



# Serra Club of Louisville

August, 2019  
Newsletter

“To always go forward – to never turn back!”

– Saint Junipero Serra

### MISSION:

To foster and promote vocations to the priesthood and religious life.

If you receive this through regular postal delivery, but would be willing to receive it by email, please contact Chuck Lynch, (502) 244-2752.

## CALENDAR OF UPCOMING MEETINGS & EVENTS

*Unless noted otherwise, all lunches are at 11:45 at the Golden Corral in Hikes Point, Louisville, and are open to the public.*

**Aug 5** – No regular meeting due to Aug 8 event.

**Aug 8** – Seminarian Luncheon,

not open to the public, **at Pastoral Center.**

**Aug 19 Mtg** – Linda Gottbrath - Director, Sitio Clothing Ministry, an Outreach of St. John Vianney Catholic Church, will speak about their ministry.

## SEMINARIAN EDDIE JARBOE SPOKE AT OUR JULY 1 MEETING.

Eddie attended St. Aloysius school in Shepherdsville, Kentucky, and then went to Bethlehem High School in Bardstown. He attended Bellarmine for two years, majoring in psychology, when he decided to apply for the seminary for the Archdiocese of Louisville. He finished his undergrad work at Bishop Simon Bruté College Seminary in the Marian University in Indianapolis, and then went on to St. Meinrad. He is currently in a pastoral year.

A pastoral year is a step between the completion of theology classes, and ordination to the temporary diaconate. Eddie asked for this year; and he was granted the OK to take it. Not used much in the Archdiocese of Louisville, it gives a seminarian a more in-depth experience of parish life. Eddie is currently near the end of ten months of living at St. Peter the Apostle parish, working in the parish office,

interacting with the staff, working on assigned projects, learning more about the day-to-day life of a pastor, working with the students at the parish school, etc.

Eddie chose his topic for this luncheon to be “Working with your hands and not just your head.” He is the son of a carpenter; and his mother works at Humana. As a young man and even while in college, he learned a lot about working with his hands, building houses and doing repairs. It was said about Eddie that if you needed something done, give it to Eddie; but if you needed it done quickly, get someone else. During college he discerned that maybe he had a vocation to be a priest.

After entering the seminary, he found it interesting that some seminarians feel that the hands of the priest are made for “chalices not calluses.” However, Eddie, and many others with a religious vocation, realize that there’s a value to the hands-on approach to a vocation. His pastoral year makes him aware that he needs to be able to work outside of the job descrip-

## HOLY HOUR FOR VOCATIONS

**TUESDAY  
AUGUST 20**

**7 - 8 PM**

**ST. BERNADETTE  
CHURCH**

**6500 ST. BERNADETTE AVE.  
PROSPECT, KY 40059**

tion.

He knows of a director of religious education who could not only lead RCIA programs, but could also speak Spanish. After leaving her parish, she was very hard to replace.



Eddie also tells the story of how in a grocery, when wearing the Catholic collar, people assume he’s a priest and look more at his groceries than they do at his face –

## **EDDIE JARBOE** **(continued from page 1)**

wanting to know what a “holy man” purchases at the grocery. He even finds that when he is wearing the collar, more people want to buy him a meal or a beer, simply in appreciation for what he does for the Church.

While there was work being done on the rectory at St. Peter the Apostle, he pitched in and helped Fr. Chris Lubecke with the work. He quotes Fr. Chris as saying it always sets a good example to pitch in and work with your hands.

He was asked to tackle a special project – an analysis of disciplinary actions in the school – reviewing detention letters and checkmarks, as well as the system and rules for discipline throughout all of their grade school. Before it was all over, he was asked to appear before the Archdiocesan School Board!

He’s also found it interesting how many parishes there are in a small geographic area, compared to what he grew up with in a more rural area.

Eddie also had the project of doing an inventory of all the parish materials since St. Peter the Apostle came about from merging five parishes. It was a project that needed to be done; and he was the only one with the time to do it – another example of something not taught in the seminary.

He has learned how important it is to be present to people – at Masses, in prayers, interacting with students in the classroom and at lunchtime, etc. He even attended a quinceañera – a Mexican custom of celebrating a girl’s 15<sup>th</sup> birthday. While helping tutor young grade schoolers, they were surprised that the “holy man” said he had trouble with multiplication when he was their age. One day, during eighth grade Confirmation prep, he arrived in jeans; and the kids mouths dropped open, having never seen him in jeans.

Having started the seminary seven years ago, and

being this close to the diaconate and the priesthood, he’s now the most experienced of our 10 seminarians. He likes sharing that experience with the other seminarians, and trying to be a good role model for students in his parish’s school.

Eddie says that he’s trained in the spiritual life, but that he’s just a regular “Joe Schmoe.” He expects to be ordained to the Diaconate within the year, and then to be ordained to the priesthood in May of 2021.

We want to thank Eddie Jarboe for taking the time to speak with us; and we wish him well on his vocation journey.

(Thanks to Jerry Zimmerer for the picture with this article.)

## **SEMINARIAN COLE MCDOWELL** **SPOKE AT OUR JULY 15 MEETING.**

Cole McDowell was born and raised in Bardstown, Kentucky – one of three children. His parents ensured that all three of their children were able to receive a Catholic education, sending them to St. Joseph Elementary School and Bethlehem High School. His mother has worked at Bethlehem H.S. for over thirty years as a biology teacher, and his father is currently the Quality Manager at Toyota Boshoku of Bardstown. They have been parishioners of St. Joseph Church in Bardstown for decades.





## SEMINARIAN COLE MCDOWELL (continued from page 2)

Cole graduated from Bethlehem H.S. in 2012. He attended Western Kentucky University for four years, majoring in history, English literature, and religious studies. The opportunities offered at WKU were enough to catch the attention of Notre Dame, because



Cole was finally accepted for an M.A. program at Notre Dame - in Early Christian Studies, studying Greek, Latin, Hebrew, ancient history, and theology. Cole spent his two years at Notre Dame discerning whether he wanted to continue on the academic route and pursue a doctoral degree or enter the seminary for the Archdiocese of Louisville -- a prospect that he had considered since the eighth grade.

After graduating from Notre Dame in 2018, he entered the seminary at Theological College in Washington, D.C., and has attended the Catholic University of America for the past year studying philosophy. Cole expects to be ordained in 2024. He enjoys reading, running, and learning how to cook and play the piano during his spare time.

Cole joined us to speak on his vocation journey. He spoke fondly of having grown up in the beautiful, small town of Bardstown, which has more distilleries and rickhouses (warehouses for barrels of whiskey) than schools and churches.

He speaks of his vocation story as really beginning in 2008 after receiving the Sacrament of Confirmation from Archbishop Kurtz. He began to take more interest in the Mass and could sense a renewal from that Sacrament, to which he credits the work of the Holy Spirit.

Cole spoke of this being a period of awakening, entering his freshman year of high school, with the

Archdiocese celebrating the 200<sup>th</sup> anniversary of the founding of the Diocese of Bardstown. The parish had a special outdoor Mass for 2,000 people to celebrate the occasion with dozens of clergy and religious, including five bishops. He was chosen to serve as the thurifer for this Mass (the incense swinger at the front of the procession). Sitting during the readings, he felt an overwhelming sense of affirmation – that he was at home on the altar and that what he was doing was right. Cole said that memory never left him.

At the age of just 14, he was so impressed with, and full of gratitude for, this special occasion and the rich history of the diocese, as well as

all the people who had sacrificed for our diocese before that time.

Throughout high school, he attended numerous diocesan vocation events, joined youth groups, shadowed the priests at St. Joseph, met with the vocation director, and took just about all the steps necessary to attend seminary after high school. There were, however, a couple of road blocks: as an intensely academic student, he wanted to attend college, particularly the University of Notre Dame, and his family was somewhat mortified by the idea of his attending seminary before he was able to live on his own for a while. So, he thought that if he got into Notre Dame, he could perhaps enter their undergraduate seminary program for the Congregation of the Holy Cross. This way, he could have the best of both worlds.

As fate would have it, out of the eight universities he applied to, he was only rejected by one, and that was, of course, the University of Notre Dame. That rejection shook his faith some. He thought that God and he had this grand plan in which he would go to Notre Dame, have a successful undergraduate career, continue discerning priesthood there, and then proceed to enter the seminary.

However, on the same day that he was rejected by Notre Dame, he received another letter from Western Kentucky University offering him a full four-year scholarship, including tuition, room and board, meals,

**SEMINARIAN COLE MCDOWELL**  
**(continued from page 3)**

books, and a living stipend. So, he went to WKU -- the first public institution he had ever attended. He made strong friendships there that he continues to maintain to this day. WKU's Honors College equipped him with everything he needed to enter the graduate program of his dreams.

However, his faith was also tested like never before. His close friends stopped going to church; and he was growing up with a generation whose social views clashed significantly with those of the Church. Moreover, as a cradle Catholic set in a largely non-Catholic environment for the first time, he had to come to terms with aspects of his faith that he never had to consider before: namely, the dark periods and failures in the Church's history, the disparity between the social views of his generation and those of the Church, and the fact that he was surrounded by smart professors and students who either were not Catholic or did not believe in God. While all of this shook him, he now thanks God every day that he was exposed to these issues. He was able to get inside the mind of his generation, and begin to understand why so many people are leaving, not only the Catholic Church, but organized religion, in droves. He also learned how to discuss his faith with non-Catholics in a way that was charitable and respectful. In short, He believed that his pastoral formation began at WKU.

By the time he finished at WKU, he could not have entered seminary; he still had too many questions, and much of the zeal that he had in high school had now faded away. But in spite of his doubts and the darkness that he was falling into, a light shone through; he got into the University of Notre Dame.

A Master's program at Notre Dame had caught his interest in his sophomore year of college, and like before, he began to tailor his resume to get into that program. Unlike before, this time he was successful. This Master's degree seemed perfect for him; it was a program in Early Christian Studies in which he would learn Greek, Latin, and Hebrew; read the Church Fathers; and study the origins of the New Testament. In short, he could rediscover his faith by diving into the historical roots of the faith at the greatest Catholic university in the country.

It would be an exaggeration to say that all of his intellectual barriers were magically removed at Notre Dame, but he did learn after a couple of semesters in New Testament and Patristic theology that not only was Christianity intellectually credible, but also in-

tellectually compelling -- at least for him. Jesus was a historical figure. The saving actions of our God are not rooted in myth or legend, but in history, and, due to the skills he developed at Notre Dame, he was able to appreciate this historical dimension of our faith in a way that he never could before. He thought that this development was most fitting for his vocation story. He first became aware of his vocation due to the celebration of our history; and now a new sense of confidence in our history was bringing him back around. So, once he graduated from Notre Dame, after ten years of discerning, from September of 2008 to August of 2018, he entered the seminary.

Even today, he can't adequately explain why he wants to be a priest. But he still believes that God wants him to be a priest, and he's yet to receive a sign to the contrary. If the source of love wants him to serve as an instrument of his love, then only one response will suffice, the great FIAT of our Mother Mary, "Let it be done to me, according to your word."

We want to thank Cole for taking the time to share his vocation journey with us.

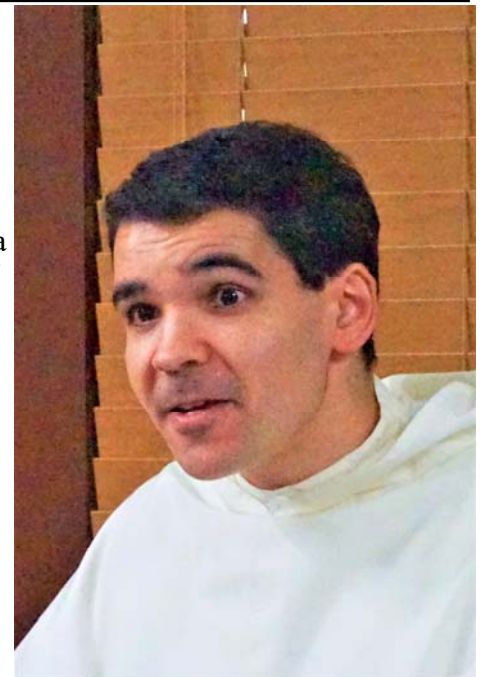
(Thanks to Jerry Zimmerer for the pictures with this article.)

**FR. ANTONINUS SAMY, O.P.**  
**SPOKE AT OUR**  
**JULY 15 MEETING.**

Fr. Antoninus Samy was born in Melbourne, Australia, the only child of Catholic parents who emigrated to Australia from the island of Mauritius in the late 1960s.

He was educated at the University of Melbourne where he received the degrees of Bachelor of Commerce and Bachelor of Science, majoring in economics, mathematics and statistics.

After working as an economist for the Australian Bureau of Statistics for two years, he moved to England to study for his doctorate in eco-





**FR. ANTONINUS SAMY, O.P.**  
**(continued from page 4)**

conomic history at the University of Oxford. He completed his thesis and was given a postdoctoral fellowship to continue his research and teaching. He resigned from this post after a year to enter religious life, initially by working as a Dominican volunteer in the Philippines where he ministered to the poor and the sick. He entered the Order of Preachers because "I see no more noble a life than to preach Jesus Christ for the salvation of souls, and I remain in the Order because of the joy of making Christ present to others and leading them to Him through our faithful witness to the Gospel."

Fr. Samy joined us to speak on the topic of "Asking for signs of a vocation." He remembers a few years ago, before entering religious life, he read an article by a seminarian who warned men considering a vocation not to ask for signs of whether they have such a vocation. And while he thinks that his major concern was a valid one – that one should not make entering the seminary or the convent conditional upon receiving a supernatural sign (which would in fact be putting God to the test), he does think that signs play an important role in the discernment of a vocation, and he even thinks that it's valid to ask for clearer signs from God when one is struggling to know God's will, ***provided*** that one is willing to be attentive and to accept whatever signs God gives to the person.

The caution against asking for signs comes from the Gospels, when the Jews asked Christ to perform a sign for them, supposedly on the pretext that they would believe in Him if they saw Him perform signs, but Christ replied with His stern put-down, "An evil and adulterous generation craves for a sign, and yet no sign will be given to it but the sign of Jonah the prophet." (Matt. 12:38-9; c.f. Mk. 8:11-2; Lk. 11:29) The problem here is not that they had asked for a sign *per se*, but that their eyes and minds were closed to signs, because Christ had already performed quite a number of miraculous signs for them. In the chapters that precede this encounter, Christ had healed a number of people, even casting out demons. Christ rebukes the Jews not because they had asked for signs, but because of their hardness of heart in not accepting the signs He had already given to them. Christ performs miracles all throughout the four Gospels as signs of His divinity, in order to help people to believe in Him and in His teachings. Signs play an important role in His ministry, and they continue to play a role in the Christian life.

St Thomas Aquinas in his *Summa Theologiae* deals with the question of asking for signs in the context of his discussion about tempting God. He discusses it within his treatise on the virtue of religion, the virtue of giving to God what is due to Him, and more specifically within his discussion of various vices that are opposed to religion. St Thomas defines "tempting God" as "**seeking a sign from him rashly and without any useful purpose.**" Examples of these would include calling upon God to strike one dead to show that He really exists (a really stupid way of proving God's existence if God is willing to prove it), or to pray to Christ to appear in the Eucharist as a proof of His real presence; or to refuse human remedies (medicine) in order to give God the opportunity to show His healing power. St Thomas is not making a wholesale condemnation of asking for signs. On the contrary, he admits that there ***are*** times when one may lawfully ask God for signs, such as, for example, when a missionary needs a sign from Heaven to convince infidels of the truth of the Gospel, or "when there is absolutely no other way to determine God's will in the face of mutually exclusive choices of what is good." And is this latter case not a case that applies to the discernment of a divine vocation – of deciding between ways of life (say marriage vs. priesthood) that are both very good but mutually exclusive?

Fr. Samy said he can speak from personal experience about the difficulty of choosing between these two vocations and the crucial role that a sign played in helping him discern the Lord's will. He was an academic at Oxford before he entered religious life eight years ago. He spent many years working and praying to become an Oxford don. And there were many signs that God was calling him to that life. There was also a strong desire in his heart to give himself completely to God. This discernment process went on for a few years. The time eventually came to make a decision; and he was adamant that he was not going to make vows in order of perpetual discernment. And yet he was so conflicted and confused deep down about what God wanted him to do. He even spoke with his spiritual director; but on this specific question, the spiritual advisor gave him no help - it was a decision that he had to make for himself. After that meeting, he went to prepare for Mass. In desperation, he knelt down before the Blessed Sacrament, beseeched the Lord, and promised that he would do whatever God wanted if only He would show the way. The Divine response was immediate. The appointed Gospel reading for the day was from Mark 1:14-20, when Christ called Peter, Andrew, James and John while they were working as fishermen to come and follow Him. The response of the disciples was striking: "And **immediately** they

**FR. ANTONINUS SAMY, O.P.**  
**(continued from page 5)**

left their nets and followed him.” Of course, Fr. Samy had heard this passage many times. But here, he had asked for a sign and God had given it, and so he tendered his resignation from his post the next day and began his preparations for entering religious life. And all these years later, he is glad that he made the right choice.

God does not just care about the big picture. He does not give us all vocations and then leave it for us to figure it out on our own. He cares about the fine details too, which means that He cares about all the little ways in which we come to discover a vocation and gain the courage to respond to it. The problem is not in asking for signs; God has always used signs to guide his faithful in doing His Will. The question is whether one has the awareness and the willingness to respond to the signs that God never ceases to send to those whom He has chosen and loved.

We want to thank Fr. Samy for taking the time to be with us.

(Thanks to Jerry Zimmerer for the picture with this article.)

**POTPOURRI – VARIOUS ITEMS OF INTEREST**

**Birthdays of Members this month**

Archbishop Joseph Kurtz, Aug 18

John Tichenor, Aug 25

Theresa Fiedler, Aug 25

Ralph Williams, Aug 28

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**Serran Deacon Bill Klump** celebrates the 23<sup>rd</sup> anniversary of his ordination on August 17.

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**Pope’s Prayer Intentions for this month** – Evangelization: On families - That families, through their life of prayer and love, become ever more clearly “schools of true human growth.”

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**Former Serran Paul Schlich died 6/26/19** at the age 91. See the obituary at <https://www.legacy.com/obituaries/louisville/obituary.aspx?n=paul-schlich&pid=193265453&fhid=4746>

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**Why Youth Leave The Church** – <https://www.ucatholic.com/holdsworth/why-youth-leave-the-church/>

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**Quote from a Saint** - "If you are a Christian, show yourself to be such, not only by your words, but in deed and in truth." - Saint Bonaventure (1221-1274)

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**Patron saint of alcoholics** - <http://catholicsaints.info/saint-john-of-god/>

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**Hermit of Loreto** (Italy) – Serran Jerry Gonsoski thought we’d find this very interesting – a story and an 8-minute YouTube video about a deceased hermit’s prophesy and Donald J. Trump -

<https://stfrancisilgrimimages.com/blog/tom-zimmer-the-hermit-of-loreto>

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**For a great list of 27 activities Serrans utilize**, check out the extensive online resources at

<https://serraspark.org/tools/>.

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**Why do religious take the vows of poverty, chastity and obedience?** - <https://aleteia.org/2018/10/15/why-do-religious-make-vows-of-poverty-chastity-and-obedience/>

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**Another good prayer** - "Take, O Lord, and receive my entire liberty, my memory, my understanding, and my whole will. All that I am and all that I possess you have given me. I surrender it all to you to be disposed of according to your will. Give me only your love and your grace - with these I will be rich enough and will desire nothing more." (Prayer of Ignatius Loyola, 1491-1556)

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**For a current list of all our Archdiocesan seminarians**, see <https://www.archlou.org/services-directory/archdiocesan-agencies-facilities/vocation-office/vocation-office-seminarians/>.

Thanks to **Mary Means** and **Paul Willett** for proofing this newsletter.

Newsletter questions, comments, or submissions? Contact Chuck Lynch at (502) 244-2752.