

The Catholic **TIMES**

The Diocese of Columbus' Information Source

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Bishop Robert J. Brennan

Bishops focus on Eucharistic revival

The June 2021 virtual gathering of the United States Conference of Catholic Bishops (USCCB) captured a great deal of public attention before, during and after the meeting. This was due in large part to a discussion of a document on the Eucharist and the possibility that the document would address Eucharistic consistency. Regrettably, many of the media reports concerning the drafting of a document misunderstood or even misrepresented the matter. Some reports denounced the discussion as an attempt by the Bishops of the United States to deny the reception of the Eucharist to public figures who have dissented from Catholic teaching on the sanctity of life. Others welcomed the prospect of challenging Catholics in public life to stand for the sanctity of life. While I would welcome a meaningful conversation on the challenges for Catholics in public life, permit me first to address the confusion about the meeting and the very important matters decided there.

Two significant items on the agenda centered on the gift of the Holy Eucharist.

At the time the Bishops in the United States established the five-year strategic plan currently in place, we were deeply concerned about the belief and understanding of the Eucharist among Catholics. The 2019 Pew Research Center poll suggesting that only 30 percent of Mass-going Catholics believe in the Real Presence of Jesus Christ – Body, Blood, Soul and Divinity – in the Eucharist underscored that concern. While I am concerned by the Pew study, I believe that the results are partly explained by misunderstanding among poorly catechized Catholics and an inability to articulate the faith.

The results of our Disciple Maker Index that we are using as part of our planning and evangelization process indicate a much greater belief in the Real Presence of Christ in the Eucharist here in the Diocese of Columbus. But even here, the patterns of Mass attendance and the general approach to the Holy Eucharist do give cause for great concern. The experience of the last year with the pandemic and the loss of the opportunities to gather for public worship make the need for a Eucharistic Revival all the more important in living out our Catholic faith.

One item on the USCCB meeting agenda concerned a request that the bishops who serve as members of the Doctrine Committee draft a formal statement on the meaning of the Eucharist in the life of the Church. An outline of the proposed document presented the Eucharist as a mystery to be believed, to be celebrated and to be lived. (The question of “Eucharistic consistency” is part of the larger doc-

ument, found in the section on the mystery to be lived.) The proposed document is neither a rebuke nor a step toward a rebuke, as reported in the media, of any individual or any category of persons. It is intended to be a profound reflection on a mystery at the heart of our faith: the meaning of the Eucharist in the life of the Church. It will be a call to all Catholics to deepen their participation in the mystery of the Lord’s gift to us. If we are to renew and revive the faith and life of our parishes, then we must begin by dedicating ourselves anew to the Eucharist, “the source and summit” of Christian life. Part of that renewal is our self-examination of the quality of our response to the Lord’s call. Insofar as the document will speak of Eucharistic consistency, it will address each and every one of us, myself included.

Considering Eucharistic consistency reminds us of the responsibility of every person who identifies themselves as Catholic to live in accordance with the truth, goodness and beauty of the Eucharist we celebrate (cf. USCCB Questions and Answers on the US Bishops’ Vote to draft a document on the Meaning of the Eucharist in the Life of the Church). Humbled before this most sacred mystery before us and cognizant of our own human weakness, we seek to approach Jesus in the Eucharist with hearts open to His mercy and grace. We prepare ourselves before receiving the Eucharist in prayer and reflection. We keep the Eucharistic fast an hour before receiving. We approach the Lord’s mercy in the Sacrament of Reconciliation, especially if we are aware of being in a state of mortal sin. And, yes, we refrain from receiving Holy Communion when, for one reason or another, our communion with Him and His Church is disrupted in any way. Our approach to the awe-inspiring mystery of Holy Communion is never casual but rather humble gratitude and amazement.

The Church’s teaching on the reception of the Sacred Body and Blood of our Lord and Savior Jesus Christ is not meant to be restrictive, exclusive or punitive but rather a profound and constant call to continual and deepening conversion. “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.” Indeed, He does “say the word” and we are healed



– but that must mean a true conversion of our own mind and heart.

Related to this proposed document was a great discussion led by the Committee on Evangelization and Catechesis about a multiyear Eucharistic Revival Project. I found this discussion to be very exciting, particularly because it ties in so well with part of our work with Real Presence Real Future here in the Diocese of Columbus. The Conference is proposing over the next three years revival events and reflection on the diocesan level, the parish level and the national level intended to reignite our appreciation of the real presence of Christ in the Eucharist. It will provide material and support to some of the great work already begun here for example with our 40 Days of Adoration and our upcoming August 27-28 Eucharistic Gathering.

All of this matters a great deal. When you stop to consider what happens in the encounter of the Eucharist: Jesus Christ gives himself to us – His Body and Blood – really and truly, you can be nothing less than amazed. It is so important for us to recapture that amazement and allow it to transform our lives.

The reports surrounding the document linked it to another central concern of all Catholics – the dignity and sanctity of all human life. In the United States, the extraordinary number of abortions and even the introduction of infanticide in some states present Catholics and the Catholic Church with very serious challenges and a clear call to seek justice for the vulnerable. The Church’s teaching on human life in the womb is historic, clear and consistent. From earliest times, Christians sharply distinguished themselves from surrounding cultures by rejecting abortion and infanticide. The earliest widely used documents of Christian teaching and practice after the New Testament in the 1st and 2nd centuries, the Didache (the Teaching of the Twelve Apostles) and Letter of Barnabas, condemned both practices, as did early regional and particular Church councils.

It is never permissible to intentionally take the life of a child before or after birth, nor is it permissible to assist, facilitate, or promote abortion. It is distressing that our country, with all its talent and resources, cannot find a way to protect the lives of the most vulnerable among us. Even as thousands of couples eagerly seek to adopt, the rate of abortion in some U.S. cities tops 50 percent of live births. How can it be that one child is awaited and welcomed with such joy and anticipation while another is discarded? Where is our sense of mercy and com-

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Front Page photo:

NETWORK REACHES GLOBAL AUDIENCE
Marcus Grodi is the founder of the Coming Home Network based outside of Zanesville and the long-time host of The Journey Home program aired on EWTN television and radio since 1997.

Photo courtesy Coming Home Network

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BISHOPS, *continued from Page 2*

passion? Where are our consciences when the Lord says to us “whatsoever you do to the least of these ... ?” As a bishop, I call on all men and women of good will to make every effort to preserve and protect life. This obligation rests particularly upon those entrusted with public office. Catholics who play a role in shaping public policy and health care have a responsibility to foster respect for the dignity of human life for every person at every stage. *Gaudium et Spes*, the Second Vatican Council’s Pastoral Constitution on the Church in the Modern World, speaks of the role of the Church to interpret the signs of the times by the light of faith. This is the role of every Catholic. That is not to say that we impose our belief on others, but that we are compelled to bear witness to the truth. It is serious enough for an individual to promote abortion or other attacks on human life. It is all the more troublesome when the tenets of faith are twisted so as to justify such promotion. I also express my particular care for the men and women who devote themselves to the medical arts and who strive to live the oath “do no harm.” We need your witness to the compassionate and reverential care of every human person. Increasingly, there are voices that wish to force medical professionals to violate their commitment to life. I am concerned that the conscience rights of medical professionals are under threat. The Church stands with you in your commitment to the truth that life is sacred and we will do all in our power to protect you from attempts to coerce you in your healing work.

The teaching of the Church is clear and consistent. And yet, importantly, the Church teaches mercy. One of the many tragedies of abortion is the anguish and sorrow of the person who has an abortion. The Church has the role here of being the instrument of God’s great mercy. We want to be here for you. We want to accompany you on a journey toward healing. I encourage you, please, if you are in this situation, speak with a priest in the Sacrament of Reconciliation or call the diocesan Marriage and Family Life Office at 614-241-2560 or Bethesda Healing Ministry at 614-309-0157.

Indeed, the active promotion of abortion does disrupt one’s communion with the Lord and His Church. If one cannot live in communion with the teaching about the truth of human life in the promotion of abortion, that individual should at least have the integrity of not presenting themselves

to receive Holy Communion.

Take a step back and think for a moment. There should never have to be the question of “denying” the Eucharist, but rather of one’s own respect and integrity. Again, the point is not punitive, but a call to our own conversion of mind and heart. I implore Catholics in public life to be the voices for the vulnerable, to bring the light of truth and be agents for conversion. And I urge all Catholics who belong to political parties to urge the leaders of the party with which they are affiliated to embrace the truth of respect for human dignity for every person and at every stage of life.

In saying all of this, I do not mean to imply that abortion is the only sin against human life. Sadly, we witness too many attacks on life, including euthanasia, human trafficking, abuse, significant bullying, violence, the promotion of drugs and opioids, and racial hate crimes, simply to name a few. I have focused on abortion partly because it is the very issue being debated but, more importantly, because the sanctity of human life is being violated by abortion policies on such a massive, terrible and unjust scale. Pope St. John Paul II warned us in the U.S. of the seductions and dangers of a culture of death. As long as we cannot recognize the gift of the most vulnerable among us, how will we hope to achieve justice in other areas. It should not surprise us that our “throwaway” culture has become so indifferent to the gift of life in so many ways. These are not political statements. The Church will not be used in partisan political fighting. To the contrary, I take this opportunity first to clarify the reports of the actual discussion that I took part in among the bishops in June and then, in the midst of confusion, to teach what the Church teaches about respect for human life and our role as Catholics to promote that respect.

Even in the midst of the darkness, the Lord brings light, healing and peace. Jesus gives us himself in the Eucharist so that we might become more like him. He heals us, strengthens us, helps us, consoles us and then sends us forth as missionary disciples.

So many of you have told me of your prayers during and since the USCCB meeting. I appreciate that very much. Humbly asking your continued prayers that I may faithfully serve the Lord and His Church here in Columbus, I promise you my love and prayers as we move together living the Joy of The Gospel and the Splendor of Truth.



Real Presence Real Future

Reflections

16th Sunday in Ordinary Time, July 18, 2021

Real Presence, Real Future reflections: The Word of God Alfred Akainyah, St. Anthony Parish & RPRF Commission Member

In today’s Gospel, the 12 go out in pairs to spread the Good News. When they return, Jesus gathers them to a place of rest to lift their Spirits, but the people of the area arrive, hungry for the Good News, believing, that a word from God exceeds every need and raises anyone willing to believe above their circumstances!

We too, with Real Presence, Real Future, are called and entreated to bring the Good News to others in our words and deeds. We should have time for others and be open to unexpected demands, for this is the true meaning of discipleship.

To read more about how we are growing together in the life of faith and discipleship in the Diocese of Columbus, visit www.RealPresenceRealFuture.org.

16avo. Domingo del tiempo ordinario, 18 de julio, 2021

Reflexiones Presencia Real, Futuro Real: La palabra de Dios Alfred Akainyah, Parroquia San Antonio y miembro de la comisión PRFR

En el evangelio de hoy, los 12 salieron a proclamar la Buena Nueva. A su retorno, Jesús los reúne en un lugar para que descansen y animen su espíritu, pero las personas de los alrededores, acuden hacia ellos, hambrientos de la Buena Nueva, creyendo que una palabra de Dios sobrepasa cualquier necesidad y levanta al caído que está dispuesto a creer, ¡a pesar de sus circunstancias!

Nosotros también, con Presencia Real, Futuro Real, estamos llamados y es nuestro deber, llevar la Buena Nueva a otros a través de nuestras palabras y obras. Debemos tener tiempo para otros y estar abiertos a demandas inesperadas, este es el verdadero sentido del discipulado.

Para leer más acerca de cómo podemos crecer juntos en la vida de fe y discipulado en la Diócesis de Columbus, visita: www.RealPresenceRealFuture.org

17th Sunday in Ordinary Time, July 25, 2021

Real Presence, Real Future reflections: Why Bother?

Deacon Jeff Carpenter, St. Bernadette Church, Lancaster

We have all felt like the apostles in the gospel today. We see hunger, poverty, sickness, disaster, or other human suffering, but when we look at our resources, we feel we have so little to offer. We think why bother? Our connection to Jesus in the Real Presence gives us the courage to be like the apostles, offering what we can and trusting in the Lord to bring forth fruit. With a strong connection to Jesus through the regular reception of his presence in the eucharist we are always aware that we are working with and for him in all we do.

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Domingo XVII del Tiempo Ordinario, 25 de julio, 2021

Reflexiones Presencia Real, Futuro Real: ¿Para qué tomarse la molestia?

Diácono Jeff Carpenter, Santa Bernardita, Lancaster

Todos nos hemos sentido como los apóstoles en el evangelio de hoy. Vemos hambruna, pobreza, enfermedad, desastres o alguna otra forma de sufrimiento humano, pero cuando vemos nuestros recursos, sentimos que tenemos muy poco para ofrecer. Pensamos, ¿para qué tomarse la molestia? Nuestra conexión con Jesús en la Presencia Real, nos da la valentía para ser como los discípulos, ofreciendo lo que podamos y confiando en el Señor para poder dar más frutos. Con una fuerte conexión con Jesús a través de la frecuente recepción de Su presencia en la Eucaristía, estaremos siempre seguros de que estamos trabajando con él y por él en todo lo que hacemos.

Para leer más acerca de cómo podemos crecer juntos en la vida de fe y discipulado en la Diócesis de Columbus, visita: www.RealPresenceRealFuture.org



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Despite delays, new priest persevered to reach ordination

By Tim Puet
For *The Catholic Times*

Father Eugene Joseph kept running into detours along his road to ordination to the priesthood, but he stayed focused on his goal.

Father Joseph, 28, is to be ordained as a priest of the Diocese of Columbus on the evening of Thursday, July 22, at the Cathedral of St. Chad in Birmingham, England, by Bishop Stephen Wright, auxiliary bishop of the Archdiocese of Birmingham.

He was supposed to have been ordained by Columbus Bishop Robert Brennan on Saturday, May 29 at Columbus St. Joseph Cathedral, along with Fathers Stephen Ondrey and Jacob Stinnett. But on that date, he was at home in England because of immigration issues.

His ordination as a deacon also was delayed. Bishop Brennan ordained him to the diaconate at the Columbus cathedral on Sept. 14, 2019, almost four months after his scheduled ordination date of May 23.

He was not ordained as a deacon with his classmates because he was awaiting an indult of adaptation from the Vatican's congregation for churches of the various Eastern Catholic rites. This permits him to be ordained by a Latin/Roman-rite bishop and to become a priest of that bishop's diocese.

Because he was born and baptized in the Syro-Malabar rite of the Catholic Church – one of the 23 Eastern Catholic churches in communion with the pope – he is permitted to celebrate the sacraments in both rites. The Syro-Malabar Church traces its roots to St. Thomas the Apostle's mission to the state of Kerala in India, where Father Joseph was born.

There is a Syro-Malabar community in Columbus that gathers regularly for Mass at Sacred Heart Church,

and Father Joseph was involved with some of its activities while attending the Pontifical College Josephinum, where he had been in formation for the priesthood since 2015.

He came to the Josephinum on a student visa that year. His graduation from the seminary and planned ordination as a priest meant he had to apply for a religious work visa. "Because of some complications with the paperwork, we weren't able to complete the application process in the United States, so I had to immediately return in mid-November 2020 to England," where he has been ever since, he said.

"I am awaiting the reopening of the U.S. Embassy in London, which has been closed by COVID, to complete my application and eventual return to the States. I don't have a timeline for my return. It all depends on the COVID restrictions, backup of applications and so on at the embassy."

Bishop Brennan and Archbishop Bernard Longley of Birmingham agreed to have Father Joseph ordained in Birmingham. He will serve in the Birmingham archdiocese until conditions permit him to return to Ohio.

Asked if he had been frustrated by the delays, he responded, "Not really. Nothing in my life has happened according to plan. When I entered the seminary in 2015, it was to be for six years of studies, meaning ordination to the priesthood in 2021, but I was given a year of credit for having a theology degree, meaning ordination in 2020.

"Then it was decided I would do a pastoral year (serving as a deacon at Columbus St. Margaret of Cortona Church), postponing my ordination again to May 2021. Then I had to return to England in November 2020, and now I'm planning to be ordained in July 2021.

"To be honest, I won't be surprised



Deacon Eugene Joseph will be ordained to the priesthood for the Diocese of Columbus on Thursday, July 22 in Birmingham, England.

CT photo by Ken Snow

if God has other plans, and that's OK as well – not that I don't want to be ordained, but everything happens as He has planned. So be it."

Father Joseph's family moved from India to England when he was 10 years old. He graduated from Robert Sutton Catholic High School in Burton-on-Trent, England, in 2009, then spent two years at another school in the same community in what are known in England as A-level studies, which prepare students age 16 to 19 for college. He attended Heythrop College in London from 2012 to 2015, earning a Bachelor of Arts degree in theology.

He first came to Columbus in the summer of 2013 to visit friends. "One day while attending Mass at Westerville St. Paul the Apostle Church, I thought, 'Why not here?'" he said. "I had been discerning with the Archdiocese of Birmingham at that point. I got in touch with Father (Paul) Noble (Columbus diocesan vocations director at the time) about the possibility of becoming a priest here and what it would take. Once I completed my

studies at Heythrop College, I came to the Josephinum."

While preparing for the priesthood in Columbus, his home parish was New Albany Church of the Resurrection, and he performed assignments during summers and the school year at the cathedral, Bethesda Healing Ministry, Columbus St. Charles Preparatory School, St. Paul, Sunbury St. John Neumann, Reynoldsburg St. Pius X and Columbus St. Cecilia, Immaculate Conception and St. Margaret of Cortona churches.

He said he has missed the spiritual focus of parish life during the past eight months in England. "All I'm able to do at the moment is the everyday acts such as going to Mass and confession or praying the Liturgy of the Hours," he said.

"I would say this is where separation from liturgical and ministerial life takes its toll on ordained ministers. I am sure there is a reason that I had to be back and to experience this separation from active ministry, but it is not good to be away from a life that you have committed to," Father Joseph said.

"All I know is that I have to trust God and his providence, for as St. Paul says, 'It is when you are weak that we are strong.'

"I no longer rely on my strength, but have to trust God to help me in my weakness. All this might sound good on paper, but it isn't as easy as it may seem. I don't know why God has allowed this period of silence in my life, but is there anything else I would rather be doing? No," he said.

"This temporary life only has meaning when it is centered on the resurrected Christ. That is all I have to think about each day – the foundations of our faith, based on the reality of memento mori (Latin for 'Remember death') and Matthew 24:13 ('But the one who perseveres to the end will be saved')."

Davis named diocese's chief financial officer

William S. Davis has been appointed as chief financial officer of the Diocese of Columbus, effective Tuesday, July 1, Chief Operating Officer Matthew Schlater announced.

Davis has served as Finance Director since joining the Diocesan staff in 2007. As CFO, he will continue directing the Finance Office, with additional oversight of the Diocese's Technology, Insurance, and Central Purchasing offices; continue to pro-

vide financial counsel and assistance to the Diocese, parishes, schools, and other Diocesan agencies; and will spearhead efforts to develop and implement its strategic objective of providing Diocesan shared services.

"His considerable background of exceptional service to our Diocese, along with his extensive knowledge and expertise, makes him a natural fit for this expanded role," Schlater said.

Bishop Robert Brennan, comment-

ing on Bill's appointment, added, "It is without question that his contribution in assisting with the many challenges we faced during the COVID-19 pandemic was absolutely essential, and I have confidence he will provide the same outstanding leadership and competency in his new position."

Upon learning of the promotion, Bill said, "It has been an honor and privilege to serve the parishes, schools and agencies of the Diocese of Columbus

these last 14 years. I very much look forward to helping make the vision of the Real Presence, Real Future strategic plan a reality."

Davis and his wife, Jill, are residents of Gahanna and members of Church of the Resurrection Parish. During his 40-plus-year career, he has spent time in public accounting and retail and church executive positions, primarily in accounting and information technology.

Our Lady of the Pillar: inspiration for the difficulties of life

Have you ever planned what you thought was the greatest Bible study or parish event ever, only to have 12 people show up to join you? Have you ever watched a great idea, flawlessly executed, underwhelm a group of critics? Have you ever used logic to no avail, finding yourself all but stoned and chased away from the group?

In the two decades I've been Catholic, I've worked with a number of Catholic nonprofits, including a parish. In that time, I've experienced a great deal of joy. I've found blessings in my inbox and hugs in my office. I've learned more about my Catholic faith and been inspired by everyday saints.

But I've also felt overwhelming frustration and discouragement, watching attendance falter for big-name speakers, hearing stories of being too busy for Mass, and, in general, feeling like I'm wasting my time. On some days, it's hard not to throw up my hands and stomp away, muttering and grumbling all the way.

I imagine the Apostles must have felt that way as they traveled to spread the Gospel. The pagans, after all, were probably quite happy with their lives. Why would they want to change? The Christian life wasn't exactly an easy choice, and in the early days it meant persecution.

Saint James the Greater — he was the first of the two Jameses that Jesus called to be His disciple — had traveled to Caesaraugusta, in modern-day Spain, to evangelize. Imagine the enthusiasm he must have started with, the fire for the Good News, the excitement at sharing it. I wonder if he had trouble sleeping, as I often do before a big event or mission.

And then reality hit.

Maybe the pagans laughed at him at first. The idea of someone rising from the dead, after all, was pretty far-fetched. And then to hear a message about the Savior King teaching humility and service

FINDING FAITH IN EVERYDAY LIFE

Sarah Reinhard

Sarah Reinhard is a Catholic wife, mother, and writer in central Ohio. Get her Catholic take at snorningscholar.com.



to others as the great virtues, instead of conquering with an army.

St. James didn't show up with an impressive array of gold jewelry or rich robes. He had a compelling story and could probably tell it to entertain a crowd, but his message challenged them to a different way of thinking and a different way of living.

It probably didn't sound like any fun. It probably looked like a lot of work. It probably seemed fruitless.

I wonder when despair struck St. James. Was it when he was laughed out of the square for the 50th time? Was it when the locals stopped laughing and started more belligerent forms of ridicule? Was it when he thought of the apparent failure and the importance of his message?

Before he had left Jerusalem on his mission, I imagine Mary giving him a hug and telling him she would be praying for him. She had told him she would be with him when he most needed her.

Have you ever felt like it was all too much, too big, too hopeless? I find myself overwhelmed more often than I'd like, contemplating the size of the mission I feel entrusted with, whether it's raising kids or working in the parish or witnessing by my small comments at the hair place in town.

St. James must have felt like there was no hope. Maybe he was packing his things and planning the long trip back to Jerusalem.

"You can find someone else, someone who can do this impossible job," he says in my mind. (Maybe he never got to that point, but I sure have!)

He went to bed, perhaps muttering a prayer for strength and peaceful sleep.

I wonder what his expression was in the morning when Mary appeared? In the first Marian apparition, and the only one to occur before her Assumption, Mary was carried on a cloud by angels to St. James in Spain. It was a long journey, and during that time, the angels made a small wooden statue of her and a column of jasper.

Right after the initial shock, St. James must have felt huge relief. Here, at last, was proof that he was doing the right thing. Here, finally, was some hope. Here, thankfully, was someone to give him some direction.

Mary didn't come bearing easy news; she told James to head back to Jerusalem, where he would be martyred. But maybe that wasn't such terrible news for James. He had been working alone in what must have felt like a fruitless task; could it have been consolation just to see a familiar face, one full of love for him?

She must have been such a welcome sight to James. Did he run to her and hug her? Did he bury his face in her shoulder and sob out his frustrations? Did he find himself immediately encouraged to have her actually there with him?

Mary makes the same promise of encouragement to each of us. She won't — can't — take away the difficult tasks we must do, but she will offer her love to us. All we have to do is look to her.

In Our Lady of the Pillar, I find inspiration to continue in whatever difficult task I'm facing, from mountains of laundry to piles of email to lack of volunteers. All of a sudden, the challenges aren't impossible. I'm not alone in the mundane and impractical.

Shh, just listen to God and to your neighbor

One important but difficult lesson for new students in the gym is listening to their bodies during exercise. Tuning it to what they are doing and how their body is reacting can prevent doing too much too fast and avoid excessive soreness or even injury.

Listening isn't easy, but with experience the students recognize and respond appropriately to their bodies' cues so they can recover well.

Listening is also important but difficult in one's spiritual life. As someone who loves to pray the rosary and the Divine Mercy Chaplet, I can fall into talking and asking and methodically moving through the prayers without enough holy attentiveness for contemplative prayer and really listening to God.

In the *Catechism of the Catholic Church*, paragraph 2717, contemplative prayer is referred to as "silent love," and "in this silence, unbearable to the 'outer' man, the Father speaks to us in his incarnate Word, who suffered, died and rose; in this silence the Spirit of adoption enables us to share in the prayer of Jesus."

So what is going on with "the 'outer' man"? It's funny but true that while we might crave silence internally, often the body and brain can be troublesome, concerned with many things other than sharing in the prayer of Jesus — and obstinately opposed to the quiet.

I'm trying to start my day with silence and listening to God in prayer before diving into the Mass readings or the rosary. I desire to give God my wholehearted attention first, even though it isn't easy.

Often I'll read some Scripture and practice Lectio

HOLY AND HEALTHY

Lori Crock

Lori Crock is a parishioner at Plain City St. Joseph Church. Lori leads SoulCore Rosary prayer and exercise at parishes, teaches physical strength classes and writes about faith and fitness at holyllandhealthy catholic.com.



Divina to quiet my mind. I'm finding that peace and gratitude unfold when I give myself time to unite my heart to God, listening and resting with him, at the start of a new day.

I participated in ministry training recently, and a key point was to practice being a good listener and "listen to every word of the person speaking." This was difficult as my mind zig-zagged in different directions, but with practice, just like exercising a muscle, it gets easier.

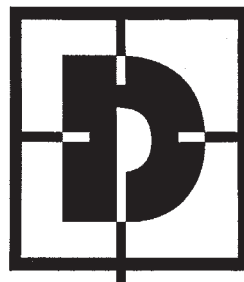
Good listening is putting love of God and love of neighbor into action. Doing it well takes

patience and gentleness with ourselves and with others — and developing an almost superhuman determination to stay in the present moment focused on the person speaking, whether it's God, the person on Zoom or the one in the room with me.

I pray that this new emphasis on listening will help me to love others more deeply and strengthen me as I share God's truth with others.

"In prayer, more is accomplished by listening than by talking. Let us leave to God the decisions as to what shall be said." — St. Francis de Sales

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Pope Francis and the life issues

Pope Francis's tendency to use colorful expressions and abrasive adjectives in commenting on ideas, habits and practices of which he disapproves have puzzled Catholics for over eight years now. Is this how popes talk? From my own study of papal history, I can easily believe that Pope Pius XI had a few choice (even brutal) words to say on occasion. But his verbal smackdowns were always delivered behind closed doors, while many of Pope Francis's most memorably deprecatory locutions have been quite public.

There is one thing to be said for this current papal habit, though, especially in light of the endless media effort to spin the Pope into a softie on the life issues — most recently in light of the U.S. bishops' efforts to address the incoherence of self-professed Catholics who reject a fundamental truth of Catholic faith by facilitating the slaughter of the innocent unborn. Thus it's worth remembering the quite robust terms in which Pope Francis has condemned abortion, most memorably at a Vatican conference in 2019. There, the Holy Father asked, "Is it legitimate to take a human life to solve a problem? Is it permissible to hire a hitman to solve a problem?" So-called "therapeutic" abortions that willfully destroy unborn children who suffer from some illness or deformity were, the pontiff insisted, a matter of "inhuman eugenics." He added that "human life is sacred and inviolable and the use of prenatal diagnosis for selective (i.e., abortive) purposes should be discouraged with strength."

All of which seemed a bit odd to The New York Times reporter covering the conference, for, as he wrote, the Pope had previously downplayed issues like abortion "in order to promote his pastoral and

THE CATHOLIC DIFFERENCE

George Weigel

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inclusive vision of the Church." The assumption here, of course, is that doctrinal and moral clarity, on the one hand, and pastoral sensitivity and inclusiveness, on the other, are mutually exclusive. That has been nonsense since Jesus's encounter with the woman caught in adultery, in John 8:1-11; it remains a gross falsehood today; and indulging it demeans the inclusive and sensitive work done by thousands of religiously-inspired crisis pregnancy centers throughout the country, which offer women something better than a lethal "procedure" that often causes long-term emotional damage.

Media imagery, alas, is like bamboo; once it's implanted, it's virtually impossible to root it out. Thus early in his pontificate, Pope Francis's "Who am I to judge?" comment, addressed to the particular case of a repentant priest who was trying to live an upright life, was stripped of all context and turned into media bamboo, the endlessly repeated claim being that this pope is not a moral hardliner (subtext: unlike his predecessors).

I submit, however, that anyone who compares an abortionist to a Mafia hitman — and who in January 2014 deplored a "throwaway culture" in which aborted children are "discarded as unnecessary," declaring it "horrific even to think that there are children, victims of abortion, who will never see the light of day" — is no moral relativist. Typical-

ly, however, the BBC reporter covering that papal address found this denunciation in contrast to "the Pope's stance favoring mercy over condemnation." (Memo to the BBC: It was John Paul II, author of the passionately pro-life encyclical *Evangelium Vitae* (The Gospel of Life), who spread the Divine Mercy devotion throughout the world Church, who wrote an encyclical on God the Father entitled *Dives in Misericordia* (Rich in Mercy), and who made the Octave of Easter "Divine Mercy Sunday.")

Media distortions are not simply annoying, they can have serious public effects. Just before the bishops voted overwhelmingly to address the question of the Church's eucharistic integrity (immediately spun by most reports into merely an attack on President Biden and other pro-abortion public officials), the Supreme Court unanimously upheld the religious freedom right of Catholic Social Services (CSS) of Philadelphia to decline to place foster children with same-sex couples. In a lengthy addendum to the Court's opinion, Justice Samuel Alito noted that a Philadelphia public official had derided "the Archdiocese's position as out of step with Pope Francis's teaching and 21st-century moral views," suggesting that it "would be great" if CSS "followed ... Pope Francis."

I seriously doubt that the Philadelphia Department of Human Services commissioner who got Pope Francis so spectacularly wrong is a regular reader of the Vatican newspaper, *L'Osservatore Romano*. He got the nonsense with which he badgered CSS from American media sources. I hope the fourth estate gets its act together as the bishops develop their statement on the meaning of the Eucharist. But I'm not sanguine about that. Bamboo is bamboo.

Beauty of religious art can enhance our faith

"You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them." — Exodus 20:4-5

Going through history, you will find that controversies do not happen overnight or in isolation. They might work themselves out, but if not, an ecumenical council might be called to address the question/issue at hand.

Continuing our journey with the true, good and beautiful, we are transitioning from beauty in creation to beauty created by man. In the eighth century, truth and goodness were under assault, and beauty was the foil.

Iconoclasm was years in the making. In summing up the issue, expressions of piety had gone too far, even among the clergy. One example cited in the Catholic Encyclopedia (New Advent): "Some priests scrape the paint off images, mix it with the consecrated bread and wine and give it to the faithful. Others place the body of the Lord in the hands of images from which it is taken by the communicants." With these and similar cases, the "extreme" was answered by another "extreme." Thus, those who wanted to eliminate images to keep people from sinning cited Scripture.

St. John Damascene, who found himself one of the Church's defenders of beauty, said, "Previously God, who has neither a body nor a face, absolutely could not be represented by an image. But now that he has made himself visible in the flesh and

AQUINAS CORNER

Richard Arnold

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has lived with men, I can make an image of what I have seen of God ... and contemplate the glory of the Lord, his face unveiled. ... The beauty of the images moves me to contemplation, as a meadow delights the eyes and subtly infuses the soul with the glory of God."

At the Council of Nicaea II in 787, iconoclasm was formally defeated, allowing us to have beautiful art and churches. Of course, this didn't end the controversy, and the Reformation ushered in what might be considered "denominational iconoclasm."

As Catholics, we are all familiar with religious art. From the Vatican to our local churches and to our homes, we have religious art (visual and/or audio) that, when we are disposed, can raise our minds to God (contemplation).

As part of a military family, I've been blessed to travel the world. I have seen the Vatican, churches of Rome and much of Europe. All add to what I feel is a great joy contemplating being a member of the family of God. You don't have to travel to see great art. Many of our churches both house, and are great treasures of, beauty.

I grew up in Mount Vernon, part of St. Vincent de

Paul Church. I am biased, but I think it would be on most people's list of diocesan churches with magnificent stained glass. Growing up, I admired it but never really appreciated it until I spiritually matured.

St. Vincent's has 11 side windows of stained glass. One side depicts the glorious mysteries of the rosary, and the other side depicts the joyful mysteries. The composition and layout do exactly what historically religious art of that type was intended to do — tell a story.

The 11th window is, I think, unique. It is the depiction of the death of St. Joseph. You could spend a lot of time meditating on it. What was going on in Mary's mind? Jesus' mind? Joseph's mind? This is a mystery that we all have or will face. It should comfort us that the Holy Family faced it, too.

I would highly encourage all catechists and religious education teachers to take their students through their churches and contemplate the art, not only from a religious standpoint but also a technical standpoint, and not just once but routinely. I know I am not the only one who will be slow to appreciate the beauty, but I am confident that a seed was planted in me long ago.

Priest/deacons, don't be shy about pointing to artwork during homilies.

Ending on the crucifix: St. Paul writes in Galatians 3:1, "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?" When St. Paul says in 1 Corinthians 1:23, "we preach Christ crucified," he seems to have traveled around with a crucifix.

Gift of a child blesses us all

There was a time in the not-so-distant past when the world was much more open to the gift of life. It wasn't uncommon to see parents and their children fill an entire pew at Mass or sit elbow to elbow around a crowded dinner table.

Those days, for the most part, seem to have disappeared. And that's not good news. Not because having more kids makes a person a better Catholic, but it serves as a reminder of days gone by when people lived simpler, humbler and more sacrificial lives.

As the U.S. Conference of Catholic Bishops takes the week of July 25-31 to promote Natural Family Planning (NFP), the opportunity presents itself to comment on the cultural shift that is deeply impacting the Church at all levels and particularly in North America and Europe – from parish membership to Mass attendance to school enrollment to consecrated and lay vocations to sacrificial living. More on that a little later.

In its various formats, NFP can be used to space births, avoid pregnancy or address health concerns. A woman charts her menstrual cycle to recognize when she's ovulating, which is the optimal time for fertility.

Women and couples also turn to NFP when they're struggling with infertility. In some cases, they haven't been able to conceive a baby, and using NFP can facilitate a pregnancy or identify other issues that might be inhibiting the natural process of creating a life.

Trained NFP practitioners often provide valuable assistance to couples with difficulties, directing

EDITOR'S REFLECTIONS

Doug Bean



them to explore alternatives that avoid morally unacceptable treatments such as in vitro fertilization, which involves conception of a baby outside the natural order of God's design.

Parishes throughout this diocese and the Catholic world make NFP classes available to individuals and couples. NFP is an important component of marriage preparation for those who want to cooperate with God's plan as they fully live out the sacrament of matrimony and embrace everything that entails.

NFP is commonly and rightfully perceived among the faithful as a morally acceptable alternative to artificial birth control or contraception. And while that's an accurate description, the term is sometimes misinterpreted.

The Church teaches that there's nothing inherently wrong with spacing births or avoiding pregnancy for medical or other reasons, but it also emphasizes the importance of openness to life when convenient and even when inconvenient.

Again, this is not to say anyone is a lesser Catholic if he or she doesn't have multiple children. Many faith-filled couples live out their vocation in exemplary fashion without children or with smaller families. But the mindset of Catholics needs to shift away from the secular, culture-driven narrative that

pregnancy can be a burden rather than a blessing when it's not on our terms.

Allowing God to plan a family requires, in some cases, heroic generosity. Parents often must give up some pleasures in life to sacrifice for children. If they allow God to plan their family, and a child comes as a surprise, they give thanks for the precious gift – even when the family is struggling for whatever reason or the baby has health challenges.

As God the Father said in Genesis 1:28, "Be fruitful and multiply, and fill the earth and subdue it." Thousands of years later, St. Teresa of Calcutta echoed that sentiment with her frequently quoted words of wisdom: "How can there be too many children? That is like saying there are too many flowers."

And that leads us back to the impact of fewer births on the Church and society in general.

By the end of the 21st century, researchers predict that the populations of 23 countries are expected to be half of what they are today. Among the predominantly Catholic countries with rapidly declining populations are Italy, Spain and Brazil.

While population-control advocates believe that's a good thing for the planet, it creates a host of problems, such as not enough taxpayers to sustain the economy or fill jobs to support a country's infrastructure and to fund social security to care for retirees.

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Large family has blessed and sanctified me

I have become a go-to person for large-family questions. I am not sure which child achieved me this status.

Sons one, two and three are all incredible gifts, and watching them grow together was, and continues to be, a joy. Was it No. 4 because we chose to open our hearts after our third son was born with a rare disability? Maybe No. 5 because, well, we got our girl so why have another? No. 6 was a surprise, but, oh, how can there be a morning without the embrace of this son?

Adopting No. 7 with the same disability as my son just made us saints in the eyes of so many, but the truth that I have come to recognize is, I needed her more than she needed me. This self-directed, joyful daughter of my heart has changed me profoundly. No. 8 was a shock to us all and a risky "yes" to the Lord, as carrying her put us both at a risk, and yet to know this almost 9-year-old daughter of mine is to encounter such a pure heart.

In truth, having a large family was not my plan but rather God's plan for me. In it, I have found sanctification. I have learned mercy and sacrifice. I experience love in its purest form every day through the gift of this family. I am becoming the vision of the woman I hoped to be, but never could I have gotten where I am by following my own plan.

This beautifully rich tapestry of marriage, woven together by an openness to life, has not been without its hardships. There is a cross that mothers carry that goes beyond the needs of our children, seen and unseen. We are tied to our children from

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.



the moment of conception, and that bond lays the foundation for a lifetime of service and joy.

As I write this, visions are filling my head and heart of all the moments we have been so blessed to share together as a family: the memories of older siblings meeting the younger for the first time, the way my youngest daughter runs to meet her oldest brother when he comes through the door and the normalcy of big-family life that has made the challenges of having children with special needs be the second thought rather than the first.

The mistakes, the mercy and the redemption we offer to each other over the years from within the walls of my family are unfathomable. The family truly is the mirror of Christ's love for his church, and its richness paints a masterpiece that daily I offer to the Lord.

I love sharing this family of mine with the Lord. They belong to Him more than to me, and in that I find a heart so ready to listen and laugh. I share their antics, their successes and their sorrows. I belly laugh in prayer when I debrief the day with the Lord. Daily I am in out-loud conversation with the Lord as to what is happening within the walls of this home because I have become dependent upon Him to keep it together.

He knows me so well, forming and blessing me through all my hours and days. There is such peace and grace that goes into knowing and owning this! I simply cannot convey the richness that has come from opening our hearts to this family.

As a mom of many, I am often asked, "How do you do it?" Staying close to the Lord, intimately close, the kind of snuggle into your husband, breathe his scent and hold it in close is how I do it; how we do it. I rely on the intimate relationship I have cultivated with the Lord.

It is also true that large-family life is done best with a father who leads by example. He daily lifts us up to the Father as St. Joseph did his Holy Family, interceding for us in prayer and deed.

My husband and I are indeed one flesh. We are connected by our love for each other and our sacrament of marriage. We live our marriage and our parenting out loud in a way that is utterly dependent upon the recognition that without Jesus, this house would fall.

We did not choose big-family life as a statement of our Catholicism, but rather God chose it for us as a statement of his plan for our lives. Having a big family does not make anyone a saint, though it might offer more opportunities for sanctification!

There is no award in heaven for me due to the number of children I have conceived. Rather, this openness to God's plan lived out in the everyday continually forms me into a woman, wife, mother and daughter who knows her identity and strives to live a life worthy of that gift.

NFP Awareness Week promotes self-knowledge

National Natural Family Planning Awareness Week, July 25-31, provides an opportunity to spread the word about Catholic teaching on marriage, conjugal love and responsible parenthood and to promote Natural Family Planning (NFP).

NFP refers to modern, science-based methods that teach couples how to observe and interpret the wife's signs of fertility and infertility. NFP represents an authentic approach to family planning because these methods can be used effectively to both achieve and postpone pregnancy. When practiced well, NFP methods also enrich the bond between husband and wife.

The Catholic Church supports NFP methods because they honor God's design for married love, as suggested in this year's theme, "To have, to hold, to honor: Natural Family Planning, sup-

porting God's gifts of love and life in marriage."

NFP has obvious benefits for married couples, yet fertility education can be beneficial to all persons. Fertility awareness helps single women to understand their cycles and monitor their health, mothers to teach their daughters about their changing bodies and all persons to appreciate the sexual differences between men and women. In short, self-knowledge of our bodies is a priceless gift.

The diocese's Marriage and Family Life Office will highlight the benefits of NFP and fertility awareness in a series of webinars titled "Conversation About Fertility," held at 7 p.m. Aug. 3, 10, 17 and 24. Each webinar will address topics specific to a different group: married couples, parents of young girls, single women and health



professionals.

Whether you are learning about fertility awareness to plan your family, seeking ideas on how to prepare your daughter for her first period, hoping to know yourself better through fertility charting or considering adding fertility education to your professional health

services, you'll find answers to your questions in this webinar series.

Local and national experts on fertility topics will share information, followed by questions and answers. To add an element of fun, themed prizes will be awarded to lucky attendee(s) at the end of each webinar.

Additional information and registration are available at <https://columbuscatholic.org/conversations-about-fertility>.

To learn more about NFP methods and fertility awareness offered in our diocese, visit <https://columbuscatholic.org/natural-family-planning>.

If you are interested in volunteering to spread the word about God's design for married love, the gift of fertility and NFP methods, contact diocesan NFP coordinator Jennifer Fullin at 614-241-2560 or jfullin@columbuscatholic.org.

From hookup culture to NFP: journey into the light

By Elizabeth Pardi

For many Catholics, the doctrine on sexuality, specifically contraception, is where they break with Church teaching. For me, it was the reason I came home to the faith.

Ten years ago, my life was lined up with hookup culture. Practicing the Catholic faith I'd been raised with was not on my radar. For whatever reason, I picked up a copy of Christopher West's *Theology of the Body for Beginners* that my parents had lying around the house. After a couple of chapters, I was crying.

They were not painful tears of shame but sweet sobs of enlightenment and gratitude. It all made sense: One man

and one woman who physiologically fit together like puzzle pieces, working with the gift of their fertility, not suppressing it or attempting to terminate it. How had I not been taught this?

I had been through darkness because of broken relationships and senseless sexual choices. Now, thanks to truth, light was breaking through.

Despite this newfound knowledge, my ways did not change immediately. I stumbled plenty before meeting the man who would become my husband, and he and I were far from the prototypical Catholic dating couple. But we knew then, as we know now, that we would never practice any form of birth control other than Natural Family Planning (NFP).

For us, it's easy to be NFP-friendly.

My cycles are extremely predictable and, at this point, we're building a family and open to getting pregnant. For many couples, this is not the case, and the Church's doctrine on practicing NFP can often seem downright cruel.

In fact, months after our first child's birth, I was steeped in postpartum depression and overwhelmed by motherhood as we attempted to learn a new NFP method. Charts are not my thing, and I bawled in the teacher's living room. "It's a lot. I know," she consoled me.

The good news is, technology has come a long way, and exceptionally simple ways exist for couples to track the woman's fertility.

But, to be honest, I don't think it's pinpointing when a woman is fertile that turns most couples off of NFP. I think many people use artificial contraception to have purely recreational sex any time the mood strikes. This is where the world's understanding of sex falls pathetically short. It's viewed as yet another gratifying activity for couples to experience with one another.

But as Catholic author, speaker and theologian Dr. Scott Hahn explains in his talk "Marriage and Family: Love Unveiled," sex is not just good or great. Sex is sacred. As such, it's meant to be open to life unless nature renders the man or woman sterile, for instance during the infertile times of a woman's cycle.

Also, as a sacred act, sex is not something to simply tweak according to our own convenience or preferences because when we do, damage ensues. Like with many sins, the harmful effects are often not immediately per-

ceptible, but they inevitably emerge in unexpected and subtle ways such as painful misunderstandings between spouses. As Cecil B. DeMille wrote in "The Ten Commandments and You," "We cannot break (God's laws). We can only break ourselves against (them)."

Now, don't get me wrong: NFP isn't a cure-all for marital struggles. My husband and I still have issues to work through. But when it comes to sex and family planning, no tension or resentment exist between us. We're both aware of where I am in my cycle and whether we're open to getting pregnant.

Each of our pregnancies and children has illuminated our marriage in the most fascinating ways. After our first daughter was born, I thought parenthood would require too much of us and leave our marriage wanting. Time has proven me wrong, though.

My relationship with my husband has been tremendously enhanced by the presence of these human beings who came into existence through our love. Our fourth baby was born three months ago, and I feel closer to, and more loved by, my spouse than ever before.

It all comes down to the truth that sex was created by God, and He longs for us to enjoy it in all its fullness. To do this, though, we need to experience it according to His design. Every time I follow His lead, I wonder why I ever thought I was better off leading on my own.

Elizabeth Pardi blogs at www.love-alwaysliz.com. Follow her on Instaram @lovealwaysliz.

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NFP improves communication for couple

By Tim Puet
For *The Catholic Times*

Even though they are childless, John and Sallye Eveland say their use of Natural Family Planning (NFP) for the past 20 years has been of great benefit.

“It clued my husband in better on what’s going on with my body throughout the month and made him more appreciative of what happens to a woman at various times in her monthly fertility cycle,” Sallye Eveland said.

Sallye, 49, and John, 51, have been married for 24 years and moved to Columbus from Florida in the early 2000s. She is a member of Columbus St. Margaret of Cortona Church, and he is not Catholic. He did not participate in an interview with *The Catholic Times* because “he’s just shy,” Sallye

Eveland said.

The couple practice the Creighton NFP method, which relies upon the standardized observation and charting of biological markers that are essential to a woman’s health and fertility. One of the most important of these markers is the quantity, quality and texture of a woman’s cervical mucus during her fertility cycle.

These markers tell a couple when they are naturally fertile and infertile, allowing them to use the system either to achieve or to avoid pregnancy without resorting to artificial contraception. The markers also telegraph abnormalities in a woman’s health.

This aspect was important to Eveland because it allowed her to deal better with painful ovarian cysts. “The cysts still occur, but the Creigh-

ton method allowed us to manage the situation without my ovaries being knocked out of commission and without using birth control pills,” she said.

“We had used the pill and injections of the contraceptive Depo-Provera during the early years of our marriage because we had chosen at that stage not to have children,” Eveland said. “Then when we were ready to conceive, we found we couldn’t.

“Using conventional medicine to help with the cysts was unsuccessful. Then when I asked my primary care doctor for help, she said, ‘We don’t do babies,’ and, in effect, fired me as a patient. So I sought a doctor who understood NFP because I remembered NFP was the best way to manage the situation with the least use of hormones.”

Eveland was familiar with NFP be-

cause she had learned about it as a student at a Catholic high school in the St. Augustine, Florida, diocese, and it was discussed in marriage preparation classes for her and John in Florida.

“It made more sense than relying on the calendar to determine when I was fertile,” she said. “John has been my partner throughout NFP because he has kept all the charts and the records needed each month. One of the great benefits of NFP is that a couple truly does it together. It’s not just a ‘me’ thing.

“After having practiced NFP for 20 years and knowing how difficult things were for me without it, I’m convinced I’m healthier for using it, and I feel it’s helped John and I communicate better,” Eveland said. “I hope telling my story will encourage other couples to explore it.”

NFP brings appreciation of how fertility cycle works

By Tim Puet
For *The Catholic Times*

Meghan Henschen said practicing Natural Family Planning (NFP) has given her an appreciation of what is happening during her fertility cycle that she could have obtained in no other way.

“It’s given me a great sense of empowerment,” she said. “Knowing and understanding how the cycle works and having my husband, Matt, cooperate with me as we track it each month has made me more grateful for God’s gift of creation and has brought us closer together.”

Meghan, 32, and Matt, 35, have been married five years, have a 6-month-old son, Isaac, and are members of New Albany Church of the Resurrection. Matt works for an engineering consultant firm, and Meghan is employed part-time in the Pontifical College Josephinum’s business office.

“I’d known about NFP since college and began practicing it once we were married,” she said. “I wanted conception to occur naturally, without any type of medicine affecting it, and I wanted to be in alignment with the Catholic Church’s teachings.”

At first, the couple practiced the



Meghan and Matt Henschen with their son, Isaac. Photo courtesy Henschen family

sympto-thermal method of NFP, which uses body temperature and other signs and symptoms of ovulation to determine when a woman is most likely to be fertile during her monthly fertility cycle.

The couple used the method as a way to prevent pregnancy during the first year or so of their marriage and then began trying to conceive a child and were unsuccessful during the next three years.

“Eventually, we decided to see a NaPro physician to see if he could help,” Meghan Henschen said. “That was the best decision we could have

made, because the goal of NaPro technology is to find problems that may be preventing pregnancy and attempt to fix them, rather than force the body to do something it doesn’t want to do.”

NaPro stands for Natural Procreative Technology, which was developed more than 30 years ago at Creighton University in Omaha, Nebraska. NaPro physicians work with couples practicing the Creighton NFP method, which relies upon the standardized observation and charting of biological markers that are essential to a woman’s health and fertility. One of the most important of these markers is the quantity, quality and texture of a woman’s cervical mucus during her cycle.

“Our obstetrician-gynecologist in Columbus wasn’t a NaPro doctor,” Henschen said. “She said we would need either NaPro technology or supervision of an *in vitro* fertilization specialist for a successful pregnancy. Since the Catholic Church is opposed to the *in vitro* method, we knew it would have to be NaPro for us. She recommended a practitioner in Fort Wayne, Indiana, who has since moved his practice to Steubenville,” Henschen said.

“The NaPro doctor asked a lot of questions and determined I needed surgery to see if I had endometriosis,” in which tissue that grows inside the

uterus also grows outside the uterus, causing considerable pain and discomfort, Henschen said.

“The surgery found some cyst-like fibers in my womb, which were removed, but no endometriosis,” she said. “About eight months later, I learned I was pregnant with Isaac. This could not have happened without the understanding of my doctor and the knowledge I gained in my efforts to conceive.

“We’re not thinking of having a sibling for Isaac just yet. I took a few years to have him, and it may take another few years before a brother or sister is born. NFP gives Matt and I the chance each month to choose how to deal with my fertility cycle in a way that’s acceptable to Catholic teaching,” Henschen said.

“To other couples facing the same situation as we did and wondering what to do, I would say that you’re never guaranteed to have a child, but don’t lose hope. We’re an example that you never know what’s going to happen, and that the more you know about the fertility cycle, the better you can handle the situation.”

For more information on NFP and NaPro technology, contact the Marriage and Family Life Office of the Diocese of Columbus at (614) 241-2560.

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As for the Church, shrinking numbers of Catholics put a strain on parish attendance and finances, and fewer children create enrollment issues for Catholic schools. And it doesn’t help the vocations crisis when there are fewer young men and women as potential candidates.

Remember when Catholic families had one of their male and female children go into religious life? Take a look at the obituaries for religious, and you’ll see lots of brothers and sisters listed and, in many cases, one sibling who also served the Church.

It’s interesting that several countries

bucking the trend of declining populations are in Africa. These nations are imbued with strong faith, and their Catholic inhabitants are committed to following Church teaching on artificial contraception and supportive of their children becoming priests and

sisters.

There’s no denying that the poverty is deplorable in Africa, but what did Mother Teresa say about that? “It is poverty to decide that a child must die so you may live as you wish.”

Think about that.

Coming Home Network guides Christians toward Catholicism

By Tim Puet
For *The Catholic Times*

For 28 years, the Coming Home Network International (CHNI) has helped thousands of non-Catholic Christians to recognize their spiritual home is the Catholic Church. Its ministry has a worldwide reach through EWTN television and radio, and its website, www.chnetwork.org, contains conversion stories from throughout the world.

But you'd never know how widespread the ministry is by driving past its offices on State Route 60 just outside Zanesville. There is no "satellite dish farm" outside the building, and if it weren't for a small sign along the road, someone driving by would think it was a large house or the headquarters of one or two small businesses, as it was when CHNI moved into part of the building in 1999.

Big things have come out of this small location. The network's founder, Marcus Grodi, said he and its staff don't want to take credit for converting anyone to Catholicism because it's the Holy Spirit who brings people into the Church.

But he acknowledges that in the 28 years since the network was founded, it has worked directly with several thousand non-Catholics who have decided to become Catholic, and it has reached hundreds of thousands more in print, on television and radio and through the internet and social media.

About 10,000 people are considered members of the network because they support it financially, receive its newsletter or have contacted CHNI to express interest in becoming Catholic. They come from more than 200 religious and denominational backgrounds, and more than 1,000 are described as being on the journey to Catholicism.

In 1997, Mother Angelica, the founder of the EWTN television and radio networks, invited Grodi to host the weekly live program *The Journey Home*, which can be seen and heard every week on EWTN television and radio and at www.ewtn.com.

The program features Grodi interviewing one or more guests who have joined the Catholic Church after being part of another faith tradition or no tradition at all. A new program, done in a "live on tape" format, is produced almost every week. Grodi said nearly 1,000 guests have been featured in its 24 years on the air. "My best guest was my wife, Marilyn," he said. "Otherwise, every guest's story has been so interesting that I can't pick a favorite."

The current week's program is presented first on Mondays at 8 p.m. on EWTN television and radio, with a TV encore at



Marcus Grodi (left), founder of the Coming Home Network, has hosted *The Journey Home* since 1997. The program can be seen and heard weekly on EWTN television and radio and through EWTN's website.



The Coming Home Network, founded by Catholic convert and former Protestant minister Marcus Grodi, reaches a worldwide audience from its headquarters on State Route 60 just outside of Zanesville.

Photos courtesy Coming Home Network

1 a.m. Tuesdays and a "Best of..." program featuring a previous interview from the series at 6 p.m. Saturdays.

On EWTN radio, encores are at 1 a.m. and 5 p.m. Sundays, with "Best of..." programs at 1 a.m. every Monday through Friday. An archive of every episode of the program is available at the CHNI website.

The site also includes a half-dozen web series or podcasts related to Scripture, Church history and Catholic teaching, plus hundreds of conversion stories, DVDs, CDs, audiotapes and other resources for Catholics and non-Catholics alike interested in learning more about the Catholic Church.

Grodi, a native of the Toledo suburb of Perrysburg, is a former Presbyterian minister who was an assistant pastor at the Second Presbyterian Church of Newark, the solo pastor of Hanover Presbyterian Church in Licking Coun-

ty, and senior pastor of Champion Presbyterian Church near Warren, Ohio.

He and Marilyn, whom he met while she was a member of his Newark congregation, entered the Catholic Church in 1992 at St. Peter Church in Steubenville, where he was employed at Franciscan University of Steubenville.

"The idea for the network came when I was on the journey to Catholicism," he said. "Most Protestants are totally unaware of other Protestants becoming Catholic, other than through marriage. By the time Marilyn and I joined the Catholic Church, we had become acquainted with many others on similar faith journeys.

"This was long before email and the internet. We became acquainted with people by mail, phone and face-to-face, especially current or former Protestant ministers who were grateful they no longer had to feel alone. That

led to my starting a newsletter in the summer of 1993 for people in this kind of situation." The newsletter has been published monthly ever since.

By 1996, the number of people receiving and responding to the newsletter had grown to the point where Grodi realized he needed to pay all his attention to the network. At about that time, he was invited to be a guest with Jeff Cavins, Dr. Kenneth Howell and Dr. Scott Hahn, who also were former Protestant ministers who joined the Catholic Church, on a program hosted by Johnette Benkovic at EWTN's studios in Alabama.

"Kenneth Howell and I also were invited to appear on *Mother Angelica Live*," hosted by Mother Angelica, who like Grodi had grown up in Ohio. He said, "During that program, she said, 'I want you to come back.'"

"At first I thought she was asking me to return to her live program, but she wanted me to start a program of my own. She was being inundated with mail from Catholics who bemoaned the fact that so many of their children and siblings had left the Church. She felt that hearing weekly conversion stories would give them hope."

The Journey Home has been an EWTN program for its entire 24 years. For the first 12 years, Grodi flew nearly every week from Ohio to the EWTN studios for tapings. For most of that time, he and his family were living on a 24-acre farm near Dresden that his wife had inherited.

"It became obvious around 1999 that I needed a quiet space away from the farm to operate the network and work on a novel I was writing," he said. "Some parishioners of Dresden St. Ann Church owned the building which eventually became CHNI's headquarters and rented me a room." The building also housed a real estate agency and a beauty salon at the time.

Eventually, the other tenants moved and the network took over all the space in the 4,800-square-foot structure. "Jim Anderson, a longtime CHNI staff member, told me, 'I could smell the chemicals from the beauty salon down the hall whenever someone was getting a permanent,'" Grodi said.

By 2009, a full television studio and the necessary equipment had been installed in the building, allowing *The Journey Home* to be taped there instead of in Alabama. Guests on the program come to Zanesville and can stay in the CHNI building overnight if needed because two of its offices have been converted into bedrooms.

COMING HOME, *continued from Page 10*

“When the network began in 1993, the internet and email were in their infancy. Most of our contacts were via ‘snail mail,’ telephone or face-to-face,” Grodi said. “Over the years, the studio evolved from all-analog to all-digital. Because technology has improved so much, much of the network’s staff now can work from anywhere, only coming to the studio and office for tapings or as needed.”

Anderson, one of the network’s liaisons to non-Catholic clergy and laypersons on their journey to the fullness of the Catholic faith, is one of several network employees who doesn’t live near the CHNI office. His home is in Chillicothe, next to St. Peter Church. He grew up in the United Methodist Church, joined the Lutheran Church while in college and became a Catholic in 1981 while attending Ashland Theological Seminary, an evangelical institution with sites in Ashland, Columbus, Cleveland and Detroit. He joined CHNI in 2001.

“It’s not that we evangelize all that much,” he said. “We don’t try to convert Protestants; they come to us. Especially in the case of clergy, they say, ‘If I become Catholic, what am I going to do?’ and we work with them.”

Grodi’s son Jon Marc is the network’s chief operating officer and has been with CHNI since 2005. He is a graduate student of philosophy at

Franciscan University and lives with his family in Perrysburg. Outreach manager Matt Swaim’s home is in a Maryland suburb of Washington, D.C.

Online resource and pastoral care coordinator Ken Hensley resides in southern California. Seth Paine, developer of web and new media, also is a Perrysburg resident. Mary Clare Miller, publications and pastoral care coordinator, lives in Pickerington, while resource specialist Janna Pitcock and office manager Ann Moore are Zanesville residents, and engineer Bill Bateson lives in Dresden.

Among those CHNI employees, only Jon Marc Grodi, Miller and Moore are lifelong Catholics.

Grodi, 69, said he was “a cradle Protestant who left the faith in college and went through a reawakening in my senior year which changed my life.” He graduated from Case Western Reserve University in Cleveland, spent four years as an engineer and left his job after he determined God was calling him to be a minister.

He began his ministerial career after receiving a Master of Divinity degree from Gordon-Conwell Theological Seminary near Boston, where one of his classmates was Scott Hahn, who later played a significant role in his life.

“After more than 10 years in ministry, I began seeing a problem with

Protestantism, but I didn’t know the Catholic Church was the answer,” Grodi said. “Protestants believe in Jesus Christ and the Scriptures but can’t agree on anything else.”

“When I got up in the pulpit every Sunday, I began questioning whether I could be certain from Scripture alone what was true and became increasingly uncertain whether I should stay in the ministry. This was God preparing me to become a Catholic.”

Grodi eventually left the ministry and began graduate studies in genetic ethics at Case Western, where one day, he bought a copy of the Cleveland *Plain Dealer* and read that Hahn would speak at a local Catholic church that weekend.

Grodi said he had heard that Hahn had become Catholic but hardly believed it. “Scott was as anti-Catholic as any Calvinist I’d ever known,” he said. He heard Hahn speak and afterward bought a copy of Hahn’s tape describing his conversion experience. “It wasn’t his talk as much as his tape that started to make me think seriously about becoming Catholic,” Grodi said.

“Scott pointed out a Scripture verse, 1 Timothy 3:15, in which St. Paul writes, ‘If I am delayed, you will know how to regulate your conduct in God’s household; that is, in the Church of the

living God, the pillar and bulwark of the truth.’

“That didn’t make me Catholic, but it made the problem worse because it was the first time I realized the importance of the Church,” he said. “Listening to Scott’s tape and reading Karl Keating’s book *Catholicism and Fundamentalism* were keys in making me realize that the Protestant idea of *sola Scriptura* (Scripture alone is the authority for Christian doctrine) doesn’t work and that the Catholic Church is correct in proclaiming the authority of the pope, the successor of St. Peter, as head of the Church.

“I could no longer remain Protestant at that point.”

Grodi noted that because more than 75 percent of humans are living their lives apart from the Catholic Church and its sacraments, the Coming Home Network International’s mission is just beginning, nearly three decades after its founding.

“Jesus said, ‘No one comes to the Father except through me,’ so there is much for us to do,” he said. “Together, we can ensure that every Christian who has the movement of grace has fellowship and support, first in coming home and then in being at home in the Catholic Church.”

JPII preschool celebrates graduates



St. John Paul II Early Childhood Education Center, 957 E. Broad St., in Columbus celebrated its first official graduation ceremony on June 18 for 13 students who will move on to Kindergarten

next year at diocesan elementary schools that include Worthington St. Michael and Columbus St. Andrew, Immaculate Conception and St. Mary, Mother of God. Although the Center welcomed its first students in January 2019, the pandemic hampered a celebration at the end of its first complete school year in 2019-20. “Graduation is such an important time in a child’s life. It was a great opportunity to celebrate learning and to recognize an early milestone in these children’s future,” said Sister Bozena Tyborowska, the Center’s director. “This year was a challenge and we couldn’t have done it without the special preschool parents, and the many generous and kind staff and supporters. We are so proud of our graduates, especially this year with their perseverance.” The Center offers preschool and extended care with full- and part-time schedules to children ages 3-5. It is operated by the Little Servant Sisters of the Immaculate Conception, an order of consecrated sisters devoted to the Eucharist and Mary Immaculate. For more information, contact stjohnpaul2preschool@gmail.com or 614-372-5656, or visit stjohnpaul2preschool.com.

Photo courtesy St. John Paul II Early Childhood Education Center



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Dear Brothers and Sisters in Christ,

The USCCB (United States Conference of Catholic Bishops) designates one collection every year to help the Church in Latin America. In the Diocese of Columbus, the collection will be taken on the weekend of July 31 and August 1. Our generosity is a tangible demonstration of our solidarity with the Church across our hemisphere.

The collection supports catechesis, formation, evangelization and other pastoral programs, which are designed to strengthen and to renew the faith of the people in the region.

These funds enable our fellow Catholics in Latin America and the Caribbean – who are rich in faith, but often lack material resources – to participate more fully as disciples and to respond to their call to mission. Moreover, the funds provide much needed help to strengthen the faith of the people and to train pastoral leaders to take care of the flock.

Your support truly makes a difference. I am most grateful for your loving response to God's call to build His Kingdom on Earth. Be assured of my prayers.

Sincerely yours in Christ,

Most Reverend Robert J. Brennan,
Bishop of Columbus

Special collection benefits Church in Latin America

By Sister Zephрина Mary GracyKutty, FIH
Director, Diocesan Missions Office

During the weekend of July 31-Aug. 1, parishes throughout the Diocese of Columbus will take up the Collection for the Church in Latin America. The United States Conference of Catholic Bishops (USCCB) invites you to help our brothers and sisters in the Church of Latin America and the Caribbean.

This collection supports pastoral work and other spiritual programs in Latin America. The yearly collection helps to strengthen connections between the Church in the United States and the Church in this vast region. In 2020, the diocese contributed \$39,428.32 to the collection. I would like to thank you for your generosity on behalf of Bishop Robert Brennan and the USCCB Committee in charge of the collection.

This collection is a tremendous opportunity for all the faithful to participate in the evangelization mission and ministries of the Church. Your gifts and prayers will be a great blessing for the poor and needy who benefit.

At World Youth Day 2019 in Panama, Pope Francis told hundreds of thousands of young people that the world “will be better when more people, like these friends ... are willing and enthused enough to give birth to the future and believe in the transforming power of God's love.” He explained: “It is impossible for us to grow unless we have strong roots to support us and to keep us firmly grounded” (Vigil with Young People, Jan. 26, 2019).

The zeal and energy of youth, empowered by good formation and example by the Church, have the power to show God's love to a world in need of change and renewal. The pope encouraged young people to be bridges in a culture of encounter so people can see each other as human persons and not enemies. Your generosity to the Church in Latin America Collection helped many young people from

several countries, including 235 Haitians, to attend World Youth Day 2019 in Panama, where they heard the Holy Father's message of love and hope firsthand.

Together in Mission, we can make a difference in global solidarity. Pope Francis encourages us to be missionary disciples of Jesus Christ. “The mission of the Christian in the world is for all a mission of service, which excludes no one; it requires great generosity and in particular the gaze and heart turned heavenward to invoke the Lord's help. There is so much need for Christians who bear witness to the Gospel with joy in everyday life. The disciples sent by Jesus, ‘returned with joy.’ When we do this, our heart fills with joy” (Pope Francis, July 3, 2016).

After attending the Guatemala mission youth trip in 2019, one of the youth said, “God is inviting me to respond by engaging as a missionary disciple. We encounter God in new ways as we listen to stories of challenge and hope told by the people from different cultures.”

The Church in Latin America is faced with many tasks. While busy with proclaiming the Good News, the Church also faces the task of helping the poor, promoting development and defending human rights. As the Church in Latin America builds local churches, schools and health-care centers and provides for the pastoral needs of the people, especially in remote villages, it is giving hope in God's kingdom and of a just and a humane society.

It calls us to invite others – as well as to allow ourselves – to actively participate in the transformation of our social, political, spiritual and pastoral relationships through a transcending bond rooted in the Gospel.

The Church in Latin America provides a concrete expression of solidarity with our brothers and sisters throughout this hemisphere. Such an expression is a visible sign of faith and hope on our path to communion with God. For many living in Latin America and the Caribbean, a rising secular culture, difficult rural terrain and a shortage of ministers make it hard for people to practice the faith. Your donations would take care of the evangelization programs of these regions. Please prayerfully consider supporting this collection to share your faith with our brothers and sisters in Latin America and the Caribbean.



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Native American saint: steward of creation

St. Kateri Tekakwitha, known as the Lily of the Mohawks, was canonized by Pope Benedict XVI on Oct. 21, 2012, making her the first Native North American canonized as a saint in the Church.

This child of a Mohawk father and a Christian Algonquin mother was inspired by the teachings of the Jesuits. Her story is one of suffering and joy.

At the age of 4, Kateri was the only member of her family to survive smallpox, but she was left with impaired vision and a scarred body. St. Kateri's story of survival and fortitude continues to inspire because of her dedication to praising the Lord in all circumstances.

She did not succumb to the grief of losing her family or the physical effects of smallpox. She learned to live with the tragedy and accept it as an invitation to grow in relationship with Christ.

In pronouncing a vow of perpetual virginity in 1679, she dedicated her life to helping the sick and aged and catechizing the youth. She took the name Kateri, the Mohawk form of Catherine, after St. Catherine of Siena.

UNITY IN COMMUNITY

Pamela Harris

Pamela Harris is the director of the diocesan Office for Ethnic Ministries.



At age 24, Kateri died, and her last words were, "Iesos konoronkwa," ("Jesus, I love you"). Those who witnessed her death noted that the smallpox scars on her face disappeared.

St. Kateri is the patroness of ecology and the environment, and her feast day was July 14. Her Native American culture encourages us to be good stewards of creation, which is one of the themes of Catholic social teaching.

The United States Conference of Catholic Bishops and Catholic Relief Services created a Catholic social teaching series that includes a video and discussion guide to help the faithful learn about, and reflect on, care of God's creation.

For more information and resources on Catholic social teaching, visit <https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching>.

St. Timothy honors America



Scouts raise the American flag on Sunday, July 4, at Columbus St. Timothy Church as part of an Independence Day ceremony before Mass. Father David Poliafico (second from left), the parish's pastor, reminded the congregation that Americans enjoy the gift of religious liberty and that William Penn's Charter of Privileges in 1701 in the colony of Pennsylvania helped lay the framework for religious freedom defined in the First Amendment of the U.S. Constitution. Father Poliafico explained that the Charter of Privileges allowed Old Saint Joseph's in Philadelphia to be the only place in the English-speaking world in 1733 where public celebration of the Holy Sacrifice of the Mass was permitted by law. The congregation then processed into the church for Mass singing *America the Beautiful*.

Photo courtesy St. Timothy Church

Grandparents and elders are wanted and loved

By Sister Constance Veit, I.S.P.

I hope you're ready for Christmas – Christmas in July that is! I always assumed that this rather cheeky celebration was created in our homes for the elderly as way of helping us temporarily escape the heat of summer. But it has a significant history and a worldwide following!

Christmas in July was the brainchild of Fannie Holt, founder of a North Carolina summer camp.

As the Great Depression was nearing its end, Holt thought it would be fun for her young campers to celebrate Christmas – complete with a visit from Santa – on July 25, 1933. Her idea not only became a tradition at the camp, it has also evolved into a popular celebration from the USA to Australia and South Africa.

A blogger recently suggested that this phenomenon is likely to evolve this year as parents look for ways to make up for the disappointments of last Christmas. The church, however, has given us the opportunity to make July 25 special in an entirely new way as we celebrate the first-ever World Day of Grandparents and the Elderly precisely on that day.



The Dream of Joachim fresco by Giotto.

Wikiart.com

Just as our annual observance of Christmas focuses our attention on Jesus, Mary and Joseph, the choice of date for this this new celebration leads us to reflect on the Holy Family as an "extended," multigenerational reality – for Pope Francis has chosen the Sunday closest to the feast of Ss. Joachim and Anne, the grandparents of Jesus, to honor our own grandparents and the other elders in our communities.

Our Holy Father chose a curious and somewhat sad image to express his

sentiments for the Day. It is a medieval fresco called the Dream of Joachim, by Giotto.

"Tradition has it that Saint Joachim, the grandfather of Jesus, felt estranged from those around him because he had no children," the pope wrote. "His life, like that of his wife Anne, was considered useless." How sad!

"So the Lord sent an angel to console him," the pope continued. "While he mused sadly outside the city gates, a messenger from the Lord appeared to him and said, 'Joachim, Joachim! The Lord has heard your insistent prayer.'"

According to the tradition, the angel assured Joachim that his wife would bear him a daughter, to be called Mary, who would miraculously bear the Son of the Most High.

"Even at the darkest moments," Pope Francis wrote, "the Lord continues to send angels to console our loneliness and to remind us: 'I am with you always.' He says this to you, and he says it to me. That is the meaning of this Day ... May every grandfather, every grandmother, every older person, especially those among us who are most alone, receive the visit of an angel!"

Pope Francis' message reminded me of a conversation I had with a group of our elders shortly before the pan-

demic. Preparing a booklet intended to help new residents adapt to life in our homes, I asked the group what they felt was the most important thing to communicate to newcomers.

Expecting them to point out a few bits of necessary information like the daily schedule or key locations in the building, I was stunned at their response. "Tell them they are wanted here, that they are loved," the most experienced resident quickly responded, as the others nodded in agreement. "That's all they really need to know."

Tell them they are loved and wanted – I think that's precisely what the Holy Father wants this special day to be all about.

He knows that at times older persons feel lonely or useless. They sometimes feel rejected, or that they are a burden to others.

"The church cannot and does not want to conform to a mentality of impatience, and much less of indifference and contempt towards old age," Francis wrote.

On the contrary, "We must awaken the collective sense of gratitude, of appreciation, of hospitality, which makes

16th Sunday in Ordinary Time Year B

We can be shepherds to others

Jeremiah 23:1-6
Psalm 23:1-3, 3-4, 5, 6
Ephesians 2:13-18
Mark 6:30-34

This weekend, many parishes in the Diocese of Columbus are experiencing the transition of pastoral leadership. As new pastors and new parochial vicars take up their responsibilities, the Scriptures present a charge to them to live their new ministries with a true shepherd's heart. *The Lord is our Shepherd.*

As members of His flock, we lack nothing. All who are privileged to serve as shepherds to the flock of the Lord are called to love the people entrusted to them as the Lord loves us all. The primary responsibility of pastors is to love the people of God.

Members of the flock are also invited in their own turn to serve as shepherds to others, drawing them into the flock and walking with them to the green pastures prepared by the Lord for all. Shepherds and flocks together pave the way for the true Shepherd's reclaiming of His own.

How are we to address the needs of the world around us? The simple answer is that we need to give them Jesus our Shepherd. We offer what we have received. Can we see others through Jesus' eyes, as "sheep without a shepherd"? Are we willing to teach many things?

There is a hunger, a longing, a desire in the human heart that leads to all the world's problems when its true invitation is misunderstood. When we acknowledge this hunger in our own hearts, our longing for a world that is just and right, we take the first step toward healing the world.

We are invited in our time to do what the first disciples of Jesus did:

- To be with Jesus, aware of His Real Presence to us.
- To follow Him along the paths He

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.



lays out for us.

- To observe how He responds to the needs of those around Him.

- To cooperate with Him in feeding the world's true hungers, creating a Real Future.

The world is wrong about many things. Who will teach them if not us? We must teach what the Lord has made known to us.

The Lord is our Shepherd. We do not want if we put our trust in Him. We need not fear evil, because He has a rod and a staff that confront evil. He has set a banquet before us. May we be nourished and open our hearts to others, inviting them to share the meal He provides.

The Good Shepherd loves His sheep. We are His sheep, the sheep of His flock. He calls us by name. We hear His voice, and we follow Him. Except, we don't always follow Him. That is, we don't always listen for His voice to learn His way, the path He is laying out for us.

We love our own ways. The Shepherd finds pastures for us, but we don't want to make the trek. He continues to call us. He reminds us how much He loves us. He lets us know that He has good things in store for us. He uses the Church to guide us.

Jesus is our Shepherd. He knows our needs. He understands the burdens we carry and wants to teach us many things. Looking upon us with a heart full of compassion, He wants to speak to our hearts.

We are at enmity with one another; we are divided. Jesus offers us healing and rest, if only we will open our hearts to Him. The Shepherd meets us

the way we are accustomed to hear the Scriptures. Instead of opening our pores so that the Word may penetrate into our lives, we measure the Word as if it were a mere human word, a telling of a tale that has little meaning for us today.

Instead of allowing the Word to transform us and to move us to a generous response, we get caught up in discussions that never end about "what really happened?" Here is the irony in

THE WEEKDAY BIBLE READINGS

7/19-7/24

MONDAY

Exodus 14:5-18
 Exodus 15:1b-6 (Ps)
 Matthew 12:38-42

TUESDAY

Exodus 14:21--15:1
 Exodus 15:8-10,
 12,17 (Ps)
 Matthew 12:46-50

WEDNESDAY

Exodus 16:1-5, 9-15
 Psalm 78:18-19, 23-28
 Matthew 13:1-9

THURSDAY

Songs 3:1-4a or
 2 Corinthians 5:14-17
 Psalm 63:2-6, 8-9
 John 20:1-2, 11-18

FRIDAY

Exodus 20:1-17
 Psalm 19:8-11
 Matthew 13:18-23

SATURDAY

Exodus 24:3-8
 Psalm 50:1b-2, 5-6, 14-15
 Matthew 13:24-30

7/26-7/31

MONDAY

Exodus 32:15-24, 30-34
 Psalm 106:19-23
 Matthew 13:31-35

TUESDAY

Exodus 33:7-11;
 34:5b-9, 28
 Psalm 103:6-13
 Matthew 13:36-43

WEDNESDAY

Exodus 34:29-35
 Psalm 99:5-7, 9
 Matthew 13:44-46

THURSDAY

Exodus 40:16-21, 34-38
 Psalm 84:3-6a, 8a, 11
 John 11:19-27 or
 Luke 10:38-42

FRIDAY

Leviticus 23:1, 4-11,
 15-16, 27, 34b-37
 Psalm 81:3-6, 10-11b
 Matthew 13:54-58

SATURDAY

Leviticus 25:1, 8-17
 Psalm 67:2-3, 5, 7-8
 Matthew 14:1-12

DIOCESAN WEEKLY RADIO AND TELEVISION

MASS SCHEDULE: WEEKS OF JULY 18 AND 25, 2021

SUNDAY MASS

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

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

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

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

p.m., and midnight).

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

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

DAILY MASS

8 a.m., Our Lady of the Angels Monastery in Birmingham, Ala. (Encores at noon, 7 p.m. and midnight). See EWTN above; and on I-Lifetv (Channel 113), Ada, Logan, Millersburg, Murray City, Washington C.H.: Channel 125, Marion, Newark, Newcomerstown and New Philadelphia; Channel 207, Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

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.stannsimary.org); Columbus St. Patrick (www.stpatrickcolumbus.org); Delaware St. Mary (www.delawarestmary.org); Sunbury St. John Neumann (www.saintjohnsunbury.org); and Columbus Immaculate Conception (www.iccols.org). Check your parish website for additional information.

We pray Weeks IV and I, Seasonal Propers of the Liturgy of the Hours.

where we are and guides us to green pastures. The Teacher hears the cry of our hearts and answers our true longings. The Healer gives us the capacity to forgive and to find the way to unity.

The Lord is with us, diverse as we are, to feed and nourish us and to bring us to a deep knowledge of His

love. He is our true Shepherd, and He makes Himself present in our lives through word and sacrament.

Are we ready to respond to the Shepherd? Will we learn from Him to forgive and find healing? Will we allow Him to teach us and to show us the way to life?

sometimes we have experiences we could do without. All of this is served up by our relationship with the living God, the Lord Who gives His Son to us as food, the bread of life. *"The hand of the Lord feeds us; he answers all our needs."*

We are called to live in a manner worthy of the call we have received:

17th Sunday in Ordinary Time Year B

Summer menu: Hard truths to chew on

2 Kings 4:42-44
Psalm 145:10-11, 15-16, 17-18
Ephesians 4:1-6
John 6:1-15

Sacred Scriptures are an expression of lived faith. They are meant to be lived anew in the lives of those who hear them proclaimed. The word of God is effective. It does what it says.

How sad that we miss so much by

this response: We miss what is meant to happen now.

The feeding of the multitude by Jesus is a call to put the Gospel into action: *Give it to the people to eat. They shall eat and there shall be some left over. Gather the fragments left over, so that nothing will be wasted.*

Our very life is a meal served up by the eternal Son of God. All of us have experiences of life that we enjoy;

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BEULAH LAND
BUILT ON ROCK
CLAY FEET
COME TO PASS
ELEVENTH HOUR

ENTERTAIN ANGELS
EYE FOR EYE
FATTED CALF
JESSE TREE
KISS OF JUDAS

LIP SERVICE
MOUTHS OF BABES
NEW WINE
POOR AS JOB
RAISE CAIN

ODU announces certificate in data science

Ohio Dominican University (ODU) will launch a new professional certificate program in data science beginning this fall 2021. The program will prepare students for careers in industries such as banking, insurance and retail, which use data to drive business intelligence and decision-making.

Students can complete the five-course, 15-credit program in less than a year and can choose to take courses 100 percent online or in a hybrid format, giving them the ability to complete their certificate around their schedule. Traditional undergraduate students majoring in a business- or STEM-related field can pursue the certificate to enhance their bachelor's degree.

The field of data science is experiencing a workforce shortage and talent gap because of significant growth. The U.S. Bureau of Labor Statistics says computer and information research scientist positions are expected to experience a 15 percent increase from 2019 to

2029.

Students pursuing ODU's certificate in data science will complete the following courses, earning three credits for each: DAT 110, statistics for data science; DAT 210, data visualization with Tableau software; DAT 230, programming fundamentals with Python; DAT 330, data analytics with Python; DAT 470, capstone project in data science.

Applications are being accepted for fall classes. Students interested in learning more about ODU's certificate in data science may visit ohiodominican.edu/Data or contact ODU's undergraduate admissions office at (614) 251-4500 or admission@ohiodominican.edu.

HARD TRUTHS, continued from Page 14

- With all humility and gentleness.
- With patience, bearing with one another through love.
- Striving to preserve the unity of the Spirit through the bond of peace.

We are in Christ, one body and one spirit, called to live in hope. "There is one Lord, one faith, one baptism; one God and Father of all, Who is over all and through all and in all." Jesus reveals Himself by everything He says and everything He does. The words of Jesus and all His actions teach us Who He is, and they also reveal us to ourselves.

As we begin our "summer picnic" with Jesus along the Sea of Galilee, we are fed and nourished with deep truths that take some effort to understand, to accept and to live. The Gospel today opens with the feeding of the multitude as it appears in the Gospel of John. From here, in the weeks ahead, there will be a discourse on the bread of life.

Today's account teaches us many things: Jesus is truly the prophet who was to come into the world. He is not merely one of the prophets. Elisha the prophet fed 100 with 20 barley loaves. Jesus fed 5,000 and more with five barley loaves. If a prophet can multiply

by five, Jesus, beginning with the five, can multiply by 1,000. This thousandfold points to Jesus' divinity.

The source of the bread and the fish for the miracle is a boy, discovered by the Apostles, who has enough food for a small group – say the 12 and Jesus, with some left over for him. God asks us to give of ourselves and teaches us that He is the provider. He knows the true longings of our hearts, and He will meet us there, where the world fails to satisfy.

Jesus performs the actions that we recognize in our own celebration of the Eucharist: He takes the bread, gives thanks and distributes it to the crowd. They eat their fill. And there is some left over. As we watch Jesus on the hillside, we see Him continuing this action in our lives as well.

Jesus is not an earthly political king. When the crowd tries to make Him their king, He goes off to the mountain alone to pray. We acknowledge Jesus as our one Lord, Who gives us one faith and one baptism and access to the one God, the Father of all. His kingship is not in this world, but beyond it. As we spend time with Him in the Eucharist, we will discover anew how to allow the kingdom to grow in us.

GRANDPARENTS, continued from Page 13

the elderly feel like a living part of the community ... How I would like a church that challenges the throw-away culture by the overflowing joy of a new embrace between young and old!" he wrote.

The church recognizes the difficult circumstances in which we are living due to the pandemic. She is suggesting a simple way of nurturing intergenerational solidarity this July: celebration. "The way chosen is to have an occasion of joyful celebration together ...

seniors and young people together: parents and children; grandparents and grandchildren; people who may not belong to the same family."

With these wishes in mind, let's find a new way of celebrating Christmas in July. And let's remind the elders you know that they are wanted and loved!

Sister Constance Veit is director of communications for the Little Sisters of the Poor.

Ministry named semifinalist in national competition

Springs in the Desert, a Catholic community co-founded by Mount Vernon St. Vincent de Paul parishioner Kimberly Henkel and dedicated to spiritually accompanying individuals experiencing infertility and loss, was named a semifinalist in the Our Sunday Visitor Institute's 2021 OSV Challenge.

The multi-round entrepreneurial competition is designed to accelerate unique project ideas in any stage from Catholics whose faith has motivated them to make a difference. Out of 182 innovators from round two of the OSV Challenge, a total of 25 applicants were selected to advance to semifinals to compete for one of three \$100,000

prizes to advance their missions. The semifinal round includes a six-week program sponsored by the University of St. Thomas in Houston that includes entrepreneurial education and mentoring to enhance the spiritual development and business acumen of the innovators.

Springs in the Desert, which assists couples in discovering the fruitfulness God has planned for their lives and marriages, was founded in 2019 by Henkel and Ann Koshute, graduates of the Pontifical John Paul II Institute for Studies on Marriage and Family. Henkel's husband, Greg, serves as the pastoral assistant at St. Vincent de Paul Church.

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AUDDINO, Taura D. (Capuano), 49, June 25
St. Brendan Church, Hilliard

ALMASHY, Mary E., 86, May 31
St. Bernard Church, Corning

BEITER, Edward, L., 86, July 5
St. Mark Church, Lancaster

COUGHLIN, Lawrence J., 82, June 26
St. Elizabeth Church, Columbus

DARBAY, Antonina T. (Tantay), 98, June 27
St. Nicholas Church, Zanesville

DENNY, James N., 83, June 15
St. Bernard Church, Corning

DEVINE, Pattie J. (Halsey), 70, June 27
St. Timothy Church, Columbus

GROOMES, Michael, 69, July 2
St. Matthias Church, Columbus

HANSON-SPIRES, Darlene, 77, June 28
St. Mary Church, Lancaster

HOOVER, Monica R., 42, June 27
St. Patrick Church, Junction City

KLINE, Michael J., 80, June 30
St. Thomas Aquinas Church, Zanesville

LOE, Angela L. (Kearney), 88, June 30
St. Matthew Church, Gahanna

LUCAS, Ted G., 88, June 24
Church of the Resurrection, New Albany

MAHANEY, John C. Jr., 89, July 1
St. Andrew Church, Columbus

MARHOLT, Robert, 79, June 30
St. Bernard Church, Corning

MARTIN, Kevin, 72, June 22
St. Pius X Church, Reynoldsburg

MASON, Richard E., 77, July 2
St. Patrick Church, Columbus

MAZZONE Shirley (Edgerley), 75, March 30
Resurrection Cemetery Chapel, Lewis Center

McCLOSKEY, Elizabeth R. (Clementone), 90, July 4
Our Lady of Peace Church, Columbus

MOFFITT, Chuck, 83, June 27
St. Andrew Church, Columbus

PENTRACK, Richard, 74, July 2
St. Mary Church, Lancaster

PFISTER, Charles W., 90, June 22
St. Brigid of Kildare Church, Dublin

REX, George V., 69, June 23
Our Lady of Mount Carmel Church, Buckeye Lake

RICHARDS, Pamela D., 65, June 24
St. Brigid of Kildare Church, Dublin

SAHR, Charles F., 87, July 6
St. Joseph Church, Circleville

SAMSON, Dolly (Alfar), 80, June 23
St. Joseph Church, Dover

STASIEWICZ, Suzanne, 60, June 21
St. Michael Church, Worthington

STEEN, Michael J., 69, June 25
St. Rose of Lima Church, New Lexington

SYBERT, Dr. Robert A., 91, July 5
St. Joan of Arc Church, Dublin

VARGO, Marion "Peri" (Gallagher), 94, June 24
Our Lady of Victory Church, Columbus

VERI, Donna L. (DeVictor), 93, July 4
Our Lady of Victory Church, Columbus

WAGNER, John W., 94, June 21
St. Nicholas Church, Zanesville

WAMPLER, Dorothy A. (Roth), 86, of Dublin, July 1
Precious Blood Church, Dayton

WHITE, Howard E., Jr., 73, July 1
St. Elizabeth Seton Parish, Pickerington

WICKSTROM, Carol A. (Warmbold), 86, June 16
St. Peter Church, Columbus

WOHRER, Michael, 71, July 2
St. Mary Church, Lancaster

Sister Marie Joseph Porrello, OP

Funeral Mass for Sister Marie Joseph Porrello, OP, 84, who died at the Mohun Health Care Center in Columbus on Monday, June 21, was celebrated on Friday, July 2 in the chapel of the Motherhouse of the Dominican Sisters of Peace. Burial was at St. Joseph Cemetery, Columbus.

She was born Dominica Porrello on June 19, 1927 in New Haven, Connecticut to Liborio and Rose (Cardonita) Porrello.

She earned a degree in education from the College of St. Mary of the Springs (now Ohio Dominican University). She entered the Dominican Sisters of St. Mary of the Springs (now the Dominican Sisters of Peace) in 1946 and professed her vows on July 9, 1948.

In the Diocese of Columbus, she was a teacher at Columbus Our Lady of Peace (1958-59 and 1963-64), Lancaster St. Mary (1959-61 and 1970-72), and Co-

lumbus Holy Spirit (1962-63) schools. From 1973 to 1996, she visited nursing homes in the Columbus area and worked in the communications office at the Motherhouse, where from 1974 to 1990 she also was receptionist and assistant to the hospitality coordinator. She was a pastoral care minister at Ohio State University Hospital East from 1996 to 2002 and the Nelson Park Care Center from 2002 to 2005.

She also taught at schools in the Diocese of Steubenville and in New York and Pennsylvania.

She retired to the Motherhouse in 2005 and became a resident of the Mohun center in 2019.

She was preceded in death by her parents; brothers, Peter, Sebastian, Dominick, Joseph and Harold; and sisters, Annette Anastasio and Ann Marie De Mars. She is survived by nieces and nephews.

Mary Alice "Mimi" Millisor

Funeral Mass for Mary Alice "Mimi" Millisor, 90, who died Tuesday, June 29, was celebrated Saturday, July 3 in Columbus St. Agatha Church. Burial was at St. Mary Cemetery, Marion.

She was born on May 28, 1931 in Marion to Thomas and Mary Alice Andrews.

She was a graduate of Marion St. Mary High School and Good Samaritan College of Nursing in Zanesville. As a registered nurse, she worked for many years for Home Health Services and was director of nursing for East Lawn Manor Nursing Home, both in Marion. In retirement, she was a nursing home consul-

tant traveling through Ohio and helping nursing homes improve care. She and her husband, Thomas, moved from Ohio to Wilmington, North Carolina. After his death, she moved to Upper Arlington.

She was preceded in death by her parents, her husband, and a brother, Charles. She is survived by sons, Father Daniel Millisor, a priest of the Diocese of Columbus, in residence at St. Agatha Church; Michael; Timothy (Renee); Patrick (Michelle) and Charles (Karen); daughter, Mary (Brian) Grim; sister, Dorothy (Dennis) Kessen; 15 grandchildren and 14 great-grandchildren.

Sister Dolores Marie Schmidt, OSF

Funeral Mass for Sister Dolores Marie Schmidt, OSF, 96, who died Sunday, July 4, was celebrated Thursday, July 8 at the Motherhouse of the Sisters of St. Francis of Penance and Christian Charity in Stella Niagara, New York. Burial was in the sisters' cemetery.

She was born on April 11, 1925 in Buffalo, New York to Charles and Amelia (Kauer) Schmidt.

She received a Bachelor of Science degree from Canisius College in Buffalo in 1954 and a Master of Science degree from the University of Notre Dame in 1958.

She entered the Stella Niagara Franciscan congregation on Sept. 14, 1941 and made her first profession of vows on Aug.

18, 1943, taking the name Sister Mary Constance, and her final vows on the same date in 1946.

In the Diocese of Columbus, she was a teacher at Columbus Rosary High School (1949-1950, 1955-1959) and Columbus St. Francis DeSales High School (1971-1974). She also taught at schools in New York, New Jersey and West Virginia. For 26 years until 2016, she performed various roles at Sacred Heart Academy in Eggertsville, New York, and continued to serve the school after retirement.

She was preceded in death by her parents and brothers Charles, James and George. Survivors include a sister, Marjorie Lester, and many nieces and nephews.

Robert W. Leister

Funeral Mass for Robert W. Leister, 100, who died Thursday, June 24, was celebrated Friday, July 2 at Columbus St. Catharine Church. Burial was at St. Joseph Cemetery, Columbus.

He was a graduate of St. Mary elementary and high schools in Columbus' German Village neighborhood, Ohio State University, and the Command and General Staff College of the U.S. Army in Fort Leavenworth, Kansas. He served in the Army during World War II in the Asiatic-Pacific theater, earning three bronze battle stars and other decorations, retiring with the rank of colonel.

Local news and events

St. Mary Magdalene Church to celebrate feast day

Columbus St. Mary Magdalene Church, 473 S. Roys Ave., will celebrate the Feast of St. Mary Magdalene at the 5 p.m. Mass on Sunday, July 25, three days after the actual feast day. Bishop Robert Brennan has given permission for the change.

The Mass will mark the feast as a return to full participation in the Mass and an opportunity to reach out to the community and parish alumni.

The liturgy committee is commissioning a banner in honor of St. Mary Magdalene. A Knights of Columbus honor guard, servers and priests will bring it in and place it in the sanctuary. A historic holy card is being reproduced to commemorate the event.

The contemporary folk group will lead a hymn to St. Mary Magdalene during Mass. Priests who served the parish have been invited to the Mass, as well as Father James Walter and Father Craig Eilerman, priests of the Diocese of Columbus who are sons of the parish. There will be a dinner in the parish social hall after Mass.

Father Pat Toner, the parish's pastor, commissioned an icon of St. Mary Magdalene to be created for the church building. Father Steven McMichael, OFM, who has completed a book on Mary Magdalene that will be released this fall, is coming to the parish for a book signing and possibly a three-day mission devoted to St. Mary Magdalene.

Columbus Catholic Renewal schedules Mass, praise event

Columbus Catholic Renewal is sponsoring Bring the Real You to the Real Jesus!, a praise and adoration worship event that includes Mass, from 9 to 11 a.m. Saturday, July 31 at Columbus Our Lady of the Miraculous Medal Church, 5225 Refugee Road.

Father Dean Mathewson will be the principal celebrant for the Mass and Father James Coleman will concelebrate. Music will be provided by Mike Melliere. Confessions also will be available.

Breakfast will not be served, but attendees may bring a snack. Child care is available upon request.

Columbus Catholic Renewal is under the authority of Bishop Robert Brennan. For more information, contact Cheryl Shroyer at 614-595-2421.

Scout earns scholarship

Elaine Smith of Columbus St. Margaret of Cortona Church has been awarded a \$3,000 scholarship by

the National Catholic Committee on Scouting (NCCS) through its Emmett J. Doerr Memorial Scout Scholarship Fund. She is the first female Eagle Scout in the nation to receive the award for outstanding service and leadership in church, community, school and Scouting.

Through community service, she discovered that she enjoys working with children, especially Special Olympics participants. She also enjoys baking for others, particularly at the Ronald McDonald House. She volunteers at the Ohio Living Westminster-Thurber retirement center, Heart to Heart Food Pantry, Holy Family Soup Kitchen, 4-H Walk and Serve, and the Hilltop YMCA.

She is attending Ohio State University after graduating in May from Columbus Bishop Ready High School, where she was a member of Student Council, the National Honor Society, the Future Business Leaders of America and the Chinese Club, took part in school plays, played clarinet in the concert band, and was captain of the swimming team, a cheerleader, a student ambassador, and president of the Country Blazers 4-H Club. She received the President's Gold Volunteer Service Award, the Sunny 95 Radio Rising Star Award and the Prudential Insurance Spirit of Community Award.

She has earned the Ad Altare Dei and the Pope Pius XII religious emblems offered by the NCCS and is one of the first young women to become an Eagle Scout and earn the Girl Scout Gold Award. Those are the highest honors presented by the nation's Boy Scout and Girl Scout organizations respectively. She has been an altar server since third grade, a recipient of the Serra Club altar server award.

For her Eagle Scout project, she worked with the Brian Muha Foundation at its "Run the Race Farm, which provides enrichment and leadership development opportunities for inner-city young people. She led a group of volunteers in converting an old barn into a multipurpose area where kids can work on arts and crafts, and gardening activities.

Hartley Class of 1965 plans reunion in August

The Columbus Bishop Hartley High School Class of 1965 will celebrate its 56th class reunion from 5 to 10 p.m. Saturday, Aug. 28 at the Reynoldsburg VFW, 1420 S. Waggoner Road.

There will be hors d'oeuvres, a cash bar and a dinner buffet. The cost is \$30 per person.

For more information, contact John Loeffler at jjloeffler3@gmail.com or 614-284-0434, or Mary Al Hollern Fricke at twaman4947@aol.com or 740-973-8189.

Reservations and payment are due by Aug. 7. Checks should be made payable to Loeffler and mailed to 11604 Canterbury Ave. NW, Pickerington, OH 43147.

Two Holy Cross sisters celebrate anniversaries

Two Sisters of the Holy Cross who have served in the Diocese of Columbus – Sister Kathleen Johnson, CSC, and Sister Linda Kors, CSC – celebrated their 50th anniversary of consecrated life last year and were to be honored on Saturday, July 17 during a virtual jubilee celebration.

Sister Kathleen, a native of Lewistown, Pennsylvania, was involved in campus ministry at Mount Carmel College of Nursing in Columbus from 1988 to 1998. She helped guide the professional growth of students through counseling and advisement and remains in contact with several former students.

Sister Linda, born in Hammond, Indiana, has been a long-term care ombudsman for REAL Services in South Bend since 2018. She was an occupational therapist at Mount Carmel Hospital in Columbus from 1974 to 1977

and performed similar work in Idaho, California and Indiana.

Sister Linda and Sister Kathleen made their initial profession of vows with the Sisters of the Holy Cross on Aug. 15, 1970 and their perpetual profession on Aug. 3, 1975.

Our Lady of Victory festival will not take place this year

Columbus Our Lady of Victory Church has cancelled its summer festival that was scheduled for Friday and Saturday, Aug. 6-7 at the parish, 1558 Roxbury Road.

Due to state restrictions on large public gatherings not being lifted until June, organizers were unable to make the necessary arrangements to coordinate the festival this year.

Catholic singles to gather for adoration, fellowship

Catholic singles age 35 and older are invited to spend time with the Lord praying in the adoration chapel at New Albany Church of the Resurrection, 6300 E. Dublin-Granville Road, at 6 p.m. Friday, July 16, followed by dinner and fellowship at a local restaurant at approximately 6:30 p.m.

All singles 35 and older who want a deeper relationship with Christ are welcome to come and pray for the group and for any intentions. Attendees are encouraged to bring a rosary and spiritual reading.



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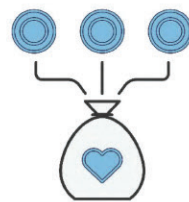


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St. Brigid of Kildare student writers receive recognition

Dublin St. Brigid of Kildare School students were recognized for their writing during the 2020-21 academic year.

Short stories by middle-school students Marcos

Miller-Carmona, Maisie Barr and Madeline Tinkler were selected by the Thurber House in Columbus to appear in this year's teen literary journal *Flip the Page* and be includ-

ed in an anthology of student writing that will be available on Amazon this month.

The seventh- and eighth-grade Power of the Pen teams competed in district and regional tournaments during the school year, with both teams finishing in first place in the district against 18 other schools. Individual award winners were Maren Reville, ninth place, seventh grade, "Best of Round" award; Paige Harper, eighth place, seventh grade; Elizabeth McLaughlin, 11th place, eighth grade, "Best of Round" award; Tinkler, sixth place, eighth grade; and Eve Worley, third place, eighth grade.

At the regional in March, the eighth-grade team won the overall competition against 32 public and private schools from

the south-central region of the state and the seventh-graders took third place. The combined placement of the two classes earned St. Brigid of Kildare School its first-ever Sweepstakes award, which included a trophy as the overall winner that the school will hold for one year.

Three students also won individual awards at the regional: Hannah Stuebe, 11th place, eighth grade; Worley, eighth place, eighth grade; and McLaughlin, third place,

eighth grade. Also competing in the regional tournament were Marin Lynch, Will Davis, Harper, Emily Mifsud and Zachary Utt.

Seven students qualified for the online state tournament in May: Hayden Kiedrowski, Reville, Ava Blackburn, McLaughlin, Stuebe, Tinkler and Worley.

The teams were coached by middle-school English Language Arts teachers Sara Hardin, Shelley Regrut and Erin O'Reilly-Mazon.



Dublin St. Brigid of Kildare School seventh- and eighth-graders received a number of awards for their writing during the school year. Pictured are (top row from left) Erin O'Reilly-Mazon, Hayden Kiedrowski, Maren Reville, Claire Heise, Paige Harper; (middle row from left) Ava Blackburn, Hannah Stuebe, Marin Lynch, Eve Worley, Elizabeth McLaughlin; (bottom row from left) Madeline Tinkler, Emily Mifsud, Will Davis and Zachary Utt. Photo courtesy Sara Hardin, St. Brigid of Kildare School



Summer Information Sessions

Don't miss these exciting opportunities this summer to learn about *Real Presence, Real Future!*

Each session will be similar consisting of an overview of the *Real Presence, Real Future* initiative and your questions and comments. We want to hear from you! What are you hearing about RPRF? What is it? Why are we doing this?

Registration is required for each session, virtual or in-person, so sign up today at:

www.RealPresenceRealFuture.org/SummerSessions

Virtual Sessions 7:00 - 8:30pm

- Wednesday, July 14
- Monday, July 19
- Wednesday, July 21
- Wednesday, July 28
- Wednesday, August 4
- Wednesday, August 11

In-Person Sessions

- Saturday, July 24
Holy Redeemer Parish, Portsmouth
10:30 a.m. - noon
- Monday, August 2
St. Rose PCC Building, New Lexington
6:30-8:00pm



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Linda Dachtyl- Second keyboard

The Vocalists:

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Katie Jones

Kelly Buzenski

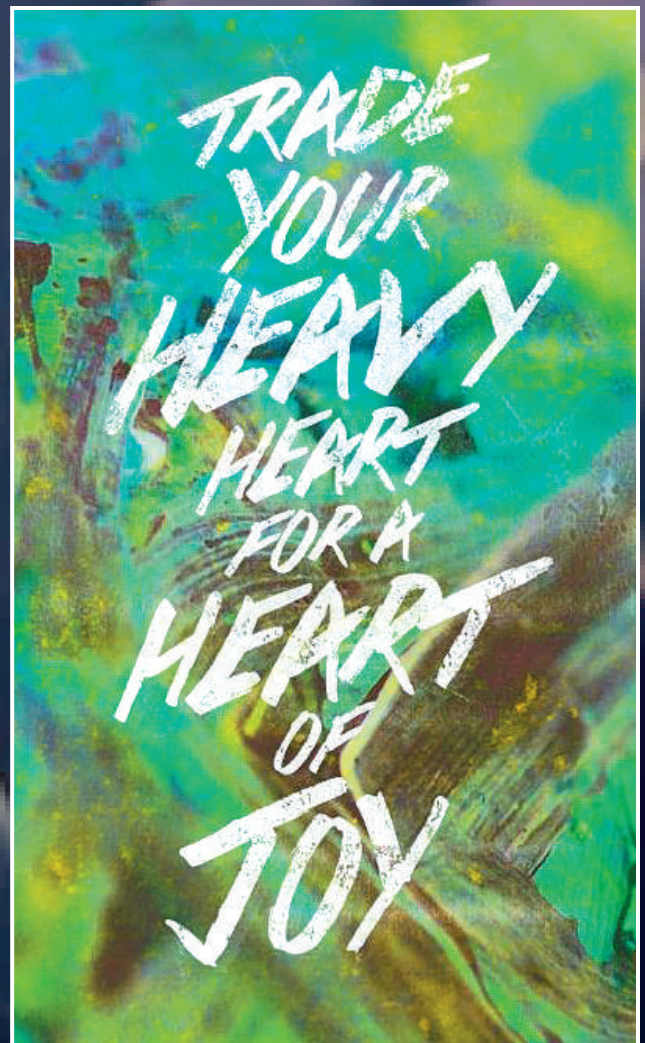
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