

SPECIAL GRADUATION ISSUE INSIDE

The CATHOLIC TIMES

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**PRIEST ORDAINED
FOR DIOCESE**

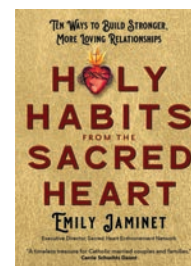
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RESULTS AVAILABLE

Bishop Earl Fernandes released on Thursday, May 25 the final results of the Real Presence Real Future initiative that charts a course for parishes and schools throughout the diocese, Page 2



SACRED HEART MONTH

A new book on the Sacred Heart of Jesus by a local author and a new campaign from the Sacred Heart Enthronement Network are out in time for the month of the Sacred Heart in June, Page 13

Three-year process led to Real Presence Real Future results

The diocese released the final results of the Real Presence Real Future (RPRF) initiative on Thursday, May 25 after an extensive three-year evaluation process designed to help shape the mission of the diocese for generations to come and serve its people in a 23-county area with a particular focus on evangelization.

Bishop Earl Fernandes spent his first 12 months in Columbus since his installation evaluating the recommendations from several rounds of draft models and feedback from parishes, schools, committees and clergy to determine the best course of action to meet the needs of parishioners and priests.

After reviewing the recommendations, the bishop accepted some of them and rejected others. The results can be found at www.realpresencerealfuture.org.

“Real Presence Real Future, we have said over and over again, it’s about the mission of evangelization,” Bishop Fernandes said. “I think through these changes we will have parishes that are not just maintaining what they have but are actually evangelizing, making new disciples, new followers, so that Catholicism is not seen merely as a religion but as a whole way of life.”

RPRF was initiated three years ago by Bishop Robert Brennan, who led the diocese from March 2019 until November 2021 when he left to become the bishop of the Diocese of Brooklyn, New York. Its genesis came out of a clergy convocation in fall 2019 when priests expressed concerns about future ministry in parishes across an expansive diocese and how to deal with the dwindling numbers within their ranks.

Bishop Brennan appointed Father Michael Hartge, the Moderator of the Curia, to lead the diocese’s RPRF efforts, which began in earnest in early 2021 and included an initial Disciple Maker Index survey, 40 Days of Adoration, a Eucharistic gathering, draft models, question-and-answer periods, regional public commentary sessions and publication of information through the www.realpresencerealfuture.com website.

A first round of draft models was released in fall 2021 and a second round after public feedback was presented in spring 2022. Final recommendations for parish and school mergers, consol-



Real Presence Real Future

idations and closings were presented to Bishop Fernandes in fall 2022 for his evaluation.

Since that time, the bishop has evaluated needs in urban and rural areas while traveling extensively throughout the diocese.

In his previous assignments with the Apostolic Nunciature in Washington, D.C., and as a priest in the Archdiocese of Cincinnati, he witnessed firsthand similar initiatives to streamline parish structures.

“That this was happening in Columbus was not surprising to me,” Bishop Fernandes said. “After hearing from the priests, (Bishop Brennan) saw some of the data, and he began, so it seemed natural to continue that process of listening and discernment.”

“I saw how much pressure the priests were under to try to provide for multiple parishes, even as many of our clergy continued to age. ... Sometimes, the structures have to be modified in order to be able to evangelize better.”

In February, Bishop Fernandes announced a host of clergy assignments scheduled for July in collaboration with the diocesan personnel board to account for retirements of pastors in large parishes and also to allow time for priests to prepare to move to parishes where consolidations or mergers are scheduled to take place.

“We have 12 priests who are over age 70 still functioning as pastors,” Bishop Fernandes said. “At a certain point, we knew we were going to have to make decisions and have pastors who have the energy and leadership abilities to help parishes come together to evangelize or pastor multiple parishes.”

The growing presence of religious orders has allowed Bishop Fernandes to offset the shortage of diocesan priests by placing clergy, many of whom are able to minister to ethnic populations including

Spanish speakers, at parishes in the Columbus area and in other counties.

One of the new arrivals this summer will be the Capuchin Franciscan Fathers at Columbus Christ the King and St. Thomas the Apostle churches. Both will remain open, as well as All Saints Academy, under the administration of the Capuchins through a canonical merger (an amalgamation of the two parishes) after a final RPRF recommendation to close St. Thomas the Apostle was rejected.

“I think we’ve listened to the feedback of the people in a lot of different areas, and I’ve gone out to the different parishes and been with the people and seen with my own eyes what might be necessary, and I am really sympathetic to the rural areas,” Bishop Fernandes said.

While mergers and consolidations are slated in some rural areas, some alterations to the final recommendations were made. In Muskingum County, Dresden St. Ann and St. Mary Mattingly Settlement will remain open with a pastor in residence, and the two Zanesville parishes will be under the direction of a single pastor. And there will be a chaplain at Bishop Fenwick Elementary and Bishop Rosecrans High schools.

Priests will continue to be assigned as chaplains at the diocesan high schools not only as a means to educate and guide young people in the faith but also to promote religious vocations.

Those efforts have already started to pay dividends. Fifteen new diocesan seminarians are expected to begin formation later in the summer.

The RPRF final report includes diocesan schools. It suggests that an elementary and high school in the vicinity of Sunbury St. John Neumann Church could be considered in the future to accommodate population growth in the area north of Columbus.

Only two schools – Wellston Ss. Peter & Paul and Columbus St. Anthony – are

closing at the end of the current academic year.

“We want to see a robust Catholic school system,” Bishop Fernandes said. “We are blessed to have so many Catholic schools and high schools in the diocese, but with a huge influx of population, we might have to build new schools, and that’s exciting. But we want them to be authentically Catholic.”

St. Anthony Church in north Columbus will be suppressed (a canon law term meaning a parish is abolished) as part of a canonical merger with Columbus St. Elizabeth Church that includes the eventual suppression of Columbus St. Matthias Church. St. Matthias School will remain open.

Considerations factored into the decisions on parishes were population shifts, Mass attendance, finances and facility maintenance and repair costs.

In February, decrees of suppression for Columbus St. Ladislav, Corpus Christi and Holy Cross churches were announced.

“There’s a whole process for implementation of a recommendation that’s not going to happen overnight,” Bishop Fernandes said. “The expectation would be that priests would work with the people in trying to implement a pastoral plan for that particular parish, for evangelization, for catechesis, for education of our young people, for sacramental care of the people in those parishes. That implementation will take a period of time.”

Parishioners whose parishes are on the list to be closed or merged will have questions about how quickly those changes will occur.

Parishes that are part of a canonical merger will seek approval from Bishop Fernandes and the diocesan Presbyteral Council for suppression. Diocesan staff will form transition teams to facilitate the canonical merger at the parish level, and decrees of suppression will be made public at respective parishes, in *The Catholic Times* and on the diocesan website.

“There are parishes where pastors have begun to initiate the process within their parishes, but decrees have not been signed,” the bishop explained. “Where

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Front Page photo:

PRIEST ORDAINED FOR DIOCESE
Deacon Peter Claver Kasasa Kiviiri returns to his seat in the congregation at St. Joseph Cathedral to sit with his family for the homily at a Mass where he was ordained as a priest for the Diocese of Columbus.

CT photo by Ken Snow

The CATHOLIC TIMES

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Bishop Earl K. Fernandes: President & Publisher
Doug Bean: Editor (dbean@columbuscatholic.org)
Hannah Heil: Reporter (hheil@columbuscatholic.org)
Emma Noel: Layout/Design (enoel@columbuscatholic.org)
Mailing Address: 197 E. Gay St., Columbus OH 43215
Editorial/Advertising: (614) 224-5195
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(subscriptions@columbuscatholic.org)

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Deacon Peter Claver Kasasa Kiviiri, during the Election and Presentation of the Candidate, stands in the center of the sanctuary at St. Joseph Cathedral before Bishop Earl Fernandes.



Father Peter Claver Kasasa Kiviiri lies prostrate on the floor in front of the altar at St. Joseph Cathedral during the Litany of Supplication. *CT photos by Ken Snow.*

Father Kiviiri ordained for Columbus diocese

By Hannah Heil
Catholic Times Reporter

The Diocese of Columbus gained one new priest on Saturday, May 27, with the ordination of Father Peter Claver Kasasa Kiviiri to the priesthood.

The ordination, celebrated at Columbus St. Joseph Cathedral, was a joyous occasion for the diocese as it was the first time in two years that a priest was ordained in the diocese. Last year, the diocese had no ordinations to the priesthood.

It was also a special occasion for Bishop Earl Fernandes: his first time ordaining a priest since his ordination and installation as the 13th bishop of Columbus on May 31, 2022.

The ordination to the priesthood, formally known as the Ordination to the Order of Presbyter, is one of three levels of ordination celebrated in the sacrament of holy orders. The first is the Ordination to the Order of Diaconate, when a man is ordained a deacon, and there is also the Ordination to the Order of Episcopate, when a priest is ordained a bishop.

Assisting Bishop Fernandes in the celebration of the Mass were Bishop Frederick Campbell, bishop emeritus of Columbus; Father Robert Kitsmiller, rector of the cathedral; and Father Brian Kiely, rector of Pope St. John XXIII National Seminary in Weston, Massachusetts.

Father Kiviiri, 43, attended that seminary, which is for older men studying to become a priest. He is originally from Uganda and moved to the United States in 2006. He came to Columbus in 2010.

The Rite of Ordination began with the election and presentation of the candidate. Speaking aloud before the congregation, Bishop Fernandes said, "Let the one who is to be ordained come forward." Deacon Kiviiri responded by saying, "Present."



Father William Hahn, the director of vocations for the diocese, testified before the bishop and the congregation that Father Kiviiri had been found worthy to be ordained a priest.

In his homily, Bishop Fernandes addressed those present and those live-streaming the Mass, including Father Kiviiri's family in Uganda.

The bishop recalled the second reading, St. Paul's Letter to the Hebrews, which was read at the Mass by Jude Ssempungu in Luganda, one of the major languages of Uganda.

"Every high priest is taken from among men and made their representative before God to offer gifts and sacrifices for sins," the bishop said, recalling St. Paul's words. "This idea of being set aside resonates with what happened with Aaron (the brother of Moses) and his sons. Aaron did not take the honor of being a priest upon himself; it happened only when he was called by God."

The bishop spoke of the sacred oil that



(Left) Bishop Earl Fernandes lays hands on the candidate during the ordination ceremony at St. Joseph Cathedral. (Above) Bishop Emeritus Frederick Campbell offers Father Peter Claver Kasasa Kiviiri a sign of peace.

he would use in the Mass to anoint Father Kiviiri's hands. In the Bible, Aaron and his sons were also anointed with oil, by which they were to be an "extension of the sanctuary" and "became a living locus of the presence of God." Bishop Fernandes said newly ordained priests, who are anointed with sacred chrism oil, "are set aside and consecrated for God's purpose."

"We should reflect on the stream of blessing that flows from the hands of priests – your hands, the hands of your brothers, the hands of those who preceded you in the sacred ministry and who helped you grow in faith, the hands of priests interred at Auschwitz and Dachau, the hands of the priests from the earliest times to the present, who poured out their blood in witness, the hands of the priests who baptized and catechized the Holy Martyrs of Uganda, who were executed for their faith in 1887 and canonized in 1964.

The bishop told Father Kiviiri that

each time he washes his hands he should reflect on the blessings that would flow through his hands as a priest: "the power to forgive sins, the power to protect the Eucharist, the power to give life." The bishop said Father Kiviiri will have the "power to bless, sanctify and consecrate."

Bishop Fernandes reflected on the first reading of the Mass, from the Acts of the Apostles, when St. Paul said his farewell to the presbyters, or the priests, of Ephesus at Miletus. The bishop said that St. Paul is "interested really in just one thing, drawing more people into the truth and protecting them from those who would pervert the truth."

Speaking to Father Kiviiri, Bishop Fernandes said that, as a priest, Father Kiviiri, too, must be a defender of the truth. The truth is not an abstract idea, the bishop said, but it is the "person of Jesus Christ."

Bishop Fernandes also reflected on the reading from the Gospel of John (Chapter 17) proclaimed at Mass, in which Jesus reminded His Apostles that they belong to Him and His Father. Being conformed to Christ means being conformed to His cross, Bishop Fernandes said, with which priests "bless and are blessed."

After Bishop Fernandes' homily, there was the promise of the elect and the pledge of obedience. At this part in the Rite of Ordination, Father Kiviiri responded "I do" to a series of promises read aloud by the bishop. The ordinand, or the man to be ordained, promises to serve the people of God as a priest. Father Kiviiri also promised obedience to the bishop and his successors.

During the litany of supplication, Father Kiviiri lay on the floor of the cathedral before the altar. The congregation repeated after the cantor, asking for God's mercy, as well as invoking, or

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WARM thanks St. Paul Church for aiding Westerville's needy

Westerville St. Paul the Apostle Church was recognized in May for more than 50 years of generous support to a ministry started by a parishioner in 1972 as Paul's Pantry.

The pantry has expanded into an ecumenical endeavor known today as Westerville Area Resource Ministry (WARM) to help those in need throughout the suburban community.

At the 8 and 10 a.m. Masses on Sunday, May 21, WARM executive director Stephanie Robinson spoke briefly to express the organization's gratitude to the parish for its support that has exceeded more than \$1 million in contributions.

WARM director of development and communication Jessica Schmitt and development and communications associate Abby Morris also were on hand to greet parishioners before and after the Masses to offer thank-you cookies that included a sticker with a quote from James 1:17: "Every good gift and every perfect gift is from above."

"This past July, WARM celebrated its 50th anniversary, and the truth of the matter is there wouldn't have been a 50th anniversary without St. Paul," Robinson told the congregation before the two Masses. "Throughout the past 50 years, with every one of your donations, your giving, your sacrifices, your offerings, you have given collectively over \$1 million.

"That is amazing, not only in the financial contribution amount, which is indeed important, but think about the lives you have touched. Think about how you have helped feed the hungry, how you have helped those in need.

"Everything we do benefits the lives of another, and St. Paul, because of your giving, you have been a tremendous blessing to WARM, and with heartfelt gratitude we thank you so much."

"That's a huge figure and an attention getter," said Sheila Tompos, a St. Paul parishioner and WARM volunteer. "I think people are so willing to give and so open to other people's needs and issues. I think (the parish) should be very excited and proud."

WARM traces its origin to longtime St. Paul member Almira Smock, who



Westerville Area Resource Ministry (WARM) paid tribute to Westerville St. Paul the Apostle Church and its pastor, Father Jonathan Wilson (second from right), on Sunday, May 21 for more than \$1 million in donations to the organization over 50 years. Photo courtesy WARM

founded Paul's Pantry out of her home in 1972. She was joined in the early days by volunteers from the parish who collected food, clothing and emergency financial assistance to help families in need.

Other Westerville churches joined the effort in the 1980s under the umbrella of the Westerville Area Ministerial Association. Paul's Pantry steadily grew and evolved into WARM in 1996. Five years later, in 2001, the rapidly expanding ministry obtained nonprofit status as a faith-based social service organization.

Several years later, WARM moved from a 7,000-square-foot house on East Broadway Avenue in the Uptown Westerville area that it had outgrown to its current location, a 40,000-square-foot warehouse on Heatherdown Drive just north of I-270 and west of State Street.

"I love WARM for a couple of reasons," said Matthew Therrian, a St. Paul parishioner and WARM volunteer who moved to Westerville last September from Chardon, Ohio, to live closer to his daughter and her family. "One, it's a faith-based ministry, and so we start the mornings in prayer.

"You're talking to people that have

similar faith. There are pastoral ministers who you can talk to and then also talk to clients. It's an integrated resource where you're pulling in people from all different denominations and areas.

"Then you're servicing clients that are on the borderline of needing a little bit of help. They're not like the homeless in downtown Columbus, but they're on the edge of risk, and helping people on the edge may keep them out of that situation."

WARM's staff and hundreds of volunteers provide help to individuals and families at or below the federal poverty guidelines living in the Westerville School District, which extends into Columbus as far south as Morse Road. Its services go beyond providing food to the needy to include short-term economic and job assistance programs and connections to other community resources.

Tompos began volunteering with WARM 20 years ago and has served in various roles.

"It's all about giving and helping people who need it with no questions asked," she said. "Our church is very generous financially. The whole idea of St. Paul's and WARM is, we help those

that need it the best we can. We're very blessed in Westerville.

"WARM treats people with such dignity. When the people come to pick up food, they're so grateful, and they make you cry because you've done so much for them."

The parish invites financial contributions to WARM through a link on the St. Paul's website at www.stpacc.org that go directly to the organization and through ongoing food donations brought to church.

The parish's St. Vincent de Paul Society that serves persons in need also works closely with WARM. One of WARM's liaisons attends St. Vincent de Paul's bimonthly meetings.

"Every time there's a call for financial help, that pretty much goes through St. Vincent de Paul," Tompos said.

"If you need a job or a better job, we have professionals who help with a resume and going through an interview. We have professionals who donate their time as far as medical services, counseling for many different areas that you normally wouldn't be able to afford or wouldn't know where to start to look."

In addition to parish support, St. Paul School's parents and students engage with WARM through various projects and collections.

Therrian appreciated helping one of his granddaughters, a student at the school, on a service project for WARM.

"It's been a great experience as far as connecting the St. Paul community, our families and other Christians," he said.

In the past year, WARM has collected nearly 750,000 pounds of food and served more than a half-million meals through the efforts of St. Paul, other churches and Westerville community members and businesses.

"A lot of people will say, 'Well, when you're retired, what will you do with your time?'" Tompos said. "The first thing I do is my sales pitch for WARM because there's something for everybody here.

"You feel good about what you do because you're giving to somebody that needs help. There's nothing better you can do with your time."

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two parishes might have to come together as one or where a parish may need to consolidate with another one, that will take time, and the priests will have to lead the process.

"I know that change is difficult for people, and that change can sometimes be painful. And people have to sometimes mourn what was, but on the other hand, they also have to see the opportunity.

"This is an opportunity to give thanks to God for the outpouring of grace in this particular place and an opportunity

to discern now where God is calling you and to think about what talents and gifts that God has given you that could be put to use in the service of the church."

Bishop Fernandes asked the faithful to be patient and charitable in places where change will occur.

"The lay faithful can say to the priest, 'Look, I want to be part of the solution,'" the bishop said. "I think having people who are engaged in the life of the parish is part of the solution."

Bishop Fernandes reassured the faith-

ful of the diocese that no decisions were predetermined before feedback was received and emphasized that their input throughout RPRF was invaluable in arriving at this point.

"I believe that Real Presence Real Future has been transparent, and it's been a process of authentic discernment," he said. "Adjustments have been made based on what people have said but also based on what we see from the Lord and in prayer.

"Obviously, you can't please everyone.

But I think we were very creative, very sensitive to the different dynamics and different populations, rural and urban, ethnic and so on, to try to come up with the best possible solution for the whole Diocese of Columbus.

"We're about to set sail on a new mission," Bishop Fernandes said. "We're not exactly sure where it will lead, but we know that the Holy Spirit is the One guiding our mission."

Sunday Mass attendance, even on vacation, is Church law

Dear Father: Recently a friend told me that if a Catholic is on vacation then it's OK to miss Sunday Mass, especially because we didn't have to go to Mass during COVID times. That's not what I learned growing up, but things change. Has this changed in the Church like so many other things? — S.P.

Dear S.P.: Sunday Mass, but also Mass on Holy Days of Obligation, is the highest form of worship that we can give God. Thus, one of the Church's five precepts, something that has not changed over the years, insists that we go to Mass every Sunday and Holy Day of Obligation and refrain from doing servile work on the Lord's Day.

The Catechism of the Catholic Church (No. 2042) explains that we are to sanctify the day “commemorating the Resurrection of the Lord as well as the principal liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary, and the saints; in the first place by participating in the Eucharistic celebration, in which the Christian community is gathered, and by resting from those works and activities which could impede such a sanctification of these days.”

The precepts of the Church are positive laws to help us. They guarantee, the Catechism says, that we meet the very minimum standards for the salvation of our souls through prayer, the moral life and growing in love of God and neighbor (No. 2041). As such, they are morally binding.

The moral obligation is not a matter of laying another law on the backs of Christians but to protect us from going astray. The Church's one concern for each of us is that we attain heaven and live with God eternally. Thus, this precept to worship God on Sundays and Holy Days is like a spiritual GPS route given by the Church, our Mother,

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.



er, to get us to heaven the fastest and most direct way. She wants to protect us from unnecessary detours, or worse, going in the wrong direction, away from heaven and God.

To deliberately miss Mass on Sundays and Holy Days is like driving in the wrong direction, away from our intended destination. When we are going to an enjoyable leisure activity, such as a vacation, we all want to get there by the fastest and most direct route. We wouldn't think of wasting time going in the opposite direction.

Just as it is folly to travel away from our vacation spot, it is the greatest folly to head away from the ultimate place of rest with God in heaven.

Another way to view the precepts of the Church, including the necessity to worship God at Mass on Sundays, is to see them as a protection, such as when a mother tells her children to do their homework or to spend time with the family.

These “obligations” may seem restrictive to a rebellious child, but the wise parent knows that these rules for life lead to full human flourishing. So, too, is the Church's insistence that we worship God in a particular way so as to flourish fully.

Seen in this light, we begin to understand the morally binding nature of the precept of the Church to go

to Mass. To deliberately disobey this precept is to harm oneself, and thereby dishonor God. It is tantamount to saying that one has better things to do than to love and worship God. It means that one places something or someone (including oneself) in first place, ahead of God. And that is a most serious matter.

This is why a person who has deliberately missed an obligatory Mass, that is, deliberately avoided the necessary worship of God, must confess the matter in the sacrament of penance and avoid approaching Holy Communion until having made use of confession.

When I was a child and we went on vacation, I remember vividly how my parents would search for a Catholic church and find out the Sunday Mass times. There was no internet; there were no cellphones. It required a bit of effort on the part of my parents. Sometimes we had to drive a distance to get to Mass. But Mass was the priority above all else. What an experience it was to see different groups of Catholics worshipping God!

Returning to your question, it is not OK to miss Mass on Sundays or Holy Days, even on vacation. Every Catholic who is traveling has the duty to learn where the nearest church is and what the Mass times are. One exception might be if one is traveling in a country where Mass isn't available. One should then approach one's parish priest to explain the situation. He will offer counsel about what to do in lieu of going to Mass.

Finally, there is a fantastic website to help you find Catholic Masses as well as confession schedules: mass-times.org. The U.S. bishops also have an online directory for finding churches. Social media is another place to look for assistance in finding churches and sacramental schedules.

John Paul II's Centesimus Annus and today's debates

In a recent article on the social doctrine of John Paul II in the Jesuit journal *La Civiltà Cattolica*, Father Fernando de la Iglesia Viguiristi, SJ, had this to say about one facet of John Paul's epic 1991 encyclical, *Centesimus Annus*:

“To the key question, ‘After the collapse of communism, is capitalism the only alternative left?’ Wojtyła [i.e., John Paul II] replied, ‘If by “capitalism” is meant a system in which freedom in the economic sector is not circumscribed within a strong juridical framework which places it at the service of human freedom in its totality, and which sees it as a particular aspect of that freedom, the core of which is ethical and religious, then the reply is certainly negative’” (CA 42). Fair enough; that's an accurate quote. But why did the professor of international economics at the Pontifical Gregorian University omit the sentence immediately before that negative judgment, to wit:

“If by ‘capitalism’ is meant an economic system which recognizes the fundamental and positive role of business, the market, private property and the resulting responsibility for the means of production, as well as free human creativity in the economic sector, then the answer is certainly in the affirmative, even though it would perhaps be more appropriate to speak of a ‘business economy,’ ‘market economy,’ or simply ‘free economy.’”

I completely agree with the late pope that “free economy” is the better term here, and not only because the word “capitalism” evidently causes European academics to break out into hives.

A free economy — one in which the market, not the state, is the dominant actor in economic life — is one of the three interlocking sectors of the free and virtu-

THE CATHOLIC DIFFERENCE

George Weigel

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



ous society of the future that John Paul II outlined in *Centesimus Annus*, the other two being a democratic polity and a vibrant public moral culture. In John Paul's view, both the democratic political community and the public moral culture were essential in tempering and directing the tremendous energies that free economies let loose, so that those energies serve individual human flourishing and social solidarity. The democratic polity does that by devising a legal and regulatory framework for the free economy, one that rewards honesty and creativity and punishes corruption. The public moral culture (which the Church helps shape) does that by helping form a citizenry which understands that some appetites are not to be indulged, because they harm individuals and destroy the virtues necessary to live freedom — including economic freedom — nobly.

Given 21st century economic and political realities, the issue is not choosing between a market-centered economy and the socialist fantasy that continues to seduce intellectuals. The real issue is the degree of regulation that should frame the activities of the free economy, on everything from minimum wages to pornography to carbon emissions to the development of artificial intelligence. The debate over the proper legal regulation of the economy is ongoing, as it should be. Right now, it's quite heated, and the players in that drama include not just old-style liberals and conservatives, but populists and “national conservatives” who

are unhappy with free trade and seem smitten by national industrial policies of the sort favored by social democrats and others on the left.

This ongoing debate can take two important lessons from *Centesimus Annus*, I suggest.

The first has to do with the nature of wealth in a post-industrial world, and the implications of that for economic justice. If wealth today is created primarily by economic imagination and entrepreneurial skills working through disciplined and expanding networks of production and exchange, then the prime imperative of justice in the economy is the inclusion of as many people as possible in those networks — which means anti-poverty programs committed to the empowerment of the poor. In a U.S. Catholic context, that 21st-century economic reality underscores the fact that the most effective of the Church's anti-poverty programs are our inner-city schools, the survival of which is a moral and social imperative.

The second lesson is related to the first and touches the sharply debated question of “globalization.” No doubt globalization has had adverse consequences for some Americans; it has also helped lift as many as two billion people out of abject poverty. Living the social-ethical virtue of solidarity, so stressed by John Paul II, would seem to mean addressing those two facts of 21st-century economic life together, not setting them against each other in a nationalistic, zero-sum game of beggar-thy-neighbor.

The question of “how,” I leave to the economists. The principle is what the Church should address.

Loving the life: celebrating the Holy Trinity

By Sister John Paul Maher, OP

On Sunday, June 4, the Church celebrates a magnificent mystery: the Most Holy Trinity. The Solemnity of the Most Holy Trinity falls one week after Pentecost. It is as if one could say, now that the Holy Spirit has come at Pentecost, we can gather and rejoice in all Three Persons of the Trinity!

Trinity Sunday is a beautiful day to recall our baptism “in the name of the Father, and of the Son, and of the Holy Spirit.” It’s a good time to ask ourselves: How well do we know each person of the Holy Trinity? How can we come to know the Father, Son and Holy Spirit better?

To ask how we can grow in knowledge of God is also to ask how we can grow in love. At the heart of our relationship with the Most Holy Trinity is love. To come to know God is to come to know love.

The entire inner life of God is love. The greatest joy of the human person is to be welcomed into this life of love. God invites every human person into a loving relationship with Him.

As *The Catechism of the Catholic Church* (CCC) reminds us, our “desire for God is written in the human heart, because man is created by God and for God.” (CCC 27)

Moreover, “the dignity of man rests above all on the fact that he is called to communion with God. This in-

itation to converse with God is addressed to man as soon as he comes into being. For if man exists, it is because God has created him through love, and through love continues to hold him in existence.” (*Gaudium et Spes* 19,1, cf. CCC 27)

On Trinity Sunday, we rejoice that the Son has revealed the Father and that the love they share has been poured out into our hearts through the Holy Spirit. (cf. Romans 5:5) This abundant life of love is ours for the receiving, thanks to the Father’s generosity in sending Jesus to redeem us. (John 10:10)

“In a plan of sheer goodness,” God “freely created man to make him share in his own blessed life.” (CCC 1) It is encouraging to know that “at every time and in every place, God draws close to man.” (CCC 1)

It is worth pausing to let that sink into our hearts and minds. There will never be a time when God is not seeking us and loving us. It is the desire of His heart to love us and welcome us into His embrace.

God’s plan for our lives is that we experience His Trinitarian love and share this love with others. We encounter God most especially through our reception of the sacraments, when we are in a state of grace. God desires to dwell within us now so that we will be prepared to be with Him forever in heaven.

“We are called to be a dwelling for the Most Holy Trinity,” the catechism reminds us. (CCC 260) Jesus tells us, “If a man loves me, he will keep my word, and my Father will love him, and we will come to him and

make our home with him.” (John 14:23)

How do we make room for God’s dwelling in our lives and in our hearts? What actions are we taking to seek out the Lord and to root out all that does not belong to Him in our daily lives? How are we disposing ourselves to receive grace and to grow in virtue?

As we recall the great mystery of the Holy Trinity, let us make time to adore God and to give Him our thanks. Let us ponder His Love and offer God a loving gift of self through prayers, sacrifices and works of mercy for our neighbor.

Notes: For further reading, consider *The Catechism of the Catholic Church*, 232-267, and the encyclicals of Pope St. John Paul II on each person of the Trinity: *Redemptor Hominis*, 1979 on Christ; *Dives in Misericordia*, 1980 on the Father; and *Dominum et Vivificantem*, 1986 on the Holy Spirit. (www.vatican.va)

Australian theologian Tracey Rowland describes the Trinitarian encyclicals as “a summary of two millennia of theological reflection,” explaining “how the human person stands in relation to each particular Person of the Trinity.” (Rowland, Tracey A., 2014, “Catholic Education and the Bureaucratic Usurpation of Grace,” *Solidarity: The Journal of Catholic Social Thought and Secular Ethics*: Vol. 4: Issue 1, Article 3)

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.

Now I know why I walk into a room and ask, ‘Why?’

Ecclesiastes 12:1-7 reminds us that the vitality of youth surrenders reluctantly to the reality of aging.

I must admit that I am aging – currently I’m 39 with almost 35 years of experience. I used to wonder what aging might have in store for me. I found out in February. I inherited the family knees, and my left one decided to give way unexpectedly. (I knew it would, but not now!)

Good news: My new knee will have me back in the office soon.

With time on my hands, I started trolling Amazon audible books for Kindle (probably because I easily fall asleep trying to read). I hit the jackpot last week. I listened to the audible sample of *Daniel J. Levitin’s Successful Aging: A Neuroscientist Explores the Power and Potential of Our Lives* (2020).

One of the reviewers said the book “debunks the idea that aging inevitably brings infirmity and unhappiness and instead offers a trove of practical, evidence-based guidance for living longer and better.”

Like many of us, I have the ability to walk into a room only to wonder why, or open the refrigerator door and just stare. Within a few minutes of listening to this book,

FAITH IN ACTION | Erin Cordle

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



I learned that this is normal and routine as we age and not necessarily indicative of any dark, foreboding illness.

Part of what explains this is a general neurological turn inward. Apparently, every decade after our 40th birthday, our brains spend more time contemplating our own thoughts.

Those of us who have taught children and young people know that the smallest distraction can derail them. This is because their brains are “wired” to react to stimuli; but, as we age, our brains become more focused on inner processes. So, as we grow older, we become more easily lost in our own thoughts.

This new understanding also can relate to our faith. We know that habits – repeated activities – “rewire” neural pathways. Decades ago, I decided that I should develop new versions of everyday activities such as putting on

socks and shoes or writing and eating with either hand to give my brain different pathways to accomplish simple tasks should one pathway close.

Our brains rewire themselves to perform expected tasks no matter what your age. This explains both why “practice makes perfect” when it comes to piano playing and why habits, such as late-night snacking or biting your nails, are so difficult to break. Our brains are designed to default. Repetitive behaviors reinforce themselves. New ones are harder to adopt, but it’s worth

the effort.

But, of course, that’s been the teaching of the Church for centuries. Our moral habits matter more than single actions because, for better or worse, they reinforce themselves. In the fourth century, St. Augustine of Hippo taught that our first decision to sin is quite free, but each time we return to the same sin, our freedom decreases. Hence the need to be vigilant in the formation of any habit, virtuous or sinful.

If you memorized the older Act of Contrition, you are familiar with its concluding promise: “I firmly resolve, with the help of Thy grace, to sin no more, and to avoid the near occasion of sin. Amen.” The only way to douse the fire of a bad moral habit is to take away its tinder. Become more aware of the little decisions that can lead to bigger problems.

The prophet Sirach tells us that before man are life and death, good and evil, whichever he chooses shall be given him. (15:17) At issue is that we seldom choose, once and for all. Rather, too often, we fail to see that even our small choices have ways of reinforcing themselves. One might say that we are wired to set ourselves in stone.

Good behaviors also reinforce themselves. A kindled fire will grow. It all begins with the new spark that we call grace. To quote St. Matthew, “I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. He will baptize you with the holy Spirit and fire.” (Matthew 3:11)

May spring provide you with opportunities to step back and reflect on your life and your small decisions. May all your choices bring you closer to the grace of God, and may your habits honor Him.

Consider joining us for the annual diocesan Senior Citizen Day Mass and luncheon. It will be at Columbus St. Catharine Church, 500 S. Gould Road, on Tuesday, June 27 beginning at 10:30 a.m. To register, go to <https://dioceseofcolumbus.org/social-concerns-online-payments>.

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Seminarians visit six schools on annual bike tour

Ten seminarians from the Diocese of Columbus participated in the annual Seminarian Bike Tour that visited Catholic elementary and high schools from Tuesday, May 23 through Thursday, May 25.

The seminarians rode 70 miles on their bicycles and spoke with more than 1,200 students about vocations to the priesthood, religious life and marriage and the importance of responding to Jesus' plan for their lives.

The tour started Tuesday morning at London St. Patrick School before the seminarians biked to Columbus Bishop Ready High School for an afternoon visit with students.

Josephinum holds 124th commencement

The Pontifical College Josephinum concluded the academic year with its 124th commencement exercises on Saturday, May 13 in historic Conrardy Hall for a graduating class that included seminarians from the Dioceses of Birmingham, Alabama; Gaylord, Michigan; Joliet, Illinois; Oakland, California; and Ogdensburg, New York; the Archdiocese of Santa Fe, New Mexico, and from the Fathers of Mercy religious order.

There were no seminarian graduates from the Diocese of Columbus this year.

Bachelor of Arts, Bachelor of Philosophy, Master of Divinity and Master of Arts degrees were conferred by Father Steven Beseau, the Josephinum's rector/president. In affiliation with the Pontifical University of Saint Thomas Aquinas in Rome, the Josephinum also presented

On Wednesday, May 24, they began the morning at Columbus St. Cecilia School and went to Hilliard St. Brendan School in the afternoon before finishing their three-day trek on Thursday, May 25 at Columbus Our Lady of Peace School and Columbus Trinity Catholic School.

The bike tour takes place each year after the seminarians finish classes in May at the Pontifical College Josephinum.

"It's a great time for our Catholic students to speak with seminarians, ask questions about vocations and how to hear God's voice, and more seriously consider a life of service to Jesus and His Church," diocesan seminarian Kevin Girardi said.

a Baccalaureate in Sacred Theology degree to two graduating transitional deacons.

After the presentation of degrees, an address on behalf of the Class of 2023 was delivered by College of Liberal Arts graduate Eric Ruiz of the Diocese of Oakland.

Father Beseau said in his closing remarks that the year of formation concludes with spirit of gratefulness.

"We are grateful to the families and friends of our graduates," he said. "There is a goodness in every man here. This is because of God, and because of those who have given them a foundation of prayer, virtue and love."

Father Beseau also expressed words of

See JOSEPHINUM, Page 19



Father David Sizemore (third from right), pastor at Newark St. Francis de Sales Church, joined the seminarians on the first day of the annual Seminarian Bike Tour, which included a stop at Columbus Bishop Ready High School.



Diocesan seminarians talk with students in a classroom at Columbus Bishop Ready High School on Tuesday, May 23.

Let the children come ... and experience joy-filled weddings!

It is wedding season, and the joy and beauty are palpable at each and every ceremony we have the privilege of attending. We are blessed to walk with such holy couples on their journey to the sacrament of marriage.

There's nothing quite like the wedding Mass, is there? The ritual, the emotions, the wonder and awe of God's provision. I can see and hear the glory of Adam as he proclaimed, "At last this one is flesh of my flesh and bone of my bone."

The joining of woman and man is a holy, sacred and utterly beautiful moment. I wish my children could experience this. I wish they could see, feel and hear these moments in their glory.

Unfortunately, the modern evolution of weddings has become quite commercial, an emphasis on an aesthetic rather than a celebration of the union. The expense has become astronomical, taking away the ability to include everyone one might want to be present to celebrate such a momentous occasion.

As a parent of many children, who sees the influence of the world creeping in, I desperately want them to see couples who are willing to lay down their lives for each other. I want them to feel the Holy Spirit Who rushes into the sanctuary blessing the union and all those in

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.



attendance.

I want them to see married couples, young and old, holding hands, remembering their vows. I want them to see hands raised in prayer and praise, a father who gives away his daughter, and a groom who stands at the end of the aisle awaiting his beloved, a bride who has eyes only for her soon-to-be husband,

What young people today are seeing are reality shows of "Bridezillas," "Say Yes to the Dress" and the concept of a wedding being cost prohibitive. They need to be present and witness holy, joy-filled couples choosing marriage.

I have long been pondering how to remedy this, so children young to almost adulthood can be present at both the Mass and the reception. We have attended wedding receptions recently where the dreaded garter toss has been replaced by washing of the feet, where the groom washes the feet of his bride. It is incredi-

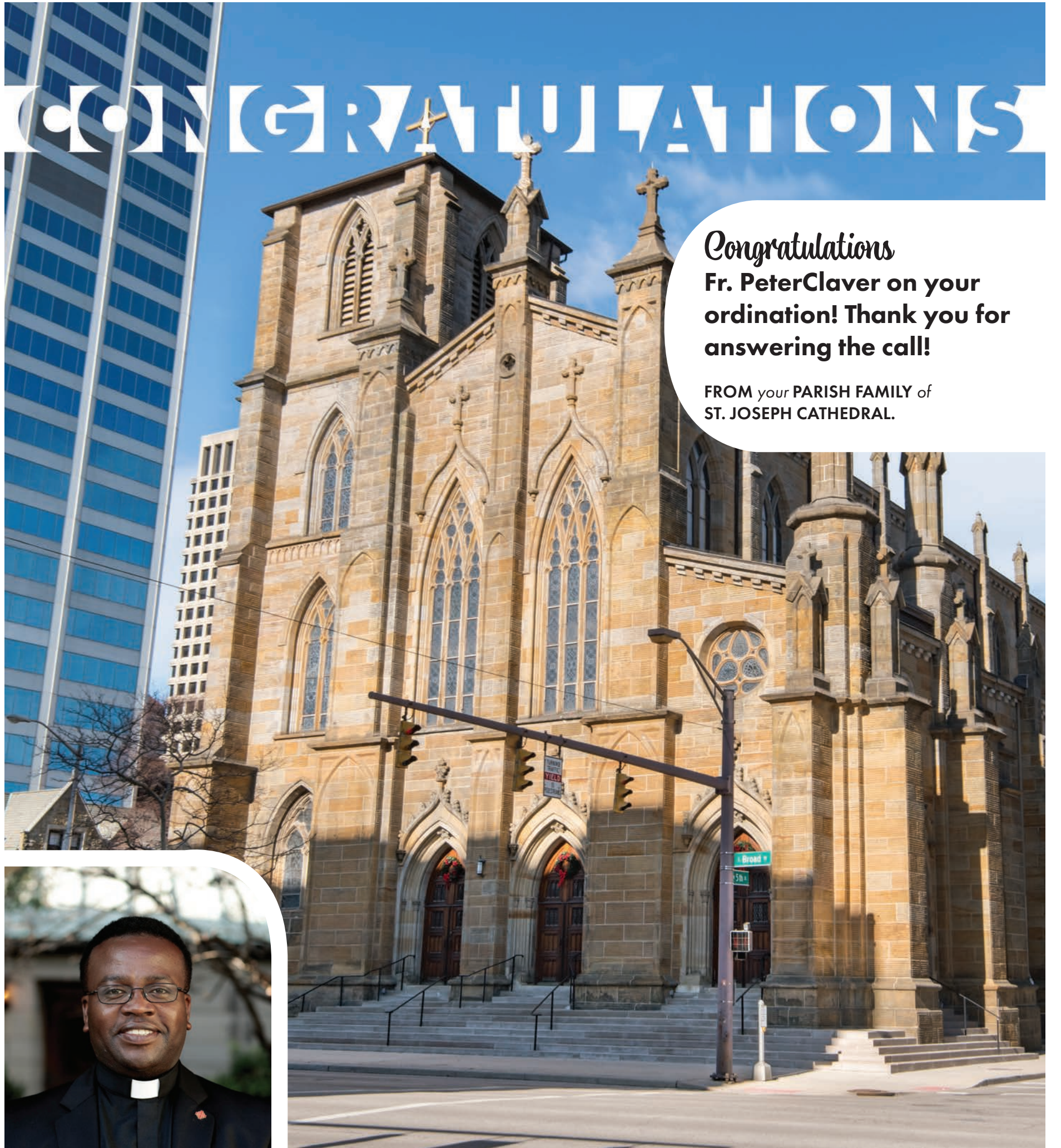
bly touching and sacrificial, a visual representation of Christ's love for His Church.

Our children need to see this. Celebrations such as these need the sound of children, the laughter, the gurgles, the whispers and the awe. The mother who looks at her teenage daughter's eyes of wonder and smiles and squeezes her hand in understanding. A father who nods to his son, as realization of what the groom is giving to his bride sets upon his young face. Couples who share in the dancing, the merriment, the holy moments.

Jesus chose a wedding for his first miracle. The celebration is important. Somehow, we need to find our roots as a people who celebrate family and children, making it possible for these holy, bright and beautiful couples to share their witness of love and fidelity to the young people.

I see this is as a remedy to a time forgotten where the community was treated as family, and all gathered to celebrate in God's name. Jesus reminds us all to "let the children come to Him." He is so very present within the union of two hearts at a wedding!

May we all take up the challenge to find ways for all to be present and experience this joy.



CONGRATULATIONS

Congratulations
Fr. Peter Claver on your ordination! Thank you for answering the call!

FROM your PARISH FAMILY of ST. JOSEPH CATHEDRAL.



Newly ordained priest pledges to 'bring my "A" game'

By Hannah Heil

Catholic Times Reporter

With less than a week until his May 27 ordination to the priesthood, Deacon PeterClaver Kasasa Kiviiri, 43, was feeling the excitement.

"I'm ready to bring my 'A' game," he said.

Kiviiri anticipated receiving the sacrament of holy orders and bringing God's people back to Him. He was eager to begin leading people to God by challenging them to live the holy, virtuous lives they were called to live.

"People will really feel a test of me. They will be like, 'Yes, this is the man. This is the man we've been longing for.'"

Kiviiri's passion for the priesthood and shepherding the Lord's people was introduced to him at a young age. Kiviiri was born in Uganda, one of eight children raised by devout Catholic parents who instilled in their children the principles of the Catholic faith.

At age 6, Kiviiri began attending a preparatory seminary, which is a grade school that prepares boys for the priesthood at an early age. He said boys attend preparatory seminaries from age 6-12, and they continue religious preparation in school by attending minor seminaries from age 12-18. Young men then attend college seminary to study philosophy and theology, which often concludes by being ordained a priest.

In college seminary, he said, men complete a "pastoral spiritual year" to assist at their parish and reflect on whether they are called to the priesthood.

"Back home in Uganda, especially in my family, it was a culture for all boys to go to seminary school or Catholic schools," he said. "The girls went to all-girls schools, and the boys went to all-boys schools."

"My father went to the seminary, my grandfather went to the seminary, and some of my great-uncles are priests. Some of my uncles are priests. Some of my aunts on both sides, maternal and paternal, they're all nuns, sisters. So, for my case, my vocation started like that because, at home, that was the norm."

Sunday Mass was taken seriously by the family. Kiviiri said he and his siblings were required to give a reflection of the Mass readings to their parents and grandfather every Sunday. This required the children to pay attention during Mass because, otherwise, they would not be served lunch or dinner that day.

"The religious background of my family really built that in me, and to me, it's no surprise that I am who I am right now," he said.

However, it would not always remain that way. Kiviiri's devout Catholic upbringing would be put to the test after leaving Uganda.

In 2006, Kiviiri came to the United



Father PeterClaver Kasasa Kiviiri with Bishop Earl Fernandes CT photo by Ken Snow

States as a seminarian. After beginning college seminary in Uganda, Kiviiri applied for and received a student visa to study theology at St. John's Seminary in Camarillo, California.

When Kiviiri arrived in the U.S., he said, everything changed. After four years at St. John's Seminary, Kiviiri's journey to the priesthood came to a halt.

"I was like, 'No way. Who becomes a priest in the U.S.?' " he said. "It was like coming from grass to glass. And I was like, 'No way, I cannot become a priest in the U.S.' So, I got out of the seminary."

The priesthood in the U.S. seemed to be unpopular and not as normalized as in Uganda. Kiviiri said he felt that he was coming from "grass to glass" when he saw opportunities for success and money that he did not have back home, and so, he decided to leave the seminary. Kiviiri described his post-seminary lifestyle as chasing the "American dream."

"You come from a country that has predominantly nothing, and you come to a country like the United States that has been endowed and blessed with all of this, and you're like, 'You know what? I think I want to be like everybody in the United States.'"

"And you listen to all these mantras: 'When you work so hard, you can achieve it; when you chase your dream, you can do it.' I'm like, 'Why not? I can chase my dream,' and I did chase my dream, but at the end of the day, ... when you sit down and reflect, it means nothing."

For the first few years after leaving the seminary, Kiviiri said, he stopped attending Sunday Mass. He described himself as an "occasional Catholic," going to church only around Christmas, New Year's and Easter.

He decided to enroll in a master's program at Franklin University, which

brought him to Columbus in 2010. There, he studied communication, marketing and sales. He then worked for Express Scripts pharmacy.

Much of his lifestyle changed, Kiviiri said, when he started "doing works of charity." He began going to hospitals to visit the sick and volunteering at food banks to feed the homeless.

"I was like, 'Wow,' some of these people had it all, but now, they cannot," he said. "That really, really struck me to heart, and I was like, 'I think I need to think deeper.'"

"Is this really my vocation? Is this really what God wants me to do? Chasing money and living a life, which I don't think is the real, authentic life that I wanted to live."

Kiviiri said he decided to begin attending Sunday Mass again, and he felt that the priest's homilies were spoken directly to him.

"I started going back to church, and the way the priests used to preach at every church I used to go to, their homilies really touched me," he said. "And, I felt that it was pretty much that they were preaching about me. I was like, 'I think I need to consider this vocation.'"

One Sunday, at Worthington St. Michael the Archangel Church, Father Richard Pendolphi, the pastor at the time, spoke words, Kiviiri said, that changed his life.

"He preached on something about vocations, and he said, 'You are not too worse to become a priest,'" Kiviiri said. "Oh, my goodness, I reflected on that statement for almost a year. And I was like, 'Oh, I'm not too bad. I can become a priest.'"

Slowly but surely, Kiviiri said, he found his way back to the seminary.

In February 2019, while attending the Columbus Catholic Men's Conference, Kiviiri said he had a powerful moment with Bishop Frederick Campbell, then-bishop of the Columbus diocese. Shortly after the conference, Kiviiri said, he knew God was calling him to the priesthood.

"I think the best thing is to serve the Lord as a priest, to bring Christ to the people and bringing people to Christ. So, I started hanging out with the people I call my spiritual fathers – Bishop Campbell, Father Pendolphi, the (former) pastor at St. Michael – and going to church, receiving the sacraments."

"That was very key – receiving the sacraments – and not excusing myself whatsoever for Sunday Masses. So, all of that combined really had an impact on me to consider the vocation to the priesthood once again, and here I am now. I'm ready. No turning back."

Kiviiri completed his theology courses at Pope St. John XXIII National Seminary in Weston, Massachusetts. The seminary is for men who received a call-

ing to the priesthood at an older age.

"It's a seminary for 'secondary career' men, meaning these are the men who have lived different types of vocations," Kiviiri said. "Some of them were married, some of them were like myself, were in the seminary and got out and lived other lives, ... guys were teachers, they were engineers, they were pilots, they were mechanics, or just anything."

"And then, down the road, Jesus calls them. These are the people who were doing their own professions. They had their own nets; they were out there fishing. And Jesus is like, 'I need you. Thank you so much for serving in that (former) capacity, but I also need you in this (priestly) capacity.'"

During his time in seminary, Kiviiri completed pastoral assignments at Columbus St. Joseph Cathedral, Canal Winchester St. John XXIII Church and Sunbury St. John Neumann Church and at churches outside of Boston.

As a priest, Kiviiri said, he wants to minister to God's "forgotten" people.

"I think about people who sometimes the world may not think about, and unfortunately, even within the Church, like sick people who are in hospitals, nursing homes, the incarcerated people who are in prisons and jails," he said. "Those people need our ministry. They need our presence."

"The aged, the seniors, those who were great contributors to our parishes and cathedrals, who cannot come to church for whatever reasons, those are the people I really want to have a feeling that 'when Father Kiviiri was in our parish, he remembered us, he considered us.'"

Kiviiri said his focus will also be on the youth, who are the "future of the Church."

"There is no way I'm going to stand on the pulpit to preach and don't say anything that the children should take home," Kiviiri said. "The children should not be left behind, and I'm ready to embark on that. You know, when you have the children happy, when you have them on board, they'll be the first ones to wake up every morning and say, 'Mama, I've got to go to Mass. Papa, I've got to go to Mass.'"

When it comes to vocations, Kiviiri said, there are four people children need to listen to: their parents, themselves, a spiritual director and Jesus.

He said parents are a "visible God" on earth, and children love their parents by being obedient and doing what their parents ask of them.

He said children also need to listen to themselves, or their conscience. Kiviiri said children have an inner voice that distinguishes right from wrong, which God has written on their hearts.

FATHER KIVIIRI, continued from Page 3

calling upon, of the saints, in which the congregation asked the holy men and women of God to “pray for us.”

This was followed by the “laying on of hands.” Father Kiviiri knelt before Bishop Fernandes while the bishop laid his hands on the head of the ordinand. In silence, the bishop called upon the Holy Spirit. Then, priests from across the diocese who were present for the ordination came forward one-by-one and placed their hands on the ordinand.

The bishop prayed the prayer of ordination. At this part in the Rite of Ordination, Father Kiviiri was ordained a priest.

As a newly ordained priest, Father Kiviiri was vested, or dressed, with the priestly stole, a liturgical vestment worn around the neck that is a sign of the office of priesthood. Father Kiviiri was also vested with the chasuble, the primary liturgical vestment worn by priests for the celebration of the Mass.

The investiture with the stole and chasuble is an outward sign of the ministry Father Kiviiri will fulfill. The priests who vested Father Kiviiri with the stole and chasuble were Father Kiely; Father Dan Dury, the pastor of Sunbury St. John Neumann Church; and Father Denis Kigozi, the pastor of New Albany Church of the Resurrection, who was also born in Uganda.

Bishop Fernandes then anointed Fa-

ther Kiviiri’s palms with the sacred oil the bishop had blessed and spoke of in his homily. The anointing with oil signifies that Father Kiviiri will share in Christ’s sanctifying ministry, serving the people of God as Christ did.

There was then the “handing on of bread and wine.” Gifts of bread and wine were brought to Bishop Fernandes. The bishop presented the gifts to the new priest, asking Father Kiviiri to accept them from the people and offer the gifts to God.

The Rite of Ordination concluded with a “fraternal kiss of peace.” Bishop Fernandes extended a greeting of peace to Father Kiviiri, a sign that the newly ordained is now a co-worker in the ministry of the Church. All priests in attendance came forward to give a sign of peace to Father Kiviiri, welcoming him to the Order of Presbyter.

Following the Mass, members of the congregation could come forward to receive a blessing from Father Kiviiri, his first blessing as a newly ordained priest.

Bishop Fernandes announced that Father Kiviiri’s first parish assignment will be as parochial vicar at Gahanna St. Matthew Church. Father Kiviiri will begin his assignment in July 2023.



Father PeterClaver Kasasa Kiviiri (center) joins Bishop Earl Fernandes (second from left) and Bishop Emeritus Frederick Campbell (third from right) at the altar during the ordination Mass on Saturday, May 27 at St. Joseph Cathedral. *CT photos by Ken Snow*



(Above) Father PeterClaver Kasasa Kiviiri offers a first blessing to Bishop Earl Fernandes as Father Paul Keller, OP, interim director of the diocese's Office of Divine Worship, watches.

(Right) Father PeterClaver Kasasa Kiviiri receives the priestly stole and chasuble from Father Denis Kigozi (left), pastor at New Albany Church of the Resurrection; Father Dan Dury (partially hidden), pastor at Sunbury St. John Neumann Church, and Father Brian Kiely, rector of the Pope St. John XXIII seminary.



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**NEWLY ORDAINED, continued from Page 9**

Kiviiri said he also encourages children to seek spiritual direction.

“We are both material but also spiritual human beings, meaning that sometimes also our spiritual life needs nourishment, and sometimes parents may not be in a position to, and the children may not be in a position to, and that’s where we seek spiritual guidance from our pastors,” he said.

The “extremely important person” whom children need to go to, Kiviiri said, is Jesus. He encouraged children to bring “everything” to Jesus – their homework, their siblings, their families and their desires. He said children should have a conversation with Jesus in the morning,

before bedtime and any time during the day.

“Sometimes we don’t reach out to Jesus, but He’s the best resource we have,” Kiviiri said.

He said he wants children to be a part of the Church’s ministry, specifically his ministry as a priest. He also hopes children grow to love the Catholic faith, finding that it is “rich in everything.” And if it takes children into later adulthood to realize their vocation, Kiviiri said he was in the same boat.

“To see that men of my age could be called to this vocation of the priesthood, it is never too late.”

Father Owera feels 'at home' in Columbus

By Tim Puet

For The Catholic Times

Father Ramon Owera says he's living in Columbus today rather than in his homeland of the Philippines in large part because of two friends.

"I'd always considered the idea of becoming a priest," said Father Owera, pastor of Columbus St. Dominic and Holy Rosary-St. John churches, who grew up with four brothers and two sisters in Zamboanga City on the island of Mindanao in the southern part of the Philippine Islands.

"I was an altar server since early in grade school, and at the elevation of the Host, I used to pray for my brothers and I to be priests."

One brother, Father Jose Owera, CFIC, did become a priest and serves on the Philippine island of Luzon as a member of the Sons of the Immaculate Conception (CFIC, the abbreviation for its name in Italian), the religious order to which Father Ramon belonged before becoming a priest of the Diocese of Columbus.

"As I grew older, that desire faded into the back of my mind but never went away. When I graduated from high school, I could have attended our diocesan seminary but wasn't yet sure I was being called to the priesthood," Father Owera said.

"I talked about this with a Jesuit friend of mine, and he recommended that I go to college and gain two or three years of work experience. 'If God is calling you, you'll know by then,' he said. I was a salesman for three years, then taught English as a second language at a school run by an evangelical Christian denomination in my hometown.

"Most of my students were Muslims, and it was the most satisfying thing I had done to that point," he said. "If I weren't a priest, I'd probably still be in education.

"At that time, I was also helping at a clinic run by the Queen of Apostles sisters. By then, I realized that my Jesuit friend was right, and that God was calling me. I also had decided I wanted to join an order of priests, but there are so many orders from which to choose.

"A sister friend of mine who knew of my discernment process said a speaker from a group of priests new to the Philippines was going to be at a church in Zamboanga to talk about his order, the Sons of the Immaculate Conception. She suggested that I attend his talk. I did and decided they were worth looking into.

"I entered the order, went to Rome for my postulancy and novitiate and professed my first vows on Sept. 22, 1991. Afterward, I returned to the Philippines to study philosophy and theology in Manila, became a deacon in 1997 and was ordained a priest by Archbishop Carmelo Morelos of Zamboanga at my home par-

ANSWERING GOD'S CALL

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

ish, Our Lady of Mount Carmel Church in Zamboanga, on May 30, 1998."

He was the first Filipino to be ordained a priest of the CFIC order, which was founded in Rome in 1857 and has priests in 20 nations in Europe, Africa, Asia and North and South America. Its other North American locations are in St. Paul, Minnesota; Toronto, Edmonton and Calgary, Canada; and Merida, Mexico.

After ordination, Father Owera served at a formation house and as his order's vocations director in the Philippines, traveling throughout the island chain to make people familiar with the order.

"In 2005, the order's superior general called me to Manila and asked me to go to St. Paul and fill a vacant hospital chaplaincy there. That's what brought me to the United States," Father Owera said.

"I came to St. Paul at the end of October in 2005." Earlier that same month, Auxiliary Bishop Frederick Campbell had left the Diocese of St. Paul-Minneapolis to become bishop of Columbus. Bishop Campbell would play a significant role in Father Owera's life, but not until six years later.

Father Owera spent two years at St. Paul, then was transferred in 2007 to the Toronto suburb of Vaughan, Ontario, where he served as parochial vicar at Immaculate Conception Church for four years.

In 2011, the need arose for a hospital chaplain in Columbus, and Bishop Campbell contacted the Sons of the Immaculate Conception, with whom he had become familiar in Minnesota, to see if they could provide someone to fill that position.

Father Owera was recommended for the job, and Bishop Campbell invited him and Father Jose Manickathan, CFIC, to Columbus in 2011.

"I had completed my clinical pastoral education courses in Minnesota, was fully qualified to be a chaplain and spent five years with the Mount Carmel and Ohio-Health systems, living at Columbus Holy Cross Church and helping at other parishes where needed," Father Owera said.

"Hospital ministry has always been a great experience for me because so often you see people near the end of their lives, and you can bring them the sense of peace they need. Sometimes for them you are also an instrument of conversion, giving them a chance to reconcile for mistakes they've made and to leave them with hope for the next step in their journey."

When Father Charles Cotton retired as pastor of Columbus St. Elizabeth Church in 2016, Bishop Campbell, with permission from the order, decided to replace him with two CFIC priests – Father Owera and Father John Vadakkettom – be-



Father Ramon Owera

cause of the shortage of priests in the Columbus diocese.

The order now has four priests in Columbus – two at St. Elizabeth and two as hospital chaplains in residence at Columbus St. Philip Church. All four, along with many other diocesan and order priests, have been given other assignments as of Tuesday, July 11 as part of the diocese's Real Presence Real Future initiative.

"At St. Elizabeth's, it was the first time I was a parish administrator. I know that it was a learning experience for me, and it took a lot of adjustment for the parishioners," Father Owera said.

"For one thing, people had to get used to my accent. I learned to be clear in pronunciation and to speak slowly so people could know what I was saying. It was a great thing to hear Father Charlie say he could understand me."

Three years later came another significant change as Father Owera was transferred to his current position. "The people at St. Dominic and Holy Rosary-St. John were very welcoming and understanding, and it's been quite an experience because St. Elizabeth's and these parishes are so different," he said.

"St. Elizabeth's is a suburban parish while St. Dominic and Holy Rosary-St. John are inner-city churches with mainly African American congregations.

"Masses at the two parishes are a joy because the congregations are so alive. Usually there's a Gospel choir shouting, dancing and clapping, and when it's time for the sign of peace, everyone moves around the church greeting and

hugging each other. What takes a minute or two in most parishes takes 15 or 20 here. You can feel the enthusiasm. It's a very approachable experience."

Father Owera lives at neither of the two parishes he serves, but again is in residence at Holy Cross Church. Holy Rosary-St. John is in the same neighborhood as Nationwide Children's Hospital and he goes to the hospital every Tuesday and Thursday, celebrating Mass on Tuesdays at noon and walking through the complex on both days.

"This allows me to continue my work as a chaplain. The hospital administrators are delighted to have a Catholic chaplain here again," he said. Father Sylvester Onyechonam had served in that role for nine years, became pastor of Delaware St. Mary Church in 2019 and now is pastoral care director for the Trinity Health system in North Dakota.

"It's a different kind of experience being a chaplain in a hospital where most of the patients are just starting their lives instead of near the end," he said. "Whenever I make the rounds here, I'm greeted with appreciation and deep gratitude by the families. I motivate them, and they motivate me.

"No matter what type of hospital, the message is the same – the hope that comes through Jesus and the knowledge that God loves the patient."

Father Owera was incardinated – the formal term for being under the supervision of a bishop or other ecclesiastical superior – into the Diocese of Columbus on July 1, 2018 and no longer is a member of the Sons of the Immaculate Conception.

"I made the decision for personal and practical reasons," he said. "I'm close to retirement, feel at home in Columbus and would like to stay here after my retirement.

"If I remained with the order, I'd have to return to the Philippines, where I have nothing to go back to, and my pension would go to the order. Here I've become well-established, can stay close to people I've come to love, and my pension goes to me.

"It's a continuing challenge to be an inspiration to the people I serve and to live out the faith I preach, especially to try to bring the young back to the church," Father Owera said. "But I'm not worried. My attitude is: Do the best you can where you are called, and God will do the rest.

"Sometimes priests try to solve too many problems and get a Messianic complex. That's the time to remember there's someone greater than you, and you need to put things in His hands."

Fatima procession goes through downtown



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www.emmausroadscholarship.org



July 14 & 15

**FRIDAY & SATURDAY
6 PM**

**Games, Food Trucks, & Bingo until 9pm
Live Entertainment, Beer Garden,
& Monte Carlo until 11pm**

**With a renewed focus on safety & community, we will be taking a break from rides this year.*



A procession on the feast of Our Lady of Fatima from Columbus Holy Family Church to Columbus St. Patrick Church through the downtown area took place on Saturday evening, May 13 with approximately 250 people, including diocesan and religious order priests and sisters from several orders, making the trek between the two parishes while praying the rosary before spending time in Eucharistic adoration at St. Patrick. The procession, which featured a statue of Our Lady of Fatima carried by servers from St. Patrick Church, followed Broad Street through the downtown area and went past St. Joseph Cathedral, where it paused for prayers, before continuing on to St. Patrick. Our Lady of Fatima appeared in Portugal to three shepherd children in 1917 and devotion to her has spread throughout the past 100 years. *CT photos by Ken Snow*

Book discusses secrets of the Sacred Heart

By Elizabeth Pardi

Emily Jaminet, executive director of the Sacred Heart Enthronement Network, has had a sixth book published, *Holy Habits from the Sacred Heart*.

The Sacred Heart Enthronement Network spreads devotion to the Sacred Heart of Jesus in homes, parishes and schools. Jaminet's mission, both as director of this ministry and in writing her most recent book, is to "get Jesus in every single Catholic home and (have Him) welcomed as king, lord, savior and friend."

As someone whose parents and grandparents have had a devotion to the Sacred Heart, Jaminet is passionate about informing Catholics of the blessings the devotion brings. When asked how the idea for *Holy Habits from the Sacred Heart* came about, she said, "I wanted to write a book about the love that flows from the Sacred Heart and help all Catholics see that this love is for everyone, not just those who already had a devotion to the Sacred Heart."

The book, whose subtitle is "Ten Ways to Build Stronger, More Loving Relationships," is organized into 10 sections, each focused on a different habit to adopt to strengthen connections with loved ones through Christ.

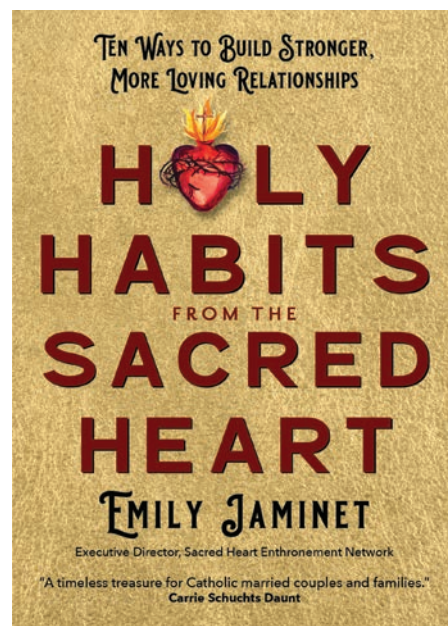
In addition to a description of the habit and tangible ways to implement it, each chapter contains a personal testimony from someone whose life was changed through encountering the Sacred Heart and adopting that habit.

For example, the chapter titled "Welcome the Light: Overcome Shame with Faith in God's Grace" includes testimony from a woman who once felt shame at the thought of appearing overly religious. "I just wanted to fit in," she says of her hesitation to stand out as a faithful, practicing Catholic.

Soon enough, however, she experienced what she called a "spiritual breakthrough" and allowed Jesus full rein in her life. "Now I realize how shortsighted I had been," she said. "I realize that faith isn't about compartmentalizing; instead, our faith illuminates our whole life."

Jaminet, who is a mother of seven, said she has "spent a lot of time marveling at the 'little miracles of the heart,'" such as this one. "When a heart is healed or softened, it is a tremendous gift," she said. "No family is perfect. Each family has difficulties and, as a result, we all need Jesus."

"This book is meant to strengthen our relationships as we (look) at our own hearts and see areas (where) we



can grow in compassion, gratitude, forgiveness, and humility. (We can) better incorporate Jesus' peace and the joy he offers. This book ... brings the reader's attention to the areas Jesus wants to work on."

Of her own experience allowing the Sacred Heart to influence her relationships, Jaminet writes in the book about a time when she realized her need to practice joy and gratitude, which is the ninth of the 10 habits.

"I remember a time when my ... five-year-old inquired, 'When you answer the phone, why are you so happy and nice? But when you talk to us, you are cranky and forget to say please?' These words cut the core of my heart. I ... realized that when someone I thought was important called, I would hush the kids, and ... could have done it with more kindness and consideration!

"I was the one who stole the joy of the moment. ... This was a powerful lesson for me to ... work on maintaining a disposition of peace and joy at home."

Jaminet, who also serves as RCIA program coordinator at Columbus St. Andrew Church, attributes much of her devotion to the Sacred Heart to her parents, Chuck and Joann Wilson, who frequently assist Columbus families and organizations in the enthronement process.

Joann, whose own parents and grandparents had the same devotion, is quoted in the introduction of *Holy Habits from the Sacred Heart*, calling the Sacred Heart the "cornerstone" of her family's faith. "Like the air they breathed, devotion to the Sacred Heart has filled our hearts and homes now for four generations."

Holy Habits from the Sacred Heart was published by Ave Maria Press and is available for purchase on its website, avemariapress.com, or via Amazon.

For more information on the Sacred Heart Enthronement Network, or to learn how to enthrone the Sacred Heart, visit welcomehisheart.com.

Sacred Heart Revival aims to spread enthronement devotion

The Sacred Heart Enthronement Network, a ministry in Columbus, has kicked off a new campaign, the Sacred Heart Revival, encouraging Catholics everywhere to enthrone their home, business, classroom or school to the Sacred Heart of Jesus in June.

Enthronement involves saying consecration prayers and displaying an image of the Sacred Heart in a prominent location.

Historically, the Catholic Church has dedicated June to the Sacred Heart of Jesus. The solemnity of the Sacred Heart is a movable feast that falls on the Friday after the octave of Corpus Christi.

It became a universal feast in 1856, and in 2023 the solemnity is celebrated on June 16. Many popes and saints have had a deep devotion to the Sacred Heart, including Popes St. John Paul II and Leo XIII and Sts. Aloysius Gonzaga and Frances Cabrini.

The Sacred Heart Revival is encouraging people worldwide to dedicate a space as a "little Bethany" to welcome Jesus, so that He may share the graces of His Sacred Heart. The Sacred Heart Enthronement Network has kits available to help the process.

More information about the Sacred Heart Revival, including free parish resources, can be found on the campaign website, www.sacredheartrevival.com.

"The Sacred Heart Revival is a perfect way to prepare for the jubilee to the Sa-

cred Heart," said Emily Jaminet, executive director of the Sacred Heart Enthronement Network.

"Bishop Benoît Rivière in France declared a year and a half jubilee to celebrate the 350th anniversary of Jesus revealing the promises of the Sacred Heart to St. Margaret Mary Alacoque, and, as Catholics around the world prepare to celebrate this jubilee, enthronement is a great way to start."

The bishop declared the jubilee will start Dec. 27, 2023 – the 350th anniversary of the first apparition to St. Margaret Mary – and end on the Solemnity of the Sacred Heart on June 27, 2025. The theme of the jubilee is "Giving back love for love."

Devotion to the Sacred Heart goes back centuries, but the apparitions to St. Margaret Mary starting in 1673 enflamed the devotion.

In the apparitions, Jesus revealed His love for mankind, His sorrow at mankind's ingratitude and indifference for His love, and His desire for a feast to celebrate the love of His Sacred Heart. Jesus also revealed to St. Margaret Mary 12 promises to those who have a devotion to His Sacred Heart.

The Sacred Heart Enthronement Network is a non-profit ministry whose mission is to spread devotion to the Sacred Heart through promotion of enthronement. Its website is www.welcomehisheart.com.



Join BISHOP FERNANDES for the EUCHARISTIC REVIVAL PROCESSIONS

<p>JUNE 2 St. Peter, Worthington 7 pm Mass, followed by procession at 8 and party at 9 <i>This is a bilingual event</i></p>	<p>JUNE 7 St. Thomas Aquinas, Zanesville 7 pm Mass, followed by procession</p>
<p>JUNE 3 St. Margaret of Cortona 4 pm Mass, followed by procession</p>	<p>JUNE 8 St. Leo Oratory 6 pm Mass, followed by procession</p>
<p>JUNE 4 The Basilica of St. Mary of the Assumption 11:15 am Mass, followed by procession</p>	<p>JUNE 9 St. Vincent de Paul 5:30 pm Mass, followed by procession</p>
<p>JUNE 5 St. Matthew, Gahanna 6 pm Mass, followed by procession</p>	<p>JUNE 10 St. Paul, Westerville 8:30 am Mass, followed by procession</p>
<p>JUNE 6 Holy Redeemer Church and conclude at St. Mary's Church, Portsmouth Noon Mass, followed by procession and 2 pm Luncheon to follow</p>	<p>JUNE 11 Sts. Simon and Jude 3 pm Mass, followed by procession</p>
	<p>JUNE 11 St. Joseph Cathedral 10:30 am Mass, followed by procession</p>

Trinity Sunday Year A

Each Person touches our hearts

Exodus 34:4b-6, 8-9
Psalm, Daniel 3:52, 53, 54, 55,
2 Corinthians 13:11-13
John 3:16-18

The great mysteries of the Catholic faith have often been taken as matters for “intellectuals” and “theologians.” In truth, they are more “down to earth” than they might seem. There is a flow to the mysteries that is evident when you contemplate them.

The first and greatest mystery is the Most Holy Trinity. The Triune God is one God, three Divine Persons. Many have attempted to describe or “explain” the mystery. A glimpse of the truth might be communicated in this way, but, more often, we are left in confusion or with more questions.

To “grasp” the Trinity is more practical. It is a matter of “jumping into” the mystery, responding to the invitation to share the life of the Trinity. Father, Son and Holy Spirit speak to our hearts and give us an intimate experience of the life and love They share with One Another.

God is a Family united in love. Knowledge, will and activity are all shared as One. Yet Each of the Divine Persons touches us, breathes into us, draws us in in a unique way.

The Father pours out love among us through the gift of the Son and the gift of the Holy Spirit.

The Son shares His intimacy with the Father, inviting us to enter His prayer as He calls God “Abba.”

The Holy Spirit sanctifies us, makes us radically capable of receiving all that God offers and of sharing God’s Being.

Corpus Christi Year A

In receiving the Eucharist, we share faith with saints

Deuteronomy 8:2-3, 14b-16a
Psalm 147:12-13, 14-15, 19-20
1 Corinthians 10:16-17
John 6:51-58

The Church in the United States is calling for a Eucharistic Revival. Every diocese and parish are called to a renewal of faith in the Holy Eucharist and to the responsibility to grow in understanding and witness. Families, too, are invited to find ways to restore the Eucharist to the center of their lives.

Eucharist is the sacrament of unity. In the Catholic Church this means many things, but three primary aspects of the unity include the following:

First, the communion of saints. “Holy Things to the Holy!” is part of some Eastern Rite liturgies. We are one with God and all the saints, through the sacramental life, especially the Eucharist, tasting the food of eternity. Heaven and earth are connected by the sacramental reality.

Second, we believe that the Eucharist is much more than an earthly symbol

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.



The Spirit “divinizes us” after the pattern of the Son, Jesus Christ, Who lives among us as a human being and as a Divine Person.

The life of the Christian community is intended to be a mirror of Trinitarian life. We are in the world, but by God’s gift of Himself to us, we are part of the whole communion of saints. We share in time in the “holy things,” that is, the sacraments, and we taste the life of eternity through our communion with the holy ones, that is, our Mother Mary and all the saints in glory.

Each human person is destined to be a sharer in the divine life. We are created to be temples of the Holy Spirit and the dwelling place of God, the living God. We can resist our call and miss the opportunity for this to happen in us through sin and through our failure to open our lives to what is offered.

Moses acknowledges that the people of God entrusted to him are a “stiff-necked” people, but he also stands in the breach and invites God to share our life: “If I find favor with you, O Lord, do come along in our company. This is indeed a stiff-necked people; yet pardon our wickedness and sins, and receive us as your own.”

The most famous verse of Scripture is John 3:16:

“God so loved the world that he gave his

of something. Our faith tells us that Jesus Christ is Present in His Risen Body, Which has ascended into glory. The One Who lived our life, suffered, died and was buried. The Eucharist, as the memorial of the Paschal Mystery, IS Jesus. He is Present, as we say, Body, Blood, Soul and Divinity. This belief is sacramental: the sign (bread or wine) that gives us the Reality of Jesus Himself as Food.

Catholics and many other branches of the Church have this faith, though they may express it differently. Jesus Himself teaches this: “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world. ...

“Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him.”

THE WEEKDAY BIBLE READINGS

6/5-6/10	THURSDAY	6/12-6/17	THURSDAY
MONDAY Tobit 1:3; 2:1b-8 Psalm 112:1-6 Mark 12:1-12	Tobit 6:10-11,7:1bcde,9-17:8-4-9a Psalm 128:1-5 Mark 12:28-34	MONDAY 2 Corinthians 1:1-7 Psalm 34:2-9 Matthew 5:1-12	2 Corinthians 3:15-4:1,3-6 Psalm 85:9ab,10,11-14 Matthew 5:20-26
TUESDAY Tobit 2:9-14 Psalm 112:1-2,7-9 Mark 12:13-17	FRIDAY Tobit 11:5-17 Psalm 146:1b-2,6c-10 Mark 12:35-37	TUESDAY 2 Corinthians 1:18-22 Psalm 119:129-133,135 Matthew 5:13-16	FRIDAY Deuteronomy 7:6-11 Psalm 103:1-4,8,10 1 John 4:7-16 Matthew 11:25-30
WEDNESDAY Tobit 3:1-11a,16-17a Psalm 25:2-5b,6,7bc,8-9 Mark 12:18-27	SATURDAY Tobit 12:1,5-15,20 Tobit 13:2,6efgh,7-8 (Ps) Mark 12:33b-44	WEDNESDAY 2 Corinthians 3:4-11 Psalm 99:5-9 Matthew 5:17-19	SATURDAY 2 Corinthians 5:14-21 Psalm 103:1-4,8,9,11-12 Luke 2:41-51

DIOCESAN WEEKLY RADIO AND TELEVISION

Mass Schedule: Weeks of June 4 and June 11, 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 and diocesan website, www.columbuscatholic.org.

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

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

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

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

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

WE PRAY THE SEASONAL LITURGY FOR WEEKS I AND II OF THE LITURGY OF THE HOURS

only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him.”

This Gospel reminds us that relationship with God is a mystery of love. We receive love from God, Who loves us first, and we can return God’s very love to God, which frees us to share the mutual love of the Persons of the Holy Trin-

ity. Loving God, then, with every neighbor, we also live in mutual love and draw Jesus to live among us so as to take us to the Father, Who so loves us.

St. Paul invites us to a personal expression of this divine love: “Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you.”

Glory be to the Father and to the Son and to the Holy Spirit!

the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.” We are one.

Many parishes and dioceses today are renewing the practice of having a public Eucharistic Procession to share our faith in a visible way in our neighborhoods. It is gratifying to see families walk together across the generations. Let us renew and share our faith in Jesus in the Most Holy Sacrament of the Altar.

The Sequence for Corpus Christi expresses many beautiful aspects of the Eucharist.

Come then, good shepherd, bread divine,
Still show to us thy mercy sign;
Oh, feed us still, still keep us thine;
So may we see thy glories shine
In fields of immortality;
O thou, the wisest, mightiest, best,
Our present food, our future rest,
Come, make us each thy chosen guest,
Co-heirs of thine, and comrades blest
With saints whose dwelling is with thee.
Amen. Alleluia.

Pro-life advocate to speak in June at GCRTL banquet

Rebekah Hagan, one of today's youngest speakers on teen pregnancy, abortion and abortion pill reversal, will be keynote speaker at the Greater Columbus Right to Life (GCRTL) annual banquet on Monday, June 12 beginning at 6:20 p.m. at Villa Milano, 1630 Schrock Road, Columbus.

Hagan's career in pro-life ministry was unplanned and fueled by first-hand experience. Raised in a Christian home where abortion wasn't discussed, she became pregnant at 17 with her son, Eli, and again in her first year of college.

Feeling ashamed, fearing she would lose her family and be forced to drop out of school, Hagan thought that raising two children alone would be impossible. At just over seven weeks' pregnant, she began a medication abortion that changed her life.

"More than 80% of the reported abortions in central Ohio are committed by the abortion pill," said Beth Vanderkooi, GCRTL executive director. "We not only want people to hear Rebekah's amazing story, but we need to continue to share information about abortion pill reversal and rescue."

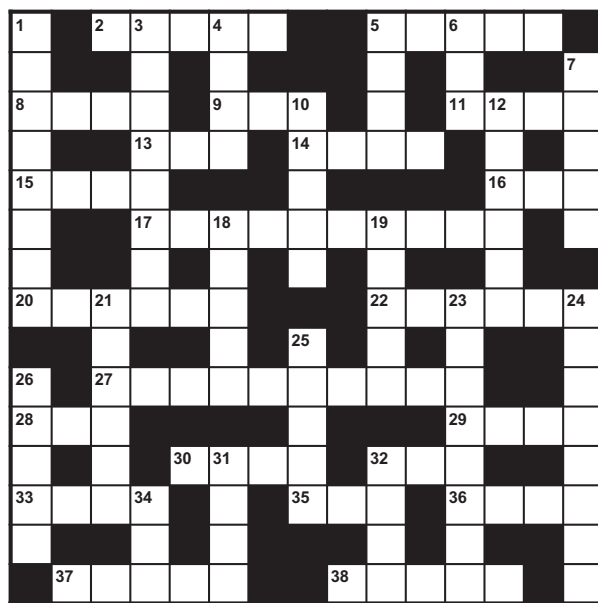
Thousands of babies have been saved by abortion pill rescue, including many in central Ohio.

Tickets to the dinner are complimentary, thanks to the support of many sponsors that include individuals, companies such as Kurtz Bros, numerous Knights of Columbus Councils and Assemblies and others. Attendees can donate to support GCRTL after the dinner.

In addition to the program, Vanderkooi said, the event will include a celebration of the overturning of Roe v. Wade and information about upcoming ballot initiatives. Vanderkooi also expects several special guests will attend.

Advance registration is required. For more information, or to reserve tickets, visit www.gcrtl.org/banquet or call (614) 445-8508.

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ACROSS

- 2 Papal vestment
- 5 John preached in the desert here
- 8 OT historical book
- 9 Bk. of the Pentateuch
- 11 It was written in three languages (abbr.)
- 13 Not ordained
- 14 Hosea, formerly
- 15 St. ___ de Beaupre
- 16 Agency headed by uncle of Cardinal Dulles
- 17 Place of reservation for the Blessed Sacrament
- 20 He knocked down the Philistine temple
- 22 11th century theologian
- 27 What some angels are
- 28 Congregational initials
- 29 A sacrament is an outward one
- 30 Catholic actor Guinness
- 32 He gave Hannah words of comfort
- 33 Omission and commission
- 35 Second of IHS
- 36 Biblical dry measure
- 37 Land of milk and ___
- 38 Solemn holy day

DOWN

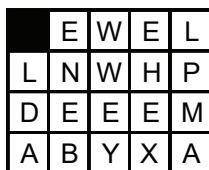
- 1 Those who exercise the public power of the Church
- 3 Sebastian is their patron saint
- 4 "...must ___ himself, take up his cross, and follow me." (Mt 16:24)
- 5 An epistle
- 6 "Agnus ___"
- 7 One of the prophets
- 10 Blessed are those who do this, in Matthew 5
- 12 ___ Creed
- 18 "...of my ___ and flesh of my flesh..." (Gen 2:23)
- 19 ___ Meal
- 21 You cannot serve God and this
- 23 The Council of Trent met in three
- 24 Catholic author of the "Father Dowling" series
- 25 Grandson of Adam
- 26 Sainly pope
- 31 Flower for Saint Kateri
- 32 "___ homo"
- 34 ___ of Man

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 lead best ...



WHEN WE LEAD BY EXAMPLE

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In the marriage case styled CHI NGOC NGUYEN and VINH BA DO, the Tribunal of the Diocese of Columbus, Ohio is currently unaware of the present address of VINH BA DO. The Tribunal herewith informs him of the case and invites her to contact REV. MSGR. JOHN JOHNSON JCD, Presiding and sole Judge, no later than - 19 JUNE 2023, or call phone (614)241-2500 Extension 1. Anyone who knows of the whereabouts of VINH BA DO, is herewith asked to make this Citation known to him or to inform the Tribunal of his current address.

Given this 4 JUNE 2023;

REV. MSGR. JOHN JOHNSON, JCD | Presiding Judge

KAREN KITCHELL | Notary

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PRAY FOR OUR DEAD

- ADAMS, John, 79, May 11**
St. Joseph Church, Dover
- BEHAL, Teresa C. (Campagna), 96, May 10**
St. John the Baptist Church, Columbus
- BOHN, Hugh DeL. Jr., 91, May 21**
St. Catharine Church, Columbus
- DISBENNETT, Elizabeth E. (Patton), 98, May 10**
Church of the Ascension, Johnstown
- KAIRIS, Dennis, 83, May 19**
St. Paul Church, Westerville
- KRIEDERMANN, Katherine A., 70, May 11**
St. Francis of Assisi Church, Columbus
- MAHAFFEY, William T., 79, May 16**
Our Mother of Sorrows Chapel, Columbus
- MATTEIS, Fiore "Tony," 84, May 4**
St. Michael Church, Worthington

- MCCUNE-PEACOCK, Martha Jane, 89, May 21**
St. John Church, Logan
- MINTON SR., Charles, 83, May 13**
St. Bernadette Church, Lancaster
- NORTH, Ida Jean, 67, April 24**
St. Joseph Church, Sugar Grove
- ROSCOE, Joan E. (Gibboney), 74, May 4**
St. Catharine Church, Columbus
- SCHNECK, Randal, 67, May 8**
St. Mary, Mother of God Church, Columbus
- SWISSHELM, Sheri (Barnes), 80, May 15**
St. Anthony Church, Columbus
- VARLEY, Howard J., 79, May 24**
St. Leo the Great Oratory, Columbus

Robert A. Deibel

Funeral Mass for Robert A. Deibel, 86, of Lancaster, who died Monday, May 22, was celebrated Friday, May 26 at Sugar Grove St. Joseph Church. Burial was at St. Mary Cemetery, Lancaster.

He was born on June 11, 1936 in Columbus to Richard and Sally Deibel, graduated from Lancaster St. Mary High School and served in the U.S. Army.

He spent 15 years as superintendent of buildings for the Diocese of Columbus after owning and operating Fire Services of Columbus and Deibel Construction.

He was preceded in death by his parents and his wife, Gladys "Corky" (Lauffer).

Survivors include daughters Theresa (David) Kistler, Kelley (Tom) Watson, Jeanine (Richard) Smith, Tracy Deibel (Mark Evangelista) and Tammy (Darren) Greschuk; sisters, Dorothy Byrne, Barbara Howiler and Diane Knipp; four grandsons, five granddaughters and 15 great-grandchildren.

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LOCAL NEWS AND EVENTS

Padre Pio relics to be displayed at Lancaster Basilica of St. Mary

Relics of St. Padre Pio will be displayed at the Basilica of St. Mary of the Assumption, 132 S. High St., Lancaster, from Sunday, June 4 to Wednesday, June 7. People can pray before the relics prior to and after the 11:15 a.m. Mass on June 4, and after the 7 a.m. Masses from June 5 to 7.

Bishop Earl Fernandes will celebrate the 11:15 a.m. Sunday Mass, which will include a Eucharistic procession. A Mass dedicated to Padre Pio at 7 p.m. June 7 will close the display.

The relics include crusts of the saint's wounds, a lock of his hair and gauze with his bloodstains, each in a separate reliquary. They are on a tour of the United States, Canada and Mexico sponsored by the St. Pio Foundation.

Nearly 3,000 people came to venerate the relics when they were shown at St. Mary, Mother of God Church in Columbus' German Village neighborhood in October 2022.

St. Padre Pio, a Capuchin friar, died at age 81 in 1968 and lived for most of his life at a friary in San Giovanni Rotondo, Italy. He is best-known for bearing the stigmata, the five wounds of Jesus Christ; for experiencing other spiritual phenomena; and for his powers as a healer. He was canonized in 2002.

St. Christopher to celebrate Feast of St. Anthony

Columbus St. Christopher Church, 1420 Grandview Ave., will have its annual celebration of the Feast of St. Anthony at the 5:30 p.m. Mass on Tuesday, June 13.

Concelebrants will be the parish's pastor, Father Wojciech Stachura, SAC; its former pastor, Msgr. John Cody; and Father William Metzger. In the tradition of the feast, blessed bread will be distributed following Mass.

Refreshments will be available after Mass in the hall on the second floor of Trinity Elementary School. The area is elevator-accessible.

St. Anthony Circle #1 again will present two scholarships to Trinity eighth-graders who will be continuing with their Catholic education. The scholarship recipients are Tlayani Huerta-Henry, who

will attend Columbus St. Charles Preparatory School, and Allison Ann Basil, who will enter Columbus Bishop Ready High School.

Local author to speak at St. Stephen the Martyr

Cecile Smith, best-selling Columbus author, will speak at Columbus St. Stephen the Martyr Church, 4131 Clime Road, at the monthly meeting of the Women's Club on Monday, June 12.

The gathering, which will begin at noon, including a luncheon, a short meeting and then Smith's presentation titled "Time to Reflect."

Smith is the author of *Connecting with God in the Garden*, which explains how God reveals Himself in nature and shows how to build a tangible friendship with Him here on earth.

Her Inspirational Journal for All Seasons shows how to be still and hear His voice in the heart, converse with Him for daily inspiration, and soak up the beauty, wisdom and love of creation.

Smith's talk will focus on finding time to connect with God and trusting the seasons as a guide.

For reservations please contact Barb Sweetman at 614-589-2888.

Retirement party planned for Father Coleman

Father James Coleman is retiring on Tuesday, July 11 after 15 years as pastor of Columbus Our Lady of the Miraculous Medal Church, eight years previously as its associate pastor and 53 years in the priesthood.

Parishioners will honor him with a retirement party on Saturday, June 17 at 5:30 p.m. in the parish's Don Ross Hall and present him with a new car. Anyone wishing to contribute may send a check or cash gift to the church at 5225 Refugee Road, Columbus, OH 43232. Checks should be made out to Father James Coleman (not to the parish), with "car" noted on the memo line. The closing date for contributions is Sunday, June 11.

To RSVP to attend the party, call the parish office at (614) 861-1242 by Saturday, June 3.

In the marriage case styled THOMAS WILLIAM GREEN and COLLEEN RICE GREEN, the Tribunal of the Diocese of Columbus, Ohio is currently unaware of the present address of COLLEEN RICE GREEN. The Tribunal herewith informs her of the case and invites her to contact REV. ROBERT KITSMILLER, M.DIV, JCL, Presiding and sole Judge, no later than - 19 JUNE 2023, or call phone (614)241-2500 Extension 1. Anyone who knows of the whereabouts of COLLEEN RICE GREEN, is herewith asked to make this Citation known to her or to inform the Tribunal of her current address.

Given this 4 JUNE 2023;

REV. ROBERT KITSMILLER, M.DIV, JCL | Presiding Judge

KAREN KITCHELL | Notary

Newark student's image of Christ wins worldwide art contest

By **Hannah Heil**
Catholic Times Reporter

Gretchen Bjornson received an unexpected email on Tuesday, May 2.

Bjornson, the art teacher at Newark St. Francis de Sales School, read that her eighth-grade student Nick Jungers had won the 2023 Hallow Student Easter Art Competition.

Bjornson had entered Jungers' work in the competition hosted by Hallow, a Catholic meditation and prayer app. The app offers daily morning and evening prayers, and it includes the rosary, chaplets, novenas and Scripture readings.

Its website says Hallow, which is available for download on the Apple App Store and Google Play, is the No. 1 prayer app in the world.

"I opened my email at the end of the day and read the news from the Hallow team," Bjornson said. "In bold letters, the headline of the email read, 'Your student has won the Hallow Art Competition!'"

Bjornson had assigned an "Image of Christ" project to her eighth-grade students. The students could use a variety of mediums, she said, including acrylic paint, pencil, colored pencils and watercolors.

"After presenting various images of Jesus in different art forms and techniques, I asked the students to choose an image of Jesus that spoke to them," Bjornson said. "They had to come up with several ideas in



Newark St. Francis de Sales School eighth-grader Nick Jungers' artwork was displayed on the Hallow app during May.

Image courtesy St. Francis de Sales School

their sketchbook and settle on one.

"They could choose any medium to create their piece of art. The students had four, 40-minute class periods to work on their art."

Bjornson selected a few of her students' art pieces for the competition.

The Hallow Community Partnership Team said they received submissions from across the globe, including from

Canada, the United Kingdom and cities across the United States.

The winning artwork was divided into three categories: littles (grades K-5), middles (grades 6-8) and teens (grades 9-12). A winner was chosen for each category.

Jungers' piece won the middles category. He said his portrait of Christ showed "Jesus in deep prayer with the Father."

"Nick's piece demonstrated a strong understanding of perspective and captured the humanity of Jesus in a way that technically impressed us," the Hallow Design Team said.

Jungers' portrait was featured in the "Kids" section of the Hallow app for May. The "Kids" section is included in "Meditate," which offers a variety of prayers. The winners of the littles category and the teens category are also featured there.

"The Hallow design team evaluated each submission on a combination of compositional quality, technical skill in the chosen medium and the emotional connection created in alignment with Hallow's mission of helping the world to pray," the Hallow Design Team said.

Each category also received an honorable mention. Emma Phillips, an eighth-grader at St. Francis de Sales School, received an honorable mention in the middles category for her art piece, which Bjornson had submitted to Hallow. "Each piece was unique," Bjornson said

of her students' artwork. "It was interesting to see how they portrayed Jesus in their own personal art and what medium they chose to use. There were some very moving pieces. I wasn't surprised when I saw Nick's name (announced as the winner).

"He is very patient and thoughtful with all his art. He always has been since I've had him as a student. He is detailed and is a master of his craft. You can tell he puts his heart and soul into every piece he creates."

The goal of the competition was to stimulate a passion for creating beauty. It provided an opportunity to showcase students' inspiring contributions to God's kingdom to the more than 10 million people who engage on Hallow, the Hallow Community Partnership Team said.

Bjornson said it was "divine intervention" that led her to submit her students' work.

"Honestly, I didn't even know there was an art competition going on, even though I use the app every day during class time and in the evening for personal prayer and meditation," she said. "Angel Schneider, our director of communications (at St. Francis de Sales parish), had forwarded the information to me on April 21.

"Normally I don't have time to do contests, yet this seemed like divine intervention. The students had just finished this assignment. I had a week to choose a few pieces and submit them to Hallow."

See HALLOW, Page 18



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2023**

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5-11 pm

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Catholic Home Mission appeal aids needy dioceses

By Sister Zephрина Mary, FIH

The Catholic Home Mission collection will be taken up June 3-4. In 2022, the faithful in the Diocese of Columbus contributed \$60,196.68.

Thank you for your generosity on behalf of Bishop Earl Fernandes and the U.S. Conference of Catholic Bishops (USCCB) subcommittee in charge of the collection. The Bishops Subcommittee on the Home Missions, which was founded as the American Board of Catholic Missions in 1924, provides financial support for missionary activities that strengthen and extend the presence of the Church in the United States and island territories in the Caribbean and the Pacific.

The diocese has four missionaries working in Catholic Home Mission areas: Sister Giovanni Paulo dell' Eucharistia of the Society of our Lady of the Most Holy Trinity; Father Robert Goodyear of the Missionary Servants of the Most Holy Trinity; and Father David Glockner and Brother David Henley, both members of the Glenmary Home Missioners.

Most of the dioceses and eparchies covered by USCCB Home Missions are in Appalachia, the South, the Southwest along the Mexican border, the Rocky Mountain states, Alaska, Puerto Rico, the U.S. Virgin Islands and the Marshall

Islands and the Carolines in the Pacific.

Approximately 43 percent of U.S. dioceses and eparchies are designated as "Home Missions" by the USCCB. These churches lack the resources to provide basic pastoral services (evangelization, religious education, ministry training) to the faithful, and all of them receive funds from the Catholic Home Mission collection.

Your support of the Catholic Home Missions means these dioceses have the resources to minister to their growing multicultural populations. Catholic Home Mission funds assist the Kentucky Diocese of Owensboro's Hispanic Ministry to meet its growing needs. Its 31 bilingual priests celebrate more than 900 Masses in Spanish each year, along with baptisms, weddings and confirmations in Spanish. It successfully undertakes many humanitarian projects for the greater glory of God.

Home Mission funds also assist with deaf ministries. Bishop Steven Raica of the Diocese of Birmingham, Alabama, says, "The deaf community is hidden. It is interspersed in society and the Church. There is a general lack of awareness, but every once in a while, you get a breakthrough." (Catholic Home Missions, "Newsletter," Issue 2 2022).

According to research done by Gallaudet University, about 96% of deaf peo-

ple do not attend church or practice religion. "Our faith is about encountering the wonderful presence of Jesus Christ and walking together and bumping up into reality," Bishop Raica says. There is a vital impact to the Church in reaching out to those on the margins and bringing the Gospel to all.

It is not easy to think about the poor, the homeless, the needy, the marginalized; it can make us feel uncomfortable. However, we must help others.

A fable tells about a little bird lying on its back in the middle of the road with its feet up in the air. A fox happened to pass by and was intrigued when he saw the bird. "Why are you lying there in the

middle of the road?" the fox asked.

"I have heard a very reliable prediction," the bird said. "The sky is going to fall today, and I am going to hold it up with my feet."

"Oh, you are, are you?" the fox laughed. "Do you really think that a little bird like you, with those tiny legs, can hold up the sky?"

"One does what one can," the bird responded. "One does what one can."

God is delighted by the souls who show mercy to their fellow men even by doing the smallest deeds of kindness to others.

Sister Zephрина Mary, FIH, is director of the Diocesan Missions Office.

Bishop's letter of support for Home Missions

Dear Brothers and Sisters in Christ,

The United States Conference of Catholic Bishops has designated one weekend every year as the Catholic Home Missions Appeal. In our diocese, the collection will take place on the weekend of June 3 and 4. The program was established to guarantee continued funding for the mission dioceses in the United States, which cannot continue to exist without financial help from Catholics elsewhere.

Financial assistance is offered to the scattered and isolated churches in the vast wilderness of Alaska, in the Deep South, the Rocky Mountain States, the Appalachian regions, the Southwest, Puerto Rico, the Virgin Islands, and distant Pacific Islands such as American Samoa and the Marshall Islands. Funds from the appeal extend and strengthen the presence of the Catholic Church in these areas by providing basic pastoral services.

Our prayers and support for the appeal help meet the faith needs in these dioceses. Helping satisfy the spiritual needs of our brothers and sisters across Amer-



ica unites all of us as a Catholic family. I invite you to respond generously to the Catholic Home Missions Appeal.

May the Lord grant blessings and success to our efforts to expand and strengthen the presence of the Church at home.

Grateful for your collaboration in this important work of the Church and assuring you of my prayers, I am

Sincerely yours in Christ,
Most Reverend Earl K. Fernandes
Bishop of Columbus

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HALLOW, continued from Page 17

The Hallow Community Partnership Team said the competition allowed students to share their talents with others for the glory of God.

That ties in well to the Classical Catholic Education model implemented at St. Francis de Sales School, Bjornson said. The model forms a child to understand his- or herself, the world around them and to respond to the voice of God, Who created them and calls them to Himself. The purpose of a child's life, or their humanity, is the foundation of the child's education.

"There are so many different ways this (art project) lends itself to deeper thinking," Bjornson said. "How do we know what Christ looks like? What are some similarities between the many images of Christ?"

"In the art room, the transition to Classi-

cal Catholic Education has challenged me to not only dig deeper into my existing lessons and find those connections to our faith, but to build my own unique lessons that lend themselves to all that is true, good and beautiful. It really has been an eye-opening journey for me and my students."

The Hallow Community Partnership Team said the unity of that which is true, good and beautiful is what the Catholic faith is all about. Hallow, the team said, aims to present beauty, in its many creative forms, as a core principle of their ministry, to inspire others to search for the good and the true.

"When I look at Nick's image of Christ, I see peace and love," Bjornson said. "Isn't that what we all need more of in this world? This honor is well deserved."

Logan St. John to mark 125th anniversary of current church building

Logan St. John the Evangelist Church will celebrate the 125th anniversary of the laying of the cornerstone of the current church on Saturday, June 10. The event, beginning at 6 p.m. in the social hall, 351 North Market St., will include a cookout, a visit from the Kona Ice truck and live music by local string band Ten Hearts.

The history of St. John begins with the first Catholics in Hocking County, six families who emigrated from Germany in 1837. As they settled into the area, they celebrated Mass with a traveling pastor every six to seven weeks.

As the community grew, members purchased property outside the city limits for the first church in 1848, and the parish was placed under the patronage of St. John the Evangelist. The foundation of the original church and the old cemetery still exist on the west side of Walnut Dowler Road on top of the hill. The site offers a beautiful view in a peaceful setting.

Even with a church building, parishioners still could receive the Eucharist only every six weeks. In 1858, a petition was sent to the bishop requesting a resident pastor for Logan, with a promised annual salary of \$473.50.

A year later, in 1859, with a parish of

about 300 people, members purchased the North Market Street property. A wooden frame church was built by a parishioner where the rectory now stands, and the parish began worshipping there by 1861.

Ground was broken for the current church building in 1896, and work was completed in June 1898. *The Hocking Sentinel* reported that more than 3,000 people came by train to attend the dedication.

The parish's elementary school, St. John Catholic School, was built in 1924, with classes offered for grades one through eight. The school was originally run by Sisters of Notre Dame de Namur, who lived in the convent on the property. While the sisters are no longer with us, St. John School continues to educate students in preschool through sixth grade.

In addition to the school, the St. John parish has remained active in the community through organizations such as the Knights of Columbus, the St. Vincent de Paul Society and We Are Friends, as well as with events such as fish fries, community dinners and movie nights.

St. John the Evangelist Church is on the National Register of Historic Places.



A cemetery and the foundation of the original church remain on the west side of Walnut Dowler Road in Logan.

The exterior (top photo) and interior of Logan St. John the Evangelist Church
Photos courtesy Logan St. John Church

JOSEPHINUM, continued from Page 7

gratitude to the faculty and community of formators at the Josephinum. "There is a lot that happens in the years we spend with these men," he said. "They are not the same men they were when they first arrived – that is the work of God, and of our professors and priests who are here today."

College and pre-theology graduates will continue their priestly discernment as they undertake graduate theological study. Graduates of the School of Theology return to their respective dioceses for priestly ordination and join

nearly 1,200 ordained alumni who currently serve the universal Church in nearly every U.S. state and in 18 countries around the world.

"Graduates, we are blessed in the classroom, in the chapel, and in our formation meetings, to accompany you, to educate you, and to witness your perseverance and your deep spiritual and intellectual growth," Father Beseau said. "As you go forward, know of our prayers for you – that one day, God willing, you will become holy, generous, adaptable and resilient priests."

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Our Lady of Bethlehem honors religious helpers



Columbus Our Lady of Bethlehem School and Childcare (OLB) was blessed to work with a religious sister and two seminarians this year. OLB students honored Sister Mary Sheena, FIH, (above) on a Marian feast day with songs, cheers, gifts and prayer. She teaches one of OLB's three-year-old classes and resides with fellow Franciscan Sisters of the Immaculate Heart at Columbus Our Lady of Peace Church. Brandt Boyden (upper right photo) and Gills Phillips III (lower right photo), seminarians at the Pontifical College Josephinum, spent their spring pastoral formation semester at OLB. Their last day featured a celebration complete with balloons, ice cream and a book for each of them authored and illustrated by the Kindergarten class.

Photos courtesy Our Lady of Bethlehem



St. Andrew parishioner's seven great-grandchildren receive First Communion



Charlene Pardi, a longtime member of Columbus St. Andrew Church, celebrated the First Communion of seven great-grandchildren on Saturday, May 6 at St. Andrew. They are (from left) Luke Pardi, Lydia Kaleta, Mia Pardi, Rocco Theodo, Leo Pardi, Mike Pardi and Annie Theodo. Luke and Mike Pardi are identical twins. Charlene and her husband, Paul, the parents of nine children, attend daily and Sunday Mass together and remain active in the parish along with their large family.

Photo courtesy St. Andrew Church

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