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Josephinum dinner welcomes nuncio, bishop-elect, honorees

More than 200 friends, supporters and honored guests attended the Good Shepherd Dinner benefiting the Pontifical College Josephinum at the seminary on Monday, April 25.

The guests included Archbishop Christophe Pierre, apostolic nuncio to the United States and chancellor of the Josephinum; seminary board member and Columbus Bishop-elect Earl Fernandes, future Josephinum chancellor; and numerous bishops, religious and lay members of the Josephinum Board of Trustees.

In addition to a keynote address given by Catholic author, presenter and radio host Patrick Madrid, also of the seminary's board, event highlights included toasts to the Holy Father, the United States and the Josephinum offered by seminarians; a vocal performance by Columbus seminarians Zachery Goodchild and Joey Rolwing; and the presentation of awards.

Former faculty member and administrator Father Raymond Enzweiler of the Diocese of Covington, Kentucky was given the Good Shepherd Award in recognition of his work in seminary formation and his contributions to Catholic higher education.

Father Steven Beseau, Josephinum rector/president, said that, although Father Enzweiler wore many hats during his tenure at the Josephinum, "he never gave up his most important job, that of being a shepherd for Christ's sheep. He



Bishop-elect Earl Fernandes (left) listens to Archbishop Christophe Pierre, apostolic nuncio to the United States and chancellor of the Pontifical College Josephinum, at the annual Good Shepherd's Dinner on Monday, April 25 at the Josephinum.

Photos/Pontifical College Josephinum

is fully present to those who need him and helps to guide them closer to Christ and the peace, love and joy our faith offers."

The Josephinum's Pope Leo XIII Award was presented to John Erwin, a member of Westerville St. Paul Church, for his support of priestly vocations as seminary treasurer and vice president of administration.

"It has been an honor to work here, and I give thanks to God for letting me play a small role in helping to form good priests for the Church," Erwin said. "I have seen the Holy Spirit at work at the Josephinum in countless ways; there have been many God moments here, and I am sure that St. Joseph is helping



John Erwin (center) received the Josephinum's Pope Leo XIII Award at the Good Shepherd's Dinner from rector/president Father Steven Beseau (left) for his support for priestly vocations as treasurer and vice president of administration at the Josephinum. Erwin was joined by his wife, Kellie.

to guide this House of Joseph in Columbus."

Archbishop Pierre named Erwin a knight of the Pontifical Equestrian Order of St. Gregory the Great. The order, established in 1831 by Pope Gregory XVI, is one of the five orders of knighthood of the Holy See.

The honor is bestowed upon Catholic individuals in recognition of their personal service to the Holy See and to the Church, through their unusual labors, their support of the Holy See and the examples they set in their communities and their countries.

Since his appointment as apostolic nuncio to the United States and Josephinum chancellor in 2016, Archbishop

Pierre has been a strong supporter and friend of the seminary. Words of gratitude to the nuncio for his life of service to the Church throughout the world were offered by Bishop-elect Fernandes.

The bishop-elect also said that the Josephinum will be close to his own heart as the new bishop of Columbus.

"To the young men who are studying here and being formed here, I thank each of you for making a gift of yourself. This institution will shape the priests for the next millennium. Priests like St. Joseph who are courageous, chaste and compassionate; gentle souls, good-hearted and zealous shepherds for Christ and his Gospel."

The Good Shepherd Dinner is the Josephinum's signature fundraising event. Doug Stein, the seminary's vice president for advancement, said this year's dinner raised \$130,000. "This resounding success was made possible by the many dioceses, parishes, organizations and individuals who sponsored the event, as well as by the great generosity of those who attended," he said.

Proceeds support the seminary's mission to form priests for the 21st century. Erwin said that mission "is crucial in today's secular world that has wandered far from God. With our prayers and support, the Josephinum will continue to form priests – for the Church in the United States and the world – who will win souls for Christ."

Portsmouth Notre Dame to open commencement season for diocesan schools

Portsmouth Notre Dame High School will be the first of the 11 diocesan secondary schools to have graduation exercises for its Class of 2022.

Its commencement ceremony will be at 1 p.m. Sunday, May 15 in the school gymnasium and will be preceded by a baccalaureate Mass at 7 p.m. Friday, May 13 at Portsmouth Holy Redeemer Church.

Commencement and baccalaureate dates and times for other diocesan high schools are as follows:

Newark Catholic – Commencement, 2 p.m. Sunday, May 22, school auditorium; Baccalaureate, 6 p.m. Tuesday,

May 17, Granville St. Edward Church

Columbus St. Charles – Baccalaureate and Commencement, 6:30 p.m. Friday, May 27, Walter Student Commons

Columbus St. Francis DeSales – Commencement, 9 a.m. Saturday, May 28, Alumni Stadium; Baccalaureate, 6 p.m. Thursday, May 26, Westerville St. Paul Church

Columbus Bishop Watterson – Commencement, 9:30 a.m. Saturday, May 28, school gymnasium; Baccalaureate, 7 p.m. Thursday, May 26, gymnasium

Columbus Bishop Hartley – Commencement, 10 a.m. Saturday, May 28,

Jack Ryan Field; Baccalaureate, 7:30 p.m. Friday, May 27, Columbus Christ the King Church

Zanesville Bishop Rosecrans – Commencement, 10 a.m. Saturday, May 28, school gymnasium; Baccalaureate, 7 p.m. Friday, May 27, Zanesville St. Nicholas Church

Lancaster Fisher Catholic – Commencement, 3 p.m. Sunday, May 29, school gymnasium; Baccalaureate, 6 p.m. Friday, May 27, Lancaster St. Mark Church

Columbus Bishop Ready – Commencement, 10 a.m. Saturday June 4, Joe Lang Gymnasium; Baccalaureate,

7:30 p.m. Friday, June 3, Hilliard St. Brendan Church

Columbus Cristo Rey – Commencement, 3 p.m. Saturday, June 4, Mershon Auditorium, Ohio State University; Baccalaureate, 7 p.m. Wednesday, June 1, Columbus Christ the King Church

New Philadelphia Tuscarawas Central Catholic – Commencement, 3 p.m. Sunday, June 5, school gymnasium; Baccalaureate, 1:30 p.m. June 5, gymnasium

Editor's Note: The Catholic Times will publish its annual graduation section in the June 19 issue and online at catholictimescolumbus.org.



Front Page photo:
WOMEN LOOK TO MARY
May is traditionally devoted to the Blessed Virgin Mary (pictured with the child Jesus) and also the month that Mother's Day is celebrated to honor moms, grandmothers, women who are spiritual mothers and mentors, and women hoping to be mothers.
Photo courtesy Catholic News Agency

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'A great shepherd': Bishop-elect praised at his parish

Editor's note: The Catholic Times visited St. Ignatius of Loyola Church in Cincinnati last month to speak with parishioners and staff members about their experiences with Columbus Bishop-elect Earl Fernandes as their pastor. The following is the first in a series of articles recounting their thoughts:

By Doug Bean
Catholic Times Editor



Jennifer Marshall

Photos courtesy Abigail Pitones

CINCINNATI – When Bishop-elect Earl Fernandes walks out the door for the final time as pastor of St. Ignatius of Loyola Church on Cincinnati's west side later this month, the parish will feel profound loss.

At the same time, parishioners and staff members interviewed by The Catholic Times said they'll be joyful knowing their beloved pastor will share his gifts and talents with an entire diocese in Columbus after he is installed and ordained on Tuesday, May 31 at Westerville St. Paul Church.

In fewer than three years at St. Ignatius, Father Fernandes galvanized a parish that was left reeling from a situation that led to the previous pastor's removal in 2019. He was assigned there after serving for three years in Washington, D.C., with the Vatican's Apostolic Nunciature, the equivalent of a foreign embassy.

"He came in as a pastor after kind of a difficult year," said Kevin Vance, the parish school's principal. "And I think one of the best things he did just overall was bring some calmness and stability. He took time to get to know all of us. ... He was pretty diligent about touching base with everybody.

"But I think the best thing he did was just to listen at first."

The difficulty of being thrust into such a stressful environment in fall 2019 was compounded several months later when the onset of the COVID-19 pandemic forced the closing of churches from mid-March to late May 2020.

During those 2 1/2 months, Father Fernandes could have only limited contact with his flock, mostly through a daily reflections video posted on social media, the celebration of Mass via livestream and calls and emails. And yet the people sensed that he had an almost otherworldly ability to know where he was most needed – to be in the right place at the right time.

Several parishioners recalled how Father Fernandes somehow found a way, seemingly in the blink of an eye, to be at the bedside of friends or relatives who were sick or dying in the hospital. That was a feat in itself during the COVID crisis, when most health-care facilities were restricting or even banning visits by family members and clergy.

Parish member Joe Elsen recounted an example of Father Fernandes' ability to be where he's needed when Elsen's sister was hospitalized.

"I walked out of the door of the ICU to call up here to the office to see if a priest could come down, and as I'm on the phone trying to get the number, the doors pop open to the ICU and in comes Father Earl just flying in like he always does," Elsen said. "You have to have gym shoes on if you're going to walk with him.

"I walked up to him, and I asked him if he had time. And he could have said call the office to get someone down here. He said, 'No, I have time.' And he walked into the room. He spent 45 minutes, he prayed with us, and just the presence he brought into the room was peaceful. I don't want to say joyous, but it was comforting, and it was just one of those experiences I'll never forget."

Three months later, Elsen called and left a message saying his father was passing away. Twenty minutes later, Father Fernandes arrived at the nursing home. The staff would not let him in because of pandemic lockdowns, but he calmly explained that he needed to administer the last rites and was finally given permission to access the room.

"I don't know how he does it," Elsen said. "Everybody has the same stories. He prayed with my dad, and my dad's whole demeanor changed. My dad was passing away, but it was beautiful."

Elsen also mentioned the priest's accessibility to meet or talk with them whenever they reached out.

"He knows everyone, and when you meet him he wants to know everything about you," Elsen said. "He's just that way with everyone. It's just who he is. He's a great shepherd, and he's going to be great for Columbus. And he's going to be great for whoever, wherever."

Vance, who oversees the largest Catholic elementary in Ohio with more than 1,100 students in pre-K through eighth grade, emphasized Father Fernandes' support for education and his strong presence among the children. One of the significant moves that Father Fernandes made at the school was instituting the Catechism of the Good Shepherd reli-



Joe Elsen

gious education program.

"I will say that I've never met a priest that I have felt that is genuinely 100% involved and concerned about the sacramental life of children and adults," Vance said. "He is all in to make sure people have the sacraments.

"So he called on individual families and kids in the school if they hadn't been baptized or hadn't had their First Communion or their confirmation and worked with the staff to get them those sacraments.

"I genuinely feel he is a man committed to getting people to Christ."

What stands out the most in the eyes of everyone interviewed at the parish is his love for the priesthood, his enthusiasm and boundless energy, his love for celebrating Mass and the sacraments, and his concern for the sanctification of souls.

Parishioner Jennifer Marshall first encountered Father Fernandes in 2016 when she attended a Mass at Sacred Heart Church in Cincinnati, where he assisted while serving as a seminary professor and dean of students at Mount St. Mary Seminary of the West.

"I didn't know him, but he changed my whole perception of my view on the Mass just from one Mass," said Marshall, a homeschooling mother of eight. "When he held up the Eucharist, the body of Christ, at the consecration, he was smiling with this joy that I've never seen in a priest before – like he's actually looking at the body of Christ. It was literally like the full person of Jesus standing in front of him. It just changed something inside of me after that."

Three years later, Father Fernandes was assigned to her parish, St. Ignatius, and she was elated.

"But my fondest memories of him are him being with my dad when he passed away during the pandemic," she said. "He was at his bedside a couple of days before, and I've been at a few bedsides with relatives who've passed and have seen the priests that are there, and this was different.

"He sang with my dad, he prayed with him, and my dad couldn't communicate, but he was aware. And he was there for like two hours, and it was just



Brad Macke

the best experience to watch and be there and pray with him."

Also during the pandemic, Father Fernandes arranged for Marshall's son to receive First Holy Communion in a private ceremony, and then later in the pandemic her daughter received First Communion and the sacrament of reconciliation.

"It just shows a lot about him as a priest and how much he cares about the family and children and everyone from all ages," she said. "There's just a holiness just radiates from him. My children are going to miss him, but I've been saying that he's not going to be here long, because when you meet him and you're around him, you know he's got a big future."

On the day of *The Catholic Times'* visit, he celebrated Mass, sat down for a lengthy interview and then scurried back to the church in his characteristic fast-paced style to help hear the confessions of students from one of the school classes. The sacrament of reconciliation is made available daily at the parish.

At Mass, parishioners have found his homilies enlightening, his reverence striking and his joy at the consecration inspiring.

Kate Rewwer, whom Father Fernandes hired in 2021 after meeting her at Mass to replace the parish's retiring nurse, offered similar stories of the priest dropping everything to minister to a dying person, even those who were not parishioners or had been away from the Church.

"If you asked me to sum up what I think he considers the most important part of what he does, it would be aiding in the salvation of souls," she said.

She and her husband were members of another parish before Father Fernandes arrived, but she was drawn to St. Ignatius by the frequent availability of confessions and by listening to his homilies at daily Mass as she stopped there on her way to work at her previous job as a clinical nurse.

She also said she took to heart his encouragement to incorporate fasting into her prayer life, which he turned into a

Walking With Moms in Need turns 2

It has been nearly two years since the U.S. Conference of Catholic Bishops launched Walking With Moms in Need (WWMIN).

This initiative is an incredible way to witness how the Holy Spirit works to build a culture of life in our parishes and communities. The WWMIN message of the Church's prayerful and compassionate service and support for mothers continues to resonate with those inside and outside the Church.

This parish-based ministry helps parishioners learn about the needs of pregnant and parenting moms in our communities. It enables parishioners to know these mothers, listen to them and help them obtain the necessities of life for themselves and their children, including medical and material care as well as emotional and spiritual support.

WWMIN connects moms to community resources available to help them live out the Gospel of life.

Now is a great time to help move WWMIN from being a toddler among parish ministries to a loving, functioning adult and to encourage more parishes to engage in this ministry. It's a way parishes can respond to Pope Francis' challenge to be "islands of mercy in a sea of indifference."

As we approach Mother's Day, let me raise up pro-life pregnancy centers where women in crisis are welcomed with compassionate counseling and, through

FAITH IN ACTION

Erin Cordle

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



ultrasound technology often supplied by the Knights of Columbus, can glimpse the humanity of their unborn children. Such moms usually elect to bring their babies to term because they have seen their features and heard their heartbeats.

For those who have participated in abortions and then find themselves in emotional and spiritual turmoil, the Church can help. Project Rachel and other pioneering post-abortion support ministries provide healing and spiritual renewal to women and couples. In these ways and more, the Church seeks to bring light, healing and hope, thus building a culture of life.

Soon, the U.S. Supreme Court will be handing down its decision in *Dobbs v. Jackson Women's Health Organization*. This case gives the high court an opportunity to undo the grave injustice it did in 1973 when, in *Roe v. Wade*, it decided that a whole class of human beings, the unborn, are outside the protection of the law and thus "non-persons." Since that tragic decision, more than 60 million innocent lives have been taken.

As Catholics, justice is both a matter of faith and reason. St. Thomas Aquinas teaches that a law is "an ordinance of reason for the common good." In other words, laws should be made to benefit everyone. Every human being, at every stage of life and in every circumstance, should be respected, treated with care and protected.

If the Supreme Court does overturn *Roe*, in whole or in part, what should Catholics be prepared to do? First, we must be a clear and united voice that says our society and laws can and must protect and care for both women and their children.

We also must redouble our efforts to accompany women and couples who are facing unexpected or difficult pregnancies by offering them loving and compassionate care through ministries such as Walking With Moms in Need.

This is our time to continue creating a culture of life in Ohio. Let us move forward with hope, courage and compassion. We need to remember that God's work must surely be our own.

WWMIN doesn't require heavy lifting, just patience to help our toddler among parish ministries learn to walk with more conviction. As the coordinator, I'm here to help.

To learn more about WWMIN, to help your parish commit to this ministry or connect with parishes already developing the ministry, contact me at socmail-box@columbuscatholic.org.

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parish Lenten fasting challenge this year that attracted more than 30 people.

"And it was incredible, the fruits that came from that that people have emailed about, and I said it's all from Father over a year ago from something I was discussing with him," she said. "Fasting is something you don't hear very often."

Parish staff members mentioned his pastoral style, describing how he provides guidance and support while having faith in them to do their jobs.

"He's not a micromanager, which I appreciate," said Brad Macke, the director of adult faith formation and outreach. "Sometimes I'll ask, 'What do you think by this, Father,' and he throws the question back into our lap a lot as a staff: 'Here are the principles, here are the initiatives, now run with it. Come to me for questions.' But 'run with it' has been his leadership style."

Macke had known Father Fernandes previously while working as a theology teacher and campus minister at a Catholic high school before the St. Ignatius pastor asked him to join the parish staff. The bishop-to-be's qualities that stand out to Macke are his wisdom and his humility.

"A lot of what I have learned from him I can't even articulate consciously," Macke said. "As intelligent as he is, (it's) knowing how to speak to different people in different ways, to adapt himself to how this person or that person can receive the Gospel or receive his message is another thing."

"It is very real for people because Jesus is very real to him. And so he's trying to communicate a relationship, which it's been said the Gospel is like a swimming

pool that's shallow enough for a baby and deep enough for an elephant. And I think Father knows how to live that.

"It's not overpowering. It's not overbearing. He doesn't wear his degrees on his sleeve. He's not drawing attention to that. He's very aware that those things are a gift he has received.

"If we can give a message to the people of Columbus, we're praying for Father Fernandes and them as they make the transition, and they'd better be praying for us as we're losing Father Fernandes. I'm sure the Lord will take care of us, but there's a loss, of course."

Since the announcement on April 2 of Father Fernandes' selection to be the bishop of Columbus, his busy schedule has become even more hectic, making frequent visits to Ohio's capital city to engage in preparations for his new role. But that hasn't stopped him from offering morning Mass at St. Ignatius and hearing confessions afterward before jumping into his car for the two-hour drive north.

"I'm not sure that he ever takes a day off," said Jeromy Alt, a parish ministry leader who is involved with the Knights of Columbus, which has grown in membership with Father Fernandes' encouragement.

"I hear so many things that I know of where if somebody called, he was there. He was at the hospital. He was at a home, whatever people needed. I know lots of stories of people saying he showed up at the hospital and they're not sure how he even knew.

"I think the people in Columbus are going to love him."

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World must guard against dehumanizing one another

A female sharpshooter nicknamed “Lady Death” has recently become a Ukrainian folk hero for defiantly attacking Russian soldiers undercover. The young marksman fought for several years in eastern Ukraine against Kremlin-backed separatists before shifting to the front line of hostilities as Russia initiated its full-scale invasion of Ukraine. Her real name has not been made public and photos hide her identity by blurring her face or showing her with a mask. Long-range sniper attacks are her area of expertise. As she assassinates enemy combatants, she militantly proclaims, “We must take them all out. These people are not human beings. Even the fascists were not as vile as these orcs. We must defeat them.”

Her battle cry, though clearly motivated by the atrocities unfolding in Ukraine, should also prompt some circumspection and soul searching. Whenever we move in the direction of believing that others are “not human beings” and dehumanize them in our thoughts and words, we risk diminishing our own humanity in the exchange. Even in the face of great depravity, we cannot fall prey to thinking that those who commit horrific evils or even war crimes are somehow no longer really human beings.

I was reminded of this recently as I viewed online videos of armed drones firing on Russian tanks traveling along Ukrainian highways. As they took successive missile hits, Russian soldiers could be seen launching themselves out of the hatch and escaping from the tank before it went up in a fireball. Sometimes they would barely get out alive, only to collapse and die by the side of the road. If the mother of a Russian tank driver were to watch a video of her son trying to escape this way under fire, she would be justly indignant, offended and even more saddened if anyone dared to declare he was “not a human being.” In

MAKING SENSE OF BIOETHICS

Father Tad Pacholczyk



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

the posted remarks section after these videos, in fact, many commented on the hideousness of a world in which 18-year-old boys have to perish in this manner.

By demonizing others, we no longer acknowledge the transcendent realities common to all human beings: our shared desire for truth, goodness, beauty, and love. Whenever we ignore or negate the important commonalities that unite us in our humanity and instead choose to dehumanize others, the consequences will be dire. Historically, the use of language that dehumanizes others has been a key tactic in marshaling support for atrocities.

Such language has always been central, for example, to acts of genocide. During the latter part of the 20th century, the Tutsis were often denigrated as cockroaches and snakes in Rwanda, culminating in approximately 800,000 men, women and children being murdered during a 12-week period in 1994. In Nazi Germany, Jews and other enemies of the Third Reich, including persons with disabilities, were contemptuously viewed not as humans, but as vermin and rats, in order to justify their systematic extermination.

President Abraham Lincoln strongly objected to treating any person, whether slave or free, as “less than human” during his 1858 public debate with Stephen A. Douglas. Lincoln rebuffed the idea that Af-

rican Americans fell outside the “all men are created equal” clause, declaring such a concept to be marked by “an evil tendency, if not an evil design.” He repudiated every attempt to “dehumanize the negro ... [and] prepare the public mind to make property, and nothing but property of the negro in all the States of the Union.”

Still in our nation today, the process of dehumanization continues to derail our thinking and diminish our collective conscience, especially when it comes to those humans who are very young and still in the womb, as well as the elderly and the infirm, the mentally fragile, and those in vulnerable medical situations, such as newborn children with genetic defects. By dehumanizing these individuals in a “progressive” society, we can subject them to a range of unjust actions, from abortion to infanticide to euthanasia. Preborn children, for example, have undergone this dehumanization for decades, being denigrated as “tissue,” “pregnancy,” or “clumps of cells,” to paper over the brutal reality of abortion. The website of Planned Parenthood, to cite one instance, defines a suction abortion as a procedure where a “suction device” is used to “take the pregnancy tissue out of your uterus.”

We need to fight against dehumanization both by recognizing and opposing its occurrence in our midst, and by recognizing it within ourselves. The temptation to dehumanize people who are themselves dehumanizing others can also be very strong.

In the end, our shared humanity, from the weakest to the strongest, from youngest to oldest, constitutes an ineradicable bond of unity that should prompt us to spurn our own dehumanizing impulses. Renewing hope for conflict-laden humanity begins precisely in the acknowledgement of each other’s humanity, strengthening those fraternal bonds on which peace is grounded.

Prudence: Being good and doing good

“The prudent man looks where he is going.” – Proverbs 14:15

As we continue with the examination of virtues, our goal is to understand that there is a knowable path of happiness, and that is living life through virtue.

Before we dive into each cardinal virtue, it would be helpful to understand how they relate to one another. The cardinal natural virtues are fertilizer for the spiritual soil in which the three theological virtues grow.

Justice perfects the will and is a rational appetite (the natural tendency toward the good). Fortitude (aka courage) perfects the irascible (repelling) power and is a sense appetite. Temperance perfects the concupiscible (attracting) power and is a sense appetite. Prudence perfects the practical intellect and crowns, or completes, these virtues by orchestrating their movements.

For St. Thomas, prudence stands as the queen of the moral virtues, for prudence works to perfect every action that we undertake. Yes ... every action. Prudence isn’t merely about knowing the good, it’s about doing the good.

What is prudence? Often it helps if we say what it is not. It is not to be confused with timidity or fear, nor with duplicity or dissimulation. Prudence, to modern ears, signals caution or shrewdness in business dealings. For example, if there is a risky business proposition, the prudent board member counsels against the ill-fated course.

In the Christian tradition, prudence is classically understood as a practical wisdom that empowers one to be good and to act well in daily affairs, both ordinary and extraordinary. Or, as the *Catechism of the Cath-*

AQUINAS CORNER

Richard Arnold



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

olic Church (CCC) pithily quotes St. Thomas, “right reason in action.”

Prudence is responsible for sorting out the virtuous desires as it fashions for man a reasonable life. It is prudence that immediately guides the judgment of conscience. The prudent man has had his appetites shaped by the moral virtues. For one to be prudent, one must also be just, courageous and temperate.

What do we mean by action? Father Aquinas Guilbeau, O.P., of the Thomistic Institute, lays out the three steps in action, which prudence supports. This presupposes that our action is directed toward any goal.

“We deliberate about the means necessary to attain the goal, and we distinguish the preferable means from the non-preferable. (This is known as counsel). Then, from among the preferable means, we judge one of them to be the most fitting for attaining our goal given the circumstances at hand. (This is known as judgment).

“Finally, after judging and choosing the most fitting means, we command ourselves to take up the means and perform it, and thereby achieve our goal. (This is known as command).”

Depending on the circumstances, this process can be instantaneous or deliberative. Ultimately, the pru-

dent person is one who inclines spontaneously to the truth of his life. A prudent person will examine his life before God and man, that reason might perfect his actions.

Needless to say, we do not always act prudently. We are beautiful, wonderfully complex beings subject to a myriad of influences that can distract or thwart us. As you go toward your goal and find that it is not going as you thought or hoped, it might be helpful to stop and try to understand why this is so.

St. Thomas would say that there are “sins” against prudence. Poor counsel is hasty precipitation; poor judgment is thoughtless inconsideration; and poor command is through anemic inconstancy or outright negligence.

Also, because prudence orchestrates the other virtues, the justice, courageous or temperate virtues of your actions might need adjusting.

Where is God in this? St. Thomas says that grace perfects human nature. In other words, God helps us to be the person we are supposed to be, and this is best accomplished through the sacraments. He says through the supernatural gift of the Holy Spirit of counsel that prudence is brought to perfection. It gives graced access to divine reasons in making prudent judgments. (See CCC 1831 for a list of the gifts of the Holy Spirit.)

We specially receive this gift through confirmation. Our fruitful reception of Holy Communion strengthens it. Our frequent use of the sacrament of penance heals it when it is damaged.

For examples of prudence in action, read Chapter 8 of the Book of Sirach.

Digital detox: how to guard the mind and slow the pace

It was time. Time to get away, to unplug, to finally write that novel. Time to prove he could resist the barrage of texts and tweets, news and notifications in order to focus his attention on a worthy endeavor.

So journalist Johann Hari booked a little room by the beach in Provincetown, on the tip of Cape Cod, and made plans to go offline for three months.

He left his electronic devices at a friend's, printed a map of his destination since he would no longer be able to use phone navigation and boarded a ferry. He felt a twinge of panic, but it vanished when he arrived and gazed into the ocean.

"I felt then a sudden certainty – you only get these feelings a few times in a lifetime – that I had done absolutely the right thing," Johann wrote.

He strolled along the beach and through the streets, wandering into a pub where a group was gathered around a piano singing showtunes.

They ended, fittingly, with the Aladdin song "A Whole New World."

It took a couple weeks to reorient, for his mind to stop composing witty tweets and imagining their warm reception. Johann felt his "receptors" slowly open.

Then the words pored out of him. In three months, he wrote 92,000 words of his novel. He also finished "War and Peace," which he read for hours-long stretches on the beach.

"It came back!" he realized. "My brain came back!"

TWENTY SOMETHING

Christina Capecchi

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.



Johann's digital detox compelled him to dive into neuroscience, interviewing experts on attention and flow. He learned about the value of meandering, of play and of natural sleep rhythms. He compiled his findings into a new book called "Stolen Focus: Why You Can't Pay Attention – and How to Think Deeply Again."

It is a cultural indictment and a call to action. And for Catholics who believe in the interconnection of body, mind and soul, the book is a spiritual summons.

When I think about these three dimensions of self, one appears sorely neglected. Discussion of physical health and spiritual wellbeing – both mightily important – far outweighs the question of our mental health. Do we guard our minds? Do we understand the way screens are thwarting our ability to think, to contribute, to function?

We touch our phones on average 2,617 times a day – reaching around little ones on our lap, ignoring the people across from us at the dining room table to scroll pictures of other people's kids and dinner plates.

What does this mean for Catholics?

If we believe our mind is a gift from God, we honor him by guarding it. The Catholic Church should take the lead. Our teachers, our guidance counselors, our youth ministers and our priests must shine a light on mental health. They should provide guidelines for healthier habits and then make real changes: assigning less homework, rescheduling school days to allow for more unstructured outdoor play, restructuring programs to allow for earlier bedtimes, reminding teens how to interact face to face, urging us all to turn off our phones.

When I ask Catholic school teachers how much sleep their teenaged students get, they tell me it's bad. "Can you assign less homework?" I ask.

"It's not that simple," they say.

But we must make a leap, adjusting our screen time and the structure of our days to establish more natural rhythms.

Workplaces that make fundamental shifts, such as implementing a four-day work week, reap huge benefits. Their employees are more rested, more connected to their families and more productive.

I don't have all the answers. I'm as afflicted as the next person. But I know there is a better way. I bet you do too. We can start by asking the right questions, swapping strategies and holding each other accountable. The stakes are high.

The Russian path not taken

I've been thinking recently about Robert Frost's poem, "The Road Not Taken," and its relationship to a deceased Russian Orthodox priest.

As the Soviet Union was crumbling in 1990, two roads metaphorically diverged in a Russian wood. One was the path of national renewal facilitated by an evangelically vibrant, intellectually open and ecumenically engaged Russian Orthodoxy; the other was the more familiar road of Russian Orthodox subservience to state power. In this instance, the "road less traveled by" was not taken. And confirming the poet's insight, that choice indeed "made all the difference."

Which brings us to Father Alexander Men.

In the last decades of the USSR, Father Men became a prominent reformist voice in Russian Orthodoxy, a spiritual adviser to Alexander Solzhenitsyn and Andrei Sakharov, and a magnet for conversions to Christ among the Russian intelligentsia. Communism, Men preached, was a "colossal historical pathology" that had "virtually destroyed" Russian culture; the damage

THE CATHOLIC DIFFERENCE

George Weigel

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



it had done "lives on in people's souls." To help repair that damage, a post-communist Russian Church had to repent of its degrading cooperation with Soviet power. Out of that repentance, he hoped, would come a Russian Orthodoxy whose Christocentric voice would help build a renewed Russian civil society.

Men's vision of the Russian future was a threat to the state security services already plotting their takeover of post-Soviet Russia, and to Russian Orthodox leaders who had ceased to be churchmen in any real sense of the term. It seems probable that some combination of those two evil forces led to the ax-murder of Alexander Men in a wooded area near Moscow on September 9, 1990 — a crime that has never been prosecuted.

No one knows how Men's thinking would have evolved had he lived, of course. But let's imagine that Father Men, who had warned of a "new Russian fascism" days before his assassination, was still alive in early 1992 when the future Patriarch of Moscow, then Metropolitan Kirill of Smolensk, told 5,000 former Red Army officers, just weeks after the USSR disintegrated, that Russian Orthodoxy could fill the ideological and patriotic void left by the collapse of communism. Alexander Men knew something about spiritual voids, and he might have proposed filling that post-communist Russian emptiness with something beautiful and spiritually enriching, rather than with the ugly nationalism promoted by Kirill and other Russian Orthodox leaders. Father Men would likely have challenged such xenophobia; and given his moral and spiritual authority, he might have made a difference. Unchallenged, Kirill's instrumentalization of the Russian Church has

prevented Russian Orthodoxy's formal leadership from developing a prophetic capacity to speak truth to power. So now the Church's leaders underwrite the murder of children and the destruction of vast swaths of Ukraine.

I like to think that Father Men and those he inspired might have ignited a rebirth of Russian culture capable of resisting Putinism's allure. It was not to be. What could have been a crucial voice was silenced by an assassin's ax in those woods in 1990. And since then, Russian Orthodoxy's leadership has failed to tend the wounds that 70 years of communism inflicted. Instead, Patriarch Kirill and his chief ecumenical officer, Metropolitan Hilarion, have promoted an aggressive concept of the Russkiy mir, the "Russian world," that underwrites the new Russian imperialism. The culture of the lie that was a trademark of the Soviet past now corrupts the Putinesque Russian present. And its brutalizing effects have been on display over the past two months.

The politicized faux-theology of Kirill and Hilarion, now voiced by Putin and his minions, holds that Ukraine must be part of Russia or Ukraine must be annihilated. Why? Because Russia is the only legitimate heir of the baptism of the eastern Slavs. Anyone else who claims a portion of that spiritual patrimony is a "Nazi," and those "Nazis" must be exterminated (as a state-sponsored Russian media service put it in April). Russia's war in Ukraine is therefore a holy war.

This is repulsive (not to mention theologically bizarre). Yet scholars of the Russian Church have noted a striking congruence between the number of Russians who claim to support Putin's war on Ukraine (80%) and the number of Russians who, irrespective of their religious practice or lack thereof, claim to be Orthodox (80%). Would such a sordid cohabitation of ecclesiastical ambition and unhinged state power have developed if true religious leaders like Father Men had shaped the Russian Orthodox future, rather than Kirill and Hilarion?

No one knows. What we do know is that the more familiar road taken by Russian Orthodoxy's leadership has become a path to the betrayal of the Gospel.

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Portsmouth students in Adoration: 'A beautiful sight'

By Doug Bean
Catholic Times Editor

Students at Portsmouth Notre Dame schools have learned in a divinely intimate way over the past few months that the Eucharist is the source and summit of the Catholic faith through spending time with Jesus in the Most Blessed Sacrament.

Earlier this year, Eucharistic Adoration with exposition for kindergarten through grade 12 began with the encouragement of Father Brian Beal, the pastor of the Scioto Catholic Consortium; the assistance of Father Patrick Watikha, parochial vicar, Deacon Jim Sturgeon, Mother Assumpta Tangan, Sister Chiara Francisco, and Sister Soledad Sauzameda; along with school administrators and staff.

The elementary school completed at Easter a two-month Lenten period of participating in Adoration at Portsmouth Holy Redeemer Church each Friday, starting at 9 a.m. and ending with Benediction at 1:15 p.m., followed by Stations of the Cross at 1:30 p.m. Kindergarten through sixth grade rotated through the church during their religion class periods to pray, write in journals and sit quietly before the Real Presence of Christ for 30 minutes.

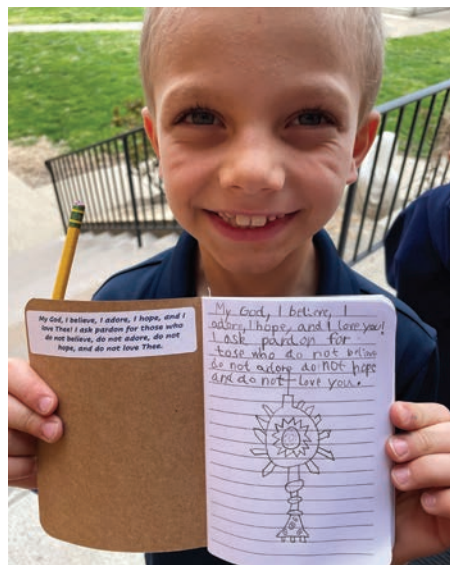
"This has been a wonderful experience for our students as they are learning and growing spiritually in their faith," Notre Dame elementary principal Michelle Ashley said. "It is simply precious to watch them spend quiet time with the Lord. ... It is a beautiful sight to see!"

At the junior high and high school, Jesus is exposed in the Most Blessed Sacrament at the school chapel on Mondays while classes are in session. Students, staff and faculty visit for prayer, scripture lessons, and contemplation. Adoration with exposition at the high school will continue through the end of the academic year.

High school principal J.D. McKenzie called Adoration a blessing and said, "We at N.D. believe this will help strengthen our faith and formation as a Catholic school system."

Eucharistic Adoration in the school is part of an initiative to entrench belief in the Real Presence of Jesus in the Most Holy Eucharist. Perpetual Adoration was instituted for the parishioners of the consortium (Portsmouth Holy Redeemer, Portsmouth St. Mary of the Annunciation, West Portsmouth Holy Trinity and Wheelersburg St. Peter in Chains) in December.

"Adoration is profound gift to be internalize and practiced as Catholics. Our parishes, our personal lives, and our schools must be firmly centered on the Eucharist," Father Beal said. "Jesus is really there. We must align our ac-



A Portsmouth Notre Dame elementary student displays his prayer journal.

Photo courtesy Notre Dame Schools

tions with our beliefs."

After starting consortium-wide Adoration, the next step was bringing Exposition of the Most Blessed Sacrament to the schools to help children to adore the Eucharistic Lord in the monstrance.

"We offered a catechesis to the students about the Real Presence and Adoration in January," Father Beal explained. "Learning that the Eucharist is the source and summit of our faith starts at the earliest age."

At Notre Dame elementary, Sister Soledad Sauzameda works with the students, and she has noticed how even the youngest ones, who are often full of energy and constantly on the move, grow in their appreciation of adoring Jesus in the Most Blessed Sacrament.

The children were introduced to the devotion in January during a retreat at which they learned about Adoration with Jesus in the monstrance, what that means, how they should approach Him with reverence and how to talk to Him.

"The kids were very receptive," she said. "What I saw was just beautiful because the kindergartners through sixth grade said they really, really liked it. They were so quiet and respectful and reverent."

On one of the Fridays during Lent, the Consecration to the Immaculate Heart of Mary for the world and for Russia and Ukraine took place.

"We told them we were going to pray for Russia and Ukraine, and it was just so beautiful to see the children kneel and pray," Sister Soledad said. "They closed their eyes, and they were really participating in the prayer."

To aid the students' prayer time during weekly Adoration, the school purchased journals for each child to enter thoughts, prayers and drawings as part of their conversation with Jesus.

"Some of them show me their journals, and one had prayers for an uncle who is in prison," Sister Soledad said. "He wrote, 'Please God, help my uncle.' Some others have drawings of Jesus.

"It's really amazing just how easy it was with the kids. There was a little bit of concern about being able to be still for half an hour coming in from recess or lunch, but there was no problem. They have been really good.

"I was amazed with what they could do in half an hour. Some drew Mother Mary, some drew the crucifix, some drew the altar and the monstrance, and then said to me, 'Look, Sister, you and Mother (Assumpta Tangan, one of three Leaven sisters who came to Portsmouth last fall) are over here.'"

Students who make a mistake in the journal will sometimes approach Sister Soledad and say, "I messed up, and how can I fix this?" They want to make it as nice as possible.

"It's beautiful to see that they understand that this is for the Lord, and they try to do their best drawing and their best writing, and it's just inspiring because they're giving their best."

Each class from kindergarten through sixth during its 30-minute Adoration time recites a prayer given to the three children at Fatina: "My God, I believe, I adore, I hope and I love Thee."

In addition to Adoration, elementary

students attend Mass on Wednesdays.

Everyone seems hopeful, including the children, that Adoration will continue at both schools next fall.

"They were asking the teachers, 'Are we going to do this every Friday?'" Sister Soledad said. "I'm there by the door when they're leaving for the next class, and they'll say, 'Thank you, Sister.'"

During the final weeks of the current school year, the Most Blessed Sacrament will not be exposed for the elementary students, but the children will continue to come to the church to pray on Fridays before Jesus in the tabernacle.

The Leaven sisters have played a significant role in allowing the parishes and schools to offer Adoration. One of their apostolates is to foster devotion to Jesus in the Most Blessed Sacrament.

"It's something we try to bring to the community wherever we go and just encourage people," Sister Soledad said. "It was nice that Father Beal initiated Adoration, and it's just been beautiful to hear the different testimonies of people who have started to come and had a change of heart in their life. There are small little miracles there.

"We're here to help out, and we're just happy that Father Beal wanted it in the school and the principals were open to it. Sometimes there are so many obstacles, but this has been a very great blessing."



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Lack of limbs does not limit St. Charles speaker

By Tim Puet
For *The Catholic Times*

Though he is without limbs, Nick Vujicic lives without limits.

Vujicic, 39, was born with tetra-amelia syndrome, a condition that, in his case, means he has no development of arms from the shoulders and only a small limb resembling two toes on his left hip. This enables him limited movement, but he mainly uses a wheelchair.

Vujicic knew from an early age he would face challenges most people could not imagine. He dealt with taunts, bullying and other adversity as a child, but at age 15, he had a spiritual experience that made him realize “I’m not a mistake, not an accident. I don’t have to be bound by what people think of me.”

For the past 20 years, he has brought a message of hope and faith (that he says is an acronym for Full Assurance In The Heart) and against bullying to people in 74 nations.

He was in Columbus on Thursday, April 21, to speak at St. Charles Preparatory School to students in the afternoon and adults in the evening. He told the students at the end of his 30-minute talk, “There is not another you. You can stop bullying.

“When 99.9 percent of you say they are against bullying, I feel sorry for the point-one percent who think it’s the cool thing to do. Their reputation for being cool is more important than being right. You are the majority, and you’ll win if you take things seriously.”

He asked students to pray for anyone bullying them and to follow four rules: Never give up, watch your dreams, take one day at a time and be thankful for everything you have.

Vujicic (pronounced VOO-yi-chich) is of Serbian descent. His parents met in a refugee camp in Yugoslavia and moved to Australia, where he was born in Melbourne. He opened his talk by saying, “I believe in God, that there’s a greater purpose and plan for each of us, but it was really hard as a teen to realize that.

“It’s difficult having no limbs. You don’t wake up smiling every day. ... Your heart and soul have to mature enough to overcome adversity.”

He said that at age 8, he wondered



Nick Vujicic
Photo/St. Charles Preparatory School

if he would have a life where people weren’t teasing him and where he could be married and have children. At age 10, he tried drowning himself in a bathtub. After recalling those experiences, he told students, “Don’t believe your words or your judgments don’t matter when you’re dealing with others. You don’t know who in this school might be going through difficulties.”

He spoke the phrase “I have a choice” and asked the students to repeat it after him. “People see and hear what you do and say. You can be a bystander or you can be on standby, ready to actually make a difference,” he said.

He said his life began to change for the better at age 13. By that point, he could use his chin and toes to walk, swim, fish, skateboard and play soccer. Today, he also can drive a car with specialized controls.

“I was playing soccer when the ball came right for me. I jumped in a crazy Karate Kid sort of way. It hit my foot, and I heard ‘squish,’” he said. The contact was hard enough to keep him in bed for three weeks. That gave him time to think and to develop more appreciation for his loving family, his health and his “little foot.”

He said his parents never gave him gifts except on his birthday and made him earn money by doing household chores. “No arms or legs? Then you can run a vacuum cleaner with your chin and shoulder. They gave me \$2 a week. By saving it, in time I could buy all the little things a kid wants.

“Now with my little foot, I can write, I can type 53 words a minute – faster when I’ve had a few cups of coffee. I had to give myself a chance. If my parents had given me everything I wanted, I’d never be grateful for anything,” he said.

When he was 15, he read Chapter 9 of the Gospel of John, in which Jesus heals a man born blind. Jesus says in John 9:3 that the blindness occurred not because the man’s parents sinned, but “so that the works of God might be displayed in him.”

“When I read that, I realized that just as God had a purpose for that man’s blindness, to use it to glorify God, He also had a purpose for me,” Vujicic said. “On reading that, a wave of faith came over me, and I realized that while I was looking for an answer to why I was the way I am, the answer was in not knowing why.

“The blind man stood still in front of Jesus without any plan beyond trusting Him. I needed to trust Him in the same way. If God could use a blind man for His purposes, He could use me.

“By the time I was 17, I wanted to tell others my story,” Vujicic said. “Each of us has a story, and it’s history – HIS (God’s) story.

“I called 52 schools asking if I could talk to their students before I got one to agree. I talked for seven minutes, and people were crying halfway through the talk. That was one of the most glorious days of my life. I spoke, people cried, and I realized my pain wasn’t wasted if God could use me to help others.

“Can you imagine if God had answered my prayers for healing as an 8-year-old?” he said. “That might have been an interesting story, but it would have been forgotten about after a while and not really changed things.

“Now I stand before people as a 39-year-old with a full life and a beautiful wife, to whom I’ve been married for 10 years. We can’t hold hands, but I can hold her heart.” The couple have boys age 9 and 6 and twin 4-year-old girls and are thinking of adopting a child.

“I love life because my soul and spirit are right,” Vujicic said. “I go through ups and downs. I’ve lost all my money twice. These two years have been the roughest of my life because of COVID. I don’t mind saying I needed counseling to help me deal with it.

“When you use failure as your classroom, you understand how the world will challenge you, and you get stronger through it.”

Vujicic moved from Australia to California in 2005, and his family moved to the Dallas area two years ago. He is president and chief executive officer of Life Without Limbs, a nondenominational ministry whose goal is to share the Gospel with one billion people by 2028 through live outreach events, prison ministry, digital ministry and prayer and encouragement.

He also is working with a Dallas-based organization known as ProLifeBank, which is attempting to set up a chartered online bank that would invest only in Judeo-Christian nonprofit organizations that share a belief system aligned with pro-life causes. He said the bank has a database of 40,000 people who would be willing to be depositors in such a bank once it is approved.

“In 2019, I received a letter from a major bank notifying me that they do not want any affiliation with me or my business,” he told reporters following his talk. “This bank formally refused to explain why. I also learned my bank gave to organizations that terminate innocent life, which does not align with my Christian values. After a long process, I went all-in with co-founder Betsy Gray to create ProLifeBank.

“I am praying to find Catholics who would help with this organization. I am not Catholic, but I believe the Catholic and the Orthodox churches worldwide are the most bold and firm believers in the sanctity of life from conception to natural death.”

For more information on Vujicic, his work and ProLifeBank, go to www.nickvujicic.com.

St. Charles theater celebrates 50th anniversary



The St. Charles Preparatory School Drama Department will present its spring musical, *Godspell*. at 8 p.m. Thursday-Saturday, May 12-14 and at 3 p.m. Sunday, May 15 in the St. Charles Campus Theatre, 2010 E. Broad St. Adult tickets are \$10 each, and student tickets are \$5 each. Reservations may be placed by visiting the St. Charles website homepage at www.scprep.org through the Buy Tickets button. (Tickets will not be sold at the door). The production features (from left) Cherod Bowens as John the Baptist/Judas and James Graff as Jesus. Also in the cast are Raphael Bott, Andrew Carter, Mary Cetovich, Grant Dine, George Ferris, Mabry Hill, Thomas Matthews, Liz Murrin, Matty Murrin, John Myaard, Annie O’Connor, Madeline Page, Tamani Watkins, Ted Welsch, Rylee West, Lauren Whitlatch and Kayla Zamaripa. *Godspell*, which has been produced nine times since 1983 at St. Charles, is based primarily on the Gospel according to St. Matthew. Photo courtesy St. Charles Preparatory School

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Presentation reverently describes details of crucifixion

By Tim Puet
For *The Catholic Times*

Most Christians have a basic knowledge of Jesus' crucifixion as described in the Passion narratives of all four Gospels and envisioned through art, literature and the stage and screen.

Tony Stout, a lay catechist at Columbus St. Cecilia Church, takes understanding of that pivotal event one step further through a detailed presentation of the physical and historical aspects of the crucifixion – a program he has offered for 35 years at his church and elsewhere.

The program combines relevant Scripture passages, music, descriptions of how and why crucifixions occurred in the Roman Empire, a nearly life-size replica of the Shroud of Turin on canvas and props including a crucifix and the type of whip, hammer, nails and thorns that would have been used at the crucifixion of Christ.

Such items could be exhibited in a way designed to shock people, but Stout's hourlong presentation is done in a reverent manner. "It's not my intention to be sensational or to offend anyone," he said. "I want to give people a better understanding of the lengths Christ was willing to go to for us so we can decide what to do for Him."

The Shroud of Turin plays a key part in Stout's presentation. "I'm not going to get into the arguments over whether it was the actual burial cloth of Christ," he said. "The Catholic Church has neither formally endorsed nor rejected the shroud, but in 1958, Pope Pius XII approved its use in association with devotion to the Holy Face of Jesus. Subsequent popes have visited it. In 2013, Pope Francis referred to it as 'an icon of a man scourged and crucified.'

"Doubt was cast on its authenticity in 1988 when carbon dating said it was from the 1300s. But it turned out the part of the shroud on which the dating was performed came from a patch made in 1532, when a fire burned part of the shroud. More recent testing shows the cloth was from around 50 A.D., plus or minus 200 years, placing its origin firmly within the time Christ lived."

Stout said pathology evidence found on the shroud, combined with other medical and historical knowledge, attests to the accuracy of the Passion Gospels.

He said the Gospel account of Jesus' sweat in the Garden of Gethsemane as being "like drops of blood" accurately describes a medical condition known as hematidrosis. This is caused by severe emotional and physiological distress resulting in the bursting of blood-carrying capillaries in the skin. Its effects are pain, bleeding, dehydration and general weakness.

Stout said the shroud reveals that whoever's face is impressed on it had bruises and contusions about the head and face,



Tony Stout displays the items he uses in his crucifixion presentation.

Photo courtesy Tony Stout

broken cartilage around the nose and a swollen eye and was missing pieces of his beard. This is consistent with Isaiah 50:6: "I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting."

Jesus was convicted of blasphemy by the Sanhedrin but could not be sentenced to death by them because Jerusalem was an occupied city, so he had to be sent to the Roman governor Pontius Pilate for a death sentence. Pilate had him whipped, and because Jesus was not a Roman citizen, the usual maximum of 40 lashes did not apply.

Stout said the shroud indicates the person it covered was whipped about 120 times by an object made of three leather strands with metal balls and bone fragments woven into the leather.

"This would have been enough to kill any ordinary human being," Stout said. "But Jesus wasn't done. Jesus' divinity willed His humanity to remain alive because He couldn't finish His mission of atonement until being crucified."

Stout also said the shroud shows the person depicted having head wounds caused by thorns, which were woven more like a cap than the crown-shaped arrangement depicted in portraits of the crucifixion done after A.D. 400.

In addition, Stout said the shroud image shows evidence of falls and of nails several inches long placed in the body as described in the Gospels. Some would not have been nailed to the palm, but to the wrist, so they could hold up the weight of the body. This would have pinched the ulnar and median nerves of the hands, resulting in the thumbs being reflexively drawn into the palm of the hand. That is why the shroud image shows no thumbs.

Stout said the shroud image is that of someone standing about 5-foot-10 or 5-11 and weighing 175 to 180 pounds – typical for today but a height that would have made Jesus or someone that tall stand out in a crowd in that era. He said the action of lifting one's body up to breathe, which would have occurred during a crucifixion, might have lengthened Jesus' arms as much as 6 inches

while He was on the cross.

During that time, His blood would have turned acidic as it became harder to breathe out carbon dioxide. This would make His body feel like it was on fire, causing intense pain and thirst and symptoms that would swell the heart to twice its normal size, filling the area around the heart with a clear fluid. That would make the description of blood and water flowing out of Jesus when He was pierced after His death a medically accurate one.

Stout said crucifixion had been developed by the Romans about 300 B.C. as a particularly brutal way of warning residents of occupied territories not to defy their rulers and was not uncommon in Jesus' time.

Stout's first talk on the crucifixion was a presentation in 1987 to a St. Cecilia youth group. After refining it and adding more specifics about Jesus' hours on the cross, he began offering it to the public in 1990 and has presented it at his parish on Good Friday nearly every year since then, with 2020 an exception because of the COVID-19 pandemic. He said the presentation changes each year as he learns more about the crucifixion.

Stout said he's spoken at Catholic and non-Catholic churches, to youth groups and prayer groups and has been received especially well at prisons,

where he has presented regularly since his prison ministry began in 1996.

"This has resulted in a phenomenal impact at prisons," he said. "We'll have 200 men show up for the program, and everyone's silent. We invite all Christians at whatever institution has the program to come, regardless of denomination, and they can bring their families and friends. We're always invited back, and I've had a number of inmates tell me what a big impact this physical representation of Christ's sacrifice has had on their lives."

Stout's Good Friday presentation this year at St. Cecilia was the first time its pastor, Father Nic Ventura, has seen it.

"It made a great impression because it showed the reality of what Christ went through and the sacrifice He offered," Father Ventura said. "It allowed me to contextualize the event and see what really happened."

Joe Reinhard, who said his family has been part of the parish for most of its 140-year history, said this was probably the sixth time he's attended the presentation. "Every year, something new catches my attention," he said. "It's well worth coming to again and again as a way of continuing to remember what Christ did for all of us."

For more information, call Stout at (614) 738-8446 or email him at nystablet12@gmail.com.

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- Luke 10:2



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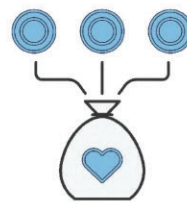


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PEACE OF MIND WITH AUTHENTICALLY CATHOLIC GIVING

10 DIOCESAN PRIESTS MARK ANNIVERSARIES

FATHER VINCENT W. MCKIERNAN

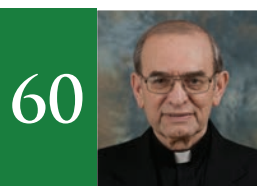


Father Vincent W. McKiernan, CSP, 91, was ordained at St. Paul the Apostle Church in his hometown of New York City on May 11, 1957, by New York Auxilliary Bishop James A. Griffiths.

The member of the Missionary Society of St. Paul the Apostle has served at Good Shepherd Church in New York; St. Peter's College in Baltimore; Paulist foundations in Chicago, Grand Rapids, Michigan, Baltimore and New York; Mount Paul Novitiate in Oak Ridge, New Jersey; and the Paulist Center in Boston. He also spent a year doing full-time retreat work and preaching in the Northeast and another year preaching parish missions in the Diocese of Reno, Nevada.

Since 1990, he has been assigned to the Columbus St. Thomas More Newman Center at Ohio State University.

MSGR. ANTHONY N. MISSIMI



Msgr. Anthony N. Missimi, 85, is from New Lexington. Bishop Isenmann ordained him on Dec. 22, 1962 at the cathedral.

He served as co-pastor and later pastor at Columbus Holy Spirit Church and pastor of Groveport St. Mary and Columbus Immaculate Conception churches and associate pastor at

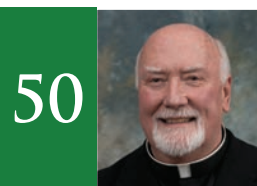
Columbus St. Augustine Church, and was in residence at the cathedral and Columbus St. Agatha churches.

He taught at Columbus St. Francis DeSales High School, was director of the diocesan Confraternity of Christian Doctrine, chaplain of Knights of Columbus Council 3864, a member of the diocesan board of consultors, vicar for the East Columbus Vicariate and diocesan vicar for religious.

He was named a monsignor, with the title prelate of honor, by Pope St. John Paul II in October 1995.

He retired in July 2008 and served for brief periods in 2013 as administrator of Columbus St. Matthias and Delaware St. Mary churches.

MSGR. PAUL P. ENKE



Msgr. Paul P. Enke, 76, was born in Blackburn, England. He was ordained by Bishop Clarence Elwell at the cathedral on May 27, 1972.

He is pastor of Granville St. Edward Church and previously was pastor of Delaware St. Mary, Dublin St. Brigid of Kildare and Columbus Our Lady of Victory churches, asso-

ciate pastor of Columbus Immaculate Conception churches and in residence at Columbus St. Timothy Church.

He also has taught at Columbus Bishop Watterson High School and has been a member of the diocesan board of conciliation and the Priests' Senate and diocesan episcopal vicar for spiritual life.

Pope John Paul II named him a monsignor, with the title prelate of honor, in September 1992.

FATHER A. ANTHONY FRECKER



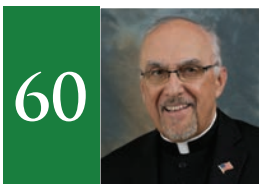
Father A. Anthony Frecker, 76, a native of Zanesville, was ordained at the cathedral on May 27, 1972 by Bishop Elwell.

He was the founding pastor of Canal Winchester Pope St. John XXIII Church, which he served until his retirement in July 2015. He also was pastor of Zaleski St. Sylvester,

Columbus Sts. Augustine and Gabriel, Chillicothe St. Peter and Waverly St. Mary churches and associate pastor of Marion St. Mary, Chillicothe St. Peter and Columbus St. Elizabeth churches and was in residence at Midvale St. Paul and New Philadelphia Sacred Heart churches.

He taught at Chillicothe Bishop Flaget and New Philadelphia Tuscarawas Central Catholic high schools, was a member of the Priests' Senate and served as diocesan evangelization director.

FATHER WILLIAM H. DEVILLE



Father William H. Deville, 84, a Columbus native, was ordained on Dec. 22, 1962 in Columbus St. Joseph Cathedral by Bishop Clarence Isenmann.

He was pastor of Wellston Sts. Peter and Paul, Columbus St. Timothy, Columbus Sacred Heart and Columbus Our Lady of the Miraculous Medal churches and associate pastor of Lancaster St. Peter, Chillicothe St. Peter, Columbus St. Andrew, Columbus St. Matthias, Columbus Sacred Heart and Columbus St. Catharine churches and the cathedral.

He also was a teacher at Lancaster Bishop Fenwick, Chillicothe Bishop Flaget, Columbus Bishop Watterson and Columbus St. Francis DeSales high schools, diocesan director of liturgy and assistant diocesan vocations director. He also established the Divine Mercy devotion in the diocese.

He retired from active ministry on July 8, 2008.

MSGR. JOSEPH M. HENDRICKS



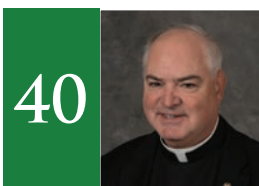
Msgr. Joseph M. Hendricks, 75, pastor of Dublin St. Brigid of Kildare Church for 25 years, was born in Columbus and ordained along with Msgr. Enke and Father Frecker on May 27, 1972 by Bishop Elwell.

He also was assistant pastor at Columbus St. Philip Church and served as vice chancellor, chancellor and vicar general of the diocese. He taught at Columbus Bishop Hartley High School and the Pontifical College Josephinum and served as director of the permanent diaconate school at the Josephinum.

He is chief executive officer of the Villas at St. Therese and vice president of Seton Square, Inc., a diocesan organization that provides affordable housing for senior and citizens and the disabled. He is a member of the Mount Carmel Foundation board of trustees and has been a member of the Ohio Dominican University board and many other civic and diocesan governing bodies.

Pope St. John Paul II named him a monsignor, with the title prelate of honor, in September 1992.

FATHER MICHAEL KELLY



Father Michael Kelly, 66, director of spiritual formation at the Pontifical College Josephinum, is a Philadelphia native and was ordained by that diocese's archbishop, Cardinal John Krol, on May 15, 1982 at Philadelphia's Sts. Peter and Paul Cathedral.

He was pastor at Our Lady of the Sacred Heart Church in Hilltown, Pennsylvania, from 2002 until coming to the Josephinum in 2016, and was associate pastor or administrator at St. Bernadette, St. Andrew, Our Lady of Hope and Epiphany of Our Lord parishes, all in suburban Philadelphia.

He served as dean of formation in the college division of St. Charles Borromeo Seminary in Overbrook, Pennsylvania, and worked with Irish immigrants and provided pastoral care at hospitals and nursing homes in the Philadelphia area.

FATHER JEFFREY J. CONING



Father Jeffrey J. Coning, 51, was born at Keesler Air Force Base in Mississippi. Bishop James Griffin ordained him as a priest on May 31, 1997 at the cathedral.

He is pastor of New Philadelphia Sacred Heart and Dennison Immaculate Conception churches and was pastor of Zaleski St. Sylvester Church and associate pastor of Lancaster St. Mary and Dublin St. Brigid of Kildare churches. While serving as diocesan vocations director, he was in residence at the cathedral and Hilliard St. Brendan churches and at St. Brigid. He also was administrator of Zoar Holy Trinity Church.

FATHER JAMES A. WALTER



Father James A. Walter, 86, pastor of Sugar Grove St. Joseph Church, was born in Columbus, where he was ordained by Bishop Isenmann at the cathedral on May 26, 1962.

He has been co-pastor and later pastor at Zanesville St. Nicholas Church and pastor at Sunbury St. John Neumann and Lancaster St.

Bernadette churches, and associate pastor at Lancaster St. Mary, Columbus Holy Name, Grove City Our Lady of Perpetual Help and Marion St. Mary churches and the cathedral, in residence at Columbus St. Augustine, Columbus St. Francis of Assisi, Columbus Our Lady of Peace and Columbus St. Timothy churches, administrator at the Johnstown Church of the Ascension and a weekend assistant at Westerville St. Paul Church.

He served as secretary to Auxiliary Bishop Edward Hettinger, was a teacher at Columbus Bishop Watterson and Columbus St. Francis DeSales high schools, a member of the Priests' Senate, chaplain at Doctors Hospital North and Riverside Hospital in Columbus, relief chaplain at the Ohio State University Hospital and vicar for the Northwest Vicariate.

MSGR. STEPHAN J. MOLONEY



Msgr. Stephan J. Moloney, 66, is a native of Kenton and was ordained on June 12, 1982 at the cathedral by Bishop Edward Herrmann.

He is pastor of Columbus St. Andrew Church and vicar general of the diocese and is serving as diocesan administrator until the ordination of Bishop-elect Earl Fernandes on May 31.

He also has been diocesan vicar general and vice chancellor, pastor of Columbus Immaculate Conception Church, associate pastor of Columbus St. Peter and Corning St. Bernard churches, administrator of Columbus St. Catharine Church and priest moderator of Groveport St. Mary Church.

He is a member of the diocesan Tribunal and the diocesan administrative council, has been a member of the Priests' Senate, the diocesan finance council, the priests' personnel board and the diocesan college of consultors and has served as episcopal vicar for spiritual life and episcopal vicar for administration for the diocese.

Pope St. John Paul II named his a monsignor, with the title chaplain to His Holiness, in September 1992. He received the title of prelate of honor in August 1999.



Congratulations

Monsignor Paul Patrick Enke

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27 May, 2022

from the people of St. Edward the Confessor Church

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Blessed Mother can smooth bumps in life's road

By Elizabeth Pardi

At some point during my college years, I found myself at Mass sitting behind a large family. The mother was cradling a newborn, nuzzled beside her husband, while four or five young kids of various ages trickled down the pew.

I don't remember if they behaved well or made an inordinate amount of noise. I just recall thinking, "I want that one day." At the time, I was not a particularly faithful Catholic, so I didn't attribute the experience to a "calling." It was simply a desire I filed away.

Shortly thereafter, I went through an ugly breakup, and somewhere amid the heartbreak, I remember telling – no polite petitioning here – the Blessed Mother that she needed to be my guide.

To be honest, I had always found her intimidating, what with the sinlessness and somber expression with which she was typically depicted. But I was lost, so I recruited this queen to show me the way.

Not much about my behavior changed immediately, but I thought about things differently. A relationship was present that colored my perceptions.

Even when I made poor choices, I was aware of this confident, loving, motherly gaze undeterred by my failures and always extending warmth with a smile, never a somber countenance.

A year later, I met the man who became my husband. At our wedding, a video was played of each of us responding to questions about the other.

"What is something not many people know about Elizabeth?" my husband was asked. He responded, "She has a pretty strong devotion to the Blessed Mother." I was shocked. I couldn't think of a time in our relationship when I'd intentionally revealed a relationship with Mary. I didn't even feel like I had one.

But that's how this mother works. She excels at behind-the-scenes stuff. Mary doesn't seek glory or recognition; her work is quiet and gentle.

Now that I've traveled on the roads of marriage and motherhood with Mary paving the way, I don't know how anyone can do it without her. The journey is so fraught with bitter roadblocks that necessitate a gentle, skilled, maternal hand to sweetly ease the way.

That's the predominant result of my relationship with Mary: sweetness. Somehow, every trial I endure carries with it this unmistakable sweetness as a result of it being filtered through the softening hands of Mary. Through her, the challenges God allows for me are rendered irresistible.

Being purified in this life is a painful, often frustrating process, and I believe that as a mother, Mary's goal is to make it as easy as possible, if we'll let her. I've watched my kids pound their fists in frustration while learning a new concept or skill – the same frustration I

feel when Christ is leading me to master a virtue or see something in a new way. Their lips tremble, and tears pool up in their eyes.

As a mother, my heart wants to simplify and sweeten the learning process for them. That's Mary. She wants us to savor and sail over those hurdles, not despise or recoil at them.

Over the years, in her gentle, undetected manner, Mary has allowed some desires of my heart to softly fade while others, like having a large family seated all in a row at Mass, have stuck and been fulfilled so beautifully. We're now expecting our fifth little one, and even during the awful first trimester nausea, I know Mary is pulling me through, softening the hardship of mothering small humans while also struggling to keep my lunch down.

It's not easy, but it is so much more tolerable knowing that I have a mother sweetening the journey and refusing to abandon me. Quite the opposite, actually. This mother, who was tender enough to insist on a premature miracle to save some newlyweds from embarrassment (John 2:1-11), is the same mother whispering encouragement, giving inspiration and blowing my mind with just how good God is, time and time again.

Elizabeth Pardi blogs at www.lovealwaysliz.com. Follow her on instagram @lovealwaysliz

Mother Mary a comforting partner in raising children

By MaryBeth Eberhard

A beautiful surrender comes with being a mother. The joy of motherhood stems from that freedom.

Motherhood is a challenging vocation that requires so much physically, mentally and spiritually. Physically, we carry our babies in our wombs and/or deeply within our hearts. Mentally, being a mother requires an organizational balance rivaling any executive position I know. Spiritually, mothers are stretched beyond our comprehension as parenting's trials and graces mold and form us into who we were created to be.

It is an arduous process, but moments along the journey allow us to stop and smell the roses, to reflect on how we have gotten to where we are and whom we

have become.

I am the mother of eight intelligent and creative children. My third son, Gabriel, was born with a neuromuscular condition called arthrogryposis multiplex congenita that severely limited his ability to use his limbs. It was a pivotal moment for my husband and me as parents.

As incapable as I felt to be this child's mother, there is a profound realization of the gift and the trust the Lord offers when gifted with a child, any child. This child, created by the Creator of heaven and earth, is being entrusted to me. What trust He must have in me! What a vision He must have for my life!

Much like Mother Mary, who must have had her own reservations but gave her fiat so boldly, so did I. We gave our fiat again when asked to adopt our daughter Elizabeth from the Missionaries of Charity in Armenia. This spunky, joy-filled girl had the same condition as our son and needed a family.

We had seen the provision of the Lord and the protection of Our Lady around our family over the first four years of our marriage. We noticed the new strength in one another. We ventured forward in trust and have been rewarded a hundredfold with grace upon grace, forming us into who we are today.

As a mom of many children, I often hear, "I don't know how you do it all." The quick answer, of course, is that I do not do it all. But the more vulnerable and honest answer is that I continually surrender my children to Mother Mary.

Not having grown up in a close motherly relationship, I quickly found comfort in the knowledge that I have a momma in heaven. As others might call their mother on the phone to share frustrations or joys, I sit on my knees by my bed and weep in

frustration when things are challenging, when I am not my best, when I need help. I talk openly with Mother Mary throughout my day, throwing up little nuggets of conversation and moments of joy and laughter.

I call up the stairs for a child, and when I am not answered as swiftly as I prefer, I have taught myself to pray a Hail Mary asking for Mama's patience. Inevitably, they come down before I am finished. She loves interceding for us. She loves her children so much.

As a mother of older children, I have often felt helpless when I see the temptations my teens and young adults face. But there are no diapers to change. No little ones who need me to tuck them into bed. Instead, my doing is found in prayer. The realization that Mama can go where I cannot go gives me great solace. I entrust my children to her maternal care. In doing so, I am formed more closely to her heart.

One of the most beautiful prayers I have been taught was when I was adopting Elizabeth. I was frustrated with the timing. It was taking too long, and I wanted my daughter in my arms.

One of the Missionaries of Charity, Sister JoseAnn, shared this prayer: "Mary, be a mother to me and ..." Repeatedly, on every breath as I went about my days, I surrendered and asked Mary to intercede. "Mary, be a mother to me and finalize this adoption."

This prayer stays with me now in late evenings. "Mary, be a mother to me and stay close to that child of mine." "Mary, be a mother to me and help me speak the right words." The freedom of offering our children and our vocation to Mother Mary opens us to receive her graces. "Mary, be a mother to us all, and help us lead our children to your precious son."

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



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Grandmothers can foster faith, hope, love

By Judy Schlueter

When I was asked to write a May reflection on how the spirit and life of our Mother Mary can enrich the role of a grandmother, I felt humbled and challenged.

At this moment, I am sitting in one of the many rooms in our home where the walls are lovingly marked by artwork fashioned by our 50 grandchildren over many childhood years. Some of the grandchildren who made these pictures with baby hands are now teens or even college graduates. At least three are married with children themselves, our five great-grandchildren!

These childish drawings remind us each day of the many gifts St. Anne must have experienced through her own daughter, Mary. Through Mary's fiat, St. Anne became the grandmother of God Himself.

Over several decades, I have experienced the joy of a new grandchild many times over. There is no more joyful "Thy will be done" than that of a grandmother. But as each grandchild graced our lives, every birth still seemed as new, rich and awesome as the first one. Their advent taught Bernie and me that love stretches both our hearts and our walls, and a heart so enlarged can never return to "small" again.

Like St. Anne's relationship to Jesus, a grandmother is linked to her grandchildren through their mother. In her children, each mother plants and tends beautiful flowers that grace her own marriage and her whole extended family.

These children also call forth the gifts



Judy Schlueter holds Estelle Maris Bede, one of her 50 grandchildren.

CT photo by Ken Snow

of spiritual motherhood and grandmotherhood on the part of women who cannot be physical mothers. In His last earthly moments, Jesus gave St. John to His Mother, and she took him into her heart. Just so, Mother Mary adopts each of us, her children on earth.

In the same way, adopted children and grandchildren are also held close in the heart of the grandmother and nourished there.

The generosity of Mother Mary reminds us, as grandmothers, to set an example of formation and hospitality, just as she honored the care and desire of her Son. Mary's fiat did not preserve her from anxiety and loss, though.

When she was a young mother with

a 12-year-old son, Mary experienced the worry and panic of losing her child in the city of Jerusalem. Every mother knows the joy she must have experienced when He was in her arms once again! Like Mary, we grandmothers also need to receive and ponder such experiences in our hearts.

Years are maps of transition and new insight. From the start, we always wanted and prayed for a large family. God certainly answered our prayer! Looking back over the family God has so richly given to us, what advice would I give as a Catholic Christian grandmother? Keep praying, and God will honor your prayers. One way He wishes to honor those prayers is by helping us foster relationships with our children and grandchildren. We often pray for the energy to keep doing this important work.

As grandparents, we seek to be with our grandchildren whenever we can, to listen and care for each of them and especially to foster their Catholic spiritual life. We offer the quiet yet proven wisdom of age to our grandchildren as they date and discern their vocations. We encourage them to pray about those vocations.

We love taking our grandchildren to Mass, Adoration, Holy Hours, Right to Life activities, youth ministry opportunities, leadership activities and service to the poor. As a young mother, I confronted the culture of death wherever I could as a religious educator, pro-life activist and founder of Bethesda post-abortion healing ministry.

Now, as a grandmother, I don't shrink from conversations with my older grandchildren about controversial topics. I love discussing the problems in

the culture to which they are exposed, as well as possible solutions to those problems – topics such as gender ideology, the breakdown of marriage, the importance of chastity and God's plan for human dignity and sexuality, as well as the sad consequences of accepting the pro-contraception and pro-abortion attitudes so pervasive in our time.

But whenever possible I seize the opportunity to simply be there with my grandchildren – talking in the car on the way to an activity, attending their concerts and recitals, encouraging their music and their education and supporting their parents during this most challenging time in our world.

As grandparents, we must stay well-read and informed to do the Lord's work in our families. We must continue to nourish our own faith, perhaps by forming small faith communities or reading groups. These can also be a topic of conversation with our grandchildren or simply an example to them that faith stays young and active even in old age.

If we love Jesus and our grandchildren, never giving up hope and rejoicing in His plan for them, we will often find new awareness and good opportunities to influence and support them as they grow.

Years ago, two of our children placed a stenciled message over our back patio door that has blessed us many times over and serves as a reminder to all: "Grandparents Home: Where cousins go to become best friends." Amen, let it be so!

Judy Schlueter is a parishioner at Columbus St. Patrick Church and the former executive director of Bethesda Healing Ministry.

Gift of spiritual motherhood available to all women

By Sister Leonarda Zielinska, OP

When I was asked to write about spiritual motherhood, many thoughts came to my mind.

First, obviously, is that motherhood is a gift, whether it is being a biological mother or a spiritual one. St. Teresa Benedicta of the Cross wrote that "spiritual maternity is the core of a woman's soul."

In some sense, it goes deeper than giving birth to a physical body. Caring for immortal souls, helping them to grow in love for God, brings up this special aspect of eternity. And it is available to every woman, young, old, single, married, widowed or in consecrated religious life.

Motherhood is always a gift, not only to those who experience the love and care of a mother, but also to the woman herself. What a dignity! A woman participates in an amazing work of creating new life, cooperating with God in what only He can do. It could be a life of a new baby or divine life brought to a soul through grace.

I think every mother would like her child to live a long, happy, healthy life. How much more should a mother care for her child's soul and eternal salvation? The well-known example of such a mother is St. Monica. She kept praying for her son for years because she could not bear the fact that he was away from the Church.

Often, when we hear about spiritual motherhood, we think about those women who are not called to be mothers in a physical way – single women who devote their lives to the service of others; consecrated virgins; religious sisters and nuns.

In a particular way, they are mothers to many children at schools, students on university campuses, elderly in nursing homes and those dying in hospices. They are mothers of hundreds and thousands through their care, love, service and prayers.

A spiritual mother, as any mother, nurtures and cares. She nurtures through teaching the faith, through an example of a life of virtue and prayer.

She cares by interceding on behalf of her spiritual children, supporting them as they discern God's will in their own lives. She also grieves bad decisions of her children, makes sacrifices for their faults and sins.

The perfect model of those who take on the role of spiritual mothers is Our Lady. With the acceptance of the words from the cross, "Behold, your son," she adopted us as her children, and her desire is to bring to full maturity the image of Christ, her only Son, in the souls of all her children.

One of the traditions of our community (the Congregation of the Sisters of St. Dominic) is to end each day with a hymn, "Hail, Star of Ocean." One of the verses states, "Show thyself a Mother" ("Monstra te esse Matrem").

It is not a demand of a proof that Our Lady is indeed our mother. Rather, it is a cry of trust, a cry for help: Protect me, like a mother, from all evil. Comfort me, and be my refuge. Let me know your love more tender than that of my own mother.

In a way, a religious sister, who is called to imitate Our Lady, should take the words of this verse as addressed to her, too: "Show thyself a mother." Be a mother to all children of God, care for them, nurture them with the good food of faith, guide them as they travel through life, comfort them when they fall, encourage, correct, support.

Be a mother to the pre-K child who fell on the playground and to the one who needs a reprimand. Be a mother to a high school student who struggles with the faith and challenges the teaching of the Church. Be a mother to a young woman discerning religious life and to moms of the parish worrying about their families. Be a mother to a nursing home resident who is ready to step into eternity and to co-workers in any place you find yourself.

Like Our Lady, show thyself a mother. *Sister Leonarda Zielinska, OP, is the director of religious education at Columbus St. Patrick Church and a member of the Dominican Sisters, Immaculate Conception Province.*

Mothers played important role in diocesan priests' vocations

By Tim Puet
For The Catholic Times

This Mother's Day will be a particularly poignant one for two diocesan priests, both of whose mothers passed away in recent months.

Phyllis F. Sizemore, 93, the mother of Father David Sizemore, pastor of Newark St. Francis de Sales Church, died in her Columbus home on Saturday, March 5.

Father David Schalk's mother, Bernadette M. Schalk, 77, died on Monday, April 4, in Maryville, Tennessee, where she and her husband, Larry, had moved from Pickerington in 2000. Father Schalk is pastor of Columbus Christ the King and St. Thomas the Apostle churches.

Fathers Sizemore and Schalk both said the examples set by their mothers played significant roles in the discernment process that led to their ordination as priests.

"Growing up with my mother taught me more about the faith than anything I learned as a seminarian," Father Sizemore said. "I received theological training in the seminary, but living out the faith through prayer, love of the Eucharist, being an everyday witness to Jesus Christ and showing me how to be one of His disciples – that all came from Mom.

"I'm the youngest child and only boy in my family, with three older sisters. Mom would get up on school days before any of us and get us ready to go to Groveport public schools," said Father Sizemore, whose family attended Columbus Our Lady of the Miraculous Medal Church.

"Before getting us off to school, she would sit in what she called her prayer chair, read the Bible and say the rosary and other devotional prayers so we would all be in communion with God as we got ready for the day.

"That provided me with years of example, mostly without her saying a word. Through her, I developed a prayer life that allowed me to hear the voice of God calling me to be a priest while I was attending Ohio University. I was studying for a business degree, had been dating a girl for a couple of years and was thinking about getting married, but it became clear that God wanted me to be a priest.

"I left OU, transferred to the Pontifical College Josephinum, have been a priest for 25 years and have loved it," he said. "And I do have a business degree – a master's in business administration I earned with the encouragement of Bishop (James) Griffin."

His mother, who was a Xerox Corp. employee for 30 years, was married to Billy Joe Sizemore for 35 years until he died in 1992. "My father was an agnostic, but he also was a man of virtue," Father Sizemore said.

"He gave me the courage I needed when I left college for the Josephinum. He told me, 'I know you're sacrificing a lot to go there, but having seen you grow and mature, I can't imagine you not doing it. At the very least, if you decide not to be a priest, spending time in the seminary still will be a good thing because it will help you be a better husband and father.'"

Father Sizemore said his father ceased his agnosticism toward the end of his life because of an encounter that occurred while he was struggling with cancer. "Dad had a near-death experience," he said. "As many others have, Dad saw a powerful light that was beyond anything he'd ever encountered, and the vision transformed him. 'That was God,' he said."

Father Sizemore's mother had dementia in the last stages of her life. "It was really bad in the last few months," he said. "She was taking lots of sedatives, but she was so excited about being able to soon see Jesus, my dad and her mother again. It was a real blessing to be able to lead her to Christ for eternity and to prepare her for heaven as she prepared me to serve Jesus."

Father Schalk's mother was a nurse at the former St.

Anthony Hospital in Columbus, now Ohio State East Hospital. "I appreciated the way she served people because she was in health care," Father Schalk said. "She worked with patients in the pre-operation stage and would leave home very early in the morning.

"Her strength was calming the nerves of patients, putting them at ease in the moments before they would undergo surgery. I see a correlation between her work and mine. I'm not a medical doctor but a shepherd of souls, and part of what I do often involves putting people at ease to lead them to God's grace."

Father Schalk is the youngest of six children and has three brothers, one of them deceased, and two sisters. Their father, Larry, worked for the Ohio Bell Telephone Co. and its successors before taking early retirement in 2000. The couple then moved to Tennessee, where Larry Schalk founded Ameritraining Inc., which provides support services for the telecommunications industry.

"My parents couldn't take part in a lot of church activities because of the nature of their work, but they were a picture of fidelity to Sunday Mass," Father Schalk said.

"When I went to Pickerington High School, they supported me in everything I was involved with at school and St. Elizabeth Seton Parish, especially the various high school bands and the Seton Parish Youth (SPY) group. They waited to move to Tennessee until I graduated from high school.

"They also were involved with the parish's annual mission trip to Cranks Creek, Kentucky, especially Dad. The three of us served people in need in Appalachia, with Mom walking along and providing support for Dad and me.


"I felt the call to the priesthood during Eucharistic Adoration while I was in SPY. I discerned that my calling was to be a priest of the Columbus diocese, so I stayed here and went to the Josephinum and later to Mundelein Seminary near Chicago, and they went to Tennessee," Father Schalk said.

"But despite the distance, they were beside me every step of the way. Just like when I was in high school, they'd support me at major events like the plays we used to put on at the Josephinum and its annual basketball tournament against other seminaries.

"Of course, they were at my ordination to the priesthood, but they'd also come to visit me on weekends at Delaware St. Mary Church, where I had my first assignment as parochial vicar, and at Christ the King, where they attended my 30th birthday party in 2011 and the celebration of my 10-year anniversary in the priesthood in 2018, among other things.

"I've had three important women in my life," Father Schalk said. "My paternal grandmother, Berneda Schalk, taught me the basics of the faith. She showed me the beauty of the rosary and the joy of parish life. My mother dedicated herself to her profession and the care of others. And then there's the Blessed Virgin. My love for her and my love for Mom go hand in hand."

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Infertile couples feel emptiness anew on Mother's Day

By Edward Luersman

For people suffering with infertility, reminders of your infertility and how things could have been different can be found everywhere, and that is emotionally painful. This certainly is true for Mother's Day.

You might feel distraught, alone, abandoned or infuriated. You might experience an unspoken, invisible pain that no one else wants to see. It can seem like everyone else gets the miracle of a child, and you are left standing on the sidelines, perpetually waiting for your own miracle.

You might feel out of place and left out of the experience of being a parent at the same time as your family and friends. You might feel like God has abandoned you in your suffering or perhaps even inflicted this upon you.

How could He bless others with the miracle of life but not you? After all, He willed that the Virgin Mother miraculously conceived the Savior and blessed many couples in the Scriptures with a baby after years of infertility; why not you?

Perhaps you feel like a failure or like you have less worth because of your inability to conceive. You might tell others that you are fine, but you aren't.

The experience of infertility grief is complex and might be difficult for others, and sometimes even for us, to understand. When our families and friends recognize our sadness in witnessing others' fertility and parenting journeys, they can be quick to judge our emotions

as jealousy or envy.

We have all heard, "You should be happy for them, why on earth are you sad?" or "You're just jealous of what they have." Sometimes we are too quick to judge our own emotions. Do you feel guilty for experiencing anger or sadness at others' pregnancy announcements? Do you think you're a bad friend or a bad Christian for wishing you didn't have to see yet another couple blessed with children? Do you feel false for having to smile for others when you feel empty and desolate inside?

Before you assume that this is jealousy, consider: Are you truly giving in to envy or harboring resentment, or are you simply feeling the emotional reaction to something lost? That emotional reaction is called grief. Emotions are not sinful or wrong. You are experiencing the sadness and anger that come from infertility taking your dreams, sense of belonging and joy. Do not assume you are guilty of the acts of envy or jealousy.

The experience of infertility also brings opportunities for great virtue. As a counselor, I see strength and resilience among people who suffer from infertility. Infertility is a long and exhausting journey. It takes real perseverance to continue with your life with this immense emotional burden.

I think it's especially courageous and virtuous when those experiencing infertility choose to be joyful, present and supportive for other people in their moments of joy, even when it hurts inside; for example, by showering women with

love at their baby showers, agreeing to be godparents and being loving and supportive of the children in their lives.

It is a real sacrifice to accompany others on the journey of parenthood when you wish you could be on that journey yourself. When you perform these acts of kindness despite your internal pain, you are being brave, and God sees your acts of love.

Given all the complexities, pain and challenges of infertility, I encourage you to be kind to yourself. You have a genuine need for recognition and validation of your pain. You need social support to combat your sense of isolation even if others do not recognize that need.

I hope above all that you and your spouse come to understand and accompany each other. Find trusted people who try to understand your experience and are compassionate toward your struggle rather than judgmental. Seek out others who struggle with infertility.

Springs in the Desert, a ministry to support couples experiencing infertility, is an amazing place to find other Catholics who personally can relate with your pain. More information can be found at springsinthedesert.org.

Find a compassionate confessor and/or spiritual director to navigate the intersection between your emotions and spiritual life. And seek out counseling

to process your complex emotions and receive professional psychological support. I have hope that no matter whether you and your spouse ultimately conceive children, you can find true peace and acceptance in your life.

I will be participating in a Morning of Reflection, organized by the diocesan Marriage & Family Life Office and Springs in the Desert, to support couples carrying the cross of infertility on Saturday, June 25, at Gahanna St. Matthew the Apostle Church. I would love for you to attend if this is your experience. Information can be found at <http://springsinthedesert.org/> and by contacting the Marriage & Family Life Office at (614) 241-2560.

Know that you are not alone and that there are others who can understand your pain and desire to assist you in your suffering. May God bless you now and always and help you find the peace you long for.

Edward Luersman, MA, LPC, lives in Columbus with his wife, Kate, and is a Licensed Professional Counselor with Spirit of Peace Clinical Counseling. As a Catholic and a counselor, his clinical focus includes support for individuals and couples who have experienced infertility, miscarriage and other forms of grief and loss. He can be reached at 614-957-3061 or edward@sopcc.org.

Local news and events

Record society spring lecture returns

After a two-year hiatus caused by COVID-19, the Catholic Record Society is announcing the return of its spring lecture and luncheon program.

Father Robert Jager and Dr. Myroslava Mudrak will give a presentation on "The Byzantine Catholic Church and Ukrainian Heritage" on Sunday, May 22 in the conference room of The Catholic Foundation, 257 E. Broad St., Columbus.

Lunch will be at noon, with the program at 1 p.m., followed by a brief business meeting. The Museum of Catholic Art and History, located in the same building, will be open at 2 p.m. for anyone wishing to tour it.

Father Jager is pastor of St. John Chrysostom Byzantine Catholic Church in Columbus and the St. Barbara Byzantine Catholic Community in Dayton and is encouraging formation of a Byzantine Catholic community in Cincinnati. He has been a priest for 20 years and has been at St. John Chrysostom

since 2019, one year after coming to the United States from Kosice, Slovakia, where he was a pastor and secretary to Bishop Milan Chatur, CSSR.

Mudrak is professor emeritus of art history at Ohio State University. Her scholarly interests focus on eastern Europe, Russia, Ukraine and the former Soviet Union in relation to philosophical and stylistic developments in the West.

The luncheon and talk are open to all. Those wishing to attend the luncheon are asked to make an advance registration and send a check for \$25 per person, payable to the Diocese of Columbus, by Friday, May 13 to Catholic Record Society, 197 E. Gay St., Columbus OH 43215. There is no charge to attend only the lecture or business meeting.

Parking is available in front of the Catholic Foundation building and at meters along East Broad Street. Meters

See LOCAL NEWS, Page 18

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Fourth Sunday of Easter Year C

Flock must trust in Good Shepherd

Acts 13:14, 43-52
Psalm 100:1-2, 3, 5
Revelation 7:9, 14b-17
John 10:27-30

Good Shepherd Sunday presents a Gospel that is short and straight to the point. Jesus speaks of His relationship to His sheep and to His Father.

For a member of the Lord's flock, there is a reciprocity with a true experience of mutuality. The sheep listen to and follow the Shepherd, and the Shepherd shares His life with them. "My sheep hear my voice; I know them, and they follow me. I give them eternal life, and they shall never perish." The promise of Easter is a full experience of the new life that Jesus has won for us.

Jesus affirms that the bond that has been created with those who hear His voice is permanent and unbreakable because it flows from His oneness with the Father. "No one can take them out of my hand. My Father, who has given them to me, is greater than all, and no one can take them out of the Father's hand. The Father and I are one."

Those who accept Jesus at His word are called to develop an attitude of docility and trust. We listen so that we may hear His voice, and we resolve to follow where He leads. The journey is difficult and uncertain, but we can be sure of the Shepherd.

Paul and Barnabas proclaim the message entrusted to them to two distinct groups. First, they speak to Jews living beyond the confines of Palestine, living in the Diaspora, who continue to practice their faith through involvement in local assemblies, the synagogues.

When they accept the message, the missionaries are encouraged to continue to proclaim it to those who share in the hope of a messiah. When they discover that their message is rejected by members of the synagogue, Paul and Barnabas resolve to turn to Gentiles, to those who

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.



have not yet shared in the hope of Israel.

"Both Paul and Barnabas spoke out boldly and said, 'It was necessary that the word of God be spoken to you first, but since you reject it and condemn yourselves as unworthy of eternal life, we now turn to the Gentiles. For so the Lord has commanded us, I have made you a light to the Gentiles, that you may be an instrument of salvation to the ends of the earth.'"

The relationship that Paul and Barnabas have with the Shepherd leads them to put their trust in the Lord's call. They see rejection not as a reason to set aside their ministry of proclamation but as an impetus to broaden the scope of their efforts.

Shaking the dust of one town from their feet, they move on to other towns. Ironically, they are filled with a sense of joy and accomplishment even in a time of apparent failure.

When times are difficult, we can be tempted to despair. However, in those moments, if we persevere, we discover that we truly belong to the Shepherd. We listen deeply, and we hear His voice encouraging us to continue the journey. Doors might close to us, but we have a window into eternity that beckons us forward.

John's vision in the early chapters of the Book of Revelation gives us a glimpse of the fulfillment of the ministry that is just beginning through the preaching of the first Apostles. Members "of every nation, race, people and tongue" are called to the new life promised in Christ. The Responsorial Psalm puts on our lips the declaration "We are His People, the sheep of His flock."

Fifth Sunday of Easter Year C

Acts 14:21-27
Psalm 145:8-9, 10-11, 12-14
Revelation 21:1-5
John 13:31-33a, 34-35

The clearest evidence for the truth of the Gospel is witness. An individual can speak truth, but the witness of that person's life makes the truth knowable in a practical way. However, when we hear the new commandment, we are forced to acknowledge that the witness of one individual is not enough to make the Gospel known.

Jesus says, "I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another."

Mutual love is the central challenge of the Gospel. One person loving another is good, but unless that love is returned, it does not yet represent a fulfillment of the commandment. The first generation of Christians was noted by those who saw them as a community of mutual love. "See these Christians, how they love one another!" was the witness that served to

THE WEEKDAY BIBLE READINGS

5/9-5/14

MONDAY

Acts 11:1-18
 Psalm 42:2-3; 43:3-4
 John 10:1-10

TUESDAY

Acts 11:19-26
 Psalm 87:1b-7
 John 10:22-30

WEDNESDAY

Acts 12:24-13:5a
 Psalm 67:2-3, 5-6, 8
 John 12:44-50

THURSDAY

Acts 13:13-25
 Psalm 89:2-3, 21-22, 25, 27
 John 13:16-20

FRIDAY

Acts 13:26-33
 Psalm 2:6-11b
 John 14:1-6

SATURDAY

Acts 1:15-17, 20-26
 Psalm 113:1-8
 John 15:9-17

5/16-5/21

MONDAY

Acts 14:5-18
 Psalm 115:1-4, 15-16
 John 14:21-26

TUESDAY

Acts 14:19-28
 Psalm 145:10-13b, 21
 John 14:27-31a

WEDNESDAY

Acts 15:1-6
 Psalm 122:1-5
 John 15:1-8

THURSDAY

Acts 15:7-21
 Psalm 96:1-3, 10
 John 15:9-11

FRIDAY

Acts 15:22-31
 Psalm 57:8-10, 12
 John 15:12-17

SATURDAY

Acts 16:1-10
 Psalm 100:1b-3, 5
 John 15:18-21

DIOCESAN WEEKLY RADIO AND TELEVISION

MASS SCHEDULE: WEEKS OF MAY 8 AND MAY 15, 2022

SUNDAY MASS

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

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

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

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

p.m., and midnight).

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

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

DAILY MASS

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

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

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

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

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

The Church of ages past has met many challenges, including rejection, persecution and divisions of every kind. Our own era seems to present insurmountable obstacles to the effort to share faith. Nonetheless, the fact that we know that we belong to Christ serves to encourage us to continue on our way.

The Diocese of Columbus is blessed with the news that the Church has named for us a new shepherd with the heart of the Good Shepherd. Let us pray that Bishop-elect Earl Fernandes may find us to be a flock who listens to him to hear the voice of the Shepherd as he takes up his new role as our bishop.

Our love for others can make all things new

convert the Roman Empire.

Certain steps must be taken for love to become mutual. We must love with the love of Jesus, that is, with a sacrificial love. When Jesus says, "As I have loved you, so you also should love one another," He sets up as a standard for love that one must be willing to die for the other.

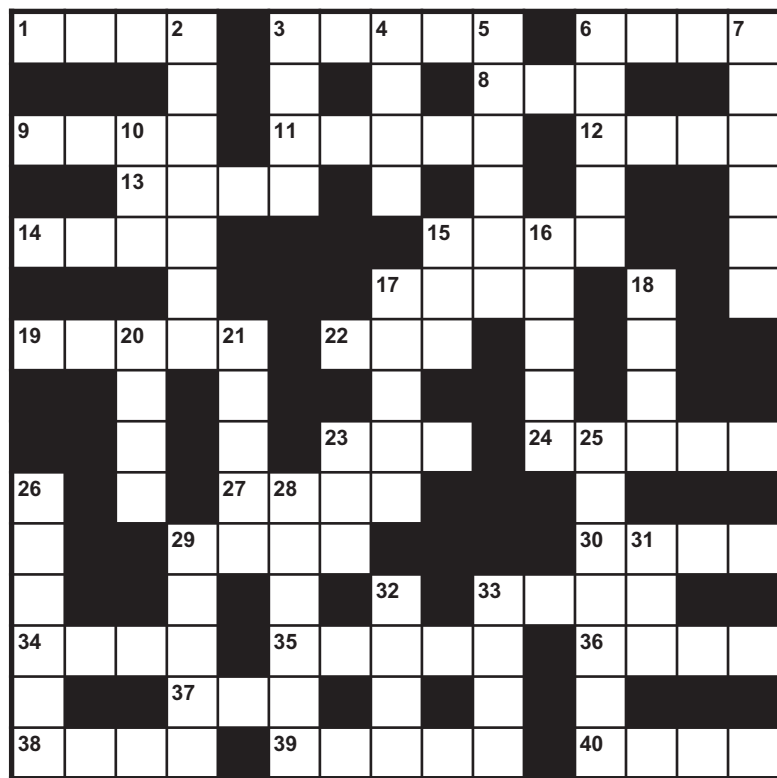
"I am willing to die for you." If someone says that, and it is returned in kind, "I am willing to die for you," then a new depth of relationship is possible. Jesus loved God, and so there is a real communion of love, a sharing in the very life of the Triune God.

This is not a mere ideal, but it is the ideal of ideals. At the same time, it is something that can be lived concretely. It is visible.

Theology tells us that Jesus is the Sacrament of the Father: He reveals God to us. The Church is the Sacrament of Christ. We, who are the Body of Christ, the Church, make Jesus Christ present by our shared life in response to the command of love.

The first Apostles see the pathway to

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ACROSS

- 1 Catholic actress of "Cheaper by the Dozen" fame
- 3 "Ave _____"
- 6 The Dead and the Red
- 8 Bk. of the Pentateuch
- 9 Saint of Orleans
- 11 Commits a capital sin
- 12 "_____ wide the doors to Christ"
- 13 Matthew follower
- 14 Daniel was in this animal's den
- 15 Holy _____ Society
- 17 "Let the dead _____ their dead..." (Lk 9:60)
- 19 "_____ us, O Lord..."
- 22 S on of _____
- 23 Governor Bush, convert to Catholicism
- 24 This belongs to your parents, according to the Commandments
- 27 Latin 101 word
- 29 "What you sow does not come to life unless it _____." (1 Cor 15:36)
- 30 Catholic author of The Liars Club
- 33 Papal order
- 34 Land in which Ruth was born
- 35 Papal letter signed by the Pope's secretary and sealed with the Pope's ring
- 36 "You have faith in God; have faith _____ in me." (Jn 14:1)
- 37 "Bind them upon your heart always; _____ them about your neck." (Prov 6:21)
- 38 Good _____

- 39 First word in the title of a 19th century encyclical
- 40 Worms meeting that denounced Luther

DOWN

- 2 Parable of the wicked _____
- 3 Land of _____ and honey
- 4 Saint of Lima
- 5 Patron saint of Scandinavia
- 6 White for a pope, black for no pope
- 7 "...more joy in heaven over one _____ who repents" (Lk 15:7)
- 10 Latin 101 word
- 15 She takes vows
- 16 Wise man gift
- 17 "...with the mouths of _____ and infants" (Ps 8:3)
- 18 Paul refers to these animals in 1 Corinthians 9:9
- 20 Jacob was afraid to meet him
- 21 Certain mount
- 23 It follows Heb
- 25 Diocese on the San Francisco Bay
- 26 You cannot serve God and this (Mt 6:24)
- 28 One who has joined the Church
- 29 In some versions of The Lord's Prayer, trespasses are called these
- 31 _____ Souls' Day
- 32 "Angel of God, my guardian _____..."
- 33 "...but do not perceive the wooden _____ in your own eye?" (Mt 7:3)

NEW, continued from Page 16

this new life in the hardships that are experienced. They also discover that when sufferings are accepted as part of the price of love, they enable us to reach the goal for which we are aiming. "It is necessary for us to undergo many hardships to enter the kingdom of God."

At the close of the Book of Revelation, John sees a new heaven and a new earth, the New Jerusalem, that is the people of God. "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God." This unity of life in God and with God is

something to be shared with all who are open to receive it.

The sufferings of the Church and of people throughout the world can be "gathered" into the life of Christ by how we choose to respond to them. When we are willing to love one another, dying to ourselves and uniting ourselves with those who suffer, we discover many new aspects of our capacity to love.

We hear the promise that when the journey is completed, "He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away.

The One who sat on the throne said, 'Behold, I make all things new.'"

The gift of life that Christ shares with us is not just about the future. We are promised eternal life, and Jesus and His Apostles "make new" every aspect of life in this world. All things are made new.

Keeping our eyes fixed on what God has promised through Christ, we proclaim the truth of the Gospel by our willingness to undergo hardships and by our commitment to fulfill the command of love. May we witness together to the world in such need of this truth that all things are made new by our love for one another.

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Church of the Ascension in Johnstown, OH, a growing and dynamic parish, is seeking a part-time Middle and High School Youth Ministry Coordinator. Working closely with the pastor and staff from our parish, the Youth Ministry Coordinator will be responsible for successfully engaging, directing, and growing the gift of faith within the middle school and high school students of our parish community. The ideal candidate must demonstrate a strong understanding and practice of the Catholic faith as well as adolescent development to successfully form missionary disciples. This person must have excellent communication skills and demonstrate competency in social media, and an understanding of relevant teen social issues and concerns. The ideal candidate will work with Damascus Catholic Mission Campus for the promotion of retreats and Catholic Youth Summer Camp for youth in the parish.

Job offer is contingent on the successful passing of the mandatory background screening and completion of the VIRTUS "Protecting God's Children" course.

All interested candidates should submit a cover letter, resume and references to: Fr. Stephen Smith, Pastor at: frsmith@johnstownascension.org

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PRAY FOR OUR DEAD

BAZZOLI, Richard, 85, April 18
St. Joseph Church, Dover

BEYER, Mary T., 70, April 1
St. Pius X Church, Reynoldsburg

BLUBAUGH, Charles E., 76, March 20
St. Luke Church, Danville

BLUBAUGH, Lawrence O., 77, March 16
St. Luke Church, Danville

CALVIN, Bradley, 43, April 24
Our Lady of Victory Church, Columbus

CAMELA, Lidia, 86, April 21
St. Timothy Church, Columbus

COLOPY, Thomas Stanton, 65, March 20
St. Mary Church, Mattingly Settlement

CORDI, Carmelo G. "Carmen," 52, April 17
Our Mother of Sorrows Chapel, Columbus

CORY, Ronald J., 89, April 20
St. Peter Church, Columbus

DEMELLO, Gloria J. (Bertolini), 64, April 24
Sacred Heart Church, New Philadelphia

GRANDISON, Lena (Petrullo), 92, April 21
St. Joseph Church, Dover

HOY, Dr. Emmart Y. "Boadie" Jr., 74, April 7
Church of the Resurrection, New Albany

JASINSKI, Tresa F. (Falchetti), 87, April 25
St. Matthew Church, Gahanna

LANDES, Dale A., 53, April 22
St. Matthias Church, Columbus

LEACH, Timothy A., 58, April 4
Our Lady of Victory Church, Columbus

LISTER, Albert C., 87, April 8
St. Joan of Arc Church, Powell

LUCKHAUPT, Joseph F. Jr., 83, April 25
St. Mary Magdalene Church, Columbus

MANCINI, Cynthia A., 67, April 6
Immaculate Conception Church, Columbus

MARAZSKY, Madge (George), 84, April 27
St. Joseph Church, Dover

MARINO, Daniel, 67, March 11
St. Joseph Church, Dover

McNARY, Edith M., 86, April 15
Our Lady of Victory Church, Columbus

NASH, Robert C., 78, April 18
St. Mark Church, Lancaster

NIHISER, Penelope "Penny," 76, April 27
St. John Church, Logan

PACINO, Rose (Vitanza), 102, April 17
St. Rose of Lima, New Lexington

PETRULLO, Charles, 85, April 15
St. Joseph Church, Dover

PICKENS, Constance, 77, April 15
Immaculate Conception Church, Dennison

REESE, John, 72, April 19
St. Joseph Church, Dover

ROBERTS, Warren, 86, April 9
Holy Cross Church, Columbus

ROTH, Carl, 69, April 21
Sacred Heart Church, New Philadelphia

SAPP, Norma J. (Weithman), 89, April 23
Immaculate Conception Church, Columbus

SHELL, Jacqueline A. (Bowers), 71, April 16
St. James the Less Church, Columbus

SMELTZER, Imelda R. (Kunkler), 90, April 27
St. Rose of Lima Church, New Lexington

STALFORD, Alvin "Al," 82, April 28
St. John Church, Logan

SWEARINGEN, Patricia L. (Dicesare), 76, April 26
St. Margaret of Cortona Church, Columbus

WHIGHTSIL, Ellen V. "Ginny." (Reichert), 98, April 12
Our Mother of Sorrows Chapel, Columbus

LOCAL NEWS, continued from Page 15

are free on Sunday. Overflow parking is available behind St. Joseph Cathedral, across the street from the building.

For more information, contact Mike Finn at (614) 268-4166 or FCoolavin@aol.com.

Our Lady of Fatima Mass, procession set

A Mass, procession through downtown Columbus and benediction for the feast of Our Lady of Fatima will be held Friday, May 13.

Mass begins at 6 p.m. at Columbus Holy Family Church, 584 W. Broad St., and the procession will leave the church at approximately 7 p.m. and travel down Broad Street past St. Joseph Cathedral before turning toward Columbus St. Patrick Church, 280 N. Grant Ave., where benediction will be led by Father

Stephen Dominic Hayes, OP.

Participants may park at either church. Shuttle buses will travel between the churches. Those who are unable to walk are invited to attend Mass and benediction.

Men's pilgrimage to Somerset planned

The diocesan Catholic Men's Ministry will sponsor a one-day pilgrimage to the Perry County village of Somerset, "the cradle of Catholicism in Ohio," on Saturday, May 21 from 8 a.m. to 2 p.m.

Somerset was the site of the first Catholic Mass in Ohio in 1808 and the state's first Catholic church, St. Joseph Church, which was dedicated 10 years later. The current St. Joseph Church, the parish's third worship site, was dedicated in 1843 and rebuilt in 1866 after an 1864 fire. Dominican friars have been part of the parish since its founding and also celebrate Mass at another Somerset church, Holy Trinity, near the village's downtown.

The pilgrimage program will include Mass, intercessory prayer, rosary, and talks by Father Andre LaCasse, OP, pastor of both churches; Jeff Silleck, business manager of the parishes; Bill Noll, principal of Somerset Holy Trinity School and sixth-generation St. Joseph parishioner; and John Swartz of Columbus St. Agatha Church. Breakfast and lunch will be served and there will be a tour of the museum at St. Joseph, which includes artifacts of early Catholic life in Ohio and a model of the original church.

There is a \$20 fee. Registration is available online at www.CatholicNensMinistry.com/Pilgrimage or by mail to John Schechter, 4193 Gavin Lane, Columbus OH 43220. Make checks payable to Catholic Men's Ministry. For questions, contact Schechter at (614) 565-0824 or jschechter@sbcglobal.net.

Dominican Sisters of Peace elect leader

Sister Pat Twohill, OP, was elected to a second

six-year term as prioress of the Dominican Sisters of Peace at their third General Chapter last month in Columbus. The event was delayed for one year because of the COVID pandemic.

Sister Anne Lythgoe, OP, was elected to a second six-year term as first councilor. Also elected to the congregation's leadership team for six years were Sisters Carol Davis, OP, Cathy Arnold, OP, and Susan Leslie, OP. They will succeed Sisters Therese Leckert, OP, Gemma Doll, OP, and Gene Poore, OP, who will complete their terms on Aug. 7.

A highlight of the first day of the meeting was a webcast launching a yearlong celebration of the 200th anniversary of Dominican women religious in the United States. On Easter Sunday, April 7, 1822, four women began serving in what was then the frontier community of Springfield, Kentucky. From those four grew the Dominican Sisters of St. Mary Magdalen, eventually known as the Kentucky Dominicans. This congregation was part of the union that created the Dominican Sisters of Peace in 2009.

Blessings of Bikes to take place at shrine

Knights of Columbus Councils 741 in Portsmouth, 14346 in Wheelersburg and 1404 in Ironton are sponsoring a Blessing of the Bikes at noon Saturday, May 21 at Our Lady of Fatima Shrine, 557 Old U.S. Route 52, Ironton.

A rosary will begin at noon and the blessing from Father David Huffman, pastor at Ironton St. Joseph and St. Lawrence O'Toole churches, will follow. The Knights are sponsoring a cookout afterward.

The free event is open to motorcycle, bicycle, tri-cycle and antique automobile owners of all faiths as well as those who do not ride.

Donations will be accepted for the upkeep and preservation of the open-air shrine, which is maintained by the local Knights of Columbus Councils and Assemblies.





ANNUAL FINANCIAL REPORT



My Dear Friends in Christ,
Fiscal 2021, was again challenging for so many. The pandemic continued to make us all live life in a way we never could have imagined. But with the introduction of a COVID vaccine, we slowly but surely have found our way back to a more normal life. Through it all, we have persevered and been able to depend on the love of the risen Christ, to bring hope in

the midst of our challenges. Know that I pray for you each and every day.

As Diocesan Administrator, I have a responsibility to provide all Catholics in the Diocese of Columbus with an annual view of our financial position and activity. I am pleased to present to you the financial reports of the Diocese of Columbus for the fiscal year ending June 30, 2021. Our independent accounting firm has completed their procedures on our reports and have issued an unmodified opinion on them.

Our financial results for the year were again significantly impacted by COVID. For example, we delayed the May 2020 BAA until July 2020 and started the May 2021 BAA on-time. This necessitated recognizing the revenue of one full campaign plus 2 months of the 2021 campaign in the same fiscal year. In addition, expenses across the Diocese were lowered due to the COVID restrictions and their impact on offering of Diocesan, High School and Parish services. Finally, our investments and endowment values increased significantly due to the market recovery from the March 2020 market decrease. On the following pages, we will make every effort to provide insight to significant variances between fiscal 2020 and fiscal 2021.

It should be noted, and I am greatly humbled, by your continued generosity through this very difficult time. Through your gifts we were able to continue our work in our parishes, schools, and at a Diocesan level through your great generosity and support in Fiscal 2021.

We are also grateful for your patience during the pandemic as we worked diligently to balance being good citizens with our need to practice our faith. We have been rewarded by once again being able to gather together to celebrate our faith fully, and in-person.

I continue to be grateful for the generosity of all those who support the work of the Church, and I greatly appreciate the many volunteers and committee members, both at the parish and diocesan levels, who assist in this work. With every best wish, I remain,

Sincerely yours in Christ,

Reverend Monsignor Stephan J. Moloney
Diocesan Administrator

DIOCESAN ORGANIZATION FINANCIAL REVIEW FOR FYE JUNE 30, 2021 & 2020

The financial statements titled Catholic Diocese of Columbus – Diocesan Organization, represent the combined financial position and activity for the Chancery, the Catholic Cemeteries, the Diocesan Offices and funds managed at a diocesan level (i.e. Parish Aid, Self Insurance and Varia Trust Funds). The information presented was extracted from audited financial statements. These statements do not include the financial position or activity of our parishes or schools, or agencies that are governed by their own boards, as each reports their financial information separately to their communities.

The financial statements for the Diocesan Organization are audited by the independent CPA firm of Schneider Downs & Co., Inc. The audit was conducted according to auditing standards generally accepted in the United States of America. For the fiscal years ended June 30, 2021 and June 30, 2020, the auditors issued an unmodified opinion.

For the fiscal year ended June 30, 2021, Net Assets increased significantly from the previous fiscal year. Our financial position and results were impacted by several factors, primarily related to the impact of the COVID 19 pandemic, and the influence of a strong stock market. Those factors were:

First, the start of our May 2020 Bishop's Annual Appeal was moved from May 2020 to July 2020, while our May 2021 campaign began on-time. This caused us to recognize revenue of the entire 2020 campaign, plus 2 months of the 2021 campaign (the most active 2 months) in fiscal 2021. This sequence of events caused an increase not only in BAA Revenue but also BAA pledges.

Second, during March 2020, we converted investments to cash to support parishes and schools should they have experienced a significant drop in income due to COVID restrictions. Due to obtaining PPP loans at parishes and schools, these funds were not needed, so were returned to investments in

2021, contributing to the drop in cash year-over-year.

Third, due to COVID restrictions, we were unable, particularly in the first half of fiscal 2021, to offer normal services. This decreased both our income from these services, as well as the costs associated with these services.

Fourth, we experienced very strong market returns in the areas of our investments, our endowments held at the Catholic Foundation, and our pension assets. In March 2020, the market took a significant drop due to the uncertainty of the impact of COVID restrictions. The strong market returns not only made up for that decrease, but increased the values beyond where we were in February 2020.

Fifth, our liability for pension benefits and liability for priest post-retirement benefits decreased significantly. In accordance with current accounting principles, we are required to measure these liabilities using current economic factors although these liabilities will be funded and paid well into the future (over the next 40 years or more). The overall positive movement in the discount rate at year-end, along with strong market returns on pension assets, decreased the value of our liabilities. The impact of these changes has been recognized as an increase in net assets in the Statement of Activity. It should be noted that although for financial reporting purposes we reflect an overall liability for pension benefits, our actuaries have confirmed that our pension fund is sound.

Finally, our activity in Parish Aid Fund loans was reduced due to beginning the Diocesan Strategic Plan, Real Presence/Real Future. Due to the evolving nature of the Plan and the unknown results, we have chosen to delay major capital fundraising and projects at a Parish level, until the Plan is complete. This resulted in a significant decrease in the issuance of new PAF loans.

Catholic Diocese of Columbus Diocesan Organization

Combined Statements of Financial Position

| ASSETS | As of 6/30/2021 | As of 6/30/2020 |
|---|-----------------------|-----------------------|
| Cash & cash equivalents | \$ 15,622,761 | \$ 18,208,946 |
| Accounts receivable, net | 4,237,581 | 4,395,184 |
| Notes receivable for sale of land | - | 499,020 |
| Pledges receivable, net | 1,240,859 | 20,588 |
| Inventory | 2,103,338 | 2,237,503 |
| Prepaid expenses | 239,325 | 340,284 |
| Investments | 139,663,257 | 107,114,115 |
| Loans and advances receivable, net | 27,194,255 | 30,096,534 |
| Land under sale contract | 4,844,550 | 4,844,550 |
| Property and equipment, net | 15,084,410 | 15,252,385 |
| Beneficial interest in perpetual trusts | 43,475,315 | 34,947,575 |
| Total Assets | \$ 253,705,651 | \$ 217,956,684 |
| LIABILITIES | | |
| Accounts payable | \$ 1,432,054 | \$ 1,422,493 |
| Agency funds | 412,681 | 374,146 |
| Deposits payable | 89,416,539 | 75,648,286 |
| Accrued expenses | 1,613,654 | 1,858,962 |
| Deferred revenue | 487,934 | 597,465 |
| Self-insurance reserve | 2,348,200 | 3,037,100 |
| Priest post-retirement benefits | 14,989,449 | 16,294,970 |
| Liability for pension benefits - lay | 37,962,473 | 73,711,713 |
| Liability for pension benefits - priests | 3,602,753 | 6,653,598 |
| Total Liabilities | 152,265,737 | 179,598,733 |
| NET ASSETS | 101,439,914 | 38,357,951 |
| Total Liabilities & Net Assets | \$ 253,705,651 | \$ 217,956,684 |

Combined Statements of Activities

| REVENUES: | Year Ended 6/30/2021 | Year Ended 6/30/2020 |
|--|-------------------------|-------------------------|
| Bishop's annual appeal, net | \$ 10,918,798 | \$ 1,041,400 |
| Investment income, net | 2,153,868 | 2,592,779 |
| Realized/unrealized (loss) gain on investments | 8,134,762 | 4,011,252 |
| Change in fmv of beneficial interests in perpetual trusts | 10,391,017 | (1,702,045) |
| Operating revenue, net | 7,105,477 | 6,215,326 |
| Diocesan assessment | 4,690,542 | 4,452,817 |
| Gain(loss) on sale of property and equipment | - | 1,960,334 |
| PPP loan forgiveness | - | 1,705,700 |
| Other | 87,032 | 197,139 |
| Contributions & other additions | 898,791 | 757,717 |
| Total Revenues, Gifts, & Grants | 44,380,287 | 21,232,419 |
| EXPENSES: | | |
| Program expenses | 19,268,018 | 19,295,863 |
| Management and general | 2,672,434 | 3,999,181 |
| Fundraising | 898,219 | 859,429 |
| Total Expenses | 22,838,671 | 24,154,473 |
| Change in net assets prior to pension-related changes other than net periodic pension cost | 21,541,616 | (2,922,054) |
| Pension-related changes other than net periodic pension cost | 41,540,347 | (13,507,092) |
| Changes In Net Assets | 63,081,963 | (16,429,146) |
| NET ASSETS | | |
| Beginning of year | 38,357,951 | 54,787,097 |
| End of year | \$ 101,439,914 | \$ 38,357,951 |

Statement of Functional Expenses

| | Year Ended 6/30/2021 | | | | | | | | Year Ended 6/30/2020 | | | |
|---------------------------|----------------------|---------------------|-------------------|----------------------|---------------|----------------|--------------|---------------|----------------------|---------------------|-------------------|----------------------|
| | Programs | Mgmt & General | Fundraising | Total | Programs | Mgmt & General | Fundraising | Total | Programs | Mgmt & General | Fundraising | Total |
| Compensation and benefits | \$ 8,114,079 | \$ 869,993 | \$ 728,775 | \$ 9,712,847 | 6.70% | -30.24% | 16.73% | 2.50% | \$ 7,604,429 | \$ 1,247,159 | \$ 624,301 | \$ 9,475,889 |
| Direct expenses | 6,292,474 | 160,425 | 12,135 | 6,465,034 | -12.61% | -65.01% | -79.03% | -16.22% | 7,200,585 | 458,464 | 57,872 | 7,716,921 |
| Interest | 1,551,031 | - | - | 1,551,031 | -1.66% | 0.00% | 0.00% | -1.66% | 1,577,155 | - | - | 1,577,155 |
| Cost of goods sold | 1,003,571 | - | - | 1,003,571 | 33.28% | 0.00% | 0.00% | 33.28% | 753,003 | - | - | 753,003 |
| Professional services | 756,927 | - | - | 756,927 | 2.39% | -100.00% | -100.00% | -4.59% | 739,228 | 14,123 | 40,000 | 793,351 |
| Occupancy | 485,740 | 156,890 | - | 642,630 | 7.76% | -15.17% | 0.00% | 1.09% | 450,756 | 184,956 | - | 635,712 |
| Pension Service Cost | - | 529,774 | - | 529,774 | 0.00% | 11.23% | 0.00% | 11.23% | - | 476,296 | - | 476,296 |
| Depreciation | 117,269 | 370,035 | - | 487,304 | 0.88% | -8.80% | 0.00% | -6.65% | 116,241 | 405,752 | - | 521,993 |
| Office expenses | 311,987 | 6,445 | 152,188 | 470,620 | 19.36% | -56.14% | 21.72% | 17.33% | 261,379 | 14,695 | 125,031 | 401,105 |
| Other | 161,432 | 236,200 | - | 397,632 | 2.48% | -72.12% | 0.00% | -60.42% | 157,533 | 847,203 | - | 1,004,736 |
| Contract services | 235,633 | 65,338 | - | 300,971 | 63.84% | 25.24% | 0.00% | 53.57% | 143,816 | 52,172 | - | 195,988 |
| Information technology | 5,213 | 276,008 | - | 281,221 | -19.00% | -6.54% | -100.00% | -7.50% | 6,436 | 295,332 | 2,271 | 304,039 |
| Publicity | 144,105 | - | 911 | 145,016 | -8.52% | 0.00% | -79.88% | -10.51% | 157,524 | - | 4,528 | 162,052 |
| Travel | 66,959 | 1,295 | 3,677 | 71,931 | -13.50% | -13.09% | -29.08% | -14.45% | 77,408 | 1,490 | 5,185 | 84,083 |
| Seminars and meetings | 21,598 | 31 | 533 | 22,162 | -57.12% | -97.99% | 121.16% | -57.50% | 50,370 | 1,539 | 241 | 52,150 |
| Total Expenses | \$ 19,268,018 | \$ 2,672,434 | \$ 898,219 | \$ 22,838,671 | -0.14% | -33.18% | 4.51% | -5.45% | \$ 19,295,863 | \$ 3,999,181 | \$ 859,429 | \$ 24,154,473 |

DIOCESAN HIGH SCHOOLS FINANCIAL REVIEW FOR FYE JUNE 30, 2021 & 2020

The financial statements titled Catholic Diocese of Columbus – High Schools, represent the combined financial position and activity for the Diocesan High Schools.

The financial statements for the High Schools are reviewed by the independent CPA firm of Schneider Downs & Co., Inc. The review was conducted according to Statements on Standards

for Accounting and Review Services issued by the American Institute of Certified Public Accountants.

On an overall basis, Net Assets for the High Schools increased 19.6% primarily due to the following factors:

For the fiscal year ended June 30, 2021, enrollment was 1.3% higher compared to the prior year. Overall tuition income increased by 2.85%

over the prior year.

Contributions and grants increased \$7.8 million, primarily as a result of capital campaigns being run at 3 High Schools.

During the year, the High Schools experienced significant market returns on their endowment assets. The returns generated \$10.5 million more in increased Net Assets when compared to 2020 returns.

From a functional expense standpoint, the most significant decrease was in Extracurricular Activities due to curtailed activities due to on-going COVID restrictions.

During fiscal 2021, the High Schools recognized \$1.2 million in income from PPP loan forgiveness, which was a decrease from the \$5.7 million recognized in fiscal 2020.

Catholic Diocese of Columbus High Schools

Combined Statement of Financial Position

| ASSETS | As of 6/30/2021 | As of 6/30/2020 |
|--|-----------------------|-----------------------|
| Cash & cash equivalents | \$ 31,031,861 | \$ 26,370,146 |
| Accounts receivable, net | 1,084,722 | 1,332,061 |
| Pledges receivable, net | 12,838,159 | 8,169,427 |
| Prepaid expenses | 108,599 | 46,260 |
| Buildings, leasehold improvements & equipment, net | 44,161,351 | 43,389,400 |
| Beneficial interest in perpetual trust | 44,319,230 | 33,583,317 |
| Total Assets | \$ 133,543,922 | \$ 112,890,611 |
| LIABILITIES | | |
| Accounts payable | \$ 1,818,426 | \$ 1,960,024 |
| Accrued liabilities - operations | 2,529,154 | 2,546,734 |
| Deferred revenue | 294,227 | 227,760 |
| Prepaid tuition & fees | 4,354,224 | 4,102,326 |
| Notes payable - related party | 2,978,479 | 2,378,318 |
| Total Liabilities | 11,974,510 | 11,215,162 |
| NET ASSETS | | |
| Total Net Assets | 121,569,412 | 101,675,449 |
| Total Liabilities & Net Assets | \$ 133,543,922 | \$ 112,890,611 |

Combined Statement of Activities

| REVENUES AND SUPPORT: | Year Ended 6/30/2021 | Year Ended 6/30/2020 |
|---|-------------------------|-------------------------|
| Tuition | \$ 33,376,753 | \$ 32,450,352 |
| Extracurricular activities and cafeteria | 6,351,245 | 7,419,199 |
| Contributions & grants | 11,534,776 | 3,767,880 |
| State of Ohio administration cost reimbursement | 1,785,579 | 1,591,165 |
| Net realized and unrealized gains | 10,126,822 | (444,507) |
| Parish support | 1,048,470 | 1,144,821 |
| Other school income | 896,459 | 541,257 |
| Fundraising events, net | 1,434,369 | 1,032,742 |
| Gift and grants - Diocese | 304,178 | 519,053 |
| PPP loan forgiveness | 1,220,837 | 5,745,415 |
| Investment income, net | 431,138 | 466,731 |
| Interest income | 296,917 | 281,377 |
| Total Revenues and Support | 68,807,543 | 54,515,485 |
| EXPENSES: | | |
| High School | 47,749,018 | 47,721,118 |
| Fundraising support services | 1,164,562 | 1,293,289 |
| Total Expenses | 48,913,580 | 49,014,407 |
| Net revenues in excess of expenses | 19,893,963 | 5,501,078 |
| NET ASSETS | | |
| Beginning of year | 101,675,449 | 96,174,371 |
| End of year | \$ 121,569,412 | \$ 101,675,449 |

Statement of Functional Expenses

| | Year Ended 6/30/2021 | | | | Year Ended 6/30/2020 | | |
|--|----------------------|---------------------|----------------------|--|----------------------|---------------------|----------------------|
| | Programs | Fundraising | Total | | Programs | Fundraising | Total |
| Salaries and benefits | \$ 30,812,789 | \$ 928,919 | \$ 31,741,708 | Salaries and benefits | \$ 30,191,432 | \$ 1,040,682 | \$ 31,232,114 |
| Professional fees | - | - | - | Professional fees | - | 42,000 | 42,000 |
| Extracurricular activities and cafeteria | \$ 6,880,159 | - | \$ 6,880,159 | Extracurricular activities and cafeteria | 8,163,806 | - | 8,163,806 |
| Depreciation and amortization | \$ 4,160,218 | - | \$ 4,160,218 | Depreciation and amortization | 3,883,323 | - | 3,883,323 |
| Building, grounds and utilities | \$ 2,869,027 | - | \$ 2,869,027 | Building, grounds and utilities | 2,758,558 | - | 2,758,558 |
| Technology | \$ 734,185 | - | \$ 734,185 | Technology | 693,416 | - | 693,416 |
| Other | \$ 420,507 | - | \$ 420,507 | Other | 331,772 | - | 331,772 |
| Departmental costs | \$ 540,947 | - | \$ 540,947 | Departmental costs | 617,228 | - | 617,228 |
| Office supplies | \$ 539,829 | \$ 235,643 | \$ 775,472 | Office supplies | 541,190 | 210,607 | 751,797 |
| Interest | \$ 106,364 | - | \$ 106,364 | Interest | 91,512 | - | 91,512 |
| Bad debt expense | \$ 570,347 | - | \$ 570,347 | Bad debt expense | 334,177 | - | 334,177 |
| Central administrative fees | \$ 114,646 | - | \$ 114,646 | Central administrative fees | 114,704 | - | 114,704 |
| Total Expenses | \$ 47,749,018 | \$ 1,164,562 | \$ 48,913,580 | Total Expenses | \$ 47,721,118 | \$ 1,293,289 | \$ 49,014,407 |

DIOCESAN PARISHES FINANCIAL REVIEW FOR FYE JUNE 30, 2021 & 2020

The financial statement titled Catholic Diocese of Columbus – Parishes, represents the consolidation of the receipts and disbursements for the parishes and associated elementary schools of the Catholic Diocese of Columbus. This statement was compiled from the unaudited financial reports submitted by those organizations.

For the fiscal year ended June 30, 2021, Total Parish Receipts decreased 1.4%. Offertory declined 1.44% compared to the prior year. The decrease in Offertory was a result of the on-going impact of the pandemic. Fund Drive receipts decreased 43.2% due to several significant capital campaigns ending in late 2020 or early 2021. In addition, due to beginning our major strategic plan, Real Presence/Real Future, the Diocese made the decision to delay additional major capital fundraising and capital projects. Religious Education income decreased 43.5% due to the impact on programs from on-going COVID restrictions.

School Income increased 3.0%, while school costs declined 0.02%. The school income increase was primarily due to a rate increase offset by a slight decline in enrollment.

Total Parish Disbursements declined 3.1% year to year mainly due to decreases in Parish and Religious Education Salary and Benefits, and Other Religious Education Costs offset by increases in depreciation (30%) and interest payments (17%), and Religious Education costs (7%). The cost decreases were related to the impact of COVID restrictions.

Overall, Excess Receipts over Disbursements increased by 13.1%.

Many of our Parishes received funds from the Paycheck Protection Loan program that allowed them to keep employees on payroll and benefits during the final quarter of fiscal 2020, even with the overall decline in receipts over disbursements. A portion of the forgiveness of these loans was recognized as Other Parish Income in 2020, with the rest of the forgiveness recognized in 2021.

It should be noted that during 2021, New Loans and funds spent on Major Capital Expenditures decreased due to the delay in approval for additional major projects until the strategic plan for the Diocese is complete.

For those interested in the financial results for a particular parish, please contact that parish directly.

Catholic Diocese of Columbus Parishes combined statements of activities

| | Year Ended 6/30/2021 | Year Ended 6/30/2020 |
|---------------------------------------|-------------------------|-------------------------|
| RECEIPTS: | \$ 55,925,571 | \$ 56,740,806 |
| Offertory | 6,739,789 | 11,868,310 |
| Fund Drives | 4,460,278 | 5,656,092 |
| Gifts & Bequests | 5,759,398 | 3,273,554 |
| Diocesan Support | 14,160,685 | 10,027,208 |
| Other Parish Income | 927,325 | 1,641,636 |
| Religious Education Income | 49,635,169 | 48,198,909 |
| School Income | 137,608,214 | 137,406,515 |
| Total Receipts | 25,011,767 | 26,198,183 |
| DISBURSEMENTS: | 19,353,400 | 20,395,422 |
| Parish Salary & Benefits | 4,628,666 | 4,454,042 |
| Parish Operating Expenses | 7,615,865 | 6,410,372 |
| Diocesan Assessment | 574,769 | 494,034 |
| Depreciation | 4,044,097 | 4,642,947 |
| Debt Interest Payments | 965,171 | 1,616,305 |
| Religious Education Salary & Benefits | 47,774,726 | 48,689,166 |
| Other Religious Education Costs | 7,723,150 | 6,894,387 |
| School Salary & Benefits | 117,691,611 | 119,794,858 |
| Other School Costs | 19,916,603 | 17,611,657 |
| Total Disbursements | \$ 19,916,603 | \$ 17,611,657 |
| Excess Receipts over Disbursements | \$ 4,911,584 | \$ 8,175,546 |
| New Loan Funds | \$ 11,340,493 | \$ 5,204,391 |
| Payments on Loans | \$ 14,104,438 | \$ 25,548,791 |
| Major Capital Expenditures | | |



NOW AVAILABLE: Second Round Draft Models

Real Presence Real Future Second Round Draft Models are now available for public viewing and comment. We want to hear from you about your impressions of this second round of draft models. Now is the time to share concerns, hopes and alternative to these models.

Please visit www.realpresencerealfuture.org to review your planning group's Fall feedback and Second Round Draft Models and complete the accompanying survey by June 30.



Watterson students to play college sports



Columbus Bishop Watterson High School seniors recently committed to continue their athletic careers in college. Three will be playing at the NCAA Division I level, one in Division II and 10 in Division III. They include (front row from left) Abigail Brunner (Capital University, volleyball), Anna Roller (Wittenberg University, lacrosse), Alex Spiers, Max Latshaw (Washington University, cross country, track and field); second row: Anna Emswiler (Defiance College, softball), Julie Hall (Wittenberg University, softball), Maddy Bellisari (Austin Peay University, soccer), Maria Decaminada (Muskingum University, lacrosse), Amelia Moreland (High Point University, track and field); third row: Lance Hall (St. Vincent College, baseball), Cole Graney (Denison University, football), Eddie Vanausdle (Seton Hill University, football), Cristian Kubatko (University of Nevada-Reno, cross country) and Matthew Monesi (John Carroll University, baseball). *Photo courtesy Bishop Watterson High School*

St. Andrew School nurse honored



Michele Faehnle (third from right), the school nurse at Columbus St. Andrew School, was awarded a Upper Arlington Civic Association Golden Apple Award by representatives of the association. For the past two years, she has been in the eye of the COVID-19 hurricane, performing her daily duties while contributing to the planning and protocols that have kept the school community as safe as possible while the students continued to learn and grow. She has served on COVID-19 task forces at St. Andrew and for the Diocese of Columbus, and formed a diocesan support group for school nurses.

Photo courtesy St. Andrew School

Trinity School collects money for Ukraine



Columbus Trinity Catholic School second grade teacher Patricia Olvera presented a \$487.82 check to Sister Andrea Andrzejewska, OP, project manager and executive assistant for the Office of Catholic Schools and a member of the Dominican Sisters, Immaculate Conception Province, to provide assistance to nuns working in war-torn Ukraine. Of that total, \$300.82 came from pennies, nickels, dimes and quarters raised by the school. *Photo courtesy Trinity Catholic School*

Deacon candidate speaks at St. Michael School



Fidel Pitones, deaconate candidate and parent of Worthington St. Michael School alumni, spoke to eighth graders about the permanent diaconate. He discussed ordination and Holy Orders, his personal call to the diaconate, the role of deacons and the importance of silence. *Photo courtesy St. Michael School*

French Mass at Miraculous Medal Church



Father Fritzner Valsain, a priest from Haiti, celebrated Mass in French on Easter Sunday at Columbus Our Lady of the Miraculous Medal Church. Afterward, he posed for a picture on the altar with those who were in attendance from the parish's French-speaking community. *Photo courtesy Fritz Mirville*



Stations, Easter donations



Students at Lancaster St. Bernadette School take turns leading the Stations of the Cross each week. Kindergarten students stand at each station prepared to read their meditation. Rick Chrysler (in chair) from Foundations Dinners accepted 30 decorated bunny bags filled with snacks, personal hygiene items and candy made by the Lancaster St. Bernadette School kindergarten class. Chrysler told students that the bags would be a special treat for the homeless at Easter. *Photo courtesy St. Bernadette School*

First Communion at IC



Father Matthew Hoover, pastor at Columbus Immaculate Conception Church, speaks to students receiving First Communion in April at the parish. *Photo courtesy Immaculate Conception Church*

Seder meal at St. Timothy



Columbus St. Timothy School students in grades 5-8 gather every year in family style to share a Seder meal. The Christian observance of this ritual meal celebrates not only Christ's Last Supper but the Jewish heritage that provided the context for Jesus' institution of the Last Supper. The Passover feast is celebrated in remembrance of the flight of the Israelites out of Egypt. During the meal, students learn more about the Jewish roots of the Catholic faith while deepening their understanding of the Mass. The mother (in this case, the eighth-grade girl at the head of each table) lights a candle to begin the meal. Students and teachers then alternate telling about the foods and their significance: grape juice, matzoh, bitter vegetables, salt water, fruit, hard-boiled egg and poultry. The meal continues with scripture readings, songs sung by the students and other Passover traditions. This is a meal that students and teachers look forward to each year as it is a unique way to learn about and experience the Passover feast. *Photo courtesy St. Timothy*



Services at your Catholic Cemeteries of Columbus.
Monday, May 30, 2022



Fr. Vince Nguyen

ST. JOSEPH

6440 S. High Street
(Route 23) South of I-270

11 A.M. MASS

IN OUR MOTHER OF SORROWS CHAPEL

Flag Ceremony at 12:00 Noon

614-491-2751

MT. CALVARY

581 Mt. Calvary Avenue
at West Mound Street

11 A.M. MASS

ON PRIEST'S CIRCLE

614-491-2751

Celebrant TBD



Fr. David Gwinner

RESURRECTION

9571 N. High Street
(Route 23) North of I-270

1 P.M. MASS

IN CHAPEL MAUSOLEUM

Flag Ceremony at 12:00 Noon

614-888-1805

HOLY CROSS

11539 National Rd. S.W.
(Route 40) East of I-270

11 A.M. MASS

IN CHAPEL MAUSOLEUM

Flag Ceremony at 10:30 a.m.

740-927-4442



Fr. David Young