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NATURAL FAMILY PLANNING: COUPLES IN COMMUNION WITH GOD'S PLAN FOR LIFE

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Father Streitenberger named OSU Newman Center's executive director

Father Adam Streitenberger, director of evangelization for the Diocese of Columbus, became the new executive director of the St. Thomas More Newman Center located near the Ohio State University campus on July 12, the diocese announced Thursday, June 30.

The diocese thanked the Paulist Fathers for their service at the Newman Center. The Paulist priests were invited to remain as chaplains under the direction of the diocese but decided to leave. The order had ministered there since 1956.

The diocese's vision for the Newman Center includes the proclamation of the Gospel of Jesus Christ and developing a culture that provides a seedbed for potential vocations to the priesthood and religious life among the university's more than 60,000 students.

"This is the first step in an exciting and renewed vision for vocations and evangelization within the Diocese of Columbus, in which the St. Thomas More Newman Center will play a vital

role," Bishop Earl Fernandes said.

A more student-centered approach at the Newman Center will focus not only on vocations but fostering Catholic intellectual and spiritual life that the diocese emphasizes is crucial to its future. The diocese recognized the importance of integrating Ohio State's students and faculty into its mission.

As executive director, Father Streitenberger will be responsible for coordinating these efforts as part of the diocese's evangelization initiatives to aid young adults in developing deeper conversations on their faith journeys and helping them establish a vibrant relationship with Christ.

"I am very excited by Bishop Fernandes's passion and commitment to evangelization, vocations, and the students at the Ohio State University," Father Streitenberger said. "I am honored, grateful and overjoyed to share in the implementation of his vision for the Newman Center. The Ohio State University is a ripe vineyard of the Lord for

both the Gospel and vocational discernment."

The Paulist Fathers arrived Sept. 8, 1956 at the Newman Center, which was then located in a house on the east side of campus.

In 1971, the current Newman Center building at 64 W. Lane Ave., directly across from campus, was dedicated. It underwent renovations in 2002 that included the chapel, office space and meeting rooms.

In a follow-up statement issued last week, the diocese said the decision was absolutely not motivated by anti-LGBTQ sentiments or was it motivated by political reasons. Rather, it reflects Bishop Fernandes' pastoral priorities of evangelization and promotion of priestly vocations, especially in the Diocese of Columbus. This is why a diocesan executive director was appointed.

The diocese reiterated that the bishop wants to be close to young people and keep them engaged with the mission of the Church.



A Eucharistic procession leaves the St. Thomas More Newman Center at Ohio State University in March.

CT photo by Ken Snow



Front Page photo:

NFP WEEK

The U.S. Conference of Catholic Bishops has set aside July 24-30 for its annual Natural Family Planning Week to promote unity between married couples and God's plan for the creation of new life.

Photo courtesy Diocese of Columbus

'The Catholic Times' garners four national media awards

The *Catholic Times* received four national awards in the newspaper division from the Catholic Media Association for its work during 2021, the organization announced Thursday, July 7 in Portland, Oregon, at the conclusion of its annual conference.

The Nov. 21 issue featuring Bishop Robert Brennan's departure from Columbus to become the bishop in the Diocese of Brooklyn, New York won second place in the Best Print Special Supplement on a Bishop's Transition for all news publications. Contributors to the edition included Doug Bean, editor; Tim Puet, writer; Kimberly Colston, designer; Patty Bitler, contributing copy editor; and Ken Snow, photographer.

Also earning second place for Best Regular Column – Spiritual Life was Michele Williams, a regular contributor to the *Times* who is an inmate at the Ohio Reformatory for Women. Her writings offer readers a glimpse of life inside prison walls and how faith sustains her.

Taking third in Best Feature Writing for Non-Weekly Newspapers with 1-5 Full-Time Staff Members was a "Gift from God" written by Bean about a Columbus couple who gave birth to a baby with Trisomy 18, an often-fatal condition.

Honorable mention in the Best Photograph – Sacramental category was Snow's "Consecration" shot of Bishop Brennan elevating the host during a Mass that was used on the cover of the bishop's farewell edition.

The annual awards from the Catholic Media Association (formerly known as the Catholic Press Association) recognize the work of content producers in newspapers, social media, magazines, books and communications departments for dioceses, publications or organizations throughout North America.

Founded in 1911, the Catholic Media Association has more than 600 member organizations and reaches more than 26 million people.

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Ohio Legislature looking at other pro-life measures

By Tim Puet
For *The Catholic Times*

The overturning of the U.S. Supreme Court's *Roe v. Wade* decision has allowed Ohio's "heartbeat bill" that bans most abortions to take effect.

The bill had been signed by Gov. Mike DeWine, but a U.S. District Court injunction had prevented the measure from being enforced. Ohio Attorney General David Yost asked the federal court to dissolve the injunction soon after the Supreme Court ruling was announced on June 24, and the lower court agreed.

The bill, now a law, makes abortion illegal in Ohio after an infant's heartbeat can be detected, which usually occurs about six weeks into pregnancy. Exceptions are in cases where an abortion is "necessary to prevent the death of the pregnant woman" or "to prevent a serious risk of the substantial and irreversible impairment of a major bodily function of the pregnant woman."

The bill lists three conditions that pose a serious risk to a pregnant woman: pre-eclampsia, inevitable abortion and premature rupture of the membranes. Those conditions might include, but are not limited to, diabetes and multiple sclerosis.

Ectopic pregnancies also are exempt from the six-week restriction. These occur when a fertilized egg implants and grows outside the uterus. The egg will not survive when this occurs, and it can be life-threatening to the pregnant woman.

Planned Parenthood, the American Civil Liberties Union and other organizations asked the Ohio Supreme Court to block the heartbeat law from taking effect, saying the Ohio Constitution contains the right to abortion, but the court rejected the request on July 1 in an unsigned opinion.

Currently before the Legislature are House Bill 598, titled the Human Life Protection Act, and Senate Bill 123, a nearly identical measure, both of which

were based on the assumption that *Roe v. Wade* would be overturned. The bills would ban doctors from performing medication abortions or surgical abortions, except to save a woman's life. There is no exception for pregnancies as the result of rape or incest.

Also being considered, but not yet introduced in the Legislature, are proposed bans related to the use of the "abortion pill" (a combination of two medications) and the involvement of telemedicine and online pharmacies in abortions.

Ohio is one of a small number of states that regulates the abortion pill combination. Often called a medical abortion, the combined use of mifepristone and misoprostol is different than hormonal contraception or emergency contraception, in that it works to end a known pregnancy.

The first pill in the regimen blocks a woman's body from producing progesterone, effectively suffocating the unborn child. The second pill induces

labor.

Ohio lawmakers also are contemplating legislation to block abortion inducing pills from coming into Ohio illegally.

"The abortion pill can actually be incredibly dangerous for women," said Beth Vanderkooi, executive director of Greater Columbus Right to Life, "especially when it is obtained illegally or provided via telemedicine. Ohio women have experienced hundreds of complications from the abortion pill in the last few years.

"In addition to risks such as hemorrhage, incomplete abortion and infection, the abortion pill puts women at risk when taken during ectopic pregnancies, and if mom and baby have incompatibilities in their blood type, it can cause mom's body to attack future pregnancies.

"If you know anyone who has taken the abortion pill and regrets it, there is a protocol that can potentially reverse it if started within three days."

To learn more, visit www.abortion-pillreversal.com.

Pro-life reflection, training program set for July 23

The diocesan Office for Social Concerns and Greater Columbus Right to Life are sponsoring a day of reflection titled "Into Life: Love Changes Everything" on Saturday, July 23 in the Msgr. Sorohan Activities Center at Columbus St. Catharine Church, 500 S. Gould Road. It will take place from 9:30 a.m. (registration opens at 9) to 4:15 p.m. The church has a Mass at 8:30 a.m. Saturday for anyone interested.

The program will focus on four aspects of the Catholic Church's pro-life position: its foundational basis; the nature of opposition to it; how we respond to that opposition; and how we accompany women facing crisis pregnancies.

It will include talks, videos, reflection, small-group discussion and individual and communal prayer. Lunch will be provided.

The program is based on 12 "Into Life" videos by the Sisters of Life, who were founded in 1991 by Cardinal John O'Connor of New York with a commitment to the protection of life. Several of the videos will be shown.

The videos underscore the need to allow a woman in a crisis pregnancy to express her feelings and fears while underlining the dignity of human life, along with the blessing of adoption and supporting life.

Speakers for the day will include Beth Vanderkooi, executive director of Greater Columbus Right to Life; Mark Huddy, director of the Office for Social Concerns; and Father Timothy Hayes, pastor of Chillicothe St. Mary and St. Peter churches and Waverly St. Mary



A day of reflection titled "Into Life: Love Changes Everything," which focuses on the Catholic Church's pro-life position, will take place on Saturday, July 23 at Columbus St. Catharine Church.

Photo courtesy St. Catharine Church

Church.

"Beth and I had been talking since February or March about putting together a condensed version of the Sisters of Life's program," Huddy said. "This event was scheduled before the U.S. Supreme Court overturned its *Roe v. Wade* decision. That makes a program like this all the more significant."

"Participants in the day of reflection will be invited, but not obligated, to lead small groups through the full 12-

week video series this coming year," Vanderkooi said. "This day will be of particular interest to parish pro-life groups, Knights of Columbus, men's groups, Walking With Moms in Need programs, or anyone looking for a day of prayer and renewal, particularly in the wake of the court decision.

"This program is open and appropriate to anyone of faith but does feature the work of the Sisters for Life and aligns with the approach used by our

organization's sidewalk counseling program. If you have any questions or concerns, please contact us for the opportunity to review program materials."

Donations of \$20 for adults and \$10 for students are being requested to help pay for meals and "Into Life" program materials, but no one will be turned away for lack of funds. Opportunities are available for anyone who wishes to sponsor such individuals or the program itself.

More information and registration for the event is available at www.gcrtl.org/into-life.

Vanderkooi also recommends visiting the website www.boldbeginning.ohio.gov for information on Ohio's Bold Beginnings: Mothers and Children First program, a one-stop shop listing resources to help families in need.

She said Ohio "has shown exceptional life-affirming leadership in this program, a combination of existing programs to help families and new initiatives designed to show the state's commitment to pregnant women, their babies and their families through pregnancy and into adolescence. ... It is a strong complement to the work that pregnancy centers, churches and organizations are already doing.

"With support for new parents, benefit information, provider credentialing, prenatal and postnatal care information, nutritional support, material care and adoption support and more, Ohio is leveraging more than a billion dollars to help support families."

Bicyclists raise money for pregnancy resource centers

By Doug Bean
Catholic Times Editor

Two groups of Biking for Babies riders left Columbus early Monday, July 11, headed in opposite directions on what might be their most important ride ever.

One contingent of six cyclists departed for St. Louis, where they were to meet three other teams starting from Wisconsin, Mississippi and Kansas on Saturday, July 16 for a celebration of life.

Six other riders wearing distinctive yellow jerseys and a crew of support personnel headed east toward Washington, D.C., a new route for Biking for Babies that also culminated with a celebration of life on July 16 in Arlington, Virginia.

Columbus has served as a starting point for the east route for the past few years.

Biking for Babies was launched 13 years ago by two college students as an endeavor to raise awareness and financial support for women's pregnancy resource centers. The nonprofit has expanded since then.

This year, 56 college students and young adults will cover close to 4,000



Sophia Mittman

Photo courtesy Biking for Babies

miles in six days, averaging about 17 miles per hour while staying overnight with host families along the way.

Each rider has a fundraising page at www.bikingforbabies.com where donations for any amount can be made.

This missionary work takes on added importance this year, in light of the U.S. Supreme Court ruling last month that has led to abortion restrictions in

many states, including Ohio. As a result of Roe v. Wade's reversal, pregnancy centers anticipate greater traffic as more women choose life.

"When we talk about fundraising in the past to someone who is pro-choice, they'd say, 'I don't support that mission,'" said Sophia Mittman, the Biking for Babies route leader from Columbus to St. Louis.

"But more recently we've been hearing people say something like, 'I'm pro-choice, but given the court case, these pregnancy resource centers are going to need all the help they can get,' and so they'll give.

"I gave a talk at a parish, and one gentleman said, 'You know, I'm pro-choice, but I support what you do.' And so, it does seem like there has been a realization that these places are good.

"At the same time, there's still that portion of the population who lashes out at them. And so, part of the mission is to dispel some of those lies and explain what they really do and what they're really like, the resources they actually offer and the physical help that they provide.

"I think part of the mission is just telling people what they actually do versus what you hear in the media."

Mittman, a southern California native

who recently graduated from the Massachusetts Institute of Technology with a degree in materials science and engineering, works for a startup company in the Boston area.

Her sister, Sara, a student at UCLA, was responsible for getting her interested in Biking for Babies.

"When COVID hit (in 2020), I started realizing the hypocrisy of society and protecting human life but not protecting those most vulnerable," Sophia Mittman said. "And I was so frustrated by it. For the first time, I really felt like I need to do something physical for the pro-life movement because I hadn't really done anything.

"Going into college, I was pro-life, but I was scared to say anything. In high school, all the girls would bring it up, and I would never say anything. I was way too scared. And by the time I got to college, there was a pro-life group, and a lot of the Catholics were in the pro-life group, and I went to meetings every once in a while but didn't do much else besides that."

During the COVID-19 pandemic, a cross-country bike trip that she had planned to participate in was canceled.

See BIKING, Page 6

Dobbs ruling makes Walking with Moms in Need more critical

The Catholic Church has a long history of supporting moms and their families in making life-affirming decisions about pregnancies. Our amazing networks of social ministries provide opportunities to reach out to pregnant women and to provide them with support they need to choose life.

With the good news of the U.S. Supreme Court's Dobbs decision in June overturning Roe v. Wade, the opportunity for the Church to stand with and support women and families struggling with pregnancy decisions has grown considerably.

The U.S. Conference of Catholic Bishops launched the Walking with Moms in Need (WWMIN) initiative in early 2020. Within weeks, the COVID-19 pandemic largely waylaid the process. Now, with the Supreme Court overturning Roe v. Wade, this amazing program needs our rededicated efforts.

With WWMIN, we are called to "walk in the shoes" of local mothers. That means offering direct assistance or cataloging and directing them to services to help them through pregnancies and into their children's toddler years. For the Catholic Diocese of Columbus, that involvement includes spiritual, emotional, material and financial support.

Currently, 17 parishes are assessing their local community resources. I created a draft survey for central Ohio to serve as a template to aid in this process. Our goal is for parishes/deaneries to create and distribute detailed lists of available resources. These assessments can change as more resources are confirmed.

The bishops launched WWMIN by asserting that "everyone should know how to help moms in difficult circumstances. ... While not trying to turn Catholic parishes into pregnancy centers, we can support lo-

FAITH IN ACTION

Erin Cordle

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



cal pregnancy centers where they exist, and we can also find and share other resources with pregnant and parenting women. ... And where there are few local resources, we can create our own, based on the gifts of the parish community."

A key step in the assessment is identifying what is missing. It's important to know that WWMIN is not a one-time approach but provides opportunities to walk with women during their pregnancies and as moms.

There are social service/pregnancy support agencies that can help families find essential goods such as diapers, formula and cribs; housing and material support such as rent, utility payments and food; services for mental and spiritual health; and medical care.

As Church members, accompanying moms throughout their pregnancies must be our priority. However, we cannot stop there. We also must provide services for the moms and their families such as child care, baby formula, possible adoption planning, housing and more. Whatever the need, we must walk with our families and help them find needed resources.

When women face planned or unplanned pregnancies, it isn't simple or easy. It can be hard and complex. We want women to feel respected, loved and supported.

This parish-based ministry helps open the eyes of parishioners to needs of pregnant and parenting moms in their local communities. It enables us to know these

mothers, to listen to them and, along the way, to help them obtain the necessities of life for themselves and their families. WWMIN is another way parishes can respond to Pope Francis' challenge to be "islands of mercy in a sea of indifference."

On the 25th anniversary of Pope St. John Paul II's *Evangelium Vitae*, Pope Francis reminded Catholics that "every human life, unique and unrepeatable, has value in and of itself; it is of inestimable value. This must always be proclaimed anew with the courage of the Word and the courage of actions. It calls us to solidarity and fraternal love for the great human family and for each of its members."

In our diocese, the Knights of Columbus have strongly supported our pro-life and respect life efforts by providing funds for new ultrasound machines.

"Now is the time to begin the work of building a post-Roe America. It is a time for healing wounds and repairing social divisions; it is a time for reasoned reflection and civil dialogue, and for coming together to build a society and economy that supports marriages and families, and where every woman has the support and resources she needs to bring her child into this world in love." (Archbishop José H. Gomez of Los Angeles, president, USCCB, and Archbishop William E. Lori of Baltimore, chairman, USCCB Committee on Pro-Life Activities, June 24, 2022)

Now, more than ever, we must support a culture of life. We want to help moms flourish as mothers and wives. If moms are strong, happy and supported, then children and families will be, too.

For more information or to help involve your parish in the WWMIN initiative, contact me, the diocesan coordinator, at socmailbox@columbuscatholic.org.

Two local priests will preach during Eucharistic revival

By Doug Bean
Catholic Times Editor

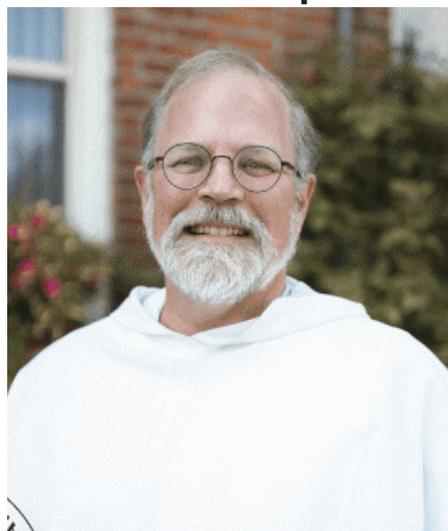
As part of the National Eucharistic Revival initiated by the U.S. Conference of Catholic Bishops to rekindle passion, understanding and appreciation for the true presence of Christ in the Blessed Sacrament, 50 priests from throughout the country were commissioned to enkindle the flame of devotion as preachers, and two of them reside in the Diocese of Columbus.

Dominican Fathers Thomas Blau, OP, and Stephen Dominic Hayes, OP, from Columbus St. Patrick Priory are among six priests from the order's Province of St. Joseph selected for this ministry.

Thirty-two of the 50 Eucharistic Revival priests hail from dioceses or archdioceses in various parts of the country, including several who speak Spanish or other languages. Religious orders with multiple priests chosen are the Franciscans with six, other Dominican provinces with five and the Jesuits with three. Five other orders will be represented by one priest each.

Because the National Eucharistic Revival was launched only last month on Corpus Christi Sunday, the program is just getting off the ground.

Year one, which runs from June 19, 2022 to June 11, 2023, focuses on diocesan revival. The second year, from June 11, 2023 to July 17, 2024, is designat-



Father Thomas Blau, OP
Photo courtesy St. Patrick Church

ed as parish revival, culminating with a National Eucharistic Congress on July 17-21, 2024 at Lucas Oil Stadium in Indianapolis. That will be followed by a year of Going Out on Mission from July 21, 2024 until Pentecost 2025.

To help facilitate the Eucharistic Revival throughout the U.S., the 50 priests will be available to dioceses, organizations and groups as well as conferences, parish missions and events lasting one day or longer to preach on Eucharistic themes.

The primary motivation for the bish-



Father Stephen Dominic Hayes
Photo courtesy St. Patrick Church

ops instituting the National Eucharistic Revival stems from surveys that indicate a sharp decline in Catholics' belief that Jesus is truly present body, blood, soul and divinity in the Blessed Sacrament. Recent statistics show that number falling to around 30%, which is gravely concerning considering that remains at the heart of Catholic teaching since the Last Supper.

In addition to the misunderstood belief in the symbolic nature of the Eucharist that some Catholics and other Christian denominations have adopted,

Father Blau believes another reason for waning belief in the Real Presence is the notion that "somehow Mass doesn't affect my daily life. Mass and real life are separate. But, in fact, it should affect your daily life."

As the Eucharistic revival progresses, Father Blau eventually expects to receive approximately five assignments a year, with requests likely ramping up during the Lenten season.

Fathers Blau and Hayes, a Boston native who has spent more than 30 years ministering in Ohio and Kentucky, are no strangers to preaching. Both priests frequently lead parish missions and give talks at parishes in the diocese and beyond.

So far, neither priest has received an assignment from the National Eucharistic Revival office, which is staffed by Sister Alicia Torres, FE, of the Franciscans of the Eucharist of Chicago under the direction of Bishop Andrew Cozzens, the chairman of the USCCB Committee on Evangelization and Catechesis.

When an opportunity does come, Father Blau will be ready. He has preached on the Eucharist and the sacraments plenty of times. Earlier this year, the Eucharist was the topic of a four-night mission at Gahanna St. Matthew Church.

See EUCHARISTIC, Page 6

Believing in love to lead others to Christ

By Sister John Paul Maher, OP

The Church in the United States has launched a three-year focus on belief in and greater devotion to Jesus in the Blessed Sacrament.

Many reasons could be cited for why increased attention on the Eucharist is needed, but the greatest reason is our need for love.

The most dramatic reality of the Holy Eucharist is that Jesus gives Himself to us in the greatest act of love, death on a cross. God's limitless love is ours in Holy Communion. And yet, many face a real challenge in believing in Jesus' Real Presence in the Eucharist. They struggle to believe that such love is real.

People do not encounter unconditional love often. The idea of a God who forgives and is ready to welcome us back into friendship with Him, no matter what, is not something everyone can relate to.

For some people, the missing link to belief in the Real Presence might not be missed time for catechesis or religion class, but the absence of love.

Experiencing the love of others helps us grasp the love of God.

This is one reason why supporting family life is so important. Parents, especially parents of young children, need our support to help them create homes where love can be nurtured. Children learn unconditional love, in an irreplaceable way, from their par-

ents. All of us can help families, by prayer or works of charity, so that it becomes easier to know the love of God in the home.

How can we make it easier for the people we know to receive the love of God in the Eucharist? What acts of love or works of mercy can we do so that they will be more likely to turn to God's mercy or better disposed to receive the love of God?

While we might know of this radical self-gift of Christ, unto death, for our salvation, we must let the effects of this love change us. This is a vocation we all share, the call to ongoing conversion. We live this by letting God love us and expressing His love to our neighbor and back to God in worship.

By sharing God's love with others, we become instruments that make it easier for their hearts to be open to God's loving Presence in the Holy Eucharist. We live out this charity by practicing the spiritual and corporal works of mercy and by persevering in the practice of the moral virtues.

We learn how to put this charity into action from Jesus in sacred Scripture and by being with Him in the Eucharist. We imitate Mary by pondering His words in our hearts and carrying out whatever He tells us.

As Pope St. John Paul II wrote, "The Eucharist becomes of itself the school of active love for neighbor." (Dominicae Cenae, 1980, 5)

Recalling Jesus' words, "By this love you have for one another, everyone will know that you are my

disciples" (John 13:35), John Paul continues: "The Eucharist educates us to this love in a deeper way: it shows us, in fact, what value each person ... has in God's eyes, if Christ offers Himself equally to each one, under the species of bread and wine.

"If our Eucharistic worship is authentic, it must make us grow in awareness of the dignity of each person. The awareness of that dignity becomes the deepest motive of our relationship with our neighbor." (Dominicae Cenae, 6)

Our Holy Father, Pope Francis, also reminds us of this inner dynamic of the Holy Eucharist that points us to go out to others. "The Eucharist," he tells us, "makes us assimilate His way of living. His ability to break himself apart and give Himself to brothers and sisters, to respond to evil with good.

"He gives us the courage to go outside of ourselves and bend down with love toward the fragility of others. As God does with us. This is the logic of the Eucharist: We receive Jesus Who loves us and heals our fragilities in order to love others and help them in their fragilities; and this lasts our entire life." (Angelus Address, June 6, 2021)

From Jesus in the Holy Eucharist, we learn a love of neighbor. May our own example of charity inspire others to turn to Jesus in the Blessed Sacrament.

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

BIKING, *continued from Page 4*

“I’m not a cyclist, but it was on my mind that I wanted to do a big bike trip,” she said. “And my sister actually texted me about Biking for Babies. She said, ‘They’re young adults, athletic, Catholic and pro-life.’ And I was like, ‘Wow, this sounds great.’”

“And then when I saw it was like 600 miles in six days at 15 to 20 miles an hour, I was like, ‘Nah. That’s not me, I’m not doing it,’ and I just kind of put it to the side.”

A month later at a SEEK Conference for young Catholic adults, Biking for Babies was one of the sponsors. She talked to the directors through a virtual booth and started thinking that maybe she could participate despite having little experience or biking gear.

“There were so many God moments that were just like, ‘This is something I need to do,’” she said. “I signed up and frantically got my bike gear together and started training while I was in school.”

Her first ride came in July 2021, when she joined five other bikers and the support team on the northern route that started in Green Bay, Wisconsin.

“It was really hard,” she said. “But it was such an adventure, and I raised over double my fundraising goal. I realized that people were so generous, and on the actual ride itself all the hosts were incredibly generous.”

“It was just so beautiful to see what the pro-life worldview is. Just endless generosity. So much love and support from the community.”

That definitely gave the riders a boost when they’re tired.

“Physically, some days were long, and my knees hurt,” she said. “But knowing what mission we were riding for made all the difference.”

Along the way, drivers honked at them to show support. Some stopped to inquire about their mission.

“We’ll tell them our story, and a lot of them were like, ‘I’ve never heard of

that, but it’s awesome,’” she said. “One gal, she drove past us and slowed down and rolled down her window and said, ‘Oh, my gosh, I love the mission you’re doing. My mom was about to go into an abortion appointment to get me aborted when my father like stopped her. She decided not to, and here I am.’”

For this year’s ride, Mittman started training about three to four times per week beginning in March before ramping up to four to five times a week with longer rides (50 to 70 miles) on the weekend. Her sister, who is starting from Kansas, came to Boston last month to train with her.

“It takes up a lot of time, which is, I think, the part of the mission itself is for us to just get a taste of what it might be like for mothers who are facing unplanned pregnancies and carry the child,” Mittman said. “They can’t wake up a day and decide not to (be a mother). We’re getting kind of a little taste of that kind of commitment.”

A route leader this year, she and the team began arriving in Columbus two days before the start of the ride. This was her first time riding with all of the members of this group. Some had done Biking for Babies before, and others were making their first trip.

The Columbus-to-Washington route included several riders who have participated multiple times and some newcomers as well.

The two groups’ destinations differed, but in the end, the miles they travel all led to the same result: the end of the line in two cities, a celebration of life for the riders with food and festivities, and the opportunity to raise money for pregnancy resource centers.

“The sheer joy and relief that we made it, and meeting the other missionaries and hearing the stories of the crazy things that happened to them along the way and congratulating each other, I think that’s the best part of the entire ride,” she said.

EUCHARISTIC, *continued from Page 5*

“I hit on why (there are) the sacraments before even jumping in to why we talk about the Eucharist, and that is to convey grace,” Father Blau explained. “And grace is the life of God poured in us so that we have a participation in the divine nature.”

“The reason that’s important is because if you don’t have the ability to relate to God, for example, as a friend, because if you don’t have a share in the divine nature, you can’t be a friend with God in the way plants and animals cannot rise up and befriend us. So that’s the

first thing to say: What sacraments do is, they’re giving us the ability to relate to the divine person.”

And then “the big part is spent in looking at the New Testament texts that deal with what Jesus states over and over, the same thing about four or five different ways,” Father Blau said.

“And the thing that always amazes me, in John 6:6 it says, they no longer believed in Him and they left (after He said) He was going to give them His body and blood. They left for a literal understanding, and they couldn’t handle it.”

“If Jesus is a good teacher, and He meant it symbolically, He had an obligation to correct them. He didn’t, and so what’s at stake for us as Catholics is either He meant it literally or He’s a bad teacher because He should have corrected them if He meant it symbolically. Jesus gives us a lot of these either/or moments, and folks don’t realize it.”

The last part of his Eucharistic preaching concentrates on how to get more out of Mass.

“My newest suggestion is to consider getting a Mass journal,” he said. “What was your favorite reading? What was your favorite song? What was the idea the priest gave in the homily? What was he trying to convey? If people do that, they’ll find themselves thinking about and getting more out of Mass and having it be more meaningful to them.”

Father Blau was first assigned to Columbus in 2010 and has been a parochial vicar at St. Patrick Church and chaplain at Ohio Dominican University. He currently serves as the chaplain for the local Order of Malta and Legatus organizations.

Former Bishop Frederick Campbell designated Father Blau as the diocese’s itinerant preacher, and he continues to fill that role while traveling throughout the diocese to celebrate Masses where a priest is needed.

In June, Father Blau offered 35 public Masses, often two a day and sometimes three, at a host of parishes in the diocese on weekdays and Sunday as part of the Barnabas Ministry he founded. The Barnabas Ministry consists of Dominican priests going wherever they’re needed to fill in for a diocesan priest on vacation or retreat.

A Cleveland native, Father Blau was ordained in 1999. Before becoming a priest, he worked at a variety of jobs, left Ohio to do mission work in Honduras and Guatemala and then returned to the state to earn a master’s degree in theology at Franciscan University of Steubenville, where he encountered the Dominicans.

An interest in preaching attracted him to the order.

“People think you must have a great love for the Eucharist and that made you want to be a priest,” Father Blau said. “But it was the preaching.”

“When I saw that people made the Eucharist the anchor of the Mass, an anchor in their life, I was impressed by that. Everything else could go crazy, but they know the Mass will be there. And it’s a quiet time before God in the middle of this rat race.”

“That’s really what motivated me more – the power of the preacher’s office and then seeing what a good Mass does, leading people in worship, and how it really does change their lives. It’s pretty amazing.”



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What does it mean to reject Vatican II?

Pope Francis has repeatedly called attention to what he views as a growing rejection of the Second Vatican Council. Speaking to editors of European Jesuit journals on May 19, he related this view: “It is very difficult to see spiritual renewal using old-fashioned criteria. We need to renew our way of seeing reality, of evaluating it ... Restorationism has come to gag the Council. The number of groups of ‘restorers’ — for example, in the United States there are many — is significant ... They had never accepted the Council.”

Commenting on these remarks, Ed Condon at *The Pillar* made an important clarification: “Vatican II is more of a feeling, or state of mind, than an historical event that produced tangible documents.” An outright rejection of the Council is rare, although many people have questioned the effectiveness of the pastoral and liturgical approach that sought to implement the Council’s vision.

In the ongoing debate over Vatican II, I would identify three major areas that express the “idea” of the Council: liturgy, conscience and synodality.

1) Liturgy

Pope Francis’ move to limit the traditional Latin Mass in his *motu proprio Traditiones custodes* focused largely on the legacy of Vatican II: “Art. 3. The bishop of the diocese in which until now there exist one or more groups that celebrate according to the Missal antecedent to the reform of 1970: § 1. is to determine that these groups do not deny the validity and the legitimacy of the liturgical reform, dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs.” That Vatican II called for a liturgical reform is beyond dispute, as it laid out principles for renewal in its first document, *Sacrosanctum Concilium*. Having taught the documents of the Council many times, I can attest that an introductory reading of the document made it clear to my own students that

THE CATHOLIC CULTURALIST

Dr. R. Jared Staudt

the Mass of Paul VI is not an exact implementation of the Council’s wishes. Pointing this out does not reject the legitimacy of the new Mass, even if it sees it as a loose interpretation of the Council’s vision. In his book, *The Feast of Faith*, Joseph Ratzinger, the future Pope Benedict XVI, pointed out that “it is simply a fact that the Council was pushed aside” in liturgical reform (84). Is it a rejection of the Council to point out this discrepancy?

2) Conscience

A Salesian missionary to Korea, who was a young priest during the Council, told me with all sincerity that the purpose of Vatican II was to allow people to decide for themselves what was right and wrong. Conscience became a predominant flashpoint immediately following the Council in the overwhelming dissent of clergy and laity against Paul VI’s encyclical on contraception, *Humanae Vitae*. John Paul II sought to steer the Church back to the objective reality of right and wrong in his own encyclical on moral theology, *Veritatis Splendor*. It has been widely noted, however, that Pope Francis’ apostolic exhortation, *Amoris Laetitia*, contradicts *Veritatis*, including its teaching on the nature of conscience: “We also find it hard to make room for the consciences of the faithful, who very often respond as best they can to the Gospel amid their limitations, and are capable of carrying out their own discernment in complex situations” (37). Francis wrote this in relation to difficulties in marriage and sexuality, although the Second Vatican Council clearly taught that in this sphere, “spouses should be

aware that they cannot proceed arbitrarily but must always be governed according to a conscience dutifully conformed to the divine law itself, and should be submissive toward the Church’s teaching office, which authentically interprets that law in the light of the Gospel” (*Gaudium et Spes*, 50). Vatican II requires upholding the role of authority in guiding conscience.

3) Synodality

Vatican II is often seen as balancing the First Vatican Council’s teaching on papal infallibility by emphasizing the authority of the whole college of bishops: “Just as in the Gospel, the Lord so disposing, St. Peter and the other apostles constitute one apostolic college, so in a similar way the Roman Pontiff, the successor of Peter, and the bishops, the successors of the apostles, are joined together” (*Lumen Gentium*, 22). In order to make this reality more prominent in the Church, the Council called for more frequent synods: “This sacred ecumenical synod earnestly desires that the venerable institution of synods and councils flourish with fresh vigor. In such a way faith will be deepened and discipline preserved more fittingly and efficaciously in the various churches, as the needs of the times require” (*Christus Dominus*, 36). This led to the establishment of regular synods in Rome and the encouragement of synods throughout the world. Francis’ own current push for synodality must be seen as a key element of his own vision of implementing Vatican II. Although Francis speaks of the rejection of the Council by reactionary groups, synodality has been used by others, especially in Germany, as a pretext for rejecting the very faith upheld by Vatican II and all previous councils. Synodality cannot trump the Church’s magisterial teaching, but should rather find ways of communicating it more effectively in the modern world, which was the stated goal of the Second Vatican Council.

The War of the Conciliar Succession, continued

While I’ve never been able to remember the details of the War of the Spanish Succession (1701-1714) and the War of the Austrian Succession (1740-1748), I’ve riffed on those monikers to denominate a major struggle over the meaning of the Second Vatican Council: the “War of the Conciliar Succession.”

As I explained in my book, *The Irony of Modern Catholic History*, the War of the Conciliar Succession was not a brawl between stereotypical Catholic “traditionalists” and Catholic “liberals.” Rather, it was a battle within the ranks of the reformist theologians at Vatican II, which erupted while the Council was still underway. And it eventually split the reformist camp into hostile parties whose contrasting positions were honed and debated in two journals, *Concilium* and *Communio*.

Concilium was launched during the Council by some of the most influential thinkers advising the bishops. *Communio* began publishing in 1972; its founders included theologians who had played large roles in shaping the Council’s major documents, but who believed that their erstwhile colleagues in *Concilium* misunderstood both Pope John XXIII’s intention for Vatican II and the Council’s actual teaching. At the center of the *Communio* project was a Bavarian theologian named Joseph Ratzinger.

Ratzinger would eventually see the *Communio* in-

THE CATHOLIC DIFFERENCE

George Weigel

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



terpretation of Vatican II — a council of reform within tradition that developed Catholic tradition — vindicated by the Synod of Bishops in 1985 and by the magisterium of Pope John Paul II, which Ratzinger later amplified in his own papal teaching. Thus, as Pope Benedict XVI, he forthrightly addressed the contentions within the *Concilium/Communio* split in his 2005 Christmas address to the Roman Curia, in which he sharply criticized those who “read” the Council as a rupture with the Catholic past — what some today call a “paradigm shift.”

Profound issues ignited the War of the Conciliar Succession, and those issues remain urgent ones for the Church today.

Is divine revelation real and binding over time, or does contemporary experience authorize the Church to change or modify what God has declared to be true in Scripture and tradition (about, for example, the permanence of sacramental marriage, or the prop-

er expression of human love, or the priesthood of the New Covenant and those who may be ordained to it)? Is the Catholic Church a loose confederation of local Churches who may legitimately follow their own doctrinal and moral paths? Or is the Church truly “catholic,” meaning that local expressions of Catholicism must always confess “one Lord, one faith, one baptism” (Ephesians 4:5) with the universal Church? Is Jesus Christ the unique savior and redeemer, such that all who are saved are saved through Christ, even if they do not know him? Or is Jesus one among many expressions of a generic divine will-to-save that manifests itself through various spiritual masters over time? Is the Church’s basic task the sanctification of the world or a dialogue with the world?

Although it began as a dispute among Catholic intellectuals, the War of the Conciliar Succession has played itself out in the trenches of Catholic life for the past 60 years. And although two empirical realities seem clear — the living parts of the world Church have embraced Vatican II as authoritatively interpreted by John Paul II and Benedict XVI and have followed *Communio*’s understanding of the Council’s call to Christocentric evangelization, while the dying

You can thrive, have fun living temperately

“Do not follow your base desires, but restrain your appetites.” (Sirach 18:30)

We ought “to live sober, upright, and godly lives in this world.” (Titus 2:12)

In this column, we will look at the last of the cardinal virtues, temperance.

The *Catechism of the Catholic Church (CCC)* defines temperance as “the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods.”

Stop and ponder this definition. Do you think that you know what “moderation,” “pleasures,” “balance” and “use” mean and if others will agree? Concepts are best learned in the family, including the Church family. The further you get from your family circle, the less common understanding of temperance there will be.

Sometimes, it’s best to step away from the technical definition to gain a greater understanding. In his book, *Practical Theology: Spiritual Direction from St. Thomas Aquinas*, Peter Kreeft notes that St. Thomas gives broader, deeper and more attractive meaning than today’s thought. He says, “Temperance does not mean merely not eating too much and not getting drunk or having fewer or weaker desires, but mastering rather than being mastered by your desires.” In other words, avoiding being a slave to your passions.

Father James Brent, OP, of the Thomistic Institute puts it this way: “Temperance forms or shapes a person’s character so that the person uses pleasurable things in the right amounts at the right times, in the right way and for the right reasons.”

It seems like we live in a world where “more is bet-

AQUINAS CORNER

Richard Arnold

Richard Arnold, a parishioner at Chillicothe St. Mary, holds an MA in Catechetics and Evangelization from Franciscan University of Steubenville and is a husband and a father to two children.



ter.” Isn’t temperance restricting our pursuit of life, liberty and happiness?

We need to go back in time. Adam and Eve were created in original justice; their body and soul were in harmony. After the Fall, “the control of the soul’s spiritual faculties over the body is shattered; the union of man and woman becomes subject to tensions, their relations henceforth marked by lust and domination.” (CCC 400)

Our human nature has been “wounded in the natural powers proper to it.” It is “subject to ignorance, suffering and the dominion of death; and inclined to sin – an inclination to evil that is called ‘concupiscence.’ Baptism, by imparting the life of Christ’s grace, erases original sin and turns a man back toward God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle.” (CCC 405)

Why do we need to exercise temperance? Society thrives in and through moderation. Read Galatians 5:16-6:10.

Our wonderful bodies also tell us when we act without temperance. We abuse created goods for our pleasure. Raise your hand if you’ve driven the porcelain bus. Alka-Seltzer was marketed to those who gorged

themselves (plop, plop, fizz, fizz ...). Note the proliferation of drug addiction and sexual diseases.

How do we act with temperance? We have our conscience. It is present at the heart of the person and enjoins him at the appropriate moment to do good and to avoid evil. (Sometimes it’s better to consider evil not as bad, but “less good.”) It also judges particular choices, approving those that are good and denouncing those that are evil.

Where is God in all this? “Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.” (Hebrews 4:14-16)

We have the graces of God through the sacraments. These are powerful weapons in our fight. God foresaw our battles and gave us food for the fight, the Eucharist, and medicine for when we are injured, reconciliation.

When we exercise the gifts of the Holy Spirit (which you have), what are the fruits that we read in Galatians 5:22-23? “Gentleness, self-control.”

We have the lives of the saints as examples, many who did not start on the road as saints.

In conclusion, it is a lie to think we can’t live temperately and still have fun. Enjoy the pleasures God has provided. Be thankful and share that joy with your neighbor. You will likely find freedom and happiness you did not expect.

WEIGEL, continued from Page 7

parts of the world Church cling stubbornly to the Concilium model of Catholic Lite — some, even in high authori-

ty, are now trying to redefine the War of the Conciliar Succession with an eye to the next papal conclave.

Their strategy is to frame that event as posing a stark choice between the acceptance or rejection of Vatican II. That is not true. The real issue is the proper interpretation of the Council, which did not intend to reinvent Catholicism as another species of liberal Protestantism, unsure of its tether to divine revelation and blown hither and yon by the spirit of the age. It is also false, egregiously false, to suggest that Council rejectionism is a major force in the 21st-century Church, especially in the Church in the United States.

Council rejectionism is a fringe phenomenon, increasingly cranky and shrill. The advocates of Catholic Lite, having lost the War of the Conciliar Succession theologically and needing a bogeyman to attack, now find it tactically useful to wildly exaggerate the number of conciliar rejectionists and their impact in the Church.

Those with responsibility for the Catholic future will not be deceived by nonsense about rampant, widespread Vatican II rejectionism, irrespective of the source of that nonsense.

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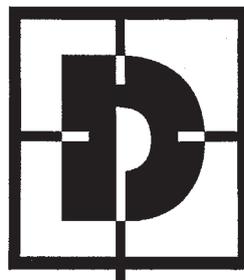
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St. Mary in German Village chosen as best wedding site

Columbus St. Mary, Mother of God Church in the German Village neighborhood was chosen as the best religious venue in the city for a wedding by *Columbus Monthly* readers in the magazine's third annual Best of Columbus Weddings poll.

The church, 672 S. 3rd St., received 20.92 percent of the votes cast. Columbus St. Joseph Cathedral was second with 16.28 percent.

Deacon Roger Minner, who has been part of the church's marriage ministry for 35 years and a deacon for 17 years, said the look of the renovated 154-year-old church attracts couples to the site.

"Its beauty is an evangelization tool," he said. "It also is conveniently located just south of downtown Columbus and near interstates 70 and 71."

"Since around the mid-1990s, couples have attended Mass here and seen how beautiful the church is and how warm the congregation is. In several instances, they have become parish members because of their wedding experience," he said.

The church invites engaged couples from any parish to be married there as long as one member of the couple is Catholic and has received permission from his or her home church's pastor to have the ceremony at St. Mary. The couple is required to have attended Catholic marriage preparation classes.

Deacon Minner said that 30 to 40 couples per year, half from outside the parish, have been wed at his church annually for most of the past 25 years. Exceptions were during the weeks in 2020 when all Ohio Catholic churches were closed because of COVID-19 and during the period between October 2016 and April 2019, after a lightning strike caused significant structural damage to the church, resulting in an \$8.5 million renovation that made it brighter inside and restored its original look.

The church has an active music ministry that allows it to have several musical options for a marriage ceremony, including a 120-year-old organ and a piano, with cello, violin and trumpet accompaniment available on request.

The parish also is building an addition to its school behind the current school and rectory. The addition will include a parish hall that will accommodate as many as 250 people for wedding receptions.



Columbus St. Mary, Mother of God Church in the German Village neighborhood is a coveted spot for weddings.

Photo courtesy St. Mary GV

Deacon Minner said most weddings at the church occur on Friday nights or Saturdays in the morning and early afternoon. The hall will be available to couples unless a parish organization has reserved its use.

For more information, contact the church at (614) 445-9668.

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It is preferred that the ideal candidate have a BA in Catholic Religious Education/Catholic Theology or equivalent, or adequate experience in Catholic catechetical work. This will be a Fulltime/Hourly position with benefits offered according to the Diocesan Employment policy. Compensation will be commensurate with the candidate's education and experience.

A job offer will be contingent on the successful completion of the Diocesan Safe Environment Policy, including a mandatory background screening, completion of the VIRTUS "Protecting God's Children" training program and reference checks.

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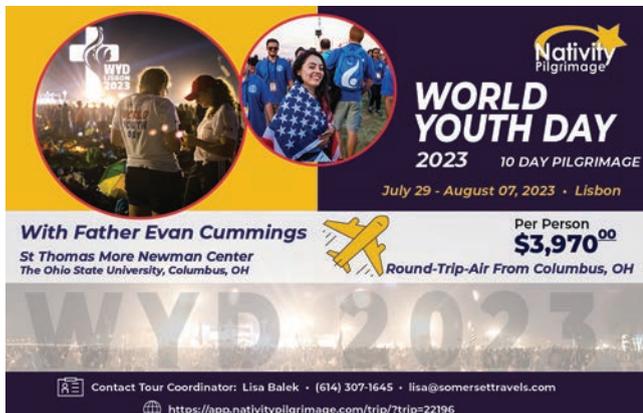
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NFP Awareness Week highlights gifts of married love

Natural Family Planning Awareness Week, July 24-30, is an educational campaign of the United States Conference of Catholic Bishops that celebrates God's design for married love and the gift of life and raises awareness about Natural Family Planning (NFP) methods.

This year's theme focuses on the joy that accompanies marital love lived fully and authentically.

NFP Week dates highlight the anniversary of Pope St. Paul VI's encyclical *Humanae vitae* (July 25, 1968), which articulates Catholic beliefs about human sexuality, marriage, conjugal love and responsible parenthood.

"People often associate *Humanae vitae* only with the Catholic Church's ban of contraception," said Jennifer Fullin, diocesan NFP coordinator, "yet it says



so much more about giving married love the respect it deserves. Through their mutual gift of themselves, married couples share a love which is generous, faithful and fruitful."

Natural Family Planning methods allow couples to safeguard the fullness of married love, respecting both its unitive and procreative natures.

"Unlike contraception, NFP uses ethical methods to help married couples live God's design for their marriages," Fullin said. "Through NFP education, couples learn to recognize the naturally fertile and infertile times of the woman's cycle and use that knowledge to optimize conceiving or postponing pregnancy."

Couples wanting to learn more about the methods of NFP offered in our diocese can go online (www.columbus-catholic.org/nfp) to find basic information about NFP, the different models of NFP and suggestions for how to select a method that suits their lifestyle.

Classes are available in English and Spanish from local certified teachers who offer flexible in-person and online options.

Nationally, Catholic Couples NFP

No-Cost Program (www.ccnfp.org) connects married couples with certified teachers who provide online instruction. This program partners with My Catholic Doctor, a nationwide network of Catholic professionals available to patients through telehealth, home visits and office referrals.

Specialists are available to treat women's health issues, including PMS, abnormal bleeding and infertility (mycatholicdoctor.com/family-planning-fertility-care/).

Please join the diocesan NFP team of teachers, promoters and health professionals to spread the word about God's design for married love and the gift of life as well as the methods of NFP. Contact Fullin at the Marriage and Family Life Office: (614) 241-2560, Ex. 3, or jfullin@columbuscatholic.org.

Couple looks forward to teaching NFP to other Latinos

By Tim Puet
For The Catholic Times

Rigoberto "Rigo" and Deyaniry "Yani" Ortega have been practicing Natural Family Planning (NFP) for 12 years and say it's strengthened their marriage bond and made them respect each other more because of what it's taught them about a woman's fertility cycle.

They're looking forward to spreading the word about the practice to other Latino couples and are taking a course that will enable them to teach NFP classes in Spanish by the end of the year.

The online course, which consists of 10 classes spread over 20 weeks, is sponsored by the Billings Ovulation Method Association (BOMA), which has trained NFP teachers in more than 120 nations. The course is based on the Billings ovulation method of NFP, which relies on observation of mucus patterns during a woman's menstrual cycle to determine when she is most and least likely to become pregnant during the cycle.

The Billings method is one of several methods of NFP through which couples can chart their fertility to plan and space children according to Catholic teaching.

NFP, though it is the one type of family planning approved by the Catholic Church, is not nearly as well-known as artificial methods of birth control. Many people familiar with NFP, including the Ortegas, learned about it through the Church.

"We had been practicing artificial birth control and didn't know about NFP until we heard (the late) Angela Johnston (longtime Hispanic ministries director for the Diocese of Columbus) talk about it," Rigo Ortega said. "We started looking for more information on the internet,

but it was hard to find a Spanish-language version of what we needed.

"Eventually, we found out about an NFP class in Spanish conducted by an international organization known as the Couple to Couple League and taught by Erick Carrero of Cincinnati. Erick and his wife couldn't travel, so the two of them ended up teaching about a dozen couples via conference calls and Skype. This was in 2010, long before COVID made Zoom calls and online teaching more common. It was inconvenient, but it worked."

The Ortegas then told other couples about their experiences with NFP through marriage preparation classes taught in Spanish.

The couple also became part of a series of marriage prep classes conducted once or twice a year on Saturdays at Parroquia Santa Cruz, a parish established by the Diocese of Columbus for the Latino community. The classes meet at the former Columbus Holy Name School, 143 E. Patterson Ave. The parish shares worship facilities with Holy Name Church, across the street from the school, with Father Antonio Carvalho serving as pastor of both.

The course the Ortegas now are taking goes into extensive detail on the Billings method and the science behind it so they can be licensed instructors of the method.

"A lot of people's eyes were opened in the first NFP class we took. It made us very happy because we were able to understand better that there's more to intimacy than just sexuality," Rigo said.

"Practicing NFP isn't always easy, but it teaches that if you care for and love your spouse, the two of you will take better care of each other. It also helps us communicate better because



Rigoberto "Rigo" and Deyaniry "Yani" Ortega
Photo courtesy Ortega family

you have to communicate if you want to know where a woman is in her fertility cycle on any given day."

Rigo, 45, was born in Puerto Rico. Yani, 44, is a native of the Dominican Republic. They met in Massachusetts and were married there in a civil ceremony in 1998. They have raised four children: Rigoberto, 28; Richard Spraus, 25; Nadra, 22; and Yamileth, 12.

The Ortegas came to Ohio in 2005. "We wanted to live in Florida, but I took a couple of weeks off work to visit a relative in the Columbus area, and I fell in love with the place," Rigo said.

"I asked Yani to pack up and come here, and she said, 'Are you crazy?' I told her, 'We'll roll the dice,' so we moved here and are happy with our choice." Both work at the Victoria's Secret distri-

bution center on Columbus' east side.

Rigo said he was born and raised Catholic but drifted away from the Church in his teens. After a few years of marriage, Yani decided she wanted to learn about the Catholic Church because Rigo's parents always have been Catholics. That led the couple to Santa Cruz, where they were sacramentally married in 2008. Rigo also was confirmed in that year.

"I was like the Prodigal Son," he said. "Once I returned to church, everything I learned as a child came back to me. My parents planted a seed. We got deeply involved in the parish but were using artificial birth control.

"One day I went to the sacrament of reconciliation and confessed that we were doing this. The priest asked if we were going to do it again, and when I told him, 'Yes,' he said we needed to look at the situation. I told Yani about this, and we didn't know what to do until we learned from Angela about NFP. That was a great blessing for us.

"After a while, we were doing less at church, cutting back on activities because we were trying to keep a business afloat, but it failed. Jennifer Fullin (NFP coordinator for the diocesan Marriage and Family Life Office) called us and asked why we weren't doing marriage prep classes anymore, and we explained. Then she told us about the BOMA course for NFP teachers.

"We're in the midst of that now and hope to be certified by the end of the year and resume our marriage prep work helping other couples." Most couples who learn about NFP do so through marriage preparation courses.

Local physician promotes NFP for women's overall health

By Doug Bean
Catholic Times Editor

Abortion and artificial contraception proponents like to use the phrase “reproductive health” as part of a battle cry to justify their strongly held beliefs that a legal right to terminate or prevent a pregnancy is good for a woman’s well-being.

For decades now, women have been led to believe birth-control pills will always prevent pregnancy and abortion will remove what they think is nonviable tissue or a clump of cells. “The pill” also is prescribed by some physicians to treat hormonal health issues.

More recently, another drug is on the market, the so-called abortion pill, that kills an unborn baby inside a mother’s womb after the child is conceived without having to go through surgery. After the U.S. Supreme Court’s *Roe v. Wade* decision last month, the White House and many other entities are working to make this controversial option more readily available.

And looking at the issue from a reverse angle, to help women achieve rather than avoid pregnancy, there are medications and procedures that do not conform to natural law and fall outside what the Catholic Church teaches on conception.

So, what’s a woman to do?

The Church strongly encourages women and their spouses to practice Natural Family Planning (NFP).

The U.S. Conference of Catholic Bishops sets aside one week in July each year to promote NFP to couples who are preparing for marriage, newly married or several years into their marriage. This year, NFP Week is July 24-30.

While NFP is mostly associated with fertility, Dr. Lindsay Rerko, DO, suggests that it should be viewed through the lens of benefiting not only a woman’s reproductive health but whole-body wellness.

Dr. Rerko, a family-practice physician in Westerville, is among a handful of Catholic doctors in the Diocese of Columbus trained in the Fertility Education and Medical Management (FEMM) program, a worldwide organization that assists women and girls in managing their health and fertility from puberty to menopause.

FEMM is one of several fertility methods available that blends science and technology to give women a better understanding of their cycles and deal with a variety of health concerns.

FEMM-affiliated professionals are located throughout the globe. A mobile app, used to identify health and fertility patterns, has been downloaded more than 400,000 times in 161 counties.

Dr. Rerko’s path to becoming an NFP practitioner started with her marriage to



Dr. Lindsay Rerko

Photo courtesy Dr. Rerko

Dr. Michael Rerko, an orthopedic specialist. The Catholic couple, both 41, have four children.

“I learned the Creighton (fertility) method because I was having trouble getting pregnant, and we saw something in our bulletin that one of our parishioners was a Creighton teacher and our pastor was promoting this and offering to cover the cost of the training,” she said.

Though she had gone through medical school and was working in the medical field, she had no exposure to any of these natural fertility methods, which work by tracking a woman’s ovulation cycle to determine optimal times to achieve pregnancy.

“So, in my late 20s, I was learning about all of this,” she said.

Her initial exposure in FEMM Health came in 2014 when a pilot clinic that was opening in Columbus needed medical providers and physicians.

“That’s where I got involved with them and learning the FEMM method of Natural Family Planning, which I would say was really an easy transition from the Creighton background,” she said. “It’s all based on the same science.”

FEMM’s Reproductive Health Research Institute in Santiago, Chile compiles NFP data and ongoing research to help build the protocols used throughout the world. Once a year, FEMM practitioners participate in an international medical management course. Additionally, doctors, nurse practitioners, physician assistants and nurses come together for courses in smaller groups and to review case studies.

“We use these medical protocols to understand the underlying causes of different issues,” Dr. Rerko said. “Women come with irregular periods and painful periods, and we find like what’s going on really at the root and how can we treat it.

“It’s really great to get back to the

science of all of this,” she said. “It’s not just plastering on the Band-Aid of a birth-control pill.

“Unfortunately, what gynecology is anymore, is someone comes in with any sort of period or reproductive problem, it’s, ‘Take this (pill) so the symptoms go away.’ But you’re never fixing the issue, and you actually could be making it worse. So, this is just a better way to approach health care for women.”

As a Catholic doctor, she does not prescribe artificial contraception.

“It’s not just about what I have to offer women as far as pregnancy prevention,” she said. “More importantly, one-third of the things that we are treating with birth control are gynecologic issues. And so, we find the root cause, and we have an alternative way to treat these things through the FEMM medical protocol.”

Over the past few years, Dr. Rerko has trained medical personnel internationally and taken the FEMM teacher training to instruct couples on NFP.

“Even though there’s like variation on where people live and how we practice medicine, it’s all mostly the same,” she said. “We can all kind of grow and benefit in this and offer this to women everywhere.

“One of our FEMM doctors who has been very active in the organization is in Tanzania and training medical residents in the hospital there in the FEMM protocol. It’s just been a great blessing to have this to do with outreach and sharing different ways of approaching care.”

Locally, Dr. Rerko works in her private practice with medical students from Ohio State University and in the past with students in the physician assistant program at Ohio Dominican University and nurses in training from Mount Carmel to educate them on NFP.

“In family medicine, patients come in with multiple complaints, with some pertaining to these kinds of (gynecology) issues,” she said. “So, inadvertently, I’m exposing the students to this.”

One of the aspects she likes most about her profession is presenting options to women who might be seeking artificial birth control. Schedulers in her medical practice inform potential patients that she does not prescribe contraception, but sometimes these women do end up in her exam room as patients.

“They’re having these issues, and I can say, ‘Well, actually, I do a little extra work in this area,’” she said. “Once you start talking to people about finding root causes and trying to restore their health, these are the kinds of universal themes that are really appealing to different people.

“Even people who wouldn’t consider faith a part of these decisions, they are just looking for something without side

effects. And they’re not taking another hormone in their body. And they’re like, ‘Oh, a natural way of dealing with things,’ or looking at a more holistic approach.”

She also offers the same type of information to existing patients.

“They’ll bring up wanting to be on something for birth control, and I’ll give them the truth on the matter and present also fertility awareness methods to them, and I’m really often surprised how that’s like very appealing to women,” Dr. Rerko said.

“It’s actually monitoring their fertility from biomarkers from their body, and when they hear that, they are exposed to often like what they hear.”

Dr. Rerko’s fluency in Spanish allows her to see Latino patients who might be seeking help with gynecologic issues in addition to standard medical treatment.

Much of the current discussion on reproductive health is focused on eliminating pregnancies, but Dr. Rerko has felt blessed to assist women who struggle with infertility.

“Under certain conditions, a lot of women are going to seek IVF (in-vitro fertilization), and so it’s nice to be able to say, ‘Give me a chance,’” she said. “Let’s check your lab and see what’s going on and see if we can find something treatable.”

“Last week, I got a follow-up call from a patient about the positive pregnancy test,” Dr. Rerko said. “We had just applied the protocols and treated the things that were not good in her health and with her hormones. And she conceived naturally, so that was great to hear.

“But not every single woman coming in with infertility we find an answer.”

Dr. Rerko encourages teens who might be experiencing issues and taking birth control as a result to schedule an appointment.

“When women come in in their late 30s, early 40s and really wanting to achieve a pregnancy, the clock is ticking, and some of these things are beyond my control,” she said. “I do my very best to try to optimize everything in their bodies. Some of those things are diet and exercise with medication. You’ve just got to work at it.”

FEMM has developed a teen program to help young women understand their cycles. One of the obstacles is getting the word out.

“There are definitely women that I meet who are very in tune with this,” Dr. Rerko said. “They are right on board with everything, but others have never even heard of it, and they’re Catholic.

“I think a lot more can be done at the parish level. Certainly, if you’re not ask-

Reorienting our families toward Jesus Christ

The rooms in my home are quiet, the only sound being the typing of my fingers on my keyboard and the occasional yawn of a dog by my side. My college students, home for the summer, are still asleep. My husband has taken three of the kids fishing, and the rest are out and about, already getting an early start.

This will soon be the new normal for us as another Eberhard flies the nest for college, leaving us with just five at home. The countdown started three years ago, and each year, we graduate another child. We will have a two-year break after next year to adjust for the next four to begin their trek into the world.

I am not a mother who counts the days till her children go to school. My family is a tight-knit bunch who I see drawing closer together each day. I remind each of them that my husband and I will not always be here, so it is up to them to water their relationships with one another.

A big brother takes a younger sister to the zoo. Two college-age siblings share appetizers and drinks at a late-night restaurant. Teenagers take siblings to the library to hang out and possibly enjoy a promised drive-thru stop.

Memories are being created, bonds forged, and it is good. I am grateful they are growing together, and yet these same memories they are forging with one another I desire for them to forge with Jesus Christ.

ALL THAT WE HAVE

MaryBeth Eberhard

MaryBeth Eberhard writes about marriage, life experiences of a large family and special needs. She attends Sunbury St. John Neumann Church.



There is a theory in group dynamics where each time a member joins or leaves a group there is readjustment. The group must redefine itself. As a teacher, I use this theory in the beginning of the school year. The seniors have graduated and moved on, and we need to now take on new roles. Leaders must step up.

We ask ourselves, What type of group are we going to be this year? As I walk through this with my classes for this school year, the Lord has been calling me to do the same within the hearts of my own family. The word “realign” continually pops into prayer. Realign with what? I ask. With Me, He responds.

If we are seeking to realign ourselves (and our family) with God, we must ask ourselves three questions. First, Who are we being called to be in this season? As Catholic Christians, we are called to be authentic witnesses of the Gospel of Jesus Christ. For our family, we are called to return to our roots.

Just as in a marriage, when you fall more wholly in love with your spouse, and that period of growth is so

good, so, too, do we desire for our family to enter into that period of growth and fall more deeply in love with our faith. It is so rich, and the Lord is putting on our heart a desire to taste it more fully.

Second, we must ask ourselves, What are we being called to do? For the Eberhards, we are called to welcome and witness. Our family welcomes in the stranger and calls them friend. We share openly of what we have and speak vulnerably of the challenges and joys of walking the Christian path. When we do this, we are whole.

We have gone off the path a bit in this last season, stepping away from ministry, letting family struggles draw us more inward than out, and the Lord is calling us to our center. I feel a strong pull back to our missionary roots. The pandemic shook us, and our doors felt closed, figuratively and literally.

For better or worse, we live a life that is very visual. There are many of us, and the needs of our family mandate that we live openly and let others walk with us for us to care for our children fully. It is truly the Christian way, to let yourself be loved and to wholly love others as Christ loves us.

The third question we must ask ourselves as we create this new group dynamic of Eberhard family life is,

See REORIENTING, Page 17

NFP, continued from Page 10

“I think Jennifer’s call and what followed were God calling us to again be active in the Church,” Rigo said. “We’ve found that if you really want to live your faith to the fullest and are looking for a way to show more respect and love for your spouse, NFP is the answer.

“Society, including many doctors and nurses, seems to be pushing contraception as the

only way to plan a family, but NFP is a much healthier way physically, mentally and spiritually.”

For more information about NFP classes in the diocese, call the Marriage and Family Life Office at (614) 241-2560 or email jfullin@columbuscatholic.org.

OCTOBER 8, 2022
PONTIFICAL COLLEGE JOSEPHINUM
7625 NORTH HIGH STREET

Event parking provided at Crosswoods Center | office park located at 100 Crosswoods Blvd.
Jessing Center parking may be used by those with small children, or mobility challenges.

Packet pickup: 7:30am | Start time: 9am

Swag: All participants receive bread and a bottle of wine, or bread and a jar of Trappist Monastery jam.

Family rate:

Save \$5 per person when registering at least 3 participants at one time.

PRESENTED BY THE FRIENDS OF THE JOSEPHINUM

Join us for delicious homemade Italian food:
OLV's Famous Fish Fry dinner (Friday) and a Delicious Pasta Dinner (Saturday)
Live entertainment both nights:
Fun games for kids, teens and adults and The Best Silent Auction in town
Credit cards accepted
Parish Raffle (total prizes of \$3,000):
1st prize - \$1,000 2nd prize - 3 \$500 prizes 3rd prize - 5 \$100 prizes

Aging and a season of fruitfulness

Editor's Note: Bishop Earl Fernandes will celebrate a Mass in honor of grandparents at 10:30 a.m. Sunday, July 24 at St. Joseph Cathedral, 212 E. Broad St., Columbus, two days before the feast of St. Joachim and St. Ann, the parents of the Blessed Virgin Mary and the grandparents of Jesus Christ.



World Day
for Grandparents
and the Elderly
2022

Sunday, July 24

By Sister Constance Veit, lsp

With the Supreme Court's overturning of *Roe v Wade*, June 24 will no doubt be remembered as an historic day by pro-life advocates the world over. I have to admit that my thoughts were elsewhere that day – focused on life's last stage – as my family bid farewell to a beloved uncle, our family patriarch.

As I tried to catch up on the news the day after his funeral, a column written by Kathryn Jean Lopez of the National Review Institute, a good friend, caught my eye.

Opining on what she believes to be abortion's most detrimental effects on our society, Lopez wrote, "We are violent; we do not look at human beings as unique creations made with purpose and plan."

These sad words stood in stark contrast to my uncle's farewell celebration the day before. My uncle lived every stage of his life to the full for nearly 92 years. Though no one would have proposed him as a role model of healthy aging in terms of diet and exercise, his life was rich in relationships, purpose and faith until the very end.

An orthodontist for over 40 years, my uncle was remembered by former patients and their parents as kind, patient and genuinely interested in the young people he served. He was involved in numerous professional organizations, local causes and educational institutions, volunteered as a Eucharistic minister at

a local hospital well into his 80s and attended daily Mass until COVID-19 closed his parish doors in 2020.

Despite all of his accomplishments, what struck me most about my uncle was his generous spirit, upbeat demeanor and unselfish love for his family and friends. Nothing gave him greater pleasure than being surrounded by his children and grandchildren, yet his interest in others reached well beyond his family.

He was known to quietly assist people who could not afford dental care to obtain it from his friends, and he enjoyed mentoring young people in the pursuit of their dreams.

Although he never mastered the use of a computer, my uncle maintained ties with everyone he loved via telephone, especially during the pandemic.

He was also an avid reader and consumer of local and national news and tried his best to keep his wife grounded in reality despite her advancing dementia.

In his message for this year's celebration of the World Day of Grandparents and the Elderly, Pope Francis wrote that the ebbing of one's strength and the onset of illness in old age, together with the fast pace of the world, can lead seniors to implicitly accept the idea that they are useless. My uncle never succumbed to this temptation.

Pope Francis encourages seniors to remain active in their later years, especially from a spiritual standpoint.

"We ought to cultivate our interior life through the assiduous reading of the word of God, daily prayer, reception of the sacraments and participation in the liturgy," he wrote.

"In addition to our relationship with God, we should also cultivate our relationships with others: first of all by showing affectionate concern for our families, our children and grandchildren, but also for the poor and those who suffer, by drawing near to them with practical assistance and our prayers. These things will help us not to feel like mere bystanders, sitting on our porches or looking out from our windows, as life goes on all around us. Instead, we should learn to discern everywhere the presence of the Lord. Like "green olive trees in the house of God" (cf. Ps 52:10), we can become a blessing for those who live next to us."

Pope Francis has called old age "a season of enduring fruitfulness."

He wrote, "The special sensibility that those of us who are elderly have for the concerns, thoughts and the affections that make us human should once again become the vocation of many. It would be a sign of our love for the younger generations. This would be our own contribution to the revolution of tenderness, in which I encourage you, dear grandparents and elderly persons, to take an active role."

My uncle never stopped bearing fruit; he was a blessing to all those who knew him.

As I thank God for his life and love, I look forward with joy to the World Day of Grandparents and the Elderly on July 24.

I hope you too will celebrate this special day by opening your eyes and hearts to the seniors in your midst who are still bearing fruit for the Kingdom and who are eager to become a blessing for you.

Sister Constance Veit is the communications director for the Little Sisters of the Poor in the United States and an occupational therapist.

POSITION AVAILABLE - COORDINATOR OF PARISH YOUTH CATECHESIS

St. Michael the Archangel, Worthington, OH

The St. Michael the Archangel Parish is looking for a qualified candidate as a Coordinator of Parish Youth Catechesis to assist the Pastor and the Pastoral Catechetical Team in forming families with students from K-12 to be disciples of Jesus Christ through sacramental preparation and ongoing catechesis. This collaboration will lead to a personal encounter with Christ and equip participants to be missionary disciples. The Coordinator of Parish Youth Catechesis will work in collaboration with the Pastoral Catechetical Team towards mission advancement within Saint Michael's parish and school aligned with the mission of the parish, especially the "Our Faith, Our Mission" parish initiative and the Diocesan "Real Presence, Real Future" initiative.

It is preferred that the ideal candidate have a BA or MA in Catholic Religious Education/Catholic Theology or equivalent. This will be a Fulltime/Salaried position with benefits offered according to the Diocesan Employment policy. Compensation will be commensurate with the candidate's education and experience.

A job offer will be contingent on the successful completion of the Diocesan Safe Environment Policy, including a mandatory background screening, completion of the VIRTUS "Protecting God's Children" training program and reference checks.

Applicants may send their cover letter, resume and list of references to:

Fr. Anthony A. Dinovo, Jr.
St. Michael the Archangel Parish
5750 N High Street, Worthington, OH 43085
or email adinovo@saintmichael-cd.org

POSITION AVAILABLE - COORDINATOR OF ADULT FAITH FORMATION

St. Michael the Archangel, Worthington, OH

The St. Michael the Archangel Parish is looking for a qualified candidate as a Coordinator of Parish Adult Faith Formation to assist the Pastor and the Pastoral Catechetical Team in providing leadership in the design and implementation of educational experiences for adults and establishes a parish climate that nurtures the development of mature Christian faith within the adult community. This will include the oversight and implementation the Parish RCIA program. This collaboration will lead to a personal encounter with Christ and equip participants to be missionary disciples. The Coordinator of Adult Faith Formation will work in collaboration with the Pastoral Catechetical Team to work towards mission advancement within Saint Michael's parish and school aligned with the mission of the parish especially the "Our Faith, Our Mission" parish initiative and the Diocesan "Real Presence, Real Future" initiative.

It is preferred that the ideal candidate have a BA or MA in Catholic Religious Education/Catholic Theology or equivalent. This will be a Fulltime/Salaried position with benefits offered according to the Diocesan Employment policy. Compensation will be commensurate with the candidate's education and experience.

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16th Sunday in Ordinary Time Year C

Stranger might be way to salvation

Genesis 18:1-10a
Psalms 15:2-3, 3-4, 5
Colossians 1:24-28
Luke 10:38-42

“Do not neglect hospitality, for through it some have unknowingly entertained angels.” – Hebrews 13:2

This advice offered in the New Testament no doubt had Abraham’s encounter with the three strangers by the terebinth of Mamre in mind. When we open our hearts and lives to others, we experience something that puts us in touch with God. The Gospel account of Martha and Mary’s opening of their home to Jesus invites us to reflect on our own way of welcome.

It is clear in the Scriptures that making room for the stranger is central to the journey of salvation. Abraham’s openness to the three visitors provided him and his own family two significant benefits. The announcement of the birth of Isaac was affirmed in no uncertain terms, thus leading to the fulfillment of Abraham and Sarah’s longing for the son of the promise.

Abraham interceded on behalf of his nephew Lot for the salvation of the town where he lived. Although the destruction inevitably happened due to the lack of “righteous ones” in that place, nonetheless Lot and his daughters reached safety, due to the intervention of the angels Abraham had entertained.

When we encounter others, our responsibility is simply to receive them. We “do justice” by others when we make room for them. The promise given to us is that we will “live in the presence of the Lord.”

Mary chose to stay in the presence of Jesus, while Martha was “anxious and worried about many things.” Jesus approaches the “family dispute” by acknowledging the concern Martha shows for Him but also by allowing Mary to be true to her own way of welcome. “There is need of only one thing. Mary has chosen the better part and it will not

SCRIPTURE READINGS

Father Timothy Hayes

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



be taken from her.”

In our world today, we experience many opportunities to “welcome the stranger.” At the same time, we experience great division in our perspectives about how this is to be done. The dispute between rival approaches often becomes a great political battle. Enter into any conversation about “immigration” and there will be an immediate raising of the temperature and the emotional level of the “discussion.” When this happens, the meal is over, and the battle is already lost.

Martha brought Jesus into their home. Mary chose to listen to Him, while Martha continued to attend to the material expression of welcome (lots of food on the table). That was fine, until Martha decided that Mary should have been doing things her way and asked the Lord to weigh in on the matter. He was invited no longer to be a guest but to be a judge in a family quarrel.

To welcome another does require material support. Food, housing, employment and a way of living that can be sustainable are all necessary. But at the same time, we are called by the Gospel simply to see the persons in front of us.

Our tendency to reduce things to finances and to material needs, at times considered to be “taken” from others more deserving, can cause us to be blind to the one who might be an “angel” before us, that is, a messenger of God whose job is to make known to us the path of salvation.

The Gospel calls us first to make room for every human being, to be concerned for the welfare of those who are most in need. Care for the poor and offering

THE WEEKDAY BIBLE READINGS

7/18-7/23	FRIDAY	WEDNESDAY
MONDAY	Songs 3:1-4a or 2 Corinthians 5:14-17 Psalm 63:2-6,8-9 John 20:1-2,11-18	Jeremiah 15:10-16-21 Psalm 59:2-4,10,11,17-18 Matthew 13:44-46
Micah 6:1-4,6-8 Psalm 50:5-6,8-9,16b-17,21,23 Matthew 12:38-42	SATURDAY	THURSDAY
TUESDAY	Jeremiah 7:1-11 Psalm 84:3-6a,8a,11 Matthew 13:24-30	Jeremiah 18:1-6 Psalm 146:1b-6b Matthew 13:47-53
Micah 7:14-15,18-20 Psalm 85:2-8 Matthew 12:46-50	7/25-7/30	FRIDAY
WEDNESDAY	MONDAY	Jeremiah 26:1-9 Psalm 69:5,8-10,14 John 11:19-27 or Luke 10:38-42
Jeremiah 1:1,4-10 Psalm 71:1-4a,5-6b,15-17 Matthew 13:1-9	2 Corinthians 4:7-15 Psalm 126:1b-6 Matthew 20:20-28	SATURDAY
THURSDAY	TUESDAY	Jeremiah 26:11-16,24 Psalm 69:15-16,30-31,33-34 Matthew 14:1-12
Jeremiah 2:1-3,7-8,12-13 Psalm 36:6-7b,8-11 Matthew 13:10-17	Jeremiah 14:17-22 Psalm 79:8-9,11,13 Matthew 13:36-43	

DIOCESAN WEEKLY RADIO AND TELEVISION

MASS SCHEDULE: WEEKS OF JULY 17 AND JULY 24, 2022

SUNDAY MASS

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

10:30 a.m. Mass from Portsmouth St. Mary Church on St. Gabriel Radio (FM 88.3), Portsmouth.

Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus and 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. Mass from St. Francis de Sales Seminary, Milwaukee, at 10 a.m. on WWHO-TV. Check local cable system for cable channel listing.

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Spectrum Channel 385, Insight Channel 382, or WOW Channel 378). (Encores at noon, 7

p.m., and midnight).

Mass from the Archdiocese of Milwaukee at 6:30 a.m. on ION TV (AT&T U-verse Channel 195, Dish Network Channel 250, or DirecTV Channel 305).

Mass from Massillon St. Mary Church at 10:30 a.m. on WILB radio (AM 1060, FM 94.5 and 89.5), Canton, heard in Tuscarawas, Holmes, and Coshocton counties.

DAILY MASS

8 a.m., Our Lady of the Angels Monastery in Birmingham, Ala. (Encores at noon, 7 p.m. and midnight). See EWTN above; and on i-Lifetv (Channel 113, Ada, Logan, Millersburg, Murray City, Washington C.H.: Channel 125, Marion, Newark, Newcomerstown and New Philadelphia: Channel 207, Zanesville); 8 p.m., St. Gabriel Radio

(AM 820), Columbus, and at www.stgabrielradio.com.

12:05 p.m. weekdays, 8 a.m. Saturdays, Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com and diocesan website, www.columbuscatholic.org. (Saturdays on radio only).

Videos of Masses are available at any time on the internet at these and many other parish websites: Mattingly Settlement St. Mary (www.stannismary.org); Columbus St. Patrick (www.stpatrickcolumbus.org); Delaware St. Mary (www.delawarestmary.org); Sunbury St. John Neumann (www.saintjohnsunbury.org); and Columbus Immaculate Conception (www.iccols.org). Check your parish website for additional information.

We pray Weeks IV and I of the Liturgy of the Hours.

welcome to those who have come to the village where we live, uninvited or not, are the hallmark of a true response to the Gospel.

We must welcome infants into our world. We must care for those who experience their pregnancies as difficulties. We must welcome and care for children and families who have no

where else to go due to conditions they have left behind.

The solution will not come from political debates but from practical and personal welcome that is willing to listen to those who sit in front of us hoping for a meal. This is truly the “better part” that is offered to us.

17th Sunday in Ordinary Time Year C

With trust in God, we can boldly pray for ourselves, others

Genesis 18:20-32
Psalms 138:1-2, 2-3, 6-7, 7-8
Colossians 2:12-14
Luke 11:1-13

The prayer of intercession is powerful. It is an expression of intimacy with God. Abraham dares to speak to God on behalf of his nephew Lot and the sinful town where he lives. He “presses his luck,” asking again and again just when mercy may be shown due to the righteousness of those who live among the wicked.

Abraham puts great trust in his relationship with the God Who has made promises to him, and he boldly speaks for others, pleading for mercy.

Our prayer of intercession reveals intimacy with God; it also shows a relationship with those for whom we pray. Abraham is concerned for Lot and his family, and he extends his prayer to those who dwell with them. Having received affirmation that the promises made to him would be fulfilled, Abraham, who is to be the father of nations, stands before God to

pray for those outside of the promise.

The universality of prayer can be misunderstood in a culture that fights about where and when prayers are suitable. Animosity is expressed both by those “opposed” to prayer and by those who fight for their “right to pray.”

Prayer that is true finds a way beyond these disputes. When there is an attitude of division, prayer cannot reach its mark. When a heart is really ready to pray, it always finds a way to be bold in its expression without fear. The boldness of Abra-

ham can be imitated by anyone who puts trust in God.

Jesus was asked by His disciples to teach them to pray “just as John taught his disciples.” They were moved to make this request, as Luke tells it, when they saw Jesus praying. They respected His “right to pray” by waiting for Him to finish before they made their request.

Jesus’ response showed no hesitation.

CATHOLIC WORD SEARCH

FAITH WORDS

www.wordgamesforcatholics.com

E	N	I	R	T	C	O	D	Q	D	K	D	A	Q	J
K	C	V	N	H	H	Z	B	E	F	C	S	H	J	I
F	Z	A	B	C	G	W	V	R	O	Z	S	E	E	Y
B	M	F	T	Y	F	O	U	N	G	U	T	D	T	U
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T	V	O	X	O	B	C	E	E	E	M	R	Q	X	N
W	N	Z	N	N	M	C	Q	T	A	T	T	O	Z	A
S	D	E	N	O	M	I	N	A	T	I	O	N	E	I
E	C	N	A	R	U	S	S	A	A	A	B	M	W	L
I	H	C	O	N	F	I	D	E	N	C	E	K	V	E
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- | | | |
|------------|--------------|----------|
| ASSURANCE | CREED | RELIANCE |
| BELIEF | DENOMINATION | SECT |
| CERTAINTY | DEVOTION | SURETY |
| CONFIDENCE | DOCTRINE | TENET |
| CONVICTION | DOGMA | TRUST |

TRUST, continued from Page 14

“When you pray, say: ‘Father.’” He spoke from within His attitude of prayer, inviting the disciples to pray within the intimacy of His relationship with God.

Many saints have told us that the Lord’s Prayer contains all prayers and is truly the model for praying. The acknowledgement of relationship with God and the petitions included are the matter of all prayer.

God is Father, worthy of all respect, and the coming of His kingdom is the point of the Gospel. Life in the world, with trust in Providence and practice of the mercy that God shows us, are the hallmarks of discipleship. Perseverance in the relationship we have with God in time and in eternity is possible only through grace.

Jesus invites His disciples to a way of praying that “overflows” into the world, establishing forgiveness as a way of being. The one who prays as Jesus teaches becomes one who, like Jesus Himself, reveals the love of the Father for His children.

The attitude of prayer entering into a real relationship with God becomes an opening to the Spirit of God Who transforms the one who prays and flows out through the pray-er into the world.

Prayer has the power to change the world. Dis-

covery of this does not come from fighting for a right but from the act of praying. This is not to say that we do not need to speak up when rights are violated. Rather, it means that every action that seeks the way of righteousness must flow from prayer.

The Lord’s Prayer is present in so many forms of prayer that we can take it for granted. We pray it at Mass, in the Liturgy of the Hours, in the rosary. It is part of other devotions, and it is ready on the lips of those who are asked to “lead prayer.” However, we might miss its power if we pray it by rote all the time. It is worth taking time to pray it slowly and with awareness of the meaning of each element.

Jesus invites us through this prayer to “climb inside” His own prayer. When we say, “Abba,” as Jesus did, it is the Spirit Who prays in us and conforms us to Jesus. We enter into a living relationship with God, and we become a means to bring the kingdom into the world.

Who is awaiting your intercession? Who will learn of God’s love and mercy when you dare to draw close to God and to pray on their behalf? “Lord, on the day I called for help, you answered me.”

Words of Wisdom

by Pat Battaglia, aka Dr. Fun

Draw a path from letter to letter to spell the capitalized words to complete the wisdom statement. Move one square at a time, up, down, right, left and diagonally until all letters are used once. Ignore any black squares.

Read the Bible ...

T	H	R	T	
D	U	V	T	N
A	E	E	E	O
C	Y	R	P	T

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Job offer is contingent on the successful passing of the mandatory background screening, completion of the VIRTUS “Protecting God’s Children” program and reference checks. Salary is commensurate with experience.

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ASHLEY, Joseph A., 77, June 18
St. Brendan Church, Hilliard

BOWEN, Mary M. (Yant), 77, May 20
Sacred Heart Church, New Philadelphia

BULGOZDY, Ruth E., 94, June 25
St. Brigid of Kildare Church, Dublin

CALCARA, Betty J. (Edwards), 92, July 5
St. Anthony Church, Columbus

CERCONE, Irene (Zanon), 93, June 29
St. Joseph Church, Dover

DEEB, Charles L., 75, June 17
Holy Resurrection Melkite Catholic Church,
Columbus

DeMEO, Patricia (Bertolino), 86, July 1
Sacred Heart Church, New Philadelphia

FURLONG, Susan E. (McLafferty), 67, June 27
St. Pius X Church, Reynoldsburg

GLAUDER, Paul J., 94, June 26
Christ the King Church, Columbus

GRAMLICH, Ann L., (Mitsdarfer), 90, June 30
Christ the King Church, Columbus

HARVEY, Mary E. (Stenson) 88, July 1
St. Rose of Lima, New Lexington

HUFF, Charles E., 92, June 26
St. Brigid of Kildare Church, Dublin

JOHNSON, Helen J. (Beamer), 85, May 18
Sacred Heart Church, New Philadelphia

McCULLOCH, Jennie (Cramlet), 70, July 1
Sacred Heart Church, New Philadelphia

NEWTON, Lawrence B., 90, July 1
Corpus Christi Church, Columbus

NEWTON, Michael T., 74, July 3
Our Mother of Sorrows Chapel, Columbus

O'KEEFE, Michael S., 78, July 3
St. Patrick Church, Columbus

PAPAGEORGE, Mary E. "Mae" (Rambo), 91,
July 2
Church of the Atonement, Crooksville

PETERSEN, Eileen T., 91, June 27
St. Matthias Church, Columbus

PETRULLO, Geneva (Dillon), 91, July 1
Sacred Heart Church, New Philadelphia

PICCININNI, Joseph, 93, July 5
St. John the Baptist Church, Columbus

RESCH, William H., 81, July 1
Church of the Resurrection, New Albany

RICKER, Sharon A. (Vorhees), 81, June 28
St. Pius X Church, Reynoldsburg

RICKETTS, Clara L., 96, July 2
Sacred Heart Church, Columbus

SALOSKY, Margaret A., 79, June 24
Church of the Resurrection, New Albany

SHIREY, Frank R., 87, June 20
Holy Cross Church, Columbus

SHUMAY, Ryanna (Alfman) 37 June 30
St. Rose of Lima, New Lexington

SIGRIST, Rita Mae, 87, June 27
St. Nicholas Church, Zanesville

SKIRTICH, John E., 74, June 28
Holy Spirit Church, Columbus

VIZE, Wanda V. (Mann) 83, June 16
St. Rose of Lima, New Lexington

ZIMMERER, Edwin, 83, June 29
St. Paul Church, Westerville

Deacon Charles G. "Greg" Waybright

Funeral Mass for Deacon Charles G. "Greg" Waybright, 63, who died Thursday, June 30 after an extended illness, was celebrated Saturday, July 9 at Reynoldsburg St. Pius X Church. Burial was at Holy Cross Cemetery, Pataskala.

He was born on June 8, 1959, in Columbus to Charles and Ora (Rollins) Waybright and graduated from Reynoldsburg High School and Eastland Joint Vocational School in Columbus.

He spent most of his working career as a computer, information technology system, database and network administrator, retiring as a system analyst with JCS5Star Outlet in 2017.

He was baptized, confirmed and received his first Eucharist on Dec. 18, 1982 at St. Pius X Church. In 2012, he began pre-theology studies in preparation for the permanent diaconate at the Pontifical College Josephinum and the

University of Dayton.

He was ordained a deacon on Nov. 26, 2016, by Bishop Frederick Campbell in Columbus St. Joseph Cathedral and was assigned to Pickerington St. Elizabeth Seton Parish, where he served until being granted a leave of absence because of his health in 2019.

During his leave, he remained as active as possible through a ministry of prayer and support for many people struggling with health issues. He wrote weekly homilies that were published periodically on the Seton Parish and St. Pius X websites and his own Facebook page. He would assist at Mass for former Bishop Robert Brennan on special occasions at the Mother Angeline McCrory Assisted Living Center.

Survivors include his wife, Theresa (Lawler); a son, Marc; daughters, Jennifer, Jessica, and Sara and many grandchildren.



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Chloe Elizabeth Fitzgerald

Funeral Mass for Chloe Elizabeth Fitzgerald, 87 days old, was celebrated on Wednesday, June 29 at Columbus St. Joseph Cathedral. Burial was at Sunset Cemetery, Galloway.

She died on Sunday, June 19 at Nationwide Children's Hospital in Columbus from complications related to Trisomy 18, a rare genetic disorder.

She was born on March 24 to Dr. Richard Fitzgerald, music director of the cathedral, and his wife, Rebecca (Lantz). Survivors include a brother, Oliver; a sister, Lucy; grandparents, Larry and Sandra Fitzgerald and Leon and Marsha Lantz; and many aunts, uncles and cousins.

POSITION AVAILABLE **Coordinator of Youth Ministry** **St. Joseph Church, Dover**

The Catholic Community of St. Joseph Church in Dover, Ohio and parish of 850 families is currently accepting resumes to be a candidate for a Coordinator of Youth Minister. The ideal applicant must be a practicing Catholic and exhibit an attitude and behavior for cultivating lifelong learning and development in faith. He/she must possess a bachelor's degree in religious education, theology or the equivalent. Catechetical, professionalism, flexibility, communications and public relations skills are essential for this position; must have superior written skills and oral communication, and excellent interpersonal skills to work with children, parents, parish staff, and the parish priest. Passing a background screening and completion of the VIRTUS "Protecting God's Children" course are mandatory. Salary is commensurate with education and experience.

To apply, send cover letter, resume and references to:

Father James Hatfield
c/o St. Joseph Church
613 North Tuscarawas Ave.
Dover, Ohio 44622
or email stjosephchurch@roadrunner.com

'She saw Christ in them, and they saw Christ in her'

Longtime Holy Family Soup Kitchen director Frances Carr was remembered fondly for her life of service to the community by those who knew her.

Carr, 87, died at her home on Saturday, June 25. A funeral service took place Friday, July 1 at the Schoedinger Norris Grove City funeral home. Her remains were cremated, followed by a private urn service at Columbus St. Joseph Cemetery.

Carr began volunteering at the soup kitchen and its food pantry in 1983, eventually became its director, retired in 2012 and continued to stop by regularly. "I just started working there one day, came back the next day and kept going," she told *The Catholic Times* in an interview before her retirement.

"Frances lived the Beatitudes," said Father Stash Dailey, pastor at Columbus

Holy Family Church from 2017 until recently and parish administrator from 2012 until becoming pastor. Carr had retired before Father Dailey came to the parish, but he had known her since he was a seminarian.

"Through the soup kitchen and related operations, she fed the hungry, clothed the naked and took care of the sick and others in need. Everyone on Columbus' west side from the Scioto River to the Hilltop neighborhood knew her as part of their families. She was respected and greatly admired by all.

"Standing less than 5 feet tall, she may have been small in stature, but she was large in her presence in many people's lives," he said. "She ran an orderly operation and wouldn't back down from anyone. Even in her last years when she was in frail health, she would send me

cards to help me keep up my spirits and to thank God for how He had blessed her. She was always thinking of others."

"Her spirit was always so positive that it inspired me and many others," said Mark Huddy, diocesan moderator for social concerns. "She knew and understood her people, cared for them and did it for a very long time. She exemplified the words of Scripture about seeing Jesus in the hungry, the thirsty, the sick and the poor. She saw Christ in them, and they saw Christ in her."

She was preceded in death by her husband, Gilbert; sister, Julia Jones; brothers Bill and Dayton Jones; and a grandson. Survivors include her daughters, Gerdine Harr, Anna Carr and Mary (Chris) Ritchey; sons, Gilbert (Rose) and Thomas (Regina); brother Jack (Joy) Jones; eight grandsons, three

granddaughters, 11 great-grandchildren and two great-great-grandchildren.

The Holy Family Soup Kitchen had operated from the former Holy Family School building from the time it was opened by former pastor Msgr. Francis Schweitzer in the 1980s until the building was closed on June 1, 2020 because of COVID and structural problems.

It has moved to the parish center behind Columbus Holy Family Church, 584 W. Broad St., where it continues to serve sandwiches from 9 a.m. to noon weekdays and a carryout container with a hot meal from 10:30 a.m. to noon.

To support its work, you can donate funds via check or money order made out to "Holy Family Soup Kitchen" and mailed to the church address. For more information, call the parish office at (614) 221-4323 or email smargaret-marysscj@yahoo.com.

REORIENTING, continued from Page 12

How are we going to get there? Prayer is the first response. From prayer comes clarity, strength and grace, and we need all three if we are to turn the ship toward Christ. (This, at times, can literally feel like you are trying to quickly turn the Titanic.)

Prayer helps us stay connected to Christ, and constant prayer keeps us in close conversation with Jesus, letting Him be the captain and us the mates. I can turn to Him and ask every day, Should we do this? Go there? What do You think? This closeness brings focus to our goal.

The second response to this question is to get involved in parish life. If we truly desire to know Jesus Christ, we must seek opportunities to be in connection and community with Him. When my children go off to college, I remind them that they do not have to belong to every club, activity or sports team, but that they should step forward and try some within their

charisms.

How can they share their gifts, and how can they allow themselves to be served? So, this year, my family is stepping back into parish life more fully using our charisms: hospitality, music, prayer, guidance, mentoring.

With five kids left at home, we are still a busy family, so that prayer mentioned above will be crucial in discerning the what and how of getting involved, but I am confident God will bless our yes, bringing our family more deeply into His circle of faithful friends.

This desire to realign our family to the heart of Jesus comes from a strong belief that true happiness comes from knowing Jesus Christ. Over our almost 25 years of marriage, we have come to realize that our happiest moments were in pursuing a deeper relationship with Him.

We want to witness that to our children. We want

that witness to be a reflection for those around us, and we have found that that is achieved when our family is wholly oriented toward being in a relationship with Jesus. We do this out of love for our children. We do this as a legacy passed down to them.

"Whatever you do for your family, your children, your husband, your wife, you do for God. All we do, our prayers, our work, our suffering, is for Jesus." — Mother Teresa of Calcutta

As the new school year begins, and as we look toward fall's seasonal entrance, may we take the necessary time to reorient ourselves toward the heart of Jesus Christ. May we humbly ask Mother Mary to be our compass, to gently (or firmly, if needed) provide the guardrails keeping us on course as we pursue a deeper relationship with her Son, and may this all be pursued out of an authentic desire to grow ourselves, our families and our church community.

HEALTH, continued from Page 11

ing your doctor these questions, which is probably the majority of people, then where are you going to hear it?"

Now that most abortions are illegal in Ohio, Dr. Rerko anticipates an uptick in pregnant women seeking guidance from doctors and pregnancy help centers.

More expectant mothers might request the abortion pill to eliminate the child they're carrying now that surgical abortions have ceased in the state for the most part. Dr. Rerko has helped several women obtain the abortion pill reversal drug or directed them to the website abortionpillreversal.com.

She also expects more interest in FEMM as the organization continues to grow.

"At first, you kind of feel alone in this," she said, "like this is fringe medicine. And then the more people you meet and learn, they are interested. There's a huge desire for this. It's been good.

"I'd love to see things moving to the younger women to learn about their bodies. They're aware of charting (fertility), and this is just kind of the norm for them. It's not like they have to learn one way and unlearn something else. It's just part of the natural progression of womanhood."

For more information on FEMM, visit www.femmhealth.org.

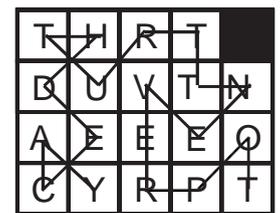



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Once again, religious sisters reside in Our Lady of Peace convent

It's the beginning of a new era at Columbus Our Lady of Peace (OLP) Church.

At the north side church on Saturday, June 25, the Solemnity of the Immaculate Heart of Mary, Bishop Earl Fernandes celebrated Mass for the feast day of the Franciscan Sisters of the Immaculate Heart of Mary (FIH).

On that day, 15 sisters, two priests, one permanent deacon, one seminarian, eight lay faithful and the bishop crowded into the tiny chapel at the OLP FIH convent. Among the guests was Mother Rexia Mary, mother superior of the FIH sisters, whose motherhouse is in Kollam, Kerala, India.

Since OLP's founding in 1946, religious sisters have been a part of the parish. For the past 75 years, Dominican sisters have served at OLP, both in the parish and the school.

The Dominican Sisters of Peace helped mold and shape the parish, fostering a spirit of kindness, charity, faithfulness and hope. The OLP convent has housed up to six Dominican sisters. Through the years, that number slowly declined, with the last Dominican, Sister Barbara Kolesar, leaving last summer to serve at the St. Mary of the Springs Motherhouse.

Father Sean Dooley, pastor at OLP, was presented with many proposals, suggestions and ideas about what to do with the convent. Some suggested it become a preschool, some wanted to more office and meeting space for the parish.

"But as I prayed about it," Father Dooley said, "it became clearer and clearer to me that there's only one appropriate use for that building. Our convent was meant to be, well, a convent."

Through conversations with Father Stash Daley, vicar of religious for the diocese, Father Dooley learned that the FIH sisters were looking for a new convent in Columbus.

"I served with the FIH sisters in Chillicothe and Waverly," Father Dooley said. "I knew immediately these sisters would be a good fit for Our Lady of Peace."



The Franciscan Sisters of the Immaculate Heart of Mary sing for Bishop Earl Fernandes, who welcomed the order on June 25 to their new residence at Columbus Our Lady of Peace convent formerly occupied by the Dominican Sisters of Peace. Photos courtesy Our Lady of Peace Church

On June 12, Sister Leonard Mary and Sister Zephriana Mary moved into their new home. Soon after, Sister Riya Mary arrived from India. Sister Sheena Mary will join them soon, making a total of four sisters living in the convent.

Sister Leonard Mary will work with Father Dooley and the OLP staff in a ministerial capacity. Sister Zephriana Mary currently serves as director of the diocesan Missions Office and will be the sister superior for the OLP FIH convent.

Sister Riya Mary, an attorney, will work at the diocesan Tribunal, and Sister Sheena Mary's assignment is yet to be determined.

Sister Zephriana Mary said, "As we are in the residence of this new parish, Our Lady of Peace, the pastor, Rev. Father Dooley, and the parishioners have given us a very warm welcome. We are very fortunate



Bishop Earl Fernandes and Mother Rexia Mary, the superior of the Franciscan Sisters of the Immaculate Heart of Mary order

to be here at this lovely parish to serve

Christ.

"Parishioners welcomed us very affectionately and with caring hearts. We are so happy and excited, and we're looking forward to serving and to becoming part of the parish family. We can together move forward to bring joy and witness to Christ by our way of life."

"I'm thrilled to have religious sisters in our community," Father Dooley said. "For me personally, religious sisters help me be a better priest. They call me to holy accountability and remind me every day Who I serve, and why I am a priest."

"And by all accounts, my parishioners and staff are excited, too. Many of our longtime parishioners remember the days when religious sisters were an integral part of the life of our parish and school. They're looking forward to the return of that light which has always been part of Our Lady of Peace."



The Franciscan Sisters of the Immaculate Heart of Mary converse with Bishop Earl Fernandes at Our Lady of Peace Church.



Bishop Earl Fernandes (center) celebrated a Mass for the Franciscan Sisters of the Immaculate Heart of Mary on June 25, the Solemnity of the Immaculate Heart of Mary.

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Montgomery has directed 2 generations of students in St. Charles plays

By Tim Puet
For *The Catholic Times*

For most of the past 46 years, the casts of dramas and musicals at Columbus St. Charles Preparatory School have changed as students have come and gone. But through that period, there has been one constant – the presence of Doug Montgomery as director.

Montgomery estimated that he has directed 130 plays, including 10 productions of the musical *Godspell*, during that time. “Now I’m directing the children of students who were in plays here in the 1990s,” he said. “Three or four of them were in our 10th production of *Godspell* this past May.”

Montgomery, who also teaches sophomore English classes at the school, has been there since fall 1976, with the exception of the years 1983-88, when he earned his Actors’ Equity card and was a company member at the Great Lakes Theater Festival in Cleveland. He earned a Master of Fine Arts degree in acting in 1986 from Ohio University’s professional actors training program.

Montgomery received a Bachelor of Science degree in English and speech communication from Ohio State University in 1978 and began directing plays at St. Charles while still in college.

“In 1976, the priest who had been theater director at the school became principal, and that created an opening. I was assisting in directing plays at (the former Columbus) St. Joseph Academy and was asked if I could become director at St. Charles,” he said.

The first two plays he directed at the school were *Dracula* and *My Fair Lady*. “I remember Father Tim Hayes (pastor of parishes in Chillicothe and Waverly and *Catholic Times* Scripture columnist) had one of the key roles – not the lead – in *Dracula*,” he said. “He’s one of several priests of the Diocese of Columbus I’ve directed in St. Charles plays.”

Montgomery said he felt “rather intimidated” when he was asked to come to St. Charles because the school had an outstanding reputation for producing plays in its theater, which was built in 1941. “I remember coming here many times while in grade school to see shows, especially musicals,” he said.

St. Charles annually presents a drama in the fall and a musical in the spring and has produced about 20 central Ohio or American high school premieres of shows including *Joseph and the Amazing Technicolor Dreamcoat*, *Into the Woods* and *The Battle of Boat*.

The most recent *Godspell* production was supposed to have taken place in spring 2020 to mark the 50th anniversary of what has become an annual tradition of spring musicals at St. Charles but was delayed for two years because of COVID.

“The kids really enjoy that play,” he said. “We’ve done it 10 times since 1980 – at least once every four years – to give members of every graduating class since then the chance to be in it. I’m 66 now and have renewed my teaching license for five years. I’ll probably retire after that, so this last production may have been my last *Godspell* here.”

Montgomery says that in choosing plays for presentation, he tries to find one each year that hasn’t been produced at another central Ohio high school but isn’t always successful in doing so.

“It’s getting harder to find new plays that are appropriate for a high school audience,” he said. “In addition to premieres, I try to find shows based on great literary works. One I particularly remember was an adaptation of John Steinbeck’s novel *The Grapes of*



Doug Montgomery (right), the longtime director of dramas and musicals at Columbus St. Charles Preparatory School, has watched two of his sons, Joseph (center) and John, graduate from the school.



Columbus St. Charles Preparatory School performed “Godspell” in May under the direction of Doug Montgomery for the 10th time since 1980, which has given every class the opportunity to be in the popular musical.

Photos courtesy St. Charles Preparatory School

Wrath in 1993, which included a rainstorm on the stage.

“Another memorable one was the American high school premiere in 1992 of Stephen Sondheim’s *Into the Woods*,” a musical look at what might have happened to the characters of several fairy tales after their stories ended.

Montgomery said he learns about new plays available for high schools mostly through *American Theatre* magazine, as well as via word of mouth through contacts in the professional theater world.

He has several ideas about what plays he will direct next year but hasn’t made a final decision, in part because of the unique nature of his school. “We didn’t have too many graduates this year who had appeared in plays, in part because of COVID, and I hope all the underclassmen who were performers in plays will come back,” he said.

“In our school, it’s always a challenge to know what to pick because, since we’re an all-boys school, we know what young men are returning but can never be sure about the young women needed for the casts,” Montgomery said. He recruits female cast members by sending requests for help to all central Ohio high schools and through notices in parish bulletins.

“One of the attractions about theater for boys here, as it is in any school, is the chance to meet girls and get to know them better,” he said. “Acting also appeals to a lot of athletes in their off-seasons because of the chance to continue the hard work and commitment

they learned in sports. Some of my best actors have been athletes.”

Montgomery said being an English teacher to 10th-graders also helps him find actors. “I look for the boys who don’t mind speaking up in class and handle themselves well and ask if they’ve ever thought about being in a play,” he said.

“The school has become much more diverse in the last five or six years, and that’s resulted in its own challenges. The model where the dad worked and the mom stayed home or worked and was relied on to haul kids from one place to another is a lot less common.”

Montgomery said the most successful participant in the St. Charles theater program is Steve Haggard, a 1998 graduate of the school who is appearing on Broadway as the title character in *Harry Potter and the Cursed Child*. “Steve went to DePaul University in Chicago, then acted in regional theater in Chicago and the Midwest for many years.

“People who watched *Monday Night Football* saw him for a year but didn’t know it was him,” Montgomery said. “Steve played the team manager Brian Urlacher of the Chicago Bears tackled in the intro to the program each week. That was his best-known role until he got to Broadway. He was an example of the description of Actors’ Equity as the only union where 90 percent of the members are unemployed.”

After he returned to Columbus, Montgomery’s own acting career was limited because of the time he spent directing others. He has appeared in a few productions of Actors’ Theatre in Columbus’ Schiller Park, but that’s been the extent of it.

He met his wife, Nancy, while both were acting in Cleveland. They have two sons, both of whom graduated from St. Charles – Joseph, 26, who lives in Nashville; and John, 22, a recent Ohio State graduate. “Neither of them caught the acting bug. They played football, lacrosse and basketball,” he said.

Montgomery describes himself as “a voice major who couldn’t read music, so I switched to education” at Ohio State. He grew up as a member of Columbus Immaculate Conception Church and graduated from Columbus Bishop Watterson High School. His father was a singer with the Barney Rapp Orchestra of Cincinnati and other regional big bands that appeared at Columbus’ Valley Dale ballroom, but that career took a detour when he enlisted in the U.S. Marine Corps on Dec. 8, 1941, the day after the Pearl Harbor attack.

“Ever since I started at St. Charles, the drama program has received strong support from the school principals, including Jim Lower, the current principal, and his predecessor, Dominic Cavello, who was principal for 27 years. That’s been critical to its success,” Montgomery said.

“I’ve worked closely for many years with three people. Karrie Horton has been my musical director since 1992, when she worked for the diocesan Tribunal and was a soloist at St. Joseph Cathedral. She’s now music director at New Albany High School. Mike Lorr, St. Charles class of 1976, has assisted me for decades. Joe Mitchell, class of 1995, is my technical director. Without them, the St. Charles theater program wouldn’t be nearly as successful.

“I enjoy teaching, but I also look forward to when the school bell rings at 3:05 p.m. and I get the chance to do rehearsals with our play casts,” he said. “I enjoy everything about the theater, whether it’s reading plays, discovering new shows or finding new talent. Getting over here (to the campus theater) is what keeps me young.”

Local news and events

St. Mary Magdalene to celebrate feast day

Columbus St. Mary Magdalene Church, 473 S. Roys Ave., will commemorate the Feast of St. Mary Magdalene with a Mass at 7 p.m. Friday, July 22, celebrated by Bishop Earl Fernandes. The homily will be by Father Stephen McMichael, OFM Conv. A dessert-and-coffee reception will follow the Mass.

Father McMichael, a Franciscan friar, will be the presenter the following day for a day of reflection on St. Mary Magdalene from 9 a.m. to 2 p.m., preceded by a pastries-and-coffee breakfast at 8 and including lunch at noon.

He will give talks on Mary Magdalene in the New Testament and early Christianity; Mary Magdalene as a model of the medieval spiritual journey; Jesus' appearance to Mary Magdalene after his resurrection; and Mary Magdalene and the Virgin Mary as mutual resurrection witnesses.

Father McMichael is the author of a book, soon to be published, titled *Mary Magdalene in the Medieval Franciscan Spirituality: Beloved Disciple and Apostle of the Apostles*. Copies will be available for signing.

Registration is required for the Mass, reception and day of reflection. The Friday events are free. The cost for Saturday's program is \$20 per person. To register, go to <https://membership.faithdirect.net/OH624> or call the parish office at (614) 274-1121.

Indian Lake shrine to host Assumption Mass

After two years of cancellations because of COVID-19 concerns, the annual Mass honoring the Feast of the Assumption will resume at the Our Lady of Fatima Shrine overlooking Indian Lake on Saturday, Aug. 13. Father Shawn Landenwitch, pastor of



Teen Spirit Youth Group Earth Day Filter Build Project participants at Columbus St. Dominic Church included (front row from left) Johnny McAyew, Liam Hickey, Liza Grace Ashu; (middle row from left) Rosalind Syverson, Madeline Fox, Nicholas LeFlore, Hamlet Syverson, Jaylon Neal; (back row from left): Max Hickey, Miles Barfield, McBright Ashu, Heidi McAyew and (on screen) Alexis Fullen Rodgers.

Photo courtesy St. Dominic Church

Russells Point St. Mary of the Woods Church, will be the celebrant.

The Mass will begin at 6 p.m., with prelude music starting at 5:15. Parking will be available at St. Mary of the Woods Church, 464 Madison Ave., Russells Point. Shuttles will start at 4:30 p.m. from the church to the outdoor shrine, where seating is available for 300 people. Others may bring their own lawn chairs.

The shrine is 43 feet tall, with a 191/2-foot fiber-

glass statue of Our Lady of Fatima, one of the tallest Marian statues in the United States. It was dedicated in 1964, and a Mass for the Feast of the Assumption was celebrated there every year until 2020. The statue was repainted last year, and landscaping was added.

The shrine property is owned by the American Society of Ephesus, founded in Lima in 1955 by George Quatman. His family and St. Mary of the Woods Church continue maintaining the shrine in his memory. For more information, visit www.ase-gbqfoundation.org or www.saintmaryofthewoods.com.

St. Dominic youth group builds water filters

The Teen Spirit Youth Group of Columbus St. Dominic Church hosted a "Wine To Water" event that built 25 compact water filters for people who do not have access to clean drinking water.

Students from fourth to 12th grade and their parents took part. While putting the filters together, they learned about families, schools and health-care facilities worldwide where the filters will be sent.

These areas are hard-to-reach regions, refugee camps or areas impacted by natural disasters or drought where safe, sanitized water is limited or absent. A single filter can provide 12 people with clean water for as long as 10 years.

To prepare for the event, youth group members created parish awareness of global water issues and raised funds for the filter kits.

Wine To Water is a nonprofit organization that has changed lives by its distribution of portable water filters and other efforts to help people obtain clean water in 42 nations.

Strengthen Your Summer...

3 Suggestions from Pope Benedict:

1. Renew Relationships with God and Others.

Bring the Bible when you travel. And bring the Sacred Heart image from the Men's Conference or a holy card to remind you of the love of God.

2. Find God in Beauty.

Explore nature from sunrises to sunsets.

3. Get to Your Roots.

Rediscover the foundation of where you came from so you can map where you are going.

“During these quiet days of summer let us thank the Lord for the many blessings we have received and draw ever closer to Him in prayer, in fidelity to his commandment of love, and in communion with his Body, the Church.”

Based on the article:

<https://aleteia.org/2021/08/05/>

[3-tips-from-benedict-xvi-to-make-the-most-of-vacation/](https://aleteia.org/2021/08/05/3-tips-from-benedict-xvi-to-make-the-most-of-vacation/)

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