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**SENIORS ENCOURAGED
TO CONTINUE SERVING, PAGE 3**

INSIDE THIS ISSUE



STANDING FOR LIFE

Bishop Earl Fernandes explains that the Church has a right and duty to take a stand in the public arena on moral issues related to the protection of human life, Page 2



ARTISTIC GIFT

Judith Hedge, a parishioner at Danville St. Luke Church, is a talented Catholic artist who creates icons and restores statues of saints, Page 7

Defending human life remains a moral issue and not a political one

My Dear Brothers and Sisters in Christ,

In May, all priests in every parish and Diocese in Ohio were asked to make known the position of the Ohio Catholic Conference regarding the upcoming November ballot initiative to remove any restrictions on abortion in the state of Ohio. The amendment attacks the fundamental understanding of the human person, made in God's image and likeness; undermines a fundamental anthropology; removes rights from parents; could potentially jeopardize the conscience rights of medical professionals; and represents an assault on human life and the human family. Once more, I urge all Catholics to register to vote and to vote No on the proposed amendment in November.

Upon hearing the priests preach on this issue, I received a number of letters stating that the Church should not be involved in politics and that the church should not speak on these types of political issues. The issue of abortion is a fundamental moral issue, touching upon issues vital not only to our lives as Catholics (and the lives of vulnerable, unborn children) but also to the common good. Moral issues are routinely addressed from our pulpits, and preaching about these moral issues serves to inform our consciences more fully so

that we may participate in the political process to build a culture of life and to defend the weak and the vulnerable.

In his encyclical letter *The Gospel of Life*, St. John Paul II wrote, "What is urgently called for is a general mobilization of consciences and a united ethical effort to activate a great campaign in support of life. All together we must build a culture of life." (EV, 95)

The saintly Pontiff also reminded us that "The first and fundamental step towards this cultural transformation consists informing consciences with regard to the incomparable and inviolable worth of every human life. It is of the greatest importance to re-establish the essential connection between life and freedom. These are inseparable goods: where one is violated, the other also ends up being violated." (EV, 96)

Some of the letters said that priests said that if one does not vote "No" in November one commits a mortal sin, and that the Church should not be telling people how to vote. Is this the case? As a moral theologian, I can say that one commits a mortal sin, when there is grave matter involved; when one knows the Church's teaching or the truth of the matter; and one freely chooses the evil anyway. How you vote is a matter of your conscience and will involve your freedom; however, conscience is informed

by Scripture, Tradition; the Magisterium of the Church; and reason. Each person bears moral responsibility for his or her vote.

As Chief Shepherd of the Diocese of Columbus, I must state that we cannot remain indifferent to the plight of the unborn. One need only think of the parables of the Good Samaritan, the Rich Man and Lazarus; or the Last Judgment; nor can we, as Catholics, remain silent in the face of grave injustice.

Others objected that in the United States, there is a separation between church and state. Although the Constitution ensures separation of church and state, that is largely to prevent the government from intruding into religious affairs and to prevent religious groups from running the government. It does not mean that Catholics and other religious groups should keep their faith private, nor does it mean that they should not be involved in the political process to shape a better civilization and to promote the common good. In fact, because God has so blessed us, we have perhaps an even greater responsibility toward our brothers and sisters, born and unborn.

I encourage all the faithful not only to pray for an end to abortion but to use your freedom, through the political process, to help build a culture of life, in



which every person is valued, cared for, and respected. No matter how the election goes in November, we as Catholics have a duty to defend the rights of unborn children and to continue to accompany women and their children, putting our faith into action.

May the Virgin Mary, the Mother of the Redeemer, and St. Joseph, the Protector of the Holy Family, assist us in our vocation to be a People of Life!

Most Reverend Earl K. Fernandes
Bishop of Columbus

LOCAL NEWS AND EVENTS

Men's mini-conference scheduled for Aug. 26

The diocesan Catholic Men's Ministry will sponsor a mini-conference for men on Saturday, Aug. 26 from 9 a.m. to 12:30 p.m. at Westerville St. Paul Church, 313 N. State St. The event will be preceded by the church's regular 8:30 a.m. Saturday Mass.

Speakers will be Father David Sizemore, episcopal vicar for the Diocese of Columbus and pastor of Newark St. Francis de Sales Church, and Brad Pierron, missionary program director for the Damascus Catholic Mission Campus in Knox County.

The event also will include small-group discussion, plus a light breakfast. Men from throughout the diocese are

invited to attend and energize their vocation of virtuously living as husbands, fathers and brothers in Christ.

For more information and to register, go to www.CatholicMensMinistry.com.

Cloistered Dominican nuns no longer in diocese

The cloistered nuns of the Dominican Monastery of Our Lady of the Rosary have disbanded and left the diocese after relocating to the former Ss. Peter and Paul Retreat Center in Heath in 2020 from Buffalo, New York.

Earlier this year, the last of the remaining sisters transferred to other cloistered Dominican monasteries in the United

States after a period of discernment.

When the small community of 14 sisters came to the diocese in September 2020, the Ss. Peter and Paul Retreat Center was intended to be a temporary home until they could build a new monastery. After considering possible locations, the nuns settled on Somerset in Perry County, where the first Mass in Ohio was offered by a Dominican priest in 1808.

The Dominican Friars of the Eastern Province of St. Joseph arranged for the nuns to take ownership of land adjacent to Somerset St. Joseph Church, the first Catholic church in Ohio where Dominican priests have continued to serve.

In spring 2022, the sisters realized

during the planning process that the challenges were too great to build a monastery and to continue as an autonomous community. Consequently, a decision was made to suppress the monastery, which required approval from the Holy See, said Father Albert Duggan, OP, the socius for the Dominican Province of St. Joseph.

The Dominican sisters had resided in Buffalo since 1905 before their move to the Diocese of Columbus. Their charism as cloistered nuns withdrawn from the world included silence, work, penance and intercessory prayer for the needs of people and the salvation of the world.



Front Page photo:

CELEBRATION FOR SENIORS

Bishop Earl Fernandes presided at the 44th annual diocesan-sponsored Senior Citizens Day Celebration Mass on Tuesday, June 29 at Columbus St. Catharine Church followed by a luncheon in the Monsignor David V. Sorohan Parish Center

Photo courtesy Abigail Pitones

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Bishop Earl K. Fernandes: President & Publisher
Doug Bean: Editor (dbean@columbuscatholic.org)
Hannah Heil: Reporter (hheil@columbuscatholic.org)
Emma Noel: Layout/Design (enoel@columbuscatholic.org)
Mailing Address: 197 E. Gay St., Columbus OH 43215
Editorial/Advertising: (614) 224-5195
Subscriptions: (614) 224-6530
(subscriptions@columbuscatholic.org)

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A couple listens to the homily at Columbus St. Catharine Church during Mass at the annual Senior Citizens Day Celebration on Tuesday, June 27.



A luncheon and reception provided time for fellowship at the Senior Citizens Day Celebration in the Monsignor David V. Sorohan Parish Center at St. Catharine Church.

Bishop to seniors: 'Continue to carry out the mission'

By Hannah Heil
Catholic Times Reporter

Bishop Earl Fernandes encouraged senior citizens of the Diocese of Columbus to “fill the jars” at the 44th annual Diocesan Senior Citizens Day Celebration on Tuesday, June 27.

The celebration was a day of prayer and food and an opportunity for all people across the 23-county Catholic Diocese of Columbus to spend time in fellowship with senior citizens. The event was organized by the diocese’s Office for Social Concerns.

The day began with a 10:30 a.m. Mass celebrated in honor of Our Lady of Perpetual Help by Bishop Fernandes at Columbus St. Catharine Church and was followed by a luncheon in the church’s Monsignor David V. Sorohan Parish Center.

In his homily, Bishop Fernandes reflected on the Gospel reading, Jesus’ miracle at the Wedding at Cana (Jn 2:1-11). In the reading, the Blessed Virgin Mary alerts her Son that the wedding couple has run out of wine, instructing the disciples to “Do whatever He tells you.” Jesus responds by telling the servants to “fill the jars” with water.

“You have plenty to offer,” the bishop said to the congregation. “And so, Jesus’ words to the disciples are, ‘Fill the jars.’ That’s what I want to encourage you, to do - no matter how old you are - continue to carry out the mission.”

“This was Jesus’ first miracle at Cana, where He turned water into wine. The disciples saw His glory, and they began to believe in Him and follow Him. You yourself began your journey, began to believe in Him, many years ago, but do not stop.”

The bishop encouraged those gathered to turn to Mary and imitate her “yes” in carrying out God’s mission.

“We must always remain young at heart,” Bishop Fernandes said. “Mary

was young when she said ‘yes’ to God: ‘Let it be done to me according to Your word,’ and she never took back her ‘yes.’

“There are times when we suffer in old age. I saw it in my parents. There are times when we suffer loneliness and many other things. Do not withdraw your ‘yes,’ and if you are tempted to do so, go to Mary, go to Our Lady of Perpetual Help. She is always there, a tender mother, who can identify with us, who hears the cries of her children and comes to their aid.

“For today, these were the words of Mary: ‘Do whatever He tells you.’ Respond to the voice of Jesus. Fill the jars.”

At the Wedding at Cana, the bishop said, there were “massive jars, 20 to 30 gallons each. You can think of the jars symbolically, being empty, and things are sort of empty in our world today. Our people today, they lack a sense of history, they lack a sense of tradition, they lack a sense of true wisdom, they lack a sense of peace, joy and true love.”

He encouraged senior citizens to use the gift of faith they have been given, and “share a sense of history” with younger generations.

Also celebrated on June 27 was the feast day of Our Lady of Perpetual Help. The bishop discussed the history of the icon of Our Lady in his homily.

The Byzantine icon of the Madonna and Child, also known as Our Lady of Perpetual Succour, was brought to Rome in the late 15th century. Napoleonic forces invaded Rome in the 18th century, destroying the Church of St. Matthew, where the icon was located.

The icon was found years later, and in the 1860s, Pope Pius IX ordered the icon be restored to its original location, which had since become the site of the Congregation of the Most Holy Redeemer, known as the Redemptorists, founded by St. Alphonsus Liguori.

“This date (June 27) represents the date on which that icon was restored in



The congregation sings a hymn during the Senior Citizens Day Celebration Mass at St. Catharine Church. Photos courtesy Abigail Pitones

the Church of Sant’Alfonso (St. Alphonsus) in Rome,” Bishop Fernandes said of the original icon, which remains on display in the church today.

“Our Lady of Perpetual Help, she always comes to us in our time of need, and we heard that in the Gospel, which was taken from the second chapter of St. John’s Gospel. Mary, she had an attentive heart. She saw that the couple was in great distress and had no more wine, and she told the servants, ‘Do whatever He tells you.’

“Again, we should always listen to what our mother says, we should do whatever Jesus tells us in prayer. Listen to the voice of God, the eternal Word of God.”

The bishop told those gathered that, even in older age, they are still a part of the Church.

“Yes, you might be senior citizens, but we are all on a road to that place, the new and eternal Jerusalem, where you have true citizenship, where God is, and Jesus, His only begotten Son, sits at His right hand,” Bishop Fernandes said.

The bishop also offered words during the luncheon following the Mass. He reflected on human dignity, one of the principles of Catholic social teaching.

“Sometimes when we get older, and we get sick, we think, ‘I’m useless. I don’t want to be a burden to anyone,’” Bishop Fernandes said. “I simply want to say, you are never a burden. Every person on the face of the earth is a gift to us, a gift from God.

“Never lose courage; never lose heart. You are unique and unrepeatable and irreplaceable, and you are a great part of our Church.”

Following the bishop’s remarks, Jerry Freewalt, the director of the Office for Social Concerns, and Mark Huddy, the director of the diocese’s Catholic Charities, hosted a game of superlatives and distributed prizes.

Leo Dauer won a prize for being the oldest individual at the celebration. Dauer, who is a parishioner at Reynoldsburg St. Pius X Church, turned 97 on June 5.

Women from Portsmouth received a prize for having driven the farthest to attend the event. Prizes were also given to individuals with the most recent birthday, as well as to Campbell Smith, 23, who participated in the Mass and luncheon, for being the youngest person at the celebration.

“I loved every bit of it – this beautiful place, everything,” said Joann Pelino, a parishioner at Columbus Our Lady of Peace Church, who was attending the Diocesan Senior Citizens Day Celebration for the first time.

Adele Weaver said she enjoyed the day, particularly spending it with the

Bring generations together this summer

By Sister Constance Veit, Isp

This summer, Catholics around the world are invited to participate in two exciting, inter-related events in the life of the church. The World Day for Grandparents and the Elderly will take place Sunday, July 23, and World Youth Day is being celebrated in Lisbon, Portugal during the first week of August.

To highlight his desire for the young and the old to deepen their bonds with one another, Pope Francis chose to draw the themes of these two celebrations from a single biblical passage – that of the Visitation of Mary to her cousin Elizabeth, found in the first chapter of St. Luke's Gospel.

This biblical passage is often associated with the Advent season, since the Visitation occurs between the Archangel Gabriel's announcement to Mary that she would become the mother of the Savior, and the birth of her Savior-Son in Bethlehem.

But echoes of the Visitation are quietly woven into our daily prayer life as Catholics. Part of the traditional Hail Mary prayer – Blessed are you among women, and blessed is the fruit of your womb – is drawn from Elizabeth's greeting to her young cousin when the Virgin arrived to visit her.

The Magnificat – the exuberant hymn of praise to God sung by Mary during the Visitation – is repeated every evening,

year-round, by all those who pray the liturgy of the hours.

As we sing this canticle day after day, it imprints itself on our memories and on our souls.

But I think that even as we repeat the Hail Mary and the Magnificat each day, we tend to take for granted the encounter from which these texts were born.

By focusing our attention on the Visitation this summer, Pope Francis is inviting us to find new meaning in this scene.

In his messages for the World Day for Grandparents and the Elderly and World Youth Day, the pope presents the Visitation as a significant intergenerational encounter.

"In the meeting between Mary and Elizabeth, between young and old, God points us towards the future that he is opening up before us," he wrote. "Indeed, Mary's visit and Elizabeth's greeting open our eyes to the dawn of salvation: in their embrace, God's mercy quietly breaks into human history amid abundant joy."

Pope Francis continued, "I encourage everyone to reflect on that meeting, to picture, like a snapshot, that embrace between the young Mother of God and the elderly mother of St. John the Baptist, and to frame it in their minds and hearts as a radiant icon."

Following the pope's advice, we could add the first chapter of St. Luke's Gospel to our summer reading list, especially verses 39-56!

The pope is asking us to do more than just frame an image of the Visitation in our minds, however. He is also inviting us "to make a concrete gesture that would include grandparents and the elderly."

He challenges us, "Let us not abandon them. Their presence in families and communities is a precious one, for it reminds us that we share the same heritage and are part of a people committed to preserving its roots ... Let us honor them, neither depriving ourselves of their company nor depriving them of ours. May we never allow the elderly to be cast aside!"

To the pope's suggestions that we reflect on the biblical text of the Visitation and make a concrete gesture to include the elderly in our lives, I would like to add a third suggestion for this summer.

Just as it is important for the young to reach out to the old, the opposite is also true. If you are an older adult with young people among your relatives or neighbors, why not honor the spirit of World Youth Day by reaching out to them with a gesture of welcome or support?

Pope Francis really believes that the young won't make it without their elders.

He has said that if older people do not reach out to the young, the latter "will no longer see the things that must be done to open up the future ... If grandparents fall back on their melancholies, young people will look even more to their smartphones. The screen may stay on,



but life will die out before its time."

Let's do all we can to make sure that life does not die out before its time!

Whether you are young, like Mary, or older, like her cousin Elizabeth, this summer set aside some time to reach out to someone who is not from your own age cohort. If you do, your life, and the lives of others, will be richly blessed.

Pope Francis' message for the World Day for Grandparents and the Elderly 2023: <https://tinyurl.com/3hx8j7t5>.

Pope Francis' message for World Youth Day 2023: <https://tinyurl.com/2xr2scu7>.

Sister Constance Veit is the communications director for the Little Sisters of the Poor in the United States and an occupational therapist.

SENIORS, continued from Page 3

bishop and celebrating Mass with him.

"I've met him before, and I find that he has a lot of energy, and I like that about him," she said.

Mary Darnieder, a parishioner at Our Lady of Peace, said she could relate to Bishop Fernandes' words on "human dignity and talking about, 'You don't lose your dignity when you're not productive.'"

"One of the things my mother used to say, when she was up in her hundreds, was, 'I wish I could just be more productive,'" Darnieder said. "We used to say, 'Mom, it's OK,' but that was something she worried about, and I think anybody who gets to be an advanced age has that kind of thought, so it was nice to hear that."

Bunny Hetterscheidt also enjoyed the words from Bishop Fernandes.

"I loved the bishop's homily," she said. "It was so good, right down to earth, right down our level, and I enjoyed that the most."

"He talked about how much trouble the world is in right now and our generation. It was wonderful that he acknowledges that and tells us how to get over it – to pray to the Blessed Virgin Mary."

We must wait for God to work in our kids' lives

I often tell my teenage daughters, no one ever would choose to go back to being between 12 to 15 years old. No good choices were made there, whether they be fashion or social. Those are the years I'd rather not relive.

Clearly, I am exaggerating, but there is a truth to the learning curve we give ourselves in those years, and I'm wondering if I give myself the same grace now. After all, at 47 years old, I have, God willing, more days and more opportunities to grow in virtue.

I'm pondering the seasons of parenting in a similar fashion. When we are new parents, it is the sleep deprivation that we all cannot wait to steer away from. First-time parents find the unknown difficult and can't wait for the next stage. They might say that it will get better when the children can do this or that on their own. I am learning that "on their own" is the hardest time to accept.

If I could choose a parenting stage to stay in, it would not be the "on their own" stage. Veteran parents might know this as the time when our kids leave home and must make the choice to own their faith.

I've always emphasized this step as my kids have made their confirmation. This is the time when you invest and step forward in faith. Don't do it unless you really mean it. The choice is yours.

The surrender required in that statement is truly unfathomable because, from an early age, we invest so much into the faith life of our children. From sacraments to feast days, Mass, Scripture, PSR, youth groups, etc., we strive to foster a Catholic identity for our children. I'm understanding now that what we were doing was planting seeds.

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.



When I look back to where I was at age 19, I can easily see that my faith expectations for my children were not quite fair. I remember my youthful relationship with Christ being one of my turning to Him when things were going wrong or when I made a mistake. I would promise to do better, but there was no gratitude for His presence in my life. I had not let Him into my life in that intimate way.

As I share this with my older kids, I can also incorporate the abundant and generous fatherly love God has for us. You see, I tell them, even though I was where I was, God loved me so much that He moved first. He moved so abundantly that in the middle of my lukewarm faith, He poured out His most generous blessing in my life, your father.

It was from that gift that both your father and I grew our faith and our love. There is a peace for this momma's heart that God is moving in the lives of my children. His plan is bigger. His waiting has purpose. His timing is perfect.

This time of letting go and letting God take the reins in my children's lives is challenging. As a mother, I have nurtured so many plans as to what their lives might look like when they were "on their own." And it looks nothing like what I imagined!

See ALL THAT WE HAVE, Page 18

At Mass, only priest raises hands during ‘Our Father’

Dear Father Paul: I've recently become Catholic. I went to church in another state while on vacation and saw people raising and holding their hands in the air during the “Our Father.” We don't do it in my parish, but what is the proper thing to do? I want to be as Catholic as I can, so should I start raising my hands? – K.G.

Dear K.G.: There has been a great deal of unnecessary confusion about the posture that various people use for the “Our Father.” I've seen people folding their hands by themselves, or simply raising their open-palmed hands a little or raising them high in the air.

I've also seen people holding their neighbor's hands, raising their hands while holding their neighbor's hands, holding hands and squeezing their neighbor's hands at certain points in the prayer and sometimes with complete strangers. I'm not surprised that you wonder what is correct.

After COVID, many people no longer wanted to touch anyone else, so handholding abated in parishes where that had been the practice. It seems to be making a comeback now that fears of disease are less prevalent.

That said, it has never been part of the liturgical tradition to hold the hands of other people during Mass. The practice seems to have started unofficially sometime during the 1970s. The bottom line is that it is inappropriate.

But what about raising one's hands during the “Our Father” at Mass?

The answer depends on who you are. The priest is supposed to raise or extend his hands in the orans position during certain prayers at Mass. Orans is a Latin word meaning “praying” and refers to the way the ancients beseeched and thanked God with arms out-

SACRAMENTS 101 | Father Paul Jerome Keller, OP, S.T.D.

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



stretched. This orans position of the priest is required of him as the main celebrant of the Mass during the “Our Father.”

The priest also raises his hands in prayer during other parts of the Mass, such as the Opening Prayer, the Prayer over the Gifts, the Preface and Eucharistic Prayers and the Prayer after Communion. He does this because he is designated by God and the Church to pray officially in the name of the entire Body of Christ.

Of course, we all pray at Mass. But we are not all the same in our roles at Mass. The priest has the responsibility to offer the prayers and sacrifices in union with the one sacrifice of Christ at Mass. He gathers, as it were, our prayers when he says, “Let us pray.” At those words, he is to pause for silence so that we can unite our interior prayers and intentions with his formal prayer.

We also unite our sacrifices to his offering when he says, “Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.” In these instances, we do not all shout out our intentions to God. Instead, we offer them as rational human beings by spiritually uniting ourselves to the priest and to the Church and to God.

An example from ordinary life is when one says from the heart to a friend, “I'm with you in your suffering,”

or when one expresses to a loved one that he/she is missed. It is a way of expressing interior or spiritual union.

When the priest raises his hands and prays, he is speaking to God on our behalf. When the priest raises his hands at the “Our Father,” and we pray with him, he is still the one who is offering our prayer to the Father.

When we are praying the “Our Father” with the priest, we are both speaking to God and simultaneously uniting ourselves with the priest whose responsibility it is to bring us and our needs to God.

Perhaps for some, this is a time to reflect on the child-like humility required to surrender our prayers and needs to the priest, our spiritual father, so that he can bring them to God for us. Even a deacon in the sanctuary would not dare to raise his hands at that point. Nor would a priest who is “merely” attending Mass, but not concelebrating, raise his hands.

It is not the right of any priest to raise his hands at certain times during prayer, but only that of those who are actually celebrating the Mass.

The 1997 instruction “On Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priest,” article 6, seeks “to promote the proper identity” of the roles of clerics and lay people in liturgical actions. Specifically, deacons and non-ordained members of the faithful may not “use gestures or actions which are proper to the same priest celebrant.”

The “Our Father” is not to be reduced to a community prayer. It is more than that because it is the preparation for Holy Communion. The “Our Father” is a time to join hearts, not hands, in praising and beseeching God's mercy and love.

Setting a moral vision as parents

When I was recently visiting with friends, a group of young girls was playing in a neighboring yard. Every few minutes, for more than an hour, one of them would scream at the very top of her lungs. A woman in our group finally commented, “When I was a kid, if I ever screamed like that, Mom would have pulled me aside and said, ‘Don't you dare raise your voice like that in public!’”

In another episode more recently, I saw two young people, maybe 16 years old, rush out of a home. A girl with pink hair and tattoos was following a guy, yelling at him and saying, “Don't get into that car! Don't even think of leaving!” As he got into the car and started to back up, she began pounding her fists on the driver side window, letting out a series of expletives. Next, she placed herself right in front of the car and began to beat the hood. Then she got up onto the hood and started to pummel the windshield, screaming a barrage of profanities. By this time, other vehicles had stopped. When the girl stepped aside from the car for a moment, the driver sped off. She took off after him, running down the road, waving her arms and yelling hysterically.

In a middle-class residential family neighborhood, I was surprised to witness such an occurrence. In discussing it with a couple of bystanders, one offered, “I guess you just chalk it up to their being teenagers.” Another countered, “When I was growing up, even teens knew they couldn't engage in a spectacle like that.”

Seeing it firsthand made me wonder where the parents were, and whether as a society, we are trending more and more toward “lowest common denominator”

MAKING SENSE OUT OF BIOETHICS | Father Tad Pacholczyk

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



standards and behaviors. How concerned should we be when indignation, rage and narcissism replace civility and a common moral code? Not only are young people caught up in these concerns, but society itself seems to be grappling with them ever more broadly.

R.J. Snell gets it right when he says that we shouldn't be “complaining about kids these days, since it's not the kids who are the root of the problem: It is the duty of a coherent society, coherent religion, and coherent family structure to provide a moral horizon. This is the fault of the adults, those who refused the grave obligation to offer tradition to the young.”

How is it that we sometimes fail to set a moral vision for the next generation? Kids are endowed with some of the finest hypocrisy-detecting systems in the world, and when Catholic parents, to pick a relevant example, drop off their children at the parish for Catechism, but do not themselves attend weekly Mass, the children cannot fail to notice the disconnect. Similarly, when a Catholic parent continues to live in an irregular marital situation, or picks and chooses from among the

Lord's teachings, the mixed messaging pops up quickly on children's moral radar. Consistency and coherence are key parental traits for transmitting robust values to children.

Another is parental fortitude. As children are pulled sideways by schools, false ideologies and other societal forces that undermine family life and sound parenting, setting a moral vision for one's children can be a Herculean task requiring enormous dedication. I often think back to the strength and determination of my parents as I was growing up, battling not only me as a willful teen, but also pushing back against many of these broader currents and challenges around them.

While parents may sometimes deserve blame for the shortcomings of their children, many times they do not. Parenting is no easy endeavor and parents are oftentimes unsung heroes.

When young people witness their parents standing firm and practicing their faith by serving the Lord and others, they are more likely to take their own spiritual and religious identities seriously, becoming empowered to make significant sacrifices for others. They also are strengthened to be able to make intentional moral decisions and to direct their behaviors in ordered ways.

Parents who set a moral vision for themselves and their children build up the life of the family. As kids experience the joys of a family life not governed by the insatiable demands of their own desires, they can contribute to building a neighborhood and a world where narcissism and the “lowest common denominator” are replaced by goodness, generosity, right order and peace of heart.

The 'Synodal Process': talking a new church into being?

One of the worst of contemporary hymn-texts bids us to “Sing a new Church into being.” Not only does this injunction debase the noble hymn-tune “Nettleton;” it teaches a pseudo-Christian hubris that is contrary to the Gospel. I know of more than one bishop who has banned “Sing a New Church” in his diocese. That ban should be universally enforced.

In parishes that take their music program seriously, “Nettleton” is typically the tune to which the hymn “God We Praise You, God We Bless You,” is sung. That hymn-text is an adaptation of the ancient *Te Deum*, one of the Church’s most solemn anthems, and its third clause — “God we name you Sovereign Lord” — reminds us why the admonition to “sing a new Church into being” is pernicious nonsense. The Thrice-Holy God is sovereign lord of the Church; we are not lords of the Church, no matter what our position in a hierarchical communion of disciples. Christ gave the Church its constitutive form; the Holy Spirit inspired the Church’s scriptures and the development of its doctrine; Christ and the Spirit lead us to the Father. We don’t create our own road map for that journey, and when we do (as St. Paul spent 16 chapters explaining to the Romans) we are headed for serious trouble.

Yet the notion that Catholicism is “ours” to refashion into something new has permeated the “synodal process” throughout the world Church. It also dominated the German “Synodal Path,” which seems ever more like the world’s Synod’s *doppelgänger* — or perhaps its stalking horse. That the Church has a “constitution” (in the British sense of the term) given it by Christ is not robustly affirmed in Synod-2023’s *Instrumentum Laboris*

THE CATHOLIC DIFFERENCE

George Weigel

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



(its Working Document, or IL). Worse, the “Worksheets” appended to the IL — which pre-structure the Synod’s discussions in a way that seems incompatible with Pope Francis’s call for *parrhesia* (“speaking freely”) — muddy the ecclesial waters by putting questions on the synodal table that were once given definitive answers by the Church’s magisterium. Thus the “Synodal Assembly” is bidden by the IL and its Worksheets to talk a new Church into being — but only by speaking freely about those matters the Synod General Secretariat, which prepared the IL, deem urgent and appropriate.

This is not the official line, of course. In presenting the IL, Cardinal Jean-Claude Hollerich, SJ, Synod-2023’s relator general, said that the Synod’s purpose was not changing Catholic teaching but “listening.” To which one must ask, “listening to what end”? Was the Luxembourgian cardinal suggesting that certain issues dear to Catholic progressives — women as ordained deacons; the ordination of married men (*viri probati*) as priests; Holy Communion for those married outside the Church; Catholic moral teaching, especially with regard to sexuality; the exercise of authority within parishes and dioceses; climate change and its implications for ecclesial life — haven’t been discussed and agitated ad infinitum (and in some cases ad nauseam) for decades? What is

the purpose of airing all this again? If the suggestion is that settled matters are in fact unsettled, then the appeal to “listening” is either very bad theology or disingenuous (and bound to contribute to further anger among progressive Catholics when the unchangeable is not changed because it cannot be changed).

As the author of *Evangelical Catholicism: Deep Reform in the 21st-Century Church*, I am wholly committed to a Church permanently in mission in which Catholics own the Great Commission they received on the day of their baptism: “Go and make disciples of all nations” (Matthew 28:19). I am further convinced that one of the IL’s bugbears — “clericalism” — is indeed an obstacle to meeting the challenges of the New Evangelization: if clericalism is understood as autocratic leadership. Having written more than 1,500 of these Catholic press columns over the decades, I fully support a “listening” Church whose ordained leadership takes lay input seriously.

I also believe that when Catholics say, “it’s our Church and we have to take it back,” they’re making a grave mistake. For the Church is Christ’s Church — his Mystical Body (as Pius XII taught), called to bring his light to all the nations (as Vatican II taught in its Dogmatic Constitution on the Church), and to do so with “the joy of the Gospel” (as Pope Francis styled his first apostolic exhortation).

We are not going to sing, talk or otherwise dragoon “a new Church into being.” That must be the premise guiding the world “synodal process” that is scheduled to culminate in Rome in October 2023 and October 2024, if these exercises are going to bear evangelical and spiritual fruit.

10 principles for genuine Catholic conservatism

Conservatives often receive a bad rap as negative reactionaries who continually complain about the state of society and the Church. Conservation, however, flows from our original mission to till and protect the Garden, implying that God entrusted a good to us that must be preserved and cultivated within the limits of his original work. Conservatives reject the myth of progress that “new” necessarily means “better,” even if it might be on occasion, and recognize the necessity of tradition. The need to conserve implies the possession of a good worth cherishing, protecting and passing on. Perhaps this points to the key difference between a conservative and a progressive, with one recognizing the good as already possessed and the other seeking a future good not yet possessed.

The conservative label has been applied infelicitously within the Catholic Church. Rather than the political left/right divide that arose in the French Revolution between Republicans and Monarchists, it has come to represent alternative ways of interpreting the Second Vatican Council. Conservatives seek to preserve traditional expressions of doctrine and liturgy, while liberals seek greater accommodation to the culture. Pigeonholed into this dichotomy, we can miss the deeper meaning of conservatism. I would propose a more complete vision of Catholic conservatism, beginning with a deeper definition of what it means to be a conservative in general.

Russell Kirk provides a helpful starting point, laying out six general principles in his essay “Conservatism: A Succinct Definition.” He begins, “First, conservatives generally believe that there exists a transcendent moral order, to which we ought to try to conform the ways of society.” This means that we do not set our own terms but accept a standard above ourselves. “Second, conservatives uphold the principle of social continuity.” They perceive social change as disruptive. “Third, conservatives believe in what may be called the principle of prescription.” This entails preserving acquired wisdom and the customs of our ancestors. “Fourth, conservatives

THE CATHOLIC CULTURALIST

Dr. R. Jared Staudt

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



are guided by their principle of prudence.” They seek to exercise caution and deliberation in making decisions. “Fifth, conservatives pay attention to the principle of variety.” They reject the tyranny of imposing one absolute or centralized standard, recognizing the value of individual contributions within distinct traditions. “Sixth, conservatives are chastened by their principle of imperfectability.” They strive for realism due to their attention to human failure.

To these six principles proposed by Kirk, I would add two of my own. Seventh, conservatives seek to preserve timeless goods by cherishing beauty in the arts and architecture and preserving liberal education. Eighth, they uphold the principle of subsidiarity by remaining rooted in the foundation of the family, the importance of self-sufficiency, and the priority of local community, economics, politics and culture.

Drawing upon these principles, I would propose the following applications for an articulation of a more robust Catholic conservatism:

1. Conservative Catholics preserve the priority of God’s revelation and its expression by the Church in her doctrine.
2. Conservative Catholics uphold the unbroken nature of tradition and seek to hand it on to the next generation.
3. Conservative Catholics exercise caution in the face of proposed changes in the Church and society.
4. Conservative Catholics value the beautiful diversity within the Church of various cultures, intellectual traditions and liturgical rites.
5. Conservative Catholics pay attention to how sin cor-

rupts us within the Church and work for continual spiritual and moral renewal.

6. Conservative Catholics promote beautiful art, architecture and music in the Church and seek to restore the Church’s tradition of teaching the liberal arts.

7. Conservative Catholics uphold the primary rights and duties of parents and seek to form strong communities in the parish, confraternities and other Catholic organizations to live out the faith in daily life.

To balance these principles, we also must attend to the vices of conservatives:

- Emphasizing self-reliance too heavily and not attending sufficiently to the needs of others.
- Demonstrating an excessively reactionary mindset.
- Resisting good and necessary change.
- Falling into idealism.
- Giving into a power struggle for control within a paradigm set up by progressives.
- Succumbing to cynicism or even despair in the face of what appears to be unstoppable change.

To overcome the vices of conservatives, we could also add the following principles to push them beyond narrow confines:

8. Conservative Catholics should work harder to uphold the dignity of all human beings, especially the most marginalized and vulnerable in society.

9. Conservative Catholics should grow in hope by trusting in God’s providential care for the Church and human history.

10. Conservative Catholics should give others, including Church leaders and those with whom they disagree, more understanding, support and prayer.

Conservative Catholics work to preserve and uphold genuine and necessary goods within the life of the Church and society. They can break out of the confines of a conservative label, and the vices that follow it, by demonstrating greater charity and manifesting hope for others.

Iconographer finds art has brought her closer to God

By Hannah Heil
Catholic Times Reporter

Judith Hedge's vocation as an artist, serving the Church through iconography and restoring statues for Catholic churches, could be foreshadowed by the saint she was named for.

Hedge, a Catholic artist who lives on a farm north of Mount Vernon, owns St. Jude Icons, a small business in which she creates icons and restores statues for organizations and individuals.

"My patron saint is actually St. Jude," Hedge said. "My mom named me after St. Jude because she was having trouble with the pregnancy, and he is the patron saint of hopeless cases. ... I call my business St. Jude Icons because I needed his help, and I promised him that I would call my studio after him."



Judith Hedge

Hedge was first asked to write an icon in Europe in the 1990s.

"They don't say 'painting an icon'; they say 'writing an icon,' because for one, it tells the story of salvation," Hedge said. "It's like a microcosm of our whole salvation story in history painted with an icon, not just in the materials but also in the process and also in the actual image, so it's very rich."

In the 1980s, Hedge was an illustrator in the U.S. Army Reserves. She joined the military after completing art school at Notre Dame College in Cleveland. Hedge was commissioned as a lieutenant and was deployed to Germany, where she met her husband, Mark.

They married and moved to England, Mark's home country, and the priest at their parish asked Hedge to write an icon for the church in 1997. She began studying icons and reading books on techniques. She went to Buckfast Abbey, a Benedictine abbey in southwest England, and took courses on iconography from a nun who wrote icons in the Holy Land.

Hedge has since written several icons from private commissions and for larger organizations, such as churches. Her icons include images of Christ the King, Our Lady of Perpetual Help and the Holy Face of Jesus.

Shortly after moving to their farm in Ohio in 2000, the Hedges joined Danville St. Luke Church and have been active parishioners. Judith homeschooled the couple's four children for 18 years while continuing to write icons.

She also began restoring statues of saints.

Hedge has restored and repainted

various statues including for her parish and for Mount Vernon St. Vincent de Paul Church, Columbus St. Leo Oratory, the Pontifical College Josephinum and churches outside the diocese.

"I am in the Western Church, which uses statues, so that's where the need is more," Hedge said. "If I were in an Eastern Rite church, I would probably be asked to be repairing the old icons more or writing more new icons."

There are notable differences between a saint depicted in an icon and a statue, she said.

"That flatness of (an icon) makes it more like a window, more accessible," Hedge said. "The statues are kind of like that person is there with us now on this earth, where I look at the icons as like the saints are glorified in heaven."

The paint used for icons, Hedge said, is made of egg yolk and powdered pigments, which are made of ground plants.

"I love the icon because everything is natural. It's representative of the creation, so you have the earth, the clay, the dust. It's all very related to Scripture. And then, the gold is dignified – the heavenly realm or the divine nature."

"So, you have the interplay between the divine nature represented in the gold and then the pigment, the painted areas, represent creation, and so you have this beautiful interplay between them, which is how we are with God. He gives us His grace to come to Him, and we react, and when we come to Him, then we are glorified in Him."

The experience of writing an icon is spiritual because, "with iconography, you do a novena, you pray, you fast before you even begin painting," Hedge said. She usually asks for the intercession of the saint whom she is painting.

In addition to writing icons, Hedge also paints in the style of icons using acrylic paint. This is easier, she said, than the ancient techniques of writing an icon. Hedge painted an icon-style image of St. Luke that is displayed in the parish's community center.

While Hedge is passionate about writing icons and painting in the icon style, she said, she recognizes a greater need for restoring statues.

For her parish, Hedge first restored a crucifix that formerly hung over the altar. Her husband had found the crucifix in the bell tower of the church.

"We started to sing in St. Luke's choir, and we were up in the choir, and we found – back in the closet in the bell tower – this crucifix," she said. "It was very broken and in really bad shape. My husband ... asked Father (Victor) Wesolowski if we could take it and restore it."

"He actually did the big repairs to fix the big broken areas, and then I did the smaller broken areas and finished it by painting it."



Restored statues at Danville St. Luke Church include St. Luke, Blessed Virgin Mary and St. Anthony.



The restored St. Nicholas statue is on the high altar at St. Luke Church.

Photos courtesy Judith Hedge

The restored crucifix currently hangs on a wall on the left side of the church.

Shortly after she restored the crucifix, Hedge said, the late Father Wesolowski, who was pastor of St. Luke from 2012-14, created a survey to learn parishioners' areas of interest and ways they could assist at the parish.

"I had done the crucifix already, and I thought, with my art background and my understanding of sacred art through iconography, and I also used to work with a fellow that fixed up houses, and I thought fixing up a statue is almost like fixing up a house in a way because it's a lot of plaster work, I could do it."

Hedge said she applied her knowledge from art school and writing icons to restore the statues. A statue of St. Joseph was the first saint statue that Hedge restored for her church.

Beginning a statue restoration can be "like opening up a can of worms," she said, because the condition of the statue underneath is unknown.

Hedge first assesses any damage.

"I remove any chipped or cracked paint, I sand it smooth, and then I fill it in until it's a smooth surface."

Before painting the statue, Hedge said, she prepares the surface by applying a coat of gesso, or pigment.

"I paint (the statue) in layers, like I would in an icon. An icon is painted in many, many thin layers of paint, so it gets a luminous harmony built into it."

Hedge said she uses oil paint, or sometimes, acrylic paint, on statues. Oil paint dries very slowly, she said, which gives her time to blend it, whereas acrylic paint dries quickly, so she must work faster.

She also does gold edging on statues, either before or after painting, and she



Judith Hedge has created a number of paintings and icons as an artist.

seals the paint with a clear, protective varnish.

When restoring the statue of St. Joseph, Hedge added gold leaf, a thin sheet of gold hammered around the edges of the statue, a technique she learned writing icons.

In 2019, the church had a 200th-year restoration project, she said, and Father Daniel Olvera, then-parochial vicar at St. Luke, asked if Hedge would restore the other saint statues in the church.

"We had a statue of Mary, of St. Anthony and St. Luke, which all needed to be restored," she said.

Hedge also restored two smaller stat-

See ART, Page 16



Minnesota Vikings linebacker Brian Asamoah works with young students at his first football camp on Saturday, June 24 at Columbus St. Francis DeSales High School, his alma mater. Asamoah, a 2018 DeSales graduate, played college football at Oklahoma before being selected in the third round of the National Football League draft in 2022. He's entering his second season with the Vikings.
Photo courtesy DeSales High School

NFL player back at DeSales to hold football clinic

Brian Asamoah returned to his high school home last month to host a football clinic that he hoped would inspire young people to work hard in school and sports, keep the faith and pursue their dreams.

The first annual Brian Asamoah football camp was held Saturday, June 24 at Alumni Stadium on the campus of his alma mater, Columbus St. Francis DeSales High School. A morning session was open to any youngster in elementary school, and the afternoon group included junior high to high school players.

The main attraction for the campers was Asamoah, a linebacker entering his second season with the Minnesota Vikings in the National Football League. He was joined by several other NFL players and DeSales alumnus Patrick O'mameh, a 10-year NFL veteran who last played in 2021 with the Carolina Panthers.

"I want to give these kids an opportunity to see people in this community that made it and let them see that there's hope for whatever you want to do in your life," said Asamoah, a 2018 DeSales graduate. "I want the kids to know that whatever they're trying to do, as long as you apply hard work, everything is going to be OK."

He encouraged his audience members to take it one day at a time, listen to their parents, pay attention to grades, stay in school, keep the faith and "let God do the rest."

Asamoah was inspired to offer a camp in his hometown after traveling this spring with other pro football players to Kenya as part of the NFL Africa initiative to promote and coach football players on that continent.

He's one of a growing number of NFL players with African roots. Asamoah's family is from Accra, the capital of Ghana, in west Africa.

"It was fun there, and I was like, 'I've got to do a camp in Columbus, Ohio, my hometown,'" Asamoah said. "It's the first

one here, and I'm excited. It's going to be an annual thing. I'm just happy to give back to the community."

Asamoah, 23, is the 13th DeSales graduate to play professional football since the 1990s. The Stallions maintain one of the most successful programs in the state, having won three Ohio high school football championships and finishing as runner-up six times.

Crediting his former coaches and teachers for helping him get where he's at today, Asamoah said that DeSales "is a good institution that shaped my mindset and understanding that faith is important."

The list of DeSales alumni who have gone on to play college football is a long one. Some of them were recruited to big-time programs such as Ohio State, Michigan, Penn State and Oklahoma, where Asamoah spent four years before being selected in the third round (66th overall) of the 2022 NFL draft.

The odds of any player reaching the NFL are astronomical, but Asamoah never let that bother him. He dreamed of being a professional football player from his early years and had no doubts he'd make it.

Asamoah saw in himself something that others might have missed.

"I knew I was going to be an NFL player, and I would always tell my parents that when I was young," he recalled. "I told them that I was going to do it."

"I know that everything is a process, and that I'd just have to stay humble. I waited my turn sometimes, but when I got my opportunity, I shined, and it's because I was prepared for the moment."

Asamoah's success doesn't surprise his mother, Agnes Osei. She has five children, and Brian is the youngest of four boys.



SEPTEMBER 30, 2023
PONTIFICAL COLLEGE JOSEPHINUM
7625 NORTH HIGH STREET

Event parking provided at Crosswoods Center I office park located at 100 Crosswoods Blvd. Jessing Center parking may be used by those with small children, or mobility challenges.

Packet pickup: 7:30am

Start time: 9am

Swag: All participants receive bread and a bottle of wine, or bread and a jar of Trappist Monastery jam.

Family rate: Save \$5 per person when registering at least 3 participants at one time.

Ghanaian Catholics moving from St. Anthony to St. Aloysius

By Tim Puet

For The Catholic Times

Plans announced earlier this year to close Columbus St. Anthony Church as part of the diocese's Real Presence Real Future restructuring program meant the Ghanaian Catholic community that has met there for two decades would have to find another place for worship.

With the help of Bishop Earl Fernandes, Columbus St. Aloysius Church has been chosen as the community's new home. Beginning Sunday, Aug. 6, Mass in the Ghanaian language of Twi will be celebrated there every Sunday at 9 a.m. by Father Lawrence Tabi, a priest from Ghana who came to Columbus about a year ago for a sabbatical leave.

The bishop has appointed Father Tabi as parochial vicar at Columbus St. Andrew Church, administrator of St. Aloysius and chaplain for the Ghanaian community as of July 11.

On that date, Father Emmanuel Adu Addai, who also is from Ghana and was the community's chaplain for 6 1/2 years, began service as chaplain of Genesis Hospital in Zanesville and of Zanesville Bishop Rosecrans High School, with residence at Zanesville St. Nicholas Church. He also was parochial vicar at Worthington St. Michael Church.

"I leave Columbus very much with mixed feelings," Father Addai said. "It's sad to part ways with people whom you love and who love you and with whom you've shared celebrations, as well as the difficulties caused by COVID," he said.

"But in appointing me to the diocesan ethics committee and as a hospital chaplain and teacher, Bishop Fernandes has recognized my talents."

Father Addai, a priest for 14 years, has a Ph.D. degree in medical ethics from Loyola University in Chicago and wrote a book titled *Medical Ethics: A Physician's Guide to Clinical Medicine*,

in 2021, based on his interactions with physicians at Mount Carmel East Hospital in Columbus as part of his degree work.

"Medical ethics is an area of so much concern because of continuing medical developments. As chaplain at Genesis, I can serve as a strong voice in the community on behalf of Catholic moral and ethical values. I also have been a teacher and am happy to be continuing that work at Rosecrans," he said.

The change in worship site for the Ghanaian community will mean a move from the Northland area on Columbus' north side, where most of the community's members live and where St. Anthony Church is located, to St. Aloysius Church at 2165 W. Broad St. in the Hilltop neighborhood on the west side.

"As the Real Presence Real Future plan has proceeded, we have known for about a year that St. Anthony's would close and its congregation would join with Columbus St. Elizabeth Church," Father Addai said. The closing, effective Oct. 20, was made official in a decree of suppression issued by the bishop following a meeting of the diocesan Presbyteral Council on June 8.

"The move was of concern to some members of our community because the Hilltop in recent years has become known as a high-crime area. And, of course, any change is not easy, especially when you have been somewhere for 20-plus years," he said.

"But we are determined to make the best of this opportunity, and we know Bishop Fernandes made a decision that he felt would be of the most benefit to us. St. Aloysius has a strong history that goes back to the early 1900s, has a community of sisters living there now and is well-known for its service to the poor in the neighborhood.

"One of the things we asked the bishop for is the opportunity to have a morn-

See GHANAIAN, Page 17



The congregation listens to the proclamation of the Gospel by Father Emmanuel Addai, the chaplain of the Columbus Ghanaian Catholic community, at Columbus St. Anthony Church on Sunday, June 25.

Photos courtesy Abigail Pitones



Saint Brendan FESTIVAL

AUGUST 11 & 12

FRIDAY & SATURDAY 6-11:30 PM

FAMILY FUN HOURS Saturday, 3-6 PM
Rides, games & limited food

- Festival raffle: \$13,333 grand prize (\$10,000 after taxes)
- Live entertainment
- Kid's games, midway & rides for every age
- Silent auction
- Prize raffle
- Great festival food prepared fresh on site



During the sign of peace at Mass, the congregation exchanges greetings in the pews at St. Anthony Church.



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Natural Family Planning advancing with science, technology

By Jennifer Fullin

Diocesan Natural Family Planning Coordinator

Today's Natural Family Planning (NFP) is not your grandparents' method. The ease of use and effectiveness of NFP is constantly improving, making it even more attractive to Catholic couples who desire to plan their families in a manner consistent with God's plan for marital love, sexuality and new life.

Generations ago, couples had only a rudimentary understanding of the phases of human fertility, based primarily upon the length of the woman's menstrual cycle. It was observed that a woman was most likely to conceive a couple of weeks before her period, so couples recorded cycle lengths and used the average length to predict the woman's next period.

By counting backward from that date, the couple estimated a time of fertility to try to conceive or avoid getting pregnant. This calendar-based method became known as the rhythm method. It wasn't very effective in postponing pregnancy, so it led to a joke: "What do you call a couple who practices the rhythm method? Parents!"

While Catholics do not consider any conception of a child a "failure" of the family planning method, there are certainly times when couples would like to have a more effective way to postpone pregnancy. This desire has led to improvements in NFP efficacy that parallels knowledge of human reproductive science.

Researchers found that women could track the sensation and quality of the fluid from the cervix. This fluid is necessary for conception to take place, so tracking its characteristics helps couples to identify the best time to conceive; couples wanting to postpone pregnancy would avoid relations when the fluid is present. This led to NFP methods now known as ovulation methods, because the fluid appears near the time the woman ovulates.

Other markers of fertility have been noticed and utilized for family planning. A person's body temperature drops to a base level after a few hours of sleep, then rises with activity. This base level or "basal" body temperature fluctuates during a woman's cycle. When recorded



Technology has greatly evolved from the days when couples used a rhythm device to help keep track of fertility cycles.

Photo courtesy Abigail Pitones

on a graph, a pronounced rise can be seen shortly after ovulation.

The observation of this temperature shift is used alongside cervical fluid symptoms in models of NFP known as sympto-thermal methods.

With the advent of home hormonal testing strips and monitors, a third type of NFP methods has arisen – sympto-hormonal models. These models add to or replace the observable symptoms of fertility with measurement of the hormones themselves.

Simple test strips used for predicting ovulation (ovulation predictor kits), available in stores or online, can identify the presence of a hormone that appears at the time of ovulation. More complex hormonal devices can detect other hormones that precede or follow ovulation, providing couples with daily predictions of low, high or peak fertility.

It might seem that observing, recording and interpreting all of these signs of fertility can be too complicated for the average couple. Indeed, some NFP charts might look a bit like a science experiment lab book.

However, a certified teacher can show couples how to record their personal biomarkers of fertility. It then takes just minutes a day to keep a usable record of the woman's fertility cycle, from which the couple can monitor reproductive health and plan their family.

Technology has developed along with NFP methods. The rhythm method can be practiced simply with a calendar and some basic math, yet devices were developed to calculate the fertile time for couples. Many were patented and sold to

couples desiring to use the best available products to assist in reaching their family planning goals.

One such device, patented by E.J. Culligan in 1936, was donated to the Office of Marriage and Family Life. The metal cylinder is wrapped with multiple sliding sleeves with calendar dates, which, when turned to the correct positions, does the calculation of fertile time for the couple.

Technology has advanced greatly since the 1930s. The rhythm calculator has been replaced by modern computer and phone applications that allow a woman to tap a few keys each day to record her symptoms of fertility.

However, couples should be aware that while these apps may record multiple biomarkers, the predictions of fertility are often based upon mathematical calculations of menstrual period length. In essence, these apps are sophisticated calendar-based methods.

Highly effective modern methods of NFP utilize biomarkers such as cervical fluid, temperature and hormones, in addition to cycle length. The daily recording of these biomarkers is done more easily now by means of new femtech (female technology) products. These devices assist the couple in gathering better data to record on their cycle charts; some also provide prediction of fertility.

Ovulation methods of NFP observe only cervical fluid, which by its changeable nature can be difficult to describe or quantify. For couples having trouble classifying fluid, The Cervical Mucus Project, <https://cervicalmucus.org>, provides quality educational photos/videos of cervical mucus.

The kegg, <https://kegg.tech>, is an internal cervical fluid monitoring device that makes cervical fluid assessments easy and objective for couples who are trying to conceive and might not be confident identifying fluid on their own.

Sympto-thermal methods have long used basal thermometers made to detect the subtle differences in daily readings. Mercury thermometers have been replaced by digital thermometers available at most drug stores and online; "smart" thermometers add the convenience of being auto-synced to an app.

For women who dislike waking to take their temperature, there are wearable devices such as the Tempdrop armband, <https://www.tempdrop.com/>, and Ava Fertility bracelet, <https://www.avawomen.com/fertility>.

The greatest advancements in NFP technology are being made in those areas that support sympto-hormonal methods. Couples value the scientific objectivity of a fertility reading from a hormone test stick or monitor, giving them a precise idea of their hormone levels.

The simplest is using single-use test strips such as Wondfo luteinizing hormone or Proov progesterone test strips to cross-check cervical fluid signs. Hormone monitors such as Clearblue track reproductive hormone levels (estrogen and luteinizing hormone) and digitally display one of three readings – low, high or peak. All of these items can be ordered through Vitae Fertility Education, <https://www.vitae fertility.com/>.

The Mira Analyzer reads four key hormone metabolites in urine – LH, estrogen, progesterone and FSH – and gives a numerical reading, <https://www.mira-care.com/>.

There is no single best NFP method because every woman's body is different, every couple is different and their personalities, bodily health and schedules are different. The wide variety of NFP methods and devices allows couples to practice NFP in a way that is cooperative, confidence-building and complementary to their marital relationship.

For information about NFP and classes, contact the Office of Marriage and Family Life at 614-241-2560 or visit the diocesan NFP webpages at <https://columbuscatholic.org/marriage-family/nfp>.

NFP can require sacrifice to benefit family

By Brooke Warren

Diocesan Marriage Formation Specialist

When you think about the Eucharist, what is the first thing that comes to your mind? For me, it is sacrificial love.

God's love for us is so great that He sacrificed His Son so that we might be redeemed. Jesus suffered immense pain and humiliation out of love for us. When I speak to engaged couples as they prepare

for married life, I make a connection between the sacrificial love of God and the sacrificial love of spouses.

Married couples are called to sacrifice for their families in many ways. One way they are called to sacrifice and be different from the culture is through the use of Natural Family Planning (NFP). By using NFP, couples aren't only saying they are open to life, they are also saying they are willing to sacrifice their own pleasure and put the good of their spouse and family

first.

One of the dangers facing married couples using contraception is objectification. When there is no need for sacrifice or self-mastery, couples might use each other as objects of pleasure. This is a distortion of the beauty of marriage.

Spouses are called to die to themselves, to put the good of their spouse first. NFP enhances the beauty of marriage by strengthening the bonds and helping couples avoid the temptation to objectify

the other.

Natural Family Planning can be a beautiful experience, but it is also a sacrifice. There will be times that it is difficult, and the temptation to quit will grow. But continue to sacrifice, to ask for God's grace to help you, because having a healthy and holy marriage is worth it!

If you aren't using NFP in your marriage, consider making the change. It is an opportunity to enrich your marriage and draw closer to each other and to Christ.

NFP will 'bring Christ into the relationship'

Often overlooked in Natural Family Planning (NFP) is the equal roles that husbands and wives play in the process.

There's a tendency to focus on the mother as the spouse who controls her fertility and gives birth if she happens to be blessed by God with a child.

Dr. Marlon De La Torre, the diocese's new senior director for the department of evangelization, plans to emphasize in a talk later this month the importance of NFP in healthy marriages and family life.

"There are two fronts with Natural Family Planning," he said. "One is those who support it and understand its value and then those who don't – from the perspective that they see it as just another contraceptive method, those who outright reject it, or reject *Humanae Vitae* or anything of a semblance of a theology of the body or moral theology on the body."

NFP is often misunderstood as an alternative to artificial contraceptive methods, which are not approved by the Catholic Church. Pope St. Paul VI articulated the Church's position on the regulation of birth in his 1968 encyclical *Humanae Vitae* that artificial birth control is considered illicit.

Pope St. John Paul II further expanded on the teachings of *Humanae Vitae* in his Theology of the Body on the nature of human sexuality as a gift from God and in his 1993 encyclical *Veritatis Splendor* that articulated the Church's moral theology and reaffirmed Paul VI's teaching on contraception.

"I try to really look at the anthropology of the relation between man and woman," De La Torre said. "The dignity and sanctity of how our relationship evolves and develops between men and women, and then how Natural Family Planning is basically an intimate part of that process of developing a man and woman's understanding of who they are, their relationship and their human sexuality."

In a 2016 Pew Research Center report, 89 percent of U.S. Catholics said in a survey that they believe contraception is morally acceptable or not a moral issue. Only 8 percent of respondents considered contraception to be morally wrong.

De La Torre called for a renewed awareness of why NFP exists and a deeper understanding of Paul VI's thoughts on the genuine intimacy between husband and wife that he conveyed in *Humanae Vitae*.

"There's a loss of a sense of mutual respect but also an affinity between a husband and a wife, and Natural Family Planning provides an opportunity to not only grow fond of your husband or your wife but also have mutual interest, admiration for one another," he said.

De La Torre explained that NFP, of

which a number of methods can be used based on a woman's cycle to achieve or delay pregnancy, should not be viewed strictly as a preventive measure for conception. If that's the case, he said, couples probably need more formation toward their understanding of NFP.

"At the same time, those who argue that you should not do NFP, that you should be open to life, well, you are open to life," he said. "There's nothing happening there that's preventing a person from possibly having a child."

The bond that NFP creates with a couple can help them through periods of suffering when they have difficulty conceiving or when they might be struggling to meet the needs of their other children.

"What we're trying to do is bring Christ into the relationship, respect our spouses, especially husbands to wives, or there may be a legitimate reason where you have to practice NFP that's emotional, psychological and mental," De La Torre said.

"And from a biological standpoint, things happen, and somebody can be going through a hard time and may not be in the proper disposition at that point to bring a child into the world – not because you're not open to life, but do I have the wherewithal to protect this child."

De La Torre stressed that the benefits of practicing NFP go well beyond conceiving children.

"When a couple investigates each other more, you get to know each other, and that's crucial for any relationship," he said. "So, when you participate in NFP, you have that natural communication when you want children, and you see children as a gift."

And when a pregnancy is achieved, NFP gives husbands and wives a better understanding through their communication of the physical and emotional changes that will take place.

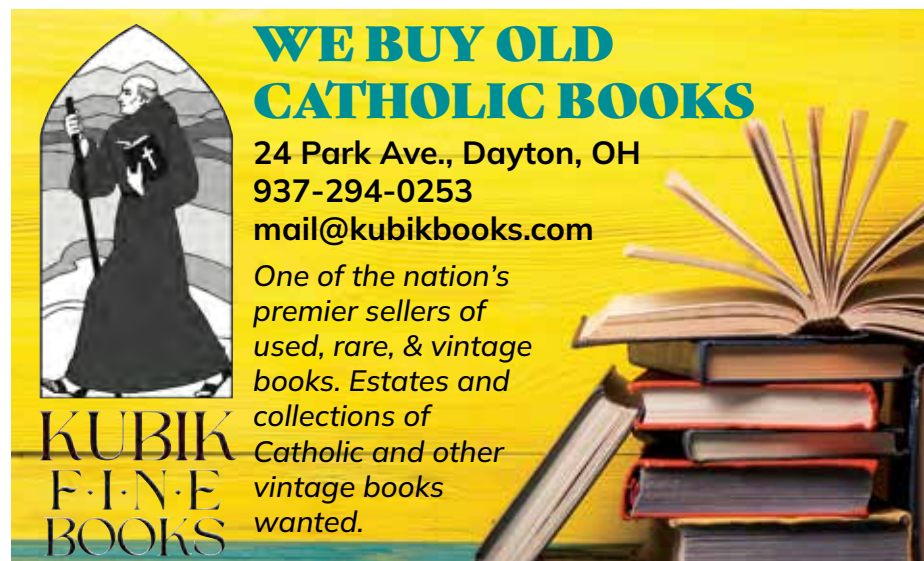
"One of the greatest things I've shared with husbands is, as you go through NFP, remember that you're preparing to embrace the introduction of another soul that's both a reflection of your spouse and you, and that's key," De La Torre said.

"What happens when you see your child being born, it's a full complement of that anthropology of you and your wife coexisting, being coequal, practicing the openness of life utilizing NFP.

"And as part of that process, look at the beauty of God's gift. That's crucial."

De La Torre warned couples not to get caught up in the science and technical aspects of practicing NFP, especially those who might be having trouble con-

See NFP, Page 19



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Pregnancy centers support new moms in choosing life

By Kathy Scanlon

Pregnancy Decision Health Centers

June 24 marked the one-year anniversary of the overturning of Roe v. Wade, and much has transpired in the pro-life movement during the past year.

Ohio is one of 13 states considered to be a battleground regarding laws on abortion, and we continue to see this play out in our culture and with the upcoming special election in August and the November ballot initiative. It is crucial that we continue to pray and educate ourselves on the importance of building a culture that protects the sanctity of every human life.

Amid the ongoing obstacles and challenges, pregnancy help will always be needed. At Pregnancy Decision Health Centers (PDHC), on our hotline and in our centers, we continue to hear from and see women every day facing challenges and barriers with an unexpected pregnancy.

As always, we listen, build trust and form relationships. We continue to meet an expectant mother's immediate and ongoing needs physically, emotionally and spiritually so she never feels alone in her journey.

We walk alongside, providing her with a vision beyond her circumstances and helping her to see her value and the life of her child through God's eyes. We provide a community of support and help her resolve her issues and problems in a life-affirming way.

These new moms are impacted every day through "little moments" such as a smile and a listening ear, words of kindness and compassion and through prayer. These little moments lead to life-changing "big moments" that impact her life,

the life of her baby and her family.

As Mother Teresa said, "Kind words can be short and easy to speak, but their echoes are truly endless." There is a generational impact because of the compassionate care, love and support individuals receive at PDHC.

"I came to PDHC after finding out I was pregnant and truly didn't believe it was possible," a newly pregnant mom said at PDHC. She described how much time the team at PDHC spent with her, discussing her pregnancy and all her concerns and providing an ultrasound to see her baby.

"They allowed me to feel heard in my very difficult circumstances and in all that I have been through," she said. "They continued to follow up with me all throughout my pregnancy, offering as much support as possible. I am taking parenting classes, too.

"With the support and encouragement of PDHC, I was able to bring my beautiful and healthy daughter into this world after several losses. I am very grateful for PDHC and don't feel alone because of them."

We want every individual who comes to us for help to feel the love of Jesus Christ from the moment they walk through our doors. We welcome Jesus into our centers every day, and we want to entrust all that we do to Him.

We are thankful for Bishop Earl Fernandes, Father Jonathan Wilson and Father Peter Gideon, who recently prayed a blessing over our centers, our team, our volunteers and the women who walk through our doors for help by providing a Sacred Heart enthronement for the workplace. PDHC founders Mike and Peggy Hartshorn joined us for this special blessing at our North Center.



Father Jonathan Wilson, pastor at Westerville St. Paul the Apostle Church, enthroned the Pregnancy Decision Health Centers' north Columbus center to the Sacred Heart of Jesus. Pictured (from left) are PDHC volunteer Janet Santana, Jeff Solinger of the Sacred Heart Enthronement Network, PDHC staff member Kate Hamrick, PDHC co-founder Mike Hartshorn, PDHC president Kathy Scanlon, PDHC co-founder Peggy Hartshorn, PDHC staff member Carolyn Klair and Father Wilson.



Participating in an Enthronement to the Sacred Heart of Jesus at the Pregnancy Decision Health Centers' location near the Ohio State University campus with Bishop Earl Fernandes were (from left) PDHC staff members Sarah Hughes and Kara Day, PDHC president Kathy Scanlon and staffer Kate Hamrick.

Photos courtesy PDHC

PDHC has been providing lifesaving and life-changing services since 1981 in central Ohio and operates a 24/7 crisis hotline, four pregnancy resource centers and a Family Empowerment Center and

provides abortion recovery services and healthy choices education in middle and high schools in Franklin and Fairfield counties.

Corpus Christi procession at St. Dominic



Columbus St. Dominic Church held an indoor procession of the Holy Eucharist after Mass for the Solemnity of Corpus Christi on Sunday, June 11. The choir sang "O Salutaris Hostia" during a solemn procession that was followed by Adoration of the Blessed Sacrament, which also takes place on first Fridays and the second Sunday of each month after Mass. Five days later, on Friday, June 16, parishioners met in the parish center for the Solemnity of the Most Sacred Heart of Jesus to pray the Rosary and Divine Mercy Chaplet. The Altar Rosary Society led a holy hour that included prayers for intentions submitted by parishioners. *Photo courtesy St. Dominic Church*



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Order of Malta members renew commitment



Members of the Order of Malta gathered at a Mass for the Feast of the Nativity of St. John the Baptist on Saturday, June 24 at Columbus St. John the Baptist Church. Bishop Earl Fernandes, flanked by Father Thomas Blau, OP, (left) and Father Andrew Kozminski, SAC, led the recitation of the renewal of the sacred commitment of the Order's members.



Charles Mifsud, a member of the Knights of Malta, shows a first-class relic of St. John the Baptist to Gunnar (left) and Axel Lhose. Below the relic is a Russian icon, which is more than 200 years old, of St. John the Baptist.



Local members of the Knights of Malta include (front row from left) James Powell; John Reiner; Don Miller Kay Gibbons; Bishop Earl Fernandes, Charles Mifsud, Dr. Michael Parker Christine Woodhouse; Jerry Woodhouse. (second row from left) Jason Thomas; Father Thomas Blau, OP, chaplain; Don Brey; Dr. Richard Mena; Father Andrew Kozminski, parish administrator; sacristan Dale Romick; Jeffrey Kaman; Sven Lhose; and Len Barbe. *CT photos by Ken Snow*

Equestrian Order holds annual Mass



Dames and Knights from the Columbus section of the Equestrian Order of the Holy Sepulchre of Jerusalem came together for their annual Mass and dinner on Tuesday, June 27, the feast of St. Cyril of Alexandria, at St. Joseph Cathedral to honor Bishop Earl Fernandes. The Order of the Holy Sepulchre is a Catholic order of knighthood under the protection of the Holy See. The order is estimated to have about 30,000 Dames and Knights in 60 lieutenancies around the world. Diocese of Columbus members report to the North Central lieutenancy that includes Ohio, Kentucky, Indiana, Michigan, Illinois and Wisconsin. The order's goals are to strengthen its members' practice of Christian life, sustain and aid works and institutions of the Catholic Church in the Holy Land and to support the preservation and propagation of the faith in those lands. Eleven new Knights and Dames from the diocese will be invested into the order in September in Fort Wayne, Indiana.

CT photos by Ken Snow



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5PM - MIDNIGHT

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15th Sunday in Ordinary Time Year A

Amid change, His Word guides us

Isaiah 55:10-11
Psalm 65:10, 11, 12-13, 14
Romans 8:18-23
Matthew 13:1-23

God's Word is effective. It does what it says. Today's First Reading states this poetically with images from nature.

"Just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to the one who sows and bread to the one who eats, so shall my word be that goes forth from my mouth; my word shall not return to me void, but shall do my will, achieving the end for which I sent it."

This is a consoling message during times of transition and change, especially when we question whether what we have done ourselves will bear fruit. As long as we have done our best to plant the seed of God's Word, we can be confident that God will see to the growth.

The Responsorial Psalm also offers a word of hope: "The seed that falls on good ground will yield a fruitful harvest." When we prepare our hearts to receive the Word, we discover that our commitment yields more than we could ever have done on our own and something more wonderful than we could ever imagine.

God accomplishes His Will in us, and He shares with us His own Life. The ground is our life in this world, and the fruitful harvest is the community life we experience that is an anticipation of eternal life.

This weekend, the Diocese of Columbus is experiencing what is no doubt the

16th Sunday in Ordinary Time Year A

SCRIPTURE READINGS

Father Timothy Hayes

Rev. Timothy M. Hayes
Pastor, Granville, Church of St. Edward
the Confessor



greatest rearrangement of priests and parishes that has ever happened in our history. This will be a time that will become "the stuff of legend."

It is something we pray, as Bishop Earl Fernandes has commented, that we will never have to experience again. Yet, it is also a time that can be an opening to something new and more amazing than we have ever imagined. Adapting to a new situation is difficult, but it is also the only way to grow.

God has a plan for our diocese and for each of our parishes and for all of our priests, religious and laity. That plan will be accomplished according to His Will if we open our hearts to His Word. The fruit that is promised is the kingdom.

We must renew our commitment to God and to one another. Communication, teamwork and openness to the enthusiasm of youth and the wisdom of age are the hallmarks of people who are willing to work together to respond to the Word that is spoken to us through the circumstance in which we find ourselves. We are charged to share the Word, to be agents of evangelization and to encourage everyone to respond to God's call in their lives. God has promised that His Word can find its home in us.

St. Paul reminds us that what we experience now is nothing compared to what God has in store for us: "Brothers and sisters: I consider that the suffer-

message suggests that we have to live in the world as it is, but to put our trust in God to work things out in the end.

"The Son of Man will send his angels, and they will collect out of his kingdom all who cause others to sin and all evildoers. They will throw them into the fiery furnace, where there will be wailing and grinding of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears ought to hear."

Justice will be established when history runs its course. The final assessment of all that has occurred will not be our responsibility, but rather will be attended to by the Son of Man, Who will send out His agents – the angels. In the meantime, we live with weeds and wheat growing together.

This answer may not, at first hearing, seem satisfying. But if we listen with ears that are attuned to the mystery of the kingdom, we will discover that it is an invitation to hope. The world is com-

THE WEEKDAY BIBLE READINGS

7/17-7/22	THURSDAY	7/24-7/29	THURSDAY
MONDAY Exodus 1:8-14, 22 Psalm 124:1-8 Matthew 10:34-11:1	Exodus 3:13-20 Psalm 105:1,5,8,9,24-27 Matthew 11:28-30	MONDAY Exodus 14:5-18 Exodus 15:1b-6 (Ps) Matthew 12:38-42	Exodus 19:1-2,9-11,16-20b Daniel 3:52-56 (Ps) Matthew 13:10-17
TUESDAY Exodus 2:1-15a Psalm 69:3,14,30-31,33-34 Matthew 11:20-24	FRIDAY Exodus 11:10-12:14 Psalm 116:12-13,15-18 Matthew 12:1-8	TUESDAY 2 Corinthians 4:7-15 Psalm 126:1b-6 Matthew 20:20-28	FRIDAY Exodus 20:1-17 Psalm 19:8-11 Matthew 13:18-23
WEDNESDAY Exodus 3:1-6,9-12 Psalm 103:1-4,6-7 Matthew 11:25-27	SATURDAY Songs 3:1-48a or 2 Corinthians 5:14-17 Psalm 63:2-6,8-9 John 20:1-2,11-18	WEDNESDAY Exodus 16:1-5,9-15 Psalm 78:18-19,23-28 Matthew 13:1-9	SATURDAY Exodus 24:3-8 Psalm 50:1b-2,5-6,14-15 John 11:19-27 or Luke 10:38-42

DIOCESAN WEEKLY RADIO AND TELEVISION

Mass Schedule: Weeks of July 16 and July 23, 2023

SUNDAY MASS	(Encores at noon, 7 p.m., and midnight).	12:05 p.m. weekdays, 8 a.m. Saturdays,
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 .	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 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).
10:30 a.m. Mass from Portsmouth St. Mary Church on St. Gabriel Radio (FM 88.3), Portsmouth.	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.	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.
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.	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 .	WE PRAY THE SEASONAL PROPSERS FOR WEEKS III AND IV OF THE LITURGY OF THE HOURS

ings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God."

Jesus calls us to recognize the blessing of being members of His flock. He has opened our eyes to see and understand what the world longs to experience. "But blessed are your eyes, because they see, and your ears, because they hear. Amen, I say to you, many prophets and righ-

teous people longed to see what you see but did not see it, and to hear what you hear but did not hear it."

This weekend, as many of our parishes greet new pastors and parochial vicars and as the priests meet their new people, may we truly be "good ground." Let us be ready to see and hear and understand, so that the life we share as a Church may become a source of rich growth and a bountiful harvest for all.

Good and bad: God will sort it out in the end

Wisdom 12:13, 16-19
Psalm 86:5-6, 9-10, 15-19
Romans 8:26-27
Matthew 13:24-43

Is the glass half-full or half-empty? Optimists see fullness, and pessimists see emptiness. A second look, with a scientific mind, suggests that the glass is completely full – half with something we can see (the liquid) and half with something we cannot see (air).

When we encounter evil, the bad things that we experience that are unavoidable, we can wonder just how anyone could be optimistic. We do good and try to take care of all the details that ensure our success, but we discover that things turn out differently than we expected.

Jesus' parable about the good seed and the bad seed resulting in the wheat and weeds growing together suggests that He is a realist. He knows that we will not always experience what we hope for. His

message suggests that we have to live in the world as it is, but to put our trust in God to work things out in the end.

"The Son of Man will send his angels, and they will collect out of his kingdom all who cause others to sin and all evildoers. They will throw them into the fiery furnace, where there will be wailing and grinding of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears ought to hear."

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This answer may not, at first hearing, seem satisfying. But if we listen with ears that are attuned to the mystery of the kingdom, we will discover that it is an invitation to hope. The world is com-

plex, and God understands that we are not always sure how to proceed in the face of what happens to us.

We try to do right, but we fail. We can't control all the factors that influence what happens. God knows this. We must trust that our efforts are not in vain.

Many who consider themselves sophisticated and educated think there is no real enemy, that the devil does not exist. Jesus' parable implies that there is truly an enemy at work to disrupt our efforts. But it does not tell us that we are off the hook. We must still do our job and live with the consequences of our actions and the activity of the enemy.

There is a nuance to the parables of the mustard seed and the yeast that is often missed. The seed does not result in a large tree, but in a bush that is just high enough for birds to use as a home – one that is not safe from predators. Yeast is a symbol of growth, but it is most often seen as a symbol of growth that is cor-

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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.

The Bread of Life ...

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WILL NEVER GET STALE

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MISSION DIRECTOR | JACKSON, VINTON COUNTY PARISHES

The Catholic churches of Jackson and Vinton counties in southeast Ohio have a full-time opening for a mission director to help educate children and adults in three parishes about the truth of God and the fullness of faith, hope and love through the Catholic Church.

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or equivalent; two years of experience in mission work such as parish programs, NET, Damascus, Totus Tuus, St. Paul's Outreach, Adore, Focus, etc.; knowledge and understanding of the Catholic faith, evangelization, methodology, and best practices with the goal of intentional discipleship; communication and management skills.

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PRAY FOR OUR DEAD

ALTIER, William, 75, June 25
St. Joseph Church, Dover

BERRY, Patricia A. (Meehan), 95, June 28
St. Philip Church, Columbus

CLINTON, Dr. Carol L. (Roshetko), 60, June 24
St. Brigid of Kildare Church, Dublin

COLEMAN, Kim K., 65, June 8
St. Dominic Church, Columbus

COZAD, Louella (Sweeney), 78, July 3
Church of the Atonement, Crooksville

CROCE, Anita T. (Gill), 92, June 23
St. Matthias Church, Columbus

DODD, John A., 88, June 19
Holy Spirit Church, Columbus

EASLY, Margaret D. (Stanton), 92, June 26
St. Catharine Church, Columbus

EMRICK, Anna M. (Freeman), 82, June 22
St. John Church, Logan

GENTRY, Madelaine, 80, June 15
St. Dominic Church, Columbus

HANNAHS, Geraldine Eva, 102, June 27
St. Joseph Church, Circleville

HARR, Ann E. (Michael), 55, June 24
Our Mother of Sorrows Chapel, Columbus

INDICIANI, Mary J. (Rudell), 88, June 28
St. Anthony Church, Columbus

KUNKLER, Deborah, 62, July 1
St. Patrick Church, Junction City

LAWLER, Coleen (Hayes), 89, June 1
St. Joseph Church, Dover

MAYER, Kathleen M., 90, June 23
St. James the Less Church, Columbus

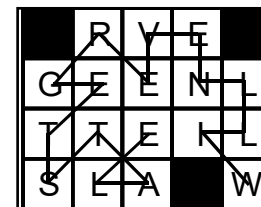
RORK, Thomas, 79, June 22
St. Bernadette Church, Lancaster

SEGBERS, Mary A. (Walter), 85, July 2
Our Mother of Sorrows Chapel, Columbus

SICHINI, Maria D., 86, June 22
Our Mother of Sorrows Chapel, Columbus

TANKOVICH, Mary M., 78, July 2
Our Mother of Sorrows Chapel, Columbus

WESTFALL, Dortha (Lamb), June 19
St. Andrew Church, Columbus



**WORDS OF
WISDOM
SOLUTION**

Sister Agnes Imelda Frohnafel, OP

Funeral Mass for Sister Agnes Imelda Frohnafel, OP, 100, who died Saturday, July 1, was celebrated Thursday, July 6 at the Motherhouse of the Dominican Sisters of Peace. Burial was at St. Joseph Cemetery, Columbus.

She was born in 1923 in St. Joseph, West Virginia to Henry and Agatha (Haid) Frohnafel. She earned a Bachelor's degree from the College of St. Mary of the Springs (now Ohio Dominican University) and a Master's degree in accounting from the Catholic University of America in Washington, D.C.

She entered the congregation of the Dominican Sisters of St. Mary of the Springs (now the Dominican Sisters of Peace) in 1941. In the Diocese of Columbus, she was a teacher at Zanesville St. Thomas Aquinas (1946-1950), Lancast-

er St. Mary (1950-1951 and 1969-1979), Zanesville Bishop Rosecrans (1954-1962), Columbus Bishop Watterson (1962-1964) and Newark Catholic (1966-1969) high schools. She also taught at schools in Pennsylvania and New York.

She served from 1979 to 2009 as assistant finance officer of the Dominican Sisters of St. Mary of the Springs. When that congregation united with six others in 2009 to form the Dominican Sisters of Peace, she became treasurer of its Columbus Motherhouse. She became a resident of the Mohun Health Care Center in 2019.

She was preceded in death by her parents and a sister, Sister Wilhelmina Frohnafel, OP. She is survived by several cousins.

ART, continued from Page 7

er St. Francis of Assisi, which Father Olvera found for the church, and St. Nicholas, which is on loan from a priest in Columbus, she said. Both statues are on the high altar.

In 2022, Hedge restored a 23-piece Nativity set for St. Leo Oratory. Last month, she restored a statue of St. Joseph for the Josephinum, which was a prayerful experience for her.

"For the most recent statue that I did, St. Joseph, I started working on it on the feast of St. Joseph the Worker (May 1), and I didn't realize it.

"It was all gummed up and just a total mess. I just offered it all to St. Joseph, and I asked St. Joseph, as it was his feast day and the worker, and I'm like, 'Just take all this work.'

"You're the master artist, you make this how you want it to be,' and so that's kind of how I get closer to God through offering it to them, and then sometimes I get affirmed."

Hedge recalled the affirmation she received from God when writing an icon of St. John Fisher for The Catholic Foundation in Columbus. She incorporated colors from the image of Our Lady of Guadalupe into the icon, and she later found a connection between Our Lady and the English saint.

The icon was a gift to Bishop Emeritus Frederick Campbell, Hedge said. The then-Bishop of Columbus identified St. John Fisher, an English Catholic bishop and theologian, as the patron saint of The Catholic Foundation because the foundation manages monetary donations to organizations and churches.

St. John Fisher was chancellor of the University of Cambridge and strategically used endowment funds, or monetary donations, to attract leading scholars to the university and provide students with the best of theology.

St. John Fisher was executed by King Henry VIII during the English Reformation for refusing to recognize the king as the supreme head of the Church of England.

"I was reading this book on Our Lady of Guadalupe, and I was reading at the same time (as writing the icon), and I turn the page, and there's a picture of King Henry VIII, and I was like, 'Wow, why is he in here?' And I was amazed to find out that St. John Fisher was executed by Henry VIII the same time that Our Lady of Guadalupe appeared in Mexico.

"While there were thousands of people leaving the Church in Europe, at the

See ART, Page 18



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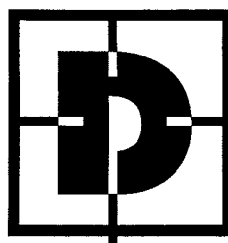
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GHANAIAN, *continued from Page 9*

ing Mass, which we will be celebrating every Sunday,” he said. “Our Mass at St. Anthony’s had been at 1:30 p.m. The earlier time should give more people who weren’t able to attend because of their work schedules an opportunity to come to Mass. It will have a reverse effect on others, also for work reasons.

“We’ve always recognized that many members of the community can’t come to Mass because they work on Sundays, but the change will help the majority.”

Father Addai said the local Ghanaian Catholic community consists of about 300 families, a total that was larger before COVID. A history of the community published for a 20th anniversary Mass celebrated by Bishop Fernandes on June 25 said its roots trace to a Thanksgiving Day dinner at the Columbus home of Peter Womber, who came to the United States in 1997 and who with his family were members of Columbus St. James the Less Church.

“I had been a seminarian in Ghana and invited some priest friends for dinner,” he said. “Among them was Father Francis Tandoh, CSSp, a fellow seminarian then living in Dayton. He suggested I find other Ghanaian Catholics in Columbus because there were probably enough to form a community.

“The other priests at the dinner pledged their support. At about the same time, I met Alfred Akainyah of St. Anthony Church, and he helped me reach out. The two of us went to Dayton to talk to Father Tandoh, then started sending flyers to all the African stores in Columbus asking any Ghanaian Catholics to get in touch with us. In less than



Members of the Ghanaian Catholic community actively participate at a Mass celebrated by Bishop Earl Fernandes on Sunday, June 25 at St. Anthony Church. Photo courtesy Abigail Pitones

a week, about 15 people saw the flyers.

“Since Alfred knew Father Mark Ghiloni, who at the time was pastor of St. Anthony’s, we asked him if we could use it as our place of worship. He supported and accepted us physically and spiritually. Without his welcoming attitude, none of what has happened to us in 20 years would have been possible,” Womber said.

The community celebrated its first Mass as part of St. Anthony on April 27, 2003. “Through word of mouth, we grew rapidly,” said Anthony Christian, who also came to this country in 1997 and has been a community leader since its beginnings, serving as the first president of the community’s executive committee from 2002-2004 and repeating in

that role from 2019-2021.

“One of the great challenges we constantly had was that there was no priest in Columbus who could celebrate Mass in Twi, so we had to have a priest come here from elsewhere until Father Emmanuel arrived in Columbus in 2017 and became our first resident priest,” Christian said.

Father Addai said Father Tandoh, Father Anthony Kyere-Mensah and Msgr. Dominic Fosu Asiedu were visiting priests who kept the community thriving until his arrival. He also said the love and concern shown by Father Ghiloni and his successor as pastor at St. Anthony, Father Thomas Petry, have been continuing blessings for the community.

The community also has benefited

from visits by more than 50 priests from Ghana who were traveling or studying in the United States. Four bishops from the west African nation have celebrated Mass at St. Anthony, most notably Cardinal Peter Turkson in 2009 and 2015.

Cardinal Turkson has been chancellor of the Pontifical Academy of Sciences since 2022 and served in the Vatican as president of the Pontifical Council for Justice and Peace from 2009-2017 and prefect of its successor, the Dicastery for Promoting Integral Human Development, from 2017-2021.

Ghanaian Catholics don’t just meet for Mass on Sunday but are part of several organizations that conduct community service activities and special events. These include a men’s fellowship; a St. Theresa of the Child Jesus women’s group promoting vocations; Christian Mothers and Fathers; a charismatic prayer group; the Knights of St. John and its ladies auxiliary; and a youth group.

“In 20 years, we have become what might be termed a quasi-parish, preserving our culture, language and traditions,” Christian said. “Change always brings strong emotions, and we will miss the church that’s been our home for so long. But one thing about the Catholic Church is that it is universal, and wherever you go, you belong to the Catholic family.

“It doesn’t matter where our community goes as long as it stays together. With that in mind, I see moving to the Hilltop as an opportunity for growth and for serving a new group of neighbors, and I’m looking to it with great joy.”

NFL, *continued from Page 8*

She recalled her son’s love for athletics, particularly football and basketball, as a child. His talent was evident early on, but she leaned toward basketball because she thought it was the safer sport.

“When he was 6 years old, Brian told me he was going to be a football player when he grew up,” Agnes said. “I always interview my kids and ask them what they want to be when they grow up.

“You know, kids at that age will say something like a dream that will die. Brian said, ‘I will be a football player.’ And I said, ‘Brian, people always get injured.’ But he said, ‘Mom, I love football, and that’s what I want to be when I grow up – to go to the NFL.

“I said, ‘Whatever you want to be, I know it will be possible with God.’”

At DeSales, Asamoah was a standout player on offense and defense but never made an all-state team and didn’t attract interest from hometown Ohio State and some other major college programs.

But Oklahoma, coached at the time by Youngstown native Bob Stoops, liked Asamoah and signed him to a scholarship. With the Sooners, Asamoah played in 37

games, starting 19 of those, and led the team in tackles during the 2020 and 2021 seasons while being named second-team All-Big 12 Conference in 2021 and Academic All-Big 12 in 2020 and 2021.

His mother said Oklahoma was the place he wanted to be. “He said, ‘I will do anything to go to this place,’” she recalled, and he charted a course toward a goal that he reached through dedication on the field and in the classroom.

Oklahoma was just one of his goals, though.

“In high school, he took a calendar and marked down when he would graduate and calculated four years in college and said, ‘I will be drafted in the NFL on this date,’” Agnes said. “It’s something he always believed.”

The NFL scouts obviously saw something in him, too, and the Vikings drafted him in the third round in 2022.

In his rookie season last fall, the 6-foot, 226-pound linebacker played in all 16 regular-season games and finished with 17 tackles. His best games came near the end of the season when he totaled eight tackles against the Indianapolis Colts, forced

a fumble and made the recovery against the New York Giants and compiled five tackles against the Green Bay Packers.

The Vikings saw enough good things last year that Asamoah is projected to be a starting inside linebacker this year alongside veteran Jordan Hicks after longtime Minnesota linebacker Eric Kendricks signed as a free agent with the Los Angeles Chargers during the offseason.

Training camp starts next month for the 2023 season, and Asamoah said he’ll be ready.

“I’m going to put my best foot forward and take advantage of every opportunity I get,” he said. “I know that’s how I got to where I am is obviously by God, and so I just keep the faith and know that He’s the reason for everything.”

Faith has always played a major role in his life. His mother recalled family Bible studies on Saturday mornings when her children were younger, and that Brian sounded like a preacher when he read the Word of God.

She said Brian, who attended Columbus St. Matthias School before enrolling at DeSales, was engaged in his faith as a

member of The Church of Pentecost (Columbus North).

“Even in the NFL, Brian will text me every morning before a game,” Agnes said. “I always give him the Word of God, and I say, ‘God will use you to do whatever He wants you to do in Jesus’ name.’ And Brian will say, ‘Amen.’”

On one occasion, she forgot to text him when she was busy working in patient care at Mount Carmel St. Ann’s Hospital in Westerville. When she could check her phone, there was a message from Brian saying, “Mom, I’m waiting.”

Maintaining faith in God can be a challenged in a secularized culture, particularly in professional sports where players are idolized, and fame and fortune can inflate egos.

“My family sacrificed a lot for me to be where I am right now, and I give them all the praise for raising me,” Brian said.

“Most importantly, I’m a creation of God, and they instilled that in me every day, so I continue to apply His methods, His preaching, His works to people around me and go from there.”

ART, continued from Page 16

same time, there were millions of people in Mexico coming into the Church through Our Lady of Guadalupe. I felt like that was affirmation to me that I'm on the right track."

Hedge said she hopes to exhibit her iconography in Columbus one day.

She continues to learn new techniques for writing icons. She has taken courses with David Clayton and Christine Hales, both highly regarded iconographers. Hedge is also a member of the American Association of Iconographers.

"It's a very ancient, very huge field, and there's lots of different techniques and styles that can be used under the whole umbrella of iconography," Hedge said.

And she continues to encounter God in the process.

"It's actually been a way for me to be deeply converted," Hedge said of how prayer has been central to her iconography and restoration work and has helped her to hear the voice of God more clearly.

Incorporating prayer into her work has made her more intimately connected to God, and it has made her more convicted of the truth, she said.

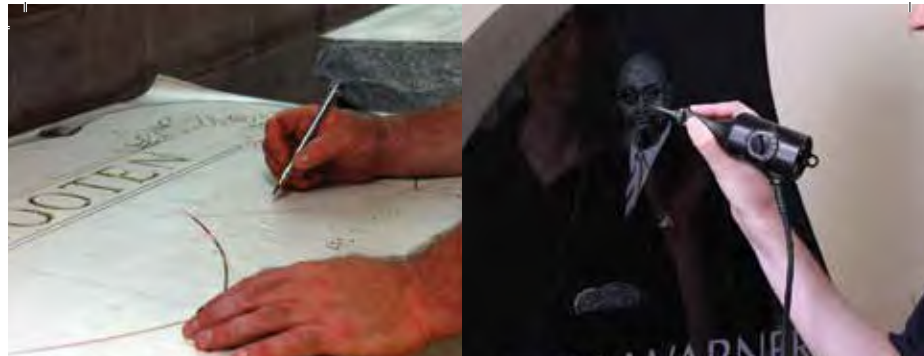
"When I do the painting, I totally feel unworthy. ... So, writing the icons and studying at the Benedictine abbey got me into saying the Liturgy of the Hours every day, and it's been a big part of the conversion."

ALL THAT WE HAVE, continued from Page 4

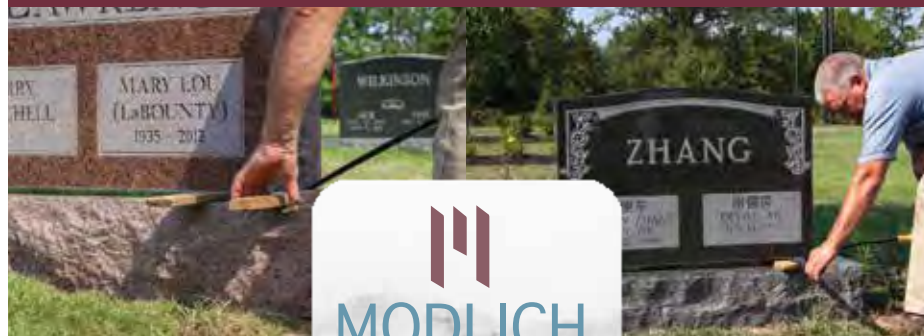
And yet their uniqueness is beautiful. Their goodness is evident.

As they search for truth in their own way, they are being shepherded by all those friends in heaven from whom I have begged and pleaded prayers over the years. And yet, I find myself continually trying to set the table for the Lord to work in their lives! This letting go is hard work. I recognize the growth happening for me, too.

I am always looking for anchors in faith life, witnesses who have lived a life testifying to trusting in the Lord. Mother Mary of course is my go-to. In her we see someone who surrendered not only herself, but her Son, and all the sons and daughters whom she no doubt spiritually mothered over the years. We are in good company if we work, watch and wait for the Lord.



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Scholarship winners honored



Winners of the Father Casto Marrapese Scholarships and the Quaranto Family Scholarship were recognized at the 9:30 a.m. Mass on Sunday, June 25 celebrated by Bishop Earl Fernandes at Columbus St. John the Baptist Church. The scholarships are awarded to seniors of Italian descent from central Ohio high schools who plan to attend college during the 2023-24 academic year. Receiving certificates were (from left) Giovanna Frisone, Siena Marchio, Domenic Melaragno, Giovanni Puckett, Thomas Emhuff, Ava Fultz and Michael Piccininni. Behind them are Bishop Fernandes and Father Andrew Kozminski, SAC, the parish administrator. Not pictured are Nathaniel Kistner, Luca Mampieri and Gino Solazzo, the Quaranto Family Scholarship winner. A reception was held after Mass in Marrapese Hall. Photo courtesy Larry Pishitelli

OLP book club makes Marian consecration



The spring book club at Columbus Our Lady of Peace Church read Father Michael Gaitley's *33 Days to Morning Glory* and concluded the study with a consecration to Mary on the Feast of the Immaculate Heart of Mary. The Franciscan Sisters of the Immaculate Heart (FIH) who reside at the parish celebrated the feast of their order on the same day. Participants included Sister Riya Mary, FIH; Anthony Rosselli; Debbie Mahler; Sister Zephrina Mary, FIH; Greg Campbell; Toni Brehm; Bob Brehm; Michelle Zuccarelli; Dan Zuccarelli; Helen Campbell; Jim Bowling; Janet McDermott; Jennifer Pawley; Wende Hageman; Rick Pisauro and Cathy Lynch.

Photo courtesy Our Lady of Peace Church

NFP,

continued from Page 11

ceiving a child.

“We can’t lose sight of the origin of why NFP came to be irregardless of the methodologies employed by a couple,” he said. “It’s first of all to understand that this beautiful bride is ultimately a child of God. If I understand that, then my affection for her will grow.

“And then I understand why this is important for us as a family to utilize Natural Family Planning.”

From a relationship standpoint, De La Torre has seen, through his experiences working with couples, that those who practice NFP and understand the mental, emotional and psychological aspects from the base of the Christian mindset basically dispel the need for counseling in their marriage.

“Because they’ve gotten to know each other more intimately through the struggle and the journey of bearing a child that creates a bond that can’t be broken,” he said. “Personally, I look at my wife with awe that she gave me four children. But she didn’t give me property. This was a result of our constant communication and mutual love.”

When speaking with NFP practitioners, De La Torre wants them to emphasize to couples not just the science but also the vital communication and unitive love in their marital partnership.

“I’ve done marriage prep for a long time, and the No. 1 thing I cautioned them about was there is no such thing as overcommunication,” he said, “especially when it comes to your human sexuality.

“You’ve got to understand where you both are coming from, and that ties into the love of one another. But, also, is there a complementarity of mind when it comes to your sexual intimacy?”

De La Torre likes to remind couples to remember that God is the One Who creates life.

“Even when somebody chooses contraception, there’s still a possibility” of pregnancy “because God made the body,” he said. “Ultimately, God and His creation find a way.”

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Help secure a pro-life, pro-family culture in our state.

AUG. 8, 2023:

VOTE YES TO KEEP OHIO’S CONSTITUTION SAFE & HELP LIFE AFFIRMING MEDICINE THRIVE!

- A **YES VOTE** would protect our Ohio constitution by raising the threshold to **amend the constitution to 60%+1**, from the very “low bar” of just 50%+1 & help secure a pro-life, pro-family culture in our state.
- A **YES VOTE** would prevent outside groups who support **abortion, assisted suicide, & drug legalization** from mobilizing outside money & special interests to enshrine a culture of death in our state through deception.
- A **YES VOTE** would be consistent with our Bishop, priests, & faithful’s encouragement to live out the **moral obligation to vote** & in a way that aligns with the moral truth of the Gospel (CCC, 2239-2240).

NOV. 7, 2023:

VOTE NO ON THE DECEPTIVE & RADICAL ABORTION BALLOT!

- **Vote NO** on the **extreme** Abortion Ballot Initiative that will legalize abortion to the 9th month of pregnancy, after the baby can feel pain, and nullify parental consent laws—pushing us radically past the anti-science tragedy of *Roe v Wade*.
- **Vote NO** on the **radical** Abortion Ballot Initiative, which deceptively mentions “protecting” “contraception, fertility treatment, continuing one’s own pregnancy, & miscarriage care” —though **no threats exist in our state to any of these**; life-affirming medical care is already available to every woman in our state.
- **Vote NO** on the **anti-woman** Abortion Ballot Initiative that fails to recognize the dignity of women and mothers, **not even using the words “mother” or “woman”** in the ballot language.
- **Vote NO** on the **deceptive** Abortion Ballot Initiative that would erase 50 years of pro-life legislative and judicial victories in our state, making us an **abortion “sanctuary state”** along with CA and MI.
- **Vote NO** on the **anti-science** Abortion Ballot Initiative that **contradicts sound science, & medicine**, which has unequivocally acknowledged the humanity of the unborn child (*Nature*, (2002); 418: 14-15).

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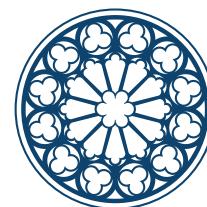


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