

The CATHOLIC TIMES

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END OF AN ERA AT CORPUS, ST. LAD'S

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PARISH ANNIVERSARY

Columbus St. Anthony Church commemorated the 60th anniversary of its founding with a Mass led by Bishop Earl Fernandes on Monday, June 12, Page 2



INMATE'S TRANSFORMATION

An inmate at London Correctional Institution shares his conversion story and the peace he has found in the Catholic faith, Page 4

60th anniversary Mass at St. Anthony Church is bittersweet

Bishop Earl Fernandes concelebrated a 60th anniversary Mass at Columbus St. Anthony Church on Monday, June 12, the eve of the parish patron's feast day, with current pastor Father Thomas Petry and other priests who have connections to the church.

Joining Bishop Fernandes and Father Petry at the altar were Msgr. Frank Lane, Fathers Charles Cotton, Jerry Rodenfels, James Klima and Timothy Hayes and Deacons Craig Smith, Dean Racine and Jason Nguyen.

For the parishioners and friends in attendance, the evening was bittersweet. The Northland-area parish, created in 1963 at 1300 Urban Drive, is merging with St. Elizabeth Church, located several miles north at 6077 Sharon Woods Blvd., later this year.

The Diocese of Columbus officially announced the Decree of Suppression for St. Anthony, which is published in this week's issue of *The Catholic Times*, after its approval from the diocese's Presbyteral Council on June 8.

The suppression will become effective Oct. 20, when the territory, parishioners, property, assets and liabilities of the parish will be joined with St. Elizabeth. According to the decree, the care of St. Anthony Church and its other properties will become the responsibility of St. Elizabeth Church until further decisions are made regarding the disposition of buildings and properties.

The closing of St. Anthony School at the end of the just completed school



The congregation at Columbus St. Anthony Church sings the opening hymn at a 60th anniversary Mass celebrated by Bishop Earl Fernandes on Monday, June 12. *CT photo by Ken Snow*

year was previously announced. The school was established in 1966.

The final recommendations of the diocese's Real Presence Real Future initiative additionally call for Columbus St. Matthias Church, which is two miles south of St. Anthony at 1582 Ferris Road adjacent to St. Francis DeSales High School, to be suppressed at an undetermined date and merged with St. Elizabeth. St. Matthias School will remain open.

Father Anthony Davis, current pastor at St. Matthias, will also become the pas-

tor at St. Elizabeth in July. Father Petry has served as pastor at St. Anthony since 2008.

St. Anthony parish was created by then-Bishop Clarence Isenmann to respond to population growth in the north end of Columbus. Masses were held in a former Knights of Columbus Hall and at DeSales High School while a church was built.

The current St. Anthony Church opened Christmas Eve 1964 and was dedicated in early 1965.

During the homily at the anniversary Mass, Bishop Fernandes told the congregation that he was happy to join them

and said Msgr. Lane, a former pastor at St. Anthony, had shared many good things about the parish with him.

"Msgr. Lane was telling me how this parish has built up a vibrant community during the past 50 or 60 years," the bishop said. "You can really see it in the large number of people gathered here with us, including the joint choir from both St. Anthony and St. Elizabeth. You can see it in the diversity of our servers.

"Everybody has contributed something for us to be here this evening: to be the Church that Christ calls us to be.

"Sixty years ago, this parish, St. Anthony's, was founded, and the seeds of faith were planted. And when we plant seeds of faith, we always want something to grow and to bear fruit. Sixty years ago, something new was beginning."

Bishop Fernandes reflected on the Mass readings from the prophet Isaiah and St. Luke, relating them to the parish planting seeds of faith for the past 60 years and helping the poor and the brokenhearted come to know the Lord.

"We heard how Jesus sent out 72 others – not just the 12 disciples – anointed with His spirit and with the authority to proclaim the kingdom," the bishop said. "They went together on a mission.

"So, we, too, begin a mission when we go wherever the Lord sends us. And this mission continues to be to proclaim the Good News of salvation."

The bishop stressed the importance

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Diocese announces additional clergy assignments

The diocese has announced several additional clergy assignments with the effective dates listed for each of the following priests:

Confirming the appointment from the Provincial of the Dominican Fathers, **Reverend Mannes Matous, OP**, from residence St. Patrick Church, Columbus, to service outside the diocese, effective August 17, 2023.

Confirming the appointment from the Provincial of Missionaries of the Precious Blood, **Reverend Antonio Baus, C.P.P.S.**, from Pastor, St. James the Less Church, Columbus, to service outside the diocese, effective July 1, 2023.

Confirming the appointment from the Provincial of the Missionaries of the Precious Blood, **Reverend Stephen Dos Santos, C.P.P.S.**, from service outside the diocese, to Pastor, St. James the Less Church, Columbus, effective July 1, 2023.

Confirming the appointment from the Provincial of the Capuchin Franciscan Friars, **Reverend Stephen Fernandes, OFM, Cap.**, from service outside the diocese, to Pastor, Christ the King Church and St. Thomas the Apostle Church, Columbus; **Reverend Rafael Anguiano, OFM, Cap.**, from service outside the diocese, to Parochial Vicar, Christ the King Church and St. Thomas the Apostle

Church, Columbus; **Reverend Reynaldo Frias-Santana, OFM, Cap.**, from service outside the diocese, to residence, Christ the King Church and St. Thomas the Apostle Church, Columbus; **Reverend Anthony Essien, OFM, Cap.**, from service outside the diocese, to residence, Christ the King Church and St. Thomas the Apostle Church, Columbus; **Brother Michael Herlihey, OFM, Cap.**, diaconal service, Christ the King Church and St. Thomas the Apostle Church, Columbus; effective July 11, 2023.

Confirming the appointment from the Provincial of the Pallotine Province of Our Lady of Good Health, **Rever-**

end Sesu Maria Crescencis Panguraj, SAC, from service outside the diocese to, chaplain St. Francis DeSales High School, Columbus, residence, St. Philip the Apostle Church, Columbus, effective July 11, 2023.

Confirming the appointment from the Provincial of the Pallotine Province of Our Lady of Good Health, **Reverend Stanislaus John, SAC**, from service outside the diocese to, hospital ministry in the diocese and residence at St. Philip the Apostle Church, Columbus, effective July 11, 2023.



Front Page photo:

END OF AN ERA

Columbus Corpus Christi and St. Ladislav parishes on the city's south side, where Bishop Earl Fernandes celebrated Mass a final time on Sunday, June 18, were slated for closing at the end of June as part of the diocese's Real Presence Real Future initiative.

Photos courtesy Abigail Pitones

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Bishop Earl Fernandes elevates the host. Concelebrating priests at the altar are (from left) Msgr. Frank Lane, Father Charlie Cotton, Father Jerry Rodenfels, Father James Klima, Father Timothy Hayes and Father Tom Petry, the parish pastor. They are joined by Deacons Dean Racine (far left) and Jason Nguyen (far right).



Father Thomas Petry, the pastor at St. Anthony since 2008, distributes Holy Communion during Mass. CT photos by Ken Snow

ST. ANTHONY, continued from Page 2

of coming together in church to worship God in the Holy Sacrifice of the Mass. He also mentioned St. Anthony of Padua, a great preacher who spoke about the importance of humility in spiritual life and spreading the fruits of the faith to others.

“Some of those who helped found this parish are still alive,” Bishop Fernandes said. “Others have gone to their reward, but we hope to see them again and be reunited with them in the eternal Jerusalem, where we will all offer God perfect worship ...

“Each Christian, each disciple, has to be humbly receptive to God’s Word and to the faith as proclaimed,” Bishop Fernandes said. “So, we need deep roots of humility. We need more of God and less of ourselves.

“From the roots of humility grows up the trunk of obedience and shoots forth the branches of charity and the leaves of holy preaching. Then, St. Anthony says, comes forth the fruit of contemplation, our encounter with God.”

Encouraging the faithful to persevere despite the eventual closing of the parish, Bishop Fernandes said, “Sixty years

ago, some men and women, with the help of the diocese, founded this parish with the hope of handing on the faith to future generations. Sadly, we know in one way what’s going to happen to this particular parish, but it doesn’t mean the mission is over.

“Something good has been entrusted to you that is meant to be handed on to others. ... Your mission goes on because you’ve been given the gift of faith. You have been given a certain authority – anointed with the Holy Spirit in your baptism and sealed with the gift of the most Holy Spirit in your confirmation – to proclaim the Good News of salvation to the ends of the earth.

“What would your forebears think if you gave up the practice of faith? If you gave up the Holy Ghost who was borne into your hearts? If you gave up the heritage that was left to you? Now is the time to take up the challenge.”

Part of that challenge, the bishop said, is not to become discouraged.

“The Church is more than just a building,” he said. “We are a Church of living soldiers with Christ Jesus at the fore.



Standing in front of St. Anthony Church are longtime parishioners (from left) Don Downs, Kim Downs, Jeanie Diggins and Jan Schwartz.

“Christ Jesus was at the center of St. Anthony’s life, especially in the Eucharist. The people who founded this parish did so for one reason: so that Jesus Christ, in the Holy Eucharist, could be at

the center of this community. And this gift, which was handed on to our forefathers and mothers in faith, is handed on now to you, the next generation of faith-

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‘Times’ takes seven awards in Catholic media contest

The Catholic Times received seven awards in the newspaper division from the Catholic Media Association for its work during 2022, the organization announced Friday, June 9 at the conclusion of its annual conference in Baltimore.

The June 5 “Blessed with a new bishop” issue featuring Bishop Earl Fernandes’ installation and ordination as the 13th bishop of the Diocese of Columbus on May 31 at Westerville St. Paul Church received first place in the Best Print Special Supplement – On a Bishop’s Transition category among all Catholic publications in North America. Contributors included Tim Puet, writer; Kimberly Colston, designer; Patty Bitler, copy editor; and Ken Snow, photographer.

A story by Puet, a Times contributor,

titled “Last priest out of Afghanistan” was awarded second place in the Best News Writing One Shot – International Event category for all publications and Catholic wire services. The article focused on Father Daniel Swartz, a diocesan priest who is currently serving as a military chaplain, and his dramatic exit from Afghanistan when U.S. troops pulled out of the region in 2021.

Puet also contributed to a package of stories on senior priests in the diocese that won third place for Best Reporting on a Special Age Group – Senior Citizens.

The Times received second place among all publications for Best Regular Column – Pro-life Issues, third place for Best Editorial on a Local Issue – Non-Weekly Newspapers, and honor-

able mention for Best News Writing on a Local or Regional Event for its coverage of the diocese’s downsizing.

Snow, a Times contributor, took third place in the Best Photograph – Spot News category for all publications with a shot of Bishop Fernandes’ ordination.

The annual Catholic Media Association awards recognize the work of content producers in newspapers, social media, magazines, books and communications departments for dioceses, publications, news services and organizations throughout North America.

Founded in 1911, the Catholic Media Association (formerly the Catholic Press Association) has more than 600 member organizations that reach more than 26 million people with their work.

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BLESSED WITH A NEW BISHOP

‘Walk with me,’ Bishop Fernandes asks people of diocese after ordination, installation



By Tim Puet
Bishop Earl Fernandes expressed delight at the Catholic Media Association's recognition of his work during 2022. He said he was honored to be named Best News Writing One Shot – International Event category for all publications and Catholic wire services. The article focused on Father Daniel Swartz, a diocesan priest who is currently serving as a military chaplain, and his dramatic exit from Afghanistan when U.S. troops pulled out of the region in 2021. Puet also contributed to a package of stories on senior priests in the diocese that won third place for Best Reporting on a Special Age Group – Senior Citizens. The Times received second place among all publications for Best Regular Column – Pro-life Issues, third place for Best Editorial on a Local Issue – Non-Weekly Newspapers, and honorable mention for Best News Writing on a Local or Regional Event for its coverage of the diocese’s downsizing. Snow, a Times contributor, took third place in the Best Photograph – Spot News category for all publications with a shot of Bishop Fernandes’ ordination. The annual Catholic Media Association awards recognize the work of content producers in newspapers, social media, magazines, books and communications departments for dioceses, publications, news services and organizations throughout North America. Founded in 1911, the Catholic Media Association (formerly the Catholic Press Association) has more than 600 member organizations that reach more than 26 million people with their work.

Inmate recalls receiving, heeding 'sign' from Jesus

The Catholic faith teaches that an omnipotent God provides men with constant evidence of Himself in created realities. He can be found everywhere at all times, and He made himself known to Chris Gay at one of the lowest points in his life.

After Gay arrived at the London Correctional Institution in Madison County in February 2022, he weighed a puny 118 pounds and was strung out on drugs after being sentenced in Jackson County to 4 ½ years in prison on two counts of theft and failure to comply.

Despite being only in his early 30s, he wanted to die.

"I just needed to get back to God," he said. "I actually came down here (to the prison chapel) crying to myself (and was) like, 'Hey, listen, I'm going to kill myself, or I just need a sign or something, please.'"

Growing up in Wellston, where his family attended a fundamentalist church, Gay knew about Jesus but didn't feel drawn to the faith. In his younger years, some Catholic friends had tried to persuade him to come to church, but he had doubts.

Now, years later, after his life had spiraled out of control and finding himself incarcerated, he left the prison chapel on that day shortly after his arrival looking for a sign from God. He saw a copy of the Catholic devotional "Give Us This Day" in the hallway.

"I felt like someone breathed on the back of my neck," Gay recalled. "So, I looked at it and said, 'OK, I'm going to try this.'"

He read through the booklet several times and decided to go talk to Father Michael Hinterschied, then the chaplain at London Correctional.

"So, we met a couple of times, and he introduced me to everyone at Mass," Gay said. "After that first Mass, Father Hinterschied said, 'Listen, start coming to Mass a couple of times and see if you like it. Then if you feel like it, we can start having some *Catechism* classes.' That was 14 months ago."

Gay said he read the *Catechism of the Catholic Church* in two weeks and found it to be "incredible" and "beautiful."

"So, for me, personally, learning about the faith, it touched something inside of me. I'm finally convinced and have become a strong believer that this is a deep faith," the inmate said.

Gay, 33, shared his conversion story in an interview after Bishop Earl Fernandes celebrated Mass for the inmates on Saturday, June 10, the Vigil of the Solemnity of Corpus Christi, with Father Pat Toner, the prison chaplain, and with assistance from Deacon Dan Hann.

The bishop, in his homily, alluded to the omnipotence of God manifested through His Son, Jesus, the Second Person of the Holy Trinity, in the true Body

and Blood revealed in the Blessed Sacrament.

"I want to tell you how glad I am to be here," Bishop Fernandes said. "Jesus is the Good Shepherd, and I am here to remind you of this and to tell you how close you are to my heart."

"The Good Shepherd goes, and He finds the sheep, and He rejoices having found them and brings them home. So, I want you to know how the people of the Diocese of Columbus pray for you and how I pray for you and how happy I am to be able to share in the Lord's Supper with you, to be able to offer Mass with you and for you, and to pray for the forgiveness of sins and for the redemption of the world. ..."

"Jesus said, 'I am the Bread of Life. Anyone who eats of this lives forever. Jesus wants to give us life, and God wants to bring us salvation in the flesh.'"

Jesus, the Word Made Flesh, was received at Mass by Gay and approximately 20 other inmates, some of whom went to confession to the bishop beforehand and participated in Adoration of the Blessed Sacrament afterward.

The Eucharist has impacted Gay profoundly, he said, after receiving the sacraments of baptism and confirmation on Dec. 29, 2022 from Father Hinterschied in prison.

"I had to experience what Father Hinterschied called 'the discipline of waiting' because when I first went to church, I wanted to get up there and take communion," Gay said. "And he said, 'Well, we'll talk about this.' And I had to accept that it was OK."

"During the discipline of waiting and learning about it – that it's fully Jesus – it makes us strive to do the best we can just to consider being worthy to take the Eucharist, to be able to take Jesus sacramentally into my body."

"It's just like the pope said at Christmas that Jesus was born and placed into a manger to be our food. Jesus was truly there to nourish us, to be what we can't be on our own."

Asked how the Eucharist has affected him personally, Gay responded, "In the biggest ways. Truly, this is the center of our faith and, as Catholics here in the prison, we look forward to this every Saturday (at Mass)."

Being part of a Catholic community with other inmates brings Gay comfort as well.

"You know, I ain't got much of a family," he said. "I have a little girl, and I try to explain it to her, but now I have a whole list of people who are my brothers to hang out with, and I'm starting to grow more in faith. ... Not only the brothers here, but the volunteers who come in, from Father (Toner) and now from Bishop (Fernandes)."

"It's a great thing, it's a beautiful thing. And I know there's more out there. I'm a



Chris Gay (center with dark hair) and other inmates kneel and bow their heads in prayer during the Liturgy of the Eucharist during a Mass at London Correctional Institution.



Charles Jackson (above) and other inmates kneel in prayer during a Mass on the Vigil of Corpus Christi celebrated by Bishop Earl Fernandes, who is pictured delivering the homily in the London Correctional Institution chapel.



Bishop Earl Fernandes (center), Deacon Dan Hann (left) and Father Pat Toner (right) kneel in adoration of the Blessed Sacrament and pray with the inmates. *CT photos by Ken Snow*

drug addict, and there are programs like Catholics in Recovery that are there to help."

Gay will not be eligible for parole until 2025, but he's already looking forward

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Jesus wants us to stay awhile with Him

Spring and summer are always the high season for weddings. These special days are wrapped in the exuberance of nature and its decoration of flowers.

I recently returned from a beautiful wedding in upstate New York complete with a reception that included a wedding feast, wine and dancing. The reception was held outdoors in a large, white tent illuminated with lights and candles.

Everything was perfectly arranged with linen tablecloths and napkins, china plates, a buffet of wonderful Greek food and strawberry rhubarb pie a la mode. Dancing was on the lawn after the lawn games for the children were set to the side.

My family travelled from three states by air and car and shared accommodations in a nearby bed-and-breakfast. Among our company were two small children, a 3-year-old and a 1-year-old, whose ordinary routines had been interrupted and who found sleeping more difficult in their unfamiliar surroundings.

We arrive at the wedding a little after 3 p.m. The ceremony took place at 4, and a leisurely paced reception followed. At 8 p.m., my son and his family headed back to the B&B to put the children to bed. About this time a bonfire was lit for guests to enjoy music, conversation and a nightcap.

How we outshine our disabilities can inspire others

On the day my third son was born, the Lord spoke to my husband. He charged him with loving and caring for our son and to never let him grow bitter about his cross.

This mission from the Lord has been the model of parenthood for us as we seek to help all of our children navigate their way into adulthood. We raise our children to know that everyone has a disability, some you see and some you do not.

There have been days I have wished for the ones you see far greater than the ones not caught by the human eye. Conversely, everyone has abilities, ones you see and ones you do not. Our job is to seek them out and nurture them in ourselves and in others.

We often get caught up in our own disabilities. They can hold us hostage and chain us back from the freedom God offers.

As a woman who has taught children with disabilities and has raised such children as well, there is a danger in allowing ourselves to be identified by our disabilities. That's not our redemption story. We are not the sum of our crosses or disabilities. Our identity cannot be wrapped up in being a person with a disability or a parent of that person with a disability.

"I hate my wheelchair." "Life is not fair." "I wish I was like other people." "I just want to be free." "You will never understand." Again, as a mother and teacher, I have heard these and so many more cries from the heart.

And no, life is not fair. It cannot be. We were not cre-

FAITH IN ACTION | Mark Huddy

Mark Huddy is the Episcopal Moderator for Catholic Charities and the Office for Social Concerns in the Diocese of Columbus.



About 9 p.m., the rest of our family started to say goodbye to our hostess, for all of us were feeling a little weary. Freeze frame. Our hostess looked at us and, with first a smile and then an expression of great earnestness, said: "If you leave now, I will never speak to you again!"

As I was considering my response, I thought about the months of sacrifice, planning and preparation that went into the wedding and reception. I thought about the desire of the bride and the groom to celebrate this most significant day with their closest friends and family, a day they want to continue forever.

I thought about the parents of the bride, our host and hostess, who wanted their siblings and their families to share in their joy. And I realized that this was a kind of icon of the spiritual life.

All analogies are imperfect. Somehow, I do not picture Jesus saying what our hostess did. And yet, I know Jesus' deep desire to be with us and to spend time with

us was similar to the motivation for the words of our hostess.

Every Mass is a foretaste of the wedding feast of the Lamb that is described in the book of Revelation. And the planning for the feast has been carefully done – for centuries. The table is set. The fine dishes are out. The rich food and choice wine are served on God's holy mountain. All of it is pure gift, for us, because our presence is so deeply desired.

Our journeys to the feast, both the ones here and the one described in Revelation, are often long and exhausting. Things happen along the way that demand our attention. We can be tempted not to persevere in our efforts to get there or, once there, we can be tempted to go home early.

This week, let us think about how much Jesus desires to be with us, so much so that He gifts us with His lasting Presence in the Eucharist and sustains us on our journey with His Body and Blood, real food and real drink.

It is our time spent with Jesus at Mass or in Eucharistic Adoration that deepens our relationship, increases our desire to be together and unites us with His Mystical Body.

And, by the way, we ended up staying into the next day.

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.



ated for fair or equal. Each of our paths is unique. We were created to witness. We were created to radiate. We were created to love, and how we do these things matters. For by our actions and words, we can either bind others to their crosses or set them free.

Those who struggle with disabilities do not want our pity. They do not need our platitudes. They desire for you to look at them and see them fully. While we might be inspired by the way they overcome many challenges, they often do not want to be that spokesperson. It is simplicity, often anonymity, and autonomy they crave.

In a world where mental health challenges have increased substantially, autonomy, individuality and independence are core needs, and we must help provide that dignity to this population of people. They deserve more from us as Christians.

When I am wearing my mother hat, I am also often wearing my momma bear sweater. They go hand in hand. I am a fierce advocate for my children, and yet, at times, as they move into adulthood, I can be too much of one.

I often ask them, "How can I support you in this next stage?" It is hard, after being the hands and feet for someone for 17 years, to get wrapped up in the identity

of being a caregiver – for me, a mother of a child with special needs.

My children do not like the words "special needs" or "disability." They prefer focusing on their abilities. As I step back and let them navigate their life plans and personal care, I have to let mistakes be made.

I can hold vigil in the other room or even hours away when they are off to college, but if autonomy and independence are to be supported, mistakes will be made, and mercy must be granted. We are here to give a supporting hand when asked but otherwise to trust in the seeds we have planted, the plan God has and the unique wisdom and gifts the Lord has given to that child.

We cannot change what is for those who suffer. We cannot make it fair. We can hate the specific cross, hate the disability, hate the effects it brings with it, but we cannot let it rob us of our joy. We cannot let ourselves sit stagnate, stuck in the belly of the whale.

Each one of us is called to mission, and whether we do so on our own two feet or with the support of crutches, a cane, medicine, counseling or even a wheelchair, may we encourage others with our life. May we seek to not be bitter, but to be joyful so that others look to us and shake their heads in wonder.

Through our witness, may we shine God's love so brightly that others cannot help but beg the question, "How do you keep your joy?" And joy, my friends, is the key to evangelization.

May we all pray for each other to live out these lessons with humble hearts.

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ful here in the Diocese of Columbus.

"So do not worry. Having deep roots in humility, a trunk of obedience, branches of charity, leaves of holy preaching and fruit of contemplation, this community of faith will go on. Be like that tree and bear good fruit, the fruit of eternal life."

Several longtime parishioners who attended the anniversary Mass reflected on their years at St. Anthony.

Jeanie Diggins, a member of the parish for 50 years, recalled the funeral Masses in the church celebrated for

her husband and a son who passed away. Jan Schwartz, a 55-year member at St. Anthony, expressed sadness about the closing, fondly recalling that all of her children went to St. Anthony School.

"We waited in line to get them into the school," she recalled.

Kim Downs was born and raised in the parish, left the area after high school and then returned 17 years ago. Her husband, Don, became Catholic after going through the Rite of Christian Initiation for Adults

classes at St. Anthony.

"Things are happening, that's for sure, and it's tough," Kim said, "But realization is setting in that we're really closing."

For more information on the diocese's Real Presence Real Future initiative and parish restructuring, visit www.realpresencerealfuture.org.

Reflect on the gift of mercy ahead of St. Maria Goretti feast day

By Father. Ed Dougherty, M.M.
The Christophers

On July 6, we celebrate the Feast of St. Maria Goretti, who died on that date in 1902 at age 11 after suffering a brutal attack by 20-year-old Alessandro Serenelli. On her deathbed, Maria forgave Alessandro, an act that inspired him to convert while he was in prison for his crime, setting him on a course of penance and service to God for the rest of his life.

The Gorettis and Serenellis were sharecroppers living in the same house in the Italian countryside outside of Rome. Alessandro betrayed the trust that existed between their families by trying to rape Maria. When she resisted, he stabbed her multiple times in a fit of rage. Their parents returned home to find the horrible crime that had occurred, and Maria was rushed to the nearest hospital in the town of Nettuno. She died a day later after having declared her forgiveness for Alessandro and her desire for him to be with her in heaven.

Alessandro was sentenced to 30 years in prison. He spent the first three years of his sentence unrepentant, but then he began to correspond with Monsignor Giovanni Blandini, a local priest who visited him in jail. Alessandro informed Monsignor Blandini that Maria had appeared to him in a dream in which she gave him lilies that burned to ash in his hands.

Upon being released from prison, Alessandro went to Maria's still-living mother and begged her forgiveness, which she granted, saying that if Maria could forgive him, she could do no less. The next day, they attended Mass together and received Holy Communion side by side. Alessandro went on to become a lay Capuchin Brother of the Order of Friars Minor. He lived in a

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to the day when he's released and can restart his life outside the prison fences as a Catholic. He plans to enroll in an addiction recovery program in Portsmouth as part of his transition back into society.

"But the first thing I'm going to do is to get registered in a parish," Gay said. "Because, first, I feel like I'm the leper in Matthew, Chapter 8, who came to Jesus and said, 'If you wish, you can make me healed, and I will be made clean.'

"So, for me, after finding a better way – the right way – I will be the one leper who comes back and says, 'Thank you,' and gets involved in something good somehow."

Bishop Fernandes offered Gay and all of the incarcerated men a message of encouragement in his homily.

monastery and worked as a receptionist and gardener until his death in 1970 at the age of 87.

It seems clear that Alessandro's path to God was only made possible by Maria's forgiveness, which revealed to him the immense mercy of God. His dream of her giving him lilies seems to represent his realization of the profound gift of her mercy. And when they turned to ash, it seems he was realizing the state of his own soul and his need for repentance.

Maria reveals the mercy that we must all continually seek to reveal to the world. Christ demonstrated this mercy for us in His prayer from the cross, "Father, forgive them; for they do not know what they are doing." It is not about ignoring the reality of evil, but rather about mercy for those caught up in evil. Christ shows us that mercy is sometimes the only way to rescue those who have gone astray.

And we know what Christ says about those who have gone astray. He says, "Which one of you, having a hundred sheep and losing one of them, does not leave the 99 in the wilderness and go after the one that is lost until he finds it?"

In forgiving Alessandro from her deathbed, Maria followed in the footsteps of Christ on the cross and helped Alessandro find his way to God. By showing him mercy, she was being like Christ, the good shepherd, who goes after the sheep that has been lost. This is the kind of love we must have for all people despite the wrong they may do. We must be constantly looking for ways to show them Christ's mercy to inspire a change of heart and call them home to God.

For a free copy of the Christopher News Note THE GIFT OF RECONCILIATION, write: The Christophers, 5 Haver Square, New York, NY 10004; or e-mail: mail@christophers.org

"My brothers, you are here in this place, but the Lord is with you," he said. "The Blessed Sacrament is a sign that He is with us and wants to come and dwell in your soul. This is our God Who loves you. He is not afraid to come and love you.

"Even here, Jesus comes down into your midst to tell you that God loves you. And, in making the ultimate sacrifice, He said, 'I will prove how much I love them by my suffering.'

"God comes at each and every Mass. He comes, bends down and washes our feet. ... In the mystery of the Eucharist, Jesus comes to us to heal us. So never lose hope. In Jesus Christ there is always hope."



Catholic Diocese of Columbus

DECREE OF SUPPRESSION of the Parish of St. Anthony Church, Columbus, Ohio and Changing the Parish of St. Elizabeth Church, Columbus, Ohio

Whereas, demographic changes in the general population and among the Catholic faithful of the neighborhood, including but not limited to decline in registered parishioners, decline in mass attendance, decline in offertory revenue, and the shortage of priests, have drastically affected the viability of the parishes in that region; and

Whereas, a plan has been carefully developed by the clergy and faithful of St. Elizabeth Church and St. Anthony Church recommending the suppression of St. Anthony Parish and the aggregation of the suppressed parish with the parish of St. Elizabeth Church, Columbus; and

Whereas, the Presbyteral Council of the Diocese of Columbus at a meeting held on June 8, 2023, reviewed the plan in detail and unanimously approved the proposal to suppress St. Anthony Parish and to make changes to St. Elizabeth Parish to join the territory, parishioners, assets and liabilities of St. Anthony Parish to that of St. Elizabeth Parish; and

Whereas, having heard the Presbyteral Council in accordance with Canon 515.2;

Therefore, I, Earl K. Fernandes, Bishop of Columbus, hereby decree the following

1. The Parish of St. Anthony, Columbus, Ohio, is suppressed effective October 20, 2023;
2. Simultaneously with the suppression of St. Anthony Parish, the territory, parishioners, property, assets and liabilities of this parish will be joined to those of St. Elizabeth Parish by aggregation into a single juridic person, care of which is entrusted to the pastor of St. Elizabeth Parish. The boundaries of the new parish are as follows:
 - a. Northern boundary: I-270 from CSX-NS railroad tracks on west to Alum Creek on east.
 - b. Eastern boundary: Alum Creek from I-270 on north to Morse Road on the south.
 - c. Southern boundary: Morse Rd from CSX-NS railroad tracks on the west to Alum Creek on the east.
 - d. Western boundary: CSX-NS railroad tracks from Morse Road to I-270.
3. The care of St. Anthony Church and the other properties of the former St. Anthony Parish, whether sacred or profane, will become the responsibility of St. Elizabeth Parish, until further decisions are made and approved through the appropriate canonical processes regarding the disposition of these buildings and properties.
4. This decree shall be promulgated by publication in the Catholic Times and disseminated in the affected parishes via the parish bulletin and other means of communication as deemed appropriate by Pastor of the affected communities.

Given at the Chancery Office, 198 E. Broad St., Columbus, Ohio this 8th day of June, 2023.

+ Earl K. Fernandes

Most Reverend Earl K. Fernandes
Bishop of Columbus

[Signature]

Notary



Catholic Diocese of Columbus

DECREE OF SUPPRESSION

of the non-territorial parish of Parroquia Santa Cruz, Columbus, Ohio
and Changing the territorial Parish of Holy Name Church, Columbus, Ohio

Whereas, a plan has been carefully developed by the clergy and faithful of Holy Name Parish and Parroquia Santa Cruz recommending the suppression of Parroquia Santa Cruz and the aggregation of the suppressed parish with Holy Name Parish to form a new bilingual parish with a new title; and

Whereas, this plan is in conformity with the recommendations approved by the Bishop of Columbus and announced on May 25, 2023 regarding parish and institutional restructuring in the Diocese of Columbus developed in the "Real Presence, Real Future" planning process; and

Whereas, the need to consolidate resources and to better utilize the limited numbers of available priests, and taking into consideration the Mass attendance data, community demographics, the financial conditions and the conditions of the physical plant serving both communities; and

Whereas, having heard the Presbyteral Council of the Diocese of Columbus on June 8, 2023 in accordance with C. 515.2, and receiving unanimous approval of this plans;

Therefore, I, Earl K. Fernandes, Bishop of Columbus, hereby decree the following

1. The non-territorial parish Parroquia Santa Cruz is suppressed effective September 1, 2023;
2. Simultaneously with the suppression of Parroquia Santa Cruz, the parishioners, property, assets and liabilities of this suppressed parish will be joined to those of Holy Name Parish by aggregation into a single juridic person, the boundaries of which are identical to that of Holy Name Parish, inasmuch as the suppressed parish of Santa Cruz is non-territorial. The boundaries of the new parish are as follows:
 - a. Northern boundary: From the intersection of the Olentangy River and Dodridge Avenue; east on Dodridge to Findley Avenue; north on Findley to Arcadia; east on Arcadia to the Conrail railroad tracks.
 - b. Eastern boundary: The Conrail railroad tracks from Arcadia Avenue on the north; south to 14th Avenue.
 - c. Southern boundary: The north side of 14th Avenue from the Conrail railroad tracks east to High Street. The west side of High Street from 14th Avenue south to 11th Avenue; the north side of 11th Avenue from High Street to the point at which it intersects the Olentangy River on an air-line.
 - d. Western boundary: The east side of the Olentangy River from a point where 11th Avenue would intersect it on an air-line, north to the point where Dodridge Avenue intersects the Olentangy River.
3. This new parish will be given the title "Our Lady of Guadalupe, Star of the New Evangelization Parish."
4. There is no change in status or title of Holy Name Church foreseen at this time; it continues as a dedicated parish church in the care of which henceforth is the responsibility of Our Lady of Guadalupe, Star of the New Evangelization Parish.
5. This decree shall be promulgated by publication in the Catholic Times and disseminated in the affected parishes via the parish bulletin and other means of communication as deemed appropriate by Pastor of the affected communities.

Given at the Chancery Office, 198 E. Broad St., Columbus, Ohio this 12th day of June, 2023.

+ *Earl K. Fernandes*

Most Reverend Earl K. Fernandes
Bishop of Columbus

[Signature]

Notary



Catholic Diocese of Columbus

DECRETO DE SUPRESION

de la no territorial Parroquia Santa Cruz, Columbus, Ohio
y cambio de la territorial Parroquia Santísimo Nombre, Columbus, Ohio

Considerando que, un plan ha sido cuidadosamente diseñado por el clero y fieles de la Parroquia Santísimo Nombre y la Parroquia Santa Cruz recomendando la supresión de la Parroquia Santa Cruz y la agregación de la misma con la Parroquia Santísimo Nombre, para formar una nueva parroquia bilingüe con un nuevo título; y

Considerando que, este plan es en conformidad con las recomendaciones aprobadas por el obispo de Columbus y anunciadas el 25 de mayo, 2023 en relación a la reestructuración de parroquias e instituciones en la Diócesis de Columbus, desarrolladas bajo el proceso de planeamiento "Presencia Real, Futuro Real", y

Considerando que, la necesidad de consolidar recursos y la mejor utilización del número limitado de sacerdotes disponibles, y tomando en consideración los datos estadísticos de la asistencia a misas, la demografía de la comunidad, las condiciones financieras y las condiciones de la estructura física que sirve a ambas comunidades; y

Considerando que, habiendo escuchado el Consejo Presbiteral de la Diócesis de Columbus el 8 de junio, 2023 y de acuerdo con el Código de Derecho Canónico 515.2, y habiendo recibido aprobación unánime de este plan;

Por lo tanto, Yo, Earl K. Fernandes, obispo de Columbus, por la presente, decreto lo siguiente:

1. La no territorial Parroquia Santa Cruz es suprimida con efecto el 1 de setiembre, 2023;
2. Simultáneamente con la supresión de la Parroquia Santa Cruz, los feligreses, propiedad, activos y obligaciones de la parroquia suprimida se unirá a las de la Parroquia Santísimo Nombre por agregación dentro de una sola persona jurídica, los límites territoriales con los cuales se identifica la Parroquia Santísimo Nombre permanecen idénticos, en vista de que la suprimida Parroquia Santa Cruz es no territorial. Los límites territoriales de la nueva parroquia son como sigue:
 - a. Límite Norte: Desde la intersección de Olentangy River y Dodridge Avenida; al este de Dodridge a Avenida Findley; norte en Findley a Arcadia; este de Arcadia a las vías del tren.
 - b. Límite Este: Desde las vías del tren en Avenida Arcadia en el norte; sur hacia la 14th Avenida.
 - c. Límite Sur: El lado norte de la 14th Avenida desde las vías del tren hacia High Street por el este. El lado oeste de High Street desde la 14th Avenida sur hacia la 11th Avenida; el lado norte de la 11th Avenida desde High Street hacia el punto en la cual cruza Olentangy River en una línea aérea.
 - d. Límite Oeste: El lado este de Olentangy River desde el punto donde la 11th Avenida podría cruzarse en una línea aérea, norte hacia el punto donde Dodridge Avenida cruza Olentangy River.
3. Esta nueva parroquia tendrá el título de "Parroquia de Nuestra Señora de Guadalupe, Estrella de la Nueva Evangelización".
4. No hay cambio previsto en el estado o título de la Iglesia Santísimo Nombre en este momento; continuará como una iglesia parroquial dedicada, bajo el cuidado de quien a partir de ahora sea responsable de la Parroquia Nuestra Señora de Guadalupe, Estrella de la Nueva Evangelización.
5. La promulgación de este decreto será por medio de su publicación en el periódico Catholic Times y difundido en las parroquias afectadas vía boletín parroquial u otros medios de comunicación, según el párroco considere apropiado para las comunidades afectadas.

Dado en la Cancillería, 198 East Broad Street, Columbus, Ohio el día 12 de junio, 2023

+ *Earl K. Fernandes*

Monseñor Earl K. Fernandes
Obispo de Columbus

[Signature]

Notario

Without faith, Real Presence ‘hard’ to accept

“Faith is not maintained automatically. It is not a ‘finished business’ that we can simply take for granted. The life of faith has to be constantly renewed.” — *Gospel, Catechesis, Catechism*, Cardinal Joseph Ratzinger (Pope Benedict XVI)

“Faith seeks understanding. ... The same Holy Spirit constantly perfects faith by his gifts, so that Revelation may be more and more profoundly understood.’ In the words of St. Augustine, ‘I believe, in order to understand; and I understand, the better to believe.’” — *Catechism of the Catholic Church (CCC) 158*

We see above that faith is constantly growing (and shrinking) in us.

In this fourth article on the Eucharist, recall St. Thomas saying faith, resting upon divine authority, is the key for believing/accepting what is referred to as Real Presence.

Now, circle back to the Pew Research Center poll results published on Aug. 3, 2019, where the headline reads, “Just one-third of U.S. Catholics agree with their church that the Eucharist is body, blood of Christ.”

The only conclusion that can be reached as to why two-thirds of Catholics disagree with the Church that the Eucharist is the body, blood, soul and divinity of Christ is that they lack faith.

Now, you can imagine how supercharged that is, telling someone that they lack faith.

What to do? The key is found in CCC 143, which says, in part, “By faith, man completely submits his intellect and his will to God. With his whole being man gives his assent to God the revealer.”

The God part is easy. We read in CCC 27, “The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself.”

AQUINAS CORNER | Richard Arnold

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



For the human part, let’s look at the intellect first and then the will (next article).

“Many of his disciples, when they heard it (eating flesh and drinking blood), said, ‘This is a hard saying; who can listen to it?’” (John 6:60)

Set aside the (many) number of times “this is my body; this is my blood” appears in the Holy Bible, or that it wasn’t enough to slaughter the Passover lamb, you had to eat it or any number of covenant making or renewal rituals, etc. This approaches the intellect via authority (God). This is the least satisfactory way of coming to knowledge and understanding. But it is God, and that should be enough.

I think, though, that we need to be sympathetic to those “lacking faith” today. Consider St. John’s Gospel. St. John doesn’t repeat the synoptic Last Supper narrative. Why? One likely reason is no need to repeat the synoptic tradition of the other known Gospels. What he does give is “The Bread of Life discourse,” which is not only specific, but also graphic in emphasizing Real Presence.

But what is likely lost on many is, of all the books of the Holy Bible, the Gospel of John is chronologically the last one written, sometime around the year 100. It is not unreasonable that people in the late first century were starting to have “difficulties” with “Real Presence.”

What about the Church Fathers? Whether you wish to call it “defense,” “apologetics” or “reinforcement of belief,” the early Church Fathers of St. Ignatius of An-

tioch and St. Justin Martyr, to St. Irenaeus along with many others wrote about Real Presence. Why? Probably because it was “hard.” So, if you don’t talk about something, especially the “hard stuff,” people are going to fall away from the truth to their own (easy) beliefs.

Note in later years, the Church councils were not about Real Presence but difficulties with the Person of Jesus Christ (which they also wrote about).

It was basically in the 11th century when “controversies” over Real Presence started to really crop up and spread. I don’t have the space to give a complete regurgitation of history (others have done that), but we should not be unsympathetic to people who wanted to know more or have a greater understanding of Real Presence.

In an ever-increasing effort to explain Real Presence, enter transubstantiation. Many attribute this to St. Thomas; however, the term predates him by more than 100 years. This thought was developed fully by him, and the Council of Trent formalized its use. This is akin to the development of understanding and language in which we use the word “consubstantial” regarding the Person of Jesus Christ.

God does help us. I want to end this column with the icing on the cake (intellectually speaking). There have been four approved Eucharistic miracles in the 21st century alone. One example from the Magis Center (Father Robert Spitzer) website, “In 2013, the research concluded (in 2006 at Tixtla, Mexico) that: ‘The reddish substance analyzed corresponds to blood in which there are hemoglobin and DNA of human origin. ... The blood type is AB, similar to the one found in the Host of Lanciano and in the Holy Shroud of Turin.’”

Faith in the Real Presence is not blind or a leap or even unreasonable.

A laborious, and vacuous, instrument

It would not be quite accurate to describe the Working Document for the October 2023 Synod (its *Instrumentum Laboris*, or IL) as “disappointing.” No one who has followed the “synodal process” underway since 2021 could reasonably have expected an IL of spiritual depth and evangelical passion — an IL that reflected Pope Francis’ early summons to the Church to be “permanently in mission.” a Church of missionary disciples bringing the Good News that “the Kingdom of God is among you” (Luke 17:21) to a world suffering from its allegiance to false gods.

The better description of the IL, it seems to me, is that it’s vacuous: a great deal of clotted, trendy sociologese with a thin veneer of Christian language and imagery. The net result is a portrait of the Church that rather completely misses the central teaching of the Second Vatican Council.

How is the IL vacuous? Let me count (some of) the ways:

The IL is Christologically vacuous. Subtract the few passing references to the Lord Jesus, and the IL reads as if it were prepared for an international non-governmental organization seeking to increase members and donors for its program of good works. The IL occasionally traces its lineage to Vatican II’s Dogmatic Constitution on the Church. Yet that fundamental text begins, “Jesus Christ is the light of the nations.” No such affirmation appears in the IL, which is steeped in the ecclesiocentrism — the self-referentiality — once deplored by Pope Francis. Vatican II was profoundly Christocentric; the IL is anything but Christ-centered.

The IL is pneumatologically vacuous. The IL speaks at length of “conversation in the Spirit” in which “the

THE CATHOLIC DIFFERENCE

George Weigel

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



Holy Spirit makes his own voice resound.” But the IL says nothing about how the Church differentiates between the authentic voice of the Holy Spirit and the spirit of the age, which St. Paul warned the Romans to avoid (cf. Romans 12:2). Nor does the IL affirm that the “voice of the Holy Spirit” can never be self-contradictory, teaching the Church one thing at a particular historical moment and its opposite at another. The IL speaks at some length about “discernment,” but does not explain why the “discernment” that has taken place over the past two years of the synodal process yields the agenda of the evangelically moribund Catholic Lite project, the charred ruins of which are evident in Germany.

The IL is ecclesiological vacuous. Over and over, the IL explores what a “listening” Church — with which it identifies “synodality” — does. Very little is said about a teaching Church fulfilling the Master’s command in the Great Commission: “Go and make disciples of all nations...teaching them to observe all that I have commanded you” (Matthew 28:19-20). The Church’s ordained pastors seem reduced to what the IL describes as “facilitators capable of accompanying communities in practicing [conversation in the Spirit] as a priority at all levels of ecclesial life...” Moreover, the IL fails to address two questions raised numerous times during this “synodal process:” How can a Church permanently in

meetings be a Church permanently in mission? And how can a process in which (at best) 1% of the Church has participated be considered an expression of the *sensus fidelium*, the “sense of the faithful”?

The IL is woefully lacking in moral theology. There is no statement in the IL that the Beatitudes are the Magna Carta of the Christian moral life, or that the Ten Commandments and the moral teaching of the Church are guideposts leading us to personal happiness, social solidarity, and ultimately beatitude: eternal life within the light and love of the Thrice-Holy God. Rather, the “listening” to which the IL summons the Synod of October 2023 seems largely directed to questioning the enduring, binding character of moral truths the Church has taught definitively, on the basis of both revelation and reason.

The IL is methodologically childish. The “Synodal Assembly” in October 2023 will have little or no freedom to define its purpose or agenda. These have been defined already by a series of “Worksheets” appended to the IL, which pose questions the members of the Assembly are instructed to address in plenary sessions and language-based working groups. (And who can doubt that the latter will be provided with “facilitators” by the Synod General Secretariat?) The general impression the IL Worksheets give is that the Synodal Assembly will be something akin to a kindergarten classroom: “Color between the lines, girls and boys.”

There is much in the Church in need of renewal and reform. The Working Document for the Synod on Synodality does not advance that cause. Nor does it reflect the Christocentric teaching and spirit of Vatican II.

Speaker recalls choosing life for second unplanned baby

By Hannah Heil
Catholic Times Reporter

Rebekah Hagan, a writer and speaker on unplanned pregnancy and abortion pill reversal, recalled feeling hopeless and terrified by the prospect of having a second baby at age 18.

To an audience of almost 600 people, Hagan recounted finding out she was pregnant in a grocery store bathroom as a student in 2013, while she had an 11-month-old at home. She contemplated aborting the baby and began taking pills to do so.

“When you don’t value yourself, it’s really hard to value the life growing inside of you,” she said.

Hagan shared her story at the Greater Columbus Right to Life (GCRTL) banquet at Villa Milano in Columbus on Monday, June 12. GCRTL is a charitable educational foundation that seeks to promote a culture that protects human life from conception to natural death through prayer, education and community advocacy.

Hagan told the audience that she was born and raised in California, the youngest of her parents’ four daughters, in a “great and wholesome” family.

“I was raised Baptist, I attended church multiple times a week, I recited Bible verses and I could articulate my faith.”

Hagan said that, although she was a faithful Christian, she had “no idea what it meant to have a real relationship with God,” which became “problematic” in her teenage years.

In high school, Hagan began a relationship with a man who was several years older. At age 17, during her junior year, Hagan found out she was pregnant.

She told her parents, and her father was devastated. Hagan, nonetheless, was determined to have the baby and finish high school.

“I need to be responsible and take care of the child I had a part in creating,” she said, recalling her initial reaction. “I can do this; I have to do this.”

Hagan graduated from high school six months early, gave birth to her baby, a son she named Eli, got her driver’s license and began college classes.

“I was proud; my parents were proud,” she said. “I was the hero of my own story, but the Bible says pride comes before the fall.”

She continued a relationship with Eli’s father, which included domestic abuse and violence.

“It got to the point where I said, ‘No good is going to come of this,’” she recalled. “I have to get out, and my parents responded with grace.”

They parents offered her “a fresh start to live at home.” She and Eli could live at their house until she finished college, although she was not permitted much of a social life, Hagan said. After four years, she was expected to provide for herself and the baby.

Hagan’s parents also told their daughter that if she were to get pregnant again,

she couldn’t live at home or receive their financial support.

Hagan accepted her parents’ offer, ended her relationship with Eli’s father and moved home. Shortly afterward, Hagan said, she began to feel off physically.

Hagan went to the grocery store to buy a pregnancy test and took the test in the store bathroom. The test was positive.

Hagan said she panicked. She felt anxious, afraid and doubted she could provide for a second baby.

“There is no silver lining,” she recalled thinking. “This is going to cost Eli everything. I am going to be homeless; I will have to live on the (government) system. There is no way I can have a baby. I cannot bring my parents shame.”

“In a moment of crisis, abortion looked a lot like hope.”

In desperation, Hagan searched “abortion clinics near me.” She found two options for abortion. One was a surgical procedure, which would cost \$1,000 and require a support person to drive her to and from the clinic. Hagan said the surgical option seemed “traumatizing.”

The other option, a chemical abortion, also known as a “pill abortion” or a “medical abortion,” Hagan said, was described online as a “DIY drug-induced abortion” with pills that could be taken as far along as 2 1/2 months gestation. The pill was marketed as the Plan C “10-week-after pill.”

There were 72 online distributors listed that would provide abortion pills without needing to know the name of her doctor or if she had had a previous abortion, Hagan said.

The distributors marketed their products with photos of young women in their bedrooms, she said, which were decorated to be “cozy and comfy” and “looked better than a clinic.”

She said 50% to 60% of women in the U.S. abort their babies with the abortion pill, and 80% of abortions in central Ohio are done with the abortion pill.

At about seven weeks’ pregnant, Hagan made an appointment at a Planned Parenthood clinic to begin the chemical abortion. She described the mood of the clinic that day as somber and silent. She said the clinicians were “shady, rude and not professional.”

“Desperate people will put their faith in anything,” Hagan said.

A clinician advised that Hagan would take the first abortion pills at the clinic that day. The second set of pills were to be taken at home on an assigned date. The clinician told Hagan that the pill would “expel pregnancy” but did not say how.

Hagan said many girls and women are not told how the abortion pill works. The pill cuts off the hormone progesterone that prepares a fertilized egg to implant and grow in the uterus. The hormone increases to support a pregnancy. A developing baby will die if progesterone is removed, which is similar to a person being cut off from oxygen.

The pills then cause the woman to go into labor and deliver the baby. Hagan



Rebekah Hagan speaks about unplanned pregnancies and abortion pill reversal at the Greater Columbus Right to Life banquet on Monday, June 12 at Villa Milano Italian restaurant.

Photo courtesy Larry Pishitelli

said she had been told it was best to take the second set of pills in a bathroom, flush the toilet and not look.

Hagan’s appointment at Planned Parenthood was delayed, which pushed back the date for her to take the second set of pills. After some time, she was given the date to take the pills to begin labor, which would kill the baby – it would be Eli’s first birthday.

“I knew I could not take a baby out of this world on the day that I brought a baby into this world,” she said. “Eli’s birthday would always be marked by that.”

After the appointment at Planned Parenthood, Hagan said, she sat in her car with the pills, and she began to feel scared.

“What am I doing?” Hagan said she thought to herself.

She searched “how to reverse a chemical abortion after taking abortion pills.” On the second page of search results she found a website that said, “If you have started a chemical abortion, call this number.”

Hagan called, and a woman answered. Unlike at Planned Parenthood, Hagan said, this woman asked her questions about who she was, her family situation and what led her to consider an abortion.

The woman told Hagan about the abortion pill reversal – a pill that Hagan could take, which increases progesterone and could possibly save the baby. Hagan began taking the abortion pill reversal.

In the following days, she missed several calls from Planned Parenthood. She returned the calls, and, to her surprise, the clinicians were “really upset” by her choice, she said. They told Hagan that, by taking the reversal pill, her baby likely would be born with birth defects.

Hagan’s parents learned about her pregnancy from her doctor who called the house. Hagan told her parents about the chemical abortion and abortion pill reversal that she was taking. Hagan said her father was more angered that a pill

abortion existed, which he was unaware of, and that it was killing his grandchild, than he was angered by his daughter being pregnant again.

“Well, you’re probably wondering what happened,” Hagan said to the audience. “Did the abortion pill reversal work?”

Hagan displayed a photo of a 10-year-old boy wearing a football jersey on the screen behind her.

“This is my son,” she said.

Hagan gave birth to her second child, who was born without a birth defect, and named him Zechariah, meaning “God remembers.” She said the name was a reminder that God told her to “just say, ‘Yes,’ to Me, and just say, ‘Yes,’” to the child in her womb.

Hagan recognized the pregnancy center that offered her the abortion pill reversal. “Their ‘yes’ to help me enabled my ‘yes’ to choosing life.”

Years after giving birth to Zechariah, Hagan graduated from college, married her husband, Kramer, and gave birth to two more children, Lydia and Jonah.

“Moms and dads don’t have to choose between their babies or their dreams,” she said.

After Hagan’s talk, Beth Vanderkooi, GCRTL executive director, addressed a proposed Ohio constitutional amendment that would allow abortion through all nine months of pregnancy in the state and remove parental rights in decisions on abortion.

Abortion rights advocacy groups are gathering signatures to get the proposed amendment on the statewide ballot in November. They need more than 413,000 valid-voter signatures, which is 10% of the votes cast in the most recent governor election, from 44 Ohio counties by July 5.

Another issue, Issue 1, will be on the ballot in a special statewide election Aug.

See **SPEAKER**, Page 15

Finn retiring as diocesan cemeteries director

Back in 1981, when Rich Finn took a job with Catholic Cemeteries of Columbus after graduating with a degree in finance from Ohio State University, he expected to be there only a short time before another position came along. Little did he know then that he would never leave.

Forty-two years later, Finn is retiring in July from his position as director of cemeteries for the Diocese of Columbus.

"My mother-in-law was working in the office at Resurrection Cemetery (in Lewis Center) and said one of the guys up here is moving to St. Joseph Cemetery, we have an opening (as a family service adviser), and we're looking for somebody," Finn recalled. "So, I applied for the job and got it.

"It had benefits. I was newly married, and I said, 'This just might work out. I'm going to keep this until I find a 'real' job.' I'm still looking for that other job, but this one has turned out to be a real blessing for me and my family."

Finn, 66, will continue to work until the end of the year with his successor, Deacon Jeffrey Fortkamp, to acclimate him to the job and finish some projects.

"He's definitely been wonderful," Deacon Fortkamp said. "We have been working together for 12 months, but before that, we knew each other. We're sons of Columbus Our Lady of Peace Parish, and we have a family connection. As we transition, he has just been so generous with his time and his knowledge.

"He has so many solid relationships as well as the institutional knowledge as certainly do others here at the cemetery as well. I'll definitely continue to lean on them."

Finn spent the first 12 years working at Resurrection Cemetery before he was hired by Msgr. Joseph Hendricks, current pastor at Dublin St. Brigid of Kildare Church and former vicar general of the diocese, as the director of cemeteries in 1993.

On Finn's office wall at St. Joseph Cemetery hangs a copy of the letter from former Bishop James Griffin in December 1993 confirming his appointment as director.

"Rich has been a very, very good director of Catholic cemeteries," Msgr. Hendricks said. "He has been innovative. He has kept developing the cemetery properties especially at St. Joseph and Resurrection and also Holy Cross Cemetery.

"He's been a good administrator and, on top of all of that, he's just a wonderful, collaborative person to work with. And he's shown great compassionate care for those who are bereaved. He's just a very fine individual."

In Finn's role as director, he has worked under four bishops (Griffin, Frederick Campbell, Robert Brennan and Earl Fernandes) and with many staff members at the cemeteries.

"My co-workers have just been fantastic, the people that work in the office, the ones that work in the field," he said. "They work so hard and are very dedicated. When you have good people working for you, it makes my job easier.



Rich Finn (standing in front pew) watches Bishop Earl Fernandes bless the Our Lady of Sorrows Chapel at Columbus St. Joseph Cemetery last December after renovations. Finn is retiring in July as director of Catholic Cemeteries of Columbus.

CT photo by Ken Snow

"And the people I've worked with at the diocesan office have just been fantastic. There's a lot of support for the cemeteries and from our clergy and even the funeral directors. I think they realize the really good job we do here, and they're not afraid to recommend families come here.

"And so that's what we're really proud of, that legacy that we have a good operation."

Finn has overseen a number of changes through the years. Some of those include a new office and reception building at Resurrection Cemetery, updates to the Our Lady of Sorrows Chapel at St. Joseph Cemetery and adapting sections and buildings to accommodate cremated remains.

Catholic Cemeteries of Columbus consist of four cemeteries. In addition to Resurrection on the far north side and St. Joseph on the south side, there are Holy Cross on the far east side and Mount Calvary on the west side.

One of the biggest changes over the past 40 years is the acceptance of cremation. Finn estimated that 5% of burials when he started were cremated remains, but today that figure has swelled to around 40%.

"That also helps as far as space is concerned," he said. "When we develop sections now, we have grave spaces that are smaller to accommodate both. People like that. And there are other things like benches for cremations.

"One of our master planning projects is to see what the future holds for the space that we have."

Other than Mount Calvary, the cemeteries face no immediate danger of running out of room and still have space to grow.

St. Joseph Cemetery, which was purchased in 1907, has grown to 755 acres through the acquisition of adjacent land, some of which was from the former Camp St. Joseph that closed in the 1970s. Three diocesan bishops are buried there along with numerous priests and members of the Dominican Sisters of Peace and other religious orders.

Approximately 1,000 burials take place at Columbus' Catholic cemeteries each year. St. Joseph Cemetery sees the most with a little over 600, followed by Resurrection with 250-300 and Holy Cross with slightly more than 100.

Finn has witnessed his share of funerals over 40 years and experienced with the families the emotions of burying a loved one.

"When a young person dies, those funerals are the hardest because they're just usually a tragic situation," he said. "Those are the ones you remember the most because they're the hardest.

"With cemeteries, you meet a family, and you see them again because they keep coming back for visits. It's not a one-time thing. Their loved ones are here, and we take care of them forever."

One of those interactions happened a few years ago after a Memorial Day Mass at St. Joseph Cemetery.

"One lady said to me, 'There's a guy who worked here when my husband died back in the late '80s, and he had brown curly hair,' Finn recounted. "That was me. She looked at me and said, 'Oh, my goodness.' She couldn't believe that."

On another occasion, he spoke with a woman whose relative's body was disinterred at St. Joseph and transferred to Resurrection. She remembered Finn driving the vehicle that carried the body and riding along with him.

"She said that was so nice because it made it so easy," he said. "It's not all about the paycheck in this job. You've got to like what you do. And when you like what you do, it's not work."

In recent years, another change that Finn has seen is an increase in pre-planned funerals.

"We encourage people to pre-plan and make arrangements in advance so your family doesn't have to deal with so many things when there's a death," he said. "Part of our mission is to get that message out to people to plan and make it easier.

"COVID, I think, increased people's awareness of death and mortality, and



Rich Finn

Photo/ Catholic Cemeteries of Columbus

they became interested in pre-planning and getting that done."

That's the business aspect of operating a cemetery. Spiritual care is also part of the job. Burying the dead is considered one of the seven corporal works of mercy.

"I get a lot of satisfaction sitting down with people and helping them get through a death," Finn said. "The way I look at it, we are actually a ministry. We have to operate like a business, but we're faith based.

"I think what's why I've stayed in it for so long."

Deacon Fortkamp has observed Finn balance the transaction involved in selling a product and service with the ministerial element of interment.

"The staff needs to be able to do both of those well," Fortkamp said. "There's just a lot that happens, and it's an intense, emotional time. And to have someone there that can just be a good shepherd is critical. Despite all of the administrative and corporate things he needs to do as the director, you have to be able to still be very present to those families."

A testament to Finn's strong leadership is the longevity of the cemetery staff. A number of employees have remained in their jobs for decades.

"Rich definitely deserves credit for that," Fortkamp said. "He creates a family culture that's very supportive."

The staff assuredly will miss Finn, but he'll step away from the directorship knowing that he's leaving the job in good hands with Deacon Fortkamp.

"He's been working with us for a year, and he'll be great," Finn said. "He'll be good to lead the cemeteries for the next 10-15 years."

Finn plans to stay involved with the cemeteries in retirement and with the Knights of Columbus, Ancient Order of Hibernians and his family.

"You know how it is with the Church," he said. "I think once you start working for it you never really get away from it."

Longtime diocesan schools administrator retires

By **Hannah Heil**
Catholic Times Reporter

Kitty Quinn, the assistant superintendent of Catholic schools for the Diocese of Columbus, was expecting to do a practice interview, not accept a job position where she would remain for more than 30 years.

“The gentleman who was the president of the high school I was (teaching) at had gotten a job here in the Diocese of Columbus as the superintendent, and I was finishing up my master’s, and he said, ‘Do you want to do some practice interviewing?’

“So, I came out, and I interviewed for the job at Notre Dame in Portsmouth and didn’t get the job, but based on that interview, there was an opening in the central office, and they offered me that job. I moved from Iowa and have been here ever since.”

That was August 1989. For 34 years, Quinn served the Columbus diocese in the Office of Catholic Schools, where she started. She officially retired on June 30 this year.

Prior to her 34 years at the diocese, Quinn taught for two years at a Catholic middle school in Massachusetts and for 14 years at a Catholic high school in Des Moines, Iowa, for a total of 50 years in Catholic education.

“It has allowed me to truly grasp what it means to have a vocation and not just a job,” she said. “My faith, through the vocation of working in Catholic schools, has truly come alive, has been fulfilled, has been challenged. It has complemented work that I do in my parish.”

Quinn teaches the Rite of Christian Initiation for Adults (RCIA), for those converting to the Catholic faith, at Columbus St. Timothy Church, where she has been a parishioner since moving to Columbus. She began teaching RCIA classes in Des Moines.

Quinn was born in Los Angeles. Her father was an agent for the FBI, so growing up, her family moved across the country.

Quinn lived in Detroit; Atlantic City, New Jersey; and Des Moines.

Her father is originally from Lima, Ohio, although Quinn did not live in the Buckeye State until working for the Diocese of Columbus.

Quinn graduated from the College of Our Lady of the Elms in Massachusetts and then started teaching. She taught in Massachusetts for two years before moving with her family to Des Moines, where she earned a master’s degree in administration for secondary education at Drake University.

While working for the Office of Catholic Schools, Quinn earned a second master’s degree in religious education from Loyola University New Orleans. She said the degree was a “huge asset” in working with Catholic schools and supporting leadership in the schools.

As assistant superintendent for the diocese, Quinn handled safety and security, crisis management in schools, public relations and communication with parents across the diocese and organized administrative meetings for principals.

She worked with Nationwide Children’s Hospital on Project Adam to get more automatic defibrillators into school buildings, she said.

For 20 years, Quinn also directed the accreditation process for diocesan schools. Catholic schools in Ohio must be accredited, or recognized, by the state to receive state funding.

To be recognized as a member of the Ohio Catholic School Accrediting Association, Quinn said, Catholic schools must be in compliance with the Ohio Department of Education. This means that teachers must be appropriately licensed, school buildings must be properly inspected and testing protocols and courses of study must adhere to state standards.

Continuous improvement is also a requirement for being an accredited school. Every Catholic school must do a self-study and develop a goal for the school based on its Catholic identity.

This is the most important piece,

Quinn said, because schools must have a four-year vision and see the plan “come alive and implemented” in the school.

“This job here allowed me to grow personally, allowed me to grow professionally,” she said. “It was encouraged to go to conferences, to learn, to study. I got another master’s when I was here, so there was no doubt that there was always a professional challenge.

“The wide array of superintendents that I have worked with have always given me the latitude to be creative, to suggest new designs, new opportunities, to build new processes and programs. ‘The same old’ doesn’t sit for very long with me.”

Quinn worked with five superintendents in the diocese, including most recently Dr. Adam Dufault, and she had a variety of titles in the office.

“Kitty’s tenure in the Office of Catholic Schools has spanned three decades with

four bishops and five superintendents,” Dufault said. “So much has changed since she started here – not just in Our Catholic Schools but in the world of education – yet she has provided a constancy for our administrators through the years, helping them implement new initiatives and new courses of study and to move with the changes in the field.

“Through it all, Kitty has been a stable and steady presence, providing the guidance, support and encouragement that our school leaders have needed.”

When she began in 1989, Quinn worked in educational services. The position included visiting schools in the diocese to talk with teachers, work with the administration and connect schools with available services. She also served as the assistant superintendent for elementary.

Quinn had various “director” titles in

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Kitty Quinn (second from left) was recognized in May by diocesan and school administrators for her legacy of service in Catholic education. She retired as an assistant superintendent on June 30 after 34 years with the Office of Catholic Schools. *Photo courtesy Abigail Pitones*



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Bishop celebrates Masses at two churches set to close

By Hannah Heil
Catholic Times Reporter

Bishop Earl Fernandes visited two parishes in the Diocese of Columbus on Sunday, June 18, that were slated to close as part of the Real Presence Real Future initiative, which is designed to help shape the mission of the diocese for future generations.

The bishop celebrated Masses at Columbus Corpus Christi and St. Ladislav parishes before they closed at the end of June. Both parishes celebrated their final Masses on Sunday, June 25.

While celebrating Mass at Corpus Christi, the bishop recognized the hardship of closing a church with deep roots that has existed for more than a century.

In 1922, Bishop James Hartley, then-bishop of Columbus, consented to form a parish in the southeast end of the city. The name "Corpus Christi" was suggested to the bishop a couple of years later. The church and school were dedicated by Bishop Hartley in 1925. The current church building, 1111 E. Stewart Ave., was dedicated in 1952.

Corpus Christi was, at one time, the largest parish in the diocese. There were nearly 2,000 families in the parish in the late 1950s and early '60s. Membership dwindled in the late '60s with the exodus to the suburbs.

"It is no joy for me to come here to Corpus Christi and have a last Mass at the parish, but I hope it's a new beginning," Bishop Fernandes said.

The bishop acknowledged that it was a day of sadness. He also recognized that God is close to those who suffer, and He draws near to the brokenhearted.

"As a spiritual father of this diocese, there are many, many moments of smiling," Bishop Fernandes said. "You often see me smiling, especially at the Mass, where we celebrate the Lord's death and resurrection. But, on a day like today, sometimes we have to acknowledge our sadness or shed a tear, thinking about what could have been or what happened."

"We acknowledge many graces and blessings that have been poured out, and we can even shed a few tears, ... but that's not always the end of the story. Certainly, God's people suffered. They were crying out to God for deliverance, and the Lord heard their cry, and He rescued them."

The bishop told those gathered that they have a mission as Christians to bring comfort and consolation to others. Their mission extends beyond the walls of a church building.

"How many people feel that God has abandoned them, that they are completely alone, that they are in suffering, and where is God? How many people do you know need to know the closeness of our God, the tender compassion of our God?"

"That is our mission, whether in this building or in another. Being a Christian is not only about coming to church for 45 minutes to an hour on a Sunday. It's about



Bishop Earl Fernandes (top photo) speaks to the faithful during his homily at a June 18 Mass at Corpus Christi Church, which was slated to close on June 30. Bishop Fernandes (bottom photo) raises the host during the Mass.

Photos courtesy Abigail Pitones

being sent out."

Since 2013, Corpus Christi and St. Ladislav had been part of a south-side cluster of parishes with St. Mary, Mother of God Church in the German Village neighborhood. Father Vince Nguyen is the current pastor at St. Mary who served all three churches.

Cecilia Reis and her husband, Mike Chambers, who are parishioners at St. Mary, heeded the bishop's words to offer compassion to those who suffer. They attended Mass with the bishop at Corpus Christi to be in solidarity with those mourning and welcome them to St. Mary.

"I wanted to be here for the people of Corpus because we will be welcoming them to our parish, St. Mary's, and it's very difficult," Reis said. "It's losing family, so I wanted to be here to welcome them when they come to St. Mary's."

"I hope many come. I hope many welcome them with warm, open arms and give time for the transition. It's a very difficult situation for them."

Growing up, Reis attended the former Columbus St. Leo Church in the city's south side. She, her siblings and her children also attended grade school there. St. Leo is now an oratory under the spiritual care of the Institute of Christ the King Sovereign Priest, a religious order dedicated to celebrating the Traditional Latin Mass.

Reis was on the parish council when the former St. Leo Church closed in 1999, and she remembered well the difficulty of losing her parish.

"I have a heart for them," she said of Corpus Christi parishioners. "It's difficult, but good Catholics will open their arms and welcome them."

Reis' late brothers, Father Justin Reis and Father Michael Reis, were diocesan priests, and another brother, Deacon Chris Reis, serves at Columbus St. Catharine Church. She said her family has roots in Columbus' south side, and she has many friends from the area.

For Anne Stewart, Corpus Christi was instrumental in her faith journey.

"I was baptized here and then left and then, just recently, came back probably eight years ago, and I will say that this parish's nurturing of faith has never been matched," she said.

Stewart's ties to the parish were likened to John Held's, who was born and raised in the south end of Columbus. Held attended grade school for eight years at the former Corpus Christi School, which closed in 1993.

"This is my spiritual home," he said.

Held and his siblings grew up in the neighborhood around Corpus Christi, where his parents remained lifelong residents. The area changed throughout the years, he said, but the community at Corpus Christi did not.

"This neighborhood was just loaded with Catholics," Held said. "It changed over time, but the parish was always open to anybody. This place was full of big families. We felt kind of average; there were only eight of us kids. This place was a place of family and openness and diversity, and just a real tight community was located here."

"And then gradually, there was an ebb to it, and then it kind of faded, but that (community) portion of it never faded. Maybe it wasn't as loud, but the voices that were there were still as strong. There just weren't as many of them anymore."

Held said he could identify with the words the bishop spoke in his homily. He related to the feeling of sadness when reflecting on memories from his years at Corpus Christi.

"When (Bishop Fernandes) was talking about shedding a tear, I was just envisioning my mom and dad – my dad in the back in the choir, my mom in the front row," he said. "They were just stalwarts of this parish, and they were the spine of this parish, along with a lot of other real dear families."

"There's a lot of strong people at this parish. It's really sad to see it go, but I understand."

Those same sentiments prevailed at the 11 a.m. Sunday Mass at St. Ladislav celebrated by the bishop that immediately followed the 9 a.m. Mass at Corpus Christi.

"There is a bit of sadness. We all must acknowledge our sadness at what's coming for St. Lad's parish," Bishop Fernandes said in his homily to approximately 100 in attendance who spanned the spectrum of ethnic backgrounds and ages from young children to a 92-year-old gentleman.

"But it's not an entire sadness. We have

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Bishop Earl Fernandes encourages the faithful at St. Ladislav Church to persevere and continue to attend Mass after the parish closing, which was scheduled for June 30.



The congregation listens to Bishop Earl Fernandes during his final Mass at Corpus Christi Church on Columbus' south side on Sunday, June 18. Photos courtesy Abigail Pitones

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cause to give thanks for the many graces and blessings that have been poured out upon us here in this place.

"Nevertheless, we have to acknowledge what we feel. Sometimes genuinely, we feel like crying. But the Lord is attentive to our cross."

He continued, "Here at this church, Jesus has come to us time and time again. He says, where two or three are gathered my name. ... Jesus comes to us in the person of a priest or a bishop. Jesus comes to us in the proclamation of the Word, especially in the proclamation of the Gospel, and, above all, Jesus comes to us in the Holy Eucharist."

"And while we have to acknowledge our sadness, we have to count our blessings. Who am I that God loves me so much that

He gave His only Son? Who am I that God wants to come and dwell in my very soul and strengthen me with His love day after day, Sunday after Sunday?"

"Our hearts are filled with gratitude and sadness and joy that we are loved."

St. Ladislav Church was founded in 1907 on Columbus' south side by Hungarian descendants for their fellow migrants. Over the years, European immigrants who once resided in an area known as Hungarian Village moved out, and other ethnic communities inhabited the neighborhood, but many of the longtime parishioners continued to come to Mass there after moving to other parts of the city.

The church was renovated in 1983. Near the rear entrance hangs a framed

Apostolic blessing proclamation from Pope St. John Paul II in 1982 to mark the parish's 75th anniversary.

"You will go forth from St. Lad's into the world," the bishop said. "Hopefully, you will go up the road to St. Mary's, but I do hope you go somewhere to receive God's grace through the sacraments and continue to be part of our family, which is the church."

Carolyn Lenihan, a parishioner at St. Ladislav since 1964, said some of the current parishioners planned to attend Grove City Our Lady of Perpetual Help Church, and some will go to St. Mary in German Village.

With Corpus Christi and St. Ladislav closing and Groveport St. Mary scheduled to close in the future, St. Mary in

German Village will be the only church directly south of downtown in the city of Columbus.

"Some don't know where they're going because some people don't live close to here," said Lenihan, who resides about four miles from the church. "There's one family that comes from Canal Winchester and one from Westerville. We've got people coming in from all over, and so it's kind of divided."

The St. Ladislav complex, located at 277 Reeb Ave., included the current church, which was dedicated in 1958 to replace the original church; the former school building; and a convent, where an Adoration chapel was located and remained

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Longtime St. Ladislav parishioners pray during a Mass celebrated by Bishop Earl Fernandes on Sunday, June 18. Photo courtesy Abigail Pitones.



Columbus St. Ladislav parishioners kneel in a crowded church during the final Sunday Mass on June 25 before the south side parish is suppressed on June 30. Photo courtesy John Rees

Public high school graduate cherished Catholic elementary

Many young people aren't blessed with the opportunity to attend Catholic elementary or high schools, but some of these students still manage to persevere in their faith and deserve credit for doing so despite having to deal with cultural challenges in a radically changing world.

Whether by choice or lack of options, some families must choose traditional public school, homeschool, charter school or online school. Oftentimes, financial considerations factor into the decision, or a Catholic school might not be near a student's home.

So, when a young man or woman in that situation makes it through high school with a long list of academic achievements and, much more important, with a strong sense of their Catholic faith, they deserve to be commended along with their families.

Grace Plummer, a 2023 graduate of Wellston High School in Jackson County, is one of those individuals.

Not only was she the valedictorian of her graduating class and the commencement speaker, she also has been prolifically engaged in school and community activities and in the Jackson-Vinton Catholic Consortium of parishes.

A description of her high school honors on the Wellston City Schools' website follows:

"Grace is the daughter of Jeff and Cecilia Plummer. Grace is a Saints Peter and Paul School alumni and a member of Saints Peter and Paul Parish. Grace has been involved in many school clubs and community organizations throughout her high school career. Grace has been the President of the National Honor Society, Art Club, and Cultures Club, and the Vice President of her class. She was also an active member of Student Council, Senior Representatives, Project 7 Bible study, Rotary Interact, Youth and Government, Symphonic Choir, Yale Leadership Lab, and volunteered with the Ohio State Family Engagement Board. She has volunteered for numerous community endeavors, earning more



Wellston High School valedictorian Grace Plummer stands in front of Ss. Peter and Paul School, which she credits for her academic and spiritual growth. Photo courtesy Plummer family

than 750 service hours, including her volunteerism with nonprofit organization Make Wellston Beautiful. Grace is certified in financial management, project budgeting, grant seeking, and volunteered as a grant writer for the WHS Art Program and Make Wellston Beautiful. Grace's awards and achievements include, but are not limited to, being selected as a Regional Scholar, selected Rotary Senior of the Month, and an iBelieve Delegate. Grace is also the Wellston High School Heisman Scholarship Winner, a National Honor Society Scholarship Winner, and is a recipient of the OSU Land Grant Scholarship.

"Grace will be attending the Ohio State University and plans to earn a degree in biology and then attend medical school. Her ultimate goal is to earn her M.D. and come back to Wellston to support the community through her work as a pediatrician."

Even more impressive than those accomplishments is an exuberance for her Catholic faith that she'll carry with her

to Ohio State in Columbus when she starts classes in the fall.

She attributes her academic success and her embrace of the Catholic faith to the formation she received at Wellston Ss. Peter and Paul School from pre-K through eighth grade.

Sadly, Ss. Peter and Paul School closed in May after serving Catholic and non-Catholic children in the area for 115 years. The nearest Catholic elementary school is now more than 30 miles from Wellston, and the closest Catholic high school is an hour away.

Like many of the school's supporters, she is disappointed to see its demise. She and many others benefited from the efforts of dedicated lay staff members, administrators and volunteers who were committed to educating the students while following in the footsteps of the Franciscan Sisters of Christian Charity, based in Manitowoc, Wisconsin, who had served at the school from its founding until 2003.

"It's been vital to me, especially when it comes to my faith life," she said. "Had I gone to public school (in her elemen-

tary and junior high years), I don't know that I would have the faith I do now. And even in academics, the programs there were fantastic.

"I do appreciate public school, and that was a much-needed experience, but, for me, with Catholic school nothing compares to it – just having that foundation from such a young age."

For students to be exposed to the faith and having the opportunity to go to Mass in a child's formative years "just opens up kids' hearts," she said.

"When I was in elementary school, I learned about the importance of life at conception and traditional marriage and all of those beautiful things," she continued. "And had I not had that school experience, I don't know that I would feel that way today."

Academically, she credited her participation in Power of the Pen and MathCounts programs, the opportunity to do public speaking at Ss. Peter and Paul and the importance of community and service learning for allowing her to excel in high school.

In her commencement address, she mentioned her time at Ss. Peter and Paul.

"It was a very bittersweet moment, especially with the closing of the school, because it felt like my childhood kind of ended in that moment," she said. "But I was happy I was able to go up there. I spoke a lot about my time at Ss. Peter and Paul. We had just about every student who graduated from Ss. Peter and Paul get honors."

The spiritual formation through eighth grade provided her with the tools to navigate what can be a crazy stage in life during the high school years.

"It's on that campus that I learned that I really wanted to keep pursuing my faith throughout high school," she said. "Going to high school, there are so many worldly influences, and it's hard because there comes a persecution with that, too."

"The normal prayer that we would do before meals at Ss. Peter and Paul and the time worshipping at Mass and singing Christian songs and loving on Christ,

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open until the final week.

The parish's school operated from 1917 until 1993. The current school building, dedicated in 1950, has been used for religious education and other purposes.

Lenihan sent all five of her children to the school. Two of her sons were married in the church, and her husband, Jim, was buried from there in 2015.

"Three of them were baptized here," she said of her children. "They all received their First Communion and confirmation here."

"It's sad. And 15 churches being closed (in the diocese), it's hard. I was really upset when they first announced it, but I'm

trying to see God's will.

"My son and I were at St. Mary's when they announced St. Leo was closing, and that was bad. But now they're an oratory."

Some parishioners expressed concern about what will happen to buildings, which is yet to be determined, and the parish's outreach to those in need. The parish's St. Vincent de Paul Society had been in operation since 1947.

"No matter what happens here at St. Lad's or what the future might hold," Bishop Fernandes said, "remember your faith, our faith in Jesus Christ, that we are saved. This is our great hope."

"Remember your family. Remember

your family that is St. Lad's. Remember your family that is the Church. Our bonds in the Holy Spirit, our spiritual homes, are stronger than any church. Remember your family in heaven. And, above all, remember Jesus Christ, Who saves us from our sins, Who feeds us with His body and Who is the Good Shepherd Who lays down His life for His sheep.

"So, when you go forth from St. Lad's, proclaim to the whole world the kingdom of heaven is at hand."



St. Ladislav Church, located at the intersection of Reeb Avenue and 8th Street, served parishioners for 115 years on the south side of Columbus. Photo courtesy Abigail Pitones

Blessed Sacrament School fosters interest-based learning

By Hannah Heil

Catholic Times Reporter

In his Letter to the Romans, St. Paul encourages Christians, saying, "If we have gifts that differ according to the grace given to us, each of us is to use them properly." (Romans 12:6)

More than 2,000 years later, students at Newark Blessed Sacrament School are being encouraged with the same words.

In August 2022, for the 2022-23 school year, the school introduced an interest-based learning program, which allows students to exercise the gifts that God has given to them.

"With interest-based learning, it helps motivate kids," principal Josh Caton said. "It helps keep them engaged in what they're doing. It allows kids to do some different things, in a school our size, they would not have been able to do."

At Blessed Sacrament, which has 161 students and one classroom per grade from pre-kindergarten through eighth grade, the interest-based learning program took shape in a couple of ways.

Every Tuesday, all students returned to their homeroom for a "Romans 12 period," Caton said. Students had one hour to do whatever interested them. This past school year, some children spent the hour writing a play, building a computer, playing the piano or cross stitching.

Caton said he and staff members brainstormed a name for the period that reflected the time children would spend exercising their gifts.

"We started looking at some Scripture verses, and we landed on this one (Romans 12:6), which talks about, since we've each been given unique gifts, we should exercise them.

Our mission with the Romans 12 is to help kids identify and then develop what are their own unique gifts and talents.

"Part of the idea, too, with Romans 12 and interest-based learning, is that it is helping kids to move toward their vocation. For instance, a child that's doing music as part of the Romans 12 program, is that something that they enjoy enough that they'd like to continue to pursue, or how might they serve the Lord and serve the Church through their love of music?"

"We want kids to identify, 'I really enjoy this. What does that mean? Why did God create me and give me this desire to learn more about this? What is He calling me to do with these gifts and talents?'"

The idea was also inspired by a conversation Caton had with a former Blessed Sacrament pastor.

"He said something to the effect of, 'God created our hearts, so if our hearts are desiring something good, whether that's learning in a particular way, like about music or art, or research into animals, then we should be listening to that because it may be a way that God is calling us to our vocation and our future,'" Caton said.

Each Romans 12 period begins with a prayer. The students ask for Blessed Carlo Acutis' intercession and prayers as the patron of the program.

Acutis was an English-born Italian Catholic who died of leukemia in 2006 at age 15. He was known for his devotion to the Eucharist and his computer-programming skills, which led him to create a website documenting Eucharistic miracles throughout the world.

Blessed Sacrament students celebrated Acutis' feast day on Oct. 12 this past year with ice cream sundaes at school.

A second way in which the interest-based learning program took shape is through the school's Crusader Clubs. Once a month at Blessed Sacrament, whose school mascot is the crusader, students meet with an assigned club. Caton said every adult in the school building, including himself, leads a club.

Caton leads the drama club, he said, while other staff members lead the cake decorating club, cooking club, art club and others with activities that students "would not normally do in a regular class setting."

Unlike the Romans 12 period, in which students work on interest-based activities in their homeroom, Crusader Clubs include students from kindergarten through eighth grade. This brings together children of different ages with a common interest, Caton said.

Some teachers have assigned interest-based learning projects in their classroom as well.

Gearing up for the second year of the program, beginning in August, some logistics must be worked through, Caton said, such as properly managing a kindergartner and an eighth-grader in a Crusader Club. In cooking club, for example, an older child might be able to do things that a younger child cannot.

The school plans to refine the interest-based learning program as it goes, Caton said. The school would like to expose children to more activity options. As the program progresses, Caton would like school staff members to help children in "choosing the right project, refine what they're interested in and where to go with it."

Caton said the "biggest challenge" is

SPEAKER,

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8. The issue seeks to change the number of votes needed to amend the state constitution from 50% to 60%, require signatures of eligible voters be collected from all 88 Ohio counties and eliminate the 10-day redo period to collect the needed signatures. Early voting for the issue begins July 11.

Vanderkooi encouraged the audience to pray, fast and vote yes on Aug. 8 and no in the November election to uphold the dignity of human life.

when a child says he or she doesn't know what to do during the Romans 12 period.

In the younger grades, another challenge has been when a child proposes an idea for the Romans 12 time, and five or six others want to do the same activity.

Caton said this is not necessarily bad, as one child's idea might expose others to new concepts, however, the period is designed for students to recognize and develop their unique gifts and talents.

Another idea for the program is to create a space in the school to showcase students' finished projects. In the future, Caton said, he hopes to take photos of the projects and create a "wall of success" to inspire other students.

"Success breeds success," he said.

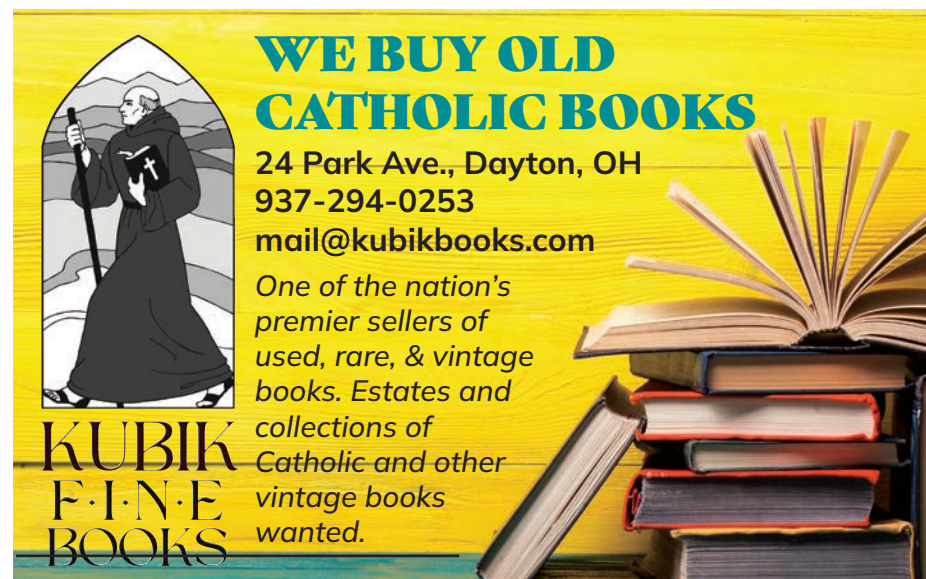
By offering a Romans 12 period and Crusader Clubs at Blessed Sacrament, the school has also expanded its curricular of-

ferings.

"We can't offer advanced computer coding, or something like that, but if they're interested in that, they can choose to use their Romans 12 time to do some of that," he said of the students.

"Prospective families might come by and say, 'Do you have a gifted program?' And what I can say now is, 'While we don't have a specific program for gifted students, we can, however, allow your student to really challenge themselves in new and unique ways with our Romans 12 time.'"

Time dedicated for interest-based learning helps to develop a child's vocation, Caton said, which ultimately leads the child back to God. And with gifts given by God, to paraphrase the words of St. Paul, "each of us is to use them."



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Feast of St. Anthony celebrated



Columbus St. John the Baptist Church observed the feast of St. Anthony with a procession around the church carrying a statue of the saint before a Mass celebrated by Father William Metzger and Father Andrew Kozminski, SAC on Sunday, June 11. The procession included children dressed as St. Anthony and a band. A reception was held afterward.

Photos courtesy Jan Childers



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Four parishes celebrate Corpus Christi



Columbus St. Mary Magdalene, St. Aloysius, St. Agnes and St. Stephen the Martyr churches gathered for a 5 p.m. bilingual Mass and a Eucharistic procession on Sunday, June 11. More than 200 people, assisted by seminarians, Sisters of Our Lady of Kilimanjaro (in residence at St. Aloysius), Knights of Columbus and the pastors of the four parishes processed along the streets in west-side neighborhoods to give witness to belief in the Real Presence of Jesus in the Holy Eucharist. First Communicants spread flower petals in the path of Our Lord and many carried banners and statues. The celebration ended with benediction.

Photos courtesy St. Mary Magdalene Church

QUINN, *continued from Page 11*

the Office of Catholic Schools, one of which was managing professional development in schools, which is a type of continuing education and career training for teachers to gain skills through workshops and conferences.

She also served as a director of leadership. In this role, Quinn said, she worked to develop an induction program for administrators new to the diocese or new to a school.

“That involved everything from working with buildings and helping them – on an elementary level or a high school level – decide who they wanted to hire to supporting who they were hiring to helping them in the evaluation process,” she said. “More than anything, that role put me in touch with the leadership of the diocese in the buildings.”

Quinn said working with leadership in Catholic schools was one of the most fulfilling aspects of her job.

“I’ve been able to touch all of those leaders in their development, in their growth,” she said. “That’s been very exciting to watch someone come in as a new principal and their eyes big as a deer like, ‘What have I gotten myself into?’ to, in a couple years, with absolute confidence, being able to lead a faith-based group from their teachers to their students to their parents and having their vocation come alive.”

Quinn said recognizing “how challenging it is to be a building principal and the ability to be available to them, to help them sort through questions or a direction that they want to go, to be honest with them” are among her greatest achievements from the past 30 years.

Supporting the diocese’s school principals was also a way Quinn measured success.

“If they are successful, then I’m successful, and our office is successful,” she said. “It’s more about them and their ability to support their teachers, help their students any way they can and to make Catholic education available.”

Hearing from those who benefitted from a Catholic education, Quinn said, has made a difference in her faith.

“My faith has only been grounded and strengthened, interestingly enough, by hearing from some of the kids that come back, or teachers or principals who talk about what a difference it made to take it from a faith-based approach, and in those confines, my faith gets strengthened,” she said.

“It gets reassuring to know that it does make a difference because that’s one of the problems with being a teacher or someone in education. You don’t always hear back from people that pass through your life, depending upon what grade you taught, those kids are long gone.

“The lives that they lead, the differences that they make and the changes that they make make it all worthwhile. We’re here to make it better (for them), and for me, my faith comes alive because I think it makes it better through Catholic education.”

Bishop Earl Fernandes named three new assistant superintendents in the diocese, who began July 1.

Seth Burkholder, the associate director of data analysis and finance for the Office of Catholic Schools, will be the assistant superintendent for operations. Holly Peterson, who served as the interim principal at Columbus Immaculate Conception School, will be the assistant superintendent for academics.

Sister John Paul Maher, OP, a member of the Dominican Sisters of Mary, Mother of the Eucharist religious order and principal of Worthington St. Michael School, will be the assistant superintendent for administration.

“In conjunction with Adam (Dufault) and with the continued needs of the diocese – the growth, the development, the shifting and the changing – those (three) people and their skill sets will divvy up a different set of responsibilities, and it’s also prime time to revitalize where the next step is going to be,” Quinn said.

“With change in personnel, it allows new things to evolve and happen and be designed, and that’s the opportunity for this to happen.”

In her retirement, Quinn will contract with the Office of Catholic Schools as a consultant, she said, and continue managing the accreditation process for the 50 Catholic schools in the Columbus diocese.

She will also continue to serve on the advisory board to the director of the Ohio Catholic School Accrediting Association. Quinn has represented the Diocese of Columbus on the board for the past 20 years, along with representatives from the five other Catholic dioceses in Ohio.

As a consultant, Quinn will also work to enhance the office’s relationship with Ohio Dominican University. The Office of Catholic Schools cooperates with the university, located in Columbus, to offer graduate work for diocesan principals seeking to earn a master’s degree in leadership.

Quinn will also work to support Special People in Catholic Education, or SPICE, groups that exist at several diocesan schools. The group raises awareness and money for supplemental services for typical, developmental and accelerated learners.

As she prepares for retirement, Quinn is grateful for her colleagues, who shared her love of Catholic education, and she is confident in the work to be done.

“The work of the office is key to the mission of the Church,” she said.

“The people who are in the office, who I have worked with over the years, the people coming and going, the common component to all of them has been a love of Catholic education, and past and present, have the desire to make that available to as many people as want a Catholic education, but probably even more importantly, is to always make sure that it is of the highest quality.”

GRADUATE, *continued from Page 14*

when you do that in public school, it’s not always looked highly upon.

“Because I was able to spend so much time and see the good through my years at Ss. Peter and Paul, I was like, ‘OK, even when people don’t happen to agree with me in high school, I still know it’s the right thing.’”

Throughout her school years, she remained actively engaged in parish life at Ss. Peter and Paul Church as a volunteer. She attends Mass frequently and engages in daily Scripture study on her own. And she wants to continue to serve the local church, particularly the youth.

“I do not want them to lose faith because they are the next generation,” she said. “There are a lot of young children who come to Mass. If we can get them involved and excited about learning and help them to see the light of Christ on a Sunday and all throughout the week, I would love to help.”

She is spending the summer volunteering with Make Wellston Beautiful and the high school art club while gaining experience in pediatrics and working in her family’s restaurant before heading off to college in August.

Her academic prowess and community engagement helped her land a full-tuition scholarship to Ohio State and addi-

tional scholarships, including one from a local ministerial association.

“I was able to write about my confirmation day for that one,” she said. “It was such a great essay to write, and it was so rewarding to get. It’s been such a blessing and something I’ve prayed over so much.”

As soon as she arrives on the Ohio State campus, she plans to become involved with the nearby St. Thomas More Newman Center, which is undergoing renovations this summer to better serve the large student population.

Her older brother, Grant, a student at Ohio State, “showed me the campus and told me about all of the church programs he’s involved in with the Newman Center,” she said. “I just fell in love, and I knew it was the place for me, too.”

While many young people from smaller communities go off to college and choose to remain in large cities where more job opportunities exist, she is committed to her local roots.

“I’m hoping to come back to Wellston after getting my degree, do some pro-life work and maybe work with kids because they have so much potential,” she said.

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13th Sunday in Ordinary Time Year A

Putting God first earns reward

2 Kings 4:8-11, 14-16a
Psalm 89:2-3, 16-17, 18-19
Romans 6:3-4, 8-11
Matthew 10:37-42

An adage advises that you should always treat strangers kindly because you might be welcoming angels unawares. The Scriptures clearly hold to this wisdom and offer an incentive: If you welcome a prophet or a holy person, you can also expect to receive a reward. Being welcoming and kind are “best practices” and a form of “enlightened self-interest.”

Elisha the prophet experiences welcome at the hands of a woman of influence, that is, one who can succeed in worldly terms. What she does not have – a child – is noticed by Elisha’s servant Gehazi. As the man of God, Elisha can prophesy, promising that the woman and her husband will also have posterity.

The reward is a connection to the future and an influence that goes beyond the present day. “When the woman had been called and stood at the door, Elisha promised, “This time next year you will be fondling a baby son.”

Gehazi had noted that the woman’s husband was getting on in years. That suggested that without a son the woman would soon be alone and that she would no longer have standing in the society of her day. Elisha’s unexpected gift to her, a reward for her hospitality and welcome, ensures that she will continue to be a person of influence.

In the Gospel, Jesus also takes up the theme of reward, but His approach is at another depth. First, He tells those who wish to be His followers that they must be utterly

14th Sunday in Ordinary Time Year A

Through Jesus, we can know and share God

Zechariah 9:9-10
Psalm 145:1-2, 8-9, 10-11, 13-14
Romans 8:9, 11-13
Matthew 11:25-30

The deepest truths often hide in plain sight. Humans search for something that is with them all the time. Many can recall from the movie *The Wizard of Oz* that “there’s no place like home.” Opening our eyes to what is around us is the way to true joy and rest. We will find our true home, our place of rest, when we see as God sees.

The Gospel for today captures one moment in Jesus’ earthly experience when He expresses this truth with delight: “I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to little ones. Yes, Father, such has been your gracious will.”

Little ones are those whose eyes are open to see what is right before them. Children have this capacity until the wounds of life create obstacles. Jesus’

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.



centered on that relationship. No other relationship can compete for first place.

Once that is realized, there is a new identity given to the follower: “Whoever receives you receives me, and whoever receives me receives the one who sent me.” An opening to one of the followers of Jesus is an opening to God. Something more is going on here than mere worldly influence.

Jesus identifies Himself and His followers who are willing to pay the price – by centering themselves on their relationship with Him – with the prophet and the righteous man. The implication is that the offer to those who are open to receive the follower of Jesus is the same. They will be united with Jesus and with God.

What’s more, they do not (at least at the beginning of the relationship) need to do more than show a simple gesture of welcome: “(W)hoever gives only a cup of cold water to one of these little ones to drink because the little one is a disciple – amen, I say to you, he will surely not lose his reward.”

This perspective can help us to discover a way to live the Gospel concretely. First, we can renew our own commitment to discipleship. Reviewing our own priorities and our relationships, we can learn once again to put Jesus first.

Then, we can invite others into that relationship by small acts of welcome and kindness. St. Therese of Lisieux learned

experience shows us that the capacity is written into human nature and can be recaptured if we are ready to see it.

Jesus continues: “All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him.”

In many Gospel accounts we see Jesus expressing frustration that those He encounters are unable to receive what He offers. In this moment, however, Jesus Himself seems to come to a new realization that leads Him to praise God.

The Son is known only by the Father. The unique relationship shared by the Father and the Son is so intimate that no one else can enter it. And yet, when the Son chooses to reveal the Father, those open to receive what is made known do enter. Little ones can accept this.

Jesus makes the invitation clear: “Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you

THE WEEKDAY BIBLE READINGS

7/3-7/8

MONDAY

Ephesians 2:19-22
Psalm 117:1b-2
John 20:24-29

TUESDAY

Genesis 19:15-29
Psalm 26:2-3, 9-12
Matthew 8:23-27

WEDNESDAY

Genesis 21:5, 8-20a
Psalm 34:7, 8, 10-13
Matthew 8:28-34

THURSDAY

Genesis 22:1b-19
Psalm 115:1-6, 8-9
Matthew 9:1-8

FRIDAY

Genesis 23:1-4, 19; 24:1-8, 62-67
Psalm 106:1-5
Matthew 9:9-13

SATURDAY

Genesis 27:1-5, 15-29
Psalm 135:1b-6
Matthew 9:14-17

7/10-7/15

MONDAY

Genesis 28:10-22a
Psalm 81:1-4, 14-15
Matthew 9:18-26

TUESDAY

Genesis 32:23-33
Psalm 17:1-3, 6-8, 15
Matthew 9:32-38

WEDNESDAY

Genesis 41:55-57; 42:5-7a, 17-24a
Psalm 33:2-3, 10-11, 18-19
Matthew 10:1-7

THURSDAY

Genesis 44:18-21, 23b-29; 45:1-5
Psalm 105:16-21
Matthew 10:7-15

FRIDAY

Genesis 46:1-7, 28-30
Psalm 37:3-4, 18-19, 27-28, 39-40
Matthew 10:16-23

SATURDAY

Genesis 49:29-32; 50:15-26a
Psalm 105:1-4, 6-7
Matthew 10:24-33

DIOCESAN WEEKLY RADIO AND TELEVISION Mass Schedule: Weeks of July 2 and July 9, 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 PROPURGE FOR WEEKS I AND II OF THE LITURGY OF THE HOURS

that she could become the saint she was called to be by doing small daily acts of love and offered us “the Little Way.”

St. Paul reminds us that our baptism gives us access to what Jesus accomplished by His act of love on the cross: “Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that,

just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.”

Newness of life is the reward we taste now. Our choice to put God first and to live with an attitude of welcome allows us to experience the power of the Resurrection and to invite the world to share in it. “Forever I will sing the goodness of the Lord.”

will find rest for yourselves. For my yoke is easy, and my burden light.”

The humility of Jesus is such that He is willing to share the intimacy of His relationship with the Father with “all who labor and are burdened.” This certainly fulfills Zechariah’s prophecy of the coming of the king, the just savior who is meek, the one who “shall proclaim peace to the nations.”

The image of the yoke at first seems to be a burden that is added. However, the yoke is an instrument that lifts and shares the burden. Jesus is offering to take the load of our burdens onto His shoulders and to guide us in the right direction to accomplish what we have been entrusted to do.

Entering into the intimacy of the relationship of Father and Son, we are freed to see God as He is made known to us and then to make known the God who is revealed to us, in the intimacy of our own relationship with Him, to those to whom we wish to reveal Him.

It is God’s gracious will that we come to know Him through Jesus. He is revealed

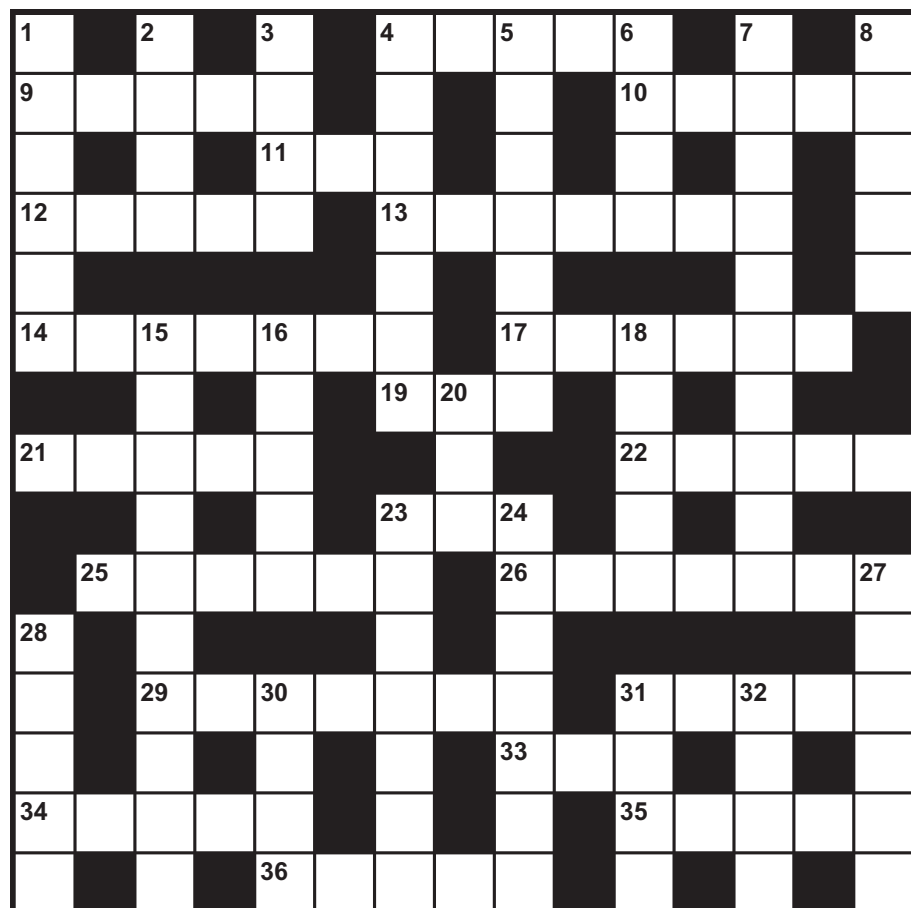
to us through the Son, and we can recognize this gift if we become little ones. All things are given to the Son, and so He can be our savior, our just king, the One Who guides us to become all that we are called to be.

St. Paul reminds us that we live in the Spirit and that the Spirit will bring us to the life that Jesus has won for us. “If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you.”

The psalmist puts on our lips what we will say as we live this life, now and into eternity: “I will praise your name for ever, my king and my God.”

Who is God for you? What does He reveal to you about who you are? To whom do you wish to reveal Him? Can you rejoice in this and exclaim with Jesus: “I give praise to you, Father, Lord of heaven and earth.”

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ACROSS

- 4 6 AM prayer time
- 9 The last John
- 10 Exodus crossing plants
- 11 Galilee, for one
- 12 Sister of Judah
- 13 A Sunday in Lent
- 14 ___ Being
- 17 The Archdiocese of Oslo is found here
- 19 Chi ___
- 21 Catholics Pavarotti, Carreras, or Domingo
- 22 Canonized one
- 23 ___ of Contrition
- 25 A river of Eden
- 26 Word of praise
- 29 Altar perfume
- 31 Rite in the Church in the West
- 33 The ___ Dolorosa
- 34 Peter and Andrew may have used this
- 35 Prepare to pray
- 36 Commits a capital sin

DOWN

- 1 Second book of the Bible
- 2 ___ of the Cross
- 3 This was offered to the risen Jesus
- 4 Prayer book
- 5 Hell
- 6 Catholic columnist Bombeck
- 7 Book attributed to John
- 8 Son of Abraham
- 15 Papal
- 16 "...thy will be done on ___"
- 18 They were found in Juan Diego's cape at Guadalupe
- 20 In ___ Signo
- 23 Biblical liar
- 24 Jesus was crucified between two of these
- 27 Patron saint of beer brewers
- 28 St. ___ Stein
- 30 Vocation
- 31 Gennesaret, for one
- 32 Jesus found Nathanael under one

Sister celebrates 70th anniversary

Sister Jane Gibson, SP, who ministered in clinical pastoral education at Riverside Methodist Hospital in Columbus in 1977 and 1978, is celebrating her 70th anniversary as a member of the Sisters of Providence of St. Mary-of-the-Woods, Indiana.

Sister Jane, formerly Sister Dorothy Jane, was born in Louisville, Kentucky and ministers in prayer at St. Mary-of-the-Woods.

She entered the congregation on Feb. 2, 1953, from Terre Haute, Indiana and professed perpetual vows on Aug. 15, 1960. She also has ministered in Indiana, Illinois and California.

St. Mother Theodore Guerin founded the Sisters of Providence at St. Mary-of-the-Woods in 1840. The congregation has nearly 200 members ministering in 13 states, the District of Columbia and Asia.

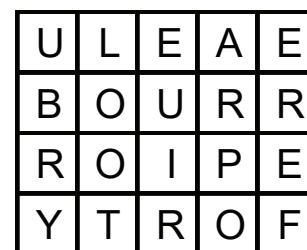
Words of Wisdom

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.

If you are green with envy ...



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Iron podcast/program.
JOB REQUIREMENTS
 Personal commitment to Catholic Men's Ministry's mission and charism; high school degree and experience with job duties described above; proficient in Microsoft Office Suite applications; well organized, detail oriented, self-motivated, self-disciplined, able to work independently. CMM does not have a physical office; this role may be done from home; must be accessible during week-day business hours.
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PRAY FOR OUR DEAD

ALDERGATE, Jack, 91, May 18
Sacred Heart Church, New Philadelphia

BOWER, Lowell Dr., 92, June 19
St. Joseph Church, Dover

BOYLAN, John, 94, June 18
St. Colman of Cloyne Church, Washington Court House

CARMACK, George, 82, May 19
Sacred Heart Church, New Philadelphia

CARR, Jennifer L. (Troesch), 53, June 8
St. Brigid of Kildare Church, Dublin

CROCK, Betty L. (Bond), 84, June 19
St. Elizabeth Seton Parish, Pickerington

GALL, Patrick L., 70, June 5
St. John Church, Logan

GOODIN, Frances "Sissy," 90, June 13
St. Leonard Church, Heath

HAYHURST, Barbara (Charlesworth), 85, June 10
St. Paul Church, Westerville

HOWDYSHELL, Roger W. II, 60, June 10
St. Brendan Church, Hilliard

JAJCZYK, Charles D. "Jake," 93, June 8
St. Mary Church, Groveport

KENNEDY, Daniel R., 71, June 13
St. Mary, Mother of God Church, Columbus

McLOUGHLIN, Barbara S. (Baker), 73, June 13
St. Brigid of Kildare Church, Dublin

MOORE, Donald J., 89, June 8
St. Colman of Cloyne Church, Washington Court House

PATTERSON, Rebecca A. (McAllister), 69, June 11
Our Mother of Sorrows Chapel, Columbus

RANO, Richard J., 89, June 10
St. Paul Church, Westerville

ROBERTS, Lillian D., 65, June 16
St. Brigid of Kildare Church, Dublin

ROSE, MariaTeresa (Viade), 85, June 18
St. Peter Church, Columbus

SASKO, Rudy, 94, June 23
St. Francis de Sales Church, Newark

WRIGHT, Debra K. (Clark), 68, June 15
St. Paul Church, Westerville

Alma J. "Jean" Dixon

Funeral Mass for Alma J. "Jean" Dixon, 95, who died Friday, June 9, was celebrated Wednesday, June 15 at Reynoldsburg St. Pius X Church. Burial was at Holy Cross Cemetery, Pataskala.

She was born on March 4, 1928 in Conneaut to Duff and Alma (Johnson) Bricker, graduated from Conneaut High School in 1946 and moved to Reynoldsburg in 1960.

She was manager of the St. Pius X School cafeteria for many years and was a member of her parish's senior citizens

group. She worked as a seamstress well into her 80s, making St. Pius School uniforms, altar cloths for the parish and Kevlar vest covers for the Reynoldsburg Police Department.

She was preceded in death by her parents; husband, John; brother, Duffy; and sister, Christine. Survivors include sons, Timothy (Janet); Thomas (Martha); Michael (Christine) and Matthew (Tracey); daughter, Susan; 12 grandchildren and nine great-grandchildren.

Sharon Burr

Funeral Mass for Sharon Burr, 80, who died Tuesday, June 13, was celebrated Saturday, June 17 at Marysville Our Lady of Lourdes Church. Burial was at Holy Cross Cemetery, Pataskala.

She was born on Feb. 14, 1943 in East Liberty to Lowell and Eliza (Ingram) Detrick.

She was a bookkeeper and administrator at various times for Columbus St. Peter, Pickerington St. Elizabeth Seton and Columbus St. Catharine churches.

After retirement, she held those same positions part-time at Columbus Holy Family Church.

She was preceded in death by her parents; husband, Robert; and sister, Shirley Shumway.

Survivors include daughters, Christine Bowen and Sarah Burr; a brother, Wayne (Charlene); sisters, Estella Huffman, Ruth Fogel Garvin; a grandson and a granddaughter.

Madelyn Newlon

Funeral Mass for Madelyn Newlon, 82, who died Thursday, June 8, was celebrated Monday, June 19 at Columbus Our Mother of Sorrows Chapel. Burial was at St. Joseph Cemetery, Columbus.

She was born on June 16, 1940 in Akron to James and Pauline (Priolo) Testa and was a secretary at Columbus Bishop Hartley High School for more than 20

years.

She was preceded in death by her parents and brothers Jerry, Michael and Tom.

Survivors include her husband, John; son, Michael (Jackie); daughters, Christine (Larry) Canini and Maureen (Todd) Blandford; brothers, Don (Barbara), Bill and Bob; sister, Mary (Galen) Donohew, and seven grandchildren.

Edward J. Quickert

Funeral Mass for Edward J. Quickert, 80, who died Monday, June 12, was celebrated Saturday, June 17 at Columbus St. Mary, Mother of God Church. Private burial will be at a later date.

He was born in Columbus on Jan. 8, 1943 to Joseph and Arline Quickert and served in the U.S. Army during the Vietnam War.

He was a retired teacher with Columbus City Schools and was an active member of the diocesan Catholic Record Society for many years, serving as its vice

chairman at the time of his death. He volunteered with Honor Flight Columbus and was a member of the Knights of Columbus and American Legion Post 144.

He was preceded in death by his parents and sisters Linda Coplan and Jolene Kienle. Survivors include his wife, Patricia (Sutphen); six children, Ed (Trish), Kathy, Kelly, Christopher, Patrick (Shannon) and Colleen Thiel; 12 grandchildren and seven great-grandchildren.

Roberta J. "Bobbie" Scholl

Funeral Mass for Roberta J. "Bobbie" Scholl, 80, who died Thursday, June 15, was celebrated Friday, June 23 at Columbus St. Timothy Church.

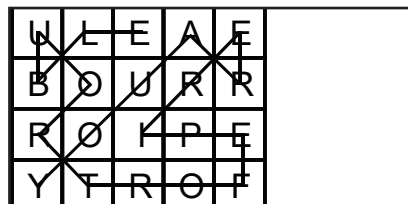
She was born on Jan. 28, 1943 to Robert and H. LaRayne Boes.

She was a full-time and a substitute teacher at various times in the 1980s and 1990s at Columbus Bishop Hartley,

Bishop Watterson and Whetstone high schools.

She was preceded in death by her parents; husband, Thomas; sister, Catherine Neal, and a grandson. Survivors include sons, Tom (Connie), Chris, and Doug (Sherri); daughter, Jennifer; and 11 grandchildren.

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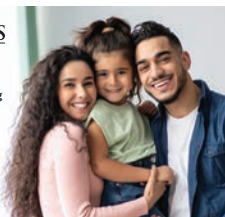
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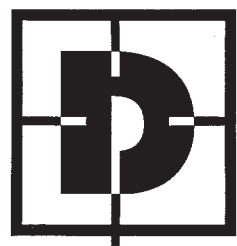
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International charity founder to speak at St. Charles dinner

Columbus St. Charles Preparatory School will welcome Magnus MacFarlane-Barrow to its campus on Thursday, Sept. 28 for the school's annual "An Evening With ..." speaker series.

MacFarlane-Barrow is founder and CEO of Mary's Meals, a global hunger charity that provides a daily meal in a place of education for more than 2.4 million of the world's poorest children. Nutritious meals bring children to the classroom, where they can gain an education that provides a ladder out of poverty.

The Mary's Meals campaign was born in 2002 when he visited Malawi in southeast Africa during a famine and met a mother dying of AIDS. When he asked her eldest son, Edward, what his dreams were in life, he replied, "I want to have enough food to eat and to be able to go to school one day."

That moment was key in the founding of Mary's Meals, which began by providing school meals to about 200 children in two primary schools in Malawi. Today, the organization serves meals to 2,429,182 children every school day across 18 countries – including the United States.

A part of the story of Mary's Meals is that every person can do something to help. MacFarlane-Barrow will speak with St. Charles students and local diocesan middle school students in the morning and return later that evening to serve as the featured speaker for a special reception and dinner.

All proceeds from this event will be directed to the St. Charles Endowment Fund to provide tuition assistance for the school's current enrollment – more than 540 students representing 66 ZIP codes, 120 middle schools and 50 Catholic parishes in central Ohio.

The speaker series was initiated in 2015 by 1963 St. Charles alumnus Bob Walter and his wife, Peggy. Previous presenters include American business icon Peter Lynch, basketball ambassador and philanthropist Dick Vitale, Air Force veteran and Folds of Honor creator Dan Rooney, American author and decorated U.S. Army officer Wes Moore, former college and NFL football player and philanthropist Tim Tebow and Australian-American Nick Vujicic, an internationally known speaker who has

traveled the globe sharing his life story and anti-bullying message to inspire millions of people.

MacFarlane-Barrow started his career as a fish farmer in Argyll, Scotland. In 1992 during the Balkan conflict, he and his brother Fergus were so moved by scenes of the conflict on television that they took a week's leave from their jobs, loaded a jeep with aid and joined a convoy traveling to Medjugorje to distribute it. They never returned to farming.

For more information on the event at St. Charles, contact Julie Naporano, the school's philanthropic adviser, at jnaporano@scprep.org.



Magnus MacFarlane-Barrow

Photo courtesy St. Charles Preparatory School



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PRESENTED BY THE FRIENDS OF THE JOSEPHINUM

Cardinal explains norms for Holy Communion

Respecting the Body and Blood of the Lord

Raymond Leo Cardinal Burke with commentary from Thomas McKenna
Sophia Institute Press | 2023

Cardinal Raymond Burke stands out as one of the few leaders in the Catholic Church today who's not afraid to speak the truth on faith, morals and popular culture.

In doing so, he's seen as a hero by many of the faithful and as an enemy by those who dissent from Church teaching, particularly in regard to abortion, artificial contraception, gender identity and governance of the Church.

The honesty and candor of the former prefect of the Supreme Tribunal of the Apostolic Signatura in Rome goes against the grain of a more progressive-minded Church hierarchy currently occupying key positions in the Vatican. As a result, the highly esteemed canon lawyer has served in a largely ceremonial role after his term as prefect ended in 2014, one year after Pope Francis replaced Pope Benedict XVI.

That hasn't stopped the former bishop of La Crosse, Wisconsin, and archbishop of St. Louis from continuing to uphold authentic Catholic teaching on controversial issues. That's clearly the case in his new book, *Respecting the Body and Blood of the Lord* with commentary from longtime associate Thomas McKenna, which is published by Sophia Institute Press.

In just 121 pages, Cardinal Burke articulates in an easy-to-digest manner the reasons for protecting the sanctity of the Holy Eucharist and when it's appropriate to deny a person the privilege of receiving the precious Body and Blood of Jesus.

McKenna, executive director of the Confraternity of Catholic Clergy, provides a summary, commentary, key take-

EDITOR'S REFLECTIONS

aways, application and personal points to ponder after each of the 11 chapters, which are no longer than eight pages.

Each chapter provides justification and evidence regarding the Church's protection of the sanctity of the Blessed Sacrament.

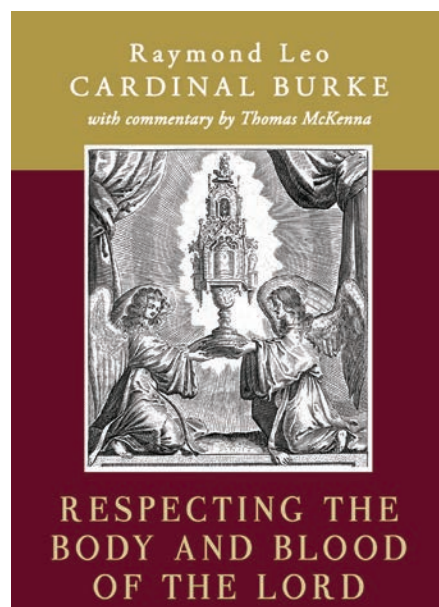
Cardinal Burke starts the first chapter with a Biblical reference in St. Paul's Second Letter to the Corinthians and Pope St. John Paul II's *Ecclesia de Eucharista* encyclical. The cardinal follows with the writings of fathers of the Church and theologians, continues with canon law and declarations from various eras in Church history and includes declarations from the Church's legislative texts.

The book explains in detail canon 915 of the Church's 1983 Code of Canon Law. Canon 915 is defined as follows: "Those who have been excommunicated or interdicted after the imposition or declaration of the penalty and others obstinately persevering in manifest grave sin are not to be admitted to holy communion."

The controversial issue of denying Holy Communion receives the most attention as it relates to politicians who show long-standing support for positions contrary to Church teaching while continuing to profess to be Catholics in good standing.

In the book's introduction, Cardinal Burke points out the confusion even among bishops regarding canon 915, which, he writes, is not the imposition of a penalty, but it "articulates the responsibility of the minister of Holy Communion to deny Holy Communion to those who obstinately persevere in manifest grave sin."

The cardinal explains why Holy Communion should be withheld to respect the holiness of the sacrament, to safeguard the salvation of the soul of the party presenting himself to receive Holy



Communion and to avoid scandal.

In the United States and throughout the world, there is considerable debate on whether bishops should impose canon 915 against politicians who create scandal through their continuing support for abortion, euthanasia, same-sex marriage and other issues in opposition to the moral law.

Bishops in many parts of the world have shied away from enforcing canon 915. Some bishops have questioned the denial of the Eucharist, "asserting that the practice transforms the celebration of the Sacrament of unity into a theater of conflict." The bishop who made that statement years ago was disgraced former cardinal Theodore McCarrick, who was laicized because of his sexual misconduct.

Some bishops have argued that canon 916 in the 1983 Code of Canon Law, which states that individuals possess individual responsibility to refrain from Holy Communion if they believe they're in grave sin, takes precedence over canon 915.

But Cardinal Burke writes that the two canons go together. He states that if an individual who creates public scandal by receiving Holy Communion is not willing to take individual responsibility for his actions as stipulated by canon 916, then canon 915 can be enforced against the person who continues to receive the Eucharist while publicly persisting in a grave sin.

For Catholics who believe the Church should not pass judgment on anyone, Cardinal Burke cites numerous references verifying that the intent is actually to protect souls from unworthily receiving Holy Communion and from setting an example that leads others to sin.

Among the references Cardinal Burke uses to help the faithful understand the Church's constant teaching as it pertains to canon 915 and Holy Communion are:

- St. Paul's First Letter to the Corinthians: "Whoever, therefore, eats the bread and drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord."

- *Ecclesia de Eucharista* ("On the Eucharist in its relationship to the Church"): "The judgment of one's state of grace obviously only belongs to the person involved, since it is a question of examining one's conscience. However, in cases of outward conduct which is seriously, clearly and steadfastly contrary to the moral norm, the Church, in her pastoral concern for the good order of the community and out of respect for the sacrament cannot fail to be directly involved. The Code of Canon Law refers to the situation of a manifest lack of proper moral disposition when it states that those who 'obstinately persist in manifest grave sin' are not to be admitted to Eucharistic communion."

- Pope Paul V's *Rituale Romanum* ("Roman rituals") published in 1614: "The publicly unworthy, which are the excommunicated, those under interdict, and the manifestly infamous, such as prostitutes, those cohabiting, usurers, sorcerers, fortune-tellers, blasphemers and other sinners of the public kind, are, however, to be prevented, unless their penitence and amendment has been established and they will have repaired the public scandal."

- Pope Benedict XIV in an encyclical in 1756: "If the individual holds to the errors that endanger his or her eternal salvation, the Holy Father urges the minister of Holy Communion to point out that receiving the Body of Christ will not make him secure before the tribunal of Christ but rather guilty of a new and more detestable sin because he has eaten and drunk judgment on himself."

- Cardinal Joseph Ratzinger to the U.S. bishops in a 2004 memorandum titled "Worthiness to receive Holy Communion": "Regarding the grave sin of abortion or euthanasia, when a person's formal cooperation becomes manifest (understood, in the case of a Catholic politician, as his consistently campaigning and voting for permissive abortion and euthanasia laws), his pastor should meet with him, instructing him about the Church's teaching, informing him that he is not to present himself for Holy Communion until he brings to an end the objective situation of sin and warning him that he will otherwise be denied the Eucharist."

Cardinal Burke provides in his conclusion a reminder that "the discipline is not penal but has to do with the safeguarding of the objective and supreme sanctity of the Holy Eucharist, with caring for the faithful who would sin gravely against the Body and Blood of Christ, and for the faithful who would be led

See **CARDINAL**, Page 23

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CARDINAL,
continued from Page 22

into error by such sinful reception of Holy Communion.”

“I am deeply aware of the difficulty which is involved in applying the discipline of canon 915,” the cardinal summarizes, adding, “but what is at stake for the Church demands the wisdom and courage of shepherds who will apply it.”

“The United States of America is a thoroughly secularized society that canonizes radical individualism and relativism, even before the natural moral law. The application, therefore, is more necessary than ever, lest the faithful, led astray by the strong cultural trends of relativism, be deceived concerning the supreme good of the Holy Eucharist and the gravity of supporting publicly the commissioning of intrinsically evil acts.”

“Catholics in public office bear an especially heavy burden of responsibility to uphold the moral law in the exercise of their office, which is exercised for the common good, especially the good of the innocent and defenseless. When they fail, they lead others – Catholics and non-Catholics alike – to be deceived regarding the evils of procured abortion and other attacks on innocent and defenseless human life, on the integrity of human procreation, and on the family.”



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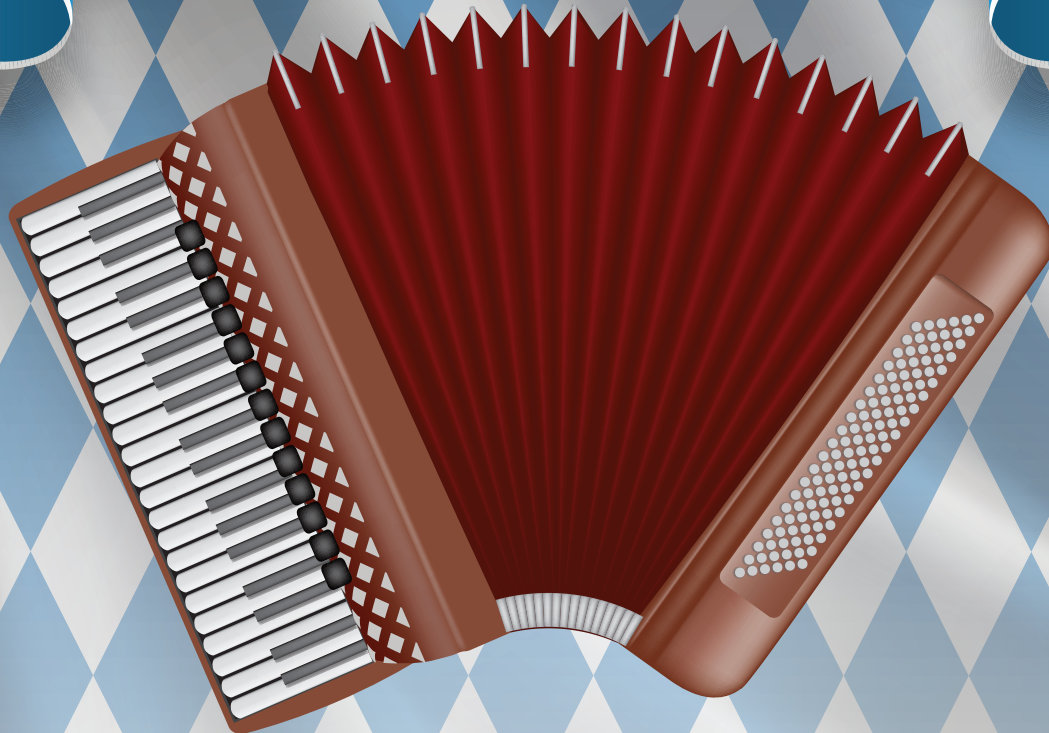
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From left to right: Kristen Babjak, Jack Jenny, Fr. David Poliafico, and Denis Poirier.

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