

# *The* CATHOLIC TIMES

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## Mystagogy retreat brings new Catholics together

New Catholics initiated in the Church gathered at Ohio Dominican University (ODU) on Saturday, May 31 for a Mystagogy retreat.

Mystagogy is the fifth and final stage of the Order of Christian Initiation of Adults (OCIA) by which an individual becomes a full member of the Roman Catholic Church.

The retreat at ODU gave neophytes, those who recently received the sacraments of initiation – baptism, the Eucharist and Confirmation – in the Church time to gather with other newly initiated Catholics, attend Mass with Bishop Earl Fernandes and hear encouraging talks.

The diocesan Department of Evangelization hosted the day of reflection and continued catechesis. Talks were offered by Dr. Marlon De La Torre, senior director of the department, and Jason Spoolstra, associate director of the Office for Marriage and Family.

Neophytes deepened their understanding of the Scriptures, the sacraments and Church teachings while continuing to grow in faith. The retreat was also a reminder that, while they were initiated in the Catholic Church, the journey to conversion did not end but is simply beginning.

For Peter Mercadante, 31, a Florida native, his journey to Catholicism was a while in the making. Born to and baptized in a Catholic family, he attended Mass but did not receive the sacraments of the Eucharist or Confirmation as a child.

He moved to Columbus for a job about three years ago, but difficulties kept him from fully embracing the faith.

“I was struggling with alcohol and other things and not having great relationships, just sort of, in the end, feeling like a failure in a lot of ways,” he admitted.

“One day I sort of knelt down – and I’m not that great at praying – and basically, I said, ‘Hey, I’m a failure. I don’t want to do this my way anymore. You take over, and I’ll just see where it goes.’”

Mercadante said he continued that regularly and things began to turn around. He returned to Mass and visited Columbus Sacred Heart Church in the Italian Village neighborhood. He met Msgr. Frank Lane, the parish administrator.

“He was straight up with me and said, ‘You’ve got to finish this quest. You were meant to be here. You need to do this,’” Mercadante recalled. “Just interacting with him was phenomenal, and I think he was really the right person at the right time to help guide me through the journey.”

He completed OCIA classes at Columbus St. John the Baptist Church, located nearby in Italian Village, and entered full communion with the Catholic Church at the Easter Vigil this year.

Mercadante was glad he attended the Mystagogy retreat. He said it helped him focus on the future of his faith journey. He is planning to sponsor a man who is in formation to become a full member of the Catholic Church next Easter.

He noted that initiation in the Church has helped in other aspects of life, too. Mercadante began running and working to improve his physical health.

“I think faith had a massive play in that because it was just letting faith take over, letting God kind of drive the boat,” he explained. “I’m just along for the journey.”

Dasha Onhyandy, a wife and mother of three young children, also attended the diocesan Mystagogy retreat. She grew up a non-denominational Christian, but shortly after giving birth to her third child, Autumn, in 2023, she experienced a change that ultimately led to initiation in the Catholic Church.

Onhyandy recalled driving on East Livingston Avenue last year, located on the east side of Columbus. It was during a period of personal hardship, and she felt drawn to pull into the parking lot of Columbus Christ the King Church.

She said she did not know the church was there and did not intend to stop, but she went inside and attended Mass.

“Although I didn’t take the Eucharist, I began to recall receiving communion as a young girl and something stirred within me,” she recounted. “I was overwhelmed by the graces I felt flowing through me at that time and later said to my husband, ‘This is what we need to do. This is the change that needs to occur.’”

The couple’s older two children were attending Columbus St. Mary School in the German Village neighborhood. Onhyandy said it seemed their family was being drawn to the Catholic faith.

They started attending Mass at Christ the King and began formation in the OCIA program last fall. The family came into the Church together at the Easter Vigil this year. Their sponsor was a cousin of Onhyandy’s husband who is studying for the priesthood at Mount St. Mary Seminary & School of Theology in Cincinnati.

The diocesan Department of Evangelization said they intend to offer more Mystagogy retreats following the continuing call to conversion.



Bishop Earl Fernandes offers Holy Communion to Dasha Onhyandy at Mass during the Mystagogy retreat on May 31 at Ohio Dominican University.  
CT photos by Ken Snow



Peter Mercadante, who entered into full communion with the Church at Easter, prays during Mass at the Mystagogy retreat.



Bishop Earl Fernandes visits with Dasha Onhyandy and her children (from left) Ava, 9; Autumn, 19 months; and Alexander, 7 at the Mystagogy retreat for new Catholics at Ohio Dominican University. Her family came into the Church at the Easter Vigil this year at Columbus Christ the King Church.



Participants in the diocese's Mystagogy retreat attend Mass in the chapel at Ohio Dominican University.





Bishop Earl Fernandes receives a Bible during the presentation of gifts at the Pentecost Vigil Mass at St. Joseph Cathedral.



Bishop Earl Fernandes offers his homily at a Mass for the Vigil of the Solemnity of the Pentecost on Saturday, June 7 at St. Joseph Cathedral.



Deacon Stephen Petrill incenses Bishop Antonsamy Savarimuthu of the Diocese of Palayamkottai in India.

*Photos courtesy William Keimig*

## Bishop leads vibrant Pentecost Vigil Mass at Cathedral

The Mass for the Vigil of the Solemnity of Pentecost was held Saturday, June 7 at 8 p.m. at Columbus St. Joseph Cathedral. Bishop Earl Fernandes celebrated the Mass along with Bishop Antonsamy Savarimuthu of the Diocese of Palayamkottai in India, and more than 20 priests from the Diocese of Columbus.

The congregation and participants in the Mass represented the growing ethnic diversity in the diocese and, as the Bishop stated in his homily, reflects the "catholicity and universal nature of the Church."

The liturgy is structured like that of the Easter Vigil and the five readings and psalms prior to the Gospel were proclaimed and sung in Spanish, French, a Ghanaian dialect, Portuguese, and Tamil, while the Gospel was chanted in English. The Bishop offered the Mass in Latin, while the different ethnic groups, joined with members of the cathedral choir to provide music in diverse languages; for example, the French-speaking choir sang the Kyrie using the setting from the Missa Luba, which was com-

posed in the mid-1960s in the Congo.

"When you look around this Cathedral, what you see is the face of the Catholic Church," the bishop said in his homily. "Each one of us drawn out of our homes, out of our nations to be together in the power of the Holy Spirit as the Church, as the bride of Christ."

Contrasting the first reading, which referred to the story of the Tower of Babel and the confusion that followed from diverse languages, Bishop Fernandes emphasized the Pentecost-event as the anti-thesis of the Babel-event: "Today, we all speak diverse languages, but everyone here, we believe and confess one true faith in the one true God who has revealed himself as Father, Son and Holy Spirit and has gathered us into His one family, which is the Church."

Pentecost, also known as the birthday of the Church, occurs 50 days after the resurrection of Jesus and 10 days after His ascension into heaven. Pentecost can fall any day between May 10 and June 13 in a year depending on Easter Sunday, which is a moveable feast.

"What we need in this diocese is a new Pentecost," the bishop said. "The world around us is burning. We, on the other hand, must purify society with the Holy Spirit -- ourselves having first been purified -- and set the world on fire."

Bishop Fernandes, referring to the second reading which recalled the covenant God made with Moses on Mount Sinai, pointed out to the new covenant, sealed in Christ's Blood, and the fulfillment of the prophecy foretold by the prophets Jeremiah and Ezekiel, who foretold the new covenant. The third reading (Ezekiel's prophecy of the dry bones) was a foreshadowing of the Resurrection, and the Bishop pointed out that the bones cried out that their hope was drying up, but the Spirit invigorated them. The theme of hope that the Spirit gives was most appropriate for the Jubilee Year of Hope.

Addressing today's culture which is so divided, Bishop Fernandes said, "We call ourselves the United States of America, but ask yourselves, are we united? We are divided along political lines, linguis-

tic lines, racial lines, economic classes."

Bishop Fernandes cautioned that those same divisions can be found in families.

"Do we refuse to ask forgiveness or forgive others?" he asked. "Do we remain set in our ways, waiting to make a name for ourselves on the backs of others?"

"Or can we be humble enough to say, 'I'm sorry,' or gracious enough to say 'I forgive you.'? Everyone says we want unity, we want peace, but if you want peace, you have to work for justice."

Referring to the anniversary of the famous D-Day invasion during World War in 1944 and the united cause for peace in Europe, the bishop said, "But what could we not do if we came together in the power of the Spirit as a Church to again confront evil, the killing of a child in the womb, to confront the evil of absolute racism ... the poor?"

"But sometimes we are afraid to speak, to make our faith known. The

*See PENTECOST, Page 6*



Bishop Earl Fernandes elevates the Sacred Host during the consecration at the Pentecost Vigil Mass in St. Joseph Cathedral.



Bishop Earl Fernandes and Bishop Antonsamy Savarimuthu (front row, second from right) are joined in the sacristy by priests and deacons after the Pentecost Vigil Mass.



## Priest celebrates 50th anniversary

Father Michael Trainor, OP, recently marked the occasion of his 50th anniversary as a priest with a celebration at the Mohun Health Care Center in Columbus, where he is a resident.

The Columbus native returned to his hometown in 2011 to serve as chaplain to the Dominican Sisters of Peace and has been in Columbus ever since. It's the longest time he has spent a priest in a career that also has included periods in New York City, Washington, D.C., Connecticut, Rhode Island and New York state.

Father Trainor, 78, was ordained on May 28, 1975, by Bishop Walter Sullivan of Richmond, Virginia at St. Dominic's Church in Washington. He is the son of the late James and Winona Trainor and has a younger sister, Marie. Two older sisters, Patricia and Sandra, and a brother, Patrick, who died in infancy, are deceased.

He attended Columbus St. Patrick School from first to seventh grades. After the school closed in 1961, he went to Columbus St. Gabriel School for eighth grade, then to Columbus St. Francis De-Sales High School, where he graduated in 1965.

He studied for a short time at the College of St. Mary of the Springs (now Ohio Dominican University) before beginning

his formation for the Dominican priesthood at Providence (Rhode Island) College, followed by periods at the former St. Joseph's Priory in Somerset; St. Stephen's Priory in Dover, Massachusetts; St. Stephen's College in Dover, where he earned a Bachelor of Arts degree in philosophy; and the Dominican House of Studies in Washington, where he earned a Bachelor of Sacred Theology degree.

He briefly served at Zanesville St. Thomas Aquinas Church immediately after his ordination and also was assigned there from 1985 to 1988. He was at Columbus St. Patrick Church, his home parish, for one year on two occasions and was assigned three times to St. Catherine of Siena Church in New York City. He also has served at St. Mary's Church in New Haven, Connecticut; St. Vincent Ferrer Church in New York City and St. Pius V Church in Providence, Rhode Island.

In New York City, he also was involved in hospital ministry at New York-Presbyterian and Memorial Sloan Kettering hospitals, and he spent seven years at the Monastery of Mary the Queen in Elmira, New York, where he was chaplain for a congregation of cloistered Dominican sisters and served as a weekend assistant at nearby parishes.

## Parish recognizes Msgr. Hammond



St. John the Baptist Parish, which includes Mount Vernon St. Vincent de Paul and Danville St. Luke churches, celebrated its pastor being named a monsignor by the late Pope Francis in April at a gathering on May 25 at St. Vincent de Paul. Msgr. Mark Hammond, the St. Vincent de Paul pastor who received the honor for long and dedicated service, was joined by Bishop Earl Fernandes, several priests from the diocese, parishioners and guests to pray Vespers and share a meal. Pictured (above from left) are Father Daniel Olvera, Father Matthew Morris, Bishop Fernandes, Msgr. Hammond, Father P.J. Brandmarti, Father Joseph Yocum and Father Brian O'Connor.

Photos courtesy St. John the Baptist Parish



*Congratulations!*  
to  
**FR. DWAYNE MCNEW**  
on his 30th Anniversary to the priesthood.  
Ordained June 24, 1995  
From your parish SS Simon and Jude, West Jefferson, OH

**CONGRATULATIONS**  
to  
**FR. SAMUEL SEVERANCE**  
*as a newly ordained priest may your heart be filled with  
courage and your mind with wisdom and  
joy in serving others.*  
*you will always remain a part of our family as you journey  
in the life of the priesthood.*



# What should I tell my friends about receiving Communion?

Dear Father,  
I took my Catholic friend to the priests' ordination recently. She has not been practicing the faith for a long time and told me that she hasn't gone to confession in decades. I thought that the ordination Mass would help her to come back to church. I saw her reading the notice about who can go to Communion so I thought she would hold back. But she received Communion anyway. Should I have said something to her? If so, what should I say?

-Manny

Dear Manny,

I presume that that your friend was reading the 1996 "Guidelines for the Reception of Communion" from the United States Conference of Catholic Bishops (USCCB) available at <https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/liturgy-of-the-eucharist/guidelines-for-the-reception-of-communion>.

It's a lengthy direction about who may or may not receive Holy Communion at a Catholic Mass.

Unfortunately, the wording has led many non-Catholics and non-Christians to think that receiving Communion is just fine, especially as so many of the paragraphs begin with a word of welcome.

Several of the sections of the USCCB "Guidelines" begin with the words "we welcome our fellow Christian" or "we also welcome ... those who do not share our faith." Given the length of the "Guidelines," I can imagine that a lot of people stop reading at that point.

And, if these persons have also participated in non-Catholic religious services where non-Catholic "communion" is encouraged for all, they assume that Catholic Communion is for them, too.

Add to this the intentional blurring of distinctions of all kinds in our society, as well as some religious lead-

## SACRAMENTS 101

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

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ers giving the impression that all religions are equal, one can anticipate confusion about Communion at a Catholic Mass.

The main reason that we insist on being careful about who may receive Holy Communion is that it is the body and blood, soul and divinity of Jesus Christ. We also call the Eucharist the Real Presence of Jesus Christ.

Because the Eucharist is not mere bread and wine after the consecration by the Catholic priest at Mass, no one may partake without careful preparation for Communion. This includes being Catholic and being in the state of grace.

To be in the state of grace means that a person, after a careful examination of conscience, is not aware of any unrepented mortal (serious) sin. A Catholic in good standing will also assent to all that the Catholic Church teaches and believes. Repentance includes going to Confession and receiving absolution for sins of commission and omission. To refuse to go to Confession after mortal sins (which, by the way, include sins against charity and not only sins against chastity), is to approach the Lord's banquet unworthily, and sinful.

St. Paul is forthright on this: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats

and drinks without discerning the body eats and drinks judgment upon himself" (1 Cor 11:27-28).

As we see, then, Holy Communion is not for everyone. Catholics must be properly disposed to receive Holy Communion.

Non-Catholics may attend Mass, but we caution them against receiving Holy Communion. Visitors should refrain from approaching the sanctuary for Communion because they are not initiated into the Catholic Church.

You asked if you should have said something to your friend. Since you were aware of her situation, and since you invited her, it falls upon you to have this important discussion about Communion. Some might say that you should not intrude on her privacy, but it does not appear that this was a private matter.

It is an act of charity to lead someone to repentance and to live the life of faith. St. James tells us: "if any one among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins" (5:19-20).

Similarly, if we invite non-Catholics to Mass, it is incumbent upon us to explain the Mass (such as all the standing and sitting and kneeling), what we believe about the Eucharist as the Real Presence, and to tell the guest not to go to Holy Communion. We would certainly do the same for someone we invited to a family gathering in order to let them know of any special family situations into which they might stumble.

Bringing people to church with us is a way to show them the beauty of the Holy Mass. It's an opportunity to share our faith in Christ, whether our friends are devout, or have fallen away from the practice of their faith, or simply are non-believers.

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

## Hold on for dear life

### HOLY AND HEALTHY

Lori Crock

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A couple of months ago, I wrote an article about faith, rest and rodeo.

My husband Al could relate to our faith and the ups and downs of the cowboy and his rodeo quest for success. He wrote a follow-up article on faith and rodeo article with his own approach ...

I'm not the kind of guy who attends retreats or quotes very much scripture. I do, however, love Jesus, my faith and Sunday Mass. I find my wife, the convert, to have an unflinching Catholic faith and devotion that still gives me pause after 42 years of marriage.

To take her faith and rodeo topic a step further, when one competes in Bronc or Bull riding in the rodeo, the cowboy must stay on the animal for a full eight seconds and the buzzer sounds in order to be credited with a "good ride."

These horses and bulls are bred specifically for one thing -- to be the nastiest bucking machines possible. Fifty percent of the total score is attributed to the cowboy, the remaining 50 percent is attributed to the animal. So, the competitor randomly draws his ride and then hopes the animal puts on his best show as he hangs on for dear life.

Isn't this our life in a nutshell? Every morning, we crawl out of bed and into our lives, much like a cowboy gets into the chute and climbs on the animal not knowing what to expect. Only, instead of a horse or bull, we face the kids, the boss, the world's worst driver, our co-worker that always gets under our skin, finances, and our health -- and pray that we can hang on until the "buzzer" sounds at the day's end.

Much like the cowboy's score, we too have a score of sorts. Much of what we face is completely beyond our control, like the 50 percent of the cowboy's score given to the animal. The cowboy has no idea if the horse is spinning to the left or dropping his head — just like we have no control over why our co-worker is in a terrible mood or an acquaintance decides today is a good day to pick on Catholics. You go through that ride to the best of your ability and hope for a "good" score with the Almighty.

How many times have we been "thrown" before the buzzer went off? We snap at the kids before really understanding their view, or mumble something about the driver in the next lane that we wouldn't put in print, or any of the other challenges we face under our "saddle" every day.

Unlike the rodeo, we have an unlimited number of "rides" to beat the buzzer, because our God knows just how hard it is to stay in the saddle and do the right thing — all the while hanging on to the saddle to get through life. All that we have to do is ask for His help to make a good ride and His forgiveness when we fail to make a good ride.

What I also find amazing is the fact that the cowboy puts his body and mind through this eight seconds of near-death experience for very little money and almost no fame outside of maybe a mention on the Cowboy Channel and hopes of winning a gold belt buckle.

That's our challenge — to go through life, living our faith for each eight-second ride throughout the day, with no fame or recognition.

So, the next time God puts a challenge under your saddle, think of getting in the chute, grabbing hold of your faith like the cowboy grabs his saddle horn and riding that challenge for a full eight seconds.

If the cowboy has enough good rides at the end of the rodeo, he gets the gold buckle. If we have enough good rides when our rodeo is over, when the Big Cowboy in Heaven calls us home, we earn eternal life — a million times more rewarding than a gold buckle!

So, when you end your day tomorrow, ask yourself how you did you do on your myriad rides today? Did you get thrown in the first three seconds? Did you come close to falling face-first in the dirt but pull it out with a little help from the Holy Spirit? Did you make a few rides all the way to the buzzer and walk away proud that I rode that demon? If we can ride these challenges for eight seconds, can we ride them for 20, for 1,000? Only with the help of Our Loving God.

Hang on tight, it's worth the ride!

Thank you,  
Al Crock

# Let's begin diving into Catholic Social Doctrine

As the director of the Diocese's Office of Catholic Advocacy & Social Doctrine, I felt a special thrill when I learned that our new Holy Father had taken the papal name "Leo." Consequently, I wondered if the former Cardinal Robert Prevost's new name proceeded from an interest in one of the hallmarks of the papacy of his predecessor, Leo XIII: the inauguration of the Church's Social Doctrine with the 1891 encyclical *Rerum Novarum*.

I didn't have to wonder for very long.

In an address to the College of Cardinals on May 10, just two days after his election, Pope Leo observed, "I chose to take the name Leo XIV. There are different reasons for this, but mainly because Pope Leo XIII in his historic Encyclical *Rerum Novarum* addressed the social question in the context of the first great industrial revolution. In our own day, the Church offers to everyone the treasury of her social teaching in response to another industrial revolution and to developments in the field of artificial intelligence that pose new challenges for the defence of human dignity, justice and labour."

Pope Leo has put his marker down: Catholic Social Doctrine would play a central role in his papacy.

I was thrilled again.

A big part of my office's work is to help both Catholics and non-Catholics better understand Catholic Social Doctrine, also referred to as Catholic Social Teaching. Accordingly, I was very happy that the Holy Father has called special attention to this aspect of the Church's teaching.

Briefly, the Church's social doctrine responds to the social and economic problems that have accompanied the rise of industrial capitalism in the 19th century: the exploitation of workers; the confusion of happiness with individual autonomy, wealth, consumer goods; the devaluation of the family, especially children; the treatment of both humanity and the rest of creation as things to be used for whatever ends the civil law allows the reduction of public policy to questions of economic growth. Informed by the fullness of the Church's moral, anthropological, and soteriological teaching, Catholic Social Doctrine offers an alternative to the materialism of capitalism and its opposite number socialism.

I should make clear that, contrary to what some of its more vocal proponents claim, in most instances Catholic Social Doctrine is not a detailed social or economic program and usually does not provide detailed solutions to the social problems capitalism has brought with it. This is not, however, to say that Cath-

David P. Lyons, PhD

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olic Social Doctrine is formless. Instead, it provides us with four principles to guide us as we think about social and economic policies and problems and formulate productive responses. These four principles, briefly, are: the dignity of every human person, the furtherance of the common good, subsidiarity and solidarity. All four of those principles require explanation, and the work of future columns will be both to provide that explanation and to apply these principles to the problems that confront us in our time.

Part of the work of this column will be to provide a deeper account of the principles of Catholic Social Teaching and to discuss Church teachings that proceed from those principles; for example, the imperative of employers to pay their workers a living wage and the promotion of integral human development instead of mere economic development. I also expect that from time to time I'll address what Catholic Social Teaching has to say about pressing public policy issues.

It will also be the work of future columns to bring into further relief an uncomfortable truth: There are deep and ultimately irreconcilable contradictions between the capitalist system and Church teaching, contradictions that have only grown more pronounced since Pope Leo XIII wrote. Although much has certainly changed since the late 19th century, the problems and injustices spawned by capitalism and its logic of individualism have in most ways only grown worse since the end of the end of the 19th century. Consider:

The danger of war among the great powers remains with us, as they compete with each other for resources and status, but wars now carry with them the exponentially greater threat of spiraling out of control and into the unthinkable;

an attitude and ideology that encourages us to regard others as economic inputs, or means of satisfying our desires, or obstacles to realizing our dreams of unchecked autonomy;

the treatment of children, the poor, the sick and the elderly as nothing more than after-thoughts to be

ignored and neglected or, through abortion and euthanasia, killed outright;

the devaluation and dissolution of the family as a site of love, instruction and flourishing;

the continuing march of machines, which now approach — or have they already crossed? — the frontiers of human invention and creativity, with every step depriving humanity of dignity-enhancing labor; and

the devastation that capitalism's great idol, economic growth, continues to visit upon human well-being, our fellow creatures, and our common home.

This is the world we confront in our moment. Like the late 19th century, it is a world that threatens to reduce all of us to, at best, consumers and producers, and at worst mere inputs in the machine of ever-accumulating capital.

Every pope since Leo XIII has built upon his initial teachings and now, in taking the name "Leo," our new Holy Father promises to make the Church's confrontation with the dehumanizing logic of capitalism a centerpiece of his papacy. Even more, I hope that he will call on us as Catholics to do the hard work of developing more just, more loving and more fully human forms of social life.

As Catholics, we know that the materialism and individualism of our age is a lie, one that stands revealed as such by the Church's witness to the truth of a loving God and call to help build His Kingdom.

If some of what I've said here makes you uncomfortable, you're not alone. It makes me uncomfortable. I love comfort and what I've often taken to be the natural inevitability of our existing order. I've grudgingly come to recognize, however, that the way we're doing things today is not natural to humanity, and is actually destructive to our spiritual, emotional and physical well-being. With that, I'll leave you with a question: Our society is more prosperous and comfortable across a broader range of the population than any society in human history. Do people today, however, seem happy with this paradise we've built at the end of history?

If you, like me, shook your head and answered, "no," I hope I'll see you here again. And, if you answered, "yes," I hope to see you here again, too. There's much to discuss, and I'd very much like to have that discussion with you.

## PENTECOST, continued from Page 3

Holy Spirit is our strength. He is the soul of our souls. He gives us the power to do things we could never do."

In contrast, to the division in society, there is the Spirit of God who is a force for unity, who knows how to harmonize the gifts of different peoples and cultures, and who gathers God's children into the Church. Much of the division in society, the Bishop pointed out is because we put ourselves at the center rather than God.

Bishop Fernandes concluded his homily inviting the people to pray for an outpouring of the Spirit with the

words: *Veni sancte spiritus. Veni per Mariam.*

Following the homily, the Creed was sung and three people made their profession of faith and were received into full Communion with the Catholic Church, receiving the Sacrament of Confirmation during the Mass. These same three also made their First Communion at the liturgy.

The prayers of the faithful were offered in many languages including Vietnamese, Polish, Creole and Gaelic. During the offertory, hymns were sung in diverse languages, reflective

of the different cultures, and an elaborate offertory procession took place in which individuals brought, not only the bread and wine forward, but also offerings for the poor of the community.

The packed cathedral, the music and the liturgy was reminiscent of a Mass that one might experience in Rome. Asians from the Korean, Vietnamese, Filipino and Indian communities were present. Spanish and Portuguese-speakers, including those from Brazil, were also there, along with French-speakers from Africa and

Haiti, and Anglophones from Africa, Asia and those of European-descent.

At the end of the Mass, the Bishop remarked how blessed he was to be the Bishop of such a diverse Diocese and how beautiful it was to be Catholic. His remarks were greeted by cheers. The assembly concluded singing "Holy God, We praise thy Name" in unison, which was followed by ululations from the Eritrean Catholics, which was their way of saying "God be praised."



# "Dominion" theology and its relationship to Catholic teaching

In 2011, C. Peter Wagner listed "dominionism" as a defining characteristic of the New Apostolic Reformation (NAR). Dominionism, also called "dominion theology" or "kingdom now theology," remains a bedrock principle for NAR believers. Some Catholics have embraced it too. What is it, and is it compatible with Catholic teaching?

Dominionism came from E.W. Kenyon (1867-1948), also the father of the "prosperity gospel." Kenyon took the 19th-century "New Thought" belief that diseases could be cured by "mind power" and mixed it with his own eccentric version of Christianity to make a combination of mind-cure and faith-healing.

Kenyon went back to Genesis and interpreted the story of the Fall in terms of dominion and authority. Adam and Eve were God's creation, and also his sons and daughters, who had legal authority to rule all creation, including Satan and angels. When Adam disobeyed God, committing "the crime of high treason," he lost that dominion and it was handed over to Satan, who now had "universal dominion." Adam's sin not only gave him and his descendants a "sin nature" but also introduced disease into the world. Kenyon taught that "sickness and sin have the same origin." Even God was bound to recognize Satan's "legal rights" as ruler of creation. The only solution was for God to send his Son to suffer the punishment Adam had earned.

For Kenyon, because Jesus was virginally conceived, he did not have the "sin-nature" of fallen Adam, and had the same authority and dominion Adam had lost. This is why he could work miracles. When Jesus rose from the dead, Satan lost his absolute dominion over creation and Jesus handed it over to his followers. Christians now have the same authority that Jesus had, and the legal right to exercise it. Healing the sick is like cashing a check in a bank where you have sufficient funds. Instead of praying for the sick, Christians should heal them. Kenyon wrote, "You have a right to freedom from pain or sickness. In that Name you command it to leave. You

## A SHEPHERD'S CARE

Father Thomas Buffer

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



are not demanding it of the Father, because the Father has given you authority over these demoniacal forces."

Wagner and other NAR leaders repackaged Kenyon's ideas into talk about "advancing the kingdom." Wagner wrote, "Jesus brought the kingdom of God, and He expects His kingdom-minded people to take whatever action is needed to push back the long-standing kingdom of Satan and bring the peace and prosperity of His kingdom on earth." Today, the NAR tells Christians to operate out of their "royal identity" as "royal sons and daughters." They say, "God is in control, but he is not in charge. He has left us in charge."

People in the New Apostolic Reformation believe they can make "declarations" or "verbal statements spoken in faith that change reality." One Catholic influenced by the NAR has written that "Through your words, you are prophetically declaring what God the Father wants to bring about. You are boldly speaking into existence a particular way God wants to bring about His kingdom here and now. ... Whenever you make a proclamation of faith, you release God's power into the world."

Dawna De Silva worked for many years at the NAR Bethel Church in Redding, California. She teaches that believers can use their dominion to "shift atmospheres," engaging in spiritual warfare. People influenced by her teaching speak of "releasing" or "unleashing" the power of heaven into "places and situations under the influence of evil." They tell other Christians to be "thermostats, not thermometers," using their authority to change the spiritual environment.

When you hear Christians, including some Catho-

lics, using this kind of language, it's highly likely that they follow NAR teachers. For example, the Encounter School of Ministry, founded by Catholics, says this: "The release of worship into our world unleashes joy, peace, freedom and love, but this shift in atmosphere isn't just supernatural or internal, but also changes our physical world. Through worship, God brings healing, signs, and wonders. Even your personal worship in your home, car, or shower changes your environment."

How should Catholics think about these things?

First, let's review Catholic teaching about the devil and his power. The Catechism of the Catholic Church says, "The power of Satan is ... not infinite. He is only a creature, powerful from the fact that he is pure spirit, but still a creature. He cannot prevent the building up of God's reign. Although Satan may act in the world out of hatred for God and his kingdom in Christ Jesus, and although his action may cause grave injuries -- of a spiritual nature and, indirectly, even of a physical nature -- to each man and to society, the action is permitted by divine providence which ... guides human and cosmic history." In other words, God is in charge, and Christ's kingdom cannot fail.

Second, we need to understand our royal identity correctly. In baptism, we share in the priestly, prophetic and kingly mission of Christ. We demonstrate our royal identity primarily in acts of loving service, not through the exercise of "power and authority" over creation.

Pope St. John Paul II wrote that the lay faithful "exercise their kingship as Christians, above all in the spiritual combat in which they seek to overcome in themselves the kingdom of sin (cf. Rom 6:12), and then to make a gift of themselves so as to serve, in justice and in charity, Jesus who is himself present in all his brothers and sisters, above all in the very least (cf. Mt 25:40)." The Catechism says, "For the Christian, 'to reign is to serve Him,' ... The People of God fulfills its royal dignity by a life in keeping with its vocation to serve with Christ."

## Letting go can be difficult for parents

There comes a season in parenting when we realize it's time to begin letting go. It might be when a child graduates from high school or college, gets married, or takes a job that carries them far from home. For some, it's the quiet letting go that happens when we allow our children to test their own paths — even if that path leads them to discover the grass isn't always greener on the other side.

At some point, I'm learning, we must release them. They need to forge their own way. And let's be honest: No mother joyfully lets go. The parting can feel like heartstrings being severed — threads tied and retied through the years in moments both ordinary and sacred. There's a tension, sometimes even a tearing, and eventually, a release. For some, that release is painful. For others, it brings healing. For most of us, it's both.

Lately, I've found myself returning again and again to the passage in Luke's Gospel when Mary and Joseph take 12-year-old Jesus to Jerusalem for Passover. We often refer to this as the Presentation in the Temple. As was customary, they traveled with family in a caravan. But days into the return journey, they realize Jesus isn't with them.

Can you imagine the aching in Mary's mother-heart? Or the urgency in Joseph's father-heart? They retrace their steps, and when they find Jesus in the temple, Scripture tells us He was sitting among the teachers, listening and asking questions, and "all who heard Him were amazed at His understanding and His answers" (Luke 2:46-47).

## 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.*



This passage has been stirring in me. The losing and the finding — it's part of our journey as parents. Perhaps this scripture is reminding us that it's always been so. As parents, we bring our children into the world, but eventually, they must bring themselves into adulthood. We can't do it for them.

I found myself praying the rosary recently, and these final two Joyful Mysteries — the Finding in the Temple and the Presentation — tugged at my heart as I pondered how to let my children grow into the adults they are called to be while still remaining present to them. I don't have answers. But I do find comfort in knowing that even Mary didn't choose to lose Jesus. And yet, I imagine her joy and relief upon finding Him were almost too great to contain.

Maybe that's where we, as parents, are called to rest — in that sacred tension of letting go and trusting the finding. Even when our children feel "lost" to us, or even when the letting go feels too heavy to bear, we remember that God's plan is greater than our vision or understanding. We spend so much time preparing the way, trying to stage-manage their steps. But maybe God simply smiles, waiting patiently for us to surrender all of it — our plans,

our fears, our control.

Scripture tells us there is a season for everything — a time to gather and a time to release. I am in a season of releasing. But I trust there will be a season of gathering too. And perhaps in my letting go, the Lord is finally able to gather them more fully into His own heart. Isn't that the hope of every parent?

As I reflect on this mystery, I smile at the line: "All were amazed at His wisdom." Perhaps by allowing our children the space to grow, we are also allowing the world to witness their light. So many of us are amazed by the gifts our children carry. What a joy to watch those gifts blossom beyond our arms, for others to see and be blessed by.

Some children ask to go. Some demand it. And others drift. The story of the Prodigal Son reminds us of the deep courage it takes to let go — and the trust that those seeds we've planted, seeds of identity and worth, are still there, waiting to bloom in time, even if we're not there to see it. God is at work, even in the silence.

The Finding in the Temple feels like a key to this season. I can close my eyes and envision moments for each of my children — those sacred, shining times when they will be "found." When they will recognize their gifts and begin to live from that place, as Jesus did in the temple. What a beautiful moment to hold onto, especially on the hard days. I imagine the comfort that moment gave



# St. Patrick honors firefighters on 90th anniversary of great fire

A fire that devastated an historic western Ohio church in the Archdiocese of Cincinnati late last month appeared eerily similar to a blaze that severely damaged a church in the Diocese of Columbus almost 90 years earlier.

St. John the Baptist Church, built in 1891, went up in flames in Maria Stein, a village of 1,400 in Mercer County, during the afternoon of May 29. In a spectacular fire that could be seen for miles, the wooden steeple toppled to the ground and the roof collapsed as firefighters fought to contain the blaze of unknown origin.

Early reports suggested the integrity of the walls of the church might not have been compromised. If that's indeed the case, the fire resembles one that happened at Columbus St. Patrick Church on May 28, 1935.

That fire started on the roof at the downtown Columbus parish and quickly spread, but the courageous efforts of the city's firefighters helped preserve the walls of the structure and saved some of the stained-glass windows. As a result of their heroics, the church was able to be restored in about a year.

On May 28, the 90th anniversary of the historic fire, the parish paid tribute to those firefighters at its regular daily Mass celebrated by Father Paul Marich, OP, the parish's pastor.

Five current members of the Columbus Division of Fire who attended the Mass came forward afterward to receive a special blessing from Father Marich at the altar rail.

"I wanted to commemorate this milestone of the fire as a way to teach parish history but also to honor those who follow in the footsteps of the firefighters who saved the church building 90 years ago," Father Marich said. "Firefighters put their lives on the line each day, as they did on May 28, 1935. It's important that we ask God's protection on them."

"Teaching our parishioners about the fire is important too, since many were unaware of what happened in 1935."

Father Marich thanked the fire-

fighters attending Mass for their service and for carrying on the legacy of their predecessors "who saved our church."

"Many are drawn to St. Patrick's for its beauty," he said, "but imagine if the whole building had been lost? I think that bringing awareness about the fire to parishioners, especially those who have joined in recent years, has helped many appreciate the beauty and grandeur of our church a bit more."

More than a decade ago, historian J. Michael Finn published an article on "The Great Fire: The Burning of St. Patrick's Church, 1935" in the Bulletin of the Catholic Record Society. He called the fire one of the most disastrous and serious in the history of the diocese.

In his detailed account of the events that day, Finn wrote that a small spark from a charcoal pot used by a tinner, who was putting copper tubing in a rain trough on the roof, caught the building on fire.

Two parish priests hurried into the church from the adjacent rectory and immediately removed the Blessed Sacrament while also saving many of the sacred vessels and vestments as the fire was spreading. Almost all of the moveable objects were taken out of the church, with assistance from students at nearby Aquinas High School, until the flames prevented them from going inside.

Despite the efforts of more than 120 firefighters surrounding the church with 17 pieces of equipment and 13 hoses, the roof collapsed in less than 15 minutes and the cross at the front of the church crashed to the pavement.

Fortunately, no lives were lost, but several firefighters were injured, including Columbus Fire Chief Edward P. Welch, who was knocked unconscious after he stepped into water that was electrified when two electric lines fell to the ground.

Six large stained-glass windows were damaged and the organ was destroyed, but, miraculously, the exterior walls, some of the other stained-glass win-



Father Paul Marich, OP, blesses Columbus firefighters at Columbus St. Patrick Church on the 90th anniversary of a devastating fire that severely damaged the church. *Catholic Times photo*

dows, and statues of Mary and Joseph on side altars were preserved.

The damage at that time was estimated at \$115,000, which would be approximately \$2 million today. A rebuilding fund was established right away.

During the construction, Masses were held in the adjacent school. In less than a year, on Feb. 16, 1936, the church reopened with a new organ, pews, Stations of the Cross, ceiling mural of the Coronation of the Blessed Virgin Mary and a shrine for St. Margaret of Castello, OP.

In Father Marich's homily, he pointed to the Holy Spirit in the days before the Solemnity of the Pentecost as a guiding light.

"The Holy Spirit is usually depicted

as fire," he said. "No, it wasn't the Holy Spirit that caused the church fire many years ago. That was a welder's spark in a bird's nest in the gutter. But it was the Spirit that comes to us through God's truths."

"Whenever we do something good, something virtuous, or when we deepen our relationship with God in prayer, God is the one who gets it started, the cause of all things, that gives us that divine spark. ...

"We spread this fire of grace which comes from God in every prayer, in every work of mercy and charity that we do. Let it remain burning throughout our lives so that one day we can enter the glory of heaven."



Columbus firefighters battle a fire in 1935 that started on the roof of Columbus St. Patrick Church. *Photos courtesy St. Patrick Church*



## LETTING GO, continued from Page 7

Mary, the reassurance that her Son was exactly where He needed to be.

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Letting our children go is an offering. A holy one. And this season, this season of losing and finding, it doesn't follow a schedule. We don't know how long it will last for us or for them. But rooting ourselves in prayer, in the life we are called to live, and in the constant rhythm of gratitude, it strengthens us. It reminds us that our children belong to God first. Always have.

May Mother Mary, St. Monica, and all the holy parents who have gone before us intercede for us, strengthen us, and walk beside us as we continue this sacred vocation of parenting.



# Additional clergy assignments announced

The following clergy assignments were announced on the weekend of May 24-25.

Confirming the appointment by the Prior General, St. Mary's sui iuris Monastery of the Vallombrosian Congregation of the Order of St. Benedict, **Reverend Joseph P. Thomas, OSB**, Parochial Vicar, St. Joseph Cathedral-Holy Cross, Columbus, to Chaplain, Cristo Rey High School, continuing as Parochial Vicar, St. Joseph Cathedral-Holy Cross, Columbus, effective July 8, 2025.

**Reverend Anthony A. Dinovo**, Pastor, St. Patrick Parish, London, to Pastor, Blessed Sacrament Parish, Newark, effective July 8, 2025.

**Reverend Anthony Lonzo**, Pastor, Blessed Sacrament Parish, Newark, to Personal Leave of Absence, effective July 8, 2025.

Confirming the appointment of the Prior Provincial of the Congregation for the Sons of the Immaculate Conception, **Reverend Slawomir Siok, SAC**, Pastor, St. Mary Magdalene Par-

ish, Columbus, to, Administrator, St. Patrick Parish, London, effective July 8, 2025.

Confirming the appointment of the Prior Provincial of the Missionary Servants of the Word, **Reverend Juan Fernando Bonilla Sanchez, MSP** to Administrator St. Mary Magdalene Parish, Columbus, continuing as Administrator, St. Agnes Parish, Columbus, effective July 8, 2025.

**Reverend Msgr. Frank Lane**, to Administrator, Our Lady, Queen of

the Apostles Parish, Chillicothe and Waverly, effective May 19, 2025. (Continuing as Administrator, Sacred Heart Parish and St. John the Baptist Parish, Columbus, until July 8, 2025, as previously announced).

**Reverend Christopher Tuttle**, Pastor, Our Lady, Queen of the Apostles Parish, Chillicothe and Waverly, to sabatical, effective May 19, 2025.

## LOCAL NEWS AND EVENTS

# Columbus Sacred Heart Church to celebrate feast day

Celebration of the Feast of the Sacred Heart on Friday, June 27 at Columbus Sacred Heart Church, 893 Hamlet St., will include a Mass at 5 p.m. with Bishop Earl Fernandes and concelebrated by priests of the diocese, followed by a procession and a reception.

Eucharistic Adoration will begin at 10 a.m. and continue until 4 p.m., when Msgr. Frank Lane will speak about the Sacred Heart, followed by the Litany of the Sacred Heart.

For more information, contact [info@WelcomeHisHeart.com](mailto:info@WelcomeHisHeart.com).

## Father Blau to conduct men's day of reflection at Josephinum

Father Thomas Blau, OP, will conduct a day of reflection for men at the Pontifical College Josephinum, 7625 N. High St., Columbus, from 9 a.m. to 4 p.m. Saturday, Aug. 2.

The day will include Mass, two conferences, an opportunity for the Sacrament of Reconciliation, outdoor praying of the Rosary and the Stations of the Cross (weather permitting) and a tour of the college. A continental breakfast and box lunch will be provided.

Father Blau, a Cleveland native, is an itinerant preacher focusing mainly on parish missions and an adjunct professor at the Josephinum. He is based at Columbus St. Patrick Priory and has been a priest since 1999 after working as a mail carrier, a grade school teacher, a drug store part-owner and other jobs. He has been a Papal Missionary of Mercy since

his appointment to the role by Pope Francis in 2016 and is an inducted magistral chaplain for the Knights of Malta, the local chaplain for the Legatus organization of Catholic business executives and the founder of the St. Barnabas Ministry, which provides a Dominican priest ready to take over a diocesan parish so its priest can go on vacation or retreat. He completed the Camino de Santiago pilgrimage in Spain in 2019.

The cost for the day is \$45 through Tuesday, July 15. Anyone age 17 and younger must be accompanied by an adult. To register, write a check to "Pontifical College Josephinum" with "Men's DOR" in the memo line and send it to the college or register online at <https://www.pcj.edu/mensdayofreflection>.

## Columbus parishes sponsor Corpus Christi procession

Columbus Christ the King and St. Thomas the Apostle churches invite all parishioners in the Diocese of Columbus to a Eucharistic procession for the Feast of Corpus Christi on Sunday, June 22.

The procession will begin at Christ the King Church, 2777 E. Livingston Ave., at 2 p.m. and will stop at St. Catharine of Siena Church, 500 S. Gould Road, by 2:30. It will end at St. Thomas Church, 2692 E. 5th Ave., where light refreshments will be served. The event will be bilingual.

For more information, call the Christ the King Church parish office at (614)

237-0401.

## Seasons of Hope sponsors grief support group

The Seasons of Hope bereavement ministry invites anyone mourning the loss of a loved one to take part in a grief support group each Sunday from June 29 to Aug. 3, with the exception of July 6.

Meetings will be from 2 to 4 p.m. at Columbus Our Lady of Peace Church, 20 E. Dominion Blvd. They are sponsored by the churches of the Northland/North High Deanery.

To register, contact Debbie Kennedy at [kennedydeborah@yahoo.com](mailto:kennedydeborah@yahoo.com) or (614) 937-0516. Space is limited.

## Special Mass planned for foster, adoptive families

The pro-life ministry of Sunbury St. John Neumann Church invites all foster, adoptive and discerning families to a Mass and picnic on Tuesday, July 15 at the church, 9633 East State Route 37.

Mass will be at 6 p.m., followed by the picnic, which will include children's games and activities. Food will be provided.

The Mass is being sponsored by Springs of Love, a group which inspires and equips Catholics to discern and embrace the call to foster and adoptive parenthood while building communities of support for those touched by foster and adoptive care.

To make reservations for the event or

for more information, go to [www.springsoflove.org/events](http://www.springsoflove.org/events).

## Plans for Young Adult Conference announced

"Take Heart, Rise, He Is Calling You" is the theme for the seventh annual Columbus Catholic Young Adult Conference, which will take place Saturday, Oct. 18 at Westerville St. Paul Church, 313 N. State St.

The conference seeks to empower young adults to transform their communities through their identity in Christ. Doors will open at 8 a.m., with an optional Mass at 8:15. There will be two keynote speakers, a panel discussion, an optional Adoration opportunity and a Sunday Vigil Mass at 4 p.m., along with breakfast, lunch and dinner.

Keynoters will be Catholic musician and comedian Paul J. Kim and Father William J. Slattery, a professor at Franciscan University of Steubenville and chaplain of the Damascus Catholic Mission Campus in Knox County.

Speaking at breakout sessions will be Sister Loretta DeDominicis, FMA, of the Columbus St. Thomas More Newman Center, John Mullen of St. Paul's Outreach, Damascus missionary Emily Knuth and Father PJ Brandimarti, pastor of the Johnstown Church of the Ascension and the only Catholic chaplain in the Ohio National Guard.

For more information, go to [www.ccy-ac.org](http://www.ccy-ac.org).



Front page photo

## PENTECOST

A multicultural Mass for the Vigil of the Solemnity of Pentecost that included the initiation of three new members into the Church was celebrated on Saturday, June 7 at Columbus St. Joseph Cathedral by Bishop Earl Fernandes, a visiting bishop from India and priests from the Diocese of Columbus. Photo courtesy Wiliam Keimig

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# St. Brigid principal has dedicated life, career to Catholic education

By Hannah Heil

Catholic Times Reporter

For Kathy O'Reilly, it seemed being a Catholic school principal was always in her future.

The 1975 Columbus St. Francis DeSales High School graduate not only celebrated her 50th high school reunion this summer, but she is also marking her 35th year as a diocesan principal.

O'Reilly has spent the past 25 years as principal at Dublin St. Brigid of Kildare School. The school, which was founded in 1996, has experienced much growth during her two-plus decades as its principal.

At the heart of her career, O'Reilly simply has a love for Catholic education.

The longtime principal comes from a large Irish family with five younger brothers. She attended Columbus St. James the Less School for seven years until her family moved to Westerville. She then attended Westerville St. Paul the Apostle for her eighth-grade year.

"I like to think I got my start in education, then, by playing school," she said. "I was the teacher and my brothers were my students."

"I'm sure they willingly played along with me," she added with a laugh.

After graduating from St. Francis DeSales High School, O'Reilly made her childhood dreams a reality. She set off to earn a degree in education from Ohio State University. In a matter of time, she was back to the Catholic school setting where she began.

She spent her first years teaching at her alma mater, St. Paul the Apostle. At the encouragement of the school's then-principal, she moved to the other elementary she attended as a student, St. James the Less, and served as the school's first lay principal. Along the way, she earned a master's degree in educational leadership from Ohio State.



Dublin St. Brigid of Kildare principal Kathy O'Reilly (left) receives recognition from diocesan Superintendent Adam Dufault.

Photo courtesy William Keimig

After 10 years as principal at St. James the Less, O'Reilly became principal at St. Brigid of Kildare. A strong Irish Catholic, O'Reilly described coming to the school named for the Irish patroness as a "happy coincidence."

Her grandfather, who immigrated from County Cavan in Ireland, would be proud.

"My grandparents were all very devout Catholics, and so are my parents ... so Catholic education has always been an important piece of our family," O'Reilly said.

Since her arrival, St. Brigid of Kildare — then a few years old — has experienced significant growth.

The school currently has 665 students enrolled in preschool through eighth grade, and 90 individuals serve on staff. Classes at the school consist of as many as 35 students.

The school maintains a 14-1 teacher to

student ratio. Classes are broken down into small learning groups for all subject areas because of the number of individuals on staff.

Among the accomplishments during her 25 years at the school, O'Reilly considers starting a Special People in Catholic Education (SPiCE) program as one of her greatest.

The program was first established at Columbus St. Catharine of Siena School by parents Bob and Mary Ginn Ryan. The Ryans supported St. Brigid of Kildare as the school worked to replicate the program.

St. Brigid School started SPiCE when former student Abbie Rumfola, who experienced traumatic brain damage, was in kindergarten. SPiCE enabled her to receive a Catholic education in spite of the learning challenges she faced.

The program raised money for intervention specialists, aides and services that she and other students with learning challenges would need in school. Rumfola, 22, has since returned to St. Brigid of Kildare and serves as an office assistant and in the school's latchkey program.

With the introduction of the Jon Peterson Special Needs (JPSN) Scholarship in the State of Ohio in 2012 and St. Brigid of Kildare becoming a scholarship provider, more money was brought in for special education services at the school. The JPSN Scholarship program provides scholarships to eligible children in kindergarten through 12th grade based on the primary disability condition.

St. Brigid of Kildare currently serves more than 70 children with special learning needs, including speech, autism and dyslexia.

"The Jon Peterson funds coupled with our SPiCE funds has really allowed us to grow our program, so we now have six intervention specialists and two counselors, a full-time speech person, a part-time occupational therapist," O'Reilly said.

The school also has six special educa-

tion aides and an Orton-Gillingham certified intervention specialist, who assists children with dyslexia.

The school's SPiCE parent committee sponsored disability awareness months during the past school year. The committee compiled PowerPoint presentations for students and families, and information was included in the school's weekly newsletter.

O'Reilly said the initiative was intended to help students be empathetic, understanding and patient with their peers. The community education focused on mental health needs, rare diseases, Down syndrome, Attention-Deficit/Hyperactivity Disorder, simulated hearing loss, vision impairments, autism and dyslexia.

In addition to special needs services, St. Brigid has a large scholarship program for families to receive tuition assistance. Fifteen different scholarships are currently available to families.

Especially meaningful to O'Reilly is the Joyce O'Reilly Family Scholarship, established in honor of Kathy's mother. Applicants must have three or more children attending Catholic school to apply.

"I came from a large family — and the importance of Catholic education, knowing how hard it is to afford for a large family — that was one of the reasons I wanted to offer the scholarship," she said.

"It's always nice to read what families write when they're given the opportunity to express the importance of Catholic education."

This year, the Norton family at St. Brigid School was selected as the scholarship recipient.

"Without St. Brigid, our faith would not be where it is today," the family wrote in their essay application. "The school has been the catalyst for spiritual growth not just in our children but in us as parents."

"Through school liturgies, service opportunities and the faith-based curricu-

See PRINCIPAL, Page 16

## St. Brigid School sows "Seeds of Hope"

The 2024-25 school year at Dublin St. Brigid of Kildare School was one rooted in optimism and growth, guided by the theme "Seeds of Hope." This meaningful focus provided students with countless opportunities to learn that, despite many challenges in the world, God's love remains constant and unwavering.

Using the simple yet powerful imagery of a seed, children explored how care and nurturing can transform something small into something beautiful, whether a blooming flower or a piece of fruit that nourishes the body. This metaphor served as a foundation for lessons on hope, compassion and inclusion.

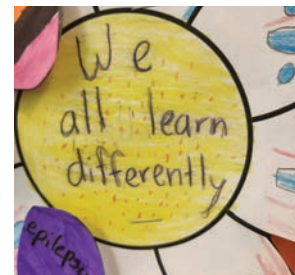
In partnership with the SPiCE (Special People in Catholic Education) program, students also spent the year learning about different disabilities, celebrating awareness months and deepening their understanding of inclusion and empathy,

particularly as they relate to people with special needs.

Each month focused on a different disorder or disability such as ADHD, autism, dyslexia, rare diseases and Down syndrome. In the classroom, students discussed these topics and participated in hands-on activities that encouraged empathy and understanding. Highlights included adaptive physical education experiences, where students played sports under conditions simulating hearing loss, vision impairment and physical paralysis.

Early in the year, students used bracelets to help express and manage back-to-school anxiety. Families were also engaged in the learning process, with parents receiving information to support continued conversations at home.

The year concluded in May with a celebration of hope and inclusion. Students in grades K-8 decorated paper flowers with



St. Brigid of Kildare School students created paper flowers with messages of hope and inclusion. Courtesy St. Brigid of Kildare

words that reflected what they had learned — messages like "We are all different," "No one is perfect," and "Acceptance" were among the artwork. These vibrant blooms symbolized the growth of compassion and understanding in each child, forming a

garden of hope that captured the spirit of the entire year.

Supportive of these important lessons and awareness months were St. Brigid of Kildare School principal Kathy O'Reilly, vice principal Jill Carfagna and the faculty.



## Diocesan Catholic schools celebrate graduates

Diocesan parish schools and high schools concluded the 2024-25 academic year with graduations, baccalaureates and special ceremonies from mid-May through early June.

There were 1,072 graduates from 11 diocesan Catholic high schools this year who earned more than \$175 million in college scholarships.

The following pages include a compi-

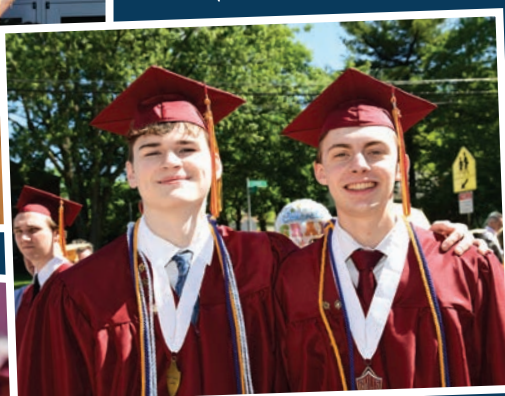
lation of photos submitted to *The Catholic Times* from high schools and parish schools of students from their graduation classes.

Congratulations to the Class of 2025

and may God bless all graduates with the grace to always remain close to Our Lord and Our Lady when they encounter the challenges ahead



*Bishop Watterson*



Columbus Bishop Watterson High School held its Baccalaureate on May 22 and Commencement on May 24 in the school gymnasium.



*St. Charles*



Columbus St. Charles Preparatory School held its Baccalaureate and Commencement ceremony on May 23 in the school's Walter Student Commons.



*Bishop Hartley*



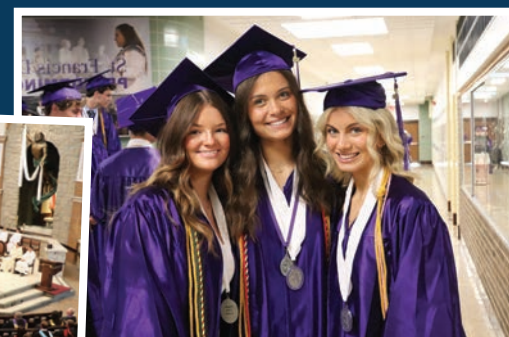
Columbus Bishop Hartley High School seniors gathered at Columbus Christ the King Church for Baccalaureate (above and right) on May 23 and at Ohio Dominican University on May 24 for the school's Commencement ceremony.



*St. Francis De Sales*



Columbus St. Francis DeSales High School students gathered for Baccalaureate at New Albany Church of the Resurrection (above) on May 29 and at the school's Alumni Stadium (below right) for Commencement on May 31.

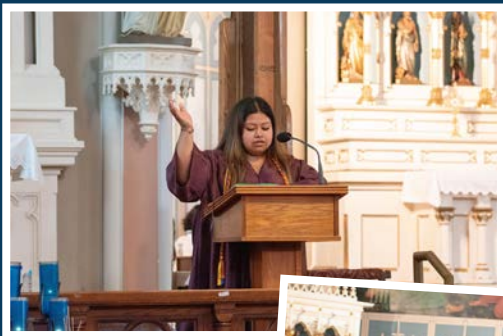






*Bishop Ready*

Columbus Bishop Ready High School students gathered for Baccalaureate Mass at Grove City Our Lady of Perpetual Help Church on May 23.



*Cristo Rey*

Cristo Rey Columbus High School held its Baccalaureate Mass at Columbus Holy Cross Church on June 4.



*Newark Catholic*



Newark Catholic High School held its Baccalaureate Mass (above) at Granville St. Edward the Confessor Church on May 20 and Commencement at the high school on May 25.

*Bishop Rosecrans*



*Fisher Catholic*



Lancaster Fisher Catholic High School held its Commencement ceremony at the school on June 1.



Zanesville Bishop Rosecrans High School held its Commencement ceremony in the school gymnasium on May 24.



*St. Mary Magdalene*

Students at Columbus St. Mary Magdalene School receive their diplomas in a ceremony at St. Mary Magdalene Church.

*Our Lady of Bethlehem*

Columbus Our Lady of Bethlehem School held its graduation on May 30.

*St. Mary German Village*

Students at Columbus St. Mary School in the German Village neighborhood pose with their diplomas in front of the altar at St. Mary Church.

# CONGRATS TO THE CLASS OF 2025!



Chris Pacheco Posadas and Cambell Harper  
Recipients of the Spirit of Cristo Rey award

Continue to use  
**your gifts** to help  
build the **Kingdom**  
of **God** in the here  
and now.

  
**CRISTO REY**  
COLUMBUS HIGH SCHOOL



# St. Mary German Village teacher still loves her job after 50 years

By Hannah Heil

Catholic Times Reporter

Many people in their 70s might consider their age the golden years, time spent enjoying retirement with travels, hobbies and relaxation.

For Linda Cotter, 72, that is anything but the case.

The longtime teacher can be found in a historic 1865 school building, part of Columbus St. Mary School in the German Village neighborhood. Thoughts of life oceanside or lazy mornings are far from her mind. Instead, the classroom is exactly where she wants to be.

The past year was not simply another year of teaching for Cotter. The year marked her 50th consecutive as a teacher at St. Mary School.

Cotter began student teaching at the school in the winter of 1974 while completing her degree at Ohio Dominican College (now Ohio Dominican University). After receiving her diploma, she moved her tassel to the left and returned to St. Mary that fall as a fourth-grade teacher.

She has taught fourth grade at the school ever since. While, for some, that might seem unimaginable, for Cotter, it is a blessing.

"I fell in love with this place the first day I came," she said.

Her German roots extend far beyond the German Village school.

In 1957, Cotter, then five years old, traveled by boat from her home country of Germany to the United States. The family settled in the Columbus area. She was about to begin first grade and spoke no English.

Her mother insisted that she learn the language. She refused to speak to her daughter in German except for cases of emergency. Cotter's first-grade year was difficult because she was unable to understand English in the classroom.

"That gives me a lot of insight into my students who are ESL (English as a Second Language), and I recognize they're probably not – if they're speaking another language at home – going to make the same progress, because my stepdad did not speak hardly any German, and my mother spoke English, so she put her foot down the very time I stepped off the boat," she recalled.

"She said to me, 'We are not just on vacation; we are staying here, and you may not speak anything other than English, so you're going to learn English.'"

Once she got through the initial difficulty, Cotter fell in love with school. She loved all of her teachers, and she noted, she can name most of them today. She recalled times that she "played school" with her two younger siblings,

both born after the family's arrival in the United States.

By the time she attended college at Ohio Dominican, majoring in education to become a teacher was a natural choice.

Her student teaching assignment at St. Mary School only confirmed that.

To this day, Cotter recalled fond memories of her cooperating teacher, Kathy McClernon, who died in 2018. The longtime diocesan teacher and principal, like Cotter, spent her career at St. Mary. The two became colleagues when Cotter started full time at St. Mary. McClernon was later Cotter's principal.

From their earliest days together, the veteran educator largely shaped Cotter's career.

"She was very experienced and probably had the biggest influence on me because she was very dynamic," Cotter recalled. "She was a real character, and you know, she was very funny. The kids had a lot of respect for her. She was very firm but very fair and very open to the kids, and I always admired that."

Cotter began her career teaching fourth through eighth grade mathematics, while McClernon taught fourth through eighth grade language arts. The school later changed and fourth graders

See TEACHER, Page 17



St. Mary School fourth grade teacher Linda Cotter, a German native, holds a Schültute, a cone-shaped gift of sweets, treats and toys given to students on their first day of elementary school. Photo courtesy St. Mary School



## Our Lady of Bethlehem School and Childcare

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**Bishop Watterson  
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**Congratulations to the  
Class of 2025  
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**We are so proud of the St. Joseph Montessori School 8th year graduates.**

**We wish them the best in the next chapter of their lives.**

Wyatt Allsbrooks  
Enzo Anaya  
Zoe Arehart  
Sophia Celebrezze  
Zoe Crum  
Thea Dabilis  
Oliver Daigle

Jack Furniss  
Asucena Martinez Santiago  
Luca Paul  
Elliot Rapata  
Henry Warner  
Violet West  
Emma Zerbi



## Congrats, Class of 2025!

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### PRINCIPAL, continued from Page 11

lum, we've all learned to see the presence of God in our everyday lives. That transformation is a gift that you can't put a price on, one that continues to shape how we live and love as a family."

O'Reilly said she believes the school has grown largely because many families, like the Nortons, are seeking a faith-based community. She suspected many want to be surrounded by others with similar values and are seeking a community or sense of belonging.

Even with successes, O'Reilly's 25 years at the school have not been exempt from challenges. The COVID-19 pandemic that hit in 2020 challenged school leadership in ways she did not imagine.

"But even with that, the team here, every last person – faculty, aides, maintenance, staff, everybody – worked so hard to provide Catholic education in spite of it all, and we did things that you never thought we could do with space and materials," she said.

"Everybody put in 200 percent. It really brought about innovation and opportunities, even though it was really challenging. We held classes where we never thought we would hold classes."

During that time, faith largely kept the school community united.

O'Reilly held the school's daily 8:05 a.m. morning prayer via Google Meet. All of the families joined in prayer from their screens at home.

Now back in the building, the school continues to pray together each morning through the technological tool, which, O'Reilly noted, enables guests to join. She considered the feature a small innovation from the pandemic that the school maintains.

"The aftermath of COVID-19 along with a general lack of time for basic play with peers, and too much screen time, has been challenging," O'Reilly explained. "Schools are being called to work with children differently today. We need to provide opportunities for children to learn play-based skills, executive-functioning skills and

social-emotional skills."

She said the school is planning to address such areas through its recently approved accreditation plan, a review process that determines if educational programs meet defined standards of quality.

The evolution of technology has been a learning curve during her time at St. Brigid of Kildare.

The school is tasked with making sure educators teach children how to safely use technology, and utilize technology as good disciples, which, O'Reilly said, she considers a huge responsibility.

Technology and digital resources have changed the school significantly during the past 25 years.

"Even from a funding perspective, the amount of money that we now need to spend on digital resources and hardware and the people that are needed to keep all of that running, it's been a huge financial shift in our schools to plan for that, and so we can have the resources available here for the students and families," she acknowledged.

In 2021, St. Brigid of Kildare School received the U.S. Department of Education Blue Ribbon School Award – its third – for academic excellence. The award recognizes a school's commitment to academic achievement, community service, instructional best practices and professional development.

Even with past achievements, O'Reilly has her sights on the next. Her love for the school community and desire to see continued excellence is largely why she spent 25 years at the school and 35 years as a principal.

"It has grown to be my family," she said. "I enjoy being with all of the children as well as their parents. I've become part of their families."

"Also, I always see the next project that we need to work on to make our school better and provide more opportunities for our children to grow and learn and become disciples."



### CONGRATULATIONS TO THE CLASS OF 2025!

St. Josephine Bakhita Parish & School celebrate our first graduating class and pray that the Holy Spirit and our patroness guide them always as they go forth to new adventures!



St. Josephine Bakhita  
PARISH & SCHOOL



# Annual collection benefits Holy See, Leo XIV

By Sister Zephрина Mary, F.I.H

Director, Diocesan Missions Office

The Peter's Pence, as a donation to the Successor of Peter, took on a stable form in the seventh century with the conversion of the Anglo-Saxons in connection with the feast of the Apostle St. Peter to whom Jesus entrusted His Church. It then grew during subsequent centuries, with the adherence of other European peoples to Christianity, always as a contribution of gratitude and devotion to the Pope, as an expression of the unity of the Church, and of ecclesial co-responsibility.

Today, the proceeds of the Peter's Pence Collection are primarily used to help victims of disasters and the Pope's charitable programs to help the poor, the homeless, and those in need. In 2024, the Diocese of Columbus contributed \$53,749.86. I thank you on behalf of our Most Rev. Bishop Earl K. Fernandes for your generous help to the Pope's charitable fund.

To help the Pope, countries around the world organized financial support for the Holy See and revived the Peter's Pence Collection. God delighted to His children who show mercy to their fellow men even if we do the smallest deeds of kindness toward the needy, homeless, orphans, widows, and poor. Your gifts and prayers will be a great blessing for the poorest of the poor who benefit from this outreach of funds. Trust in God's promises and know that no gift will go unrewarded! Remember, "God loves a cheerful giver (2 Cor. 9:7)."

The collection has both a symbolic and a practical value to it. According to the

## Support Peter's Pence

Dear Brothers and Sisters in Christ,

The United States Conference of Catholic Bishops has designated one weekend a year as the Holy Father's Collection, commonly called "Peter's Pence." This annual collection, in support of the Holy Father's charitable work, is held in parishes worldwide. This year in the Diocese of Columbus the Peter's Pence Collection is on the weekend of June 21 and 22.

The proceeds from this collection fund the Pope's emergency assistance relief programs throughout the world. The programs help suffering victims of war, oppression and natural disasters. The collection, which helps more than one billion Catholics around the world, is an expression of Christ's love for the poor.

This contribution becomes a beacon of hope for the marginalized, refugees, migrants, children and elder-

ly. Indeed, the support received by the Pope will be shared with those who find themselves in a situation of grave need, thus expressing the solicitude of a father who cares for all his children.

Join our brothers and sisters in faith from around the globe in helping the Pope carry out his ministry to the universal Church as we attempt to assist those who live at the spiritual and existential peripheries of our world. It is a sign of our communion with the Holy Father and a way to show support for our new Holy Father, Leo XVI. This collection is also an opportunity for us to help those in need as we are mandated to do by Christ.

Grateful to you for your continuing generosity and support and assuring you of my prayers, I remain

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

*Catechism of the Catholic Church*, "Charity is the theological virtue by which we love God above all things and our neighbor as ourselves for the love of God (CCC 1822)." In other words, the love of neighbor is inseparable from the love of God. It can be compared to both sides of a coin.

As we know, God is the author of life and He is residing in our soul. He asks us to listen to the cry of others. When we extend our hands and heart to the needy then we wipe the tears of many who endure hardships in life. The missionary

spirit makes a difference in their lives by accomplishing evangelization, discipleship, building a church, housing and many other activities for the needy.

The perfect example of a missionary disciple of Jesus is Mary, our heavenly Mother. She is inviting us every single hour of the day to be witnesses for Christ by loving and helping our fellow men. Pope Paul VI, in his letter on devotion to Mary, tells us: "The Virgin Mary has always been proposed to the faithful by the Church as an example to be imitat-

ed, not precisely in the type of life she led, and much less for the socio-cultural background in which she lived and which today scarcely exists anywhere. She is worthy of imitation because she was the first and most perfect of Christ's disciples" (Marialis Cultus, 1974).

The Pope, being Pastor of the whole Church, is attentive to the material needs of poor dioceses and of the faithful in grave difficulties. Let us give generously to help sustain the Church's work of mercy as Christ mandated to his followers. More than one billion people worldwide have no access to clean drinking water, two billion have no access to electricity, and billions live without proper sanitation. St. Paul, in his missionary journey at Ephesus and on his farewell speech encouraging us to share what we have with other fellowmen, said: "I have never wanted anyone's silver or gold or clothing. You know well that these very hands have served my needs and my companions. In every way I have shown you that by hard work of that sort we must help the weak, and keep in mind the words of the Lord Jesus who himself said, 'It is more blessed to give than to receive'" (Acts: 20: 33:35).

Thank you for your sacrificial response and for all you do for the mission work of the Church. Together, let us ask God to bless the Holy Father and us, as well as those in need throughout the world. Our contribution, of whatever size, is important. Many members of our family around the world are less fortunate than we are. *Let us join with our Holy Father, Pope Leo the XIV to be missionaries by loving others, sharing generously, and following Jesus each day.*

## TEACHER, continued from Page 15

no longer transitioned from classroom to classroom for each subject.

With the change, principal Ted Hummer at the time assigned Cotter to fourth grade only.

"He knew that I was not a middle school teacher, and he said, 'Linda, you just need to be in this grade, so we're going to self-contain fourth, and you're going to teach every subject,' and I about fell over," she recalled.

Looking back, however, she said, it was the perfect choice.

While teaching, Cotter earned a master's degree in early and middle childhood education with an emphasis in mathematics.

At the conclusion of her first year teaching, she converted to Catholicism. Her late husband of 49 years, Garry, whom she married her senior year at Ohio Dominican, came from a large Irish Catholic family. Cotter said she made up her mind to enter the Church at that time. Her teaching position at St. Mary confirmed her desire to be Catholic.

Cotter appreciated the school's welcoming environment and weekly Mass-

es, which, she said, instilled a great desire to go to Mass on Sundays.

It seemed that the school was the right place for her.

Cotter's realization that St. Mary was special came on her first day of student teaching in '74. She recalled sitting at the teacher's desk, observing, when a little girl, Lisa Dunn, walked in. The school continues a celebration in her honor.

"She had progeria (a condition causing children to age prematurely), so she was maybe 3 feet tall. She wore a wig. She looked like a walking skeleton: skin was tight on her face; she had no eyebrows, no eyelashes, no hair.

"Kids went to the back of the room, brought the unabridged dictionary, put it on the chair, picked Lisa up, sat her on the dictionary in the front row, and she giggled and smiled and was ready to go with everybody else. She was in her little uniform, and I realized, oh, she's a student, but no one had prepared me for that.

"At that point in the diocese, we really didn't take kids that had special needs, so I was really surprised – pleasantly

surprised – because that was something that drew me to public school, but being here changed my mind completely," Cotter said in tears. "That was really life changing."

She is convicted that every child deserves a Catholic education.

The past school year, Cotter taught student Faustina Easterday, who was born deaf. Easterday had an interpreter in class. Cotter admires the St. Mary community for its openness to accepting children with special needs. As a universal Church, Cotter said, she believes everyone is entitled to Catholic education.

Her years of teaching came with unique needs of their own. Every day brought new challenges. Cotter noted the difficulty of time spent organizing materials and planning lessons that ultimately did not hit home with students.

The need to constantly pivot and make adjustments on the go, she said, does not change in time. She considers her first year of teaching the most difficult, but by year three, she said, she felt a sense of confidence.

A fond memory includes winning a

diocesan teacher of the year award. That year, Cotter recalled feeling good about her effect as a teacher, "but most of the time, you're just swimming against the tide a lot and trying to figure out how you can get the ideas across to everyone and not leave anybody behind."

That challenge, she said, brings her back to the classroom every year.

"You're never an excellent teacher," she explained. "You're always aware that you have more things that you can do, and it's not a job for the faint of heart. You have to have it as a vocation, not as just a job."

Cotter saw many teachers come and go during her 50 years. She said several began with a false idea that teaching will be easy, added with the luxury of three months off in the summertime and a smooth-running classroom. Such teachers soon realize the hard work teaching requires.

Others – teachers with families – might struggle to balance their vocation at home with their work in the class-

See TEACHER, Page 21



Solemnity of the Most Holy Trinity Year C

# Exploring mystery of Trinity benefits our spiritual lives

Proverbs 8:22-31  
Ps. 8:4-5, 6-7, 8-9  
Romans 5:1-5  
John 16:12-15

With the celebration of Pentecost last Sunday, the Church concluded the Easter season and so reentered Ordinary Time. Still, the Church wants us to dwell on a few essential mysteries of our faith during these couple of weeks.

Today, we recall in a specific way the mystery of the Holy Trinity. The *Catechism of the Catholic Church* speaks about it in definite terms: "the mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching ..." (CCC 234).

Sometimes we use the term mystery in the sense of something yet unknown. But the intrinsic mystery is that which remains a mystery in itself no matter how fully known it is. We would have to possess the Divine Mind for us to be able to comprehend the mystery. This is clearly not the case. But trying to grasp some of it helps the development of our spiritual life.

In his exposition on the mystery of the Holy Trinity in the *Summa Theologica*, St. Thomas Aquinas explains that, in this case, the word person means relation (see I, 29, 4). The Trinitarian world is a world of relations. This is the reality we must ponder because, in virtue of our baptism, we are "integrated" into the life of the Trinity. As creatures, we have a relation with God. But through Jesus Christ we acquire a new and more intense relation with God because we become children in the Son when we are baptized. Now we

## 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.



can interact with God in a way that was utterly unthinkable for any human mind.

The second reading expresses this reality in very concrete terms: "the love of God has been poured out into our hearts through the Holy Spirit that has been given to us." How did this happen? "... through our Lord Jesus Christ, through whom we gained access by faith to this grace in which we stand ..."

What is faith? Whose faith is the Apostle talking about? Influenced by our contemporary mindset, we may think of faith as the individual act of an isolated human person. The reality is that the human person never exists alone. The person is, by nature, a "communitarian" entity. This corporate understanding of the human being was clear for the ancients. For them, the individual person was unthinkable. The necessity of the community was undeniable. The Catechism points out "Faith is a personal act -- the free response of the human person to the initiative of God who reveals himself. But faith is not an isolated act. No one can believe alone, just as no one can live alone. You have not given yourself faith as you have not given yourself life" (CCC 166).

In other words, faith is corporate by nature. Actually, faith makes us partakers in the communion of the saints ("common-union", Greek *koinonia*, sometimes translated "fellowship"; see CCC 946-962). This communion is no other than participation in the communion of the

## THE WEEKDAY BIBLE READINGS

<b>6-16/6-21</b> <b>MONDAY</b> 2 Corinthians 6:1-10 Psalm 98:1-4 Matthew 5:38-42	<b>THURSDAY</b> 2 Corinthians 11:1-11 Psalm 111:1b-4,7-8 Matthew 6:7-15	<b>6-23/6-28</b> <b>MONDAY</b> Genesis 12:1-9 Psalm 33:12-13,18-20,22 Matthew 7:1-5	<b>THURSDAY</b> Genesis 16:1-12,15-16 Psalm 106:1b-5 Matthew 7:21-29
<b>TUESDAY</b> 2 Corinthians 8:1-9 Psalm 146:2-5-9a Matthew 5:43-48	<b>FRIDAY</b> 2 Corinthians 11:18-2,21-30 Psalm 34:2-7 Matthew 6:19-23	<b>TUESDAY</b> Isaiah 49:1-6 Psalm 139:1b-3,13-15 Acts 13:22-26 Luke 1:57-66,80	<b>FRIDAY</b> Ezekiel 34:11-16 Psalm 23:1-6 Romans 5:5b-11 Luke 15:3-7
<b>WEDNESDAY</b> 2 Corinthians 9:6-11 Psalm 112:1b-4,9 Matthew 6:1-6,16-18	<b>SATURDAY</b> 2 Corinthians 12:1-10 Psalm 34:8-13 Matthew 6:24-34	<b>WEDNESDAY</b> Genesis 15:1-12,17-18 Psalm 105:1-4,6-9 Matthew 7:15-20	<b>SATURDAY</b> Genesis 18:1-15 Luke 1:46-50, 53-55 (Ps) Matthew 8:5-17

## DIOCESAN WEEKLY RADIO AND TELEVISION: Mass Schedule: Weeks of June 15 and 22

### 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](http://www.stgabrielradio.com) and diocesan website, [www.columbuscatholic.org](http://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](http://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](http://www.stgabrielradio.com) and diocesan website, [www.columbuscatholic.org](http://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](http://www.stannst-mary.org)); Columbus St. Patrick ([www.stpatrickcolumbus.org](http://www.stpatrickcolumbus.org)); Delaware St. Mary ([www.delawarestmary.org](http://www.delawarestmary.org)); Sunbury St. John Neumann ([www.saintjohnsunbury.org](http://www.saintjohnsunbury.org)); and Columbus Immaculate Conception ([www.iccols.org](http://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

Most Holy Trinity: "What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life ... what we have seen and heard we proclaim now to you, so that you too may have communion with us; for our communion is with the Father and with his Son, Jesus Christ" (1 John 1:1, 3).

This corporate reality was expressed in the ancient Near East by way of the royal metaphor that means an entire nation identified with its king. This mindset appears in the Old Testament. St. Paul echoes it when he calls Jesus "the first-born" and "the Head of the Body, the

Church" (see Colossians 1:15, 18) or the New Adam (see 1 Corinthians 15).

Hence, the mystery we celebrate today in a special way is the mystery of our own life. In a sense, it is like the celebration of our own birthday. We live our lives on a daily basis, but the celebration of our birthday reminds us of the unique gift we have received, and it prompts us to examine what we are doing with that gift. Today's celebration is an excellent opportunity to examine our relation with God, how lively it is, and to look for ways to live it more intensely, aware that this is eternal life.

Solemnity of the Most Holy Body and Blood of Christ Year C

# Christ is truly present in the Holy Eucharist

Genesis 14:18-20  
Ps. 110:1,2,3,4  
1 Corinthians 11:23-26  
Luke 9:11b-17

## SCRIPTURE READINGS

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



until he comes. (1 Cor 11:23-26)

Reading the words of St. Paul, we are reminded of the importance of memory. At every Eucharistic celebration, Holy Mass, we remember and repeat what Jesus himself did at the Last Supper.

However, this kind of remembrance is more than just looking back on the past. The biblical "remembering" is entering the same event in a mysterious way! Needless to say, this is my body,

this is my blood, is part of the Hebrew phraseology that means person. In other words, it is me. Compare Matthew 16:17, where Jesus tells Simon it was not a human being, flesh and blood, but his heavenly Father who revealed it to him. Jesus is present in the Eucharist! We stand in His presence! Let us not forget this, but remember it every time we enter a Catholic church!

In the Eucharist, we experience His presence, for it is through the Eucharistic celebration that we become partakers of his divine life in a special way (2 Pt 1:4). As St. Justin the Martyr says, the Eucharist transforms our flesh and blood.

Just as Jesus Christ our Savior was

made flesh through the Word of God, and took on flesh and blood for our salvation, so too (we have been taught that) through the word of prayer that comes from him, the food over which the thanksgiving has been spoken becomes the Flesh and Blood of the incarnate Jesus, in order to nourish and transform our flesh and blood. (Justin the Martyr, Apology, I, 66: PG 6, 428-429)

We receive Jesus in the Eucharist so our bodies, souls, hearts, our whole being, may be transformed into his likeness. This is the second thing to remember whenever we participate in the

See EUCHARIST, Page 19

I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord



EUCHARIST, continued from Page 18

Eucharist.

He empowers us to live the same life of agape as he did. But before he sends us out to imitate his love, patience, long-suffering, forgiving ... he wants us to experience his closeness, patience with me personally ... Therefore, it is very important that we allow him to touch our hearts. We do so when we remain silent before him ... when we do not run away after Communion as if I got my order from my preferred fast food. To experience his transforming presence, I need to stop, share my thoughts, desires, fears and dreams with him. Once I do so, I need to listen to him. He speaks through his Word, through the Liturgy of the Church, through my conscience, and through other people.

Let's practice this. The best way is to come 15 minutes earlier to church and share our hearts with him. He is gracious and will give us the experience of his presence. Then we are empowered with joy and ease to imitate his lifestyle.

Finally, when we celebrate and receive the Eucharist, we proclaim his life-creating death. Part of this proclamation – and we often forget it – is to make others share it. How? Celebrating

the Eucharist, we bring them in through prayer. Notice what the intentions are within the celebration of the Eucharist and especially in the Eucharistic prayer. The Byzantine liturgy makes it specific in this way: *Remembering, therefore, this saving command and all that has come to pass in our behalf, the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second coming in glory, we offer you your own from your own, for all (persons and needs) always and everywhere.* As we come to celebrate, we are invited to bring others and their needs to the altar as well.

2025 is a Jubilee Year and its central focus is pilgrims of hope. Pope Francis wrote an encyclical letter *Dilexit nos* – He loved us (cf. Rom 8:37). St. Paul says this of Christ in order to make us realize that nothing can ever separate us from that love (Rom 8:39). This is the foundation of our hope! God became one of us and never ever leaves us for he is Emmanuel (Mt 2:23 & Is 7:14). God is with us; he walks among us.

In Jesus, God the Father fulfilled his promise in a special, unexpected way: *I will make my dwelling among you, and my soul shall not abhor you. And I will walk among you and will be your God, and you shall be my people. I am the LORD your God, who brought you out of the land of Egypt* (Lev 26:11-13). Jesus reaffirms this promise when he says to his disciple, *Behold, I am with you until the end of ages* (Mt 28:20). The Eucharist is a visible sign of it!

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by Pat Battaglia, aka Dr. Fun

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St. Michael Church, Worthington

**CIAMACCO, Italia "Tally," 89, May 5**  
Resurrection Cemetery Chapel, Lewis Center

**CONNOR, Roger L., 99, May 14**  
St. Matthew the Apostle Church, Gahanna

**CYGNOR, Patricia Glynn, 86, May 16**  
St. Peter-St. Joan of Arc Parish, Columbus-Powell

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WORDS OF WISDOM SOLUTION

**D'SILVA, Joyce, 94, May 19**  
St. Brigid of Kildare Church, Dublin

**FRAGALE, Robert Dominic, 69, May 20**  
St. Mary Church, Marion

**HOSFELD, Mary C. (Brown), 90, May 13**  
Our Mother of Sorrows Chapel, Columbus

**ISABEL, John J. Jr., 98, May 23**  
Sacred Heart Church, Columbus

**KOCH, Mary D. "Dell" (Howell), 92, May 18**  
St. Patrick Church, Columbus

**KRUEZER, David Robert, "Dave," 85, May 24**  
St. Paul the Apostle Church, Westerville

**MATHES, Barbara J. (Yandrich), 86, formerly of Columbus, June 1**  
St. Joseph the Worker Church, Mankato, Minn.

**McCULLOUGH, William R., 72, May 19**  
Our Lady of the Miraculous Medal Church, Columbus

**MURPHY, Bob, 85, June 3**  
St. Joseph Church, Dover

**O'SULLIVAN, Diane M., 65, April 13**  
Our Lady of Victory Church, Columbus

**PIERAMICO, Alexius J., 94, May 18**  
Christ the King Church, Columbus

**REECE, Seth Gregory, 27, May 18**  
St. Mary Church, Marion

**RAINY, MK, 81, June 3**  
St. Timothy Church, Columbus

**RIDER, John J., 59, May 12**  
St. Andrew Church, Columbus

**ROCHON, Edward Charles, 86, May 14**  
St. Paul the Apostle Church, Westerville

**SHEEREN, MaryAnn, 89, May 30**  
St. Christopher Church, Columbus

**TAPIA, Miguel Perez, 50, May 13**  
St. Peter-St. Joan of Arc Parish, Columbus-Powell

**VELAZQUEZ, Florence, 97, May 17**  
St. Peter-St. Joan of Arc Parish, Columbus-Powell

**WHITNEY, Alexanne, 81, April 21**  
St. Paul the Apostle Church, Westerville

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Sister Mary Ann Connolly, OP

Funeral Mass for Sister Mary Ann Connolly, OP, 92, who died at the Mohun Health Care Center in Columbus on Wednesday, May 28. was celebrated on Wednesday, June 11. Burial was at St. Joseph Cemetery, Columbus.

She was born on June 3, 1932 in Cincinnati to John and Frances (Koetters) Connolly and earned a Bachelor of Arts degree in English in 1957 from the College of St. Mary of the Springs (now Ohio Dominican University), took courses in Spanish in 1963 at the University of Madrid and earned a doctorate in Spanish in 1969 from Yale University.

She entered the Dominican Sisters of St. Mary of the Springs (now the Dominican Sisters of Peace) in 1952 and professed her vows on July 9, 1954, taking the name Sister Killian.

In the Diocese of Columbus, she taught English and Spanish at Columbus St. Mary of the Springs Academy from 1957 to 1959 and was a faculty member at Ohio Dominican from 1977 to 1985. She also was a teacher at schools in New Mexico and Pennsylvania; taught at Albertus Magnus College in New Haven, Connecticut; was director of Catholic Charities for the Diocese of Venice, Florida; and spent two separate periods totaling 25 years at the sisters' mission in Chimbote, Peru.

From there, she returned to the Motherhouse in 2012, where she served for eight years as secretary of the congregation's leadership team before entering a life of prayer in 2023. She had been a resident of the Mohun center since earlier this year.

She was preceded in death by her parents, and brothers John and James. She is survived by nieces and nephews.

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## Bishops celebrate Maronite Mass



Bishop Elias Zaidan, the Maronite Rite bishop of the Eparchy of Our Lady of Lebanon of Los Angeles, gives the homily at a Mass on Sunday, May 25 at Columbus Our Lady of Victory Church. Bishop Zaidan concelebrated the Mass with Bishop Earl Fernandes; Chorbishop Anthony Spinoza, the propresbyter of the Midwest region of the Maronite Eparchy and the rector of the Basilica and National Shrine of Our Lady of Lebanon in North Jackson, Ohio; and Father Jacques Kik, pastor at Our Lady of Victory and chaplain of the Maronite community in the diocese. Father Kik presented the bishops with icons after the Mass. Our Lady of Victory is now home to the Our Lady of Lebanon Maronite Mission in Columbus. The Maronite Church is an Eastern Catholic Church in full communion with the Holy See in Rome.

*Photo courtesy William Keimig*

## TEACHER, continued from Page 17

room. For Cotter, that was not so.

Early in her marriage, she and Garry learned they were unable to have children. The initial revelation, she said, was awful.

About five years into their marriage, Garry was left disabled from a motorcycle accident. She assumed the roles of caretaker and provider. Cotter said she could then see God's hand in it.

While the door to bearing children was closed, another was opened for spiritual motherhood.

"Although I didn't have kids, I really had children at school, so it wasn't a great loss for me," Cotter said.

Surrender was another key lesson Cotter learned from her years in the classroom. Teaching ultimately taught her that she cannot change every circumstance. She considered it one of the most difficult realities to accept.

Cotter said she came to understand that she cannot change the world, only what is in her control.

"I think that's the biggest lesson – and that you have to trust God and have faith that somehow He's going to take care of it," she added. "I think that's where my faith really helps me."

"My greatest sin is trying to control everything, but my saving grace is that finally I'll realize I can't control this, and I'm just going to have to put it in God's hands, and that's a hard lesson when you're teaching because you have so

many kids with so many needs."

Cotter especially appreciates knowing the impact she had on students. She recalled former students who returned to her classroom to share their story or offer a word of gratitude.

Particularly meaningful was the return of a former student who could best be described as a wild child.

The student had remained close with Cotter since fourth grade. She visited Cotter's classroom later as a teenager to share news that she was pregnant.

She ultimately chose life for her child, a girl, and finished school. She went on to marry the father, become a military wife and welcome three more children. The oldest served as the flower girl at the wedding, which Cotter attended.

She considers it a student success story.

"It really makes it worthwhile to teach when you can see the longer-term result," Cotter explained. "You don't always get to see it."

While no plans to retire are on the horizon, Cotter expressed hopes that someone will nudge her and let her know when it's time if she does not recognize it. Until then, she plans to continue her journey that began 50 years ago.

"I don't want to teach if I can't be my best self," she said, "but I still feel like I have a lot to offer."



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# Softball team wins Portsmouth Notre Dame's first state title

By Tim Puet

For The Catholic Times

After several successful postseason runs, Portsmouth Notre Dame's softball team finally reached the summit of Ohio high school sports, winning the state Division VII championship by defeating Monroeville 9-1 on Thursday, June 5 before 2,700 fans at Akron's Firestone Stadium.

It was the first on-field state title for any Notre Dame team, boys or girls. The Titans' 1967 and 1970 football teams finished first in Class A in coaches' polls before the Ohio High School Athletic Association began football playoffs in 1972.

The OHSAA expanded playoffs in several sports from four divisions to seven for the 2024-25 school year, but Titans coach Shad Ford said the expansion wasn't a factor in his team's reaching the pinnacle.

"The schools we play every year, like us, were among the smallest of the small anyway, so the change didn't affect us," he said. "The big schools went up and we stayed down. We've been knocking at the



Portsmouth Notre Dame players and coaches pose with the state championship trophy after winning the Division VII title on June 5 in Akron. Photo courtesy Portsmouth Notre Dame

door for a while and finally kicked it in."

Notre Dame was making its first appearance in the state Final Four after back-to-back regional runner-up finishes. The Titans have won a record 11 Southeast District championships. They

reached the title game by defeating Covington 9-2 on June 4 in Akron.

The team finished 28-3 overall, with the losses to Division IV state champion Springfield Kenton Ridge, Division IV runner-up Hillsboro in a rain-shortened game and Greenup County, Kentucky, in extra innings.

Most of the drama in the championship game took place in the first inning as Notre Dame scored five runs with the help of two of Monroeville's five errors, then held the Eagles scoreless after they loaded the bases.

The Titans' Maddie Entler opened the championship game with a triple, Alayla Soard walked and Kate Entler hit a shallow infield fly over the head of the Monroeville pitcher that the rest of the defense couldn't get to. The throw to first went wide, allowing two runs to score.

The next batter, Maycee Ford, hit a fly ball to center that was misplayed, scoring Entler, and freshman Audrey Bach hit a two-run single with one out to make it 5-0 in an inning when Notre Dame sent all nine batters to the plate.

In the bottom of the first, Monroeville, last year's Division IV runner-up, had batters on first and second with one out and loaded the bases after a strikeout. Titans pitcher Ava Rush got the Eagles' sixth

batter to ground out, ending the inning. Rush, a sophomore, limited Monroeville (27-4) to three hits the rest of the way and struck out nine batters for the second straight game.

Notre Dame added single runs in the second and fourth and two in the sixth. Kate Entler hit a solo homer in the fourth and drove in three runs.

"We came in with a fighter's mentality and got the first punch in and they (Monroeville) helped us by throwing it around a little bit," coach Ford said.

Seniors Maddie Entler, Tally Herrmann and Adyson Arnold finished their high school careers as recipients of OHSAA gold medals. Entler will be playing next year for the University of Charleston, West Virginia.

"Maddie was a great leadoff hitter and left fielder and controlled games all season by setting the tone," coach Ford said. "Tally and Addie didn't start but were great kids who did whatever they were asked. We couldn't have been champions without them."

Coming back next year for Notre Dame are Soard, Kate Entler, Maycee Ford and Lyndsay Schaefer – the second through fifth hitters in the championship game starting lineup.

"All four bonded as leaders and had a great season as their bond became closer. They're anxious for next year because they want to keep it up," the coach said.

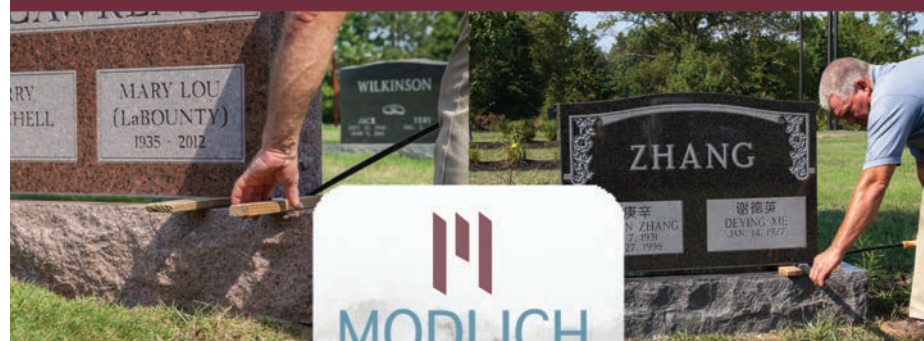
Soard was the team's leader on offense, batting .568 with 17 homers and 56 RBI. Maddie Entler batted .537 and sister Kate finished with nine home runs and 48 RBI.

"Being part of a Catholic school has meant a lot to them," the coach added. "Father (Stephen) Smith (pastor of the St. John Paul II Scioto Catholic Consortium) blessed us just before we got on the bus to Akron, and we pray before every game as well as three times a day in school. I think this helps the girls put everything in perspective and has played a big role in our success through the years."



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## 2025 All-Central Catholic League Softball

### First team

Morgan Bailey, sr., Columbus Bishop Hartley High School; Anaya Bumpus, sr., Bishop Hartley; Nia Johnson, sr., Bishop Hartley; Jasmine Wooten, soph., Bishop Hartley; Grace Mayhan, jr., Columbus Bishop Watterson; Abby Emswiler, sr., Bishop Watterson; Alexa Ray, sr., Bishop Watterson; Nyla Flynn, soph., Columbus St. Francis DeSales; Chloe Conway, jr., St. Francis DeSales

### Second team

Ellie Thomas, soph., Bishop Hartley; Chelsea Gautier, soph., Bishop Hartley; Hanna Ziegler, jr., Bishop Hartley; Clare Feehan, sr., Bishop Watterson; Kaitlyn Scholl, jr., Bishop Watterson; Vivian Meyers, jr., Bishop Watterson; Aubrey Messmer, jr., St. Francis DeSales; Chloe McNally, fr., St. Francis DeSales; Colleen Millenbaugh, sr., St. Francis DeSales





The DeSales girls lacrosse team reigns as the Division II state champion for the second straight year after winning the title on Saturday, June 7 in Historic Crew Stadium.

Photo courtesy Hayden Sauvie



Columbus Bishop Watterson hoists the Division II boys state lacrosse championship trophy on Sunday, June 8 at Historic Crew Stadium after defeating Wooster in the final.

Photo courtesy John Hulkenberg

## Watterson, DeSales win state lacrosse championships

Columbus diocesan high schools pulled off a championship sweep in the state Division II lacrosse tournament.

The Columbus Bishop Watterson boys won their first championship, holding off Wooster 9-7 on Sunday, June 8. The Columbus St. Francis DeSales girls won their second consecutive title and fourth in nine years, defeating Shaker Heights Hathaway Brown 15-9 the previous day. Both games were at Historic Crew Stadium in Columbus.

### Watterson 9, Wooster 7

Drew Dunlap scored four goals, including the game-winner, as the Eagles led from early on but never were able to build a comfortable margin. Luke Ishmael had a goal and three assists and teammates Ryan Grim, Davis Seaman, Will Harris and Marcus Dixon also scored.

Watterson (14-6) led 4-1 after the first period on two goals by Dunlap and one each from Ishmael and Harris. The Generals (18-3) cut the lead to 4-3 in the second period, with Dunlap and Dixon scoring in the final 2:01 of the first half to return the margin to three goals.

Wooster closed to 6-5 late in the third period, but goals by Grim and Dunlap

early in the fourth period made it 8-5 and Seaman added an insurance goal with 4:01 left.

"I've thought about this moment for a long, long time and it was better than what I dreamed of," Watterson coach Chris Sauter said after the game. This is his 12th season with the Watterson program and eighth as head coach.

"We knew what we were in for before the game started and we knew we had to play 48 minutes of lacrosse today for sure. That's (Wooster) a good team that's very, very, very well coached and we would have been in some big, big trouble if our game plan didn't work."

Watterson finished just 8-6 during the regular season but won tournament games against Bexley, Oakwood, Jonathan Alder, Xenia and Cincinnati Mariemont to reach the championship match. "We played the toughest schedule in Division II," Sauter said. "I saw the pieces of the puzzle begin to come together in about the middle of the season."

Among the players who scored in the title game, only Dixon is a senior. Dunlap, Ishmael and Grim are juniors, Seaman is a sophomore and Harris a freshman.

"I think hard work and prayer both

played roles in what we were able to accomplish," Sauter said. "We went to Mass as a team probably eight times this season, including today before the game. Usually, including today, it was at (Columbus) Immaculate Conception because that's where Deacon Chris (Campbell, Watterson's principal) is."

"This team doesn't have any college recruits but lots of unity. We're Catholic and proud to wear it on our sleeves."

### DeSales 15, Hathaway Brown 9

Campbell Heald led the Stallions (22-1) with seven goals, breaking the state championship game record of six she set last year against Bay Village. Caroline Cross, like Heald a junior who plays the attacker position, added four, with Mary Claire Willison, Anna Bogan, Courtney Kelley and Marin Kamerick scoring once apiece.

The seven goals gave Heald, who has committed to play for Brown University in Providence, Rhode Island in 2027, a total of 98 for the season to go with 90 assists.

"Campbell is consistent in most games and the big moments aren't too big for her" said DeSales coach Joe Finotti, in his 14th season with the Stallions. "You wouldn't know it just from looking at her goal totals, but Campbell is a great facilitator, very unselfish. It says something that she has almost as many assists as goals."

Heald and Cross, who has signed with Butler, are two of five DeSales players who have made commitments to playing in college. The others are Bogan (Clemson), also a junior, and seniors Tiffany Kelley (Winthrop University in Rock Hill, South Carolina) and Marcella Valentine (Chatham University in Pittsburgh).

"The statistics may indicate the juniors are our skill players, but the seniors, be-

ginning when they were juniors last year, provided leadership that was an example for those juniors," Finotti said.

"Winning the state title last year made some things harder and some easier. The players we had coming back knew what a championship run was like but also had a target on their backs all year as defending champions. Next year, the target will be bigger."

DeSales put the game away with five unanswered goals in the third quarter — two each by Heald and Cross and one by Bogan — after Hathaway Brown had gone ahead 7-6 early in the second half.

DeSales led 4-1 early in the second quarter, but the first half ended in a 6-6 tie, with the Blazers scoring three times in 31 seconds during the quarter. Heald had four first-half goals.

"We got out of our game a little in the second quarter. At halftime, we just talked and realized we had to play a gritty second half. The team accepted the challenge and dominated," Finotti said.

"I use that word 'gritty' a lot because it's how we play. I'm of the opinion there's no reason girls can't play gritty, play aggressive and have fun playing the sport at the same time."

The victory was the 19th straight for the Stallions (22-1), whose only loss was to Upper Arlington in the regular season. They posted playoff victories over Bexley, Granville and Columbus Academy and defeated Cincinnati Hills Christian on June 4 in the semifinals, with Heald, Bogan and Tiffany Kelley each scoring four goals in that game.

Besides last year, DeSales took home state lacrosse titles in 2016 and 2019. This was the third straight year for a Columbus diocesan school to win the Division II girls championship. Columbus Bishop Watterson defeated Hathaway Brown in the 2023 title game.

## 2025 All-Central Catholic League Baseball

### First team

Ben Burleson, jr., Columbus Bishop Watterson High School; Chance Strasbaugh, sr., Bishop Watterson; Noah Lawler, sr., Bishop Watterson; Michael Mulligan, jr., Bishop Watterson; Malcolm Gillies, sr., Columbus Bishop Hartley; Carson Moore, jr., Bishop Hartley; Matt Galich, jr., Bishop Hartley; Anthony Varcette, jr., Columbus St. Francis DeSales; Brady McClain, sr., St. Francis De-

Sales; Hugh Robinson, jr., Columbus St. Charles Preparatory School

### Second team

Ben Uhlenhake, soph., Bishop Watterson; Vincent Mertz, sr., Bishop Hartley; Nick Galich, fr., Bishop Hartley; Ty Neubert, sr., St. Francis DeSales; Jack Barber, sr., St. Francis DeSales; Ryan Mooney, sr., St. Charles; Hayden Saad, soph., St. Charles; Ryan Ferguson, sr., St. Charles





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