

# The CATHOLIC TIMES

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## Christ's Resurrection gives us hope in the midst of darkness

My Dear Brothers and Sisters,  
The Lord is Risen! He is truly Risen! Alleluia! This is my first Easter as your Bishop, and it is with Paschal joy, I take the opportunity to wish you and your families a blessed and joy-filled Easter.

The Easter Vigil Liturgy begins with the singing of the *Exsultet*, which contains these words: Be glad, let earth be glad, as glory floods her, ablaze with light from her eternal King, let all corners of the earth be glad, knowing an end to gloom and darkness. The contrast of Easter joy with what the whole world has been experiencing these past years with the pandemic, the war in Ukraine, and the economic crisis could not be greater, and yet amid the darkness, we are reminded that "Christ is the one Morning Star, who never sets ... who, coming back from death's domain, has shed his peaceful light on humanity ..."

Quite often we are closed in our certainties, whether theological, scientific and technological certainties. Collectively, we build an illusory world in which we, like our first parents, want to be like gods, fashioning ourselves to be the masters of this world. We are in shock at a more realistic scenario: Man is weak, fragile, and can discover his greatness and strength only in love.

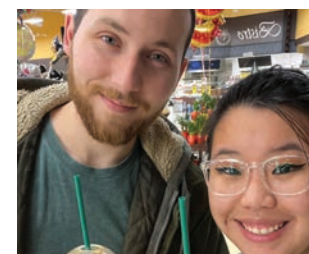
This love, however, first came from

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## Msgr. Walter's special honor no longer a secret

About six weeks ago, a copy of *The Catholic Times* addressed to Msgr. James Walter was delivered to the rectory where he resides at Lancaster St. Mark Church.

Father Peter Gideon, the pastor at St. Mark, picked up the parish's four copies and noticed that the address label had changed on his fellow priest's issue from "Reverend" to "Monsignor." Not sure what to make of it, Father Gideon asked what was going on.

An error, maybe?

Actually, it was not. But the new title on the label was added prematurely.

With the cat out of the bag, then-soon-to-be Msgr. Walter had to tell Father Gideon that he indeed would be receiving the honorary title.

"We were sitting down to lunch," Father Gideon recalled, "and I said to him, 'By the way, have you looked at your *Catholic Times*?' 'No, he said.'

"I said, 'It might be a good idea if you did.' He got up from lunch and went and looked at the label, and said, 'Well, it's supposed to be a secret.'"

That gave Father Gideon the scoop well in advance of the official announcement that was made at the Chrism Mass on Tuesday, April 4 during Holy Week at Westerville St. Paul Church, where Msgr. Walter was officially recognized by Bishop Earl Fernandes.

Bishop Fernandes had submitted a request to the Vatican for the papal honor to be conferred upon Msgr. Walter, citing his holiness and years of faithful service to the Catholic Church and the diocese as a priest.

The official ecclesiastical title conferred upon Msgr. Walter is "chaplain of His Holiness" and the corresponding appellation "monsignor."

"It completely took me by surprise," Msgr. Walter said. "To be named a monsignor, I think, is kind of a sign of appreciation for one's ministry. The fact I'm completing 61 years of work here in May I'm sure is the leading reason."

The Vatican changed its rules in 2014 and limited the title to priests who have reached the age of 65 and for those who hold certain major offices in the Roman Curia or as a vicar general or chancellor in dioceses.

The monsignor designation is an honor from the Holy Father recognizing long and dedicated service to the Church and



Msgr. James Walter

its people. There were previously three grades of monsignor until the Vatican's changes nine years ago when "apostolic protonotary" and "honorary prelate of His Holiness" were eliminated.

Msgr. Walter, 86, celebrated the 60th anniversary of his ordination in 2022. The humble priest retired in July as pastor of Sugar Grove St. Joseph Church but continues to assist and serve in the Lancaster area.

"It's an honor to be given recognition," he said. "A lot of people don't get much recognition for their work, but we're not in it to get recognition."

"I hope my other priests are also honored by it, and I also pray that God continues to bless my ministry and my brother priests."

"I'm very grateful to God that I've been able to serve and have had good health. ... There's never been a day when I've regretted my ordination. I've had the grace of the call."

Born in Columbus, Msgr. Walter was ordained by Bishop Clarence Isenmann at St. Joseph Cathedral on May 26, 1962 after attending Columbus St. Mary Magdalene School and graduating as a valedictorian from Columbus St. Charles College High School.

His assignments over the past 60 years, in addition to his last one before retiring, have included co-pastor and

later pastor at Zanesville St. Nicholas Church; pastor at Sunbury St. John Neumann and Lancaster St. Bernadette churches; 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 also 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 Methodist Hospital in Columbus; relief chaplain at the Ohio State University Hospital; and vicar for the Northwest Vicariate.

In the Diocese of Columbus, records indicate that Msgr. Walter is the first priest to be named a monsignor during this century.

In 1999, Msgr. William Dunn and the now-deceased Msgrs. James Geiger, Stephen Hawkins and Edward Kessler were named "honorary Prelate of His Holiness." Msgr. Robert Noon, who already

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## Ohio bishops meet with Gov. DeWine, state legislators

Bishop Earl Fernandes greets Ohio Gov. Mike DeWine and joins the other bishops of Ohio for a meeting with DeWine on Wednesday, March 29 at the Athletic Club of Columbus to discuss issues related to protecting and promoting life at every stage of development, Catholic education and supporting Ohioans in need. The bishops also attended meetings with (not pictured) state Senate President Matt Huffman, House Speaker Jason Stephens and Minority Leaders Allison Russo and Nickie Antonio.

Photos courtesy  
Catholic Conference of Ohio



### Front Page photo:

A 10-foot bronze sculpture of the risen Christ ascending into Heaven with one hand pointing skyward and the other toward the congregation is situated above the altar at New Albany Church of the Resurrection. The artist, Lynn Kircher of Colorado, has sculptures displayed in churches across America and at the Vatican. *CT photo by Ken Snow*

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## Lighting the freedom within: Easter courage

By Sister John Paul Maher, OP

“I have come to cast fire upon the earth; and would that it were already kindled!” (Luke 12:49)

These words of Jesus strike up many images, some with sparks of division and discord. Another interpretation can zero in on the image of fire itself, related to judgment or the conviction of sin by the Holy Spirit. (John 16:8)

In the Church’s liturgical celebration of the Paschal mysteries, we can recall the role of fire at the Easter Vigil. The fire used to light the Paschal candle is blessed at the start of the Mass by the priest, who asks God to bestow “upon the faithful the fire of your glory.”

As the candle is prepared to receive the fire’s light, Christ is proclaimed as “the Beginning and the End,” the One to whom all time and all ages belong.

As the candle is lit by the priest from the blessed fire, he prays, “May the light of Christ rising in glory dispel the darkness of our hearts and minds.” (*Lucernarium* of the Easter Vigil in the Holy Night, *Roman Missal*)

It is truly Christ’s radiant victory over sin and death that vanquishes us with the light of His grace, scattering our darkened interiors.

In the Easter liturgy, the Church is powerfully expressing that Christ, the Alpha and Omega, is the “light of the world,” and the One who “enlightens every man.” (John 8:12, John 1:5)

By His glorious resurrection, Jesus shows us that death and sin do not have the last word. He does. And He speaks to us about ourselves.

We are redeemed! Christ’s freedom from the grave is our freedom, too.

The Easter liturgies remind us of God’s plan throughout Scripture to bring His



Original watercolor and calligraphy by Sister Emmanuel, O.P., of the Dominican Sisters of Mary, Mother of the Eucharist

people from slavery and suffering into a new way of life.

The Church presents this mystery to us every morning in the *Liturgy of the Hours*, with the prophecy of Zechariah for our prayer of praise. (Luke 1:68-79) In speaking of the Messiah, the prayer contains a hopeful expectation for when the “dawn from on high shall break upon us, to shine on those who dwell in darkness

and the shadow of death, and to guide our feet into the way of peace.” (Luke 1:78-79)

The Easter mysteries are an expression of the fulfillment of this prophecy, in which Christ our Lord rises from the dead to bring us the peace that comes from salvation.

Jesus assures us: “He who follows me will not walk in darkness but have the

light of life.” (John 8:12)

Christ’s invitation to “follow me” is an invitation to experience His love eternally, as adopted sons and daughters of the Father. Christ’s victory at Easter brings us the grace to live as children of God in true freedom.

To follow Christ is to grow in freedom. “For freedom Christ has set us free.” (Galatians 5:1)

Ways to grow in freedom can include:

- Making an honest examination of conscience to prepare ourselves for a good confession.

- Spending time in prayer at Eucharistic Adoration and Mass to become accustomed to His Presence.

- Reading Scripture to be attuned to the word of God and the Spirit’s promptings.

- Creating time for silence, rest and recollection for a greater enjoyment of the beauty, truth and goodness of God’s creation.

- Praying for an increase in the virtues of faith, hope and love to deepen our relationship with God.

- Asking for the gifts of the Holy Spirit and the docility to follow His promptings to become a gift of self for others.

It takes courage to live as Christ’s disciples, but Easter reminds us that Christ gives us the grace to do the Father’s will. The fire of God’s glory shines upon us, not just at Easter, but daily, to be a light for our paths and to illumine our minds.

This Easter season, let us ask God for the graces we need to share in His freedom and to live in the light. With gratitude, let us choose to let the light of God’s grace fill us.

Sister John Paul Maher, OP, is principal of Worthington St. Michael School and a member of the Dominican Sisters of Mary, Mother of the Eucharist.

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Him. The Father sent His only Son into the world to save man, who was too weak, too powerless to save himself. The damage done by our first parents would be undone by the One who was true God and true man. As the *Exsultet* says: “O love, O charity beyond all telling, to ransom a slave you gave away your Son! O truly necessary sin of Adam, destroyed completely by the Death of Christ! O happy fault that earned so great a Redeemer!”

The sin of Adam prompted an act of mercy by the Father in sending the Son to be our Redeemer. This Son loved perfectly, even to the point of death, and His love was stronger than death. Through the power of his love, Christian believers are set apart from worldly vices and from the gloom of death. ... This is the night when Christ broke the prison bars

of death and rose victorious from the underworld.

If our pride led to the spread of sin, so too through His humility, Christ offered us the medicine of mercy as a remedy. The outpouring of His precious Blood and His three days in the tomb are a supreme act of humility, for which the Father raised Him from the grave! His victory over the powers of death dispels wickedness, washes faults away, restores innocence to the fallen and joy to mourners.

He brings joy to mourners! This year, with its many blessings as Bishop, also brought sadness with the loss of my mother, yet the Mystery of the Resurrection also gives me hope that I shall see my parents again in the Resurrection of the Flesh. Although we mourn our dead, in Him, we have hope for something bet-

ter. His victory helps us look forward in hope to our destiny – sharing in the life of the Trinity eternally.

Christ comes to save us from sin and death and offers us life! This is the Good News that we must share. God does not abandon us. Christ’s earthly life, His perfect example, and His passage from death to life remind us that we can be saved in union with Him and through imitation of Him, and so recover our status as children of God by adoption. The necessary sin of Adam was destroyed completely by the Death of Christ! Yes, our God is the God of Life. He is Risen! He is truly Risen! Alleluia!

Sincerely yours in Christ,

Most Reverend  
Earl K. Fernandes  
Bishop of Columbus





# Parents lobby lawmakers on benefits of Catholic education

By Hannah Heil

Catholic Times Reporter

Parents of children attending diocesan Catholic schools gathered at the Ohio Statehouse and the Vern Riffe Center in Columbus for the Office of Catholic Schools' first Advocacy Day on March 29.

Parents shared with three state legislators why they value Catholic education and support Catholic schools.

The day kicked off just after noon at the Statehouse.

Five parents met with Catholic state Sen. Bill Reineke (R-Tiffin), who represents Ohio's 26th Senate District, which covers Marysville and area north of Delaware County. The district includes Marion St. Mary School.

Reineke is sponsoring Senate Bill 1, which would rename Ohio's Department of Education as the Department of Education and Workforce Development (DEW) with the director appointed by the governor. Most duties of the State Board of Education would be transferred to the DEW.

The parents voiced support for Senate Bill 1, as well as expanding eligibility for the state's Educational Choice Scholarship (EdChoice) Program. The program provides scholarships to families living in a low-performing school district and to families that are considered low-income.

Families that are 250% of the federal poverty line are currently eligible.

Christy Schaffner and her husband have three children attending Columbus St. Mary School in the German Village neighborhood.

"The decision would have been made for us," Schaffner said of how, without EdChoice, she and her husband would have been unable to decide where to educate their children.

Because they were eligible for the scholarship, Schaffner said, she and her husband could choose to send their children to St. Mary School.

The parents also talked about the importance of increasing the Jon Peterson Special Needs (JPSN) Scholarship amounts and allowing JPSN scholarship recipients who are eligible for EdChoice to receive both scholarships.

The JPSN Scholarship provides scholarship funds for services for special needs students in nonpublic schools. The amount of the scholarship is determined by the category of the disability.



Catholic school parents meet with state Rep. Dave Dobos at the Vern Riffe Center in Columbus during the Office of Catholic Schools' first Advocacy Day on March 29.

Photo courtesy diocesan Office of Catholic Schools

The group voiced the need for school transportation provided by the public school district.

Ohio law requires public school districts to offer transportation to all resident students, from kindergarten to eighth grade, who live more than two miles from their school, according to Ohio Revised Code (O.R.C.) section 3327.01. This includes nonpublic schools that children attend.

The parents addressed issues with school districts failing to transport students to nonpublic schools.

In the late afternoon, five other diocesan school parents met with state Sen. Andrew Brenner (R-Delaware) at the Statehouse.

Brenner represents Ohio's 19th Senate District, which is northeast of Columbus. Catholic schools including Westerville St. Paul the Apostle, Delaware St. Mary, Mount Vernon St. Vincent de Paul and Coshocton Sacred Heart are located in this district. Brenner also chairs the Senate Education Committee.

The group discussed increasing the Scholarship Granting Organization (SGO) state tax credit, which would allow individuals to put their state tax dollars toward tuition assistance for scholarships for families to attend Catholic schools.

The parents also voiced support for expanding EdChoice eligibility.

"Every kid doesn't learn the same way, and the fact that many ... public schools are more of a cookie-cutter type of ap-

proach, where in Catholic schools you can get a lot of individualized tutoring and learning that you could not get otherwise," said Marilyn Tomasi, whose daughter attends Columbus Bishop Waterson High School.

Kevin Schmidt will have children attending three Catholic schools next academic year: Gahanna St. Matthew, Columbus St. Francis DeSales High School and Columbus St. Charles Preparatory School.

"There's a lot of parents who would be more than happy to take their kids to (Catholic) schools," he said. "Even with expanded choice, there's a financial decision that families really have to sit down and budget. Next year, I'm looking at three different schools, three different tuitions, ... but it's important to us."

Don Ellis, whose children attend Lancaster St. Mary School and Lancaster Fisher Catholic High School, said that a Catholic school can give children a better sense of identity.

"There's only 12 kids that can play varsity basketball in a high school of 700, and if you have a school of 150, that's a large percentage of kids who can do sports," he said. "A lot of kids at smaller schools can play multiple sports. They can be in a place where they have their own identity."

"They're not just a walker in the halls as somebody who doesn't have a permit to fit in or doesn't have a place where they feel like they have their friend group or their activity group. It gives

them more of a chance to be an individual who means something in their community."

To conclude the day, the parents met with state Rep. Dave Dobos (R-Columbus) in the Vern Riffe Center.

Dobos represents Ohio's 10th House District, largely based southwest of Columbus, and is a member of the House Finance Subcommittee on Primary and Secondary Education. The district includes Columbus Bishop Ready High School and Grove City Our Lady of Perpetual Help School.

The parents further discussed their support for expanding EdChoice eligibility.

Schmidt told Dobos he believes more parents would send their children to a Catholic school if they could financially afford it.

"If there were more resources available, I know a lot of parents would have their kids in a school where they felt more comfortable," he said. "It would be a better learning environment."

Laura Kogan, whose son is in fourth grade at Columbus Trinity Catholic Elementary School, shared the difference a Catholic education has made in his life.

"Our journey to Trinity started with sending our son to Columbus City Schools," she said. "During COVID, remote learning was not working at all. So, we, being supporters of a public education, decided to move him to a public charter school."

"It was definitely better in terms of academics, but the environment was a challenge. He's gifted, but he also has ADHD. My son started getting in trouble a lot, to the point where he's getting suspended, and so eventually I was like, 'We can't do this anymore. This is not working.'"

Kogan said she and her husband are thankful they switched to a Catholic school.

"Thank goodness Trinity had a spot," she said. "They welcomed us in, and it has been a night-and-day difference. I mean, this kid went from getting suspended all of the time, coming home saying he felt like a failure and like he couldn't do it anymore. Now he looks forward to going to school again."

Kogan said she believes the environment is part of why her son loves his school.

"It's smaller, it's more managed, and he is just thriving in that setting."

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had the title, was given the additional honor of "apostolic protonotary," which was then considered the highest rank of monsignor.

Msgr. Stephan Moloney, the diocese's vicar general who then was also chan-

cellor, was awarded "apostolic protonotary" that year as well after having been made a "chaplain to His Holiness" in 1992.

That same year, 34 priests were elevated to the rank of monsignor as

then-Bishop James Griffin honored 143 clergy and laypeople during the diocese's 125th-anniversary celebration.

Among those priests still active today are Msgrs. John Cody, Paul Enke, Anthony Frecker, Joseph Hendricks, John John-

son, Frank Meagher and Frank Lane.

Others currently in the diocese are Msgrs. David Funk, Patrick Gaughan, Richard Marchese and Anthony Missimi.



## God welcomes our less-than-perfect prayers

I sat down in a pile of laundry the other day and prayed. Yes, I said in a pile of laundry.

We are having work done on our house, and I have been hiding my clean and dirty laundry from the workers who have been in our house. (As if they do not have a family or dirty laundry. Perhaps it's the unfolded clean laundry that I find hard to showcase?)

Either way, between school, work, sports, lessons and having construction going until 9 p.m. in our home every day, I have been a little behind in keeping house. It happens. We will catch up.

But in the moment of looking around our home, and feeling completely out of control and realizing I was about to lose my cool, I sat right down in the laundry and offered up a prayer to the Lord.

"Lord, thank you for this laundry. Thank you for the family who makes this laundry. Thank you for the opportunity to serve them by doing the laundry." And then I took a breath and pondered how I already felt better.

Why, I wondered. That was the simplest prayer – no eloquent words, no deep theological revelations. It was just a return to gratitude, but the anxious moment was cut in two by these words. By allowing God into my everyday, I am allowing Him to see me in real life. Clearly, He sees me without the invitation, but, from experience, that invitation matters.

Have you thought of doing something only to stop yourself because you can't do it right? Or contemplated

### ALL THAT WE HAVE

MaryBeth Eberhard

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



trying something new, but the reality of what it might look like does not line up with what you want it to be?

I have been pondering this lately when it comes to my prayer life and the prayer life of my family. With some of the work being done on our home, everything is getting "a place," and for one picture-worthy moment it looks all put together. I feel in control in these moments.

I look in control in these moments, but the reality is that I am totally not.

I wonder if prayer is like this. I wonder if at times I put my prayer life into stalemate mode until it looks good enough. But the truth is, the Lord doesn't ask or care about what I look like. He wants to know who I am at the deepest levels in my highest and lowest moments. He wants me to invite Him into the joy and chaos of each moment.

As much as I long for connection, so, too, does He, and He wants the real me, not the social media snapshot version of what prayer might look like.

It is in the hope of building those connections for myself and my family that we have returned to praying

the family rosary. It was a practice we used to do all the time, but we let the busyness of life push it away.

So, the other night, we all sat down and prayed together, and it was ... a mess, a beautiful, stressful mess.

My older kids were nudging each other, one was checking their cellphone. (I gave the "mother glare" and the phone went away.) Small children were stopping to ask which bead, at least four times in the first mystery. Two children looked at each other and rapped a decade. I corrected the way my husband said his prayer, and he threw a frustrated look at me.

I thought, This is a mess, Lord! How is this any offering to You? And yet, it was beautiful in its perseverance. It was as if every negative force in the universe was pulling against us praying as a family. And once we finished, the clouds cleared, and our family was back to itself, laughing, helping, forgiving and asking if we could do that more often.

I'm pondering the story in Matthew where Jesus reminds us to go into our room and pray to our Father Who is unseen, and our Father Who sees what is done in secret will reward us.

If I am worried that my prayer needs to look perfect, for whom am I praying? Prayer is beautiful no matter where or how it is said. So, while I have a beautiful place where my rosaries are hung and my devotionals sit neatly stacked by my bedside, the best prayer I've had lately was hunkered down in a pile of laundry.

## Christ's invitation from the cross: the seven last words

Holy Week intensifies our Lenten spiritual exercises, focusing us particularly on Christ's Passion. From the Cross, he invites us to share in his sacrifice, so that we may in turn share in his glory. The Seven Last Words of Christ from the Cross provide us a particularly direct invitation and can guide our meditation during these holy days.

1. "Father, forgive them, for they know not what they do" (Luke 23:34).

These words could express the entirety of Jesus's saving action. We all have crucified him through our sins, and yet he prays for us and offers his life for our forgiveness. His life itself is salvation, a rescue mission of love in which he allows himself to be rejected by his own people in order to draw them out of slavery. Having experienced his mercy, he calls his disciples to show it to others. Loving and praying for one's enemies proves our love and manifests God's love to others, passing on the forgiveness we have received.

2. "Truly, I say to you, today you will be with me in Paradise" (Luke 23:43).

Jesus is not just offering forgiveness through his work of redemption; he is drawing us into a new creation, "born, not of blood nor of the will of the flesh nor of the will of man, but of God" (John 1:13). Through the gift of his life, he has created a new garden, an eternal paradise, watered from the blood flowing forth from his side. It is an everlasting "today" in God's own eternal life. We are all in the place of the thief, and Jesus speaks to us personally from the Cross, calling us into this everlasting today with him.

3. "Woman, behold, your son! ... Behold, your mother!" (John 19:26-27).

Jesus gives us everything. He offers us his own flesh and blood to eat. He sends us his own divine Spirit to dwell in us as a Temple, leading us to the Father in prayer. He also gives us his Mother as our own mother, as we are members of the Body to which she has given birth, asking us to take her into our home like John, the beloved disciple. In this act of love, he makes known to us that he holds nothing back, and his surrender of all is also a gift and invitation to us.

### THE CATHOLIC CULTURALIST

Dr. R. Jared Staudt

R. Jared Staudt, Ph.D., is a Catholic writer, speaker, scholar, educator and the director of content for the Exodus 90 program.



4. "My God, my God, why hast thou forsaken me?" (Matthew 27:46; Mark 15:34).

Jesus is abandoned by the Father in that he has followed the Father's will in being handed over to sinners. He is abandoned to death, even as he voluntarily takes on all the sin and suffering of fallen humanity, bearing this weight and offering himself as a sacrificial victim, a paschal lamb that we might be spared from eternal death. In this moment, he has never been closer to the Father. He likewise calls his disciples to take up their own crosses and to die to themselves, joining their own suffering to his abandonment on the Cross.

5. "I thirst" (John 19:28).

In his abandonment, Jesus reveals his thirst. He told his disciples at the Last Supper that he would "not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Mt 26:29). He thirsts for this drink with us, this new cup of salvation that flows forth from his own side. He thirsts for us to join him in receiving his gift, to desire this gift more than anything else. This may be his strongest invitation from the Cross, calling us into the new wine he offers us in his hour that will transform us (see John 2).

6. "It is finished" (John 19:30).

In Latin, this phrase is "consummatus est," which is rich in meaning. It refers to the debt being paid in full, the fulfillment of the Old Covenant, the completion of the sacrifice, the complete gift of self to the bride. In return, Jesus asks for the complete acceptance of this gift. He wants our whole life in return, not simply a portion of our thoughts, our affections, our time, and work. He invites us to say in return, I have given you all, the whole of my life, so we can say back to him at the end of our lives, "it is consummated."

7. "Father, into thy hands I commit my spirit!" (Luke 23:46).

Jesus has given everything to the Father, including all of us. He will bring us to him, reconciling us to him and giving us adoption as sons in him, the Son. Everything Jesus said and did, he said was given to him by the Father. In this final word at the moment of his death, he shows us once again: everything is from and for the Father. This is the goal of his mission and his ultimate invitation for us: come to the Father with me, share in the Father's life with me, rejoice in the Father's love forever.

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# Holding the line on brain death

How do we determine that someone has died? The Uniform Determination of Death Act (UDDA), which has been an important part of the medical and legal landscape in the U.S. for more than 40 years, states:

"An individual who has sustained either irreversible cessation of circulatory and respiratory functions or irreversible cessation of all functions of the entire brain, including the brainstem, is dead. A determination of death must be made in accordance with accepted medical standards."

The UDDA, originally drafted in 1981 by a special Presidential Commission, was designed to serve as a legal standard and a uniform framework for determining that someone has died, as well as to provide a clear legal foundation for declaring someone dead by means of "neurological criteria," also known as "brain death."

Since that time, the UDDA has served as an important benchmark for the medical profession and a point of reference for legislative standards adopted throughout the United States, with all 50 states relying on language borrowed from the UDDA in their legal definitions of death.

Clearly defining and ascertaining when someone has died is important for a number of reasons: grieving can begin; burial arrangements can be made; and organ procurement can take place if the person had indicated a desire to become a donor. Most important, establishing that someone has not yet passed on helps us provide appropriate care and medical treatments until the time of death.

Recently, a group of physicians, ethicists, and lawyers recommended revising the wording of the UDDA. Their proposal adjusts the definition of brain death from whole-brain death to less-than-whole-brain death.

Whenever brain death assessments are done today, physicians carry out a series of bedside clinical tests. They check whether the patient can gasp or initiate a

## MAKING SENSE OUT OF BIOETHICS | Father Tad Pacholczyk

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



breath when taken off the ventilator (known as an "apnea test"). Any attempt at taking a breath would indicate that the person's brainstem is still functioning, and that he or she is still alive. Physicians also check for other reflexes and responses mediated by the brain: Do pupils of the eye respond to light? Is there any reaction to, or withdrawal from painful stimuli? Is there any gag reflex when an object is placed in the back of the throat? If such reflexes are present, the individual is still alive.

For somebody to be deceased, then, there needs to be evidence of a catastrophic neurological event that has caused their brain to become irreversibly non-functional. One type of brain function that is not routinely assessed by doctors when carrying out brain death testing involves the hypothalamus. This important region of the brain coordinates with the pituitary gland to enable the secretion of hormones and small molecules that regulate the function of the kidneys and other organs, and helps control salt and water balance in the body. Sometimes a person can pass all the tests for being brain dead, but still have hypothalamic function.

If a patient has continuing hypothalamic function in this way, it seems clear that he or she does not manifest "irreversible cessation of all functions of the entire brain" as delineated in the UDDA.

## Easter and history

### THE CATHOLIC DIFFERENCE

George Weigel

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



in Venezuela and Nicaragua, and Cuba remains an island prison. Israel is tearing itself apart at just the moment when the threat posed by the apocalyptic mullahs in Tehran is most menacing. The moral monster in the Kremlin seems hellbent on further destruction in Ukraine, and his bromance buddy in Beijing, Xi Jinping, doubles-down on draconian social controls and genocide. No one has a serious plan for dealing with global issues such as enormous migrant flows, climate change and narco-terrorism.

So where is hope to be found?

It's to be found in reading history differently, as Christians ought to do.

The Christian understanding of "world history" unfolds under a different set of chapter headings than those noted a moment ago. In the Christian view of things, the human story unfolds under these headings: Creation, Fall, Promise, Prophecy, Incarnation, Redemption, Sanctification, the Kingdom of God (or, if you prefer, the Wedding Feast of the Lamb). Moreover, Christians understand — or ought to — that this history, salvation history, does not run on a parallel track to "world history" as that subject was once taught. No, salvation history is what is happening inside "world history" from the Big Bang through now — and on into

Regrettably, some are now proposing that a person in this situation should still be considered brain dead, and they are seeking to revise the wording of the UDDA to reflect this, substantially lowering the standard for a declaration of brain death. They declare, without compelling support, that the persistence of neurosecretory function by the hypothalamus is consistent with brain death.

In cases of genuine brain death, when all functions of the entire brain have ceased, the bodies of these individuals can typically continue to function on a ventilator only for a matter of hours or perhaps a few days before their various subsystems, like blood pressure, electrolytes, and fluid balance become erratic and dysregulated, leading to cardiac arrest.

Meanwhile, some brain-injured individuals who have retained hypothalamic functioning have survived for months or years on a ventilator after losing both their brain-mediated reflexes and their ability to breathe. Even though these patients suffer an extremely severe central nervous system injury, they are clearly still alive.

Even to be "slightly alive" is still to be alive. If the language of the UDDA ends up being changed to allow for a declaration of brain death even with continued hypothalamic functioning, individuals who are not-quite-dead will be treated as if they were already dead.

Rather than revising the language of the UDDA and seeking to lower the standards for declaring brain death, the battery of routine reflex and apnea tests used for ascertaining brain death needs to be expanded to include tests that can verify the loss of hypothalamic function.

Such improvements in testing will help ensure that people are not declared deceased prematurely. It will also help strengthen public confidence in the life-saving work of organ transplantation.

the future, for as long as there is "time" as we perceive it. Salvation history is the inner dynamic of "world history," read at its true depth and against its appropriately ample horizon.

That salvation history pivots on what Catholics know as the Paschal Triduum of Holy Thursday, Good Friday and the Easter Vigil: one continuous liturgical action culminating in the proclamation of the Lord's Resurrection, which is the definitive revelation of history's meaning and end. At Easter, Christians proclaim to the world that what we see on the surface of history is not all-there-is. Inside that history, driving it toward the consummation that God intended for his creation from the beginning, is the Word through whom all things that came to be; the Word who took on flesh of the Virgin Mary; the incarnate Word who preached, healed and suffered; the Word become the Risen Lord who, by displaying to his friends a new and superabundant form of life that was available to all who espoused his cause, inspired those friends to go out and convert the world.

Looking on Christ crucified and raised from the dead, seeing in him the Light of the world, Christians know how history — our personal stories and the world's story — is going to come out. It will not end in cosmic entropy or a vast black hole (no matter how the "universe" as we know it ends). It will end in the Wedding Feast of the Lamb, where a redeemed creation enjoys eternal life with the Thrice-Holy God. That's where history is going.

Knowing that, we can get about our tasks here and now with hope, no matter how dark the storms gathering on the immediate horizon.

Once upon a time, before the Cuisinart of advanced educational thinking reduced history, geography, and civics to the tasteless gruel of "social studies," humanity's story was taught in a linear fashion, and under chapter headings that went something like this: Ancient Civilizations, Greece and Rome, the Dark Ages, the Middle Ages, Renaissance and Reformation, the Age of Reason, the Age of Revolution, the Age of Democracy, the Space Age, and so forth. These headings were not without their defects: The so-called "Dark Ages" were anything but "dark"; there were multiple "Reformations," not just one; the "Age of Reason" was often unreasonable about the breadth of the human capacity to know things; the "Age of Democracy" had to contend with totalitarianisms of one sort or another, one of which grew out of a misbegotten democracy, Weimar Germany.

Still, teaching world history that way did give one a sense of the vast panorama of human achievement (and human depravity) and did so in a way that made considerable sense of why-things-happened-when-they-did.

History is always clearer, and even more conducive to a measure of optimism, when seen through the rear-view mirror; the most difficult history to read is the history of Right Now. Still, I think few would dispute the claim that, read in terms of what we see around us today, there's not a lot to be jolly about. The United States seems on the verge of another presidential race between two old men, neither of whom has the capacities necessary for competent, much less visionary, leadership. The French are going nuts over the prospect of working until 64. Mexico is becoming a failed state if it's not there already. Petty tyrants rule the roost



# Holy Communion under either species is sufficient

Dear Father, I am worried that I am not receiving full communion when the cup is not available at Mass. Why isn't the cup distributed at all Masses so that we can all receive full communion? – T.B.

Dear T.B., this is a question of great importance now that Bishop Earl Fernandes has permitted, on a trial basis, the distribution of the Precious Blood at Mass.

There are two forms, or species, of Holy Communion – the consecrated host, or the Body of Christ, and the consecrated wine, or the Precious Blood of Christ. It is important to use correct terms to refer to Holy Communion.

Many people wrongly refer to receiving the Precious Blood as “the cup” or “the wine.” It is proper to say that one receives from the chalice, even if there are multiple chalices in use at Mass, whether you drink from the chalice or receive Holy Communion by intinction. “Cup” and “wine” really don't cut it when we're referring to the Holy Eucharist.

Some people wonder if it is wrong if they do not receive both the consecrated host and the Precious Blood at every Mass. Many have been told that they are missing out on the full effects of Holy Communion if they receive only the host.

The clear answer is that it is completely proper to receive only one form, or species, of Holy Communion. Further, any baptized Catholic in the state of grace receives the full effects of Holy Communion regardless of which consecrated species he/she receives, even in the smallest particle.

The time-honored Catholic practice of receiving only the consecrated host also dispels an old heresy called Utraquism. The name comes from the Latin word *utraque*, meaning “both.” There were people who believed that everyone was obliged to receive both the consecrated host and the Precious Blood to be saved.

## SACRAMENTS 101 |

Father Paul Jerome Keller, OP, S.T.D.

Father Paul Jerome Keller, O.P., S.T.D., interim director of the diocese's Office of Divine Worship, is a priest of the Dominican Province of St. Joseph. His doctorate is from Rome in sacramental theology. He currently assists at Columbus St. Patrick Church.



They based their thinking on the words of Jesus in John 6:53: “Unless you eat the flesh of the Son of man and drink his blood, you have no life in you.” The proponents of this heresy said that they should be able to receive both species whenever and wherever they wanted. They also erroneously believed that they received more grace when they received Holy Communion under both kinds.

One great difficulty with this heresy is that it implies that Christ is not fully present under each of the species. Some in our day believe that they are receiving only part of Christ. But this is absolutely untrue. The Church explains that Christ, resurrected from the dead, is indivisible. Where His Body is, there is also His Blood, as well as His human soul and His divinity.

It has been the practice throughout the world for Catholics to receive only the consecrated host at Holy Communion for practical considerations, in part, to simplify its distribution, especially with a greater number of people receiving the sacrament.

Most of all, though, there is less possibility of desecration of the Eucharist under this form. When the Precious Blood is distributed, there is the danger of spillage, which happens frequently on account of the lack of due caution with handling something so great as the Blood of Jesus. Spilling Christ's Blood is a very serious matter.

As long ago as the 13th century, St. Thomas Aquinas wrote that “because the multitude of the Christian people increased, in which there are old, young and children, some of whom have not enough discretion to observe due caution in using this sacrament, on that account it is a prudent custom in some churches for the blood not to be offered to the reception of the people, but to be received by the priest alone.”

The Council of Trent also declared definitively that others than the celebrating priests are not obliged to receive under both species and that Holy Communion under either species is sufficient for salvation.

In our own time, the Second Vatican Council underlined the teaching of Trent but granted that Holy Communion under both kinds could be made available if bishops saw fit. Canon Law makes it clear that Holy Communion is given under the form of bread alone, or under the form of wine alone, or even under both species according to liturgical laws.

Present liturgical law insists that pastors take care to teach the faithful about Christ's full presence under each species and that the Church has the authority to decide what is the best way for due reverence to be shown to the Holy Eucharist when we receive this great sacrament.

It is a special privilege to receive Holy Communion under both forms. Always remember that it is our God we receive. Treat Him with the greatest reverence no matter which form of Holy Communion you receive.

## Even Apostles wavered in their faith

“The presence of Christ's true body and blood in this sacrament cannot be detected by sense, nor understanding, but by faith alone, which rests upon Divine authority. Hence, on Luke 22:19: ‘This is My body which shall be delivered up for you,’ (St.) Cyril says: ‘Doubt not whether this be true; but take rather the Saviour's words with faith; for since He is the Truth, He lieth not.’” – St. Thomas in the *Summa Theologiae*

“He (Jesus) meant what he said, and he said what he meant.” – Dr. Scott Hahn commenting on John Chapter 6 in what is known as the Bread of Life Discourse.

In the next several columns, I will be writing about the Eucharist.

As the *Catechism of the Catholic Church* says in 1324, “The Eucharist is ‘the source and summit of the Christian life.’ “The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch.”

Numerous surveys have been conducted by various organizations asking the question of those who identify as Catholic what they believe about the Eucharist. The one that gets most attention is the Pew Research Center poll results published on Aug. 3, 2019. The headline reads, “Just one-third of U.S. Catholics agree with their church that Eucharist is body, blood of Christ.”

This in my mind is perplexing as to why and what to do about it, but it shouldn't be surprising. Belief and/

## AQUINAS CORNER | Richard Arnold

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or faith seem to be missing when it comes to the Eucharist.

Scripture gives us numerous examples of belief and faith, highlighting what appears to be great fluidity of faith among individuals, especially the Apostles.

We read in John 2:11 at the wedding of Cana, after Jesus changed water into wine, “This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.”

A year later and after many more signs (miracles), we read in John 6 where Jesus speaks of people eating his flesh. Then we read in verse 66, “After this many of his disciples drew back and no longer walked with him.” (I don't know if the labeling 6:66 has any particular relevance, but it is ominous).

This is the only occasion where Jesus lost disciples. When asked about leaving, Peter responds, “Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God (verse 68),” so at least the core 12 stayed.

On his final journey to Jerusalem, the Apostles ask Jesus in Luke 17:5, “Increase our faith.”

We then come to the infamous scene where Peter,

the “rock,” denies Jesus three times, even after being warned about it (John 13:38; 18:17, 25, 26).

After the resurrection, we have the famous “doubting” Thomas episode in John 20. John concludes the scene (verse 29), “Blessed are those who have not seen yet believe.”

Finally, we have Matthew 28:16-17, “And when they saw him (Jesus) they worshipped him; but some doubted.”

So, despite all of Christ's predictions and appearances, the disciples still called the Resurrection into doubt. This after three years of being with “the God-Man.” John (21:24) closes his book with, “This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true.”

“I believe; help my unbelief!” – A father pleading for himself on behalf of his son before Jesus in Mark 9:24

So, whether you call them “concerns,” “doubts,” “difficulties,” the 12 had them (at least in pre-Pentecost times). The fact that we have polling data concerning lack of belief in the Eucharist by some Catholics should not be surprising.

Why? St. Thomas writes in his commentary on the Gospel of John, “Now sin, for example, original sin, and in some persons actual sin, is the cause why we are not enlightened by God through faith. This cause is in everyone.”

It appears St. Thomas has shed some light on this polling data.

## Speaker encourages Catholics at Josephinum lecture to spread the faith

By Hannah Heil  
Catholic Times Reporter

Dr. Chad C. Pecknold, associate professor of systemic theology at Catholic University of America, told the audience at the Pontifical College Josephinum on March 29 that their mission as Catholics is to bring the faith to America.

Pecknold's lecture addressed the dangers of America separating itself from

the authority of the Catholic Church. He explored the idea of Americanism and its connection to Catholicism, and he focused on three stages – Americanism at the turn of the 20th century, Americanism at midcentury and rethinking the Catholic mission in America today.

Pecknold spoke of a need for missionary activity in America at the annual Pio Cardinal Laghi Chair lecture, which was inaugurated at the Josephinum in 1992 in

honor of Pio Cardinal Laghi, then-prefect of the Congregation for Catholic Education.

His presentation, "To Make Disciples of All Nations: Rethinking the Catholic Mission in America," was part of the Josephinum's 2022-23 Building Spiritual Bridges to the Community Lecture Series.

Pecknold holds a doctor of philosophy degree from the University of Cambridge and has authored or edited five books. He

contributes weekly columns to *The Catholic Herald* and writes for publications including *First Things* and *The Wall Street Journal*.

He began his presentation by recalling the story of the commissioning of the disciples in the Gospel of Matthew and its connection to Cardinal Laghi.

Jesus told his Apostles that "all authority in heaven and on Earth has been given

See **SPEAKER**, Page 9

## Brother Tom Bohman notes similarities in the young and the old

By Tim Puet  
For The Catholic Times

Brother Tom Bohman, CPPS, serves the very young and the very old (and people of all ages in between) at Columbus St. James the Less Church and says their concerns are much the same regardless of age.

"Whether I'm working with first- and second-graders at the parish school or visiting parishioners who are 100 years old or more, in some way they're asking the same questions: 'Who am I? Why did God put me here?'"

"For older people, sometimes it's: 'Has God forgotten me?' For the young, it's: 'What does God want me to do with my life?' The questions are similar, just expressed differently depending on one's stage in life."

Brother Bohman said that as the youngest in a family of three girls (one deceased) and two boys, he can understand the concerns of those at either end of the age spectrum.

"As the 'baby' of the family, I remember what it was like to have everyone seem bigger than you, as well as the experience of not having anyone else to identify with in your age group that some of our older people are dealing with," he said.

Brother Bohman, 72, has been at St. James the Less for more than 10 years, the longest time he has been at one place in 50-plus years as a member of the Missionaries of the Precious Blood, an order of priests and brothers founded in 1815 in Italy by St. Gaspar del Bufalo.

The order has been at St. James the Less since being invited to the Diocese of Columbus in 1947 by Bishop Michael Ready to serve the then-new parish. The order also is familiar to many central Ohio Catholics for its presence at shrines in Maria Stein and Bellevue.

Brother Bohman is the sixth member of his extended family to serve at St. James. The other five were priests. He was born in Osgood in west central Ohio in an area known as the "land of the cross-tipped churches" that was settled by German Catholics in the 1800s and remains overwhelmingly Catholic.

"I remember when a Baptist family came to the area, we weren't sure what to make of it," he said. Well-known members of his family in Columbus include former Ohio State football players Bob Hoying (Brother Bohman's mother is a Hoying) and Jim Lachey (whose mother is a Bohman).

He grew up with parents Bob and Stella Bohman and his siblings on a 110-acre farm – "a relatively small operation for that area," he said. "We grew corn and soybeans and had chickens, cows and pigs. Dad inherited the job of managing the farm when he was 19."

"He also was a TV repairman at a time when that was an important job because televisions still had picture tubes and other parts that often needed replaced. Now that job pretty much is non-existent because of the changes in electronics."

Brother Bohman went to grade school in the Marion Local district based in Maria Stein, where he later served

### ANSWERING GOD'S CALL

*Answering God's Call profiles the life of a priest, deacon or professed religious sister in the Diocese of Columbus.*

as director of the Maria Stein Spiritual Center. His high school years were spent at the former Brunnerdale Seminary in Canton, which the Precious Blood order operated from 1931 to 1981 and now is a golf course.

He graduated in 1972 from the now-closed St. Joseph College in Rensselaer, Indiana, also operated by the Precious Blood order, and later received a Master of Arts degree in history from that institution.

"With many priests in my family who were members of the Precious Blood order, I was always favorably disposed toward joining them," Brother Bohman said. "I also considered the Marianists, who operate the University of Dayton, but I chose the Precious Blood order and never really moved from my family."

"But unlike my cousins, I wanted to be a brother rather than a priest. I wanted most of all to teach, which is what brothers mainly do. I didn't see myself as a sacramental leader but more as someone working on the edges of things."

Brother Bohman is the only professed religious brother serving in the Diocese of Columbus. There haven't been many brothers in the diocese since the Salesian Brothers left the area in 2007 after having operated the Salesian Boys and Girls Club in Columbus since 1969. The club originally was the home of Knights of Columbus Council 400, which built it in 1927.

Brothers are men who serve the Catholic Church as members of a religious order and pledge poverty, chastity and obedience. Unlike priests and deacons, they are not ordained members of the clergy and, like religious sisters, are considered members of the laity.

"The biggest misconception about brothers is that they are ordained," Brother Bohman said. "They belong to the laity but also are part of the religious community and, in most cases, mine being an exception, belong to communal groups and pray together."

"In many religious orders, being a brother is a step on the way to becoming a priest, but in the Precious Blood order, you're either a brother or a priest, and that's your permanent status. Some Precious Blood brothers have gone on to the priesthood."

"The terminology also is a little different in my order. Someone wishing to become a brother takes temporary and permanent promises, not vows, and the term used when someone takes permanent promises is 'incorporation,' not 'ordination.' I made my temporary promises in 1972 and was incorporated into the order in 1975."



Brother Tom Bohman



**SPEAKER, continued from Page 8**

to (Him)” and to “go and make disciples of all nations.” (Matthew 28:18-19)

“Why does Jesus take His disciples to a mountaintop to say all power has been given to Him?” Pecknold said.

He asked the audience why Jesus would not say to go and make disciples of all “people” or all “souls.”

“Why nations?”

Pecknold said Jesus instructed his Apostles to make disciples of all nations because the Church’s missionary activity is done in a holistic, communal way.

“Ours is not an individualistic faith,” he said.

Jesus took his disciples to a mountain-top for the commissioning, Pecknold said, because the Catholic faith is a communal faith that goes down from the mountain-top and has a need for hierarchy.

Pecknold said Cardinal Laghi worked to make disciples of all nations while he served as a papal nuncio (diplomat) in Argentina and brought concord, or agreement and harmony, between the Church and the political world.

Cardinal Laghi became a cardinal in 1991, and Pope St. John Paul II made him a nuncio to the United States in 1994. He was later a special envoy from Pope Benedict XVI to former President George W. Bush.

Pecknold said Cardinal Laghi’s “deepest instincts” were to bring the Church’s teachings to the nations.

For the first part of his lecture, Pecknold discussed the idea of Americanism during the papacy of Pope Leo XIII at the turn of the 20th century.

In 1899, the pope penned a letter to Cardinal James Gibbons, then-archbishop of Baltimore, Pecknold said, regarding new opinions in America.

The apostolic letter, *Testem Benevolentiae Nostrae* (Testimony of Our Benevolence), addressed opinions held by intellectuals, and some bishops, that the Church should reshape her teachings for the modern age and relax some of her ancient practices.

“Liberal Catholicism believes he has landed upon a new method for winning the salvation of souls,” Pecknold said, adding that liberalism is synonymous with Americanism.

Pope Leo XIII wrote that such matters needed to be corrected and avoided.

The pope urged Cardinal Gibbons: “Do not tailor the faith to suit the spirit of the modern age” and “any accommodation must remain faithful to the Church’s teaching,” Pecknold said.

Pope Leo XIII named the heresy Americanism.

At this point in history, Pecknold said, Americanism was dismissed as being unreal, or existing only in people’s minds, and so it was called a “phantom heresy.”

Pecknold pondered whether Americanism was, in fact, a phantom heresy, or if it was a reality.

He said the great danger to Americanism was Catholic acceptance of new simple freedoms: liberty, religion, conscience

and the press.

He added that an obstacle at the time was a faulty strategy for mission and advancing the knowledge of the Gospel, known formally as “missiology.”

Pecknold transitioned to Americanism at midcentury, a time, he said, when Catholics were deeply involved in Hollywood’s golden age.

“In the 1930s, American Catholics have reason to believe they were making disciples,” he said.

However, by World War II, American Catholics faced a new dynamic – the rise of authoritarianism – and downplayed authoritative Catholic teaching, he said, to prove themselves to be better liberals than Catholics.

“Pope Leo XIII’s warning was no phantom heresy; it was real,” Pecknold said of midcentury America.

He discussed, for example, the conflict between John Courtney Murray, an American Jesuit priest and theologian, and Joseph Clifford Fenton, a “star pupil” at Catholic University of America.

Fenton “refuted errors of Catholic liberals everywhere” and argued that church and state should be distinct but not separated, Pecknold said.

While Fenton recognized the spiritual authority of the Catholic Church, he said, Murray had a fundamental plan in which everyone had the right to choose whether to worship God.

Pecknold said Murray’s argument with Fenton stemmed from being unhappy with Pope Leo XIII’s encyclical and traditional Catholic teaching.

“Murray thought the traditional view was morally inadequate, morality has changed, and the Church needs to change its teachings,” Pecknold said. “Murray took a strong stand against the Holy Office in Rome.”

Murray’s views were championed by Protestant theologians, and he was featured on the cover of *Time* magazine.

Pecknold said this transformed how Americans would view the Catholic mission.

Murray endorsed religious freedom as a path by which men might fulfill their duty to worship God, Pecknold said.

“The rumor in Rome was that Pope Pius XII intended to condemn Murray’s errors, but (the pope) died,” he said.

The third part of Pecknold’s presentation was a call to action and focused on strategically rethinking the Catholic mission in America today.

“America exists principally by the will of God,” Pecknold said. “We are converted by the medicine of grace.”

Pecknold told the audience to commit to the conversion of the nation.

“We must remember the Church has been given power for this,” he said, reflecting on Jesus’ commissioning on the mountain in St. Matthew’s Gospel.

Pecknold said that Catholicism is a faith of dependence, and Catholics are called to be entirely dependent on God.

“We must reject the spirit of indepen-

dence,” he said. “We must return to the missiological (missionary) view from the mountaintop.”

Pecknold said that each soul has a religion, and each nation does, too.

“Large parts of America were Catholic because of temporal (worldly) power,” he said.

Pecknold recalled various cities in California named after Catholic saints, including San Diego, San Francisco and Santa Monica; Sacramento named after the Blessed Sacrament; and San Antonio, Texas, and St. Augustine, Florida, named in honor of saints.

“We are a refuge and sanctuary for souls and families, and as our Lord taught us, for the nations,” Pecknold said. “Let us not be afraid of this.”

He said that concord, or agreement, between the Church and nations, comes only by way of conversion. He told the audience to be sent out again with a true sense of mission.

“The answer to liberalism is not left or right, but Catholicism as a whole,” he said. “What is right order, and how do we conform ourselves to it?”

Pecknold concluded his presentation by reminding the audience that there is



Dr. Chad Pecknold answers questions after the annual Pio Cardinal Laghi Chair lecture. Photo courtesy Pontifical College Josephinum

still time for conversion.

“Though the hour is late, it is not too late,” he said. “God is merciful and patient.”

Pecknold encouraged dialogue that is ordered toward conversion, and he told the audience to pay attention to the intent, or purpose, of their mission as Catholics in bringing the faith to America.

“Pray for the conversion of our country.”

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## Bishop tells inmates: Christ is 'always close to you'

As 18 men prayed the rosary before a midday Thursday Mass, Bishop Earl Fernandes knelt on the tile floor in front of one of the chairs in the back of the chapel and joined them for the final decades.

With head down and eyes closed, the bishop recited Hail Marys, Glory Bes and the Our Father with a quiet intensity and solemn fervor that most of the men in the room most likely didn't notice.

After the rosary ended, the bishop took his position at the back of the chapel for a procession to start the first of back-to-back Masses on March 23.

As the men, all clad in dark blue pants and light blue shirts, sang the Lenten hymn "Lord, Who Throughout These 40 Days," the procession to the altar included a cross bearer who doubled as the server; Father Joseph Eddy, O.deM., a Mercedarian priest, chaplain and concelebrant for the Mass; and Deacon Dan Hann.

Nothing out of the ordinary for a Mass with the bishop except the location.

Bishop Fernandes was celebrating Mass inside the Madison Correctional Institution for inmates housed inside the rural Madison County facility. Immediately afterward, the bishop moved to a separate half of the prison to offer Mass for another group of inmates.

For the third time since Bishop Fernandes assumed leadership of the dio-



Bishop Earl Fernandes prays the rosary with inmates during a visit to the Madison Correctional Institution in Madison County on Thursday, March 23. *CT photo by Ken Snow*

cese on May 31, 2022, he visited a prison in central Ohio. He previously celebrated Masses at the Chillicothe Correctional Institution two days before Christmas and at the Ohio Reformatory for Women in Marysville on New Year's Eve.

The bishop has said he wants to visit each prison inside the diocese as soon as

his schedule allows.

Inside the Madison Correctional Institution, which opened in 1987 and houses approximately 2,100 incarcerated men spanning minimum to medium security levels, the two chapels are similar in design. Each has narrow stained glass windows, painted walls and a movable altar.

Various religious dominations hold services there throughout the week.

As the bishop delivered his homily at the first Mass, a luminous white dove painted on a wall to his right with the inscription "Hope is never gone ..." helped frame his message. Directly below the mural on the floor sat a carved wooden statue of the Blessed Virgin Mary, which was made in 1993 by an inmate who also carved the crucifix used in the procession.

Prisoners listened attentively and with appreciation to have the bishop present. During the consecration, many of the men knelt on the floor and bowed their heads in reverence.

Most of them received Holy Communion while a few came forward for special blessings. On the seat next to one of the men rested a small bound copy of the St. Joseph edition of the New Testament.

Whatever crimes landed these men in prison, the inmates had come to Mass as God's children to receive the bishop's blessing and be in the presence of Christ on the altar in the Blessed Sacrament.

"It's great to be with you here and to bring the good news of salvation," the bishop said at the start of his homily at the first Mass. "We are all called to be

*See INMATES, Page 11*

But at daybreak on the first day of the week they took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them.

They were terrified and bowed their faces to the ground. They said to them, "Why do you seek the living one among the dead? He is not here, but he has been raised. Remember what he said to you while he was still in Galilee, that the Son of Man must be handed over to sinners and be crucified, and rise on the third day."

- Luke 24:1-7



Join us as we Continue the Conversation with Resources (including the Men's Conference videos) designed to help men live a vibrant faith life.

Visit [www.CatholicMensMinistry.com](http://www.CatholicMensMinistry.com)







Inmates listen to Bishop Earl Fernandes' homily during the first of two Masses at Madison Correctional Institution.



An inmate server assists Bishop Earl Fernandes and Deacon Dan Hann (left) at Mass.  
CT photos by Ken Snow



Bishop Earl Fernandes gives a blessing during Holy Communion at the second of the two Masses at the prison.



An inmate reverently prays during Mass.



Inmates kneel during the Eucharistic prayer.



An inmate participates at Mass as a lector at the second Mass of the day.



Bishop Earl Fernandes takes a moment to reflect and pray near the end of the day.

**INMATES**, continued from Page 10

witnesses to love – even here.”

Similar to life in prison, Jesus was entombed before the stone was rolled back at his Resurrection, the bishop told the men.

“No one wants to be here,” Bishop Fernandes said, “but you have to live for something else – a special relationship with the living God.”

He reminded them that “God’s mercy and love is greater than our sins” and to remember that He “has created you for a specific purpose.”

“Do you realize the power God has given you right here in this place?” the bishop asked. “You’re united with the Church praying for others.

“As the bishop of Columbus, I call you to be witnesses to hope and love. Be my witnesses to Christ’s presence.”

At the second Mass for inmates located in an adjoining area with a higher security level, a diverse assembly of 16 men listened attentively as the bishop, joined by Father Eddy and Deacon Tom Rowlands, told them in his homily that he was happy to be among them.

“The bishop represents Christ as the Good Shepherd who’s always close to you,” Bishop Fernandes said.

“I’m praying for you and all the people

that are close to you, and I ask you to pray for me and for all of us.”

He asked them to use the strength that God has given each individual to be witnesses to hope to fellow inmates and to those who come in contact with them.

“There’s hope of getting out of here one day,” the bishop said, “but there’s a greater goal to get to heaven. God gives you the hope of heaven.”

After the Mass, Bishop Fernandes encouraged the prisoners to be witnesses of faith. He emphasized that “God’s love doesn’t fail,” and, even as inmates, “God has not made you for mediocrity but for greatness.

“Don’t ever lose sight of God because God never loses sight of you.”



Bishop Earl Fernandes celebrates Mass with Deacon Tom Rowlands (next to him) and Father Joseph Eddy, O.deM at the altar.



An inmate leads a procession for the first Mass carrying a crucifix made 30 years ago by another inmate.

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# Ex-Evangelical Christian says Catholic teachings 'just about God'

By Hannah Heil  
Catholic Times Reporter

Kurt Speed, 24, grew up in Maine and was raised in the Evangelical church.

He will enter the Catholic Church at Grove City Our Lady of Perpetual Help Church (OLPH) this Easter.

Speed said three things influenced his decision to convert: the Catholic Bible, Catholic teaching on salvation and the Eucharist as the source and summit of the Catholic faith.

Speed considered himself interdenominational, as he was brought up in the Baptist, Pentecostal and Nazarene religions.

"There was a lot of conflicting theologies there, but I found that each and every church subscribes to two basic beliefs — sola scriptura (by Scripture alone) and sola fide (by faith alone)," he said.

Speed questioned the "once saved always saved" belief that "works have nothing to do with salvation," which he said was professed in the Evangelical religion, and the Bible being the sole source of authority.

He wondered why all of the denominations claimed the same two beliefs but had completely different interpretations.

Speed left Maine to pursue a degree in biblical studies at Cedarville University, a private Baptist university in Cedarville, Ohio, and planned to become a pastor. While there, he met and married his wife, Kaziah Conrad, who was also

raised in the Evangelical church.

Speed dropped out after two years in the biblical studies program after disagreeing with the program's theology, and he switched to study environmental science.

"I did not feel that I could serve the Lord in integrity and not fear as a Baptist pastor," he said. "If I had it wrong, I could be leading people toward hell itself, and that really scared me."

Speed and his wife moved to Grove City, which was home to Conrad, after completing their studies. Speed began to study Christian history and theology of the Scriptures, which he said he found were in alignment with the Catholic Church's beliefs.

He loved that traditions and beliefs held by the Catholic Church dated back to the beginning of Christianity and were supported by the fathers of the Church.

"I (was) tired of coming to churches where they say, 'This is a Bible church,' then their views didn't develop until 500 years ago, and that they have no other foundation, and that every other church disagrees with them while also saying they are a Bible church," Speed said.

Speed agreed with the Catholic Church's views on salvation. He believed that "a person can go out of the salvation pasture of God if they themselves choose to," where it is possible to lose salvation, depending on the state of the soul at death, rather than be guaranteed salvation through faith alone.



Kurt Speed and Kaziah Conrad

Speed began exploring Catholic media, and it proved to be influential for him. Matt Fradd's podcast Pints with Aquinas, Keith Nester's YouTube channel and Father Mike Schmitz's The Bible in a Year podcast helped Speed find concepts that were "grounded in tradition and emphasized in the Gospel."

Reading The Bible Is a Catholic Book by Jimmy Akin, Speed said, changed his perspective on the Bible. He doubted the Protestant church's authority to remove certain books from the Bible.

"I thought, if we are incorrect on that, then what a terrible sin we have done," Speed said. "Knowing that the Apostles and our Lord Jesus Christ Himself referenced those as Scripture, it really changed my mind on a lot of things."

He wanted to explore the Catholic faith further and decided to visit the local Catholic church, OLPH. Upon his first visit, Speed said, he found it offensive that a church building would be named in honor of Mary, rather than for God Himself.

"It was so weird because, when I came in, I had an almost overwhelming anger," he said. "I wanted to kick down a statue because us Protestants believe that is idolatry. I was like, 'Kurt, where is this (anger) coming from?'"

"I said to myself, 'This anger is unrighteous. You need to be respectful and come into this with an open mind.' So, I kept on going, and I really quickly fell in love with the Mass."

The Mass differed from Speed's experience of services in Protestant churches.

In the Pentecostal church, Speed said, there is a "Jericho march," which he described as an "overly disorderly display of worship" with shouting and yelling.

"You feel like you are kind of putting on a show, and you have to watch what you say," Speed said of feeling judged by church members. "It is actually kind of hard going to church on Sunday, and there's a lot of gossiping that goes on behind the scenes in a lot of the churches, and there's a lot of things that are preached by the pastor's point of view of the Scriptures rather than something that is authoritative."

"And so, coming to the Catholic

See EX-EVANGELICAL, Page 17

## Classes helped young man correct misconceptions about faith

By Tim Puet  
For The Catholic Times

Gabe Gary grew up in a Lutheran family in rural Madison County and said he realized after studying how Christians differ in their beliefs that he had several misconceptions about Catholic teaching.

"My parents, two older brothers, older sister and I were regular churchgoers, and I had my elementary education in a Christian school before graduating from Madison Plains High School," said Gary, 26, a 2018 graduate of Ohio State University's John Glenn College of Public Affairs and a legislative aide for state Sen. Michael Rulli, R-Salem.

"Like many young people, I started questioning my beliefs once I entered college. I started digging into the teachings of the various Christian denominations, including Mormonism, and also took a look at Islamic beliefs.

"What I found was that the Protestant denominations differed on the interpretation of so many things. It was like, when anyone found something they didn't like in one denomination, they'd go off and start another.

"But the Catholic Church has been consistent for 2,000 years. It has stuck to the same beliefs, from St. Peter onward, and you can find all of this in the Scriptures, despite what some Protestants say about the Catholic Church not being scriptural," Gary said.

"It was difficult at first to accept what Catholics believe about the Virgin Mary because I was sort of brainwashed to believe that Catholics were like a cult which worshipped Mary, and the Bible says you're not supposed to worship false gods.

"Once I realized that Catholics weren't worshipping Mary or the saints but asking them to pray to God for us in the same way we would ask a friend to pray for us, things made sense.

"Purgatory was a concept I'd never heard of, but I saw that it was referred to in the Old Testament and by St. Paul. The words 'Eucharist' and 'Trinity' aren't specifically mentioned in the Bible, but I realized Catholic teaching in those areas also came from the Scriptures," he said.

"Besides my RCIA classes, I've been helped a lot by the *Catechism in a Year* videos of Father Mike Schmitz," director of youth and young adult ministries for

the Diocese of Duluth, Minnesota.

"I went to my first Mass about seven years ago in St. John Church at Bellaire (in eastern Ohio) for an uncle's funeral. The incense used at Mass and the sight of all the statues of saints there made a strong impression.

"A little bit later, I started exploring the various denominations and went to my first Mass at (Columbus) St. Christopher's, which is about two blocks from where I live, and I got chills seeing the host elevated and hearing the bells and realizing what this meant," he said.

"Another interesting thing I've found in visiting various Catholic churches is that no two are alike and that no two Masses are alike in the sense that every priest does things in a different way and has different styles of homilies, yet the essentials are always the same.

"I also know that there are Masses in several languages here in Columbus, including the weekly Polish Mass at St. Christopher's, and though I may not be able to understand the words spoken at those Masses, I'd know what's going on."

Gary said he was concerned about how his family would respond to his decision to become Catholic.

"I knew my mother would be supportive because she grew up Catholic before marrying a Lutheran, but I wasn't sure about Dad and my brothers and sister. I was nervous about talking to them but knew God was calling me to the Catholic Church.

"I sort of floated the idea to them first, then said that for Christmas when I visited them, I'd be going to Mass at Grove City Our Lady of Perpetual Help, the closest Catholic church to the family home near Mount Sterling.

"Dad was fine with that, saying, 'However you want to live your life, go for it.' My siblings were a little more reserved, and we've had some interesting discussions, but I feel everyone understands," he said.

"My sponsor, Rachel Schubert, is active with the Young Professionals group at St. Christopher's, and I hope to get more involved in that when I'm not busy helping Senator Rulli.

"I'm involved in politics because I'd like to make a difference in people's lives, and I want to do the same thing as a member of the Catholic Church."



## Catholic Church 'is the original,' convert says

By Hannah Heil

Catholic Times Reporter

"This is the Bible that made her Catholic."

This is how Heather Colyer's husband described the Protestant Bible that led her to Catholicism.

The situation was ironic, Colyer said, to find the Catholic Church through various books, one of which was a Protestant Bible.

"My husband looks at my Protestant Bible and says, 'This is the Bible that made her Catholic,' and then he looks at my Catholic Bible and says, 'And now this is her Bible,'" Colyer said. "It's funny, and I'll never get rid of my Protestant Bible because I have notes all over it, and it's true, ... it was a part of what pulled me in."

Colyer's journey in the Protestant faith will end at Marysville Our Lady of Lourdes Church. She plans to become Catholic there this Easter.

Colyer said the Gospel of John in her Protestant Bible was particularly influential for her conversion.

"One of my driving forces was John 17:21-23 where Jesus is praying for unity



Heather Colyer

in the Church, and I was like, 'We should not have this many denominations,'" she said. "It just bothers me that it's so broken. The same Holy Spirit can't be telling completely opposite things to people. It just doesn't make sense.

"And so, (John 17) was kind of one of my things, which is ironic because ... I am splitting my own family in a desire for Church unity."

Colyer spent years in many church denominations before deciding to enter the Catholic Church.

She was baptized at an Assembly of God church at age 7, but her family moved around and attended various churches during her childhood.

Colyer said she never officially belonged to any church denomination.

"I've been sort of against church membership," she said. "I've never been a member of any church because I want to be a member of Christ's church. So, joining the Catholic Church doesn't bother me because this is the original. I've been very at peace about that."

Looking back, Colyer recognized "pricks" of the Catholic faith throughout her life.

"I feel like there's been little pricks that I didn't realize were pricks my whole life," she said. "When I was a kid, my favorite place was the cloister at the Toledo Museum of Art. It was beautiful. It always felt like a sacred space, and they had a lot of sacred art in one of their

wings.

"My favorite movie as a kid was Joan of Arc with Leelee Sobieski. I loved (it) and just little things along life that were there."

Colyer said she and her husband became more active in their Protestant faith after getting married.

"We picked one of the churches in our town, and they were very Bible based, ... so I got very involved in Bible study," she said. "I really started digging into Scripture. Then about four years ago I started really getting interested in church history, so I kept studying."

Colyer began reading books on the Catholic faith to "see how the other side thinks" but had no intention of converting.

One of the first books Colyer read was *Jesus and the Jewish Roots of Mary* by Brant Pitre.

"I (thought) this is really interesting; this is not at all like I thought," she said. "I hadn't thought a lot about the Catholic Church, other than that it was a historical church and had been around for

See COLYER, Page 15

## Traumatic experience sparked faith journey

Like many adults who entered the Church as new members at the Easter Vigil this year, Emmilee Ayers didn't see herself becoming Catholic as she was growing up.

People join the Church for a variety of reasons. Maybe it's through a friend's faithful example or possibly something they read in a publication or heard on Catholic radio. Some marry a Catholic and want to share the same faith.

Others have a life-changing experience that shows them God is real. That's what happened with Ayers, who was prepared to receive the sacraments at the Easter Vigil Mass on Saturday, April 8 at Columbus St. Christopher Church with four others after completing her yearlong instruction through the Rite of Christian Initiation for Adults.

A few short years ago, Ayers, 29, never expected to be standing at the altar of a Catholic Church receiving Holy Communion and confirmation or making her first confession to a priest in the sacrament of reconciliation a few days earlier.

Growing up in Knox County, Ayers said she was not raised in a church environment. In fact, her father was raised Catholic but fell away from the faith and no longer believed in God.

"Most of what I knew about the Catholic Church were some unfortunate stereotypes and things I saw on TV," Ayers said. "Actually, for my entire childhood and a good chunk of my young adult life, I did not believe in God.

"I thought the whole idea of believing in a higher power was just dumb. And I guess I never really thought to educate myself because I thought it was a waste of time."

As she grew into young adulthood, she talked with a Catholic friend about his faith, and she began to ask questions. Then an incident that "smacked me in the face, metaphorically, that I do believe in God" occurred with she was 24 years old.

"I was involved in an altercation with another person who physically attacked me, and I was pretty concerned that I might not live that day," she said without going into specifics about the incident. "I was very scared, and there was nobody around to help me, and I couldn't access my phone.

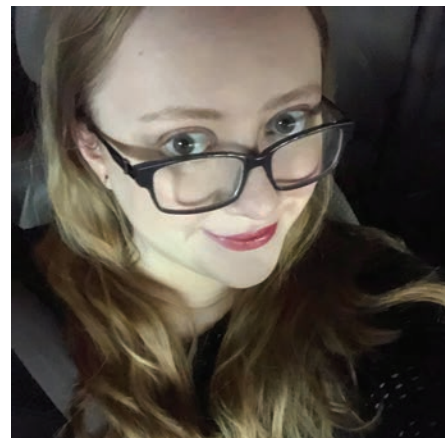
"I wasn't really sure what to do, and I couldn't talk out loud. So, I remember closing my eyes and thinking to myself — and I'd never done this before — 'If you are there, God, show me a sign. Tell me what to do. Help me.'

"As soon as I did that, the person took their hands off me and walked away."

Even before the perpetrator fled, she felt a calmness after calling on God to be with her at that moment.

"I can't really explain it," she recounted. "And I believe I was not meant to die that day. And I believe that situation showed me how important it is to seek God and to listen to Him."

After this life-altering experience, she



Emmilee Ayers

began searching for a faith community. Ayers attended several churches and was baptized in a Baptist church, but she was confused with how Protestant denominations interpreted the Bible in various ways and lacked consistency in their teaching of faith and morals.

Her Catholic friend encouraged her to learn more about Catholicism, and so she began reading. The more she studied, the more she liked what she was finding out about the universality of the Church and its verifiable apostolic tradition dating to Christ.

Living in the Grandview Heights area of central Ohio after spending several years in Las Vegas working as a teaching assistant, Ayers decided to attend Mass

at St. Christopher.

"I had no idea what the priest was saying," she said. "I just sat in the back and didn't talk to anyone, but I kept going. I really liked it."

She liked it enough that she planned to enroll in RCIA, but a series of family and personal issues kept her from starting classes in fall 2021.

One year later, in fall 2022, she joined the RCIA class at St. Christopher.

"The more I've learned about the Catholic faith, the more I've been putting the effort in to pray the rosary, go to Mass," she said. "I've noticed a major difference in my life. Yes, I still have struggles, and sometimes bad things happen, but I feel my faith has been strengthened.

"Even on my worst day, I know that I have God on my side."

Ayers has found the welcoming nature and passion of the Catholics she has met at the parish, among young adults and at the Columbus Catholic Women's Conference to be appealing.

She also has become passionate about the pro-life movement through the witness of her sponsor, Alanna Wills.

"Because of my talks with her, it's something I feel that's very important, and I feel more comfortable talking about it and doing things," Ayers said. "I've attended a couple of vigils for 40 Days for Life."

That's a significant change from her views as a college student at Bowling

See JOURNEY, Page 19



# DIVINE MERCY SUNDAY

## THE FIRST SUNDAY AFTER EASTER



Pope John Paul II said in his canonization of Sister Faustina, “It is important that we accept the whole message that comes to us from the word of God on this second Sunday of Easter, which from now on throughout the church, will be called Divine Mercy Sunday.” The Pope said this gift of mercy will be particularly needed in the third millennium. Mercy Sunday, as the main revelation that Jesus gave to St. Faustina, is the crowning of that gift of mercy for the whole world in our time.

“I demand the worship of My mercy through the Solemn Celebration of the Feast and through the veneration of the Image which is painted.” (Diary 742)

“On that day all the divine flood gates through which grace flow are opened.” (Diary 699)

**“This is not just one more devotion, just another booklet or picture. It’s incomparable with anyone or anything. The Devotion to The Divine Mercy is determining the destiny of the world, the destiny of humanity. No diplomacy, politics, or any human faculty or skill can save that which seems to be heading for the destruction man has prepared - not just for one individual, but for humanity. Only Jesus, the Crucified One and the Risen One can do this; and, this I maintain - through Mary.” – Franciszek Cardinal Macharski**

### OUR LORD’S WORDS TO SAINT FAUSTINA ABOUT DIVINE MERCY SUNDAY:

“The soul that will go to confession and receive Holy Communion shall obtain complete forgiveness of sin and punishment.” (Diary 699)

### OUR LORD SPEAKS:

“My mercy is greater than your sins and those of the entire world.” (Diary 1485)

### OUR LORD SPEAKS:

“Speak to the world about My mercy... it is a sign for the end times. After it will come the day of justice (Diary 848)...Souls perish in spite of My bitter passion...I am giving them the last hope of salvation; that is, the Feast of Mercy (Divine Mercy Sunday). If they will not adore My Mercy, they will perish for all eternity. Secretary of My mercy, write, tell souls about this great mercy of Mine, because the awful day, the day of My justice, is near.” (Diary 965)



## Divine Mercy Sunday events scheduled in diocese

The following parishes in the Diocese of Columbus have scheduled programs for Divine Mercy Sunday, April 16:

**CHILLICOTHE ST. PETER** – Novena recitation of the Chaplet of Divine Mercy, 7 p.m. Friday, April 7 (sung), then 3 p.m. daily from Saturday, April 8 to Saturday, April 15; anointing of the sick, after 8 and 11:30 a.m. Masses Sunday; Eucharistic Adoration, 12:30 p.m. Sunday; confessions, 2 to 4 p.m.; Chaplet recitation, meditations from St. Faustina Kowalska's diary, Benediction of the Blessed Sacrament, 3 p.m.

**CIRCLEVILLE ST. JOSEPH** – Holy Hour with confessions, 2 p.m.; Chaplet, 3 p.m.

**COLUMBUS HOLY FAMILY** – Adoration, noon, followed by confessions; solemn blessing and veneration of Divine

Mercy image, 2:30 p.m.; Chaplet, 3 p.m.; Benediction, 4:50 p.m.

**COLUMBUS SACRED HEART** – Adoration, confessions, 2 p.m.; Chaplet, 3 p.m.; Benediction, 3:15 p.m.

**COLUMBUS ST. CATHARINE** – Adoration, confessions, 2 to 3:30 p.m.; rosary, 2:05 p.m.; sung Chaplet, 3 p.m.; Benediction, 3:30 p.m.

**COLUMBUS ST. CECILIA** – Chaplet, blessing of Divine Mercy image, Adoration, confessions, 3 to 5 p.m.

**COLUMBUS ST. CHRISTOPHER** – Adoration and confessions, 1 to 3 p.m.; Chaplet with Bishop Earl Fernandes, 3 p.m., followed by Mass.

**COLUMBUS ST. LEO THE GREAT ORATORY** – Low Mass in Latin, 8 a.m.; High Mass in Latin, 10:30 a.m., followed by Chaplet in presence of the Blessed

Sacrament, Easter egg hunt for children in Moeller Park and family picnic in church parking lot.

**GAHANNA ST. MATTHEW** – Confessions, 2 to 3 p.m.; Holy Hour with Adoration and Chaplet, 3 to 4 p.m.

**GROVE CITY OUR LADY OF PERPETUAL HELP** – Adoration, prayers, confessions, 1 to 3 p.m.; Chaplet, 3 p.m.

**HILLIARD ST. BRENDAN** – Chaplet, 3 p.m.; confessions, 3 to 5 p.m.

**LANCASTER ST. MARK** – Benediction and Chaplet, 2:30 p.m., followed by Mass.

**MOUNT VERNON ST. VINCENT DE PAUL** – Adoration, reflections, confessions, 2 to 3 p.m.; Chaplet, 3 p.m.

**NEWARK BLESSED SACRAMENT** – Chaplet, 3 p.m.

**PICKERINGTON ST. ELIZABETH**

**SETON** – Holy Hour with Adoration, sung Chaplet, prayer, Benediction, 3 to 4 p.m.

**PLAIN CITY ST. JOSEPH** – Holy Hour, 2 to 3 p.m.; Chaplet, Benediction, 3 to 3:30 p.m.

**REYNOLDSBURG ST. PIUS X** – Adoration, confessions, prayers, rosary, Chaplet, 11 a.m. to 12:30 p.m.

**SCIOTO CATHOLIC COMMUNITY** – Adoration, Chaplet and other devotions, 2 to 4 p.m. at Pond Creek Holy Trinity Church, followed by dinner.

**SUNBURY ST. JOHN NEUMANN** – Holy Hour with Adoration, confessions, 12:30 to 1:30 p.m.

**WEST JEFFERSON SS. SIMON AND JUDE** – Adoration, Chaplet, confessions, 3 to 4 p.m.

### Bishop speaks at cemeteries seminar



Bishop Earl Fernandes addresses the Catholic Cemeteries of Columbus' first diocesan parish cemetery leaders seminar on Wednesday, March 8 at New Albany Church of the Resurrection. The seminar offered parish clergy, staff and volunteers the opportunity to learn the best practices of the cemetery industry, build their network of cemetery resources and enjoy the company of approximately 50 Catholic cemeterians. The event featured speakers from the death-care industry, who discussed topics such as cemetery legal issues, outsourcing landscaping services and building development and maintenance. Bishop Fernandes stressed the importance of ministering to those who are grieving and challenged those in attendance to be "social entrepreneurs" in their ministry as Catholic cemetery leaders. The day concluded with a question-and-answer session led by Rich Finn, the director of the Catholic Cemeteries of Columbus for over 40 years. The second annual seminar is planned for March 2024. To learn more about Catholic Cemeteries of Columbus, visit [catholiccemeteriesofcolumbus.org](http://catholiccemeteriesofcolumbus.org).

Photo courtesy Catholic Cemeteries of Columbus

### COLYER, continued from Page 13

a while, and so I (thought) I should figure out what the Church actually teaches."

Colyer said it led to a "three- or four-year deep dive," which consisted of her reading more than 50 books on Catholicism and the teachings of the Catholic Church.

When the pandemic hit in 2020, Colyer said it gave her additional time to read, think and pray.

She began listening to Father Mike Schmitz's The Bible in a Year podcast when it debuted in 2021, she said, to read more books of the Bible and get insight from a priest.

"Father Mike also had his Masses online, and so I started watching Mass at home," she said. "The way that he was so careful with the Body and Blood, (I) was like, 'There's something to this.'"

Colyer said she came across the quote "What are you protesting?" and it made her reconsider Protestantism.

"I never thought about it (before)," she said. "I didn't choose to be a Protestant; I just grew up that way. I was like, 'What am I protesting?' I guess I should I figure that out. And then eventually it was like, well, I guess I'm not protesting, ... so I really sat with that one for a while."

Colyer began RCIA instruction at Our Lady of Lourdes Church in fall 2022.

"I reached the point where I was like, if I don't at least take the next step of going into RCIA, it's coming down to I am rejecting Christ because I believed at that point He was truly (present) in the Eucharist," she said. "Where else do (I) go? I've got to move forward."

Colyer decided to sit in on an RCIA class.

"I just showed up the first night at RCIA," she said. "I had never been at (the) parish other than a garage sale four or five years ago. I didn't call ahead or anything. I said, 'I'm just going to show up and see how they teach it.'"

Colyer said she had a pleasant experience, but she was against converting at the time and glad she had months to decide.

"The deacon was amazing, and everybody was super welcoming and not pushy, which was great because I just wanted to hear it from their own mouths in the beginning," Colyer said. "Of course, in my heart, I was like, 'I'm going to probably have to do this.'"

The decision to convert would be monumental for her family.

"I will be the first Catholic in my family for generations," she said. "I don't have any idea when the last Catholic existed in my family – far beyond any family history I know."

Colyer said this made her resistant to convert, but the Eucharist gave her the confidence that it was the right decision. She said she realized how worship at Mass connected to the Bible.

"Looking at the Old Testament, it was always sacrifice," she said. "In the New Testament, I think it is Christ's sacrifice. That's what I like about (the Mass) – it's our own hearts, our own prayers uniting with that, and then we can still praise through music, and we can still communicate through prayer."

She said this differed from her experience of worship at Protestant churches.

"For a lot of the Protestant churches, their singing is their worship band," Colyer said. "You go to praise and worship, and it is really just singing and prayer, which I think can be acts of worship, but at the same time, I really think they're more acts of praise."

"We have the worship of the Mass and the sacrifice. There's that special, unique act of worship that trumps everything else."



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# Eucharistic procession goes through Ohio State campus

A Eucharistic procession at Ohio State University in Columbus brought the Real Presence of Christ in the Blessed Sacrament to the main campus during the evening of Tuesday, March 28.

A group of approximately 100 people joined the solemn procession that started at St. Thomas More Newman Center across Lane Avenue from campus and proceeded to the Main Oval before returning.

Led by seminarians from the Pontifical College Josephinum, the monstrance containing the body of Christ was carried by Father Adam Streitenberger, the executive director of the

Newman Center, past buildings and onlookers that included students, staff and faculty.

The Newman Center choir led the singing and praying of litanies and chants along the route. They were joined by campus missionaries and students.

The procession wound through the north campus and the Oval and past the Thompson Library and the North Rec gym.

The evening began with a 7 p.m. Mass at the Newman Center and Exposition of the Blessed Sacrament and concluded with Benediction.



Seminarians from the Pontifical College Josephinum lead a Eucharistic procession on the Ohio State University campus after a Mass was celebrated at the St. Thomas More Newman Center on Tuesday, March 28.

*Photos courtesy Buckeye Catholic.*

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Father Adam Streitenberger, executive director of the St. Thomas More Newman Center adjacent to Ohio State University in Columbus, carries the Blessed Sacrament in the monstrance through the Ohio State University campus on Tuesday, March 28.



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LOCAL NEWS AND EVENTS

# Diocesan honor choir to perform on April 24 at Ohio Dominican

The Diocese of Columbus Catholic Schools Honor Choir will present its 14th concert at 6:30 p.m. Monday, April 24 in the Matesich Theater of Ohio Dominican University (ODU), 1216 Sunbury Road, Columbus. The theme will be "Look at the World."

This will be the first such concert since March 2, 2020 when it was held at Gahanna St. Matthew Church. The event was canceled in 2021 and 2022 because of COVID restrictions. This year's concert will feature 160 singers from 11 grade schools, with a special performance by the ODU treble choir.

This event was developed by diocesan music teachers so their singers could perform challenging music in a large ensemble setting. Singers practice the music under the guidance of their music teachers and assemble for one afternoon rehearsal and evening performance led by Sheila Cafmeyer, choir director at ODU since 2012 and at Columbus Bishop Hartley High School from 2002 to 2010.

## Ohio Dominican offering reduced-price summer courses

Ohio Dominican University (ODU) will offer dozens of undergraduate courses this summer at more than half off the usual cost. The 27 courses will be available for \$410 per credit hour (including technology fee), which is significantly less than the current part-time student

rate of \$900 per credit hour.

The courses will be available to ODU students who wish to get ahead on coursework and save on tuition cost, as well as non-ODU students who wish to take the courses and transfer the credits to their home institution.

The courses will cover fields of study including art, science, business, English, sociology, philosophy and theology. Most also will be available online. A select number of courses will be available on ODU's Columbus campus. Course sessions range from two to eight weeks in length with start dates in May and June.

To learn more, visit [ohiodominican.edu/Summer](http://ohiodominican.edu/Summer) or contact ODU's admissions office at (614) 251-4500 or [admission@ohiodominican.edu](mailto:admission@ohiodominican.edu).

## Catholic Youth Conference returns to Indianapolis

The 2023 National Catholic Youth Conference will take place from Thursday to Saturday, Nov. 16-18 at the Indiana Convention Center in Indianapolis.

The event, presented by the National Federation for Catholic Youth Ministry, draws thousands of Catholic young people from across the nation for three days of praise, worship, Eucharistic Adoration and faith sharing.

It began in 1991 and has taken place in Indianapolis for the past decade, usually

on an every-other-year basis.

This year's theme is "Fully Alive," inspired by Genesis 1:23-27: "God created mankind in His image; in the image of God, He created them."

Participants will engage in workshops and prayer experiences, along with an interactive thematic village that includes artistic and recreational activities and opportunities to connect with religious communities and Catholic colleges and universities.

Hosts for the program will be Sister Josephine Garrett, CSFN; Catholic speaker Mari Pablo; and others. Entertainment will include For King & Country. For more information, visit [ncyc.us](http://ncyc.us).

## Christ Child Society seeks donations for layettes

The Christ Child Society of Columbus is providing an opportunity for interested individuals to send a needy newborn home from the hospital swaddled in love, comfort and caring with a layette provided by the group.

Christ Child Society members purchase and bundle the items for the layettes and deliver to local hospitals and agencies to little ones in need.

For a \$50 donation, a personalized Mother's Day card will be sent to your mother, grandmother or special honoree announcing the gift of giving in her honor.

All online and mail-in orders must be returned by Friday, April 21 to ensure delivery by Mother's Day, Sunday, May 14.

Visit [www.christchildssociety.org](http://www.christchildssociety.org) and select the Mother's Day Layette Fund tab for more information. Contact [sdamop@gmail.com](mailto:sdamop@gmail.com) or [bkistler@msn.com](mailto:bkistler@msn.com) with any questions.

## Serra Club to sponsor vocations essay contest

Beginning with the 2023-24 school year, the Downtown Columbus Serra Club will be sponsoring an essay contest for boys on the subject of vocations to the priesthood.

The contest will be open to eighth-grade students and will award 10 \$1,000 tuition assistance grants to diocesan high schools as prizes. Prize winners will be announced in the spring of 2024. The club hopes to grow this contest in subsequent years and ultimately award \$40,000 in grants to 10 students each in eighth to 11th grades.

The club said the mission of the program is to help Bishop Earl Fernandes achieve his goal of developing a culture of vocations. Its vision is to expand the number of scholarships by 10 and add one grade level each year through 2027, with scholarships totaling \$40,000. By 2030, it hopes to have raised enough funds to have an endowment sufficient for awarding \$40,000 in scholarships annually.

## EX-EVANGELICAL, continued from Page 12

Church and going to the Mass, I loved that it wasn't about entertainment. It wasn't about people worshipping a certain way. ... It's just about people coming together to worship the Lord in a way that is orderly. It's just about God."

Speed admired that the teachings of the Catholic Church were "controlled by a Magisterium that enforces theology" and the "liturgy was theologically correct as to what the Catholic Church believes."

However, he said he had fears and prejudices about Catholicism because of past acquaintances who identified as Catholic but were not genuine in their faith and lived contrary to Church teaching.

In June 2022, he attended Father John Riccardo's "The Rescue Project Live!" held at the Ohio Expo Center.

"After the conference, a lot of my prejudices were shattered, ... especially when Father John Riccardo was talking so fervently about the Gospel and about saving people's souls and people being in communion with God as much as I had heard it from the Evangelical community," he said. "The conference was a huge part in my conversion."

In fall 2022, Speed began RCIA instruction.

"I finally feel that I can come into a belief system where I don't have to worry about the fact that these beliefs started with the Protestant Reformation, started with schismatics, that they have been here for 2,000 years," he said.

At first, Conrad was against the idea of her husband converting, but after a few months, Speed said, she had

a change of heart. Conrad decided to attend RCIA class with her husband.

Speed said he is amazed by the transformation he has witnessed in his wife's faith.

"I've never seen my wife like this now, where she is really fervently and completely owning her own faith," he said of the way Conrad has embraced the Catholic faith. "It's incredible. She is more of a Christian woman now than she ever has been, and she was, but she's owning her own faith in a totally different way now."

Speed said he and Conrad plan to enter the Catholic Church together at Easter.

"We are both very excited, and we are relieved that we finally are coming into a Christian tradition that we believe is surrounded in truth, as well as the very beginnings of Christianity in history.

"There are certain things we are scared of – theologies around Mary and patron saints, as well as in persona Christi (a priest ministers "in the person of Christ") – but we understand better why the Catholic Church believes that, and we understand that simply because we're uncomfortable does not mean that it's wrong," he said.

Speed said he struggled with certain Church theologies, such as in persona Christi and the Blessed Mother being preserved from sin, because of his Protestant background.

"There's some things that I'm scared about, but it doesn't mean that it's wrong," Speed said. "It just means I need to pray about it, that I need to listen and understand, as well, what the Catholic Church believes

when (the Church is) talking about it."

He is excited to receive the Eucharist, which he said he was first drawn to when he learned about Transubstantiation.

Speed was confused at first how the Eucharist could be the real Body and Blood of Christ, but he said he came to understand.

"Now I really do believe in what Jesus said when he said, 'This is My Body and My Blood,' and why all those people left Him, because that's exactly what He meant."

## Words of Wisdom

by Pat Battaglia, aka Dr. Fun

Draw a path from letter to letter to spell the words given in capital letters that completes the wisdom statement.

Move one square at a time, up, down, right, left or diagonally until all letters are used once. Ignore any black squares.

We stand tallest when ...

H	T	O	N	A
E	O	P	T	P
R	E	O	O	L
S	T	W	E	H

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WE STOOP TO HELP ANOTHER



Easter Sunday Year A

## Season's joy must be shared

Acts 10:34a, 37-43  
Psalm 118:1-2, 16-17, 22-23  
Colossians 3:1-4 or 1 Corinthians 5:6b-8  
John 20:1-9, Matthew 28:1-10 or Luke 24:13-35

Many cultures have expressions of Easter joy that are known to everyone. Most are a variation of the simple proclamation of Easter: Jesus Christ is Risen, Alleluia, Alleluia! – He is Risen indeed, Alleluia, Alleluia! The Responsorial Psalm offers one of these cries of joy that is common:

This is the day the Lord has made; let us rejoice and be glad.

Unfortunately, in the English-speaking world, this custom of sharing the Good News is not universally known. We may do well to “re-introduce” it. This is a simple way of creating a common culture. Give this a try. Teach them to your friends and family.

Some deacons and priests make use of these expressions to begin their homilies and are consistent in using them every time they preach. This puts the simple phrases on the lips of their hearers and serves as a message that can be carried out to the world. Children especially easily learn these expressions, and they are creative in making use of them.

God is good.

– All the time.

All the time.

– God is good.

Although it might seem a bit foolish to be so predictable, this approach offers a clear message that is received every time one preaches, whether any other part of the homily is remembered.

The Gospel of Easter offers several options. In each option, there is a moment of proclamation of the mystery surround-

*Divine Mercy Sunday Year A*

### 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.



ing the event of the Resurrection and a response to it. This fits well with the responsive proclamation just described.

Mary Magdalene and Peter are given a special place as the first ones to receive the news of the Resurrection. Mary Magdalene invites the disciples of the Lord to hear the news of the empty tomb (John 20) and, with the other women, to charge them to meet the Lord in Galilee after (Matthew 28). For an evening Mass on Easter Sunday, the Emmaus account is suggested (Luke 24).

Mary Magdalene's words and the testimony of the other women mentioned are received with skepticism. When (Simon) Peter corroborates the truth of the message, the proclamation is shared “officially”: “The Lord has truly been raised and has appeared to Simon!”

There is a tradition outside of Scripture that Jesus first appeared to His mother, Mary. It is fitting that this “hidden” appearance leaves the intimacy of that encounter to the mother and Son. When the news is heard and believed by the disciples, most of whom had deserted Jesus in the Garden of Gethsemane, it begins to take flight as the truth that sets us free.

We become ready to continue to experience the hidden Presence of the risen Lord, seeing Him in spite of the emptiness we might feel, when the wrappings of our pain are set aside. We put our trust in the testimonies of the first witnesses – unofficial and official – and we enter

4/10-4/15

MONDAY

Acts 2:14,22-33  
Psalm 16:1-2a,5,7-11  
Matthew 28:8-15

TUESDAY

Acts 2:36-41  
Psalm 33:4-5,18-20,22  
John 20:11-18

WEDNESDAY

Acts 3:1-10  
Psalm 105:1-4,6-9  
Luke 24:13-35

### The Weekday Bible Readings

THURSDAY

Acts 3:11-26  
Psalm 8:2ab,5-9  
Luke 24:35-48

FRIDAY

Acts 4:1-12  
Psalm 118:1-2,4,22-27a  
John 21:1-14

SATURDAY

Acts 4:1-13-21  
Psalm 118:114-15,16-21  
Mark 16:9-15

4/17-4/22

MONDAY

Acts 4:23-31  
Psalm 2:1-9  
John 3:1-8

TUESDAY

Acts 4:32-37  
Psalm 93:1-2,5  
John 3:7b-15

WEDNESDAY

Acts 5:17-26  
Psalm 34:2-9  
John 3:16-21

THURSDAY

Acts 5:27-33  
Psalm 34:2,9,17-20  
John 3:31-36

FRIDAY

Acts 5:34-42  
Psalm 27:1,4,13-14  
John 6:1-15

SATURDAY

Acts 6:1-7  
Psalm 33:1-2,4-5,18-19  
John 6:16-21

### DIOCESAN WEEKLY RADIO AND TELEVISION Mass Schedule: Weeks of April 9 and April 16, 2023

#### SUNDAY MASS

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

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

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

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

(Encores at noon, 7 p.m., and midnight).

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

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

#### DAILY MASS

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

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

**WE PRAY THE SEASONAL PROPSERS FOR THE OCTAVE OF EASTER AND WEEK II OF THE LITURGY OF THE HOURS**

into the responsibility of proclaiming the messages in our own time.

The glorious season of Easter opens with the Alleluia that bursts out at the Easter Vigil. Now begins a season of 50 days that deserves a full celebration. May we keep our eyes fixed on “what is above, not of what is on earth.”

St. Paul reminds us that we share in the Resurrection: “For you have died, and

your life is hidden with Christ in God. When Christ your life appears, then you too will appear with him in glory.”

Let us rejoice together in Christ and in the victory that He has won for us over sin and death. Jesus Christ is risen, Alleluia, Alleluia!

Go ahead, say it aloud: He is risen indeed, Alleluia, Alleluia!

Now, share that message and let others know your joy!

## Christ's early followers shared His teachings; we can, too

Acts 2:42-47  
Psalm 118:2-4, 13-15, 22-24  
1 Peter 1:3-9  
John 20:19-31

During the Easter season, the Acts of the Apostles supplies the first reading. We see the growth of the community that first gathered in Jerusalem. We hear the proclamation of Jesus' disciples who have been transformed by the Spirit.

Observing how the Apostles and the other disciples have become bold proclaimers of the Gospel, willing to embrace suffering and even to face death, we see that their encounters with the risen Lord have made them confident in the truth they share.

This Second Sunday of Easter presents the pattern of Christian life that endures to the present day: “They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of bread and to the prayers.”

The teaching of the Apostles comes to us through the New Testament and through the living Magisterium, the

teaching authority that guides our response to the culture of our times. The Catechism of the Catholic Church offers a compendium of teaching and serves as a model for learning the faith.

The witness and writings of the popes and other Church leaders of our day offer a “commentary” on the world in which we live and provide light that flows from the Gospel.

Communal life is the expression of the unity that flows from the Spirit, giving each one charisms and gifts to build up the Church. The breaking of the bread is the Eucharist, the source and summit of our Christian life. The prayers are the prayers of Jesus and His disciples, following and building on the tradition of prayer that comes from our Jewish heritage.

In particular, the praying of the Psalms at certain times of the day, at gatherings of the community in homes and in sacred places – for the disciples in Jerusalem, at first the Temple, where Jesus Himself had taught.

The common life of the Spirit, where all that is received by each is shared with all, is the model presented by Acts 2 as the ideal form of Christian community.

The Resurrection appearances presented in John 20 include the story of Thomas, who, by his absence and then by his witness to the fact that Jesus is truly risen, offer an enduring help to our faith.

Jesus meets Thomas where he is, unconvinced that Resurrection is possible. Seeing that it is really Jesus, the One who was crucified, Who now stands before him, Thomas goes beyond what he sees to the deepest reality.

“Thomas answered and said to him, ‘My Lord and my God!’ Jesus said to him, ‘Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.’”

We can put our trust in those who first encountered the risen Lord. They received the breath of the Spirit when Jesus came to them, and He empowered them to continue to live in His Presence through the sacraments.

The sacrament of reconciliation was formally “instituted” on the evening of Easter when Jesus breathed on them and said, “Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose

sins you retain are retained.”

It was given an expression in the personal renewal of Thomas by the Lord, and Thomas saw what we continue to see in the sacraments, the power of the One Who is Lord and God to share divine life with us.

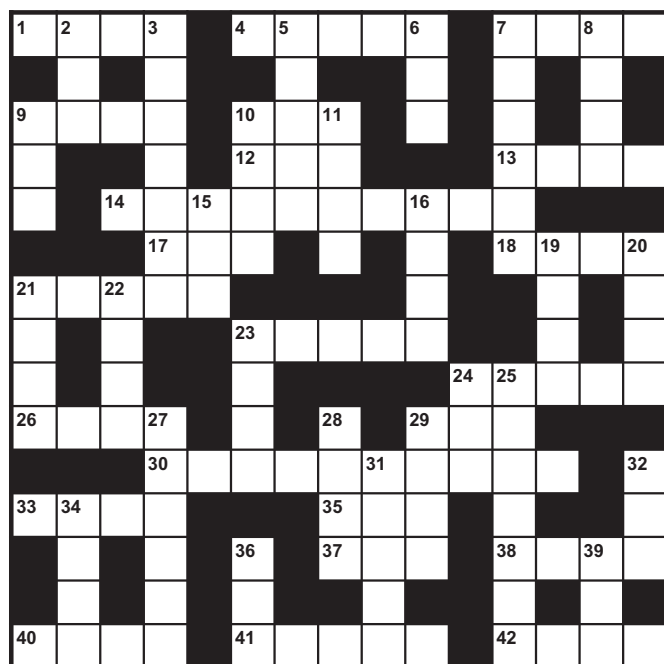
John tells us the reason for writing about the signs we will be hearing about throughout the Easter season: “These are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.”

We are sent on the same mission as these first followers of “The Way.” We are to proclaim what we have experienced and to share the very life of Jesus. We do so by our commitment to the teachings of the Church, to the sacramental and communal life that is the Church alive today and to the prayers that sanctify all time.

Let us put our trust in Jesus and His promise to bring salvation to us and to the whole world.



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**ACROSS**

- 1 Number for the last Leo
- 4 Eden fruit?
- 7 California diocese named for Saint Joseph (with "San")
- 9 Commander of the army who was made king over Israel in 1 Kings
- 10 Animal of sacrifice in the Old Testament
- 12 \_\_\_ pro nobis
- 13 OT historical book
- 14 One of Paul's epistles
- 17 "...your \_\_\_ and your staff comfort me." (Ps 23:4)
- 18 Nazareth, to Jesus
- 21 Commandment word
- 23 Laying on of \_\_\_
- 24 "\_\_\_ Angelicus"
- 26 Breaks the eighth commandment
- 29 The feast of St. Polycarp is in this month (abbr.)
- 30 \_\_\_ Union
- 33 Father of Joseph, according to Luke
- 35 OT prophetic book
- 37 French holy woman (abbr.)
- 38 Donation to the poor
- 40 \_\_\_ of David
- 41 "\_\_\_ Dolorosa"

**DOWN**

- 2 "\_\_\_ the vine..." (Jn 15:5)
- 3 Patron saint of farmers

- 5 Purloined fruit in Augustine's Confessions
- 6 "Take and \_\_\_; this is my body." (Mt 26:26)"
- 7 Religion of Jesus
- 8 Son of Adam
- 9 Symbol of Confirmation
- 10 Large crucifix
- 11 Liturgy
- 15 Nephew of Abraham
- 16 Commandment carrier, and others
- 19 Second son of Judah
- 20 Son of Seth
- 21 Monk's hood
- 22 Bad habit
- 23 Biblical instrument
- 24 Abbr. for two NT epistles
- 25 Wife of King David
- 27 Land in which the tower of Babel was built
- 28 Doctrines
- 29 Moses' was radiant after he was in the presence of the Lord in Exodus 34
- 31 Donate a portion of money to church
- 32 Samson killed a thousand men with this animal's jawbone
- 34 Direction from Bethlehem to the Jordan
- 36 Abbreviation for the Mother of God
- 39 Son of \_\_\_

**JOURNEY, continued from Page 13**

Green State University.

She said she considered herself to be pro-choice and lacking in knowledge about fetal development until her senior year when the Columbus-based, pro-life ministry Created Equal came to campus with graphic signs depicting unborn children.

"A lot of people were super-mad at them, myself included," she said. "How could they do that? I told myself that the images weren't real, but I couldn't get it out of my head.

"The more I looked into it, I realized that I was wrong, that this (abortion) is not something we should do. This is a grave wrong."

She said she has come to learn that the abortion industry not only kills babies and profits from it but also harms women physically, mentally and spiritually.

As an example, Ayers pointed out the recent effort by abortion advocates in Ohio to put before the state's voters in November a proposed constitutional amendment that would make abortion legal until birth.

"If you want to know more about that, contact your legislator," she said.

Ayers actually considered a legal career herself but left law school after a semester when she realized it wasn't a good fit for her. After working at several jobs and then going to Las Vegas for two years, she

came back to central Ohio to be closer to family and friends. She's now working toward a teaching license for middle school English language arts.

A sister, who is not Catholic, will drive to Columbus from Cleveland to attend the Easter Vigil and watch Ayers receive her first Holy Communion and confirmation.

"The fact that she would come anyway even though she doesn't share the faith makes me hopeful," Ayers said. "Hopefully, I can eventually guide other people in my life."

Part of Ayers' final preparation for the sacraments at the Easter Vigil was going to confession, which for many new Catholics can cause trepidation when revealing for the first time their sins to a priest who acts in the person of Jesus Christ to grant absolution.

"The thing I'm worried about is talking too loud," she said. "But I know it will be a good experience. It's one of those things you've never gone through before, and you just have to go in and get it over with. I'm pretty sure I will cry."

If the tears do flow, they won't be because she's unhappy.

"Long story short, I have nothing but great things to say about my experience," she said. "I'm going to be Catholic, and I'm so excited about it. It's been an amazing journey."

**COMPUTER SUPPORT SPECIALIST**

**THE PONTIFICAL COLLEGE**, a Roman Catholic seminary in Columbus, Ohio, needs a full-time IT Computer Support Specialist. The IT Computer Support Specialist is responsible for supporting, maintaining, monitoring, updating, troubleshooting, and repairing one or more computer systems (including servers and workstations), network components, software, and applications. Responsibilities include:

- Resolving work orders for hardware and software issues including troubleshooting basic connectivity problems
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- Training and assisting with use of desk top office applications
- Auditing and analyzing security and application log files
- Building PCs, installing operating systems and managing user activity in a LAN environment

We require a bachelor's degree in computer science or four years equivalent experience. Cisco, Microsoft and other Network certifications are a plus. The successful candidate will have strong customer service, written and oral skills. We require a proficiency in Office 365 programs and familiarity with Microsoft Soft Server, Active Directory, File Server, Print Server, Policy Management, Windows Firewall and Windows 10/11. The individual will also be familiar with network protocols such as TCP/IP, DNS and DHCP. Experience working with Virtual Machine technologies and familiarity with MAC OS is a plus.

Please respond with a resume, letter of interest and salary history by **April 14, 2023** to: The Pontifical College Josephinum, 7625 North High Street, Columbus, Ohio 43235, **Attention: Associate Director of IT**. Alternatively, you can email the information to: **itech@pcj.edu**.

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# PRAY FOR OUR DEAD

**BAIRD**, Veronica D., 81, March 23  
Our Lady of Victory Church, Columbus

**CAPPARUCCINI**, Emogene "Jean" (Sturgill), 95, March 25  
Sacred Heart Church, Columbus

**DATZ**, Jerome T., 61, March 14  
St. Edward Church, Granville

**DELPHIA**, Dr. John M., 98, March 25  
Our Lady of Peace Church, Columbus

**DEW**, Richard A., 74, March 14  
Church of the Resurrection, New Albany

**DORRIAN**, Janice (Flynn), 85, March 20  
St. Timothy Church, Columbus

**HARTINGS**, Frederick N., 87, March 28  
Christ the King Church, Columbus

**FRANCOIS**, Teresa (Donlea), 54, March 19  
St. Brigid of Kildare Church, Dublin

**GRUBER**, Carol (Kutz), 79, March 25  
St. Margaret of Cortona Church, Columbus

**GULLATTA**, Phillip A., 80, March 22  
St. John Neumann Church, Sunbury

**HAYES**, Joan E., 79, Feb. 22  
St. Anthony Church, Columbus

**LEE**, Joseph, 90, March 15  
St. Bernadette Church, Lancaster

**McCONNELL**, Christina M., 59, March 19  
St. Nicholas Church, Zanesville

**MORO**, Sevio J. "Sam," 96, March 23  
Our Lady of Victory Church, Columbus

**PROSEK**, Joseph Robert, 87, March 21  
Sacred Heart Church, Coshocton

**ROBERTS**, Richard Y., 83, March 15  
St. John XXIII Church, Canal Winchester

**SHAW**, Helen Rose, 94, March 22  
Sacred Heart Church, Coshocton

**TEAL**, Mary L., 98, March 24  
St. James the Less Church, Columbus

**WINFIELD**, Mary A., 87, March 21  
Our Lady of Perpetual Help Church, Grove City

**WOHLFROM**, Arthur F. Jr., 84, March 28  
St. Agatha Church, Columbus

**YARMESCH**, Margaret, 90, Feb. 15  
St. Bernadette Church, Lancaster

## Sister Marion Karl, OSF

Funeral Mass for Sister Marion Karl, OSF, 98, who died Monday, March 27, was celebrated Saturday, April 1 at the Motherhouse of the Sisters of St. Francis of Penance and Christian Charity in Stella Niagara, New York. Burial was at the sisters' cemetery.

She was born on May 12, 1924 in Buffalo, New York to Casper and Josephine (Andrews) Karl. She earned a Bachelor of Science degree in education in 1958 from Rosary Hill College (now Daemen College) in Amherst, New York.

She entered the congregation of the Stella Niagara Franciscans on Sept. 2, 1945 and professed her vows on Aug. 18, 1947, taking the name Sister Bernetta.

In the Diocese of Columbus, she was

a teacher at Columbus St. Peter School (1947-1948), Columbus St. John School (1948-1951), New Lexington St. Aloysius Academy (1950) and Columbus Sacred Heart School (1958-1959).

She also taught at schools in New York, West Virginia and South Carolina and was convent housekeeper at Athens St. Paul Church in the Diocese of Steubenville. She retired in 2006 and became a resident of the Stella Niagara Health Center in 2014.

She was preceded in death by her parents; a brother, Norbert; and a sister, Vera Hunold. Survivors include a brother, Donald; and sisters, Dorothy Smith and Rita Hess.

## Paul H. Coleman Jr.

Funeral Mass for Paul H. Coleman Jr., 79, who died Saturday, March 11, was celebrated Friday, March 24 at Columbus Christ the King Church. Burial was at St. Joseph Cemetery, Columbus.

From 1991 to 2016, he was president and chief executive officer of Maryhaven, which specializes in treatment for people with addictive illnesses.

Maryhaven was opened as Mary's Haven in 1953 by the Sisters of the Good Shepherd, who were asked by Bishop Michael Ready to create a home for women having problems with alcohol. Today, it is a privately operated nonprofit organization with 26 programs in six locations in central and north central Ohio, treating 9,000 patients per year.

He was born on Aug. 15, 1943 to Paul and Mary Coleman. He was a graduate of Columbus St. Thomas School and Columbus Bishop Hartley High School. He received a Bachelor of Arts degree in 1965 from Ohio State University, where he was

a member of the football team, and received a Juris Doctorate degree from the Ohio State College of Law in 1968.

Before coming to Maryhaven, he was legal counsel for the Franklin County Welfare Department, assistant director of the Ohio Department of Public Welfare and director of the Governor's Office of Recovery Services. He also served as board chair of the Youth Advocate Services and the Ohio Hunger Task Force. While in private practice, he represented the Columbus area's first homeless shelter on a no-fee basis. His work at Maryhaven was recognized with several awards over the years.

He was preceded in death by his wife of 54 years, Deborah (Dye), who died three weeks before him. Survivors include a son, Paul (Colleen); daughters, Elizabeth (Holbart) Toledo and Miriam (Edward) Chang; four grandsons and three granddaughters.

## Sister Ruth Hamel, OP

Funeral Mass for Sister Ruth Hamel, OP, 63, who died Monday, March 27, was celebrated Saturday, April 1 at the Motherhouse of the Dominican Sisters of Peace. Burial was at St. Joseph Cemetery, Columbus.

She was born on May 11, 1959 in Detroit to Daniel and Sarah (Knight) Hamel. She was a graduate of Dondero High School in Royal Oak, Michigan, earned a Bachelor of Arts degree in theology in 2009 from Ohio Dominican College (now Ohio Dominican University) and took course work at Oakland Community College in Waterford, Michigan.

She entered the congregation of the Dominican Sisters of St. Rose of Lima (now the Dominican Sisters of Peace) in

Oxford, Michigan in 1996 and professed her vows on Aug. 20, 2000.

She was pastoral minister and adult faith formation director at Columbus Immaculate Conception Church from 2010 to 2021, when she entered a life of prayer and community service at the Motherhouse. She earlier served as an assistant at St. Mary's Retreat Center in Oxford.

She was preceded in death by her parents; a brother, Gary Michael; and a sister, Mary. Survivors include brothers, Daniel and James; and sisters, Nancy Fretland, Mary Larsen and Lori.

## Teresa Montavan

Funeral Mass for Teresa Montavan, 95, who died Sunday, March 19, was celebrated Tuesday, March 28 at Columbus St. Agatha Church.

She was born on June 21, 1927 to Paolo and Enerina (Centofanti) DiPaolo. She was a graduate of Columbus Holy Rosary High School and received a Bachelor of Science degree in 1950 in music education from Ohio State University.

She taught at St. Agatha School for 24 years and received a Golden Apple award for teaching from the Upper Arlington Civic Association. She also sang with Opera Columbus and was a cantor and soloist at St. Agatha Church, where she was choir director for 10 years.

She was preceded in death by her parents; husband, Harry; brother, Richard,

and sisters, Florence, Mary, Nevina DePaul, Louise Keefe Meder, Esther Gibson and Paula White. Survivors include a son, Harry (Kelly); daughters, Michele (Tom) Hoyle, Laurie (Ed) Avery and Patrice (Tim) Morley; 11 grandchildren and nine great-grandchildren.

## CROSSWORD SOLUTION

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**WORDS OF WISDOM SOLUTION**



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## Institute offers comprehensive instruction in sacred music

The General Instruction of the Roman Missal indicates that “great importance should be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of peoples and abilities of each liturgical assembly (GIRM 40).” However, many parish music directors with limited training in sacred music are unsure how to implement music programs which reflect the Church’s guidance on music and the time-honored traditions of the Church’s history. In particular, the use of the Propers, Gregorian chant, and the organ may be challenging even for very skilled musicians who come from backgrounds in piano, modern choral conducting, or music education. The GIRM also asserts that “the main place should be given, all things being equal, to Gregorian chant, as being proper to the Roman Liturgy. Other kinds of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful” (GIRM 41) and the Diocese of Columbus has recently provided guid-

ance reaffirming these statements.

The Sacred Music Institute of America was founded five years ago to assist church musicians in developing these skills. SMIA was inspired by the thorough musical curriculum offered at the Pontifical College Josephinum, where the Institute’s founder, Dr. Jason Keefer, is Director and Assistant Professor of Sacred Music. Sacred Music Institute of America focuses on practical education that begins with insight into the specific needs of the parish. Within the Columbus diocese, the Institute speaks to the “why” and the “how” of cohesion of sacred music among parishes linked back to the Catholic documents. Dr. Keefer talks to each student to determine specifically how the Institute can meet those needs. Our students come from varied backgrounds. Some have no formal music education from an academic institution. Many are part-time church musicians. Some are retired, wanting a second career. Others are young adults just beginning to learn about the role of sacred music in the liturgy.

Sacred Music Institute of America also

offers training for priests and deacons. This program, “Chanting the Liturgy”, concentrates on the role of the celebrant’s chants in the Roman Missal. The training opportunities include online seminars on vocal technique, reading Gregorian and modern notation, Church documents pertaining to music, clergy/musician collaboration, music selection and planning, and liturgical chant. Priests and deacons can watch these seminars on their own schedule. One-on-one vocal coaching and courses on the history of sacred music, music theory, and intensive Gregorian chant study are also available.

Pastors are often the catalysts for the development of a sacred music program. They hire church musicians who bring both strengths and opportunities for growth to their jobs. Several students with no formal musical education from an academic institution have stated:

- The Institute takes a student from where they are in order to meet their needs.
- I quickly learned techniques that allowed me to transition from piano to

organ.

- I know much more about sacred music than I ever thought I would.
- It’s helpful that Dr. Keefer comes to my church to explain how registration is different at each church.
- My instructor is equipped with the tools that teach me how to play a service.
- I have learned a lot in a short period of time.
- Sometimes we talk about job related things in addition to my specific pieces. This gives me confidence in my job
- I have learned more than technique. I have learned how to be more interpretive in my music.
- It’s of a wonderful family feeling.
- One is never too old to learn.
- My teacher talks to me about how to practice. What happens between the lessons is so important.

Beyond organ training, students learned conducting techniques, chant, how to develop a church choir, how to work with a choir, the role of sacred music in the liturgy, interpersonal skills

See SACRED, Page 23



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Coaching and mentoring for beginners through advanced musicians.



Online lessons in organ, voice, and conducting.

### Continuing Education for the Church Musician



Partial scholarships available for those within the Columbus diocese. Contact the Institute directly for more information.

614.395.7783  
sacredmusicinstitute.org



ADVERTORIAL

**SACRED**, continued from Page 22

and specific skills that are relevant to developing and enhancing a sacred music program.

Several students have been able to obtain their first jobs in a parish while going through their education.

As the individual needs of each student are paramount, and with Easter and Christmas the busiest times for a church musician, Dr. Keefer visits each of his local students at their respective parishes a week or two before Easter and Christmas to register the organ. Each organ is different, and the sound can vary depending upon the acoustics of the church. What distinguishes one organist from another is the ability to link the music with the sacred text.

The Institute's students can take organ, voice, and conducting lessons in person or online, listen to one-hour seminars, or enroll in ten-week online classes. The typical student within the Columbus diocese takes in-person lessons. We offer more than 10 classes, including History of Sacred Music, Music Theory, Organ Literature, three levels of Gregorian Chant, Conducting, and Organ Improvisation. For a full list of

classes, visit our website [www.sacredmusicinstitute.org](http://www.sacredmusicinstitute.org)

"Beyond the Notes" is a class that speaks to the development of sacred music programs. As the name suggests, the class focuses on the non-musical side of sacred musician skills. This three-part class includes interpersonal skills, liturgical music resources, and planning for the liturgical year.

Sacred Music Institute of America, LLC offers both short-term summer and long-term educational opportunities. Certification as a choir director, organist, or music director includes lessons, individualized mentoring sessions, and classes. This summer, the Institute is offering a jumpstart package that combines 5 lessons with History of Sacred Music, Gregorian Chant for Beginners, and seminars on Church documents, liturgical planning and resources, the liturgical year, and transforming your parish music program.

Partial scholarships are available for those within the Columbus diocese. Contact the Institute directly at 614-395-7783 for details.

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\*Ohio tax credit is limited up to \$750 per person, or \$1,500 if married filing jointly. Consult your tax advisor for guidance. The Emmaus Road Scholarship Fund is a certified scholarship granting organization in the state of Ohio.

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