

The CATHOLIC TIMES

THE DIOCESE OF COLUMBUS' INFORMATION SOURCE
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Korean Catholics

The Korean Catholic community has relocated to a new home for the eighth time in 47 years, this time to Columbus St. Anthony Church, where Bishop Earl Fernandes celebrated a Mass on Sept. 14, Page 9



Devotion to Sacred Heart

The Guard of Honor of the Sacred Heart of Jesus has been established in the diocese and so far has 35 enrollees who offer a dedicated hour of presence each day consoling His heart, Page 11



Voice of Buckeyes

Paul Keels, the play-by-play announcer for Ohio State University football and men's basketball radio broadcasts, credits his Catholic education for playing a major role in his life and career, Page 15



Respect Life Month

Maria (second from right) and her son, Michael, watch Father Antonio Carvalho baptize Marcos Antonio, being held by his godmother, after the baby was saved from an abortion, Page 3

Office of Pro-Life Ministries seeks volunteers to build culture of life

Since its inception in July 2025, the Office of Pro-Life Ministries has sought new ways to foster a culture of life in the Diocese of Columbus. This includes establishing new ministries in the diocese.

"We want to focus on a more holistic approach to the pro-life movement," said Fr. Bob Penhallurick, director of the Office of Pro-Life Ministries. "This means that while we continue to help moms in crisis and those suffering at the end of life, we also look at other issues in the pro-life movement."

"One of the most important ministries we can offer is post-abortion healing," said Mary Kristof, associate director of the Office of Pro-Life Ministries.

The Diocese is in the process of

establishing a Project Rachel Ministry. Project Rachel operates at a diocesan level to help women and men find hope and healing after having an abortion. Project Rachel in the diocese will help connect those suffering from abortion to spiritual direction and counseling and it will host weekend retreats. The Office of Pro-Life Ministries will also continue to work with parishes that are hosting post-abortion healing Bible studies and other support groups.

"We will need volunteers to help answer the phone calls to the Project Rachel hotline, as well as prayer partners. Prayer is at the heart of Project Rachel, and we'll need all of the prayers we can get!" Kristof said.

The Office of Pro-Life Ministries would like to bring Be Not Afraid Ministries to the diocese. Be Not Afraid Ministries trains patient care coordinators to accompany parents who have received an adverse prenatal diagnosis. These patient care coordinators help parents through some of the most difficult times in their life. The Office of Pro-Life Ministries is looking for volunteers, particularly those in the medical field, who would be interested in going through the training and helping parents.

Additionally, the Office of Pro-Life Ministries would like to encourage more people to participate in their parish Respect Life group.

"The church is on the frontlines of our

culture," Father Penhallurick said. "We want people to know that their church is there to support them in moments of crisis. We want to show people the joy of life and empower them to choose life with our support."

The Office of Pro-Life Ministries has been working closely with parishes to address their concerns and find the best way forward to create a culture of life at the local church level. It will continue to work with parishes to create a new model of parish pro-life ministry.

If you are interested in volunteering, contact **Mary Kristof** at prolife@columbuscatholic.org or call 614-241-2450 ext. 5.

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Catholic Medical Association of Central Ohio wins national awards

The Catholic Medical Association of Central Ohio received three awards in September at the national educational meeting of the Catholic Medical Association in Kansas City, Missouri.

Dr. Michael Parker, president of the central Ohio CMA, accepted the Outstanding Guild Award for engaging its members and the community to advance the CMA's mission. Their efforts included holding evenings of reflection, an annual White Mass and other liturgical activities; organizing educational events such as NFP lectures; promoting fellowship through dinners, receptions and a picnic; serving the community through collaborating with the Order of Malta's free clinic and collecting winter hats for donation to the homeless.

The CMA of Central Ohio was one of two guilds in the U.S. to receive the St. Luke Award for achieving all five pillars of service established by the national organization. The St. Luke Award was the second for the local guild.

Father Robert Penhallurick, chaplain of the central Ohio CMA and director of the diocese's Office for Pro-Life Activities, received the Outstanding Chaplain Award. Father Penhallurick, who has served as the group's chaplain for nine years, is also the pastor at Columbus St. Catharine of Siena Church and the diocese's vicar for Catholic Social Doctrine and director of International Priest Personnel.

A research award went to Talia Caridi, a student section member of the CMA of Central Ohio. She is a medical student at the Ohio University Heritage College of Osteopathic Medicine.

The central Ohio CMA will host the diocese's annual White Mass for health care workers on Thursday, Oct. 9 at 6 p.m.



Talia Caridi (left), a medical student, and Dr. Michael Parker, president of the Catholic Medical Association of Central Ohio, accept the Outstanding Guild Award at the national Catholic Medical Association meeting in Kansas City, Missouri.

Photo courtesy Catholic Medical Association

at Columbus St. Thomas More Newman Center, 64 W. Lane Ave. After Mass, Father Tad Pacholczyk of the National Catholic Bioethics Center will speak.

The Catholic Medical Association is the largest association of Catholics in health care professionals in the U.S. Its advocacy for conscience rights helps to ensure that its members can practice authentic Catholic medicine and uphold the principles of science in the public square while inspiring physicians to imitate Jesus Christ.

The
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Diocese of Columbus

Mother chooses life thanks to faithful Catholics, devoted priest

By Hannah Heil

Catholic Times Reporter

When Maria became pregnant shortly after arriving in the United States, she did not know how God would provide for her. The Lord used Catholics for Life ministry in Columbus, diocesan priest Father Antonio Carvalho and the Portuguese-speaking faithful to come to her aid.

Without knowing much English, Maria came to Ohio from Brazil with her 11-year-old son, Michael, leaving behind a 5-year-old daughter, Anna Sophia, with her parents. She wanted to escape a bad relationship and start over.

Being pregnant was not part of her plan. Yet, after getting into another destructive relationship in the United States, she found herself in a Planned Parenthood parking lot on East Main Street in Columbus, about nine weeks pregnant, thinking abortion was her only option.

She was met by two men on the sidewalk there who were eager to talk with her. One was Gabriel Vance, who founded Catholics for Life several years ago.

The ministry arranges for faithful to pray outside of centers where abortions take place in Columbus each hour the facilities are open. It also provides information and resources for mothers, like Maria, in crisis pregnancy situations, connecting them with organizations and people who can help.

Vance and Maria met outside of Planned Parenthood in August 2024. They did not speak the same language, but both of them knew some Spanish and, using a translator, Vance offered to help her.

Maria's then-boyfriend sold her car to pay a \$250 non-refundable fee for an abortion. She scheduled a chemical abortion for the following Tuesday, which entails taking pills that starve and then expel the baby.

Vance and another Christian man on the sidewalk, Zebeeb, offered to buy Maria some food. The three went to a local Wendy's and shared a meal.

"She was considering abortion because she was very sick and could not work," Vance recalled. "She was behind on bills. She was kind of living in a house with several different people from Brazil."

"She said, 'I know abortion is wrong. I know God does not want it. I know it's a sin, but I just feel like I can't do this.'"

Maria shared that there was not much food where she and her son were living. Vance suggested various food pantries, ministries and pregnancy centers that could help. He also offered to help financially.

Vance and Zebeeb prayed with Maria.

She shared that she was a lapsed Catholic from a Catholic family. She had not been to Mass for a while and had stopped practicing the faith.

Vance later drove Maria to her friends, who also spoke Portuguese and were watching her son Michael. Vance gave Maria his phone number. He recalled leaving the house, confident that she was choosing life for her baby.

"We were going to refund that (abortion) and get her connected with this maternity home," he said.

"We had a couple of different people we know who spoke Spanish that have their own business that would probably be flexible with her, to have her work with them while she was struggling with the morning sickness. I was looking into all those things and getting all those details



Father Antonio Carvalho baptizes Marcos Antonio at Columbus Our Lady of Guadalupe, Star of the New Evangelization Parish while being held by Maria's fiancé.



Gabriel Vance, founder of Catholics for Life, holds Marcos Antonio after the baby's baptism, which was witnessed by his mother, Maria, and brother, Michael. Photos courtesy Catholics for Life

set to share with her."

Days passed and Vance did not hear from Maria.

He became worried. By Monday evening, Vance knew the abortion was scheduled for the following morning.

As a last-ditch effort to make contact, he and his mother, Lorraine, drove to Maria's friends' house.

The family greeted the Vances. Only speaking Portuguese, they had their young son, who was learning English in school, translate for them.

Vance explained that they were eager to support Maria but worried she was going to have the abortion. The boy paused while translating to ask his parents a question: What is abortion?

"We sat there and watched the mom and dad explain what abortion was to this young boy," Vance recalled. "He said, 'Maria wants to do that? Maria wants to do that?' You could just see the horror in his eyes of what this was, understanding the reality."

The boy was determined to help Maria and her baby. He wanted to leave with the Vances and see Maria immediately.

"It was really beautiful, so powerful to witness this young boy – probably 12, 13 years old – who just couldn't believe what abortion was and that somebody could do that, but then, when he heard that somebody was doing it, was so resolute in wanting to go help," Vance said.

The friends called Maria and asked her to come over. She explained that she wasn't feeling well, but she could talk on Friday.

Vance knew that, should Maria take the first abortion pill Tuesday morning, she would take the second set of pills 24-48 hours after. By Friday, the baby would be dead.

In an urgent plea, Maria's friends convinced her to come to their home.



Baby Marcos Antonio looks at Father Anthony Carvalho, pastor of Our Lady of Guadalupe, Star of the New Evangelization Parish, while being held by his godmother after his baptism.

Seeing Father Antonio talk to and minister to Maria, I think it was the most Christ-like example I've ever seen in a priest.

— Gabriel Vance
Catholics for Life

Vance contacted Father Carvalho, who speaks Portuguese and is connected to the Catholic Portuguese-speaking community in the Columbus diocese. Vance had reached out days earlier while working to help Maria, but Father Carvalho had a meeting that evening and was unable to make it.

The priest requested that Vance share the phone number with Maria's friends, and he would be available tomorrow.

Maria, meanwhile, was dropped off at the friends' home.

"She was completely different," Vance recalled, "seemed even more depressed and despairing than even when I saw her outside the abortion facility for her consultation."

The Vances gave her food, flowers, medicine for morning sickness and a gift card to reimburse the non-refundable abortion cost. They told Maria that they had confirmed a maternity home, job information and connections who could help get a car.

The Vances shared that they also made contact with a Portuguese-speaking priest connected to a community who, they were confident, could help.

"She was listening, but you could tell her mind was in another place. You could just see the despair in her, and I was so, so worried," Vance said.

In the midst of the conversation, Vance recalled, they heard a knock at the door. To their surprise, Father Carvalho arrived, having canceled his meeting.

The priest sat down, introduced himself and began talking with the distressed mother.

"Seeing Father Antonio talk to and minister to Maria, I think it was the most Christ-like example I've ever seen in a priest," Vance noted.

"I thought about Jesus at the well with the Samaritan woman, and that's what it reminded me of. I feel like one of the disciples coming back, approaching and seeing Jesus just sitting at this well, ministering to this woman."

"I couldn't understand anything they

were saying, but I started to see Maria come to life again and start to seem more present and start to smile and start to laugh."

Vance showed Maria a video of a nine-week-old baby in utero. "She was blown away by that," he remembered.

Maria called over her son Michael. As he sat down next to her, she explained that she was going to have a baby.

On Tuesday morning, instead of going to her abortion appointment, Maria texted Father Carvalho. She said she was choosing life.

The priest connected her with the Catholic Portuguese-speaking community in the diocese.

They rallied around Maria: bringing her food, taking her shopping for clothes, driving her to her doctor's appointments and bringing her to the Portuguese Mass.

Members in the Catholic Portuguese community paid off thousands of dollars in debt that she had owed. They acquired a car, secured Maria a new job and got her an apartment.

"That is what a church is supposed to be," Vance reflected. "That's what the Christian community is supposed to be."

On March 17, Maria gave birth to a healthy baby boy. She named her son Marcos Antonio after the priest who helped save his life.

Father Carvalho went to meet baby Marcos after his birth. The Vances also went to see Maria and Marcos, bringing clothes and a gift.

"All Maria could say when we went there – all she could say was, 'I am so happy. I am so, so happy,' and she sincerely thanked us," Vance recalled.

"This is the first time that I was able to meet and hold a baby that I played a role in – really, that God has led me to play a role in."

On Saturday, Sept. 20, baby Marcos was baptized by Father Carvalho at his parish, Columbus Our Lady of Guadalupe, Star of the New Evangelization. Big brother Michael, who had not received the sacrament, was also baptized that day.

"What Father said was, 'This is the real birth.' He said, 'Here we are for the real birth of little Marcos Antonio,'" Vance shared. "It's his birth into new life in Christ, his birth into the Church."

Members of the Catholic Portuguese community served as the godparents. Vance, his wife Anna and their six children were invited to the baptism.

"Maria got to thank my wife and I both very sincerely," he added. "With tears in her eyes, she said, 'I'll never forget that day (at the abortion clinic),' which is not really a testament to us specifically but just is a testament to how much it can mean to a mother to have people there."

At the baptism, the Vances were introduced to Maria's new fiancé, Ryan. The couple met at the apartment that the Portuguese community rented for her.

The two began dating, and after Marcos' birth, Ryan checked on her daily, helping with food and caring for her sons. Near the end of the summer, they were engaged.

They plan to settle in Brazil and reunite with Maria's daughter, and Ryan plans to adopt her children.

"She never would have met him if she wouldn't have gotten that apartment. She would have not gotten the apartment if she hadn't been brought into this Catholic Portuguese community," Vance reflected.

"When she made that choice for life,



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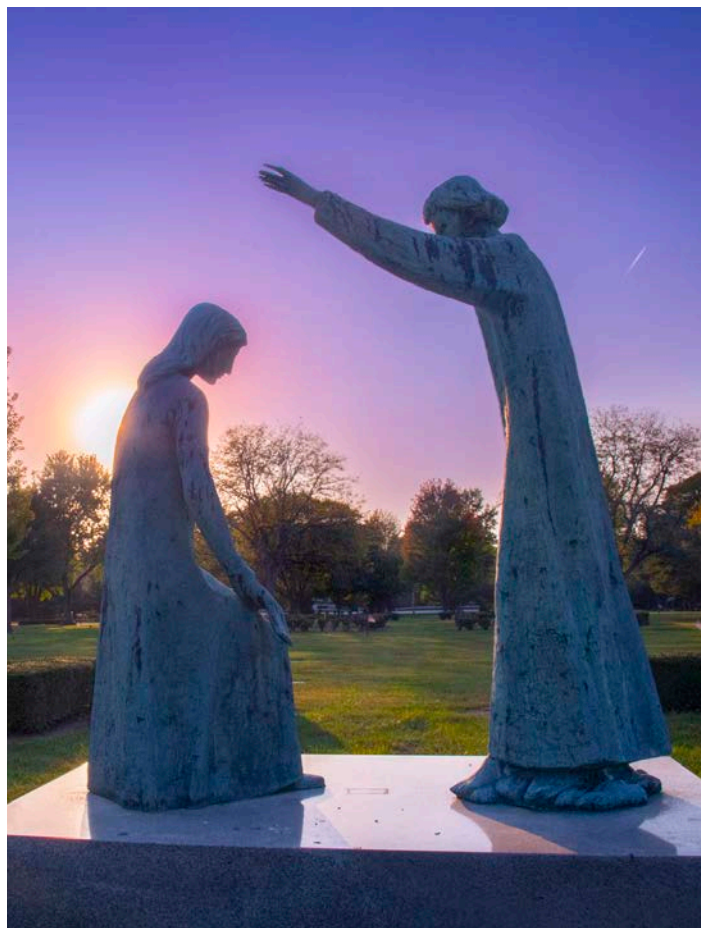
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Little Flower Showers offers mothers more than baby gifts

By Hannah Heil

Catholic Times Reporter

St. Therese of Lisieux is remembered for saying, after her death, she will let fall a shower of roses from heaven. Sometimes those roses come in the form of baby gifts.

Little Flower Showers at Columbus St. Patrick Church, an outreach of the parish's Respect Life group, serves mothers in crisis pregnancy situations by organizing and hosting baby showers. The ministry showers mothers with Christ's love, encouraging and supporting them on the journey of motherhood.

St. Therese is known for her "Little Way" to sainthood, doing ordinary tasks with extraordinary love. A baby shower is a little way to love and support mothers in need.

Michele Hansen, a St. Patrick parishioner, started the ministry years ago. Wei Kozlowski, a member of the parish for about five years, has taken the torch and currently serves as coordinator for the ministry.

Its mission is to bring the mother, baby and all involved in the baby shower closer to God.

"We help the moms and provide them not only with the shower gifts. Shower gifts are part of it but mostly the prayer, the support, letting them know that somebody cares about their baby, cares about them," Kozlowski said.

"I believe that what I get out of it is equal, if not more, than what we put in."

The ministry holds several Little Flower baby showers each year at St. Patrick. The parish's Aquinas Hall can accommodate about eight tables and approximately 30 people for a shower.

This year, four showers were held and another is currently in the works.

Kozlowski leads a team of faithful women who oversee various subcommittees.

"This is probably one of the most important ministries that

I have been involved in just because it allows me to make that personal connection with the mommy, and in the process, I make personal connections with the parishioners in St. Pat's," Kozlowski said.

Volunteers offer financial support, which is used to purchase and wrap baby shower gifts. Some assist with decorating and food. Aquinas Hall is decorated for each shower, and food and desserts are offered for guests.

Other volunteers lead the event by serving as an emcee, guiding activities and creating a fun and faith-filled experience for the mothers.

Others attend showers and join in prayer for the mothers and their babies.

The ministry also offers transportation for mothers to and from the baby showers. Some of the expectant mothers do not have a car.

And when the baby shower ends, the connection formed with the mothers can extend long afterward. Little Flower Showers ministry prays that, as each mother is showered, friendships bloom.

Showers are typically held near the end of a mother's pregnancy.

They connect with mothers in crisis pregnancies through the Columbus Women's Care Center and Mommies Matter, an organization that journeys with single mothers through their pregnancies, the birth of their child and beyond.

Counselors assisting mothers in crisis pregnancy situations identify those who they consider most in need of a final form of support. They put them in touch with Little Flower Showers ministry.

"We didn't get to see the front part of it, which I would think it's probably the most difficult to convince mommy to keep their baby and working with them through the process," Kozlowski acknowledged. "We get to see the end part of it, and that's just an awesome feeling."

Beth Cheeseman, who



Father Juan Macias, OP, blesses the expectant mothers at a Little Flower Showers reception at Columbus St. Patrick Church.



The expectant mothers are showered with baby gifts at a Little Flower Showers event. Photos courtesy Little Flower Showers

volunteers in the ministry at St. Patrick and has been a parishioner since the 1980s, contacts mothers before their shower. She is a familiar face when the mothers come to St. Patrick for the first time, ensuring they don't come without knowing anyone.

"I just can't say it enough how fulfilling it is when you speak to these moms or I check in with them over the phone – when they give us their information from the Women's Care Center or Mommies Matter – just to see how they're doing, make sure that the pregnancy is going OK," she said.

"I was still in contact with one of our moms that we had a shower for back in January, send me pictures of the baby when it was newly born. We get to share in that ministry, and it's just amazing to see the difference."

Cheeseman meets with mothers before the shower and learns their needs and wants. She creates a baby shower registry

accordingly.

Gifts for a shower can range from between \$500 and \$1,000. A stroller or car seat can cost as much as \$200. Each mother receives a "big ticket item," Cheeseman explained.

"The last two that we did, they were crying by the end of the shower because they couldn't believe the support that we had given them," she said.

Donations come from individuals who purchase gifts from the registry. The list is included in the parish bulletin and a Quick Response, or QR, code is also available to scan and buy gifts.

The Little Flower Showers social media committee works on posting on Facebook to reach individuals outside of the parish.

The ministry also receives financial support from the parish's Respect Life ministry.

A priest is present at every shower to give the mother a special blessing. Even if a mother

is not Catholic, she is blessed by a priest.

Little Flower Showers ministry recently hosted a combined baby shower for two mothers who did not speak English. The Spanish-speaking mothers were showered together so they had a person to communicate with.

Father Juan Macias attended the shower to translate for the two women.

"He looked at me and said, 'You know, guys normally don't come to baby showers,' but he did it," Cheeseman recalled.

"It's amazing how, when you're reaching out in the community and in our community at St. Patrick's, you can get a guy to come to it, you can get a priest to come to the baby shower and stay the whole time. It was such a blessing because he was able to sit at the table with them and translate the entire time."

Little Flower Showers are typically held on Saturday afternoons at the church. Most showers conclude around 4:30 p.m. and mothers are invited to stay for the parish's 5 p.m. Mass.

"I gave them a tour around the church and was showing them our parish and our beautiful church, and invited them if they ever wanted to come back," Cheeseman said. "They are more than welcome to join me, and I would even come and pick them up if they need it – if she needed a ride."

"They're very, very comfortable and because of the connection we made, they're very comfortable coming back to us, sharing with us their struggles, and we'll be able to help them that way as well," Kozlowski noted.

"It's not a one-time done deal. It's establishing that connection and being able to assist those moms in their need in the future, too."

To get involved or participate in Little Flower Showers ministry, e-mail Kozlowski at wei@sinokoz.com.

Bottoms Up's pro-life mission serves moms in need of diapers

This wasn't how she planned it. When she was in high school, her whole life was ahead of her. She had aspirations, she had plans, she had hope.

But life has changed for her. Maybe she fell in with the wrong crowd. Maybe she took a risk she thought she could handle. Maybe she turned to a substance that promised comfort but only enslaved her.

Today, she's going from apartment to apartment every third night trying to find a place to lay her head. Her child, the little one she carries on her hip, comes along with her. The baby sleeps on couches, wrapped in whatever blanket they can find. Sometimes they share the floor.

She can barely afford food. Routine medical care is out of the question. Even diapers —

something so basic, so necessary — are out of reach for her. As a result, she leaves a diaper on her daughter for way too long. She may even scrape out a diaper and put it back on her daughter.

Diaper need impacts more than finances. The health risks for babies, including diaper rash and skin infection, urinary tract infections, and delayed potty training are just a few of the terrible consequences of the lack of diapers.

Emotional impact on the mother is profound, too. Research indicates that mothers who struggle with diaper need are more likely to suffer from depression and anxiety.

But this mother is not alone. She is not the only one.

Single mothers in America are the most likely demographic

group to live in poverty. They are the most vulnerable to homelessness. They are the most often overlooked, the most often judged, the most often left to fight battles alone that no one should have to face. This is not one woman's story — it is an epidemic. It is an unrealized crisis happening all around us, in our neighborhoods, in our schools, even in our pews.

Bottoms Up Diaper Bank was founded on the notion that mothers like the one in this story deserve our attention. She deserves to be treated with dignity, regardless of the decisions she has made in her life. The pro-life ethos demands it.

When mothers are left without diapers, food, or shelter, their hope can disappear. According to national surveys, one in two

families struggle with diaper need. The problem is not isolated to any single demographic; it cuts across race, geography and family type.

No, this wasn't how she planned it. But with loving compassion, her story doesn't have to end here.

Bottoms Up is now in 28 Ohio counties and serves more than 80 food pantries, childcare facilities, domestic abuse shelters, etc. This year, Bottoms Up is likely to distribute more than a million diapers to support mothers just like this one. Because it's the one mother, in that moment of intense desperation choked by anxiety, that Bottoms Up focuses on. When she knows she doesn't have enough diapers to keep her baby clean, dry and healthy, she is most in need of help.

With all of our help, maybe

she won't cry herself to sleep but instead whisper a prayer of thanks because she knows someone cared enough to help. Maybe her baby will sleep through the night.

The truth is, there are no government agencies that fund diapers and the pro-life movement does not rely on government to aid the poor among us. Being pro-life is more than that; it's a state of mind.

This mother and her baby deserve more than survival. They deserve respect and dignity. They deserve community.

And she deserves a chance to dream again.

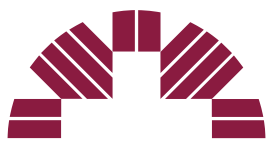
Bottoms Up Diaper Bank is a nonprofit organization, founded in 2018 by Tim and Jo Welsh. For more information, or to contribute, visit www.bottomsup.life.



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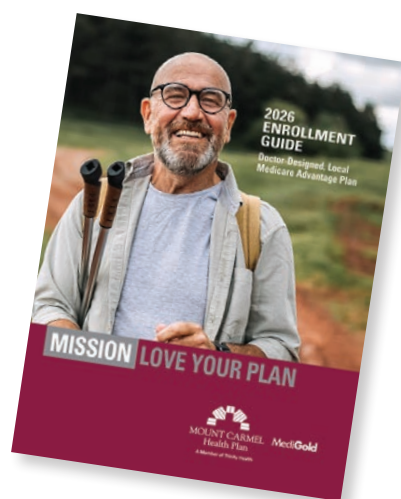
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PDHC gala speaker stresses importance of healthy relationships

By Hannah Heil

Catholic Times Reporter

When experiencing a crisis pregnancy, what a woman might need most, perhaps, is hope and the truth that she is capable.

Pregnancy Decision Health Centers (PDHC) celebrated the two virtues on Thursday, Sept. 25 during the 2025 PDHC Celebration for Life Gala: A Night Anchored in Truth & Hope.

Toni McFadden, an international speaker on abortion and relationships, shared her abortion story with the audience. She holds a master's degree in professional counseling from Clark's Summit University.

McFadden founded Relationships Matter, an educational program centered on healthy relationships. She seeks to educate youth and expose the truth about abortion by sharing her story.

In Columbus, the first PDHC center opened in 1981. Today, four centers serve central Ohio: on the north and west sides of Columbus, one near Ohio State University campus and another in Lancaster.

At every location, its mission is the same: to equip individuals to make healthy life choices consistent with the God-given intrinsic value of every human life.

"We provide truthful information so she is educated and empowered," PDHC president Kathy Scanlon said. "Our team provides hope because every woman deserves love and support during an unexpected pregnancy. 'She should never feel so alone, coerced or hopeless that she ends her child's life through abortion.'"

PDHC is one of 18 pregnancy resource centers out of 150+ centers in Ohio that provide Abortion Pill Reversal services for women who have taken the first abortion pill in a chemical abortion.

Chemical abortions, which are typically performed in the first trimester using the drugs mifepristone and misoprostol, account for more than 80 percent of abortions in Franklin County. By 2030, Scanlon shared, all abortions could be chemically based.

An estimated 66 million lives were lost to abortion since the U.S. Supreme Court's Roe v. Wade (1973) decision, which held abortion as protected under a constitutional right to privacy. The decision was later overturned by Dobbs v. Jackson Women's Health Organization (2022), concluding that the Constitution does not protect a right to abortion.

PDHC offers support with pregnancy tests, ultrasounds and a 24/7 hotline for women wanting to reverse the abortion pill process. Various programs are also offered.

The center offers family empowerment support through in-person and online classes to promote healthy families and youth development, including programs for middle and high school students in Franklin and Fairfield counties.

Abortion Recovery services are also available for women and men struggling from a past abortion experience through consultations, one-on-one and group sessions, and retreats.

McFadden shared her abortion story with the audience, not out of condemnation, she said. She acknowledged that she is forgiven by Christ, but regret from the decision remains.

"It's hard for me to say this now, but there was a time I did not value life," she admitted.

McFadden's abortion story traced back to high school. She recalled grasping at

anything to give her a sense of worth and value. That sense of worth came via a romantic relationship.

During her senior year, she was pregnant. Her boyfriend and a friend encouraged her to have an abortion – the only voices she heard at the time.

"Do you see why this ministry is so important?" McFadden asked the audience, referring to pregnancy resource centers such as PDHC. "This ministry gets to step in where this girl feels lost.

"She can't see hope on the other side, but you get to be a life source to her in that moment."

In a moment of desperation, McFadden sought an abortion at Planned Parenthood.

McFadden noted, as a black woman, she later recognized the racist roots of abortion. Margaret Sanger, who founded Planned Parenthood, declared she was intent on eliminating the negro population.

Black women are reported to undergo the majority of abortions. In New York City, McFadden shared, more black babies were aborted than born alive.

Yet as a senior in high school about to leave for college, she believed she could not have a baby. However, "abortion never solved what it said it would," McFadden reflected.

She recalled laying on a table at Planned Parenthood with ultrasound imaging hidden from her view.

She was seven weeks pregnant – the baby about the size of a coffee bean. She asked to see the screen. Reluctantly, the nurse showed her the image but said it was so small that there was nothing to see.

"I guess she didn't want to tell me that my baby already had a heartbeat. I guess she didn't want to tell me that, at the moment of conception, this child had its own unique DNA that would never ever be created again," McFadden lamented.

The nurse devalued the child, McFadden pointed out, because of its size and location inside the womb rather than out.

A young teenager, McFadden was given pills for a self-administered chemical abortion at home. She received two sets of pills: one to take first and another for 24-48 hours afterward.

She remembered thinking the abortion had worked after experiencing slight bleeding. Naively, she admitted, since the baby was small, she thought the amount of blood would be, too.

Almost a month later, sitting in a high school classroom, McFadden said she felt pain equivalent to lightning bolts from head to toe. She couldn't walk and needed to be taken to the nurse's office, where she began having blood clots the size of a fist.

When her mother arrived to take her home, she recalled lying, and said it was simply cramps. That night, she went back and forth between her bedroom and bathroom for hours.

"This is what the abortion industry says empowers women," McFadden explained. "I will tell you there is nothing empowering about taking the life of your own."

Not recognizing her God-given value, she continued pursuing romantic relationships, hoping to find a sense of worth. In college, McFadden found a church and a group of individuals who loved God and poured into her.

When she made God the lord of her life, rather than men, McFadden said her worldview changed. She had a purpose. She surrounded herself with people who she admired and wanted to be like.

McFadden began living her faith outwardly, but for a while, kept her abortion



Toni McFadden addresses the crowd assembled at Villa Milano in Columbus as the featured speaker for the Pregnancy Decision Health Center's Celebration for Life Gala: A Night Anchored in Truth & Hope on Sept. 25.

Photo courtesy PDHC

hidden. It was the one sin, she recalled, that she believed to be unforgivable.

In time, she discovered God's boundless mercy. She realized her abortion testimony was not for her but to free other people from the same fear, lies and shame.

She underwent post-abortion counseling. McFadden saw God use the evil

for good.

In her 20s, she began speaking to high school students on God's design for sexuality and marriage. She taught students that decisions they make as teenagers have a long-term impact.

"A ring on my finger is not automatically going to make me faithful, honest and trustworthy," she explained. "Either you have built those things into who you are or you haven't.

"We have to teach teenagers how to value sexual relationships and the value of marriage, or the abortion rate is not going to go down."

Ten years after McFadden's abortion, she heard from the father of her baby. He asked to meet in person, and he apologized.

He admitted that he left because he couldn't face the reality of killing their child. McFadden said she realized then that abortion affects men, too. The role of men, she explained, is to protect and lead.

Her baby's father asked for forgiveness for failing in his role. McFadden said she is glad she forgave him.

A year later, they were married.

The couple honored their unborn child at their wedding and began sharing their baby's story. They went on to have four more children – two daughters and two sons – now between ages 15-11.

"Outside of these walls," McFadden told the gala audience, "we need to be courageous. We need to tell women and men the truth.

"Truth remains true no matter how we feel."



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Korean Catholic community finds new home

By Hannah Heil
Catholic Times Reporter

"With grateful hearts, we begin anew."

The slogan plastered on a sign in the Columbus St. Anthony Church gathering space reflected how many in the Korean Catholic community were feeling after Mass on Sunday, Sept. 14.

The ethnic community relocated to the church in August, marking its eighth move in 47 years. St. Anthony, on the north side of Columbus in the Northland area, will serve as its new home.

Bishop Earl Fernandes celebrated Mass for the Korean community for the first time on the feast of the Exaltation of the Holy Cross. Co-celebrants included Father Kyoungun Kim, pastor for St. Andrew Kim Taegon Korean Catholic in the diocese.

St. Anthony closed in October 2023 as part of the diocese's Real Presence Real Future initiative. It merged with Columbus St. Elizabeth and St. Matthias churches, forming Columbus St. Josephine Bakhita parish.

The St. Anthony church building will now be home for the Korean Catholic community.

"We are grateful to the Columbus diocese and the bishop, the sponsorship of our priest from Korea," said James Ko, who has been part of the community for 25 years. "We are grateful in the

Columbus diocese and the bishop – and the direction – to make this possible."

To celebrate the beginning of a new place of worship for the diocese's Korean Catholics, a reception was held after Mass in the gathering space. The community enjoyed an authentic Korean meal with cake and champagne for celebration.

"When he was doing the cheers, the bishop said this is a new beginning, so I add that – we wish to stay here longer, as a permanent place," said Regina Choi, who formerly served as chair for the Korean Catholic community.

Choi, who came to Columbus in the 1980s, recalled, at the time, the community's population was more than 50 percent students. It changed, she noted, and now mostly residents in the diocese make up St. Andrew Kim Taegon Korean Catholic.

The community has been part of the diocese for almost 50 years.

The Korean presence in the Columbus diocese traces back to 1969. Dr. Changwon Sunwoo – who later became the first chair for the community – explored the possibility of forming a Korean Catholic community. Formal approval from the diocesan bishop was required.

Dr. Jinchang Im, a former professor at Sogang University, a Jesuit university in Seoul, South Korea, led the dialogue.

"Initially, the timing was difficult



Members of the Korean Catholic community in Columbus share a toast with Bishop Earl Fernandes at a gathering after Mass on Sept. 14 at St. Anthony Church. Photos courtesy Anna Lincoln

due to the influx of Vietnamese and Cambodian refugees in the region, which placed significant demands on diocesan resources," said Rosa Lee, current chair of St. Andrew Kim Taegon Korean Catholic. "After several rounds of respectful negotiation, the bishop granted approval."

The first Mass was celebrated for the newly formed community on Dec. 19, 1978 at Columbus St. Dominic Church. Father Bernard McClory served as the celebrant.

The liturgy and homily were delivered in Korean, "marking the joyful realization of a long-held dream for Korean Catholics in Columbus," Lee noted.

During the next four decades,

the Korean Mass relocated to various places, including Columbus St. John the Baptist and Holy Family churches, the St. Thomas More Newman Center and St. Leo Oratory.

St. Andrew Kim Taegon Korean Catholic is eager to establish a permanent home at its ninth church.

"We move around, and then, I hope, finally we settle down in St. Anthony," said Jerome Kwak, who has lived in Columbus for about two decades and previously served as chair.

"We pray that our time at St. Anthony marks the beginning of a renewed journey – one rooted in faith, community and the



Father Kyoungun Kim is the pastor for the St. Andrew Kim Taegon Korean Catholic community in Columbus.

enduring spirit of our people after 47 years of diaspora," Lee added.

Discussions about relocating to St. Anthony Church began in April 2025. As current chair, Lee worked with the diocese to navigate logistics, expectations and the difficulty of a transition.

She said the community was blessed by Bishop Fernandes' support.

"He deeply understood the challenges immigrant families face: building a life in a new language and culture while striving to preserve their heritage, faith and prayer traditions – especially for the sake of their children," Lee

See KOREAN, Page 18



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Guard of Honor of the Sacred Heart enrolls new members

By Hannah Heil
Catholic Times Reporter

The Diocese of Columbus will serve as a diocesan center for the Guard of Honor of the Sacred Heart of Jesus.

The Guard of Honor was approved by Bishop Earl Fernandes on the Solemnity of the Sacred Heart of Jesus, which fell on June 9 earlier this year. Enrollment in the Guard began at the end of June.

The first public enrollment was held at Holy Family on Friday, Sept. 5, after the 7 p.m. Mass. To date, 35 members in the diocese are currently enrolled.

Rebecca Rector, a parishioner at Columbus Holy Family Church, serves as the zelatrix, or promoter, for the newly established Columbus Diocesan Center for the Guard of Honor of the Sacred Heart of Jesus.

Each diocesan center also has a director. Father Michael Donovan, O. de. M. (Order of the Blessed Virgin Mary of Mercy), a Mercedarian priest and pastor at Holy Family, is the director of the diocesan Guard.

As part of the Guard, individuals – laity, clergy and consecrated religious – dedicate an hour of their day – the same hour every day – known as an hour of presence.

Guard members do not need to spend their dedicated hour in prayer or in a church. They simply offer Christ their thoughts, words, actions, sufferings and desire to console His divine Heart.

Members place themselves spiritually at the foot of the cross with the first three guards: the Blessed Mother, St. John the Evangelist and St. Mary Magdalene.

“As His Heart was pierced on the cross, they were there to guard him,” Rector explained. “You’re giving Him glory, love and reparation, or consoling His Heart for

that hour.

“You change nothing else in your vocation, your life, wherever you were placed for the day. You’re living that day and that hour just as God intended you to be, and you’re giving Him that love.”

Sister Marie of the Sacred Heart Bernaud (1825-1903), a religious sister at the Monastery of the Visitation of Holy Mary in Bourg-en-Bresse, France, began the Guard of Honor in 1863. It became a confraternity a year later and the Archconfraternity of the Guard of Honor in 1878.

In Sister Marie’s vision, enrollments in the confraternity would be inscribed upon a dial marking the 12 hours of the day. A crown of adorers would take up their guard.

The association ensures that Christians are attentive to Christ’s burning love for them all hours of the day. Members chose one hour of the day to be attentive to Jesus’ presence.

Each hour has an assigned devotion or intention. As an example, from 1 to 2 (a.m. or p.m.), enrollees pray with St. Joseph and the saints for the nations of the world. From 10 to 11, members pray with the archangels for the souls in purgatory.

Blessed Marie Deluil-Martiny (1841-1884) of Marseille, France, learned of the Guard of Honor of the Sacred Heart of Jesus in 1864. She promoted the Guard, distributing printed materials, holy pictures and medals throughout the world, earning the title “First Zelatrix” for her work.

The purpose of the Guard of Honor – a worldwide association – is to glorify, love and console the Sacred Heart of Jesus, offering oneself with Him in a life of prayer, penance and charity in reparation for the sins of the world.

Guard members can offer a supplemental



Father Michael Donovan, O de. M., pastor of Columbus Holy Family Church, accepts enrollees into the Guard of Honor of the Sacred Heart of Jesus. Photo courtesy Guard of Honor

public enrollments at Holy Family have taken place.

The majority of Guard members are Holy Family parishioners. A few individuals are from other diocesan parishes.

During the first public enrollment on Friday, Sept. 5 at Holy Family, 15 people were enrolled. Three were publicly enrolled on Sunday, Sept. 7 after the parish’s 8 p.m. Mass. Another five were enrolled publicly on Sunday, Sept. 14 after the 11 a.m. Mass.

Eight individuals have enrolled privately. Four are to be publicly enrolled after a daily Mass at Holy Family in the coming weeks.

Enrollment is not binding. Individuals do not have to be Catholic to enroll.

Rector plans to take the Guard of Honor to other parishes and places in the diocese.

“We’re hoping to take this into nursing homes, hospitals and prisons,” she said, “anywhere that people sometimes can feel like, ‘I’m trapped; I can’t get out.’ What can you do? You can still give Jesus your love from no matter where you are.”

Nearly two centuries before Sister Marie of the Sacred Heart Bernaud began the Guard, Jesus revealed His Sacred Heart to St. Margaret Mary Alacoque, a religious sister in the Order of the Visitation of Our Lady, in Paray-le-Monial, France.

Christ made Twelve Promises to faithful who honor His Heart. He promised His excessive mercy and all-powerful love to those who receive Holy Communion on First Fridays for nine consecutive months, assuring that they will not die without receiving the sacraments.

The first public enrollment in the Guard in Columbus was held on a First Friday, honoring Christ’s Sacred Heart.

See SACRED HEART, Page 13

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St. Charles partners with St. Vincent Family Services



St. Vincent Family Services (SVFS) hosted members of the St. Charles Preparatory School faculty and student body for the start of a new service partnership between the school and SVFS. Initiated and led by St. Charles senior Hugh Robinson (center), the program will allow St. Charles students to fulfill their service hours with a long-standing organization less than five minutes from their campus. The partnership will kick off Oct. 18 with a student day of service at SVFS helping with landscaping, ground cleanup and other activities to aid in the upkeep of the campus on East Main Street. The school and SVFS are eager to begin what they foresee as a lasting partnership working to serve the behavioral health needs of children and families in the community every day. *Photo courtesy St. Vincent Family Services*



Cia McQuaid (left), cousin of longtime teacher Teresa Gelonese, presents a check for \$20,000 to cover the costs of the materials needed for the new Teresa M. Gelonese Center for Academic Excellence at Columbus Our Lady of Peace School. She is joined by school principal Jim Silcott; Tina Auber, cousin of Gelonese; and assistant principal Anne De Leonardis. *Photo courtesy Our Lady of Peace School*

Our Lady of Peace dedicates intervention center

Father Anthony Raj Bellamkonda Irudayam, pastor of Columbus Our Lady of Peace Church, blessed the Teresa M. Gelonese Center for Academic Excellence on Sept. 18 in a new space at Our Lady of Peace School to provide intervention services for students. The dedication took place on the feast day of St. Joseph of Cupertino. The center honors the memory of Teresa M. Gelonese, a teacher at Our Lady of Peace from 1977 until her passing in 2014. The Teresa M. Gelonese Foundation provided most of the funds for the creation and outfitting of the room, which houses four full-time intervention teachers working with students from kindergarten through eighth grade. Attending the dedication were Dr. Adam

Dufault, the diocese’s superintendent of schools; Dr. Holly Peterson, assistant superintendent; parish volunteers who planned and constructed the room; cousins and friends of Gelonese; and members of the SPICE Committee at Our Lady of Peace (Special People in Catholic Education, the founders of SPICE, Bob and Mary Ginn Ryan, and educators from the diocese who have been longtime proponents of inclusion in Catholic schools, including Janet Weisner, Marian Hutson and Kitty Quinn). St. Joseph of Cupertino struggled in school as a student and was seen as unfit academically for training in the seminary to become a priest. Through perseverance and the grace of God, he not only became a Franciscan friar but a saint.

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PREPARATORY SCHOOL

Bishop Fernandes blesses Marian Grotto at Bishop Hartley

The Columbus Bishop Hartley High School community gathered in prayer and celebration on Thursday, Sept. 11 as Bishop Earl Fernandes blessed the newly completed Marian Grotto.

Students, faculty, alumni and friends of Hartley filled the campus courtyard to witness the joyful occasion, which united faith, tradition and the school's deep devotion to the Blessed Mother.

The Grotto, built through the generosity of donors and the dedication of Hartley families, faculty and staff, now stands as a spiritual centerpiece for the school. Nestled in the center courtyard of campus, the Grotto provides a peaceful space for prayer, reflection and devotion. At its heart is a statue of the Blessed Virgin Mary, reminding all who visit of her loving intercession and her guiding presence

in the life of the Church. The particular depiction is the Immaculate Conception based off of the painting by the Spanish artist Murillo.

Principal Christopher Kowalski spoke about Mary as a model of discipleship and a source of inspiration for young people. "Mary shows us what it means to say 'yes' to God," he said. "Here at Bishop Hartley, we look to this Grotto as a place where students can ask for Our Lady's prayers, and seek the strength to live out their faith with courage."

Mr. Kowalski also expressed gratitude for the many hands that brought the project to completion. "This grotto will be a lasting reminder of our mission, and we are so grateful to our very generous donors in the role they played," he said. "We are especially grateful to Bishop

Fernandes for his presence and blessing today, which deepens our bond with the wider Church."

The Marian Grotto is the latest expression of Bishop Hartley's commitment to nurturing the spiritual lives of its students. Classes and clubs will incorporate the Grotto into prayer services and devotional practices. For alumni and families, the Grotto stands as both a place of faith and a source of inspiration for the next generation of Hawks.

With Bishop Fernandes' blessing, the Grotto now stands as a beacon of faith on campus — as Bishop Hartley High School fulfills its mission: *"Transforming lives through the teachings of Jesus Christ within the Catholic tradition."*



Bishop Earl Fernandes blesses a new Marian Grotto on Columbus Bishop Hartley High School on Sept. 11. Photo courtesy Bishop Hartley

Night of Champions supports Run the Race



The Brian Muha Foundation held its annual Night of Champions dinner and auction attended by 350 people at Columbus St. Charles Preparatory School on Sept. 20 to celebrate 26 years of helping inner-city children. Pictured are (front row from left) Rachel Muha, Chris Muha and Tim Zink; (back row from left) Andrew Winkel, John Passaglia, Mark Reiner, Howie Mandell and Matt Schirner. All are friends of Chris and the late Brian Muha and members of the St. Charles Class of 1998. The Brian Muha Foundation supports the Run the Race program, which was started in Columbus by Rachel Muha to honor her son Brian, who was murdered as a student at Franciscan University of Steubenville. Run the Race includes The Day School, which assists children from kindergarten through eighth grade who come from challenging backgrounds. They receive help academically, economically and spiritually to succeed in life. That includes knowing that they are God's children and teaching them how they are supposed to be loved. They also have the opportunity to participate in activities that include visits to parks and churches, a basketball league and sports programs. Children are provided clothes and nourishment, including a full breakfast and a full lunch every day with food to take home. Funds from the Night of Champions allow Run the Race to not only maintain its building at 880 S. Wayne Ave. but offer its support services for children and to provide assistance to attend Columbus Bishop Ready High School, another Catholic high school or college.

Photo courtesy Brian Muha Foundation

Pastor installed at Church of the Ascension



Father PJ Brandimarti (left) signs the Oath of Obedience during a Mass on Saturday, Sept. 13 when he was formally installed as pastor of Johnstown Church of the Ascension by Bishop Earl Fernandes.

Photo courtesy Andy Long

Father Lynch installed as pastor



Father Timothy Lynch signs the Oath of Obedience with Bishop Earl Fernandes watching during a Mass on Sunday, Sunday, Sept. 21 when Father Lynch was formally installed as the pastor at Columbus St. Mary, Mother of God Church in the German Village area.



Father Timothy Lynch presents himself before Bishop Earl Fernandes during a Mass on Sunday, Sept. 21 at Columbus St. Mary, Mother of God Church, where Father Lynch was installed as the parish pastor. CT photos by Ken Snow

Blessing of the bikes in Portsmouth



Father Stephen Smith, pastor of Portsmouth St. John II Scioto Catholic Parish, blesses 25 riders and their motorcycles before the first Knights Ride for Charity on Sunday, Sept. 21 at the St. Mary International Festival hosted by Wheelersburg Knights of Columbus Council #14346. All proceeds benefited St. Francis Catholic Outreach Center in Portsmouth, a ministry that provides Scioto County residents in need with food and clothing.

Photo courtesy Chris Gay

LIFE: Mother chooses life, Continued from Page 3

look how beautifully God has provided for her: brought her back to the Church, brought her children into the Church, provided for her needs and given her a fiancé and a father for her children."

Last year, Catholics for Life ministry gave information that included available resources to hundreds of mothers outside of Columbus' abortion clinics. Vance said 78 mothers turned down a scheduled abortion appointment or confirmed they were choosing life for their child.

Many go to a pregnancy center or contact an organization that can provide long-term help. Women such as Maria are quite rare.

"There are only five moms that we were able to help

personally — and that's not because we were turning mothers away — it was because those were the ones who stayed in contact with us," Vance said of his ministry.

"When we have the opportunity to do that — to have to a baby shower for them, to give them gifts, to help them with their needs or a refund for their abortion appointment, whatever it is we're able to do — we're very grateful to be able to do that."

To join Catholics for Life and support mothers in need outside of Columbus abortion facilities, visit www.CatholicsforLife.us/FacilityMinistry. Prayer times are listed on the website and times that volunteers could use additional help and a person to accompany them.

SACRED HEART: Guard of Honor, Continued from Page 11

Enrollees complete an informational card. They can opt to enroll publicly or privately.

"It's up to each person if they feel like, 'Yes, I want to publicly let everyone know that I am doing this,' or if they just want it to be between them and Jesus," Rector explained.

As part of a public enrollment, members receive a medal.

Father Donovan blesses the medals and places them around the neck of each person. He then offers a blessing for the people who will wear the medal.

Indulgences are attached to public enrollment.

All enrollees receive an enrollment card. The card features the dial marking the 12 hours of the day with the Sacred Heart of Jesus in the center.

Members who enroll in the Guard must reside in the diocese in which they enroll. Anyone interested in enrolling can also contact the national center in Tyringham, Massachusetts.

The association is promulgated in 36 countries on every continent.

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Buckeye broadcaster says his faith impacts everything

By Tim Puet

For The Catholic Times

Ohio State football and men's basketball play-by-play broadcaster Paul Keels says his parents' insistence that he and his siblings have a Catholic education has been a major influence in his life.

"I was raised Catholic but in a different way than most people who went to Catholic schools," he said. "Neither of my parents belonged to the Catholic Church, but they had me and my three siblings baptized as Catholics so early in my childhood that I'm not sure when it was. Then they made sure we had the opportunity to be educated in Catholic schools because we'd get a better education there, and insisted that we go to Mass every Sunday at St. John's Church in Deer Park," a suburb of Cincinnati.

"I went to grade school at St. John's, then graduated from Moeller High School and

Xavier University," both of which are Catholic institutions in Cincinnati, Keels said. "I'm grateful for the combination of my parents' commitment to the church and the Catholic education I received, and that's continued to have an impact on me every day.

"It's not had a direct influence on my broadcasting career, but I see it all the time in the way Catholic teaching has made me appreciate the good things in life and support different causes."

Keels, 68, attends Columbus Sacred Heart Church because it's close to his home near downtown. He also is an occasional visitor to Columbus St. Francis of Assisi Church in the Italian Village neighborhood because he's a member of the Flytown Club, a social group that meets there.

Flytown was a nickname given to that area in the late 19th century, according to the Columbus Navigator website, because of "the wooden homes that seemed to 'fly up overnight' to house the influx of immigrants working in nearby factories."

Keels said he's impressed by the way Ohio State coach Ryan Day has encouraged his players to publicly express their Christian beliefs in faith-based events on campus that have attracted thousands of students.

"It's shown that these young men are OK with being upfront with what they believe and that coach Day is a great supporter of this," he said. "What's significant about this is that the players are showing the importance of commitment to anything in life, whether it's faith or football or something else, and that they are providing an example that affects others."

Many people have described Keels' booming baritone as "a voice made for radio," but he says he never felt that way about himself. "I've learned that your own voice just doesn't sound the way to you it does to others," he said. "I don't think it sounds that special, but others do, and I'm grateful for the many compliments I've received about it over the years."

Keels grew up listening to radio sportscasters such as Waite Hoyt, Jim McIntyre and Joe Nuxhall of the Cincinnati Reds, Marv Homan of Ohio

State, Phil Sapp of the Cincinnati Bengals and Dom Valentino of the NBA's Cincinnati Royals (now the Sacramento Kings). "I was always a sports fan and dreamed of being able to make listeners feel they were at the scene of a game in the same way they did," he said.

He began his radio career doing college and high school basketball games at Xavier's university station. Upon graduation, he became a news reporter for WLW radio in Cincinnati in 1979.

He moved to Detroit in 1980 to call games for the Detroit Pistons and spent the next 18 years at stations in Detroit, Cincinnati and Dayton, doing play-by-play at various times for the University of Michigan, the University of Cincinnati and the Cincinnati Bengals. He also worked during that period for a year at the former United Press International radio network in Washington.

"In 1998, I learned that Terry Smith (now the longtime radio voice of the Los Angeles Angels), who had been Ohio State's play-by-play voice for more than 10 years, was being replaced, so I applied for that job, was fortunate to get it and have been here ever since," Keels said.

He said that when he came to Columbus, some people were wary about having someone who used to broadcast games of arch-rival Michigan become the Buckeyes' voice. "My response was that my work for Michigan was like training in the minor leagues to prepare for the big-time programs at Ohio State. That seemed to please them," he said.

"I did Michigan football and basketball for WWJ radio in Detroit, which at that time was one of five radio stations doing football and three doing basketball for the Wolverines because the university hadn't yet sold its sports broadcast rights to one organization. So there wasn't the same sense in Detroit of broadcasting to a statewide audience as there is at Ohio State."

Dallas-based Learfield Communications now has exclusive radio broadcast rights for Ohio State, Michigan and many other schools in the Big Ten and the other Power 4 conferences.

During his 28 years with Ohio State, Keels has shared the microphone with only two partners, both former Buckeyes — Jim Lachey in football and Ron Stokes in basketball.

"Having that long, consistent relationship has been so important to me and to the broadcasts," he said. "It's rare to have two broadcasters together for so long in one sport, let alone two."

"And it's not just that Jim and Ron are great partners. These are two guys I admire a lot as husbands, as fathers and now as grandfathers," said Keels, who is single. "With them being part of the Ohio State family since they played here, I've been thrilled for them that the Buckeyes have enjoyed so much success and that they're so excited to be a part of it."

Since Keels came to Columbus, Ohio State has won national football championships in early January for the 2002, 2014 and 2024 seasons and lost in the national championship game three other times, while making the NCAA Final Four in men's basketball on three occasions (one of those appearances was vacated).

"Each national championship was special in its own way," Keels said. "In 2002, it seemed every game was a cliffhanger, with the championship game against Miami going into overtime. In 2014, they lost their second game of the season at Virginia Tech and it was so exciting to see how they played themselves back into contention game after game."

"Last year, the Buckeyes were undefeated until that crushing loss to Michigan in the final game of the regular season, but the motivation to come back gave the team an anger and determination you could see all the way through the postseason."

"I've seen all these great games and postseason runs, but what jumps out to me over 28 years here are the people — the coaches, Jim Tressel, Urban Meyer and now Ryan Day winning national championships in football, Thad Matta taking the basketball team to the heights in basketball," Keels said. "I'm grateful for the type of individuals they've been and the time they've given us before and after every game. They've given us so much respect."

Keels has a week-by-week game preparation routine much the same as players and coaches do. "I start on Monday putting together a two-deep and three-deep game chart, filling it up with statistics and 'cheat notes,' being part of the coaches' press conferences and studying the game notes both schools put out that have become more extensive all the time," he said.

"Thanks to how technology has changed, I now can watch videos of the opponent's previous game each week. I'll run those two or three times and have a better familiarity with the other team than I ever could have when I started broadcasting."

"Technology has made things better, but the game charts I use to identify players are about the same as they've always been, combining names on a

legal-sized envelope and labeled files. For home games, I have a spotter who helps point out who made tackles, but I'm on my own on the road."

Football and basketball games, coaches' shows and preview and review programs take up most of Keels' time from August to March, but as a full-time staff member of 97.1 The Fan and WBNS-AM in Columbus, the Buckeyes' flagship radio stations, he also does top-of-the-hour sports updates and other programming throughout the year.

He broadcast one Cleveland Browns game in 2023 during the illness of the team's longtime announcer Jim Donovan, who died the following year. He was the questioner in a question-and-answer session last month at Columbus St. Charles Preparatory School with Boston Celtics coach Joe Mazzulla. He has written a book on the 2002 national



Paul Keels (right) has worked as a radio broadcaster for Ohio State University men's basketball games with former Buckeyes guard Ron Stokes for more than a quarter century.

championship season and a children's book telling the story of Ohio State mascot Brutus Buckeye, been honored as Ohio Sports Broadcaster of the Year five times and is a member of the Ohio Broadcasters Hall of Fame.

Keels says that he's at the age where he's thinking of retirement, but it's not in his immediate plans.

"When I was 41 and came to Columbus, I hoped it would be my last job change after years of bouncing around various places," he said. "I had a good feeling about it that's never left. I'd never wanted to leave Cincinnati, but this has become home."

"I feel I still have some time to go at Ohio State and have a general idea of when I'm likely to retire but haven't set a specific time. It's still a few years down the road."

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27th Sunday of Ordinary Time

Allow the Word of God to enter your heart

Habakkuk 1:2-3, 2:2-4
Ps. 95:1-2, 6p7, 8-9
2 Timothy 1:6-8, 13-14
Luke 17:5-10

Our western culture is based on practical knowledge. The whole technological development is the fruit of practical knowledge. Practicality is the key word.

However, there is a danger that relationships fall into the same category. The great danger is that we reduce relationships, even with the Lord, to practicality. In other words, I say some prayers, I attend church on Sunday, I pick up some volunteering activities and financially support my community. In this, I have fulfilled the obligation.

Simple question is repeated so often: What is the required minimum? In other words, what is the practical knowledge I need to have to fulfill my obligation.

All is about practicality. However, interpersonal relations cannot be based on practicality. There is more to it. In relations, intimacy is the key word instead! Intimacy means time to listen, openness to accept, silence that allows to be heard, to be received. Willingness to share. Patience. Presence.

Psalm 95 we pray today challenges us

to leave behind practical knowledge and to enter an interpersonal relationship. We repeatedly sing *if today you hear his voice, harden not your hearts* (Ps 95:7).

We listen to the readings from the Scriptures; it is the Word of God. St. Paul says the Word of God is living, sharper than any two edge sword (Hebr. 4:12) *We do hear his voice* reading the Old Testament, singing the Psalms, reading the epistles of St. Paul and the Gospel. It is good to remind ourselves that we are not reading a dead text but the word of the living God.

The Fathers of the Church teach us that as the Son of God took on himself the human flesh – was incarnated – so likewise the Word of God took on the flesh of human words. The words of God, his voice, were incarnated into human words, into the text of the Scriptures. Now the challenge is full. Today you hear his voice, do not harden your heart. Let the Word of God enter your heart, not only your ear. Do not reject the Word!

Consequently, what is the minimum required to hear the Word, not to harden our heart? *Come, let us sing joyfully to the LORD; let us acclaim the Rock of our salvation. Let us come into his presence with thanksgiving; let us joyfully sing psalms*



SCRIPTURE READINGS
Father Robert Jager, Ph.D

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

to him (Ps 95:1-2). The minimum to hear His voice and let it penetrate the heart is *thanksgiving*. Attitude of gratitude. Recalling, naming, and giving thanks for specific blessings the Lord has given me.

Mark, the monk, the disciple of St. John Chrysostom, gives the following advice. *You should, with indelible memory, and ever mindful of giving it your unceasing attention, recollect for yourself all the things that God, in his love for humankind, has*

done for you (...) how your soul has often been rescued from so many dangers or how, despite falling into so many evil ways and often willingly slipping into sin, it was not rightfully handed over (to judgment) but instead the long suffering and benevolent Master, overlooking its sins, protected it, awaiting its conversion (...) the soul willingly enslaved itself to its enemies and evil spirits on account of the passions, yet God continually supported it, watching over the soul and providing for it in every way (...) who, having a good conscience, keeping these things in mind, will not at all times persevere with a contrite heart?

Acknowledging the blessings cleanses our hearts and allows us truly to hear his voice! It helps us to enter the intimacy the Lord is calling us to live. *Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him* (Rev 3:20). It is in this way that the celebration of the Eucharist becomes not only the climax of the life of the Church, but it becomes my own personal climax! To be specific in thanksgiving and thus tuning in our hearts to the Lord is quite a practical thing, is it not?

28th Sunday of Ordinary Time Year C

God calls the faithful to be open to His mercy

2 Kings 5:14-17
Ps. 98:1, 2-3, 3-4
2 Timothy 2:8-13
Luke 17:11-19

Faith in Jesus Christ offers salvation. Giving thanks for what is received is the proper response. The Church recognizes that this offer extends beyond those who are already aware of the gift of salvation. It moves from Jews to Gentiles, and through history, from the Hellenistic and Roman worlds to the ends of the earth.

The reality of the covenant with God is a divine reality that is at the same time utterly and completely human. It depends not on what kind of human being one is but rather on the mercy that God offers to all and any who are open to receive it. Faith is the relationship that is open to receive God on His terms.

Faith is a relationship that grows. First there is an openness to the truth that is presented. *“Jesus, Master! Have pity on us!”* is the cry of the lepers who have no identity separating them from one another while they are under the mutual bond of their illness, which puts them out of contact with their own societies. Jesus calls for the response required by the people of Jewish heritage: *“Go show yourselves to the priests.”*



SCRIPTURE READINGS
Father Timothy Hayes

Father Timothy M. Hayes is pastor of St. Edward The Confessor, Granville.

All hasten to follow the command. Together they had called Him “Master.” But only one, who now regains his humanity – no longer identified as a leper – comes to offer thanks. The Scriptures state plainly: *“He was a Samaritan.”* The point is not that the separation is renewed, but that one who did not understand the Jewish approach by belonging to the Jews has been the only one to respond through the new relationship offered to all. *“Jesus said in reply, “Ten were cleansed,*

were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?”

Faith is a relationship between God and human beings as such. It is our response to the One Who created us, the One Who heals us and grants us the gift of salvation. Acknowledging the apparent divisions among us does not take away this deep truth. All human beings of every background and race are called to a relationship with the living God. *“Stand up and go; your faith has saved you.”* Faith becomes a universal possibility because God Himself opens the pathway. Opening to mercy’s invitation and being thankful to the One Who shows us mercy is the simple step, whatever our condition may be.

Paul’s highlights his call to be faithful so that others may learn to be open to mercy. *“Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory.”* The flow of mercy to one individual is intended to continue out to all who encounter the witness given. The movement is both to earthly life and to eternal glory. May we allow this glory to be shared in us!

The assent of faith accepts the Paschal Mystery, which Paul expresses clearly: *“This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with him.”* Believing in Jesus Christ is not something that narrows our vision. On the contrary, it serves to bring us and all who are part of our sphere of influence into the flow of mercy.

Namaan the Syrian was healed due to his response of faith to the action of Elijah, the prophet of Israel. He was opened to it first by a servant girl who told him the story of the prophet, and then by other members of his retinue who encouraged him to follow the prophet’s command to wash himself in the Jordan. The lepers were all healed by Jesus’ word and they performed the actions required by their faith. The invitation is for all to believe and to allow the connection between heaven and earth that brings salvation.

We are called to open our eyes to see that action of God among us and to become witnesses to God’s healing mercy. May it be said that we live up to this call. *“The Lord has revealed to the nations his saving power.”*

THE WEEKDAY BIBLE READINGS

10-6/10-11 MONDAY Jonah 1:1-2,2:11 Jonah 2:2-5,8 (Ps) Luke 10:25-37	THURSDAY Malachi 3:13-20b Psalm 1:1-4,6 Luke 11:5-13	10-13/10-18 MONDAY Romans 1:1-7 Psalm 98:1b-4 Luke 11:29-32	THURSDAY Romans 3:21-30 Psalm 130:1b-6b Luke 11:47-54
TUESDAY Jonah 3:1-10 Psalm 130:1b-4ab,7-8 Luke 10:38-42	FRIDAY Joel 1:13-15;2:1-2 Psalm 9:2-3,6,8-9,16 Luke 11:15-26	TUESDAY Romans 1:16-25 Psalm 19:2-5 Luke 11:37-41	FRIDAY Romans 4:1-8 Psalm 32:1b-2,5,11 Luke 11:47-54
WEDNESDAY Jonah 4:1-11 Psalm 86:3-6,9-10 Luke 11:1-4	SATURDAY Joel 4:12-21 Psalm 97:1-2,-6,11-12 Luke 11:27-28	WEDNESDAY Romans 2:1-11 Psalm 62:2-3,6-7,9 Luke 11:42-46	SATURDAY 2 Timothy 4:10-17b Psalm 145:10-13ab ,17-18 Luke 10:1-9

DIOCESAN WEEKLY RADIO AND TELEVISION: Mass Schedule: Weeks of October 5 and 12

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

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

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Spectrum Channel 385, Insight Channel 382, or Breezeline Channel 378). (Encores at noon, 7 p.m., and midnight).

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

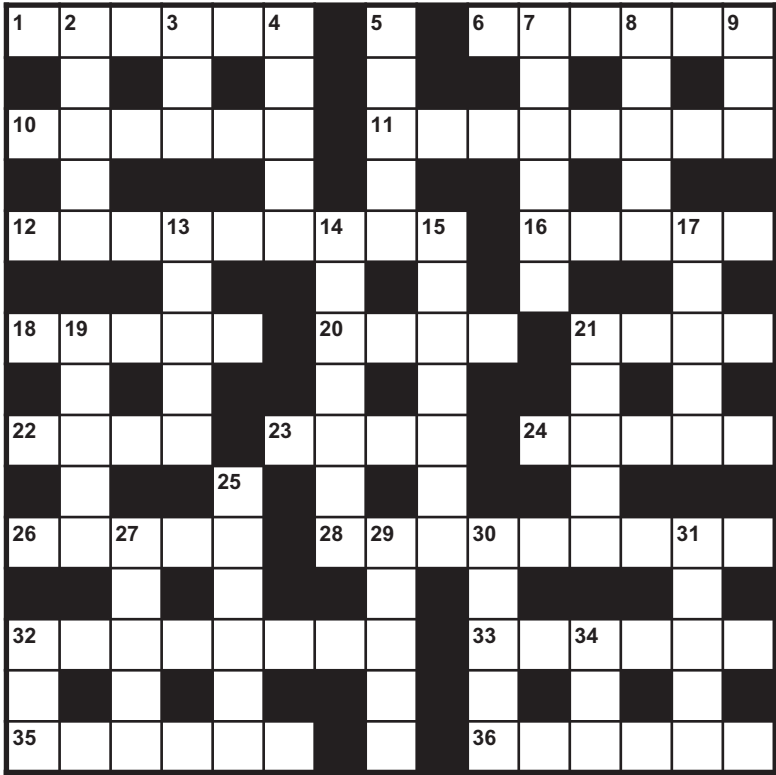
Mass from Massillon St. Mary Church at 10:30 a.m. on WILB radio (AM 1060, FM 94.5 and 89.5), Canton, heard in Tuscarawas, Holmes, and Coshocton counties.

DAILY MASS
8 a.m., Our Lady of the Angels Monastery in Birmingham, Ala. (Encores at noon, 7 p.m. and midnight). See EWTN above; and on I-Lifetv (Channel 113 , Ada, Logan, Millersburg, Murray City, Washington C.H.; Channel 125, Marion, Newark, Newcomerstown and New Philadelphia; Channel 207, Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.
12:05 p.m. weekdays, 8 a.m. Saturdays, Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com and diocesan website, www.columbuscatholic.org. (Saturdays on radio only),

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

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

CATHOLIC CROSSWORD



- ACROSS**

1 Branch of the Eastern Church in union with Rome

6 She gave birth to the prophet who anointed Saul

10 Psalm 28 tells us that this kind of person stirs up strife

11 Vestry

12 Follower of Jesus

16 Sister ___, hermit, consecrated virgin and art historian

18 Catholic physicist, Marie ___

20 It was empty Easter morning

21 Symbol of the Holy Spirit

22 "...and the Word was ___ God, and the Word was God" (Jn 1:1)

23 "...thy will be ___"

24 Maiden name of a Catholic princess

26 From the ___ of Peter

28 The New or The Old

32 Mary Magdalene mistook the Risen Jesus for this

33 "But after I am ___ up, I shall go before you to Galilee." (Mt 26:32)

35 He was in the lion's den

36 "...they who ___ and thirst for righteousness..." (Mt 5:6)
- DOWN**

2 Direction from Jerusalem to Nazareth

3 First patriarch, to his friends?

4 The flight to here is one of the Sorrows of Our Lady

5 "Ite, ___ est"

7 In 1 Samuel, this was the sign from Jonathan that David's life was in danger

8 Jewish month of Passover

9 Mattress for the Baby Jesus?

13 Notre Dame nickname, "The Fighting ___"

14 At Mass, the entrance prayers or song

15 Fourth book of the Bible

17 Satan

19 David married his widow

21 The pharaoh had one about fat cows and lean cows

25 Catholic author of The Power and the Glory

27 Exodus character who could speak well

29 "Where were you when I founded the ___?" (Job 38:4)

30 The Law

31 Dinah, to Esau

32 He called to Adam, "Where are you?" (Gen 3:9)

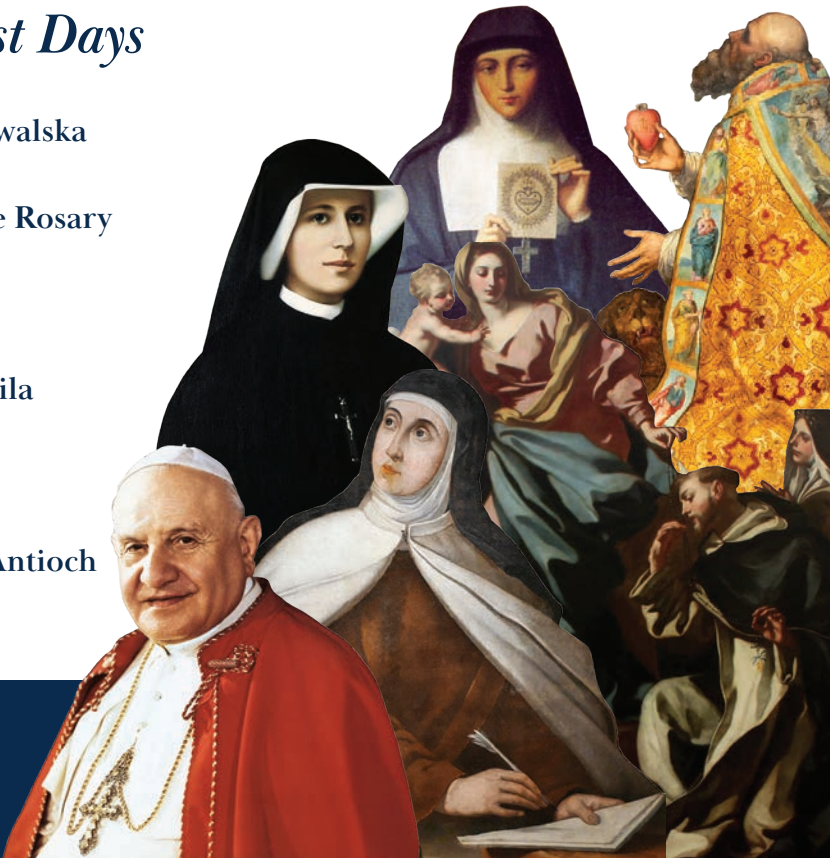
34 There was no room here

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Upcoming Feast Days

- 10-5St. Faustina Kowalska
- 10-7Our Lady of the Rosary
- 10-11St. John XXIII
- 10-15St. Teresa of Avila
- 10-16St. Margaret Mary Alacoque
- 10-17St. Ignatius of Antioch

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and Women,
Ora Pro Nobis



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BLASPHEMY
COVENANT
EVANGELIZE
- INDULGENCE
PIETY
PRECEPT
PROVIDENCE
PURGATORY
- SACRILEGE
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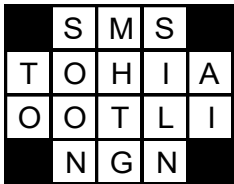
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by Pat Battaglia, aka Dr. Fun

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PRAY FOR OUR DEAD

ALBAUGH, Richard J., 80, April 5
Immaculate Conception Church, Dennison

ANDERSON, Patricia, 91, Aug. 31
Resurrection Cemetery Chapel, Lewis Center

ANDREATTA, David L., 77, Aug. 28
Sacred Heart Church, New Philadelphia

APPLEMAN, Robert E. "Ed," 75, Aug. 30
St. Rose of Lima Church, New Lexington

BLOOMFIELD, Raymond E., 82, Sept. 16
St. Mary Church, Marion

CARLISLE, Debra A. (Ren), 66, Sept. 11
Sacred Heart Church, New Philadelphia

COOPER, Patrick John, 61, Aug. 1
St. Joseph Church, Plain City

COTTER, Betty (Ritterhoff), 71, Sept. 14
St. Brigid of Kildare Church, Dublin

DESTEFANI, Jeanne L., 71, April 24
Sacred Heart Church, New Philadelphia

DUCKWORTH, Robert Christopher "Chris," 62, Sept. 8
St. Joseph Church, Plain City

DURANT, Mona M. "Marlene," 87, Sept. 23
St. Nicholas Church, Zanesville

ELLIOTT, Thomas H., 96, Sept. 21
Our Mother of Sorrows Chapel, Columbus

ELLWOOD (BREEHL), Barbara A. (Hawkins), 91, May 1
Sacred Heart Church, New Philadelphia

ERNST, Sharon M. (Danaher), 79, Sept. 5
St. Elizabeth Seton Parish, Pickerington

FANTIN, Louis E., 78, Sept. 12
Sacred Heart Church, New Philadelphia

FARGO, John Zoltan, 87, Sept. 17
Ss. Simon and Jude Church, West Jefferson

GABLE, Robert A., 95, Aug. 26
St. Rose of Lima Church, New Lexington

GREEN, Pamela S. (Russo), 74, Aug. 11
Immaculate Conception Church, Dennison

GUTMAN, Roy K., 91, Sept. 15
Our Mother of Sorrows Chapel, Columbus

HAINES, Eva M. (Hykes), 88, July 11
Sacred Heart Church, New Philadelphia

HARDING, Daniel L., 73, April 26
Sacred Heart Church, New Philadelphia

HARRIS, Katherine, 64, Sept. 22
St. Elizabeth Ann Seton Parish, Pickerington

INCARNATO, Mark, 69, April 18
Sacred Heart Church, New Philadelphia

JANOTKA, Margaret "Peggy" (Will), 72, Sept. 8
St. Agatha Church, Columbus

KAPPLER, Daniel E., 81, April 25
Immaculate Conception Church, Dennison

LIGGETT (DUNN), Anita M. (Salrin), 72, April 5
Immaculate Conception Church, Dennison

MARTINELLI, Charles, 75, June 30
Sacred Heart Church, New Philadelphia

METCALF, Roberta (Feeley), 89, May 22
Sacred Heart Church, New Philadelphia

MORIARTY, Patricia J. (Moore), 81, Sept. 12
St. Catharine of Siena Church, Columbus

MORTLEY, Gina (Populin), 89, Sept. 15
St. John Neumann Church, Sunbury

MYERS, Roger K., 87, Sept. 22
St. John the Baptist Church, Columbus

MYERS, Ronald L., 87, Sept. 2
Immaculate Conception Church, Dennison

NORTHUP, Mary, 76, Sept. 16
St. Paul the Apostle Church, Westerville

OESTREICHER, Virginia "Ginny" (Trapp), 88, Sept. 18
Immaculate Heart of the Blessed Virgin Mary Parish, Canal Winchester

ORGANISCAK, Joseph J. 70, July 19
St. Brigid of Kildare Church, Dublin

PALMER, Richard Charles, 83, Sept. 22
St. Paul the Apostle Church, Westerville

PANCHER, Rose M. (Nadoli), 101, May 31
Immaculate Conception Church, Dennison

RHODEBACK, Joanne E. (Rogers), 91, Sept. 21
Sacred Heart Church, New Philadelphia

RICKER, Helen M. (Eyerman), 82, Sept. 6
Our Mother of Sorrows Chapel, Columbus

RIESER, Ralph R. "Rick," 83, Sept. 3
St. Edward the Confessor Church, Granville

SCHUPBACH, Krista L. (Langer), 78, May 9
Sacred Heart Church, New Philadelphia

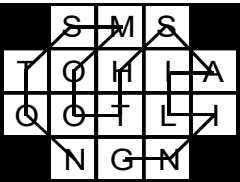
SCHUPBACH, Leslie, 79, June 16
Sacred Heart Church, New Philadelphia

TANEDO, Pablito Dr., 99, Sept. 15
Our Lady, Queen of Apostles Parish, Chillicothe

VATH, Catherine A. (Brush), 93, Aug. 9
St. Mary, Mother of God Church, Columbus

WHITE, Roger, 96, Sept. 18
St. Timothy Church, Columbus

ZARKOVIC, Ana M., 12, Aug. 23
Immaculate Conception Church, Dennison



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KOREAN: Catholic community finds home, *Continued from Page 9*

explained.

"This transition was only made possible through Bishop Fernandes' presence, unwavering support and deep empathy for minority communities in Columbus. His leadership has been a grace-filled reminder that the Church is a home for all people, especially those who have journeyed far to remain close to their faith."

Father Kim, who arrived in Columbus in August 2023, was sent by the Diocese of Daegu, South Korea. He supports the community spiritually and educates the next generation of Korean Catholics in the diocese.

The community currently has about 120-140 registered parishioners. Mass attendance declined after the COVID-19 pandemic and is now slightly below 100 people.

"With the LG-Honda battery plant being built nearby, new Korean families are moving into the area," Lee noted. "We're hopeful that this influx will mark a turning point in our parish's growth and vitality."

"Our Korean community is really small but really vibrant," Ko added. "You can see the energy – more energetic, a lot of young kids, younger adults, all these families."

The presence of Ohio State University in Columbus is a significant part of that.

"There are a lot of young students who come in, go study and then stay. Mostly they go back home, and others stay and find a job," Ko explained. "A lot of students convert to Catholicism, too, eventually."

Ko, who came to Columbus in 1981 to study at Ohio Dominican College – now Ohio Dominican University – converted to Catholicism in 2000. He has been part of the diocese's Korean Catholic community since then, previously serving as chairperson.

"There's a lot of transition going on here, but still, young people come in," he said. "Our community is a little different than other traditional Catholic church (communities) – the environment, maintaining (a) young generation."

Lee has chaired the Korean Catholic community in Columbus since January 2024. She previously led the Ladies Club.

The position instilled a deeper appreciation of the faith, she said, and dedication to sustaining the community.

Lee came to Columbus in 2013 after studying in Boston and working in California. Korean churches were present near her previous homes.

She worried about the lack of a Korean-speaking parish in Columbus. Lee wanted to impart the faith to her daughter, then 6 years old.

"Children inevitably go through phases: questioning God's existence, wrestling with justice and exploring what faith truly means," she reflected. "I wanted to be present for my daughter in those moments."

"Language plays a vital role in that spiritual connection. Being able to pray, reflect and ask questions in one's native language allows faith to be passed down more deeply and meaningfully."

While grateful for a liturgy celebrated in the native language, St. Andrew Kim Taegon Korean Catholic does not want to exist in a vacuum.

The community is eager to communicate and share upcoming events. They hope to connect with the wider diocese.

Ko added his desire that more members join.

"Once they know we've got our own church here, it will expand more – the membership here," he said. "That's what I'm expecting."

LOCAL NEWS AND EVENTS

Vocations office sponsors hike, Josephinum events

The diocesan Vocations Office will sponsor a father-son hike at Clear Creek Metro Park and two events at the Pontifical College Josephinum in the next few weeks.

The hike, also sponsored by Wilderness Outreach, will begin at 8 a.m. Saturday, Oct. 25 at the park, just off U.S. 33 along the border of Fairfield and Hocking counties, and conclude with lunch at about 1 p.m. Hikers will walk about 6 to 8 miles, take part in a Mass and hear a talk on discernment.

A luncheon for middle-school and high-school boys will take place from 11:15 a.m. to 1:30 p.m. Tuesday, Nov. 4 at the Josephinum, 7625 N. High St., Columbus. Father Joseph Rolwing, a former college basketball player and recently ordained priest of the Diocese of Columbus, will share his vocation story. To RSVP, email Patricia Vandewalle at pvandewalle14@gmail.com.

Young men discerning whether they are being invited to the priesthood are invited to a "come and see" weekend at the Josephinum from Thursday to Sunday, Nov. 6 to 9. Those attending will have a chance to get to know some of the seminarians, faculty and staff and take part in introductory presentations on discernment, student life and the college seminary formation program, and have time for prayer, sports and fellowship.

The Vocations Office also sponsors several Melchizedek groups for those discerning priesthood. Participants get together once a month for dinner and to discuss a book about priestly life. Groups meet at Columbus St. Patrick, Westerville St. Paul the Apostle, Worthington St. Michael, Lancaster St. Bernadette, Hilliard St. Brendan the Navigator, Newark St. Francis de Sales and Columbus St. Catharine of Siena churches, the St. John Paul II Scioto Catholic Community in Portsmouth and the Columbus St. Thomas More Newman Center.

The office also sponsors Discernment 180,

an opportunity aimed at growing in holiness and prayer to help young men answer the question "Should I go to seminary?" The program includes daily readings from the Church Fathers and other spiritual writers, as well as tips for better discernment. The full program is at <https://discernment180.com/home>.

Father Michael Haemmerle, diocesan vocations director, invites all men considering the priesthood to contact him at mhaemmerle@columbuscatholic.org. Information on vocations programs may be found at www.vocationscolumbus.org.

Gold Mass rehearsal set for Nov. 10

A rehearsal for the fourth annual Gold Mass for diocesan priests and parish musicians will take place from 7 to 9 p.m. Monday, Nov. 10 at Columbus St. Joseph Cathedral, 212 E. Broad St. The Mass will be celebrated Sunday, Nov. 16 at 5:15 p.m. with Bishop Earl Fernandes as celebrant.

The Holy Spirit will be asked at the Mass to bless all those who work in music ministry, both professionally and as volunteers, in a truly important labor for the glory of God and the sanctification of souls. Performers and church musicians are frequently called upon to bring musical inspiration to the liturgy, audiences and classrooms.

Rehearsal and Mass participants are asked to RSVP to Dr. Richard Fitzgerald, cathedral music director, at richardkfitzgerald@gmail.com or call (614) 241-2526. All music selections and practice recordings for the event are available at www.cathedralmusic.org.

Youth choirs invited to special Mass

All school and parish choirs with members in grades 4 to 12 are invited to participate in the inaugural diocesan Pueri Cantores event and Mass on Saturday, March 7 with Bishop Earl Fernandes at Columbus St. Joseph Ca-

thedral.

Pueri Cantores is the official student choral organization of the Catholic Church. Its mission is "to evangelize and catechize choristers through the medium of sacred music, aiding them in growing in their faith and rooting them ever deeper to the Church."

Registration will begin at 11 a.m., with rehearsals, lunch and snacks leading up to a choral prelude at 4:45 p.m. and Mass at 5. The conductor will be Paul French, music director of Chicago Our Lady of Mount Carmel Church and director for 12 seasons of the William Ferris Chorale of Chicago.

There is a registration fee of \$150 per choir and \$25 per singer that includes medallions, snacks and other festival expenses. There is no cost for conductors and chaperones. Participants must bring their own bag lunches. Financial assistance is available. The registration deadline is Saturday, Feb. 7. For more information, go to info@pcchoirs.org.

Apostolates offered for those with same-sex attraction, gender confusion

The Diocese of Columbus offers several apostolates for people dealing with the effects of same-sex attraction or gender confusion.

Courage is an apostolate for people seeking to live a life of faith and chastity while experiencing same-sex attraction. It offers support through prayer, fellowship and spiritual guidance in alignment with the teachings of the Catholic Church. Meetings are confidential. For more information, visit couragecolumbus.org or contact couragecolumbus@columbuscatholic.org.

A similarly named group, EnCourage, provides support for family members and friends of those who experience same-sex attraction. Rooted in prayer, fellowship and Catholic teaching, EnCourage offers a com-

passionate community for those seeking to better understand and love their loved ones while remaining faithful to Church teaching. For more information, visit couragecolumbus.org or contact encourage@columbuscatholic.org.

Connected Through Christ is a support group for family and friends of those with gender confusion. The goal is to help to treat with compassion those with gender confusion without denying a Christian understanding of male and female as articulated in science, Scripture and the teachings of the Catholic Church.

It is a Catholic apostolate, but non-Catholic Christians are welcome to join, with the understanding that it functions as a Catholic group. For more information, contact ctc@columbuscatholic.org.

Scioto pastor to lead pilgrimage to Poland

Father Stephen Smith, pastor of the Portsmouth-based St. John Paul II Scioto Catholic Parish, will lead a pilgrimage to Poland from Wednesday, April 28 to Friday, May 7, 2026.

All nine nights of the trip will be spent in Poland – three in Warsaw, one in Czestochowa and five in Krakow. Participants will visit many places related to Pope St. John Paul II, including his birthplace in Wadowice. One day trip will travel from Krakow to the sites of the Auschwitz and Birkenau concentration camps.

The price will be determined by the number of pilgrims taking the trip. The first payment is due Saturday, Nov. 15.

For more information, contact Greg Kuns of Pinnacle Pilgrimages at (419) 307-3711 or mrg-wkuns@yahoo.com.

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The risk of forgiveness

When confronted with the opportunity to forgive someone, would you? Some may say that it depends on the gravity of the act or circumstance. Others may argue that it depends on the person's disposition. The spiritual and carnal drama involved in offering forgiveness to someone can be a burden when the person hurt is someone you love, like your wife, husband, child, relative or close friend. Even more, when the act is heinous or violent in nature, it results in psychological, emotional, or spiritual drama, or worse, the loss of life. Whatever the context, forgiving someone from a strictly human perspective poses a challenge because it requires the person offering forgiveness to surrender their anger, distrust, hurt and thoughts of retribution for the sake of peace and, hopefully, healing.

The genesis of the act of forgiveness can be traced to the very beginning of creation, where God confronts Adam and Eve after the first act of disobedience. Instead of destroying Adam and Eve, which He could have, God instead forgives them and offers them a penance that they would carry with them throughout their lifetime. The dialogue between God and Adam and Eve is both redemptive and penitential in nature. God provides Adam and Eve the opportunity to make amends for their sin with the loss of the original grace given to them; now, both must endure a life with the assistance of this initial blessing from God, and now endure the encounter the hardships of life, the daily struggle between good and evil.

Our human condition is composed of spirit (soul) and matter (body), and within this relationship between matter and form exists the intellect and will that guide our actions toward good or evil. The development of our intellect and will leads to another important attribute that all of us possess, the conscience. The Catechism of the Catholic Church (1776) articulates the conscience as follows:



CALLED TO TEACH, NOT JUDGE

Dr. Marlon De La Torre

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

Deep within his conscience, man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment. ... For man has in his heart a law inscribed by God. ... His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.

What purpose does the conscience serve in the act of forgiving someone? The simple answer is that God made us to forgive one another as He forgives our sins through His Son, Jesus Christ, in death, and carried forth through the institution of the sacrament of reconciliation by Christ. The entire formula of forgiveness as instituted by Christ Himself is based on the salvation of the soul to not be enslaved to the sin of death. It also reveals the act of mercy as a necessary virtue, so that we will not be enslaved by the sin of vengeance or retribution for the wrongs done to us by another person. This is what the Catechism articulates as the judgment

of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform; man is obliged to follow faithfully what he knows to be just and right. (CCC 1778)

Our understanding of exercising right judgment is further amplified through one of the central petitions of the "Our Father," the Lord's Prayer, where we are reminded that even though we have received the sacrament of baptism, it does not prevent us from sinning. We will still engage in the spiritual calamity that is the battle between good and evil. And, we will fall to certain vices, temptations, e.g., sins that, for a brief moment, propose to be more satisfying than God's love through His son Jesus Christ. Every time we sin, we have the opportunity to be received by God through Jesus Christ in our own prodigal journey. This entire symphony of forgiveness has no effect unless we can forgive the person responsible for the affliction. It is painful to forgive someone; this is the risk one takes when faced with a decision to forgive someone you would rather not. The Catechism articulates this risk in the following way,

Now — and this is daunting — this outpouring of mercy cannot penetrate our hearts as long as we have not forgiven those who have trespassed against us. Love, like the Body of Christ, is indivisible; we cannot love the God we cannot see if we do not love the brother or sister we do see. In refusing to forgive our brothers and sisters, our hearts are closed, and their hardness makes them impervious to the Father's merciful love; but in confessing our sins, our hearts are opened to his grace. (CCC 2840)

The risk of forgiveness requires a life of beatitude, as Jesus proclaims in the Mount of Beatitudes to be perfect as your heavenly Father is perfect. (Mt. 5:48) When faced with the opportunity to forgive someone, on a human level, there may be myriad emotions that affect one's ability to make the right judgment. One

may argue that the action committed is unforgivable, and that might be the initial reaction. The risk of forgiveness requires spiritual restraint to properly understand the action committed against the person. Part of this act of restraint is rooted in prayer.

Christian prayer extends to the *forgiveness of enemies*, transfiguring the disciple by configuring him to his Master. Forgiveness is a high-point of Christian prayer; only hearts attuned to God's compassion can receive the gift of prayer. Forgiveness also bears witness that, in our world, love is stronger than sin. The martyrs of yesterday and today bear this witness to Jesus. Forgiveness is the fundamental condition of the reconciliation of the children of God with their Father and of men with one another. (CCC 2844)

The risk of forgiveness is that you will no longer be a slave to vengeance, hatred or anger. It means that you will have to rely on the love and mercy of Christ more than your own human desires to hate, berate and chastise the person or persons who committed the grave injustice against you. The risk of forgiveness is that you are no longer a slave to the evil inflicted upon you, your family and friends. The risk of forgiveness unites you more intimately with Christ and allows you the opportunity to bear the suffering of Christ through the human pain of forgiving someone, and the grace that accompanies the act of forgiveness, which allows you to be embraced by Christ and His infinite love.

God does not accept the sacrifice of a sower of disunion, but commands that he depart from the altar so that he may first be reconciled with his brother. For God can be appeased only by prayers that make peace. To God, the better offering is peace, brotherly concord, and a people made one in the unity of the Father, Son, and Holy Spirit. (CCC 2845, Quote by St. Cyprian, De Dom, orat 23)

Ethical issues involved with "pregnancy robots"

Reports emerged in August that the world's first "pregnancy robot" was under development in China

The concept prototype involved a humanoid form, equipped with an artificial womb in its abdomen, prepared to carry a fetus for nine months and then give birth.

The device, as envisioned by Dr. Zhang Qifeng, founder of Kaiyiwa, a company based in China's southern Guangdong province, was not simply an incubator but a human-mimicking robot that could replicate the entire process from conception to delivery, according to Asian media outlets.

Dr. Zhang's revelations were made during an interview shared on Duoyin, the Chinese version of TikTok, in which he noted, "Some people don't want to get married but still want a 'wife'; some don't want to be pregnant but still want a child. So one function of our 'robot wife' is that it can carry a pregnancy."

As the story spread on social media, the company sought to clarify that it was not actually developing a pregnancy robot and that its founder's comments had been taken out of context. Zhang also backpedaled from his prior interview, noting the pregnancy robot was an overseas project, and that his company was only involved in manufacturing the humanoid part of the robot and not the artificial womb.

The story, nevertheless, resulted in an



MAKING SENSE OUT OF BIOETHICS

Father Tad Pacholczyk

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as Senior Ethicist at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org and www.fathertad.com.

avalanche of comments on social media, ranging from criticisms like, "It is cruel for a fetus to be born without connection to a mother," and, "It completely violates human ethics," to praise like, "If the price is only half of my annual salary, I would buy it immediately," "It's good that women don't have to suffer," and, "Women have finally been liberated."

Several significant ethical issues are, in fact, raised by the prospect of developing a "pregnancy robot."

These devices tend to involve female

humanoid forms, raising red flags and reminding us of the lamentable tendency to pursue "substitutes" for women in their unique nurturing dimensions. We seem to be growing accustomed to sidestepping what Pope John Paul II once referred to as the "feminine genius" with its essential maternal identity and its uniquely feminine procreative nature.

Even certain radical feminist activists, like Andrea Dworkin, have sensed the importance of opposing artificial wombs, noting how they could lead to the "end of women." Dworkin once wrote: "The real question now is, will men, once the artificial womb is perfected, want to keep women around?"

Additional moral concerns arise if robot designers try to start a pregnancy through the manual mixing of sperm and egg as occurs in IVF, followed by embryo transfer into the artificial womb of the robot. Children have the right to be brought into being exclusively

within the loving marital embrace of their mother and father, and it remains profoundly unethical to generate new life in test tubes, pregnancy robots, or other devices. The body-to-body self-giving of spouses is the unique and privileged setting that safeguards the origins of the next generation and helps assure that their human dignity is respected. It also decreases the likelihood that children will be treated as objects for manipulation, or products to be marketed for the

gratification of well-heeled customers. The best interests of children must always supersede the desires of adults.

Of additional concern is the fact that a pregnancy robot involves a form of surrogacy. Just as it is always unethical to pay women to become surrogates, so we should never incentivize companies to produce and sell devices to initiate and carry pregnancies as high-tech surrogates.

This should not be misconstrued as casting aspersions on every potential use of artificial wombs, if this technology were to come to maturity one day in the future. Currently, we use incubators to support babies who are born prematurely. When an artificial womb or other mechanical device serves strictly as an advanced incubator and allows for the continued gestation of naturally-conceived but prematurely-delivered babies, this will generally be ethically acceptable. Such an approach constitutes a form of medical treatment and life-saving assistance for a child who, regrettably, ends up being born too early.

On the other hand, if we take matters into our own hands and become "life-makers," manufacturing human beings in glassware and imposing a nine-month machine-based gestation upon them, we are clearly crossing a number of fundamental ethical lines, egregiously violating both the designs of our own sexuality, and the respect that is always due to human life in its origins.

Why Latin?

Dear Father,

My question is, why are priests going against Vatican II? Specifically, a number of priests are having Latin Masses again. They are going against the pope who said that the Latin Mass is not valid anymore. People do not speak or understand Latin, so it makes no sense to use it. Are these priests deliberately trying to drive people away?

-Fed Up

Dear Fed Up,

I hear your frustration, especially since Latin was not always the language of the Mass, at least in the earliest centuries of the Church. But no pope has ever said that the Latin Mass is invalid.

In fact, the largest part of the Catholic Church is known as the Latin Church, also referred to as the Roman Catholic Church. In the Latin (or Roman) Church, we are united with our brothers and sisters of the Eastern Catholic Churches, whose Sacred Liturgies are often in various languages of their particular cultures and lands.

Latin continues to be the basic language of the Roman Catholic Church. All the primary texts of the Mass and sacraments are first issued by the Vatican in Latin and then translated into the vernacular of various countries. Our Code of Canon Law is also officially in Latin, again with vernacular translations. Most official documents of the Church are promulgated in Latin.

Although Latin is not a common language spoken on the street, a great number of people still understand and use Latin outside of the examples I have just given. Much of the history of the Western world is written in Latin, not to mention important literary texts

from the ancient world.

While scholars need to be trained in Latin, all priests are supposed to be "well versed in Latin..." (Canon Law 249). Canon 928 says that the Mass is to be celebrated "either in the Latin language or in another language, provided that the liturgical texts have been lawfully approved."

Not a small number of priests pray the Liturgy of the Hours in Latin. There are entire religious communities that pray Mass and the Divine Office in Latin.

Your questions lead me to believe that you are not actually referring to the Traditional Latin Mass (TLM), which, except for the homily, is celebrated entirely in the Latin language. I know of no place in the United States where the TLM is the predominant Mass throughout the diocese. Even so, the pope has not said that the TLM is not valid. Pope Francis did ask that the TLM be restricted to certain parishes in a diocese, but he never invalidated the celebration of the TLM.

It's usually the English-only speakers who are frustrated by Latin used in the Mass. Many Catholics in our country are native Spanish speakers and find the use of Latin non-problematic, even welcome. It is also the case that the use of Latin is accepted at Mass in many other countries of the world. In an age of frequent worldwide travel, Latin becomes the *lingua franca* at Mass and the Liturgy of the Hours.

Interestingly, your complaint is about Latin, per se. Surely, we can't be upset that the entire world does not use English as the universal language! Or that our own predominantly English-speaking country embraces the use of many languages throughout our land. We are, after all, a country formed by immigrants.

To this end, the General Instruction of the



SACRAMENTS 101

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

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

Roman Missal insists: "Since the faithful from different countries come together ever more frequently, it is desirable that they know how to sing together at least some parts of the Ordinary of the Mass in Latin, especially the Creed and the Lord's Prayer, according to the simpler settings" (no. 41).

Pope St. Paul VI, the pope of Vatican II, was dismayed by the lack of use of Latin for Catholic prayer. Several years after he promulgated his reformed Mass (1974), he issued a short booklet called "*Jubilare Deo*." In it he lists a collection of very simple Latin chants that he said all Catholics should know. It may be these very chants that are causing you consternation.

Speaking of Vatican II, consider this from the 1963 Constitution on the Sacred Liturgy

(*Sacrosanctum Concilium*): "the use of the Latin language is to be preserved in the Latin rites" (no. 36). "Steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them" (no. 54). "In accordance with the centuries-old tradition of the Latin rite, the Latin language is to be retained by clerics in the divine office" (no. 101).

One reason that so many Catholic Americans don't know this perhaps stems from our fear of foreign languages. Also, some Catholics fear the traditions of the Church. They equate tradition with going backwards. Of course, this makes no sense. The family tradition of using special ornaments on the Christmas tree is not going backwards; it is bringing the past to bear on the present moment.

We need Latin in our celebrations of Mass for the reasons I've given. At the very least, we owe obedience to our bishops and popes, including our Chicago-born Pope Leo XIII, who frequently uses Latin at Mass and in his meetings with the Faithful from around the world.

We also need Latin because it is a source of unity. Our unified prayer expresses what we profess at the Sunday Mass: that the Church is one. We are universal, that is, catholic. Insisting on vernacular-only Masses is prideful. Latin can help us to be more charitable to our brothers and sisters who don't understand our language.

Let's start having simple classes once in a while to teach our people the basics of Latin. So little is needed; so much is to be gained!

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

Hope in peace

We live in a time where the word "peace" is invoked almost daily. It is invoked as a cry for help or an antidote to the reality of conflict that seems ever present. We experience an ongoing news cycle of war and its casualties, headlines about senseless violence committed against each other, and the culture of death that seeks to eradicate the unborn and most vulnerable in our society. Yes ... this is a hard opening to an article entitled "Hope in Peace," but it is also a call to look at peace differently, more broadly. In this article, we will explore peace as an intentional effort of our faith in action not just a solution to conflict.

Peace making

There is a common quote about peace that is attributed to many people, and its origins likely extend well into antiquity. "Peace is not just an absence of conflict, but ... " an effort, a virtue, an alternative, justice, etc. It is this second part of the phrase that I find the core principle of peace making. The Catechism of the Catholic Church states that "Earthly peace is the image and fruit of the peace of Christ" (CCC 2305) and further quotes the Gospel of Matthew 5:9 with "Blessed are the peacemakers." Peace can be experienced through a cease-fire, but lasting peace requires a change of heart. We are called to offer peace as a prerequisite for receiving peace. In Pope St. John Paul II's address to Nobel Laureates in 1999, he reminds us that "For Christians, the basis of human dignity is found in God's love for each person, without exception; and true peace is a gift constantly offered and constantly received." Living our faith in action, by being a peacemaker can transform situations of tension into opportunities for reconciliation.

Sign of peace

Each celebration of the Eucharist we are offered a blessing of peace from the priest at the altar, often followed by an opportunity



SERVING AS NEIGHBORS

Kelley Henderson

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

to offer each other a "sign of peace." This small gesture to a neighbor in the pew during the highest point of solemnity in the Mass is one that I find beautiful. We stop in the presence of the Lord for a brief moment to acknowledge others around us who also are in the presence of the Lord. It is together that we come to the table to receive the Prince of Peace himself. This little pause says "we are at peace" right here, right now, thanks be to God. In our Western culture, we are not accustomed to greeting others in peace on a daily basis, yet I have a few friends that embrace this gift openly. We always begin with "peace be with you" and end with "peace brother/sister." Maybe we should try this more broadly in our society, as a sign of peace during an otherwise stormy environment. Words matter, and what better way to demonstrate that with a friend, a colleague, a neighbor.

Little by little

In *Pacem in Terris* or Peace on Earth, Pope St. John XXIII writes during the mid-20th century about the roles and responsibilities of individuals, states, and society at large to promote peace. This document would be a recommended re-read for anyone in authority today. Near the end of this lengthy encyclical, a reminder about how change happens gradually is apropos for our culture today; a culture that is fixated on undoing everything that the other side has put in place ... again, again, and again like a game of ping pong. Pope John writes, "Far from bringing about the reconciliation of contending parties, it reduces men and political parties to the necessity of laboriously redoing the work of the past, building on the ruins that disharmony has left in its wake." Whether in our politics, societal conventions, or vision of future ... we are too busy defending our current

position to answer yes to the call to "follow me" to some place new. In the Church's wisdom, little efforts done with great love are what really propels us forward.

Hope in peace is something we can all aspire to, especially for us who worship the Prince of Peace as our Lord and Savior. In desperation for a cessation of violence, it is tempting to accept peace as an absence of conflict ... it removes us from the painful equation. What if we embrace peace through the call of being peacemakers, where each little action toward another begins with a moment of peace. Perhaps then we will bring down our guard, draw closer together in dialog, and journey together in love. Peace be with you ...

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Catholics and gender ideology

In this raw, emotionally overwrought moment in our public life, few topics generate more passion than gender ideology and the associated practice of gender “transition.” Several Catholic leaders have tried to address the ideology and the practice calmly, informed by science, philosophy, theology, and pastoral experience. The most recent is Bishop Daniel E. Thomas of “Toledo in America,” as the Vatican’s *Annuario Pontificio* designates the Ohio diocese centered on the Glass City.

I’m perhaps a suspect witness in the case of Bishop Thomas, as we’ve been friends for almost 30 years. We met when then-Msgr. Thomas was a Vatican official of the then-Congregation for Bishops and serving as a spiritual director at the North American College, my Roman home when I was preparing *Witness to Hope*, the first volume of my John Paul II biography. No Philadelphia native of my previous acquaintance more thoroughly falsified the smackdown of Philly as the “City of Brotherly Shove.”

Msgr. Thomas and I often sat together during Evening Prayer at the College, two former choir boys enjoying hymn singing and chant, perhaps recalling the innocent days when some notes (like the murderous high B-flat in Bruckner’s *Ecce Sacerdos Magnus*) weren’t so difficult to reach. Msgr. Thomas also paved the way for me to meet with his boss, Cardinal Bernardin



THE CATHOLIC DIFFERENCE

George Weigel

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

Gantin, who told me that, when he was administering the oath of secrecy to new members of his congregational staff, he gave them a picture of John Paul II collapsing into the arms of his secretary after being shot on May 13, 1981: a reminder that helping the Church find good bishops is a serious business, as the man chosen might be called to give his life for his flock. In good times and trying times, Msgr. Thomas was always a consummate gentleman, a faithful friend, and a happy, holy priest.

These qualities are fully on display in *The Body Reveals the Person: A Catholic Response to the Challenges of Gender Ideology*, which Bishop Thomas

released in August. This thoughtful, beautifully illustrated and thoroughly documented text should be read in full — and that can be done in a half-hour or 45 minutes. In doing so, parents, ministers of the Gospel, doctors, mental health professionals, teachers, academic administrators and public officials will meet that precious rarity in American life today: an adult voice that marries conviction to compassion in response to suffering and distress. The character of the *Response*’s author is well displayed in its opening paragraph:

First and foremost, I wish to express my special pastoral concern for those who suffer from gender confusion. I offer to you, your families and friends, and to all who are concerned with your welfare, the Church's guidance on the many vexing questions that arise in this difficult area.

Although the guidance that follows is meant to clarify important theological points about the nature of gender, it is intended primarily as pastoral help from the heart of the Church, fundamental for our understanding of and response to the challenges of gender ideology. Just as a good mother loves her children wholeheartedly, our mother Church loves her children with all her heart. She speaks words of comfort to them and tries to relieve as much as possible their heavy burdens. But her guidance would not be truly loving if she failed to speak with utmost honesty, even when that guidance runs

contrary to some of the assumptions of our contemporary culture or conflicts with feelings experienced by some who struggle with issues of gender. And so, I humbly ask your sincere openness as I speak to you heart to heart.

In what follows, Bishop Thomas does not hesitate to tell two important truths. First, gender ideology proposes a false idea of our humanity: one that denies the biblical truth about us, reduces us to mere bundles of morally equal desires and does serious damage to individuals and society. Second, gender dysphoria causes real suffering, but there is no clinical evidence that “transitioning” yields long-term mental health benefits.

Those truths are told in love, however, not used as weapons to condemn individuals who need genuine care rather than technological quick fixes that fix nothing and often make matters worse.

The corruptions that gender ideology has wrought in medicine are ably described by America’s most distinguished psychiatrist, Dr. Paul McHugh, in a recent “Beyond Gender” video podcast that nicely complements Bishop Thomas’s excellent *Response*. Read Bishop Thomas, watch Dr. McHugh and meet two Catholics, a pastor and a scientist, who are voices of sanity and charity, men of faith and reason of whom the Church can be very proud.

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Deacons – Begin with this question: Who are they?

Another topic I plan to touch on with some regularity is the diaconate and its place in my work as well as its place in the Catholic Church. The perfect place to begin is with a question all deacons hear with some regularity: What do deacons do? I always appreciate this curiosity, which gives us a chance to share a bit of ourselves with our parishioners and gently teach them something about the Church.

With a smile, I tell the person asking that I like to answer this question by posing another question: Who are deacons? I explain that what we do as deacons flows from who we are, so it is important to start with who rather than what. We cannot talk about how we fit into our parish and diocese without thinking about that first.

Practically speaking, first, deacons are men. They are ordained and have received the Sacrament of Holy Orders. They are ordained to the Order of the Diaconate. Thus, deacons are clergy in the Catholic Church.

Our *Diocesan Guidelines for Deacons* adds to those basics that: “A Deacon’s identity is rooted in his faith as a follower of Jesus Christ. He is a person committed to the Gospel. In discerning the invitation of Our Savior, the Deacon comes to examine the call to ordained ministry ... This is not a position of power but rather the means by which he can serve. All are called to proclaim the Gospel but a Deacon has made a formal, public vowed commitment to live as a witness. The Deacon represents the care, love, forgiveness and teaching



THE CHANCELLOR’S ARCHIVE Deacon Tom Berg Jr.

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of Holy Mother Church (*Diocese of Columbus Guidelines for Deacons*, p. 58).”

In addition to care, love, forgiveness and teaching, I want to add mercy to that list. The word mercy has a deep and broad meaning. Specific to deacons, through their care and love for others, they are a sign of God’s love in action, a love that reaches out to meet human needs and seeks to alleviate misery and suffering. Mercy is more than just sympathy. It is also a genuine compassion for the suffering of others that drives the deacon to take action and help those who suffer, as well as calling and leading others to make the same efforts.

Our diocesan guidelines also say:

“A Deacon is a sign to the Christian community as well as the broader world. Within the Church and the world, the Deacon is a sign of commitment to the Gospel and the service it teaches. He is a sign of the Gospel and Christ’s Church in life. It is out of this identity that a Deacon serves (*Guidelines*, p. 58).”

These qualities point to a key role of functioning as an intermediary within the Church. A classic dictionary definition of an intermediary is someone or an organization that is neutral and acts as a go-between, facilitating communication, negotiation or a transaction between two or more parties who may otherwise struggle to connect with each other. Intermediary can also refer to something that acts as a middle step or means between two things.

These definitions point fairly well to who deacons are, but there’s more to this because of the Sacrament of Holy Orders and ordination to the diaconate. A deacon is an ordained cleric who is meant to exist both in the world of the laity as well as in the world of clergy. This is intentional on the part of the Church.

In a 2022 talk to deacons of our diocese, the Most Rev. Earl K. Fernandes, Bishop of Columbus, said to us: “Pope Paul VI described it as an ‘intermediate order’ between sacerdotal orders and the Christian faithful. Theologically, the deacon is other than the bishop and his priests, and other than the laity. While distinctly other, the deacon is nonetheless directly related to both

the clergy of a higher grade, in virtue of ordination, and the laity, by virtue of not sharing in the presidency of the assembly. He stands not only in the unique position as other but is also among the People of God. (Bishop Fernandes, August 6, 2022).

I remember when I first started formation back in 2002, Deacon Tom Johnston, the Associate Director of the Diaconate Office at the time, said to us: “Everything a deacon does can be done by someone else.” It surprised me to hear him say that, and it was definitely food for thought and prayer. Think about that for a moment. Everything a deacon does can be done by someone else. So, we’re not needed for what we can do.

Knowing this, the Church, in her wisdom, still has the order of the diaconate for a special reason, and it’s that otherness that Bishop Fernandes cited that shows the why of the diaconate. Ordained men set aside for a wonderfully unique and powerful purpose: intermediaries among all God’s people called and striving to be both agents of and shining examples of service, care, love, mercy and more who inspire and lead others to service in Jesus Christ.

That is the essence of the who of deacons—their being—and the vocation of the diaconate. From that flows much, much more that I will describe from time to time in future columns.

Best versions of Bible? Catholics should avoid ‘Passion Translation’

Every priest in America has been asked at least once, “What is the best translation of the Bible?” While I can think of more than one good Bible translation, there is one I can’t recommend. It is called “The Passion Translation,” and was produced by Brian Simmons, a former Protestant missionary to South America.

Simmons claims that Jesus appeared to him in 2009, breathed on him and said that he would give Simmons “secrets of the Hebrew language, secrets of the Bible that would be for this Last Days awakening.” Later, Simmons met an angel named “Passion,” and that gave him the idea for the title of his work.

Because Jesus and his disciples spoke Aramaic, Simmons decided to use Aramaic manuscripts of the New Testament, even though all the oldest manuscripts of the New Testament, going back to the second Christian century, are written in Greek. The oldest Aramaic versions go back only to the fifth century. New Testament scholars generally agree that all the books of the New Testament were originally written in Greek, even if parts of some of the Gospels were based on an Aramaic source that no longer exists.

There are two ways to produce a good English translation of the Bible. One approach, called “formal equivalence,” aims for a word-for-word correspondence between the original language and modern English. The other approach, called “dynamic equivalence,” is freer and aims to express something close to what the



A SHEPHERD’S CARE Father Thomas Buffer

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original readers would have understood while preserving the meaning of the original words.

The Passion Translation doesn’t fit into either category. It incorporates many ideas, words and phrases that are completely absent from the original biblical texts to such an extent that it does not accurately reflect either the words or the meanings of the original language.

Here is an example comparing translations Luke 1:1-4. I’ll give it first in the version we use at Mass and then as found in “The Passion Translation.”

Lectionary: Since many have undertaken to compile a narrative of the events that have been fulfilled among us, just as those who were eyewitnesses from the beginning and ministers of the word have handed them down to us, I too have decided, after investigating everything accurately anew, to write it

down in an orderly sequence for you, most excellent Theophilus, so that you may realize the certainty of the teachings you have received.

The Passion Translation: I am writing for you, mighty lover of God, an orderly account of what Jesus accomplished and fulfilled among us. Several eyewitness biographies have already been written, using as their source material the good news preached among us by his early disciples, who were from the beginning loving servants of the Living Expression. Now I am passing on to you this accurate compilation of my own meticulous investigation based on numerous eyewitness interviews. It is appropriate for me to write this, for he also appeared to me so that I would reassure you beyond any shadow of a doubt the reliability of all you have been taught of him.

It’s easy to see how words have been moved from one verse to another, phrases moved from one place to another, and new words and ideas added that are not found in the original. Simmons has made some odd decisions. Why translate the proper name “Theophilus”? Why replace “events” with “Jesus”? Why is the Greek word “logos” translated as “Living Expression” instead of “word”? I could write three paragraphs just to explain why Simmons got this one word wrong. Then there is the startling claim that the Gospel writer had a vision of Jesus Christ, something St. Luke never said. In fact, he said exactly the opposite, affirming that he was relying on the

testimony of others in composing his Gospel. You can go online and compare Simmons’ versions of other passages with standard translations.

Standard translations of the Bible are produced by teams of scholars who check each other’s work and arrive at a consensus about difficult or obscure passages. They do not claim to have received visions, private revelations or secret knowledge.

There is more than one good translation of the Bible that can help Catholics know and meditate on God’s holy word. Here are some widely available translations that have been approved by Catholic authorities (for a complete list, see <https://www.usccb.org/offices/new-american-bible/approved-translations-bible/>):

-- New American Bible, Revised Edition (NABRE). The lectionary we use at Mass is based on this translation.

-- New Revised Standard Version, Catholic Edition, National Council of Churches

-- Good News Translation (Today’s English Version), Second Edition, American Bible Society

-- English Standard Version, Catholic Edition.

“The Passion Translation” has not received such approval. For this reason alone, it is not good that Catholics in the Encounter School of Ministry are recommending it to other Catholics. The other reasons I have given above just make it worse.



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