

The CATHOLIC TIMES

THE DIOCESE OF COLUMBUS' INFORMATION SOURCE
JULY 30, 2023 • SEVENTEENTH SUNDAY IN ORDINARY TIME • VOLUME 72:16

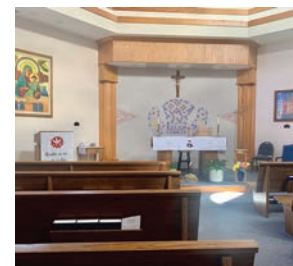
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The Pro Football Hall of Fame is not the only place to visit in Canton, which is home to the Mother Angelica Museum and the Rhoda Wise Home and Shrine, Page 10

LOCAL NEWS AND EVENTS

Columbus St. Patrick Church to commemorate feast of St. Dominic

Columbus St. Patrick Church is planning several special events to mark the feast of St. Dominic, the founder of the Order of Preachers who have ministered at the parish since 1885.

On Friday, Aug. 4, the feast of St. Dominic on the traditional Roman calendar, there will be a sung Mass in the Dominican Rite at 7 p.m. Father Austin Dominic Litke, O.P., will be the guest celebrant and homilist. A reception will follow in Patrick Hall, hosted by the Lay Fraternities of St. Dominic.

During the weekend of Aug. 5-6, there will be a special display in the gallery outside the church about the life of St. Dominic and the history of the Dominican Order. This is to commemorate the 802nd anniversary of the death of St. Dominic on Aug. 6.

On Tuesday, Aug. 8, the feast of St. Dominic, there will be Mass at 7 a.m., a Solemn Mass with music and incense at 11:45 a.m., and a Solemn Mass with music and incense at 6:30 p.m.

The evening Mass will include a celebration of the 25th anniversary of religious profession for Sr. Leonarda Zielinska, O.P., the parish's director of religious education, and Sr. Andrea Andrzejewska, O.P., project manager and executive assistant for the Office of Catholic Schools. A reception will follow in Patrick Hall.

Sunbury St. John Neumann breaks ground for grotto

Father Daniel Dury led a ground-

breaking blessing at Sunbury St. John Neumann Church, where he serves as pastor, for a Marian Grotto on Sunday, July 16, the feast of Our Lady of Mount Carmel.

Three hundred people processed from the church to the site of the grotto, which will include a statue of Our Lady, an altar space, and candles and benches surrounded by landscaping. The project, designed by Scott R. Harper of Harper Architectural Studio, is being constructed by CK Construction of Westerville.

The parish has been planning and raising funds for more than a year for several projects, including the grotto, a new digital organ, two new confessionals and classroom renovations for meeting spaces for teens and life groups.

The parish is currently raising funds to construct a new bell tower.

"These projects will sound God's loving power for many generations to come," Father Dury said. "This is more than some kind of mere church beautification. It is a gift to God and a sacramental leading people to greater holiness."

Father Keller named director of diocese's Divine Worship Office

Bishop Earl Fernandes has appointed Father Paul Keller, OP, STD, as director of the diocesan Office of Divine Worship. Previously, he had been interim director but will now fully focus on the office.

Father Keller, a member of the Order of Preachers (Dominicans), is available to answer liturgical or sacramental ques-

tions and offer guidance to parishes on the design or redesign of sacred spaces.

He resides at St. Patrick Priory in Columbus and can be reached at divine-worship@columbuscatholic.org.

Ohio Dominican named to Transfer Honor Roll

For the fourth consecutive year, the Phi Theta Kappa (PTK) honor society has chosen Ohio Dominican University (ODU) as one of the nation's leaders in preparing students for lifelong career success with career-relevant knowledge and skills.

ODU is one of 208 colleges and universities to be selected for PTK's 2023 Transfer Honor Roll, which identifies the top four-year colleges and universities that have created dynamic pathways to support community college transfers.

Inclusion on the honor roll is based on 40 items related to the support and success of transfer students, including college cost and financial aid, campus life for transfer, admission practices and bachelor's degree completion.

The honor roll was based on analysis from the National Student Clearinghouse and on data submitted through the four-year institution's profile on PTK Connect, Phi Theta Kappa's online tool designed to help students find their best-fit colleges and career pathways.

"Nearly a third of ODU undergraduates who are now working toward a degree have at one point completed a course or courses at a community col-

lege," ODU president Connie Gallaher said. "We pride ourselves on being a university that welcomes and supports all students, regardless of their educational journey thus far, to ensure their academic and professional success."

Feast of the Assumption Mass at Russells Point set for Aug. 12

The annual Feast of the Assumption Mass at the Our Lady of Fatima Shrine overlooking Indian Lake at Russells Point will be at 6 p.m. Saturday, Aug. 12, with music starting at 5:15. Celebrants will be Archbishop Dennis Schnurr of Cincinnati and Father Shawn Landenwirth, pastor of Russells Point St. Mary of the Woods Church.

Parking will be available at St. Mary of the Woods Church, 464 Madison Ave., with shuttles starting at 4:30 p.m. from the church to the shrine, 261 Chase Ave. Seating is available for 300 people. Others can bring lawn chairs.

The Mass has taken place every year since the shrine was dedicated in 1964 except for 2020 and 2021, when it was canceled because of COVID.

The shrine's Our Lady of Fatima statue is 19 1/2 feet tall, one of the tallest depictions of the Virgin Mary in the United States, and is part of a 43-foot monument that includes a concrete pedestal. For more information, visit www.ase-gbqfoundation.org or www.saintmaryofthewoods.com/fatima.

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Diocesan clergy assignments listed

The Diocese of Columbus announced the following clergy assignments:

Confirming the appointment of the Prior Provincial of the Dominican Friars and Brothers, **Reverend Stephen Carmody, OP**, from Parochial Vicar, St. Matthew the Apostle Church, Gahanna, to Chaplain, Mohun Healthcare Center, effective July 1, 2023.

Reverend Nicholas Droll, hospital chaplain to the VA Hospital and Adena Regional Hospital, Chillicothe and pris-

on ministry assistance in southern Ohio with residence at St. Peter Church in Chillicothe, continuing as Defender of the Bond, Diocesan Tribunal, effective July 11, 2023.

Confirming the appointment of the Provincial of the Missionaries of the Precious Blood, **Reverend Gregory Evers, C.P.P.S.**, newly ordained to Parochial Vicar, St. James the Less Church, Columbus, effective July 16, 2023.

Reverend Thomas Gardner, from

Administrator, Sacred Heart, Coshocton and Administrator, St. Francis DeSales, Newcomerstown, to Pastor, Sacred Heart, Coshocton and Pastor, St. Francis DeSales, Newcomerstown continuing as Pastor of St. Peter, Millersburg and St. Peter and Paul, Glenmont.

Reverend Michael Hinterschied, from Sabbatical to Parochial Vicar of St. Joseph Cathedral and Holy Cross Church in Columbus, effective July 11, 2023.

Reverend Hilary Ike, from Defender of the Bond, Diocesan Tribunal, to Diocesan Judge and Adjutant Judicial Vicar of the Diocesan Tribunal, continuing as Parochial Vicar, St. Elizabeth and St. Matthias Churches, Columbus, effective July 24, 2023.

Reverend PeterClaver Kasasa Kiviiri, newly ordained to Parochial Vicar, St. Matthew the Apostle Church, Columbus, effective July 1, 2023.



Front Page photo:

YOUNG EVANGELISTS

Totus Tuus missionaries have worked with young people in parishes this summer as part of the diocese's evangelization efforts to foster understanding and a deeper love for the Catholic faith.

Photo courtesy Abigail Pitones

The CATHOLIC TIMES

Copyright © 2023. All rights reserved. *Catholic Times* (USPS 967-000) (ISSN 745-6050) is the official newspaper of the Catholic Diocese of Columbus, Ohio. It is published every other week throughout the year. Subscription rate: \$17 per year, or call and make arrangements with your parish. Periodical Postage Paid at Columbus OH 43218.

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Postmaster: Send address changes to
Catholic Times 197 E. Gay St., Columbus OH 43215.
 Please allow two to four weeks for change of address.

Pro-life advocate wins bishops' award for decades of service

By Hannah Heil
Catholic Times Reporter

"God doesn't call the equipped; He equips the called."

These words could describe much of Margaret "Peggy" Hartshorn's 50 years in the pro-life and pregnancy help movement.

Hartshorn, who lives in Columbus and serves as chairman of the board of Heartbeat International, a network of pro-life pregnancy resource centers, was among those honored with the United States Conference of Catholic Bishops' (USCCB) People of Life Award on July 16.

The People of Life Award is presented to Catholics who, through their personal or professional contributions, have demonstrated a lifetime commitment to the pro-life movement, promoting respect for the dignity of the human person and advocating for an end to a culture of death.

The USCCB's People of Life campaign affirms Catholics' responsibility to serve God and others by protecting the most vulnerable and calls upon the Church — its people, services and institutions — to do so through public information and education, prayer and worship, public policy and pastoral care.

Hartshorn served as president of Heartbeat International for 23 years. She resigned from her position as an English professor at Franklin University in 1993 to become the organization's first full-time paid staff member, a position she held until 2015.

Hartshorn currently serves as a lay consultant to the USCCB Pro-Life Committee headed by Bishop Michael Bur-

bidge. Lay consultants, who are recognized as experts in the pro-life field, meet four times a year and advise bishops on the committee on various pro-life topics.

Hartshorn also has a weekly program, "Family Sanctuary" on St. Gabriel Catholic Radio, covering issues relating to the dignity of human life and God's plan for marriage and the family.

"I thought, here I had a Ph.D. in medieval English, what was my expertise to speak in the field or to be any kind of an authority on abortion?" she said.

"It didn't seem like I really was prepared for it, so it took a long time for me to understand that God had prepared me in a way by making sure that I was pro-life through and through from a wonderful family that was pro-life ... and had my Catholic faith, which was a strong foundation for being pro-life and for speaking to the dignity of the human person."

Hartshorn first became involved in the educational side of the pro-life movement in 1973 when the U.S. Supreme Court ruled in *Roe v. Wade* that there is a constitutional right to privacy, which included the right to an abortion. She volunteered for Columbus Right to Life and testified at the Ohio Statehouse.

Hartshorn said she moved away from the education side of the pro-life movement to walk with women one-on-one. In 1975, she and her husband, Mike, began housing pregnant women.

They installed a 24/7 hotline in their bedroom to be available to help women "at the moment they might think they want an abortion," Hartshorn said, "because if we weren't available, the abortion clinics certainly were. They were popping up all over the place."

Together, the Hartshorns founded Columbus' first pregnancy center in 1981 to help people in crisis pregnancy situations.

"Our calling into pregnancy help started in 1975 when we housed our first girl, and it just kept gradually growing through the '80s," she said.

The couple founded Pregnancy Distress Center, now known as Pregnancy Decision Health Centers (PDHC), which has expanded to four locations in central Ohio. The center voluntarily affiliates with Heartbeat International, although it operates as a separate nonprofit organization and is led by a sep-



Peggy Hartshorn (right) and husband Mike were early leaders in the pro-life movement. Photo courtesy Hartshorn family

arate board.

The Hartshorns founded the pregnancy center after attending a Worldwide Marriage Encounter weekend in October 1978. They were challenged to choose a couple's ministry.

"We decided on that weekend that we would start a pregnancy center in Columbus," Peggy said. "We knew they existed. I learned about them through Ohio Right to Life. We went to a conference of Alternatives to Abortion International (AAI) in 1980, and there, we attended a workshop on how to start a pregnancy center, and we came home and did it. God did it."

AAI was founded by Dr. John Hillabrand, an obstetrician from Toledo, in 1971.

Hartshorn joined the board of AAI after she and Mike hosted AAI's annual conference at their pregnancy center in Columbus in 1986. AAI changed its name to Heartbeat International when Hartshorn became the organization's first full-time staff member in 1993.

Heartbeat International now has more than 100 full- and part-time staff members and 3,000 affiliated pregnancy help locations, which include medical clinics with ultrasounds, resource centers, maternity homes and adoption agencies in more than 80 countries worldwide.

Since 2003, Heartbeat International has offered Option Line, a pregnancy help contact center, which can connect callers in real time to a pregnancy center

in their community, such as PDHC.

"Many pregnancy centers don't have a 24/7 hotline, so now Heartbeat (International) has Option Line, 24/7 in English and Spanish, to connect people to their local pregnancy center," Hartshorn said.

"What we've discovered is, despite all of the education, even despite the laws, people will want to make money from abortions, which they do. Abortion is a money-making enterprise here, and women will feel desperate when they're pregnant unexpectedly."

When abortion was first legalized in 1973, Hartshorn said, the thought was, if people were taught that abortion kills a living human being, it would stop. So, "probably for the first 10 years, the main thing the pro-life movement thought we needed to do was educate people.

"Today, we try to use the highest level of technology to help in presenting the truth," she said.

"Now, we've got ultrasound. We've got living, growing human beings moving and sucking their thumbs. We can see them in real time in the womb, and that still doesn't stop people from having abortions."

But, about 80% of women who see their baby on an ultrasound choose life, Hartshorn said.

"It's really a wonderful tool, but it's not a silver bullet," she said. "There still have to be people there who are willing to walk with her and help her every step of the way so that she doesn't go back to that thought, 'I'm desperate; I can't do this; God will forgive me.'"

So, "the best alternative to abortion is another person," Hartshorn said. "Women are desperate. If you can connect them with someone who will walk with them, most of the time they will choose life."

Hartshorn recommended that individuals wanting to get involved in the pregnancy help movement utilize Walking with Moms in Need, a program developed by the USCCB Pro-Life Committee.

The program offers resources and leadership materials, available at www.walkingwithmoms.com, that equip parishioners to support mothers who are in need in their parish or neighborhood.

"It's a way that the Church can col-



Peggy Hartshorn of Columbus receives the People of Life award from Bishop Michael Burbidge of Arlington, Virginia, who is chairman of the USCCB Committee on Pro-Life Activities.

Photo courtesy USCCB

See PRO-LIFE, Page 5

St. Philip Neri found joy, purpose in his times

Sometimes my life is like an open book. Last week, the book was *The Spirit and Genius of St. Philip Neri*, a series of three lectures given by Father Frederick William Faber in the mid-1800s.

I must confess that it was a somewhat difficult read, but it was the book chosen by my book club. Some years ago, four of us decided to form a book club and to read predominantly about the lives of saints or sometimes read the writings of saints.

We were drawn to St. Philip Neri because he is described so often as the joyful saint. St. Philip lived for 80 years, spanning the 16th century. He had a keen sense of humor and loved children, animals and the poor. He seemed commonplace, but his holiness was magnetic.

He spent the bulk of his life in Rome but had a huge impact on Catholics in England. He lived with an outward simplicity and detachment but not with an outward austerity. He was devoted to Christ, especially in the Eucharist, and to Mary. He was so greatly loved that his followers feared to disappoint or offend him.

Father Faber's book made two points that I grasped and held on to and which seemed significant. The first was that most saints illuminate a particular aspect or virtue of Our Savior. St. Philip Neri had the rare quality among saints of being a whole and entire copy of Our Lord. No particular virtue, grace or miraculous gift stood above the rest.

Orthodoxy should be the gold standard

By Thomas Storck

In this age of ideological extremism, it is tempting to ask where on the ideological map we might place the Catholic Church and her doctrine and tradition. Are Catholics conservatives? Or ought we to be liberals? Or should we be progressives, working for a more just society? Or none of the above?

As far as our beliefs are concerned, the First Vatican Council of 1870 gave us a solid standard for what is required of Catholics:

"Further, all those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment or by her ordinary and universal teaching (magisterium), proposes for belief as having been divinely revealed."

Here is the gold standard for Catholics: that we accept all that the Church has authoritatively taught. This is what is called "orthodoxy," meaning "right belief." And this is what is expected of Catholics worldwide, now and always.

For if we believe that our Lord has entrusted his saving Gospel message to a visible Church, then it follows that we should look to that Church for our knowledge of the Gospel. The Church is our sure guide to the truth about God and how we are to live in this world so as to attain eternal life.

It is tempting, though, to try to locate this standard of orthodoxy on our current ideological map. And many try to do just that. Conservative, some say, because obviously we try to conserve what is true and good. Progressive, others might say, because we hope to progress toward a more just world. But actually, it is neither.

Sometimes the Church's teachings will appear as what we call conservative (e.g., on marriage or sexuality), sometimes as what we call liberal (e.g., on economic justice or war). But it is a mistake to borrow these secular terms and try to apply them in the theological realm.

There is only orthodoxy, and any departure from that is a departure into error, whether that error is called conservatism or liberalism.

FAITH IN ACTION | Mark Huddy

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



Father Faber says, "In his measure and degree there is a supernatural harmony and equality in his graces, which again casts our thoughts, whether we will or not, upon Him who deigned to be the pattern of all holiness, and who was Himself the eternal and the Holy One."

In the history of the Church and in the saints whom God has given Her through the centuries, there was only one other like St. Philip in this regard, and that was St. Francis in the Middle Ages.

The second point that Father Faber makes is that St. Philip was rooted in his times, "modern times," as Father Faber calls them. St. Philip was a kind of incarnation of Our Lord for his times.

Father Faber notes that the Church in Her essentials never changes. However, because Her mission is to interfere with the world by molding and transforming it, She presents herself to us under very different appearances.

He writes: "To enthrone a past age in our affections above the one that God has given us in His Church is, implicitly at least, to adopt the formula of heresy and schism. To do so explicitly is incompatible with an or-

thodox belief, as well as with a true Catholic obedience."

St. Philip was an exemplar of drawing others to Christ in the times he was given. He did this by understanding the realities that the people of his day faced and by gently calling them to the timeless vision of their dignity and their redemption in Christ.

So, what does all this have to do with us? As a society, we seem to be enjoying an abundance of license and an absence of joy. St. Philip's life encourages us to engage with our times "by putting on Christ," as St. Paul says.

St. Philip encouraged his followers to live in large towns to maximize both their opportunity to engage others and their power to transform by an authentic witness. As we face challenges such as the upcoming ballot issues, we ought to do the same. We should be open to the appearances of the Church that God is presenting to us in the evangelization work and structural recombination that are a part of Real Presence Real Future.

These are new opportunities to interfere with the world. Like St. Philip, we should be attentive to the many and varied needs of the poor and marginalized. We can draw strength from the Eucharist and from our relationship with our mother Mary, a cause of our joy. In that way we can give grace to others, demand more of ourselves, witness, console and draw others to Jesus.

St. Philip Neri, pray for us!

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Dominican Sisters of Peace sponsor Come and See retreat

The Dominican Sisters of Peace will sponsor a Come and See retreat for women discerning a possible call to religious life from Friday to Sunday, Sept. 8-10 at the St. Catharine Motherhouse in Springfield, Kentucky. The motherhouse is where the first congregation of Dominican women religious in the United States was formed.

The program for single Catholic women ages 18-45 will offer participants the opportunity to study and pray together and with members of the Dominican Sisters of Peace. There also will be a tour of St. Catharine Farm, the site of the congregation's first motherhouse and now an agricultural land easement in cooperation with the Bluegrass Land Conservancy.

The weekend will begin at 5:30 p.m. Sept. 8 and conclude at 1 p.m. Sept. 10. The event, along with all food and lodging, is free for participants, and travel assistance may be available.

Attendees can also arrive on Thursday, Sept. 7 and spend a "bonus day" on Sept. 8 with prayer, community, fun and touring Dominican heritage sites before the retreat officially begins.

Participants can register online through the congregation's website at www.OPPeace.org. Direct questions to Sister Mai-Dung Nguyen, OP, at (405) 248-7027 or Mai-Dung.Nguyen@oppeace.org.

Franciscan to host conference on anti-semitism

Franciscan University of Steubenville and The Philo Project will co-host a "Nostra Aetate and the Future of Catholic-Jewish Relations at a Time of Rising Anti-Semitism" conference from Tuesday to Thursday, Oct. 24-26.

Catholic and Jewish voices will address the recent rise in anti-semitism, the history of Catholic-Jewish relations, and the significance of Nostra Aetate, the Second Vatican Council's declaration on the relation of the Catholic Church to non-Christian religions.

For more information and to register, visit franciscan.edu/catholic-jewish-conference.

Thomas Storck is the author, editor or translator of 10 books and numerous articles in print and online. His latest book is *"The Prosperity Gospel: How Greed and Bad Philosophy Distorted Christ's Teaching"* (TAN Books, 2023). He is a contributing editor for *"New Oxford Review"* and a member of the editorial board of *"The Chesterton Review."* Storck and his wife, Inez, are members of Westerville St. Paul Church.

Church's guidance on sacrament of matrimony safeguards couple, event

Dear Father: My niece is getting married next month. She was baptized, confirmed and went to Catholic schools all her life, but her fiancé is not Catholic, and their wedding will be at a park. My brother says that it's OK because the groom is not Catholic, but I thought that all Catholics have to get married in the church. Who's right? Can I still go to my niece's wedding? – P.M.

Dear P.M.: Congratulations to your niece as she prepares for her wedding. You did not mention whether the groom is baptized, though you did say that he is not Catholic. If he is baptized, then they will have a sacramental bond. If he is not baptized, the matrimonial bond will be natural, not sacramental.

The difference is that Christ has raised the natural bond of marriage, created by God in the Garden of Eden, to a sacrament with special graces for a man and a woman, both of whom are baptized.

The Catholic Church's rules (Canon Law) stipulate that "a marriage between Catholics or between a Catholic and a non-Catholic baptized party is to be celebrated in a parish church." However, such marriages may be celebrated in another suitable place with special permission from the office of the bishop.

Even if the marriage is between a Catholic and a non-baptized person, i.e., a non-Christian, it still should be celebrated in a church but may be celebrated in another suitable place. However, only in this latter case is the permission of the office of the bishop not necessary.

As I said, the very first marriage took place in the Garden of Eden. But we should not mistake the Garden of Eden for a typical park. It was the first place of divine worship and therefore was very much a temple where

SACRAMENTS 101

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

Father Paul Jerome Keller, O.P., S.T.D., 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 resides at St Patrick Priory in Columbus



Adam and Eve lived in communion with God. So, we see that even the first "natural" marriage took place in a "suitable place," to use the words of Canon 1118.

The New Commentary on the Code of Canon Law explains that "a suitable place for the celebration should enhance rather than distract from the religious dimension of the marriage." Remember that marriages between Catholics and non-baptized persons, though not sacramental, nevertheless "are significant religious events," the Commentary notes.

While your brother thinks that it is automatically OK for marriages between a Catholic and a non-Catholic to take place in a park (or anywhere else, such as a beach, a restaurant or Pikes Peak), he is incorrect. So much depends on whether the non-Catholic party is baptized, say in a Protestant communion, or not baptized at all.

Of course, we take all marriages to be important, but we are especially concerned for members of our Catholic family. As with any family, we do things in a certain way because we believe that Jesus Christ instituted the sacrament of Christian marriage. It is because Christ is God that we don't believe that we can do religious things in just any old fashion.

Christ is present at Christian marriages. Yes, He chose to walk the earth, including the Garden of Gethsemane, and He has sanctified the union of man and

woman whereby that union now is a form of divine worship.

Christian worship most aptly takes place in hallowed places such as churches. This is why we take care to celebrate the sacrifice of the Mass, and other sacraments, with reverence and solemnity. It's about God, not just our desires.

One other important point: Our Catholic family has a particular form, or way of celebrating, a marriage rite. This especially refers to the bride and groom exchanging vows that the Church (the Bride of Christ) has written in the presence of the parish pastor or another priest he has delegated.

If circumstances are such that the normal form of matrimony poses a grave difficulty for a Catholic marrying a baptized non-Catholic, permission for variance is needed from the office of the bishop. This includes the venue.

So, I can't really give a simple answer to "who is right," you or your brother. If you wonder why these "rules" are in place, consider all the complications that have arisen over the centuries of people marrying since the time of Christ. Even today, the world presents new problems surrounding marriage, such as the so-called union of people of the same sex.

The rules for the sacraments, like the rules of the Super Bowl, are to safeguard us and the integrity of the event. In this case, we want to protect the holiness of the sacrament, the union of the spouses and the procreation of children.

Can you still go to your niece's wedding? Well ... that depends, as you now can see. One thing is certain: Tell your niece what you have learned about the need for a church venue or special permission. You owe that much to her in all charity. Think of it as a wedding gift.

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laborate with those already involved in Walking with Moms in Need," she said. "Maybe new programs are needed, but maybe what's really needed is collaborating with programs that already exist."

One way parishioners can get involved is by partnering with their local pregnancy centers, Hartshorn said, to host a baby shower or volunteer at the center.

"We need to be there when they think, 'This is the end of my life as I know it,' and if we are, many, many of those moms – deep down the maternal instinct is so great that God has put in our hearts – do not really want to have abortions; that's been my experience," Hartshorn said.

"But they say they do because they're desperate, and they feel alone. So, when we can be there, walking with them, walking with moms in need, we can really exercise our Christian duty to be the Good Samaritan and love others as we love the Lord and really carry out a pro-life mission."

In 1994, Hartshorn wrote a manual called "The L.O.V.E. Approach" for communicating with pregnant women, their boyfriends or families who are in desperate situations, she said. The manual could also be used for communication among the Heartbeat International board and staff members.

Hartshorn's approach is based on 1

Corinthians 10:13, in which St. Paul writes that "love is patient, love is kind." The verse is also a touchpoint for Heartbeat International in training their staff, she said.

"L" is for "listen and learn." It is important to empathize, listen to the women and ask them to tell their stories, she said, rather than debate abortion. The "O" is for "open options," in which the woman learns of options available to her.

"V" is for "vision and value," Hartshorn said, because women often need a new vision of themselves and need to know they are loved by their Creator and made in the image and likeness of God. The "E" is for "extend and empower," in which staff members talk about practical help, such as financial aid and prenatal care.

Hartshorn's manual was later published as a book. She writes how to use the same four steps with family members, in the workplace, in ministry or with a neighbor. The book can be a guide for problem solving, she said, and is available for purchase at www.theloveapproachbook.com.

The number of abortions in the U.S. reached its peak in 1991, Hartshorn said, and the ratio of abortions to live births declined.

However, with the availability of the abortion pill, which can be ordered on the internet, and women not having to consult with their doctor before taking the pill, it appears the number of abortions is rising.

"Over 50% of all abortions are done on women that have already had at least one abortion," Hartshorn said.

She said it is important to bring hope and healing to women who have had abortions and connect them with resources to process their grief. Pregnancy centers such as PDHC offer several post-abortion healing programs, including support groups and a weekend retreat known as Rachel's Vineyard.

"If they have been healed, they will not have another abortion," Hartshorn said.

With the U.S. Supreme Court's *Dobbs v. Jackson Women's Health Organization* decision, which overturned *Roe v. Wade* in 2022, there is no longer a U.S. constitutional right to abortion.

Since the court's decision, Hartshorn said, mobile abortion clinics have been placed on the border of many states that have limited abortion.

Pregnancy centers might need to open or change locations to meet pregnant women where they are most in need, she said, and get involved with the abortion

pill reversal network by providing pills that women can take to save their baby after starting an abortion.

"We have to be available much more quickly in all the right places, but our overall approach does not change. We have to be there for women, not only before they take the (abortion) pills or before they actually follow through with an abortion. ...

"(People) need to be constantly on the lookout for the doors that the Lord is going to open for them to really be where women are and providing the services that they need, despite the chaos."

When it comes to walking with moms in need and supporting women in crisis pregnancy situations, Hartshorn said, God can equip anybody, regardless of their credentials.

"I was an English teacher, I was a writer. Communications was really my field, and God used that. I had no idea He would, but He did. I realize He had prepared me when I really never thought He did. He prepared me with the skills that I had.

"God will use people from every walk of life, every profession, every business background, no matter what it is. He doesn't call the equipped; He equips the called."

Stephen Ministry offered purpose amid pain

By Michele Williams

For the past year and a half, I've been struggling to find a purpose. I'd been in prison a very long time, the parole board had denied my parole and I felt lost and useless. I'd spent an entire year grieving the loss of my potential freedom and future plans. My next parole hearing seemed as far away as Mars, and I couldn't see past my pain.

During one of many pastoral counseling sessions with the Ohio Reformatory for Women's chaplain, she told me, "Our ministry comes from our pain." Honestly, I looked at her like she was crazy and might have scoffed a little; we determined I wasn't quite ready to entertain that idea.

However, as months passed, my counseling sessions continued, and, unbeknownst to me, the seed she'd planted was taking root in my heart.

At about the same time, I was also participating in a trauma and grief recovery group, and that's when the epiphany came. It dawned on me that the chaplain was right. Who better to help those who are hurting than someone who has gone through it and come out the other side stronger and in a deeper relationship with God?

Hmmm, I sensed the Holy Spirit was at work, and something special was on the horizon. It turned out to be Stephen Ministry, and the chaplain asked me to now consider applying for it.

Stephen Ministry was founded in 1975 by Dr. Kenneth Haugk, a Protestant pastor, and his wife, Joan, a clinical social worker. They had come to realize the difficulties of providing pastoral care to everyone who

needed it when the demand was so great.

It's the same in prison: three chaplains serve 2,300 women. Dr. Haugk created the nonprofit educational organization to train laypeople in high quality, distinctly Christian care to help those going through struggles in their lives.

I've always liked helping people, and I felt, despite my earlier reticence (and scoffing) that this is what God wanted me to do, so I applied. The process took a long time, but I was chosen along with 20 of my peers to undergo the training to become Stephen Ministers.

We have different religions, backgrounds and lifestyles, which allow for a wide range of connections with the people we'll be helping.

The training course was 3 1/2 months long and began with "The Art of Listening and Reflecting Questions." From there, the topics got more intense: identifying feelings, grief, mental health and depression, medical/spiritual crisis, suicide, divorce, aging and death.

Incarceration comes with its own unique topics: separation from society and family, drug issues, trauma, guilt and shame. It was overwhelming at times, but we tackled every single one.

The biggest challenge for us became clear immediately. We are a group of fixers, problem solvers and answer people. While these are great qualities in general, they are surprisingly opposite of what Stephen Ministers are trained to do.

We had to learn to not fix the problem or provide all the answers for those seeking help because part of their healing comes from finding their own answers and allowing God to have His ultimate answer in their situation.

We learned to listen, ask thoughtful questions and,

most important, to be fully present with the person. We practiced a hundred times how to "be with" instead of "do for." What that entailed was acting with kindness, empathy, compassion, patience and acceptance, not necessarily finding solutions.

We learned to join them in their broken condition and help them work through their thoughts and feelings and encourage them to choose a path leading to greater wholeness and communion with God.

There is a Greek translation of the word "encourage" that means "to call by the side of." I feel better equipped to do that now. By listening, reflecting, caring and giving a safe, nonjudgmental place to express feelings, I can offer peace, comfort and, I hope, show God's love and compassion by truly being by their side.

James 1:19 states, "You must understand this, my beloved: be quick to listen and slow to speak." During my year of profound grief, I found solace with those who listened more than with those who spoke too much. I needed the closeness of God, shown through another person, not answers (because there weren't any) or well-intentioned but unhelpful platitudes (like when someone said, "There is a reason and a season for everything." Ugh.)

No one should suffer alone, inside prison or outside. Thankfully, there are Stephen Ministries in Catholic parishes across Ohio, so I can join one and continue helping others when I am released.

For now, I am grateful God healed me enough to see past my pain, and He turned it into purpose.

Michele Williams is an inmate at the Ohio Reformatory for Women in Marysville.

Synodality needs to be about fostering sanctity

Pope Benedict XVI often said that, in today's skeptical and cynical world, the saints make a more persuasive case for the truth of Christianity than the most sophisticated arguments. One has to wonder, then, why the Working Document (Instrumentum Laboris, or IL) for October's Synod on Synodality is virtually devoid of references to the saints, or to the Church's heritage of holiness over two millennia, or to the holy ones who surround us in this third millennium of "journeying together" (a favorite synodal trope). Perhaps that has something to do with the IL's seeming lack of interest in the goal of the Christian journey: eternal joy within the light and life of the Holy Trinity, in that never-ending celebration that Revelation 19 calls the Wedding Feast of the Lamb.

This is all the more odd in that the synodal process underway since 2021 is often presented by its managers and proponents as an expression and development of the Second Vatican Council. Yet in the Council's Dogmatic Constitution in the Church — one of its two foundational texts — we find an entire chapter on "The Universal Call to Holiness," in which the Council fathers teach that holiness is every Christian's baptismal vocation. Sanctity is not for the church sanctuary alone. Saints are not only those supremely good people whom the Church honors with the title "saint." Each of us must become a saint to fulfill our human and Christian destiny.

C.S. Lewis anticipated this conciliar teaching when he noted that most of us, suddenly caught up to heaven, would probably feel a little uncomfortable. Why? Because we are not yet saints. And saints, Lewis suggested, are those who can live comfortably with God

THE CATHOLIC DIFFERENCE

George Weigel

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forever. How can the saints live that way? Because, in the Eastern Church Fathers' striking image, they have been "deified." So the entire point of the Christian "journey" is to cooperate with God's grace so that we grow into the kind of people who will feel at home at the Wedding Feast of the Lamb: overflowing with gratitude for the invitation, and not feeling like party-crashers.

Vatican II also taught that sanctity is all around us. Convinced of this truth, John Paul II reformed the process by which the Church recognizes the saints God has made. In the 1983 apostolic Constitution *Divinus Perfectionis Magister* (The Divine Teacher of Perfection), John Paul changed the beatification/canonization process from an adversarial legal proceeding to a scholarly historical investigation. The adversarial process sought to disprove the sanctity of an individual proposed for beatification or canonization, with the famous "Devil's Advocate" acting as a kind of post-mortem prosecutor making the case against the candidate. If the candidate survived this inquisition, his or her sanctity would still have to be confirmed by a miracle. In the new process initiated by John Paul II, the goal is to demonstrate the sanctity of the candidate through the testimony of witnesses, through a serious, critical biography of the candidate — and then, of course, through a confirming

miracle.

The point of streamlining the beatification/canonization process was to give the Church more and different examples of those who had answered the universal call to holiness than was possible under the old process. John Paul believed that we need the example of the saints — especially the saints of our own time — in order to live our baptismal call to sanctity here and now. The saints, in his view, are our most important companions on the pilgrimage of Christian life. The saints illustrate the many legitimate pathways of Christian discipleship. The saints also demonstrate that those diverse pathways have a common origin — Jesus Christ, the teacher and model of perfection — and a common terminus: communion with the Thrice-Holy God.

If October's Synod on Synodality is going to contribute to the evangelization of a world sorely in need of holiness, and if it is going to accelerate the ongoing reform of the Church so that Catholicism more effectively displays such holiness, then the Synod is going to have to take the saints far more seriously than its Working Document does. If the Synod's "facilitators" don't invite its language-based discussion groups to explore the many paths to holiness evident in Catholicism today, providing examples of those who have recently trod or are now treading those paths, then the Synod's participants should do so on their own. Let the Synod talk about what's right with the Church as well as about what's wrong.

For if "synodality" is not about fostering sanctity, then it is institutional ecclesiastical navel-gazing, and a scandalous waste of time and money.

Weeding can be a spiritual exercise, clearing garden, soul

I found myself on my knees in my garden early the other day. It's crazy how fast the weeds pop up after the rain.

We have two sides to our front garden; one proudly hosts St. Joseph, and the other honors Mother Mary. It's a restful place for me with a front porch swing and rocking chairs. Often, I enjoy my cup of morning tea and some prayer time there, so cleaning it up is time well spent.

With each weed I dig up, the satisfaction grows, and I realize that this could quickly become a spiritual exercise for me, or at least some metaphor for how I can approach the sins that seem to repeatedly creep into my daily life, those venial sins that add up and make the soul feel cluttered.

When my children were younger, they would help me weed by tugging on the dandelions until their heads popped off or pulling a weed until it broke. If you can't see it, the job is done.

"If we don't get to the root, it will just grow back," I would remind them. It's worth the work!

As I dug each weed out of my flower garden, I realized some had deep roots. There were even small trees that had grown that I hadn't noticed, and those roots required both hands and a shovel to pull out!

Some weeds were easy to pull. I caught them quickly, or the soil they were rooted in was moist. Others were

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.



growing in a big, dry patch where I hadn't mulched as recently, and they even made friends with other weeds in a whole, intertwined community! That patch was annoying, prickly and mandated a big shovel to take out the roots.

"If only I had stayed on top of mulching and pruning, this task would have been so much easier," I grumbled to myself.

It's the same with the little sins I let grow in my life. How often do we find ourselves thinking, "If only I had stayed on top of this task, it would not be so hard to dig out of."

When I let the busyness of everyday life crowd out the necessity of being self-aware and nurturing my relationship with Jesus, weeds pop up fast and furious. I get overwhelmed. For me, these weeds look like worry, self-doubt, comparison and many others. They lead to bigger sins such as gossip and laziness, and they permeate the life of my family, as I tend to be the weather-vane for my children when it comes to staying rooted

in our faith.

That mental garden gets pruned to a beautiful state with a humble trip to confession, and I begin again. If only weeding my garden were so easy and reaped eternal benefits!

Over the years, I've developed a way to pray and weed. Like dieting, exercising and all good things for you, this serves me well when I maintain it. With each weed I pluck out of my garden soil I name a sin I've committed, and I apologize to the Lord.

Little sprouts that I pull up with two fingers remind me of the times I spoke too harshly to a child or jumped to conclusions instead of listening. Weeds that I think I've pulled up and then I must dig and dig to get to the bottom, they require deeper soul searching.

Where did that sin start? How did I let it get so deep? What else wove its way into that sin? Those are humbling exercises. This is great confession prep for me.

My garden looks amazing after a good weeding and pruning. Each plant and bush is showcased. The soil and mulch look refreshed. St. Joe and Momma Mary each have a place of honor, and I breathe a sigh of peace that both my garden and my soul are offered as gifts to the Lord.

May we all take the time to allow the Lord to prune our souls, so they are restful, beautiful places for Him to abide.

Your will is part of faith in Christ's Eucharistic Presence

Recall in the *Catechism of the Catholic Church* (CCC) 143, the human part of faith has two components, the intellect and the will. In my previous column, I wrote how the Real Presence can be addressed intellectually. In this article, I will attempt to address the will.

A way to understand that the will must be a part of faith is from an example in Scripture.

"And in the synagogue, there was a man who had the spirit of an unclean demon; and he cried out with a loud voice, 'Ah! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.' But Jesus rebuked him, saying, 'Be silent, and come out of him!' And when the demon had thrown him down in their midst, he came out of him, having done him no harm." (Luke 4:33-35).

Clearly the demon has a full intellect of Jesus. We know that demons are not going to heaven, and you certainly wouldn't say they have faith even though they know Jesus Christ. With respect to their will, it is not missing. It is that they have chosen not to (ever) give their will over to God. Therefore, their faith is dead.

Our will regarding the Eucharist. Recall we are body/spirit (soul) creatures. Because of the Fall, our bodies and soul are in conflict, more often than we like to admit. As a result, our will can obey the passions (feelings or desires) instead of the intellect.

We read in CCC 1865, "Sin creates a proclivity to sin; it engenders vice by repetition of the same acts. This results in perverse inclinations which cloud conscience and corrupt the concrete judgment of good and evil. Thus, sin tends to reproduce itself and reinforce itself."

Circling back to St. Thomas' comment relating faith and sin in the Gospel of John, "Now sin, for example, original sin, and in some persons actual sin, is the cause why we are not enlightened by God through faith. This cause is in everyone."

Our sin impacts our will and thus diminishes our faith.

To a person who knows Church teaching on Real Presence, which would seem they are intellectually

AQUINAS CORNER | Richard Arnold

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



aware of it, yet doesn't believe in Real Presence, which according to the Pew Research Center survey is up to one-quarter of respondents, it would follow that their will is what is inhibiting their faith.

Following this up with St. Thomas' linking the lack of faith due to sin along with CCC 1865, it seems like the logical question to ask is, "When was the last time you've gone to confession?"

Again, we have what might be called one of those supercharged questions.

"This is a hard saying, who can listen to it? ... After this many of his disciples drew back and no longer walked with him (Jesus)." (John 6:60, 66)

Note how Christ throughout his Bread of Life discourse did not attempt to rephrase His words to clear up any misunderstanding. This at least indicates that He was not speaking metaphorically; He meant what He said about his Body and Blood being real food and drink. He would be likewise unequivocal when He instituted the Sacrament of the Eucharist at the Last Supper.

What does Peter do when asked by Jesus about leaving Him? Pe-

ter doesn't say that he understands it all. It isn't likely Peter understood what Jesus just said any more than those who left. Nor does Peter ridicule the people who don't understand and left Jesus.

Peter, using his intellect and will, demonstrates his faith in Jesus. He replies, "You (Jesus) have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God." (John 6:68-69). (Note the "Holy One of God" said by Peter is the same said by the demon in the quote from Luke above.)

Everyone's faith journey is different. I can think of two things you can do to help your fellow Catholic or non-Catholic on their path of faith in Real Presence.

First, be thoughtful and considered when talking Real Presence. It'll take practice on what to say and when to say it. Let the Holy Spirit guide you. Second, live a Eucharistic life. Be prepared to testify how the Eucharist is your "daily" bread that feeds and fuels your spiritual life.

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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Send a cover letter, resume and references to **Father Thomas Herge, 227 S. New York Ave., Wellston, Ohio 45694** or email rhendricks@jacksonvintoncatholic.org.

We each walk our own path to salvation

I've been blessed to teach strength classes with a group of women who have trained with me for many years. We know each other's varied exercise strengths and weaknesses, and we rely on one another for accountability and encouragement. We are all different in what we are good at in the gym and in what we like to do, but that makes it interesting and challenges us to grow.

It's the same in our spiritual lives. We are all different. We each have a different mission and anointing on our lives, so it is important to pray and ask God to guide us in our spiritual practices.

It is a very good thing that we inspire one another to go deeper with the Lord or to perhaps incorporate a new spiritual practice into our lives. However, we don't want to compare ourselves to others because God works individually with each of us, and it is He who should guide us.

St. Mother Teresa of Calcutta said, "You can do what I cannot do. I can do what you cannot do. Together we can do great things."

I believe the Chosen television series beautifully portrays the personality and mission differences among

HOLY AND HEALTHY | Lori Crock

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the Apostles. Granted, this is an artistic interpretation, but it reminds us that there is no one kind of Christian, no one road to growing in holiness and no one way to live out our faith. The common denominator for them and for us is staying focused on Jesus and using what we have been given to serve Him and others.

So, we can ask ourselves: Are we praying and asking Jesus to guide us daily? Are we faithful to the sacraments? Are we using the gifts and talents to serve God and God's people? Are we examining our daily lives and giving thanks for how God is guiding us and seeking to do a little better each day?

There was a time many years ago when I had a deep conversion, and I felt called to more spiritual practices. My husband did not feel that same call in his life, but he began to feel guilty that he wasn't doing "as much"

as I was doing.

We both met with my spiritual director, and he asked us a few questions: Do you attend Mass every Sunday and on Holy Days of Obligation? Yes. Do you go to confession at least once annually? Yes. Do you give your time, talent and treasure to those in need? Do you pray daily? Yes.

My spiritual director didn't see an issue and reminded us that in different seasons of our lives we might be called to more spiritual practices, but as Catholics, we are called first and foremost to be faithful to the sacraments.

It is never good to compare ourselves to others. We can be inspired by others, and we can take that inspiration to prayer and ask Jesus how he'd like us to proceed.

From 2 Corinthians 13:5, "Examine yourselves to see whether you are living in faith. Test yourselves. Do you not realize that Jesus Christ is in you? — unless, of course, you fail the test."

May we be faithful to the sacraments and let us ask Jesus to guide us in how we live out the call He has placed on our lives so that together we can do great things for Jesus.

'Fully alive': the summertime invitation to glorify God

The idea came on my birthday, one of those fully formed thoughts that arrives unbidden, a cerebral click.

The day began with a brief summer rain, and a chill still hung in the air. I headed to the gym, rolling down my windows and cranking up the radio. Bruce Springsteen crooned "Dancing in the Dark," the ballad of a listless young man searching for inspiration.

"Man, I'm just tired and bored with myself."

As the wind blew my hair and my body shivered from the cold, the words formed in my head: "I want to feel alive." They had the weight of a New Year's Resolution set on a birthday, the kind of goal-setting I crave each time I blow out candles. And the goal instantly gave me direction, a compass for the year ahead.

So much of our modern quest for wellness hinges on good versus bad, indulgence versus deprivation. It is a reward system that never settles itself out, doling out guilt and gold stars in uneasy patterns.

To seek out, instead, whatever makes us feel more alive — this fills the lungs with air. This feels simpler. No analysis is required; we immediately know the answer. Does it make me feel alive?

Yes or no.

And then we proceed.

It is not hedonistic; it is, in fact, spiritual. It honors the Creator, reverencing the one wild and precious life we are given. It calls to mind ancient words from St. Irenaeus

TWENTY SOMETHING

Christina Capecci

Christina Capecci is a freelance writer from Inver Grove Heights, Minnesota.



us, a great theologian of the Church: "The glory of God is man fully alive."

God wants us to live our lives to their fullest capacity. He's yearning for us to embrace the beauty of creation with the gifts He has given us — strong legs, clear eyes, big hearts, nimble fingers. One part Theology of the Body, one part Carpe Diem.

Presented with an iPhone full of apps, a pair of tennis shoes and a cloudless blue sky, what will we choose? Will it make me feel more alive or numb?

This approach naturally finds a balance, combining thrills and comforts, requiring discipline while delivering fun.

Sometimes it points us to a treat — tomato soup and a grilled cheese sandwich savored on a rainy day. Other times it asks us to resist the couch in lieu of a morning walk. Sometimes it means staying up late to enjoy a fire and fellowship. Other times it means going to bed early because your body needs the rest.

St. Irenaeus' mantra replaces all the secular metrics: Am I happier? Am I thin-

ner? More popular? More productive?

The overarching question: Am I fully alive? Am I glorifying God?

Summer is the perfect time to pose this question and then enjoy simple childhood delights like walking barefoot in grass. Even if we don't know the research affirming its health benefits, we know in our hearts: It makes me feel alive.

I've been keeping a running list of the little things that make me feel alive. Some are cozy, like an old quilt paired with a good book. But many involve contrasts that tingle, shocking me awake. Putting on a wet swimsuit. Rising early to read Scripture. Pushing myself to swim a few more laps.

Gretchen Rubin, the bestselling author and happiness expert, has landed on the same path. She famously charted "The Happiness Project," distilling reams of research alongside personal experiences. Her new book is titled "Life In Five Senses: How Exploring the Senses Got Me Out of My Head and Into the World."

In an era of mindless scrolling, Rubin recognized, we have become so numb that the notion of embracing the five senses feels novel. And this season bursts with multi-sensory happiness: the smell of fresh-mown grass, the sound of frogs croaking, the swing of a hammock.

May we soak it all in, feeling the tingle of being fully alive, giving God all the glory.

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PRAYER TO THE VIRGIN

Oh, most beautiful flower of Mt. Carmel, fruitful vine, splendor of heaven, blessed Mother of the Son of God, Immaculate Virgin, assist me in necessity. Oh, star of the sea, help me and show me herein, you are my Heaven and Earth.

I humbly beseech you from the bottom of my heart to secure me in this necessity. There are none who can withstand your powers. Oh, show me herein you are my Mother. Oh, Mary conceived without sin, pray for us, who have recourse to thee. (Repeat three times) Oh, Holy Mary, I place this cause in your hand. (Repeat three times) Holy Spirit, you who solve all problems, light all roads that I can obtain my goals. You gave me the divine gift to forgive and forget all evil against me, and in all instances in my life, you are with me. I want in this short prayer to thank you for all things as you confirm once again that I never want to be separated from you in eternal glory.

Thank you for your mercy toward me and mine. | D.P. |

Fireworks at Plain City St. Joseph



Plain City St. Joseph Church parishioners and guests enjoyed good food and had fun outside the Parish Activity Center while waiting to watch the city's Fourth of July fireworks earlier this month.

Photo courtesy Plain City St. Joseph

Biking for Babies riders gather in Columbus



Biking for Babies cyclists and support crew gather in Columbus on July 9 before leaving the following day on routes to Washington, D.C. and St. Louis to raise funds for pro-life pregnancy centers around the country. Biking for Babies is an annual event that attracts young missionaries from throughout the United States committed to supporting the culture of life.

Photo courtesy Anne Mallampalli

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Sites in Canton honor Mother Angelica, Rhoda Wise

Canton is known among American sports fans as the home of the Pro Football Hall of Fame, but the city also could stake a claim as the state's preeminent Catholic pilgrimage spot.

Two women of faith with roots in the northeast Ohio city and whose lives have touched countless souls are remembered there at sites that honor their holiness.

Located less than a mile from the Pro Football Hall of Fame, the Mother Angelica Museum at 4365 Fulton Drive N.W. attracts thousands of visitors each year who come there to learn about the early life of the Poor Clares of Perpetual Adoration nun who founded in 1981 what has become the largest Catholic media company in the world, the Eternal Word Television Network (EWTN).

Several miles across town, the Rhoda Wise House and Grotto at 2337 25th St. N.E. draws pilgrims from throughout the world. The humble Catholic convert was healed of serious infirmities after what she described as visits from Jesus and St. Therese of Lisieux (the Little Flower) in the late 1930s and '40s. Wise, who died in 1948, has been declared by the Church a Servant of God, which is the first step on the road to possible sainthood.

A short drive from the Rhoda Wise House and Grotto is the Sancta Clara Monastery, where Mother Angelica professed her final religious vows and spent 17 years of religious life before going to Alabama and eventually launching EWTN. There are currently 13 women living in the cloistered community of Poor Clares of Perpetual Adoration located at 4200 N. Market Ave.

Other Catholic attractions in Canton include St. Anthony Church at 1530 11th St. S.E., where Rita Rizzo, the future Mother Angelica, received her First Holy Communion, confirmation and call to religious life; and the historic St. Peter Church at 726 Cleveland Ave. N.W., where Msgr. George Habig served as pastor and as a spiritual adviser to Rita Rizzo and

Rhoda Wise.

Some pilgrims make an additional stop at St. Peter Catholic Cemetery, where Wise is buried. The cemetery is located approximately 12 blocks north of St. Peter Church.

The Mother Angelica Museum and the Rhoda Wise House and Shrine serve as reminders of the powerful impact that these two women whose lives were interconnected have had on countless individuals.

When the future Mother Angelica was growing up in Canton, she suffered from a seemingly incurable stomach ailment that left her unable to eat. Her mother brought her to Rhoda Wise's home, and it was there that she received healing from Jesus, paving the way for her to later enter religious life and eventually found EWTN.

Barbara Gaskell, director and founder of the Mother Angelica Museum, has written a book, "The Amazing Life of Rita Rizzo: The Early Years of Mother Mary Angelica" that provides details of the nun's upbringing in Canton.

Born in 1923 in a working-class neighborhood, young Rita was raised by her mother a block from St. Anthony Church. She and her mother struggled through hard times during the Roaring '20s and then the Depression after her father abandoned them.

The details of Mother Angelica's early life are documented at the museum housed within the St. Raphael Center, a building that also houses a bookstore, a Mary Ark of the Covenant chapel where Mass is celebrated on Wednesdays, meeting space and the Living Bread Catholic Radio Network.

The museum offers a self-guided tour with short audio presentations describing various aspects of Mother Angelica's life in Canton from her youth through her time at the Sancta Clara Monastery and later her establishment of EWTN.

On the grounds behind the center, vis-



The Rhoda Wise House and Grotto in Canton is a popular spot for pilgrims to pray and receive spiritual and physical healings. Photo courtesy Rhoda Wise House and Grotto and CT photos

itors can pray at an outdoor grotto dedicated to Our Lady of Lourdes. A rosary garden, a monument to the unborn and a statue of St. John Vianney provide additional opportunities for reflection and prayer.

This fall, a Mother Angelica monument is planned that will be visible from busy Fulton Drive, Gaskell said.

After Mother Angelica died at age 92 on March 27, 2016, in Hanceville, Alabama, there was renewed interest in the nun's

life. To accommodate the many visitors, a day tour of the various sites around Canton was offered.

The guided tours lasted until 2020 when the COVID-19 pandemic hit. The shutdown allowed Gaskell time to organize the museum in a manner that would allow for the self-guided tours.

When interest in the various Canton pilgrimage sites picked back up in 2021,

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The chapel at the Sancta Clara Monastery, where Mother Angelica once lived, is open daily in Canton for Adoration of the Blessed Sacrament and Mass.



The Mother Angelica Museum in Canton includes a depiction of a chair and camera from her television program on EWTN that reached millions of people throughout the world.

Priesthood was a 'dream job' for Father Hoover

By Tim Puet

For *The Catholic Times*

Like many young men considering the priesthood, Father Matthew Hoover wasn't sure he wanted to serve the church in a full-time role. But when his idle thoughts kept leading in the same direction, he knew God was calling him.

"I graduated from Lancaster Fisher Catholic High School in 1987 and had been encouraged to consider the priesthood by several priests who were in Lancaster at the time, including Father (Paul) Noble, who was principal, Msgr. (Robert) Noon and Msgr. (William) Dunn," said Father Hoover, pastor of Columbus Immaculate Conception Church.

"But I was uncertain about the priesthood, so I began college classes at Ohio University-Lancaster (OUL).

"My major was computer programming. Not that I had any great interest in computers or anything else. It was more like I had this long list of possible majors, closed my eyes, aimed my finger and saw where it pointed, and it landed on computer science," he said.

"OU was on the quarter system then. In the spring quarter, I was sitting in computer class without the least bit of interest. I kept daydreaming, and the dreams were all about the priesthood. The thought occurred, 'What am I doing here at OUL when I keep feeling the call to be a priest?' So, I left school, applied to the (Pontifical College) Josephinum and started there in 1988."

Father Hoover's first thoughts about the priesthood came long before that. "My vocation story actually began at Jackson Holy Trinity Church, where most of my religious education occurred in CCD (Confraternity of Christian Doctrine) classes because Jackson didn't have a Catholic school," he said.

"The third-grade catechist asked the class to draw pictures of what they wanted to be when they grew up. I drew a picture of a church, with an altar and a priest celebrating Mass. That excited the catechist, and she told the pastor, he told my parents and they told their friends. Jackson's a small town, so before you know it, everyone was saying, 'Matt's going to be a priest.'"

Father Hoover, 54, was born in Warsaw, Indiana. He has an older sister, born in

Canton, and two younger brothers, born in Michigan and West Virginia. He said the family lived in 17 places in five states (also including Oklahoma) over the years because their father, Daniel, a meat inspector, now deceased, was constantly being reassigned by the U.S. Department of Agriculture. Their mother, Diane, who lives in Lancaster, worked in several nursing care facilities.

The constant moves meant Father Hoover was a one-person First Holy Communion class in Jackson and wasn't confirmed until he was in 10th grade. He attended three high schools – Southwestern High School near Rio Grande, Ohio; Jackson High; and Fisher Catholic. His only other year of full-time Catholic education came in kindergarten at Portsmouth Notre Dame Elementary School. The family lived in several southeast Ohio communities before settling in Lancaster about 35 years ago.

After Father Hoover completed seminary studies at the Josephinum and the Pontifical North American College in Rome, he was ordained on June 24, 1995 at Columbus St. Joseph Cathedral by Bishop James Griffin, who also had confirmed him.

His first assignment was at the New Albany Church of the Resurrection, which at the time was celebrating Masses and having all other parish functions in what is now the parish center.

"We had to change setups in the building all the time," he said. "We converted a spare room into a confessional by setting up a screen, a kneeler and a chair in it. Father Jerry Rodenfels was pastor, and right before I was to hear confession for the first time, he gave me some instructions on using the room.

"He left, I heard footsteps, and I thought, 'How will I handle my first confession as a priest?' I opened the screen, saw Father Jerry on the other side and thought, 'Oh no! My pastor is my first penitent!'"

"It turned out he just wanted to tell me one or two more things, but I never forgot that moment. I was at Resurrection for only two years, but I learned a lot from Father Jerry that has served me well," he said.

That was followed by one year at Columbus St. Peter Church, a year of studies in Rome and five years as diocesan vocations director, with residence at Gahanna St. Matthew Church.

"Father Noble, my former principal,



Father Matthew Hoover

was pastor, and Msgr. (Stephan) Moloney (now diocesan vicar general) was also in residence. That was a great blessing because living with them gave me a real sense of priestly fraternity. It's also the last time I was part of a community with other priests," he said.

Father Hoover's first pastorate was from 2004 to 2009 at Wheelersburg St. Peter in Chains and New Boston St. Monica churches. "That was a good time to be in a rural community as a pastor," he said. "Those were wonderful small towns with many faith-filled people.

"St. Peter has a long, long history and is one of the few parishes with a cemetery next to the church. St. Monica and St. Peter were great places to be a first-time pastor." St. Monica was closed as part of the parish consolidation that created the Scioto Catholic community.

"Bishop (Frederick) Campbell called me in the summer of 2009 and said he needed a priest at Dover St. Joseph," so Father Hoover went from the diocese's southern edge to its northeast corner in that year. "That was a challenging summer because the parish schools at Dover and next door in New Philadelphia were being combined into Tuscarawas Central Catholic Elementary School," he said.

"We worked that out and were dealing as well with the continuing growth of the Latino population, primarily immigrants from Guatemala coming to work in poultry farms. A priest is always learning and growing, so to serve the people here, I

learned Spanish beyond what I was taught in school and had picked up in Italy.

"I began to say Masses in Spanish, then to deliver homilies in the language with the help of an interpreter. People were very appreciative of what I was doing, and I'm grateful for their patience and their willingness to teach me the things I needed to know."

Father Hoover was in Dover from 2009 until he was transferred to Immaculate Conception in 2013. His 11 years at the parish in Columbus' Clintonville neighborhood are the longest time he has lived in one place. He was there for the parish centennial in 2016 and will be celebrating the parish school's 100th anniversary during the coming academic year.

"I'm blessed to be in a community of generational faith, where people have sent their children, grandchildren, great-grandchildren and beyond to attend school. Many diocesan priests have been nurtured here, including Fathers (Brian) Beal and (Jacob) Stinnett, both recently ordained, Father David E. Young, Msgr. (Thomas) Gallen, Father Kenneth Grimes, Msgr. (Edward) Trenor, Father (Charles) Cotton and Father (Charles) Klinger, among others," he said.

"I've had many priests who were influential in my life. One who stands out is the late Msgr. Noon, who was pastor at Lancaster St. Bernadette, helped guide me toward the priesthood and is much beloved by many people.

"Another is Msgr. Tony Frecker, who is in residence with me at Immaculate Conception. He has known me since I was a seminarian and has provided an example and a witness of faith throughout his priesthood.

"What's given me the greatest gift and blessing during my priesthood is the ability to be intimately involved in the lives of people on their own spiritual journeys, especially in times of both great joy and great need. I don't think any other profession allows you so closely into people's lives," Father Hoover said.

"The biggest challenge for a pastor is the day-to-day operations for which he must be responsible. This is something priests aren't really trained for in the seminary. I couldn't handle managing the parish without a well-trained staff to help take care of its physical needs. A pastor's responsibility is caring for souls, but you need a building where those people can gather."

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self-guided tours to the various spots were put in place that allowed busloads and individuals to drive to each location.

And tourists have continued coming. Some recent visitors from outside the state have traveled from Pennsylvania, Michigan, Texas, New York and California.

"They can come here and learn the story," Gaskell said. "We've got the tour laid out for them, and they know what they

are going to see. It's been working out very well.

"We usually have them go to two other places, the Rhoda Wise house and the monastery, because the parishes (St. Anthony and St. Peter) are hard to get into."

At the Rhoda Wise house, countless healings have been reported and attributed to the mystic before and after her death. Visitors to the home where she lived and to a grotto erected on the

property have included priests, seminarians and laypeople from the Diocese of Columbus.

Inside the house, which was a shack next to a dump when Wise and her husband, George, moved there after the Great Depression hit, pilgrims can see where she lived and was cured of a serious wound on her stomach and a foot problem, and sit in a chair where she reported to have seen Jesus when she was

healed.

There's an altar for prayer, a statue of the baby Jesus that she said she witnessed come to life and a framed, blood-soaked dress from the stigmata she endured after she was healed.

Adjacent to the house is the Grotto of the Sacred Heart and Little Flower that is open to people of all faiths and no faith to

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Totus Tuus missionaries share faith with students

By Hannah Heil
Catholic Times Reporter

For the first time this summer, the Diocese of Columbus launched teams for the Totus Tuus missionary program.

Totus Tuus is a diocesan-based program that brings college-age or seminarian missionaries to parishes to share their faith with students in grades one-12. The program is centered around daily Mass, the rosary and learning the Catechism of the Catholic Church.

For six weeks in the summer, the missionaries spend a week at parishes serving the youth, and they share evening meals with host families from the parish.

“Totus Tuus comes from Pope St. John Paul II’s motto, ‘Totus Tuus Maria,’ so the idea is that the missionaries are ‘totally yours,’” said Father Brian O’Connor, the pastor of Canal Winchester St. John XXIII Church and administrator of Groveport St. Mary Church, who serves as chaplain of the Totus Tuus program for the Diocese of Columbus.

“So, when they’re at a parish, they’re serving the whole parish. They’re there for the parish; they’re there that week. So, it’s a good way to give themselves completely to Christ through Mary and through their service at these parishes.”

The program is split into a day program for children entering grades one-six, which runs Monday through Friday from 9 a.m. to 2:30 p.m., and an evening program for adolescents entering grades seven-12, which runs Sunday through Thursday evening from 7 to 9 p.m.

Totus Tuus was started in the Diocese of Wichita in the 1980s and has since spread to other Catholic dioceses across the United States.

The program aligns with Bishop Earl Fernandes’ initiatives for evangelization and vocations in the Diocese of Columbus. The program allows missionaries to evangelize to parishioners, and it is an opportunity for both the missionaries and the students they serve to discern their vocation.

Totus Tuus was first offered at parishes in the Diocese of Columbus in 2016 with missionary teams serving from the Archdiocese of Cincinnati.

“We had two parishes in the diocese that first year,” Father O’Connor said. “Since then, we’ve been borrowing teams from Cincinnati as they’re able to provide them, but we were getting to a point where more and more parishes were interested, and it was becoming unsustainable to continue borrowing missionary teams from Cincinnati.”

This year, the Diocese of Columbus launched teams of its own through the diocese’s Office of Evangelization. There were two teams, each consisting of two young men and two young women.

The eight missionaries were diocesan

employees for the summer and served in the name of the bishop, Father O’Connor said. They received a stipend and completed safe environment training with the diocese’s Office of Human Resources.

This summer, the six-week program began June 10, and the final week concluded July 28. Prior to serving, the missionaries had 10 days of training at St. Thomas More University in Crestview Hills, Kentucky.

Team one served at St. John XXIII, Gahanna St. Matthew, Delaware St. Mary, London St. Patrick and Powell St. Joan of Arc churches.

Team two served at Columbus St. Cecilia, Hilliard St. Brendan, Delaware St. Mary, Wellston Ss. Peter and Paul and St. Joan of Arc churches.

The two teams also spent a week outside of the diocese serving at Sandusky Holy Angels parish in the Diocese of Toledo and Cincinnati St. Ignatius of Loyola parish in the Archdiocese of Cincinnati.

“Three of our four male missionaries this year are seminarians, so that’s a blessing, which gives them a good opportunity to go around and see the diocese, to serve in a variety of parishes,” Father O’Connor said.

It is also a blessing for the youth they serve. The seminarian missionaries are a great witness for children at the parishes, said Liz Christy, the associate director of missionary disciple formation for the Diocese of Columbus.

Father O’Connor served as a Totus Tuus missionary in 2009, the summer after his first year of seminary.

“I thought it was a great opportunity for children to really learn about the Catholic faith, and it did such a good job of addressing the children in a really quality learning experience that wasn’t just entertainment,” he said.

“It allowed them to learn on an age-appropriate level and engage the faith on an age-appropriate level as Catholics – going to daily Mass, having the opportunity for confession throughout the week, learning about the rosary. There’s always a class on vocations in each curriculum every year, the importance of discerning your own vocation.”

Father O’Connor said the program was instrumental in discerning his vocation.

“I did love parish life, so that helped me continue my discernment toward the priesthood, and I know it’s helped many others in a variety of ways,” he said.

Brandt Boyden, a parishioner at Lancaster Basilica of St. Mary of the Assumption, who will enter his second year of seminary at the Pontifical College Josephinum this fall, said serving as a Totus Tuus missionary this summer was helpful in discerning his vocation.

“Totus Tuus is like nothing I’ve ever



A Totus Tuus missionary engages with students while eating. Photo courtesy Abigail Pitones



Totus Tuus missionaries perform a skit during a summer program.

Photo courtesy Office for Evangelization



Totus Tuus missionaries serving in the diocese this summer

Photo courtesy Office for Evangelization

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Damascus missionaries: 'a heart that's centered on the Lord'

By Hannah Heil
Catholic Times Reporter

Missionaries at Damascus Catholic Mission Campus, located near Centerburg, are serving Jesus Christ and His Church through a gift of self.

"Our missionaries are young adults that recognize that a life given to Jesus is never a life wasted," said Brad Pierron, the director of the Missionary Program at Damascus. "And so, they want to give large pockets of their time.

"Our summer missionaries give 12 weeks of their summer. Our full time-missionaries give two years of their lives, specifically to serve in a capacity where they are overseeing thousands of young people a year."

Missionaries at Damascus serve youth through retreats, leading youth groups in the area and serving at Catholic Youth Summer Camp (CYSC), Damascus' flagship program, and Winter Camp. Missionaries in the full-time missionary program serve for two years and receive formation through a curriculum that includes 112 one-hour sessions.

"The missionary program here is hard, it's robust, it's difficult," Pierron said. "It's something that requires you to show up every day and give yourself, and if we can teach all young adults the value of that, we're going to have holier marriages. We're going to have holier priests. We're going to have holier religious sisters. We're going to have people who realize the life they've been given is a gift to be given.

"And so, that's what I think is probably the No. 1 thing that the missionary



Maddie Cronin became a full-time missionary after graduating from Franciscan University of Steubenville.

program teaches people, and specifically people called to the laity, how to maintain a full schedule while also maintaining a deep and impactful relationship with the Church and with Jesus Christ Who founded it."

Damascus' mission is to awaken, empower and equip a generation to live the adventure of the Catholic faith through world-class programs and an environment of encounter with Jesus Christ.

Damascus started a missionary program in summer 2016 with four missionaries. Today, there are almost 60 missionaries and 120 full-time ministers, which includes the missionaries who completed the two-year program and continue to do ministry full-time on Damascus' staff.

"The mission statement of our missionary program is to form lifelong missionaries who lead the Church and influence the world because we want them to do both," Pierron said. "Some are going to be called to work in the Church, maybe some are called to be priests, bishops, brothers, sisters. Some are called to be lay ministers, and then others are called to influence the world by being part of a Fortune 500 company."

Having young men and women serve as missionaries, Pierron said, is a great example for the youth they serve.

"I think the missionaries in one sense are just incredibly relatable, and, in another sense, are well formed and great representatives of the Church for young people."

Summer missionaries and full-time missionaries both start by serving at CYSC in the summer. After a break in August, full-time missionaries return for training and begin running retreats in September. They have a winter break and continue leading retreats and youth groups into the spring. Full-time missionaries then begin their second year of formation the following summer.

"Our full-time missionaries start in the summer, have one full year, come back for a summer, have another full year and then deploy, and we use the word 'deploy' very strategically because we want them to go change the world," Pierron said. "Go into medical school, law school; go and take a business job; go and take a ministry job."

The missionary program at Damascus was founded on four pillars: formation, discipleship, community and mission.

"Formation is that which allows us to grow. Community is that which holds us accountable to the growth that we know we're called for. Discipleship is having someone that's down the road for me, helping give wisdom to me and having someone ... who I can give wisdom to," he said.

"Paul had Barnabas and Timothy. He had someone to look to and someone to bring along – that's discipleship – and



Libbey Oberley is a third-year missionary with Damascus.

Photos courtesy Damascus Catholic Mission Campus



Damascus missionary Anthony Schmelzer (left) is a graduate of Ohio University.

then mission. The majority of our lives at Damascus is spent on mission investing in youth and their families."

The young men and women receive continued formation during the two-year missionary program. Missionaries also have a pastoral leader to guide them in discipleship and applying what they learn in formation. The curriculum is divided into eight quarters.

"You're constantly being formed in the very practicals, so it's identity, healing, prophecy and then leadership," said Libbey Oberley, a third-year missionary with Damascus, who concluded the two-year formation program and now serves on staff. "It's a quarter for each one, so we're hearing talks and getting information from different staff members or our directors."

Quarters the second year of the missionary program focus on leadership, theological groundings, ministry deployment and intimacy with God.

"It's constantly being formed at the beginning of the week, and then how can you live that out? So, that's oftentimes what I would take to my pastoral leader," Oberley said. "Formation is part of what changed so much for me, just constantly being fed more and learning and gaining so much more knowledge and the practical tools."

Oberley's experience attending camp at Damascus led her to serve as a missionary after graduating from high school.

She was moved by "seeing the missionaries, seeing the people who know and love Jesus as a person, and it was so different because I'd never seen anything like it," she said. "I was so attracted to the joy that they carried into the personal relationships that I saw these missionaries actually having.

"And so, then I ended up coming

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Seminarians learning Spanish delight in Hispanic culture, faith

By Hannah Heil
Catholic Times Reporter

While living in Columbus, six seminarians immersed themselves in Spanish culture this summer.

Seminarians Zachary Goodchild, Michael Rhatican and Matthew Waldman, who are from the Diocese of Columbus and studying for the priesthood at the Pontifical College Josephinum, and Travis Seagraves, who is from the Diocese of Youngstown and studying at St. Mary Seminary in Wickliffe, Ohio, took part in the Diocese of Columbus' Spanish immersion program for seminarians June 2-July 21.

The men spent eight weeks studying the Spanish language, serving at parishes with Hispanic ministries that celebrate Mass in Spanish, and sharing meals at the homes of Hispanic families.

Shane Gerrity, from the Diocese of Columbus, who will be studying at Mount St. Mary's Seminary & School of Theology in Cincinnati, and Brother Joseph Logan of the Fathers of Mercy religious order, who is studying at the Josephinum, joined for the final two weeks of the program.

"The diocese recognizes that we have a lot of Hispanic people here in the diocese, and we need more priests that can minister to them and relate with them and be spiritual fathers for them, so we're doing everything we can to learn the language," Goodchild said.

"This immersion is the diocese's first step for us, after taking some (Spanish) classes, to learn the language a bit more and to know the Hispanic communities around the diocese."

Seagraves was asked by Bishop David Bonnar of the Diocese of Youngstown to learn Spanish, he said. A priest in his diocese connected Seagraves to the Spanish immersion program in the Diocese of Columbus.

The program gave the seminarians a better understanding of the lives of Hispanic Catholics in the United States. It also equipped the men to serve in a Spanish-speaking parish and walk with Hispanic parishioners in faith and life.

Living in the rectory of the Columbus St. Thomas More Newman Center, the seminarians began each morning by driving to Columbus St. Agnes Church for daily Mass in Spanish. They had morning prayer with the Missionary Sisters, Servants of the Word, a community of religious sisters based in Mexico, and two to three hours of Spanish class each day.

On Tuesdays, the seminarians spent the day with the Missionary Sisters, often participating in door-to-door evangelization in Spanish.

"We knock on the door; if the person's receptive, we say, 'Do you have five minutes or so to hear the Gospel today?'" Goodchild said. "And then, we read the Gospel, and then one or two of us gives a reflection on it, and we evangelize to anybody, whoever's willing to listen.

"I think, for me, it's like, wow, it's real-



Father David Arroyo, CR (left) and Father David Schalk (third from left) join the seminarians participating in the Spanish immersion program. Photos courtesy Office of Hispanic Ministry



Diocesan seminarians spent part of the summer learning Spanish through an immersion program.

ly that simple to bring the light of Christ into people's lives. I don't have to come up with something crazy or new; we can just bring the Word of God to people."

Wednesdays consisted of networking, meetings and watching Spanish movies with Hispanic families in the evenings. The movies, such as "Voces Inocentes" ("Innocent Voices"), were based on true stories that families in the diocese lived in their native countries or as immigrants.

The seminarians were invited to the homes of Hispanic families for dinner on Thursday evenings.

The families "do a really good job at inviting people to just come and share a meal with them and then just be human beings and relate to them," Rhatican said. "I really love that part of their culture, and I think the other thing I noticed, too, is that a lot of them do have really strong faith, but it seems like they also struggle with a lot of the same problems that people everywhere in the world are struggling with."

gling with."

Friday through Sunday, the seminarians helped at various diocesan parishes with Hispanic ministry programs. The men assisted with Mass and Bible studies or young adult groups, and they spent time with parishioners and shared their vocation stories with them.

Seagraves, who had no prior experience studying Spanish, was challenged by the program, he said, but it also helped prepare him for the priesthood.

"It's definitely been a growing experience, not only in my own language skills and my own mental flexibility, but also in my own trust and faith in the Church," he said. "Not only have I been sent here for a reason, but the Church has called me for a reason, and I'm to answer that call, and it's going to be tough. Good. It's supposed to be.

"If it were easy, it probably wouldn't be worth doing. This has definitely given me a new perspective on what it means to

have this particular calling."

The seminarians said they were impressed with the strong Catholic faith of the Hispanic families they shared meals with, which was evident in their homes.

"The amount of people that have such a strong faith and a devotion to Our Lady of Guadalupe, many of them have small mini-altars in their homes, and it's just really amazing to see how deep their faith is and how much they love the Lord," Waldman said. "There's icons and crucifixes and all kinds of things all over their home.

"They know the Bible, and they want to share that with others. It's been amazing to see their level of faith, ... not that I wasn't expecting that, but it took me aback to see how deep because I would have no idea, obviously, if I wasn't in this program. I wouldn't have had the opportunity to go to these families' houses and find out how much their faith means to them."

The men were also struck by the families' hospitality and desire to serve the seminarians who were visiting their homes.

"It's incredibly humbling," Seagraves said. "It's almost like too humbling. At first, I was very uncomfortable with it, like, 'I'm an individual American. I can take care of myself.' It was like, 'Oh, no, I will take care of you,' and it took some getting used to, but I do think that, going with my comrades here, it is an expression of their faith.

"It really is impressive. I think that, at least from what I've seen with these families, we, as individual Americans, can definitely learn a lot."

While the seminarians enjoyed discovering the faithfulness and hospitality of many Hispanic families in the diocese, they also recognized that the Hispanic culture is a hidden gem.

"Their communities aren't so visible in the diocese," Goodchild said. "I've lived here my whole life, and I haven't been to a lot of these parishes that they're at and seeing a lot of their grocery stores and where they live, and getting to see that this summer was like, 'Wow.'

"They make up a good portion. They're sizable. I wish they weren't so hidden. I wish more people got to know their communities, and so I hope people do because they have a beautiful culture."

By engaging with Hispanic ministry at parishes in the diocese, Waldman said, he discovered the need for more unified churches and blending Hispanic culture with other cultures at parishes.

"Something I've really noticed is that these communities are out there, but they're really separated from the Anglo community or whatever other community they're a part of," he said. "So, it's almost like two different worlds in a parish. You have your English Masses, and then, sometime in the afternoon, you have your Spanish Mass.

"So, I think a desire to try to – how you

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back to Winter Camp my senior year, and that's just when I felt the Lord like so clearly calling me to do the two-year (missionary) program."

Maddie Cronin, 24, was also captivated by the witness of the missionaries. She served as a summer missionary at Damascus while in college at Franciscan University of Steubenville. Her experience led her to apply and become a full-time missionary after earning her degree.

"What really attracted me to come into the missionary program was the way that they walked with their missionaries so intentionally to create leaders, and I just saw so much opportunity

there to be like, 'Wow, they actually really value everyone's gifts so individually,' and I just was like, 'I want to live my life for Jesus, and I know that I'm called to a life of adventure, so what better time in my life than to give of myself right now?'" she said.

"And so, when I came here as a full-time missionary, it was just continued formation and continued growth, especially in leadership, where I realized for the first time that I didn't need to grasp after what was in front of me; it was just a call that I got to step into."

Anthony Schmelzer, 27, also began serving as a missionary after earning a degree in accounting from Ohio Univer-

sity. Living and growing in community with other young men in the program had similarities to his time in college, but at Damascus, he and the missionaries shared a common vision.

"The most fruitful thing from college, for me, looking back at it, was really the relationships and learning about people from different places, learning how life was different for them," he said. "But then, applying it, another thing from college we missed is we didn't have the same end vision or goal on many levels.

"But here, you have people coming from everywhere and all different walks of life. You're learning new things, and things that have been planted inside you

begin to grow because we're all after the same thing, coming from different angles. I think it's just one of the greatest

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do that, of course, is difficult and requires a lot of thinking and a lot of work and a lot of people – bring those communities together more to unify them as one parish, one diocese, one church."

The Spanish immersion program also helped the seminarians continue discerning their vocation and prepare for their future work as priests, should they continue to discern a call to the priesthood.

"Being able to see, OK, this is actually what the life of a pastor is like, and getting to see, if the diocese keeps sending me through with Spanish, then I'll most likely eventually have some sort of Hispanic community at a parish to shepherd," Rhatican said.

"And so, being able to see that community now and being able to get to learn about their community and learn about what they're doing really well and what their needs are, I think is going to be really helpful for us as future priests."

While there were often language barriers and conversations lost in translation, Goodchild recognized the power of presence and spending time with Hispanic families, regardless of whether the words spoken were understood.

"There have been a lot of uncomfortable situations to where it's pushing us out of our comfort zones," he said. "So, that has been helpful, because I think, as priests, we'll be in a lot of uncomfortable situations. ...

"We were at a family's home where we didn't quite understand the exact situation, but the family, their child is missing, and we went and prayed the rosary with them, and there was another lay person there who was ... consoling and encouraging this family in their faith.

"I didn't pick up everything that was going on, but we'll be in a lot of situations that are pretty sad or uncomfortable, like I don't know exactly what to say. I may not know these people, but the power of presence, of just people being there for them, that's a big part of the priesthood, being with the people, being with the sheep.

"And then the other thing, for me, that has been very challenging, but challenging me to grow, is being comfortable with being misunderstood.

"Normally, I connect with people pretty well, but when we're speaking a different language, it's a lot harder to do that, and I was like, 'I wish I could understand

what these people were saying, and I wish I could share with them how much what they're doing for us means to me,' but I have to leave a lot of situations just saying what I could in Spanish, ... and that was hard.

"But I think a lot of times as priests, we will be misunderstood, especially in preaching the Gospel, where it doesn't make sense all the time to people. ... I like to make people happy, and sometimes that's not possible when you're preaching something that maybe they're not ready for, but still something that needs to be said. So, the Spanish barrier has helped me recognize that."

This summer was phase one of the immersion program. Next summer, the seminarians most likely will do a "more intense immersion in Mexico," Rhatican said, or in another Spanish-speaking country to "really home in on the language and perfect our skill."

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Fun games for kids, teens and adults and The Best Silent Auction in town
Credit cards accepted

Parish Raffle (total prizes of \$3,000):

1st prize - \$1,000 2nd prize - 3 \$500 prizes 3rd prize - 5 \$100 prizes

Dominican sister's book aims to deepen love for Mass, Eucharist

By Tim Puet

For *The Catholic Times*

The Wonders of the Mass and the Eucharist: Insights of the Saints
Sister Mary Ann Fatula, OP
Sophia Institute Press

Those who want to grow in their love for the Mass and the Eucharist will find inspiration in Sister Mary Ann Fatula's new book, published by Sophia Institute Press, *The Wonders of the Mass and the Eucharist: Insights of the Saints*.

Beginning with the early Church Fathers and concluding with Pope St. John Paul II in the late 20th century, the book contemplates profound insights of beloved saints on the tremendous mysteries of the Mass and the Lord's gift of Himself to us in the precious sacrament of the Eucharist.

"The insights of these beautiful saints will be of great help to those who want to understand and love and live more deeply these great Mysteries which are the very source and center of the Church's life and therefore of our own daily lives," Sister Mary Ann said in an interview.

The book opens with a chapter on the insights of treasured Church Fathers and continues with six chapters highlighting writings by St. John Chrysostom; St. Thomas Aquinas; St. Catherine of Siena and St. Teresa of Avila; St. Elizabeth Ann Seton and St. John Henry Newman; St. Therese of Lisieux and St. John Vianney; and St. Alphonsus Liguori and Pope St. John Paul II.

"The insights of these beautiful saints are anointed by the Holy Spirit and illumine for us the profound Mysteries of love that the Lord Himself accomplishes for us at every Mass through the ministry of His ordained bishops and priests.

"They also open to us the infinitely tender wonders of the Lord's astounding Gift of His precious Body and Blood to us in the Eucharist," Sister Mary Ann said.

"At every Mass, the Lord Himself makes present to us His Last Supper, His death on the Cross for us, and His glorious Resurrection for us. At Mass, we don't simply remember these saving events. We are truly there!

"St. John Newman tells us, 'At every Mass, we are as personally present at the Lord's Last Supper and His saving death on the Cross as His beloved Apostles were.' And St. John Chrysostom assures us that we need not envy the disciples who were blessed by the Lord's infinitely tender physical presence and closeness. 'In the Eucharist, you see Him, you touch Him, you eat Him,' he said.

"I asked the Holy Spirit to guide me to the most profound and beautiful writings of beloved saints on the wondrous Mysteries of the Mass and the Eucha-



Sister Mary Ann Fatula, OP

rist," Sister Mary Ann said. "These are writings that have touched my own heart and have greatly deepened my own love for the Mass and the Lord's precious Body and Blood in the Eucharist.

"In this book, the saints speak to us in their own words as our beloved friends," she said. "Every chapter presents their insights in the context of their own struggles, as they themselves found in the precious Gifts of the Mass and the Eucharist the very source of their own lives, the source of their own peace and love and joy.

"And since their writings are so anointed by the Holy Spirit, we are drawn back to their insights and words again and again, to contemplate, to savor and to be fed by what the Holy Spirit is teaching us and giving us through them.

"Their insights lead us to be present at Mass and to receive and adore the Lord in the Eucharist with deepened understanding, faith and love, so that with the Holy Spirit's grace, the Mass and the Eucharist become the healing, peace-filled remedy for us in our own struggles, the very source of our own lives and love and joy."

In her introduction to the volume, Sister Mary Ann writes, "In the first chapter, Church Fathers, all Doctors of the Church who were magnificent teachers in the early Christian centuries, will enlighten us about the great Mystery of love that takes place at Mass. ...

"In the second chapter, the beloved St. John Chrysostom will teach us about the infinite tenderness of the Lord at His Last Supper, death, and Resurrection, the very Mysteries that He makes present to us today in the Mass.

"In the third chapter, we will learn from the humble and gentle teacher St. Thomas Aquinas about the Eucharist, the great Sacrament of Love that refreshes and contents our souls and fills us with the Lord's infinite charity.

"The amazing St. Catherine of Siena will speak to us with passionate love in the fourth chapter about the power of the Lord's most precious Blood for us. And the wise St. Teresa of Avila will give

us practical advice about receiving the Lord with deeper faith and love.

"In the fifth chapter, we will learn about the exquisite grace of longing for the Mass and the Eucharist from two inspiring converts from Anglicanism: St. Elizabeth Ann Seton and St. John Henry Newman.

"In the sixth chapter, the beautiful St. Therese of Lisieux will share with us her prayer and deep desire for daily Mass and Holy Communion. The humble St. John Vianney also will give us wonderful counsels about spending time with Lord in adoration and love before the Blessed Sacrament.

"In the seventh and last chapter, the gentle St. Alphonsus Liguori will illumine for us the Lord's desire to be intimately, physically united with us in the Eucharist and will teach us how to grow in our love for Him in the Blessed Sacrament.

"Finally, the great Pope St. John Paul II will share with us his own tender love for the Lord in the Eucharist and will show us how transformed and fulfilled our lives become when we love and live the precious graces of the Mass and the Eucharist."

Sister Mary Ann professed her first vows with the Dominican Sisters of Peace, then known as the Dominican Sisters of St. Mary of the Springs, in 1964. She earned a doctorate in systematic theology from Catholic University of America and was a professor of theology at Ohio Dominican University for more than 30 years.

She has written seven books, several of them inspired by the desire to help her students grow closer to the Blessed Trinity. In addition to *The Wonders of the Mass and the Eucharist: Insights of the Saints*, her other recent books, also published by Sophia Institute Press, are *Drawing Close to the Holy Spirit* and *Heaven's Splendor and the Riches That Await You There*, released in 2021 and 2019, respectively.

"One book seemed to lead to the next," Sister Mary Ann said. "Heaven is everything for which we are made, the

The Wonders of the **MASS** *and the* **EUCCHARIST**

INSIGHTS OF THE SAINTS



Sr. Mary Ann Fatula, OP

ecstatic love and joy of the Blessed Trinity, and the Mass and the Eucharist are the foretaste of Heaven here on earth. The Holy Spirit of love draws us more and more surely to the infinite treasures of the Mass and the Eucharist here on earth and, in this way, to the wondrous joy of heaven itself.

"The divine Persons of the Trinity have created us in our own unique ways to attract and draw others with us to the joys of Heaven, and the Mass and the Eucharist truly are the foretaste of Heaven here on earth.

"St. John Paul II points out to us that the disciples on the road to Emmaus recognized their Lord and God in the 'breaking of the bread' and then set out immediately to share with others the wonders, the new life, the joy and peace they had found. (Luke 24:33) Inspired and helped by the saints, may we do the same!"

The book is available from Sophia Institute Press at (800) 888-9344 or <https://sophiainstitute.com/product/wonder-of-the-mass-and-the-eucharist>. The list price is \$18.95, but the publisher often has special offers on its website. The book also is available on Amazon.com and BarnesandNoble.com.

Collection will benefit Church in Latin America, Caribbean

By Sister Zephрина Mary, FIH
Director, Diocesan Missions Office

We are called to be heralds of the Gospel of Jesus Christ. The root of this call is to serve the needy.

A collection to help the Church in Latin America will be taken up in the Diocese of Columbus on Aug. 5-6. Last year in our diocese, the faithful contributed \$53,597.98 during this collection. On behalf of Bishop Earl Fernandes and the United States Conference of Catholic Bishops committee in charge of the collection for the Church in Latin America, I thank you.

This collection helps to fund evangelization, catechesis, lay leadership development and youth ministry in more than 20 countries in Central and South America and the Caribbean. The Gospel teaches us: "Give and it will be given to you." (Luke 6:38) Our support and gifts will bring the Gospel to the Universal Church. With no limits to charity, it be-

comes an apostolate for the salvation of souls.

Your gifts and prayers will be a great blessing for the poor who will benefit from your generosity. The work of the Daniel Comboni Youth Center in Quito, Ecuador is an example. It provides hope for impoverished and marginalized youth by preparing them to be good members of their community. Father Dareo Pravato, director of the center, said, "Where there are dreams, there is hope."

The Church in Latin America needs help to restore lives and bring them into God's comfort and presence. Through your financial help, you soothe their pain, listen to their stories of violence and hunger and grant them faith-filled hope for the future.

St. Oscar Romero said, "When the church hears the cry of the oppressed, it cannot but denounce the social structures that give rise to and perpetuate the misery from which the cry arises."

Your faith-filled financial support for the Church in Latin America will

strengthen the sharing of the Good News and also provide shelter, food, medical assistance and spiritual guidance for the poor. People are suffering because of ongoing political oppression in Chile, Bolivia, Peru, Brazil, Venezuela and Nicaragua. There is extreme poverty in El Salvador, Guatemala and Honduras.

Pope Francis said, "Very often we hear it said that the Lord is present on our path, that He accompanies us. ... He is there, in our daily work, in a chance encounter, in the face of someone in need, even when we face days that seem gray and monotonous, it is right there that we find the Lord, Who calls to us, speaks to us and inspires our actions." (Angelus, Nov. 27, 2022).

Some people are hungry for food and shelter, and others are hungry for acceptance, friendship and freedom from persecution. Those you help through this collection are victims of hunger, poverty and strife. Pope Francis encourages us to hear the whisper of God's calling through His mission message. Jesus is

lavishly giving graces and blessings to us from His fullness.

When we witness God's love through our Catholic identity, we become missionaries. We strongly believe there is a divine eye that sees what we do for the least among us. Our generous contributions will be seen in God's treasury.

It is a tremendous opportunity for all the faithful to participate actively in the evangelizing mission and ministries of the Church. Trust in God's promises and know that no gift will go unrewarded. Remember, "God loves a cheerful giver." (2 Corinthians 9:7)

Let us continue to grow in sharing the Gospel, serving the poor and looking forward to the new opportunities to make the Missions alive and active in our daily lives. Through the prayers of the Virgin Mary, may the Church in Latin America and the Caribbean be abundantly clothed with power from on high to spread throughout this continent and the world the holiness of Christ.

Support the Church in Latin America

Dear Brothers and Sisters in Christ,

The USCCB (United States Conference of Catholic Bishops) designates one collection every year to help the Church in Latin America. In the Diocese of Columbus, the collection will be taken on the weekend of August 5-6. Our generosity is a tangible demonstration of our solidarity with the Church across our hemisphere.

Although approximately half of the world's Catholic population lives in Latin America, the Church in the region is losing its members at an alarming rate.

Some are drawn away from the Church by other faiths; others migrate in pursuit of a better life elsewhere. The troubling priest-parishioner ratio, given the large Catholic population, has weakened the Church and family structures in the region. Your help is very much needed to strengthen the faith of the people, to train pastoral leaders to care for the flock, and to renew the Catholic culture of the region.

The collection supports catechesis, formation, evangelization and other pastoral programs, which are designed to strengthen and to renew the faith of

the people in the region. I invite you to give generously to this collection and to pray for the success of our efforts to further the sharing of the Good News in the New World.

Grateful for your loving response to the call to build up the Church and to increase the Kingdom of God in the world, I am

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



DAMASCUS, continued from Page 15

learning experiences I've ever had."

Schmelzer, who completed the two-year missionary program and now serves as a missionary on staff, said he was challenged by the missionary formation and believes it will serve him well in the future.

"For a man specifically, we're doing a lot of hard things here that require you to be all in, and not just you all in, but you with other people," he said. "So, it just forces you to give up things that you might not be ready for or that aren't as important in that moment. And I think for me, and for many men, because we give up something like dating for a year or a year and a half, there's a lot of marriages that I've seen here that I think are going to change the world."

Schmelzer met his wife, Marybeth,

through the missionary program. They are now expecting their first child.

Cronin agreed that serving as a missionary is a way for individuals to discern their vocation. She said serving and counseling youth are great preparations for those called to be biological or spiritual mothers and fathers.

"We counsel so many kids, especially during the full-time missionary program," she said. "We could be counseling like two groups a week, one group on one retreat and then one group on the next, and so, all of the missionaries learn to counsel during the full-time program and ... step into that in their gifts of being both a sister to people in the community or brother to people in the community and then almost like stepping into mothering and fathering six-nine kids a

week.

"I'm like standing with these kids, and when I hear lies that they're speaking, I'm not going to tolerate it, or even just in simple things, too, like when I hear gossip, I'm not going to tolerate that. I'm going to like show them what it looks like to live virtue and to live a heart that's centered on the Lord."

While the missionaries counsel new children each week during camp and retreats, Cronin said, spending a year with the same children in a parish youth group on Sundays is great for living out the discipleship pillar of the missionary program.

"We get new kids twice a week so there's kids in and out constantly, but being able to actually walk with kids throughout the year at a youth group is

really awesome," she said. "You really step into discipleship of kids and learning how to give talks."

Serving the children requires a complete gift of self, Oberley said, and it challenges young men and women to answer the call to love as Jesus Christ did.

"Knowing that our vocation is to love is so simple because we do get to meet and encounter so many different kids, so it's learning to love and to be that self-gift and to give everything without holding back. ... It's learning how to love more fully and all with your heart.

"When I was a camper, I didn't want anything to be held back from me; I wanted this powerful encounter. So then, to be on the opposite end of that, it's like, 'How can I give everything for every kid?'"

Seventeenth Sunday in Ordinary Time Year A

Pray for wisdom to find truth

1 Kings 3:5, 7-12
Psalm 119:57, 72, 76-77, 127-128,
129-130
Romans 8:28-30
Matthew 13:44-52

SCRIPTURE READINGS

Father Timothy Hayes

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



What is the true longing of your heart? Solomon received an invitation to ask from the Lord whatever he wished. He spoke from the depths of his heart: "Give your servant, therefore, an understanding heart to judge your people and to distinguish right from wrong."

The literal meaning of Solomon's request was for a "listening heart." He was asking for the capacity to make a choice pleasing to God. Solomon's father, David, was a man after God's own heart. Solomon wanted to follow the path of wisdom that his father had walked. God granted his request and gave him success in earthly treasures as well.

We are living in a time of great change and turmoil. What is happening around us is too much to take in. The voices that offer advice are contradictory, and every suggestion made includes a "spin" that has little or nothing to do with truth.

We would do well to ask for wisdom as Solomon did. May God give us a heart that is truly open to receive what He offers. May we learn to silence the din of voices that do not lead us to a right relationship with God and with the truth. May we discover how to listen deeply, to seek the real meaning of things and to make choices that will lead us to where our heart truly desires to go.

The antiphon of the responsorial psalm invites us to affirm that we love God's commands. At first hearing, this might seem to be contrary to our own interests. *Transfiguration of the Lord Year A*

The world often tells us that we must not allow something outside of ourselves to dictate to us what we will be.

However, rightly understood, God's "commands" are His invitation to become who we are created to be. By loving God's commands and striving to put His Word into practice in our lives, we are more likely to reach our true heart's desire than if we always follow our own whims or listen to the cacophony around us that points to paths that lead to nowhere.

When we say – and mean – "Lord, I love your commands," we express our willingness to follow the Lord's guidance on our journey. We receive the capacity to make clear judgments and to discern right from wrong and "better" over merely "good."

God intends something greater for us than we can imagine. Cooperating with His commands, we find our way in a confusing world. "Lord, I love your commands. Wonderful are your decrees; therefore I observe them. The revelation of your words sheds light, giving understanding to the simple."

We operate in wisdom when we love the commands of the Lord.

Paul presents a hopeful vision. This perspective can be useful to us all as we move forward with the changes that have occurred recently and that are no doubt going to continue as we chart our way.

"Brothers and sisters: We know that all things work for good for those who love

bor, in the presence of his disciples, Peter, James and John. Moses and Elijah, representing the law and the prophets, enter the scene, reminding all present that Jesus is the fulfillment of all that was promised.

They converse with Jesus. Matthew does not tell us the content of the discussion, but Luke's account indicates that they were speaking about Jesus' "exodus" or his "departure." That is, they were speaking of the Paschal Mystery, the truth that Jesus would suffer, die and rise from the dead.

The Transfiguration is a glimpse of the glory that Jesus would merit for us through this journey through suffering and death to new life.

In context, the Transfiguration was for the disciples who were present an experience of hope. It would sustain them through their journey with Jesus in Jerusalem. They were told not to speak about it until the Resurrection happened, the central mystery that we still contemplate.

When most human beings consider the promise of life after death, they tend to think

THE WEEKDAY BIBLE READINGS

7/31-8/5
MONDAY
Exodus 32:15-24,30-34
Psalm 106:19-23
Matthew 13:31-35

TUESDAY
Exodus 33:7-11;34:5b-9,28
Psalm 103:6-13
Matthew 13:36-43

WEDNESDAY
Exodus 34:29-35
Psalm 99:5-7,9
Matthew 13:44-46

THURSDAY
Exodus 40:16-21,34-38
Psalm 84:3-6a,8a,11
Matthew 13:47-53

FRIDAY
Leviticus 23:1,4-11,15-16,27,34b-37
Psalm 81:3-6,10-11
Matthew 13:54-58

SATURDAY
Leviticus 25:1,8-17
Psalm 67:2-3,5,7-8
Matthew 14:1-12

8/7-8/12
MONDAY
Numbers 11:4b-15
Psalm 81:12-17
Matthew 14:13-21

TUESDAY
Numbers 12:1-13
Psalm 51:3-7,12-13
Matthew 14:22-36 or
Matthew 15:1-2,10-14

WEDNESDAY
Numbers 13:1-2,25-14:1,6-29a,34-35
Psalm 106:6-7,13-14,21-23

Matthew 15:21-28

THURSDAY
2 Corinthians 9:6-10
Psalm 112:1-2,5-9
John 12:24-26

FRIDAY
Deuteronomy 4:32-40
Psalm 77:12-16,21
Matthew 16:24-28

SATURDAY
Deuteronomy 6:4-13
Psalm 18:2-4,47,51
Matthew 17:14-20

DIOCESAN WEEKLY RADIO AND TELEVISION

Mass Schedule: Weeks of July 30 and Aug. 6, 2023

SUNDAY MASS

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

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

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

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

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

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

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

DAILY MASS

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

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

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

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

God, who are called according to his purpose. For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the first-born among many brothers and sisters. And those he predestined he also called; and those he called he also justified; and those he justified he also glorified."

We are known. We are destined from above to be conformed to Christ. We have

been called. We have been given a capacity for real relationship with God Himself, and we are given the hope of glory. There is a flow that happens when we choose the path of wisdom.

Have you discovered your own treasure, the pearl of great price hidden in the field of your own life? Do you listen with a heart ready to understand God's ways? Do you pray for a "listening heart"?

Faithful can have hope in promise of glory

Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Matthew 17:1-9

One of the greatest "scandals" of Christian thought is the idea that our flesh is destined to be glorified. We all experience the corruption and decay that are part of the world as we know it. Yet, Christianity affirms that human nature itself will taste God's own glory.

We are saved, not as disembodied spirits, but rather as whole human persons, body, mind and spirit. Jesus Christ took our human nature fully to Himself, and it is in our human nature that the salvation He won for us will be experienced in its fullness.

The Transfiguration, which Pope St. John Paul II added to the rosary as the fourth Mystery of Light (in the Luminous Mysteries), offers us the opportunity to contemplate what God has in store for humanity.

In the Gospels, it is presented as an experience of Jesus' prayer on Mount Ta-

bor, in the presence of his disciples, Peter, James and John. Moses and Elijah, representing the law and the prophets, enter the scene, reminding all present that Jesus is the fulfillment of all that was promised.

They converse with Jesus. Matthew does not tell us the content of the discussion, but Luke's account indicates that they were speaking about Jesus' "exodus" or his "departure." That is, they were speaking of the Paschal Mystery, the truth that Jesus would suffer, die and rise from the dead.

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When most human beings consider the promise of life after death, they tend to think

in a way that is either too much attached to the material world or too little connected with it. The Transfiguration points to a share in the Resurrection that involves, not a complete separation from this world, but neither a simple continuation of it.

A transformation is to take place. The glorification of human nature happens through Christ Himself. It is a share in His divinity in our human nature made capable of living divine life. The Father testifies to the worthiness of the Incarnate Son and calls for us to attend to Him: "This is my beloved Son, with whom I am well pleased; listen to him."

The second letter of Peter underscores the reality and depth of this experience. "We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty.

"For he received honor and glory from God the Father when that unique declaration came to him from the majestic glory, 'This is my Son, my beloved, with whom I am well pleased.' We ourselves heard this

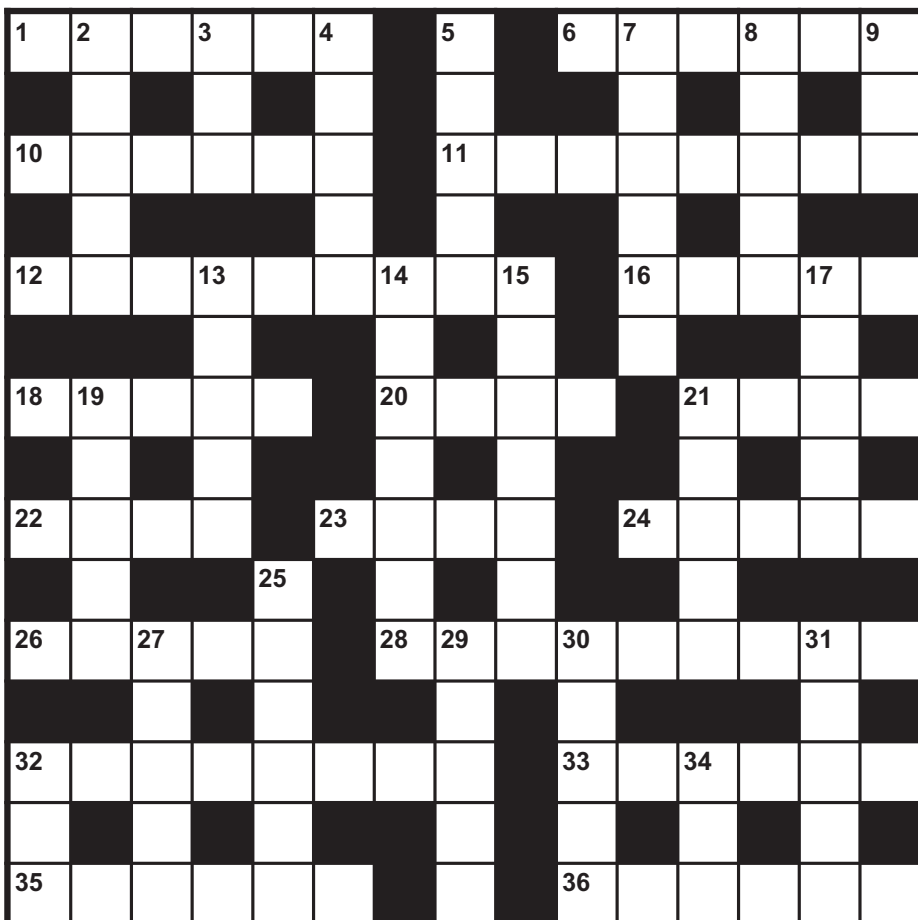
voice come from heaven while we were with him on the holy mountain."

The Catholic faith opens us to truth in a way that is unique. Believing it, we enter into the reality it reveals to us. In the midst of a world of change and uncertainty, we can respond with confidence because we have the testimony of eyewitnesses to the glory promised.

The letter of Peter continues: "Moreover, we possess the prophetic message that is altogether reliable. You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts."

The Transfiguration presents us with a vision of hope. We have the strength to endure whatever might happen in this world because we have been assured that we have a place in the next. God the Father has spoken of His pleasure in His Son, the Word made flesh. He calls us to listen to Jesus and to attend to His teaching. As we look at the Transfigured Lord, we see the hope of glory. Let us keep our eyes fixed on Him.

CATHOLIC CROSSWORD



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ACROSS

- 1 There were 12 in Israel
- 6 Paul went here when he left Damascus
- 10 Death place of Saul
- 11 "O come, O come ___"
- 12 Pertaining to Heaven
- 16 "Where were you when I founded the ___?" (Job 38:4)
- 18 Catholic newsman Matthews
- 20 "...now and at the ___ of our death. Amen"
- 21 He was an original
- 22 Type of angel that Michael is
- 23 Catholic actor Frawley's famous TV role
- 24 Church instrument, sometimes
- 26 Where you might find a monk
- 28 The New or The Old
- 32 ___ being
- 33 Advent foliage
- 35 Dorothy Day's "Catholic ___"
- 36 "...where Lazarus was, whom Jesus had ___" (Jn 12:1)

DOWN

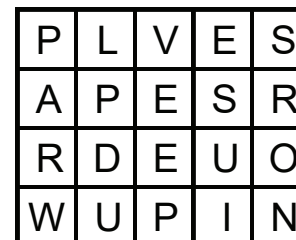
- 2 "And I will ___ you up on eagle's wings"
- 3 Catholic TV sitcom actor Newhart
- 4 Commandment word
- 5 A queen from this country came to hear Solomon speak
- 7 Lector
- 8 Canadian priest in the Hockey Hall of Fame
- 9 Saints celebrated November 1
- 13 Sainly convert executed in Auschwitz
- 14 "...for they shall ___ the earth." (Mt 5:5)
- 15 Site of Marian apparition
- 17 Papal crown
- 19 AKA Sinai
- 21 Husband of Sarai
- 25 Simon was from here
- 27 British Prime Minister who converted in 2007
- 29 The Hebrews fled from here
- 30 Babel edifice
- 31 "Cheer, cheer for old ___"
- 32 "___ Great Thou Art"
- 34 An Old Testament high priest

Words of Wisdom

by Pat Battaglia, aka Dr. Fun

Draw a path from letter to letter to spell the words given in capital letters that completes the wisdom statement. Move one square at a time, up, down, right, left or diagonally until all letters are used once. Ignore any black squares.

We are overdressed when we are ...



WRAPPED UP IN OURSELVES

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ALLENWORTH, Elizabeth (Toth), 90, July 10
Sacred Heart Church, New Philadelphia

DORIAN, Charles P., 98, July 16
St. Brendan Church, Hilliard

ERAMO, Nicolina C. (Masdea), 87, July 13
Christ the King Church, Columbus

HENNESSEY, Marjorie S. (Sheeran), 100, July 13
St. Rose of Lima Church, New Lexington

HILLIS, James A., 82, July 7
St. Nicholas Church, Zanesville

KANAKKANATT, Anthony T., 88, June 30
St. Timothy Church, Columbus

PANDORA, Elizabeth, 71, July 10
St. Andrew Church, Columbus

PURPURA, Creta E. (Santo), 84, July 14
Our Mother of Sorrows Chapel, Columbus

RIEDER, James L., 87, June 27
St. Joan of Arc Church, Powell

ROTHERMICH, Patricia E. (Blackburn), 80, June 22
Our Mother of Sorrows Chapel, Columbus

RUSSELL, Mary P. "Patty" (Shea), 81, July 13
St. Patrick Church, Columbus

SCHAEFER, Donald E., 84, July 12
St. Mary, Mother of God Church, Columbus

SOLLER, Robert E., 93, July 18
Our Lady of Lourdes Church, Marysville

WALKER, Elaine K., 72, July 8
St. Andrew Church, Columbus

WEST, Paula Elizabeth, 80, July 6
St. John Church, Logan

WHITE, Marilyn J. (Hayhurst), 92, July 4
St. Matthias Church, Columbus

Sister Patricia Mitchell, OSF

Funeral Mass for Sister Patricia Mitchell, OSF, 90, a member of the Sisters of St. Francis of Mary Immaculate of Joliet, Illinois for 69 years, who died Tuesday, July 18, was celebrated Wednesday, July 26 at Joliet St. John the Baptist Church. Burial was at Resurrection Cemetery, Romeoville, Illinois.

She was born on January 11, 1933, to the late James and Frances (High) Mitchell and graduated from Columbus Immaculate Conception School and Columbus St. Mary of the Springs Academy.

She received a Bachelor of Arts degree in education from the College of St. Francis in Joliet in 1961, a Master of Arts degree in education from Ohio State University in 1969, and a Master of Science degree in 1986 and a certificate in pastoral counseling from Loyola College in Baltimore, Maryland. She was a member of the American Counseling

Association, the National Board of Certified Counselors and the 1-800 Therapy Network.

Sister Patricia, who was known as Sister Mary Rene before sisters were permitted to use their birth names, began her ministry as an elementary school teacher in Ohio, Illinois and Florida, then taught French in high schools in Illinois and Ohio. She was a clinical pastoral educator at Riverside Methodist Hospital in Columbus in 1971.

She also served as pastoral associate at parishes in Maryland and Ohio and held positions at the Emmaus Counseling Center in Silver Spring, Maryland; the Marian Home of Prayer in Washington, D.C. and her congregation's Our Lady of the Angels Retirement Home in Joliet.

She is survived by a sister, Jane (Mitchell) DiSabato and nieces and nephews.

Sister Mary Carolina "Lina" Hess, SNDdeN

Funeral Mass for Sister Mary Carolina "Lina" Hess, SNDdeN, 92, who died Tuesday, July 4, was celebrated at Mount Notre Dame Chapel, Reading, Ohio. Burial was at the sisters' cemetery in Reading.

She was born on Aug. 9, 1930 in Athens to the late John and Mary (Whitcomb) Hess and became a Catholic in 1944.

She was a graduate of Athens High School and received a Bachelor of Arts degree in English from St. Mary of the Springs College (now Ohio Dominican University) in 1951, a Master of Arts degree in English from the University of Detroit in 1965 and a Master of Library Science degree from Kent State University in 1973.

She entered the congregation of the Sisters of Notre Dame de Namur on Sept. 7, 1951 and made her first profession of vows on Aug. 13, 1954, taking the name Sister Margaret Ann, and her final profession on the same date in 1959.

In the Diocese of Columbus, she was a teacher at Columbus St. Joseph Academy from 1958 to 1963 and 1970 to 1976. She

also taught at schools in Dayton, Hamilton and Cincinnati.

She served the diocese in a variety of roles from 1976 to 2001, except for three years when she cared for her mother in Athens. She was a Catholic Times staff writer from 1993 to 1996. Her other assignments, all in Columbus, included communications director for the Catholic Conference of Ohio, secretary at the Columbus Montessori Center, media director at Notre Dame Elementary School, library media specialist at St. Joseph Montessori School, librarian at St. Francis DeSales High School, sales secretary at Diocesan Publications, volunteer receptionist at Grant Medical Center, proofreader at Ohio Unit Publications and English as a Second Language conversation partner at Columbus State Community College.

She entered community service at the Mount Notre Dame Health Center in 2002 and was in a ministry of prayer there from 2010 until her death.

Father Clarence E. Williams Jr., CPPS

Funeral Masses for Father Clarence E. Williams, Jr., CPPS, 73, pastor of Columbus St. James the Less Church from 2012 to 2018, who died Saturday, July 8 at the Jennings Nursing Home in Garfield Heights, were celebrated Monday, July 17 at the St. Charles Center in Carthage, Ohio and Tuesday, July 18 at Cleveland St. Adalbert Church. A memorial Mass was celebrated Monday, July 24 at St. James the Less Church. Burial was at Calvary Cemetery, Cleveland.

He was born on May 10, 1950 in Tuscaloosa, Alabama to Clarence and Lula Belle (Woods) Williams. Raised in Cleveland, he entered the congregation of the Missionaries of the Most Precious Blood in 1965 at Brunnerdale, the missionaries' former high school seminary near Canton. He was ordained in Cleveland on Oct. 28, 1978.

After his ordination, he entered parish ministry at Detroit St. Anthony Church, first as an assistant, then as pastor. In 1995, he was assigned to the Archbishop Lyke International Center in Detroit. He also served as director of African American ministries for the Archdiocese of Detroit. He ministered in the Detroit

area for more than 25 years.

In 1998, he received a doctoral degree in global education and cultural communication from the Union Institute and University in Cincinnati. He wrote three books and many articles and gave presentations throughout the nation on the theme of racial sobriety, a term with which he described his process for dealing with racism as a social illness, with a treatment program to help individuals and groups overcome racism. He received several national awards for his work.

In 2007, he became director of racial equality and diversity for Catholic Charities USA in Washington. He also continued in parish work, serving from 2010 to 2012 at Holy Innocents-St. Barnabas Church in Roseville, Michigan, then at St. James the Less Church. He was in ill health for the last several years of his life.

He was preceded in death by his mother. Survivors include his father; brothers, Thomas, Charles (Donna), Willie (Mercedes) and Carl (Cheryl); and many nieces and nephews.

Dr. John "Jack" G. O'Handley

Funeral Mass for Dr. John "Jack" G. O'Handley, 82, who died Monday, July 10, was celebrated Monday, July 17 at Columbus St. Andrew Church. Burial was at St. Joseph Cemetery.

Dr. O'Handley came to Columbus in 1995 and directed Mount Carmel Health's street medicine program for more than 25 years. He also practiced family medicine and taught medical students in the city.

He was the son of U.S. Navy Capt. Jack O'Handley and his wife, Marie, and lived in several places around the world where his father was stationed. He entered the Trappist monastery in Gethsemani, Kentucky at age 18 and after six years there discerned a call to become a physician.

He completed his pre-med studies

at St. Louis University and his medical education at the University of Missouri college of medicine. His residency in family medicine followed at St. John's Mercy Medical Center in St. Louis. He then moved to Lancaster, where he was in private practice for 14 years. He began his teaching career in 1989 at Bethesda Hospital in Cincinnati, staying there for six years.

He was preceded in death by his parents and a brother, Bob. Survivors include his wife, Hannah (Ryan); sons, John and Brendan; daughters, Kate (Bernie) Kilcullen and Amy; brother, Tom (Jayne); sisters, Betty (Pat) Amer and Jan (Mauro) Mackell; and nine grandchildren.

Betty J. "Jean" Hooper

A funeral service for Betty J. "Jean" Hooper, 86, who died Wednesday, July 12, was conducted Tuesday, July 18 at the Bryan & Hardwick Funeral Home in Zanesville by Father Martin Ralko, pastor of Dresden St. Ann and Mattingly Settlement St. Mary churches and former pastor of Zanesville St. Nicholas Church.

She was born on May 14, 1937 in Dayton to John and Frances (Reese) Lawyer.

She was a graduate of Zanesville Bishop Rosecrans High School and worked

in the offices of Zanesville St. Nicholas School and the Zanesville city schools. She also was a volunteer at Good Samaritan Hospital in Zanesville.

She was preceded in death by her parents; husband, James; children, Terry, Steve and Keith; and siblings Jim Lawyer and Rita (Lee) Kraft.

Survivors include sons, Doug and Mark (Valerie); daughter, Kim (Tim) Bishop; three grandsons, two granddaughters and five great-grandchildren.

Linda Cain

The Rite of Christian Burial for Linda Cain, 73, who died Saturday, July 8 and was the wife of Deacon Albert Cain, was celebrated Thursday, July 13 at the Brucker and Kishler Funeral Home in Newark. Burial was at St. Joseph Cemetery, Columbus.

She was born on Sept. 29, 1949 in Newark to the late William and Lila (Kelly)

Wright. She also was preceded in death by a sister, Leslie.

Survivors include Deacon Cain, her husband of 56 years, who served at Heath St. Leonard and Dresden St. Ann churches from 1991 until his retirement in 2006; a daughter, Cheryl; two grandchildren and two great-grandchildren.

Patricia M. Billingsley

A private funeral service was held for Patricia M. Billingsley, 74, who died Monday, June 19.

She was born on Sept. 26, 1948 to Lawrence and Miriam (Willoughby) Kienle Jr. She graduated from Grove City High School in 1966, attended Ohio Dominican College and graduated from Ohio State University.

She was a teacher at Worthington St. Michael School, managed several restaurants in Columbus and retired from the Franklin County Job and Family Services

Office.

She was preceded in death by her parents, and brothers James and Lawrence III. Survivors include a son, Michael (Kari); daughters, Barbra Ann (Tom) Galbraith and Amy (Matt) Svetlick; brother, Pete (Cindy Long); sisters, Mary Ann (Bill) Graue, Angela (Rex) Smith, Cindy (David) Sheets and Jane (Dean Bramlet); three grandsons; four granddaughters; a great-grandson and three great-granddaughters.

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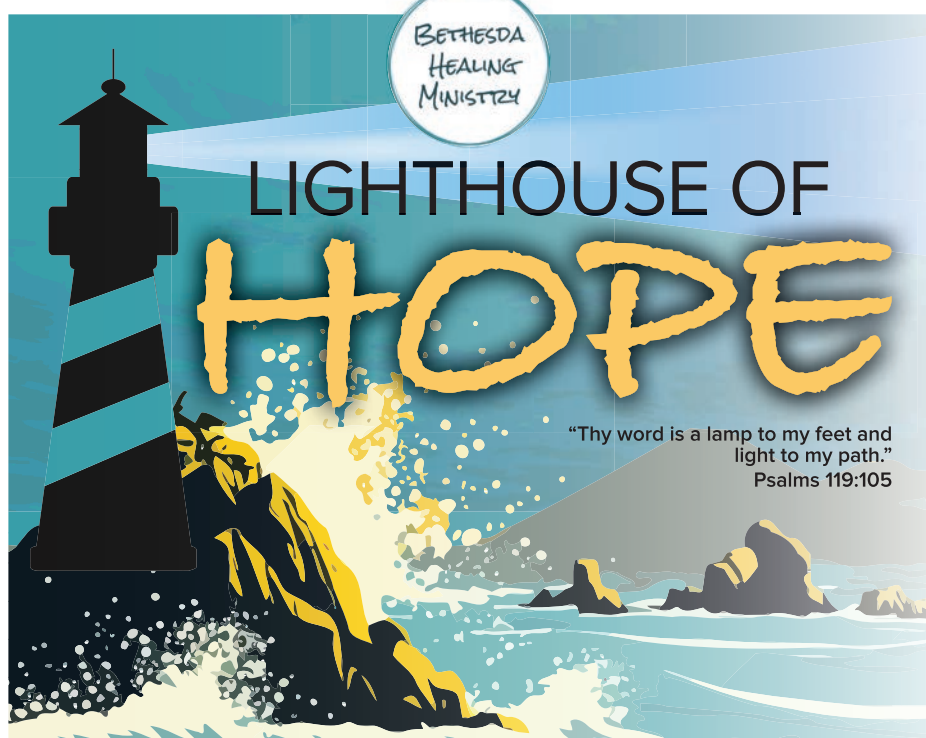
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TOTUS TUUS, continued from Page 12

done before,” he said. “It’s a foreign experience with new people. When I put myself in a new place with new people, God always shows me something new about myself.

“He has definitely solidified my pursuit of the priesthood but has also shown me the beauty of the family. The opportunity to serve these families in the parish is one that has and will impact my vocation toward whatever form the Lord wishes me to serve His people in the future.”

In addition to daily Mass and receiving the sacrament of reconciliation, the Totus Tuus program includes large-group, small-group and classroom sessions. The morning program, Father O’Connor said, has four class periods each day.

“The first class is always learning about a mystery of the rosary, so each year they learn about a different set of mysteries of the rosary,” he said. “This year, they’re learning about the sorrowful mysteries, and then the rest of the class periods are broken up into a six-year rotating curriculum.”

The six topics covered in the Totus Tuus curriculum include salvation history, the Creed, the sacraments, the 10 Commandments, the virtues and prayer. This summer, class periods focused on salvation history.

“Through this immersive encounter,

we missionaries strive to show the kids that the life of faith is about total surrender to Christ; it is a joyful and difficult path,” Boyden said. “We teach them, as our meditations on the sorrowful mysteries this year indicate, that Mary can lead us to Christ, Who walks with us through the joys and pains.”

“What I think is wonderful about this program is that it’s very Marian,” said Meliza Saucedo, a parishioner at Columbus St. Stephen the Martyr Church and a graduate of Ohio Dominican University, who served as a Totus Tuus missionary this summer.

“The fact that we’ve shared with the children how to pray the rosary, I think can definitely be the start of loving her,” Saucedo said of the Blessed Virgin Mary. “Through the rosary, we can see the children open up their hearts and be open to what we want to share with them that week.”

For adolescents in grades seven-12, the evening program includes games, small-group sessions, snacks and a witness, or testimonies, from the missionaries, as well as night prayer or a Holy Hour.

“It gives me joy and hope to see the kids’ excitement in learning about and encountering Christ through fun classes, activities and opportunities for the sacraments,” Boyden said. “I’ve done

youth ministry at summer camps before, but there is something so real about outreach in the parish that encourages my discernment for the diocesan priesthood.”

Boyden recognized how the program made a difference in the way children approached the sacraments and had a “renewed confidence to live a Christian life.”

“They learn so much in the classes, but what I see as most fruitful is in their preparation for confession and the (Holy) Sacrifice of the Mass,” he said. “It is also helpful for them to see us young men and women striving and that it’s not impossible to be a better Christian every day.”

While they are on mission, Father O’Connor said, Totus Tuus missionaries also commit to a communal prayer life.

“Every day, the missionaries are praying morning prayer, evening prayer, a rosary and the Divine Mercy Chaplet together,” he said. “Their prayer is as important as putting on the program. They’re only as successful as their communal prayer life is together.”

Boyden agreed that having a strong communal prayer life is vital to the program.

“We’ve realized that when prayer is not our first priority, the whole witness we give to the kids isn’t a high priority either,” he said. “Communal prayer gives us all one lens in how we should see our mission for each day, and at the same time, helps us to be accountable for each other in how we ought to communicate with God often.”

Saucedo also recognized that the missionaries’ prayers made for a fruitful program.

“We as a team have prayed novenas, and I’d say that’s what also helped us,” she said. “If we want to give the best of ourselves, we also want to be spiritually enriched and prepared in prayer, so that we can share what we ourselves have learned.

“Because of those novenas, I’ve felt

that the Holy Spirit is really working when we’re brainstorming or coming up with activities or ideas, knowing that it’s really the Holy Spirit Who is working through us.”

During her week at St. Cecilia parish, which has a Hispanic ministry and strong Latino population, Saucedo, who is of Hispanic descent, spoke with Spanish-speaking families in their native language.

“I think it’s so cool to be able to share the faith in both English and Spanish,” she said. “How will we be able to sustain the needs and meet the people where they’re at if the language is causing division?”

“Being able to translate for the parents or ... students in my class who were bilingual, to get their attention, I spoke to them in Spanish, ... and they were able to build trust with that and the parents, too.”

Each week, the missionaries lived with a host family from the parish they served.

“The two girls go to one family and the two boys go to another family, ideally, and then they go to different families for host dinners every night, so they’re really on mission everywhere they’re going, sharing their stories,” Christy said.

“One of the things they practice in training is to gather their thoughts on their witness talk, and then they share that both with the teens and then also with the families.”

Sharing a witness talk, Saucedo said, helps students and families relate to the missionaries and know they are not alone in their struggles or in their faith journey. The missionaries can also share what prayers or sacraments helped them get through a difficult time.

Serving as a Totus Tuus missionary is an experience of “self-abandonment, being able to abandon what my desires were so the other person is happy, and sacrifice for sure,” she said. “I think that was the key word this summer – sacrifice – and love in everything.”



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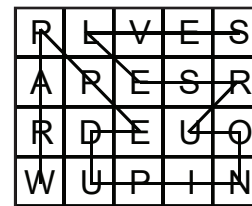


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CANTON, *continued from Page 11*

pray and offer intentions.

A July 7 Mass at St. Peter Church on the anniversary of Wise's death was celebrated by Bishop David Bonnar of the Diocese of Youngstown and included an update on her cause for beatification and canonization, which would be the next steps in the Church's examination of her life.

Dr. Valentina Culurgioni, the new postulator in Rome for Wise's cause who is in charge of overseeing the process, attended the Mass. She came from Italy to provide an update on the complicated procedure that requires verified miracles attributed to a candidate before he or she is declared venerable, blessed or a saint.

Wise was raised Protestant and converted to Catholicism during her 10-month stay at Mercy Hospital in Canton in the late 1930s to treat an open wound on her abdomen that would not heal. She developed a devotion to the rosary and to St. Therese while spending time with the sisters and priests who ministered there, and in 1939 she received the sacrament of confirmation in the hospital before being sent home to die.

As she lay suffering at home in bed, she was healed two months later in July 1939 after a visit from Jesus and St. Therese.

Over the next nine years, she reported 15 apparitions of Jesus and 20 of the Little Flower. From 1942 to 1944, she endured the stigmata, the wounds of the crucified Christ, on her hands and feet, and, in 1945, she began bleeding profusely from wounds on her forehead.

Her final reported visit from Christ came on June 28, 1948, 10 days before her death, when she said He told her that more people needed to pray the rosary daily.

The Rhoda Wise house is open Monday through Friday from 10 a.m. to 5 p.m. and on First Saturdays from 11 a.m. to 3 p.m. The grotto is open daily from 8 a.m. to dusk. More information is available at <https://rhodawise.com>.

The Mother Angelica Museum and chapel and the St. Raphael Books and Gifts store are open from 10 a.m. to 4 p.m. Monday through Friday and 10 a.m. to 2 p.m. Saturday. Visit www.motherangelicamuseum.com for additional details.

Sancta Clara Monastery offers daily Mass, including Sundays, at 9 a.m. The chapel is open to the public for private Adoration of the Blessed Sacrament each day from 7:15 a.m. to 5:30 p.m. The website is www.poorclares.org.



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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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