close partnership on a shoe-string budget, granting Erica total creative license to design products – posters, prints, journals, mugs.

The first journal sold 700. The latest one sold 9,000.

Their hunch proved right: If they poured in the effort and supplied something that was beautiful and original, demand would follow.

Today – three years later – Erica makes "a really nice living" running her design business called Be



**TWENTY SOMETHING**  
Christina Capechi

A Heart, which employs two women. She built off the random commissions for website logos and expanded her wheelhouse, learning to paint watercolor, digitize prints and design books. Blessed Is She occupies half her time, allowing her to pursue other projects, including celebrity weddings, calligraphy workshops, a Catholic journaling Bible published last year by Our Sunday Visitor and a lettering book called *Written By Hand* published last year by Rock Point Press. Barnes & Noble picked it up this spring, and it is being translated into four other languages.

Erica invited her 13,000 Instagram followers to work through the book together as a 9-week project using the hashtag "writtenbyhandchallenge." Participants shared snapshots of their slow-but-steady progress: addressing Christmas cards, making pretty gift tags, working alongside their children.

Calligraphy invites you to use your hands, which young adults are itching to do in response to the iPhone era of thumb tapping, Erica says. It helps explain the resurgence of the antiquated art.

Calligraphy also forces you to slow down, dipping the nib of the pen into ink – the old-school method Erica espouses – with every word. That's

what can make it prayerful, she says. "I pretty much do everything fast in my life. This is likely the only thing I do slow. I like how it becomes a meditation for stillness. Little moments can reflect the relief that we experience in prayer."

Erica's Catholic faith pulses with each stroke, especially the belief in the dignity of each person. Hand lettering makes that visible, Erica points out. "To have your name written on a piece of paper that someone has taken the time to slow down and write, to connect the letters that make up your name, which is your identity, to be known and seen – that's what we are called to do daily. Can we see the cashier? Can I slow down enough to see my significant other sitting across from me? How do we slow down enough to see the divine in our everyday life?"

*Christina Capechi is a freelance writer from Inver Grove Heights, Minn.*

## Newark parish hosts Man of the Shroud exhibit

The Man of the Shroud exhibit that features an exact replica of the Shroud of Turin will be at Newark St. Francis de Sales Church, 40 Granville St., from Friday, April 27 through Wednesday, May 2.

The hours will be 10 a.m. to 8 p.m. Saturday, April 28, Monday, April 30 and Tuesday, May 1; 3 p.m. to 8 p.m. Friday, April 27; 8 a.m. to 8 p.m. Sunday, April 29; and 10 a.m. to 1 p.m. Wednesday, May 2.

The replica of the Shroud of Turin is on loan from the National Shrine of St. Maximilian Kolbe at Marytown, Illinois. The exhibit, which travels throughout the country, presents the results of a comprehensive scientific, historical and forensic study with 92 panels of photographs and illustrations.

The exhibit is the

work of the Center for the Study of the Passion of Christ and the Holy Shroud. Monsignor Giulio Ricci and other scientists spent more than 25 years researching the shroud.

The exhibit is open to anyone at no charge. For more information, call 740-345-9874.

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## Director of Liturgical Music ~ Part-Time

Our Lady of Peace Parish in Columbus, Ohio, is seeking a part-time director of liturgical music. Under the supervision of the pastor and in collaboration with other members of the pastoral team, the director would be responsible for the music at all parish liturgies, for training and supervising other parish musicians, and for directing the adult choir and the children choristers.

The director would be proficient in organ and in leading congregational singing and knowledgeable of Catholic liturgy.

Employment would be contingent on the successful passing of the mandatory background screening and completion of the VIRTUS "Protecting God's Children" course.

For a more detailed job description or to submit a resume, please contact:

**Reverend Monsignor John G. Johnson**  
**614.263.8824 • olppastor@rroho.com**

## ODU partners with Catholic War Veterans of America

Ohio Dominican University is partnering with the Central Ohio chapter of Catholic War Veterans of America (CWVA) to encourage Catholic veterans and active duty military to pursue a college degree and support them throughout their collegiate career.

The partnership was formalized on April 10 when the agreement was signed by Ohio Dominican president Robert A. Gervasi, CWVA Greater Columbus Post 1936 Commander Ted Mosure, and the ODU Patriots program director, Maj. Gen. Dennis Laich (Ret.).

Catholic War Veterans of America is a national service organization of Catholic men and women who have served or are currently serving in the U.S. military.

This partnership aligns with the mis-

sions of the CWVA and ODU's Patriots program to provide veterans and active duty military an opportunity to pursue a college education. Members of the CWVA also will be invited to participate in all Patriots program activities on campus.

ODU has been named a military friendly school by Victory Media for nine consecutive years. In 2017, the university announced its "Salute to Service Scholarship" in which ODU will cover up to \$3,000 in tuition per semester that is not already covered by military education benefits, or other state and federal grants and scholarships. The scholarship will help many military students achieve their goal of completing a degree at little to no personal expense.

The Patriots program was launched more than 20 years ago to meet the educational needs of returning Gulf War veterans. Veterans can achieve their academic goals by pursuing either an associate, bachelor's or master's degree. The university reintroduced the program in response to the Post-9/11 Veterans Educational Assistance Act of 2008, also known as the Post-9/11 GI Bill. ODU is also an active participant in the U.S. Department of Veterans Affairs' Yellow Ribbon program.

The Post-9/11 Veterans Educational Assistance Act enables those veterans who qualify for the educational benefit to earn a college degree or graduate degree. Depending on the number of active-duty months they have served, Post-9/11 veterans in Ohio may qualify for as much as 100 percent of their schooling expenses, with allowances for monthly living expenses, books and student activity fees. Veterans may receive up to 36 months of assistance (or four academic years).

### Red Mass set for May 1 at Cathedral

The annual Red Mass for those in professions dealing with law and justice will be celebrated at Columbus St. Joseph Cathedral, 212 E. Broad St., at 5:15 p.m. Tuesday, May 1.

Father Robert Kitsmiller, judicial vicar of the Diocese of Columbus, will be the homilist and Bishop Frederick Campbell will be the celebrant. Bishop Campbell also will receive the 2018 Thomas More Society Award.

Accompanied by bagpipes, Bishop Campbell will lead a procession of priests and judges from all levels of state courts to open the Mass.

The Red Mass dates to 1928 in New York City and was reintroduced in Columbus by the Thomas More Society in 1985, according to the Columbus Bar Association. The Mass coincides with Law Day, a tradition that started centuries ago in Europe to mark the opening of court.

The Thomas More Society is named for More, who served as lord chancellor of England from 1529 to 1532. He was beheaded for refusing to compromise the "rule of law" and recommend a marriage annulment for King Henry VIII.



## Diocese of Columbus Child Protection Plan

**It is the goal of the Diocese of Columbus to make the Church a place of safety:** a place of prayer, ministry and comfort. Everyone who enters our churches, schools, or facilities must be confident in this. Not one child or young person should suffer from abuse while at Church. In order to assure the safety of our youth, the Diocese of Columbus has enacted a complete program of protection. As part of this program, the Diocese of Columbus will provide appropriate, just, and pastoral care for anyone who has suffered the crime of sexual abuse of a minor at the hands of diocesan clergy or church employees or volunteers. The Diocese of Columbus will report any and all allegations of abuse reported to it to the authorities and will cooperate fully with those authorities.

**Help is available:** The Diocese of Columbus wants to hear from anyone who has suffered. If you wish to report an allegation of abuse or need pastoral and/or clinical care in order to begin or continue the process of healing from sexual abuse as a child at the hands of a member of the clergy or a church employee or volunteer, simply call the diocesan Victims' Assistance Coordinator. You can find contact information at the bottom of this notice. If you wish to receive a copy of the diocesan complaint form or any of the diocesan policies and procedures, simply call the number below or visit the diocesan web site at [www.colsdioc.org](http://www.colsdioc.org)

**To contact the diocesan Victim's Assistance Coordinator, call:  
The Rev. Msgr. Stephan J. Moloney  
614.224.2251 • [helpisavailable@colsdioc.org](mailto:helpisavailable@colsdioc.org)**

## Youth Minister Position St. Andrew Parish

St. Andrew Parish is seeking a full time Youth Minister to direct a comprehensive youth ministry program for members of the parish in grades 6-12.

This program's goals are to empower the young people of the parish to live as disciples, draw members into greater participation in the life, mission, and work of the parish and greater Church, and foster the spiritual growth of the members of the youth ministry program. This is accomplished through planning, implementing and evaluating long and short term goals; recruiting and developing Core Group Leaders and networking with other parishes within the Diocese.

The person in this position is familiar with the eight components of youth ministry as outlined by the United States Council of Catholic Bishops in "Renewing the Vision" and utilizes each of these components to build a comprehensive program.

Candidates must be a practicing Catholic with a degree in Catholic theology or related field. Compensation is commensurate with candidate's education and experience. Job offer is contingent on the successful passing of the mandatory background screening and completion of the VIRTUS "Protecting God's Children" course.

Send cover letter, resume, and references by Monday, May 7th, 2018 to Monsignor Stephen Moloney

**[smoloney@columbuscatholic.org](mailto:smoloney@columbuscatholic.org)**

## Is feeding tube required? Mother Angelica for sainthood?



### QUESTION & ANSWER

by: FATHER KENNETH DOYLE  
*Catholic News Service*

**Q.** I attended a presentation by a Catholic deacon on end-of-life issues and medical ethics. If I understood correctly, he emphasized that when a person has had a stroke, even if he is not expected to live long, it is still necessary to provide oxygen, nutrition and hydration. For nutrition, he said a feeding tube should be inserted.

To me, that seems an extraordinary means; it is invasive, can cause infection and needs to be changed regularly. As for me, if death were fairly imminent, I would not want a feeding tube if I were unable to swallow pureed food.

So my question is: Must a person, if Catholic, allow a feeding tube? (Now that my husband and I are past the age of 75, we are beginning to think about these things.) (Port St. Lucie, Florida)

**A.** The answer to your question, "Must a Catholic allow a feeding tube?" is, "Not always." In most situations -- in the view of Catholic theology -- medically assisted nutrition and hydration constitutes an ordinary means of treatment and would morally be required for those who cannot take food orally (even for patients in a "persistent vegetative state.")

That presumption, however, can be overridden by the circumstances in a particular case. This exception to the general rule is well-expressed in a document authored by the Catholic bishops of New York state entitled "Now and at the Hour of Our Death," which states:

"When death is imminent (within days) or in rare instances when a gastric feeding tube may cause intractable side effects such as severe agitation, physical discomfort, aspiration into the lungs or severe infection, any foreseeable benefits of maintaining the tube are likely outweighed in light of the attending burdens."

**Q.** Has the church ever considered Mother Angelica for sainthood? I recently read a book on her life, and she was an amazing woman. She not only started the Eternal Word Television Network (EWTN), but she had a radio station as well. I am sure that her strong faith, humor and common sense have touched many people. (Thornville, Ohio)

**A.** Mother Angelica, a member of the Poor Clares of Perpetual Adoration, died in Alabama on Easter Sunday 2016 at age 92. In 1981, with \$200 in capital, she had founded the

Eternal Word Television Network, which today reaches more than 200 million homes in 145 countries and transmits 24 hours a day in several different languages with a variety of religious programming, including interviews, historical pieces and devotional services.

Three days after her death, Pope Francis spoke to members of the EWTN staff in Rome and, pointing to the sky, said of Mother Angelica, "She is in heaven." A formal process of canonization, though, has yet to begin and normally does not start until five years after death -- although exceptions have been made recently for St. Teresa of Kolkata and for St. John Paul II.

In 2009, Pope Benedict XVI conferred on Mother Angelica the highest papal honor for laypeople and clergy, the Pro Ecclesia et Pontifice Cross. Upon her death in 2016, tributes came from many Catholic leaders, including Archbishop Joseph E. Kurtz, then-president of the U.S. bishops' conference, who said that Mother Angelica "reflected the Gospel commission to go forth and make disciples of all nations" and that, "like the best evangelists, she used the communications tools of her time to make this happen."

*Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.*

## Diocesan jail and prison ministry conference

The annual diocesan jail and prison ministry conference sponsored by the diocesan Office for Social Concerns is scheduled from 9:30 a.m. to 3 p.m. Saturday, April 28 at Columbus St. Elizabeth Church, 6077 Sharon Woods Blvd.



The conference theme will be "Living As Missionary Disciples." The program will provide inspiration and information for experienced jail and prison ministers and for people who are interested in the ministry. Participants will learn how to better accompany those who are incarcerated and released. The event will highlight best practices, opportunities, and resources to equip Catholics to live as missionary disciples.

The keynote speaker will be Ron Zeilinger, executive director of Dismas Ministry, a national Catholic prison outreach. He will

focus on the spiritual approach that goes to the need for God in the lives of all who have been affected by crime. He also will share information on Dismas Ministry's valuable resources.

Other speakers will cover topics such as restorative justice, models of ministry, re-entry ministry, and advocacy. The conference will conclude with a talk by Gary Mohr, director of the Ohio Department of Rehabilitation and Correction.

The conference is made possible through the generosity of donors through The Catholic Foundation. There is no charge to attend. Lunch is included.

Register by Tuesday, April 24 at [www.columbuscatholic.org/prison-ministry-criminal-justice](http://www.columbuscatholic.org/prison-ministry-criminal-justice) or call the Office for Social Concerns at 614-241-2540.

(Photo: Ron Zeilinger)

## Benedict XVI celebrates 91st birthday with his brother

### Catholic News Agency

Benedict XVI turned 91 on Monday, April 16, celebrating "with his brother Georg in a calm and familiar climate," according to a Vatican statement.

Members of the Swiss Guard band performed in the Mater Ecclesiae monastery in honor of the pope emeritus.

Pope Francis offered Mass in the morning for Benedict XVI and sent him a greeting afterward, the Vatican said.

Benedict XVI was pope from 2005 to 2013. He shocked the world when he announced his resignation Feb. 11, 2013, citing advanced age and declining strength. On Feb. 28, he stepped down from the papacy. A conclave was called to name his successor, and on March 13, 2013,

Pope Francis was elected.

Rumors regarding the retired pontiff's health have arisen numerous times since he stepped down from the papacy, with reports that his death is imminent repeatedly denied by those close to him over the past five years.

Last year, Benedict's personal secretary, Archbishop Georg Gänswein, said in an interview with EWTN that despite some physical ailments, the former pope was "in good spirits, very clear in his head and still has a good sense of humor."

In a letter published Feb. 7 this year in Italian daily *Corriere della Sera*, Benedict said, "I can only say that at the end of a slow decline in physical strength, inwardly I am on pilgrimage home."

[www.columbuscatholic.org](http://www.columbuscatholic.org)

## Answering God's Call

### Columbus native finds vocation with Dominicans



## Father CHARLES SHONK, OP

by Tim Puet

When Father Charles Shonk, OP, moved to New York City in the fall of 2003 to live with the Brothers of the Sacred Heart, it wasn't because he was considering the religious life.

"I had just graduated from Denison University with a degree in Philosophy and Latin, and although I loved the faith in an intellectual way, I was not what you'd call a devout college student," said Father Shonk, 37, who has been a parochial vicar at Columbus St. Patrick Church since June 2016. "I loved to talk about ideas and defend the Catholic faith, but I didn't have much of a prayer life, and I certainly wasn't turned on to the idea of a vocation.

"In fact, I never would have gone to New York if my girlfriend at the time hadn't been moving to that part of the country to attend law school at Yale University. I wasn't sure what I was going to do next after I got my bachelor's degree, so I decided to do a volunteer year somewhere close to her, on the East Coast. I settled on a volunteer program run by the Brothers of the Sacred Heart, in which I lived with the brothers at their residence in Brooklyn and taught at one of their schools in the neighboring borough of Queens. I thought this would help me determine my career path while allowing me to keep seeing my girlfriend.

"Being with the brothers is what sparked my interest in a religious vocation. Living in community, sharing a common apostolate, and praying in a liturgical fashion with other men turned out to be very attractive and fulfilling to me, much to my surprise. Brother Robert Ziobro, SC, was in charge of the volunteer teacher program and was very influential in causing me to consider whether, instead of being a husband and potentially a father, God was calling me to serve him in another way.

"My girlfriend helped pave the way by breaking up with me, in part because she was an evangelical Protestant at the time and I was a Catholic," he said. "We had many lively debates about the faith, in which, to be honest, she usually got the better of me. It wasn't until several years later, long after we had fallen out of touch, that she entered into full communion with the Church. I like to tell people it took her that long to recover from my mediocre witness to the faith!"

After spending a year with the brothers, Father Shonk taught at St. Agnes School in New York City for three years, and his thoughts turned more and more toward full-time religious service. "I was familiar with the Dominicans because my family attended St. Patrick's in Columbus and I was very impressed by their preaching and their reverent celebration of the Mass," he said. "I also had been exposed to the philosophy of St. Thomas Aquinas through Dr. Anthony Lisska, one of my professors at Denison, and that also drew me toward the Dominicans.

"Eventually, I called Father Bill Garrott, OP, who was the Vocation Director at the time, and said I was interested in becoming a Dominican. He put me in touch with Father Carleton Jones, OP, at St. Vincent Ferrer Church in New York City (a former pastor at St. Patrick's in Columbus) and he became my spiritual director. If the Brothers of the Sacred Heart initially drew me to religious life in community, Father Carleton inspired me to become a priest. He was the epitome of a spiritual father to me."

Father Shonk entered the Dominican novitiate in Cincinnati in 2007, but after eight months he decided to leave to explore the possibility of a vocation to monastic life. "I was very attracted to the monastic or contemplative elements of Dominican life, and eventually I just had to see whether God was calling me to be a monk. In 2008, I looked into life at a few Benedictine monasteries, but never actually entered any of them. In the end, I decided that life as a Dominican was the best choice for me," he said.

He returned to the novitiate in 2009 and took his first vows the following year, when he entered the Dominican House of Studies in Washington for five years of theological study – one year less than the Dominicans' standard six years because of the courses he had taken earlier at Denison.

In addition to his studies, he participated in a variety of ministries during summer breaks throughout the Dominican Province of St. Joseph, which includes the New England and Northeast states, as well as Maryland, Virginia, the District of Columbia, Ohio, and Kentucky. He served with the Missionaries of Charity in the Anacostia section of Washington, D.C., and at the Washington Hospital Center; served the poor at McAuley House in Providence, Rhode Island; and spent the summer of 2012 helping to run Vacation Bible School at St. Patrick Church in Columbus.

He made his solemn vows in 2013 and spent his final year preparing for the priesthood as a deacon at St. John the Beloved Church in McLean, Virginia. He was one of eight men ordained a priest on May 22, 2015 at St. Dominic Church in Washington by Archbishop Charles J. Brown, apostolic nuncio to Ireland. Father Boniface Endorf, OP, also assigned to Columbus St. Patrick, was part of that group as well.

Father Shonk spent the summer after his ordination at St. Thomas Aquinas Church in Zanesville, returned to Washington to complete his Licentiate in Sacred Theology (S.T.L.) and assist at St. Dominic Church, then received his current assignment to St. Patrick's, where in addition to his regular priestly duties he serves as chaplain for the youth group, director of the altar boy program, coordinator of liturgies and liturgical ministries, and overseer of the parish library. He taught Salva-

tion History to freshmen at the Pontifical College Josephinum last fall and anticipates teaching there again this fall.

He is one of six Dominican priests and one brother living at the St. Patrick priory, adjacent to the church. In the Dominican order, a priory is a site where at least six friars (priests or brothers) live.

The St. Joseph Province of Dominicans is refocusing its ministries on larger groups of friars, and having a priory in Columbus helps ensure that the Dominicans will maintain their tradition of serving Ohio Catholics, which began 200 years ago when Father Edward Fenwick, OP, celebrated the state's first Mass in Somerset. The province last year decided to end the Dominican presence at St. Thomas Aquinas in Zanesville after nearly 200 years, and that parish now is staffed by a diocesan priest.

Father Shonk, a Columbus native, is the youngest of four sons of Richard and Susan Shonk. On his father's side of the family, one of his aunts is Sister Maxine Shonk, OP, pastoral minister of St. Pius X Church in Reynoldsburg. On his mother's side, he is a cousin of Father David Glockner, a member of the Glenmary order of priests.

His parents moved to Lancaster shortly after Father Shonk's birth, and he attended St. Mary's Church during his early childhood before his parents moved back to Columbus. He went to St. Joseph Montessori School in Columbus for seventh grade, was home-schooled for eighth grade, and received his high school education at Columbus St. Charles Preparatory School, whose traditional curriculum sparked his lifelong interest in Latin and Greek literature and philosophy. His parents now live in Cincinnati.

"I've been a priest for a little less than three years, and the most remarkable thing about it has been the variety of people and situations you deal with," he said. "Nothing prepares you for this. You never know who will walk through the door, the problems they have, the questions they will ask. As a young priest, I don't mind telling people when I haven't encountered a certain situation before and need to obtain advice from older, wiser priests.

"Teaching was a great preparation for the priesthood because of the personal skills it developed, showing me things such as how to speak to a group and how to present ideas in an accessible way," Father Shonk said.

"I took a unique path to the priesthood, but so does every priest. To any young man who, like me, feels God may be calling him to the religious life, I would say, 'Try it and see.' You lose nothing in the attempt, no matter the outcome, and you will gain immeasurably by becoming closer to God as you see where he is leading you."



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In the marriage case styled ROSS ANTHONY MILLER – TIFFANY LYNN DAVIS, 2017-0258, the Tribunal of the Diocese of Columbus, Ohio, is currently unaware of the present address of MS. TIFFANY LYNN DAVIS. The Tribunal herewith informs her of the case and invites her to contact REVEREND MR JOHN CRERAND, JCL, Presiding and sole Judge, no later than 7 MAY 2018. Phone: 614-241-2500 Extension 3. Anyone who knows of the whereabouts of MS TIFFANY LYNN DAVIS is herewith asked to make this Citation known to her or to inform the Tribunal of her current address. Given this 9 APRIL 2018. REVEREND MR JOHN CRERAND, JCL, Presiding Judge.



## Bishop Watterson signees

Columbus Bishop Watterson High School students who have signed letters of intent to continue their athletic careers are (from left): Keegan Logsdon, lacrosse, Heidelberg University; Trevor Marcinick, hockey, Babson College; Julie St. John, swimming, Denison University; Thomas Clark, swimming, University of Tampa; and Kyle Bower, track and field, Kenyon College.



## “Real Money, Real World”

Eighth grade students at Columbus St. Andrew School participated in a hands-on “Real Money, Real World” course offered through OSU Extension. Four classroom math lessons introduced students to financial decisions that they will face as young adults, including How Education and Occupation Affect Income, What You See Is Not What You Get (Net Income), How to Use Checking and Savings Accounts, and Budgeting - Needs versus Wants. The weeklong course ended with a two-hour simulation requiring students to visit 12 booths and make financial decisions regarding things such as food, housing, insurance, entertainment, and utilities. Pictured (clockwise from left) are Dominick Evangelisti, Anna Lombardo, Dani Divittis, and Matthew Fu.

## ROSARY, continued from Page 3

Student Sam Mach said that while some of the words were “a little bit hard to pronounce, it’s a really cool thing to experience because normally we don’t learn how to pray the rosary in Spanish.”

“I think it’s good to learn another language and know other things in faith in case you want to visit somewhere that’s very strong in their faith,” added Reagan Hovden. “I think it’s really important that you learn other cultures and ways other people do things.”

Evan Froelich said he enjoyed having “the freedom to pray the rosary in Spanish. It’s really cool that you can do that.” Praying in Spanish was not a problem for him, Evan said. “One day I just started doing it and just snapped into it.”

Warren Young said learning to pray the rosary in Spanish was initially a challenge, “but I got the hang of it after a while. It connects me to God and I just love doing it.”

Garbe said seeing the booklets the students created and witnessing their progress in reciting the rosary in



Spanish has been impressive. “It’s just so inspiring for me to see fifth-graders at that level of spirituality and faith in their life, because I wasn’t there when I was their age.”

Lucero is news and information manager at The Compass, newspaper of the Diocese of Green Bay.



## ODU Catholic Visit Day on May 3

Attention, Columbus Diocesan high school students – Get a taste of Panther Life as you participate in exciting activities, including a unique service project competition!

Sign up today | [ohiodominican.edu/VisitDay](http://ohiodominican.edu/VisitDay)



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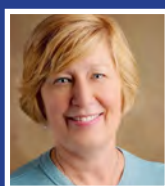
## Simplifying Our Lives for Jesus

Trying to live a more simple life can help us to become more holy and healthy. What is a simple life? That will vary for you and for me. Here are some thoughts for us to consider.

A good place to start is looking at areas of our lives where there are excesses. I'm thinking about my kitchen pantry right now that has built up with too many items; it's time to clean it out and give food to my local food pantry. Too much stuff weighs us down. In the example of my pantry, I can't find things quickly and easily, so it takes extra time to prepare a meal. I also end up buying duplicate items because I can't see anything in the mess. Simplifying helps me be more efficient at home and giving food away helps others.

Another area of our lives to consider is our activity level. Do we have too much going on, feel stressed, too busy, rushed or worn out? These are signs that we might be doing too much and not doing God's will. Taking this to prayer can help us sort out what God is calling us to do—and then we can reduce or eliminate activities that are not using our gifts and talents to be balanced and peaceful servants for Christ.

We can also look at how we spend our time. Time management can be critical in simplifying our lives. For example, we can examine how much



**HOLY AND HEALTHY**  
Lori Crock

time we surf the Internet, watch television or pursue a hobby. If we are not finding time to pray or keep up with work and family responsibilities, we might need to adjust activities that are not essential to our vocation.

Simplifying our lives doesn't necessarily mean we are doing less. Before making changes, we should pray and ask the Holy Spirit to help us order our lives. It might mean adding in more activity that is aligned with God's will for us and removing those that don't contribute to our desire to be holy and healthy. Maybe we need to add more silence to our lives, commit to a regular Holy Hour to talk to Jesus, exercise for more mental clarity, read a good book, or reconnect with a friend.

Simplicity can make more room for God to work in us and help us be better to serve the people we love—and this can help us grow in holiness.

“Order your soul. Reduce your wants.”—Saint

Augustine

The Holy Spirit has showed me that I need to give more time to nurturing friendships. I'm trying to organize my time so that I'm more available to meet friends in person, talk on the phone and hand-write notes. Simplifying my exercise routine and spending less time online is helping me do this.

When our lives are too busy, too complex, with too much stuff, activity, or noise, we can feel lost, lonely, out-of-control, and out-of-touch with God and his mission for us.

Think about a saint you know and love. Look at that saint's life and you will see a spirit of simplicity. One thing common among the saints is their desire to love and serve God and to do his will—and they make a lot of changes in their lives to do this. Ask your special saint to intercede for you as you seek to simplify your life to be more free to respond to God's call to you.

The more you have, the more you are occupied. The less you have, the more free you are.” —St. Mother Teresa of Calcutta.

*Lori Crock is a wife, mother, Plain City St. Joseph Church parishioner, strength and movement coach, and owner of MoveStrong Kettlebells in Dublin. Lori is online at [movestrongkbs.com](http://movestrongkbs.com) and [holyandhealthycatholic.com](http://holyandhealthycatholic.com).*

### Electronics Recycling Drive at Bishop Ready

Columbus Bishop Ready High School, 707 Salisbury Road, is holding a recycling drive for old computers, TVs, VCRs, cell phones and other devices at the school from 7:30 a.m. to 9 a.m. and 4 p.m. to 7 p.m. Thursday, May 3, from 7:30 a.m. to 9 a.m. Friday, May 4, and from 10 a.m. to 2 p.m. Saturday, May 5.

There is a \$10 donation request per delivery with an additional \$10 for each tube monitor (computer or TV). All computer hard drives will be wiped and certificates of destruction will be provided upon request.

All proceeds benefit the Bishop Ready boys' basketball program. For more information, contact coach Dan DeCrane at 614-276-5263, ext. 231.

### St. Brigid of Kildare School student wins state writing contest

Dublin St. Brigid of Kildare School sixth grader Sara Goodlive received a first-place award at the Letters About Literature state writing contest.

St. Brigid of Kildare students have participated in this contest for the past 12 years. Though there are usually multiple students who advance through several levels of judging, she is the first student from the school to place first at the state level.

There were 1,020 students across Ohio entered in the division, and 189 were chosen to advance to state-level judging. Of the 189 who advanced, 12 were St. Brigid of Kildare students: Julia Belli, Brady Bension, Anthony Campagni, Andrew Freiburger, Pierre-Andre Geoffrion, Goodlive,



Sophia Heise, Anthony Leasure, Drew Myers, Miko Phillips, Leo Walling, and Kyle White.

“The competition was a great learning experience and I still can't believe I won!” Sara said.

Each state's winning letter will be judged at the Library of Congress in Washington, D.C., and a national winner will be selected. The national writing contest is open to students in grades four through 12 in all 50 states.

The annual contest integrates the English Language Arts learning standards with an authentic writing opportunity that allows students to express their personal feelings about a book and its effect on them in the form of a letter to the author.

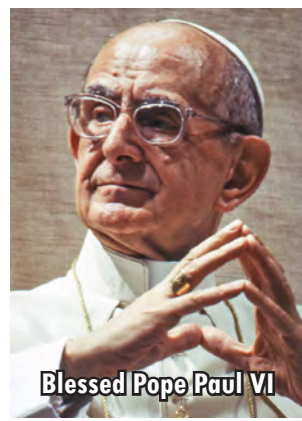
# THE ENDURING IMPORTANCE OF HUMANAE VITAE

Perhaps one of the most well-known Church documents of the modern era is the encyclical letter *Humanae Vitae* (Of Human Life), issued by Blessed Pope Paul VI on July 25, 1968. In this relatively brief document, Paul VI provided instruction on the responsible transmission of human life, and as part of this teaching he reiterated the Church's unchanging teaching that all forms of contraceptive behavior are intrinsically immoral (HV, 14). Sadly, few people, including Catholics, understand and appreciate this teaching. As we approach the 50th anniversary of *Humanae Vitae*, Dr. Perry Cahall, Academic Dean of the School of Theology and Professor of Historical Theology at the Pontifical College Josephinum, offered his insights in response to some questions about the enduring importance of this document.

**As a theologian, could you talk about the theology behind *Humanae Vitae*?**

*Humanae Vitae* is commonly referred to as the Church document that condemns the use of contraception. However, far from being a negative document, *Humanae Vitae* advocates for God's beauti-

ful design for marital love. In *Humanae Vitae*, Paul VI uses the term "responsible parenthood" to refer to the morally upright way in which spouses regulate the birth of children, in fulfillment of their God-given mission to transmit new life (HV, 10). One of the most important and overlooked aspects of *Humanae Vitae* is that Paul VI situates his teaching on responsible parenthood in the context of the true meaning of married love. He describes married love as a "fully human" love, including both the spiritual and bodily dimensions of the human person, and he points out that by God's design married love is permanent, faithful, and fruitful (HV, 9). In the midst of discussing these qualities that make married love unique among all types of human love, Paul VI states, "Whoever really loves his partner loves not only for what he receives, but loves that partner for the partner's own sake, content to be able to enrich the other



Blessed Pope Paul VI

with the gift of himself" (HV, 9). This means that instead of being a self-seeking love, married love is a type of love that seeks a complete mutual gift of self, where each spouse gives himself/herself completely for the good of the other. In *Humanae Vitae*, Paul VI clarifies that maintaining the inseparability of the unitive and procreative meanings of the conjugal act is not just about maintaining the integrity of a biological function, but is about preserving the fullness of "true mutual love" between a couple (HV, 12). Thus, *Humanae Vitae* is really an instruction about how spouses are to exist as mutual gifts for each other in their love-making, in accord with the truth of married love.

**How does St. John Paul II's Theology of the Body build upon *Humanae Vitae* and reinforce the sacredness of the marital act?**

St. John Paul II further elaborated on the vision of marriage that was presented by Paul VI, and

during his papacy John Paul II left an invaluable legacy to the Church and the world. In particular, in his Theology of the Body John Paul II explained that the procreative and unitive dimensions of the marital act are both aspects of the person as gift. John Paul II talked about "the language of the body" and grounded Paul VI's teaching in an understanding of the language of self-gift that God designed the body to speak in the conjugal act. True love holds nothing back, for in marriage a husband and wife give themselves totally to each other. Similarly, in sexual intercourse, which is most properly called the marital act, a husband and a wife are to give and receive all that they have to offer, including their fertility. If someone thinks it should be morally permissible to give a partial gift of self in the conjugal act then he or she does not understand the nature of conjugal love, which is a love of complete and total self-gift.

John Paul II applied "the language of the body" to contraceptive behavior, allowing us to see that an act of contraceptive intercourse says "no" not only to giving life, but "no" to a full act of self-donat-

ing love. Instead of allowing the body to speak the language of complete self-gift, the language of contraception says, "I want to receive all of you ... but that," or, "I want to give all of myself to you ... but this." If we explain the content of the "this" and the "that," they are a husband's and a wife's fertility; the fertility that each of them is trying to deny is an aspect of their persons. If spouses are trying to unite in the conjugal act without giving and receiving each other's fertility (whatever state that fertility may be in) then the spouses are not giving and receiving the fullness of each other. In fact, they are rejecting a dimension of each other's personal identity, a dimension that most clearly distinguishes them as male and female in their personal and bodily complementarity. By rejecting each other's fertility, a contraceptive act of intercourse does not result in a true body-soul union of persons. By rejecting or refusing to give each other's fertility a couple refuses to give a total gift of self.

It should be noted that when John Paul II taught that contraception opposes loving union and a complete gift of self, he was not accusing

couples who practice contraception of not loving each other. Instead, he was pointing out that by using contraception, couples are not allowing themselves to experience the fullness of love that God wishes them to communicate in the marital act. Contraception impedes what is supposed to be the most intimate communication of love between a husband and a wife. Additionally, contraception can present the danger of one spouse using the other for sexual pleasure and can lead to the other person "fading away" in the context of this most intimate expression of love.

**How prophetic was Paul VI's document and his insights at a time when the "sexual revolution" was gaining steam?**

Blessed Pope Paul VI's insights in *Humanae Vitae* were truly prophetic, not only in the sense of proclaiming God's truth, but also in the sense of predicting the outcomes of the widespread use of contraception. In 1968, Pope Paul VI predicted what would happen if the practice of contraception was to take hold in society. He predicted that there would be an increase in conjugal infidelity and a general low-



A banner referencing "*Humanae Vitae*," the 1968 encyclical of Blessed Paul VI, is seen in the crowd at the conclusion of the beatification Mass of Blessed Paul celebrated by Pope Francis in St. Peter's Square at the Vatican on Oct. 19, 2014. Blessed Paul served as pope from 1963 to 1978. CNS photo/Paul Haring

ering of morality, a loss of respect for women who would be viewed as objects, the imposition of population control policies by government authorities (think China), and the further domination of the human body and its functions, as we would begin to treat our bodies as machines (HV, 17). Sadly, I think most people can think of many examples that show that all of these

predictions have come true.

**Why should *Humanae Vitae* be considered a pro-woman document, and how has contraception led to the objectification of women?**

Contrary to popular thought, *Humanae Vitae* should be considered a pro-woman document. Far from leading to women's liberation, contraception has actually led to the objectification and exploitation of

women. Paul VI predicted that "a man who grows accustomed to the use of contraceptive methods may forget the reverence due to a woman, and, disregarding her physical and emotional equilibrium, reduce her to being a mere instrument for the satisfaction of his own desires, no longer considering her as his

See VITAE Page 12

## FIFTY YEARS AFTER RELEASE, 'HUMANAE VITAE' PRAISED AS PROPHETIC ENCYCLICAL

By Kelly Sankowski  
Catholic News Service

Surrounding the 1968 release of "*Humanae Vitae*" ("Of Human Life") was the cultural context of the sexual revolution and a widespread fear about overpopulation following World War II, said Donald Critchlow, a professor of history at Arizona State University.

At the time, there were movements in support of eugenics, abortion rights, and sterilizations in an attempt to curb population growth, Critchlow told an audience at The Catholic University of America in Washington, D.C., on April 5.

Those who thought voluntary family planning was not enough proposed other, more coercive ideas, such as requiring couples to get a license to have a child or requiring sterilization for couples with more

than five children, he added.

Critchlow was one of several speakers at a 50th anniversary symposium on Blessed Paul VI's encyclical "*Humanae Vitae*" April 4-6 hosted by Catholic University. Keynotes and a number of workshop sessions examined the teaching and legacy of the document on the regulation of birth issued July 25, 1968.

The symposium was titled "Embracing God's Vision for Marriage, Love and Life," and brought together experts on a variety of topics related to the encyclical's teachings on human sexuality and family life.

In a session exploring the historical context of the times when the encyclical was released, Critchlow noted that prior to the drafting of "*Humanae Vitae*," a commission was appointed to give suggestions for the

Catholic Church's response to new forms of contraception.

The majority of the people on the commission recommended that the use of the birth control pill should be accepted and church teaching on the subject should be changed.

Blessed Paul rejected the commission's report and in "*Humanae Vitae*" affirmed the church's teaching on the sanctity of human life and its opposition to artificial contraception. In the document, the pope warned of the harm that widespread use of contraception would cause in society, such as lowering of moral standards,



Philadelphia Archbishop Charles J. Chaput

marital infidelity, less respect for women, and the government's ability to use different methods to regulate life and death.

Critchlow said many priests and laypeople, particularly in the United States, dissented from this teaching. Students and faculty went on strike at The Catholic University of America after the board of trustees denied the tenure of a professor, Father Charles E. Curran, who publicly disagreed with the encyclical's teaching. Cardinal Patrick O'Boyle disciplined 39 priests in the Archdiocese of Washington for their dissent from the document. Thou-

sands of scientists wrote a petition published in The New York Times that criticized the encyclical.

In his homily for the symposium's closing Mass at the Basilica of the Immaculate Conception April 6, Cardinal Donald W. Wuerl of Washington recalled that he had been given his first assignment as a priest just a year before the encyclical's release.

"It was immediately met with widespread dissent and vocal opposition," he said. "I was surprised to see such vehement rejection."

Cardinal Wuerl also recalled the quick action on the part of what was then the National Conference of Catholic Bishops in writing a pastoral letter to support and explain the encyclical after it had been issued. The NCCB had as its president then-Pittsburgh Bishop

John J. Wright, for whom the future Cardinal Wuerl was serving as priest-secretary.

During that time, Cardinal Wuerl said he learned about the importance of the teaching role of the pope as the successor of Peter.

"We accept and follow the teaching of the Roman pontiff because it is true," said Cardinal Wuerl. "We know it is true because of the authority with which he teaches it."

While historians note that "*Humanae Vitae*" "constitutes a high-water mark in silent lack of reception on the part of the faithful," Cardinal Wuerl said, "we take confidence in the reminder that a lack of reception of the teaching does not negate its truth."

Indeed, throughout the anniversary symposium, people continually praised the prophetic message of



Prelates and other clergymen concelebrate the April 6 closing Mass for a symposium marking the 50th anniversary of Blessed Paul VI's encyclical "*Humanae Vitae*." The Mass was celebrated in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington. CNS photo/Rui Barros, The Catholic University of America

the document, which still "stands as a profound and affirmative" defense of traditional values and family life, said Critchlow.

"In the end, what '*Humanae Vitae*' proved was to be prophetic in its warnings of the breakdown of family and the depersonalization of

sexual acts we see today in America," Critchlow added.

See LEGACY, Page 13

## VITAE, continued from Page 11

partner whom he should surround with care and affection” (HV, 17). Paul VI was pointing to the fact that by opposing the life-giving potential of the marital act, contraception can lead men to look at women merely as available sex objects. Who can doubt that this has happened? At a recent conference on *Humanae Vitae* held at The Catholic University of America, Archbishop Charles Chaput said that “*Humanae Vitae* identified and rejected sexual exploitation of women years before that message entered the cultural mainstream,” and Archbishop Chaput noted that Paul VI would not have been surprised by the #MeToo movement.

In many ways contraception is the paradigmatic issue in sexual morality. Contraceptive behavior represents an acceptance of the premise that it is morally legitimate to separate the baby-making and the love-making dimensions of the conjugal act. Once this premise is accepted it leads to other distortions of the conjugal act and of the human person, and the sexual confusion that our culture suffers from today. In many cases, those who suffer the most are women.

### Why is this teaching on the negative impact of contraception so widely rejected in society and even among Catholics?

One reason why Paul VI’s teaching on the negative impact of contraception is so widely rejected in society, even among Catholics, is that we have all been infected with a false understanding of “freedom” that was promoted by the sexual revolution. Contrary to what many believe, true freedom is not merely self-will; it is not simply the ability to do whatever we want to do, whenever we want to do it. This radical understanding of freedom is at the heart of the sexual revolution, which claims the right to do whatever one wants in the sexual arena. The sexual “freedom” of the sexual revolution proclaimed that we are only free when we can have sex on-demand, any way we want, without any consequences. However, Jesus reminds us that only the truth sets us free (Jn 8:32). In reality, true freedom is only found when we freely choose to live according to the truth that comes from God. We are only truly free if we accept who we are, made male or female in God’s image and likeness, and give ourselves completely to God and to others in true love. What may help people get over the difficulty of accepting that true freedom means giving up the desire to do whatever we want to do, is to point out that the God to whom we belong knows better than we do what will make us happy. Additionally, God desires our happiness more than we could ever desire it for ourselves. So we have nothing to fear, and everything to gain, by abandoning a false view of radical freedom and embracing a freedom that coincides with choosing the truth that comes from God, including the truth about human sexuality that is articulated and defended in *Humanae Vitae*.

**Do you encounter people who have not read the document but then are shocked by how prescient it is after reading it?**



Unfortunately, many people who reject the teaching of *Humanae Vitae* have never read the document. If people are confused by the Church’s teaching on contraception, or even if they are opposed to this teaching, I would encourage them to read *Humanae Vitae* (it can be found online at: [http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf\\_p-vi\\_enc\\_25071968\\_humanae-vitae.html](http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae.html)). It is a short document, and I have known people, including medical physicians, who are shocked by how prescient the document is. However, I know even more people who when they are presented with the Church’s teaching on responsible parenthood (even though they have not read *Humanae Vitae* are blown away by how much sense the teaching makes. I know many couples who have said that they wish they had heard this teaching earlier in their married lives, because they have experienced the negative effects (physical and relational) of contraception. Many of these couples just didn’t know that there was any other way to exist. After embracing God’s plan for married love and the marital act, they experienced the joy and peace of speaking “the language of the body” in truth.

**What should married couples take away from *Humanae Vitae* and how can their perception be**

**changed on contraception, true marital love, and openness to children?**

What married couples should take away from *Humanae Vitae* is that married love is a beautiful, yet demanding love. It is a love that requires a mutual and total gift of self, which sometimes entails sacrifice. When this self-giving love is expressed in the conjugal act, married couples give and receive the totality of themselves, holding nothing back, including their procreative potential. This means that far from being a negative teaching, the teaching of *Humanae Vitae* offers positive instruction on how to live according to God’s beautiful design for married love, a love which is given the privilege of being life-giving. There are many ways that a husband and a wife can express love for each other, but when they choose to express their love in the conjugal act they are choosing an expression of married love that has a life-giving potential. Couples have the responsibility of reverencing God’s design for this act, and speaking “the language of the body” in truth. They should acknowledge and accept what God has made sex for, and not attempt to make it what they want it to be. This is, by the way, where natural methods of regulating fertility differ strikingly from contraception. Natural methods of regulating fertility allow a couple to work with God as responsible parents to either achieve or avoid conception, while reverencing both human nature and the nature of the marital act.

So, above all, married couples should get over the misperception that *Humanae Vitae* imposes a bunch of arbitrary rules. Instead, they should see this encyclical of Blessed Pope Paul VI as safeguarding God’s beautiful plan for married love, a plan that will lead to true happiness and freedom if we follow it. Walking in the way of truth may not always be easy, but it will always be worth it. To those who might not be convinced of the Church’s teaching on responsible parenthood, I would simply say, “Come and see” (Jn 1:39). Read *Humanae Vitae*, trust in God’s design for married love, and you might just be surprised.

## Humanae Vitae conference scheduled for Cincinnati

The Archdiocese of Cincinnati and the Couple to Couple League is sponsoring a conference, “Families, become what you are!: Celebrating *Humanae Vitae* as the bedrock of family life,” on Friday, July 6 and Saturday, July 7 at the Sharonville Convention Center in Cincinnati.

Organizers say the two-day event, scheduled just weeks before *Humanae Vitae*’s 50th anniversary, is a joyful way to thank God for the gifts of marriage, family life, and the blessings that have come from the prophetic encyclical.

Speakers will include Janet E. Smith, Christopher West, and Damon Owens. Smith is a professor of moral theology at the Sacred Heart Major Seminary in Detroit who regularly speaks on the Catholic

Church’s teaching regarding sexuality and bioethics. West is best known for making St. John Paul II’s *Theology of the Body* available and accessible to all ages.

A Spanish track complete with all-Spanish workshops, daily Mass and adoration, a family-friendly concert, and a five-hour “Family Fun” session will be included as part of the weekend.

In addition, there will be a pre-conference continuing education day on Thursday, July 5, for CCL volunteers from across the nation.

The conference is open to all CCL member families and those in the local region, and includes a childcare program for ages 3 to 18. Registration is available at [ccli.org](http://ccli.org).

## Wuerl: On 'Humanae Vitae' anniversary, we renew fidelity to the pope

### Catholic News Agency

"The Church, from the very beginning, has always recognized the special and unique role of Peter," said Cardinal Donald Wuerl at the closing Mass of a Catholic University of America symposium on the 50th anniversary of papal encyclical *Humanae Vitae*.

The role of Peter - as an authoritative teacher of faith and morals - was reaffirmed, Wuerl believes, by the U.S. bishops' response to initial controversy over *Humanae Vitae*.

During the Mass, celebrated in the Basilica of the National Shrine of the Immaculate Conception, Wuerl spoke of his personal experience as a young priest at the time of *Humanae Vitae*'s promulgation. He noted that he was taken aback by negative attitudes towards the encyclical.

"As a newly-ordained priest, I came very quickly in ministry to recognize that not every encyclical or apostolic exhortation meets with immediate acceptance," he said, to laughter among the congregation.

Having begun his first priestly assignment just the year before, Cardinal Wuerl said that he was "surprised" by the "vehement rejection" of the encyclical, particularly in the archdiocese he now leads.

The Archdiocese of Washington, he said, was "one of the largest flashpoints of opposition."

"I remember attending a lecture on this very campus [The Catholic University of America] in which

it was explained to us that the teaching of Paul VI was his own personal views, and that it was not truly a part of the papal magisterium," said Wuerl.

However, the dissent was far from universal, he said. Priests who agreed with the document and supported the pope as the "universal shepherd" were assisted by the United States Catholic Conference (a precursor to the USCCB) in writing a pastoral letter to help better explain and support the teachings outlined in *Humanae Vitae*. This letter, titled "Human Life In Our Day," was published about four months after the encyclical was released.

Wuerl said this experience helped to confirm his beliefs in the importance of the teaching ministry of the pope, in addition to the overall teachings of the document.

"I was impressed then with the alacrity of the response in defense of the teaching office of Saint Peter and therefore the validation of the teaching of *Humanae Vitae*," explained Wuerl.

"But there was another lesson that I saw confirmed in those days of dissent from *Humanae Vitae* - the importance of the teaching role of Peter. The issue was not just what was said, but also who said it." The pope, regardless of which pope, is "Peter" and has the role of Christ's vicar, Wuerl said.

Wuerl conceded that there is still much to be done in terms of implementing the teachings of *Humanae Vitae* for the good of the faithful.



"One half century later, we continue to set forth the teaching of Blessed Pope Paul VI concerning the proper regulation of the propagation of offspring, and over these five decades we have learned that it is not sufficient simply to announce the teaching and repeat the words of the encyclical."

To assist with this endeavor, the cardinal suggested that this 50th anniversary be viewed as "a call to [...] whom we go out, announce, engage, and walk with as we try to help them grasp and appropriate the teaching of this encyclical."

"Today then, dear brothers and sisters in Christ, as we commemorate the encyclical letter, *Humanae Vitae*, we renew our own fidelity to the Vicar of Christ. It is his voice that gives us assurance of the truth of what we profess."

### LEGACY, continued from Page 11

Noting Pope Francis' call to be in touch with realities people are facing in their daily lives, Mary Eberstadt, an author and speaker on issues of American culture, spoke about how the sexual revolution and the teachings of "*Humanae Vitae*" fit into that reality.

"The promise for sex on demand without restraint may be the biggest temptation humanity has been faced with," she said.

In the face of that temptation, the teachings of "*Humanae Vitae*" are difficult, "but to confuse hard (teachings) with wrong is an elementary error," said Eberstadt.

"If we are truly to lean into reality as Pope Francis has asked us to do ... there is only one conclusion ... the most globally reviled and widely misunderstood document ... is also the most explanatory and prophetic of our era," she added.

While many proponents of contraception support it as a way to reduce the number of abortions, Eberstadt said it is now "clear beyond a reasonable doubt that contraception also led to an increase in abortion," as rates of out-of-wedlock births exploded at the same time that people were increasingly using modern contraceptive methods.

When the availability of abortion made the birth of a child "a physical choice of the mother," it also made fatherhood a social choice for the father, who



no longer felt equally responsible for the out-of-wedlock birth, said Eberstadt.

Many women believe

contraception will make them happier and freer than they were before, Eberstadt said, noting that to the contrary, studies have shown that female happiness has declined.

As an example of how the sexual revolution and widespread use of contraception benefited men more than women, Eberstadt pointed to the recent "Me Too" movement where women have been sharing stories of sexual harassment in the workplace. These stories show how "widespread contraception licensed predation," she said.

Margaret McCarthy, an assistant professor of theological anthropology at the Pontifical John Paul II Institute for Studies on Marriage and the Family, spoke about another contemporary challenge that resulted from the sexual revolution: "the un-gendering of gender."

Today's view of gender as a social construct with-

out any natural difference has resulted in the "forced separation of inseparable things," such as a woman from her child, the man from the woman, and the child from the parents, said McCarthy.

In this worldview, relationships with others are seen as constraining arrangements that "we didn't sign up for," she noted. Through artificial reproductive technology, these relationships are then brought back into the picture on different terms, as choices within an individual's control rather than a natural occurrence, she added.

With these realities in mind, Eberstadt noted that the consistency in the teaching of "*Humanae Vitae*" continues to draw in "people who seek the truth and can find it nowhere else."

Marking the end of the conference, Cardinal Wuerl recognized that a large part of the anniversary celebration for "*Humanae Vitae*" is "a call to the continued accompaniment of those to whom we go out, announce, engage and walk with as we try to help them grasp and appropriate the teaching of this encyclical."

"We, evangelizing disciples of the Lord Jesus, bring so much to the appreciation of the value of life and the integrity of its transmission," said Cardinal Wuerl.

**Sankowski is on the staff of the Catholic Standard, newspaper of the Archdiocese of Washington.**

## Fourth Sunday of Easter (Cycle B)

# A good shepherd

**Acts 4:8-12**  
**1 John 3:1-2**  
**Gospel: John 10:11-18**

By **Jem Sullivan**, *Catholic News Service*

Deep below the Eternal City, Rome, lie several early Christian images of Jesus. One remarkable third-century fresco discovered in the Roman catacomb of Priscilla portrays Jesus as the Good Shepherd. And we are led to ask, Why did the early Christians opt to depict this Gospel image of Jesus?

For the early Christians, the image of Jesus the Good Shepherd was a visual summary of their faith in Jesus for it expressed in visual form what the first Christians understood as the meaning of Jesus' life, death and resurrection.

The first Christians, our brothers and sisters in faith, believed that Jesus was divine, the one sent to reconcile the world to God. So, they painted the Son of God as a simple yet strong shepherd carrying one lost sheep on his shoulders while other sheep remain close to their master.

Their faith in the Incarnation of God led them to believe that through the life, death and resurrection of Jesus, their Good Shepherd had drawn close to his sheep, rescuing them from sin and restoring them to friendship with God.

In today's Gospel, we read the Scripture passage that must have inspired the early Christians as they chose to depict Jesus the Good Shepherd on the walls of those ancient catacombs.

In this familiar passage from the 10th chapter of the Gospel of St. John, Jesus invites his disciples,

## Syrian priest among sainthood causes advanced by pope

*Catholic News Agency*

Pope Francis approved the advancement of the causes of eight Servants of God, all priests and religious, including Fr. Varghese Payyappilly of the Syro-Malabar Catholic Church, based in Kerala, India.

The pope met with Cardinal Angelo Amato, prefect of the Congregation for the Causes of Saints, on April 14, declaring the eight as 'Venerable.'

Fr. Palakkappilly was born in India in 1876. He was a priest for the Syro-Malabar Catholic Church, which is a church sui iuris – an autonomous church with its specific rite but in communion with Rome.

Ordained a priest on Dec. 21, 1907, while serving at Marth Mariam Syro-Malabar Catholic Forane Church in Arakuzha, he started St. Mary's Higher Secondary School. His concern for the poor led him to establish a congregation called the Sisters of the Destitute in 1927 as a way to continue what he considered Christ's redemptive mission among the poor.

He died on Oct. 5, 1929 from typhoid. His cause

and us, to encounter him as the shepherd who lays down his life for his sheep. Jesus is the shepherd who desires to live close to his sheep, sharing in their existence with love and tender care.

Jesus goes on to warn his disciples against a certain kind of shepherd who is not to be trusted. These are shepherds who are hired hands, working for pay, whose only interest is their own well-being and self-preservation. At the first signs of danger, this kind of shepherd simply abandons the flock to the attack of the wolves, who eventually scatter or kill the frightened sheep.

As our good shepherd, Jesus desires to stay close to us, his spiritual sheep. He longs to rescue us from the power of alienation and sin. And he is willing to do that with his life.

This is the power of the love of Jesus, the Good Shepherd. For he says, "I will lay down my life for my sheep. ... They will hear my voice and there will be one flock, one shepherd" (Jn 10:15-16).

During this Easter season, may we encounter Jesus the Good Shepherd, who leads each one of us to the loving mercy of God, both personally and as members of the body of Christ. As we draw close to Jesus the Good Shepherd, may we find the care, protection and guidance we desire, as we say in faith, "Speak to me, Lord."

Reflection Question:

How does your reading of the word of God each week lead you to encounter Jesus the Good Shepherd?

*Sullivan is secretary for Catholic education of the Archdiocese of Washington.*

for beatification was opened Aug. 25, 2009, and he was declared a Servant of God on Sept. 6, 2009.

The others now also declared 'Venerable' are: Emanuele Nunes Formigao, diocesan priest, founder of the Congregation of Religious Repairers of Our Lady of Fatima (1883-1958); Ludovica Longari, priest of the Congregation of the Priests of the Most Holy Sacrament (1889-1963); Elisabetta Bruyere, founder of the Congregation of the Sisters of Charity of Ottawa (1818-1876); Margherita Ricci Curbastro, founder of the Congregation of the Handmaids of the Sacred Heart of Jesus in Agony (1856-1923); Florenza Giovanna Profilio, founder of the Institute of the Franciscan Sisters of the Immaculate Conception of Lipari (1873-1956); Maria Dolore di Cristo Re, founder of the Congregation of the Missionary Handmaids of Cristo Re (1888-1967); Justa Dominguez de Vidaurreta e Idoy, superior of the Spanish Province of the Society of the Daughters of the Charity of St. Vincent de' Paoli (1875-1958).

## The Weekday Bible Readings

MONDAY  
 Acts 11:1-18  
 Psalm 42:2-3; 43:3-4  
 John 10:1-10

TUESDAY  
 Acts 11:19-26  
 Psalm 87:1b-3, 4-5, 6-7  
 John 10:22-30

WEDNESDAY  
 1 Peter 5:5b-14  
 Psalm 89:2-3, 6-7, 16-17  
 Mark 16:15-20

THURSDAY  
 Acts 13:13-25  
 Psalm 89:2-3, 21-22, 25, 27  
 John 13:16-20

FRIDAY  
 Acts 13:26-33  
 Psalm 2:6-7, 8-9, 10-11ab  
 John 14:1-6

SATURDAY  
 Acts 13:44-52  
 Psalm 98:1, 2-3ab, 3cd-4  
 John 14:7-14

## DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF APRIL 22, 2018

### SUNDAY MASS

10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at [www.stgabrielradio.com](http://www.stgabrielradio.com).  
 Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus, and 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. Check local cable system for cable channel 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 in Ada, Logan, Millersburg, Murray City and Washington C.H.; Channel 125 in Marion, Newark, Newcomerstown and New Philadelphia; and Channel 207 in Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at [www.stgabrielradio.com](http://www.stgabrielradio.com).

We pray Week IV, Seasonal Proper of the Liturgy of the Hours

## Roe v. Wade Derangement Syndrome

The defense of the indefensible often leads to a kind of derangement in otherwise rational people. That was the case with the defenders of slavery and legalized racial segregation; it has become the case with abortion.

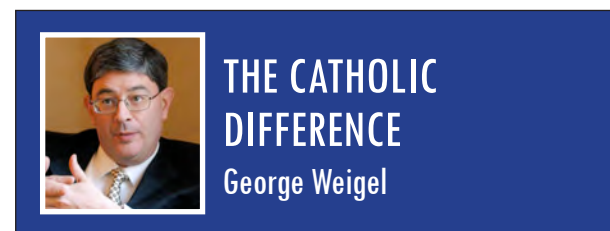
I've long thought that the most callous, coldhearted contribution to the national debate on abortion was penned by the feminist ideologue, Barbara Ehrenreich, in a 1985 column for the *New York Times*. There, Ms. Ehrenreich deplored the "lasting ... damage" done by the pro-life movement by "getting even pro-choice people to think of abortion as a 'moral dilemma,' an 'agonizing decision,' and related code phrases for something murky and compromising ... Regrets are also fashionable, and one otherwise feminist author wrote recently of mourning, each year following her abortion, the putative birthday of her discarded fetus. I cannot speak for other women, of course, but the one regret I have about my own abortions is that they cost money that might otherwise have been spent on something more pleasurable, like taking the kids to movies and theme parks."

Ms. Ehrenreich remains in a class, so to speak, of her own. But now comes Ruth Marcus, op-ed columnist and deputy editorial page director of the *Washington Post*, who, while admitting in a March 9 column that "the new Gerber baby with Down syndrome is awfully cute," went on to announce that, "I can say without hesitation" that, had pre-natal testing shown her carrying a child with Down syndrome, "I would have terminated those pregnancies ... grieved the loss and moved on." Ms. Marcus went on to praise "families that knowingly welcome

a baby with Down syndrome into their lives," but candidly confessed that such a baby was "not the child I wanted ... You can call me selfish, or worse, but I am in good company. The evidence is clear that most women confronted with the same unhappy alternative would make the same decision" to abort the Down syndrome child.

"Not the child I wanted." There, in a single phrase, is the moral dereliction at the center of Roe v. Wade Derangement Syndrome: if a pregnancy is inconvenient for career purposes, or the child to be born seems unlikely to tick all the boxes of one's expectation, one makes the choice – "tragic," as Ms. Marcus admits, or No Big Deal, on the Ehrenreich scale of values – to destroy the indisputably human life one has procreated. *Lebensunwertes leben*, "life unworthy of life," German eugenicists and legal scholars called it in the 1920s. And we all know, or should know, where that lethal logic led when the definition of the "unworthy" was extended beyond the mentally handicapped to include certain ethnic groups, thought not to be the kind of people other people wanted as neighbors and fellow-citizens.

The refusal to recognize that lethal logic is another facet of Roe v. Wade Derangement Syndrome. There can be no denial that the object of an abortion is a human being; elementary genetics teaches us that. What is at issue – what has always been at issue – is what is owed, morally and legally, to that human being. And if the lethal logic of *Lebensunwertes leben* prevails, where will the proponents of an unrestricted abortion license stop, when it comes to eliminating the inconvenient? Will the fourteen



THE CATHOLIC  
DIFFERENCE  
George Weigel

self-identified Catholic U.S. senators who voted recently against a late-term abortion ban stand firm against euthanasia? Will they defend the conscience rights of Catholic medical professionals who refuse to participate in those euphemisms known as "pregnancy termination" or "death with dignity"? Don't hold your breath.

Which brings us to the recent Democratic primary in Illinois's 3rd congressional district. There, the heroic Dan Lipinski, a stalwart pro-lifer, survived a vicious challenge from another victim of Roe v. Wade Derangement Syndrome, Maria Newman, who got serious financial and ground-game support from Planned Parenthood, NARAL Pro-Choice America, and Emily's List. A few weeks before the primary, Ms. Newman told a rally of her supporters, "I know what's in his heart, and it's called hate. This guy is dangerous. His views are dangerous."

That is what Roe v. Wade Derangement Syndrome has done to our politics: it's made it possible to say that what's in the heart of a mild-mannered gentleman like Dan Lipinski is "hate" – and get away with it. The defense of the indefensible leads to rage, and rage becomes a form of madness.

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

## If loneliness is breaking your heart, know that Jesus understands

**By Leandro M. Tapay, Diocesan Missions Director**

If your heart has never been broken by loneliness, or you have not experienced a situation when you felt your life was so dark and that God was so far away, count your blessings. Be thankful. Pray that you might be spared from the terrible pain of loneliness.

The cry of loneliness is prevalent in our society today and we could hear it, if we would only stop and listen. You could hear it from an abandoned child in an orphanage; or a lonely mother in a nursing home whose children are so busy that they do not have time to visit, call or write; or from a woman in a hospital dying of cancer; or from a woman whose husband has just left her for another woman; or from a little boy being bullied at school; or from a prisoner who moans because of shame and calls for mercy; or you could hear it from the houses with manicured lawns in suburban America, among the aborted dreams of aging homecoming queens.

The cry of loneliness comes in various shapes and forms. It does not respect age, gender, or social status. It comes from the poor and from the rich, from married people or single people. It comes from people who have failed and people who have succeeded.

But the most gut-wrenching cry of loneliness did not

come from an orphanage, a nursing home, a hospital, or a prison. It came from a hill – the hill of Calvary. It did not come from an orphan, or from an elderly mother, or from a prisoner, or from a divorcee. It came from Jesus – the Savior of the world.

Like the scapegoat of old that was banished to the wilderness to die with the sins of the community dumped upon it, Jesus, the sin bearer, felt so alone at Calvary. Jesus felt so alone in the sense that the sins of all of humanity, from the beginning of the world to the end of the world, were dumped on Jesus. Jesus felt so alone because only he could do what he did. Only he could die and redeem the world.

Like the scapegoat that was left alone in the wilderness, Jesus bore the sins of the world. Every lie ever told, every object ever coveted, every promise ever broken was dumped on Jesus' shoulders. On Calvary Jesus became sin (2 Cor. 5:21).

Sin and God do not mix. The most Holy God cannot look at sin. So when the sins of the world were dumped on Jesus, He felt so abandoned by the Father.

It was more than Jesus could take. Jesus withstood the tortures and the crucifixion. He withstood the beatings. He withstood the mockery. He withstood

being abandoned by his disciples. He did not retaliate when verbal insults were hurled at him. He did not resist the nails in his hands and feet.

But when God seemed to turn His face away from Jesus – that was more than Jesus could handle. That broke the camel's back. He felt so alone and so lonely. His heart was broken to pieces and He cried: "My God!" (Matt. 27:46). The wail came from Jesus' parched lips. Jesus' holy heart was broken. Like the scapegoat, Jesus, the sin bearer, screamed as he wandered in the eternal wasteland.

From Jesus' parched lips came the words screamed by all who walk in the desert of loneliness – "Why? Why did you abandon me?" The pain caused by the feeling of being abandoned by God could make one cry from one's own gut. That was Jesus' cry on the cross.

If you are struggling with loneliness, know that your God has felt infinitely more than what you are feeling. Picture Jesus with his eyes misting and with bruised hands wiping your own tears away. Although Jesus may offer no answer to your pain, although Jesus may not solve your problem, although your questions may painfully freeze in mid-air, Jesus, who was once alone, understands your situation.

# Pray for our dead

AUGUSTUS, M. Thomas "Tom," 88, April 12  
St. Paul Church, Westerville

BURKART, Elizabeth V., 54, April 11  
Immaculate Conception Church, Columbus

BELMONTE, Douglas, 91, April 9  
Holy Family Church, Columbus

CONIE, Richard, 81, April 11  
St. Andrew Church, Columbus

CONWAY, Margaret Ann (Ryan), 89, April 9  
St. Agatha Church, Columbus

DONOHUE, Vivian Lucille, 77, April 8  
Immaculate Conception Church, Dennison

ELLIOTT, Mary J. (Reynolds), 65, April 4  
St. Joseph Church, Circleville

HARSH, Alice L., 98, April 14  
St. Cecilia Church, Columbus

HARSH, Thomas, 69, April 11  
St. Pius X Church, Reynoldsburg

HEID, Charley, 77, April 10  
Sacred Heart Church, New Philadelphia

HOLCOMB, James Thomas "Tom," 47, April 13  
St. Joseph Church, Circleville

KOLAT, Rose (Jarosz), 86, April 6  
Sacred Heart Church, New Philadelphia

LeTOURNEAU, John P., 60, April 8  
Seton Parish, Pickerington

MARTINI, Francis, 86, April 4  
Immaculate Conception Church, Dennison

NOTTURNIANO, Geraldine, 86, April 9  
Our Mother of Sorrows Chapel, Columbus

RIDGEWAY, Susan C. (Paster), 72  
Our Mother of Sorrows, Columbus

RUSSO, John, 87, April 4  
Immaculate Conception Church, Dennison

RUSZNYAK, Marta N., 88, April 11  
St. Joan of Arc Church, Powell

## Sister M. Serafino of the Assumption, O.Carm

Funeral Mass for Sister M. Serafino Besozzi of the Assumption, O.Carm, 90, who died April 11, was celebrated Saturday, April 14, in the St. Joseph Chapel at Mother Angeline McCrory Manor in Columbus. Burial was at Calvary Cemetery in New Philadelphia.

She was born April 3, 1928 in Wainwright, Ohio, to Serafino and Mary Assunta (Lupi) Besozzi. She entered her Carmelite congregation on August 14, 1950, made her first profession on April 15, 1952 and professed her final vows on August 15, 1957.

Assignments in her ministry to the age and infirmed included Mary Manning Walsh Home, St. Rita's Home,

St. Margaret Hall, Garvey Manor, St. Patrick's Home, and St. Teresa's Motherhouse. On August 26, 2014, she returned to Ohio and lived at Mother Angeline McCrory Manor under the care of the sisters.

She was appointed the Superior and Administrator of the majority of the homes where she was assigned. She also was a talented musician who played the organ and piano, sang, and directed the community choir.

She was preceded in death by her parents, Francis and Thomas, sister, Teresa (Hank) Clasko, and numerous nieces and nephews.

## Kathleen C. McClernon

Funeral Mass for Kathleen C. McClernon, 72, a longtime educator in the Diocese of Columbus who died Friday, April 13, was celebrated Wednesday, April 18 at Our Lady of Peace Church in Columbus. Burial was at Resurrection Cemetery in Lewis Center.

She was a teacher and principal at Columbus St. Mary School in German Village for 40 years and later was a substitute teacher at St. Mary and Hilliard St. Brendan School. She

also was employed by the diocese as the associate director of curriculum and instruction.

She was preceded in death by her parents, Ralph E. "Kelly" and Grace S. Cody, and a son, Terence P. McClernon. Survivors include her husband, Peter, daughter, Kelly (Paul Close), brothers, Monsignor John K. Cody, Daniel S. Cody and Robert M. (Kim) Cody, sister, Barbara (John) Cody Burkholder, five grandchildren, and nieces and nephews.

## Sister Helene Barbara Groom, OP

Funeral Mass for Sister Helene Barbara "Sally" Groom, OP, who died April 11 at Mount Carmel East, was celebrated Saturday, April 14 at St. Leo Church in Columbus. Burial was at St. Joseph Cemetery.

She was born on December 27, 1931 in Columbus to Thomas and Helene Groom. She was a member of the Dominican Sisters of St. Catherine of Siena of Kenosha for 56 years.

She served as an elementary teacher at St. Rose/Thomas McCarthy

Schools in Hanford, California and at St. Therese Little Flower School in Albuquerque, New Mexico. In Columbus, she was a social worker at St. Stephen's Community House and volunteered at the Joint Organization for Inner-City Needs (J.O.I.N.).

She was preceded in death by her parents, brothers, Joe and Jim, and a sister, Patricia. Survivors include a sister, Marie Bresson, sisters-in-law, Pat and Jeanne Groom, and numerous nieces and nephews.

## Lucy Ciccone

Funeral Mass for Lucy Ciccone, 93, who died Thursday, April 12 in Holmdel, New Jersey, was celebrated Wednesday, April 18, at the Most Holy Redeemer Church in Matawan, New Jersey. Burial was at Greenwood Cemetery in Brooklyn, New York.

She was the mother of Father Joe Ciccone, CSP, director of the Newman Center at Ohio State University, who celebrated the Mass of Christian Burial. She worked brief-

ly as a typist for Met Life and as a seamstress before becoming a homemaker.

She was preceded in death by her husband, Donato "Danny" Ciccone. Survivors include her son, Father Ciccone, daughters, Loretta (Martin) Marangiello and Barbara (Timothy) Baron, brother, Pasquale (Constance) Costagliola, sister, Antoinette Costagliola, four grandchildren, and nieces and nephews.

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# H A P P E N I N G S

## APRIL

### 19, THURSDAY

#### Cenacle at Holy Name

6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests.

#### Holy Hour at Holy Family

6 to 7 p.m., Holy Family Church, 584 W. Broad St., Columbus. Holy Hour of Adoration of the Blessed Sacrament, followed by meeting of parish Holy Name and Junior Holy Name societies, with refreshments. 614-221-4323

#### Jubilee Museum Lecture Series

7 to 8 p.m., Jubilee Museum and Catholic Cultural Center, 57 S. Grubb St., Columbus. Monthly lecture series on faith and culture begins with talk by Debbi Dach Sugarman about her father, Holocaust survivor Morris Dach. 614-600-0054

#### Abortion Recovery Network Group

7 to 8 p.m., Gateway Center, 2670 N. Columbus St., Lancaster. Abortion recovery network group meeting for anyone interested in recovering from abortion or who has been through a recovery program, and wants to stay connected. 614-721-2100

#### Eucharistic Holy Hour at Sacred Heart

7 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Eucharistic Holy Hour with the intention of deepened holiness and an increase in the virtue of fortitude for the Holy Father, bishops, and priests, concluding with Benediction, social period, and refreshments. 614-372-5249

#### Frassati Society Trivia Night

7 p.m., Yabo's Tacos, 3051 Northwest Blvd., Upper Arlington. Columbus St. Patrick Church Frassati Society for young adults sponsors trivia night. 614-224-9522

### 21, SATURDAY

#### Life and Mercy Mass in Plain City

9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City.

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.)

will be placed in the

"Fund-Raising Guide." An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line.

For more information, call Douglas Bean at 614-224-6530.

### 'Happenings' submissions

Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits.

Items not received before this deadline may not be published.

Listings cannot be taken by phone.

Mail to: The Catholic Times

Happenings,

197 East Gay St., Columbus, OH 43215

Fax to: 614-241-2518

E-mail as text to tpuet@colsdio.org

Saturday Life and Mercy Mass, followed by rosary and confession.

#### ODU Sua Sponte 5-Kilometer Run

10 a.m., Front of Erskine Hall, Ohio Dominican University, 1215 Sunbury Road, Columbus. Five-kilometer run benefiting university's Sua Sponte student-veteran association. Cost \$5 to \$15; cash prizes to first three male and female finishers; medals to all finishers; contest for most patriotic running attire. 918-289-4659

#### Centering Prayer Group Meeting at Corpus Christi

10:30 a.m. to noon, Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Centering prayer group meeting, beginning with silent prayer, followed by Contemplative Outreach DVD and discussion. 614-512-3731

#### Frassati Society Hike and Picnic Lunch

12:30 p.m., Highbanks Metro Park, 9466 Columbus Pike, Lewis Center. Columbus St. Patrick Church Frassati Society for young adults meets for picnic lunch and hike. 614-224-9522

#### Jubilee Museum Open House and Fundraiser

6 to 9 p.m., Jubilee Museum and Catholic Cultural Center, 57 S. Grubb St., Columbus. "An Irish Easter" open house and fundraiser with entertainment by the Blarney Hearts, door prizes, raffle drawings, grand prize, museum tours, free hors d'oeuvres, and cash bar. 614-600-0054

#### Spanish Mass at Columbus St. Peter

7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. 706-761-4054

### 22, SUNDAY

#### St. Christopher Adult Religious Education

10 to 11:20 a.m., Trinity Catholic School, 1440 Grandview Ave., Columbus. "A Contemplative Journey" with Sister Marguerite Chandler, OP, of the Shepherd's Corner Ecology Center in Blacklick.

#### Praise Mass at Our Lady of the Miraculous Medal

11 a.m., Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Praise Mass with upbeat contemporary music. 614-861-1242

#### Seasons of Hope Bereavement Ministry

2 to 4 p.m., St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Third meeting of North High Deanery's six-week Seasons of Hope Bereavement Ministry for those who have lost a loved one. Contact michaeljameschmidt@yahoo.com or mjulian@columbus.rr.com.

#### St. Catherine of Bologna Secular Franciscans

2 to 4:30 p.m., St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Meet in church for prayer, followed by general meeting, ongoing formation, and fellowship. Visitors welcome. 614-895-7792

#### Diocesan 150th Anniversary Mass

5:15 p.m. St. Joseph Cathedral, 212 E. Broad St., Columbus. Join Bishop Frederick Campbell in celebrating a special Mass of thanksgiving for the 150th anniversary of the diocese.

### 23, MONDAY

#### Bethesda Post-Abortion Healing Ministry

6:30 p.m., support group meeting, 2744 Dover Road, Columbus (Christ the King convent, first building west of the church). 614-718-0277, 614-309-2651, 614-309-0157

#### Our Lady of Peace Men's Bible Study

7 p.m., Our Lady of Peace Church, 20 E. Dominion Blvd., Columbus. Bible study of Sunday Scripture readings.

### 24, TUESDAY

#### Padre Pio Prayer Group at St. John the Baptist

12:30 p.m., St. John the Baptist Church, 168 E. Lincoln Ave., Columbus. Padre Pio Prayer Group meeting, including rosary, devotions, and 1 p.m. Mass. 614-294-5319

### 25, WEDNESDAY

#### 'The Wild Goose Is Loose' Seminar

6:30 to 8:30 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Third meeting of four-week "The Wild Goose Is Loose" seminar on the attributes of the Holy Spirit and how to respond to the Spirit. Sponsored by Columbus Catholic Renewal. Child care available on request. 614-500-8178 or 614-614-989-7890

#### Healing Mass

7 p.m. St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Father Bill Faiella, CSC, will offer a Mass for inner healing for persons dealing with ordinary stress and stress due to health and relationship issues.

### 25-28, WEDNESDAY-SATURDAY

#### Three Bags Full Consignment Sale

6 to 9 p.m. Wednesday, 10 a.m. to 7 p.m. Thursday, 10 a.m. to 3 p.m. and 6 to 9 p.m. Friday, 10 a.m. to 3 p.m. Saturday (selected items half-price Friday night and Saturday), Hartford Fairgrounds, 14028 Fairgrounds Road, Croton. Three Bags Full consignment sale of children's items. Unsold and unclaimed items are donated to Catholic and pro-life charities. 614-561-5300

### 26, THURSDAY

#### St. Catherine of Siena lecture at ODU

3:30 p.m. Colonial Room at Sansbury Hall, Ohio Dominican University, 1216 Sunbury Road, Columbus. Catherine of Siena, Model of Common Good with Dr. Matthew Ponesse, ODU associate professor of history.

#### Bethesda Post-Abortion Healing Ministry dinner

5:30 p.m., St. Agatha Church, 1860 Northam Road, Columbus. Mass followed by refreshments, dinner and program. Celebrant and keynote speaker is Bishop James Wall of Gallup, New Mexico. 614-718-0277

#### Frassati Society Christ in the City

7 p.m., St. Patrick Church, 280 N. Grant Ave. Columbus. Eucharistic adoration, confessions, Taize chant and Dominican Compline followed by fellowship at Dladagh Irish Pub. 614-224-9522

### 26-29, THURSDAY-SUNDAY

#### The Battle of the Boat spring musical at St. Charles

8 p.m. Thursday, Friday, Saturday, 3 p.m. Sunday. St. Charles Preparatory School Campus Theatre, 2010 E. Broad St., Columbus. American debut of a new British musical that tells the story of children trying to find their place in a world at war. 614-252-6714

#### Knights of Peter Claver and Ladies Auxiliary Conference

Doubletree Hotel by Hilton, 175 Hutchinson Ave., Worthington. Northern District Conference meeting of the largest historically African-American Catholic lay organization in America. Bishop Frederick Campbell will celebrate Mass at 8:30 a.m. Sunday.

### 27-28, FRIDAY-SATURDAY

#### Youth Ministry Leaders Retreat

6:30 pm. Friday to 2 p.m. Saturday, St. Therese Retreat Center, 5277 E. Broad St., Columbus. Led by Dr. Gregory "Dobie" Moser, executive director of Youth and Young Adult Ministry for the Diocese of Cleveland. Theme: Vulnerability, Mystery, and Grace. 614-241-2565

### 27-29 FRIDAY-SUNDAY

#### Children of Eden spring musical at Bishop Ready

7 p.m. Friday and Sunday, 2 p.m. Saturday, Bishop Ready High School, 707 Salisbury Road, Columbus. Two-act musical focuses on Adam and Eve, Cain and Abel, and Noah and the Flood. 614-276-5263

### 27-2, FRIDAY-WEDNESDAY

#### Man of the Shroud exhibit

3 p.m. to 8 p.m. Friday; 10 a.m. to 8 p.m. Saturday, Mon-

day and Tuesday; 8 a.m. to 8 p.m. Sunday; 10 a.m. to 1 p.m. Wednesday, St. Francis de Sales Church 40 Granville St., Newark. Exact replica of the Shroud of Turin on loan from the National Shrine of St. Maximilian Kolbe. Exhibit includes large crucified corpus and 92 panels detailing the history and science of the shroud. 740-345-9874

### 28, SATURDAY

#### Diocesan Jail and Prison Ministry Conference

9:30 a.m. to 3 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Featured speaker is Ron Zeilinger, executive director of Dismas Ministry, a national Catholic prison outreach. Open to experienced prison ministers and those interested. Topics include restorative justice, models of ministry, re-entry ministry, and advocacy. 614-241-2540

#### Back in His Arms Ministry Memorial Mass

1 p.m., Resurrection Cemetery Chapel Mausoleum, 9751 N. High St., Lewis Center. Mass for families who are experiencing the loss of a child. 614-906-3115

### 29, SUNDAY

#### Friends and Family Day Mass

10 a.m., St. Augustine & Gabriel Church, 1550 E. Hudson St., Columbus, Mass for families, friends, neighbors, and alumni followed by potluck lunch. 614-268-3123

#### Frassati Society Cathedral Mass and Brunch

10:30 a.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Meet at the Cathedral for Mass followed by brunch at SuperChef. 614-224-9522

#### Mass Ad Orientem at Columbus St. Patrick

Noon, St. Patrick Church, 280 N. Grant Ave., Columbus. Celebration of Mass Ad Orientem (with priest facing the altar). 614-224-9522

#### Seasons of Hope Bereavement Ministry

2 to 4 p.m., St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Fourth meeting of North High Deanery's six-week Seasons of Hope Bereavement Ministry for those who have lost a loved one. Contact michaeljameschmidt@yahoo.com or mjulian@columbus.rr.com.

#### 'Awaken!' Series at St. Michael

4:30 to 5:45 p.m., St. Michael Church, 5750 N. High St., Worthington. Fifth talk in five-part "Awaken!" series focused on empowering parents to a renewed personal relationship with the Trinity and equipping them with the tools to spread the Good News. Topic: "Eucharist: Do you truly believe?" with Diocese of Columbus seminarian Theo Madrid and youth minister Meg Heller. 614-888-5384

#### Prayer Group Meeting at Christ the King

5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus (enter at daily Mass entrance). Weekly parish prayer group meets for praise, worship, ministry, and teaching. 614-237-0401

## MAY

### 2, WEDNESDAY

#### 'The Wild Goose Is Loose' Seminar

6:30 to 8:30 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Fourth meeting of four-week "The Wild Goose Is Loose" seminar on the attributes of the Holy Spirit and how to respond to the Spirit. Sponsored by Columbus Catholic Renewal. Child care available on request. 614-500-8178 or 614-614-989-7890

### 3, THURSDAY

#### Celacle at Holy Name

6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests





## The Battle of Boat

The St. Charles Preparatory School Drama Department will present *The Battle of the Boat*, the American premiere of a new British musical, as its spring production at 8 p.m. Thursday, April 26 through Saturday, April 28 and at 3 p.m. Sunday, April 29 in the St. Charles Campus Theatre.

Written by Jenna Donnelly and Ethan Lewis Maltby, *The Battle of Boat* is a courageous tale of children trying to find their place in a world at war. Frustrated by their inability to join, the children decide to do whatever it takes to help in the war

effort. However, they soon have to tackle their own conflict in the form of a local gang that will stop at nothing to see every plan they form fail. The new musical is a celebration of the British spirit that shone through World War I.

*The Battle of Boat* was first produced by Jeremy Walker for the National Youth Music Theatre, directed by Kate Golledge and performed at the Rose Theatre Kingston in August 2016. The St. Charles Preparatory School production of *The Battle of Boat* is the first authorized



production of this musical in the United States.

Tickets are \$10 each for adults and \$5 for students. Reservations may be placed by calling the St. Charles main office at 614-252-6714 between 9 a.m. and 4 p.m. Monday through Friday.

**Photo: Cast members in *The Battle of the Boat* include (in boat from left) Jack Margiotta, Jaz Nappier, Claire Ferguson and Natalie Tangeman; (Standing from left) Campbell Smith, Nathan Kuhr, Matthew Turek, Jarrod Hay and Donald Search.**

## Children of Eden

The theater department at Bishop Ready High School, 707 Salisbury Road, will present the John Caird/Stephen Schwartz musical *Children of Eden* at 7 p.m. Friday, April 27 and Sunday, April 29, and at 2 p.m. Saturday, April 28.

The first act focuses on Adam and Eve and Cain and Abel. Act Two explores Noah and the Flood. The play is designed to have one player perform two roles, one in each act. Six seniors, five juniors, five sophomores, and six freshmen comprise the cast under the direction of Bishop Ready faculty member Jill Larger.

Seniors Daniel Houston (Cain/Japheth), Marie Pece (Eve/Mama), and Kyle Ferko (Seth/Shem) are joined by juniors Daniel Hamilton (Adam/Noah) and Dominic Tokar (Abel/Ham) in dual roles. Junior John Pyles plays Father.

Tickets are \$10 for adults, \$9 for ages 65 and older,



and \$8 for students.

For more information, call the school at 614-276-5263.

**Photo: Cast members in *Children of Eden* (foreground, from left), Daniel Hamilton, Marie Pece, Grace Larger, and Daniel Houston.**

## ODU Art Exhibit

Ohio Dominican University will present its 2018 Senior Art Exhibition from April 27 to June 30 in the Wehrle Gallery, located in Wehrle Hall on ODU's campus, 1216 Sunbury Road in Columbus. An opening reception will take place at 5 p.m. Friday, April 27, to coincide with the Inauguration of Dr. Robert A. Gervasi as the university's 16th president.

"From the Halls of Wehrle: 2018 Senior Exhibition" will feature a range of content and media by ODU senior art, art education and graphic design majors.

The exhibition is free and open to the public. The Wehrle Gallery is open from 10 a.m. to 4 p.m. Monday through Friday.

For more information on the exhibit, visit [ohiodominican.edu/Wehrle](http://ohiodominican.edu/Wehrle).

## ODU to honor three distinguished alumni

Ohio Dominican University will recognize three graduates who are leaders in their community with its distinguished alumni award at Reunion 2018, which will take place Saturday, April 28 on its campus at 1215 Sunbury Road, Columbus.

The honorees will be Mira R. Wright, Sister Margie Davis, OP, and Reta Clemans Holden. The distinguished alumni awards were established in 1980 to recognize graduates of Ohio Dominican or St. Mary of the Springs College, as the university previously was known, who have demonstrated a commitment to serving others in a global society as ethical and effective leaders and are grounded in the pursuit of truth, justice, and peace.

Wright earned a bachelor of arts degree in psychology from Ohio Dominican in 1978. She was a member of the basketball team, and in 1979 as an assistant coach became the first African American to serve the school in a coaching role. She has helped recruit students to ODU, has served as a mentor, is a member of the President's

Society, and has served on the alumni association council since 2011.

She is also a graduate of Cleveland Collinwood High School and of Xavier University in Cincinnati, where she earned a master's degree in counseling and education. She has been director of human resources administration for Columbus City Schools since 2003. In 2011, she established ODU's fund which provides financial assistance to multicultural students.

Sister Margie is a 1972 graduate with a bachelor of arts degree in social work. She also is a graduate of Columbus Our Lady of Peace School and Bishop Watterson High School and The Ohio State University. In 1982, she took her first profession of vows and joined the Dominican Sisters of St. Mary of the Springs, now the Dominican Sisters of Peace, which is ODU's founding congregation.

She has worked in various ministries, including as a case manager and team leader at Southeast Community Mental Health Center; at The Dwelling Place, a shelter for homeless wom-

en in New York City; and as director of social work at the Mohun Health Care Center in Columbus.

Since 2013, she has been campus ministry director at ODU. During that time, the university has participated in many service trips, including annual spring break service mission trips to Haiti. Sister Margie is heavily involved in activities at her alma mater, attending campus events, coordinating opportunities to serve in the community, and meeting with students.

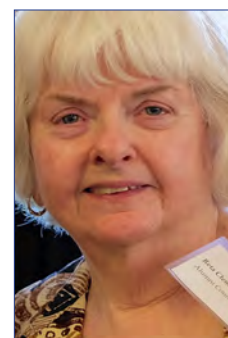
Holden earned a bachelor of arts degree in biology from St. Mary of the Springs College. She graduated from Newark Catholic High School, and attended OSU and Santa Clara Uni-



Mira Wright



Sr. Margie Davis, OP



Reta Holden

versity's graduate school of business.

She is an Indianapolis resident and has worked at Battelle Memorial Institute, Syntex Corp., the Indianapolis Children's Museum, John Strange Elementary School, H&R Block, the Conner Prairie living history site near Indianapolis, and Trader Joe's. She is a longtime member of ODU's alumni association council and also is a member of ODU's President's Society and Legacy Society. She has given generously toward faculty research and student scholarships at the university.

Photos courtesy Ohio Dominican University

## Blessed Romero's canonization probably in Rome in October

Catholic News Service

During an April 11 homily in Washington, Salvadoran Archbishop Jose Luis Escobar Alas said the canonization of Blessed Oscar Romero will "probably" be in Rome and "probably" take place at end of October after a meeting of bishops.

He hedged his statement, saying the final decision is up to Pope Francis.

"Soon we will have a canonization," the archbishop said. "On May 19, we will know the date and the place." That's the date cardinals will gather at the Vatican for a meeting known as a consistory, where they're expected to decide the details.

The archbishop's statement came hours after reports that Honduran Cardinal Oscar Maradiaga told the press in Madrid that the canonization would take place Oct. 21.

Blessed Romero was assassinated March 24, 1980, during Mass after repeatedly pleading for an end to violence, to injustice against the poor, and to the killing of innocent civilians during an armed conflict that ultimately lasted 12 years and resulted in more than 70,000 deaths in the country.

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