

From: Julie Greer
Sent: Friday, June 5, 2020 3:20 PM
To: Julie Greer
Cc: mlumpe@pcj.edu
Subject: Update Friday, June 5
Attachments: Witness to Love Details.pdf; SmartLoving Details.pdf; Parish Pre-Cana Toolkit Details.pdf; Rosary Across Diocese.pdf; Racism Pastoral Letter.pdf; Copyright compliance checklist.pdf

Brother Priests,

Thank you for all your work and prayers in these tumultuous days. I know that you will include prayer for racial justice, an end to racism, and asking for healing within our community. An important part of our role is to listen and in doing so we are aware of the deep pain that many of our brothers and sisters experience. One person said, "We are hurting and have been for a long time, and we need to heal from the wounds of racism."

I am calling for a Day of Prayer and Fasting for an End to Racism and to Foster Healing in Our Community this Tuesday, June 9, 2020. I will offer one of the Votive Masses for Peace and Justice at the 12:05 PM Mass at the Cathedral which will be live-streamed and broadcast on St. Gabriel Radio. I will pray the rosary on St. Gabriel immediately after the Mass using the **Rosary to End Racism Prayers (which is attached for you to use as you see fit)**. It would also be good for us to pray among ourselves, so I propose we gather via Zoom to pray Mid-afternoon Prayer at 2:00 PM as we did last week. Information and link will be sent on Monday.

I would appreciate you sharing this information about Tuesday with your parishioners at Masses this weekend. You have already received resources to help you address the sin of racism at Mass and the call for peace over violence as well. I was particularly struck by the Holy Father's message at the Wednesday Audience this week. That is on the website as well. I have also **attached Bishop Griffin's Pastoral Letter from 1997** as a resource for you.

Again, I am really very grateful for your continued work.

There are a couple of updates today:

1. As you are already aware, due to the uncertainty for the future, in-person Diocesan Pre-Cana is cancelled through the rest of 2020. That being said, marriage preparation, and our ongoing support for you and your engaged couples, has not stopped! Instead, we have come up with three options for Pre-Cana for you to choose from. Each option is presented below, with links to more details.

Option #1: Our NEW Parish Pre-Cana Toolkit. This toolkit includes everything you would need to host an intimate, community-building, in-person Pre-Cana at your parish. With only one presenting couple and one clergy member necessary, this half-day retreat is easy to host and would provide couples with in-person instruction and a feeling of belonging at their parish. See attachment for more information.

Option #2: Witness to Love. This innovative approach to marriage preparation connects engaged couples to their parish through mentors and provides powerful formation in virtue in this context.

Meanwhile, the theology is handled by a video and a conversation with clergy. *As a service to you, the Marriage & Family Life Office can serve as the coordinator and help the engaged couple connect with mentors, therefore, making this accessible for any parish.* See attachment for more information.

Option #3. Smart Loving Online Marriage Preparation. This program for engaged couple offers both theology and life skills for marriage as well as a free Natural Family Planning course. See attachment for more information.

Stephanie Rapp is inviting you to join one of the following Zoom calls where Catherine (Marriage Preparation Coordinator) and she will be available to talk, brainstorm, offer suggestions, and answer any questions that you have.

Date and Time: Jun 10, 2020 10:00 AM EST

Join Zoom Meeting: <https://columbuscatholic.zoom.us/j/92652636907>

Meeting ID: 926 5263 6907

Password: 392522

Date & Time: Jun 24, 2020 06:30 PM EST

Join Zoom Meeting: <https://columbuscatholic.zoom.us/j/91127792297>

Meeting ID: 911 2779 2297

Password: 076455

2. Tom Prunte, our Diocesan General Counsel has provided a Copyright Compliance checklist which is attached. Parishes may find this helpful. Tom is available if you have specific questions navigating these legal waters.

+Bishop Brennan

Rosary Across the Diocese

Sorrowful Mysteries

“What is needed, and what we are calling for, is a genuine conversion of heart, a conversion that will compel change, and the reform of our institutions and society.” (Open Wide Our Hearts the enduring call to love *a pastoral letter against racism*) USCCB 2018

1. Agony in the Garden (Contrition for Sin)

“The teaching of the Roman Catholic Church on racism is clear. Racism is morally wrong. To persist obstinately in this stance is **unchristian**...Let us then make it clear again. To hold that one race is inherently superior to another is a serious sin. To persist obstinately in this stance is incompatible with God’s original creation and our redemption in Christ Jesus” ***-Racial Harmony: A Statement of the Catholic Bishops of Louisiana 1988***

As we contemplate the Agony in the Garden, we acknowledge our personal role in the sin of racism, whether through word or deed, action or failure to act. We remember those times where we injured the Body of Christ through the sin of racism. We pray for truly contrite hearts, hearts that are ready to actively eradicate this sin in our midst.

2. Scourging at the Pillar (Purity)

“If we are to remove the sin and crime of racism from our midst, we must start with the self. All social sin begins in the choices of individuals to be unjust and is sustained by our blindness to those initial choices. As Saint John says, ‘If we say we have no sin we deceive ourselves.’ We can say the same thing about prejudices: We all have them, though we may never have faced them honestly.” ***-Racism: A Tarnished Reflection of Ourselves, 1997 Pastoral Letter of Most Rev. James A. Griffin, currently Bishop Emeritus of Columbus Ohio***

As we contemplate the Scourging, we pray for humble consciences that recognize our own personal sin of racism and we seek pure hearts and open minds that are restored to see the unquestionable and inherent dignity in all mankind, regardless of race or color.

3. Crowning with Thorns (Moral Courage)

“The theological virtue of hope is not the same as wishing for the impossible. Christian hope stirs up in us the desire that God’s kingdom [will] come, here and in eternity. We place our trust in the promises of Christ and rely on his grace rather than on our own strength.

It would be naive to think that racism will disappear overnight; it is too deeply embedded in the American experience. But change will come if we remain constant and never lose sight of the goal. The goal is visible when we see with the eyes of Christ, for our hope of ultimate victory is the Lord who desires that we be one in him.

As the bishops of the Catholic Church in Illinois, we commit ourselves to speak the truth about racism. We commit ourselves to encouraging dialogue between African Americans and other Americans. We

commit ourselves to model in our dioceses a future without racism. Confident in the Lord, we invite all Catholics in Illinois, and all men and women of good will, to join us in the struggle against racism so that, one day, we may all be free.

The springtime for the Gospel which Pope John Paul II prays will mark the new millennium [and] will be a time free of the sin of racism. The time is now; let the place be our dioceses and our state." ***-Moving Beyond Racism: Learning to See with the Eyes of Christ, 2000, Catholic Bishops of Illinois***

As we contemplate our role in racism, we pray for the moral courage, the fortitude, the spiritual and mental strength to work toward the end of racism in our personal and family life, in our workplace, and in our society.

4. Carrying of the Cross (Patience)

"The effort to overcome racism does in fact seem to have become an imperative which is broadly anchored in human consciences." The Church's doctrine affirms it with no less vigor all racist theories are contrary to Christian faith and love. And yet, in sharp contrast to this growing awareness of human dignity, racism still exists and continually reappears in different forms. It is a wound in humanity's side that mysteriously remains open. **Everyone, therefore, must make efforts to heal it with great firmness and patience**...Respect for every person and every race is respect for basic rights, dignity and fundamental equality. This does not mean erasing cultural differences. Instead it is important to educate to a positive appreciation of the complementary diversity of peoples...Racism and racist acts must be condemned" ***-The Church and Racism: Toward A More Fraternal Society, Pontifical Commission on Justice and Peace***

As we contemplate the immense patience of Our Lord in the Carrying of the Cross, let us pray for the patience to work on our own prejudice as well as the strength and fervor to continue the work of building a society where every person truly is our brother or sister.

5. Crucifixion (Salvation)

"As St. Paul told the Athenians: "From one single stock he...created the whole human race so that they could occupy the entire earth," and so everyone can say with the poet that they are of God's same "race." The choice of the Jewish people does not contradict this universalism. It was a divine pedagogy which wanted to assure the preservation and development of faith in the Eternal, who is unique, thus giving a basis to the ensuing responsibilities. If the people of Israel were aware of a special bond with God, they also affirmed that there was a Covenant of the entire human race with him and that, also in the Covenant made with them, all peoples are called to salvation: "All the tribes of the earth shall bless themselves by you," God told Abraham..." ***-The Church and Racism: Toward A More Fraternal Society, Pontifical Commission on Justice and Peace***

As we contemplate the Crucifixion of our blessed Lord, we remember the salvation offered through one who suffered so much. We pray that our nation may experience salvation from racism. We pray especially that those entrusted or ordained with a ministry of the Church be aware that their sacred mission is to evangelize and present the salvation offered by Christ to all Peoples, to all races, to all mankind!

RACISM:

A

TARNISHED

REFLECTION

OF

OURSELVES



A Pastoral letter by

Bishop James A. Griffin

May, 1997

RACISM: A TARNISHED REFLECTION OF OURSELVES

Dear Brothers and Sisters in the Lord Jesus:

I want to write to you about something which I believe disfigures the face of society, the Church and individuals: racism.

A. Racism in Society

Recent events in our world, our country, and our local community remind us that, despite our efforts and our progress, racism remains with us. This is true in spite of some advances over the last three or four decades to correct this unjust situation. We still see racism in inferior schooling for minority children, discriminatory treatment toward minority workers, and the unfair practices of business and industry. We hear it in racial slurs, belittling references to minorities, and outright insults directed to persons because of their race.

Racism is a serious sin. It is a refusal to accept God's creative plan--that all human beings are made in His image and likeness, that all persons have the same heavenly Father, regardless of their race or nationality. The teaching of Jesus Christ, "You shall love your neighbor as yourself," is intended to be inclusive, extending even to those whom we reject because of their ethnic or racial differences (see Lk 10:25-37). The Catholic Church proclaims that all races are children of God and brothers and sisters to one another. In doing this, She remains true to Gospel faith and Christian tradition.

This Gospel truth is echoed in our country's Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the Pursuit of Happiness." This basic principle is spelled out in the Constitution and in repeated legislative enactments over the past two hundred years. We can rightly say that racism is un-American and contrary to the laws of our nation. We must recognize that overt acts of racism are criminal.

We are all responsible for our society. We must each contribute in our own way to the molding of the society of which we are a part. We must also ensure the rights of all other members of society to do the same. Only when all people are free to influence the development of culture and society can that society become everything it can be and which we want it to be for the sake of the common good, for our own sakes, and for future generations.

Blatant forms of racist practices can be readily known and condemned. It is the subtle forms that elude our perception. Before public acts occur, racism resides in the mind and heart. Prejudicial attitudes and feelings exist which at times are not so easily recognized. These can give rise to racist talk and racist activities, and ultimately to racist practices throughout our society.

Racism flows from personal attitudes and actions into the human world around us; it becomes a social evil. Our social institutions and structures are affected. None seem to escape: families and schools, public institutions and governmental programs, large corporations and small businesses, even our own church communities. As

responsible members of our society, we are obliged to do our part to eradicate racism from this society--from the whole and from each of its component parts.

B. Racism in the Church

As a Church, we must examine and confront the subtle forms of racism of which we are guilty. The Catholic Church in the United States is an overwhelmingly white Church. As the Bishops' Committee on Black Catholics stated, "History reveals that racism has played a powerful role in discouraging African-Americans from the Catholic Church as a spiritual home." It is therefore vitally important that predominately white parishes learn to worship and live as open invitations to people of all races. We need to change our hospitality habits in order to become a true gathering of believers. We must face the challenge of liberating ourselves from the bonds of racism. Racism, as a sin, harms not only the victim but the sinner, too. We are held bound by our prejudices and our fears of letting go of control and power. Perhaps racism does not register as a "sin" in "my parish"--but it can be present. We must name and confess our prejudices in order to be freed from them. How does your parish welcome the stranger and celebrate diversity?

Those reading this letter who are Catholic must remember that we find our unity with Christ and one another in the Eucharist. Each time I distribute Holy Communion to various congregations around the diocese, I am made aware of our unity in diversity. The faces of those receiving Christ are of all colors, and yet all hunger after the same Lord. In this hunger is the key to our unity.

C. Racism's Personal Roots

If we are to remove the sin and crime of racism from our midst, we must start with the self. All social sin begins in the choices of individuals to be unjust, and is sustained by our blindness to those initial choices. As St. John says, "If we say we have no sin we deceive ourselves." We can say the same thing about prejudices: we all have them, though we may never have faced them honestly.

In order to overcome this blindness, I ask each of you to make a personal review of any prejudices you might hold. To confront our prejudices, we need to conduct a rigorous self-examination of our attitudes. With the teaching of the Church on human dignity as our "compass," we also need another tool, a mirror, in which to examine ourselves. I would suggest that every individual ask himself/herself the following questions as a kind of "morality mirror" in which to see his or her own prejudices:

What prejudices do I now have? Can I identify the sources of those prejudices?

What prejudices have I taken from my family and home life?

What prejudices have I formed or accepted as a result of my experiences in life? or from the media?

How do my prejudices manifest themselves in my everyday living?

How would I feel were I confronted by people who hold the same prejudices about me that I do about others?

What one action can I take to begin to combat or remove the major prejudices in my life?

What further action can I take to work on behalf of victims of racism, whether they be children, young people, or adults?

This aspect of taking concrete action is especially important; if we can convince ourselves, and others, to act as if we truly believe in the equality and dignity of every person of every race, we will find that this action will change our belief. Consistently acting in a certain way begins to form beliefs--or, as may be the case, to "reform" beliefs--and changing our beliefs reforms our behavior.

Personal conversion and pastoral charity are necessary, but this conversion from prejudice must be linked to a sharing of power and influence with minority people. In this move to share power and influence, citizens in the majority race signal that racism is not to be tolerated. We cannot let economic fears deter us from acting justly. We cannot cling to power and control when doing so results in the perpetuation of racism and oppression.

In closing, I want to address and challenge specific groups of citizens:

To parents: I remind you that you are the first and best teachers of your children. By word, but even more by example, you form their moral intelligence. Be sure that respect for all sisters and brothers is part of the framework of your teaching. Seek ways to provide your children with positive experiences of many ethnic groups.

To religious leaders: Be that prophetic voice to challenge the consciences and actions of your people on this issue of racism. Ask them to reflect seriously on what it means to be sisters and brothers, children of God. Pinpoint the real issues that your parish or congregation must address regarding racism.

To government officials and community leaders: Do not allow the ugly head of racism to arise in our community. Above all, do not allow members of your staff to “trade” on this issue of racism for political gain.

To business leaders: The “bottom line” cannot be the sole criterion of your profession. Business must be guided by ethics and principles, chief among which must be respect for every individual, regardless of race, and opportunity for every employee to rise to his or her full potential with no limits or exclusionary practices based on race.

To teachers: You mold the future of our community. You have the best chance to eradicate the roots of racism from families and communities. You have the opportunity to plant the seeds of racial fairness in the hearts of our children. Please make the most of this opportunity.

To all men and women of good will: The value of each of us is dependent on the value which we place on others. Once we make or allow the judgment that any other is expendable or to be limited in opportunity because of race, we open the door to the same fate befalling ourselves based on the same or other irrational criteria. Let us defend our own human dignity by defending the human dignity of every one of our sisters and brothers. Among other things, this means adopting

an attitude of “zero tolerance” of racist comments or activity taking place, even when you are not directly involved or affected. Do not turn your back in indifference, or seek to take the easy way out.

To write of our shortcomings and to confess our failures is never easy or attractive, but this is the only way to face and eradicate racism in our midst. In this Easter Season, I ask you to join me in prayer, reflection, and action. I also ask you to carry with you and often refer to the “Morality Mirror” on this subject of racism which accompanies this letter. I close by reminding you of the final words of the pastoral letter on racism issued by the United States bishops in 1979. These same words were quoted in our subsequent pastoral, “For the Love of One Another” (1984):

“There must be no turning back along the road of justice, no sighing for bygone times of privilege, no nostalgia for simple solutions from another age. For we are children of the age to come, when the first shall be last and the last first, when blessed are they who serve Christ the Lord in all his brothers and sisters, especially those who are poor and suffer injustice.”

+JAMES A. GRIFFIN
Bishop of Columbus

Morality Mirror

Loving God, open my mind to prayerfully and honestly examine my own attitudes and actions, and open my heart to your grace moving me to repentance and change.

What prejudices do I now have? Can I identify the sources of those prejudices?

What Prejudices have I taken from my family and home life?

What prejudices have I formed or accepted as a result of my experiences in life? or from the media?

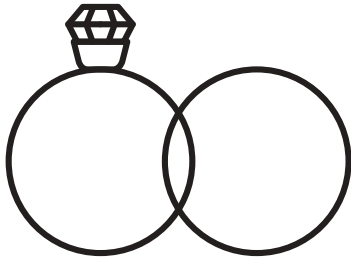
How do my prejudices manifest themselves in my everyday living?

How would I feel were I confronted by people who hold the same prejudices about me that I do about others?

What one action can I take today to begin to combat or remove the major prejudices of my life?

What further action can I take to work on behalf of victims of racism, whether they be children, young people, or adults?

God of every people, nation, race, and tongue, I sincerely repent of every thought, word, or deed in which I have failed to acknowledge any and every other member of the human race as my brother or sister. Help me to change, for only your grace can melt the hardness of my heart and bring down the walls that prejudice raises between peoples. May your Spirit strengthen me to show your universal love in concrete actions in every aspect of my life, public and private. Amen.



PARISH PRE - CANA

COMPLETE RETREAT TOOL-KIT

HOW DOES THE TOOLKIT WORK?

Your parish designates a couple and a priest or deacon to facilitate this retreat for a small group of engaged couples, using the provided materials, talk outlines, and a video. The couple and clergy member are each responsible for one talk, but otherwise prep would be minimal. The tool-kit utilizes the first chapter of Dr. Perry Cahall's new book, Living the Mystery of Marriage with the corresponding video. This book can be used as a book study for the engaged couples after the retreat.

WHAT IS THE INVESTMENT?

The parish would need about six hours to put on the retreat. Including the books, food, and materials, the cost would come to about \$50 per couple.

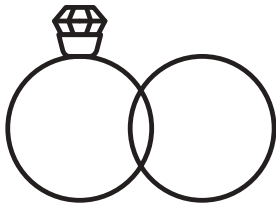
WHAT IS INCLUDED IN THE TOOLKIT?

- Customizable flyer
- Sample schedule
- Materials list
- Talk outlines, reflection questions, and activities focused on the theology of marriage, the vows, intimacy, Natural Family Planning, communication, and the couple's mission.
- A video of Dr. Perry Cahall presenting, "God's Design for Marriage"
- A powerpoint introduction to Natural Family Planning
- Outlines for Adoration and couple prayer on the retreat

THE TOOLKIT IS AVAILABLE HERE:
<https://columbuscatholic.org/parish-toolkit>



MARRIAGE AND FAMILY LIFE OFFICE



WITNESS TO LOVE

AN EFFECTIVE APPROACH TO MARRIAGE FORMATION

HOW DOES WITNESS TO LOVE WORK?

Witness to Love is a virtues-based, "catechumenate" model of marriage renewal and preparation. In this process, the engaged couple receives:

- A long-lasting relationship of trust with an inspiring couple, who also connects them to the sacramental life of the Church.
- Formation in habits for a virtuous marriage guided by a book and online videos
- A Natural Family Planning course
- A video presentation on the theology of marriage by Dr. Perry Cahall, followed by a discussion among the engaged couple, mentor couple, and the priest or deacon

WHAT IS THE INVESTMENT?

The Witness to Love materials for the engaged couple and their mentors cost \$75, and the couples can expect the process to take 3-6 months. Clergy are responsible for a discussion on the theology of marriage. The Marriage and Family Life Office would coordinate the process and connect the couple with mentors.

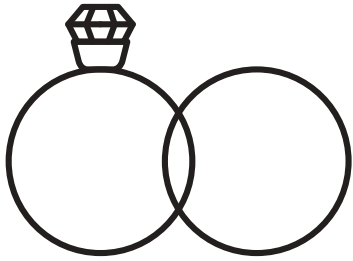
HOW DOES THE PROCESS LOOK?

- Send Catherine, the Marriage Prep Coordinator, the names and emails of an engaged couple.
- She will send you a "scavenger hunt" detailing the components of the process for the engaged couple. You will have the opportunity to customize this, and share your preference about a mentor couple. We have a portfolio of vetted mentor couples as options if needed.
- Catherine will coordinate the connection between the engaged couple and a mentor couple. Both couples will meet with her to go over the marriage prep process. Catherine will check in as needed to make sure the couple is able to complete the program before their wedding.
- After the couples watch the theology of marriage video, they will contact you to set up a time to meet to discuss the content together. This is truly the pinnacle of the whole Witness to Love process.
- Once the engaged couple completes the scavenger hunt, they will send the signed document to you, Catherine, and the mentor couple.
- Be sure the couple is invited into the life of the parish!

Email csuprenant@columbuscatholic.org to ask questions or get started!



MARRIAGE AND FAMILY LIFE OFFICE



SMARTLOVING

ONLINE MARRIAGE PREPARATION

HOW DOES THE COURSE WORK?

Smart Loving is a course comprised of both videos and exercises for couples in self-paced modules. Upon conclusion, a certificate will be sent to the couple and a “celebrant report” to you.

WHAT IS THE INVESTMENT?

The course is \$68 per couple, and asks the couples to complete nine, 1.5 hour lessons. In general, allow a three month period for this course, though it is self-paced and can be fast-tracked if necessary.

HOW CAN WE MAKE ONLINE MARRIAGE PREP MORE EFFECTIVE?

- When a couple buys the “self-directed” program, they will receive a coupon code that can be given to a mentor couple. Ask the engaged couple to give this coupon code to a couple they admire. The mentor couple also views the course and provides accompaniment.
- Have the couples take advantage of the free sympto-thermal method NFP course that is provided for SmartLoving couples. If couples have questions about NFP, they can schedule a consultation with Jennifer Fullin through our diocesan scheduling site: <https://www.picktime.com/marriageandfamilylife>.
- Schedule an appointment or Zoom call after the couple completes the course to discuss what they learned and any questions they might have. You can invite their mentor couple to this conversation if you utilized one.

YOU CAN REQUEST A FREE PREVIEW OF SMARTLOVING HERE:

<https://members.smartloving.org/get-free-access-to-sleo/>



MARRIAGE AND FAMILY LIFE OFFICE



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Copyright Compliance Checklist

The Diocesan Chancery and General Counsel offices have developed this brief checklist to familiarize clergy and staff with the proper handling of copyrighted works. Following these guidelines will help reduce compliance issues and litigation relating to the misuse of copyrighted information.

1. Determine whether the work you want to use is generally available in the public domain or if it is protected by copyright. Works that can be covered by copyright laws are any kind of written or electronic works, including but not limited to: literary, dramatic, musical, and artistic works, such as songs, music including instrumental music, computer software, architecture, movies, TV and video programming, written materials, photographs, images, etc.
2. It is best to assume that a work is copyrighted and then work from that assumption. To determine the copyright status of a work, check the following:
 - a. Check for a copyright notice and date.
 - b. Copyright notices are often, but not always, accompanied by this symbol: ©
 - c. If you believe a work is within the public domain, look for a definitive statement in the work that it is public domain and available for any kind of usage. If so, summarize this and retain it in your permanent records.
 - d. If there is the least doubt about whether a work is public domain, do not use the work.
3. Copyrights do expire after certain lengths of time under national and international law, i.e. the music of Mozart or Bach, and those works enter the public domain. However, newly published arrangements of such works may be copyrighted. Double check these and do not assume the arrangement is free.
4. If a work is copyrighted, determine if that work is available for use under a license entered into by a parish, school, or office within the Diocese of Columbus. If it is covered by a such a license, determine whether your proposed use is permitted by the terms of the license. For assistance verifying and interpreting licenses held by a parish, school, or office within the Diocese, contact Diocesan General Counsel (614-241-2525). If your intended use is permitted by the terms of those licenses, you are free to proceed with using the work as permitted.
5. **Just because you are not charging for the use of something does not give you permission to use it.** For example, you cannot show a movie in a parish even if you own a DVD of that movie. When persons buy a disc or a digital copy of a movie, those are licensed for private, in home viewing. Showing it outside the home is illegal. If you want to publicly show any kind of work, movie or otherwise, you must obtain written permission to do so, pay any applicable license fees, and abide by the terms of any license granted (i.e. you may have received a one-time usage permission). This also applies to any music being used for livestreamed events or other videos prepared by offices.

6. Fair use: **Fair use** is a legal **doctrine incorporated into the copyright laws** in the United States that permits limited **use** of copyrighted material without having to first acquire permission from the copyright holder. Section 107 of the Copyright Act provides the statutory framework for determining whether something is a fair use and identifies certain types of uses—such as criticism, comment, news reporting, teaching, scholarship, and research—as examples of activities that may qualify as fair use. The “fair use doctrine” can be confusing in its application, and consequently if you have any questions regarding whether you can use certain copyrighted material under the fair use doctrine, reach out to Diocesan General Counsel before using the material.
7. Some works automatically enter the public domain upon creation because they are not copyrightable. These include:
 - a. Titles, names, short phrases, slogans, familiar symbols, and numbers.
 - b. Ideas, concepts and facts (i.e. the date of the Gettysburg Address)
 - c. Works and documents created by the U.S. government; however, some works the U.S. government publishes are works created by others for which there may be a valid and enforceable copyright.
8. For help with any of this, consult the Diocesan General Counsel Office (Thomas Prunte).