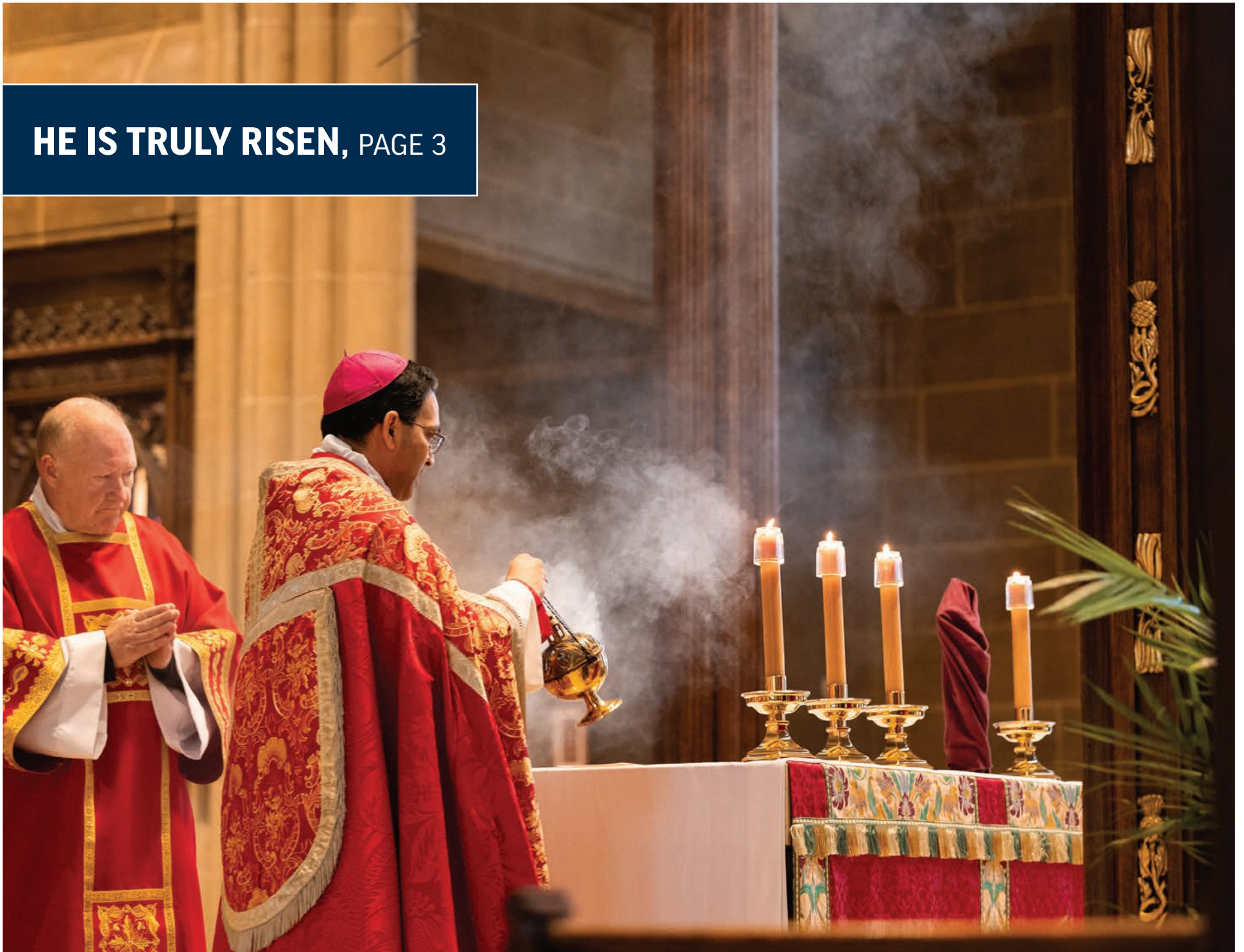


The CATHOLIC TIMES

THE DIOCESE OF COLUMBUS' INFORMATION SOURCE

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MITER SOCIETY

The annual Miter Society Dinner was held at Columbus St. Charles Preparatory School and featured talks by an Ohio State University student, a Catholic convert through prison ministry and Bishop Earl Fernandes, Page 13



MISSIONARY SPIRIT

Priests, religious and lay persons met in April at Columbus St. Catharine Church to discuss and share their work in the diocese ministering to a growing number of parish ethnic communities, Page 4

Diocesan priest named monsignor

Father Mark Hammond, a priest in the diocese since 1989, has been named a monsignor by Pope Francis, Bishop Earl Fernandes announced this week.

Bishop Fernandes shared the news of the pontifical honor after the Chrism Mass celebrated at Westerville St. Paul the Apostle Church on Tuesday, April 15.

The monsignor designation is an honor from the Holy Father recognizing long and dedicated service to the Church and its people. The official ecclesiastical title is "chaplain of His Holiness."

The Vatican limited the title in 2014 to priests who have reached the age of 65 and for those who hold certain major offices in the Roman Curia or as a vicar general or chancellor in dioceses. There were previously three grades of monsignor until the Vatican's changes 11 years ago.

Hammond, 69, celebrated the 35th anniversary of his ordination last year. He serves as the pastor of the St. John the Baptist Parish that includes Mount Vernon St. Vincent de Paul and Danville St. Luke churches. He has been the pastor in Mount Vernon since 2006.

The Zanesville native's additional duties in the diocese include promoter of

justice; vicar forane for the Knox, Tuscarawas, Holmes and Coshocton Deanery; and service on the diocese's College of Consultors. He has also served as the diocese's episcopal vicar for spiritual life of priests and as member of the Tribunal and as diocesan liaison for health affairs.

His parish assignments have included pastor at Columbus St. Mary in the German Village area from 2000 to 2006 and associate pastor at Pickerington St. Elizabeth Ann Seton Parish from 1989 to 1995 and in residence at Columbus St. Andrew Church from 1995 to 2000.

Three priests have now been designated as monsignors since Bishop Fernandes arrived in the diocese in 2022. Msgr. Craig Eilerman, rector at Lancaster Basilica of St. Mary of the Assumption, received the honorary title in 2024 and retired Msgr. James Walter was presented with the honor in 2023.

In the diocese, other active or retired priests who have received the monsignor designation include Msgrs. John Cody, John Dreese, William Dunn, Paul Enke, Anthony Frecker, Joseph Hendricks, John Johnson, Frank Lane, Anthony Missimi and Stephan Moloney.

Diocesan seminarian to be ordained to diaconate in May

Cardinal Christophe Pierre, the Vatican's apostolic nuncio to the United States, will ordain diocesan seminarian Zachary Goodchild to the transitional diaconate during a Mass at 10 a.m. Saturday, May 3 at Worthington St. Michael the Archangel Church, 5750 N. High St.

The ordination Mass is open to anyone who would like to attend.

Goodchild, of Pickerington St. Elizabeth Ann Seton Parish, is currently studying at the Pontifical College Josephinum. After his ordination as deacon, he will spend a final year in studies before his anticipated ordination to the priesthood in 2026.

Cardinal Pierre, who serves as chancellor at the Josephinum, will also ordain Adrian Kyambadde and Wynand Ssenkusu of the Diocese of Lugazi, Uganda, and Godfrey Ssebiky of the Diocese of Kiyinda-Mityana, Uganda, to the transitional diaconate.

The three Ugandan seminarians are currently studying at the Josephinum and serving in the diocese. They are providing weekend assistance at the following diocesan parishes: Ssebiky at Dublin St. Brigid of Kildare; Ssenkusu at New Albany Church of the Resurrection; and Kyambadde at Granville St. Edward the Confessor.

Two weeks after the transitional diaconate ordination, Bishop Earl Fernandes will ordain Deacons Kevin Girardi, Joseph Rolwing and Samuel Severance to the priesthood. The three men are completing their studies at the Josephinum.

Individuals planning to attend either ordination are encouraged to RSVP to the diocesan Office of Vocations at 614-221-5565 or email Vocations@ColumbusCatholic.org. To learn more, visit www.ColumbusCatholic.org/Vocations.

Ohio's bishops meet with legislators, governor



Ohio's Catholic bishops met with Gov. Mike DeWine (second from right) and legislative leaders on Tuesday, April 1 in Columbus to discuss priorities for the 136th General Assembly. Topics included first-of-its-kind legislation to prohibit state-funded death in Ohio (HB 72 and SB 134), advocacy to retain Gov. DeWine's proposed Child Tax Credit, and help for mothers in need through supporting maternity homes in the state budget. The Catholic Conference of Ohio (CCO) reported that the bishops expressed gratitude for EdChoice scholarships and requested additional support to help chartered nonpublic schools serve students who are disadvantaged through family income and for students with special needs. In addition to Bishop Earl Fernandes, also in attendance were Bishops Daniel Thomas of Toledo, David Bonnar of Youngstown, Robert Pipta of the Byzantine Catholic Eparchy of Parma, Bohdan Danylo of the Ukrainian Eparchy of St. Josaphat and Edward Malesic of Cleveland. The CCO serves as the official voice of the Catholic Church in Ohio on matters of public policy. The state's bishops comprise its board of directors. *Photos courtesy Catholic Conference of Ohio*

Archbishop Casey installed in Cincinnati



Archbishop Robert Casey (center) was installed as the 11th bishop and the 10th metropolitan archbishop of Cincinnati on Thursday, April 3 at the Cathedral Basilica of St. Peter in Chains. Archbishop Casey, previously an auxiliary bishop in the Archdiocese of Chicago, succeeds retiring Archbishop Dennis Schnurr. Bishop Earl Fernandes (second from left), a priest in the Archdiocese of Cincinnati before being appointed in 2022 to lead the Diocese of Columbus, was one of more than 30 archbishops and bishops from around the United States in attendance. Others from Ohio included (from left) Bishop Edward Malesic of the Diocese of Cleveland, Bishop Michael Botean of the Romanian Catholic Eparchy of St. George in Canton, Bishop David Bonner of the Diocese of Youngstown, Archbishop Schnurr, Auxiliary Bishop Michael Woost of the Diocese of Cleveland, Diocese of Kalamazoo (Michigan) Bishop and Diocese of Steubenville apostolic administrator Edward Lohse, Bishop Bohdan Danylo of the Ukrainian Catholic Eparchy of Parma and Bishop Daniel Thomas of the Diocese of Toledo. *Photo courtesy Archdiocese of Cincinnati*



Front page photo

HE IS TRULY RISEN

Bishop Earl Fernandes celebrated a Palm Sunday Mass at St. Joseph Cathedral at the beginning of Holy Week, which continued with special liturgies culminating with the Resurrection of the Lord on Easter Sunday.

Photo courtesy William Keimig

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BISHOP EARL K. FERNANDES

The Lord has truly risen! Alleluia!

My brothers and sisters in Christ,

I want to wish you and your families a joyful and happy Easter. The Lord is risen! He is truly risen! Alleluia!

Today is the great culmination of the Church's liturgical year. We celebrate Christ's triumph over sin and death itself. It is particularly important to remember this during this Jubilee Year, recalling that we are "pilgrims of hope". We know that death has no more power over us, precisely because Christ has conquered sin and death. He is risen in the flesh. He rose again on the third day in accordance with the scriptures; therefore, we have certitude that the gates of heaven have been opened to us, that death has lost its power, that death has lost its sting. We hope not only for the resurrection of the flesh on the last day, but even now we hope for heaven itself and to see the glory of God, because Jesus has cast open the prison bars of death and has set us free through His sacrifice on the cross, through His death, His burial, His descent into hell, and His glorious resurrection.

In these days of Easter, the Church will be celebrating the Sacraments of



Initiation: Baptism, Confirmation, and the Eucharist. As I travel around the diocese confirming many young people, I speak to them about the need to witness to their faith. Having been sealed with the gift of the Holy Spirit, they must witness to their faith. Mary Magdalene was a witness to the resurrection. She knew that the Lord had risen. She went and told the apostles that the Lord is risen. Peter and John raced to the tomb, and there they saw the stone

rolled back, and the tomb was empty, with the burial linens neatly folded.

In the fifth week of Lent, we heard of the raising of Lazarus. Lazarus came forth from the tomb, but he would have to die again. The stone had to be rolled back. The dead man came back to life still wrapped in the burial bands of death. With the account of the Resurrection of Jesus, the stone is rolled away again, but this time there is no body. The body is not there, for the Lord has risen. Unlike Lazarus, who came back bound in the bandages of death, in the case of the Lord's Resurrection, the death mask is folded up like a napkin, because the Lord had truly risen.

Returning to John's account of the Resurrection, Peter and John ran to the tomb to see what had happened, what had transpired. John was younger. He got there first. He paused in deference to Peter. John represents the contemplative dimension of the Church. He sees, and he believes. This is a reminder to us to stop and to contemplate what God has done for us. Peter also ran to the tomb, but he entered into it. He is a man of action. Peter and John, these two great apostles, would also announce

the Resurrection and bear witness to it.

Others like the disciples, like those on the road to Emmaus on the evening of the resurrection, would have their hearts burning deeply within them as the Risen Lord drew near and explained the Scriptures to them. They would come to know the Risen Lord in the breaking of the bread. They would come back and tell others, saying that He has appeared to Simon. They testify that the Lord had been truly raised from the dead. He is not dead. He is Risen. He is alive.

As Catholics, as the Church, as a People of Life, we are called to bear witness to the God of Life and to the promise of eternal life which He offers. We not only care for and nurture life, but we testify to the abundance of life that has come to us in Christ Jesus, our Crucified and Risen Lord.

The Lord is risen! He is truly risen! Alleluia! Happy Easter!

Most Rev. Earl K. Fernandes
Bishop of Columbus

From all of us at
THE CATHOLIC TIMES
and the
DIOCESAN OFFICE OF
COMMUNICATIONS!

Jason, Andrew,
Doug, Kaitlyn, Hannah,
Jess, William,
and
all of our contributors

The Resurrection of the Lord
APRIL 20
Check individual parishes for schedule of
Holy Day Mass times

Multicultural priests, leaders share update about their ministry

By Hannah Heil
Catholic Times Reporter

Missionary priests and lay leaders in the diocese gathered for a breakfast with Bishop Earl Fernandes on April 4 at Columbus St. Catharine of Siena Church to discuss the current state of ethnic communities in the diocese and best practices moving forward.

Father Tesfaye Petros Botachew, director of the diocesan Office for Multicultural Ministry and a priest of the Apostolic Vicariate of Gambella in Ethiopia, led the morning gathering.

The breakfast gave missionary priests, who come to the diocese from various continents, an opportunity to understand the bishop's vision for the diocese's multicultural ministry office, discuss strengths and challenges, and get to know each other better while working to serve the faithful more effectively.

Father Petros emphasized that the diocese's Office for Multicultural Ministry is dedicated to helping communities integrate into parish life. He meets regularly with ethnic chaplains, lay leaders and parishioners to understand the strengths, challenges and needs of the communities.

A growing number of ethnic communities have settled in the diocese. African communities present include natives of western countries Cameroon, Congo, Ghana, Nigeria and Togo; and natives of Swahili-speaking East African countries Kenya, Rwanda and Tanzania. Asian communities include Filipinos, Indians, Koreans and Vietnamese. Brazilian and Haitian communities are present as well.

Five Eastern Catholic churches, each with its own bishop, are also present in the diocese: Melkite; Eritrean; Byzantine, or Greek, Ruthenian; Maronite; and Syro-Malabar.

The Catholic population in the diocese has nearly doubled, Bishop Fernandes shared in his remarks during breakfast. He attributed part of the growth to migration.

He also noted that, since his installation as bishop, 16 diocesan parishes have closed. He said the number would be higher if not for the missionary priests' service.

The bishop commended missionary priests for leaving their comfort zones to come and preach the Gospel in the diocese. He noted the importance of the international priests' presence.

"You are a strong force for unity in the diocese," he said. "We have an essential mission to proclaim Jesus Christ, crucified and risen from the dead, as Savior of the world, and that God has come in His beloved Son to save all peoples and to bring all nations under His gentle rule – and you help me in the mission."

Bishop Fernandes emphasized a need to integrate ethnic communities in par-



Bishop Earl Fernandes addresses priests and laity attending a meeting at Columbus St. Catharine Church on multicultural ministry in the diocese. Photos courtesy William Keimig

ishes. He said each has much to offer, particularly a great love of God and spirit of gratitude, love for the family, and a lively sense of faith and devotion.

Father Petros added that he witnesses a sense of life in the various ethnic communities. Each enriches the Church's liturgies, traditions and celebrations. He recognized vibrant worship and devotion as ways the communities can contribute to the diocese's spiritual vitality.

There can also be challenges. Father Petros noted language barriers, misunderstandings of division among communities and struggles integrating into the wider Church.

"Some of our communities don't want to mix themselves with the other. That doesn't lead us anywhere," he said. "I think it's good, or advisable, to integrate as much as you can."

Father Petros encouraged being welcoming and open to all cultures, participating in multicultural events and celebrations, and learning from other's experiences and traditions. He suggested increasing awareness within parishes and organizing multicultural liturgical celebrations. He also noted the importance of investing in formation for youth and young adult ministers, who, he said, are the future of the Church.

Clergy and lay leaders were given time during the gathering to share their strengths and challenges and learn from each other. A representative from each community spoke.

Andrea Pannell, diversity director at Columbus St. Josephine Bakhita Parish, encouraged increasing opportunities for involvement in parishes.

Several diocesan parishes sponsor Ethnic Masses on specific Sundays each month.

"Members of the ethnic community should be given options and opportunities to be involved in their ethnic community, the sponsoring parish of their ethnic community and in their home parish," Pannell said. "We understand that a lot of those who are attending what we consider 'ethnic community

Masses' also have a home parish, and they also have the sponsoring parish – that is the greater parish that they're hosting in – so they really are trying to navigate between three communities of-tentimes."

St. Josephine Bakhita offers a "cultural exchange Mass" a few times a year, she shared. An ethnic community and its chaplain or pastor are invited to come and celebrate the liturgy during the parish's most-attended Mass time. The Mass is celebrated in the community's native language.

"It gives us an opportunity to really experience and encounter Christ together," Pannell said.

Bonita Kalinga, who serves as the Kenyan ethnic coordinator at St. Josephine Bakhita, spoke on behalf of the East African Swahili Catholic community.

They are referred to at the parish by a saint's name. The Tanzanian community is known as "St. Martin de Porres," the Kenyan community is named "St. Josephine Bakhita," and the Congolese, Burundian and Rwandan communities are known as "St. Michael the Archangel."

"We have all varying dialects, and then we have also cultural differences as much as we speak the same language," Kalinga said. "We come from different countries. However, we also have different ethnicities within these different countries. So, you can imagine, we're a melting pot within a melting pot."

She noted the importance of integrating ethnic communities in parishes. Otherwise, many individuals could leave the Church to find belonging elsewhere, such as at ethnic Protestant churches.

"A lot of people from our countries have been swallowed into these Protestant churches because they're seeking a sense of belonging, and it's been quite a challenge," she shared. "Most of our members that have joined in, some of them actually came from that. It's difficult to pull someone who's already established roots into there, but we're working on that."

An ethnic Mass for East African com-



Father Tesfaye Petros Botachew, director of the diocesan Office for Multicultural Ministry and a priest of the Apostolic Vicariate of Gambella in Ethiopia, leads the morning gathering for missionary priests and lay leaders on April 4 at Columbus St. Catharine Church.

munities is held the first Sunday of the month at Columbus St. Elizabeth Church, part of St. Josephine Bakhita Parish. The communities alternate every month.

The parish also offers Mass for the Congolese on the first Sunday of the month, for Filipinos on first Saturdays and for Haitians the second through fourth Sunday of the month at the parish church. Ethnic Masses for the Brazilian community are held every Sunday and for the Nigerian community on first and third Sundays at the parish's Columbus St. Matthias Chapel.

The Kenyan community gathers once a month after Mass. A family volunteers to host. Members read the Gospel for that Sunday, reflect on the passage together and share East African tea and donuts popular in the region. Kalinga said it is an opportunity to bond and welcome new members, so they feel "at home."

The ethnic communities are also involved the wider parish.

"We try to volunteer as much as we can so that we integrate ourselves into the church at large," Kalinga said. "Father Tony (Davis) does a very, very good job at organizing these events where we all feel part of the community at large."

Father Petros shared that a multicultural celebration for all ethnic communities in the diocese will be held at Columbus St. Joseph Cathedral on Pentecost Sunday, celebrated 50 days after Easter, which falls on Sunday, June 8 this year. More details will be forthcoming.

Bishops back bipartisan bill to keep foreign religious workers in U.S.

**Catholic News Agency
and local reports**

Multiple U.S. bishops, including Bishop Earl Fernandes of Columbus, are hailing a proposed bipartisan effort to keep religious workers — including Catholic priests — in the United States by extending their special visas instead of sending them to their home countries for extended lengths of time.

Catholic advocates have been warning for months of a looming crisis in which many U.S.-based priests will be forced to leave their ministries and return to their home countries, after which they would be subject to lengthy wait times before coming back.

A 2023 change to U.S. visa rules under the Biden administration created a backlog of visa applicants that has threatened to prevent priests from obtaining a green card before their initial religious worker visa expires.

The backlog was created when the State Department and Department of Homeland Security (DHS) under former President Joe Biden increased the number of immigrants from El Salvador, Guatemala, and Honduras who are applying for EB-4 visas, the special visa category used by religious workers.

Church officials have warned that the backlog could lead to significant priest shortages in the country, with the U.S. Conference of Catholic Bishops stating

that, due to the rule change, immigrants on temporary five-year R-1 visas could be forced to return home and wait many more years for a permanent EB-4 visa.

On Tuesday a group of U.S. senators, including Virginia Democrat Tim Kaine and Maine Republican Susan Collins, introduced the Religious Workforce Protection Act, which would allow R-1 immigrants to “stay in the U.S. while waiting for permanent residency,” according to a press release from Kaine’s office.

The proposed bill would offer a “targeted fix” to the looming R-1 crisis “by granting the DHS secretary the authority to extend temporary R-1 nonimmigrant status for religious workers past five years until they receive a decision on their permanent residence application.”

The measure was hailed by multiple U.S. bishops, including El Paso Bishop Mark Seitz, the chairman of the U.S. Conference of Catholic Bishops’ migration committee.

“We applaud this bipartisan effort, which recognizes the importance of foreign-born religious workers in communities across our nation,” Seitz said in a press statement. “Without them, many Americans would be left without the essential religious and social services they provide.”

Bishop Barry Knestout of Richmond, Virginia, said his diocese has “relied on missionary priests from around the world” since its founding in 1820.

“The loss of a trusted clergy member due to impractical immigration-related restrictions, compounded by significant visa backlogs, deeply impact(s) our parishioners’ free exercise of religious life,” Knestout said, hailing the proposed legislation’s help in “easing the

burden on our parishioners, our churches, and the entire Diocese of Richmond.”

Bishop Fernandes and Bishop James Ruggieri of Portland, Maine similarly praised the legislation. Ruggieri called the measure “critically needed” and Fernandes said it will allow “many of our religious priests and sisters to continue to serve the people of God and our local communities through their ministry.”

A similar measure was introduced Tuesday in the U.S. House of Representatives by pro-life Republicans Mike Carey of Ohio, Maria Elvira Salazar of Florida and Pete Stauber of Minnesota.

“I am deeply grateful for the efforts and leadership of Congressman Carey in finding a solution through the Religious Workforce Protection Act to allow many of our religious priests and sisters to continue to serve the People of God and our local communities through their ministry,” Bishop Fernandes said. “At a pivotal time in our country, priests and religious, including those from other countries who serve here as missionaries, are critical to building a civilization of love, assisting in the growth of the virtues of solidarity and fraternity, and

providing the sacramental and pastoral care to meet the needs of our people, an increasingly diverse group from around the world.

“Congressman Carey listened attentively to our concerns and showed initiative in seeking a constructive solution. His efforts and those of his colleagues represent ‘the better kind of politics’ to which Pope Francis invites us and for which we, in the Diocese of Columbus, are most grateful.”

Carey, who is Catholic, said, “Religious organizations across the country continuously rely on religious workers to help meet the needs of their communities. That’s why I’m proud to lead this common sense, bipartisan legislation to ensure that places of worship can operate without disruptions despite the current backlog in EB-4 processing times.”

In November 2024, Milwaukee Archbishop Jerome Listecky joined multiple dioceses in asking the federal government to address the EB-4 backlog.

In 2023, meanwhile, the USCCB’s migration committee joined an interfaith letter warning the government of the “increased hardship in staffing houses of worship, community centers, schools, charitable works and other sites” stemming from the rule change.

The letter asked the government to “do everything within your power to preserve meaningful access” for religious workers seeking visas.

Religious Workforce Protection Act would play pivotal role in advancing the religious exercise of Americans

U.S. Conference of Catholic Bishops

WASHINGTON — “We would not be able to serve our diverse flocks, which reflect the rich tapestry of our society overall, without the faithful men and women who come to serve through the Religious Worker Visa Program,” said Archbishop Timothy P. Broglio, president of the U.S. Conference of Catholic Bishops (USCCB), and Bishop Mark J. Seitz, chairman of the USCCB’s Committee on Migration, in a letter to Congress this week. The two bishops called on legislators to advance a “much needed source of relief” for communities across the United States by passing the bipartisan, bicameral Religious Workforce Protection Act (RWPA) (S. 1298 and H.R. 2672). Its passage, the bishops asserted, would further the free exercise of religion in our country for the benefit of all Americans.

The RWPA is a simple, targeted measure that, if enacted, would rely on precedent in existing law to provide flexibility to foreign-born religious workers



iStock photo

and their employers in the United States who are confronted by an expanded backlog in the employment-based, fourth preference (EB-4) visa category. Due to the backlog, someone applying today through the EB-4 category would be forced to wait well over a decade before receiving permanent residency in the United States. This impacts the di-

verse array of religious traditions that have come to depend on the Religious Worker Visa Program.

Under the RWPA, those already in the United States on an R-1 visa (normally capped at five years) who have applied for permanent residency would be able to remain in the country in their current nonimmigrant status for renewable,

three-year periods until they are able to receive a green card. In the absence of this relief, R-1 visa holders awaiting adjustment of their status are forced to depart the country and abandon their ministries. Moreover, under existing regulations, those faced with this situation cannot return on a subsequent R-1 visa for at least one year, creating significant hardship for the workers, their employers, and the people they serve. There have already been numerous instances of this involving Catholics and non-Catholics alike.

“Beneficiaries of the Religious Worker Visa Program provide a range of services and play a pivotal role in advancing the religious exercise of everyday Americans,” Archbishop Broglio and Bishop Seitz stated in their letter. “In the Catholic context, these workers include priests, men and women in religious orders and congregations, and other laypersons serving in a wide range of ministries. Some parishes, especially

See ACT, Page 24

Contemplating rest and rodeo on retreat

I had the opportunity to go on a silent weekend retreat during Lent and it was such a powerful time to rest with the Lord. I went with several good friends, and I must admit, silence was a bit of a challenge at meal time as we sat together, but the rest of the time it was a gift.

It is holy and healthy to go on retreat, and I enjoyed taking time away from my routines and responsibilities to rest and refresh in the sacraments, to listen, reflect and journal about the powerful talks we heard, pray before the Blessed Sacrament and walk and pray in nature.

In our busy and distracted world, it can be hard to process the circumstances and events of our lives even with daily prayer time. To have uninterrupted time to talk to Jesus about brought joy, freedom, self-awareness, understanding and peace.

Edith Stein (St. Teresa Benedicta of the Cross) said, “God is there in these moments of rest and can give us in a single instant exactly what we need.”

That’s how I felt! An event that I’d taken to prayer before the retreat, without a sense of how to respond or resolve, came easily in prayer on retreat. Perhaps thinking more about things above opened my heart to the desires God has for me.

We had a lovely retreat leader who shared moving personal stories along with Ignatian spirituality talks that gave us much to think and pray about. One

HOLY AND HEALTHY

Lori Crock

Lori Crock is a SoulCore Rosary prayer and exercise leader and a St. Brendan parishioner. Lori is online at holyandhealthycatholic.com, where she shares her passion for faith and fitness.



very interesting exercise was to identify books, television shows, movies, events or other entertainment that we enjoy and to delve into why and how these captivate us. What was it about the story, activity or the characters that moved our hearts?

One that I’ll share with you, that I thought was really funny at first, was that I really enjoy watching rodeo events in person and even on television. Why do I like rodeo? I didn’t grow up with it, I don’t know anyone who does it, and I just started watching in about three years ago when we started traveling out west.

As I prayed into what moves me about rodeo events, I sensed an appreciation for the joy in the struggle. I’m not a big risk-taking person, so I admire those who have the courage to ride a bucking bull or horse. I like the simplicity of the sport and the humility of the riders. They train hard and for many years and earn minimal money — especially compared with other professional athletes.

So how does any of this apply to my spiritual life? As I was journaling about rodeo, the word “courage” jumped out at me. My heart is moved by people who have courage to pursue something hard — whether it’s rodeo or going deeper with Jesus — it takes courage, grit, perseverance. We have to take a step, several actually, whether it’s a sport or in the spiritual life.

I was also struck by the trust they have in themselves that they can do this very hard thing while controlling an animal — with the very real risk of getting hurt. That’s another word I took to prayer — “trust.” Do I trust God, do I trust that He hears me and is with me always and desires the best for me? Well, yes, of course ... but do I actually live that way in my day-to-day circumstances — in a heroic way like a rodeo rider? Such good food for prayer on a retreat.

You might think my rodeo example is silly, but on our journey this side of heaven, we are continually challenged to get to know ourselves, our real selves, and it can be surprising how God will reveal Himself to us. Will we take the time to walk with Him, talk with Him, rest with Him and grow with Him, with openness and curiosity?

My prayer for you, and for me, is that we carve out some time for rest so that we can learn more about ourselves through God as it will bless us and those around us.

Synodality against episcopacy?

After defining, within strict limits, the infallibility of papal teaching on faith and morals, the First Vatican Council intended to take up the parallel question of the authority of bishops in the Church. But the Franco-Prussian War interrupted Vatican I in 1870; the council was never reconvened, and it was left to the Second Vatican Council to fill out the picture of who exercises authority, and how, in the Church.

Vatican II did this in two documents: its seminal Dogmatic Constitution on the Church and its Decree on the Pastoral Office of Bishops in the Church. These texts taught that the Church’s bishops are the heirs of the apostles appointed by Christ; that the bishops form a “college” that is the successor of the apostolic “college” in Acts 15; and that this “college,” with and under its head, the Bishop of Rome, has “supreme and full power over the universal Church.”

Vatican II corrected an imbalance in the relationship between the pope and the bishops that had crept into Catholic theology and practice since Vatican I by teaching that bishops are true vicars of Christ in their local Churches, not mere branch managers of Catholic Church, Inc., executing instructions from the CEO in Rome. And that is the case because ordination to the episcopate confers upon a bishop the three offices of teacher, sanctifier, and governor. The proper exercise of episcopal governing authority depends upon the local bishop’s communion with the Bishop of Rome. The authority itself is a sacramental reality conferred by reception of Holy Orders in the highest degree.

These crucial teachings have now been called into question, even contradicted, by various aspects of the still amorphous, but nonetheless protean, synodality project.

On September 15, 1965, Pope Paul VI established

THE CATHOLIC DIFFERENCE

George Weigel

George Weigel is the Distinguished Senior Fellow at the Ethics and Public Policy Center in Washington, D.C. George Weigel’s column ‘The Catholic Difference’ is syndicated by the Denver Catholic, the official publication of the Archdiocese of Denver.



a Synod of Bishops that would meet occasionally to assist the Pope in his governance of the universal Church. This new body was a synod of bishops; it was not a parliament in which different states of life in the Church (clergy, consecrated religious, laity) played equivalent roles. Pope Paul’s Synod was, therefore, an expression of Vatican II’s teaching on the episcopate as a “college” governing the Church in union with the Pope.

That changed dramatically in October 2023 and October 2024, when the “Synod of Bishops” became known as “the Synod:” a body composed of bishops, consecrated religious, priests, and laity, all of whom had both voice and vote. The membership of this innovative body was deliberately constructed to get a sufficient number of voices with the “correct” views into the Synod Hall, and its functioning was carefully controlled (some would say, manipulated) through the process of so-called “Conversations in the Spirit.”

Now Cardinal Mario Grech, Synod general secretary, has informed the world episcopate that a new, three-year synodal process, culminating in a 2028 “Ecclesial Assembly,” will evaluate the implementation of Synod 2023 and Synod 2024. In this “Ecclesial Assembly” — a term with no precedent in Catholic tradition — the bishops will be but one component part, and in preparation for the Assembly the bishops are to “accompany” their people, i.e., not lead

them. Thus, Vatican II’s teaching on the authority of bishops as the governing body of the Church, with and under the Pope, continues to be severely attenuated.

Then there is the 2022 apostolic constitution *Praedicate Evangelium*, reconfiguring the Roman Curia. According to that text, the foundation of governing authority in Curial departments (dicasteries) is papal appointment to an office, period, not the governing authority conferred sacramentally by Holy Orders. When the Church’s cardinals met in August 2022 to discuss the new Curial structures, Cardinal George Pell asked Cardinal Gianfranco Ghirlanda, SJ, a major influence on *Praedicate Evangelium*, “Does this mean that a religious sister or a laywoman could be Prefect of the Dicastery for Bishops?” Cardinal Ghirlanda blithely replied, “Oh, that would never happen.” To which Cardinal Pell replied, correctly, “The question, Your Eminence, is not whether it would happen; the question is whether it can happen.”

In that exchange, Cardinal Pell was the authentic voice of the Second Vatican Council. Cardinal Ghirlanda, for his part, was the voice of absolutist papal autocracy, a distortion of ecclesiology characteristic of some Catholic thinking between Vatican I and Vatican II. Vatican II decisively rejected Catholic czarism, effecting a correction in the Church’s self-understanding that both John Paul II and Benedict XVI held up as one of the Council’s great achievements.

There have been many ironies in the ecclesiastical fire over the past 12 years. The revival of papal autocracy among Catholic progressives, and the consequent degradation of bishops, is surely one of the most striking — and most concerning.

Catholic Social Services' rebrand reflects faith, service

For more than 75 years, Catholic Social Services (CSS) has been a pillar of compassion, dignity and hope in our community. Serving more than 12,000 individuals each year, CSS has been blessed to walk alongside those who need it most — seniors seeking independence, families striving for stability and individuals with disabilities in search of freedom.

As CSS continues to evolve to meet the growing needs of neighbors, it is excited to share a new chapter in its story marked by a fresh rebrand that reflects its faith-driven mission and the profound impact it strives to make.

CSS' work has always been guided by the teachings of Christ and the call to serve those who are most vulnerable. As a ministry of the Diocese of Columbus, CSS believes in the inherent dignity of every person — seeing each individual as a brother or sister, deserving of love, respect and care. The example of the Good Samaritan from the Gospel of Luke continues to inspire CSS as it serves those experiencing the effects of poverty, hunger, loneliness and disability.

While its services have expanded and adapted over time, one thing has remained constant: its unwavering commitment to offering compassion, excellence and the support our community needs to thrive.

To celebrate a new chapter in its ministry, CSS has updated its logo to better reflect the heart of an organization rooted in both faith and service. The new logo includes the addition of the cross as central to its mission, and a symbol that reminds all of its Catholic identity.

The flower petals, symbolizing life, growth and the flourishing of individuals, were retained in the new logo. This beautiful imagery now opens to make way for the cross, serving as a powerful reminder that CSS is guided by its Chris-



Catholic Social Services has unveiled an updated logo that shows its legacy of faithful service in the community.

tian commitment to serve others. CSS is called to "Go and do likewise" when presented with an opportunity to serve neighbors.

With the rebrand, CSS has also focused its mission around three key groups: seniors, families and persons with disabilities. These groups face unique challenges, and CSS is dedicated to helping them overcome barriers to well-being and independence.

Seniors: CSS understands that maintaining independence and dignity is crucial for seniors. Through services like financial management and resources for combating loneliness or elder abuse, CSS helps seniors navigate the challenges that come with this stage of life.

Persons with Disabilities: CSS programs for individuals with disabilities, such as Payee Representation and non-emergency transportation, are designed to offer the support and independence that allow people to lead fulfilling lives with dignity.

Families: CSS addresses the immediate needs of families in crisis — providing food, clothing, shelter and guidance. But CSS also offers long-term solutions, helping families achieve stability and well-being, so they can look to the future with hope.

At the heart of Catholic Social Ser-

vices is the belief that a strong community is built on family. CSS' work isn't just about providing immediate assistance; it's about creating a path to long-term well-being.

CSS is not just meeting needs today, but also laying the foundation for a brighter future for individuals, families

and the broader community. With the help of dedicated staff, volunteers and partners, CSS is creating a network of hope that supports people at every stage of life and in every circumstance.

As CSS move forward with our rebrand, it remains steadfast in its mission to serve others with love and respect. The cross in its new logo is a visible reminder that its work is guided by faith, hope and the love of Christ. But its work goes beyond the logo — it's embodied in every meal shared, every family helped and every person empowered to live a fuller, more independent life.

Catholic Social Services is incredibly grateful for the ongoing support of the community and its partners. With everyone's help, CSS can continue to serve as a beacon of hope for those in need, offering a pathway to a better future for all.

Together, everyone is making a difference.



SEPTEMBER 27, 2025
PONTIFICAL COLLEGE JOSEPHINUM
7625 NORTH HIGH STREET

Event parking provided at Crosswoods I and II, located at 100-150 E. Campus View Blvd. Jessing Center parking may be used by those with small children, or mobility challenges.

Packet pickup: 7 am | **Start time:** 9 am

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

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



PRESENTED BY THE FRIENDS OF THE JOSEPHINUM

Columbus brother instituted into Ministry of Lector



Seven seminarians, including one from Columbus, were instituted into the Ministry of Lector on March 26 by Bishop Lawrence Persico of the Diocese of Erie at Saint Vincent Archabbey Basilica in Latrobe, Pennsylvania. Saint Vincent Seminary is on the campus of the Archabbey of Saint Vincent, a Benedictine monastery. Brother Roman Pallone, O.S.B., (right) of Columbus is handed a Bible during the installation by Bishop Persico. Pallone earned a Bachelor of Science degree in chemical engineering from Cornell University in 1991 and a Master of Business Administration degree from the Ohio State University in 1999. He has been a monk at the Archabbey since 2021. Ministry of Lector is one of the steps in formation toward the priesthood, with the role of proclaiming Sacred Scripture during liturgical celebrations aside from the Gospel. *Photo/ St. Vincent Archabbey*

Interior home design

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.



We are doing a bit of redecorating in our home as we have older kids who leave fewer fingerprints on furniture or use the couch as a springboard for their latest acrobatic exhibition. As I sat flipping through the home decorating catalog, each image more perfectly decorated than the last, I felt my chest tighten, my posture change and my heart began to race. Did I prefer the French country? Was I more city and sleek? What about a more farmhouse look? What I chose would determine the look in my home for many years to come.

The catalog was beautifully filled with heartwarming phrases like Home is where our story begins or Home is the starting place of love, hope and dreams. I couldn't put it down. After days of sifting through catalogs and searching online, feeling the pressure of now knowing that Simplicity is the new sophistication and that Love grows best in homes like these, I had an epiphany. Nothing I could purchase or place on the walls will help those I love get to heaven. It doesn't matter what couch we gather on, or which lights we choose. It matters that we gather and that we be the light.

I remember back to when my husband and I first got married. I was in college, and he had just graduated. We had so very little in the way of possessions but so much in the way of love and grace. It radiated from us, and we continue to live life grateful for that gift. We had a square four-legged folding table and folding chairs with a tablecloth over it as our dining room table. We had a velvet (yes, velvet) tiger-striped couch from Goodwill with a cover and a coffee table from a garage sale. Our lights were gathered similarly, and the art on our walls was collected from pictures we had

taken of each other, our adventures, and family and friends. And we felt rich.

As a young wife with a heart of hospitality, I invited his coworkers over for weekday meals. My husband worked for a small startup in Boston at the time, and the CEO and his wife had invited us out to dinner, so we shared an invite back to our home. We gathered around our little table and laughed on our couch, and a good friendship was formed. Not once did I feel an inequality, but rather just relished in the reality that our home was a place of welcome.

Home is such an important place. It is my favorite place to be. I love to travel. I love visiting with friends and certainly I love sitting quietly in the chapel spending time with Jesus. But for me, and for my family, the home is the place of most frequent encounter with the Lord. It is where virtue is honed.

In the home, we see mercy lived out. Joy, suffering, laughter, charity, service, sadness and compassion show themselves daily. No catalog can offer these for sale. And yet these gifts are the ones that make a house truly a home.

I am convicted that these are the comfort foods my children will seek when they come home. Of course, they love mom's chicken noodle soup and homemade bread, but if it was served with aloofness and ambivalence, it would taste bitter and sad to them. It is en-

gagement and authenticity that our children seek, and it is that same vulnerability and relationship that we need to welcome others into.

Our "guests" will encounter the Lord when we invite them into the everyday of our homes, and when there's less worry about the stain on the couch and more focus on sharing stories. When we welcome everyone as Christ, we allow them to see us in the beautiful reality of our unique family dynamic, and it is that which they have come to see. Remember, you can't get to know a couch, but you can get to know a person!

As I look about my home, I see our rosaries hung on a wall. Memories of gathering with those fill my heart. I see my images of the Sacred Heart of Jesus and the Immaculate Heart of Mary hung with a melted corner on a frame from a prayer candle and remember the night I fell asleep while holding vigil for one of my children. I see a staircase that has been used for countless mattress slides, kids running up and down, and, yes, there are some nicks in the paint here and there, but even when my children are not home, I look over and can still see their little selves going up and down. (Thank you, Lord, for the gift of them.)

We have a table that has gathered both family, friends and strangers. Couches that are mismatched but have gathered so many over the years, playing board games, sipping tea and praising the Lord through it all. There are images of our patron saints gathered on the wall in our den and every morning I am reminded to ask for their intercession. The interior of my mother's heart is reflected in the interior design of my home and I am grateful.

Judgment ... final

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.



In St. Thomas Aquinas' Catechetical Instructions, the seventh article states, "From there (heaven) He shall come to judge the living and the dead." When Christ comes, it will be the final judgment at the end of time and not the particular judgment (Catechism of the Catholic Church 1021-1022), which we will receive at the moment of death.

St. Thomas writes, "It is of the office of the King and Lord (following His ascension) to pronounce judgment."

St. Thomas then explores three facts about the judgment: (1) the form of the judgment, (2) the fear of the judgment, and (3) our preparation for the judgment.

The Form of the Judgment. Christ is the Judge in his role as King and Lord. Quoting Acts 10:42, "He (Christ) is appointed by God to be judge of the living and of the dead." St. Thomas continues, "We may here interpret 'the dead' to mean sinners and 'the living' to mean the just; or 'the living' to refer to those who at that time were living and 'the dead' to mean those who had died."

At the end of time, our body will be reunited with our soul, then Christ will return in His glorified body at the final judgment. We will then see through sight and not just the mind. St. Thomas views the necessity of seeing Christ's glorious humanity (the Human Face of God) because all would not be able to see God.

St. Thomas then quotes St. Gregory concerning who will be judged, saved and condemned. It is too extensive to cover here, but suffice it to say, there is

no thought as to everyone being saved or that nobody is not going to Hell.

The Fear of Judgment. First, we are afraid of judgment because of the wisdom of the Judge. He writes, "God knows all things, our thoughts, words and deeds, and 'all things are naked and open to his eyes' (Heb 4:13). There will be infallible witnesses -- men's own consciences: (quoting Rom 2:15-16) 'Who show the work of the law written in their hearts, their conscience bearing witness to them; and their thoughts between themselves accusing or also defending one another, in the day when God shall judge the secrets of men.'"

His next point is because of the inflexible justice of the Judge. Now is the time for mercy, but the future is the time solely for justice; and so, the present is our time, but the future is God's time.

His final point is because of the anger of the Judge. He shall appear in different ways to the just and to the wicked. To the just, He will be pleasant and gracious. To the wicked He will be angry and pitiless, so that they may say to the mountains: (quoting Rev 6:16) "Fall upon us and hide us from the wrath of the Lamb." But this anger of God does not bespeak in Him any perturbation of soul, but rather the effect of

His anger which is the eternal punishment inflicted upon sinners.

Our Preparation ... (the time of mercy!!!). Now, against this fear of the judgment we ought to have four remedies. The first is good works: (quoting Rom 13:3) "Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval." The second remedy is confession and repentance for sins committed; and this ought to include sorrow in thinking of them, feeling of shame in confessing them, and all severity in making satisfaction for them. And these will take away the eternal punishment. The third is giving of alms. Peter says to the centurion, "Your prayer and your alms have ascended as a memorial before God (Acts 10:4). The fourth is charity, viz., the love of God and our neighbor, for (quoting 1 Pet 4:8) "charity covers a multitude of sins."

Some final thoughts. The form and fear of judgment depend on our preparation. We live in a time of mercy.

As you look at his four remedies, you may think the list is a bit short. Perhaps St. Thomas mentions the first three remedies because people have an especially hard time doing good works, going to confession and giving alms.

What about going to Mass and receiving the Eucharist? The last remedy love/charity encompasses everything as we read in Rom 10:13, "... love is the fulfilling of the law."

The Appeal 2025 set to begin in diocesan parishes

By Hannah Heil
Catholic Times Reporter

The Appeal 2025, the diocese’s largest fundraising effort to evangelize, educate, nurture and support the people within its 23-county radius, has returned this year with a new theme: Together in Mission.

The theme is a call for the faithful to come together to meet the needs of their brothers and sisters in Christ. Contributions to The Appeal, which is a 10-month campaign, are put into action in four primary ways: evangelization, vocations, social concerns, and education and faith formation.

“It’s things that an individual parish has a calling to help but may not be able to do it all within their parish, and that’s where we’re together,” said Jim Jackson, senior director for the Office of Advancement. “As a diocese, we do some of these and all of our parishes join into the shared value of that need, be it social needs or bringing more priests and deacons and religious life to our diocese. Those are shared investments that we realize are some of our greatest opportunities but need all of us together to make those happen.”

The Appeal will be announced in parishes throughout the diocese the weekend of April 26-27. Parishioners will be asked to make a monetary commitment the following weekend, May 3-4.

This year’s goal is \$8 million. Should the diocese meet its goal, donations will be split among the four categories: \$2.7 million for evangelization, \$2.6 million for vocations, \$1.4 million for social concerns and \$1.3 million for education and faith formation.

“Those are the primary thrusts of The Appeal, and then there’s always additional needs and concerns that crop up that The Appeal will also take on,” Jackson said. “It could be in helping assist with the cathedral. It could be helping with the (Columbus) Catholic Museum (of Art and History). It could be endless areas that could use additional support.”

Each parish is assigned an individual goal. Parishes that exceed their goal will receive 100 percent of excess funds.

Jackson said nearly \$2.5 million was returned to parishes through the rebate, or refund, process from The Appeal 2024. “So it’s also helping individual parishes in addition to all the identified needs,” he explained.

Results from last year’s Appeal, which concluded in March, showed parishioners’ contributions helped meet various growing needs. “There’s quite a bit of things that took place as a result of the monies that they invested in The Appeal to make happen,” Jackson noted.

“One of the greatest things about our Appeal is I don’t know of any other way that you’d have as much outreach op-

portunities ... to impact so many parts, so many different causes, so many different needs and so many opportunities as The Appeal covers for our diocese. When you make an investment there, it’s maybe the best investment you could make because it touches so many lives within the diocese that we live.”

Last year’s donations particularly helped with evangelization efforts as the diocese continues to reach a growing population. An additional million people are expected to settle in Columbus in the next 10 years.

The Catholic Church in the diocese is also growing. More than 700 adults entered the Church in the diocese in 2024, more than tripling in the past three years. Donations to last year’s Appeal also assisted in evangelization efforts at the Columbus St. Thomas More Newman Center, near the Ohio State University campus, where 1,110 students now attend Mass weekly – a more than 38 percent increase from the previous year.

Vocations to the priesthood and religious life have also been supported by The Appeal. It costs roughly \$60,000 a year to educate a seminarian, and 40 men are currently in formation for the priesthood.

“That’s one of those initiatives that’s so core to the long-term benefits of each parish,” Jackson noted.

The number of men who discerned a vocation to the priesthood also increased. Twenty-six new men discerned a vocation to the priesthood in the past few years, doubling from the previous two years.

The needs of the poor, marginalized and suffering individuals in the diocese continue to be met significantly through The Appeal’s efforts to address social concerns.

“There can be many different branches of it, and we certainly have our presence in that, but the demands are strong, and so their monies can go to answer those kind of concerns,” Jackson said of parishioners’ donations to The Appeal, “to help those who are most marginalized, and for them to see hope and to see the presence of Christ in their life.”

Last year, more than 22,000 summer meals were served to families by the St. Francis Evangelization Center in McArthur, located southeast of Columbus in Vinton County. The center also provided more than 10,000 individuals with a six-day supply of food and 4,500 individuals with clothing.

The diocese’s Joint Organization for Inner-City Needs supplied thousands of individuals with hygiene supplies, bus passes, and rent, utility and medical assistance.

Twelve prison facilities in the diocese were served by diocesan staff who met the spiritual needs of hundreds of prisoners.

The Appeal also helps provide a strong foundation in faith to more than 30,000 elementary and 1,800 high school students in parish youth catechesis and faith formation programs. Approximately 18,000 students in 50 diocesan Catholic schools also receive support and services.

Individuals can donate to The Appeal at their parish, by mail or online.

To donate at church, parishioners should place their pledge envelope in the parish offertory, which will be sent to the diocese. Checks should be made payable to “Parish name – Appeal.”

Pledge envelopes can also be addressed and mailed to “The Appeal,” 197 E. Gay St., Columbus, Ohio 43215. Mailed checks should be made payable to “The Appeal – parish name.”

Individuals can also give at www.columbuscatholicgiving.org/appeal.

Questions regarding The Appeal should be directed to Sue Roberts, administrative support for the Office of Advancement, at 614-241-2550 or sroberts2@columbuscatholic.org.



Understanding the Old Testament

A Free Course at Our Lady of Peace

Thursdays at 7pm
in Gathering Space

-
Presentation,
Discussion, and
Prayer
-

Light Refreshments
and snacks
provided
-

Presentations by
Anthony Rosselli

To register and for more information
email arosselli@olp-parish.org



OUR LADY OF PEACE
Catholic Church & School
20 EAST DOMINION BLVD
COLUMBUS, OHIO 43214
614.263.8824 | www.olp-parish.org

Schedule

May 8	The Dark Passages of the Old Testament
May 15	Is the Old Testament Historical?
May 22	Adam & Eve
May 29	Noah & the Flood
June 12	Abraham
June 19	Moses
June 26	Israel in the Wilderness
July 10	Saul & David
July 24	Solomon & the Temple
July 31	The Prophets
August 7	Wisdom Literature

This program will utilize
John Bergsma's
Bible Basics for Catholics



Holy Saturday, Easter Sunday schedules listed for diocesan churches

The following is a list of Masses for the Easter Vigil and for Easter Sunday supplied by diocesan parishes to *The Catholic Times*.

For more information, go to the parish's website or contact the parish office.

Ada-Kenton Our Lady, the Immaculate Conception Parish – Easter Vigil, 9 p.m. (Our Lady of Lourdes); Easter, 9 a.m. (Immaculate Conception), 11 a.m. (Our Lady of Lourdes)

Buckeye Lake Our Lady of Mount Carmel – Easter Vigil, 9 p.m.; Easter, 8 and 11 a.m.

Canal Winchester Immaculate Heart of the Blessed Virgin Mary – Easter Vigil, 9 p.m.; Easter, 8:30 and 11 a.m.

Cardington Sacred Hearts – Good Friday, 3 p.m.; Easter Vigil, 9 p.m.; Easter, 9 a.m.

Chillicothe/Waverly Our Lady, Queen of the Apostles Parish – Easter Vigil, 9 p.m. (Chillicothe St. Mary); Easter, 8 a.m. (St. Peter), 10 a.m. (Waverly St. Mary), noon (Chillicothe St. Mary)

Circleville St. Joseph – Easter Vigil, 9 p.m.; Easter, 8 and 11:15 a.m.

Columbus Christ the King – Easter Vigil, 9 p.m. (bilingual); Easter, 10 a.m. (English), 12:30 p.m. (Spanish)

Columbus Holy Cross – Easter, 9 a.m.

Columbus Holy Family – Easter Vigil, food blessing, 10:30 a.m., confessions, 1 to 3 p.m., Mass, 9 p.m.; Easter, 9 and 11 a.m., 5 and 8 p.m.

Columbus Holy Spirit – Easter Vigil, 9 p.m.; Easter, 9 and 11 a.m.

Columbus Immaculate Conception – Easter Vigil, 8:30 p.m.; Easter, 8:30 and 11 a.m.

Columbus Our Lady of Guadalupe, Star of the New Evangelization – Easter Vigil, Rosary and reading in honor of Our Lady of Sorrows, 8:30 a.m.; Mass, 9 p.m. (Spanish); Easter, 8:30 a.m. (English), 11 a.m. (Spanish)

Columbus Our Lady of Peace – Easter Vigil, Morning Prayer, 8:30 a.m., Mass, 9 p.m.; Easter Vigil, 8:45 and 11:30 a.m.

Columbus Our Lady of the Miraculous Medal – Easter Vigil, 9 p.m.; Easter, 10 a.m.

Columbus Our Lady of Victory – Easter Vigil, 9 p.m.; Easter, 8 and 10 a.m., with Maronite Mass at 11:30

Columbus Sacred Heart – Easter Vigil, 8:45 p.m.; Easter, 11 a.m.

Columbus St. Agatha – Easter Vigil, 8:30 p.m.; Easter, 8:30 and 11 a.m.

Columbus St. Agnes – Easter Vigil, 9 p.m. (bilingual); Easter, 9 a.m. (bilingual), 11 a.m., 1 p.m. (both Spanish)

Columbus St. Aloysius – Easter Vig-

il, 7 p.m.; Easter, 9 a.m. (English), 10:30 a.m. (Ghanaian)

Columbus St. Andrew – Easter Vigil, 8:30 p.m.; Easter, 7:30, 9:15 and 11 a.m.

Columbus St. Andrew Kim Taegon Korean Community – Easter Vigil, 8 p.m.; Easter, noon (all at Columbus St. John the Baptist Church)

Columbus Sts. Augustine & Gabriel – Easter Vigil, 7 p.m. (bilingual); Easter, 11 a.m. (Vietnamese)

Columbus St. Catharine of Siena – Easter Vigil, 9 p.m.; Easter, 8:30 and 11 a.m. (church, incense at 11), 11 a.m., parish hall (no incense)

Columbus St. Cecilia – Easter Vigil, Morning Prayer, 9 a.m., confessions, 10 a.m., food basket blessing, 11 a.m., Mass, 9 p.m.; Easter, 8 and 10:30 a.m. (English), 12:30 p.m. (Spanish)

Columbus St. Christopher – Easter Vigil, food blessing, noon, Mass, 9 p.m.; Easter, 8 and 10 a.m. (English), noon (Polish)

Columbus St. Dominic – Easter, 9:45 a.m.

Columbus St. Francis of Assisi – Easter Vigil, 9 p.m.; Easter, 8 and 11:30 a.m.

Columbus St. James the Less – Easter Vigil, 8:30 p.m. (bilingual); Easter, 8 and 11 a.m. (English), 9:30 and 12:30 p.m. (Spanish)

Columbus St. John Chrysostom Byzantine Catholic – Easter Vigil, Vespers and Divine Liturgy, 9 p.m., Resurrection Matins, 11 p.m.; Easter, Resurrection Matins and Divine Liturgy, 11 a.m.

Columbus St. John the Baptist – Easter, 9:30 a.m.

Columbus St. Joseph Cathedral – Easter Vigil, 9 p.m.; Easter, 10:30 a.m., 12:30 and 5:15 p.m.

Columbus St. Josephine Bakhita – Easter Vigil, 8:15 p.m., St. Elizabeth; Easter, 9 and 11 a.m. (St. Elizabeth), 11 a.m. (St. Matthias), all in English, 1 p.m. (Haitian), 4 p.m. (Nigerian), both at St. Elizabeth, 7 p.m. (Brazilian), St. Matthias

Columbus St. Leo the Great Oratory – Easter Vigil, noon (does not fulfill Sunday obligation), Easter, 8 a.m., sung Mass, 10:30 a.m., High Mass (all Masses in Latin)

Columbus St. Margaret of Cortona – Easter Vigil, 9 p.m.; Easter, 8:30 and 10:30 a.m.

Columbus St. Mary German Village – Easter Vigil, 9 p.m.; Easter, 9 and 11 a.m. (English), 12:30 p.m. (Spanish)

Columbus St. Mary Magdalene – Easter Vigil, 9 p.m.; Easter, 9 and 11 a.m.

Columbus St. Patrick – Easter Vigil, Morning Prayer, 8 a.m., food blessing, 12:30 p.m., Mass, 9 p.m.; Easter, 7, 9 and 10:30 a.m., noon

Columbus St. Peter/Powell St. Joan of Arc – Easter Vigil, 9 p.m. (bilingual);

Easter, 8 and 10 a.m., noon at St. Joan of Arc). 9 and 11 a.m. and 5 p.m. (English), 1 p.m. (Spanish)" at St. Peter.

Columbus St. Stephen the Martyr – Easter Vigil, 9 p.m. (bilingual); Easter, 8 and 11:30 a.m., 1:30, 5 and 7 p.m. (all Spanish), 10 a.m. (English)

Columbus St. Thomas the Apostle – Easter Vigil, 9 p.m. (bilingual); Easter, 8:30 a.m. (English), 10:30 a.m. (Spanish)

Coshocton Sacred Heart – Easter Vigil, 9 p.m.; Easter, 9 a.m.

Danville/Mount Vernon St. John the Baptist Parish – Easter Vigil, 8 p.m.; Easter, 8 and 10 a.m., noon

Delaware St. Mary – Holy Saturday, food blessing, 3 p.m., Mass, 9 p.m.; Easter, 7:30, 9 and 11:30 a.m.

Dennison Immaculate Conception – Easter Vigil, 8 p.m.; Easter, 11 a.m.

Dover St. Joseph – Easter Vigil, 9 p.m.; Easter, 8:30 and 11 a.m. (English), 1:30 p.m. (Spanish)

Dresden St. Ann – Easter Vigil, 9 p.m.; Easter, 9 a.m.

Dublin St. Brigid of Kildare – Easter Vigil, food blessing, noon, Easter egg hunt, 1 p.m., Mass, 8 p.m.; Easter, 7:30, 9 and 11 a.m.

Gahanna St. Matthew the Apostle – Easter Vigil, 9 a.m.; Easter, 8 and 10 a.m., noon

Granville St. Edward the Confessor – Easter Vigil, 9 p.m.; Easter, 7:30, 9 and 11 a.m.

Grove City Our Lady of Perpetual Help – Easter Vigil, egg hunt and food blessing, noon, Mass, 9 p.m.; Easter, 8:30 and 10:30 a.m.

Hilliard St. Brendan the Navigator – Easter Vigil, food blessing, 9 a.m., Mass, 9 p.m.; Easter, 7:15 a.m. (church), 8:45 and 10:15 a.m. (church and gym)

Jackson/Vinton Divine Mercy Parish – Easter Vigil, 9 p.m. (Sts. Peter & Paul); Easter, 9 a.m. (Holy Trinity), 11 a.m. (St. Sylvester)

Johnstown Church of the Ascension – Easter Vigil, 9 p.m.; Easter, 7:15, 8:30 and 11 a.m.

Lancaster Basilica of St. Mary of the Assumption – Easter Vigil, Morning Prayer, 9 a.m., Mass, 9 p.m.; Easter, 8 and 10 a.m., noon

Lancaster St. Bernadette – Easter Vigil, 9 p.m.; Easter, 10 a.m., noon

Logan St. John the Evangelist – Easter Vigil, 9 p.m.; Easter, 8 and 10 a.m.

London St. Patrick – Easter Vigil, 9 p.m.; Easter, 7:30 and 10:30 a.m.

Marion St. Mary – Easter Vigil, 9 p.m.; Easter, 8 and 11 a.m. (English), 1 p.m. (Spanish)

Marysville Our Lady of Lourdes – Easter Vigil, 9 p.m.; Easter, 9 and 11:30 a.m.

Mattingly Settlement St. Mary – Easter, 11 a.m.

Millersburg St. Peter – Easter Vigil, 9 p.m.; Easter, 11:30 a.m.

New Albany Church of the Resurrection – Easter Vigil, family Easter workshop, 9 a.m., food blessing, noon, Mass, 9 p.m.; Easter, 9 and 11:30 a.m.

New Philadelphia Sacred Heart – Easter Vigil, 8 p.m.; Easter, 8:30 a.m.

Newark Blessed Sacrament – Easter Vigil, Morning Prayer, 9 a.m., Mass, 8:30 p.m.; Easter, 8 and 10:30 a.m. (English), 1 p.m. (Spanish)

Newark St. Francis de Sales – Easter Vigil, Walking Stations, 11 a.m., Mass, 9 p.m.; Easter, Mass, 7:30, 9:30 and 11:30 a.m., egg hunt, 12:30 p.m.

Perry County Catholic Consortium – Easter Vigil, 9 p.m. (St. Rose); Easter, 7:30 and 10:30 a.m. (St. Rose), 9 a.m. (St. Patrick)

Pickerington St. Elizabeth Ann Seton – Easter Vigil, 9 p.m.; Easter, 8 and 10 a.m., noon

Plain City St. Joseph – Easter Vigil, 8:30 p.m. (all at church); Easter, 7 and 8:30 a.m. (church), 8:30 and 11 a.m. (activity center, with egg hunt after 11 a.m. Mass)

Portsmouth St. John Paul II Scioto Catholic Community – Easter Vigil, 9 p.m. (St. Mary); Easter, 9 a.m. (Holy Trinity and St. Peter), 10:30 a.m. (St. Mary), 11 a.m. (Holy Redeemer), 5 p.m. (Spanish, Holy Redeemer)

Reynoldsburg St. Pius X – Easter Vigil, food blessing, 1 p.m., Mass, 9 p.m.; Easter, Mass, 8 and 10 a.m., egg hunt, 11:30 a.m.

Somerset Holy Trinity and St. Joseph – Easter Vigil, 8:30 p.m. (Holy Trinity); Easter, 8 a.m. (St. Joseph), 10 a.m. (Holy Trinity)

Sugar Grove St. Joseph – Easter, 8 a.m.

Sunbury St. John Neumann – Easter Vigil, 9 p.m.; Easter, 9 and 11 a.m.

Washington Court House St. Colman of Cloyne – Easter Vigil, 9 p.m.; Easter, 10 a.m.

West Jefferson Sts. Simon and Jude – Easter Vigil, 8:30 p.m.; Easter, 9 and 11 a.m.

Westerville St. Paul the Apostle – Easter Vigil, Matins and Lauds, 8:15 a.m., Mass, 9 p.m.; Easter, 8 and 10 a.m., noon (church), 10 a.m. (Westerville North High School)

Worthington St. Michael the Archangel – Easter Vigil, Lauds, 8:15 a.m., Mass, 9 p.m.; Easter, 8:30 and 10:30 a.m., 12:30 and 5 p.m.

Zanesville St. Nicholas and St. Thomas Aquinas – Easter Vigil, 9 p.m. (St. Thomas Aquinas); Easter, 7:45 and 11 a.m. (St. Thomas Aquinas), 8:15 and 10:45 a.m. (St. Nicholas)

Zoar Holy Trinity – Easter Vigil, 9 p.m.; Easter, 10 a.m.

Divine Mercy Sunday events scheduled

The following diocesan parishes have scheduled programs for Divine Mercy Sunday, April 27.

Chillicothe-Waverly Our Lady, Queen of the Apostles – Eucharistic Adoration, Chaplet of Divine Mercy, confessions, music, prayers and Benediction of the Blessed Sacrament, 3 p.m., Chillicothe St. Mary Church. The parish also will pray a Divine Mercy Novena beginning after the Good Friday service on April 18 at St. Mary Church and continuing at 3 p.m. daily from Saturday, April 19 to Saturday, April 26 at Chillicothe St. Peter Church.

Circleville St. Joseph – Holy Hour with confessions, 2 p.m.; Chaplet, 3 p.m.

Columbus Christ the King -- Adoration after 12:30 p.m. Spanish Mass (approximately 2-3:30 p.m.); final day of Divine Mercy Novena and Chaplet, 3 p.m.

Columbus Holy Family – Adoration, confessions, noon; solemn blessing and veneration of Divine Mercy image, 2:30 p.m.; Chaplet, 3 p.m.; Benediction, 4:50 p.m.; Mass, 5 p.m.

Columbus St. Catharine of Siena – Adoration, sung Chaplet, confessions, 3 p.m.; Benediction, 4 p.m.

Columbus St. Christopher – Divine Mercy Hour, 2 to 3 p.m.; Mass celebrated by Father William Hahn, 3 p.m.

Columbus St. Leo the Great Oratory – Low Mass in Latin, 8 a.m.; Solemn

Mass followed by Chaplet, Benediction and Easter egg hunt, 10:30 a.m.

Columbus St. Thomas the Apostle -- Adoration after 10:30 a.m. Spanish Mass; final day of Divine Mercy Novena and Chaplet, 3 p.m.

Delaware St. Mary – Adoration, Chaplet and confessions, noon to 2 p.m.

Dennison Immaculate Conception – Adoration and confessions, 1 to 3 p.m.; Chaplet, 3 p.m.; Benediction, 3:15 p.m.

Gahanna St. Matthew the Apostle – Holy Hour and confessions, 2 to 4 p.m.

Hilliard St. Brendan the Navigator – Chaplet, Adoration and confessions, 3 to 5 p.m.

London St. Patrick – Adoration and confessions, 2 to 3 p.m.; Chaplet, Benediction, 3 p.m.

Mount Vernon St. Vincent de Paul – Prayers, Adoration and confessions, 2 to 3 p.m.; Chaplet, 3 p.m.

Newark Blessed Sacrament – Chaplet, 3 p.m.; Novena, 2 p.m. April 18 and 3 p.m. April 19 to 26

Newark St. Francis de Sales – Chaplet following 11 a.m. Mass April 27

Pickerington St. Elizabeth Seton – Holy Hour with Adoration and sung Chaplet, 3 p.m.

Plain City St. Joseph – Holy Hour, 2 to 3 p.m.; Chaplet, Benediction, 3 to 3:30 p.m.

Reynoldsburg St. Pius X – Chaplet

after Masses at 4:30 p.m. Saturday and 8 and 10 a.m. Sunday; confessions, 1:30 to 2:30 p.m.; Chaplet, Rosary, 3 p.m.; Vespers and Benediction, 4 p.m.

Scioto Catholic St. John Paul II Parish – Adoration and confessions, 3 to 4 p.m.; Chaplet, 3:15 p.m., Portsmouth Holy Redeemer Church

Sunbury St. John Neumann – Confessions, 2 to 3:30 p.m., sung Chaplet, 3 p.m.

West Jefferson Ss. Simon and Jude – Adoration, confessions, Chaplet, 3 to 4 p.m.

Westerville St. Paul the Apostle – Confessions, Adoration, Chaplet, Sacred Heart litany, Rosary, Divine Mercy Praises, 3 to 4 p.m.

Worthington St. Michael the Archangel – Adoration, confessions, 1:30 to 4 p.m.; sung Chaplet, 3 p.m.

Divine Mercy Sunday was instituted in 2000 after Pope St. John Paul II canonized St. Faustina Kowalska. The feast is celebrated annually on the first Sunday after Easter on the Church's liturgical calendar.

The Polish nun, who had visions and conversations with Christ starting in 1931, was instructed to have painted what became widely known as the Divine Mercy image with rays of light representing blood and water radiating

from His Sacred Heart. The image includes the inscription "Jesus, I Trust in You" at the bottom.

St. Faustina also compiled during the final years of her short life on Earth before her death in 1938 the "Diary of St. Maria Faustina Kowalska," a popular spiritual classic that contains thoughts inspired by visions of Jesus.

After St. Faustina's canonization on April 30, 2000, and the official designation of Divine Mercy Sunday, devotion to Divine Mercy has spread rapidly throughout the universal church.

Divine Mercy Sunday also is the culmination of a novena that begins on Good Friday. The novena includes the Chaplet of Divine Mercy, which is prayed throughout the year by Catholics using the beads of the Holy Rosary.

In 2002, Pope John Paul II decreed that a plenary indulgence be granted to the faithful who participate in the prayers and Divine Mercy devotions, go to confession and receive Holy Communion in a state of grace.

The Polish pope is closely tied to the devotion. He died in 2005 on the Vigil of Divine Mercy Sunday and was beatified in 2011 and canonized in 2014 on Divine Mercy Sunday.



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Deacons visit four pilgrimage sites in diocese

Diocesan deacons were invited to come together during Lent to visit the four churches designated by Bishop Earl Fernandes as pilgrimage sites during the Jubilee Year of Hope in 2025.

Deacons made stops at Somerset St. Joseph Church on Saturday, March 22; Columbus St. Joseph Cathedral on Wednesday, April 2; Lancaster Basilica of St. Mary of the Assumption on Saturday, April 5 and Columbus Our Lady of Guadalupe, Star of the New Evangelization Shrine on Monday, April 7.

At each location, the deacons spent time in prayer during a holy hour and discussing initiatives related to their ministry before participating in a service project.

Service projects included landscaping and yardwork on parish grounds at Somerset St. Joseph, assisting at Bottoms Up Diaper Bank in Lancaster and painting at St. Stephen's Community House in Columbus.

The pilgrimage idea emerged from a meeting of the Deacon Council as an opportunity to prayerfully consider diocesan priorities for deacons, their collective and individual responses, and to spend time together in prayer and carrying out works of charity that are proper to the vocation of their ministry of service to the Church.

"A pilgrimage is much more than a field trip," Bishop Fernandes said in a letter to the deacons. "It is an opportunity to be transformed by the Lord and to return to our homes, neighborhoods and parishes with a renewed sense of mission and identity."



Deacon Frank Sullivan elevates the monstrance at the start of a holy hour for diocesan deacons on Saturday, April 5 at Lancaster Basilica of St. Mary of the Assumption.



Diocesan deacons spend an hour assisting at Bottoms Up Diaper Bank in Lancaster as part of a service project after their visit to the Basilica of St. Mary of the Assumption on their pilgrimage to diocesan shrine locations during the Jubilee Year of Hope.
CT photos by Ken Snow



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Deacons Mark O'Loughlin (right) and Paul Zemanek (center) help with yard cleanup at Columbus St. Vincent Family Services Center on April 3 as director of operations LJ Cooks watches.
Photo courtesy William Keimig



Deacons arrive at Our Lady of Guadalupe, Star of the New Evangelization Shrine (formerly Holy Name Church) on April 7 for the third stop on their pilgrimage. CT photo/Ken Snow



Deacons spent time in prayer before the Blessed Sacrament at Somerset St. Joseph Church on March 22.
Photo courtesy Office of the Diaconate

Miter Society testimonials confirm benefits of diocesan ministries

An Ohio State University student and a convert to the Catholic faith while serving a prison sentence spoke of the impact that ministries in the diocese have made in their lives at the annual Miter Society Dinner.

Kaleb Martin, a graduating senior at Ohio State, and Chris Gay, who came into the Church during his incarceration at London Correctional Institution, addressed more than 720 guests on Sunday, April 6 at Columbus St. Charles Preparatory Academy's Walter Commons.

Bishop Earl Fernandes provided an update on the diocese and explained the benefits of The Appeal, the annual campaign from which donations are used to fund various ministries and programs.

Bishop Fernandes and Brandt Boyden, a seminarian at the Pontifical College Josephinum, led a Vespers Prayer Service before the dinner. Vespers, also known as Evening Prayer, is part of the Divine Office used by clergy, religious and also laity as part of the Church's daily cycle of prayer.

Gay, who now lives in Portsmouth and is active at St. John Paul II Scioto Catholic Parish, received a standing ovation after his talk.

"When you're incarcerated, it's easy to feel forgotten, like the world has moved on without you, and your mistakes define you," Gay said. "But prison ministry showed me something different. It reminded me that I was not forgotten."

Gay described his rough start growing up in the Wellston area and how he ended up in foster care by age 14. At that point, he fell into the wrong crowd, leading him down a path of crime and substance abuse.

At age 30, he committed a crime that resulted in a 56-month sentence at London Correctional. After seven months there, he said he felt forgotten and planned to take his life.

After going to the chapel to make peace with God before attempting suicide, he felt a breath on the back of his neck and he turned around. He found a copy of the Catholic devotional Give Us This Day and his life began to be transformed.

A week later, a priest walked into the chapel for confession and Gay was inspired to tell him he wanted to become Catholic. Gay began studying the faith and received the Sacraments of Baptism, First Holy Communion and Confirmation on Dec. 29, 2022.

"That moment changed my life," he told the crowd. "I started attending Mass weekly and joined a Catholic bible study on Sundays. The Eucharist became the center of my life."

As his life began to change, he learned that he was eligible for a Judicial Release from prison and could transition to a community justice center, where he completed a program that included cognitive-behavioral therapy.

His first stop after his release was Portsmouth St. Mary of the Annunciation Church to thank God for His guidance. He has since become a lector and altar server at St. Mary and Holy Redeemer churches and also leads the rosary every other Sunday.

"Prison ministry gave me hope on days when I had none," he said. "It reminded me that I am not alone – that there are people who care, who believe in me, and who want to see me succeed. Most importantly, it brought me closer to God, showing me that He never turned His back on me, even when I felt unworthy of His love."

"Now, as I move forward, I strive to be a light for others. Prison ministry didn't just touch my life – it changed it. And for that I will always be grateful."

Martin found the light of Christ shining brightly at the St. Thomas More Newman Center during his years as a student at Ohio State.

He described feeling spiritually directionless as a freshman at OSU in 2021 in the aftermath of the COVID-19 pandemic and classes being offered online.

A track and cross country athlete, Martin was drawn to the Newman Center by teammates who were strong in their faith.

"And through the community at the Newman Center, and through all the resources that helped me learn more about



Chris Gay speaks at the Miter Society Dinner about his conversion to Catholicism through prison ministry. *CT photos by Ken Snow*



Kaleb Martin, a graduating senior at Ohio State University, reflects on the growth of his spiritual life as a member of Buckeye Catholic.

the faith, I realized it's much deeper than what I'd ever thought," he shared.

He credited the Fellowship of Catholic University Students (FOCUS) missionaries for helping him learn how to read the Bible, lead Bible studies and share the faith with others in a welcoming environment like the Newman Center's new lounge and coffee shop.

"There's a lot of noise going on around campus – and it's not bad; a lot of it is just loud – and it's hard to hear Jesus' voice sometimes, calling you to draw near to Him, to speak about Him to others, and it's been a blessing to have the Newman Center as kind of a sanctuary, as a place to study, but also to speak to others and have those deep, meaningful conversations where you can share the Gospel message and have a safe environment where you can treat others just with love and openness and in sharing the Word of God," he said.

Bishop Fernandes highlighted the evangelization efforts at Ohio State, where 1,000 people attended an Ash Wednesday Mass in the Ohio Union, 1,200 students regularly attend Mass on Sundays at the Newman Center and 400 participate in Bible study or faith formation. At Easter, Buckeye Catholic will have 49 new members coming into full communion with the Church.

The bishop mentioned evangelization as one of The Appeal's four pillars. The others are vocations, education and social concerns.

And the needs in the diocese continue to grow. Vocations has taken a major turn upward, going from 17 seminarians two years ago to 40 this year, with a cost of \$55,000-\$60,000 to educate each young man per year.

There are more Catholics and non-Catholics to evangelize, and the numbers are skyrocketing. The diocese has grown from 278,000 Catholics to 505,000 in the past few years.

"Every one of those Catholics, every one of the non-Catholics, non-Christians, needs Jesus Christ," Bishop Fernandes said.

Evangelization efforts extend beyond college campuses and schools. The diocese has converted to a more faith-based catechetical program, the bishop pointed out, and preparation for marriage has also changed.

Programs offered not only in English but Spanish and even in French are needed to communicate with the faithful. In the past year, the Hispanic population has grown by 20 percent.

To illustrate that growth, the bishop recently confirmed the same number of young people (180) at Westerville St. Paul the Apostle, the largest parish in the diocese, as at Columbus St. Stephen the Martyr Church, a Spanish-speaking parish.

"New immigrants are coming into the Diocese of Columbus and we have the opportunity, as a Church, to be there for them, proclaiming the Gospel of Jesus Christ," Bishop Fernandes said.

Catholic education leads to freedom and opportunity, the bishop stressed, and financial resources are needed to support the 19,000 students in Catholic schools and another 50,000 participating in parish schools of religion or catechetical programs around the diocese.

Among the numerous social needs in the diocese are prison ministry and assistance for the poor and underserved through the St. Francis Evangelization Center in southern Ohio and J.O.I.N. in Columbus.

"The Appeal goes to offer support to the Diocese of Columbus and provide for those things that no one parish can provide on its own – Catholic schools office, our legal office, vocations office, marriage tribunal," Bishop Fernandes said. "People don't know how great the need is."



Guests stand for the Vespers Prayer Service at the Miter Society Dinner on April 6 at Columbus St. Charles Preparatory School's Walter Commons. *CT photo by Ken Snow*



Panel members (from left) Dr. Kathleen Lutter, Dr. Ashley Fernandes and Dr. Paul Hruz answer questions at the Converging Roads conference organized by the St. John Paul II Foundation on April 5 at the Pontifical College Josephinum's Jessing Center.



A panel on restorative reproductive medicine and care for infertile couples at the Converging Roads conference included (from left) Dr. Elizabeth Stovicek, Dr. Kyle Beiter and Elizabeth Christy.



Dr. Paul Hruz speaks at the Converging Roads conference about the issue of gender dysphoria.

Photos courtesy William Keimig

Medical conference explores mental health, fertility, gender

By Hannah Heil
Catholic Times Reporter

The Converging Roads conference, organized by the St. John Paul II Foundation in collaboration with the Diocese of Columbus, Catholic Medical Association (CMA) of Central Ohio and Ohio Dominican University, was brought to the diocese for the third time on Saturday, April 5.

The Pontifical College Josephinum hosted the biennial conference, which was last held in April 2023, in the Jessing Center on campus. The event brought together physicians and physician assistants, nurses and nurse practitioners, medical students and residents, clergy and religious, and individuals interested in learning more about medicine and health care ethics. The regional conference offers continuing education for health care professionals, equipping them to practice the highest ethical and medical standards of their profession.

Speakers at this year's Converging Roads conference in Columbus, "Virtue in Medicine," presented on various topics, including a Catholic response to depression and suicide, restorative reproductive medicine (RRM) and care for infertile couples, and approaching gender dysphoria with mercy and charity.

Dr. Anthony Isacco, Ph.D., a fellow for the St. John Paul II Foundation, discussed rising depression and suicide rates. Isacco is a professor of graduate psychology at Chatham University in Pittsburgh and director of training for the doctor of psychology, or Psy.D., in counseling psychology program.

Isacco likened depression to the "common cold" of mental health. He said depression is a normal human emotion in response to certain events, such as a death or loss of a relationship. A person exhibiting a clear-cut, marked change, such as isolating themselves while pre-

viously attending social events, however, suffers a different type of depression.

He discussed major depressive disorder, which can be a depressed mood or loss of interest and pleasure that endures two weeks or longer, is accompanied by impairment and distress, and unable to be explained by something else. The disorder also includes symptoms such as weight loss or gain and hypersomnia or insomnia.

He explained that multiple factors can cause depression. Environmental stressors, biological and genetic factors, and vulnerability or poor coping mechanisms can all be causes.

Isacco also spoke about suicide, which, he said, has climbed at a steady rate for several years with a slight dip in 2019. Women are more likely to think about suicide, he noted, while men are more likely to carry it out.

He said individuals who commit suicide often have a mental illness, including major depressive disorder, borderline personality disorder or post-traumatic stress disorder. Many have a history of abuse, neglect, conflict or parental psychopathy. He also noted that individuals who commit suicide often have an impulsive personality type.

Hopelessness, he said, can be a better explanation for suicidality than depression. When experiencing hopelessness, a person feels as if they will not experience positive emotions again or an improvement in their condition. It includes pessimism about the future and decreased motivation. People often turn to suicide when they are experiencing feelings of hopelessness and helplessness as an escape, and feeling they have narrowed options.

Isacco also described the difference between agency thinking and depressive thinking. Agency thinking, he said, is a person thinking "I have other options that I can put into practice." Depressive

thinking, however, is when a person feels they have no options or control.

In such cases, he said, hope is needed, and it is possible to be instilled in anyone. He listed three goals: a relational connection, a good assessment and a plan.

In addition to needing a strong social connection – somebody to share deeply with – he said that an assessment is needed to determine risk factors, including suicidal ideation, intent, plans or means. Protective factors should also be assessed: social support, coping skills, what brings a person hope and their spirituality or religion.

Isacco said a plan is equally important. The patient should write a plan for moving forward and assume intrinsic ownership or autonomy. He noted that autonomy in most cases is not good but is necessary in this case.

He added that medicine and therapy in tandem together is shown to be most effective. He explained that many people suffering a mental illness want a "quick fix" through medicine but not the difficult psychological work, which is needed.

A panel on RRM and care for infertile couples was also offered during the conference. Panelists included Dr. Kyle Beiter, M.D.; Dr. Elizabeth Stovicek, M.D.; and Elizabeth Christy.

Beiter, an attending obstetrician gynecologist (OB/GYN), provides RRM to couples at Reply Fertility, based in Durham, North Carolina. Beiter was previously an OB/GYN hospitalist at Fairfield Medical Center in Lancaster.

RRM is a science-based, ethically-sound approach to fertility care that seeks to identify and treat underlying causes of infertility. It works with the body's natural reproductive function rather than artificial reproductive technologies that bypass the natural processes of conception.

Stovicek, a practicing physician in emergency and palliative medicine, serves at Cleveland's MetroHealth Hospital. She graduated from Ohio State University College of Medicine, and she is a member of the American College of Emergency Physicians and the American Academy of Hospice and Palliative Medicine.

Christy serves as coordinator of communication and events for the diocesan Department of Evangelization and Catechesis. She has a background in labor and delivery nursing, serving for 20 years at hospitals in central Ohio. She received a master of science specializing in nurse-midwifery and is a certified nurse-midwife.

The panel answered a series of questions, anonymously submitted by attendees, regarding Natural Family Planning (NFP), contraception and fertility.

"Good ethics lead to good medicine," Beiter explained.

Panelists were asked about ethics regarding prescribing artificial birth control to patients as Catholic health care providers.

The panel explained that hormonal birth control thins a woman's endometrial lining, resulting in a loss of embryos.

Christy shared the importance of having face-to-face conversations with patients, giving them a truthful answer and witness to why, as a Catholic, prescribing contraception also contradicts the Catholic faith. She encouraged Catholics in health care to be brave and do what is right from the beginning of their career, rather than try and correct it later.

As an emergency medicine physician, Stovicek sees patients in the emergency room who request contraception. When patients want a contraceptive, she said, she takes it as an opportunity to explain that fertility is a sign of the body's

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CONFERENCE, *continued from Page 14*

health. She also explains her moral and medical objections with patients.

Stovicek addressed the importance of understanding the body on a deeper level. She said there can be many underlying causes of health issues. Women experiencing abnormal symptoms are often told by medical providers that their symptoms are normal.

The panel explained that NFP can be particularly helpful for women who suffer chronically, such as from heavy or painful menses, in understanding the root cause of their symptoms. Beiter noted that hormonal birth control is often used as a “Band-aid fix” for a larger issue.

He explained that NFP, a method used to achieve or postpone pregnancy by observing natural signs and symptoms of fertility in a woman’s cycle, is not a contraceptive. The Catholic Church teaches that “periodic continence, that is, the methods of birth regulation based on self-observation and the use of infertile periods (in a cycle), is in conformity with the objective criteria of morality. These methods respect the bodies of the spouses, encourage tenderness between them and favor the education of an authentic freedom” (Catechism of the Catholic Church, 2370).

Dr. Paul Hruz, M.D., Ph.D., associate professor of pediatrics and associate professor of cellular biology and physiology at Washington University in St. Louis, spoke about gender dysphoria. He served as chief of the Division of

Pediatric Endocrinology (hormone-related health conditions) and Diabetes at Washington University from 2012 to 2017. He is also a member of the university’s Disorders of Sexual Development Multidisciplinary Care Program.

Hruz said there can be different contributing factors to gender dysphoria, and treatment should be directed toward understanding the contributing factors in an individual.

Historically, he said, the understanding of gender dysphoria was largely influenced by or result of psychological factors. Health care providers sought to identify and address underlying psychological difficulties.

“What’s happening now in our current society is the premise that, when this discordance occurs, the problem is not with the mind that’s proposed to be functioning normally – that the body itself is at fault,” he said.

“If one accepts that premise, based on ideology, then the hypothesis actually makes sense. So that, if that’s the cause, then health will be restored by changing the appearance of the body to conform to one’s gender identification. But we have to actually ask the question: Is that a valid hypothesis?”

He said current society’s hypothesis has led to the “affirmative model of care” in the United States, and psychological care is seen as optional. Stages of the affirmative care model include puberty blockers, introducing cross-sex hormones and surgically manipulating

the body through a bilateral mastectomy or breast augmentation.

“Within our profession, there’s been a muting of any criticism of this model and often claim that this is what’s the preferred approach,” Hruz said.

“What very few people understand is that these guidelines that are being put forward are based upon the lowest quality of evidence that we have.”

He said systematic reviews from the Scandinavian countries of Finland and Sweden that pioneered the research concluded that the data is insufficient to be considered beneficial.

Hruz said there are many limitations. Studies are often done in small sample sizes and follow patients for short durations of time.

He recognized that bias exists in any type of study. In the field of transgender medicine, it can be particularly problematic.

Some studies used selection biases, telling prospective study subjects the purpose of the study, and observational bias, looking at data in a selective manner, particularly by beginning with a conclusion in mind and trying to find data to support that conclusion. “That’s very poor science,” Hruz explained, “but if you read many of the papers that are done in this area, that’s exactly what’s going on.”

Social affirmation, or calling an individual by their preferred name, pronouns and supporting a change in the way they present themselves to the

public, often precedes medical intervention. Hruz presented data that found 94 percent of individuals who are socially affirmed will go on to later stages of medical intervention. Data showed that unaffirmed individuals are more likely to realign to the gender identity of their biological sex.

He also addressed a common claim that a sex transition will prevent an individual from committing suicide. Hruz shared additional data from Sweden on “cause mortality” in individuals decades after receiving affirmative care. Data showed that affirmative care did not fix the problem.

“The actual data showed that, after being affirmed in this way, the rate of completed suicide – not just suicidal ideation but completed suicide – remains almost 20-fold above the background population,” he noted.

In response, Hruz encouraged “listening over speaking” to people experiencing gender dysphoria. He said they are likely not ready to be showered with data and statistics. Being patient and asking questions can be helpful, as well as sharing beliefs without being defensive.

Hruz said it is important to acknowledge that individuals experiencing gender dysphoria suffer. A charitable response can be sharing in the suffering with them while putting boundaries in place.

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Cristo Rey Network schools hold national meeting in Columbus

By Hannah Heil
Catholic Times Reporter

Leadership from Cristo Rey Network schools across the country gathered for the 2025 Cristo Rey Network Annual Meeting held this year in Columbus.

The meeting on Wednesday, April 2 brought together 280 leaders from 40 network schools for professional development sessions aimed at growth, innovation and enhancing the Cristo Rey network's mission. The network enrolls more than 12,300 students nationwide.

Administrators came to the Buckeye State from schools established in 24 states, which partner with 34 different sponsoring groups. Cristo Rey Columbus High School, which opened in 2013, is sponsored by the Diocese of Columbus.

This year's meeting, held at the Renaissance Columbus Downtown Hotel, located a few blocks north of Cristo Rey Columbus High School, was also a reminder of the "why" behind the network. Leaders discussed an array of topics, including the Corporate Work Study program. The network is renowned for the program, which places each high school student in a professional job one day a week during school months.

While the program is a defining factor of the network, administrators discussed that even more important, however, is why the school was created in the first place: to give students a Catholic education.

The Cristo Rey Network, a not-for-profit organization, was established in 2000 and modeled after Cristo Rey Jesuit High School in Chicago, founded four years earlier. Schools in the network integrate college preparatory acad-

emics with professional work experience, which can help fund the cost of Catholic education for youth from low-income families.

In his opening remarks the morning of the conference, Father John Foley, SJ (Society of Jesus), founder of the first Cristo Rey high school that led to the creation of the network, reminded leaders that the Holy Spirit is the reason for the first school's founding and expansion into the Cristo Rey Network that exists today.

He said the story of St. Paul's conversion recorded in the Acts of the Apostles is Cristo Rey's story, too.

The story recounts St. Paul, then Saul, being knocked off a horse on his way to Damascus. Laying on the road, he heard a voice, which was Christ, telling him to go to the city, where he would be told what to do.

"Those instructions are still valid for us today," Father Foley said. "We don't have to wait until all our 'I's are dotted and our 'T's are crossed before we act. We are called to listen to what the Spirit is calling us to do. We just have to let ourselves be led. All of this is another way of saying that the Cristo Rey movement is an example of God at work among us."

In the '90s, Father Foley left his ministry in Peru, where he spent 30 years in school leadership, to start a Jesuit-sponsored high school for families lacking educational options in his hometown of Chicago. A few years later, he challenged an order of consecrated religious brothers to replicate the school.

"None of us ever dreamed we would establish a national chain of high schools," Father Foley said. "Here we are today, with Catholic schools closing

See CRISTO REY, Page 23



Bryan Froehle presents a talk on the Cristo Rey movement to representatives from schools across the country at the Cristo Rey Network Annual Meeting in Columbus.



Participants in the Cristo Rey Network Annual Meeting take time out to attend a Mass celebrated by Bishop Earl Fernandes at Columbus St. Joseph Cathedral. Photos/William Keimig



Bishop Earl Fernandes blesses the site of New Albany Church of the Resurrection's new parish community center at a groundbreaking ceremony on Sunday, March 30 after celebrating Mass. CT photo by Ken Snow

Church of the Resurrection breaks ground for new parish center

New Albany Church of the Resurrection celebrated the groundbreaking for its new parish community center on Sunday, March 30.

Before the groundbreaking, Bishop Earl Fernandes joined Father Denis Kigozi, the parish pastor, and Father Anish Thomas, the parochial vicar, in concelebrating a Mass assisted by Deacon Kevin Murrin and Deacon David Fesenmyer.

After Mass, Bishop Fernandes blessed the new building site and participated in the groundbreaking with Pat and Peggy O'Donovan, campaign co-chairs; staff and campaign volunteers.

Hundreds of parishioners attended the ceremony and reception to celebrate a significant milestone for Church of the Resurrection.

The parish community center will be

nearly 17,000 square feet and have the capacity to accommodate 500 guests seated banquet style. It will be connected via the atrium to the existing church.

Construction will begin in May. Anticipated completion is in 14-16 months.

The project is part of Faith in Motion: Realizing the Plan for the Century, which is Church of the Resurrection's first capital campaign in 20 years. The groundbreaking for the parish community center begins the first sequence of phase one of the campaign, which includes plans for a parish life center, prayer garden, storage and maintenance building and overall site improvements.

To learn more about Faith in Motion: Realizing the Plan for the Century, visit <https://cotrna.org/capital-campaign>

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LOCAL NEWS AND EVENTS

Bridgettines sponsor men's breakfast

The Bridgettine Sisters will sponsor a breakfast program for men from 9 to 11 a.m. Saturday, May 10 at their convent, 40 N. Grubb St., Columbus.

The event will feature a talk on "The Power of Prayer in Challenging Times" by Father William Slattery, chaplain at the Damascus Catholic Mission Campus in Knox County and a professor at Franciscan University of Steubenville.

A donation of \$35 is suggested and the deadline for reservations is Tuesday, May 6. More information is available at BridgettineSisters1@gmail.com.

Deacon Petrill to speak at men's club luncheon

Deacon Steve Petrill, director of the diocesan Office of the Diaconate, will be the speaker at the Catholic Men's Luncheon Club meeting on Friday, May 2 after the 11:45 a.m. Mass at Columbus St. Patrick Church, 280 N. Grant St. His topic will be "Called to Serve: The Role of Deacons in the Church."

No reservations are necessary. A \$12 donation is asked to cover costs. The program will be sponsored by Dave Kilanowski. If you are interested in sponsoring a luncheon, contact Kilanowski at dkilano@aol.com.

The club's next luncheon will be on Friday June 6 and will feature a talk by Cody Egner on "Explore the Sacred: Why Pilgrimage."

Egner is regional director of religious education for parishes on Cincinnati's east side and has led international pilgrimages for parishes throughout the nation. He is a former Columbus diocesan seminarian who lives in suburban Cincinnati with his wife, Angela, and their three sons.

Our Lady of Peace to offer course on Old Testament

This summer, Columbus Our Lady of Peace Church, 20 E. Dominion Blvd., will offer an 11-week course on "Understanding the Old Testament" with parish evangelization director Dr. Anthony Rosselli.

The course will be presented at 7 p.m. on Thursdays from May 8 to Aug. 7, with no classes on June 5, July 3 or July 17.

Registration underway for Jubilee of Anniversaries

The annual Jubilee of Anniversaries honoring long-married couples will take place on Saturday, August 16 during a 5:30 p.m. Vigil Mass at Columbus St. Joseph Cathedral, 212 E. Broad St.

The Mass will honor all married couples in the diocese celebrating a jubilee year. Couples celebrating their 25th wedding anniversary and any five-year anniversary thereafter, as well as couples celebrating 60 years of marriage or

Each talk will cover a different topic.

Subjects to be discussed will include "Is the Old Testament historical?" "How should we read the early chapters of Genesis?" "What are we to make of God's wrath throughout the Old Testament?" "Why does God command acts of violence, even genocide?" "Why are things like slavery and polygamy permitted in the Old Testament?" "What was the purpose of the Old Testament sacrifices?" and "How does the story of the Old Testament relate to what Jesus does in the New Testament?"

Rosselli has been the parish's evangelization director for nearly four years after working at two country parishes in northern Vermont. He received a Master's degree and a doctorate in theology from the University of Dayton. He writes a short column titled "Notes on the Mass" that can be found on the parish website.

For more information, visit <https://olp-parish.org/ot>. To sign up, email Rosselli at arosselli@olp-parish.org.

Conley, Mauro, Sergio to enter coaches Hall of Fame

Three men who were coaches at Columbus Catholic institutions are the newest members of the Central District Football Coaches Association Hall of Fame.

Bill Conley, Phil Mauro and Pat Sergio will be honored at the association's meeting at 7 p.m. Wednesday, April 23 at Plank's on Parsons, 743 Parsons Ave., Columbus. The presentation will be followed by a coaching clinic and question-and-answer session.

Conley had a record of 46-21 at Ohio Dominican University (ODU) from 2010 to 2015, leading the Panthers to second-round appearances in the NCAA Division II playoffs in 2013 and 2014. He played for Woody Hayes at Ohio State from 1968 to 1971 and was an assistant coach and recruiting coordinator for the Buckeyes under John Cooper and Jim Tressel for 17 seasons.

Before coaching at ODU, his teams were 78-39-3 in 12 years at London, Groveport, Middletown and Dublin Coffman high schools. Since retirement, he has been a football analyst for WTVN

more, are invited to attend.

Those interested in attending should register online at www.columbuscatholic.org/marriage-family/marriage/jubilee. Registered couples will receive a personalized certificate recognizing their anniversary.

The registration deadline is July 27 for spouses' names to be included in the Jubilee Anniversary program.

radio and WCMH-TV (NBC4) in Columbus.

Mauro's teams won more than 200 games in a four-decade career at Columbus St. Francis DeSales (1986-1987), Lancaster (1988-1989), Canal Winchester (2007-2010 and 2014-2016), Bloom-Carroll (2012-2013) and Mount Gilead (2019).

Sergio, a 1969 graduate of Columbus Father Wehrle High School, has been a head or assistant coach in central Ohio for the past 58 seasons. He was a head coach at Columbus Bishop Watterson (1978-1983) and Columbus Centennial (1987-2011) and most recently has been an assistant working with the DeSales freshmen and junior varsity.

Seven of the 33 coaches who have been selected for the hall since it was founded in 2017 coached at Columbus diocesan schools. They are Mike Golden (Watterson), Guido Ricevuto (longtime DeSales assistant), Larry Wolf (Columbus Bishop Ready), Dan Bjelac (Watterson), Bob Jacoby (DeSales, Columbus St. Charles Preparatory School), Mark Crabtree (Lancaster Fisher Catholic, St. Charles) and Chuck Wooten (Columbus Bishop Hartley).

The association consists of coaches from Franklin, Delaware, Fairfield, Licking, Madison, Pickaway and Union counties and meets monthly from December to May.

Record Society members to tour church

The Catholic Record Society's spring meeting will be at 2 p.m. Sunday, May 18 at Columbus Our Lady of Peace Church, 20 E. Dominion Blvd., and will feature a tour of the church with Dr. Anthony Rosselli, the parish's evangelization director.

After his talk, there will be a break and

a short business meeting to elect officers for the coming year. There is a particular need for someone to serve as treasurer, a position that involves receiving records and monthly statements from the diocesan finance office and producing a quarterly report of receipts, expenditures and balances.

Ample parking is available in the church lot and no steps are required to enter the building.

Doors will open at 1:30.

If you have questions, call Don Schlegel at (614) 370-9105.

Shepherd's Corner needs wetland planting volunteers

The Shepherd's Corner Ecology Center, a ministry of the Dominican Sisters of Peace, is looking for volunteers for a wetland planting event from 9 a.m. to noon Saturday, April 26.

Work performed on that day will turn hayfields into a thriving biologically diverse ecosystem, help mediate pollution, demonstrate an act of love for Earth and put faith into action.

Participants should be age 15 or older. An adult should accompany volunteers ages 15 and 17. Work performed is expected to include digging holes and planting. Participants are asked to bring work gloves, a shovel, boots or old shoes and a reusable water bottle. Registration is required.

Shepherd's Corner, at 987 N. Waggoner Road in Blacklick, serves as a center for ecology, spirituality and education. The property's diverse range of habitats offers a haven for wildlife and native flora, plus a place of peace, natural beauty and spiritual refreshment.

For more information, go to www.shepherdscorner.org or call (614) 866-4302.

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Solemnity of the Resurrection of the Lord Year C

Christ is risen! Rejoice and celebrate on Easter

Acts 10:34a-37-43
Ps. 118:1-2, 16-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6b-8
John 20:1-9

We are in Easter! Jesus is Risen! The spring season is back, the season when life, well, springs! Or does it?

I was born and raised in the Southern hemisphere of the earth, concretely in the Argentinian Patagonia (Río Colorado, Río Negro). You can hardly think of any other region farther south in the entire world. It is where the penguins live (as a matter of fact, not far from my hometown, there is a colony with over a million penguins).

Over there, the seasons run in a contrary way. This means that when nature is coming back to life after the winter season is over in Ohio, in my hometown we are bracing ourselves to cope with it (temperatures can go down to $-17^{\circ}\text{C} = 0^{\circ}\text{F}$). Most people over there are of European ancestry; hence, we all know of Easter eggs, Rosca de Pascua, or Easter Ring Bread, and so on. But nature is a whole different story. What here is taken for granted, over there it is the exact opposite. Hence, what is left? It is the sheer, naked historical fact, the fact that supports our faith, sustains our hope, and strengthens our love, the fact that Jesus is Risen! This fact must be celebrated!

I have very fond memories of the Easter Vigil celebration on late Saturday evening, but I do not remember ever having witnessed a baptism in that celebration. The reason is simple. At that time, virtually all babies were baptized in the Catholic Church. Hence, there was nobody to receive the sacrament then. However, we still had the liturgy of the water. Thus, the effect of Jesus' resurrection in our lives was

SCRIPTURE READINGS

Father Ervens Mengelle, IVE, SSL
Father Ervens Mengelle, IVE, SSL, is an Assistant Professor of Scripture and Dean of Men in the School of Theology at the Pontifical College Josephinum. He holds a licentiate in biblical exegesis from the Pontifical Biblical Institute in Rome with further biblical studies at the Toronto School of Theology.



plainly recalled. The wealth of readings on this day of Easter (counting the Easter Vigil as well) provides a lot of input for it.

The Psalm that we hear today, Psalm 118, is the typical Psalm used throughout the Easter season. It ends the Egyptian Hallel sequence of Psalms and, by singing it, the Jews close their celebration of Passover. This is the Psalm that was sung by the crowds on Palm Sunday (see Mark 11:9). It likely was the Psalm sung by Jesus and the apostles before heading to the Garden of Gethsemane (see Mk 14:26). And we keep repeating from it, over and over again, a few words in every re-presentation of the Paschal Mystery of Christ that is at every Mass. Those words are "Lord, Hoshia-na" (= grant salvation!) ... Blessed is he who comes in the name of the LORD." (In Ps 118:25-26; by the way, the term hoshia-na' reminds us of the name Ye-hoshua, that is, Jesus, "Yahweh saves.") In fact, God has granted salvation!

The Gospel passages read this day present an empty tomb. This was the first step for the apostles to come to terms with this astonishing and mesmerizing fact: death has been defeated! "Death and life contended in a spectacular battle: the dead leader of life reigns alive," sings the Paschal Sequence (literal translation).

However, the best was reserved for last (see Jn 2:10). The Gospel of John spells it out in clear terms. You may remember that, on the first Sunday of Lent, the evange-

THE WEEKDAY BIBLE READINGS

4-21/4-26 MONDAY Acts 2:14,22-33 Psalm 16:1-2a,5,7-11 Matthew 28:8-15	THURSDAY Acts 3:11-26 Psalm 8:2a,5-9 Luke 24:35-48	4-28/5-3 MONDAY Acts 4:23-31 Psalm 2:1-9 John 3:1-8	THURSDAY Acts 5:27-33 Psalm 34:2,9,17-20 John 3:31-36
TUESDAY Acts 2:36-41 Psalm 33:4-5,18-20,22 John 20:11-18	FRIDAY Acts 4:1-12 Psalm 118:1-2,4,22-27a John 21:1-14	TUESDAY Acts 4:32-37 Psalm 5:1-2,5 John 3:7b-15	FRIDAY Acts 5:34-42 Psalm 27:1-4,13-14 John 6:1-15
WEDNESDAY Acts 3:1-10 Psalm 105:1-4,6-9 Luke 24:13-35	SATURDAY Acts 4:13-21 Psalm 118:1,14-15b,16-21 Mark 16:9-15	WEDNESDAY Acts 5:17-26 Psalm 34:2-9 John 3:16-21	SATURDAY 1 Corinthians 15:1-8 Psalm 19:2-5 John 14:6-14

DIOCESAN WEEKLY RADIO AND TELEVISION: Mass Schedule: Weeks of April 20 and 27

SUNDAY MASS

10:30am Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio AM820, Columbus, FM88.3, Portsmouth, and FM106.7, Athens., and at www.stgabrielradio.com and diocesan website, www.columbuscatholic.org.

Mass from St. Francis de Sales Seminary, Milwaukee, at 7:30 and 10 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Mass with the Passionist Fathers at 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. 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 Breeze-line 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. Satur-

days, 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); 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 propers for the Octave of Easter and Week II of the Liturgy of the Hours.

list pointed out that "Jesus was led by the Spirit into the desert" (Lk 4:1). Now, Jesus, on the same day of His resurrection, tells the apostles "Receive the Holy Spirit" (Jn 20:22), the Promise that makes our thirsty hearts spring rivers of living water (see Jn 7:37-39), the Glory Jesus gives us to make us one as He and the Father are one (see Jn 17:22). Hence, our prayer rises unceasingly: "As we celebrate the memorial of His Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation ... (and) we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit" (Eucharistic

Prayer II).

What we need to do is to stay tuned to Jesus, that is, to stay alive, as the reading from St. Paul indicates: "If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God.

Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God. When Christ your life appears, then you too will appear with him in glory" (Col 3:1-4).

as God's people. We are called to faith in Jesus, who is the resurrection and the life. He brings us to new life.

Divine Mercy Sunday Year C

Come to Christ with your doubts and fears

Acts 5:12-16
Ps. 118:2-4, 13-15, 22-24
Revelation 1:9-11a, 12-13, 17-19
John 20:19-31

A few years ago, successful and famous Protestant pastors and preachers publicly renounced Christ and left the Church, apologizing to their fellows for misleading them for years and years. Dave Gass from Grace mega church, after 20 years of active pastoring, or Paul Maxwell, a successful Christian writer, they became atheist, saying Christ and Christianity is not for real.

Very interesting! There are many other ordinary Christians doing the same thing, or though remaining in the Church, their hearts are not there any-

SCRIPTURE READINGS

Father Robert Jager, Ph.D.
Father Robert Jager, Ph.D., is pastor of Columbus St. John Chrysostom Byzantine Catholic Church.



more! They left Christ for the same reason. This is not for real. Doubts, uncertainty, fear ... what went wrong???

Being afraid, feeling uncertain or uneasy, feeling overwhelmed with doubts is not the end of the world. It is something natural. It is part of the journey! We see this even with the first disciples and apostles! A personal encounter must take place! Otherwise, everything will fall apart. But the good news, the gospel, the glad tidings is this: the Lord wants to meet you! He is alive! He is close! Do not

deceive yourself!

Fear, uncertainty, doubts – look at the apostles who don't believe the women; they are locked out of fear. Look at Mary Magdalene at the tomb; she did not recognize the Lord! Look at Thomas, overwhelmed with doubts. Doubts, uncertainty, fear and confusion – these are not the problem! The danger is "how do I respond to" my fears, confusion, doubts and uncertainty. There is a natural coping mechanism. The human intellect takes the lead: Whatever I can understand and explain, this is what I accept and rely on.

The flow of thoughts may be the following: We don't really know because no one has ever proved anything; the Bible is unreliable ... so I leave. Or I do

not believe, but I find it nice to have a community, traditions ... so I stay, but the church is my social club.

What was the way of the disciples? Mary Magdalene, for example. She was at the tomb, looking and searching. She could not recognize Jesus, even though she looked at him. Why? She dwelled on the past and on her sadness, pain and frustration. She dwelled on her convictions. He is dead. They took his body. ... I need the body to bury. Disciples? They dwelled on their own panic and fear. The Master is executed. They will execute us as well. Let us make provisions: hide! Do not show up in public! Thomas? He dwelled on his doubts and probably

See CHRIST, Page 21

CHRIST, continued from Page 20

searched for answers and proof. In his logic, only a tangible proof could dispel any doubt and frustration. ... Only logic can make sense.

What changed them? Mary Magdalene hears the stranger calling her by name: Mary! When this personal encounter takes place, her eyes are open, and she experiences his presence. Jesus comes to the disciples. He greets them, talks to them. ... Thomas wants to see, and the Lord answers his request. All of them needed a personal encounter.

The Lord answers their need. However, there are some steps we must take. Mary Magdalene was searching for Jesus. She came to the tomb and did not give up. The disciples were together. As faithful Jews, they prayed. Being together for Jews always involves prayer, sharing thoughts, fears and questions. Thomas was searching. It is this attitude to which the Lord responds!

Those pastors did not have the same attitude. They did not search Jesus. They remained in the past with their fears, frustration, sadness, disappointment. The disciples searched for Jesus, even though they had troubles!

This is the Sunday of Mercy – the Lord

wants to meet you where you are at. Just as he did with the disciples. He wants to answer all your problems. Do you have the same attitude as Mary Magdalene, Thomas and the apostles, though? Or will you dwell on your past? In Baptism, we received the strength to look at the future and not at the past. Having been buried with him in baptism, you also have been raised with him (...) God made you alive together with him, having forgiven us all our trespasses (Col 2:12-13)

Jesus said to St. Faustina: “I am love and mercy itself; there is no human misery that could measure up to my mercy” (Diary, 14 September 1937). At one time, the Saint, with satisfaction, told Jesus that she had offered him all of her life and all that she had. But Jesus’ answer stunned her: “You have not offered me the thing is truly yours.” What had that holy nun kept for herself? Jesus said to her with kindness: “My daughter, give me your failings” (10 October 1937). Jesus is repeating the same to you: Give me your doubts, fears, frustration ... Use this gift and the Lord will surprise you! Because our God is the God of surprise!

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Words of Wisdom

by Pat Battaglia, aka Dr. Fun

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

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

Anger hardens the heart ...

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Mommies Matter seeks support

Mother's Day is a special day to honor the unwavering love, strength and sacrifices that mothers make while celebrating the profound role they play in shaping our lives and communities. For Mommies Matter, celebrating the gift of motherhood is especially meaningful as the group works to empower single pregnant women by "Doing Life Together."

Mommies Matter was founded in 2018 and since then has been providing more than services. It is providing community, one that feels more like family. Feeling seen, loved and valued, mothers grow to know and rely on our Lord, recognizing they are not alone as they journey into motherhood.

With a vision of every mother embracing her dignity and value as a woman, Mommies Matter journeys with mothers from all over central Ohio from their pregnancy to the birth of their child and beyond.

This Mother's Day, join Mommies Matter in their work by making a donation between May 4-11 in honor of the special mother in your life. Your help enables Mommies Matter to provide the financial, emotional and spiritual support that single, pregnant mommies need.

Options include becoming a month-

ly donor at \$9 per month in honor of the nine months of pregnancy. Current donors are encouraged to consider increasing their monthly offering by \$9 or more. It's also possible to make a one-time donation of \$40 or more in honor of the 40 weeks a mother carries her child before birth.

Anyone who becomes a monthly donor (or increases an existing monthly donation) of \$9 or more, or anyone making a one-time donation of \$40 or more will receive a Mommies Matter t-shirt. All donors who become a monthly donor, increase their monthly offering or make the one-time gift of \$40 will be entered in a drawing to win a micro facial at The Spa at River Ridge in Dublin.

One mom said about their impact: "I reached out and didn't realize how much my life would change. I had no support system prior to meeting them and was struggling constantly to find resources to provide for my family. I never met a group of women willing to empower, encourage, uplift each other. They help point me in the right direction, they are like a second family."

For more information, visit www.mommiesmatter.org/mothers-day

Buckeye Catholic celebrates Mass, banquet



Bishop Earl Fernandes (top photo, center) celebrates a Mass at the Columbus St. Thomas More Newman Center on March 29 with former Columbus Bishop Robert Brennan (right, rose vestment) and other priests and deacons from the diocese. After Mass, the 2025 Buckeye Catholic banquet with 230 guests at The Blackwell Inn on the Ohio State University campus included a social hour, dinner and programming with an address by Bishop Fernandes. Ainsley Tatman (left photo) was one of the students who shared testimonies at every table about how God has impacted their lives.

Photos courtesy Buckeye Catholic



Celebrate Motherhood with Mommies Matter!

Join Mommies Matter May 4th-11th in celebrating motherhood by making a donation to Mommies Matter in honor or memory of a special mother in your life!

Each donation goes toward helping single, pregnant mothers receive the financial, emotional, and spiritual support she needs.

Become a monthly donor of \$9 or more (or increase your current monthly donation), or make a one-time donation of \$40 or more, and receive a Mommies Matter t-shirt!

All donors will be automatically entered into a drawing to win a gift certificate for a microfacial at the Spa at River Ridge in Dublin!



Learn more at www.mommiesmatter.org/mothers-day

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Catholic Home Missions collection benefits U.S. dioceses

By Sr. Zephрина Mary, F.I.H

Director, Diocesan Missions Office

The U.S. Conference of Catholic Bishops' Catholic Home Missions collection gathers funds each year to help the mission dioceses in the United States and its territories.

On behalf of Bishop Earl Fernandes and Bishop Chad Zielinski, chairman of the U.S. bishops' Subcommittee on Catholic Home Missions, thank you for your sacrificial response and for all you do for the mission work of the Church. May our prayers, sacrifices and financial support for the missions bring about the expansion of the reign of Christ, who shed His blood for all mankind.

Mission dioceses do marvelous work among non-Christians, the urban poor and minorities. They also promote mission awareness and vocations and train individuals for missionary work. Their contribution of service alleviates the suffering of the poor.

As an example, Glenmary missionaries are devoted to exclusively serving poor in rural U.S. home missions. Their ministries include building Catholic communities, evangelizing the unchurched and social outreach throughout Appalachia and the South.

This collection is a tremendous opportunity for all the faithful to participate actively in the evangelization mis-

Support Home Missions

Dear Brothers and Sisters in Christ,

The United States Conference of Catholic Bishops has designated one weekend every year for the Catholic Home Missions collection. This year in our diocese, the collection will take place on the weekend of April 26-27.

The program was established to guarantee continued funding for the mission dioceses in the United States, which cannot continue to exist without the financial help from Catholics elsewhere.

Just over one-third (35%) of the total number of dioceses in the United States are considered "home mission dioceses." They are often in rural areas with small Catholic populations or are in communities that struggle economically and cannot provide basic pastoral services such as Mass, the

sacraments, religious education and ministry training for priests, deacons and lay people without outside help.

This year, \$8.1 million in grants is supporting essential diocesan and parish ministries. Catholic Home Missions supports a radio ministry that offers spiritual support and evangelization in English, Syriac Aramaic and Arabic. The eparchy also provides marriage preparation, which includes counseling for couples who have suffered trauma from terrorism and refugee experiences.

May the Lord bless us in our efforts to help expand and strengthen the presence of the Church at home.

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

sion and ministries of the Church. Your gifts and prayers will be a great blessing for the poor and needy who benefit from this outreach of funds.

In fact, home missionaries are supported by freewill offerings and they support the poor families with food drive, coat drives and more. Our help for the poor is a priority in all circumstanc-

es because God wants us to be sharers of our resources with minority and vulnerable populations in the society.

Here in the United States, we have dioceses that need help providing pastoral care. Whether it is assistance to Chaldean Catholic refugees, supporting the ministry of catechists in rural dioceses, offering help to pregnant women in

need or guiding victims of domestic violence to proper counseling and support, the support offered to home mission dioceses epitomize the love of Christ," Bishop Zielinski said. The funds help to accomplish the spiritual programs such as evangelization among non-Christians, the urban poor and minorities, and raises mission awareness, promotes vocations and works toward justice and peace.

How many opportunities have you missed to be witness for Christ? How many chances to show mercy and compassion have you missed in day-to-day life? Let us encounter Christ with love and trust in His mercy even if we fall. Our support will truly make a difference. We are encouraged to realize the bond of solidarity with our brothers and sisters who are rich in spirit but lacking in the material resources to participate fully in the life of the Church.

We can be a people of hope, empowered by the Holy Spirit, as we pursue the Church's mission to all nations. Whoever shares with love and compassion what he or she has for the needy it becomes a blessing for the giver as well as whoever it receives it. Your support for Catholic Home Missions extends God's love to the poor, needy, and vulnerable, and it builds a just society for all.

CRISTO REY, continued from Page 17

all around us, and we continue opening new schools, adding new members to our network."

He added that "B.J. Cassin, one of our first and most generous contributors, calls the work study program our secret sauce."

If the program is the secret sauce, then the Catholic faith is the key ingredient.

In a session offered on the network's Corporate Work Study program, Cristo Rey leaders discussed the integration of the program with the faith.

"Corporate Work Study allows us to serve the families that Catholic education should be serving – but for us, they would not have a Catholic education, and but for Corporate Work Study, there is no us," said Kelby Woodard, president

and CEO of the Cristo Rey Network.

He also noted that Cristo Rey schools teach students the dignity of work.

Woodard described the Catholic Church's principle of social justice as being embedded into the work study program. "This teaches the dignity of work," he explained. "There is nothing that any Catholic high school in the country does more around social justice."

Sending students out to participate in professional jobs can also be a form of evangelization.

Woodard noted the effect that Catholic students can have on a larger corporation. He said many corporate work partners relay how their employees are positively impacted by having a Cristo Rey student present in the office.

Bryan Froehle, Ph.D., chair of the Mission Identity Committee at Cristo Rey Miami High School, offered a session on "Unpacking the Spiritual Dimensions of the Cristo Rey Movement."

Froehle expanded on Father Foley's vision. He affirmed that Cristo Rey schools were not founded as part of a strategic plan but by individuals who, like St. Paul, answered God's call.

"Cristo Rey is a movement that is sparked – I want to say 'sparked' – by the Holy Spirit," Froehle explained. "Its beginnings are charismatic, meaning, rooted in the gifts – charisms – of the Holy Spirit, and we can see that because it comes out of an inspired 'yes.'"

In the same way, that call should be the draw for all students to the school.

During roundtable discussion, Cristo Rey school presidents and principals conversed about making faith central to their schools. The leaders discussed the importance of the Catholic faith being the main draw for students and families.

Froehle explained to school leaders that their school is a ministry and should operate as such.

Several leaders noted that most of their students desire to attend Cristo Rey for its work study program. While that can be good, Catholic faith and education should be the main reason for attending the school.

"All our schools are ministries," Froehle emphasized, "and if they're not ministries, they're not our schools."

CONFERENCE, continued from Page 15

During the conference, the CMA of Central Ohio honored local individuals and organizations with awards.

St. Gabriel Catholic Radio (Columbus AM820, Scioto FM88.3, Athens FM106.7) received the Pope St. John Paul II Culture of Life Award. The award honors an organization that exemplifies the values promoted by the CMA.

The St. Mother Teresa of Calcutta Service to Medicine Award for a non-phy-

sician was awarded to Michele Faehnle, nurse advisor for the diocesan Office of Catholic Schools and school nurse at Columbus St. Andrew School. Faehnle previously served as a labor and delivery nurse at Mount Carmel Health System.

The St. Luke Faith & Reason Award for a medical trainee was bestowed upon Mary Hyland, a student at Ohio State University College of Medicine and co-president of CMA Students & Med

Students for Life. Bill and Shelley Perez and family received the Holy Family Award for exemplifying values promoted by the CMA.

The St. Gianna Courage in Medicine Award, which honors a physician, was given to Dr. Alex Rakowsky, M.D., who works at Nationwide Children's Hospital.

The St. John Paul II Foundation, based in Houston, is a national Catholic apos-

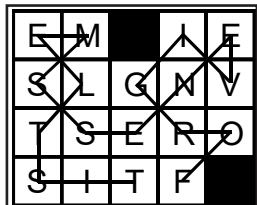
tolate proclaiming the Good News about life and family through education and formation. The apostolate offers three primary initiatives: Converging Roads for health care professionals; Together in Holiness for spouses; and Clergy Initiatives, including the Shepherd's Heart conference for priests and seminarians, and Servant's Heart for deacons, diocesan candidates and their wives.

ACT, continued from Page 5

those in rural or isolated areas, would go without regular access to the Sacraments, if not for these religious workers. Additionally, dioceses with large immigrant populations rely on foreign-born religious workers for their linguistic and cultural expertise. . . . Simply put, an increasing number of American families will be unable to practice the basic tenets of their faith if this situation is not addressed. Likewise, hospitals will go without chaplains, schools will go

without teachers, and seminaries will go without instructors."

Commending the bill's cosponsors for their steadfast leadership in addressing this nationwide challenge, the bishops called on all members of Congress to join them in supporting the RWPA. The full letter is available on the USCCB website at: <https://www.usccb.org/resources/USCCB%20Letter%20on%20RWPA.pdf>



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ALDRIN, Maureen (Laird), 70, March 17
St. Paul the Apostle Church, Westerville

ANTOLINO, Marlene (Peacocke), 92, April 8
St. Patrick Church, Columbus

BARRA, Dora J. (Schaer), 96, March 31
Church of the Resurrection, New Albany

BEDNARSKI, Eugene H., 83, of Pickerington, April 1
St. Casimir Church, Adena

BOYLE, Sue A. (Quinn), 96, April 3
St. Rose of Lima Church, New Lexington

CALTON, Mary Margaret, 70, March 24
St. Joan of Arc Church, Powell

CARDER, Douglas R., 75, April 1
St. Rose of Lima Church, New Lexington

CARIFA, Carlo G. Jr., 94, March 29
Resurrection Cemetery Chapel, Lewis Center

COPLAN, Albert G., 74, April 6
Our Mother of Sorrows Chapel, Columbus,

DEW, Cathleen A., 74, March 26
St. Nicholas Church, Zanesville

FEENEY, Daniel C., 72, March 27
St. Paul the Apostle Church, Westerville

FLICHIA, Michael J. Jr., 76, April 2
Our Mother of Sorrows Chapel, Columbus

GRANT, Mary Margaret, 63, March 27
St. Paul the Apostle Church, Westerville

HAYES, James Sr., 90, March 27
St. Bernadette Church, Lancaster

HELPHREY, Martha "Kris," Feb. 24
Our Lady of Mount Carmel Church, Buckeye
Lake

HUCK, Robert Albert, 83, Jan. 27
Our Lady of Mount Carmel Church, Buckeye
Lake

KOFFOLT, Thomas J., 92, formerly of Columbus, March 24
St. Mary Church, Mansfield, Mass.

MILLER, Theodore "Ted," 93, Feb. 19
Our Lady of Mount Carmel Church, Buckeye
Lake

MONTANO, Aida (Saddam), 84, March 5
Resurrection Cemetery Chapel, Lewis Center

NEHR, Ed, 88, March 19
Christ the King Church, Columbus

NESS, Carol, 81, April 6
St. Joan of Arc Church, Powell

PAXTON, Doug, 53, Feb. 24
Our Lady of Mount Carmel Church, Buckeye
Lake

TIBURZIO, Rudolph J. Sr., 89, Jan. 17
St. Paul the Apostle Church, Westerville

WALKER, Robert A., 90, March 30
St. Nicholas Church, Zanesville

WARNER, Howard L., 84, April 3
St. Agatha Church, Columbus

WOLFINGER, Ronald, 85, April 1
St. Bernadette Church, Lancaster

WAGNER, Leonora "Lee," 97, March 24
Resurrection Cemetery Chapel, Lewis Center



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New book from priest in diocese offers worldview of Catholicism

The latest book by Father William J. Slattery, Ph.D., published by Our Sunday Visitor, was released on March 3.

The author describes "Enchanted by Eternity: Recapturing the Wonder of the Catholic Worldview" as a "big picture" look at Catholicism for people living in the 21st century.

The book includes a foreword by Catholic actor and businessman Mark Wahlberg and an endorsement from noted scientist, Professor Michael Behe, and others.

Father Slattery, who has a doctorate in philosophy, is a priest working in the Diocese of Columbus as the chaplain at Damascus Catholic Mission Campus in Knox County. He also presents talks at the St. Thomas More Newman Center, which serves Ohio State University's Columbus campus, and is a professor at the Franciscan University of Steubenville.

Reviewers have found the book insightful and enlightening, engaging, inspiring and relevant to young people.

Asked what provided inspiration for the book, Father Slattery said:

"We are in the middle of one of the greatest cultural revolutions in history. That is why right wingers and left wingers are talking about the need for a 'Great Reset' a 'new world order.' Why? Because both intellectuals and the masses realize that our contemporary society is not empowering us to live a fully human life. Proof of this is in the increase of numbers of people experiencing stress, psychological problems and, most tragically of all, suicide.

"Consequently, everyone is searching for the blueprints for a new type of society that will favor human flourishing.

"I argue that Catholicism alone has the blueprints for achieving a re-enchantment of life for the masses.

"But I am passionately convinced that we need to change our experience of Catholicism. I explain why the six cultural revolutions of the past 500 years have led to Christianity becoming a thing inside the mind; it is now a 'religion,' a 'faith,' a 'spirituality.' No longer is it what it was once upon a time in Christendom: the source of connectedness, embeddedness, and embodiment.

"I seek to show how Catholicism can again become a source of enchantment 24/7 and I present two sets of reasons.

"In Part I, in clear language, I present the new cosmology that is gradually taking shape because of the ultramodern scientific breakthroughs. All of these discoveries support the Catholic worldview in which we exist in a universe magnificently designed by a Creator who is ever seeking to bring all to fulfillment.



Father William J. Slattery is the author of the recently published "Enchanted by Eternity: Recapturing The Wonder of the Catholic Worldview."

Photo courtesy Our Sunday Visitor

"In Part II, I present the biblical vision of the ultimate goal of history as the heavenized Earth. I outline why the entire Bible starting in Genesis proclaims that God intends to bring not only us humans to fulfillment but all of Nature. The high point of this revelation of God's ultimate goal occurs in the resurrection of Jesus, which was all about his body. The ultimate divine goal is the presence of resurrected humans in a future forever civilization that will one day exist the 'New Jerusalem' amid 'the new heaven and the new earth' (Rev. 21).

"I unpack how the biblical worldview has been given to Catholics in order for us to be the spearheading movement of world change, inaugurating the beta version of that forever civilization.

"These ideas enchant our view of life, of Nature. They give us a strong sense of the value of our ordinary everyday work in the light of our future.

"The Catholic Worldview can overcome the sense of existential boredom felt by millions in contemporary society.

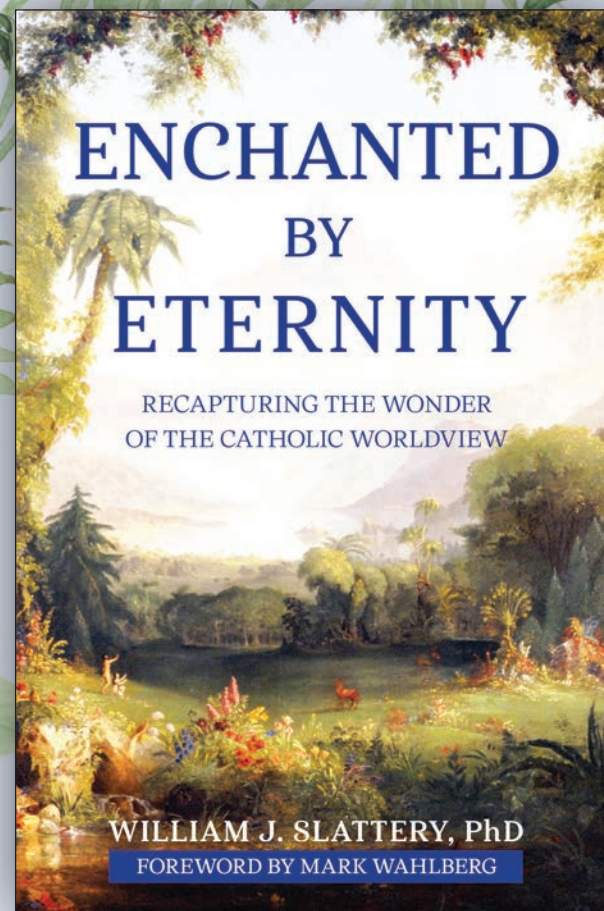
"A significant consequence of modernity's 'failed worldview' is the emergence of a 'lonely and bored culture.' I believe the emptiness of the modern worldview, lacking a strong sense of transcendent meaning and purpose, contributes to pervasive feelings of loneliness and boredom.

"When the world is perceived as 'disenchanted,' and the sense of the sacred is diminished, everyday life can lose its inherent wonder and significance, leading to a feeling of boredom and a constant, often futile, search for external

See BOOK, Page 26

"This book slam dunks why I'm proud to be Catholic."

— From the foreword by Mark Wahlberg



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BOOK, continued from Page 25

stimulation such as on social media.

"In response to the perceived failures of modernity, I propose a return to the 'enchanted and enchanting view of self, nature, society and the future' offered by Catholicism.

"This 'enchantment' involves recognizing the inherent goodness and beauty of creation as reflections of the divine, fostering a deep sense of awe, gratitude and responsibility toward the natural world."

Father Slattery's first book was *The Logic of Truth*, presenting the arguments from St. Thomas Aquinas and a postmodern philosopher for man's ability to really know reality – and not merely one's own ideas about it.

Ignatius Press published his second book, *Heroism and Genius: How Catholic Priests Helped Build—and Can Help*

Rebuild—Western Civilization, a study of the personalities who laid the foundations of Christendom, the original shape of our civilization.

This was edited and translated into French with the title *Comment les catholiques ont bâti une civilisation* (How Catholics Built a Civilization). To his delight, it created something of a stir in France. He was invited to Paris and interviewed on TV, radio, websites, most notably by the second largest TV news channel during a 40-minute interview.

Enchanted by Eternity: Recapturing the Wonder of the Catholic Worldview is available through the publisher, Our Sunday Visitor, or through Amazon.



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Shadow stations at St. Catharine School



Second- and eighth-grade students at Columbus St. Catharine School reflected on the powerful journey of Christ's Passion by presenting a Shadow Stations of the Cross on Friday, April 11. The students behind the screens focused on key moments in Jesus' journey to the Cross, offering a glimpse into the suffering, sacrifice and love that defines the Catholic faith.

Photos courtesy St. Catharine School



Happy Easter from ODU

Why do you seek the living one among the dead? He is not here, but he has been raised. – Luke 24:5-6, NABRE

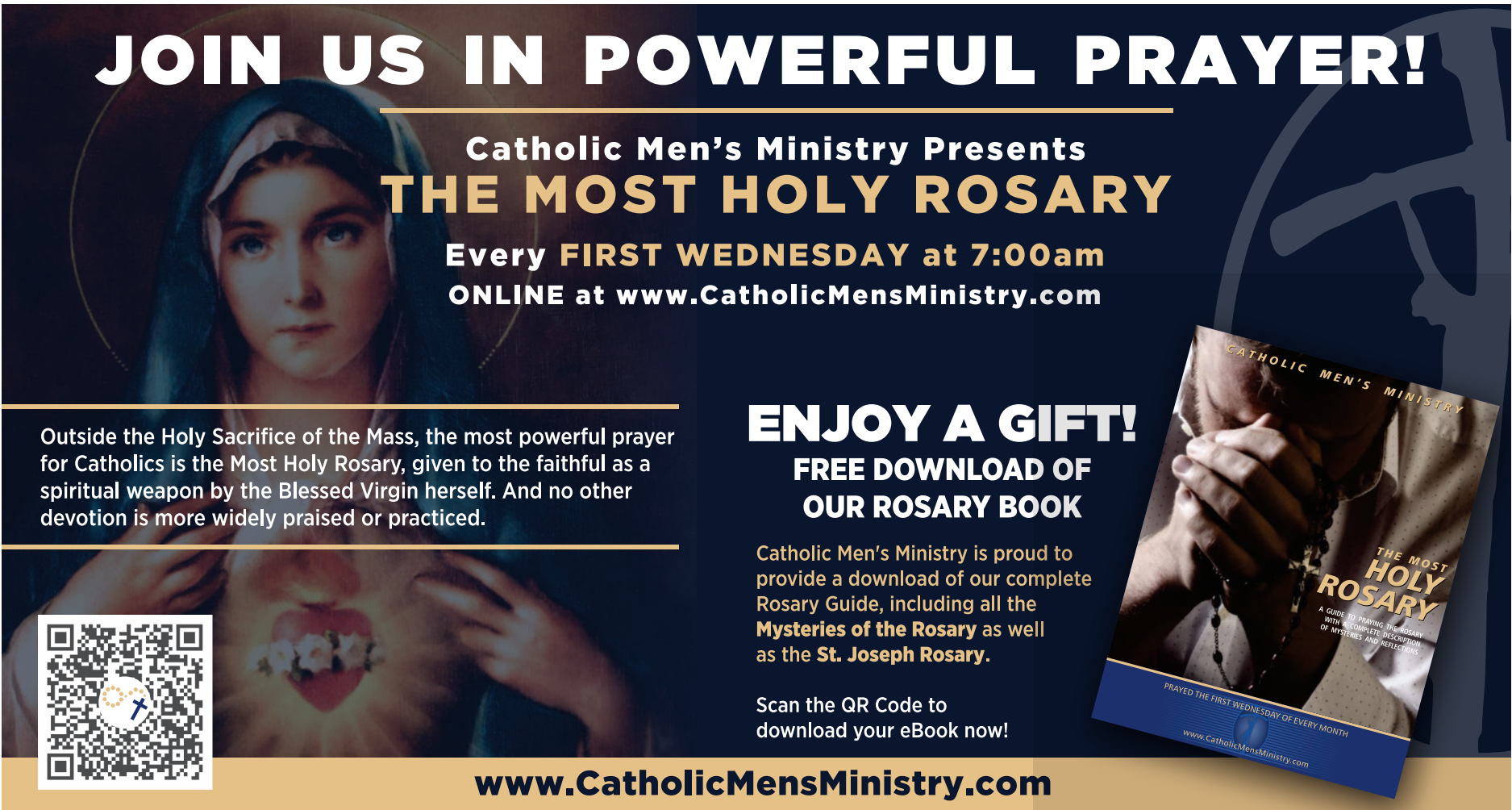
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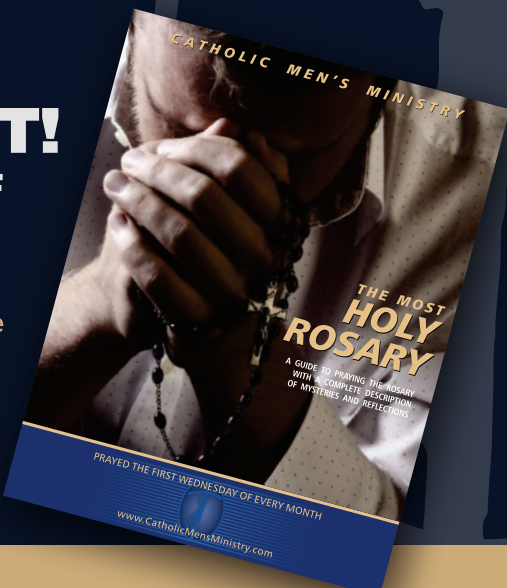


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