



DIOCESE OF COLUMBUS

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**PERMANENT DEACONS FAITHFULLY
SERVE THE DIOCESE OF COLUMBUS**

Editor's reflections by Doug Bean

Crisis management in the Church

It would be easy to try to wish away the scandals that have rocked the Catholic Church in America during the past month. Sometimes you can ignore a problem and it will fade from public consciousness, but not in this case.

Sometimes things have to get messy before they get better. And that's where the Church finds itself at the moment.

By now, most Americans have heard about the alleged malfeasance of Archbishop Theodore McCarrick, at one time one of the highest ranking prelates in the United States, and the disturbing grand jury report in Pennsylvania that documented hundreds of past improprieties by the clergy in six of the state's dioceses. And late Saturday, Archbishop Carlo Maria Vigano, a former apostolic nuncio to the United States, released an 11-page statement in which he wrote that Pope Francis knew about the allegations against McCarrick and the sanctions imposed on him by Pope Benedict XVI, but chose to reinstate McCarrick to ministry.

Many Catholics are justifiably disgusted to read about the actions of a few priests and the lack of decisive action by some Church leaders to deal with these cases when they knew what was happening.

Before going any further, let's be clear. We're talking about some members of the clergy in previous decades who are among the accused. That doesn't make the situation any less palatable, but be careful about blanket condemnations of the sacred order of the priesthood.

There are many good and holy priests and bishops serving God and His Church.

So what are the Church and the Holy Father going to do going forward? That's the question many Catholics are asking.

A number of Church leaders, including Pope Francis in Ireland this past week, have expressed their disappointment about what happened and have vowed to work toward greater transparency and accountability. Some U.S. bishops have announced that they will release a list of the accused in these dioceses or open their records to investigators.

It remains to be seen what systematic actions will be taken to build upon the safeguards the U.S. Conference of Catholic Bishops put in place starting in 2002 with the *Charter for the Protection of Children and Young People* and the *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons*.

Understandably, the laity have reacted with deep concern to these reports. While they might feel powerless, there are several ways they can help.

First of all, report any questionable activity you might witness.

Don't stop going to Mass just because you might be disillusioned with the Church.

And pray, fast and do penance for the victims, abusers and enablers. They are most definitely in need of healing.



Pope says he trusts people to judge archbishop's claims about him

Catholic News Service

Pope Francis said Archbishop Carlo Maria Vigano's document calling on him to resign is written in a way that people should be able to draw their own conclusions.

"I read the statement this morning and, sincerely, I must say this to you and anyone interested: Read that statement attentively and make your own judgment," he told reporters on Aug. 26. "I think the statement speaks for itself, and you have a sufficient journalistic ability to make a conclusion."

Speaking to reporters traveling back to Rome with him from Dublin, the pope said his lack of comment was "an act of faith" in people reading the document. "Maybe when a bit of time has passed, I'll talk about it," he said.

Asked directly when he first learned of the former Cardinal Theodore McCarrick's sexual abuse, Pope Francis said the question was related directly to Archbishop Vigano's report and he would not comment now.

Archbishop Vigano, the former nuncio to the United States, claimed he told Pope Francis about Cardinal McCarrick in 2013.

In June, the Vatican announced that the pope had ordered the former Washington archbishop to live in "prayer and penance" while a canonical process proceeds against him. The pope later accepted Archbishop McCarrick's resignation from the College of Cardinals.

The issue of clerical sexual abuse and other crimes and mistreatment

of minors and vulnerable adults by Catholic priests and religious and the attempts by bishops and superiors to cover up the facts dominated the news coverage of the pope's trip to Ireland for the World Meeting of Families.

The pope said his meeting on Aug. 25 with survivors of abuse was "very painful," but it was very important "to listen to these people."

Marie Collins, a survivor and former member of the Pontifical Commission for the Protection of Minors, told reporters after the meeting that she is still concerned that the pope has not established a tribunal to investigate and hold accountable bishops accused of failing to protect minors and covering up abuse.

Pope Francis said while he likes and admires Collins, "she is fixated" on the accountability tribunal, and he believes he has found a more efficient and flexible way to investigate and try suspected bishops by setting up temporary tribunals when needed.

The pope then went on to describe how "many bishops" had been investigated and tried, most recently Archbishop Anthony S. Apuron of Agaña, Guam. In March, an ad hoc apostolic tribunal of the Congregation for the Doctrine of the Faith found him guilty of "certain accusations."

Asked by reporters what lay Catholics can do about the clerical abuse scandal, Pope Francis responded, "When you see something, say something immediately," preferably to someone with the authority to investigate and stop it.

CORRECTION

A story in the Aug. 26 *Catholic Times* did not list the telephone number for James Allen, a contact for a retreat sponsored by the Catholic Laymen's Retreat League from Sept. 7-9 at St. Therese's Retreat Center. The number is (614) 403-7831.



Front page photo:
50 Years of the
Diaconate
Deacon Frank
Sullivan incenses
the congregation at
Columbus St. Joseph
Cathedral.
CT file photo by Ken Snow

CATHOLIC TIMES

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USCCB president seeks papal audience, answers to questions

Catholic News Service

The president of the U.S. Conference of Catholic Bishops said he was “eager for an audience” with Pope Francis to gain his support for the bishops’ plan to respond to the clergy sexual abuse crisis.

In an Aug. 27 statement, Cardinal Daniel N. DiNardo of Galveston-Houston also said that the questions raised by Archbishop Carlo Maria Viganò, former nuncio to the United States, in a letter published by two Catholic media outlets “deserve answers that are conclusive and based on evidence.”

“Without those answers, innocent men may be tainted by false accusations and the guilty may be left to repeat the sins of the past,” the cardinal said.

In his 11-page letter, published Aug. 26, Archbishop Viganò accused church officials, including Pope Francis, of failing to act on accusations of abuse of conscience and power by

now-Archbishop Theodore E. McCarrick. Archbishop Viganò claimed he told Pope Francis about Cardinal McCarrick in 2013.

Archbishop Viganò, who served as



Cardinal Daniel DiNardo



Archbishop Carlo Maria Viganò

nuncio to the United States from 2011 to 2016, wrote that he was compelled to write his knowledge of Archbishop McCarrick’s misdeeds because “corruption has reached the very top of the church’s hierarchy.”

In his statement, Cardinal DiNardo reiterated an Aug. 16 call for an apostolic visitation, working with a national lay commission granted independent authority, to investigate the “many questions surrounding Archbishop McCarrick.”

He also said he convened members of the USCCB Executive Committee on Aug. 26 and that they “reaffirmed the call for a prompt and thorough examination into how the grave moral failings of a brother bishop could have been tolerated for so long and proven no impediment to his advancement.”

The plan earlier outlined by Cardinal DiNardo also called for detailed proposals to make reporting of abuse and misconduct by bishops easier and improve procedures for resolving complaints against bishops.

Cardinal DiNardo again apologized to abuse survivors and their families.

“You are no longer alone,” he said.

The statement explained how since 2002, professionally trained staff have worked with the U.S. church to support survivors and prevent future abuse. Cardinal DiNardo pointed to the steps the church has put in place in response to abuse, including the zero-tolerance policy regarding clergy abuse; safe environment training in diocesan offices, parishes and schools; background checks for church workers and volunteers working around children; victim assistance coordinators; prompt reporting to civil authorities; and diocesan lay review boards.

“In other ways, we have failed you. This is especially true for adults being sexually harassed by those in positions of power and for any abuse or harassment perpetuated by a bishop,” Cardinal DiNardo said.

“We will do better. The more she is buffeted by storms, the more I am reminded that the church’s firm foundation is Jesus Christ. The failures of men cannot diminish the light of the Gospel.”

Two parishes to host ‘Surviving Divorce’ programs

There are few topics more challenging in the Church today than divorce. Not only is the reality of divorce incredibly painful for those involved, but few seem to understand what the Catholic Church teaches on the topic. As a result, many divorced people stop attending Mass or leave the faith altogether.

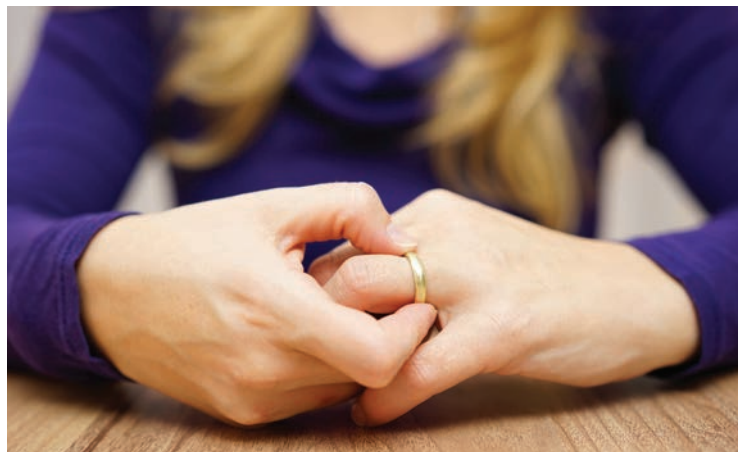
Whether they experienced divorce years ago or are in the midst of it now, they often feel rejection and shame. Many also fear being judged by their communities. They have questions, and it seems that many people who minister to the laity are paralyzed when attempting to give meaningful answers.

In response to these concerns, two Columbus-area parishes are offering “Surviving Divorce: Hope and Healing for the Catholic Family,” a program of hope and healing.

The program will be presented beginning at 7 p.m. Wednesday, Sept.

19 at Powell St. Joan of Arc Church, 10700 Liberty Road, and at the same time Wednesday, Oct. 3 at Grove City Our Lady of Perpetual Help Church, 3730 Broadway, continuing through the next 12 weeks at both locations.

Because of the sensitive nature of the program and to build relationships



and confidentiality, no new participants will be admitted after the first three weeks.

The program offers answers and guidance to the many issues surrounding divorce, annulments, remarriage,

parenting, and more. Its goal is to bring the divorced through emotional healing with the power of forgiveness, and into a more vibrant relationship with Christ and the Church.

Each session begins with a 30-minute video presentation addressing a specific topic, followed by small-group discussion. Participants will receive a workbook that contains all the points shared and discussed throughout the program. The only charge for the program is a suggested \$10 charge for the book.

Keith Luscher, director of the Non Solum Columbus group for separated and divorced Catholics, which is sponsoring the program, said it will help participants discover how to work through the emotions of separation and divorce; experience personal healing and hope; gain wisdom and comfort from others who share their experiences; address questions

of forgiveness and new family dynamics; and obtain an understanding of the annulment process.

“Divorce is one of the most significant factors that drive Catholics away from the Church,” Luscher said. “In fact, there are simply too many myths and misunderstandings, often among Catholics themselves, about the issue.” He points out that “divorce does not mean excommunication, the annulment process does not render children ‘illegitimate,’ and the Catholic Church never will abandon any person who may have been abandoned by his or her spouse.”

Those interested in participating are asked to RSVP so that enough books and materials will be available at the sites. Contacts are Jeanne Falter at (614) 778-0736 or jeannefalt@aol.com and Joe Scarpitti at (614) 571-6394 or scarpj@gmail.com at St. Joan of Arc, and Marti Hurd at (614) 875-3322, extension 318 or mhurd@ourladyofperpetualhelp.net and Patrick McMillan at (614) 288-1278 or mcmillan1952@hotmail.com at Our Lady of Perpetual Help.

Have Faith in Education

By Adam Dufault

Prayers for a new school year

When I served as an elementary school principal in the Archdiocese of Chicago, the first day of school was one of my favorite days of the year. It was not because the building was returning to life after a summer of cleaning and planning, but because of the joy I saw in the returning children. Students ran inside, excited to return to classes, to reconnect with old friends, and to share their news of summer adventures. Uniform shirts were the cleanest that they would be all year long. Teachers were ready to start their work with a new group of students. The first day is a time of eager anticipation of the good things to come.

Last week, those same first-day scenes played out across the Diocese of Columbus as classes began at most of our 53 schools. More than 15,000 students returned to classes, settling into new classrooms and ready to learn.

I had the privilege of joining the students and faculty at St. Mary School in German Village on their first day to attend their annual *Schultute* ceremony. Staying true to the school's German heritage, first-graders were presented with gigantic paper cones stuffed with school supplies, books, and more goodies during an assembly. This models the traditional German practice of welcoming the youngest students into the school community and wishing them *Grüß Gott* – all the wonderful blessings of God – as they embark on their academic journeys. As the grateful recipient of my own *Schultute*, I can tell you that it is a great way to start a new year.

And what a blessing these children already have received simply by being enrolled in a Catholic school. It is truly a generous gift from their parents. Pope St. John Paul II once said, "Catholic education aims not only to communicate facts, but also to transmit a coherent, comprehensive vision of life, in the conviction that the truths contained in that vision liberate students in the most profound meaning of human freedom" (Address during *ad limina* visit to U.S. in 1988). I once heard the late Cardinal Francis George of Chicago echo these words by describing Catholic education as the only "truly free education possible." In this statement, he spoke not about financial costs, but about the same true freedom mentioned by the late Holy Father. Our children are free to learn in an academically rigorous environment that continues to be on the leading edge of education, with initiatives such as support to children with special needs, standards-based grading, and the investment in forward-looking STEM programs. They are free to participate in top-notch athletics, extracurriculars, and fine arts programs. But most importantly, our students are in the only place where they can freely encounter Jesus Christ and be formed into disciples through an environment of faith, prayer and service that forms the solid foundation of Catholic education. Nowhere else is this possible, other than through the valuable gift of our Catholic schools.

We are blessed to be in a diocese where Catholic education is available for children beginning at six weeks old (at Our Lady of Bethlehem School and Childcare in Columbus), continuing through 41 other elementary schools and 11 high schools, and leading right into undergraduate and graduate programs at Ohio Dominican University. As this year begins, I'd like to ask for your continued prayers for our schools, our students and their families, and our teachers and administrators. It's going to be a great year!

Adam Dufault is the Episcopal Moderator for Education and Superintendent of Catholic Schools of the Diocese of Columbus.



DeSales announces two appointments

Columbus St. Francis DeSales High School has appointed Tim Jewett as advancement director and Allison Grosik as campus ministry director.

Jewett has spent the last two years in the school's enrollment office working with new students and international student admissions. He previously was an English teacher and track and field coach at the high school level



Tim Jewett

Photos courtesy St. Francis DeSales High School

He received a bachelor of arts degree from John Carroll University and continued postgraduate studies at Otterbein University.

Grosik, a 2011 DeSales graduate, attended St. Francis (Pennsylvania) University, earning a bachelor of arts degree in psychology. She was awarded a master of education degree in school counseling by California University of Pennsylvania. She is also a nationally certified counselor.



Allison Grosik

Watterson inducts seven into athletic hall

Columbus Bishop Watterson High School inducted seven new members into its athletic hall of fame last weekend. They joined 41 others connected with the school's athletic program who have received the honor since the hall was established in 2014.

The new inductees were: David Brown, basketball (1987-89); Scott Dockter, tennis (1981-85); Denny English and Jason Homorody, dou-

bles tennis (1989-91); Chuck Gleich, boys and girls volleyball coach (1987-2012); Steve Shoemaker, baseball (1985-88); and Kelli Stein, swimming (1997-2000).

The inductees were introduced at halftime of Watterson's football game against Dublin Jerome on Friday, Aug. 24. A brunch and induction ceremony took place Sunday, Aug. 26 in Dominican Hall at the school, 99 E. Cooke Rd.

Backpacks blessed at St. Bernadette



Students at Lancaster St. Bernadette School had their backpacks blessed on the first day of school. Father Ty Tomson, pastor of St. Bernadette Church, told them, "A blessing makes things special for God. Because we are a Catholic school, everything we do, even homework, we do for God."

Photo courtesy St. Bernadette School

St. Mary of the Springs 150th anniversary

Graduates of the former Columbus St. Mary of the Springs Academy are celebrating a pair of milestones this year – the 150th anniversary of the school's founding and the 20th anniversary of the Jubilee Museum in Columbus, which has a room dedicated to the institution. The academy for girls was founded in 1868 by the Dominican Sisters, who came to Columbus after a fire in 1866 destroyed their academy in Somerset, where they had been since 1830. Businessman Theodore Leonard offered the sisters land if they would relocate to Columbus. The sisters gave the school and their congregation the name of St. Mary of Springs because the former Leonard property included several natural springs. On the same land, the congregation established St. Mary of the Springs College (now Ohio Domini-

a photo of the school's 1908-09 basketball team. The committee in charge of the academy's room at the museum is looking for yearbooks, autograph books, graduation dresses, and any other items related to the school which have been kept by graduates or handed down to their families. Recent



Photos courtesy Ann Seren



gifts of this type include an 1888-89 autograph book and a 1917 yearbook. The committee also is looking for financial donations to pay for painting, plastering and general maintenance of the room. For more information, write

can University) in 1924. The academy existed until 1966, and the building that housed it was torn down in the 1970s. It is pictured above, along with

to Carol Bringardner Klunk, 3002 Plymouth Ave., Columbus OH 43209, or contact Ann Seren at annseren57@gmail.com or (614) 237-1379.

Columbus Catholic Renewal sponsoring two events

The Columbus Catholic Renewal organization is sponsoring a praise and healing Mass on Saturday, Sept. 8 and a retreat for women from Friday to Sunday, Oct. 19 to 21.

The Mass will take place at Columbus Holy Cross Church, 204 S. 5th St. The program will begin at 3 p.m. with the Chaplet of Divine Mercy, followed by contemporary praise and worship, with teams available for individual prayer.

Mass is scheduled at 5:15 p.m., with Father Dean Mathewson as the celebrant. The Sacrament of Anointing of the Sick will be available after Mass. Fellowship will follow.

The retreat will take place at St. Therese's Retreat Center, 5277 E. Broad St., Columbus. It will be led by Jane Barz, who has been a liaison for the national Catholic Charismatic Renewal group for 17 years and has been a member of its national service committee. To register for the event and for more information, contact Columbus Catholic Renewal at (614) 980-3021.

The Columbus Catholic Renewal is under the authority of Bishop Frederick Campbell through its liaison to the bishop, Father Mathewson. For more information, send an email to info@ccrcolumbus.org or call (614) 500-8178.

ASSOCIATE DIRECTOR POSITION AVAILABLE

The Catholic Diocese of Columbus is looking for a fulltime Associate Director for the Office of Catholic Ethnic Ministry. The essential job responsibilities include, but are not limited to:

1. Manage and support the basic policies and procedures of the day-to-day operations of the office. Assist with the office budget, ongoing formation for the office's staff, and oversight of administrative support assistants helping the office.
2. Oversee, under the supervision of the Director, the office's Catholic Latino Ministry efforts, including interaction and collaboration with the office's Latino Catholic consultative board.
3. Support and work with all other ministerial activities associated with and populations served by the Office, including the African-American, African, and Asian/Asian-American communities. Work with consultative bodies appointed by the Diocese to represent these broad ethnic/national groups.
4. Provide support for clergy assigned to care for specific ethnic/national communities and those communities' lay leadership. Additionally, provide support of clergy and religious vocations and ministry formation specific to these communities, as warranted.
5. Help represent the Diocese at local and national conferences, on various committees, and at public events.
6. Help solicit grants for projects in ethnic ministries, including the office's collaboration with the Office of Development and Planning to support stewardship education and formation among Catholic ethnic/national communities.

Job Related Skills: The ideal applicant must be a practicing Catholic and exhibit the ability to effectively communicate both in written format and oral presentation; ability to maintain organization, multi-task and establish priorities; exhibits initiative, responsibility and flexibility. In addition, this position requires the ability to work with others in a diverse and collaborative team environment and be proficient in MS Office software (Word, Excel) and Google Apps.

Education/Experience: A Bachelor's degree in ethnic ministry or a related field is required; a master's degree in the same is preferred. The ability to be bilingual in Spanish and English is mandatory for this position. Three to five years of experience in ethnic ministry settings is required.

Compensation, Benefits & Requirements: 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" program. Benefits are according to Diocesan policy. Send cover letter, resume, and three references by:

**Monday, September 17, 2018 to Dominic Prunte,
HR Director at dprunte@columbuscatholic.org.**

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Is death penalty out completely?



QUESTION & ANSWER Father Kenneth Doyle Catholic News Service

QI have always been against the death penalty -- since the prisoner is behind bars and removed from doing further harm to the public. But a recent piece in *The Wall Street Journal* included statements by criminals who said that they were not as aggressive with victims when they knew there was a death penalty -- so it does seem to have served as a deterrent and to have saved some lives.

I still, though, don't believe that society should take a life of someone who might need more time to turn to God, and I'm wondering whether the pope's recent pronouncement removes the death penalty completely from the Catholic conversation. (Chesapeake, Virginia)

A According to a revision of the *Catechism of the Catholic Church* ordered by Pope Francis in August, the use of the death penalty is now a settled question in Catholic moral teaching: The church stands opposed to it.

The text of the catechism will now say that the death penalty "is inadmissible because it is an attack on the inviolability and dignity of the human person." That language replaces a text in place since 1997 (No. 2267) that had permitted capital punishment in exceptional cases "if this is the only possible way of effectively defending human lives against the unjust aggressor."

The new text will note that, in present-day society, "more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption."

Far from marking a radical change in the church's position, the new revision simply elucidates what has been a developing church teaching over a number of years. St. John Paul II in his 1995 encyclical *Evangelium Vitae* (The Gospel of Life) had written in opposition to the death penalty, and he, Pope Benedict XVI and Pope Francis had regularly pleaded for clemency and stays of execution for inmates on death row.

In 2015, Pope Francis had called capital punishment "cruel, inhumane

and degrading" and said that it "does not bring justice to the victims, but only foments revenge."

The Catholic Church, with this latest clarification, makes clear that no matter how horrendous the crime perpetrated, civil society has no right to "play God" and decide that a prisoner's life on earth is over. The death penalty, said Pope Francis in announcing the revised text, "is, in itself, contrary to the Gospel, because a decision is voluntarily made to suppress a human life, which is always sacred in the eyes of the Creator and ... in the last analysis, only God can be the true judge and guarantor."

The Vatican announcement reflects a worldwide trend. Today, more than 140 countries have eliminated the death penalty or simply stopped executions by de facto moratoriums.

Q Our parish uses the Nicene Creed at Mass, which includes the phrase "for us men and for our salvation he came down from heaven." Why isn't the phrase gender-neutral? It makes me feel marginalized as a woman.

Christ gave us an example of how to pray in the Lord's Prayer: "Give us this day ... forgive us our trespasses." Why doesn't the church follow his example on deciding the wording of the creed? (Bloomington, Indiana)

A The English wording of the Nicene Creed -- "for us men" -- is actually a mistranslation. The Latin wording is *propter nos homines*, and in Latin the word *homo* is generic; it means "person" or "human being." (By contrast, the Latin word *vir* is used when one wishes to denote a male individual.)

At the Masses I celebrate, I resolve the issue in a pastoral way by simply skipping over the word "men" and saying "for us ... and for our salvation he came down from heaven." (The other option, of course -- permitted by the liturgical guidelines -- is to use the Apostles' Creed instead of the Nicene Creed.)

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Drive, Albany NY 12203.

Endowment formed for St. Thomas justice ministry

An endowment fund that will provide support for the justice ministry of Columbus St. Thomas Church has been established with The Catholic Foundation.

Anonymous donors set up the fund in memory of Jerry McCarty, who died in 2015 and was a leader of the ministry for many years. He helped the ministry become involved with the BREAD (Building Responsibility, Equality and Dignity) organization of Columbus.

Each year, a distribution from the fund will be sent to the St. Thomas justice ministry, mainly so it can continue to work with BREAD.



Jerry McCarty

Looking for 'the fish fry guy'

The *Catholic Times* has lost contact with JK Mendenhall, known to many readers as "the fish fry guy" for his annual ratings of fish fries throughout the diocese. Several recent attempts to get in touch with him by telephone have brought a recorded

response that his number has been changed, disconnected or is no longer in service. Anyone who knows how to reach him is asked to let him know this or to contact Tim Puet at (614) 224-5195 or tpuet@columbus-catholic.org.

Sisters meet with governor



Gov. John Kasich met with religious sisters from several Ohio congregations last month for lunch and discussion at the Governor's Residence. Sisters Pat Twohill, Nadine Buchanan, and Barbara Kane represented the Dominican Sisters of Peace at the second such meeting during Kasich's eight years as gover-

nor. The first was in 2016 to celebrate the canonization of St. Teresa of Calcutta. The governor said he recognizes that sisters often are involved in coalitions that can initiate change in communities and expressed his belief that people of faith must "spark people into action."

Photo courtesy Dominican Sisters of Peace

Can We Pay Others to Donate a Kidney?

Often we envision donating our organs after we are dead, but we can also choose to become an organ donor while we are alive if we share part of our liver or donate one of our kidneys. The proposal to give one of our two kidneys away, though, does raise some ethical and safety concerns. There can be long-term risks for the donor. Donating a kidney, moreover, would not be therapeutic for us — only for someone else — and in fact might slightly increase our own risk for experiencing renal failure in the future.

Clearly we have a general duty to respect the integrity of our body. This means we shouldn't cause injury to it, or damage it, for example, through surgeries or treatments that are not necessary to preserve our health or save our life. In light of these considerations, donating one of our kidneys would seem to run counter to our responsibility to maintain bodily integrity.

Yet the notion of integrity can also be understood in a broader sense; namely, as functional integrity, so that if one of our kidneys were removed without imposing undue risk and without a significant loss of blood-filtering function, then we could say that the functional integrity of our renal system was preserved. In that case, the removal of one of our kidneys, as a sacrificial act and for a proportionate reason, such as saving or improving another person's life, could be justified. This is what the



MAKING SENSE OUT OF BIOETHICS Father Tad Pacholczyk

Church affirms.

A further ethical concern, however, centers on the fact that the decision to donate must be made freely by the donor, and consent should be given without any undue pressure. This means that offering payments for organs is fundamentally coercive and unethical.

We face a serious shortage of available kidneys for transplant in the U.S. Average wait times for a kidney are approaching five years, and about 15 to 20 people die each day while waiting for an organ — the majority for a kidney. In August of 2018, I participated in a conversation with some of the health policy team at the White House as they considered possible strategies for increasing the supply of live donor kidneys. We discussed the ethical, legal, economic and health implications of some proposed solutions, including the proposal to reward organ donation by providing various non-cash benefits.

During the White House meeting, some parties to the discussion offered recommendations that the government provide lifetime guaranteed coverage of all future medical expenses, or lifetime health insurance,

to every person who becomes a living kidney donor. I emphasized that we should not be “encouraging” donation by offering “incentives” to donors as a direct benefit at all. Offering lifetime health insurance or similar proposals would, in my view, constitute a form of payment or “valuable consideration” offered to the donor, and would again raise the problem of improperly incentivizing the donation of organs, pressuring someone to consider donating as a way to secure lifetime health insurance coverage.

When Congress passed the National Organ Transplant Act in 1984, this concern about incentivizing donations was directly addressed. This law prohibits the purchase of organs or any exchange of “valuable consideration.” This same law, however, clearly permits reimbursement of various expenses associated with the transplant, such as travel costs to get to the hospital in order to have the kidney removed, temporary housing at the time of surgery, lost wages incurred in connection with the donation of the organ, etc.

Providing reimbursement of expenses should not be viewed as encouraging or incentivizing the dona-

tion itself, but rather as “eliminating disincentives,” or “removing hindrances or roadblocks.” An organ donor should not have to assume extra personal expense or take on other heavy burdens to be able freely to help out another patient who would benefit from receiving his or her kidney.

From the ethical point of view, our ultimate goal should be not so much to “incentivize donation,” as to “support or encourage personal generosity” on the part of those individuals who may desire to donate freely one of their kidneys. The distinction is an important one. At the end of the day, we want people to become organ donors, not organ vendors. Human organs and tissues, because of their close proximity and connection to our human identity, cannot be reduced to commodities to be acquired or sold on an open market. We must do what we can, legally and otherwise, to safeguard the generosity of the organ donor's freely chosen act and prevent others, especially the poor and disadvantaged, from being exploited because they need money, health care, or other “incentives.”

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

PDHC plans celebrations of life in September

The Pregnancy Decision Health Centers invite the community to join them in Columbus and Lancaster for two celebrations of life. The events will take place at 7 p.m. Thursday, Sept. 13 at Lancaster Fisher Catholic High School, 1803 Granville Pike, and at the same time Thursday, Sept. 20 at Villa Milano, 1630 Schrock Road, Columbus.

The events will feature music by George Dennehy, who sings and plays songs from his heart, using his feet, because he was born without arms. His Instagram handle and Twitter account name is #ThatArmlessGuy.

Because he has overcome so many challenges, starting with his brush with

death in a Romanian orphanage before an American family adopted him at age one, he believes that every individual has a purpose and anything is possible. He started his musical journey by learning to play the cello at age eight, and since then has taught himself to play the guitar, electric bass, and basic piano.

The celebrations will raise money for PDHC, a nonprofit organization that empowers women and families to make healthy life choices, including parenting or adoption during an unexpected pregnancy. PDHC has more than 100 volunteers who make it possible for the organization to have an average of 180

interactions each day through its intervention, prevention, extension and recovery programs.

“PDHC helped more than 12,000 people in the last year, and we need to celebrate that,” said the organization's development director, Kathy Scanlon. “Women and families are empowered when they come to PDHC. They are shown that they are not alone and they can be successful parents.”

There is no charge to attend either event. The deadline for registration is Monday, Sept. 10. For more information and to register, visit www.SupportPDHC.org/celebratelife.



George Dennehy

LIVING Faith

Loving Mary enough to nickname her

By Sarah Reinhard

When my second daughter was born, I was not prepared for how her big sister, age 3 1/2, would react. She had watched with great interest as my belly grew and she knew — though she didn't really understand — that a baby would somehow be coming out of there.

When the baby was born, my three-year-old loved the baby, though that was no surprise; I knew she would be my helper and cheerleader because that's her nature. I wasn't surprised that she had big plans for playing with the baby, and I nodded when I saw her pick out clothes every morning and afternoon.

The real surprise came with the nicknaming. And the delight has been that it has continued as we've had more children.

My oldest, who always had been verbose, immediately began coming up with pet names for her sister, and some of them have stuck. I thought for sure that baby would enter high school answering to "Noonie." We discouraged some of them as inappropriate (though accurate, such as "Poop-poops"), but couldn't help joining in ourselves.

I realized in the midst of watching this that we have a family habit of nicknames. A favorite aunt was "Aunt Bug" or "Pitty," while her husband was "Uncle Dee." When my oldest was just learning to talk, "Padre," our parish priest, was translated as "Wobby."

I've found myself adopting my daughter's nicknames for my own use. I still call that beloved priest "Wobby" every so often, especially when I'm feeling particularly fond of him. He is close to my heart, after all, and has walked with me down the path to conversion to Catholicism and conversion within Catholicism, even as he's been a family friend and an employer and my younger daughter's godfather.

It seems only natural to call my



FINDING FAITH IN EVERYDAY LIFE

Sarah Reinhard

mother-in-law "Mimi," just as my children do, because of the love that flows from the name as I say it. It was supposed to be "Grammy," but I love it more for the modification a small mouth made to it. She's done so much for me, been such a loving example, prayed and encouraged and shared ... how can I not refer to her intimately and with love?

A few years ago, my husband nicknamed a niece "Mabel," and we now call her that. We can't help it any more than we can help any of the other name modifications in our life. It just fits.

When I hear my children calling me "Momalee" or "Gobbgees" or some other strange-sounding soubriquet, I smile.

After all, you only nickname those you love.

And so, when I read about "Cachita," Cubans' nickname for Our Lady of Charity, I felt tears stinging my eyes. Once again, the most famous mother, the Virgin Mary, inspired an entire people to nickname her. "Cachita" is a familiar nickname, one that comes from the heart, the sort of nickname you would give a favorite aunt or a dear grandmother.

She's more formally known as Our Lady of Charity or *La Virgen de la Caridad del Cobre*. Sometime between 1604 and 1612, depending on the source, three young boys headed across Cuba to the Bay of Nipe for salt. They were native Indian brothers Rodrigo and Juan de Hoyos and their slave, Juan Morena. History remembers them as "the three Juans."

Salt was an important part of life in the early 17th century, and these three needed to get it for meat preservation at the local slaughterhouse, which

supplied residents and workers at the Spanish copper mines near Santiago.

While they were out on the bay, a storm took them by surprise and terrified them. Probably inspired by the medal of Mary that Juan Morena was wearing, the three began to pray for her protection in the midst of the waves and lightning. I wonder if they thought it would work. It always sounds good to say that you prayed for Mary to help you, but did they really believe it at the time?

Whether they did or not, Mary must have had a hand in the sudden calm and the disappearance of the storm. How else can you explain the object mysteriously floating in the water some way from their boat, or their discovering that it was a dry statue of Mary? The statue was attached to a board reading *Yo Soy la Virgen de la Caridad*, or "I am the Virgin of Charity." She was holding Jesus with her right arm and a gold cross in her left hand, dressed in a real cloth gown and robe and with real hair. Her skin was that of a mixed woman, either a *mestiza* or a *mulata*.

In the 16-inch statue, Mary's feet are on a moon, with silver clouds and three angels spreading golden wings. Jesus, resting on Mary's arm, holds a

gold globe and raises his other hand in blessing. A heavy cloak covers the entire statue.

Many devoted followers have changed the statue's original white clothing so that Mary is wearing a white robe and a blue veil and Jesus is in red, which are also the colors of the Cuban flag. She also has been depicted in a heavy white dress with gold threads with a Cuban national shield embroidered on the skirt.

In the centuries since her appearance on the Bay of Nipe, the Virgin of Charity has come to represent the heart of Cuban Catholic devotion. Wherever refugees have settled, and despite persecution from communists on the island, Cachita's followers remain loyal. She's a uniting factor in a people who are oppressed in their home country and spread around the globe as refugees.

The Child Jesus holds the globe in his hand, even as Mary holds Him. The statue speaks to me of the love she must have for each one of us. Maybe our oppression doesn't involve communists, but sin can so very easily weigh us down with its promise of an easy answer, a quick recovery, a fast escape.

Sarah Rinehard is a Catholic wife, mother, and convert who writes from central Ohio with a sidekick of coffee and a yard full of critters. Get her Catholic take every weekday in your inbox by signing up at SnoringScholar.com.

Shepherd's Corner hosts field day

Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick, a ministry of the Dominican Sisters of Peace, will host its third annual field day from 1 to 4 p.m. Saturday, Sept. 22.

The sisters invite everyone to explore the center's gardens, walk the trail and labyrinth, take a hayride, see local artists, and get close to a fire truck. Produce grown at Shepherd's Corner and

craft items will be available for sale. Those attending may bring a picnic lunch, but are reminded that dogs are not allowed at Shepherd's Corner.

The center has several programs scheduled this fall and is open for visitors from 10 a.m. to 4 p.m. most Wednesdays to Fridays through November. For more information, go to <https://shepherds corner.org>.

Answering God's Call

"The calling to the diaconate requires you to be a more serious follower of Jesus and to pray more often."



Deacon FELIX AZZOLA

By Tim Puet
Catholic Times Reporter

Deacon Felix Azzola of Delaware St. Mary Church felt called in his youth to be a missionary. He says that call has been answered in his life, but not in the way he expected.

Deacon Azzola grew up in Italy, where he attended a seminary run by the PIME missionary order, then was sent to the United States to study theology at the Pontifical College Josephinum. "While there, it was recommended that I choose another path," he said. "I thought I had given up my ambition to be a missionary, but in time I became a deacon. After five or 10 years in that role, I realized that the United States is really a mission territory as well, because the practice of the faith here is so weak.

"As I baptized people and presided over weddings and validations of civil marriages, in which at least one partner was Catholic, I learned how out of sync many Catholics and others are when it comes to understanding Catholic doctrine. I saw the need for strengthening the Catholic faith in this area. I came to understand that my own parish is a mission field, and that my mission for the last 29 years has been to strengthen, whenever possible, the Catholic faith at Delaware St. Mary."

Deacon Azzola was the seventh of eight children born to a stonecutter and his wife at Pradalunga in northern Italy. "Most people there lived in buildings with six or seven families, but as soon as my father could, he built a house for the family. I still own the ground floor of that house," he said.

The deacon, his wife, Melanie, and members of his family return to the house at least once a year. The Azzolas have five children, ages 43 to 30, and two grandsons, Leo and Ryan, both age 5. "My children want to go there often, so they can see experience their Italian heritage," he said. "They know the area quite well, including all the shortcuts through the mountains and hills, and are recognized by the relatives and the people in town."

Pradalunga is about 20 minutes from the village of Sotto il Monte, where Pope St. John XXIII grew up. Deacon Azzola has been the leader of several pilgrimages to the two towns and said it's likely there will be another one next year. "My heart is always half there and half here," he said. He also led pilgrimages to the Holy Land in 2015 and 2017.

The road to becoming a deacon took Deacon Azzola, 74, from Italy to central Ohio and back to Italy before he returned to this area for the second and final time.

After studying theology for two years at the Josephinum, he left the seminary in 1968. He remained in the Columbus area, receiving a bachelor of arts degree in philosophy and Latin from Ohio Dominican College (now Ohio Dominican University) in 1969 and a master of arts degree in classical languages from The Ohio State University in 1970, and doing advanced gradu-

ate studies in Latin at OSU in 1970 and 1971.

He went back to Italy when his father died, and because he was back in his own country, he had to serve a year-and-a-half in the Italian army. Afterward, he returned to Columbus, where on Oct. 28, 1972, he married Melanie, whom he had met at OSU.

From 1973 to 2008, he was an educator, primarily teaching students with learning and behavioral disorders in the Columbus city schools. He earned a master of arts degree in special education from OSU in 1976. His final five years with the school system were spent as its coordinator of federal and state programs for nonpublic schools.

He served as principal of Delaware St. Mary School from 1978-83 and of Hilliard St. Brendan School from 1984-90. He also has been an adjunct professor of Italian and Latin at Columbus State Community College and at Otterbein University and of communication across cultures at Ohio Dominican.

The Azzolas have been members of Delaware St. Mary Church since 1978. After being involved in youth ministry, RCIA, and the Parish Council for several years, Deacon Azzola began considering the diaconate. "It seemed a natural progression, because I had my theological training earlier and had a great desire to become more actively involved in ministry to the parish," he said.

He was ordained to the diaconate by Bishop James Griffin on Aug. 5, 1989, the liturgical memorial of the dedication of the Basilica of St. Mary Major in Rome. This is the same date as the annual celebration of the Marian Shrine of the Forcella, an important event in his hometown. He said that since his vocation originated in Pradalunga under the shadow of that shrine, he wanted to recognize Mary's role in that vocation.

"I can see Mary's fingerprints everywhere in my life," he said. "She has been a guiding star, definitely present in many places. Devotion to Mary is the sure way to salvation, especially in these times. When we go to Italy, the first thing we do on arriving and the last thing on leaving is to go the Marian shrine in my hometown and thank Mary for a safe arrival and pray for a safe return to the States."

Deacon Azzola is part of a Cenacle of Mary group which recites the rosary at his church on the first Saturday of each month. "It's really good being part of a parish with a strong devotional life, both Marian and Eucharistic. We have weekly Eucharistic Adoration and an annual procession on the Feast of Corpus Christi," he said.

"One of the things I would like to do is to form a small group to sing Gregorian chant. I sing it at Masses on suitable occasions, and the people find it's easy to pick it up and sing it as well. The treasures found in Gregorian chant are worthy of being passed on to the

next generation."

Deacon Azzola has spent all 29 of his years as a deacon serving his home parish, except for the period from 2014 to 2016, when he was at Columbus St. John the Baptist Church because the parish needed someone who speaks Italian. St. John the Baptist was set up in 1896 for people who spoke Italian and did not know English, and retains the distinction of being an Italian national parish.

"My greatest satisfaction about being a deacon has been that I have been in this parish for so long that now I am able to see people whom I baptized as children bringing their own children and sometimes grandchildren for baptism," he said. "The parishioners here have been so loving and kind, and to see them growing in the faith has encouraged me to continue my work." He officially retired in 2017, "but I'm still here at the parish nearly every day. Retirement just means it's for fewer hours," he said.

Deacon Azzola said his biggest challenge as a deacon has been balancing his family responsibilities with the needs of the parish. "Being faithful to both the vows of marriage and the vows of ministry is difficult," he said. "That's why Melanie's support has been and is so important. She's a real positive influence who keeps me grounded, and takes on more than her share of household tasks so I can dedicate myself to the diaconal ministry at my parish.

"Melanie sometimes mentions that nearly every other woman at Mass has a husband sitting with her, but she has to sit by herself. She's telling me she's willing to give up someone important to her so I can serve the church, and it reminds me that she has been and is a wonderful partner in my diaconal ministry. And I am very grateful to her for that commitment."

"The calling to the diaconate requires you to be a more serious follower of Jesus and to pray more often," Deacon Azzola said. "The ministry is a fertile ground for practicing many virtues, especially the virtues of being more reflective, patient, and forgiving. The Lord has given me a lot of gifts and challenges. Looking back, I just trusted that things would work out, and they have. Praise God!"



By Tim Puet*Catholic Times Reporter*

The essence of a deacon's role in the Catholic Church can be found in the Greek words from which the English word 'deacon' is derived – *diakonos*, or servant, and *diakonia*, or service to others.

"A deacon is an icon of Jesus as servant," said Deacon Frank Iannarino, director of the diocesan Office of the Diaconate. "Given the grace of Holy Orders, a deacon helps the Church in its ministry of Word, Altar, and Charity, helping the bishop fulfill his own role as deacon."

The order of deacon goes back to the earliest days of the Church, when seven men were ordained as deacons to serve the community of believers in Jerusalem.

Today, all men who are ordained priests are first ordained as deacons, serving in that role usually for a year. The diaconate also included laymen for the Church's first 500 years or so, but lay deacons essentially disappeared from the Church for the next 1,500 years or so until the Second Vatican Council document *Lumen Gentium* recommended restoration of the permanent diaconate.

Pope Paul VI implemented that recommendation in 1967. One year later, the permanent diaconate was restored in the United States.

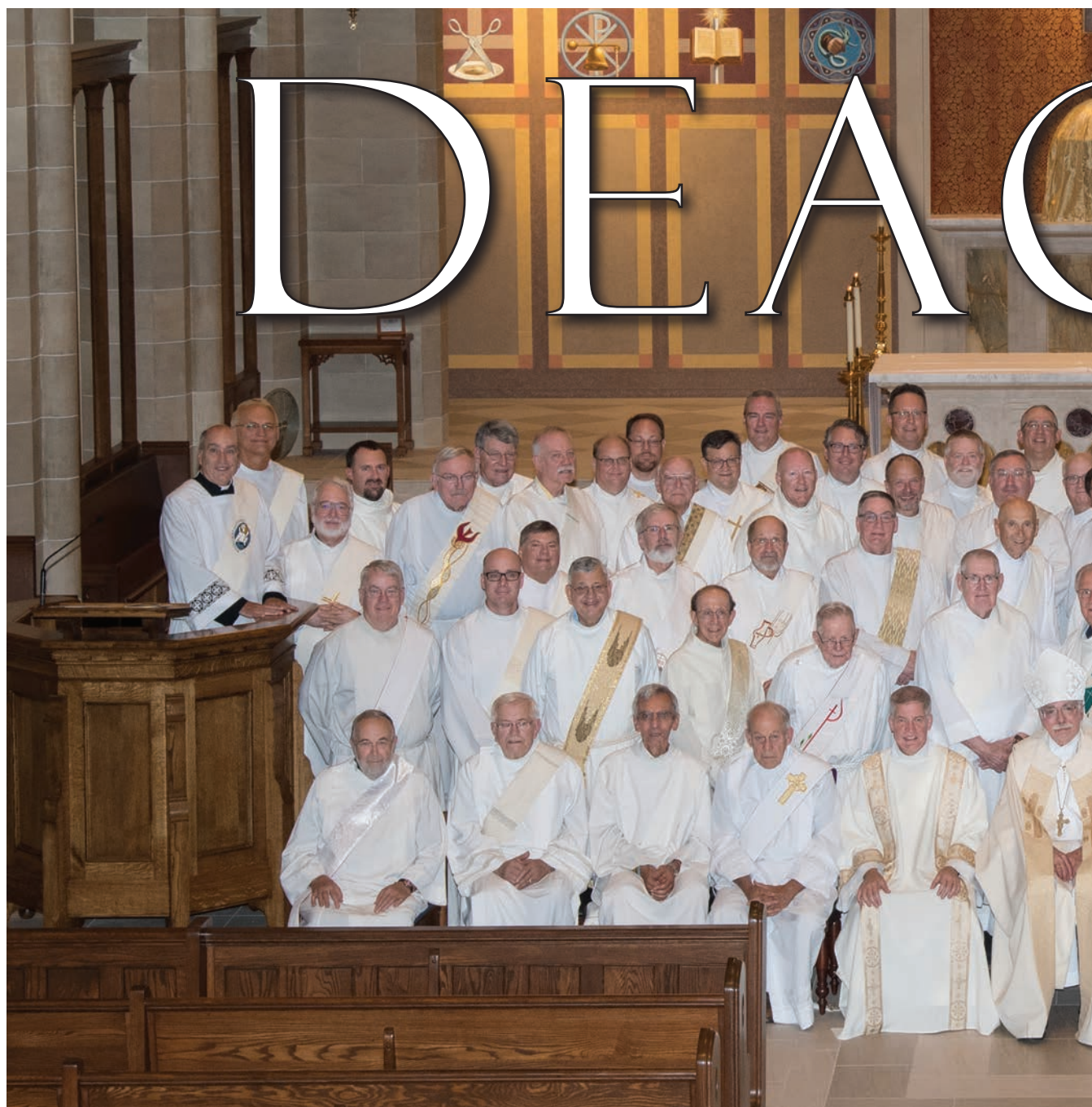
"It's no accident that the diaconate is the first of the Holy Orders," Deacon Iannarino said. "If you talk to most deacons in the diocese, they say they already had been serving their parish for years, were looking for a way to extend that service to the universal Church, and wanted to help others embrace the idea of being servant ministers."

That's why Deacon Roger Pry, who on March 25, 1975, became the first permanent deacon ordained for the Diocese of Columbus, was interested in the diaconate. "I knew I wasn't called to the priesthood, but I wanted to serve God in some way," said Deacon Pry, who in his 43 years as a deacon has served Columbus St. Augustine Church until 2001 and Canal Winchester St. John XXIII Church since then.

Because the Columbus diocese had not started a training program for deacons, he began training for the diaconate in 1972 in a former seminary near Crestline in the Diocese of Toledo. Training for the diaconate for the Diocese of Columbus began in 1974 at Sacred Heart Seminary in Shelby, with the program being transferred to the Pontifical College Josephinum in Columbus in 1982.

"In those days, people had many questions concerning what a deacon could do – whether he was able to bless things, for instance," Deacon Pry said. Deacons indeed can bless religious items; more significantly, they also can preside at baptisms, marriages, and funerals, with pastoral permission. At Mass, they lead the community in the penitential act ("Lord, have mercy"), preach, lead the Prayer of the Faithful, accept and prepare the gifts of bread and wine at the altar, invite the community to express the Sign of Peace, assist in distribution of the Eucharist, and dismiss the community.

On the altar, they are recognizable by their dis-



tinctive vestment, the dalmatic, a long, wide-sleeved tunic given that name because of its origins in Dalmatia, now part of Croatia.

"Even after 43 years, people still are uncertain about what a deacon can do," Deacon Pry said. "Earlier this summer, I was the only clergy member one night at Vacation Bible School at my church. People asked 'How can he have a wife and kids?' not realizing deacons can be married. People also don't understand that because they have taken a vow of chastity, deacons generally are not free to remarry if they are widowed, unless they obtain special permission from the Vatican."

Deacon Iannarino, who also is religious education director at Columbus Bishop Watterson High School, says there are 107 permanent deacons ordained for the Diocese of Columbus, some of whom serve in other dioceses. Applicants for the diaconate can be between 32 and 60 years old. The diocese's current deacons range in age from 39 to 93.

One of the two oldest deacons is Deacon Tom

Johnston, who was ordained in 1985 and retired in 2015, serving at Columbus St. Joseph Cathedral for his entire diaconal career. He also was associate director of the Office of the Diaconate from 1987-2004, and, like Deacon Pry, taught for more than 30 years in the Columbus public schools.

"After a deacon turns 70, he has to tell the bishop each year whether he wishes to continue," Deacon Johnston said. "I wasn't ordained until I was 60, but I was fortunate enough to be in good health for many years, allowing me to continue."

"Finally in 2015, I got a letter from Bishop (Frederick) Campbell asking me to come to his office for a talk. He said people had noticed some things about me that caused them concern, so I agreed to retire because I had taken a vow of obedience. I still minister pastorally, but not liturgically."

Deacon Johnston describes the diaconate as "a ministry of encounter, where you get to talk about Jesus and the Catholic Church in everyday ways and places a priest often doesn't have the chance to get



to.” He also said being a deacon is “a constant reminder of the gift of service you have been given. Jesus says, ‘I come to serve, not to be served.’ In a humble way, I try to live that out.”

He also said one of the great satisfactions of being a deacon has been the chance to preside at weddings of many of his 10 grandchildren, as well as baptisms among his family and extended family.

Asked what he would tell a man expressing a potential interest in the diaconate, he said, “If he’s thinking about it, he’s already active in the Church. I would say ‘Keep doing what you’re doing, talk to the pastor, and pray.’”

Deacon Iannarino said that in most cases, including his own, people recognize active Catholic layman with the potential to be a deacon and tell them to consider the diaconate. That was the case with Deacon Jim Kelly, who was ordained in 2008 and has served at Reynoldsburg St. Pius X Church for the past 10 years.

“A number of people whom I really trusted said

I should think about becoming a deacon,” he said. “So I took the necessary preliminary classes, put in an application, and began my four years of diaconal training in 2004.”

Formation classes for the diaconate are on a four-year cycle. A new class of 10 candidates began its cycle this year, so there will not be another class until 2022.

“I have been so blessed in my life, so I ultimately decided I would try studying for the diaconate. But that didn’t come without a lot of long, hard thought of every reason I shouldn’t do it. That included the example of my father,” a deacon ordained in 1979 and serving in Parkersburg, West Virginia, Deacon Kelly said. “I thought ‘My kids are too young.’ He reminded me that his kids, including me, were about the same age when he was in diaconal training.”

Deacon Kelly, deputy director for research and drafting at the Ohio Legislative Services Commission, said what he enjoys most about being a deacon is “walking with people in their faith, wheth-

er through RCIA, presiding at Catholic marriage ceremonies and those in which civil marriages are validated by the Church, delivering Communion at hospitals and homes, or just talking to people after Mass and hearing what’s on their minds. The people I minister to also minister to me as I see the depth of their faith.

“Probably my biggest challenge comes in preparing for the homilies I deliver on certain Sundays. There’s a strong awareness that your task is to break open the Word of God. This is something I always take seriously in the hope that through the Holy Spirit, what I say will plant a seed that will grow. Once I deliver the homily, it’s out of my hands. It’s the Holy Spirit’s work.”

Deacon Kelly and the other deacons interviewed for this story all stressed the importance of having a strong, supportive family in allowing them to fulfill their calling. A deacon’s wife has to be a practicing Catholic.

“Knowing that your wife and children are backing you up is indispensable,” he said. “As a deacon, your first vocation is to be a husband and father. If the family isn’t on board, your second vocation (to the diaconate) won’t work. Sometimes I have to be away from home or leave my job and head straight for church. They understand this, and they contribute to whatever success I have as a deacon by their patience and willingness to share me with the Church.”

“You (deacons) are part of two worlds,” Bishop Frederick Campbell said last year as he delivered the keynote speech to the National Association of Diaconate Directors convention in Columbus. “You are clerics – there is no such thing as a lay deacon – but you also have a profession and are part of a world in which your faith commitments may not be widely shared. So understand what a deacon is and what a vocation to the diaconate is about. ... A deacon is not a ‘junior varsity priest,’ as I’ve heard in some descriptions.”

Bishop Campbell has been a strong supporter of the diaconate throughout his 13 years as shepherd of the Diocese of Columbus and the five years before that when he was auxiliary bishop of St. Paul-Minneapolis. He was chair of the U.S. Conference of Catholic Bishops’ committee on the diaconate from 2004-06 and authored the foreword to the conference’s directory on the formation, ministry and life of permanent deacons.

Deacon Iannarino said that when talking to prospective candidates for diaconal training and to their wives, he is looking for “a mature person, specifically for a self-starter. I don’t want to force-feed this guy. He has to have integrity, a sense of both holiness and wholeness or balance in his life, generosity for service, and good health. He has to work with people and to be able to preach, listen, and be accepted by others. When I’m considering someone, I ask people if they think that person would be a good deacon.”

Prospective deacons, also known as inquirers, must be endorsed by the pastor of their home par-

HISTORY OF THE DIACONATE IN COLUMBUS

In 1968, after the close of the Second Vatican Council, the Roman Catholic bishops of the United States requested the restoration of the diaconate as a permanent order in this country.

Among the reasons for the request were that the many diaconal ministries already present would be enriched and strengthened by the sacramental grace of Holy Orders; a new group of devout, competent men would be enlisted in the church's ministry; charitable and liturgical services would be extended in rural and urban communities; and the official and sacramental presence of the church would be provided in communities where priests were not readily available.

Pope Paul VI responded favorably to the request, but it was not until 1972 that he issued the apostolic letter *Ad Pascendum*, establishing norms for restoration of the diaconate around the world. Because the apostolic letter was not released until 1972, Bishop Clarence Elwell of Columbus decided not to proceed with restoration of the diaconate as a permanent order in the diocese.

Bishop Elwell died in February

1973 and was succeeded by Bishop Edward Herrmann, who initiated the program in the diocese by appointing Father Ralph Huntzinger as its first director. Father Huntzinger began to initiate the formation slowly and was succeeded in 1976 by Father Thomas Shonebarger, who began to develop the order through his assignment as diocesan vocations director.

Under Father Huntzinger and Father Shonebarger, any candidate interested in becoming a permanent deacon had to travel and study with the deacon candidates of the Diocese of Toledo on one weekend a month at Sacred Heart Seminary in Shelby, approximately 120 miles northeast of Columbus. The formation program was a two-year process. The first two permanent deacons of the diocese, Deacons Roger Pry and Jack Rankin, were ordained in the spring and fall of 1975, respectively.

The training took place in Shelby until 1982, where the program was transferred to the Pontifical College Josephinum under the direction of Father Joseph Hendricks, who established the Diaconate School of Theol-



Bishop Frederick Campbell presents the Book of the Gospels to Deacon Ronald Onslow at his ordination in 2016 at St. Joseph Cathedral. CT file photos by Ken Snow



Deacon Marion Smithberger proclaims the Gospel at the cathedral.

ogy for the diocese. The school later was directed by Father John Cody, with Deacon Joe Farry as associate director, until 1990.

By this time, approximately 50 deacons had been ordained over a 16-year period. Bishop James Griffin, who succeeded Bishop Herrmann, placed a moratorium on new entrants while the program was evaluated and restructured.

In 1992, Bishop Griffin appointed Deacon Frank Iannarino as diocesan director of the diaconate and established the Office of the Diaconate, which maintains a central location for diocesan diaconal administration and study at The Catholic Center in downtown Columbus.

Under Deacon Iannarino and the newly established diocesan Diaconal Council, the formation process was

studied; the course of study was re-written; and the formation program was re-established in 1993. According to the current *Guidelines for Deacons in the Diocese of Columbus*, the formation process is based on a four-year cycle, with each class being ordained before a new class of candidates begins formation.

The Diaconate School of Theology continues to exist at the Josephinum, where it maintains all formation and academic classes under the direction of the bishop of Columbus, who serves as vice chancellor of the Josephinum. The formation process has a well-developed inquiry, aspirancy, candidacy, and post-ordination component reflecting the Vatican's 1998 *Basic Norms for the Formation of*

HISTORY, continued from Page 12



Deacon Joseph Checca baptizes an infant at Columbus St. James the Less Church.

Permanent Deacons and Directory for the Ministry and Life of Permanent Deacons.

In 2005, Bishop Griffin was succeeded by Bishop Frederick Campbell, who was chairman of the committee on the diaconate for the U.S. Conference of Catholic Bishops and had helped author and wrote the foreword for the 2004 *National Directory for the*

journal on the diaconate; and maintains the Josephinum distance learning program to enhance online classes for deacons throughout the world.

With ordination of the 12-member class of 2016, the Diocese of Columbus has 107 permanent deacons. It has 10 deacon candidates in their second year of formation who hope to be ordained in 2020. Although a few of



Deacon Dan Hann displays the Book of the Gospels at London St. Patrick Church.

Formation, Ministry and Life of Permanent Deacons in the United States. Soon after his appointment as bishop, he began to implement the directory's guidelines throughout the diocese.

The Josephinum, as the center for diaconal studies throughout the United States, hosts various summer institutes related to the directory. The Josephinum also houses the office of the National Association of Deacon Directors; publishes a theological

the deacons are retired and a handful work full-time in parishes or schools, the majority have jobs in the secular world and work in parishes, hospitals, schools, and prisons at other times.

Although they assist the bishop and parish priests in proclaiming the Word, administering sacraments, and assisting in charitable works, they are most importantly an image of the Servant Jesus to the church throughout the world.

DEACONS, continued from Page 11

ish and be willing to serve the diocese somewhere other than that parish, if needed. They also must at some point have completed six prerequisite classes in Scripture, philosophy, theology, and Church history at an accredited Catholic college. Fulfilling that requirement or having a theology degree does not guarantee acceptance into the diocesan Diaconate School of Theology.

Applications for a new diaconate class are accepted at least one year before the start of its four-year cycle. Since the current cycle began this year, 2021 is the next year men of the diocese can apply to be part of a class.

The first-year of the diaconate school's cycle is known as the aspirancy period. During this time, all necessary forms are completed, including a criminal background check and having a deacon candidate complete the diocesan Protecting God's Children program if he has not already done so.

Each candidate also takes a set of psychological inventories and participates in an interview with a counseling professional. He (and his wife, if needed) also take part in a series of extended interviews conducted by the Office of the Diaconate. A team of clergy and laypersons evaluates the prospective deacon. The bishop of Columbus ultimately makes the decision on whether a man is accepted as a candidate for ordination to the diaconate.

Once a man is accepted into the Diaconate School of Theology, there is no guarantee he will be ordained a deacon. Like the formation program for a seminarian, the diaconate formation program is a period of discernment. The candidate may find as he learns more about himself and the diaconate that he is not called to ordained ministry.

Periodic evaluation of each man by his pastor and teachers, in addition to regular self-evaluation, allows the formation staff to assist each individual in the discernment process. These may result in either the student or the formation faculty suggesting that the formation relationship be ended.

The four years of formation for the diaconate are not only academic, but also spiritual and ministerial. A man in diaconate formation meets regularly with a spiritual director. He and his wife also develop a mentoring rela-

tionship with members of the diaconate community.

Diaconal candidates, following the same path as men studying for the priesthood, are installed in the ministries of reader and acolyte in due time following their acceptance as candidates.

Before each installation, they take part in ministry projects in their parish which are related to the deacon's threefold ministry of Word, Sacrament, and Charity.

Classes for the Diaconate School of Theology take place at the Pontifical College Josephinum in the winter, spring, and fall.

During the summer of their second through fourth years of formation, deacon candidates go on retreat and take part in individual assessments and conferences. The fourth-year conference is an individual interview with the bishop.

At the end of the fourth year of formation and before ordination, a candidate must sign an oath of freedom and a profession of faith and formally petition to be ordained, saying he is about to receive the order of the diaconate freely and of his own accord. A married candidate's spouse also must sign a statement of consent. Unmarried candidates are required to take a vow of celibacy. Ordination of deacons for the Diocese of Columbus in recent years has taken place at the cathedral in late November.

"If you are thinking of studying for the diaconate, there are some questions you may want to ask, including whether God is calling you to a special life of service in the Church, how being a deacon would affect your wife and family, whether you already are doing diaconal ministry, and whether you are able to make the time commitment necessary to prepare for ordination," Deacon Iannarino said.

"Asking questions like these is often the beginning of discernment. You will find it helpful to talk to your pastor or another deacon who have gone through this discernment process. Prayer and spiritual direction are also an integral part of the journey.

"If you feel you might be called to the diaconate, I would be happy to have the opportunity to speak with you. Write me an email at fiannarino@columbuscatholic.org or contact me at the diaconate office at (614) 241-2545."

22nd Sunday in Ordinary Time, Cycle B

Mysterious

By Kevin Perrotta
Catholic News Service

Deuteronomy 4:1-2, 6-8

Psalm 15:2-5

James 1:17-18, 21-22, 27

Gospel: Mark 7:1-8, 14-15, 21-23

As we listen to the Scripture readings at Mass today, the most difficult patch, I think, may be this portion of the second reading:



“All good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no alteration or shadow caused by change. He willed to give us birth by the word of truth that we may be a kind of firstfruits of his creatures” (James 1:17-18).

A couple of minutes later, part of this comes back as the Gospel acclamation. This passage becomes something we declare to be true about God and his relationship with us. But what is it that we are proclaiming?

“The Father of lights” -- that’s God who created the heavens (Genesis 1). “No alteration or shadow caused by change” -- the original Greek words belong to the realm of astronomy. The heavenly bodies move, the sun and the moon are shadowed by eclipses;

but God does not change. He is good, always doing good: “All good giving and every perfect gift is ... coming down from” him.

This God has “willed to give us birth by the word of truth.” He has spoken his word into our world in Jesus of Nazareth. This Word brings us to birth a second time (a strikingly maternal image!). The God who said “Let there be light” creates us anew.

The mysteriousness of the text turns out not to lie in obscurity of expression, in using arcane words. The mystery is in the reality proclaimed. If we hear and respond to God’s word in Jesus, it turns out to be not simply a message about God or instructions for living a good life. God’s word changes us. When the creator speaks, things come into existence: stars in the heavens, re-born men and women on the earth.

I once came across St. Paul’s statement, “God proves his love for us in that while we were still sinners Christ died for us” (Romans 5:8). The words spoke to me. They gave me an assurance of God’s love that entered my heart and has stayed with me ever since.

God’s word does not always seem so deep. It may come in the form of a little inspiration. “Put down the cellphone and go help your wife clean out the garage.” That too can be a creative word.

Reflection Question:

How have you experienced God speaking to you?

Perrotta is the editor and an author of the “Six Weeks With the Bible” series, teaches part time at Siena Heights University and leads Holy Land pilgrimages. He lives in Ann Arbor, Michigan.

Knights support sainthood for Fenwick

The Supreme Council of the Knights of Columbus has approved a resolution asking that Ohio’s pioneer priest, Bishop Edward Fenwick, be considered for sainthood.

The action was taken during the Knights’ annual national meeting in Baltimore last month, in response to a proposal by four Knights councils from Ohio – Council 10876 of Granville, Council 1016 of Lancaster, Council 13371 of Summitville in Columbiana County, and Council 13586 of Youngstown.

The resolution reads as follows: “Resolved that we stand in solidarity with the founder of the Dominican Order in America, Father Edward D. Fenwick, OP, and recognize his heroic efforts to serve our Holy Mother Church and the unswerving sanctity of the life he led; and further resolved that we pray that he will one day be

granted the Honors of the Altar.”

A similar resolution, which described Bishop Fenwick’s career in detail, was approved at the Knights’ state convention in May.

Bishop (then Father) Fenwick celebrated the first Mass in Ohio in 1808 in Somerset, where he took up residence eight years later. He established the state’s first permanent Catholic church, Somerset St. Joseph, in 1818. Four years later, he became the first bishop of the Diocese of Ohio, based in Cincinnati, which covered all of Ohio and Michigan and parts of Wisconsin.

For 24 years beginning with his arrival in Somerset, he constantly traveled as a missionary throughout that region. He died in 1832 in Wooster while comforting victims of a cholera epidemic during the last of his journeys.

THE WEEKDAY BIBLE READINGS

MONDAY

1 Corinthians 2:1-5
Psalm 119:97-102
Luke 4:16-30

TUESDAY

1 Corinthians 2:10b-16
Psalm 145:8-14
Luke 4:31-37

WEDNESDAY

1 Corinthians 3:1-9
Psalm 33:12-15, 20-21
Luke 4:38-44

THURSDAY

1 Corinthians 3:18-23
Psalm 24:1-6
Luke 5:1-11

FRIDAY

1 Corinthians 4:1-5
Psalm 37:3-6, 27-28, 39-40
Luke 5:33-39

SATURDAY

Micah 5:1-4a or
Romans 8:28-30
Psalm 13:6
Matthew 1:1-16, 18-23

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE: SEPT. 2, 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.

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.

We pray Week II, Seasonal Proper of the Liturgy of the Hours.

Living ‘I Do’ – Weekly Marriage Tips

Don’t have time for a romantic dinner? Surprise your spouse with a 15-minute date. Whether it’s a favorite food, song, or location for your spouse, take a moment for a surprise, a laugh and a memory. Use the 15 minutes to express your love and appreciation for your spouse, and keep other topics for another time. These moments are the most memorable.

Diocese of Columbus Marriage and Family Life Office

Why we stay, and the Viganò Testimony

The Sunday Mass scriptures during this summer of horrors have often been eerily appropriate, beginning with Jeremiah's polemic against malfasant shepherds who mislead the Lord's flock (July 25) and continuing through the story of many disciples' defection after the "hard words" of the Bread of Life discourse (Aug. 26). And it's entirely understandable that more than a few Catholics have choked on the word "holy" these past few months, when asked to affirm it of the Church during the Creed and the Offertory. But while understandable, that still bespeaks a misunderstanding. The reason why is given immediately after the defection story in John 6:60-66, when the Lord asks the Twelve if they, too, are going to bail on him and Peter answers, "Master, to whom shall we go? You have the words of eternal life."

Everlasting life is offered to us sacramentally at every Mass. That is what we believe; that is why we remain in the Church; and that is why we must all bend every effort, from our distinct states of life in the Mystical Body of Christ, to reform what must be reformed so that others may know and love the Lord Jesus and experience the life-giving fruits of friendship with him. The Church's current crisis is a



THE CATHOLIC DIFFERENCE
George Weigel

crisis of fidelity and a crisis of holiness, a crisis of infidelity and a crisis of sin. It is also a crisis of evangelization, for shepherds without credibility impede the proclamation of the Gospel – which, as the other headlines of the day suggest, the world badly needs.

In the immediate aftermath of Archbishop Carlo-Maria Viganò's "Testimony," and its statement that Pope Francis knew of the dereliction of Theodore McCarrick, former archbishop of Washington, and lifted the sanctions against McCarrick that had been imposed (but never seriously enforced) by Pope Benedict XVI, the polemics within the Church immediately intensified and ricocheted through the media. In this febrile atmosphere, it is virtually impossible for anyone to say anything without arousing suspicions and accusations. But as I knew Archbishop Viganò well during his service as papal representative in Washington, I feel obliged to speak about him, which I

hope will help others consider his very serious claims thoughtfully.

First, Archbishop Viganò is a courageous reformer, who was moved out of the Vatican by his immediate superiors because he was determined to confront financial corruption in the Governatorato, the administration of Vatican City State.

Second, Archbishop Viganò is, in my experience, an honest man. We spoke often about many things, large and small, and I never had the impression that I was being given anything other than what he believed in his conscience to be the truth. That does not mean that he got everything right; a man of humility and prayer, he would be the first to concede that. But it does suggest that attempts to portray him as someone deliberately making false accusations, someone other than an honest witness to what he believes to be the truth, are unpersuasive. When he writes in his Testimony that he is "... ready to affirm

[these allegations] on oath calling on God as my witness," he means it. And he means it absolutely. Archbishop Viganò knows that, in swearing such an oath, he would be taking his soul into his hands; which means he knows that if he were to speak falsely, he would be unlikely to find his soul again.

Third, Archbishop Viganò is a loyal churchman of a certain generation and formation, bred to a genuine piety about the papacy. His training in the papal diplomatic service would instinctively lead him to make the defense of the Pope his first, second, third, and hundredth priority. If he believes that what he has now said is true, and that the Church needs to learn that truth in order to cleanse itself of what is impeding its evangelical mission, then he is overriding his engrained instincts for the gravest of reasons.

What Archbishop Viganò testifies to knowing on the basis of direct, personal, and in many cases documentable experiences in Rome and Washington deserves to be taken seriously, not peremptorily dismissed or ignored. Cardinal Daniel DiNardo, the U.S. bishops' conference president, evidently agrees, as his Aug. 27 statement makes clear. That is another step toward the purification and reform we need.

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THE BLUE MASS
Tuesday, September 11th at 5:00 pm.
St. Timothy Church, 1088 Thomas Lane, Columbus, OH

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Blue Mass set for Sept. 11

Columbus St. Timothy Church, 1088 Thomas Lane, and Knights of Columbus Council 14345 will host the diocese's annual Blue Mass at 5 p.m. Tuesday, Sept. 11. Bishop Frederick Campbell will be the celebrant and homilist.

The Mass is an opportunity to honor and pray for all active, retired, and deceased police, firefighters, and emergency medical service personnel. It also is an occasion to remember the 2,973 people who died in the Sept. 11, 2001 terrorist attacks. All active and retired police, fire, and emergency medical service personnel in the greater Columbus area and their families are invited.

The Blue Mass dates back to 1934 in Washington, where it was initiated by Father Thomas Dade and the Washington Catholic Police and Firemen's Society. It has been a longtime tradition in the northeast United States, and spread nationwide after the events of Sept. 11, 2001. Its name evolved from the mainly blue uniforms of police, firefighters and emergency personnel.

PRAY FOR OUR DEAD

BARANEK, Donna L. (Black), 85, Aug. 21
St. John Neumann Church, Sunbury

BARROW, Norma M., 94, Aug. 15
St. James the Less Church, Columbus

BROSCHART, Leo C., 92, Aug. 17
St. Agatha Church, Columbus

CLIFFORD, Mary "Tootie" (Roe), Aug. 24
Our Mother of Sorrows Chapel, Columbus

FOX, Charles, 68, Aug. 21
Our Mother of Sorrows Chapel, Columbus

GLOYD, Mary S. "Sue" (Welker), 82, of Hilliard, Aug. 23
Our Lady of Fatima Church, Inverness, Fla.

HARTNELL, Jeff, 72, Aug. 21
St. Paul Church, Westerville

HOWDEN, Mary D. (Carney), 89, Aug. 23
St. Paul Church, Westerville

KRUSE, John D., 35, Aug. 21
Our Lady of Mount Carmel Church, Buckeye Lake

LOWRY, Richard P. Jr., 73, Aug. 17
St. Mary Church, Marion

NIETFELD, Dennis J., 66, Aug. 20
St. Pius X Church, Reynoldsburg

PETERS, Robert J., 84, Aug. 21
Church of the Resurrection, New Albany

PRESTON, John Jr., 65, Aug. 20
St. Elizabeth Church, Columbus

QUINN, Josephine F. (Brandt), 94, Aug. 24
St. Philip Church, Columbus

REED, Carmella E. "Connie" (Poliseno), 77, Aug. 20
St. Patrick Church, Columbus

SCHOEPPNER, Florence A. (Noll), 91, Aug. 20
St. Nicholas Church, Zanesville

VEROSKI, William J., 85, July 25
St. Bernadette Church, Lancaster

WAITS, Robert W., 94, Aug. 14
St. Bernadette Church, Lancaster

WOLFE, James A., 75, formerly of Columbus, Aug. 20
St. Gabriel Church, Charlotte, N.C.

Gary Tate

Funeral Mass for Gary "Coach" Tate, 72, who died Saturday, Aug. 18, was celebrated Tuesday, Aug. 28 at Reynoldsburg St. Pius X Church. Burial was at Resurrection Cemetery, Lewis Center.

He was born on Feb. 15, 1946, in Zanesville to the late Wilbur and Betty (Cook) Tate. He grew up in Akron, graduated from Akron Buchtel High School, attended Kent State University, and served in the Army as a military policeman in the Panama Canal Zone.

He was employed for many years in maintenance at St. Pius X Church and also held several other jobs in

construction, logistics and building maintenance.

He was a well-known baseball and softball player, was on all-Army and all-U.S. teams while in the military, and played in the Pittsburgh Pirates organization. He was inducted into the USA Softball Hall of Fame (Ohio) in 2006. He also coached softball from 2000 to 2010 at Columbus Bishop Hartley and Grove City high schools.

Survivors include his wife, Sandy (Berkebile); son, Lonnie (Tracy); daughter, Angela (Dan) Keener; brother, Kevin (Carmen); and four grandchildren.

Richard Theado

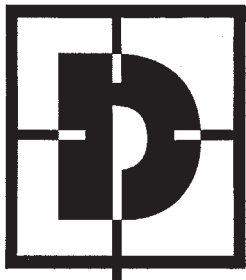
Funeral Mass for Richard J. Theado, 84, who died Thursday, Aug. 23, was celebrated Monday, Aug. 27 at Our Mother of Sorrows Chapel of St. Joseph Cemetery in Columbus.

He was employed in the food

services department at the Pontifical College Josephinum for 22 years.

He was preceded in death by his parents, Andrew and Rosemary. Survivors include brothers, Don and Paul (Nancy) and a sister, Norma Siemer.

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Mary M. Gerlach

Funeral Mass for Mary M. Gerlach, 84, who died Sunday, Aug. 19, was celebrated Friday, Aug. 24 at Columbus St. Mary Magdalene Church.

She was a former teacher at Columbus St. Agnes School, and was owner and operator of Gerlach

Catering for more than 40 years.

She was preceded in death by sons, Thomas and Joseph; and brothers, Martin, Daniel, and John VanHoose. Survivors include her husband, Thomas; sons, Daniel (Peggy) and John; daughter, Colette (John) Wolf; and eight grandchildren.

Center for Dominican Studies presents lecture series

Ohio Dominican University's Center for Dominican Studies will present a series of lectures focusing on "Justice," the theme for the university's 2018-19 academic year. The series is based on the corporal works of mercy, and each lecture will be presented by a member of the Dominican Sisters of Peace, the university's founding congregation.

The free presentations will take place from noon to 12:30 p.m. in the St. Catherine of Siena Room of Erskine Hall on ODU's campus, 1215 Sunbury Road, Columbus. A free lunch will be provided.

All the lectures will take place on Wednesdays. Dates are:

Sept. 12 – "Hearts Burning for Justice," with Sister Diane Traffas, OP.

Oct. 10 – "I Was Marginalized and You Came to Me," with Sister Margie Davis, OP, and Amy Thomas, Dominican Sisters of Peace Associate.

Nov. 7 – "I Was Homeless and You Sheltered Me," with Sister Nadine Buchanan, OP.

Dec. 5 and 12 – "Advent – I Am the Light of the World," with Sister Carol Ann Spencer, OP.

Jan. 16, 2019 – "I Was in Prison and You Visited Me," with Sister Germaine Conroy, OP.

Feb. 13, 2019 – "I Was Captive and You Ransomed Me," with Sister Mary Joel Campbell, OP.

March 20 and 27 and April 3, 2019 – "I Was Thirsty and You Gave Me to Drink," with Sister Louis Mary Passeri, OP.

April 17, 2019 – "I Was a Stranger and You Welcomed Me," with Sister Gemma Doll, OP.

To reserve a seat, contact Sister Diane Traffas, OP, the university's vice president for mission and identity and director of the Center for Dominican Studies, at traffasd@ohiodominican.edu or (614) 251-4722.

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Friday, Sept. 7 - 5-11 p.m.,

Saturday, Sept. 8 - 2-11 p.m.

Sunday, Sept. 9 - 12-5 p.m.

Rides, kids' games, face painting, Monte Carlo games, silent auction, giant flea market, stuff animal and cash raffles. Full menu of food includes home-smoked pulled pork meals or sweet Italian sausage with grilled onions and peppers.

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AUGUST

31-SEPT. 1, FRIDAY-SATURDAY

St. Charles Combined Reunion
St. Charles Preparatory School, 2010 E. Broad St., Columbus. Combined reunion for school's classes of 1958 and every five years from 1973 to 2013. Begins with "beer and brats" gathering, State of the School presentation, and group photos at 6 p.m. Friday. Continues Saturday with bike ride along the Alum Creek Trail at 9 a.m., campus tour at 3 p.m., and all-classes Mass for alumni, spouses, and guests at 4:30. 614-252-9288

SEPTEMBER

1, SATURDAY

Fatima Devotions at Columbus St. Patrick
7 a.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Mass, followed by devotions to Our Lady of Fatima, preceded by confessions at 6:30. 614-240-5910

First Saturday Devotion at St. Joan of Arc
8:30 a.m., St. Joan of Arc Church, 10700 Liberty Road, Powell. Mass, followed by rosary in reparation to the Immaculate Heart of Mary, concluding with Fatima prayers.

Mary's Little Children Prayer Group
Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. 8:30 a.m., confessions, 9 a.m., Mass, followed by Fatima prayers and Rosary (Shepherds of Christ format); 10 a.m., meeting. 614-861-4888

Life and Mercy Mass in Plain City
9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.
First Saturday Mass at Holy Family

9 a.m., Holy Family Church, 584 W. Broad St., Columbus. First Saturday Mass for world peace and in reparation for blasphemies against the Virgin Mary. 614-221-4323, extension 329
Lay Missionaries of Charity Day of Prayer
9 a.m. to 2 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Monthly day of prayer for Columbus chapter of Lay Missionaries of Charity. 614-372-5249

Centering Prayer Group Meeting
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

Filipino Mass at St. Elizabeth
7:30 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Mass in the Tagalog language for members of the Filipino Catholic community.

2, SUNDAY

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. 614-886-8266

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

Compline at Cathedral
9 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Chanting of Compline, the Catholic Church's official night prayer. 614-241-2526

3, MONDAY

Eucharistic Adoration at Our Lady of Victory
7 to 8 a.m., Our Lady of Victory Church, 1559 Roxbury Road, Columbus. First Monday Eucharistic Adoration, beginning with Morning Prayer, concluding with Mass.

Marian Prayer Group at Holy Spirit
7 p.m., Day chapel, Holy Spirit Church, 4383 E. Broad St., Columbus, Marian Movement of Priests Cenacle prayer group for Catholic family life. 614-235-7435

4, TUESDAY

Serra Club of North Columbus Pilgrimage
7:30 a.m., St. Margaret of Cortona Church, 1600 N. Hague Ave., Columbus. Bus leaves for Serra Club of North Columbus pilgrimage to Basilica of St. Mary of the Assumption in Marietta. Trip includes Mass, basilica tour, and lunch on Valley Gem sternwheeler with ride on the Muskingum River. Cost \$60. Reservations limited. 614-325-4308

Our Lady of Good Success Study Group
11 a.m., Sacred Heart Church, 893 Hamlet St., Columbus. Monthly meeting of Our Lady of Good Success study group. Eucharistic Holy Hour in church, followed by catechesis study and discussion. 614-372-5249

Rosary for Life at St. Joan of Arc
Following 6:15 p.m. Mass, St. Joan of Arc Church, 10700 Liberty Road, Powell. Recital of Rosary for Life, sponsored by church's respect life committee.
Abortion Recovery Network Group
7 p.m., Pregnancy Decision Health Center, 665 E. Dublin-Granville Road, Columbus. 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

5, WEDNESDAY

'Walking on the Earth' at Shepherd's Corner
6 to 7:30 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. "Walking on the Earth" program with Sister Andre Kravec, OP.

Suggested donation \$5. Registration deadline Sept. 3.

Marian Devotion at St. Elizabeth
7 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Marian devotion with Scriptural rosary, followed by Mass and monthly novena to Our Lady of Perpetual Help, with Father Ramon Owera, CFIC.

6, THURSDAY

St. Paul Middle School Dedication
9:45 a.m., St. Paul School, 61 Moss Road, Westerville. Mass, followed by dedication of middle-school addition, and lunch. 614-882-2710
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.

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

7, FRIDAY

Catholic Social Services Breakfast
7 to 9 a.m., Renaissance Columbus Hotel, 50 N. 3rd St., Columbus. Catholic Social Services yearly fundraising breakfast. Speaker: Sam Quinones, author of *Dreamland: The True Tale of America's Opiate Epidemic*. Tickets \$55. 614-221-5891

St. Cecilia Adoration of Blessed Sacrament
St. Cecilia Church, 434 Norton Road, Columbus. Begins after 8:15 a.m. Mass; continues to 5 p.m. Saturday.

Eucharistic Adoration at Columbus St. Peter
9 a.m. to 8 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. First Friday Eucharistic Adoration in day chapel.

First Friday Masses at Holy Family
9 a.m., 12:15 and 7 p.m., Holy Family Church, 584 W. Broad St., Columbus. First Friday Masses in honor of the Sacred Heart of Jesus. 614-221-4323

Monthly Adoration of Blessed Sacrament
Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Begins after 9 a.m. Mass; continues through 6 p.m. Holy Hour.

Catholic Men's Luncheon Club
12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Catholic Men's Luncheon Club meeting, with Dr. Michael Parker speaking on challenges to Catholic health care.

Eucharistic Vigil at Holy Cross
Holy Cross Church, 205 S. 5th St., Columbus. 7:30 p.m. Mass, followed by Exposition of the Blessed Sacrament with various prayers, ending with Benediction around 11.

All-Night Exposition at Our Lady of Victory
Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Exposition of the Blessed Sacrament from 8 p.m. until Mass at 8 a.m. Saturday.

7-9, FRIDAY-SUNDAY

Men's Silent Retreat at St. Therese's
St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Men's silent retreat sponsored by Catholic Laymen's Retreat League and directed by Father Denis G. Wilde, OSA. Theme: "To Have a Relationship with the Holy Spirit." 614-949-5905
Dominican Sisters' 'Come and See' Weekend
St. Catharine Motherhouse and Farm, 2645 Bardstown Road, St. Catharine, Ky. Dominican Sisters of Peace "Come and See" weekend, giving single Catholic women ages 18 to 45 a chance to experience the sisters' daily life. Lodging and meals provided. 614-416-1020

8, SATURDAY

Life and Mercy Mass in Plain City
9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.

Praise and Healing Mass at Holy Cross
5:15 p.m., Holy Cross Church, 204 S. 5th St., Columbus. Praise and healing Mass sponsored by Columbus Catholic Renewal, celebrated by Father Dean Mathewson, preceded by Divine Mercy chaplet at 3 and contemporary praise and worship, with prayer teams available for individuals, and followed by the Sacrament of Anointing of the Sick and fellowship. 614-500-8178

9, SUNDAY

Lay Fraternities of St. Dominic Meeting
1:30 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Meeting of St. Catherine of Siena chapter, Lay Fraternities of St. Dominic.

Jubilee Museum 20th Anniversary Banquet
5 to 8:30 p.m., Renaissance Columbus-Westerville Hotel, 409 Altair Parkway, Westerville. Banquet celebrating 20th anniversary of the Jubilee Museum, which has the largest collection of diversified Catholic art in the United States.

Includes dinner, silent and live auctions, raffles, door prizes. Tickets \$60, including two complimentary drinks. 614-600-0054

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.

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

10, MONDAY

Aquinas Alumni Luncheon
11 a.m., TAT Ristorante de Famiglia, 1210 S. James Road, Columbus. Monthly Columbus Aquinas High School alumni luncheon.
Bethesda Post-Abortion Healing Ministry
6:30 p.m., support group meeting, 2744 Dover Road, Columbus (Christ the King convent, first building west of church). 614-718-0227, 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's readings.

11, TUESDAY

Blue Mass at St. Timothy
5 p.m., St. Timothy Church, 1088 Thomas Lane, Columbus. Annual Blue Mass for law enforcement and first responder personnel. 614-451-2671

Calix Society Meeting
6 p.m., Panera restaurant, 4519 N. High St., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics. Preceded by 5:30 p.m. Mass at Our Lady of Peace Church, across street from meeting site.

Holy Hour at Columbus St. Francis of Assisi
St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Monthly Holy Hour following 6 p.m. Mass. 614-299-5781

Rosary for Life at St. Joan of Arc
Following 6:15 p.m. Mass, St. Joan of Arc Church, 10700 Liberty Road, Powell. Recital of Rosary for Life, sponsored by church's respect life committee.

EnCourage Ministry Monthly Meeting
6:30 p.m., EnCourage, an approved diocesan ministry for families and friends of persons who experience same-sex attraction. EnCourage respects the dignity of every person, promotes the truth of God's plan for each of us, and focuses on sharing our love. Confidentiality is maintained. Call for site. 614-296-7404

CCL forms football partnership with Dayton-area schools

By Doug Bean

Catholic Times Editor

The Central Catholic League took steps this summer to ease the scheduling burden for its varsity football teams by forming an alliance with the Dayton-area Greater Catholic League that begins in the 2019 season.

Weeks 4 and 5 on the 2019 and 2020 schedules will feature matchups between the historically strong Catholic leagues, whose teams have produced 14 state championships, 13 runner-up finishes, 56 final four appearances and 130 playoff berths.

The participating schools will include Columbus St. Francis DeSales, Columbus Bishop Hartley, Columbus Bishop Watterson, Columbus St. Charles Preparatory School, Middletown Bishop Fenwick, Kettering Alter, Dayton Chaminade Julianne and Dayton Carroll.

For years, CCL schools have experienced difficulty finding opponents. Because there are a limited number of teams in the league, athletic directors and coaches have scrambled to find suitable opponents that are not playing games in their own conferences, particularly later in the season. That led to teams having to go out of state and endure four-hour bus rides to often take on schools with significantly larger enrollments.

The move will be advantageous, CCL Commissioner Jim Jones said, because the Dayton area is relatively close to Columbus and the schools are similar in size and driven by the same Catholic mission.

“Scheduling is not easy in the CCL and we felt that it would be easier on both leagues to combine our schedules,” he said. “We noticed an opportunity that we could combine with them to make scheduling easier. This will help alleviate travel problems as well and will allow us more flexibility in scheduling.”

CCL coaches believe the teams and

Hartley is slated to play Clinton Massie in 2019, and Alter has yet to schedule opponents for Week 5 in 2019 and 2020.

Alter coach Ed Domsitz explained the reason for being involved solely in Week 4, when his team will face DeSales.

“It came down initially that we were supposed to play Watterson and Hart-

Knights have been playing a Mid-State League Ohio Division schedule for the past few years. Also in 2019, Ready will begin facing CCL opponents on a rotating basis and no longer will meet rival Hartley annually.

Playing MSL teams has “been good for us,” Ready coach Brian Cross said. “Just listening to the other coaches talking about struggling and traveling

GCL-CCL MATCHUPS

2019, Week 4: Middletown Fenwick at Columbus St. Charles, Dayton Carroll at Columbus Bishop Watterson, Dayton Chaminade Julianne at Columbus Bishop Hartley, Kettering Alter at Columbus St. Francis DeSales

2019, Week 5: St. Charles at Carroll, DeSales at Fenwick, Watterson at Chaminade Julianne

2020, Week 4: St. Charles at Fenwick, Watterson at Carroll, Hartley at Chaminade Julianne, DeSales at Alter

2020, Week 5: Carroll at St. Charles, Fenwick at DeSales, Chaminade Julianne at Watterson

the players will benefit.

“The fewer games we have to travel to Cleveland, Cincinnati, the better,” Watterson coach Brian Kennedy said. “Ideally, we’d all like to play like-sized schools and programs.”

The GCL decided to commit to the agreement after Cincinnati Roger Bacon and Cincinnati Purcell Marian left that league to join the Miami Valley Conference for at least the next two years. Their departure reduced a two-division, eight-team league to six teams for football.

Hamilton Badin and Cincinnati McNicholas remain in the GCL and continue to play Roger Bacon and Purcell Marian rather than CCL opponents.

Two teams in the GCL-CCL partnership, Hartley and Alter, will participate in only one crossover game.

ley,” Domsitz said, according to the Butler County *Journal News*. “I didn’t want to play Hartley and DeSales in the same year. That was fine initially, then they changed it all and said, ‘Here’s what we’re going to do — Alter’s going to play the two best teams in Columbus.’ We’re not doing that. That’s ridiculous.”

Columbus Bishop Ready will not be part of the alliance. The Silver

to find games, we were going through that too a few years ago. It’s tough, it’s rough. We’re fortunate to at least have (MSL schools) on our schedule. It fulfills games four through 10 and we only have to find the first three games. That’s a positive.”

Jones said it’s possible that the CCL-GCL alliance will expand to other sports in the future.

Friends of Josephinum 4-miler set for Sept. 15



Friends of the Josephinum (from left) John Reiner, Joe Kohler, Marilyn Dono, Father Jeff Rimelspach, Debbie Coleman, Don Brown, Monica Brown and seminarian Evan Jones gathered at Glacier Ridge Park in Dublin, the site of a four-mile run/walk on Saturday, Sept. 15 that will benefit the future priests studying at the Pontifical College Josephinum.



HIGH SCHOOL FOOTBALL COVERAGE ON AM 820

CCL FOOTBALL COVERAGE BEGINS AT 6:00 PM ON AM 820

Doug Lessells, Randy Rhinehart, Ryan Baker, and Larry Wolf bring you all the CCL action!




CENTRAL CATHOLIC LEAGUE GAME-OF-THE-WEEK

FRIDAY	AUGUST 24	DUBLIN SCIOTO AT ST. CHARLES
FRIDAY	AUGUST 31	BISHOP WATTERSON AT OLENTANGY ORANGE
FRIDAY	SEPTEMBER 7	BISHOP READY AT BISHOP HARTLEY
FRIDAY	SEPTEMBER 14	CHILLICOTHE AT BISHOP HARTLEY
FRIDAY	SEPTEMBER 21	NEWARK CATHOLIC AT LICKING HEIGHTS
FRIDAY	SEPTEMBER 28	ST CHARLES AT ST. FRANCIS DESALES
FRIDAY	OCTOBER 5	ACADEMY V BISHOP READY
FRIDAY	OCTOBER 12	BISHOP HARTLEY AT ST. FRANCIS DESALES
FRIDAY	OCTOBER 19	WHITEHALL V BISHOP READY
FRIDAY	OCTOBER 26	ST. FRANCIS DESALES AT BISHOP WATTERSON

Book review: The Abrahamic Encounter

The Abrahamic Encounter: Local Initiatives, Large Implications, edited by Mazhar Jalil, Norman Hosansky, and Paul D. Numrich. Eugene, Ore: Wipf and Stock, 2016.

Reviewed by Jay Jackson, Associate of the Dominican Sisters of Peace and adjunct instructor in theology at Ohio Dominican University.

“How very good and pleasant it is when kindred live together in unity,” proclaims Psalm 133. The essays in *The Abrahamic Encounter: Local Initiatives, Large Implications* look at how Columbus Muslims, Jews and Christians have taken intentional steps toward living into our common kinship as children of Abraham, our father in faith. In a fractious world and a nation marked by denigration and disrespect of those perceived as alien to “our” way of life and thought – whoever the “our” may be – it is good to realize that Columbus has a significant history of acknowledging the “other” and encountering those of other faiths with respect and integrity.

This book is the effort of Mazhar Jalil, trustee of the Islamic Foundation

of Central Ohio; Norman Hosansky, lay leader of Congregation Tifereth Israel; and Paul Numrich, professor at Methodist Theological School and Trinity Lutheran Seminary. They dedicate it “To all the children of Abraham who want to live as friends and neighbors” and begin it with a welcome summary of the history of interfaith encounter in central Ohio. Through interviews and research, Part One of the book tells a remarkable story of one community’s response to plurality. It is a response that is built upon our common origin and our common goal, God, and does not gloss over our differences. At heart, the interfaith movement described here requires each participant to know and claim their identity in order to relate with integrity with one another. We read about the early efforts of Jalil and Bishop James Griffin, then bishop

of the Catholic Diocese of Columbus, to create a space for dialogue between Muslims and Christians that resulted in conferences in 1989 and 1990 covering a range of topics of mutual interest. Subsequent conferences took place between Muslim and Jewish participants.

In the aftermath of Sept. 11, 2001, Columbus Jews and Christians showed a solidarity with the Muslim community when the Islamic Foundation was vandalized, as the text describes Rabbi Harold Berman and Cantor Jack Chomsky of Tifereth Israel and the Rev. Tim Ahrens of First Congregational Church going beyond

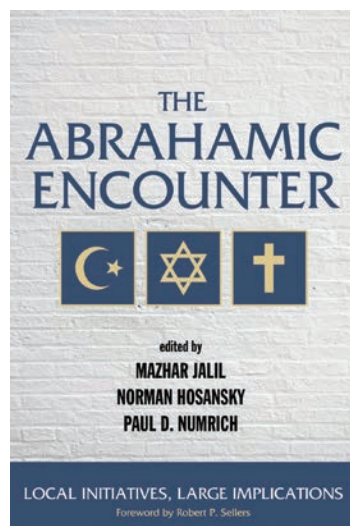
dialogue to hospitality and action. Intentional encounter among the three faith communities has continued to identify places of congruity and possibility. The Interfaith Association of Central Ohio promotes relationships

across faith lines. The BREAD organization mobilizes Abrahamic communities in pursuit of social justice and the common good.

The difficulties of honest interfaith dialogue and relationship are presented as well, because this is a story of people who live in the midst of conflict, misunderstanding and change. The challenge is to identify the elephant in the room as part of the conversation. Where there is disagreement, we come to the most important component to interfaith work: to remain present to one another.

The goals of the Central Ohio Abrahamic Encounter are enhancing mutual understanding and fostering relationships, providing accurate information about our traditions, and contributing to the common good. *The Abrahamic Encounter* describes the successes that sustain the effort to continue toward those goals and provides the encouragement to journey on together.

The Abrahamic Encounter is available locally from Interfaith Association of Central Ohio at office@iaco.org or (614) 849-2490.



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4-MILER

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15, 2018

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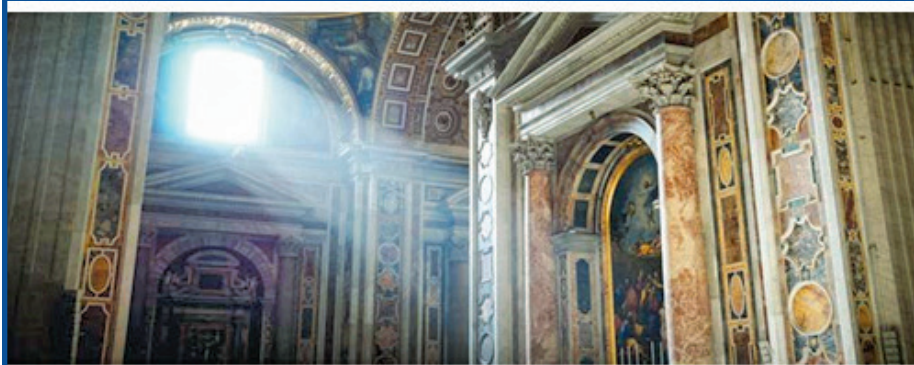
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- Interpersonal Relationships
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Bishop celebrates Mass at Quo Vadis retreat

About 35 young Catholic men entering ninth to 12th grades this fall attended the inaugural Quo Vadis retreat sponsored by the diocesan Vocations Office in mid-August at Sts. Peter and Paul Retreat Center in Newark. Bishop Frederick Campbell celebrated Mass there on the Feast of the Assumption, the closing day of the retreat. Pictured with the bishop are diocesan seminarians (from left) Seth Keller, Deacon Bryant Haren, Daniel Colby, Michael Haemmerle and Michael Fulton.

Photo courtesy Sts. Peter and Paul Retreat Center



Father Garland to speak at Serra boys luncheon

Father Brett Garland will be the featured speaker at the annual boys vocation luncheon sponsored by the Serra Club of North Columbus at 11:30 a.m. Tuesday, Oct. 2 in the Jessing Center at the Pontifical College Josephinum, 7625 N. High St., Columbus.

Father Garland was ordained in May and is serving as parochial vicar at Columbus St. Aloysius, St. Agnes and St. Mary Magdalene churches. He will speak to high school-age boys about discerning the vocation to which God is calling them and his experiences of being a seminarian at the Josephinum.

His own vocation discernment began when he was a fifth-grade altar server at Washington Court House St. Colman of Cloyne Church and was influenced by the life and example of Pope St. John Paul II. Father Garland is a graduate of the Catholic University of America and the Josephinum.

Students in diocesan high schools may make reservations for the event. Through their schools. Home-schooled students and public school also are encouraged to attend and may make reservations by calling Tim Perrine at (614) 507-2037.

Chris Stefanick coming to Newark

Popular Catholic speaker, author and television host Chris Stefanick will bring his *Reboot!* renewal program to Newark St. Francis de Sales Church from 7 to 9:30 p.m. Wednesday, Sept. 26.

Stefanick has presented *Reboot!* at several churches in the Diocese of Columbus and spoke at the 2018 Columbus Catholic Men's Conference.



Chris Stefanick

The program is designed to bring new energy and vitality to parishes. The event, for anyone age 12 and older, begins with an inspirational, high-energy unpacking of the genius of the heart of the Gospel, revealing its power and beauty, often resulting in both laughter and tears. It finishes with real-life,

practical, "can-do" ways of applying the Gospel in prayer, spirituality, work, dating, marriage, parenting, health, and more, leaving no part of a person's life untouched.

Stefanick is a graduate of Franciscan University of Steubenville and is the founder and president of Real Life Catholic, a nonprofit which operates as the headquarters for his various initiatives. His live seminars reach more than 85,000 people per year, and his "Real Life Catholic" television show, videos and radio spots reach millions of people each month. He also is author of the *Chosen* Confirmation program. He and his wife, Natalie, are the parents of six children.