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**CONFIRMATION
AGE LOWERED,
PAGE 3**

INSIDE THIS ISSUE



ST. GABRIEL RADIO

St. Gabriel Radio is celebrating the 20th anniversary this year of its founding and the impact the station has made on countless souls in the diocese, Page 12



SACRED HEART FEAST

Bishop Earl Fernandes, clergy and the faithful closed out the Jubilee of the Sacred Heart with a Mass and procession at Columbus Sacred Heart Church on the feast day, Page 4

What is the Sacrament of Confirmation?

There is a distinctive pause the moment a parent witnesses their child's Baptism. This momentary pause of pure awe and wonder is quite natural because it reveals the intimate love a parent has for their child. It expresses a desire for their child to receive everything necessary to strengthen the awe and wonder that are witnessed by both parents, the child and the community. When the priest proclaims the words of Jesus Christ and proceeds to initiate the child into the Kingdom of God in the name of the Father and of the Son and the Holy Spirit, the gift of grace, which is the free and undeserved help that God gives to respond to his call to become children of God (CCC 1996), is immediately thrust upon the child and witnessed by all present. The child is now officially claimed by God through Jesus Christ, the Son, and confirmed by the Holy Spirit.

It should surprise no one that what was just described is a real event, the literal administration of a sacrament specifically meant to initiate a human being made in the image and likeness of God to permanently become part of the family of God in the Catholic Church. Hence, the seal of baptism can never be undone; it is permanently unbroken. Now, the journey takes a different turn; the newly baptized will require constant spiritual nourishment in the Catholic faith. A holy urgency exists to strengthen the faith of the child and not to allow the awe and wonder witnessed at baptism to diminish or, worse, become unrecognizable altogether.

As a child matures both in age and wisdom, the urgency to view the world through a Catholic lens becomes more important. The grace received at baptism serves as the initial step to help the child grow and mature in his awareness of God as Father and Creator, himself as a child made in the image and likeness of God, and his place in this world under the guidance of his parents, but even more by the Holy Spirit. The urgency to continue

CALLED TO TEACH, NOT JUDGE

Dr. Marlon De La Torre

Dr. Marlon De La Torre serves as the senior director for the Office of Evangelization and Catechesis in the Diocese of Columbus. His professional catechetical background spans more than 30 years.



the child's awareness of his faith takes a significant turn upon preparation to receive the Sacrament of Confirmation and eventually the Holy Eucharist. The Sacrament of Confirmation, which is part of the sacraments of initiation along with the Holy Eucharist, specifically completes the graces the child received at baptism by an outpouring of the gifts of the Holy Spirit through an anointing with chrism. Confirmation imparts a permanent seal and an indelible mark in union with Jesus Christ to go forth and actively live a life representative of the Apostles.

The Catechism of the Catholic Church reminds us that in the sacrament of Confirmation, the baptized are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence, they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed (CCC 1285). The reality of the Sacrament of Confirmation is that it has nothing to do with the maturity of the soul based on age. Reception of the sacrament of Confirmation is intimately tied to the Sacrament of Baptism to complete the graces received at baptism, as mentioned previously. It is not a sacrament based on the emotional awareness of the child. It is also not a rite of adult passage from adolescence to adulthood. The book of Wisdom reminds us that for old age is not honored for length of time, nor

measured by number of years (4:8). The administration and reception of the Sacrament of Confirmation was never meant to serve as a model of youth ministry to keep a child incarcerated in a parish religious education program until he/she received the Sacrament of Confirmation never to be seen again until perhaps marriage preparation. The principal aim of the Sacrament of Confirmation is to strengthen the child's ability to know and understand God through the grace received at Baptism. This is where the reality of the sacrament is authentically understood; to provide the child from the very beginning of their life with the opportunity to view and live in this world through a Catholic lens.

Our children deserve the opportunity to embrace and proclaim a personal relationship with Jesus Christ at an earlier age, to confront a world that does not hesitate to remind them that there is no need for God in their lives. This battle between grace and sin is a direct result of a child choosing to leave the Catholic faith due to a sense of ignorance, hate, or worse, indifference, which can no longer be ignored or simply explained as a simple cultural fad. Thus, the Diocese of Columbus is taking the necessary steps to help parents and families strengthen, affirm and resuscitate the Catholic faith of their children by lowering the age of Confirmation to age nine to 10 to better align with what the Catholic Church actually teaches about the Sacrament of Confirmation.

Entrusting this process under the guidance of the Holy Spirit, may we as a family of God seek to provide our children the opportunity to relentlessly desire an active and loving relationship with Jesus Christ.

"But it is God who establishes us with you in Christ, and has commissioned us; He has put His seal upon us and given us His Spirit in our hearts as a guarantee." 2 Cor 1:21

Sacrament of Confirmation questions and answers

1. What is Confirmation?

Confirmation is the second of the three sacraments of Christian initiation. Confirmation is the completion of Baptism and the sacrament by which the baptized faithful are anointed with chrism by the laying on of hands. The grace received is the fullness of the Holy Spirit and his gifts. We also describe this fullness as the completion, strengthening, perfection, or augmentation of the Holy Spirit received in Baptism.

2. What are the Sacraments of Initiation?

The sacraments of Baptism, Confir-

mation, and Eucharist are so interrelated that all three are required for full Christian initiation. The Christian is born anew by Baptism, strengthened by Confirmation, and receives in the Eucharist the food of eternal life.

3. Who is the minister of the Sacrament of Confirmation?

The ordinary minister of Confirmation is the Bishop. The Bishop may designate other Priests (Deans) to confirm as well. In addition, pastors who baptize an adult or child of catechetical age are the ministers of Confirmation as required by the Order of Christian Initiation of Adults

(OCIA).

4. Who can receive the Sacrament of Confirmation?

Any baptized person who has not already received Confirmation. The new revised Confirmation policy will allow children between the ages of nine and ten, third and fourth grade, to receive the sacrament.

5. Since the Church has not made it a unified practice, why is the Diocese of Columbus changing Confirmation?

Although dioceses across the United States have different approaches, it is of a higher priority to celebrate the sacra-

ment as the Church intends. Increasing numbers of dioceses are considering reestablishing the ancient order of the sacraments, and some have already done so. The bishop of each local church is to decide on the practice.

6. When our children are confirmed at an earlier age, how are they to make an adult commitment to the church?

All sacraments are a gift from our Heavenly Father, who desires to give us His very life, which we call grace. Sacraments are not earned or merited. For this reason, Confirmation should not be perceived as the sacrament of adult com-

See Q&A, Page 3



Front page photo

CONFIRMATION AGE LOWERED

Bishop Earl Fernandes, pictured during a confirmation at Lancaster Basilica of St. Mary of the Assumption in March, announced late last month that the diocese will begin lowering the age that young people receive the Sacrament of Confirmation.

Photo courtesy William Keimig

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Diocese announces lowering the age of Confirmation

Dear Brothers and Sisters in Christ,
The joy and wonder of the Solemnity of Pentecost provided us with an opportunity to pause and reflect on the gifts of the Holy Spirit in our daily lives. We read in Acts of the Apostles how the Apostles, led by the first Vicar of Christ, St. Peter, proclaimed the message of Jesus Christ and ensured Jesus' message of salvation would be taught and delivered to all the masses.

Recognizing the importance of catechetical formation for the Catholic faithful, particularly our children and their families, it became apparent to me that the formation of families was one of the most important pastoral issues to address in the Diocese of Columbus. My discernment led me to ask the following question over two years ago: How would the formation of the family, especially children, be affected by lowering the age of reception of the sacrament of Confirmation? A primary reason for my inquiry was the urgency to address the catechetical needs of our children at an earlier age, as the phenomenon of a child choosing to leave the Catholic faith altogether had become more commonplace at a younger age.

As a result, I commissioned a Diocesan Committee to address the possibility of lowering the age of Confirmation in the Diocese of Columbus. This committee consisted of the Office of Evangelization and Catechesis, the Office of Divine Worship, the Office of Catholic Schools, and several Priests of the Diocese of Columbus who were either members of the Presbyteral Council or Deans. The Office of Evangelization was tasked with



leading and moderating the committee's work to develop a working document that would provide further data to determine the viability of lowering the age of Confirmation and its effects throughout the Diocese of Columbus.

After a year of monthly consultations and deliberations, the committee presented the results of their discussion to me, unanimously affirming the proposal to lower the age of Confirmation to age nine/ten, fourth grade. Upon reception of these results, the Presbyteral Council and Deans met to discuss these findings and offer their input into the initial conclusion from the Confirmation Committee. The Presbyteral Council and Deans agreed that further dialogue was necessary, and thus a focus group that consisted of both parish and school personnel from across the Diocese was brought together to discuss the lowering of the age of Confirmation. The result of that focus group expressed an overwhelming support for lowering the age of Confirmation. A primary reason for their support of this

proposal was the unanimous concern of families not raising their children in the Catholic faith, and the need to resuscitate the Catholic identity of our children through the power of the Holy Spirit.

Carefully discerning the concise and intensive study of the various committees and councils mentioned, I have decided to lower the age of Confirmation to the age of about nine to ten years old in the Diocese of Columbus. Some, upon reading my decision, may be wondering why, if the age of Confirmation is being lowered to age nine, we do not simply transition to a process of Restored Order of the Sacraments of Initiation where, after baptism, the child receives the sacrament of Confirmation before the sacrament of the Holy Eucharist at the age of reason? It became apparent to all involved that the idea of initiating a Restored Order process for the Diocese of Columbus would prove to be a catechetical and logistical challenge that the Diocese of Columbus could not in good conscience adequately prepare for at this time. However, the proposal to transition the Diocese of Columbus to a Restored Order sacramental process will be a continual topic of discussion and discernment over the next several years.

The lowering of the age of Confirmation is a change from the current Diocesan policy. It will require several phases of pastoral, liturgical, and catechetical transition and formation of families, their children, and all parish and school personnel involved with this process. It is imperative now more than ever to address the necessity to form our families in the Catholic faith and reconcile their

faith with Jesus Christ and His Church. Children need to be exposed to the awe and wonder of God at a much earlier age and recognize their inherent value and worth as a child of God created in His image and likeness.

The Church does not advocate or teach that once a child receives the sacrament of Confirmation, he has graduated from the Catholic Church and is no longer required to practice the Catholic faith. Also, the administration of the sacrament is not based on human maturity but on the internal conversion of the child who willingly desires to have an active sacramental relationship with Jesus Christ. The sacrament of Confirmation is part of a lifelong process of faith formation where the person is further initiated into the mysteries of Jesus Christ through active participation in the Holy Sacrifice of the Mass and reception of His true presence in the Holy Eucharist. With the spiritual trajectory of many families and their children trending toward a disaffiliation from the Church, the emphasis on family faith formation as a lifelong process is vital toward safeguarding the Catholic identity of our children.

All of us have a responsibility to proclaim the salvific message of the Gospel of Jesus Christ and provide a visible and loving path toward Christ for every soul we encounter. Strengthened by the Holy Spirit through the Sacrament of Confirmation, these young disciples in Christ will be better equipped to tackle the indifference and confusion they will face in a world

See CONFIRMATION, Page 8

Q&A, continued from Page 2

mitment to the Church. The Church even requires Priests to confirm infants and children younger than the age of reason when they are in danger of death so that they may receive the fullness of the Holy Spirit.

An authentic mature commitment to Christ and the Church is expressed in full participation in the Eucharistic and apostolic life of the Church. It is not achieved at a single moment but throughout the lifelong deepening of our intimacy with Christ. This begins in childhood and continues until death. Given our fallen condition, we must make a commitment to Christ every day.

7. How can a young child be expected to know everything about the Faith?

Religious education or catechesis is a lifelong process. Adults should regularly study the Faith, read the Scriptures, participate in the sacraments, and practice charity. Kindergarten to seniors in high school are expected to attend WEEKLY catechesis classes. With this in mind, Confirmation preparation is simply an

explanation of the sacrament itself in the context of an active family faith life and parish catechesis similar to what took place for First Confession and First Eucharist.

8. Will the Bishop still be able to confirm my child?

The bishop intends to celebrate as many Confirmations as possible, as he is the ordinary minister of the sacrament. The Deans of the Diocese will assist the Bishop with the administration of the Sacrament of Confirmation.

9. Why change the grades and disrupt all of our schedules?

The importance of celebrating the sacraments as the Church intends requires this change. More importantly, each child will receive the much-needed grace God intends for them.

10. How can I keep my child in religious education if he/she is confirmed so early in life?

Confirmation has often been misunderstood and treated as graduation from learning about the faith. This is neither

the true meaning of the sacrament nor the intention of the Church.

Growth in the understanding and living out of our faith is the result of a lifelong effort. Parents and siblings have the first responsibility of being an example of Jesus Christ to each other and living the Gospel each day. Children will stay in religious education if they see their parents striving to grow in holiness through family prayer, Scripture reading, Sunday Mass, regular confession, and living a life of charity. Parents are to keep their children in religious education programs just as they keep their children in school until graduation.

11. Does removing Confirmation from the context of a junior high or high school program miss an opportunity for a much-needed ministry to our youth at a time when they are looking for recognition and a sense of belonging?

The preparation for and celebration of Confirmation should not be used simply as a means to an end, however noble. The

parish is to develop a proper youth ministry that attends to the spiritual needs of our youth and can be based upon a deepening of the sacramental graces received in the sacraments of Christian initiation. Parents, being the first teachers of their children, have the responsibility to educate their children throughout high school, in all areas, including the Faith. Parents are to keep their children in religious education programs just as they keep their children in school until graduation.

12. Are there resources for Confirmation at this age? What will we use to teach?

Current parish and Catholic school religious education resources will be used and adjusted to address the new age of reception of Confirmation. We will also provide appropriate pedagogical training and resources for all parish catechists and Catholic school educators through the Office of Evangelization and Catechesis and the Office of Catholic Schools.

Sacred Heart Jubilee concludes with feast day Mass

By Hannah Heil
Catholic Times Reporter

The feast of the Sacred Heart, which fell on Friday, June 27 this year, brought faithful from near and far together to honor Christ's Most Sacred Heart.

The Holy Sacrifice of the Mass, a procession and gathering were held at Columbus Sacred Heart Church on the moveable feast day, which falls the Friday following the second Sunday – or 19 days – after Pentecost. Devotion to the Sacred Heart emphasizes Christ's love, compassion and suffering for humanity.

Bishop Earl Fernandes celebrated a 5 p.m. Mass at the diocesan church named for Christ's Most Sacred Heart. Adoration of the Blessed Sacrament was offered beginning at 10 a.m. and continued during the day. A talk on the devotion to the Sacred Heart was given before Mass by Msgr. Frank Lane, who served as the parish's administrator until July 8.

Several diocesan clergy concelebrated the Mass, with deacons and seminarians also serving. The congregation included consecrated religious, families and individuals ranging from children to the elderly.

Members of the local Welcome His Heart Sacred Heart Enthronement Network helped organize and were present to welcome faithful to the church. They distributed prayer cards with the Litany of the Sacred Heart of Jesus and images of Christ revealing His heart, which is depicted with a flame of fire and surrounded by a crown of thorns.

A procession to nearby Columbus St. John the Baptist Church after Mass was originally planned but canceled due to inclement weather. The bishop, instead, processed inside the church with a monstrance holding the Blessed Sacrament.

An outdoor gathering followed in the side yard once clear skies returned.

This year's feast concluded the Sacred Heart Jubilee Year taking place in the worldwide Church. The jubilee commemorated the 350th anniversary of the apparitions of the Sacred Heart of Jesus. The special year began Dec. 27, 2023, the anniversary of the first apparition of the Sacred Heart of Jesus to St. Margaret Mary Alacoque in Paray-le-Monial, France.

During the jubilee year, faithful in the diocese could receive a plenary indulgence by making a pilgrimage to Sacred Heart Church as well as Cardington Sacred Hearts, Coshocton Sacred Heart and New Philadelphia Sacred Heart churches. To receive the indulgence, the usual conditions were required: detachment from sin, reception of the sacraments of reconciliation and the Eucharist, and prayers for the Holy Father's intentions.

The physical heart of Jesus represents His divine love for humanity. In his homily, Bishop Fernandes reflected on Christ's heart – the person of Jesus.

The mystery of the Sacred Heart is one of love. The bishop told the congregation

that Christ came to restore, love and heal them.

He explored Jesus' "defects," penned by Cardinal Francois-Xavier Nguyen Van Thuan. The Vietnamese cardinal (1928-2002) wrote that Jesus has a terrible memory, does not know mathematics, does not know logic, is a risk taker, is bad at finances and does not understand economics.

A defective memory can be seen in Jesus' pardon of the Good Thief on the cross and offering pardon to every person, not remembering who he pardons or their sins. Bishop Fernandes added that, according to Cardinal Nguyen Van Thuan, Jesus does not know mathematics: He was willing to leave 99 sheep to find a lost one.

The bishop said Jesus lacks logic as showcased by His parable of a woman who loses a coin, and upon finding it, throws a celebration costing more than the value of the coin. Christ was also a risk-taker for the love of the Father and humanity.

Each and every person matters to Jesus, Bishop Fernandes told members of the congregation, and that the Lord takes a risk on each of them.

He also explained Jesus' lack of understanding of finance and economics, exemplified by His parable of workers in the vineyard. If in charge of a business, Christ would pay the same daily wage to a man who began working at 5 p.m. as one working since early morning.

Reflecting on the Lord's defects, Bishop Fernandes noted that love, at times, can be defective. He said the Sacred Heart of Jesus has reasons for loving each person.

God does not expect people to be perfect. Rather, He is perfecting them, the bishop added. He explained that God has the power to save. The world cannot.

For Petra Garcia, a parishioner at Columbus Our Lady of Guadalupe, Star of the New Evangelization Parish, the Mass brought a sense of rejuvenation.

"It was very nice and calm, peaceful," she said.

Garcia brought her young daughter, Isabella, to the Mass. As a mother, she explained her hope for Isabella to learn and grow in the Catholic faith and be holy. The family enjoys attending diocesan Masses with Bishop Fernandes.

"It's the feast of our Sacred Heart of Jesus – that's the very important thing," Garcia said of her desire to attend the Mass. "And second, because it was the bishop. He was going to celebrate it, and we like to come here – actually it's our first time in here – but we like whenever the bishop celebrates."

Emma Coughlin, a Sacred Heart parishioner, experienced a profound sense of the Lord's proximity.

"I had chills throughout the entire duration of Mass, honestly, and I felt such a strong presence of the Holy Spirit," she shared. "I think my favorite was probably seeing the like 30 priests up at the altar ... what a beautiful witness that was to their 'yes' to the Lord and their 'yes' to the Sacred Heart in serving the flock, and that



A diocesan celebration for the feast of the Sacred Heart of Jesus was held at Columbus Sacred Heart Church on Friday, June 27.

Photos courtesy Anna Lincoln



Bishop Earl Fernandes incenses the altar at Sacred Heart Church accompanied by Deacons Paul Zemanek (left) and Stephen Petrill.



Approximately 30 members of the clergy join Bishop Earl Fernandes at the altar for Mass on the feast of the Sacred Heart of Jesus.



Trisha Fedders, a resident of Cincinnati, prays during Mass after driving to Columbus for the Sacred Heart feast day celebration.

was really powerful to me.

"I could feel the presence of the Holy Spirit and just the reverence. I think the reverence of everyone around, it can't not have an impact on you."

Coughlin said she grew in knowledge and devotion to the Sacred Heart since becoming a parishioner at the church about two years ago.

Various practices increased her devotion, she shared, such as "having the image of the Sacred Heart, prayers to the Sacred Heart ... reflecting on the things that can hold us back from our relationship with Jesus, and identifying ways to clear the path ... through the human heart to Jesus' heart."

She described the feast day as a "land-



Bishop Earl Fernandes carries a monstrance with the Blessed Sacrament in a procession inside Sacred Heart Church after Mass.

mark" in joining the parish.

Trisha Fedders is also a Sacred Heart

See SACRED HEART, Page 8

How to dress for church

Dear Father,
My family became Catholic last year. We were Mormons and dressed for church every Sunday. My children are asking if they still need to dress up for Mass, seeing so many other people dressing informally and sometimes immodestly.
-Ozzie

Congratulations on your family's conversion to Catholicism, and welcome!

Dressing up for church is important. Notice that I say "church" and not just "Mass." That's because there are other church services besides Mass, such as Adoration of the Blessed Sacrament, baptisms, weddings, going to confession, and more.

Whenever we go to church, we always encounter God. It is essential to give God our best. We may not be wealthy and able to afford expensive clothing, but even simple clothing can be made to look good. God is not impressed by how much we spend on clothing or hairdos. He is honored when we try to show respect for him and his house, even when we put on tasteful yet simple clothing.

The reason that dressing modestly and respectfully for church is important is that it is an external sign of what we believe interiorly. Dressing appropriately is a crucial way to show our respect for God and the sacraments, most especially the Holy Sacrifice of the Mass. The Mass and sacraments are sacred gifts from God, and the Eucharist is the very presence of Jesus Christ, the Son of God.

Some people want to blur the lines between the inside and outside of the church doors, as if it's all the same. It isn't the same, however, just as the inside of our home is not the same as our driveway. If there were no difference between the two, then we could park our

SACRAMENTS 101

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

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cars in our kitchens. Absurd!

The same is true of what we do in church and what we keep out of church. The sacred space inside the church is distinct from the profane space outside the church.

The word profane (the basis of the word for bad speech, profanity) refers to what is outside the church or temple. Profane comes from two Latin words: *pro*, meaning before, and *fanum*, meaning temple. Something is profane because it is outside the realm of the sacred. What is profane is the opposite of what is sacred or holy.

When we cross the threshold of the church doors, we are entering sacred space. The sacred realm of God's house demands that we pay honor and respect to him when we are visiting him. As the priest wears special clothing to celebrate the sacraments, we, too, are to wear clothing that befits the occasion.

Our clothing should be modest. Modesty is part of temperance. It avoids the extremes of shabbiness and dazzling apparel. Today, however, the tendency is toward showing too much skin (even outside the church) rather than extravagant clothing. Skimpy and overly tight clothing, more akin to beachwear, don't belong in the house of God, plain and simple. Never mind the near occasion of sin we may cause someone!

Modesty, the *Catechism of the Catholic Church*

states, is decency. It protects our innermost being, "refusing to unveil what should remain hidden" (2521). This is part of the reason that veils are often used to cover tabernacles and chalices: they point to the hidden sacredness that they cover.

Sure, someone will object that we should "come as we are" to church because it's what's on the inside that counts, not the outside. It's true that the inside is essential, that is, holiness, virtue, godliness and so forth. But the inside (the soul) never comes without an outside (the body). The human soul is important, but so is the human body. We are temples of the Holy Spirit, and that includes our bodies and souls.

When someone says that God sees what's on the inside, it's as though they think that God doesn't care about the outside. Another person will make the minimalist claim: "At least I'm in church; who cares what I wear?" God sees everything, including our efforts to offer him the best we have. He sees our heart, and one way we express what is in our heart by what we wear.

We also read in the *Catechism* (1387): "Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest." Then there is the 2006 document by our bishops, "On Preparing to Receive Christ Worthily in the Eucharist: 'We should also come to the sacred liturgy appropriately dressed. As Christians we should dress in a modest manner, wearing clothes that reflect our reverence for God and that manifest our respect for the dignity of the liturgy and for one another.'"

Interestingly, immodestly dressed men and women are given shawls to cover bare shoulders and legs at the major basilicas in Rome and elsewhere. I hope it's not time for us to do the same here at home.

Questions about the sacraments should be sent to sacraments101@columbuscatholic.org.

Interior glow-up

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.



The youth in my family have lately been fascinated with before-and-after videos. Whether it's a completely new hairstyle, a weight loss goal met, makeup or a clothing-inspired change, they all gather around and marvel at the transformation. "What a difference!" "It's not even the same person!" They call it a glow-up — a transformation that takes you from outdated to up to date in one way or another.

Always the mother, I took this as an opportunity to talk about their summer months. We often do not see a good portion of our friends over the summer. There's camp, travel, work and other activities. So, what if, over the next couple of months before school starts, we committed ourselves to an interior glow-up?

I challenged them — and myself — to think about the areas in life where we might be weaker interiorly. Is it in self-discipline? Is it in gossip or in how you talk about yourself or others? What about generosity or gratitude? Think about how good it feels to be around a positive person! What if we committed ourselves to becoming more of a person of joy? What might that look like?

Romans 12:2 reminds us: "Do not be conformed to this world, but be transformed by the renewal of your mind."

Our minds are great gifts, and our emotions and actions flow from the cultivation of our mind and heart. Countless medicinal benefits have been touted for continuing to challenge our minds with word problems, riddles and puzzles, but I would argue that culti-

vating virtue pays even greater rewards. As Catholics, we look to the eternal as the goal. Who we want to be (for the Lord) requires taking stock of who we are now and digging deep for that transformation. It requires sacrifice and perseverance.

Maybe we start by recognizing the gifts around us and writing them down each day. That can grow gratitude. What if we trained ourselves to speak only positively when we get in the car after an event? (I have girls. We tend to hash every detail out!) That goal alone would grow charity and kindness, as well as an awareness of other people's gifts.

I shared with my family these words from 1 Peter 3:3-4, which have always struck me profoundly: "Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes. Rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight."

This is the goal for us as Catholic Christians: to stand firm against the many harsh trends of the culture; to speak love, witness truth and be beacons of joy in our everyday lives. Those everyday lives? They are normal,

human, average lives for all of us. We all have joys, sufferings, challenges and crosses — and how we represent ourselves speaks volumes to those around us.

A glow-up to me signifies a major shift. I was one way, and now I am another. Is that not the heralding call for us all? Ultimately, I want to be a living tabernacle for Jesus. Like Mother Mary cried out in Luke chapter 1, verse 46, I want to joyfully and unabashedly proclaim:

"My soul proclaims the greatness of the Lord, and my spirit rejoices in God my Savior."

I tell my children that they don't necessarily have to show up on day one at school with a megaphone declaring these words, but rather to spend some time with them. Take courage from them. Feel the release of living fully in who you were created to be and the freedom in speaking it. That's the true glow-up.

Our exterior is profoundly affected by our interior thoughts and actions. The most beautiful people are interiorly gorgeous, pure and refined. We turn to a saint like Mother Teresa and cannot help but see her radiant beauty. There is nothing more beautiful than her poverty of spirit. She is breathtaking in her kindness, her generosity and her love.

And in the end, that's the glow-up that matters most — the one where our hearts, little by little, become living reflections of His love.

Socialism clearly inconsistent with Church teaching

In my last column, I proposed that the teachings of Christ and His Church cannot be reconciled with the logic or reality of capitalism. Before developing that argument in future columns, however, I want to address another aspect of Catholic Social Teaching: its attitude toward socialism. Since Leo XIII, the Church has consistently taught that socialism, the most significant challenger to capitalism as an economic system, is entirely incompatible with human dignity and to the deepest truths of our existence.

First and most obviously, the more extreme advocates of socialism — most notably, Karl Marx — have proceeded from the false assumption that there is no God. Moreover, they pretend that Christianity is a delusion that at best only serves to take humanity's eyes off of this-worldly suffering. Advocates of this position, however, simply assume humanity can comprehend reality through strictly naturalistic and rationalist means. As Christians, however, we know that there is more to reality than what submits itself to empirical observation or to the limited abilities of the human mind. We also see that Christianity does not call on us to ignore or wish away human suffering. On the contrary, properly practiced, Christianity demands our constant attention to the depths of human suffering and our imitation of divine, selfless love in every human encounter.

The more extreme forms of socialism also call for the abolition of private property, usually through revolutionary means. While Church teaching on private property is complicated, Leo XIII and his successors have emphasized that total attacks on private property defy the natural law, because human dignity and healthy families require the legal recognition and protection of private property. Indeed, Leo XIII, sounding almost like a Jeffersonian, made clear that the real freedom of the working classes comes from their ability to purchase their own productive land, with which they would then be able to produce their own means of survival.

Relatedly, socialism often presents a flattened view of history as a simple story of class conflict between oppressing and oppressed classes, a conflict that will only end with the revolutionary elimination of all class differences. In contrast, the Church teaches that, given differences in human aptitudes and in-

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terests, at least some — but by no means all — class distinctions are proper and beneficial to social life. Moreover, the principle of solidarity instructs us that the appropriate attitude toward social life is to see it as a common project among classes, rather than a zero-sum game between them. Any deviation from the principle of solidarity along class lines, then, betrays a foundational truth of Catholic Social Teaching: the common brotherhood of all humanity.

It's also important to note that even more moderate forms of socialism — those that reject revolution, class warfare and the abolition of private property — nevertheless proceed from the assumption that the efficiencies of collective production trump the goods derived from leaving individuals alone to produce for themselves. As Pope Pius XI made clear in his great contribution to the Church's social teaching, imposing collective production on all would necessarily require a level of coercion that defies human dignity. Pius acknowledged the socialists' justification for collective production: the significant increase in material goods that such production would yield. Pius XI, however, also stressed that this wouldn't be a fair trade: even assuming that socialized production would increase the level of material goods, that increase would not outweigh the loss of higher human goods that individual production provides, goods like agency and dignity.

Indeed, it's here that we begin to see why most forms of statism, whether socialist or fascist, must be rejected: They envision an even broader social and economic project that aims to place all aspects of social life — family, education, work, religion and entertainment, to name a few — at the service of the social whole. Ultimately, under these systems no aspect of life would be free from the state's control, and no person would be free to develop the agency and

self-respect that all children of God deserve.

In contrast to this vision, as expressed through the principle of subsidiarity, the Church recognizes and defends the great value and service that civil society offers to human flourishing. The various groups that comprise social life — families, churches, businesses, charitable organizations, unions and trade associations, among others — all work to varying degrees to provide their members with the means of becoming fully-functioning, creative and productive adults who can contribute to the well-being of themselves, their families and the whole of the community.

Accordingly, since Leo XIII, the Church has taught that, so long as they direct themselves toward just and lawful ends, these social groups — what the 19th-century sociologist Alexis de Tocqueville referred to as “little platoons” — must be protected from the invasive control of the state. This prohibition even stands when the state seeks to put its power to seemingly humanitarian ends. Otherwise, we run the risk of the government becoming, as Tocqueville again put it, a kind of perverse parent that will rob its “children” of the agency and will to behave as true adults. Citizens will become little more than house pets, with the level of comfort they enjoy determined by which kind of statist regime — communist, social democratic or fascist — into which they are born.

Where does this leave us as Catholics? Given that socialism is such a clear rejection of divine truth and the human good and, if I am correct, capitalism is also inconsistent with human flourishing, what options are available to us? That question, too, will provide material for future columns. For now, I will simply note that in his 1991 encyclical *Centesimus Annus*, St. Pope John Paul II identified a third alternative, which he called a free economy and which he sharply distinguished from capitalism. Quite simply, we need to remind ourselves that there are possibilities beyond capitalism and socialism, possibilities that would not only transcend the materialism, alienation and demoralization of socialism and capitalism but that would also bring us into greater solidarity with each other, offer us more agency and develop a social life much more consistent with true Christian witness. As Catholics, this is the kind of social life we're called upon to build.

The Ascension vs. human composting

There are many reasons to regret the transfer of the Solemnity of the Ascension to the seventh Sunday of the Easter season. Among other things, the transfer shortens the Church's time to reflect on this great feast, whose meaning has become ever more important in this cultural moment.

What does the Ascension of the Lord mean?

The Ascension means that humanity — the human nature assumed by the second Person of the Trinity at the Incarnation — has been incorporated into the life of God himself.

The Incarnation, celebrated on the Solemnity of the Annunciation, teaches us that our humanity is a worthy vessel for God's action in history. The Ascension teaches us that human nature — glorified in what Pope Benedict XVI called the “evolutionary leap” of the Resurrection — is now fitted into the eternal communion of self-giving love and receptivity that is the trine God. And if, as the Collect for the Ascension notes, the Ascension of Christ is also “our exaltation,” that is

THE CATHOLIC DIFFERENCE

George Weigel

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because “where the Head has gone before in glory, the Body is called to follow in hope.” Moreover, that hope is not a vain fantasy, because the Lord promised, before his Passion, that those who ally themselves with his person and his cause will follow him into the Father's house (see John 13:36, 14:2).

Appreciating the significance of the Ascension means clearing our mind on what it means that Christ was “carried up into Heaven” (Luke 24:51). Skeptics question, even mock, the Ascension because they think of it in spatial terms: as if Jesus in his Ascension anticipated Tom Cruise's hypersonic flight at the beginning of *Top*

Gun: Maverick, where Chief Warrant Officer “Hondo” Coleman marvels, “He's the fastest man alive.” No, the Ascension can only be understood as a transhistorical reality: an event in history that transcends history by opening a window into humanity's true destiny, which is life beyond history in that eternity Jesus called the Kingdom of God.

The Ascension completes the sequence of appearances in which the Risen Lord “presented himself alive [to the apostles] after his Passion ... appearing to them over forty days and speaking of the Kingdom of God” (Acts 1:3). And in this last appearance, he, the Lord of history and the cosmos, points beyond this world to the glorious future of a Creation brought to fulfillment in the “new Jerusalem” where “death shall be no more ... for the former things have passed away” (Revelation 21:2, 4).

How should we evangelize?

In 1983, Pope St. John Paul II called for a “new evangelization.” Since then, Catholics have sought the best way to respond. Recently, some Catholics are saying the best way to evangelize is to demonstrate the power of the Gospel through signs and wonders, especially healing the sick. Where does that idea come from? Not from writings of John Paul II or his successors. The short answer is, it comes from non-Catholics.

The originator of this emphasis on “signs and wonders” in evangelization was a Protestant pastor from California named John Wimber (1934-1997). In the late 1970s, he became convinced that Christians should heal just as they should evangelize. By 1982, Wimber’s church was reporting 50 healings a week.

Together with C. Peter Wagner, Wimber taught a course called “Signs, Wonders and Church Growth” at Fuller Seminary in Pasadena. The course materials were gathered into the 1986 best-selling book *Power Evangelism* and a sequel, *Power Healing*. Wimber stressed that believers have “power and authority” to practice effective evangelism, which is proclamation backed up with a demonstration of God’s power through signs and wonders. The gift of prophecy also plays a role, as God will give evangelists a “word of knowledge” about someone they are preaching to, furnishing another reason to believe the message.

Some Catholics have attempted to repackage Wimber’s approach, renaming it “power evangelization” to make it sound like a Catholic idea. They claim that “evangelization accompanied by demonstrations of the power of God are (*sic*) part of our heritage going back to the early Church.” Often, they imply that power evangelization was once a normal part of Catholic practice that is now being revived. They also claim that many famous saints practiced it and taught others to do so, and that God wants ordinary people to do the same today. Typically, such groups teach a five-step “healing process” popularized by the Protestant preacher Randy Clark.

Some have gone so far as to claim that “healings” are an indispensable part of the Church’s mission of evangelization. If this were true, we would expect to see some

A SHEPHERD’S CARE

Father Thomas Buffer

Father Thomas Buffer is the pastor at Columbus St. Cecilia Church.



mention of it in the writings of the popes and a consistent message about it from the great missionary saints. But we do not.

One Catholic has written that “throughout the Church’s history, most of the saints, if not all of them, manifested the charismatic gifts of the Spirit, performing miracles, healings, and exorcisms.” On the contrary, it’s easy to name many examples of saints who did not perform miracles and healings during their earthly life.

One saint, Eugène de Mazenod, even spoke of how to evangelize without doing miracles: “If we wish to achieve the same results as the Apostles and the first followers of the Gospel, we must use the same means as they, and this all the more because we do not have the power to perform miracles and so we must bring back those who have gone astray by the splendor of our virtues.”

When the popes asked for a new evangelization, they were not asking ordinary Catholics to “demonstrate God’s power” through “signs and wonders.” In his encyclical *Redemptoris Missio*, Pope St. John Paul II, instead of telling Christians to “demonstrate the kingdom” through miracles, said that the Church *preaches the kingdom* as the first Christian missionaries did “by proclaiming Jesus crucified and risen from the dead.” He added, “It is not possible to bear witness to Christ without reflecting his image, which is made alive in us by grace and the power of the Spirit. This docility then commits us to receive the gifts of fortitude and discernment, which are essential elements of missionary spirituality.” The spiritual gifts of fortitude and discernment are essential; extraordinary gifts of healing are not.

Some have claimed that St. Paul taught a “signs and wonders” approach to evangelization, appealing to the

text: “our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction” (1 Th 1:5).

Pope Benedict XVI drew a different conclusion: “Evangelization, to be effective, needs the power of the Spirit, who gives life to proclamation and imbues those who convey it with the ‘full conviction’ of which the Apostle speaks. This term ... in the original Greek is *plerophoria*: a word that does not so much express the subjective, psychological aspect, rather the fullness, fidelity, completeness, in this case of the proclamation of Christ. It is a proclamation which, to be complete and faithful, asks to be accompanied by signs and gestures, like the preaching of Jesus. Word, Spirit and certainty — understood in this way — are therefore inseparable and compete to ensure that the Gospel message is spread effectively.”

Why should anyone believe the Gospel message we preach? Because they see miracles? Some people think so, saying we should “preach the Gospel and partner with the Holy Spirit to demonstrate the reality and truth of the Gospel with the power of God that He has given us.” Does this mean no one should accept the Good News and be saved unless they have seen a demonstration of God’s power through signs and wonders? The Catholic Church replies, “no.”

The U.S. bishops, in *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States*, say nothing about demonstrating God’s power through miracles. Instead, they say, “Evangelization happens when the word of Jesus speaks to people’s hearts and minds. Needing no trickery or manipulation, evangelization can happen only when people accept the Gospel freely, as the ‘good news’ it is meant to be, because of the power of the gospel message and the accompanying grace of God.”

It is the power of the Gospel message itself that the world needs. “This vision we share is the power of the Good News. As it compels us, we believe it can compel, by its beauty and truth, all who sincerely seek God.”

Finding hope in community

The summer months can be more relaxing and carefree for most of us. We plan family vacations, sneak in a couple of long weekends and attend our fair share of barbecue cookouts.

My friends in Europe often take four to five weeks off for vacation! Our strong American work ethic limits the extended vacation to about two weeks for the majority of us, and so this summer I have carved out two weeks to attend two different Lay Carmelite events. First was the Lay Carmelite Convocation for the two North American Provinces in Washington, D.C., and the second is my annual retreat on Carmelite spirituality in Chicagoland.

It is a full Carmelite summer, and I am glad you can join me on the journey through this article. I will share about the first trip here, and the second trip next month.

Next stop

While in D.C. at the beautiful Catholic University of America, about 250 people gathered to pray, worship and grow together in community. People from nearly every state, and a few from Canada, the Caribbean and South America gathered as one people.

I was surprised at the number of older members

SERVING AS NEIGHBORS

Kellev Henderson

Kelley Henderson is a Third Order Carmelite who serves as President and Chief Executive Officer of Catholic Social Services. He is a member of Columbus St. Joseph Cathedral and serves in volunteer leadership roles with Catholic Charities USA, Inter-Provincial Lay Carmelite Commission, and Mission and Culture Committee at Mount Carmel Health System.



who made the trip. We rented golf carts to aid in traveling from dorms to meeting halls and the Basilica of the Immaculate Conception for our Mass times.

On the first day, I was tasked with training the volunteer drivers on golf carts to drive predetermined routes and to assist those with mobility limitations to ride safely. One of my routes included a group of women from San Diego. We had a time, laughing, singing and trying to create a breeze in 101-degree temperatures. They were also giggling in what I think was a mix of Tagalog and Spanish ... which likely means they were talking about the driver.

When I dropped them off, Maria, wearing a big white hat, asked that I pick her back up in 30 min-

utes to move her to another dorm because of an air conditioner problem in her room. My response ... “Someone will be by every five to seven minutes on a cart, see you later!” as I drove off to the next stop on the route.

Broken vessels

Later that evening, we had a storm on the horizon and I received a call from our makeshift dispatch that a volunteer was ill and I was needed to drive the cart another shift. As I made the rounds picking up load after load of tired pilgrims who were trying to get back to their room before the rain, I was focused on helping as many as possible.

My other drivers were also determined, and we were zipping around the campus like a well-orchestrated performance! Just as the storm was upon us, I made a final run. In the distance, I see a woman pulling a large suitcase wearing a white hat. It hit me ... that was Maria, the woman who needed to move to another dorm two hours earlier!

As I pulled up alongside her, she turned and said, “there you are.” My response was “why didn’t you



Catholic Diocese of Columbus

DECREE OF EXTINCTIVE UNION OF OUR LADY OF THE MIRACULOUS MEDAL PARISH COLUMBUS, OHIO WITH ST. ELIZABETH ANN SETON PARISH PICKERINGTON, OHIO

WHEREAS, due to the decline in priestly vocations in the Diocese of Columbus, the parish of Our Lady of the Miraculous Medal (OLMM) has shared parochial leadership with the pastor of Seton Parish, who has served as the parochial administrator of OLMM, since 2023;

WHEREAS, the population of the parish of OLMM has been low but relatively steady over the past eight years with only 243 registered households in 2016 and 262 registered households in 2024. The number of baptisms has been steady but low with 9 baptisms in 2016, 8 of which were infants and 8 baptisms in 2024. In those same years there were 12 funerals and 6 funerals respectively. The average Sunday Mass attendance is currently only 235. This is all while the city of Columbus has seen significant growth in that time period;

WHEREAS, the Francophone community will move to St. Dominic parish beginning July 8, which will lead to a notable decline in these aforementioned figures as 70% of the PSR students at OLMM are from the Francophone Community and 30% are Latino, who will be served by other parishes with robust Latino ministry;

WHEREAS, the offertory of OLMM has shown significant decline in recent years. The annual offertory of OLMM has declined by nearly \$100,000 over an eight-year period from \$369,834.40 in 2016 to \$279,572.46 in 2024. These financial pressures are exacerbated by the \$742,000 deferred maintenance from the May 2025 estimate for the campus of OLMM;

WHEREAS, a plan has been carefully developed through the Real Presence Real Future Pastoral Planning initiative in which parishioners were consulted about the pastoral needs of their parishes over an 18-month period of time from Autumn 2021 to Summer 2022. The final recommendation of Real Presence Real Future for OLMM parish was rejected by Bishop Fernandes in June 2023 with the qualification that the parishes of Seton and OLMM be merged but both churches remain open. The transfer of the Francophone community to St. Dominic to be better pastorally served renews the urgency to initiate the recommendation to merge the parishes together;

WHEREAS, the leadership and staff of OLMM was informed as recently as May 2025 that a merger of the two parishes was still possible and even probable for the aforementioned reasons;

WHEREAS, the resources available to the united parish can be better allocated to furthering initiatives in evangelization, catechesis, faith formation and social outreach to the faithful and residents of the new parish;

WHEREAS, having consulted with the pastor of St. Elizabeth Ann Seton Parish and the Parochial Administrator of Our Lady of the Miraculous Medal according to c. 50; having heard the Presbyteral Council which was provided with the necessary information and lawfully convoked according to c. 127 and c. 166 on 22 May 2025 and offered genuine consultation according to c. 515 §2 in the form of unanimous agreement with the proposal to merge the parishes;

THEREFORE, having considered the law and the facts, I, Earl K. Fernandes, Bishop of Columbus, hereby decree the following:

1) The extinctive union of the parishes of St. Elizabeth Ann Seton and Our Lady of The Miraculous Medal. The parish of Our Lady of the Miraculous Medal is effectively suppressed and the territory, assets, and liabilities of Our Lady of the Miraculous Medal are assumed by the remaining parish of St. Elizabeth Ann Seton.

2) The new boundaries for St. Elizabeth Ann Seton Parish, the parish church for which is located at 600 Hill Road North, Pickerington, OH 43147-9201 are the following:

The coordinates of the parish's boundaries are defined by the following latitudinal and longitudinal coordinates and geographic landmarks: Northern boundary: Starting at the intersection of East Main Street, Columbus, and Big Walnut Creek in the center of Big Walnut Creek, east on the center of East Main Street to Brice Road; south on the center of Brice Road to Interstate 70; east on center of Interstate 70 to the point where the Interstate 70 intersects Palmer Road; east on the center of Palmer to Tollgate Road SW; south on the center of Tollgate Road SW to the continuation of Palmer Road; east on the center of Palmer Road to State Route 310 (Hazelton Etna Road SW). Eastern boundary: Starting at the intersection of State Route 310 (Hazelton-Etna Road SW) and Palmer Road, south on the center of State Route 310 to Blacklick Eastern Road NW (State Route 204); east and then south on the center of Blacklick Eastern Road NW to Mauger Road; south on the center of Mauger Road to Refugee Road; west on the center of Refugee Road to Stoudertown NW; south on the center of Stoudertown NW to Basil Western Road NW; east on the center of Basil Western Road NW to Eversole Road NW; south on the center of Eversole Road NW to Bish Road NW; west on the center of Bish Road NW to Carroll Northern Road; south on the center of Carroll Northern Road to Allen Road. Southern boundary: Starting at the intersection of Carroll Northern Road and Allen Road, west on the center of Allen Road to U.S. Route 33; northwest on the center of U. S. Route 33 to 39.85547, -82.81856; straight north on an air line from 39.85547, -82.81856 to the center of Winchester Pike; northwest on Winchester Pike to Noe Bixby Road. Western boundary: Starting at the intersection of Winchester Pike and Noe Bixby Road, north on the center of Noe Bixby Road to Refugee Road; west on the center of Refugee Road to the center of Big Walnut Creek at 39.91500, -82.87068; north on the center of Big Walnut Creek at 39.91500, -82.87068 to East Main Street, Columbus, at 39.95478, -82.85304.

3) The church of Our Lady of the Miraculous Medal retains its title, but is now a non parochial church in the territory of St. Elizabeth Ann Seton Parish. The sacramental records for which are now held at St. Elizabeth Ann Seton Church.

4) This extinctive union takes effect upon promulgation of this decree which is accomplished by publication on the Diocesan website by which it is made known to the Faithful.

Furthermore, this decree should be disseminated in the affected parishes in the Sunday bulletin and communicated to the parishioners as deemed appropriate by the pastor.

Given at the Chancery Office, 198 E. Broad St., Columbus, Ohio this 27th day of June 2025.

+ Earl K. Fernandes

Most Reverend Earl K. Fernandes Bishop of Columbus

Michael R. Hartge

Very Rev. Michael R. Hartge
Vicar General/Notary

CONFIRMATION, continued from Page 3

that, at times, denies the existence or belief in God. Hence, we as a Diocesan community are called to strengthen our efforts in the formation of the family and parish youth ministry opportunities to provide a continual mystagogical presence in the lives of the young, long after they have received the Holy Spirit in Confirmation.

The new Confirmation process will be implemented over the next four years, beginning in the fall of 2025 with initial training and formation and reception of the sacrament of Confirmation in the Spring of 2026 for Deanery Six, the Central Deanery. From the fall of 2025 to the Spring of 2029, a coordination of Deaneries will be determined with the assistance of the Dean of each Deanery for the reception of the Sacrament of Confirmation. The Office of Evangelization and Catechesis, in partnership with the Office of Catholic Schools and the Office of Divine Worship, will provide monthly training and formation of all respective parish

catechetical staff, religious educators and Catholic School educators over the next four years.

In the next several months, expect multiple Diocesan communications on the new policy from the Office of Communications via the Office of Evangelization and Catechesis, the Office of Catholic Schools, and the Office of Divine Worship.

I would like to personally thank you for your generous patience and understanding, as together we prepare to embark on reclaiming our identity and relationship with Jesus Christ. As we transition to this new era of our faith, thank you for all your evangelization and catechetical efforts in catechizing our families and young people. Let us call upon the Holy Spirit to guide us on this journey of faith in Jesus Christ.

Sincerely, yours in Christ,

Most Reverend Earl K. Fernandes
Bishop of Columbus

HOPE, continued from Page 7

hop on a cart when they were running earlier?" She looked at me with a smile and answered, "I asked hop on a cart when they were running earlier?" She looked at me with a smile and answered, "I asked you to pick me up."

My heart melted as I quickly loaded up what felt like a 50-pound suitcase and helped her onto the cart. She looked at the sky and said, "I am just a broken vessel, so let's go, kid, it's going to rain!"

Later that evening, in my room I recalled her comments and realized she was quoting a Psalm: "I have passed out of mind like one who is dead; I have become like a broken vessel." Psalm 31:12

Care in community

The Convocation was a wonderful time at a beautiful venue and full of beautiful people. As Carmelites, we naturally have

community because of a common calling to Carmelite spirituality, but we experience community because of our commitment to each other as sisters and brothers no matter origins, language or culture.

Perhaps the same can be said of all of us, where we are today in Ohio. Sister, brother, neighbor and child of God ... because that is who we are called to be to each other. Even when we make mistakes, grace is always abundant.

Maria showed me much grace, and I apologized for forgetting to pick her up. As the Psalmist concluded that same chapter about broken vessels, we take refuge in the storms of life together. "O how abundant is your goodness that you have laid up for those who fear you, and accomplished for those who take refuge in you, in the sight of everyone!" Psalm 32:19

Learn more about getting involved with Catholic Social Services at www.colcsss.org

SACRED HEART, continued from Page 4

parishioner but at a church farther south and outside of the diocese. She belongs to Cincinnati Sacred Heart Church and made the 90-minute drive to Columbus for the Mass and procession.

"When I saw online that this was happening up here, I thought, I cannot miss this," the Cincinnati resident said.

"The Sacred Heart of Jesus is something very special, like how Msgr. Lane said, there's a ton of devotions out there, but this is truly the devotion of who He is, and then also in Bishop Fernandes' homily about Jesus and how overflowing His love is with mercy for us and forgiveness.

"Every time that he gives a homily, there's something new that I take away. When he was talking about Jesus and

His defects, that was great to hear and a way to really truly think about our faith."

Bishop Fernandes – then Father Fernandes – married Fedders and her husband, Joe, while a priest in the Archdiocese of Cincinnati before being ordained a bishop. He served as administrator at Cincinnati Sacred Heart Church from 2014 to 2016. The now-bishop also baptized the couple's three sons: Henry, John and Mark.

For Fedders, the visit to Columbus' Sacred Heart Church and opportunity to visit her former priest-turned-bishop was worth the drive.

"This was absolutely beautiful," she said. "I couldn't think of another way to celebrate the Sacred Heart of Jesus."

Diocese announces clergy assignments

The following clergy assignments were announced by the diocese during the weekend of June 28-29:

Reverend Tesfaye P. Botachew, to Full-Time Diocesan Director of Multicultural Ministry, continuing in residence at St. Elizabeth Ann Seton Parish, Pickerington, effective July 8, 2025.

Confirming the appointment of the Provincial of the Franciscan Capuchin Fathers of St. Augustine Province, **Reverend Brian Stacy, OFM Cap**, from service outside the diocese to pastor, Christ the King Parish and St. Thomas the Apostle Parish, Columbus, effective July 1, 2025.

Province of St. Joseph, **Reverend Albert Connor Dempsey, OP**, Parochial Vicar, St. Patrick Church, Columbus, to service outside of the diocese, effective July 1, 2025.

Confirming the appointment of the Provincial of the Franciscan Capuchin Fathers of St. Augustine Province, **Reverend Stephen Fernandes, OFM Cap**, Pastor, Christ the King Parish and St. Thomas the Apostle Parish, Columbus, to service outside the diocese, effective July 1, 2025.

Reverend Patrick Toner, Administrator, St. Mary Parish, Delaware, to retirement, effective July 8, 2025.

Reverend Peter Gideon, Administrator, Our Lady of Peace Parish, Columbus, to retirement, effective June 1,

2025.

Reverend Kyle Tennant, to Chaplain and High School Theology Teacher at Bishop Ready High School, in residence at St. Mary Parish, German Village, effective July 8, 2025.

Confirming the appointment of the Prior Provincial of the Dominican Province of St. Joseph, **Reverend Cornelius Avaritt, OP**, from service outside of the diocese to Parochial Vicar, St. Patrick Church, Columbus, effective July 1, 2025.

Confirming the appointment of the Prior Provincial of the Dominican

Province of St. Joseph, **Reverend Albert Connor Dempsey, OP**, Parochial Vicar, St. Patrick Church, Columbus, to service outside of the diocese, effective July 1, 2025.

Confirming the appointment by the Provincial of the Theatine Fathers in the United States, **Reverend Victor Mendez Cano, CR**, Parochial Vicar, St. Peter St. Joan of Arc Parish; to service outside of the diocese, effective July 8, 2025.

New Our Lady of Guadalupe Center dedicated

By Hannah Heil

Catholic Times Reporter

Catholic Social Services (CSS) has expanded its Our Lady of Guadalupe Center (OLGC) by opening a new location on Columbus' west side.

Members of CSS staff gathered with community leaders, local partners and Bishop Earl Fernandes on Monday, June 23 for an official ribbon cutting and dedication of the 12,000-square-foot facility at 3631 Soldano Blvd.

The center, a mile from its former location, has tripled in space. The new location allows CSS to better serve families by offering a client-choice food pantry and emergency assistance, workforce development and small business support, and parenting education and mental health services.

"We're opening the doors to greater opportunity, hope and support for our Hispanic community here in Columbus, Ohio," said Ramona Reyes, vice president of community engagement.

OLGC primarily serves central Ohio's Latino community. It is the only center in Franklin County dedicated to providing comprehensive, culturally responsive services to a growing Hispanic population. OLGC is dedicated to reducing poverty among that demographic.

The facility, located off of W. Broad Street, is easily accessible, based along a Central Ohio Transportation Authority bus route.

Individuals and families can receive parenting education and workforce development services in classrooms and meeting rooms located inside the facility, which includes a teaching kitchen. Dedicated spaces are also available for partners and community programs.

Those in need have access to a client-choice pantry marketplace. A warehouse is also incorporated in the space to streamline food distribution and volunteer partnerships.



Members of Catholic Social Services staff, community leaders and Bishop Earl Fernandes cut the ribbon officially opening the Our Lady of Guadalupe Center. Photo courtesy William Keimig

CSS plans and has capacity to open an on-site wellness clinic in the future.

In 2024, OLGC served more than 6,000 people. The number is a 65 percent increase since 2022. The increase in demand presented a need for more space.

CSS set a three-year goal to increase services by 40 percent, aiming to serve 8,500 people at OLGC by 2027, Reyes shared. The organization's long-term plan is to double services in 10 years.

She expressed excitement at OLGC's expansion to a 12,000-square-foot facility, having first served clients from the back of a van. The center began as a food pantry 25 years ago, using a renovated house to distribute food. The pantry was then moved to an industrial park, using space the size of a garage.

In 2017, a 2,300-square-foot facility was acquired on Columbus' west side. The pantry soon became a center. CSS operated at the former facility for eight years, concluding with its move to the new facility in May 2025.

"It has grown to meet people where they are. It has grown to a place where you decide to make Columbus your home, that you can find not just your people but the things that you need to take care of your family and to take care of your community, and that's why this place is so special," said Columbus City Council member Lourdes Barroso de Padilla, a first-generation Cuban-American who was raised Catholic.

The city councilmember, who represents District 8 in southeast Columbus, offered remarks at the center's dedication.

Several local leaders and individuals representing state offices were present, including state Rep. Christine Cockley (D-Columbus), who represents Ohio House District 6, comprising much of Columbus' west side.

Community leaders and attendees received tours of the building. After the ribbon cutting, those in attendance gathered in a meeting room for a blessing of Our Lady of Guadalupe images displayed at the center.

"Today is not only a ribbon cutting, but we are consecrating this space to Our Lady and the mission of peace and hope that comes when neighbors serve neighbors," said S. Kelley Henderson, CSS president and CEO.

A celebration of the Word of God, including a reading, responsorial psalm and Gospel proclamation, was included as part of the bishop's blessing of images. Bishop Fernandes blessed a large image of Our Lady of Guadalupe hanging on a wall and a statue of the Blessed Virgin.

The bishop shared that the Latino population in the diocese has increased by 20 percent in a year.

With three times the capacity at the new OLGC, he noted, more of the growing population will be served.

Catholics, too, will benefit from what the needy can offer, Bishop Fernandes said. The site offers an opportunity to serve the community, be good neighbors and show compassion for the least brothers and sisters. He expressed hopes that all who come to OLGC meet the face of Christ in those who serve them.

"What we see in the image of the Virgin of Guadalupe is how peoples and cultures can come together, how there can be a creative synthesis, which brings hope and peace and mercy and joy," the bishop said.

"That is what we hope happens every time a person walks through our door – that there's an encounter between two persons. And Jesus says, where two or three of you are gathered in My name, there am I in the midst."

Since 1945, CSS has been a source of compassion, dignity and hope in the community. The organization serves more than 11,000 individuals annually. With the support of volunteers, CSS helps seniors find connection, guides families toward a brighter future and assists people with disabilities in finding new freedom.

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Men encouraged by bishop's visit to North Central Correctional

The predominant sentiment expressed by the men attending a morning Mass celebrated by Bishop Earl Fernandes on Tuesday, June 24 at the North Central Correctional Institution (NCCI) in Marion was gratitude.

They were thankful that the bishop of the diocese took the time to share the Holy Eucharist in their chapel and to speak directly to them on the feast of the Nativity of St. John the Baptist.

Bishop Fernandes has frequently visited correctional institutions since he was appointed to lead the Diocese of Columbus in 2022. During his visits, he not only celebrates Mass but hears confessions and brings hope to the incarcerated, especially this year during this Year of Hope being observed in the

Catholic Church.

Some of the approximately 50 men who came to Mass at NCCI were Catholic and some were not.

Chris Watkins is not Catholic but said he's learning about the faith and enjoys praying the rosary and studying scripture.

"I think it's wonderful that the bishop is here celebrating the Mass," Watkins said.

Barry Thiery, a cradle Catholic, appreciated the bishop's encouragement for the incarcerated men.

"It's good to know that the bishop comes here and recharges the Catholic community," he said. "It shows that he cares about us guys who are incarcerated."

Likewise, Memo de Jesus said, "I'm grateful that the bishop is celebrating Mass here today." Joe Periat agreed, saying, "It's really special that the bishop is having Mass with us today."

Tom Gilman, who is Catholic, said, "I think it's great the bishop coming out. He's a very busy guy, and for him to take the time to stop at a prison is pretty cool."

Bishop Fernandes, who was assisted at the Mass by Deacon Earl McCurry, told the men in his homily to follow the example of St. John the Baptist.

"Our first reading from Isaiah says, 'I will make you a light to the nations that my salvation may reach the ends of the Earth.' Those words are also spoken to each of you, even in this place,

which, at times for you, can seem like it is dark," the bishop said. "God is calling you to bring His light here, to tell others about Jesus and the salvation He offers. ...

"You are my missionaries in here. I need each and every one of you to be on a mission from God. And you are to bring God's mercy, God's forgiveness, and God's love and healing to everyone you meet. ...

"I would like to come back here one day and see a big banner that says 'Mission Accomplished.' John the Baptist was the first to shed his blood for the Messiah after the Holy Innocents, and I'm sure when he got to Heaven there was a big banner there saying 'Mission Accomplished.'"



Bishop Earl Fernandes processes behind the crucifix at the start of Mass on June 24 at North Central Correctional Institution in Marion.
CT photos by Ken Snow



Chris Watkins prays during the Mass.



Barry Thiery spends time in prayer at Mass.



Joe Periat receives Communion from Bishop Earl Fernandes.



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Local Catholic radio celebrates 20 transformative years

A strong case could be made that St. Gabriel Radio has done more to bring souls to Christ or help lapsed Catholics return to the faith in the new millennium than any other entity in the region outside of parishes.

For the past 20 years, the Eternal World Television Network (EWTN) radio affiliate has brought a strong Catholic presence to the local airwaves, providing information and insights on the faith that have captured listeners' attention.

What started as a limited-signal AM radio station out of Marysville in 2005 that reached only parts of Columbus has expanded to a Catholic broadcasting powerhouse extending to many parts of Ohio through 820 AM in Columbus, 88.3 FM in Portsmouth and 106.7 FM in Athens.

St. Gabriel Radio, named for the archangel and patron of communications, celebrated its 20th anniversary on Thursday, June 26 with a Mass and dinner at Columbus St. Charles Preparatory School.

The gala brought together many of the driving forces behind the station, longtime program hosts, Bishop Earl Fernandes, members of the clergy and some of its significant supporters.

The milestone anniversary provided an opportunity to reflect on the history of Catholic radio in the diocese and look ahead to what the future holds for St. Gabriel Radio.

The station has come a long way since its humble beginnings.

Twenty years ago, Chris Gabrelcik of Cardington Sacred Hearts Church saw a need for Catholic radio to communicate the faith across the airwaves. He had listened to evangelical stations mischaracterize the truths of Catholicism and thought there was a need to "work harder at getting the message out there."

In 2005, St. Gabriel first went on the air as WUCO 1270 AM out of Marysville. The signal was only strong enough to reach northwest Columbus.

Three years later, in 2008, St. Gabriel leased 1580 AM with a signal powerful enough to reach all of Columbus during daylight hours.

With its offices moved to Columbus, the station began local programming while intensifying its marketing and fundraising efforts.

In 2011, St. Gabriel seized upon a golden opportunity to acquire 820 AM, the former home of WOSU's classical music station, and the move to a powerful frequency expanded its reach exponentially throughout central Ohio and beyond.

Then, in 2019, St. Gabriel took over 88.3 FM serving the Portsmouth area. Its latest acquisition was 106.7 FM in Athens County in 2023 through a network affiliation with St. Isidore Radio.

Today, St. Gabriel has the ability to



St. Gabriel Radio's staff includes (from left) Bill Messerly, executive director; Amanda Miller, St. Gabriel Cafe host and community outreach; Margi Baker, accounting manager; and Dave Orsborn, assistant director and production manager.

Photo courtesy St. Gabriel Radio

reach 4.1 million people through its terrestrial signal and an unlimited number of others throughout the world online.

Since 2009, the station has gone from one paid staff member to five. Meanwhile, its programming has expanded through the years to include a multitude of local shows, starting with Msgr. Frank Lane's Foundations in Faith, which has aired for 19 years, and including its current signature morning show, St. Gabriel Café.

Bill Messerly came on board in 2008 as executive director and Dave Orsborn a few months later as a volunteer who is now the assistant director in charge of day-to-day production of on-air content and the studio manager. They've been major factors in St. Gabriel's growth.

"(Foundress of EWTN) Mother Angelica's vision of local Catholic radio affiliates was always to include local programming," Orsborn said. "EWTN provides the bulk of the programming, but Mother wanted local stations to focus on their communities and that was the vision of the founders of St. Gabriel from the beginning until now."

"The vision was the New Evangelization," Messerly said. "I felt like the Lord was asking us to do what we could so the community could be set on fire that our Catholic faith will be again loved and cherished."

Chip Stalter has presented Catholic community news since 2007 when he was invited to audition for the role by Mark Hawk, who was the president of St. Gabriel's Board of Directors.

"To see the growth from the number of people working out of a basement to now where we're at is just amazing," Stalter said.

Greg Savoldi, a regional director of

engineering for Clear Channel Communications, has provided support to St. Gabriel from its inception.

"He helped us acquire the technology that puts us so far ahead of many other Catholic stations," Orsborn said.

Local shows on the air today include Beyond Damascus, which is syndicated worldwide by EWTN; Dominican Dimensions with the friars from Columbus St. Patrick Priory; Family Sanctuary with pro-life leader Peggy Hartshorn; Inspired by Faith with authors Michele Faehnle and Emily Jaminet; Sacred Heart Hour with Father Stash Dailey, Jaminet and Messerly; and The Seminarians from the Pontifical College Josephinum.

Beyond Damascus and Damascus Daily Prayer Lab, produced by Damascus Catholic Mission Campus in Knox County, focus on teens and young adults.

Other legacy programs have featured The Catholic Doctors with Drs. Will Turek and Michael Parker and Sacred Soundings highlighting the beauty of sacred music with Al Romano. The station also broadcast live Catholic high school football games for a decade and also aired Ohio Dominican University football for several years.

"We produced Raising Saints with Katy Wyatt for a number of years and Alive for More with Father Nic Ventura and some of his friends," Orsborn said.

For Messerly, a key point in St. Gabriel's evolution came in 2009 during the enthronement of the Sacred Heart at the station.

"I was on my knees and that was a moment of change for me," he said. "From that day on, I look at His hands (in a picture of the Sacred Heart at the station) that are spread out and He says, 'Bill, I got this.'"



Bishops and clergy have supported St. Gabriel from the beginning. The late Msgr. Charles Foeller played an instrumental role in getting the station on the air and communicating with other priests the significance of this new media outlet in the diocese.

"He was a real trailblazer," Orsborn said.

St. Gabriel considers the support of the diocesan bishops essential to its mission.

Bishop Emeritus Frederick Campbell, who led the diocese from 2005 to 2019, made himself available to his flock through a question-and-answer show. His successor, Bishop Robert Brennan, frequently appeared on St. Gabriel, particularly during the COVID-19 pandemic in 2020 when he offered daily reflections from his office while churches were shut down; and Bishop Fernandes provides weekly Gospel reflections.

Among the station's annual features are the high school student forum with the bishop, a seminarian roundtable and a college student forum.

Diocesan priests, deacons and religious have participated in programming and in the station's fundraising drives through the years.

Two of the station's signature live events, in addition to daily and Sunday Masses, have been the Columbus Catholic men's and women's conferences.

"That's critical," Messerly said. "Evangelization is person to person, handshake to handshake, eye to eye. So it's not good enough for us to just have the truth of the Catholic faith terrestrially that's available to listeners. We need to bring those listeners together."

During Pope St. John Paul II's pontificate, he spoke of a new evangelization that brings the beauty of the Catholic faith to those who don't know Christ. The late Pope Francis asked for the faith-

Catholic radio transforms faith life of listeners

By Hannah Heil

Catholic Times Reporter

St. Gabriel Radio, central Ohio's Catholic radio station, has led to numerous conversions, reversions and deepening of faith. The station receives testimonies from many listeners who share the impact that tuning in to AM 820 has had on their lives.

Heather MacKinnon is one such listener. She began listening to the station about seven years ago, unaware of how it would change life as she knew it.

MacKinnon, who resides in Columbus' Clintonville neighborhood with her husband, Andy, and 11-year-old son, Michael, was challenged to listen to the radio station by her parish priest. Father Matt Hoover, pastor at Columbus Immaculate Conception Church, encouraged the congregation to listen to AM 820 as a way to grow in faith.

She decided to tune in on her morning commute to work. Instead of her usual music choice, the 25-minute drive was accompanied by St. Gabriel Radio's broadcast of Christ is the Answer with Father John Riccardo, a priest of the Archdiocese of Detroit and founder of ACTS XXIX ministry. The program focuses on faith instruction and topics critical to people seeking answers to life's greatest questions.

At the time, MacKinnon said there was much about the Catholic faith that she did not understand. She continued listening to AM 820 in the mornings and



Heather MacKinnon
Photo courtesy St. Gabriel Radio

quickly began seeing the world in a new light.

"Without that one little dial change in the morning, and without Father Riccardo being on, who knows where I would be now," she acknowledged.

"Now, when I'm in the car, it's the only thing I really listen to, is AM 820, and I just love the programming. I love what I hear. There's so many things out there ... it's division, and it's tearing down, whereas when I listen to AM 820, everything about it just builds up."

For MacKinnon, 10 years ago, she

likely would not say such words. While she described herself as a nice person – compassionate, happy-go-lucky, kind – she admitted that, like many, she was a person of the world. Tuning in to AM 820 each day did not simply change the airwaves in her car – it broke down a wall in MacKinnon's heart.

"The ways of the world were how I lived my life," she confessed. "And then, after listening to AM 820, I now can say I live my life for Christ, and how I approach the world and how I view the world are through the lens of Jesus Christ."

She said, as a result, she has a more compassionate outlook. She added that she can also identify the evil one's influence, both in people and organizations.

"Before, I would have been like, just blow it off, but now, I take it to prayer," she said.

MacKinnon explained that she now asks God to put people in others' lives, helping guide them to the truth. What could previously cause an upset has become a repetition of Christ's words on the cross, "Forgive them, Father, for they know not what they do" (Luke 23:34).

She acknowledged that, like every person, she is not perfect and utilizes the sacrament of reconciliation. Listening to St. Gabriel could not bring perfection, but it brought her imperfections to light.

"I am a person who likes to be right, you know, we all do, right? And so, when I was listening to Father Riccardo

and the ways that he described certain things that I had a very strong stance on ... he just chipped away at it," MacKinnon recalled.

She said there were several Church teachings that she did not agree with or understand.

"All these things I used to be like, the Catholic Church is so backwards about this, and they need to get with the times. It was through listening to AM 820 that I'm like, oh my gosh, I was so wrong," she said. "Like, I was so wrong, so it changes a person."

She noted that many aspects of her present-day life are impacted by what she learns on AM 820's programming.

While her commute has changed – she now works closer to home with Andy and his work partner at their insurance agency – AM 820 remains a significant part of her drives.

Today, MacKinnon leads a Bible discussion group and co-leads a high school group at Immaculate Conception Church. She said faith is infused in every part of her life, and it has led to great conversations with her son.

The family had their home enthroned to the Sacred Heart of Jesus, inspired by St. Gabriel Radio's Sacred Heart Hour program, aired on the first Friday of each month.

"So much of my life has stayed the same," she added, "but just how I come at life is so vastly different now than what it was before."

RADIO, continued from Page 12

ful to evangelize to the marginalized.

"John Paul II referred to radio as the most intimate of media," Orsborn said. "And so with our listeners, in a particular way with male listeners, in the privacy of their cars, there it really reaches them."

The most popular national programs provided through EWTN include Christ is the Answer with Father John Riccardo, Catholic Connection with Teresa Tomeo, The Doctor is In with Ray Guarendi, Called to Conversion with Dr. David Anders and Catholic Answers Live. St. Gabriel listeners are among the most frequent callers to these interactive shows.

No one, though, is more synonymous with EWTN than Mother Angelica, whose shows and recitation of the rosary remain popular 30 years after they were recorded.

"I think we're a bridge," Messerly said. "We're a bridge for those Catholics who are perhaps distant in some way from their faith that they've known and loved. And that bridge, a lot of times, is something as simple as an individual inviting them to listen, or seeing a St. Gabriel Radio bumper magnet."

The station constantly receives feed-



Chris Gabrelcik is the founder of St. Gabriel Radio.
Photo courtesy St. Gabriel Radio

back from listeners, many of whom have embraced the Catholic faith or returned to the sacraments after hearing a specific message on the radio that touched their hearts.

"I remember a truck driver saw one of our billboard campaigns as he was driving through on (Interstate) 71 and turned



EWTN foundress Mother Angelica
Photo courtesy St. Gabriel Radio

on the radio. He said it changed his life," Orsborn shared.

In addition to the backing of bishops and priests, community members and volunteers assist with fundraisers and promotions. The listener-supported station receives regular contributions from hundreds of sustaining donors who

pledge monthly financial gifts.

"We wouldn't be doing it if it wasn't for the community support," Orsborn said. "They've brought their love for Christ and their ideas and encouragement on how to evangelize. There's no way we could have thought of all of this on our own. Number one, it's the Holy Spirit, but then just an engaged Catholic community is while St. Gabriel is still around."

"Involvement is so important," Messerly said. "Mother Angelica's mission statement is very short for her sisters: It's to communicate the Catholic faith in word and deed."

In the next 20 years, there's no telling how technological changes taking place in media will impact the station. Only God knows the answer to that, Messerly and Orsborn said. But the spoken word in some form of media will continue to exist to communicate the faith.

"We've already been in the digital realm and we're getting better and better," Messerly said. "Individuals are now saying, I want things when I want them,

Longtime hosts marvel at station's growth

By Hannah Heil

Catholic Times Reporter

Celebrating its 20th anniversary this year, St. Gabriel Radio – central Ohio's AM 820 station – has many longtime radio hosts to recognize – individuals who have been with the radio station since its early days.

St. Gabriel, an affiliate of Eternal Word Television Network (EWTN) Catholic Radio, provides EWTN programs while adding local news, information and content. It has been broadcasting since 2005.

Most of its local programs and news content are delivered on-air voluntarily by faithful in the diocese. Many are eager to donate their time and talent to spread the faith and bring souls to Christ.

Chip Stalter has delivered the station's news reads for about 18 years.

"It's been a great run," he said. "It's been really enjoyable, and, you know, I've learned a lot from being able to do it."

Stalter's young dream was to be a radio announcer. He had some practice in college, but he said it took a few years for it to come to fruition. He is now living that dream.

Equally fulfilling is getting information to listeners that helps them grow in faith.

"I get lots of feedback from folks that say they heard something on there that they wanted to attend or they wanted to go check out – event at a parish or somewhere in the diocese that they wouldn't have known about otherwise had it not been for St. Gabriel," he said.

"It's kind of a, not breaking my arm, but it's kind of a pat on the back or something like that. You know, gives you some validation that people are tuned in and listening, and they're hearing things they need to hear."

Stalter finds St. Gabriel Radio's shows featuring diocesan priests and seminarians particularly impactful.

He said the diocese's increase in vocations could likely, in part, be attributed to the radio station. He suspected that showing priests in a different light, outside of church on Sundays, and giving them a space to talk about discernment and how they came to the priesthood has increased vocations.

A part of St. Gabriel Radio now for nearly two decades, Stalter has seen the station evolve.

He began volunteering prior to St. Gabriel Radio's acquisition of the AM 820 station. St. Gabriel, formerly 1580 AM, operated out of a basement on Bethel Road, located in north Columbus.

St. Gabriel moved to its current location on Winterset Drive in Columbus in 2009. Two years later, it acquired the AM 820 station.



Msgr. Frank Lane has hosted Foundations in Faith for 19 years.

Photo courtesy St. Gabriel Radio

The station currently offers 12 local shows in addition to producing local news. Stalter recalled the evolution from early days of limited content to today's variety of local programs.

"To see the growth from the number of people that are working out of a basement to now where we're at, it's just amazing," he mused.

He noted the importance of having various types of content.

"Having a focus on Christ and the faith is beautiful, and it centers everything, but what's really nice is how all the different programming flowers around that. There's something for everybody on the station," he said.

"I think that variety of the programming, while all still focused on the same goal, is really what's led to the success here at St. Gabriel. I think that hitting people where they're at, which is something we're preaching in the Church – you've got to meet people where they are – and this station does that."

Msgr. Frank Lane, administrator at Chillicothe Our Lady, Queen of the Apostles parish, has hosted St. Gabriel Radio's "Foundations in Faith" since the radio station was a year old. Beginning in 2006, Msgr. Lane shares insights into Sunday readings proclaimed at Mass on the program.

Foundations in Faith is one of the station's first local programs and its longest-running. Msgr. Lane has hosted approximately 52 shows a year for almost 20 years, equating to more than 1,000 episodes and upward of 600 hours of reflections on Sunday Gospel readings.

At the radio station's 20th anniversary gala on June 26, Msgr. Lane was one of two hosts to receive the St. Gabriel



JoAnn Wilson and her husband, Chuck, hosted the Sacred Heart Hour for eight years.

CT photo by Ken Snow

Radio Mother Angelica Award for radio hosting.

"It's an honor and a privilege to be able to do what I've been able to do," he said, receiving the award. "When I was ordained, I made a promise to the Lord that I would never say anything that I couldn't justify by using Denzinger, which is a compendium of the Magisterium of the Church."

"It's been a great honor and great privilege, and there has been nothing more wonderful than to speak the word of the Church in to the midst of our community."

St. Gabriel has nearly two decades worth of listeners' stories and testimonies from Foundations in Faith, revealing how the program led to personal conversions and a love for the Word of God. Several of the show's listeners are priests.

"I remember receiving a phone call a number of years ago from one of our diocesan priests asking if I could put all of the Foundation in Faith episodes on flash drives so that he could use Msgr. Lane's insights to help prepare for his homilies," recalled Bill Messerly, executive director of St. Gabriel Radio.

"We've heard similar stories from other priests, many of them former students of Msgr. Lane. These requests led us to create an audio archive of all these episodes as well as archives of all of our locally produced programs."

"Our data shows that Foundations in Faith has downloads around the country, indeed, even around the world, evidence of the power of God's Word and the clarity, understanding and passion that Msgr. Lane brings to every episode."

Chuck and JoAnn Wilson hosted St. Gabriel Radio's Sacred Heart Hour for



Chip Stalter has presented news and information on the station for 18 years.

Photo courtesy St. Gabriel Radio

eight years.

The program is broadcast the first Friday of the month, honoring Christ's Sacred Heart. The Lord makes 12 promises to individuals who respond to the pleading of His Heart, including a promise to those who receive Holy Communion on First Fridays.

The Wilsons said they have passed the baton to hosts Father Stash Dailey, a diocesan priest; their daughter, Emily Jaminet, national executive director of Welcome His Heart Sacred Heart Enthronement Network; and Messerly.

The couple spent the past 42 years evangelizing and were involved in many apostolates in the diocese. JoAnn witnessed an increase in devotion to the Sacred Heart during that time.

"I think that it's just growing because we need it, and it is the remedy," she expressed. "And, you know, as we share, as the world gets a little more, I want to say darker, but maybe hearts are harder, times are difficult and technology hasn't really brought a lot of connection. The ground is fertile, and people are hungry, and they're looking, and one thing we believe is the Sacred Heart is the answer."

Sacred Heart Hour offers listeners a deeper understanding of the devotion and enthronement to the Sacred Heart of Jesus and ways to live out the devotion in daily life. Episodes include how to enthrone, personal testimonies and how to honor and renew enthronement.

The hosts also discuss the importance of the First Fridays devotion. Christ promises the grace of final perseverance to those who receive Holy Communion

Ever-present St. Gabriel bumper magnets attract listeners

By Hannah Heil

Catholic Times Reporter

St. Gabriel Radio car bumper magnets are one of the most recognized bumper magnets in Columbus. For central Ohio drivers, it is not uncommon to see an AM 820 magnet at a stop light, while cruising on the freeway or in a parking lot.

And while the bumper magnet is turning heads, it is also changing hearts.

Since St. Gabriel Radio acquired the wide-reaching AM 820 station in 2011, it has printed more than 80,000 bumper magnets that have attracted new listeners and inspired countless stories of faith.

The AM 820 signal reaches more than 4 million souls in Ohio. While mainly broadcasting in central Ohio, the signal extends to the northern and western edges of the state and south to Chillicothe.

The station boasts many reasons for placing an AM 820 bumper magnet on a car: "Because you believe that where there is a wheel there is a way," "because you don't want anyone's karma running over your dogma," "because you couldn't afford those cool neon lights and the flashing, spinning hub caps."

Other humorous reasons include: "It lets tailgaters back off or risk the wrath of God" and "to prove that you are the brightest bead on the rosary."

Humor aside, St. Gabriel Radio said "the number one reason to display an AM 820 bumper magnet on your car is because most first-time listeners found out about St. Gabriel Radio by seeing a bumper magnet on the car in front of them."

For Heather MacKinnon, a parishioner at Columbus Immaculate Conception Church, that was the case.

"I'm in love with the Lord and the Catholic faith. It's all because one day I listened to St. Gabriel Radio on my commute to work," she said.

MacKinnon began listening to the station about five years ago.

"Every time I pulled into the parish parking lot, I saw cars with the AM 820 bumper magnet," she recalled. Her parish's pastor, Father Matt Hoover, challenged the congregation to listen to the Catholic radio station.

The results proved colossal: MacKinnon developed a deep prayer life, a relationship with Jesus, an understanding of the power of Eucharistic Adoration and the "why" behind her profession of the Catholic faith. Listening on her morning commute led to nightly devotions with her son.

St. Gabriel Radio is an affiliate of Eternal World Television Network (EWTN). EWTN Catholic Radio platforms include worldwide shortwave radio, direct broadcast satellite, programming trans-



St. Gabriel Radio's bumper magnets have proved to be an effective marketing and communications tool. Photo courtesy St. Gabriel

mitted through SIRIUS/XM, iHeart Radio and 500 domestic and international radio affiliates.

EWTN affiliates are lay-owned and grassroots movements that buy radio stations. They provide EWTN programs with added local news, information and content. Affiliates developed an idea for bumper magnets to create awareness in local communities.

St. Gabriel Radio learned about the marketing approach and printed a handful of magnets with its first station, AM 1270, based in Marysville, which began broadcasting in 2005.

In 2008 the station acquired AM 1580 and the next year relocated to its current office in Columbus. St. Gabriel printed and distributed a multitude of bumper magnets.

"Since most people listen to the radio in their cars, why not advertise where people are most likely to tune in?" explained Bill Messerly, executive director of St. Gabriel Radio.

In 2011, the station acquired AM 820. St. Gabriel intensified its focus on distributing bumper magnets.

The station now offers magnets and bumper and window stickers. The station also has magnets for its two FM satellite stations: FM 88.3 in Portsmouth and FM 106.7 in Athens.

Marketing of the magnets and stickers has also evolved.

With its first station, 1270 AM in Marysville, magnets consisted of a white background with "Catholic Radio 1270 AM" in large red letters. The 1580 AM magnet similarly included a white background and "Catholic Radio 1580 AM" but with blue lettering.

With the AM 820 station, St. Gabriel Radio created a new design for an "AM 820 Catholic Radio" bumper magnet. The magnet has had three variations: squared corners, rounded corners, and most recently, a more ovular shaped magnet.

The first two variations of the AM 820

magnet featured "STGABRIELRADIO.COM" in the bottom right corner. The newest design replaces the website with its geographical location, "Central Ohio," in the bottom center of the magnet. Each magnet includes the station's logo.

The logo was designed by Matt Pasternak. It was implemented in 2011 when St. Gabriel Radio launched its flagship station, AM 820.

The design includes three segments and strokes in gold signifying the Trinity. A water drop symbolizes baptism in Christ. A tongue of fire represents the Holy Spirit, present in the Sacrament of Confirmation, and the world on fire.

An outline of a fish is included in the center blank space. The fish represents the faithful's call to be fishers of men.

The station features an on-air campaign encouraging listeners to place an AM 820 magnet on their car.

Like MacKinnon, Father PJ Brandimarti, pastor at Johnstown Church of the Ascension, started listening because of the magnet.

Prior to being ordained a priest, he worked in retail and consumer electronics with Sony and Motorola. As manager of an Ohio territory, he spent at least four hours a day driving to Cambridge, Dayton, Chillicothe, Mansfield and cities in between.

"I kept seeing those bumper magnets

on cars," he said. "The St. Gabriel Radio signal constantly popped up on my car radio."

Father Brandimarti began listening during his drives. He planned his day around certain programs that were broadcast from the station. "St. Gabriel Radio became the only channel I listened to," he said.

Angel Fox also noticed the bumper magnet while driving.

"Some years ago, AM 820 bumper magnets started jumping out at me as I drove around town," she recalled.

Fox said her reaction was along the lines of, "Oh, it's that radio," when she realized it was the Catholic radio. Tuning in led to her involvement in the Columbus Catholic Women's Conference and Westerville St. Paul the Apostle Church.

She and her husband, John, became more involved in their parish: serving on a parish advisory council, coordinating parish events and attending Adoration at nearby Sunbury St. John Neumann Church.

It could be considered surprising that a small magnet has power to bring hearts closer to Christ. It might demonstrate the impact of evangelization through a bumper magnet and that God can do a lot with a little.

As the radio station likes to say, "where there is a wheel, there is a way."

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Parishes observe Corpus Christi Sunday with Eucharistic processions



Columbus Our Lady of the Miraculous Medal Church held its first Eucharistic procession on Corpus Christi Sunday in June. Photo courtesy Our Lady of the Miraculous Medal



A Eucharistic procession (above) on Corpus Christi Sunday traveled between Columbus Christ the King and St. Thomas the Apostle churches. Photo courtesy Christ the King



Johnstown Church of the Ascension parishioners process with the Blessed Sacrament on Corpus Christi Sunday. Photos courtesy Church of the Ascension



Johnstown Church of the Ascension parishioners process with the Blessed Sacrament on Corpus Christi Sunday. Photos courtesy Church of the Ascension



SAINT GABRIEL CAFÉ

LIVE AND LOCAL!

WEEKDAYS AT 8AM

ST. GABRIEL CATHOLIC RADIO



AM 820
COLUMBUS

FM 88.3
SCIOTO COUNTY

FM 106.7
ATHENS

HOSTS, continued from Page 14

on First Fridays in nine consecutive months.

Chuck recalled enthroning the family's home to Christ's Sacred Heart in 1990. The couple had a priest friend over to their house for supper. The dinner and home enthronement began a life-long devotion.

"We had no clue to the magnitude of the flow of graces that was going to come in time, and as we say, Sacred Heart often reveals to heal," JoAnn explained. "Oftentimes, it's not pretty what needs to go, what needs to change, but we now can look back, and we can say, 'Wow, that was the beginning of new peace in the family.'"

"I used to say (to Chuck), 'You're the king of this

house.' And I think, 'Oh, you're not the king anymore. You can be the chief.'"

St. Gabriel Radio said the station is grateful for community support. Volunteer hosts enable the station to follow EWTN foundress Mother Angelica's mission to communicate the Catholic faith in word and deed.

"It's so important to see models like the hosts of the Sacred Heart Hour, or Chip Stalter, or Msgr. Lane," Messerly said.

"People need ... an example. They need to see what evangelization looks like at their parish and in their community, and that it's real."

RADIO, continued from Page 13

and so we've already made that transition. That's why we have hundreds of podcasts available.

"I don't know how the technology will change things, but I do know one thing that won't change is local Catholic radio. I must admit that I have a little consternation about what could or should happen, but we'll have to figure that out as we go."

One thing that will never change is the ongoing need for evangelization.

"Think of Mother Angelica," Messerly said. "She's not flashy, but she is the new evangelization. She's rooted in devotion. She's rooted in the sacraments, truth, and she did it unwaveringly."

"If someone called in with a question about the Eucharist, she didn't back down and say, 'Oh, I understand where you're coming from.

She would simply explain what the Eucharist is in her life. That to me is real evangelization. It's like Christ shining through without the artificial lights."

"And I think that's what local Catholic radio is, not a lot of bling but hopefully Christlike."

Chuck Wilson, a longtime supporter of St. Gabriel and host of the Sacred Heart Hour, believes the station's future is secure.

"I think the evangelization call is not going to change," he said. "I think what is going to change are people's hearts. And that's what it comes back to — people who have hardened hearts, they're hearts are softened."

"So, I think the 20-year plan is stay faithful, stay with local programming, and let the Holy Spirit guide you."

WEIGEL, continued from Page 6

The Ascension is thus crucial in the Church's response to the crisis of our time, which is the crisis in the very idea of the human person.

That crisis comes into sharpest focus when we consider the loathsome practice that goes by the Orwellian moniker "natural organic reduction," in which thermophile microbes reduce the mortal remains of men and women to compost, which can then be used like the compost you buy at Home Depot. Green proponents of this barbarism claim that human composting has ecological value because it turns dead bodies into nutrients of the soil — which is probably not how the gardeners among relatives of the 73,000 British Empire soldiers killed during World War I's Battles of the

Somme imagined the fate of their loved ones whose remains were never found. Extremist greens thus demonstrate once again that they worship a false god, Gaia.

Human composting is legal in thirteen states (Washington, Colorado, Oregon, Vermont, California, New York, Nevada, Arizona, Delaware, Maryland, Minnesota, Maine, and Georgia). In every instance, the local Church has opposed the legalization of turning the bodies of the dead into fertilizer. Predictably, however, some in the Permission-Slip Subdivision of the Catholic bioethics guild have defended the practice, whose grisly precursors include some of the most grotesque practices of Nazi Germany's extermination camps, where human remains were turned into bars of soap.

Human composting does not, as some of its Catholic proponents suggest, reflect the biblical teaching that we are dust and to dust we shall return (see Genesis 3:19). On the contrary: it reflects the warped, degraded anthropology that regards humanity as the accidental result of cosmic biochemical forces that, over billions of years, just happened to produce us. The Ascension, and indeed the entire arc of biblical anthropology from Genesis to Revelation, teaches a diametrically different view of our hu-

manity: we are not congealed stardust, but rather creatures of a loving Creator whose destiny, made manifest in Christ risen and ascended, is neither oblivion nor fertilizer, but glory.

Which is the more humane view, from which we learn to respect others? Which is the view that can underwrite personal happiness and social solidarity?

It's not the view that we're compost-in-waiting.

St. Gabriel Radio timeline

August 2005

St. Gabriel Radio, Inc. begins broadcasting on WUCO 1270 AM out of Marysville, becoming the first and only Catholic Radio station in central Ohio.

July 2007

Administrative offices moved to 1585 Bethel Road in Columbus to draw on the resources and commitment from the larger central Ohio area.

December 2008

Begins leasing 1580 AM as the Catholic radio flagship for central Ohio. The larger signal reaches nearly all of central Ohio during daylight hours.

April-December 2009

Over 500 supporters become sustaining members (\$20 a month), providing a solid financial step. The long-term goal is 1,200 sustaining members.

May 2009

Offices moved to 4673 Winterset Drive to upgrade the studio and improve access and parking for volunteers.

October 2009

Bishop Frederick Campbell begins providing weekly addresses on St. Gabriel Radio.

January 2010

St. Gabriel Radio begins broadcasting the Local Spotlight Show featuring the people, news and events that show the light of Christ in central Ohio.

Spring 2011

New, locally produced programs are produced to fulfill our mission to build up the local Body of Christ.

December 2011

St. Gabriel Catholic Radio begins broadcasting on its new permanent home, AM 820.

January 2019

St. Gabriel Catholic Radio expands broadcasting to its new station, 88.3 FM, serving the Portsmouth area.

November 2023

Expansion of our signal into Athens County, through a network affiliation with St. Isidore Media on FM 106.7.

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15th Sunday of Ordinary Time Year C

Be a good Samaritan to everyone

Deuteronomy 30:10-14c-15
Psalm 69:14, 17, 30-31, 33-34, 36, 37
or Psalm 19:8, 9, 10, 11
Colossians 1:15-20
Luke 10:25-37

Today's passage of the gospel is one of the best-known stories. As a matter of fact, the story coined a term that has entered into our common language. Who has not heard the expression "good Samaritan"? Even entire ministries carry that title.

In the gospel passage, the conversation began with a question by a scholar asking: "Teacher, what must I do to inherit eternal life?" The scholar was testing Jesus, says the gospel. So, Jesus responded by testing the scholar's knowledge of the law, asking a question based on the scholar's expertise. Paying attention to this part of the story opens an entirely new perspective based on Old Testament tradition.

The first part of the scholar's answer, referring to the love of God, comes from Deuteronomy 6:5, which is part of the *Shema' Israel*, the basic and foundational prayer in Jewish tradition. The second part, referring to the love of neighbor, comes from Leviticus 19:18, the key chapter in the entire book. Jesus' confirmation comes from Leviticus 18:4, which belongs to the opening paragraph of the Holiness Code, the second part of the book of Leviticus.

Knowing this background, we can understand why the liturgy offers as the first reading (which is always chosen in connection with the Gospel reading) a passage taken from Deuteronomy 30, the concluding speech of Moses in the entire Torah, which ends by saying, "Choose life" (Deut 30:19; next, Deut 31:1 wraps up all of Moses' speeches by repeating the opening words of the book of Deuteronomy).

16th Sunday of Ordinary Time Year C

Come prepared to celebration of the Eucharist

Genesis 18:1-10a
Psalm 15:2-3, 3-4, 5
Colossians 1:24-28
Luke 10:38-42

Psalm 15 opens with a question. O LORD, who may abide in Your tent? Who may dwell on Your holy hill? (Ps 15:1). It is good to be reminded of it because the prayer becomes more personal!

I should come to the celebration of the Holy Eucharist prepared. As we prepare for a performance in the theater, as we prepare for a dinner we are invited to, as we prepare for any event, so we should come prepared to the church as well.

Part of the preparation is reading the Sunday Scripture passages in advance.

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.



Moving to Christian tradition, we find that today's first reading is referred to by another "scholar of the law," namely by St. Paul, who uses it in Romans 10:5-10. But he introduces the reference by saying in Romans 10:4 that "Christ is the end (Greek *telos*) of the Law."

As we read in the gospel, Christ expands the understanding of the scholar, providing him with a new perspective on the second part of the paragraph. In fact, Jesus includes a few elements in the story that are intended to shock the audience.

First of all, we read of a priest and of a Levite passing by without attempting to help their fellow Jew who was so badly wounded. In reality, this may shock us more than Jesus' audience because, as commentators point out, getting in touch with a dead body would have made them impure, therefore unable to enter the sacred space to render worship to Yahweh. Hence, out of cultic concern, they bypassed the problem.

The real shock for Jesus' audience certainly came from the fact that the helper of the wounded Jew was a Samaritan, people who were considered irreconcilable enemies of the Jews. But here lies the most important teaching of Jesus regarding the scholar's second question.

The evangelist says, "because he wished to justify himself, he said to Jesus, 'And who is my neighbor?'" But at the end of the story, Jesus asks, "Which of these three, in your opinion, became neighbor to the robbers' victim?" In other

SCRIPTURE READINGS

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



Using my Bible, I would notice the first verse is missing, and this notion would stay with me. When we start praying the responsorial psalm, the missing verse pops up in my mind and it helps me focus on what I pray.

Who may abide in Your tent? -- who thinks the truth in his heart and slanders not with his tongue; nor takes up a reproach against his neighbor; who harms not his fellow; who lends not his money

THE WEEKDAY BIBLE READINGS

7-14/7-19
MONDAY
 Exodus 1:8-14,22
 Psalm 124:1b-8
 Matthew 10:34-11:1

TUESDAY
 Exodus 2:1-15a
 Psalm 69:3,14,30-31,33-34
 Matthew 11:20-24

WEDNESDAY
 Exodus 3:1-6,9-12
 Psalm 103:1b-4,6-7
 Matthew 11:25-27

THURSDAY
 Exodus 3:13-20
 Psalm 105:1,5,8-9,24-27
 Matthew 11:28-30

FRIDAY
 Exodus 11:10-12:14
 Psalm 116:12-13,15-18
 Matthew 12:1-8

SATURDAY
 Exodus 12:37-42
 Psalm 136:1,23-24,10-15
 Matthew 12:14-21

7-21/7-26
MONDAY
 Exodus 14:5-18
 Exodus 1:1b-6 (Ps)
 Matthew 12:38-42

TUESDAY
 Songs 3:1-4a or
 2 Corinthians 5:14-17
 Psalm 63:2-6,8-9
 John 20:1-2,11-18

WEDNESDAY
 Exodus 16:1-5,9-15
 Psalm 78:18-19,23-28

Matthew 13:1-9
THURSDAY
 Exodus 19:1-2,9-11,16-20b
 Daniel 3:2-56 (Ps)
 Matthew 13:10-17

FRIDAY
 2 Corinthians 4:7-15
 Psalm 126:1b-6
 Matthew 20:20-28

SATURDAY
 Exodus 24:3-8
 Psalm 50:1b-2,5-6,14-15
 Matthew 13:24-30

DIOCESAN WEEKLY RADIO AND TELEVISION: Mass Schedule: Weeks of July 13 and July 20

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.stannst-mary.org); Columbus St. Patrick (www.stpatrickcolumbus.org); Delaware St. Mary (www.delawarestmary.org); Sunbury St. John Neumann (www.saintjohnsunbury.org); and Columbus Immaculate Conception (www.iccols.org). Check your parish website for additional information.

We pray the propers for Weeks III and IV of the Liturgy of the Hours

er words, Jesus reversed the beliefs of the scholar, making him realize the perspective he needs to use in this matter.

I think one of the best figures who has practiced today's teaching is St. Mother Teresa of Calcutta. There is a poem that is attributed to her, but even though she may not have written it, she made it happen in her life. The poem, titled "Do it Anyway," goes "People are often unreasonable, irrational, and self-centered. Forgive them anyway. / If you are kind, people may accuse you of selfish, ulterior motives. Be kind anyway. / If you are successful, you will win some unfaithful friends and some genuine enemies. Succeed anyway. / If you are honest and

sincere, people may deceive you. Be honest and sincere anyway. / What you spend years creating, others could destroy overnight. Create anyway. / If you find serenity and happiness, some may be jealous. Be happy anyway. / The good you do today, will often be forgotten. Do good anyway. / Give the best you have, and it will never be enough. Give your best anyway. / In the final analysis, it is between you and God. It was never between you and them anyway."

In Spanish tradition, there is a saying that summarizes today's gospel: "Haz el bien / sin mirar a quien" (Do good / without looking at who it is).

at usury and accepts no bribe against the innocent.

We may notice there are two kinds of actions. One is the inner attitude, that of the heart -- who thinks the truth in his heart. The second is the consequence of the first one -- who slanders not; nor takes up reproach; who harms not; who lends not at usury and accepts no bribe against the innocent.

The psalm helps us understand how important the heart is. It focuses our attention on the source of actions and their value. The kind of attitude I form in my heart, the same kind of actions I will accomplish. The psalm leads us indeed to the watchfulness of the heart.

How can we simply explain watchful-

ness? It is paying attention, on purpose, non-judgmentally, to our inner desires, thoughts and attitudes. Therefore, it means living in the present moment. In other words, watchfulness is to experience one's immediate sensations and feelings, and to radically accept them in order to bring them to the Lord for transformation.

Saint Hesychios, a monk from Mount Sinai who lived in the eighth century, tells us why we should be watchful: Watchfulness, if practiced over a long period, completely frees us with God's help from impassioned thoughts, impassioned words and evil actions." Watchful-

See EUCHARIST, Page 19

EUCCHARIST, continued from Page 18

ness is guarding one’s heart and filtering what is in there.

St. Hesychios explains the nature of watchfulness: “Watchfulness is a continual fixing and halting of thought at the entrance to the heart. In this way, predatory and murderous thoughts are chopped down as they approach and what they say to us noted. By this, we can see just how delusive and insidious the demons are in trying to deceive our minds.”

St. Hesychios recommends some steps in practicing watchfulness. His first recommendation is that we diligently scrutinize the nature of our thoughts. Are they good? Are they innocent? Are they reflecting the Word of God? Or do they hide selfishness, self-centeredness and self-pleasing without paying attention to the needs of others?

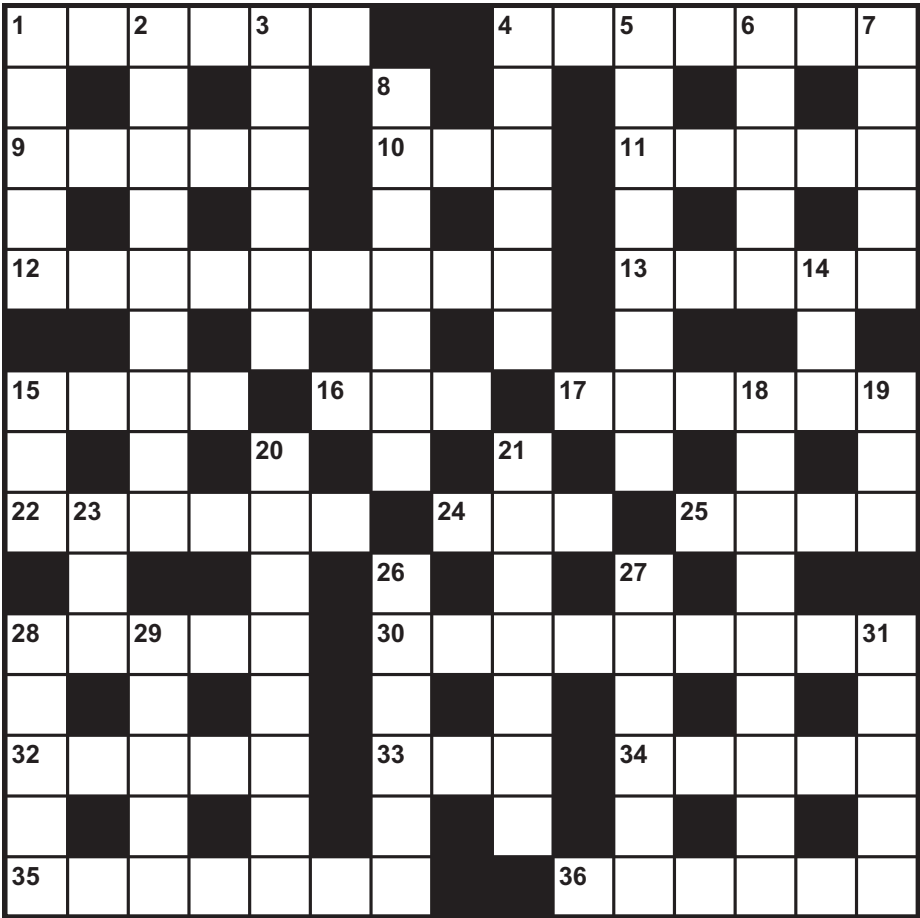
In this regard, Psalm 15 can serve as a guide for such scrutiny. Here are some other Scripture passages to be used: 1 Corinthians 13; Philippians 2: 3-11; Ephe-

sians 5:1-11.

St. Hesychios goes on to remind us of our need of help and therefore he encourages us to continually and humbly calling upon the Lord Jesus Christ for help. We may practice such prayer by repeating the name of Jesus or a word/phrase from the Scripture we have read.

Practicing watchfulness allows us to enter into the presence of the Lord, to dwell in his tent. The beautiful Byzantine hymn prayed during the first three days of Holy Week sums up the benefit of watchfulness: “Behold, the Bridegroom is coming in the middle of the night: blessed is the servant He shall find awake. But the one He shall find neglectful will not be worthy of Him. Beware, therefore, O my soul! Do not fall into deep slumber, lest you be delivered to death and the door of the kingdom be closed on you. Watch instead, and cry out: “Holy, Holy, Holy are You, O God! Through the prayers of the holy angels, have mercy on us.”

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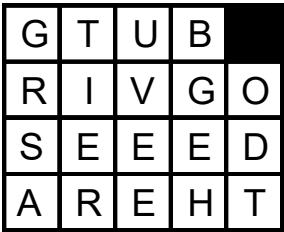
Words of Wisdom

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.

Write your plans in pencil ...



BUT GIVE GOD THE ERASER

ACROSS

- 1 Land in which the tower of Babel was built
- 4 Book after Philemon
- 9 Tradition says Bartholomew preached here
- 10 NT epistle
- 11 The ___ of Forbidden Books
- 12 "...for our ___ He came down from heaven"
- 13 Christmas celebrates Jesus' ___
- 15 Mount from which Moses saw Canaan
- 16 The ___ of Galilee
- 17 Symbol of hope
- 22 Catholic poet/essayist John Samuel ___
- 24 ___ pro nobis
- 25 This caused Paul's ship to wreck
- 28 Though Portuguese, Anthony is associated with this Italian city
- 30 Certain font
- 32 Husband of Rebekah
- 33 Noted garden dweller
- 34 Shroud city
- 35 First of the seven churches listed in Revelation
- 36 Joseph and Mary traveled to Bethlehem to be counted in this

DOWN

- 1 Vatican Guard
- 2 Through character, sacraments create this kind of "mark" on the soul
- 3 Early landing place

- 4 Diocese in Montana
- 5 Archdiocese in Queensland Australia
- 6 Where King Saul consulted a medium
- 7 Commandment that forbids adultery
- 8 Learned literary men of the New Testament
- 14 "Et cum spiritu ___"
- 15 Tool of trade for Peter and Andrew
- 18 They make up a decade
- 19 Cardinal color
- 20 City to which Paul was traveling when he was blinded
- 21 Spokesperson for God
- 23 OT prophetic book
- 26 Superior of convent
- 27 Faith, hope, or love
- 28 Catholic horror actor
- 29 "Where, O ___, is your sting?" (1 Cor 15:55)
- 31 Second pope

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PRAY FOR OUR DEAD

ALLEN, Stanley E., 81, June 14

St. Rose of Lima Church, New Lexington

BUTTS, Lawrence E., 75, June 22

St. Margaret of Cortona Church, Columbus

CARLUCCI, Mary Alice, 63, June 27

St. Peter St. Joan of Arc Parish, Columbus-Powell

CLOPPERT, John P., 47, June 15

Resurrection Cemetery Chapel, Lewis Center

DeMERS, Keith M., 66, June 13

St. Matthew the Apostle Church, Gahanna

DURANT, Thomas Warren "Tom," 83, June 26

St. Nicholas Church, Zanesville

ERHARD, Sherry Diane, 78, June 22

St. Francis de Sales Church, Newark

FINCK, Thomas Edwin "Ed," 79, June 11

St. Patrick Church, Junction City

GRAHAM, Jean A. (Mathews), 84, June 22

St. Mary, Mother of God Church, Columbus

KELLEHER, Jo Ann M. (Haidet), 96, formerly of Columbus, June 12

St. Joseph Church, Alliance

KNAPP, Robert J., 82, June 18

St. Pius X Church, Reynoldsburg

MEESE, Lori, 56, June 24

St. Joseph Church, Dover

NILO, Antoinette L. "Toni" (Bencriscutto), 98, June 11

Resurrection Cemetery Chapel, Lewis Center

PHAM, Tinh T., 86, June 13

St. Elizabeth Church of St. Josephine Bakhita Parish, Columbus

REICHA, Christopher A., 78, June 16

St. Cecilia Church, Columbus

RICHARDSON, Bruce T., 81, May 29

St. Peter Church, Columbus

SIEMER, Marjorie A. (Dew), 93, June 19

St. Rose of Lima Church, New Lexington

STROMINGER, Patricia A. (Woloch), 89, June 16

St. Catharine Church, Columbus

TEALE, Kathleen "Kathy," 79, June 18

St. Paul the Apostle Church, Westerville

TILSON, Sylvia A., 92, June 25

Church of the Resurrection, New Albany

WALTER, Denise A. (McArthur), 77, of Westerville, June 17

St. Joseph Church, Strongsville

WRIGHT, Joshua James "Moose," 50, June 28

St. Nicholas Church, Zanesville

YOUNG, Karen K., 84, June 17

St. James the Less Church, Columbus

Sister Bernardita Abeyta, OP

Funeral Mass for Sister Bernardita Abeyta, OP, 70, who died at the Mohun Health Care Center in Columbus on Saturday, June 21, was celebrated Tuesday, July 1 at the Motherhouse of the Dominican Sisters of Peace. Burial was at St. Joseph Cemetery, Columbus.

She was born Octavianna Abeyta on Oct. 19, 1934 at Barranco, New Mexico to Jose and Bernardita (Garcigehle) Abeyta and earned a Bachelor of Science degree in early childhood education from the University of Southern Connecticut in 1972.

She entered the Dominican Sisters of St. Mary of the Springs (now the Dominican Sisters of Peace) on Sept. 8, 1954 and professed her vows on Jan. 6, 1957.

In the Diocese of Columbus, she was a housekeeper at St. Francis Convent in Columbus and St. Joseph Priory and Convent in Somerset, worked in the priests' dining room at the St. Mary of

the Springs complex in Columbus and was in food service at what then was known as Mohun Hall from 1957 to 1966 and was a post office clerk at St. Mary of the Springs from 1999 to 2002. She had been in a ministry of prayer at the Motherhouse and the Mohun center since 2010.

She also was a food service worker in Connecticut, taught at schools in New Mexico and Puerto Rico and was a parish religious education director in New Mexico.

She was preceded in death by her parents; brothers, Carlos, Manuel and Baltazar; and sisters, Onofre Salazar, Adelia Lopez, Cleo Calistro, Margaret Serna and Maximiana. She is survived by her sister Josephine Trujillo and nieces and nephews.

Sister Maura Fortkort, OSF

Funeral Mass for Sister Maura Fortkort, OSF, 93, who died Saturday, June 21, was celebrated Thursday, June 26 at the chapel of the Sisters of St. Francis of Penance and Christian Charity in Stella Niagara, New York. Burial was in the sisters' cemetery.

She was born Maryann Fortkort on May 17, 1932 in Buffalo, New York to Albert and Mary (O'Donnell) Fortkort and earned a Bachelor of Science degree from Rosary Hill College (now Daemen College) in Amherst, New York in 1958, a Master of Arts degree from Niagara University in Lewiston, New York in 1967 and a doctorate in higher education from the State University of New York at Buffalo in 1978.

She entered the Stella Niagara Franciscans on Sept. 9, 1949 and professed her first vows on Aug. 8, 1952 and her final vows on the same date in 1955.

In the Diocese of Columbus, she was a teacher at Columbus Sacred Heart elementary and high schools (1958-1961) and vice president of mission services at Mount Carmel St. Ann's Hospital in Westerville (1997-1999).

She also taught in the Diocese of Buffalo and held administrative positions at Rosary Hill and Daemen colleges; Genesee Community College in Batavia, New York; Christ the King Seminary in East Aurora, New York and with her order. She was general councilor at the Franciscan Generalate in Rome from 2000 to 2004 and served as a missionary in Mexico in 1996 and 1997.

She was preceded in death by her parents and a brother, Thomas (Deanna). She is survived by a sister, Sister Nancy Fortkort, OSF, a niece and several nephews.

Sister Rose Marie Deibel, SNDdeN

Funeral Mass for Sister Rose Marie Deibel, SNDdeN, 96, who died Tuesday, June 17, was celebrated Thursday, July 3 at the Mount Notre Dame Health Center in Cincinnati. Burial was in the sisters' cemetery.

She was born on March 21, 1929 in Columbus to Carl and Thelma (Fearing) Deibel, grew up in Lancaster and was a graduate of Columbus St. Joseph Academy. She received a Bachelor of Science degree in 1960 from the College of St. Mary of the Springs (now Ohio Dominican University) and a Master of Education degree in 1972 from Xavier University in Cincinnati.

She became a member of the Sisters of Notre Dame de Namur on July 26, 1947 and professed her vows in 1950.

Sister Marita Charley, OP

Funeral Mass for Sister Marita Charley, OP, 96, who died at the Mohun Health Care Center in Columbus on Friday, May 30, was celebrated Saturday, June 21 at the Motherhouse of the Dominican Sisters of Peace. Burial was at St. Joseph Cemetery, Columbus.

She was born Johanna Charley on July 22, 1928 in Wilmerding, Pennsylvania to Anthony and Mary (Budway) Charley and earned a Bachelor of Science degree in elementary education from the College of St. Mary of the Springs (now Ohio Dominican University) in 1961 and a Master of Arts degree from Fairfield (Connecticut) University in 1969.

She entered the Dominican Sisters of

In the Diocese of Columbus, she was a teacher at Columbus St. Augustine (1950-1956) and Columbus St. Joseph Cathedral (1956-1958) schools. She also taught at schools in the Archdiocese of Cincinnati and in Illinois and New Mexico.

From 1982 to 2008, she ministered to native Americans of the Ojibway, Zuni, Apache and Pima tribes in Michigan, New Mexico and Arizona. This period included 10 years as assistant director of Native American Ministry in the Archdiocese of Phoenix.

She had been a resident of Mount Notre Dame since 2008.

St. Mary of the Springs (now the Dominican Sisters of Peace) in 1951 and professed her vows on July 9, 1953.

In the Diocese of Columbus, she was a teacher at Newark Blessed Sacrament School from 1956 to 1958. She also taught or was a principal or administrator in schools in the Diocese of Steubenville, Connecticut, New York and Pennsylvania. She entered the Mohun Center in 2014.

She was preceded in death by her parents, brothers John and Thomas and sisters Mary, Mildred, Marie, Anne Rose, Suzanne, Sally Prefling, Adele Olesky and Frances Donatto.

Rose Marie Butts

A private funeral service was conducted for Rose Marie Butts, 79, who died Sunday, June 29.

She was a retired employee of the Columbus public schools and a longtime member of the former Columbus Corpus Christi Church.

She was preceded in death by her hus-

band, Deacon Jerry Butts, who died on March 18, 2020, and two grandchildren. She is survived by sons Jerry (Kelli) and Richard (Jean), daughters Cathy (Duane) Phillips and Sandy (Larry) Listonnine, nine grandchildren and six great-grandchildren.

Sister Louis Mary Passeri, OP

Funeral Mass for Sister Louis Mary Passeri, OP, 92, who died at the Mohun Health Care Center in Columbus on Sunday, June 22, was celebrated Tuesday, July 8 at the Motherhouse of the Dominican Sisters of Peace. She has requested that her body be donated to science.

She was born Joann Passeri on Sept. 30, 1932 in Steubenville to James and Grace (Paluaci) Passeri and earned a Bachelor of Science degree from the College of St. Mary of the Springs (now Ohio Dominican University) in 1961 and a Master of Arts degree from the University of Notre Dame in 1966.

She entered the Dominican Sisters of St. Mary of the Springs (now the Dominican Sisters of Peace) on Jan. 6, 1952 and professed her vows on July 9, 1953.

In the Diocese of Columbus, she was a teacher at Columbus St. Philip School (1959-1963) and Zanesville Rosecrans High School (1965-67), principal at Zanesville St. Thomas Aquinas School (1967-1972), a teacher at Lancaster St. Mary School (1972-1983) and teacher and principal at Columbus Christ the King School (1983-1993).

She served as diocesan religious education director from 1993 to 2009 and was administrative assistant at the Cen-

ter for Dominican Studies in Columbus from 2009 to 2012, then entered a life of prayer at the Motherhouse from 2012 to 2014 and became spiritual director there in 2014.

She also taught at schools in the Dioceses of Steubenville and Pittsburgh, was the presenter at many retreats and days of prayer in the Dioceses of Columbus and Steubenville and appeared on podcasts for The Word, a Dominican series, and on The Gabriel Network.

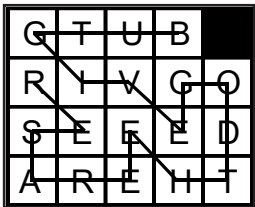
Her honors included an award from the Ohio Music Education Association as outstanding school principal in 1989 and the 28th annual Living Faith Award from the Spirituality Network of Columbus in 2019.

She was preceded in death by her parents and her sisters Caroline Rokos and Inez Patterson.

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WORDS OF WISDOM
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Serra Club of Columbus meets at St. Charles



The Serra Club of Columbus invited Bishop Earl Fernandes to Columbus St. Charles Preparatory School on Monday, June 23 to offer a Mass for vocations, install its 2025-2026 board of directors and welcome new members. Board members for the next year are Carl Faehnle, president; John Swisher, treasurer; Charles Kielkopf, secretary; Mary Pardi, membership vice president; Chris Vollmer, vocations vice president; Denise Colucci, programs and communications vice president; Christine Murphy, trustee first year; Mary Girard, trustee second year; and Dan Martin, trustee third year. New members include James Anzelmo, Allyn Brehl, Pat Moloney and Tracie McGarity. Also attending was Father Michael Haemmerle, the diocese's new director of vocations and Serra Club of Columbus chaplain; and Father William Hahn, vicar general and director of priestly life in the diocese and the previous vocations director.

Photo courtesy Serra Club of Columbus



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Our Lady of Victory Church

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August 1st - 2nd

**Friday 1st:
Lebanese Dinner**

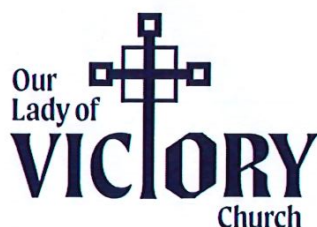
**Saturday 2nd:
Pasta Night**

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**Fun Games - Live Music - Church Tours -
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All Saints students serve homeless families in central Ohio

Columbus All Saints Academy (ASA) students who are part of the House of St. Josephine Bakhita -- one of six houses in the school's newly formed house system -- spent the year focused on serving families experiencing homelessness in Columbus.

Named after St. Josephine Bakhita, a former slave who became a symbol of hope and resilience, Bakhita House wanted to focus on a service project that promoted dignity, justice and compassion. The blanket initiative is one of many ways the group seeks to live out those values.

The service project spanned the entire school year, with each academic quarter focused on one part of the project. After some research and discussion, Bakhita House decided to create blankets for the YWCA Family Center, which provides emergency housing and support services for women and children escaping domestic violence and homelessness.

The second quarter was focused on getting people in the school and parish communities engaged in this project.

"We needed a fundraiser that was going to get everyone excited to help these families," said Kelly Baldasare, one of the

House leaders.

The students in Bakhita decided that an event where ASA students could silly-string or pie a teacher would be both fun and successful. Bakhita House students spent their weekly meetings discussing pricing, making flyers and visiting classes to promote and sell tickets for the event.

By the third quarter, the school was electric with discussions of who would get silly-stringed, how many pies teachers would take to the face and how the money was going to be used. On the day of the event, students erupted into cheers as they watched more than 18 staff members get covered in silly string and whipped cream.

Bakhita House raised more than \$500 for their service project.

The project rounded out with students making no-sew fleece blankets for the families at the YWCA Family Center. Parishioners from Christ the King also donated materials and pre-made blankets. By the end of the school year, the students had made more than 70 blankets.

Before the blankets were donated, the House had them blessed by Father Ste-

phen Fernandes, OFM Cap., pastor of Columbus Christ the King and St. Thomas the Apostle parishes.

"It was important to the entire House that these blankets were not just physical blessings but also served as spiritual blessings and reminders of the prayers that Bakhita House had offered for the families," co-leader Cassie Kasberg explained.

The efforts of Bakhita House at All Saints Academy exemplify the power of faith-driven service and the impact that young people can have when guided by compassion and purpose. From thoughtful planning to spirited fundraising and heartfelt creation of the blankets, the students embraced their mission to support homeless families with unwavering dedication.

Their work not only provided warmth and comfort through the donation of more than 70 handmade blankets but



Kay Streitenberger, Columbus All Saints Academy's dean of students, gets silly-stringed as part of a fundraiser.

Photo courtesy All Saints Academy

also brought the school and parish communities together in solidarity. As they followed in the footsteps of their house's namesake, St. Josephine Bakhita, these students served as a reminder that service grounded in love and dignity has the power to transform lives, both for those who give and those who receive.



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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.



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Join us for our 9th annual
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Thursday, September 11th
5:00 p.m.

St. Charles Preparatory School
Robert C. Walter Student Commons

Dinner and an inspiring message from
Joe Mazzulla - Head Coach of the Boston Celtics

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Our An Evening With... speaker series began in 2015 as a targeted effort to grow our endowment, thereby providing tuition assistance to students in need. We know that many of our families share a deep passion for supporting our students and our faculty and staff. This year's proceeds will be dedicated to funding tuition assistance for St. Charles students, as well as funding for faculty and staff retention. Your generosity opens doors...and changes lives.

