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LANCASTER ST. MARY OF THE ASSUMPTION RECEIVES SPECIAL DESIGNATION

Final draft models for parishes, schools coming Aug. 31

By Doug Bean

Catholic Times Editor

The diocese's Real Presence Real Future initiative will reach a benchmark moment of sorts at the end of August when the final draft models for parishes and schools are released.

The models, as well as the previous draft models and information regarding Real Presence Real Future, will be available at www.realpresencerealfuture.org with accompanying graphics and videos.

The process of parish consultations, listening sessions, presenting draft models and gathering feedback has spanned more than a year. Most of the work, which was initiated by former Columbus Bishop Robert Brennan, took place before Bishop Earl Fernandes took over as the diocese's shepherd on May 31.

Father Michael Hartge, the diocese's moderator of the Curia who has overseen the project, emphasized that the final draft models to be presented on Aug. 31 were developed from the best recommendations gleaned from feedback, but that they are not the final verdict on future parish and school structuring.

"They're certainly not the only recommendations," he said. "There are other configurations that could be taken into account, but based on the feedback from the first round when people said they wanted more clarity on what we're talking about, we tried to give them more clarity in the second round."

Some of the suggestions were incorporated into the upcoming recommendations.

"And I hope that people are encouraged by that – that we were actually listening to what they had to say in order for us to move forward as one diocese, one Church," Father Hartge said.

That's not to say that every comment was acted upon, but some constructive insights were considered by Real Presence Real Future committee members compiling the information.

"We can't do everything that everyone wants," Father Hartge said. "There are still hard decisions that have to be made. But, overall, we did try to listen. The people are going to see themes from their feedback."



Real Presence Real Future

Specifically, draft plans for parochial schools and the alignment of parishes on the north side of Columbus were reconsidered.

"Whereas we had some parishes and schools closing and being absorbed by the remaining schools, in this third round, people are going to see that, yes, parishes still coming together with multiple worship sites at one parish and then some options for schools still existing, not closing the school, but maybe under a diocesan school format as a parochial school," Father Hartge said.

"And that's a response to say pastors can only do so much. The reality is that we don't have the priests and the pastors to really take on all these things. So could we keep these schools open and maybe try it on a diocesan school level.

"We want to be clear that that's a possibility, that it's something for consideration. If we were to have some diocesan elementary schools, whatever that might look like, we would have to do a lot more on the front end to make that a possibility as far as like beefing up the staff of the Office of Catholic Schools. So, people have to hopefully understand some of those things."

Another consistent theme permeating the Real Presence Real Future discussion were the often-daunting administrative responsibilities facing parish pastors. With fewer priests available in the coming years, lay people and permanent deacons likely will take a more active role in their parishes.

"That's already going on in many places," Father Hartge said. "Lay people are serving as administrators, especially at our bigger suburban parishes, and deacons are really helping a pastor significantly in all the things that deacons do like marriage prep, funerals outside of Mass.

"But we're also hoping that this can be an ongoing catechetical opportunity as to the role of the laity in the life of the Church, the vocation of the permanent diaconate and just fleshing out and clarifying more the role and especially the vocation of a pastor.

"We're not going to get into detail about all that in these next recommendations, but it'll set us up for these opportunities in the future to continue to categorize people in these different roles."

In terms of changes from previous draft models, Father Hartge said there are several adjustments that he hopes will be viewed as positive.

"We did try to listen, and just because it was one way in the second round, it might be another way in this third round," he said. "It doesn't mean that's the final way it's going to be, but it's getting us closer in that direction.

"There will be places where some people commented, 'Can't larger parishes be merged with a smaller, more financially struggling parish?' Not in all places could we do that, but there were places where we saw that, and we tried it in this third round, like parishes with contiguous boundaries."

As far as configuring multiple parishes, Father Hartge noted that it's not recommended a pastor take on three or four parishes.

"People were suggesting that maybe four particular parishes make sense together, and so we could break it up with two and then another two instead of three and one," he said. "That way, we're keeping in mind the distances, the geography. We're keeping in mind the complexity that a priest might expect when he comes into a situation."

More recently, questions have arisen about whether Bishop Fernandes is up to speed on the process and what level of engagement has he shown in fewer than three months in the diocese.

To this point, the new bishop has mostly been an observer of Real Presence Real

Future while leading commission members in prayer during their meetings.

"He was not influencing the commission members," Father Hartge said. "He wanted to make sure they were free to hear from him, to ask questions, to be led in prayer."

After the third round of draft models is released, the commission's recommendations, based on the feedback from public sessions gathered over the past year, will be presented to the bishop.

"We want to give him an opportunity to understand these recommendations, what the continuing concerns are as he continues to get to know the diocese of be physically present in these places," Father Hartge said.

"He wants to learn and understand where we've been before we move forward."

With this portion of the Real Presence Real Future initiative ending with the third round of draft models, the next phase will be a quiet period of evaluation for Bishop Fernandes.

Any final decisions are not expected before Pentecost next year.

"That would mark one year of him being here," Father Hartge said.

"But there are also some things going on right now in the life of parishes and schools that need to be addressed and might not wait until Pentecost. So, if people see those things, I want them to know that this process still has integrity and that it has been a very beneficial process."

The end of this phase does not mean that the diocese no longer wants to hear from people.

"Our Holy Father desires of us to be a listening Church, and it's a good practice to do that, to listen, to give people that opportunity, to journey with them," Father Hartge said. "This is supposed to be a style to adopt, but there's not going to be another survey."

Approximately 17 percent of Mass-going Catholics in the diocese participated in the final survey, an increase of more than 10 percent from earlier phases.

"I'm very pleased with that," Father Hartge said. "I think part of that was a

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Front Page photo:

SPECIAL DESIGNATION
Lancaster St. Mary of the Assumption became the first minor basilica in the diocese after a special decree from the Vatican was made public by Bishop Earl Fernandes on Sunday, Aug. 14, the Vigil of the Solemnity of the Assumption of the Blessed Virgin Mary.

CT photo by Ken Snow

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Bishop Earl K. Fernandes: President & Publisher
Doug Bean: Editor (dbean@columbuscatholic.org)
Kimberly Colston: Layout/Design (kcolston@columbuscatholic.org)
Mailing Address: 197 E. Gay St., Columbus OH 43215
Editorial/Advertising: (614) 224-5195 FAX (614) 241-2518
Subscriptions: (614) 224-6530 FAX (614) 241-2573
(subscriptions@columbuscatholic.org)

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Lancaster St. Mary designated a minor basilica

By Doug Bean

Catholic Times Editor

Three years ago, Bishop Robert Brennan made his first visit to Lancaster St. Mary of the Assumption Church to open its bicentennial year on the solemnity of its patroness.

The beauty of the parish's sanctuary, which had just undergone extensive renovation, left a lasting impression on him. So much so that a year later when he returned in 2020 to close out the bicentennial year, he asked the church's pastor, Father Craig Eilerman, whether he'd ever considered pursuing a special designation for the historic church.

That conversation and future discussions set the wheels in motion for a process that culminated in the diocese's second oldest church receiving the special designation of a minor basilica from the Vatican.

The official announcement to parishioners was made at a 6 p.m. Mass on Sunday, Aug. 14, the Vigil of the Solemnity of the Assumption of the Blessed Virgin Mary, celebrated by Bishop Earl Fernandes, the Diocese of Columbus' recently installed shepherd.

The Lancaster church becomes the first minor basilica in the diocese, the seventh in Ohio and the 91st in the United States. Others in the state include the Basilica and National Shrine of Our Lady of Consolation in Carey, the Cathedral Basilica of St. Peter in Chains in Cincinnati and the Basilica of St. Mary of the Assumption in Marietta.

A minor basilica is a special designation conferred on churches from the See of Rome based on several factors, including architectural beauty, historical significance and liturgical celebrations. Minor basilicas are located throughout the world while major basilicas are limited to inside the city of Rome.

A basilica ranks in importance right below the principal church of the diocese, which is St. Joseph Cathedral, the bishop's church, in Columbus.

Various privileges and obligations such as plenary indulgences are attached to visits to a minor basilica by the faithful.

"It's not every day that a church is erected as a minor basilica, and so, Catholics of the Diocese of Columbus should take stock of the faith planted here by missionaries," Bishop Fernandes said. "What begins as a tiny seed blossoms into something beautiful for God. This happens not only by grace but by the prayers and sacrifices of so many of the faithful through the centuries."

Lancaster's rich Catholic history dates to 1817 and the first Mass celebrated there by Father Edward Fenwick, OP, a Dominican priest who later became the bishop of Cincinnati. His nephew, Father Dominic Young, was

installed as the first pastor of the parish. In 1808, Fenwick had celebrated the first Mass in Ohio near Somerset, also in the Diocese of Columbus.

St. Mary's was housed in two church buildings during its early years before the current church was completed in 1864, while the country was immersed in the Civil War, and consecrated by Cincinnati Archbishop John Purcell in 1864.

"When I first visited the Church of St. Mary of the Assumption in Lancaster in August 2019 for the opening of the bicentennial year following its recent renovations and restoration, I was struck by the beauty of the church and the rich history of the parish," said Bishop Brennan, the bishop of the Diocese of Brooklyn, New York since November 2021. "That evening and in further visits also showed the great faith of the people of the parish.

"This legacy of beauty, history and faith is evident in so many of the parishes in central Ohio. It is a blessing to be able to designate certain places in a special way, and I am grateful to the Holy Father for designating St. Mary's as a minor basilica.

"As such, it becomes a special place for prayer and pilgrimage, for a deepening of faith, and connects us with the generations that have gone before and those yet to come in giving praise and glory to God."

Father Eilerman, the pastor at St. Mary since 2011, will receive the title of basilica rector. The rector may wear a black mozetta (a vestment or cape that covers the shoulders) with red piping, buttons and buttonholes over his cassock or religious habit.

A minor basilica is also allowed to use the "crossed keys" of the papal symbol along with an official seal.

"I'm very grateful for Bishop Brennan encouraging this," Father Eilerman said. "I'm not sure I would have thought of it on my own. And I have to say that Bishop (Emeritus James) Griffin and Bishop (Emeritus Frederick) Campbell were very supportive and wrote letters of support."

The process to receive the designation started with gathering the necessary documentation and responses to more than 100 questions (all in Latin, translated by diocesan Vicar General Msgr. Stephan Moloney) from the worship office at the Vatican.

As the questions were answered and various materials gathered from the parish, "we created a book in the end and had it professionally printed and then sent that along in a binder," said Father Eilerman, who credited Brian McCauley, St. Mary's director of religious education, for his significant contributions to the project.

The report, which included an en-



Bishop Earl Fernandes reads the Vatican document declaring St. Mary of the Assumption a minor basilica.



Father Craig Eilerman, the rector of the basilica, shares words of gratitude.

CT photos by Ken Snow



Parishioners fill St. Mary of the Assumption for a Mass on the Vigil of the Solemnity of the Assumption of the Blessed Virgin Mary and the surprise announcement that the church had been approved as a minor basilica.



Historic St. Mary of the Assumption Basilica has been home to generations of Catholics in the Lancaster area.



A statue of the Blessed Virgin Mary stands in the center of a side altar in the diocese's first basilica.

God will help us to help others

So, God created man in his own image, in the image of God he created him; male and female he created them. – Genesis 1:27

Being a disciple of Jesus naturally includes sharing the Gospel with others and inviting them into a deeper relationship with God. As Catholic Christians, our identity and our mission are to be missionary disciples in our daily lives.

Pope St. John Paul II reminds us, “Christ teaches us how to evangelize, how to invite people into communion with Him and how to create a culture of witness: namely, through love. A Christian life lived with charity and faith is the most effective form of evangelization.” (Homily of the Holy Father John Paul II, 2002, Libreria Editrice Vaticana, Vatican City)

The first step toward living this life is allowing Jesus to meet and transform us daily. If we respond to His grace, our lives will show we have something beyond what the world offers: We follow a Person whose love changes our lives, so we want others to also experience His transforming love.

When we live in union with God, open to his prompting, we’re more able to see the opportunities for witness and His guidance in responding to these opportunities. We might fear doing or saying the wrong thing, but we need not be afraid. Jesus promised His disciples, “I am with you always, until the

FAITH IN ACTION

Erin Cordle

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



end of the age.” (Matthew 28:20)

As a society and as individuals, we often measure ourselves by false standards: by what and how much we do, our successes or failures, how others treat us, the degree of our pleasure or independence, etc. And when these changeable substitutes prove to be insufficient, or when we are faced with challenges and suffering, we might feel helpless, alone or abandoned. We might be tempted to feel as though our lives have decreased in value or worth.

But God’s love – individual, real, unchanging – is the true source of our worth, identity and dignity. It really is not a question of who we are, but whose we are. Because His love will never change, nothing can reduce our God-given dignity, and nothing can diminish the immeasurable worth of our lives.

We build a culture of life, a culture that joyfully proclaims the truth of God’s love, purpose and plan for each person. Changing the culture is a process of conversion that begins in our own hearts and includes

a willingness to be instructed and a desire to be close to Jesus – the source of joy and love.

When we encounter Christ, experience His love and deepen our relationship with Him, we become more aware of our own worth and that of others. His love for each person is cause for great joy. Growing our understanding of this priceless treasure should motivate us to share His love with others. Our lives are often changed by the witness of others; so, too, others’ lives might be changed by our witness and authentic friendship with them.

Although we are asked to take up our cross to follow Jesus, I don’t think He meant my personal cross. I am closer to Jesus when I help others shoulder their crosses. If you look around, you will find someone in need. It might be a family member, a friend or a community. God’s love can help us be a Simon of Cyrene to another.

Growing up, dinner time in our home included conversations about our day and where we might see a need. We never heard our parents say, “Someone should do something about that.” Instead, we heard, “What are we going to do about that?” And, “Do we need anyone else to help?” I thank our parents every day for instilling that attitude in us.

Let us go bear each other’s burdens and not be afraid. God is always with us.

Getting kids to Sunday Mass cause for celebration

Do you have a child who hates going to Mass on Sunday? Do you dread sounding the “one hour till we leave for Mass alarm” because of the grumbling? Is there moping or sighing? Does the car ride feel like you are going to a funeral rather than to a celebration?

In the interest of not sounding like an infomercial, let me explain. You are not walking alone. While the particular child rotates, this scene is an often-weekly event for me and many others, and I am learning that perseverance, patience and prayer are the keys to successfully navigating this stage of parenting.

This past Sunday, I woke up to a glimpse of fall’s arrival. The temperature had dropped, and the brightness of summer was dimmed just a shade.

At 5:30 a.m., I quietly walked through the house, turning off the AC, opening the windows to let this manna pour into my home. You can picture me like Maria from *The Sound of Music* standing on my front porch with my cup of hot tea, in my robe, and my arms outstretched, spinning and singing, “The hills are alive!”

My husband came out shaking his head at my antics and wrapped his arms around me, and we enjoyed the gift God had given us. We prayed. We talked, and then our children started to wake.

As they come down for a morning hug and their cereal, many of them plan out their morning knowing it is Sunday, and Mass will be at 11 a.m. We need to leave at 10:30, so I told them to plan their showers, clothing, etc.

There is, however, always at least one (please, Lord, let it just be one) who needs to sleep later, stayed up with a sibling watching a movie or read a book too late, or for whom Mass is just a struggle that the gentle reminder of our expectations can change the blissful fall morning into a winter storm in less than five minutes.

It takes only one person, and, to be honest, sometimes that person can be me; perhaps not as dramatic as a teenager, but if I dread Mass because of the conflict rather than anticipate the joy of worship, every-

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.



one’s spirits follow.

When my heart is joyful and my spirit reflects that joy, they often look at me with wonder before, during and after Mass. What does she have that makes her so joyful? It is Jesus, children. Jesus!

So, what do we do? How do we stay committed to bringing our kids to Mass and raising them in the faith that we profess to be true? I don’t know if there is one right answer to this, and I always enjoy a good fleshing out of a difficult parenting moment, so perhaps this will stir up a good conversation.

In our home, we deal with this in different ways with different age groups. For the younger kids, there is an incredible book called *King of the Golden City*. It is typically used for First Holy Communion preparation, but I read it at least once a year. Its analogies are simple but very solid reminders of God’s desire to truly know us and love us.

In the book, the main character’s largest enemy is Self. Self is the part of us that would rather sleep in, stay warm, do our own thing and resist order. In the end, when we cave to Self, we are unhappy and feel regret and shame. Satan desires these moments.

So, in our family, we use this story with the younger kids typically up to the preteen years, altering our words, of course, to offer compassion for the moment of wrestling. With my youngest, I sit by her bed and say, “It sounds as if there is a battle to be had here. How can I help?”

To those kids in between, when I remember to be patient (and there are many times I forget this, and it goes south very quickly), I might say, “Hey, love, I

know this is a struggle, and your faith journey is just that, a journey, but regardless, there are lessons to be learned here, and I think it would really serve you well to think about what they are and what your response should be.”

As my young adult children grow, I want to tell you it is all roses because we have taught all these beautiful lessons over the years, but the truth is, there are still moments of battle. I wonder if priests struggle? My gut says it is likely, because I know myself. I know that there are mornings, being quite vulnerable and honest, where I either don’t want to have to push through the challenge of everyone’s emotions or I am battling my own selfishness.

So how do we handle the older ones? We support, we listen and we live our life by example. Which means, we get ourselves to church. Now this example is for those not under my roof. When I am joined at Mass by one of my young adult children, my smile radiates across the pew. I want to reflect not only the welcome that Jesus has for them in coming to receive Him and rest in His presence and worship Him, but also the joy that doing all this together gives to my heart.

My children know that they can skip the birthday presents or Mother’s Day gifts to instead just give Momma a beautiful Mass, and her heart is overflowing with gratitude. I want to celebrate their good choices.

A priest friend of mine spoke at Mass the other day about the parental duty to get your kids to Mass, and he was right in everything he said. The writer in me wanted to add one more thing, because I love a good addendum: Remember to celebrate.

Celebrate Mass. Celebrate their yeses as they throw on their polo and khakis (even if they have been in the laundry basket)! Celebrate the ones who come willingly, with open hearts. Celebrate the ones who come out of obedience and love. Celebrate the ones who are in the pews.

Fellow inmate looks forward to walking free with God

By Michele Williams

Throughout my incarceration, I have participated in countless Masses where inmates are received into the Catholic Church. I've seen tears of relief and elation on their faces as they were baptized, received their first Holy Communion and/or were confirmed.

These are some of our most powerful services, and every person in our little congregation is affected. You can feel the joyful presence of God as more of His children become members of His Church.

Because the Ohio Reformatory for Women (ORW) has a unique population, we don't strictly adhere to the usual Easter calendar for receiving the sacraments. We've had baptisms and First Communions in September and confirmations in February – they're always due to that person being released shortly afterward.

I've sponsored many women who deeply desired to be part of the Church before they went back into the world. They might not have been part of anything good prior to their incarceration, and this gives them a better foundation and a spiritual home.

I've heard more than once that after they returned to society, all they had to do was walk through the door of the nearest Catholic church and they felt like the Prodigal Daughter: welcomed, accepted and, most of all, loved.

Today, I want you to meet Amber. She is a 39-year-old inmate from Youngstown. She is going to receive all three sacraments in October. This is her story of conversion.

Amber's mother is Baptist and her stepfather is Catholic. Her father is not in her life. While she was growing up, friends took her to many different churches in the neighborhood. Her stepdad took Amber to Mass at a cathedral downtown.

She loved going to church as a child and remembered saying, "I want to go, that's where God is." Although she was never baptized due to her parents' differing religions, she always felt most comfortable in the pews of the Catholic church.

Mass was the best part of her otherwise rough childhood. Amber's life took several drastic turns, and she was out running the streets and selling drugs by age 12. She had a baby boy when she was 16, but she couldn't care for him. Children services stepped in after six months, and he was later adopted. She hasn't seen him since, but the love in her heart remains steadfast.

Living primarily in survival mode made it difficult for Amber to stay connected to Jesus, but she tried. She could never remember the name of that church in downtown Youngstown, but she always remembered how to get there. It was like a spiritual GPS bringing her to a safe place. There she could find some temporary peace in the chaos of her life.

Years passed as she hopscotched between attending school and working various jobs. One of her regrets is that she didn't graduate from high school. "I was just trying to keep it all together," she says.

It didn't stay together very well, she started doing drugs instead of just selling them and then addiction took over. She ended up in prison with a two-year sentence in 2019.

She was in ORW for four months, and then was transferred to Northeast Prerelease Center in Cleveland. Her state of mind was not healthy, and she admits she "wasn't ready to change," so she did the basics: work in the chow hall and go to school.

When she was released, she says, "things were OK at first, but it didn't last." She worked as a telemarketer and lived with her mother, a recovering alcoholic. She tried to make ends meet but didn't have the resources or help she needed. Sadly, she violated her parole and was returned to ORW for nine more months.

This time, she decided to do her sentence differently. She was ready to face her addiction, and some major life changes had to be made. Coming to Mass and enrolling in recovery programs were first and second on her list. "I had to find my way back to God," she said, "and let Him take control of my life."

She knew as soon as she took a seat in our little

chapel that she was in the right place, and it was the right time. Now, she helps the sacristans set up for Mass and has joined the lector rotation. She has also been participating in an intensive outpatient drug recovery program and is studying for her GED. She will graduate from the program and take the GED test in late fall.

Amber's desire to be baptized is almost palpable. Receiving Holy Communion is what she hungers for. And her excitement over being confirmed is especially poignant when she talks about her chosen saint: Mary Magdalene.

Through RCIA classes and a volunteer-led Bible study, she has learned about Mary Magdalene's experiences and feels she can relate in a special way – her drug addiction reminds her of Mary's demons. She is counting on Jesus to exorcise her addiction in a similar way that He drove the seven demons out of Mary Magdalene.

Mary Magdalene was one of Jesus' most ardent followers. She was the first one Jesus appeared to at the tomb on Easter morning, and she became the "Apostle to the Apostles."

Amber has been inspired by Mary Magdalene's example of thankful living combined with uncomplicated, genuine faith. So, she tries hard each day to model herself after Mary. She greets the morning with gratitude and finds some way to serve, learn about or strengthen her relationship with the Lord.

Amber will receive the sacraments in October and be released in November. Her first stop is that cathedral in downtown Youngstown – she now knows it is St. Columba. She will live with her sister this time and get a job in a nearby factory. Eventually, she would like to reunite with her son.

She hopes to live in a way that shows her dedication to Jesus, and she wants to share what Jesus did for her in prison. In her own humble words, "I just want to do better."

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

Training to be comfortable in the silence

In the physical world, we refer to training as consistent practice of a fitness discipline. It can be working toward a specific athletic goal, such as preparing for a marathon or a college sport or simply getting in shape for everyday life. Training requires discipline, commitment, time and patience to make it a long-lasting, healthful habit.

In the spiritual life, our spiritual practices can be considered a way of "training" to grow in holiness. When we pray daily, or begin any new spiritual practice, such as praying the rosary or attending daily Mass, it requires discipline, commitment, time and patience to make it a long-lasting, holy habit.

I have a pretty set daily prayer routine, and I'm blessed to be able to attend Mass a few days a week. About a year ago, I started attending the evening parish Holy Hour at my church, and I love the praise and worship music that accompanies that hour with the Lord.

It's funny though – since I started attending Holy Hour, accompanied by music, I have been less likely to go to the Adoration chapel for an hour of silence. I drop in when I can and adore briefly before or after daily Mass, but I noticed when I was in the chapel recently that it was difficult to quiet my mind for an hour of silent prayer, where previously an hour of silence never seemed like enough time. I was out of the habit

HOLY AND HEALTHY

Lori Crock



Lori Crock is a SoulCore Rosary prayer and exercise leader and a St. Brendan parishioner. Lori is online at holyanandhealthycatholic.com, where she shares her passion for faith and fitness.

of adoring our Lord in absolute silence.

So, I would say that I'm in training to reacquire this important habit. I know that I need the silence to hear the Lord, to read Scripture and to reflect and write in my journal, so I have been getting back into the habit of embracing the silence – working up to an hour, little by little, as many spiritual directors recommend. Speak, Lord, your servant is listening!

St. John of the Cross said, "It is best to learn to silence the faculties and to cause them to be still, so that God may speak."

I am in training to quiet my mind, banish distractions, invite God into my heart more fully and to give him time and space to transform me so I can be a stronger disciple.

Pope St. John Paul II said, "We must understand that in order 'to do,' we must first learn 'to be,' that is to say, in the sweet company of Jesus in adoration."

What a gift it is in this busy, crazy world to have

time in beautiful silence with the Lord of the universe to "just be." We see the example of Jesus in Scripture: No matter how busy He was, He went away to be with the Father so that He could be filled up to give Himself to others.

From Mark 1:35: "Then Jesus got up early in the morning when it was still very dark, departed, and went out to a deserted place, and there he spent time in prayer."

So, I will patiently train in the silence, adoring our Lord and giving thanks for the privilege of being with Him. From Psalm 37:7: "Be silent in the Lord's presence and wait patiently for him."

KIDS, continued from Page 4

Encourage them to persevere. Share your own struggle with Self and how you overcome that temptation.

What we live out by example – how we approach Mass, our body language during Mass, how we worship – will reflect its importance to our children. I find comfort and encouragement to persevere in this endeavor through St. Augustine who shares, "Pray as if everything depends on God. Work as if everything depends on you."

May God be with us all on this journey!

Homosexual men and chaste friendships

Catholic men facing same-sex attractions often struggle with how they are supposed to handle their homoromantic feelings. Some clearly understand that the Church invites them to order their feelings and attractions through a life of chaste continence, but they also wrestle with a strong desire for same-sex friendship and bonding.

In the midst of an escalating gay culture that actively promotes and celebrates homosexual sex, even in its most promiscuous forms, how can young men hope to encounter friends with whom they might cultivate healthy and chaste relationships? What role does the Church play in supporting and encouraging this?

A group called Courage offers outstanding spiritual support for those who are struggling with same-sex attraction and desiring to live chastely according to the teachings of Jesus Christ and the Catholic Church. Founded by Father John Harvey, Courage held its first meeting in 1980 in New York City. Since then, it has expanded into an international ministry. This important apostolate deserves broad recognition and support for its vital work, yet regrettably, resistance still arises at times in some quarters of the Church when Courage seeks to promote clear Catholic teaching on chastity and homosexuality.

Cultivating a chaste heart demands a deep prayer life, strong spiritual support, and good fellowship, not to mention frequent reception of the sacraments, especially Holy Communion and Confession. Courage vigorously promotes these practices.

I once visited a large Midwest Catholic parish where there was a group of men with same-sex attraction who attended Mass together. I later learned that each of them had his own room in a common living ar-

Barring a startling lurch to starboard in the Empire State, Kathy Hochul, who as lieutenant governor succeeded the unlamented Andrew Cuomo on his political demise, will be chosen governor of New York in November — the first woman elected to the office once held by such worthies as John Jay, William H. Seward, Samuel J. Tilden, Grover Cleveland, Theodore Roosevelt, Al Smith, and Franklin D. Roosevelt. Students used to know that three of these men were subsequently elected president of the United States. Real students of history know that Tilden almost certainly was, too, but lost the White House in a deal to end Reconstruction after a closely contested election. An honorable man who didn't want to enflame a country recovering from a bloody civil war, Tilden accepted his fate rather than carrying on like a five-year old deprived of his creamsicle.

But I digress.

I'm told that Kathy Hochul is a gracious person in conversation, even with those with whom she disagrees (which would never have been said of Andrew Cuomo; but I digress again). However, she is strongly supportive of what are euphemistically called "reproductive rights," which in fact terminate the process of reproduction (but I digress yet again). And when challenged on how she squares her pro-abortion radicalism with her Catholicism, Governor Hochul has been known to reply, "I'm a Matthew 25 Catholic."

This relatively new attempt to render more plausible the implausibility of "pro-choice Catholicism" by coating it with a biblical veneer takes its name from the Lord's separation of the blessed sheep from the condemned goats: the former being those who fed the hungry, gave drink to the thirsty, clothed the naked

MAKING SENSE OUT OF BIOETHICS

Father Tad Pacholczyk



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

range where they divided responsibilities, prayed together, discussed their burdens and struggles, and sought to strengthen each other in their shared journey of following the Lord generously and chastely. They were a source of inspiration and an example of hope within the parish, which supported and encouraged them.

Among same-sex-attracted individuals, cultivating chaste relationships with each other can sometimes be complex. Doing so requires a supportive environment, patience, an understanding of human weakness, a strong sense of hope, and a mutually-shared determination to avoid near occasions of sin.

A few years ago, I read a memorable, no-holds-barred commentary on the gay lifestyle by Ronald G. Lee, a librarian in Houston, Texas, in which, based on his own struggles with homosexuality, he offered several helpful observations. He disputed the claim that gay men are supposed to, or are even able to, live in monogamous homosexual relationships. Instead, echoing the wisdom of the Church's teaching, he stressed the fundamental need for a chaste lifestyle.

At the same time, he acknowledged the urgent need

for same-sex-attracted individuals to have healthy human friendships with others. He mentioned his best friend Mark, who, like himself, was a refugee from the gay lifestyle and a man of faith. Summing up their relationship, he said, "From Mark I have learned that two men can love each other profoundly while remaining clothed the entire time. We are told that the Church opposes same-sex love. Not true. The Church opposes homogenital sex, which in my experience is not about love, but about obsession, addiction, and compensation for a compromised masculinity."

The Catholic Church stresses that homosexual acts are intrinsically disordered, but homosexual persons are not. This distinction is crucial. Moreover, a person's natural inner desire for human bonding should not be considered disordered or problematic in itself. In other words, the desire for friendship, relationship and communion, even among same-sex-attracted individuals, is not intrinsically disordered, although desiring and pursuing same-sex sexual relations, which always contravene the root purposes of human sexuality, will be unchaste and immoral. The desire for closeness among same-sex-attracted individuals can and should be directed toward non-lustful friendships.

A second distinction is also worth mentioning. If homoerotic desires are allowed to take root, linger and be acted upon, they will be inherently problematic and sinful. If such desires, however, arise spontaneously in a person's mind, and are not actively cultivated, entertained, or acted upon, this would not be sinful, insofar as sin always involves a wrongful

See **FATHER TAD**, Page 9

'Matthew 25 Catholic'

THE CATHOLIC DIFFERENCE

George Weigel



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

and welcomed the stranger; the latter being those who didn't. The implication of declaring oneself a "Matthew 25 Catholic" — and what faux-clever theological con artist invented that sound-bite, one wonders — is that supporting a broad range of social services for the poor and needy, welcoming the immigrant, and ticking all the other boxes on the Biden/Pelosi Democrats' domestic policy agenda constitutes a moral Get-Out-of-Jail-Free-Card that can be played, first with the electorate, and then, presumably, with the Lord.

Sorry, but it won't work.

Matthew 25 also refers, twice, to "the least of these my brethren" (Mt 25:40, 45). And when one willfully, actively and even aggressively promotes the killing of what are indisputably the "least" of the Lord's brothers and sisters — those ultra-vulnerable human beings who happen not to have been born yet — it is not easy to imagine that the Lord is pleased, irrespective of one's voting record on, say, reducing carbon emissions or raising the minimum wage. This is, after all, the same Lord who memorably said that it would be better for anyone who tempted his "little ones" to sin to have a "millstone...hung round his neck" and be "cast into the sea" (Lk 17:2). What will that Lord have to say about anyone who deliberately creates public policies aimed at terminating the lives of those "little

ones" before birth?

The "Matthew 25 Catholic" dodge is also an implicit insult to the champions of pro-life policies who have worked for decades to provide compassionate care for women caught in the dilemma of an unwanted pregnancy and for their children, both before and after birth. Does "Matthew 25 Catholicism" include generous public support for pre-natal care in crisis pregnancy centers, well-child pediatric services, and job-training programs for single moms who carry their children to term but who've been abandoned by the kind of male irresponsibility the abortion license has facilitated? I hope it does. But I am waiting for the first "Matthew 25 Catholic" public official to make a big deal about that, rather than burning incense to the Moloch of NARAL Pro-Choice America in the aftermath of the heroic Dobbs vs. Jackson Women's Health Organization decision of this past June 24.

I have no window into the soul of those Catholic public officials who declare themselves "Matthew 25 Catholics," as a counter to the suggestion that their Catholicism is defective because of their support of the abortion license. They may be sincere, but ill-catechized. They may have been advised by unscrupulous progressive clergy, or by left-leaning Catholic political activists for whom the pro-life position has always been an embarrassment. But whatever their subjective moral condition, they are using biblical imagery as political cover for the indefensible. And they should stop.

I like to think that at least some of them, the ones who actually take Matthew 25 with the gravity it deserves, are better than that.

Faithful mom sets example with lifelong prayers for family's salvation

God calls many souls home each day whose lives are often encapsulated in a farewell obituary. Most of these remembrances sound similar, listing family members and the earthly accomplishments of a person and maybe even some personal anecdotes. But one sentence in a recent obit was different than what you typically see.

"Her greatest calling in life was to get the souls of her family, friends and others ready to enter heaven."

That's the heart of a mother speaking. And isn't that what everyone's calling should be? The world would be a much better place if more people embraced that calling.

The Catholic catechism teaches us that God made each person to show His goodness and to share His everlasting happiness in heaven, and that to reach heaven we must know, love and serve God in this world.

It's clear from that sentence in the obituary and from speaking with family members that Peggy Shimp did all she could to bring each member of her family closer to eternal salvation.

The Columbus resident and the longest living original member of St. Agatha Church died July 28 of congestive heart failure at age 90 after living an exemplary Catholic life.

Her acts of charity were voluminous. We'll get into that in a moment. But most important to her, and what she unceasingly prayed for, was that each family member remain faithful to Our Lord and his Church.

She kept an index card that included the names of friends and family whom she prayed for every morning. As she neared her final days last month and was transferred from a hospital to a rehabilitation facility and then to hospice care, she asked that three items be brought to her. One was a rosary, one was that prayer list and one was the Magnificat daily Mass worship aid.

"The last thing I read before she stopped breathing in hospice was the Mass readings for the day in the Magnificat," Fred Shimp, one of her five sons, related. "I know she heard me but wasn't responding with any

EDITOR'S REFLECTIONS Doug Bean



certainty. As soon I finished the last page, within minutes she stopped breathing."

Late in life, she had expressed to her sons that she wondered why God had kept her alive so long.

"I said, 'Well, Mom, you've got a lot to offer,' Fred explained. "I came back another time, maybe a month or two later, and she said, 'I know why. I'm supposed to pray and help get all my grandkids to heaven.' And I said, 'Mom, I think you're right. I think your prayers are very powerful.'"

She religiously sent family members birthday cards offering Masses for them. That was evident, Fred said, in the volume of mail she received from religious orders to whom she sent donations for Mass intentions for family and friends on their birthdays.

"She thought it was really important for the sisters and nuns to be praying for her kids," he said. "She did this almost without fail because she was absolutely convinced that Christ and His Church were the path for her family to gain salvation.

"A lot of people have different things that keep them up at night, like how to pay for college and getting a promotion at work. But what literally kept her up at night was, she worried that her grandkids and kids weren't going to get to heaven. There was just this constant notion that there's heaven and there's no other place, and she wanted to do everything you possibly can do to steer them there."

As a mother, she dealt with hardships. One of her sons was born with a brain defect that, after a few years, necessitated care in a special facility.

"She told me what got her through that was her belief that Mother Mary would intercede for her as difficult and traumatic as it was," Fred recalled. "When she dropped him off, she said, 'Mary, I can't be with him 24 hours a day, and so I need you to watch over him.' That gave her great peace."

She insisted when her five sons were growing up that they learned their Catholic faith, received the sacraments and went to Mass. That wasn't easy in the 1970s when a secularization of the culture and changes in the Church led many people astray.

Her faithful witness not only included her spiritual life, but she also found time to do corporal works of mercy for St. Agatha parish and in the community, which included delivering meals to those in need and volunteering at Riverside Methodist Hospital and the Red Cross for many years.

"As young kids, you don't realize the impact of your parents living their faith has on your formation as a person until you get old enough to start to appreciate that," Fred said. "But as my brothers grew up, we started seeing the importance of taking time to serve others in the name of Christ and doing it."

In addition to praying unceasingly, she frequently went to confession.

"Every once in a while, she told my brothers what she confessed. We'd look at each other and say, 'You made a trip for that?'" Fred joked. "She would say, 'One of my grandkids is not going to Mass, and maybe I didn't do something right.'"

Peggy Shimp understood that when Our Lord blessed her with five children, and then 18 grandchildren and 10 great-grandchildren, He entrusted her with the earthly care of their bodies and souls. She also believed that mothers and fathers will be judged in part not on whether their sons and daughters achieved worldly success but for what they did to instill faith in their children and others.

Life on earth isn't about fame or fortune, achieving material success or impressing others. Eternal life is the highest calling, and it's clear she wanted to lead as many souls to heaven as possible.

How the world today needs more moms like Peggy Shimp, whose greatest desire is the eternal reward of heaven.

If you're a young mother, you'd be wise to follow her example.

BASILICA, continued from Page 3

dorsement letter from Bishop Brennan, then went to Archbishop Jose Gomez, president of the U.S. Conference of Catholic Bishops, for his approval. It was forwarded to Rome for examination from the dicastery, which makes its recommendation to the pope.

Bishop Fernandes then was asked for his approval, which he sent in a letter to the Vatican on June 18, and last week-end he was formally notified that minor basilica status was granted.

"This is a great moment of pride for the Diocese of Columbus," Bishop Fernandes said. "It is a reminder of the great faith of the people of Lancaster and of the beauty of the church and its liturgy."

In January 2019, the beautification project of the 150-year-old Gothic structure commenced and took eight months to complete. A reopening Mass was celebrated on the Solemnity of the Assumption in August of that year.

Noted church architect William Heyer of Columbus was responsible for the restoration, which returned the interior to a look closer to its original state in 1864.

"His vision, and I would include my-

self, was, as much as possible, in keeping with the reforms of the Second Vatican Council, to restore the church to its original plan after different things had been done through the years," Father Eilerman said.

The most significant modifications, as part of a \$2.5 million campaign, were moving the tabernacle to its original position in the center of the church, repairing water damage to plaster, refinishing pews and flooring, renovating the sacristy, restoring shrines to St. Joseph and the Blessed Virgin, replacing terrazzo wall coverings with wooden wainscoting, doubling the size of restrooms, refurbishing two confessionals, giving the Stations of the Cross new gothic frames, adding artwork on both sides of the main entrance from the vestibule into the sanctuary and reconditioning a 30-year-old, 2,093-pipe Austin organ.

The historical significance and beauty of the church played a key role in receiving its new designation, but Father Eilerman noted the faith of the parishioners, who were thrilled to learn of the announcement at Sunday evening's

Mass, is equally important.

"One of the things that I recognized when I came here, and it's very clear, is that we have generations of faith," he said. "It's not unusual to see three or four generations sitting in the pews on Sunday, worshiping together—a great-grandfather, grandfather, father and son.

"I think that's something the parishioners here at St. Mary's are aware of, and, I don't know if pride is the right word, but they understand their deep roots, and a lot of them have family names that go back many, many years."

With the church now a basilica, it becomes a place where not only regular parishioners come to worship but also that more pilgrims are likely to visit.

"We want to make the church more available," Father Eilerman said. "We're working on a booklet to show where things are in the church. We're working with the local visitors' bureau to make sure our pamphlets are out there, and people know about it.

"And then we'll see how things develop in terms of beginning some special services and prayers. None of that's

concrete yet."

With the world and the Church embroiled in so much turmoil, Bishop Fernandes pointed to this honor as a welcome piece of good news.

"Here we celebrate what has gone right in Lancaster," he said. "For more than 200 years, the mission of the Church has been carried out, and people have given praise, thanks and glory to God for His many blessings.

"The designation reminds the whole diocese at this stage in its history that we were founded by missionaries, and we remain missionaries. The Church is missionary by its very nature, and we have to continue to make disciples. The physical building itself reminds us that beauty, truth and goodness are inseparable, and the beauty of this church draws us more deeply into the truth of God's goodness and love.

"Finally, every church building, but especially a basilica, is a reminder that God comes to dwell with His people, and the people always have a place in the house of the Church, in the house of God as we journey, by growing in holiness daily, to our true home, which is heaven."



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MODELS, *continued from Page 2*

function of maybe people becoming more aware of what this really entails.

“We listened to them in that first round, and we got more specific and gave them a little bit more to comment on. In the second round, we said, ‘This is our path that we’re thinking of, give us your comments,’ and they did that.”

Naturally, the greatest percentage of respondents came from parishes that were mentioned for closure.

“A lot of places let us know that they’ve been through a lot already, and they don’t want to go through many more changes, and we understand that,” Father Hartge said. “They’re all proud of their churches, and no one is expecting anyone to say, ‘We don’t care. We’re not sustainable. We’re not important.’”

“We’ve explained why we’re doing this, and people are going to be able to go online and look through the draft models themselves. They’ll be able to see the feedback themes, they’ll be able to see some of the feedback from the commission members who have been reading their feedback, and that’s really important for them to know that the commission members read your feedback.”

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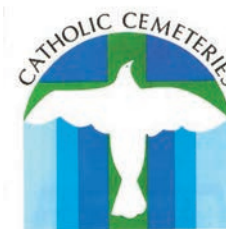
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Diocese's first permanent deacon retiring

By Tim Puet

For The Catholic Times

Deacon Roger Pry, the first deacon to be ordained for the Diocese of Columbus since the permanent diaconate was restored by Pope St. Paul VI in 1967, retired effective July 31.

Deacon Pry was ordained on March 25, 1975 at Columbus St. Joseph Cathedral by Bishop Edward Herrmann. Also ordained on that day were two seminarians who eventually became priests – Father Daniel Ochs and the late Father Rodric DiPietro.

Deacon Pry's diaconal service was divided almost equally between two parishes – Columbus St. Augustine Church, where he served from his ordination until 2001, and Canal Winchester St. John XXIII Church, where he was stationed from 2001 until retiring.

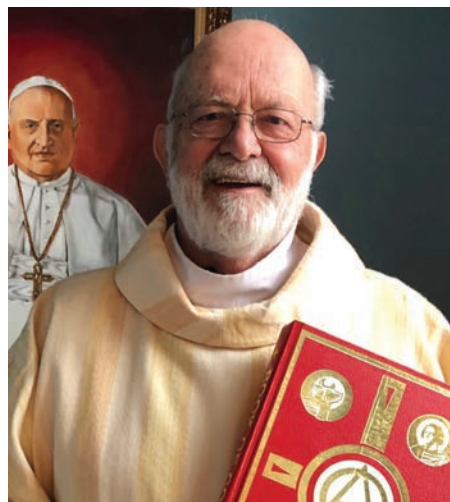
"I'm 84 years old, and I've been praying and talking about retirement for a while," Deacon Pry said. "This seemed like the right time because I'm still in good health and will be able to spend more time with my family on weekends.

"I'll still be helping out around the parish, doing things like visiting the sick and the homebound. It just will be nice to be able to plan weekends and other activities without being on call all the time."

Deacon Pry is one of seven deacons who retired at the end of July. Also retiring were Deacon Charlie Miller, also of St. John XXIII Church, who has been a deacon for 14 years; Deacons Phil Paulucci (32 years) and Hector Raymond (16 years) of Columbus St. Peter Church; Deacon Mickey Hawkins (11 years) of Westerville St. Paul Church; Deacon Don Poirier (17 years) of Dublin St. Brigid of Kildare Church; and Deacon George Zimmerman (14 years) of Columbus Holy Spirit and St. Philip churches.

Deacon Pry, a native of Crestline in north central Ohio, grew up in a Lutheran family and became a Catholic in 1957 at age 18. He spent 30 years as a teacher in the Columbus public schools. He has four daughters with his first wife, Charlotte, who died in 1970, and two daughters with his second wife, the former Mary Margaret "Midge" Roberts, whom he married in 1971.

In his youth, he had considered be-



Deacon Roger Pry

Photo courtesy Office of the Diaconate

coming a Lutheran pastor. Being married precluded his being a priest, but he was very interested in becoming a deacon when that possibility arose after Pope Paul's restoration of the diaconate as a permanent order of its own, rather than only as a steppingstone to the priesthood.

The Diocese of Columbus didn't begin its own diaconate training program until 1974, so Deacon Pry's training took place in the Diocese of Toledo's program from 1972 until his ordination.

Deacon Pry was encouraged in his diaconal studies and ministry by Father Earl Holtzapfel, Msgr. Colby Grimes and Msgr. Anthony Frecker, his pastors at St. Augustine.

"I always treated him as if he was my associate pastor. We made all the decisions (for the parish) jointly because of his experience," Msgr. Frecker said.

Msgr. Frecker eventually was reassigned to Chillicothe St. Peter Church, and in 2001 received the appointment as the first pastor of St. John XXIII Church, the most recent parish to be founded in the diocese.

"I needed a deacon and called Roger and asked him if there was any way he would ask to be assigned to John XXIII," Msgr. Frecker said. Columbus St. Augustine and St. Gabriel churches had merged into one parish at that point, and "after much frustration and pain of leaving Sts. Augustine and Gabriel, he finally did say, 'Yes,' and so we were together another 15 years prior to my

retirement.

"Roger was not only the first deacon of the diocese, he was one of the best – a real churchman. He was totally dedicated to the teachings of the Second Vatican Council and was very committed to pastoral ministry. I was very glad to work with him.

"He showed me the ropes, you might say," Deacon Miller said. "I always marvel at how many priests he knows in the diocese; of course, he was the first ordained deacon for the diocese. ... Roger has a heart for the ministry to the sick and has brought comfort to many parishioners.

"Not only have Roger and I shared our ministry at St. John XXIII, we have also become family. ... We do not miss many opportunities to share both our ministerial and family life on Wednesday evenings. While we have both retired, I expect our relationship will continue through the coming years."

Deacon Frank Iannarino has been director of the diocesan Office of the Diaconate for the past 30 years and said Deacon Pry has been of great help to him.

"Deacon Pry is truly the deacon pioneer in our diocese," he said. "He has seen it all regarding the development and restoration of the diaconate as a permanent order.

"Deacon Roger has always been right there when I needed any help, advice or support. He came on the scene as a permanent deacon when many of the priests and people were very uncertain about the changes that were being developed and implemented by Vatican II.

"When I was assigned in 1992 to oversee the newly developed Office of the Diaconate and the revised diaconal formation process, I knew I could count on Deacon Roger and Midge to advise me on the wonderful experiences and the challenging issues about being a married deacon. They were always a phone call away especially as I was helping men discern the diaconate at a time when their children were young.

"Over the years, I have always relied on Deacon Pry to be honest and forthcoming about the fraternal na-

ture of the deacon with his pastor and parochial vicar. He saw the ups and downs that go with those pastors and religious who have truly accepted the ministry of the deacon, as well as those who felt ordaining deacons was a waste of time.

"Needless to say, Deacon Pry and many of the earlier deacons from the 1970s and 1980s 'took the bullets' for all of us who have become deacons over 50 years since the restoration by Vatican II."

"I've enjoyed everything about being a deacon, whether it's preparing parents for baptism; getting young people ready for their first reception of the Eucharist, first reconciliation and confirmation; or doing marriage preparation for couples, but above all, it's been a privilege and a pleasure to be able to assist with the liturgy and to preach homilies," Deacon Pry said.

"I'm always encouraging whenever men ask me about the possibility of becoming a deacon. The most important things for them are to be already involved in their parish, to have a supportive wife if they are married and to have a strong desire to serve the people of God.

"Being a deacon is a calling, something a man can't ignore if he has the call. If anyone is hearing that kind of call, I urge him to listen and to prayerfully consider the possibility."

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FATHER TAD, continued from Page 6

choice.

The late Father Benedict Groeschel alluded to these nuances surrounding our inclinations and choices when he noted, "Homosexuality is a condition; gay and lesbian is a decision."

The Catholic Church extends a beautiful call to each of us, one of authentic freedom and love. Human sexuality involves powerful drives that must be ordered within God's sacred and providential plan. The Catechism reminds us that same-sex-attracted

individuals are called ultimately to holiness, which is the fulfillment of a life of love:

"Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection" (n.2359).

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Local news and events

Sunday evening Sonnet Masses set for St. Mary German Village

Columbus St. Mary, Mother of God Church in the German Village area will begin a weekly Sonnet Mass, an inspirational and dynamic worship experience combining the beauty of classical Catholic liturgy with the power of contemporary worship music, at 6:30 p.m. Sunday, Sept. 4.

Sonnet refers to worshipping the Son of God as the sun sets on Sunday evenings. The Mass fulfills the weekly Sunday obligation.

For more information about the celebration of the Eucharist at the parish, visit www.southcolscatholic.org.

Men's luncheon club meetings resume

The Catholic Men's Luncheon Club will return from its summer break on Friday, Sept. 2, resuming its monthly meetings with a talk by Columbus police officer Mark Hauenstein on the challenges and graces of being a Catholic police officer.

The meeting will take place after the 11:45 a.m. Mass on Friday, Sept. 2 at Columbus St. Patrick Church, 280 S. Grant Ave.

Parking will be available in the Columbus State College Grant Avenue parking lot (25-S) across the street from

the church. No reservations are necessary. A suggested \$12 donation covers the lunch and meeting.

The October luncheon will be on Friday, Oct. 7 at the same time and place and feature Father Paul Marich, OP, a newly ordained Dominican priest and parochial vicar at St. Patrick Church.

The September luncheon will be sponsored by Mission Control, LLC, a Columbus business consulting and IT infrastructure services company.

If you are interested in sponsoring a luncheon, contact Jim Gernetzke at jimgernetzke@noslumine.com.

Young Adult Conference set for Oct. 16

The fourth annual Columbus Catholic Young Adult Conference for all Catholics ages 18 to 35 will take place Saturday, Oct. 15 at Sunbury St. John Neumann Church, 9633 State Route 37 East.

Featured speakers will be Father Michael Fulton of Columbus Christ the King Church and Kim Zember, founder of Overcome Ministries for once LGBTQ+-identifying adults.

The event is designed to empower young adults to transform their communities through their identity in Christ.

Besides the talks, it will include mul-

ti-ple breakout sessions on topics including prayer, mission and the Theology of the Body; large- and small-group discussions; Eucharistic Adoration; and lunch. The day will conclude with Mass at 4 p.m. celebrated by Bishop Earl Fernandes and an optional dinner.

Admission is \$35 per person. To register and for more information, go to www.ccyac.org

Father Tomson to speak to record society

Father Ty Tomson, pastor of Lancaster St. Bernadette and Bremen St. Mary churches and chaplain and teacher at Lancaster Fisher Catholic High School, will be the featured speaker for the Catholic Record Society's quarterly meeting at 2 p.m. Sunday in the Lang Room of the Catholic Foundation building, 257 E. Broad St., Columbus. His topic will be "The Coexistence of the 1570 and 1970 Roman Missals Today."

The program will be followed by a short business meeting and a silent auction of duplicate books from the society's collection.

Parking is available in front of the building and at parking meters on Broad Street, which are free on Sunday, as well as in the lot behind Columbus

St. Joseph Cathedral.

Holy Family alumni group plans September reunion

The Columbus Holy Family Alumni Association will hold its annual homecoming on Saturday, Sept. 10.

A 4 p.m. alumni vigil Mass will be held at Holy Family Church, 584 W. West Broad St., followed by refreshments in the undercroft and a raffle.

The church and undercroft are accessible by an elevator at the east entrance.

For more details, contact Genny (Welker) Temple at vttemple@gmail.com or (614) 539-4815.

Dublin Singers need voices

Dublin Singers are looking for singers in the Dublin area, including Dublin St. Brigid of Kildare, Hilliard St. Brendan, Powell St. Joan of Arc, Plain City St. Joseph and Columbus St. Margaret of Cortona to join the group.

Practice starts at 7 p.m. Sept. 1 at 6477 Eiterman Road in Dublin and runs until 9 p.m.

The group will perform Sunday, Oct. 9 during the Columbus Italian Festival.

For more information, contact Molly Newberry at 614-203-6621.

The Month of August is Dedicated to the Immaculate Heart of Mary

To save the souls of poor sinners, God wishes to establish the devotion to my Immaculate Heart throughout the world."

— Our Lady of Fatima

There is no better way to the Sacred Heart of Jesus than through Our Lady's Immaculate Heart.

Pray the rosary and dedicate your home and family to the Sacred Heart of Jesus by Enthroning them...

- Join us for our Monthly Rosary (link from our website).
- Enthroner your home to Jesus' Sacred Heart:

www.WelcomeHisHeart.com



Diocesan educators work with Catechetical Institute

By Tim Puet

For The Catholic Times

The diocesan Office of Catholic Schools is partnering with the Catechetical Institute of Franciscan University of Steubenville in a program designed to help all teachers and administrators in diocesan schools link their knowledge of Catholic teaching with the everyday practice of the faith.

The program consists of eight, three-hour workshops per year over the course of three years, plus at least one annual workshop in subsequent years. It was adopted for the Diocese of Columbus at the beginning of the 2020-21 school year, so this will be its third year in the diocese.

All diocesan teachers and administrators started with the first year of the program in 2020-21. Those hired in subsequent years are in the program's first or second year, depending on their hiring date. Teachers receive a certificate for each year completed.

The program is led by Dr. Therese Recinella, diocesan associate director for school religious education, who has been employed by the Schools Office for the past three years and was a teacher and administrator for more than 30 years at schools in Florida, Maryland, Massachusetts and Texas. She also taught English for two years with the Peace Corps in Ukraine.

"I began implementing the Catechetical Institute's program in Columbus on



Students from around the diocese made their way back to school in August for the start of the 2022-23 academic year.

my second day here," she said. "I had worked with it at the diocese in Texas where I was director of evangelization and catechesis and found it to be a wonderful model of putting Catholic teaching into practice in all aspects of school life. I like to say, 'We're Catholic all day' in our schools. This helps us live up to that standard."

One significant change between the Catechetical Institute model and other religious education programs for teachers is that the Steubenville-based program is for every school faculty member, not just those teaching religion

classes. Another is that the workshops are online and can take place at each school at a convenient time, rather than being live lectures in a central location.

"That's really important in a diocese as large as Columbus," Recinella said. "Teachers in places like Dover, Portsmouth and Wellston don't have to make the two-hour drive to Columbus for these courses, sometimes in winter weather, but can take them close to home."

"People have been very happy with the Catechetical Institute workshops since we began them in 2020-21," Re-

cinella said. "Besides being convenient, they've provided a way for schools to build Christian community because they're set up to be taken in small groups and in a format designed to encourage discussion and interaction." The number of groups is determined by the size of the school.

Each three-hour workshop is divided into six to 10 segments that include a 10- to 12-minute video, followed by a task designed to engage participants in the content they received from the video, with both a practical and spiritual focus.

The tasks include some multiple-choice questions but focus on reflective questions encouraging participants to apply the content of the workshop to their everyday lives. Segments can be completed in one session or as many as needed. Each teacher has an independent professional development plan that is part of the program.

The first workshop looks at the mission of Catholic schools and the role of teachers and is designed to be completed by Oct. 31. The next two, for the period between Nov. 1 and Jan. 31, are on "Our Life in Christ: The Basics of Morality" and "The Human Person."

During the three-year course of the programs, workshop subjects include the Catechism of the Catholic Church, the meaning of objective truth, Scripture, the liturgy and the universal call

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Prayers for the start of the new school year

By Dr. Adam J. Dufault

Superintendent of Catholic Schools

Somehow, the summer has flown by once again and it is time for the start of the new school year. Hopefully it has been a restful and relaxing time for all of the families in our schools. For the past several weeks across the schools of the Diocese of Columbus, administrators, teachers, and staff have been busily preparing for the start of the new school year. We are all eager to welcome back our 17,000 students.

The first day of school is a time of transition for many families. It changes routines – the structure of drop off and pick up times returns, uniforms come back out of closets, and homework areas are reset. For educators, it is a time of both joy and renewal, as we enter into a new year with new students, full of possibility and potential.

Great things will happen this year. Milestones will be reached, challenges overcome, and our students will grow in their faith and in their knowledge.

This year, the Office of Catholic Schools will continue to lead the implementation of our new strategic plan, Real Presence, Real Future: Our Catholic Schools. Published last year and available on our website (education.columbuscatholic.org), this vision for the future of our schools sets forth our commitment to ensure that our schools continue to grow in Catholicity, academic excellence, and sustainability. We have already completed two major initiatives in this plan.

The first is the creation of our brand new, completely re-developed Religion course of study for all grades PK through 12. This document was created over sixteen months through the combined work of a dedicated committee of teachers, principals, and priests, led by Dr. Therese Recinella, the Associate Director for School Religious Education. The new course of study utilized Archbishop Michael Miller's Holy See's Teaching on Catholic Schools, the new Directory of Catechesis, the Cardinal Newman Society's Christian Anthropology standards, and Theology of

the Body from Cincinnati-based Ruah Woods. We feel that we have created the best course of study for religion in the country, and are excited to see it roll out in our schools.

We are also pleased to announce the creation of a new tuition assistance program. The Emmaus Road Scholarship Fund is an Ohio Scholarship Granting Organization, a new program in the state that allows donors to receive a 100% tax credit of up to \$750 or \$1,500 for those married filing jointly on 2022 state taxes. In Luke, we hear about how Jesus accompanied his disciples on the Road to Emmaus, but they did not recognize him until much later, when they recalled how their hearts were burning as He opened the scriptures to them. With this passage from Scripture as our inspiration, we would like to invite donors throughout our Diocese to accompany students in need in every one of our 52 Catholic schools so that their hearts will be opened to Jesus through Catholic education. More information is available at education.columbuscatholic.org/tuition-assistance-fund or at

EmmausRoadScholarshipFund.org.

Additionally, I will be launching a new podcast series titled, "Becoming Saints: The Podcast for Our Catholic Schools." New episodes will be released on the second and fourth Friday of each month and will feature my conversation with key leaders in our Catholic schools. The first show, a discussion with Bishop Fernandes, will be released on August 26. The Diocesan and OCS websites, along with social media pages, will have more information soon.

Our schools differ from all others in that they are crucial ministries of the Church, carrying forward Jesus' Great Commission to "go out and make disciples of all nations" (Mt 28:19). At their foundation, our schools are places of evangelization tasked to form disciples for a world that so dearly needs them. This essential work will continue in all of the classrooms of the Diocese this year. Please pray for our educators, our students, and their families as we begin the new school year.

Diocese, Steubenville Catechetical Institute partner to form catechists

By Tim Puet

For The Catholic Times

The Diocese of Columbus and the Catechetical Institute of Franciscan University of Steubenville are joining forces in a program that will be the primary source of formation for catechists in the diocese.

“The diocese has been looking for a reliable partner in formation of missionary disciples as part of its Real Presence Real Future initiative for parish renewal,” said Father Adam Streitenberger, director of the diocesan Office for Evangelization.

“In the Catechetical Institute, we have a partner which has become one of the preeminent catechetical centers of the world since it was founded five years ago and is within a short drive from anywhere in the diocese.

“The institute has been successfully working with educators in diocesan schools for the past year and is inviting parishes to have Parish School of Religion, RCIA and adult education teachers, youth ministers, paid catechists and volunteers take part in its programs as part of their ministry certification process.

“Pope Francis established a new ministry of catechist for the laity last year, and the institute’s programs will be part of the requirements the diocese is working on for the ministry.

“The institute has developed 182 workshops arranged in 16 tracks of study, including three in Spanish, with more on the way. Pastors will be able to choose from those tracks to tailor their catechist formation programs to their parishes’ specific needs. That’s one of this program’s great advantages.”

When a parish signs up for the Catechetical Institute’s program there is a \$300 annual fee. This year, the fee has been covered by the diocese and the institute together. Going forward, the fee can be waived in need-based situations for parishes. The institute charges nothing beyond that, no matter how many persons in a parish use its programs or how many workshops a parish offers.

Dr. William Keimig, the institute’s assistant director, introduced the program to parish leaders on Wednesday, Aug. 10 at Hilliard St. Brendan the Navigator Church. He said the institute is partnering with 107 dioceses in 35 nations, including 50 percent of the dioceses in the United States.

More than 4,500 parishes and schools are taking part, and more than 28,000 people involved in ministry activities are learning from the institute’s workshops and being mentored by more than 2,000 mentors.

He said the institute was the result of



At-home learning is an important element in catechesis.

Photos courtesy Catechetical Institute

meetings over several years between Cardinal Christoph Schonborn of Vienna, who assembled the Catechism of the Catholic Church; representatives of the Institute of Notre Dame de Vie in France; Barbara Morgan of Franciscan University; and Dr. Petroc Willey, director for 21 years of the Maryvale Institute in Birmingham, England and now a theology professor at Franciscan.

“Around the year 2000, Cardinal Schonborn noticed that the reception of the Catechism (which was issued in 1992) wasn’t very good in many parts of the world, including his own archdiocese,” Keimig said.

“There were some notable exceptions – Notre Dame de Vie, Maryvale and Steubenville – so he called representatives from those places together to talk to each other and see what was different about our approaches. Barbara brought me along.”

After seven years of intermittent discussion, Cardinal Schonborn asked the group to write a course for the RCIA program in the Diocese of Plymouth, England. Their continued collaboration led to Willey’s coming to Franciscan and ultimately to formation of the Catechetical Institute.

“We realized that in forming catechists since the 1980s, we were strong on teaching basic doctrine to large groups of varying ages and levels of experience, with paid parish staff members and volunteers mixed together, but we couldn’t deliver a methodology to go along with their doctrine. You could teach them something useful but not how to apply it to their particular needs.

“We were checking boxes, checking attendance and people were getting their certifications to teach, but there was nothing about someone’s personal faith experience and passing on that faith to others. We were strong on exhortation



Hands-on tools, including sacramentals such as holy water, are incorporated into the program.

– the ‘why’ of what Catholics believe – but weak on enablement – how to pass on that belief in an effective way that would relate to daily life.”

With that in mind, the institute, with the help of more than 50 presenters from different walks of life, nations, ages and ministry areas, began assembling its program of workshops and course tracks focusing on long-term, in-depth formation for each niche of ministry.

The tracks and workshops are designed to be done in collaborative learning sessions with small groups. The number of groups is determined by the size of the audience at a session. Workshops take about three hours and are divided into six to 10 segments with a 10- to 12-minute video, followed by a specific task that includes multiple-choice questions but focuses on reflective questions encouraging participants to apply the content of the workshop to their daily lives.

“We don’t do lectures where the participants just sit and take notes, with some asking questions, then everyone goes home,” Keimig said. “We’re focused on forming people who then go on to form others.

“The mentorship model is the key to our programs. Mentors support, reinforce, refer back and refer people on to other workshops. They seek to listen, to take a sincere interest in someone else, enjoy achievements, believe in what others do, support their mission and help them through difficult patches.

“When I began as a religious educator at a parish in Maryland, I had to figure out not just how to run stuff, but how to build people in the faith. I found myself running into three barriers, which I found were common to others doing the same work: balancing the issues of the everyday world with Catholic teaching; feeling incompetent in my knowledge

of the faith; and lacking confidence in my abilities to teach.

“The institute’s small-group learning sessions provide a model for effective formation. They give extroverts the help they need to be more helpful to others, while for introverts, they show how to deal with groups so that no one dominates and everyone in the group has their say.

“God can do much with little,” Keimig said. “The early Church started with a handful of people – the Apostles, the first generation of priests and deacons and a laity made up of people who were discipled in such a way that following Jesus and sharing Jesus were indistinguishable.

“It grew by leaps and bounds because of two factors: people who lived as other Christs and sacramental grace to lift their witness beyond weakness. The key to success in spreading the faith will always be personal, and the institute’s mission is to enable people to more effectively offer their own witness.”

The workshops are designed to be viewed in a group setting but are available online to anyone in the diocese at no charge. To obtain access, go to <https://franciscanathome.com/diocese-columbus>, select the middle blue button that says “My parish or school is already registered, and I would like to set up my individual free account under that institution” and follow the prompts to enter your information.

Another program for parishes and families that the Office for Evangelization recommends, titled Pathways Faith and Family, is designed to promote family-based learning. It was started by Father Tim Donovan, a priest of the Diocese of Orange, California, and founder of Faith and Family Life Catholic Ministries, in 2019 and has spread to about 7,000 families in about 120 parishes across the nation, he said.

“It started when me and some other youth ministers talked about the high school students who are involved in our ministries and realized they came from strong Catholic families,” Father Donovan said.

“We always tell parents they are the primary educators of their children in the faith and began to ask what we could do to help parents in enabling their children to encounter Jesus and forming them.”

Pathways consists of nine sets of tools and resources, titled Seek, Root, Claim, Mend, Nourish, Zeal, Witness, Mercy and Wonder, which deal with a particular aspect of Catholic teaching. Eight of the nine are for children and their parents; three also have units for teens and

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to holiness. The 19th and 20th of the 24 workshops, respectively, are on the Lectio Divina method of praying with Scripture and St. John Bosco's method of teaching through reason, religion and kindness.

The last four workshops can be chosen from among various subjects, depending on what grade level an instructor is teaching.

The program provides for mentoring of all new teachers from preschool to 12th grade, with building principals and administrators serving as mentors. All new administrators are mentored through the Office of Catholic Schools. The number of small groups for each workshop depends on the size of the school.

"With its blended learning platforms, the fact that it's mentored, its flexibility and the variety and richness of what it offers, the Catechetical Institute's program offers something the diocese's teachers have never encountered before," Recinella said. "It allows people to go deeper and to be met where they are at."

It's also inexpensive. The program is free for teachers who take part, and the only fee the institute charges is a \$300 yearly payment per parish or parish-school combination. Even that is waived in cases where parishes can't af-



Students were welcomed back to school throughout the diocese.

Photo courtesy Office of Catholic Schools

ford it. "It provides high quality at a low price," Recinella said. "People can't believe they're getting all this for free."

The Catechetical Institute program is an essential component of the evangelization plan for Catholic schools that is part of the diocese's Real Presence Real Future strategic evangelization initiative. The plan's vision statement said its goal is "to build and strengthen hearts for Our Lord among all educators. This plan includes large-scale encounter-oriented gatherings every three years sup-

plemented by local prayer groups, formation activities and retreats."

Dr. Adam Dufault, diocesan superintendent of schools, set up the diocese's relationship with the Catechetical Institute and began the process of deepening the diocese's collaborative relationship with Franciscan University, along with the diocese's previous bishop, Robert Brennan, now bishop of Brooklyn, New York.

"The Catechetical Institute is the best program out there to help us form administrators and teachers to accomplish our goal of growing a school system that is intentionally, authentically and unapologetically Catholic," Dufault said.

"To do this, we needed to find the resources to best support the outstanding men and women who make Catholic education a reality day in, day out throughout our diocese. We are very happy with how the Catechetical Institute has been implemented and with the feedback we have received."

The strategic plan of the Office of Catholic Schools, titled "Real Presence Real Future: Our Catholic Schools," contains three key focus areas that encompass the primary needs of the diocese. It says the schools should be Catholic (unapologetically inspired by faith), excellent (different by design and

excellent in every way) and sustainable (ready for the future).

Those goals utilize a framework based on the five marks of a Catholic education as proclaimed by Archbishop J. Michael Miller, CSB, currently the archbishop of Vancouver, British Columbia, while he was secretary for the Vatican's Congregation for Catholic Education.

Archbishop Miller said a Catholic school should have a supernatural vision; be founded on Christian anthropology; be animated by communion and community; be imbued with a Catholic worldview throughout its curriculum; and be sustained by Gospel witness.

"Christian anthropology" is not the traditional social science of anthropology, which deals in the comparative physical and social characteristics of people across history; rather, it is the study of humans as they relate to God — "how each of us are created in the image and likeness of God; how God creates every person out of His love for us; how we all possess a body and a soul and have intellect, reason and free will," Recinella said.

For more information on the vision for the future of diocesan schools that is part of the Real Presence Real Future initiative, go to <https://education.columbuscatholic.org/strategic-plan>.

Diocesan educators honored

Sixty-four teachers from Columbus diocesan schools were recognized for reaching service milestones:

48 years -- Sylvia Cotter, Columbus St. Mary; Janice Saggio, Columbus St. Matthias

47 years -- Robert Steinbauer, Columbus Bishop Watterson

45 years -- Catherine Henry, Lancaster Fisher Catholic

44 years -- Donna Doody, Hilliard St. Brendan; Michael Arends, Columbus St. Charles

43 years -- Virginia Sampson, Chillicothe Bishop Flaget; Mary Hartley, Grove City Our Lady of Perpetual Help

42 years -- Mary Jo Blue, Marion St. Mary; Robert Montgomery, St. Charles

40 years -- Linda Kerr, Bishop Flaget; Catherine LaPlante, Zanesville Bishop Rosecrans; Cindy Butchko, Columbus Immaculate Conception; Roberta Braunbeck, Newark St. Francis de Sales; Linda Camboni, St. Matthias; Margaret Stevenson, Fisher Catholic

30 years -- Martha Zellar, Bishop Rosecrans; Pierrette Graindorge-Pena, St. Charles; Lynn Garey, Delaware St. Mary; Leslie Dent, Columbus St. Mary Magdalene

20 years -- Julia Fix, Columbus Bishop Hartley; Evan Wagner, Bishop Hartley; Faith Armstrong, Columbus Bishop Ready; Benjamin Hilsheimer, Bishop Ready; Shannon Roof, Bishop Ready; Teresa Geers, Bishop Watterson; Ralph

Nicolosi, Bishop Watterson; Mindy Mays, Columbus Holy Spirit; Mary Hannan, Somerset Holy Trinity; Michelle Baltkauskas, Our Lady of Perpetual Help; Nancy Henterly, Our Lady of Perpetual Help; Leslie Kraus, Our Lady of Perpetual Help; Veronica Stemen, Columbus St. Agatha; Paula Villalobos, Columbus St. Andrew; Richard Ey, St. Charles; Russell McBride, St. Matthias; Barbara Apsley, Wellston St. Peter and Paul; Monica Murnane, Columbus Trinity; Luke Thimmes, Fisher Catholic

10 years -- Theresa Bernath, Zanesville Bishop Fenwick; Jennifer Bennett, Bishop Fenwick; Erin Kohut, Bishop Hartley; Corey Barret, Bishop Watterson; Meaghan Chapman, Newark Blessed Sacrament; Lindsey Nicholson, Tuscarawas Central Catholic; Colleen Mascarin, Columbus St. Francis DeSales; Carli Urcheck, DeSales; Jodi Kitko, Our Lady of Perpetual Help; Beth Werner-Smith, Worthington St. Michael; Kelly Eldred, St. Agatha; Anne Smith, St. Brendan; Karen DeLucia, Dublin St. Brigid of Kildare; Sara Hardin, St. Brigid of Kildare; Amanda Carter, St. Andrew; Elizabeth Homon, St. Charles; Zachary Wright, St. Charles; Robert Thornton, Newark St. Francis de Sales; Elizabeth Van Evra, Lancaster St. Mary; Mary Bishop, Westerville St. Paul; Betty Protz, St. Paul; Lisa Renken, St. Paul; David Miller, Columbus St. Timothy; Amanda Williams, St. Timothy



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Back to school with safe environment

By Regina E. Quinn

Director, Safe Environment Office

Now that school is back in session, the start of parish school of religion classes and youth group meetings is not far beyond. There is also the start of the Diocesan Recreation Association events, Scout meetings, and all the other activities our parishes and schools offer our minors. This plethora of fresh activity calls the attention of adults to the need to review and fully understand the safe environment rules that apply to all these activities, and ensure that our children enjoy these activities in a safe and healthy manner.

Adults refreshing themselves on these rules at this point will be assisting with the very thorough and effective protection effort the Catholic Church has undertaken these past 20 years, helping the Church to continue meeting the high standards and expectations of everyone, especially the young people and their families. With this in mind, here is a summary of vital matters to keep in mind as this new school year commences:

Protecting God's Children (PGC) training: Diocesan policy 201.10 requires the following people to complete PGC training within sixty (60) days of the start of their employment or service:

Clergy, Employees, and Applicants to Clerical Formation

All clergy serving in the Diocese of Columbus; all parish, school, and diocesan office and agency employees; and all applicants to formation for the priesthood or permanent diaconate, regardless of their level of contact with minors. This policy is applicable to lay employees, professed religious, clergy, and clergy candidates.

Catholic School Volunteers and Volunteers in Parish Programs/Ministries for Children and Youth

Every volunteer in a program or ministry for minors, regardless of their level of contact with minors. Duration of service does not mitigate compliance with this policy. This means that every volunteer, from the one-time helper in the classroom to the everyday recess monitor, must take PGC.

Examples: Catholic School volunteers, Parish School of Religion (PSR) volunteers, youth ministry volunteers, field-trip chaperones and drivers, Scout leaders, coaches and other recreation volunteers, Vacation Bible School volunteers, Children's Liturgy of the Word volunteers, pre-school volunteers, nursery volunteers, and so forth.

Volunteers Working with Children

and Youth in Other Parish Programs/Ministries

Volunteers for other parish programs or ministries who have been delegated care, custody, or control of minors in any way are required to complete a criminal background check and participate in a Protecting God's Children training session. Duration of service does not mitigate compliance with this policy. Again, this means that every volunteer, from the one-time helper to the volunteer of many years standing, must take PGC.

Examples: Parish festival volunteers staffing activities for minors, volunteer choir director (if choir includes minors), service coordinators (if service programs include minors), and so forth.

Background reports: Diocesan Policy 201.10 also requires the people listed above to have a state level criminal background check administered by the Ohio Bureau of Criminal Identification and Investigation (BCII). This rule applies to all employees whether or not they work with minors, and a clean record as defined under Ohio law must be received by the Diocesan Safe Environment Office prior to the start of employment. A clean record as defined under Ohio law must be received by the Diocesan Safe Environment Office for all volunteers working with minors in any way prior to working with minors in any way. If any of the above-named people have lived in Ohio less than five years, they must also have a background check through the Federal Bureau of Investigation, and a clean record must be received prior to start of employment or volunteering with minors. School employees and teachers are required to have both state and federal background checks completed in accordance with state law.

Two-deep strategy: Policy 200.30 requires parishes/schools/agencies to follow a strategy of "two-deep" ministry with minors, where at least two (2) adults who are in full compliance with Diocesan safe environment policies are present at all activities and situations. This includes, but is not limited to, transporting minors in motor vehicles for field trips, practices, sporting events, mission trips, and so forth.

For the purposes of this policy, "full compliance with Diocesan safe environment policies" means:

1. the person's criminal background report is on file with the Safe Environment Office; and,
2. the person has completed the VIRTUS Protecting God's Children (PGC) training.

Communications with minors: Adults, whether employee or volunteer, must be very careful in how they communicate with minors. This includes, but is not

limited to, telephone calls, emails, text messages, and social media messaging. Diocesan Policy 400.11 has the following requirements:

An adult employee or volunteer may not initiate a one to one private communication with a minor. This includes, but is not limited to, telephone calls, emails, text messages, and social media messaging. One-on-one or private communication between non-related adult employees or volunteers and minors is prohibited. All interactions in person and through technology must meet the 2-deep strategy described above. There are no exceptions to this policy. If a minor initiates such communication, then the adult must move the conversation to a public platform and retain a record of the communication. All interaction and communication must be open, public, transparent, and appropriate. For clarification, communication through the U.S. Postal System meets the open, public, and transparent criteria.

Method or medium of communication must allow for accountability and ability to retain records of communications, therefore no "anonymous" apps or platforms and no apps or platforms which automatically delete communications are permitted.

Communications should come via professional ministry account/profile, phone (mobile/work), email, or physical address; **NEVER** via a personal account/profile, phone (mobile/home), email, or physical address. If the employee or volunteer adult is not issued a mobile ministry phone, then communication should be through a public platform.

Adult employees and volunteers must not initiate or accept "friend" requests, "follows," or the like with minors related to personal social media platforms or apps.

Parents should be invited and strongly encouraged to sign up for communications.

High-school-aged minors who serve as employees or volunteer leaders or assistants with minors under the age of 13 must conform to the above policies in all communications pertaining to the ministry with which they are helping. Additionally, minors must abide by Policy 300.31 regarding conduct with peers and those of younger age.

Reporting abuse: All clergy are mandatory reporters, unless the abuse is revealed in the confessional.

All school employees, including coaches, are mandatory reporters of suspected child abuse.

Some parish employees, such as youth ministers, are mandatory reporters.

Most parish and school volunteers are not mandatory reporters. However,

they do have a moral responsibility to report actual or suspected child abuse and/or neglect.

The Ohio Department of Job and Family Services has launched 855-O-H-CHILD (855-642-4453), an automated telephone directory that will link callers directly to a child welfare or law enforcement office in their county. Ohioans who suspect child abuse or neglect now only need to remember one phone number!

If you suspect a child is being abused or neglected by a member of the clergy or any employee or volunteer at a Parish, Catholic School, or any Catholic organization or apostolate in the Diocese of Columbus, please report it immediately to your county child protection agency! After you have contacted the civil authorities, please contact the appropriate diocesan personnel so a safe environment can be maintained, and an investigation can be facilitated by an independent review board. You can contact the Victim Assistance Coordinator, Laura Lewis at:

Laura J. Lewis, M.A., L.P.C.C.-S
llewis@columbuscatholic.org
helpisavailable@columbuscatholic.org

Release of personally identifiable information: Diocesan Policy 400.15 covers the release of personally identifiable information.

Information regarding minors that is not considered personally identifiable information will be released in various formats, including websites, unless a parent/guardian notifies the parish/school that such information is not to be released regarding his/her child. Information not considered personally identifiable includes names of minors, grade level, activities, sports, awards, and date of graduation.

Personally identifiable information for a minor may only be published or shared with the written consent of a parent/guardian. Record of consent must be retained on file for seven (7) years or until the consent is revoked by the parent or guardian.

Personally identifiable information includes photographs, digital images, or recordings with and without names, addresses, email addresses, phone numbers, social media accounts, and personal characteristics (height, weight, etc.).

Release forms can be found in the Safe Environment Manual, accessible on the Diocesan Webpage at <https://columbuscatholic.org/safe/policies>.

Additional rules: Diocesan Policy 200.30 sets out some additional rules for activities with minors. These include:

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parents; and one is for parents only. The boxes and supplemental videos contain all the materials for a variety of hands-on, innovative activities that prepare children, along with their family, for reception of the sacraments. The whole family comes together to help prepare the child for the sacraments, promoting family centered learning.

Using the boxes for baptism, parents and godparents learn together to prepare for the baptism of their child. The box for confirmation also provides formation for sponsors to aid them in their important role.

The Pathways journey begins with a conversation between the parent and a religious education director, catechetical leader, clergy member or other parish representative for about 20 to 30 minutes to determine where the parents are in their faith journey. The parents then take part in a self-led inventory on what they desire moving forward. This helps determine which resource packages might be most useful to a family.

The course of study can be individualized to a family's needs to provide the most engaging experience for them. The Pathways model begins with the experience of knowing Jesus for the whole family and builds on that experience to catechize the family together, helping them grow in their faith. Resources are available in English and Spanish.

"We are more a process than a one-size-fits-all program," Father Donovan said. "Our model is based on stages of growth rather than a continuing spiral of

growth. It's a return to an older way of formation, focusing on the entire family rather than just the children or just the adults.

"It's designed to encourage intentional conversations between parents and children about what it means to be Catholic. Those of us involved in Pathways have found that the likelihood of children retaining the faith is much stronger when they and their parents often have this kind of discussion.

"Pathways is family-centered and parish-supported rather than being the other way around. I think it's the kind of thing Pope Francis is asking for when talking about personal renewal. People tell me all the time that our resources are the most beautiful they've ever seen for a family faith program. I don't think anyone offers anything quite like our boxes."

Hilliard St. Brendan Church has been part of the Pathways program for the past two years and has 320 children from 205 families signed up for it for the 2022-23 school year, said Jacob Doran, parish director of evangelization and catechesis.

"Father Bob (Penhallurick, the parish's pastor) and my predecessor in this position, Theresa Whiteside, had been looking for a couple of years for a family-based faith formation program that provided more than just textbooks," he said. "We experimented with families using various programs and found that those involved with Pathways were learning the most about the faith at

home."

The parish is using Pathways' Seek and Root boxes and will continue to use the sacramental preparation boxes throughout the year. Besides being involved in at-home studies, participants are meeting once a month at the parish, with the gatherings divided into groups for parents and for students in kindergarten to second grade and in grades 3 to 5 and 6 to 8.

The sixth- through eighth-graders also are having small-group meetings twice a month and using books from Ascension Press.

"I've had overwhelmingly positive feedback about what we do," Doran said. "Families like how the program is structured and the ability to build rapport with parents of other children of the same ages. I also appreciate the personal support from the Pathways team – how they have invested in me as a parish leader for the sake of the families here."

For more information about Pathways, go to www.fflcm.org. Doran may be reached at jdoran@stbrendns.net. Father Streitenberger may be reached at astreitenberger@columbuscatholic.org.

Information on either the Catechetical Institute programs or Pathways also is available from Liz Christy, the Evangelization Office's associate director for missionary disciple formation, at echristy@columbuscatholic.org.

SAFE, continued from Page 14

Parishes are required to follow a "two-deep" ministry with minors. As stated earlier, this means there should be at least two qualified adults who are compliant with all Safe Environment policies present in all activities and situations, wherever possible. This includes motor vehicles.

Adult chaperones must be at least 21 years old.

For activities away from school or parish property, a ratio of one adult per 10 minors should be followed. For overnight trips, the ratio is one adult per six minors. The minors will also need permission slips signed by a parent or guardian.

Transporting minors: Diocesan Policy 400.30 states that all drivers transporting minors must be in full compliance with diocesan Safe Environment policies. All drivers and vehicles used for transporting minors must also be in full compliance with the policies in the *Diocesan Financial Policy Manual*. These policies include:

- No 15-passenger vans.
- Drivers must be at least 25 years old.
- Drivers must have a valid driver's license.
- Vehicles must have a valid, current registration.
- The insurance policy on the vehicles must have minimum bodily injury liability coverage limits of \$100,000 per person/\$300,000 per occurrence.
- The vehicle's insurance policy must also have minimum property damage coverage

of \$100,000, or a combined single limit of \$300,000.

- No use of cell phones while driving for diocesan business. This restriction applies to both incoming and outgoing calls. It also applies to both hand-held and hands-free devices, including devices linked through technology platforms and applications.
- Complying with all relevant traffic laws. This includes Ohio's state-wide ban on texting while driving.

If you violate any of these provisions, it is very likely that the Diocesan insurance provider will not cover any damages in the event of an accident. There is a standard form employees and volunteers who transport minors are required to fill out before they actually transport the minors. This is a requirement we check on during the Safe Environment on-site audits.

If you have any questions about the safe environment policies, please contact the Safe Environment Office at (614) 241-2568. You can email us at:

- Erik Bonilla, Safe Environment Specialist, ebonilla@columbuscatholic.org
- Laura Lewis, Victim Assistance Coordinator, llewis@columbuscatholic.org
- Regina E. Quinn, Director, rquinn@columbuscatholic.org

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QUESTIONS?
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22nd Sunday in Ordinary Time Year C

It's not about you, but others

Sirach 3:17-18, 20, 28-29
Psalm 68:4-5, 6-7, 10-11
Hebrews 12:18-19, 22-24a
Luke 14:1, 7-14

A number of years ago, I led a pilgrimage to Italy that included some extra travel with an old soldier who had served in World War II. He had always remembered a winter stay in the Bologna region of Italy where he made the acquaintance of an Italian family. He had jotted down an address but never used it. Decades later, he had a pastor who knew Italian and who could assist him to get in touch with the family.

We happened to arrive in Monghidoro on the evening of a big dinner held to thank all who had participated in the local festival. The little boy who had made friends with the American soldiers and who used to ride on the front of their jeeps through town was now known to the locals as Lo sheriffo, that is the sheriff. He had no public office, but it was clear that he was boss of the town.

Lo sheriffo showed us where we were to sit for the dinner. We sat down and watched the crowd gather. Soon, someone came to tell us that this table was reserved for the town dignitaries, the mayor and other local officials. We said lo sheriffo had told us to sit there.

Suddenly, their whole attitude changed. The folks who were ready to put us in our place became our advocates who told everyone that we were guests of lo sheriffo.

Of course, it was a magnificent, multi-course meal. Included in the first course was the tortellini, a specialty of the area. When the meal was over, the ladies of the town asked whether we liked their tortellini. We had been transformed at the word of a dignitary who had no official position to being people sought

23rd Sunday in Ordinary Time Year C

With understanding, signs of faith can lead us, others to God

Wisdom 9:13-18b
Psalm 90:3-4, 5-6, 12-13, 14, 17
Philemon 9-10, 12-17
Luke 14:25-33

Our age requires a clear witness of the Gospel. To offer this witness, we face two major challenges. First, the world is much larger than we imagine. No matter where we live, we have been naïve about the extent of the world. We are one world, and yet we are a multiplicity of peoples and cultures, distinct but never completely separate.

The second challenge is that we have examples of physical symbols of Gos-

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.



for our endorsement of the fruit of their labors. No doubt there are restaurants in the area that list on the menu that the tortellini has the approval of an American soldier and his priest companion.

Our experience easily brought to mind the Gospel for this Sunday. Jesus' advice to take the lowest place and the promise that we will be given honor in the eyes of all shows that He understands human nature. We are destined for greatness, but it is not something that we can attain by our own power. We can cooperate with grace and grow in our capacity to receive what is offered, but only when we set aside our pride. Humility wins the heart of God.

Poverty is a fact of our world. Yet, there are many degrees of poverty. Many parts of the world are materially poor, where people lack basic necessities. This kind of poverty is due to greed, the selfishness of those who have, who do not share what they have with those who have not. No matter how we might try to convince ourselves that we do not bear some responsibility for this situation, it is a cry for justice.

Another kind of poverty possesses the spirit. When we fill our hungers and thirsts with the "stuff" of this world and close our hearts to "the more," we reveal our narrowness of spirit. Mother Teresa came to America and pointed out that she had never experienced such poverty as ours among the "poorest of the poor" that she served throughout the world.

The call of the Gospel is to see every-

pel values from ages and cultures past but have often lost an understanding of their meaning. Families might possess "holy things" that are not understood by their children and grandchildren. Many churches receive donations of objects that grandparents have treasured because other family members do not know what to do with them.

Pictures, rosaries, prayer books and other items seen by generations in the homes of the patriarchs and matriarchs of families, often brought from "the old country" and in foreign languages, are boxed up and given away.

Treasures are available to us, both in

THE WEEKDAY BIBLE READINGS

8/29-9/3

MONDAY

1 Corinthians 2:1-5
 Psalm 119:97-102
 Mark 6:17-29

TUESDAY

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

WEDNESDAY

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

THURSDAY

1 Corinthians 3:18-23
 Psalm 24:1b-4b, 5-6
 Luke 5:1-11

FRIDAY

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

SATURDAY

1 Corinthians 4:6b-15
 Psalm 145:17-21
 Luke 6:1-5

9/5-9/10

MONDAY

1 Corinthians 5:1-8
 Psalm 5:5-7, 12
 Luke 6:6-11

TUESDAY

1 Corinthians 6:1-11
 Psalm 149:1b-6a, 9b
 Luke 6:12-19

WEDNESDAY

1 Corinthians 7:25-31
 Psalm 45:11-12, 14-17
 Luke 6:20-26

THURSDAY

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

FRIDAY

1 Corinthians 9:16-19, 22b-27
 Psalm 84:3-6, 12
 Luke 6:39-42

SATURDAY

1 Corinthians 10:14-22
 Psalm 116:12-13, 17-18
 Luke 6:43-49

DIOCESAN WEEKLY RADIO AND TELEVISION

MASS SCHEDULE: WEEKS OF AUG. 28 AND SEPT. 4, 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 Breezeline 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.stannstmary.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 II and III of the Liturgy of the Hours.

one through God's eyes. We are invited not to seek glory for ourselves but to discover the needs of those who cannot repay. The witness that the world seeks is not a material sharing, though that is a good place to start. Rather, the true longing of the human heart is for the

spiritual food that comes from a living relationship with God that moves us out of our narrow vision.

God, in His goodness, has made us to be a home for the poor. We are capable of living the Gospel in a way that draws others into the fold.

our homes and in the world around us, that can serve as means to proclaim the Gospel if we take time to understand their meaning. Young people are being taught the "inner meaning" of what their elders might consider "old fashioned" or difficult to understand, and they are excited to make use of these "Gospel tools." To work with the next generations, we need to unpack the treasures around us.

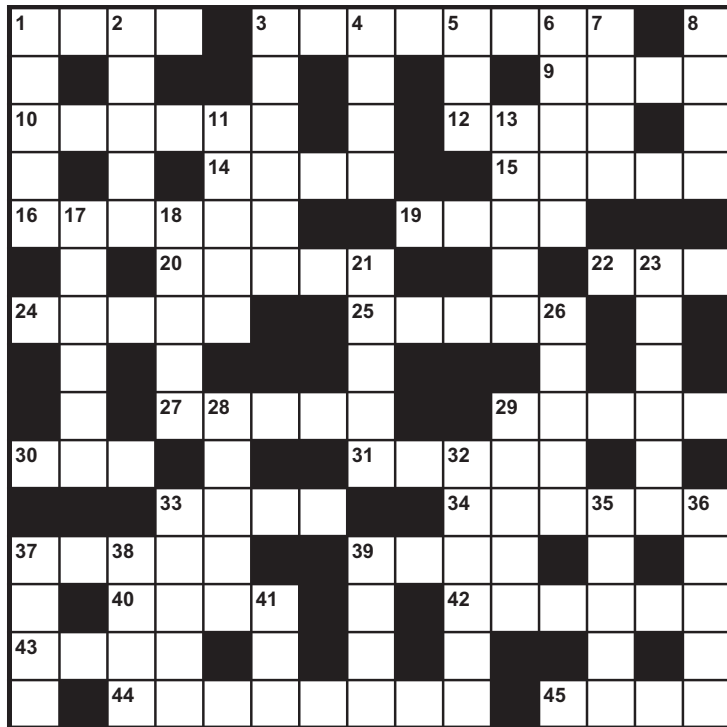
The Church can make use of whatever comes from the work of human beings to deepen an understanding of the ways of God. But we must live fully in the world, to take seriously the nature of

things as they are. This is not easy.

Sometimes we realize that the world is far from the Gospel values. Other times, we might be so accustomed to one way of approaching things that we miss other ways just as valid. These "new ways" might also be better. Discernment is necessary. This calls for wisdom higher than our own.

In this weekend's Gospel, Jesus calls us to renounce the ties that bind us, whether material or personal, to live the Gospel. The Church recognizes that this

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ACROSS

- 1 Amen, I say to you, this very night before the cock crows, you will _____ me three times." (Mt 26:34)
- 3 Priest and founder of Boys Town
- 9 What we abstain from
- 10 Francis' hometown
- 12 Magi leader
- 14 "You know that he was revealed to _____ away sins" (1 Jn 3:5)
- 15 He walked with God (Gen 5:24)
- 16 "... they who _____ and thirst for righteousness..." (Mt 5:6)
- 19 Influential Catholic Hollywood costume designer
- 20 Abraham was probably glad to see this in the desert
- 22 _____, amas, amat
- 24 Good
- 25 Number of beatitudes
- 27 Passover meal
- 29 Biblical measure from the elbow to the end of the middle finger
- 30 Tribe of Israel
- 31 The table
- 33 Papal symbol
- 34 Patron saint of Scandinavia
- 37 St. Juan Diego, for example
- 39 "_____ have mercy"
- 40 "What God _____ joined together..."
- 42 St. Mary's Cathedral is this New South Wales capital
- 43 Slayer of Abel

DOWN

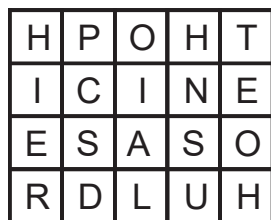
- 1 "Dying you destroyed our _____..."
- 2 Jewish month of Passover
- 3 _____ Minor (Franciscan Order)
- 4 French clergyman
- 5 20's US Catholic politician
- 6 Saint for managers of the Hilton and the like
- 7 Roman emperor who persecuted Christians
- 8 State in which the Diocese of Salt Lake City is found
- 11 To do this is forbidden by the seventh commandment
- 13 "Lord, _____ us to pray" (Lk 11:1)
- 17 Book written by St. Thomas More
- 18 Jesus separated these from the sheep in Matthew
- 21 St. Junipero
- 23 Mother of Augustine
- 26 St. Martin's city
- 28 College of Cardinals' task regarding the pope
- 29 Easter treat
- 32 Hometown of St. Paul
- 33 Catholic cartoonist of "Family Circus"
- 35 Archdiocese in the region of Liguria
- 36 "... a chosen race, a _____ priesthood" (1 Pet 2:9)
- 37 Bishop saint whose feast day is October 20
- 38 "Give us _____ day our daily bread"
- 39 "... the greatest of these is _____" (1 Cor 13:13)
- 41 Son of Noah

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.

A heavy load to carry ...



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Questions? Call Sue at 614-581-2203 or Nicole at 614-406-2775.

SIGNS OF FAITH, continued from Page 16

invitation is radical. Some are called to a public witness of the human capacity to put God first by the vow and lifestyle of chosen poverty. Many are called to respond to this "evangelical counsel" by making clear in their own way, with the responsibilities of their own state in life, that God is first.

It is important to realize that God is not asking us to "discard" the world. We are meant to make responsible use of the things of this world to lead others to a knowledge of the kingdom.

Consider your home and your shaping of your work environment. Do the things that surround you show that you have your sights set beyond this

world? Do you use the treasures that promote the truth of the Gospel? What is your understanding of the signs of faith handed on to you by your ancestors?

In this time of transition, we must follow God's wisdom, not our own. Look twice at everything you see. Can you make use of what has been passed on to you to share the kingdom with those entrusted to you?

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PRAY FOR OUR DEAD

ALLEN, Dr. James W., 82, July 30
St. Charles Preparatory School, Columbus

BLACKSON, Rebecca S. 73, Aug. 4
St. Bernard Church, Corning

BROWN, Jane (Bugaj), 93, Aug. 13
St. Colman of Cloyne Church, Washington Court House

CARNEY, Anna R., 90, Aug. 10
St. Matthias Church, Columbus

COLLINS, Mary L. (Wangler), 91, Aug. 2
St. Matthew Church, Gahanna

FARRELL, Evelyn "Lynn," 96, June 30
St. Peter Church, Columbus

FISHER, Mason D., 27, Aug. 6
Immaculate Conception Church, Columbus

FLANAGAN, Rita, 79, Aug. 5
St. Timothy Church, Columbus

GEBELIN, Rose, 83, Aug. 15
St. Joseph Church, Dover

GRAY, Michael J., 77, Aug. 5
St. Mary, Mother of God Church, Columbus

HALPIN, James, 90, Aug. 4
St. Paul Church, Westerville

HORN, Marsha, 68, Aug. 5
Our Lady of Peace Church, Columbus

KELLEY, Martha E. (McCann), 97, Aug. 11
St. Brigid of Kildare Church, Dublin

KRUCZYNSKI, Robert L., 94, July 1
Our Lady of Perpetual Help Church, Grove City.

MORRISON, Marion D., 95, Aug. 2
St. Mary Magdalene Church, Columbus

PADBERG, John O., 40, Aug. 15
Sacred Heart Church, Columbus

PETERS, Joann M. "Jodee," 93, Aug. 10
St. Andrew Church, Columbus

POPPER, Dr. Stephen, 71, Aug. 15
St. Colman of Cloyne Church, Washington Court House

RODGERS, Elizabeth, 71, July 31
St. Peter Church, Columbus

SCARPITTI, Dora J., 94, Aug. 13
St. Margaret of Cortona Church, Columbus

SEYMORE, Katherine (Hackett), 85, Aug. 5
St. Colman of Cloyne Church, Washington Court House

STALTER, Marian J. (Huck), 88, Aug. 4
Our Lady of Perpetual Help Church, Grove City

WIGHTMAN, Lori, 61, July 27
St. Colman of Cloyne Church, Washington Court House

WIRTHMAN, Jeffrey W., 69, Aug. 14
Church of the Resurrection, New Albany

ZIFER, Ronald, 72, Aug. 8
St. Joseph Church, Dover

ZWICK, Bernadine B., 90, Aug. 1
St. Brigid of Kildare Church, Dublin

Father Edward Keck's funeral homily for Father G. Michael Gribble

"Mike sure knows how to draw a crowd. He was an amazing kind of guy and each of us attests to that and we can tell stories, so I'm going to limit my stories, because they're for us to tell beyond today. We keep him alive in us by telling the story. That's what the Gospel is about – keeping Christ alive. We continue to tell the story, so much that it becomes a part of us. Christ lives in us and so, too, we do with Mike and all our loved ones.

"I knew Mike since childhood. I grew up in a neighborhood with him. Although he was three years my senior and he didn't have much to do with me, I sort of admired him from a distance, from afar. Later on, Mike got his first assignment as the associate pastor at Sacred Heart, New Philadelphia. I was the pastor that same year.

"I was a new pastor. I had just come out of rehabilitation for my paralysis and Mike was sent to me. Mike was sent to a very challenging position as a new priest coming in with a new pastor, who was indeed in need of a lot of attention that even I was trying to figure out at the time. We laughed a lot about the fact that he was my senior but I was his pastor.

"Mike was a good listener and it's what really sealed our ministry. He listened not just to me, but to the parishioners. He listened that he might learn needs and then, being sensitive to those needs, he would respond to them as best he could from where he was.

"Mike was a very ecumenical kind of thinker. He included everyone. He had a sense of 'Everything's important' and accepting them where they are. He knew himself. He didn't expect perfection, nor did he expect perfection from others. But the process was 'All are welcome in Mike's grasp' and it proved itself very true.

"He enabled us to grow as a team – growing and learning together, so that was sort of my encounter with Mike and probably why I got this job as

homilist; that is, he's getting even with me, I think, for those first three years. First, he invites me to do this thing and then he chokes me up with incense, and if that wasn't enough, he sets me in front of three bishops (Bishops Earl Fernandes, celebrant for the Mass, and Bishops Emeritus James Griffin and Frederick Campbell, concelebrants). So, Mike, the score is even.

"He would often joke. He said, 'Eddie, you taught me all I needed to know about being a priest.' We joked a lot about that.

"I don't believe death really exists; dying does, death doesn't. We are continually dying every day, but we're never dead. Never. We pray in the preface of funerals often that life is changed, not ended. I prefer the term 'transformation,' and we are transformed and we are constantly being transformed throughout our lives.

"This is the final transformation – from mortality to immortality, from humanity to divinity, to that glorious new life that was promised.

"A homily is intended to be an application of the Scriptures to daily life. Mike was that application in the flesh. His life was a homily. He lived what he believed. He had a very healthy self-image. He didn't expect others to be too great or too small. He just took them where they were.

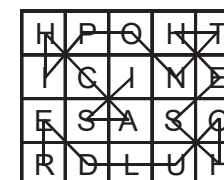
"He had a real sense of humility, and I think that's what made his living Gospel so believable – his humility. Mike strived to make the Gospel a real part of his life. He championed justice and peace. He did so excitedly, enthusiastically and joyfully. Simply put, Mike truly believed that God loved him always, no matter what, and that's what made him a man of joy – believing that God loved him. Celebrating the Eucharist was the nourishment of that joy for Mike.

"So here we are, come to celebrate his new life, remembering how his life affected each and every one of us. We gather at the table to once more celebrate the gift of life eternal, take a part of and participate in the promise of new life.

"All of us – Mike has summoned

See HOMILY, Page 19

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HOMILY, continued from Page 18

us here to participate in this new life at the altar, where we gather with all the saints and go into that marvelous communion of the saints, so that all of us here and all over gather in the belief that God loves us as we are and is transforming us into glory.

“Wisdom, that Mike picked today (as the first reading), tells us that the just are in the hand of God, tried by fire to be proved worthy of God Himself. Mike was tried by fire. Who hasn’t been tried by fire, isn’t indeed tried by fire? But surviving the fire, we become worthy of God Himself. The words from the Book of Wisdom give us hope.

“Mike was a preacher of great hope because of his joy, and his hope extended throughout his ministry. Mike believed that God was merciful and loving unconditionally. He based his life and his ministry on that belief.

“Thessalonians tells us that we are to be comforted by not grieving as if we have no hope. Grieve, yes. We have a loss here. It was a tough one and he was a good one. But we are not without hope. You and I are gifted with our faith that gives us hope and nurtures us for life’s difficulties, life’s struggles and life’s heartaches. We are a people of hope – a hope the world desperately needs, and we claim it here at the table. Our hope rests in God who loves us.

“Mike chose (for the Gospel reading of the Mass) the story about Jesus’ crucifixion from Luke. He chose it because he believed that this was God’s ultimate extension of His love – that he gave His whole life, His life and His Spirit. You notice Jesus says ‘Into your hands I commend my Spirit. I’ve already given you my life. It’s nailed to this tree. And now, Father, I give you my Spirit.’ What a gift! That’s where we hang our hope, that there on that tree hangs our salvation.

“So Mike doesn’t leave us there, but he moves us into that first day of the week, right after all the gloom and doom and breast-beating of Good Friday and people walking away thinking ‘It’s all over’ and ‘we lost it’ and ‘we’re going to look for another Messiah’ and ‘things just aren’t good for us.’

“On the first day of the week, everything changed. Life changed. Life no longer has an end. Life is eternal. ‘He is risen from the grave!’ That becomes our mantra. ‘Christ lives!’ ‘Jesus is risen from the dead!’ In that lies our hope. We are nourished there, here at this table, and we come together to celebrate that marvelous hope that the empty grave gives us here today with Mike.

“Do not look for Him among the dead. He is risen, as they said! He is one with the saints in the kingdom. You and I are following in those steps he has laid out for us and the marvelous joy of hope and joy in each of our livelihoods, no matter their condition. Hope and joy empowers us to go into that world and deliver the Good News through our lives – that Jesus is ris-

en and is the cause and source of our hope and our joy.

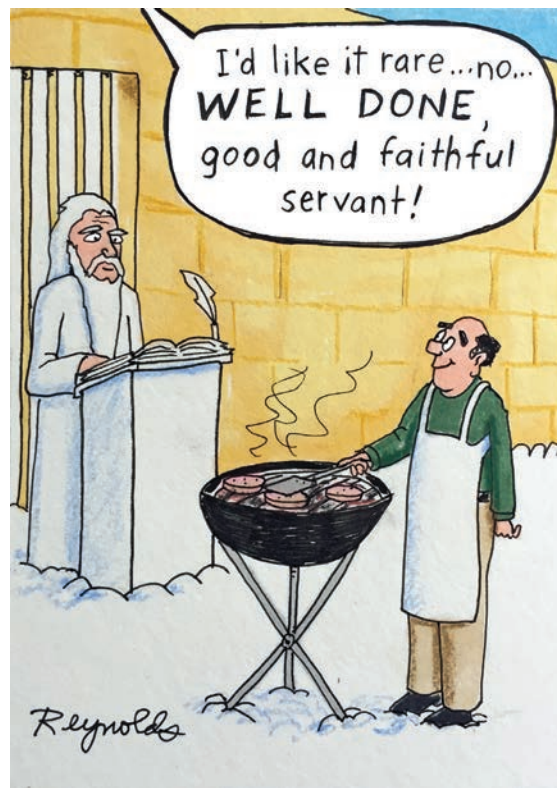
“And when people wonder ‘How is it you can be so joyful at a time like this?’ we can point to our faith, we can point to the empty grave, we can point to our ancestors, we can point to people like Father Mike and we can say ‘I believe in the resurrection! I believe I’m part of that; therefore, I have joy.’

“God bless you and strengthen you, Mike. Enjoy your new life. Continue to speak to us and share with us your excitement and your enthusiasm and be kind to them up there. Be gentle with your humor. I’m sure I’ve often thought that people rest in peace, but not with Mike.

“And so I invite you to that same sense that you know we need that humor in our daily journey, and that’s what helped nurture that joy – recognizing the fact, as Mike often did, his laughter would just lighten up the room and change the mood.

“That’s what we have to have. We have to learn to laugh through life because of the joy and the hope we have, and we have to share that in any way we can with the world outside here that’s so depressed and upset and angry, hoping it is that our faith can go out there and bring hope and joy.

“God bless every one of you for knowing Mike, listening to Mike and now carrying Mike in your heart as you do Our Lord Jesus Christ. God bless you.”

**DIVINE COMEDY**

If your parish is interested in inviting Deacon Dan to do his “Divine Comedy” presentation, contact him at divinecomedydan@gmail.com. “Divine Comedy” is full of clean jokes, saintly humorous examples and hysterical religious cartoons. It is about how our faith life is enriched by daily humor. You will learn how God loves you, yesterday, today, and “ever-laughter.”

Bishop visits Zanesville

Bishop Earl Fernandes talks with a parishioner after Mass at Zanesville St. Thomas Aquinas Church on Sunday, Aug. 14. More than 400 worshipers were on hand for the new bishop’s first visit to the historic parish. Many of them stood in line at a reception after Mass to greet Bishop Fernandes, who said he had heard from many parishioners and wanted to meet them.

Photo courtesy Melanie A. Von Gunten

*Saint Mary Catholic Church of Groveport
Men's Club and Altar Rosary*

Spaghetti Dinner



Sunday September 11th 2022

12:30 pm to 5 pm

Saint Mary Church

Eat in or Carry Out



Includes: Spaghetti, meatballs, salad, dinner roll, dessert and drink

Drink options: Coffee, Iced tea, Pink Lemonade or water

Costs:

Adults (over 10 years) \$12

Children (5 to 10 years) \$6

Children under 4 are Free

Family Dinner (Serves 4): \$30

50/50 Raffle Drawing at 4:30 PM

Don't have to be present to WIN!



Pregnancy Decision Health Centers set galas for September

“Mission: Possible!” is the theme for the upcoming Celebration for Life Galas for Pregnancy Decision Health Centers (PDHC) of central Ohio. The Lancaster event will be held at 7 p.m. Thursday, Sept. 15 at Crossroads Ministry Center, 2095 W. Fair Ave. The Columbus event is set for 7 p.m. Thursday, Sept. 22 at Villa Milano, 1630 Schrock Rd.

To learn more about the galas and to register for one of the events, visit supportLifePDHC.org.

For more than 41 years, PDHC has been a resource for women and families in the community. During the past four decades, the programs and services have grown and evolved, saving thousands of lives and impacting families

for generations.

With the recent U.S. Supreme Court reversal of *Roe v. Wade* and the subsequent implementation of Ohio’s Heartbeat Law, the compassionate care and services provided at PDHC are even more important.

PDHC’s four pillars of service include pregnancy support, family empowerment, youth development and abortion recovery. Pregnancy support services include a 24/7 hotline and four pregnancy resource centers providing personalized consultations, pregnancy tests, ultrasounds, abortion pill reversal services and links to community resources to meet the needs of the women served.

Hotline staff and volunteers serve individuals on the front lines, often as the first point of contact for women in crisis. “The opportunity to communicate God’s grace and hope to the uncertain, the undecided, the hurting, is a humbling privilege,” said Rachel, PDHC’s connections manager.

Recently, Rachel took a call from a woman seeking abortion pill reversal services. After providing hope and compassion and connecting her to the medical team, Rachel continued to pray for the woman.

“God always impresses on my heart the humility, strength and courage it takes to initiate this process, to say, ‘I was wrong, will you please help me?’ To share parts of a very personal story and choices made in secret and shame. To place faith in strangers in an unknown outcome.

“I marvel at the heart of that mother, who, although she did not think she was ready to be one, acted out of a mother’s heart in every decision thereafter. That is the Holy Spirit at work in which we have the honor to share a small part, to be the tangible voice of reassurance, of hope, of the love of the Father,” Rachel

said.

The mother continued her pregnancy and is joyfully expecting the arrival of her baby boy soon.

For help, contact the hotline at 614-444-4411.

PDHC’s Family Empowerment Program helps moms and dads as they journey into parenthood. Expectant and new parents receive support, education and material resources such as diapers, wipes, clothing, car seats, pack ‘n’ plays and other essential baby items.

They participate in both online and in-person classes and receive ongoing communication and emotional support throughout the program from their volunteer Family Advocate.

“PDHC helped me get confidence in taking care of my first child,” a recent parenting class graduate said. “As a first-time mom, I had no knowledge on how to care for a new baby. The program gave me a lot of education and built up my confidence, helping me know that the parenthood journey is not going to be easy, but I can make it if I set my mind to it.”

See GALAS, Page 21

Dominican Sisters of Peace install leadership team

Sister Pat Twohill, OP, was installed for her second six-year term as prioress as The Dominican Sisters of Peace on Sunday, Aug. 7 at the Martin de Porres Center in Columbus.

Also installed as members of the congregation’s leadership team were Sister Anne Lythgoe, OP, first councilor; Sister Carol Davis, OP, second councilor; Sister Cathy Arnold, OP, third councilor; and Sister Susan Leslie, fourth councilor. Sister Anne was elected to a second six-year term in her position; the others will be in their first terms. They were elected at the congregation’s general meeting this past April.

Before becoming prioress in 2015, Sister Pat was in vocation and formation ministry, parish ministry and campus ministry and was as an educator. Sister Anne also is president of the Dominican Sisters Conference and served six years as president of the Dominican Leadership Conference. She also has worked in retreat ministry and as a communicator. Sister Carol has extensive experience in spiritual direction and counseling, has ministered as a credentialed alcoholism and substance abuse counselor and has been in a leadership position with U.S. Catholic Sisters Against Human Trafficking.

Sister Cathy has ministered in voca-

tions and formation for many years, most recently as co-director of the Collaborative Dominican Novitiate. She also has been an educator and as a program coordinator for persons with developmental disabilities. Sister Susan served most recently as mission group coordinator of Sansbury Care Center, the congregation’s licensed long-term care facility in St. Catharine, Kentucky. In addition, she has been a physical therapist, a hospital vice president of a mission in Peru, and in parish, prison and retreat ministry.

The Dominican Sisters of Peace have been part of the Columbus community since 1868, when they were known as the Dominican Sisters of St. Mary of the Springs. They joined with seven other Dominican congregations in 2009. The combined congregation has more than 350 sisters in 29 dioceses in 22 states, along with a presence in Nigeria. They serve in areas including education, health care, spirituality, pastoral care, prison ministry and care of creation.

The congregation has a motherhouse, an arts and community center, a home for senior religious, a learning center, and an ecology center in Columbus, as well as many sisters in active ministry. The Dominican Sisters of Peace are also the founders of Ohio Dominican University.



Join the Celebrations for LIFE

MISSION: POSSIBLE

PDHC GALA DINNERS 2022

15 Sept 2022 · 7:00 PM

Lancaster

22 Sept 2022 · 7:00 PM

Columbus



Central Catholic League fall sports student-athletes gather for Mass



Father Michael Fulton (upper left), chaplain at Columbus Bishop Hartley High School and parochial vicar at Columbus Christ the King Church, celebrated a Mass for student-athletes participating in fall sports on Sunday, Aug. 14 in the Dick Geyer Gymnasium at Bishop Hartley High School.

Photos courtesy Chris Kowalski



Approximately 600 student-athletes from Central Catholic League high schools attended Mass on Sunday, Aug. 14 at Columbus Bishop Hartley High School to kick off the fall sports season. Schools represented included St. Francis DeSales, Bishop Watterson, Bishop Hartley, St. Charles Preparatory School and Bishop Ready. Fall sports competition began in August.

GALAS, continued from Page 20

When it comes to talking with teens, PDHC's Common Sense Culture (CSC) youth development program provides healthy choices education to middle and high school students to help them achieve their life goals.

"While it is great to encourage middle and high school students to set goals, it is just as important today to teach them that they cannot simply choose their futures, they can only choose the habits that form them," said Matt, CSC director. "Character is not merely assumed but taught and modeled in every CSC class."

A recent student found the messaging so impactful that he shared his experience with his parents. The parents wrote to say how pleased they were that CSC educators connected in a way that caused an otherwise quiet and unassuming student to rave about the impact of the lessons learned.

Matt said, "This is

another example of how CSC is not only impacting thousands of students each year, but the message is impacting families as well."

PDHC's Abortion Recovery (aR) programs and services provide a safe, confidential, non-judgmental place for individuals to restore, reclaim and recover from an abortion experience. aR offers hope and healing to those who have experienced the grief and trauma from an abortion.

"I found aR support 100% helpful," a recent program participant said. "I was in a dark place and

headed back down a dark road. I have been lifted out of a pit that could have ruined me. I cannot express how grateful I am.

"Anyone going through or sitting in a broken place, you can come out. There are people who God sent to help you, and they are so happy to help you with all love and no judgment. I sat in a place of loneliness for years feeling unwanted, loveless and broken, but aR at PDHC has opened a door that I am walking through with confidence! I have a new mind and heart.

"Yes, it is hard, but I

am changed, and healing is my new friend."

For more information on aR programs and ser-

vices, contact 614-721-2100.



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Mortlake Tapestry Manufactory (after designs by Raphael), *The Miraculous Draft of Fishes* (detail), after 1625. Tapestry, Staatliche Kunstsammlungen Dresden, Gemäldegalerie Alte Meister



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Bishop emeritus James Griffin (right) blesses the ground where the new Bishop Griffin Resource Center will be built. Accompanying him is Father David Schalk, pastor at nearby Columbus Christ the King Church. *CT photos by Ken Snow*



Participating in the groundbreaking for the Bishop Griffin Resource Center are (from left) Jim Cetavich (Ruscilli Construction), Casey Byrnes (Triad Architects), Tammy Tucker (Mid Ohio Food Collective), JoEllen Gohr (board member), Nancy Roberts-Moore (executive director), Bishop Griffin, Father David Schalk, Pat Kelley (Co-Chair, Lift Up Your Neighbors Campaign) John Igel (CEO, Igel Construction) and Tony Ruscilli (CEO, Ruscilli Construction).

Ground broken for new Bishop Griffin Center

The Bishop Griffin Resource Center broke ground for its new facility at 2875 E. Livingston Ave. in Columbus on Thursday, Aug. 18.

The center was opened in 2007 in the former Columbus Christ the King Church rectory as a project of the diocesan St. Vincent de Paul Society and named in honor of diocesan Bishop emeritus James Griffin, who was present for the groundbreaking.

“I am both proud and humbled to have my name associated with this tremendous outreach of charity and hope to this part of our community,” Bishop Griffin said. “Let us pray that God will bring this construction to a successful completion, and that His protection will keep those who work on it both safe and happy.”

The center’s executive director, Nancy DeRoberts-Moore, said the former rectory, which has about 2,500 square feet of space, will be demolished shortly. It will

be replaced by an 11,300-square-foot structure that will allow the center to greatly expand its services of providing food, clothing and household goods, as well as emotional support and hope to anyone in need.

She anticipates that the new building will be completed in June 2023. In 2021, there were 9,576 visits to the center’s pantry and free store.

While the new center is being built, its operations are continuing in a building at 4009 E. Broad St., behind the Firestone store and in front of Target. Hours of operation are 9 to 11:30 a.m. Wednesdays and 2 to 4:30 p.m. Fridays.

The center’s Lift Up Your Neighbor campaign has raised about \$4.6 million to date. Anyone interested in donating may send a contribution to the center at 2875 E. Livingston Ave., Columbus OH 43209, or to The Catholic Foundation, 257 E. Broad St., Columbus 43215. For more information, go to www.svdp-bgrc.org.



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