

The Catholic **TIMES**

The Diocese of Columbus' Information Source

March 14, 2021 • LAETARE SUNDAY • Volume 70:12

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Bishop addresses Johnson & Johnson vaccine

Bishop Robert Brennan issued a statement on Monday, March 8, addressing the U.S. release of a COVID-19 vaccine from Johnson & Johnson that uses cell lines derived from aborted fetuses in testing and production.

The vaccines from pharmaceutical manufacturers Pfizer and Moderna currently available in the United States use abortion-derived cell lines from testing but not in production.

“It is a serious disappointment that some pharmaceutical companies like Johnson & Johnson elected to use cell lines that originate in the use of fetal tissue taken from aborted babies,” Bishop Brennan said. “Moreover, given that there are viable alternative cell lines, the decision to do so is puzzling. We encourage the choice where possible to use vaccines from Moderna and Pfizer, which are more morally acceptable, and I urge that individuals be permitted to make the appropriate choices according to their convictions, especially the poor, who often are not given many choices.

“That said, all the Church documents make it clear that at the level of the recipient, it is morally permissible to accept such vaccinations when alternatives are not available, especially given the gravity of the COVID-19 coronavirus. We encourage people to be vaccinated for their own health but also for the protection of the greater community.”

Last week, the U.S. Conference of Catholic Bishops released the following statement on the COVID-19 vaccine from Johnson & Johnson:

“The approval of Johnson & Johnson’s COVID-19 vaccine for use in the United States again raises questions about the moral permissibility of using vaccines developed, tested, and/or produced with the help of abortion-derived cell lines.

“Pfizer’s and Moderna’s vaccines raised concerns because an abortion-derived cell line was used for testing them, but not in their production. The Johnson & Johnson vaccine, however, was developed, tested and is produced with abortion-derived cell lines raising additional moral concerns. The Congregation for the Doctrine of the Faith has judged that ‘when ethically irreproachable Covid-19 vaccines are not available ... it is morally acceptable to receive Covid-19 vaccines that have used cell lines from aborted fetuses in their research and production process.’[1] However, if one can choose among equally safe and effective COVID-19 vaccines, the vaccine with the least connection to abortion-derived cell lines should be chosen. Therefore, if one has the ability to choose a vaccine, Pfizer or Moderna vaccines should be chosen over Johnson & Johnson’s.

“While we should continue to insist that pharmaceutical companies stop using abortion-derived cell lines, given the world-wide suffering that this pandemic is causing, we affirm again that being vaccinated can be an act of charity that serves the common good.”

For further details, refer to the U.S. bishops’ website at www.usccb.org.

Local news and events

Living in the Spirit seminar coming in April

The Columbus Our Lady of Peace Church prayer ministry, in collaboration with the Columbus Catholic Renewal organization, is offering a free six-week Living in the Spirit seminar, which will meet virtually via Zoom at 7 p.m. every Wednesday from April 14 to May 19.

The seminar will offer participants the opportunity to stir into flames the transforming power of the Holy Spirit in their lives. To register, go to the Our Lady of Peace website at olp-parish.org or call Danny Canlas at (614) 989-7890.

St. John’s Hermitage launches Stations of the Cross project

St. John’s Hermitage will be installing outdoor Stations of the Cross this spring as it kicks off its 11th year as a ministry to the clergy and seminarians from the Pontifical College Josephinum to provide a sanctuary for peaceful relaxation, refreshment, contemplation

and confraternity free of charge.

The stations are made by Wayside Shrines of Bloomfield, Indiana. The Quigley family began this “home project” in 2000 after traveling through Europe and being inspired by the shrines found in Germany, Austria, and Switzerland. The project grew into a family business.

St. John’s Hermitage is located in the rolling hills north of Portsmouth and the Alpine shrines fit with the beautiful and quiet scenery. The Hermitage recently was presented with an anonymous donation of a large Marian Alpine shrine to begin the campaign and it hopes to raise \$20,000 to pay for the shrines.

Contact Len Barbe at 614-738-2464 or lbarbe@aol.com if you would like to help the Hermitage and its ministry to the clergy.

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Father Justin Reis passed away on March 2

Funeral Mass for Father Justin J. Reis, 77, who died Tuesday, March 2 at Mother Angeline McCrory Manor, was celebrated Monday, March 8 at Columbus St. Peter Church. Burial was at St. Joseph Cemetery, Columbus.



He was born on April 17, 1943 in Akron to Leo and Margaret (George) Reis.

He was a 1957 graduate of Columbus St. Leo School and completed his high school and college seminary studies at Columbus St. Charles Preparatory School in 1961 and 1965, respectively. He received his theology degree in 1969 from Mount St. Mary of the West Seminary in Cincinnati and his Master of Education degree in 1972 from Boston College. He also studied at the Tantur Ecumenical Institute in Israel.

He was ordained as a diocesan priest on May 24, 1969 at Columbus St. Joseph Cathedral by Bishop Clarence Elwell and served as associate pastor at Columbus Immaculate Conception, Columbus Christ the King, Gahanna St. Matthew and Columbus St. Philip churches and as pastor of Marysville Our Lady of Lourdes, Lancaster St. Bernadette and Columbus St. Peter churches. He also was a teacher at Columbus Bishop Watterson and Bishop Hartley high schools.

Serving the needs of the faithful at the Ohio Reformatory for Women in Marysville was an important part of his pastoral ministry, as was his active involvement in the Catholic Charismatic Renewal of Columbus, the Fraternity of Priests, the Knights of Columbus, Columbus Cum Christo and the People of God’s Love community. He also was deeply committed to renewal movements such as the Christian Family Movement and Marriage Encounter, and to serving the poor and marginalized through the Building Responsibility, Equality and Dignity (BREAD) organization. He retired in 2013 but continued his community involvement until last fall.

He was preceded in death by his parents, and brothers, Father Michael Reis and Regis Reis. Survivors include brothers, Deacon Christopher Reis (Lisa) and Kevin (Linda); and sisters, Cecilia (Michael Chambers) and Catherine (Mark) Mitchell.



Front Page photo:
RECONCILIATION DAY
Father Chris Yakkel hears a confession during a Catholic Men’s Conference gathering at New Lexington St. Rose Church. Priests will be available for confessions at diocesan parishes on Monday, March 29 as part of the Real Presence, Real Future campaign.
CT photo by Ken Snow

Catholic TIMES

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Catholic Times (USPS 967-000) (ISSN 745-6050) is the official newspaper of the Catholic Diocese of Columbus, Ohio. It is published every other week throughout the year. Subscription rate: \$25 per year, or call and make arrangements with your parish. Postage Paid at Columbus OH 43218.

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

Reconciliation Monday: A time for confession, discipleship

By Father Adam Streitenberger



On Monday, March 29, as part of the diocesan Real Presence, Real Future campaign, priests will be available for the sacrament of confession in nearly every church in the diocese from 4 to 7 p.m. This special time for the sacrament, which we are calling Reconciliation Monday, is in addition to the other times made available for the sacrament throughout the year and during the season of Lent.

With all those extra times for confession and with many parishes already offering the sacrament for several hours in the evening during Holy Week, why have a special night set aside for the sacrament? Simply, as a united local church, we do this to witness to the need for the sacrament of reconciliation.

In reflecting on this, three important reasons emerge for the Reconciliation Monday celebration and its connection to the Real Presence, Real Future process.

First, an emphasis on the sacrament of reconciliation builds a culture of evangelization and discipleship in the diocese. In a March 9, 2012 address, Pope Benedict XVI emphasized the importance of the sacrament of reconciliation for the New Evangelization:

“The New Evangelization, therefore, also begins in the confessional. That is, it begins in the mysterious encounter between the endless question of human beings, a sign within them of the Creator’s Mystery and God’s

Mercy, the only adequate response to the human need for infinity.”

In other words, another privileged place for encountering Jesus Christ, the Mystery Incarnate, is in the confessional. Like the encounter with Him in the Eucharist, the encounter with Christ in confession moves us in a new direction and satisfies our infinite desire. The encounter with Christ is the beginning of discipleship and the launching pad for testifying to Him.

Bishop Robert Brennan has begun the Real Presence, Real Future process to renew the diocese of Columbus in a culture of missionary discipleship. That culture starts with a greater appreciation for the sacrament of confession.

In addition to being an opportunity for encountering Christ, Reconciliation Monday initiates the building of a culture of evangelization in the diocese by renewing our witness. Pope Benedict proposes, “If the celebration of the sacrament of reconciliation is (an encounter), if the faithful have a real experience of that mercy which Jesus of Nazareth, Lord and Christ has given to us, they themselves will become credible witnesses of that ho-

liness which is the aim of the New Evangelization.”

Many of our brothers and sisters have not returned to sacramental life since the COVID shutdown. Perhaps many who have returned to Mass have not yet returned to the sacrament of confession. Reconciliation Monday is an opportunity for those who have not gone to confession in some time to return. But it is also an opportunity for us to invite others to join us.

Having been renewed by our own encounter with Christ in the sacrament, it is now the opportunity for all of the baptized to act in one small way as missionary disciples. One small way to witness is to ask friends, family members or neighbors if they would like to join you as you go to confession on March 29.

Notice that the invitation is not a legalistic presumption that they need to or do not need to go. It is simply an invitation to join you. This simple method of personal invitation is how evangelization works; it is also the best form of marketing and advertising Reconciliation Monday. The invitation we extend to come to Reconciliation Monday is an initial step in the building of a diocesan culture of evangelization.

A final reason for beginning Real Presence, Real Future with Reconciliation Monday is because of our need to approach the planning and discernment process in the right orientation. Pope Benedict XVI continues, “First of all, because the New Evangeliza-

tion draws its lifeblood from the holiness of the children of the Church, from the daily journey of personal and community conversion in order to be ever more closely conformed to Christ.” In the sacrament of confession, we receive the renewal and restoration to the state of grace. By participating in this common initiative surrounding the sacrament, the local church of Columbus seeks to conform more fully to Christ.

Rather than institutional reorganization or doctrinal reformulation, conversion to Christ is the real source of renewal in the Church. Pope Benedict reminds, “The real conversion of our hearts, which means opening ourselves to God’s transforming and renewing actions, is the ‘driving force’ of every reform and is expressed in a real evangelizing effort.”

Under the leadership of Bishop Brennan, the people of the Diocese of Columbus enter into a process of reform, renewal and discernment. This, painfully at times, entails acknowledging our personal and ecclesial shortcomings. It also joyfully entails recognizing that, by means of the sacrament of confession, Christ accompanies us in that process of discernment.

By encountering Jesus Christ in the sacrament of confession this Lent, we open our hearts to the outpouring of His grace and enlightenment as we boldly move forward in the Real Presence, Real Future campaign.

Father Adam Streitenberger is the diocesan coordinator for evangelization.

Priests say COVID had little impact on confessions

By Tim Puet

Catholic Times Reporter

The COVID-19 pandemic kept churches throughout Ohio closed from mid-March until the end of May in 2020 and placed significant restrictions on reception of the Sacrament of Reconciliation for much of that time.

Now that churches have opened to the public on a limited basis for Mass and other liturgical functions, with physical distancing and mask-wearing guidelines being observed, indications are that those who receive the sacrament on a regular basis have been going to confession in about the same numbers as before the pandemic.

At Columbus St. Catharine Church, “We’ve made some adjustments to the Reconciliation schedule, adding confession times in the evening, but I think attendance is pretty much what

it had been earlier,” said Father Thomas Kessler, a retired diocesan priest in residence at the parish.

“Father (Dan) Dury (the parish’s pastor) and I are pretty constantly occupied throughout the scheduled confession times,” which are 6:30 to 7:30 p.m. Tuesdays, 7 to 8 p.m. Thursdays and 9 to 9:30 a.m. Saturday. “That doesn’t mean that there are a lot of people going, but the amount of people is pretty consistent.”

“Our two parishes are back to where they were in terms of attendance for confessions,” said Father Thomas Buffer, pastor of Marion St. Mary and Cardington Sacred Hearts churches. “Some weeks, the number of people receiving the sacrament is actually higher than it had been before the pandemic. What’s important is having confessions at times when people can come, especially because

the pandemic has prevented many of the multiple-parish penance services that had been part of Advent and Lent from taking place.”

Confessions are heard in English and Spanish in Marion from 5 to 6 p.m. Fridays and 3:30 to 4:15 p.m. Saturdays and after the 1 p.m. Sunday Spanish Mass; in Cardington, Reconciliation is available Saturdays from 3:30 to 4:15 p.m. On Saturdays, Father Buffer is in one of the two parishes, and Father Kyle Tennant, parochial vicar, is in the other. During Lent, confessions also are being heard at approximately 6:30 p.m. Fridays, after the weekly Stations of the Cross at both parishes.

Appointments also may be made to receive the Sacrament of Reconciliation at non-scheduled times at most



Many Catholics go to confession during Lent. *Catholic News Agency file photo*

Lent is a time of renewal

Lent is a time of renewal. It's an opportunity for us to build our relationships with God and one another. The COVID-19 pandemic and all the events of the past year presented monumental challenges on the personal and societal levels. We are so much in need of renewal. This season of Lent presents ways for us to renew ourselves and the face of the earth.

40 Days of Adoration – Real Presence Real Future – Let's start with a personal encounter with Jesus Christ. Bishop Robert Brennan has asked the faithful of the diocese to join him in 40 Days of Adoration for the launch of the Real Presence Real Future initiative. This is a great opportunity to place yourself in the real presence of our Lord, to ponder his love, present your heart, and renew your heart and mind to live out the days to come as a missionary disciple. Visit www.columbuscatholic.org/40days.

Examination of Conscience and Reconciliation – Bishop Brennan also is inviting us to renewal in receiving the Sacrament of Reconciliation. An examination of conscience is a good way to prepare for the sacrament. I suggest the *Examination of Conscience in Light of Catholic Social Teaching* found on the U.S. Conference of Catholic Bishops' website, www.usccb.org. Here are a few questions, for example: Do I recognize the face of Christ reflected in all others around me whatever their race, class, age or abilities? Do I give special attention to the needs of the poor and vulnerable in my commu-

FAITH IN ACTION

Jerry Freewalt

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nity and in the world? Do I live out my responsibility to care for God's creation?

Encounter Lent through CRS Rice Bowl – This Lenten faith formation program puts our faith into action through prayer, fasting, and almsgiving. Individuals and families can learn about how Catholic Relief Services, the official overseas humanitarian organization of the U.S. bishops is accompanying our brothers and sisters around the world who face dire hardships like hunger and malnutrition. Make use of the activity calendar, suggested recipes and videos. A 25 percent portion of your donation will help local hunger programs in the diocese, which has proved to be a lifeline during the COVID-19 pandemic. Learn more at www.crsricebowl.org.

Join us for the Virtual Walking Stations of the Cross – In light of the COVID-19 pandemic, the annual diocesan Walking Stations of the Cross will not be offered in-person on Good Friday. However, the Office of Youth and Young Adult Ministry and the Office for Social Concerns are working with local parishes and the Diocesan Youth Council to provide video and audio reflections for small groups, families and individuals. There also will be a guide

provided with a map of the Walking Stations route for those interested in making a self-guided pilgrimage in downtown Columbus. For details, visit www.columbuscatholic.org/walking-stations.

HOPE Letters to the Incarcerated – Visiting those in prison is one of the Corporal Works of Mercy. Those in prison as well as those who minister to them need renewal. Due to the COVID-19 pandemic, many who participate in prison ministry are unable to enter the prisons. A letter correspondence program is a way to offer hope during these challenging times. ARCH Reentry is promoting an ecumenical letter-writing ministry as a pathway to safely develop healthy mentoring relationships with individuals who are experiencing some type of incarceration or temporary removal from the greater community. Learn more at www.archreentry.com/hope_letters_signup.

Care for God's Creation – After the winter snow has melted, what do we typically see around us? Litter. Let's not forget. Each of us has been entrusted to care for and be good stewards of God's creation. Make a commitment to express gratitude for God's gifts and pick up a piece of trash along the way. Develop a new practice of wasting less or re-using more. It's the little things that add up toward renewal. Read our *Creation Care Guide* at www.columbuscatholic.org/care-for-creation.

I'll pray for your renewal during this season of Lent. Please pray for me. God bless.

The world episcopate and the German apostasy

As the names Ambrose, Augustine, Athanasius, and John Chrysostom suggest, the middle centuries of the first millennium, the era of the Church Fathers, were the golden age of the Catholic episcopate. The Catholic Church recognizes 35 men and women as exemplary teachers; 14 of them – 40 percent of the entire roster of the “Doctors of the Church” – were bishops who lived in that epoch. Theirs were not tranquil times. But even as these brave shepherds battled heresies within the Church and overbearing rulers who tried to subordinate the Church to their power, they created a spiritual patrimony from which we still benefit today, as the Church regularly ponders their sermons, letters and biblical commentaries in the Liturgy of the Hours.

One characteristic of this golden age of bishops was the practice of fraternal challenge and correction within the episcopate. Local bishops in the mid-first millennium believed they belonged to, and shared responsibility for, a worldwide communion. Convinced that what happens in one part of the body has effects on the whole, bishops like Cyprian, Basil of Caesarea, Ambrose and Augustine did not hesitate to correct brother bishops they thought were mistaken in their doctrine or disciplinary practice – and sometimes did so in forceful language.

This concept of the bishops' mutual responsibility for the world Church was retrieved by the Second Vatican Council's teaching on episcopal collegiality. The Fathers' practice of fraternal challenge and correction remains to be recovered, however. That recovery is now essential as the Church in Germany falls deeper into apostasy – a denial of the truths of Catholic faith that threatens schism.

The mechanism for this is the so-called “German Synodal Way,” a multiyear process that aims to sub-

THE CATHOLIC DIFFERENCE

George Weigel

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stantially alter the Deposit of Faith on matters of doctrine, Church order and the moral life, thereby betraying Pope St. John XXIII's intention for Vatican II. According to its recently released “Fundamental Text,” the German Synodal Way will correct the Lord Jesus on the constitution of the Church and its episcopal governance (“Time has passed over these models,” the German text declares), even as the Synodal Way rectifies and improves the Church's teaching on “gender justice ... the evaluation of queer sexual orientations, and ... dealing with failure and new beginnings (e.g., marriage after divorce).”

How is this possible? It's possible, according to the Fundamental Text, because “there is no one truth of the religious, moral, and political world, and no one form of thought that can lay claim to ultimate authority.” Thus, “in the Church ... legitimate views and ways of life can compete with each other even in core convictions ... theologically justified claims to truth, correctness, comprehensibility, and honesty... (can) be contradictory to each other ...”

This is not just a word salad concocted by ideologically giddy academics and power-driven Church bureaucrats. It is apostasy, and apostasy in service to the post-modern creed that there may be “your truth” and “my truth” but nothing properly describable as the truth. And lest you think that this approach will

lead to a new tolerance of diversity, the Fundamental Text warns those who profess the Nicene Creed, rather than the post-modern creed, that they will be compelled to “support” and “promote” what they reject as departures from Christian faith. The instinct for totalitarian coercion dies hard in some cultures, it seems.

Bishop Georg Bätzing of Limburg, president of the German bishops' conference, claims that the German “Synodal Way” is being watched enthusiastically elsewhere in the world Church. If so, that's only happening among the shrinking cadres of Catholic Lite, who have not learned from the German example that Catholic Lite leads to the Catholic Zero exemplified by this Fundamental Text. It is imperative, therefore, that brother bishops disabuse Bishop Bätzing of the illusion that he, the great majority of the German episcopate, and the bloated German Church bureaucracy are the courageous pioneers of a brave new Catholicism.

The first responsibility here lies with the Bishop of Rome, Pope Francis, who should do what Pope St. Clement I did with the rowdy Corinthians in the immediate post-apostolic period and what Pope St. Gregory the Great did with brother bishops during the age of the Fathers: call the German bishops back to the “faith which was once for all delivered to the saints” (Jude 1:3). This responsibility is not the pope's alone, however. Other bishops throughout the world Church should let Bishop Bätzing know of their grave concern about the corrosive character of the Synodal Way's Fundamental Text.

That is what men of the caliber of Ambrose, Augustine, Athanasius and John Chrysostom – who would have gagged at the Fundamental Text's celebration of “ambiguity” – would do.

Journeying with Mary in sorrow

I didn't know what to say, and yet words of comfort seemed to come from my lips. We sat there, in the cozy Bob Evans down the street from the hospital, and I tried to keep myself from resorting to joking or bantering.

As my mother-in-law ordered her salad and coffee, I realized I was not at a table in a homey Ohio restaurant, but that I was in a time machine.

Had it already been eight years since I had picked up my mother-in-law from the hospital to take her for a bite to eat after one of the hardest mornings of her life? She had ordered coffee and soup on that October morning, and though her eyes were red, she didn't really cry. I wanted to sob, though I didn't really know how. Crying wasn't my job. I was there to be transportation and lunch provider.

That morning, we had gotten the call that her daughter's baby had died in utero. Someone had taken her down to the hospital to be there, and I was picking her up to take her home.

Though I wasn't yet a member of the family by marriage, I felt the pang as though it was my own sister who had lost a baby. I had watched her and her husband make the decision to defy their doctor's insistence that an abortion was the only solution. I witnessed their courage and their peace as they cherished the only months they would have with Logan alive, while he was in the womb.

And I thought for sure that enough prayer could change the outcome.

It was during those months of waiting and hoping that I learned to pray the rosary. I had just become Catholic, and during our parish's new Eucharistic Adoration program, I stumbled my way through the unfamiliar rhythm of the prayers. I used my fingers while I commuted and prayed along with a CD I found.

I was certain that Mary would understand. I just

FINDING FAITH IN EVERYDAY LIFE

Sarah Reinhard

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knew that she could make it all better.

What I didn't realize then, in my fervent praying and petitioning, was that suffering isn't the worst thing that can happen in this life. Sometimes, suffering can bring us great graces, and it can be a line for us to clutch in the midst of our time here on earth.

It wasn't easy, and it still isn't easy, to bury a baby. I can't talk about it, even decades later, without tearing up, and it wasn't even my baby. But in that well of pain and hurt, there's something else.

That something else is what Mary offers us in her role as Our Lady of Sorrows. We're reminded of how innocent she was, conceived as she was without the burden of any sin. How much worse was it for someone who had never sinned, could never sin, to bear the brunt of her Son's passion and death?

The seven sorrows of Mary are a journey I better understand as I stand in the glow of the small white casket of my baby nephew. They begin with the prophecy of Simeon at the Temple, when he promised Mary a sword to pierce her heart. Did she know then what that sword would be? Did she mention of it fill her with dread? Did she hope to avoid it, despite the prophecy?

Soon after Jesus' birth, when Herod hunts the babies in Bethlehem, Joseph and Mary flee with Jesus to Egypt. It must have been a long, hard journey, and it bears reflection as the second in Mary's seven sorrows. Was Jesus fussy in the chaos of leaving so

suddenly? What important things did Mary forget in the flurry of activity? How long did the trip take?

After the Holy Family returned to Nazareth years later, Mary and Joseph took Jesus to Jerusalem, only to lose Him for three days. I can only imagine the fear in Mary's heart as they searched for Him. How did she feel when they first found Him?

The last four sorrows all revolve around the passion and death, beginning with Mary's meeting Jesus as He carried His cross. We then find her at the foot of the cross, beneath her Son. After His death, He's taken off the cross and handed to Mary. And, finally, He is buried, the last of the sorrows.

At first, these sorrows seem so remote, pictures of a time and place that's irrelevant to my modern life. But my own journey of sorrows, and especially watching my husband's family as they buried a baby, I find myself realizing that Mary does, in fact, have something in common with me.

Mary lived in a different time and place. Her experience of daily living was nothing like mine in the details. She didn't have the convenience of electricity, for one thing. Her vocation was outlined in a very different way.

And yet, I find that the Mother of God and I do share the humanity of suffering. As she stood at the foot of the Cross, she must have felt the full cascade of emotions and the brunt of sorrow. The three days before Jesus rose must have been torture.

Somehow it's easier to lean back into the arms of someone who has been there. I look to Mary and see the careworn face of a wife, daughter and mother who has known the burden of everyday life, the small stings and the big burns. I turn to Mary and I feel the comfort of someone who has survived the suffering and offers me the same graces.

All I have to do is accept them.

Four days in Lent to rejoice

This Sunday marks the halfway point in our Lenten journey. It is Laetare Sunday, which means "rejoice." We are joyful that we have been faithful to our Lenten disciplines of prayer, fasting and almsgiving. Our faith is deepened and enriched. We are equally joyful that we are in the second half of Lent, and we eagerly await the meditations of Holy Week, the solemn remembrances of the Sacred Triduum, the welcoming of new Catholic brothers and sisters at the Easter Vigil, and the glory of the Resurrection on Easter morning. Rose is the color of rejoicing, and we see it in the vestments of our priests and deacons, and maybe in some flowers in the sanctuary. We get this one special day to relax and rejoice, and we are encouraged to do so. I have an additional reason to rejoice this Sunday, as it is my daughter's birthday. Maybe this year we will have pink icing on the cake and have some pink lemonade with it. Whatever you do to rejoice this Sunday, keep the focus on our thanksgiving to God for the many blessings we enjoy as His gifts to us.

One of the most beloved and important people in the life of our Lord is the Blessed Virgin Mary. She meant everything to Him, and she means so much to us as Catholic Christians. She is not mentioned very much throughout the Passion of Jesus. We know she was there, and felt that prophetic sword slowly piercing her heart as she witnessed His pain

EVERYDAY CATHOLIC

Rick Jeric



and torture on the way to Calvary. She faithfully endured her own pain at the foot of the cross. Three days later, Mary is able to experience the joy and rejoicing at the Resurrection of her son, the Son of God. And she rightfully receives God's Holy Spirit at Pentecost. Today, we have the Rosary to pray and to reflect upon all these occurrences in the life of Jesus Christ. Just as Mary reflected on all these things in her heart, we use the rosary as a meditative guide to do the same. Lent is the perfect time to pray the rosary and reflect on each set of mysteries. The sorrowful mysteries seem most appropriate, but all of them give us a powerful look at the life on earth of our Savior. If praying the rosary is not something you do regularly, or if it has been a while, this last half of Lent is the perfect time to start again. If a daily rosary is too much sacrifice, then allow me to suggest four days in the rest of Lent to actually schedule a rosary. You can pray it alone, with a spouse or friend, or as a family. There are four sets of mysteries, so you can use one for each day. Why not give it a try?

As we said, this Sunday is Laetare Sunday, and a day to rejoice. This is a great day to begin the four days to pray the rosary, and to begin with the Glorious Mysteries. They are the Resurrection, the Ascension, the Descent of the Holy Spirit (Pentecost), Mary's Assumption and the Crowning of Mary as Queen of Heaven and Earth. Next Friday is March 19 and the Solemnity of St. Joseph. While we do not hear anything about him after he and Mary find the missing child Jesus in the temple, we know that he played an important role in raising Him. This is a good day to pray the Luminous Mysteries. They are the Baptism of our Lord, the Wedding at Cana, Jesus Proclaims the Kingdom of God, the Transfiguration, and the Institution of the Eucharist. The following Thursday is March 25 and the Feast of the Annunciation. This sets up perfectly for praying the Joyful Mysteries. They are the Annunciation, the Visitation, the Nativity, the Presentation of the Infant Jesus in the Temple and the Finding of the Child Jesus in the Temple. The last Sunday in Lent is Palm Sunday, and we pray the Sorrowful Mysteries. They are the Agony in the Garden, the Scourging at the Pillar, the Crowning with Thorns, the Way of the Cross and the Crucifixion and Death of our Lord. Let us rejoice as we pray the rosary on each of these four days, reflecting and rejoicing in our redemption and salvation.

Bringing Jesus home means getting family life 'rite'

This column is the third in a series of eight articles on the "Liturgy of the Domestic Church" that will take you through aspects of making your home a domestic church and living Catholic family life. For questions or to learn more, contact the Diocesan Marriage & Family Life Office at 614-241-2560 or familylife@columbuscatholic.org.

By Dr. Greg Popcak

In a previous column, I wrote about the 2019 Symposium on Catholic Family Life & Spirituality that was tasked with renewing Catholic family life. This time, let's focus on the vision for family spirituality that grew out of that work.

Family life is incredibly important to the life of the Church. The Church can only be as strong, effective and faithful as the families that make it up.

Unfortunately, research shows that Catholic families don't look that different from our non-Catholic counterparts. Although many Catholics pray *individually* and have a meaningful, *personal* relationship with their Catholic faith, most Catholics don't understand how our faith is supposed to make any difference at home. In fact, we tend to think of family life as a distraction from living a holy life. We don't know how to connect with the grace hiding right below the surface

of the things we do all day to run a household and raise our kids.

Respectfully, I would suggest that it's time for that to change. Whatever else God might be calling our attention to during this pandemic, it's pretty clear that he has put domestic church life (i.e., Catholic family life) in the spotlight. With this renewed focus on the domestic church, it's time every Catholic household learned to celebrate *The Liturgy of Domestic Church Life*.

The 'liturgy' of family life

To the degree that we think of it at all, we tend to think of "liturgy" as a passive thing. We go to church. Liturgy happens. We go home. But that's not the way it's supposed to be. Liturgy is a verb. It's a specific act of worship through which God heals the damage that sin does to our relationships.

For instance, in the *Liturgy of the Eucharist*, God enables us to be in communion with him and makes communion with others possible. In turn, *The Liturgy of Domestic Church Life* enables us to bring Jesus home so he can transform our households into little outposts of Christian love that are empowered to consecrate the world to him.

A liturgy is made up of different building blocks called "rites." There are three rites that make up the Lit-

urgy of Domestic Church Life: *The Rite of Christian Relationships*, *The Rite of Family Rituals*, and *The Rite of Reaching Out*. Respectively, these three rites help us live out the priestly, prophetic, royal missions we received at baptism.

Rite of Christian Relationships

A priest offers sacrifices that connect heaven and earth and help people have a deeper connection with God. *The Rite of Christian Relationships* invites families to practice the common priesthood of our baptism by encouraging us to make little sacrifices throughout each day that let God's love fill our homes and help us consecrate everything we do to Christ.

Family spirituality doesn't begin with family prayer. It begins with letting your faith be the source of the warmth in your home. The Rite of Christian Relationships encourages families to overcome the sinful and selfish ways we often behave at home and, instead, learn to love each other as generously and as joyfully as Christ loves us.

The Rite of Family Rituals

Second, through the Rite of Family Rituals, families live out the prophetic mission of baptism. A prophet calls people to live in godly ways. When families develop strong rituals for working, playing, talking and praying

together, they teach each other how a Christian person is called to relate to prayer, work, relationships and leisure. Family rituals aren't just a good thing to for families to do. They are a catechism for Christian living.

The Rite of Reaching Out

To reign with Christ is to serve with him (Lumen Gentium, #36). Through the *Rite of Reaching Out*, families exercise our royal mission of baptism by looking for ways to bless others with the gifts we have been given. Those gifts include our witness of service to each other in the home, our hospitality, and our generosity in sharing our time, treasure and talents with others.

In future articles, we'll explore the different parts of the Liturgy of Domestic Church Life. For now, the most important takeaway is that God wants to be an intimate part of your family life. He wants to be present in every interaction and part of everything you do at home. Having encountered Christ in the Eucharist, the next step is to consciously invite Jesus into your home so he can transform your messy family life into a dynamic domestic church — an outpost of love and grace in the world.

Dr. Greg Popcak is the author of many books and the Director of the Peyton Institute for Domestic Church Life. (PeytonFamilyInstitute.org.)

Our Lady can turn abortion backers toward true Catholicism

By Beth Vanderkooi

Executive Director,
Greater Columbus Right to Life

Many faithful Catholics were angered recently by news that President Joe Biden discussed visiting the Basilica of Our Lady of Guadalupe on a recent call to the president of Mexico. One of Biden's first acts as president was to rescind the Mexico City policy, which allows U.S. tax dollars to go toward funding millions of abortions throughout the world.

Stated priorities of Biden's administration include codifying Roe v. Wade, the U.S. Supreme Court's 1973 ruling on abortion; pre-empting state laws opposing abortion; eliminating the Hyde Amendment banning federal funding for abortions, and supporting the so-called Equality Act, which is swiftly moving through Congress.

To propose a visit to the Basilica of Our Lady of Guadalupe, who in 1999 was named Protectress of the Unborn, while pushing relentless attacks

against life, the family and religious freedom, is repulsive. Nonetheless, I smiled when I heard it.

I was not raised Catholic. For most of my life, the word and the concept were foreign. As a senior in my rural high school, I had to do a special project for my Spanish class. I picked Our Lady of Guadalupe. I proudly turned in my report on what I thought was a Spanish woman who did missionary work in Mexico.

A few years later, I went to Mexico, first to study and then to live and volunteer while researching my thesis. In those years, I visited the Basilica of Our Lady of Guadalupe twice.

My first experience was confusing. We entered the building and had what I now know to be holy water flung on us, then we stood on a slow people-mover that passed by a framed image of Our Lady of Guadalupe. The church itself was not otherwise impressive. Still, I found myself getting on that people-mover again and again, feeling like it went too fast every time.

I also observed the absolute reverence of all around me.

A few weeks later, we toured the Pyramids of the Sun and the Moon at Teotihuacan. I climbed them and was impressed with the view. But they were basic structures. More fascinating was the shorter Temple of the Feathered Serpent with the heads of various indigenous gods sculpted and carved in the stone. Chief among them was Tlaloc, an indigenous god who probably pre-dated the Aztec empire. Tlaloc was the god of fertility, abundance and life. His demand was child and infant sacrifice.

Each year, between Feb. 12 and March 3, ornately dressed indigenous infants and children, usually fatherless youngsters and those of slaves, would be carried up to his mountain temples. Tears shed on their journey were seen as a sign of abundant rain to come. When the children arrived at the temples, their beating hearts would be ripped from their chests.

Disturbing? Yes. But I told myself

that this is what happened in primitive cultures, and thankfully, we didn't do that now.

You can imagine my surprise when I returned to my university that fall and joined with the College Republicans to stuff a political mailing for an organization called "Right to Life." It was the first time I had heard of abortion. I was shocked, but I assured myself that no one I knew would do that. Not long after I encountered a co-worker who was devastated following her abortion.

Eventually, I picked up a book on Our Lady of Guadalupe and was shocked. Not a missionary from Spain. Not just a really good painting. I was intrigued by what science could not explain: the age of the fiber on the painting, the detail, the radiance of the colors and the symbolism. Most important, her arrival in Mexico inspiring millions to turn from the bloodthirsty Tlaloc, who demanded infant

Childhood dream of preaching fulfilled as deacon

By Tim Puet
Catholic Times Reporter

Deacon Patrick Wilson felt from a young age that God had called him to preach the Gospel. Today, he is carrying out that mission in a way he wouldn't have anticipated as a boy.

"In my early childhood, I attended the old Ellis Chapel Methodist Church in southeast Licking County," he said. "Ellis Chapel closed when I was 6 years old. We started attending a small Presbyterian church shortly thereafter. When I was 9 years old, my older sister and I were baptized there. I remember having a strange feeling afterward and telling my father on that day, 'I believe I'm being called to be a preacher.'

"I put that thought away for several years and joined the Catholic Church after I married my wife, Kathy, a lifelong Catholic, in 1976. I became steadily more involved with Church activities up to when I was ordained a deacon. One of the privileges of being a deacon is that I get to preach a homily every four to six weeks or so. That gives me an opportunity to live out the calling I felt long ago."

Deacon Wilson, 66, has served parishioners at Newark Blessed Sacrament Church since he was ordained on Jan. 29, 2005 by Bishop Frederick Campbell. Since his retirement from the Ohio Department of Public Safety in 2017 after 40 years as a state employee, he has been at the parish nearly every day, along with Kathy, who has been Blessed Sacrament's parish secretary for 22 years.

"You name the job in the parish, except for saying Mass and hearing confessions, and I've done it," he said. He assists at almost all weekend and daily Masses, leads prayers at funeral vigils, conducts Liturgy of the Word services, presides at Morning and Evening Prayer during Advent and Lent and assists at funeral Masses. He also has presided at several baptisms of infants; prepares parents and children for baptism, first communion and confirmation; trains altar servers, lectors and extraordinary ministers of the Eucharist; helps coordinate the parish's Eucharistic Adoration schedule, adult faith formation activities and the Parish School of Religion; oversees its RCIA program; and was parish facilities manager for a time

"We're trying to recruit new people for some of those roles," he said. "The

ANSWERING GOD'S CALL

Answering God's Call profiles the life of a priest, deacon or professed religious sister in the Diocese of Columbus.

parish now has a business manager, a youth minister and an RCIA lead instructor who all have been very helpful."

One of a deacon's chief duties is to visit the sick, the elderly and the homebound. "The COVID-19 pandemic has slowed me down, and it's miserable not to be able to make all those visits," he said. "But I've been able to connect with people over the phone and other ways to assure them the parish is still thinking of them. We also had to learn on the fly about livestreaming and putting Sunday Mass videos on our website. It was challenging, but I think all of this has made the parish a tighter-knit community."

Deacon Wilson also serves as a procurator on the diocesan Tribunal. In that position, he is legal representative for people who petition the diocese for an annulment of their marriage. "It's similar to the role of the plaintiff's lawyer in a civil trial," he said. In addition, he is a master catechist; has served on the diocese's religious education board, subcommittee on music in the liturgy and diaconal council; and has been trained to serve as a liturgical master of ceremonies for certain events involving Bishop Robert Brennan or any other bishop.

He graduated from Hebron Lakewood High School in 1973 and spent the next two years attending

Ohio State University-Newark and working at Resinoid Engineering in Hebron. He was laid off from his job in 1975 but had met a radio disc jockey in college and began working part-time at radio stations WILE in Cambridge and WNKO in Newark.

One of his responsibilities during evening shifts at the Cambridge station was to make calls asking nearby law enforcement agencies whether any crimes or traffic accidents had occurred during the day and early evening and checking with the former Guernsey Memorial Hospital on admissions and discharges. (Hospital



Deacon Patrick Wilson

patients' identities at that time could be released to the media, a practice now prohibited by federal law.) That's how he first came in contact with his wife, who worked in the hospital's emergency room.

"Kathy was the emergency room receptionist, but I usually called when the hospital operator was taking her break and Kathy was filling in," he said. "We began chatting, which led to dating and eventually to marriage a few months after our first date. I think it was God's providence that I happened to be making those calls just at the time Kathy was on the desk.

"We had our first date in January 1976. I recently had moved to Cambridge and was looking for a church to join. Kathy said, 'I was born and raised and will die a Catholic. Would you like to come to church with me?' We went together to my first Mass, at St. Benedict Church in Cambridge, and it felt like God was calling me home," Deacon Wilson said.

"I had experienced worship at many different Christian churches while growing up, and all of them had variations on the same liturgy, which I knew came originally from the Catholic Church. That Mass brought all this back together, and what sealed it was that Catholics had the belief in the Eucharist that no one else did."

While working at the two radio stations, Deacon Wilson also had applied for a dispatcher's position with the Ohio State Highway Patrol. Shortly after being hired full-time at WILE, the patrol offered him the dispatcher's position in Cambridge, which he took in 1977. Ten years later, he was assigned to the patrol's Granville post, where he spent 20 years – 10 as a supervisory dispatcher and 10 as an administrative professional. That period was interrupted by a six-month stretch in 1995 as a dispatcher in the patrol's Columbus headquarters.

After 20 years with the patrol in Granville, his final 10 years of public service were in Columbus with the Ohio Department of Public Safety, where he was first a training officer and later helped the department's various divisions, including the Highway Patrol, find more effective ways to fulfill their missions. "Those last seven to 10 years of my career were a lot of fun," he said.

He and Kathy have been married for 44 years and are the parents of two sons: Chad, 43, who died recently, and Alex, 36, of Cincinnati. They have two

grandsons and nine granddaughters. "After Chad died, our faith and prayers and those of the people around us are what has carried us through," Deacon Wilson said. "If we didn't have that, I don't know where we'd be."

The couple joined Blessed Sacrament when they moved to Newark because they preferred the intimacy of a smaller parish similar to St. Benedict in Cambridge. After a few years, Deacon Wilson became a lector, then a cantor. He was elected to the parish council and was a member of the committee that led the planning for a new school for the parish, which was dedicated in 2005, and a restoration of Blessed Sacrament Church, which was completed in 2016.

"I began thinking about the diaconate when I saw Deacon Charlie Stevens (who died in 2011) assisting the priest at the altar at Blessed Sacrament. The more I watched him, the more I wondered whether this was what I was being called to," Deacon Wilson said. "As I became more involved in the parish, my call to the diaconate became more and more apparent."

He continued to hear the inner call to ministry within himself and the outer call to ministry from the people of the parish. "I was encouraged by many people, especially Kathy and even my grandmother, who was not Catholic but loved to go to Mass."

Deacon Wilson said the best part of his role comes from "being able to help parishioners most in need at any moment, such as being called to the hospital for emergencies, making funeral preparations or simply giving people time to visit and share the faith with one another. These give me the most satisfaction, but they're among the hardest things to do."

Deacon Wilson was asked, "If a man considering the diaconate comes to you and asks what he should do, what is the first thing you would tell him?"

He replied, "Ask your wife. If a wife isn't on board, being a deacon is simply not possible. Before a man begins his formation for the diaconate, the bishop must ask his wife if she approves, because it is essential that a man's wife be supportive.

"In the Sacrament of Marriage, 'the two become one,' so it is impossible not to have your wife's support and still pursue the diaconate. And I would remind a prospective deacon of what St. Paul said to the Ephesians: 'Husbands, love your wives even as Christ loved the Church.'"

Lay missionaries trained to serve Latino community

By Tim Puet
Catholic Times Reporter

The Missionary Sisters Servants of the Word are establishing a presence on the south side of Columbus after making their impact felt on the west and east sides.

A lease agreement with the Diocese of Columbus enabled the Mexican-based congregation to set up a discernment house, which they named the Virgin of the Magnificat House of Formation, at Columbus Corpus Christi Church, 1111 E. Stewart Ave., in June.

Living in the house are Sister Karla Archundia, HMSP; Sister Marilu Ayala, HMSP; and lay missionaries Guadalupe Guzman and Osiris Lozano. The women were joined in September by Alba Alfaro and Diana Benites, both natives of El Salvador who had been living on the East Coast and came to Columbus from the sisters' location in Boston.

Members of the congregation have been in Columbus since 2009, when, at the invitation of now-retired Bishop Frederick Campbell, three sisters from the order set up a convent at St. Stephen the Martyr Church on the city's west side. They had conducted a 10-day mission at the parish the previous year.

At the time, they said they planned to be in Columbus for at least three years. By the end of the year, they were ready to expand their presence to the east side, where they established a convent at Christ the King Church in 2013.

In that same year, priests from the sisters' affiliated order, the Missionary Servants of the Word, joined the sisters at St. Stephen, taking over the responsibilities of pastoral care at the parish from diocesan priests. Priests of the order also have been given pastoral care of Columbus St. Agnes Church on the west side, where they have established a formation house for men.

Father Eduardo Velazquez, MSP, is pastor of St. Stephen, where Sister Sandra Bello, HMSP, and Sister Sara Sanchez, HMSP, also are stationed. At St. Agnes, Father Alberto Basabe, MSP, is pastor and Cristobal Vasquez and Lucio Ramos are in formation. Sister Rocio Hernandez, HMSP, and Sister Esmeralda Urenda, HSP, are at

the Christ the King convent. Lay missionaries Delmar Ranirez and Miguel Trinidad are living at Marion St. Mary Church, where Father Thomas Buffer, who was instrumental in bringing the sisters to St. Stephen 12 years ago, serves as pastor.

All of the order's priests, sisters and missionaries in the Columbus diocese speak Spanish, because its three locations in the city and one in Marion are in areas with large Latino populations. They perform extensive ministry to Latinos in their native language, striving to meet the community's religious needs through catechism classes for children, youth and adults; evangelization and outreach; and Bible studies.

Until the COVID-19 pandemic halted many activities last year, the sisters spent much of their time going door-to-door in Latino neighborhoods, answering questions about the Catholic Church, encouraging people to attend Mass and to take part in a three-year Bible study course, and working with parish programs for young people.

They resumed home visits in late February. "We're all so excited to be able to go out again, especially since we at Corpus Christi are going into a new neighborhood where people don't know us," Sister Karla said shortly before the visits resumed. "We've had people come to our convents, but it's just not the same, for being with people in their homes and bringing God's Word is what our order was founded to do."

Father Luis Butera founded the order in Mexico in 1983, and it has grown steadily in the nearly four decades since then. Father Butera is 88 and continues to be very active in the order, which has 60 priests, 380 sisters, and 224 men and 134 women in various stages of formation. It has expanded from Mexico to the United States, Brazil, Chile, Costa Rica, the Dominican Republic and Venezuela and nations in Africa, Asia and Europe.

In the United States, sisters or priests from the order serve in California, Idaho, Texas, New York, West Virginia, Rhode Island, New Hampshire and Massachusetts, as well as Columbus.

"We have a formation house known as the Center of Christ of the Desert in Palmdale, California, but so much of what the order now does in the United



Young women from the Columbus discernment house of the Missionary Sister Servants of the Word (from left) Guadalupe Guzman, Alba Alfaro, Osiris Lozano and Diana Benites prepare to make home visits on the south side of the city.



Missionaries pray with a woman at her home during a visit to an area near Columbus Corpus Christi Church.
CT photos by Ken Snow

States is in the East," Sister Karla said. "Father Luis had a vision of another formation house that would be more centrally located so young people interested in our order wouldn't have to travel so far. We've felt so welcomed here in Columbus that we hoped to have the house be located here, and we were able to work an arrangement out with the diocese."

The order's principal work is summed up in the motto adopted by Father Butera: "Evangelize the laity to evangelize with the laity." He saw that although the people of Mexico overwhelmingly considered themselves Catholic, the work of Mor-

mon and Buddhist missionaries going house-to-house was having a negative impact there on the practice of Catholicism.

He thought that the Church should bring its message to the people with a door-to-door ministry of its own, which has been the core of his order since a Mexican bishop permitted him to start the work 40 years ago.

The order's first priority is to train people to serve others as lay missionaries. It does so through a formation program for people ages 18 to 30 that includes the two young women and

MISSIONARIES, continued from Page 8

two young men taking part in it in Columbus. Sister Karla said it is based on five pillars: prayer, work, study, community life and the lay apostolate.

At the women's formation house, residents take part in a daily plan of activities that runs from 5:30 a.m. to 10 p.m. It includes time for prayer, meditation, meals, housework, Bible study, English classes, music lessons and watching the news. The sisters usually attend the 8:30 a.m. Mass at Columbus St. Mary, Mother of God Church in German Village.

On days they go door-to-door, their apostolate lasts from 10 a.m. to 2 p.m. At the formation houses, the visits are performed by two-person groups consisting of either a sister, a priest or a lay missionary paired with a missionary in formation.

The formation period lasts eight months. Participants who wish to continue then spend one or two years as missionaries, after which they can either return to their communities or begin formation to become priests or sisters. The two lay missionaries currently in Columbus are here for four-month assignments, after which they will be replaced by two others.

"It's a challenge for many young people to come here for formation," said Sister Karla, a member of the order for 14 years who was born in Mexico and grew up in New York, where she first met members of the Missionary Sisters Servants of the Word. "It's hard to encounter and begin a life of obedience, discipline and sacrifice when it's something one is not used to doing."

"Prayer, the communal nature of our work and knowing that what we teach will have a great impact on many people sustains us. People learn that they have to work together, and our apostolate benefits them no matter what direction they eventually take."

For more information about the

Missionary Sisters Servants of the Word, go to www.misionerosmsp.com. Sister Karla may be reached at (614) 361-7056. The formation house at Corpus Christi also has a Facebook page, "Virgin of the Magnificat House of Formation."



A woman (right) invites visitors from the Missionary Sister Servants of the Word into her Columbus home to pray. *CT photos by Ken Snow*



Missionaries go door to door to pray and read scripture in Spanish with members of the Latino community in Columbus as part of their formation program.

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Holy Cross Cemetery Chapel Mausoleum
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 Pataskala, Ohio 43062

With a father's heart: That is how Joseph loves Jesus, Mary and us

By Father Stephen Alcott, O.P.

“With a father’s heart: that is how Joseph loved Jesus.”

These are the opening words of the Apostolic Letter *Patris Corde* of Pope Francis, dedicating this year to St. Joseph. This brief letter is well worth reading and presents St. Joseph not only as one of the most greatly honored saints after Our Lady, but also as the one who loved Mary, his spouse, and Jesus, her son, with tenderness, acceptance and creative courage.

Jesus said, “Learn from me, for I am gentle and humble of heart” (Matt 11:29). In his letter, Pope Francis points out that Joseph, by his eloquent silence, says the same. Jesus recognized a gentle and humble heart in the man whom God the Father had chosen to watch over Him and His mother with fatherly care.

From the first moment Joseph held Jesus in his arms, the strong and able hands of the carpenter were gentle, and his heart was humble in the presence of the child whom the angel of God had told him would save His people from their sins.

Jesus is the Son of God, and at the same time shares our human nature in all things but sin. He not only assumed manhood, but first, childhood. He learned from Joseph’s daily example, obedient to him and to his mother, Mary, for many years in Nazareth as He grew in wisdom, age and strength.

In Jesus’ later sharp critique of the scribes and Pharisees, perhaps we see indirectly his love and honor for Joseph. The scribes and Pharisees preach but do not practice; Joseph does not speak a single word in the Gospel (except the holy name of Jesus, when he names the child in obedience to the instruction of the angel) but puts into practice all that God asks him to do.

Joseph did not tie up heavy burdens for others to carry without lifting a finger to help; on the contrary, he tied up the possessions of Jesus and Mary and carried them himself on the long and unexpected journeys to Bethlehem, to Egypt and to Nazareth.

Joseph was not one for seats of honor in synagogues and the salutation “rabbi;” he was content to keep the title and bearing of a carpenter. Joseph did not exalt himself, but made himself the humble and obedient servant of the Holy Family, and for this reason he is honored by long Church tradition as one of the greatest saints.

Such is the kind of man chosen by

God to love Jesus and Mary with a father’s heart, and such is the man who has much to teach those willing to entrust ourselves to his gentle and humble heart.

Creatively courageous father

One of the most inspiring passages I found in the letter of Pope Francis describes St. Joseph as a “creatively courageous father”:

“If the first stage of all true interior healing is to accept our personal history and embrace even the things in life that we did not choose, we must now add another important element: creative courage. This emerges especially in the way we deal with difficulties. In the face of difficulty, we can either give up and walk away, or somehow engage with it. At times, difficulties bring out resources we did not even think we had.” (Patris Corde, #5)

St. Joseph’s creative courage led him to accept the embarrassing situation of finding no room at the inn for Mary to give birth in crowded Bethlehem and to turn a stable into a welcoming home for the Son of God. Later, when he was warned in a dream to protect the child and his mother from the deadly jealousy of King Herod, his creative courage allowed him to rise in the middle of that very night and prepare a flight into Egypt, where he would have to find a home for Mary and Jesus and find work that would support them in a foreign land. As Pope Francis points out:

“A superficial reading of these stories can often give the impression that the world is at the mercy of the strong and mighty, but the ‘good news’ of the Gospel consists in showing that, for all the arrogance and violence of worldly powers, God always finds a way to carry out his saving plan. (...) God always finds a way to save us, provided we show the same creative courage as the carpenter of Nazareth, who was able to turn a problem into a possibility by trusting always in divine providence.” (Patris Corde, #5)

In light of this, I couldn’t help thinking of one of my favorite quotes. In J.R.R. Tolkien’s *The Fellowship of the Ring*, as the small fellowship is tasked with a momentous and nearly impossible quest, the following words are spoken:

“The road must be trod, but it will be very hard. And neither strength nor wisdom will carry us far upon it. This quest may be attempted by the weak with as much hope as the strong. Yet such is oft the course of



A statue of St. Joseph Cathedral’s patron stands to the side of the altar.

CT file photo by Ken Snow

deeds that move the wheels of the world: small hands do them because they must, while the eyes of the great are elsewhere.”

St. Joseph teaches us that, even if we are mere hobbits in comparison to the ruling powers of the world, that is no obstacle to the momentous work that God has for us to do in his providential plan.

Looking back to the dawn of the first century in the Roman province of Judea, King Herod and even the powerful Emperor Caesar Augustus are now little more than footnotes to the story of a carpenter, his wife and a small boy who seemed so ordinary and inconsequential at the time. Perhaps that is something for us to reflect on when we need creative courage in our own seemingly overwhelming present difficulties.

St. Joseph devotional resources

In addition to reading the letter of Pope Francis (see vatican.va), here are ways to come to know and entrust yourself to the fatherly heart of St. Joseph:

- *Consecration to St. Joseph: The Wonders of Our Spiritual Father*, by Father Donald Calloway, MIC, is a book offering a 33-day preparation for consecration to St. Joseph through meditations on the titles of St. Joseph in the Litany of St. Joseph (such as Spouse of the Mother of God, Protector of Holy Church and Terror of Demons), culminating in a con-

secration prayer entrusting yourself to St. Joseph. In addition to his own engaging reflections on the wonders of St. Joseph, Father Calloway shares many inspiring meditations of saints who themselves looked to St. Joseph as their beloved patron. (See consecrationtostjoseph.org)

- For something a little shorter, *Nine Days With Saint Joseph*, published by *Magnificat*, is a booklet with nine days of reflections on St. Joseph’s outstanding attributes to help you draw closer to him. Each day features an original St. Joseph hymn; a Scripture passage; a powerful meditation from a saint, pope or other spiritual writer; a prayer to St. Joseph; and beautiful artwork. (See bookstore.magnificat.net)

Plenary indulgence

There are several ways to obtain a plenary indulgence during the Year of St. Joseph (Dec. 8, 2020, until Dec. 8, 2021). A plenary indulgence is defined in Canon Law as “a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints” (Canon 992).

A plenary indulgence can be obtained as often as once each day and can be applied to oneself or to the soul of someone who has died. A plenary indulgence is granted to the faithful under the usual conditions (sacramental confession, Eucharistic Communion and prayer for the pope’s intentions) to Christians who, with a spirit detached from any sin, participate in the Year of St. Joseph in any of these ways:

- Meditating for at least 30 minutes on the Lord’s Prayer or take part in a spiritual retreat of at least one day that includes a meditation on St. Joseph.

- Following St. Joseph’s example, performing a spiritual or corporal work of mercy.

- Reciting the Holy Rosary as a family or as an engaged couple, in order that “all Christian families may be stimulated to re-create the same atmosphere of intimate communion, love and prayer that was in the Holy Family.”

- Entrusting your daily activity to the protection of St. Joseph, and in-

St. Joseph: What a mighty good – and godly – man

By MaryBeth Eberhard

Three of my eight children are daughters. They bless me with their energy, conversation and faith. Their age range necessitates the depth of our conversation to travel from the everyday lessons to discernment and pondering. The opposite sex is a common conversation around the kitchen island as we finish up the dishes, in the car as we travel to and from classes, and late at night as we end our days in a bedtime routine.

Recognizing their development in this stage, and their desire to converse, being grateful to be involved in this discussion, I am always attentive and frequently use these opportunities to guide their hearts toward the recognition of a good man.

The word good is often dumbed down. How was school today? Good. How was the movie? Good. But in our home, its definition has greater meaning. My children hear me talk about the value of a good man almost as much as they hear me ask them to pick up their rooms. For I believe that teaching them to have eyes and hearts to search for this is key.

Not that they “need” a good man to have a happy life, but that they need to recognize goodness in mankind. That recognition can help them as they pursue their vocations, but it will help them in the formation of all of their relationships.

WALKING WITH THE SAINTS

We are blessed in our family to have a good man as an example. My children are blessed with a father who is an upright, just man whose life is spent as a witness to raising up this family. His quiet, humble and servant heart lead and provide for us yet also continually lift us to the Father’s heart.

He listens to the guidance of the Holy Spirit and quietly but purposefully moves us where we need to be. He helps us get to Mass even when our bodies are tired from nights of caring for children. He models prayer and makes conversations about faith as natural as doing the dishes. He sacrifices of himself in material possessions and in his own quiet time to lovingly serve each one of us. He holds close to St. Joseph, calling on him in times of trial and suffering.

I can remember many moments spent in hospitals where I would be with Mary at the foot of the cross and my husband would be a quiet man of purpose. As we processed through our roles after each crisis, he would often say, “I saw this need and took care of it,” or, “This is how I could love both of you.”

I know dear St. Joseph to be a pillar of strength. We have called upon his quiet fortitude frequently. His servant heart has modeled for us a path in avoiding sin and striving for intimacy to the Father’s will

in our lives. This is the definition of the good man I want my daughters’ hearts to seek.

In a similar way, this is the example of a good man whom we strive to raise our sons to emulate. The standard is high but not unattainable, for the glory is in the striving. We ask St. Joseph to stay by their sides, guiding them and opening them to the promptings of the Holy Spirit that they, too, may be led where the Lord is calling them, and that they, too, may serve with abandon where and when they are called. For as Pope Francis reminds us, “Every true vocation is born of the gift of oneself, which is the fruit of mature sacrifice.”

Raising a family in this oversexualized, very visual and impatient culture requires diligence in teaching virtue. Our conversations about men cannot be comparisons that lack charity, but rather, out of charity, we must peel off the layers of worldly things and look for the goodness of a person’s soul.

At this stage of parenting, we are teaching not only for partners for life but also for friendships to last a lifetime. Are your friends good people? Do they do what is right when it matters? Can you place your trust in them as Mary placed hers in St. Joseph?

With St. Joseph as our most excellent guide, may we continue to pray for examples of good and just souls in their lives.

St Joseph’s feast day is March 19. He is the patron saint of fathers, workers and a happy death.

ST. JOSEPH, continued from Page 10

voking the intercession of St. Joseph so that those seeking work can find dignifying work.

- Reciting the Litany to St. Joseph (for the Latin tradition) or the *Akathistos* to St. Joseph (for the Byzantine tradition) or any other prayer to St. Joseph proper to the other liturgical traditions, for the persecuted Church and for the relief of all Christians suffering all forms of persecution.

- Reciting any legitimately approved prayer or act of piety in honor of St. Joseph (for example, the prayer “To you, O blessed Joseph”) especially on one of his feast days, such as March 19, the Solemnity of St. Joseph; May 1, the Feast of St. Joseph the Worker; or on the Feast of the Holy Family after Christmas.

- For those who are sick, elderly or dying and all those who for legitimate reasons are unable to leave their homes, reciting a prayer or an act of piety in honor of St. Joseph, offering to God the pains and hardships of their lives.

(Source: <https://www.vaticannews.va/en/vatican-city/news/2020-12/apostolic-penitentiary-plenary-indulgence-year-st-joseph.html>)

You can find the Litany of St. Joseph and other prayers to St. Joseph, including all of the prayers mentioned above, at yearofstjoseph.org.

St. Joseph prayer

As a Dominican friar of the Province of St. Joseph, every evening after dinner we chant a brief antiphon to St. Joseph in Latin, which in translation reads: “Behold, the faithful and wise servant whom the Lord has set over his family.”

In this Year of St. Joseph, this faithful and wise servant of the Lord can also be a guide and protector for our own families, for even as he loved Jesus and Mary with a father’s heart, he loves us also and desires to teach us his way of love, gentleness, humility and creative courage.

We can entrust ourselves to him in the words of Pope Francis:

“Hail, Guardian of the Redeemer, Spouse of the Blessed Virgin Mary. To you God entrusted his only Son; In you Mary placed her trust; With you Christ became man.

“Blessed Joseph, to us, too, show yourself a father and guide us in the path of life. Obtain for us grace, mercy and courage, and defend us from every evil. Amen.”

(*Patris Corde*, #7)

Father Stephen Alcott, OP, is the pastor at Columbus St. Patrick Church.



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Be like St. Joseph, conference speakers urge men

By Tim Puet
Catholic Times Reporter

In this Year of St. Joseph, the men attending the 2021 diocesan Catholic Men's Conference were urged to follow the example of strength, caring and obedience set by the foster father of Jesus and spouse of the Virgin Mary.

Two of the three principal speakers at the 24th annual conference devoted much of their prerecorded talks to a look at Joseph and how Catholic men can relate to him. Conference chairman Peter Krajnak said they spoke to an estimated 4,000 people who gathered at nearly 40 locations and in their homes to view the event on Saturday morning, Feb. 27.

The conference in recent years has attracted 3,000 men to the state fairgrounds in Columbus. This year, it had to take place virtually because of the COVID-19 pandemic. Sites for group viewing were located throughout the Diocese of Columbus and in Cincinnati, Beavercreek and Troy.

"I thought things worked out really well, especially for those able to see this in a group setting," said John Zacovic, who was master of ceremonies at Reynoldsburg St. Pius X Church's viewing site. "These talks are more powerful when you see the impact of them on other men – even 40 others, as we had here. But I can't wait to be back with 3,000 men sharing what our faith means to us and being inspired by the common experience."

"This year's conference went off wonderfully," said Mike Lollo, coordinator of the presentation at New Lexington St. Rose of Lima Church, the only Perry County site for the program. "I had guys who helped me plan locally, we had plenty of help and we stayed on schedule. God bless 'em. The Holy Spirit was definitely here. Couldn't ask for more, considering all the restrictions we had to comply with."

Conference organizers made the decision to have speakers talk about St. Joseph long before Pope Francis announced this past Dec. 8 that the period from that date through Dec. 8, 2021 would place special emphasis on the saint. Dec. 8, 2020 was the 150th anniversary of Pope Pius IX's declaration of St. Joseph as patron of the universal Church. St. Joseph's feast day is Friday, March 19.

Keynote speaker Devin Schadt, founder of the Fathers of St. Joseph,



Approximately 35 men from the Perry County Consortium attended the virtual Catholic Men's Conference on Saturday, Feb. 27 at New Lexington St. Rose of Lima parish.
CT photos by Ken Snow

an apostolate dedicated to holiness based on St. Joseph's life and spirituality, said the saint provided the ideal example of being a protector, provider and priest. He said he was using the word "priest" to describe a father's role as "guardian of the domestic Church. As priests, we offer sacrifice – the sacrifice of ourselves. If we die to ourselves, we have community with God."

Schadt said a Father of St. Joseph devotes himself to the three principal characteristics of the saint. "He is humble, silent and hidden, donating himself to the cause of leading his wife and children to the glory of God ... and to the restoration, revitalization and redemption of fatherhood," he said.

"We have to wrestle with God and with our past, as Jacob wrestled with God" in the Old Testament and, in the end, accepted who God wanted him to be. "God wants you to be who you are and to reveal your greatness because, as St. Catherine of Siena said, 'If you become who God meant you to be, you will set the fire,'" Schadt said.

Schadt's talk was given in two parts. In the first, titled "Who Are You? – Your Identity," he said, "Our identity is as sons of God the Father, and we want to be heroic, godly and faithful. That demands change. Sometimes we want to be big messiahs and make big changes, but God is looking for us to make small micro-changes which we

might think to be insignificant, but which can have a big, lasting impact.

"A lot of us wonder why so many trials are attached to daily life. It's not because God wants this for you, but because you are a threat to the devil if you become who you are meant to be. Satan will do everything he can to block that," Schadt said.

"God purposely created you. The idea of you brought Him so much joy that He willed you into existence to experience His joy for all eternity. He wants you to be a prophet, to lead others from their identity to their destiny. ... God wants you to reveal a certain aspect of Himself that no other human being ever will. That's how important you are."

Schadt had three tips for men who say they want to pray more but aren't sure how to do it: Schedule your day around God, with at least three prayer times a day; stick to that schedule; and have a sacred space set aside to meet God, preferably in the home, containing sacred images, the Bible, the Roman Missal and whatever else may encourage prayer.

He also listed seven "R's" designed to turn prayer "from a monologue into a dialogue": Recognize God's presence in and out of our lives; read Scripture or some other faith-related text; reflect on what God says in that reading; respond to God; rest and allow Jesus to heal you; make a resolution of some kind; and remember that



Ron Nash (foreground) listens to one of the speakers during the virtual Catholic Men's Conference.

resolution.

The second part of Schadt's talk, titled "Where Are You? – Your Mission," highlighted St. Joseph's examples of silence and obedience. "These are two sides of the same coin," he said. "Silence, as expressed in prayer, leads to obedience, and obedience means we've listened to God."

"Our perception of God determines the trajectory of our lives," he said, using the Parable of the Talents as an example. He noted that the servant in the parable who saw his master as a shrewd, grasping miser did nothing with the one talent he was given, which Schadt estimated would be the equivalent of \$1 million today, and was punished for it. "That servant was like Adam and Eve, who allowed trust in God the Father to die in their hearts, kept it to themselves and were punished for it," Schadt said.

The servants who were given two and five talents recognized their master's generosity in allowing them to handle so much money, invested it so it multiplied and were rewarded for it. "They, too, were generous and used the money for others, and their generosity came back to them," he said.

"Our mission as men is to give ourselves away in self-sacrificial love. If we lay down our lives for others as Jesus was willing to lay down His life,

CONFERENCE, *continued from Page 12*

the gift will come back to us. John's Gospel uses a Greek word, *hipsoo*, which means 'lifted up,' in interchangeable ways. It can mean both to be crucified and to be glorified.

"We, too, must sacrifice so we can lead ourselves and others to glory. Like Adam, who was to be guardian of the Garden of Eden, but failed, we are to be guardians of the garden of our families.

"Jesus had to get below us to lift us up," Schadt said. "We are called to get below others, serve them and lift them up and get them to heaven. Let us go home, and let us be St. Joseph."

Father Donald Calloway, MIC, of the Fathers of the Immaculate Conception, author of a 33-day program of consecration to St. Joseph, spoke on "St. Joseph, Terror of Demons," referring to one of the titles given the saint in the litany to him. Father Calloway's presentation consisted of an interview with Matt Palmer of the conference planning team.

"We need each other in these difficult times, and we especially need St. Joseph," he said. "In the last 150 years, the Church has done more to highlight St. Joseph because we are experiencing a heightened attack on the family. We also have experienced an attack on authentic leadership, especially the role of fatherhood in the family, the parish and the diocese.

"What better person to look to than St. Joseph, the head of the Holy Family? St. Joseph may have been silent, but he was strong. Looking to him, we can effectively question the wrongs of society, shore things up and get back to doing things the right way, including in church. My brother priests need to look at St. Joseph to learn how to protect the good, the true and the beautiful."

Describing the saint as a model of charity, humility and authority, Father Calloway said "Terror of Demons" was his favorite title for St. Joseph because "a lot of people don't see him that way. He is so quiet in Scripture, yet his intercessory ability with Jesus is second only to that of Jesus' mother. When St. Joseph asks Our Lord for something, consider it done. The devil is terrified of this."

Father Calloway said he began putting together a plan of consecration to St. Joseph about four years ago. "Jesus Himself looked to St. Joseph," he said. "If Jesus entrusted – consecrated – Himself to St. Joseph, we need to do this, too. We have the perfect father to imitate in St. Joseph.

"By the time you get to the end of the 33 days of consecration, you want



Mike Lollo, a member of New Lexington St. Rose of Lima Church, served as the Perry County coordinator for the Catholic Men's Conference viewing event.

CT photos by Ken Snow

to be another Joseph. Go to Joseph to know his love, and consecrate yourself entirely to him."

Chris Stefanick, a past speaker at the conference, founder of the Real Life Catholic ministry and a well-known Catholic author, speaker and television host, gave the opening talk, titled "Fully Alive!"

"A saint is defined by who he is and who God is in him," he said. "To be a saint is to be fully alive. The surest sign of God's presence in you is God's joy. Jesus said He came to earth so that His joy would be in us and our joy may be complete.

"Joy is not something you get because life is perfect," Stefanick said. "Joy is the strength you need to fight the battles of everyday life. Joy is not what you get when the battle is won. It's what gives you the strength to enter the battle."

He said such joy is what enabled St. Paul to write to the Philippians, "Rejoice in the Lord always," even though he was in prison. "Have no anxiety," Stefanick said. "God wants everything you do to be with thanksgiving. Our default setting should be on the blessings of God, on what to be thankful for. Then we can rise above our problems. The saints fixed their minds on things above them. Look at the beauty all around you, and you will enjoy life more."

Stefanick told the men in attendance that they need to love themselves because "nothing drains you like self-loathing. Be conscious of the fact that there's a battle between heaven and hell going on for you, and the battle is mostly between your ears. ... Don't wait for your wife, your kids, your work to tell you who you are. Align yourself to what God reveals about you."

He said the keys to a healthy attitude toward life are giving thanks to God; being aware of the spiritual bat-



Tom Willison (left) chats with Father TJ Lehigh, pastor of St. Rose of Lima Church, during a break from the presentations at the virtual Catholic Men's Conference on Saturday, Feb. 27.

tle for your soul; meeting with other men for spiritual friendship once a month; working out, because physical fitness is as important as spiritual fitness; and setting the mind on things above rather than things of earth.

"The world is a mess right now. You need the joy God brings. God is sending you as men to rebuild the lives of you and those around you, to win the spiritual battle for yourself, your family and your Lord. The joy of the Lord must be your strength," he said.

Bishop Robert Brennan concluded the conference by describing St. Joseph as "the perfect image of a pure heart totally focused on God's will and fully attentive to hear God's voice and to protect and guide his family according to God's will."

He noted that although Joseph went through many unexpected changes as the foster father of Jesus, "he was always attentive. He always did what God asked him to do. This is what we desire of ourselves as men." He said that like Joseph, men need "to be nimble, to be ready to move along when God is asking us to readjust, when we entrust ourselves to God in doing what God chose us to do."

The bishop asked the men to focus on some of the titles given to St. Joseph in the litany to him, such as "mirror of justice, lover of poverty, model of artisans, glory of home life, guardian of virgins, pillar of families, solace of the wretched, hope of the sick, patron of the dying, terror of demons and protector of the Church."

"What God asked of Joseph is what God is asking of you and me. Do we have the courage and attentiveness to hear this?" the bishop concluded.

Between Schadt's two talks, presentations were made by St. Paul's Outreach, the Damascus Catholic Mission Campus, Wilderness Outreach, the Knights of Columbus and The Catholic Foundation. Music was provided by the Neumann Project of Sunbury St. John Neumann Church.

Eucharistic Adoration took place, confessions were heard and Mass was celebrated at many viewing sites either before or after the three-hour conference video presentation.



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Examination of conscience rebuilds ties with God

In today's secular culture, it's easy to fall away from the teachings of Jesus. It's often much more difficult to build a relationship with Him.

Through the Sacrament of Reconciliation, people can rebuild that relationship. Following is a list of questions designed to help people examine their consciences before receiving the sacrament.

Responsibilities to God

- Have I gone to Mass on Sundays and holy days? Have I rebelled and been stubborn about going to Mass?
- Did I participate in the Mass or did I daydream?
- Have I prayed every day?
- Have I read the Bible?
- Have I been rebellious toward God and His commands?
- Have I misused the name of God by swearing and cursing?

Step 1: Contrition

Confession is not difficult, but it does require preparation. Begin with a prayer asking for God's help. Review your life through an examination of conscience. Tell God how truly sorry you are for your sins. Make a firm resolution not to sin again.

If you are unsure about how to confess or feel uneasy, ask the priest for help, because this is what he became a priest to do. Place your trust in God, who is all-merciful. Remember that God loves you and wants to give you this free gift of His mercy and love. Listen to the priest when he tells you of the amazing love God has for you.

Step 2: Confession

The Sacrament of Reconciliation may be face-to-face or anonymous,

CONFESSION, continued from Page 3

parishes. After Bishop Robert Brennan permitted resumption of Reconciliation times in the Diocese of Columbus, many diocesan parishes required appointments for administration of the sacrament, often in locations separate from church confessionals. Most parishes now have resumed a regular Reconciliation schedule.

Father Kessler said that because of an inability to adequately sanitize confessionals in the sanctuary at St. Catharine Church, he is hearing confessions in the parish library, and Father Dury is doing the same in the baptistry.

"Both are small rooms in the rear of the building with a curtain across



- Have I told the Father that I love Him for creating me and making me his child?
- Have I thanked Jesus for becoming human, dying for my sins and rising to give me eternal life?
- Have I asked the Holy Spirit to help me conquer sin and temptation and be obedient to God?

Responsibilities to others and myself

- Have I been rebellious, disobedient or disrespectful to those in authority over me?
- Have I lied to or deceived others?
- Have I been arrogant or stubborn?
- Have I gotten angry or held grudges

with a screen between you and the priest. Some churches during the COVID-19 pandemic require the screen. If options are available, choose the one most comfortable to you.

When you enter the confessional, the priest will give you a blessing or greeting. He also might share a Scripture passage. Make the Sign of the Cross and say, "Bless me, Father, for I have sinned. It has been (xx days, weeks, years) since my last confession."

Confess all of your mortal sins to the priest, describing them in number and kind. Without being strictly necessary, confession of everyday faults (venial sins) is strongly recommended by the Church. Regular confession of venial sins helps us form our conscience, fight evil tendencies, let our

the middle," he said. "People going to confession can't see me, and I can't see them. You could push aside the curtain for face-to-face confession, but that doesn't happen often. In fact, I'd say the type of confession in which the penitent and the confessor see each other directly is almost absent. People don't want to look me in the eye. They want to talk to Jesus. Sometimes seeing someone you know on the other side of the confessional is distracting."

In 1974, the U.S. Catholic bishops began encouraging the use of small chapels or reconciliation rooms, which provided the option of face-to-face confessions and more of a sense

es and resentments? Have I refused to forgive others? Have I cultivated hatred?

- Have I engaged in sexual fantasies? Have I looked at others lustfully?
- Have I read pornographic literature or looked at pornographic pictures, videos or movies?
- Have I engaged in sexually impure behavior with myself and/or with someone else?
- Have I had an abortion or encouraged someone else to have one?
- Have I gossiped about others? Have I slandered anyone? Have I told lies about others? Have I bullied, mocked or made fun of others?

How to make a good confession

oneselves be healed by Christ and grow in the life of the Spirit.

After you have confessed all of your sins, say, "I am sorry for these and all of my sins." The priest then will offer advice, such as how to better work with the graces God has given you or ways to combat your weaknesses or sinful habits. He then will assign a penance.

Say an Act of Contrition. Here is a commonly used one: "Oh my God, I am heartily sorry for having offended you, and I detest all my sins because I dread the loss of heaven and the pains of hell, but most of all because they offend you, my God, who are all good and deserving of all my love. I firmly resolve with the help of your grace to confess my sins, to do penance and to amend my life. Amen."

of open space, as replacements for the traditional confessional with a fixed barrier between priest and penitent, usually in a small, rather confining area.

"People wanted to get out of those spooky, scary, claustrophobic areas where confessions were heard, and that was understandable," Father Kessler said. "But most still like a sense of privacy when receiving the sacrament."

"I'd say more than half the confessions I hear are with the penitent being behind the screen," Father Buffer said. "Canon law requires 'that there are always confessionals with a fixed grate between the penitent and the

- Have I lied or cheated?
- Have I stolen anything? Have I paid it back?
- Have I been selfish or spiteful toward others?
- Have I been jealous?
- Have I gotten drunk or taken drugs?
- Have I participated in anything that is of the occult?
- Have I been patient, kind, gentle and self-controlled?
- When my conscience told me to do something good, did I do it or did I ignore it?

Adapted from "What Must I Do? The Sacrament of Reconciliation and Young Adults" by Father Thomas Weinandy, OFM Cap, a native of Delphos, Ohio who teaches at the Dominican House of Studies in Washington, D.C., and the Pontifical Gregorian University in Rome.

Step 3: Absolution

When the priest absolves you, he will say these words: "God the Father of mercies, through the death and resurrection of His Son, has reconciled the world to Himself and sent the Holy Spirit among us for the forgiveness of sins. Through the ministry of the Church, may God grant you pardon and peace. I absolve you from your sins in the name of the Father and of the Son and of the Holy Spirit."

Step 4: Satisfaction

Raised up from sin, the sinner still must recover his full spiritual health by doing something more to make amends. He must make satisfaction, or penance, for his sins.

Adapted from the website of the Diocese of Dallas

confessor in an open place so that the faithful who wish to can use them freely? Another benefit during the pandemic of having a screen is that it provides an extra layer of protection for priests and penitents and guarantees the proper physical distancing."

The Marion and Cardington parishes both moved confessions outside the sanctuary in the early days of the pandemic. In Marion, confessions were heard in the St. Mary School gym for a while and then moved to a large conference room once restrictions were eased. In Cardington, the sacrament has been administered in the social

Sacrament's form – not substance – has changed

The Sacrament of Reconciliation has been a part of the Catholic Church since Jesus instituted it by saying to the Apostle Simon Peter, “I will give you the keys to the kingdom of heaven and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven” (Matthew 16:19).

The Catechism of the Catholic Church follows that declaration by noting, “The office of binding and loosing which was given Peter was also assigned to the college of the apostles united to its head.” As Jesus gave that power to the apostles, it has extended unbroken for more than 2,000 years to their successors, the bishops and priests of the Church.

The Catechism continues, “The words bind and loose mean whomever you exclude from your communion will be excluded from communion with God; whomever you receive anew into your kingdom, God will welcome back into his. Reconciliation with the Church is inseparable from reconciliation with God.”



A priest may be the human agent of forgiveness, but as the Catechism points out just before looking at the origins of the sacrament, “Only God forgives sins. Since he is the Son of God, Jesus says of himself, ‘The Son of Man has authority on earth to forgive sins,’ and exercises this divine power: ‘Your sins are forgiven.’ Further, by virtue of his divine authority he gives this power to men to exercise in his name.”

The Catechism continues, “During his public life Jesus not only forgave sins, but also made plain the effect of this forgiveness: he reintegrated forgiven sinners into the community of the People of God from whom sin had alienated or even excluded them. A remarkable sign of this is the fact that Jesus receives sinners at his table, a gesture that expresses in an astonish-

ing way both God’s forgiveness and the return to the bosom of the People of God.”

At its essence, the Sacrament of Reconciliation, also known as the Sacrament of Penance, has been unchanged since the time of Jesus. But over the centuries, the form in which the Church has exercised the power to forgive sins has varied considerably.

Early Christians thought baptism wiped out all sin and was sufficient to reconcile them to Christ. But it didn’t take long to realize that not every baptized person would stick to their baptismal promises and that sin wouldn’t disappear among the baptized.

The solution was to impose a public penitential practice. For sins of a less serious nature – what came to be known as venial sins – informal penances of prayer, fasting and almsgiv-

ing were considered sufficient. For more serious sins – mortal sins such as apostasy (rejection of the Church), murder or adultery – the punishment was much more severe.

At first, committing a mortal sin resulted in excommunication from the Church. Around the year 250, the Church considered all sins forgivable as long as the person committing the sin repented.

For serious sins, repentance required that someone had to publicly confess the sin, enroll in an order of penitents and perform a public penance (often wearing sackcloth and ashes) for a set period. The penitent’s bishop then would decide whether to re-admit the person to the Church, usually on Holy Thursday. This process could happen only once in a person’s lifetime.

After the Roman Emperor Constantine became a Christian in the early fourth century and allowed his subjects to practice any religion they

See SACRAMENT, Page 16

CONFESSION, continued from Page 14

hall adjacent to the church during the pandemic.

“We did this for a couple of reasons,” Father Buffer said. “First, it gave us more room. It also enabled us to remodel the confessional and improve the soundproofing.”

Fathers Kessler and Buffer both said having penance services become a part of many parish calendars during Lent and Advent has made a difference in the number of people going to confession at other times.

“When I was ordained in 1974, penance services were thought to be one way to improve increased reception of the sacrament, but I don’t think they turned out to be the answer people thought they would be,” Father Kessler said. “It seems like confession began to be more of a seasonal thing, rather than something people thought about throughout the year.”

“The Sacrament of Reconciliation should be thought of as something to be benefited from all year, as opposed to something that you do in just in Advent and Lent,” Father Buffer said. “If you think about it, Advent and Lent are pretty close together, about three or four months apart. What about the other eight or nine months of the year?”

“On the other hand, one thing that is helpful about large services, especially for parishes served by one priest, as most now are, is that when you have

six or seven priests hearing confessions, it seems to be encouraging to people. This is one area in which our retired priests have made a great impact because they can readily go from church to church if they’re physically able.”

In the pre-Vatican II era of the Church, it was common on Saturday afternoons and evenings to see long lines of people stretching far from the doors of confessionals, waiting to receive what then was most familiarly known as the Sacrament of Penance. Those lines became smaller in the late 20th century, although the healing nature of the sacrament became more strongly emphasized.

“The number of confessions seemed to take a big drop fairly quickly, but I think that’s changed,” Father Kessler said. “More people appear to be receiving the sacrament now than when I first became a priest, especially among the older population and the younger children in large families.

“But the children in the later years of grade school and of high-school age, those are the ones we need to reach. Everybody’s trying to think of what may be the best way to bring them back because they’re the future of the Church.

“Confession is an important part of people’s lives because they need to come to terms with the things they’ve

done, the ways they have hurt themselves and others, so they can recognize their mistakes and see where they go from here,” he said. “There is a real pastoral care that has to take place. I’m not a counselor, but I try to carry on a conversation with people and make them take a deeper look at their sins and what may be causing them.

“Sometimes people just need clarification about what they’re doing. Take anger, for instance. Sometimes it can be a good thing. Like pain, it can make you aware of something that needs changed. You feel it, and it can be useful, depending on where it’s directed. A good confession makes you aware of how it can be used in a positive way.

“Only by facing up to the things weighing us down can we be healed of their effects. In confession, we’re able to confront what’s troubling in our lives by saying it, hearing it, becoming conscious of it. Then we’re able to do something about it. Making Reconciliation a regular part of your life, receiving the sacrament every month or every few weeks will strengthen you in ways you couldn’t imagine.”

“Hearing confessions is one of the most demanding tasks for a priest, but it’s also one of the most rewarding and

inspiring,” Father Buffer said. “Where else can you spend an hour meeting one person after another and helping God to make them better persons? We think we’re going to confession to tell God bad news, but we’re there so He can tell us the Good News. What a nice change.”

He said people shouldn’t let long periods between confessions hold them back. “There are few things that make a priest happier than when someone tells them they haven’t been to confession for years,” he said. “That’s a privileged moment, not just for that person, but for the priest. For him, it’s a gift because he can do the work God chose him to do.

“Everyone’s on a different journey, and there are lots of different reasons people don’t go to confession, but it’s never too late to go. Maybe you think there’s a reason, or you don’t want to go, but there’s no reason you can’t.”

Father Buffer said one of the keys to a good confession is a thorough examination of conscience, with one of the best such documents put together by the Fathers of Mercy and available at www.fathersofmercy.com. The diocesan website has examinations of conscience for children, young adults and single and married persons under www.columbuscatholic.org/reconciliation.

SACRAMENT, *continued from Page 15*

chose, the Church suddenly was dealing with a huge increase in members, many of whom were attending Mass out of allegiance to the emperor as much as allegiance to Christ.

Many of those new Christians didn't want to undergo the severe penitential process after baptism if they happened to fall into serious sin, so they delayed formally joining the Church through baptism until on their deathbeds.

For centuries, penitents could receive absolution only after doing their penance and reporting on its completion to the priest who assigned it. Practical difficulties with this became apparent when the confessor was a wandering missionary and the penances sometimes took the penitent to foreign lands.

Gradually, penance became more of a private practice. Pope St. Leo I in 459 wrote a letter to bishops saying, "With regard to penance, what is demanded of the faithful is clearly not that an acknowledgment of the nature of individual sins written in a little book be read publicly, since it suffices that the states of consciences be made to the priests alone in secret confession."

In time, a two-track system developed, with major sins requiring public

penance and other sins being absolved through private penance.

One example of public penance came in 1074, when Henry IV, emperor of the Holy Roman Empire, was excommunicated by Pope Gregory VII in a dispute related to the powers of the church and the state. The emperor had to go to the castle in northern Italy where the pope was staying and wait on his knees for three days in a blizzard before the castle gates opened and the pope absolved him and revoked his excommunication.

A significant change in how the sacrament was viewed came in 1215, when the Fourth Lateran Council declared that every Christian who had reached the age of discernment must make a private confession once a year. That resulted in a shift of emphasis from repentance and conversion to absolution.

Martin Luther and others who left the Catholic Church and started their own churches in the 16th century rejected individual confession and priestly absolution. The Council of Trent responded in 1551 by declaring penance as the sacrament of forgiveness. It insisted on confession to a priest, again emphasizing absolution. In 1614, it became mandatory to have

a screened partition between the priest and the penitent.

Pope St. Pius X in 1905 issued a document urging frequent reception of communion, saying it should not be seen only as a reward for good behavior, as many Catholics had thought of it until then. He lowered the age for receiving one's first communion from adolescence to "the age of discretion," generally considered around 7.

More frequent reception of the Eucharist also led to more frequent confessions, especially in the first half of the 20th century, when it became standard practice for many Catholics for the first time.

After the Second Vatican Council, in 1969 it was recommended that the sacrament be celebrated in "a place more suitable for the celebration according to the regulations of the conference of bishops, so that the entire celebration may be enriching and effective."

Reflecting this, the bishops of the United States said in 1974 that it was "considered desirable that small chapels or rooms of reconciliation be provided in which penitents might choose to confess their sins through an informal face-to-face exchange with the priest, with the opportunity

for appropriate spiritual counsel. It would also be regarded as desirable that such chapels or rooms be designed to afford the option of the penitents kneeling at the fixed confession grille in the usual way."

The intent was that the sacrament be celebrated in a deliberate, liturgical way that a more spacious and dedicated room might provide. The 1983 Code of Canon Law included a section saying, "The proper place to hear sacramental confessions is a church or oratory." The code also required a confessional with a fixed screen between the penitent and confessor, so that the option of anonymous confession was always possible.

The practice today is to have a confessional or reconciliation room that allows either face-to-face or anonymous confessions. Both methods are valid and permitted.

In 1998, the Holy See issued a clarifying statement indicating that a priest may choose to hear confessions exclusively behind the screen. This, along with the Code of Canon Law, seems to indicate that confessions behind the screen remain the standard practice and face-to-face confessions are permitted, but never can be required.



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Middle school teacher finds joy in guiding students at 'pivotal' time

The following story is the fifth in a series on missionary discipleship in the Diocese of Columbus. Video interviews with the missionary disciples are available on the diocese's YouTube, Facebook, Twitter and Instagram accounts.

By Tim Puet
Catholic Times Reporter

Stephanie Paul-Tiberio says she welcomes the challenge of helping seventh-grade students grow spiritually because of the impact her teaching can have on the rest of their lives.

"Middle school is such a pivotal time for students," said Paul-Tiberio, who is assistant principal and teaches seventh-grade religion classes at Gahanna St. Matthew School. "It's a time when young people have one foot in childhood and one in adulthood, a time of questioning of faith and religious values and of oneself. Teachers have to honor students' voices as we talk to them about living their faith.

"It's also a time when we can help them develop strong personal faith habits that will enable them to be confident in expressing their faith to others. Students in the 11-to-13 age range need to be taught in a way different than those in the early elementary school years or those in high school. It's a joy to be able to do this and to help students lay the foundation for their mature adult faith."

Paul-Tiberio said students in her classes are much like their older counterparts and like adults in their desire to be involved in the current dialogue on diversity and racial and social justice.

"They see injustice in society, the economic disparities that exist, the racial tensions, and they wonder, 'Why does God let this happen? What can I do to help end discrimination and poverty? Why can't people realize God made everyone equal in His sight?'" she said.

"I respond by showing how the social teachings of the Church relate to their concerns, explaining the importance of personal prayer and holiness and the importance of their role as adolescents who are members of the Catholic faith – how the sacraments, the corporal works of mercy, the Beatitudes, different forms of prayer and *Lectio Divina* all can be of value," Paul-Tiberio said.

"Early adolescence is a time when questions about morality and chaste living become important, so we also



Stephanie Paul-Tiberio serves as assistant principal and teaches seventh-grade religion classes at Gahanna St. Matthew School.

Photo courtesy Alec Mieras

take a thorough look at Pope St. John Paul II's 'Theology of the Body.'

"The students just finished a unit on the role of parents and children in the Domestic Church that is the family. We discussed St. Paul's definition of *agape* (unconditional) love, did a set of Stations of the Cross, which looked at love in different ways, and looked at Michelangelo's *Pieta* as a visual representation of *agape* love," she said.

"We're about to look at the seven key principles of Catholic social teaching. We'll talk about what the *Catechism of the Catholic Church* says about each of the principles and also how they can be expressed through song lyrics, body motions and statue poses. Students will be asked to pick a color, relate it to one of the principles and produce a visual and tactile representation of that principle.

"To close out the unit, teams of students will be asked to design a service project based on one of the social justice teachings. One of those projects will be chosen for the entire school to take part in during the fourth quarter of the school year."

Paul-Tiberio, 33, is a lifelong Catholic who grew up in the Indianapolis suburb of Greenfield. She received a Bachelor of Arts degree from Ball State University and then taught at Holy Name School in Beech Grove, Indiana, also near Indianapolis, for two years before attending a year of graduate school at Ohio University (OU), where she earned a master's degree in education.

"I always have been a person of

strong faith," she said. "One particular personal crisis brought me to my knees, and when I needed Jesus to give me hope, He was there. One reason I began teaching in a Catholic school was to give something back to the Church for all it has given me."

After earning her master's degree, she spent six years as a middle school language arts teacher for the Trimble Local School District in Athens County. She also was an adjunct instructor at OU's Patton College of Education, mentored student teachers and was involved in several professional organizations.

"Any middle school teacher chooses to be in middle school for a reason," she said. "I see myself at that age in the students I teach, and hope I can relate to their feelings and aspirations.

"The Trimble district is in a high-poverty area of Appalachian Ohio, and I felt great satisfaction in teaching there, but I couldn't tell my students that Jesus is their best friend because it was in a public school setting.

"I was involved in the Catholic community of Athens at OU's Newman Center and St. Paul Church, but Athens County doesn't have a Catholic school. I prayed about what I should do and eventually discerned I should return to Catholic education because that was the best place I could use the gifts and talent God gave me."

While in Athens, she also met her husband, Tom. They have been married for two years, live in Newark and have a 9-month-old son, James



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Thomas. "James is the greatest gift of Christ's perfect heart, embodied in a beautiful child," she said. "He has taken away the pains and hurts I have suffered in my adult life.

"It's one thing to teach from Scripture; it's another to teach from your heart. Having James has leveled the playing field for me. It's helped me teach more from my heart.

"James already knows how Tom and I pray at meals. At first, he started to clap when we folded our hands. Now he folds his hands, too. I see him watching us. Our greatest hope for him is that he will be a saint. He also helps us in our own faith lives because we know he's aware of us, and when he's watching us and other people, we want to be sure he sees Christ's love in action."

Paul-Tiberio said that besides providing examples of faith for their students, one of the most important responsibilities of teachers in Catholic schools is helping students bring what they have learned about the Church into their homes.

"One of the unique challenges we face is looking at how we bring people of different backgrounds into the critical conversations we have with students," she said. "We work closely with the parish office to make all of our families aware of the opportunities for ministry we have.

"The school has a student ambassadors group, which focuses on servant leadership by doing things such as collecting bread for the parish Charitable Works Ministry and conducting a novena over the school public address system.

"Our school's motto is 'Worship, Serve and Evangelize,' and service projects are a great opportunity to bring families together and have conversations about Jesus, maybe for the first time."

American Heritage Girls offers faith-based experiences

By Elizabeth Pardi

American Heritage Girls (AHG), a faith-based scouting organization for girls ages 5 through 18, is currently available at three parishes in the Columbus Diocese: Hilliard St. Brendan, Columbus St. Patrick and Delaware St. Mary. Girls from other churches also participate in AHG at one of these parishes.

“Every AHG troop belongs to a local ministry organization called a Charter Organization,” Patti Garibay, founder and executive director of AHG, said. “Charter Organizations can be churches; parochial and Christian schools; or other faith-based non-profit groups.”

“Probably about 60 percent of our troop is made up of parishioners from St. Patrick,” Shannon Rainer, troop coordinator for OH 0031 at St. Patrick Church, said. “We have parishioners from a variety of other parishes. ... We have a few families who aren’t even Catholic, but they were happy to be part of a Catholic troop (because) so much of what we do is just foundationally Christian.”

Although AHG identifies as non-denominational, it does have a National Catholic Committee (AHG NCC) to serve its many Catholic Church-based troops. The AHG NCC’s mission “is to support American Heritage Girls, Inc. while promoting and providing for the growth and spiritual development of its Catholic members, in fidelity to the magisterium of the Catholic Church, and to act as the liaison between AHG, Inc. and the Catholic Church” AHG’s website says.

In 2015, Bishop James D. Conley from the Catholic Diocese of Lincoln, Nebraska was elected as the first episcopal moderator for the AHG NCC. A press release said that his role is to see to it that the committee complies with the magisterial teaching of the Catholic Church and to give guidance on issues concerning AHG and the



American Heritage Girls Troop OH 0516, based at Hilliard St. Brendan Church, holds an outdoor meeting this past fall. Photos courtesy American Heritage Girls Troop OH 0516



Members of American Heritage Girls Troop OH 0516 pack blessing bags with toiletries as a service project for the Hilliard Food Pantry.

Church.

There are currently more than 52,000 AHG members throughout the world, and 25 percent of the organization’s troops are chartered by Catholic churches. This makes Catholics “the fastest growing demographic for the youth ministry program” according to a press release.

This past spring, the NCC launched a Catholic Faith Awards Program to encourage girls to connect “what (they) are learning in AHG with the Catechism of the Catholic Church,” the group said a press release said.

There are Catholic-based patches, which girls work to

earn and pin on their uniform vests, and awards “specifically for Catholic members,” Garibay said. In addition to the Catholic Faith Awards, Garibay mentioned patch programs involving religious vocations, Our Lady of Fatima anniversary, the Year of Mercy and the Year of St. Joseph. “All faith-based materials written by the AHG NCC are reviewed and approved by Bishop Conley,” she said.

Rainer said her troop is working on its religious vocations patch. “The girls just loved the resource that American Heritage Girls provided for us,” she said. “Since we really can’t go to convents right now (due to the pandemic) and meet with (nuns) like we want to, AHG put together this great video with four different sisters. ... It was so well done.”

AHG’s website, americanheritage-girls.org, says it was founded more

than 25 years ago in Cincinnati by a group of frustrated parents. They were disappointed in how “their beloved scouting organization was handling matters of faith and culture” and envisioned “a fun-filled, Christ-centered, service-oriented, outdoor emphasized educational opportunity for girls.”

As a result, AHG was born with a statement of faith that the group’s website says applies to all American Heritage Girls charter organizations and adult members. The statement includes this line: “We believe each person is created in His image for the purpose of communing with and worshipping God.”

Megan Hiss, troop coordinator for OH 0516 at Hilliard St. Brendan Church, said that their meetings start with all the girls participating in a flag ceremony and prayer before breaking up into age groups.

In addition to being troop coordinator, Hiss has two of her three daughters in AHG and says the setup is ideal for her. “Logistically, as a mom ... I can have both of my girls at the same time and same place, but then at the same time, they’re also able to be with girls that are (their own) ages.”

AHG’s focus on family life and relationships is a priority. Rainer said, “From the beginning, we just ask all moms to become adult members. ... We really ask our moms to be involved. If they’re not hands on working with the girls (at a meeting), then we might say, ‘We invite you to be in the church and pray, or you can be in a planning meeting.’ We try to rotate so that everyone is using that time wisely.”

Consequently, AHG aims to fortify the bonds between the girls and their mothers.

To help ensure the girls’ safety, AHG conducts background checks. “They run all the checks on every adult member,” Rainer said. “We have to have our diocesan checks (such as) Protecting God’s Children (a sexual abuse prevention program) and all the things locally, but AHG also does their own safety checks.”

Even though there are many parishes in the diocese with Girl Scouts, the Columbus diocese’s AHG troops don’t want to compete with or replace Girl Scouts.

“As moms, we don’t want conflict,” Rainer said. When it was being decided whether to start an AHG troop at St. Mary, which already had Girl

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AHG, continued from Page 18

Scouts, Father Sylvester Onyechonam, the church's pastor, said why not have both, Rainer said. "Parishes should not be afraid to give girls both opportunities," she said.

At St. Brendan, AHG started when too many girls signed up for the parish's Girl Scout troop. "They needed to either divide in two different troops of Girl Scouts or have one group stay as Girl Scouts and one start an American Heritage troop," Hiss said. It was decided that AHG would become an option.

In addition to faith-based activities, AHG also provides physical, nature-based experiences for its members. For Hiss, these excursions have been a cherished aspect of the program. "My favorite part (has been) the experiences that I've gotten to share with my daughters that I wouldn't have otherwise had," she said.

Hiss said that this past fall, amid the pandemic, her troop safely organized two camping trips and went canoeing on the Mohican River. "I've gotten to experience things, (such as) sleeping in a tent with two of my daughters, that otherwise, no way would I have done that," she said.

A recent outdoor activity for the



Members of AHG Troop OH 0031 at Columbus St. Patrick Church sell items for a fundraiser. Photo courtesy Troop OH 0031

St. Patrick troop was called Fire and Fun. Liliana Mancini, a member of the AHG "Pioneer" group of 12- to 14-year-olds, said in an AHG newsletter, "The Fire and Fun activity was an educational and exciting experience where we learned about different ways to start and cook over a fire. ... To end the night, we sat around the fire and said the rosary together. The final thing we did was learn how to put out a fire safely."

The newsletter, which was put together by Keelan Hamilton, also a Pioneer, and her mom gives St. Patrick parishioners an overview of troop activities. The newsletter notes a service project the girls took on. It involved "making blankets for a local organization called My Very Own Blanket," wrote Catherine Hagerman, a member of the AHG "Explorer" group of 9- to 12-year-olds. "This is a nonprofit organization that accepts handmade blankets, and they will be given to children in foster care."

Garibay said, "Through a strong service program, AHG guides girls to follow Jesus' command to 'Love one another as I have loved you.'" The AHG website's statement of faith page lists service as the second of four key areas emphasized, with the first being purity and the third and fourth being stewardship and integrity. "God calls us to become responsible members of our community and the world through selfless acts that contribute to the welfare of others," the explanation for service reads.

The St. Patrick AHG troop participated in another act of service that also emphasized patriotism in December. Anne Rainer, an Explorer, wrote

in the newsletter about troop members visiting an apartment complex in Canal Winchester "to take down and fold 20 flags that (had been) hung in honor of (military) veteran Robert Winkleman." Winkleman passed away in April 2020 after working as a property manager for the Lehman Village Apartments, according to his obituary.

The flags had been hung for almost eight months to commemorate his service, and the AHG girls were entrusted with taking them down. "The manager had already gotten cases for the folded flags to be put in," Anne Rainer wrote. "The cases were going to the family and friends of Robert."

Hiss said, "I can support my girls (belonging to AHG) because I feel good about them being with like-minded families. I feel good about them hanging out with these girls ... in something with a Christian foundation. It's something I can use my time to volunteer for."

For more information about starting an American Heritage Girls troop, visit americanheritagegirls.org, and click on the Start a Troop tab.

Elizabeth Pardi blogs at www.lovealwaysliz.com. Follow her on Instagram @lovealwaysliz.

Coshocton students leave footprints



Coshocton Sacred Heart School students (clockwise from left) Thomas Vu, Piper Miller, Zaiden Williams and Owen Garabrandt are pictured nailing cutouts of their footprints to a cross. Each of the footprints included a promise for Lent. Enrollment at the school is open for the 2021-2022 school year. Visit www.sacredheartcoshocton.org/school during Lent to enroll your child tuition-free.

Photo courtesy Sacred Heart School

Heartbeats sponsors 'Shower for Jesus'



The Heartbeats pro-life ministry collected 4,558 diapers, 12,104 baby wipes, 482 miscellaneous baby items and \$125 in cash for mothers in need at a "Baby Shower for Jesus" in Zanesville. Pictured are Heartbeats members (from left) Keri Dailey, Kimberly Cooper and Chris Urbiel. Heartbeats offers emotional, physical and spiritual support to those who find themselves in the midst of an unexpected pregnancy.

Photo courtesy Heartbeats

Students collect diapers, wipes for Bottoms Up



Students at three diocesan schools collected a total of 27,661 diapers and 43,308 baby wipes for the Bottoms Up diaper drive during Catholic Schools Week. Pictured are teacher Betty Protz (far left), Jo Welsh of Bottoms Up (far right) and members of the Spanish Club at Westerville St. Paul School, who collected 15,318 diapers and 31,101 wipes. A drive conducted by the Lancaster Fisher Catholic High School Irish 4 Life Club gathered 8,667 diapers and 4,797 wipes. Teacher Taylor Dreyer and her middle-school, multiple-grade "house" at Lancaster St. Mary School received 3,676 diapers and 7,440 wipes.

Photo courtesy Bottoms Up

Fourth Sunday of Lent Year B

Learn to share faith, God's mercy

2 Chronicles 36:14-16, 19-23
Psalm 137:1-2, 3, 4-5, 6
Ephesians 2:4-10
John 3:14-21

“Early and often did the Lord, the God of their fathers, send His messengers to them, for He had compassion on His people and His dwelling place.”

The Books of Chronicles are among the later writings of the Hebrew Scriptures. They represent a “retelling” of the story of Israel’s history from the perspective of the experience of the Babylonian exile. What went wrong? How did we get to where we are?

The Responsorial Psalm expresses the poignancy of the experience of loss, especially the loss of Jerusalem and the temple: *“How could we sing a song of the Lord in a foreign land?”*

“If I forget you, Jerusalem, may my right hand be forgotten!”

The judgment of those who lost such treasures is stated in no uncertain terms. However, at the very same time, the understanding of God’s nature undergoes a transformation. What is seen in retrospect are the patience, compassion and mercy of God toward the people He has chosen to be His own.

The pouring out of grief is a step toward reclaiming hope, not in human beings, but in the God Who remains faithful to His plan for His people. Israel in exile never wanted to forget Zion and the songs of Zion. The memory of God’s presence in the temple and the graces He had bestowed on His people sustained them even as they mourned. They rediscovered hope.

The Gospel brings forward another ancient symbol of transformation. A serpent lifted up on a pole is a sign of healing and grace. Light is given to

SCRIPTURE READINGS

Father Timothy Hayes

Father Timothy M. Hayes is pastor of Chillicothe St. Mary and St. Peter; and Waverly, St. Mary, Queen of the Missions.



us to overcome darkness, the darkness of sin, of fear, of reliance on material solutions to the world’s woes.

Do we see our sin? Are we able to acknowledge our part in the state of things? Can we relinquish our attitude of blame long enough to discover how to be part of a solution to what ails our world? When we are caught up in fear, we cannot see. Do we fear loss? Do we fear others’ opinions of us? Do we fear what is beyond our control?

The Lord is standing with us, here, now, in our midst. He invites us to be free – free from sin, free from fear, open to grace and a new understanding of life.

Have you recognized God’s call to you to become a person who is willing to speak about your faith to others? Have you followed the practices of Lent and created more room for God in your life?

Israel sang so beautifully the songs of Zion that even their captors asked them to sing for them. They sang and composed new psalms. How does the world around you experience your expression of your faith? What is your song? Will you sing it for us all?

There are moments of clarity. It becomes evident to us what is really happening because there is a breakthrough that reveals God’s own hand in human history. Can we come to see the truth? Now is a time of grace, an

See **GOD’S MERCY**, Page 21

THE WEEKDAY BIBLE READINGS

3/15-3/20

MONDAY

Isaiah 65:17-21
 Psalm 30:2,
 4-6, 11-12a, 13b
 John 4:43-54

TUESDAY

Ezekiel 47:1-9, 12
 Psalm 46:2-3, 5-6, 8-9
 John 5:1-16

WEDNESDAY

Isaiah 49:8-15
 Psalm 145:8-9,
 13c-14, 17-18
 John 5:17-30

THURSDAY

Exodus 32:7-14
 Psalm 106:19-23
 John 5:31-47

FRIDAY

2 Samuel 7:
 4-5a, 12-14a, 16
 Psalm 89:2-5, 27, 29
 Romans 4:13, 16-18, 22
 Matthew 1:16, 18-21, 24a
 or Luke 2:41-51a

SATURDAY

Jeremiah 11:18-20
 Psalm 7:2-3, 9b-12
 John 7:40-53

3/22-3/27

MONDAY

Deuteronomy 13:1-9,
 15-17, 19-30, 33-62
 Psalm 23:1-6
 John 8:1-11

TUESDAY

Numbers 21:4-9

Psalm 102:2-3, 16-21:
 John 8:21-30

WEDNESDAY

Daniel 3:14-20, 91-92, 95
 Daniel 3:52-56 (Ps)
 John 8:31-42

THURSDAY

Isaiah 7:10-14; 8:10
 Psalm 40:7-11
 Hebrews 10:4-10
 Luke 1:26-38

FRIDAY

Jeremiah 20:10-13
 Psalm 18:2-7
 John 10:31-42

SATURDAY

Ezekiel 37:21-28
 Jeremiah 31:10-13 (Ps)
 John 11:45-56

DIOCESAN WEEKLY RADIO AND TELEVISION

MASS SCHEDULE: WEEKS OF MARCH 14 & 21, 2021

SUNDAY MASS

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

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

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

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

378). (Encores at noon, 7 p.m.,
 and midnight).
 Mass from the Archdiocese of
 Milwaukee at 6:30 a.m. on ION
 TV (AT&T U-verse Channel
 195, Dish Network Channel
 250, or DirecTV Channel 305).

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

DAILY MASS

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

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

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

We pray Weeks IV and I,
 Seasonal Proper, Liturgy of the
 Hours.

Fifth Sunday of Lent Year B

We must continue Jesus' mission until our hour of death

Jeremiah 31:31-34
Psalm 51:3-4, 12-13, 14-15
Hebrews 5:7-9
John 12:20-33

“The days are coming, says the Lord ...”

When God speaks to us about the future, He always does so in favor of a hope or a promise. Even when there is a threat of judgment, the consequences that are prophesied are a prelude to an action of God that is good for us.

God expresses a desire for us to respond to His offer of grace. He wants a living relationship with us, a relationship that will put us into a position to serve as a means by which He may offer salvation to the world. How sad that the world’s current understanding of Christians is so often the opposite of this.

This Fifth Sunday of Lent is a look at the most painful mystery of our human experience: the reality that we cannot get what we truly long for unless we let go of it. The only way to obtain eternal

life is to embrace death.

We all face death. When it confronts us through pain, we are not able to think clearly. It is important to discover and form our attitudes toward death at times when we are not in the midst of the experience, facing our own final moment or the loss of a loved one.

Our generation is confused. As a culture, we really do think we can live forever in this world and that we can shape the world in accord with our own understanding of what we want. We

deny any direct involvement of eternity in the decisions of time.

If we look with honesty at the issues that always come up in regard to news about the Church and her teachings, we can see that the world’s – and our own – desire to reject them comes from the perspective that our culture takes on immediate gratification of the desire for pleasure. This often includes a denial of any effects of our individual choices in

See **MISSION**, Page 21

Rose signals respite on Lent's Laetare Sunday

By Father Tyron Tomson

We were taught in art class never to take paint out of the tube and put it directly onto the canvas. Paint comes from the factory in flat colors. It always needs mixing or tinting, even just a little.

In this fallen world, nothing appears in pure, unadulterated form. It is always slightly shaded. We use artificially fabricated fire-engine red for stop signs because it grabs our attention by standing out against the background of nature's variegated palette.

This week, the usual penitential violet of Lent is mixed with a tinge of white to preview Easter, making the distinctive rose color we know for Laetare Sunday. We have made it to the halfway point of Lent, and so we observe a slight intermission. This serves as the last respite before the more intense time of Passiontide begins next week.

There is something very human about this need for a brief reprieve before we make the final approach to Easter. Today, some of the usual Lenten restrictions are relaxed: Flowers may adorn the altar, instrumental music may be played and the sacred texts appointed for the day speak of joy.

The Fourth Sunday of Lent draws its famous name from the Latin Introit Psalm antiphon, *Lætare, Jerusalem*, meaning "Rejoice, Jerusalem." This chant is the official text for the music that accompanies the initial procession up to the altar, which is how people traditionally have identified each particular Mass. It would be the first thing heard at the beginning of the liturgy. Hence we have *Gaudete* Sunday for the Third Sunday of Advent and Requiem Masses for funerals as nicknames familiar to us, too.

The use of the color rose dates officially in the Church's universal ceremonial books from only the 1600s. Prior to the Tridentine liturgical reform in the 1500s, vestment colors varied regionally. A few have continued on in certain places, including blue for the Blessed Mother and gray for Ash Wednesday.

We have testimony from Pope Innocent III in 1216 that white, red, black and green had long been in use, with evidence of yellow, gold and (as a relative latecomer) purple; it seems that originally white was the only color for vestments until about the 300s. Of them all, rose is the latest addition historically.

There might be a connection or inspiration with an ancient custom on this day. The Papal Stational Mass in Rome had long been designated to be offered at the Basilica of the Holy Cross in Jerusalem, one of the seven principal churches of Rome. The basilica was built by Emperor Constantine to house the relics of Christ's Passion recovered by his mother, St. Helen.

Since at least the 700s, the pope would annually bless a rose and give a reflection on how it symbolized the beautiful fecundity of Easter drawing near. The massive processions and florid prayers through the centuries on this grand occasion were truly impressive. For most of this time it was centered on a gilded rose, from which came a custom to bestow these tokens upon Catholic monarchs as gifts of distinctive honor.

The modern version of this practice lives on in the Holy Father's tradition to present shrines of the Blessed Mother with a golden rose, which Pope Benedict XVI did in Washington, D.C., at the Basilica of the National Shrine of the Immaculate Conception when he visited in 2008.

In a few short weeks, we will celebrate the Passion, Death and Resurrection of Our Lord. In those most sacred days, He shows His "true colors": pure, bright, blood red from the Cross poured out for our salvation; pitch-black night, as the world lies dead and dark with Him in the tomb; and a glorious, dazzling, white dawn as He rises Easter Sunday morning.

For now, as a break amid this purple season of Lenten penance, rejoice and enjoy the rose!

Father Tyron Tomson is the pastor of Lancaster St. Bernadette and Brethren St. Mary churches.



Rose tabernacle veil at Columbus Holy Family Church.

GOD'S MERCY, continued from Page 20

opportunity to see clearly.

"For God so loved the world that he gave his only Son, so that everyone who believes in Him might not perish but might have eternal life. For God did not send His Son into the world to condemn the world, but that the world might be saved through Him."

God so loves us in this world, and He longs to share His mercy with us. Let us open our eyes to see the truth of our need for God and for His mercy.

God is rich in mercy. Mercy is God's love, offered again after it has been re-

jected. God's mercy is God's desire to enter into a living relationship with us, overcoming all obstacles. God's mercy is God giving us room in which to learn to be with Him.

Mercy in this world is forgiveness, healing, encouragement, strength. In the next, it is promise of purifying love through encounter with God Himself, opening us to the eternal life that is offered. Can we open our hearts to Him and learn to share His mercy with the world around us?

MISSION, continued from Page 20

time on the life beyond this life.

There are no truly "popular" long-term strategies, whether it is a matter of the economy or health or interpersonal relationships and sexual morality. All the world offers are "quick fixes" that do not really confront the truth. We fear death. We fear all those things that we do not understand.

However, if we come to a deep and personal experience of faith, we discover a powerful answer to these fears. The faith that is handed on to us enables us to understand that we are in a covenant with God that is ever new. It is always available right within the relationship we have with God, now and at the hour of our death. God is for us. He will keep what is true of our very being in existence forever.

We have a great gift in our Catholic faith. We are members of a community of human beings who are in touch with God and who have been given the extraordinary – supernatural – privilege to know God and to receive the revelation of His plan for humanity. It is our responsibility to respond concretely to

the truth we receive and to do all we can to share it with others. The Apostles were charged to take the Gospel to all the nations.

Philip could connect with the Greeks because he knew Greek. Knowing that Philip knew Jesus, they asked him for an introduction. Philip called in Andrew, and together they brought the "foreigners" to the Lord. What we see here is an early form of LinkedIn and Facebook. Your colleagues and friends can become my colleagues and friends – and we can go further together.

Jesus knew that when His mission to the lost sheep of the House of Israel was ready to expand, He was destined to die. He accepted this death and prepared His disciples to continue the mission. The Father glorifies Jesus by bringing His work to fruit. Now it is our turn.

God has walked with us through this Lent and through these troubled COVID times, and now He is asking us to stay the course. He makes a new covenant with us and asks for a new and deeper commitment. How will we respond?

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Feb. 19, 26 | March 5, 12, 19, 26

25th
YEAR

PRAY FOR OUR DEAD

ANTONIAK, Louise (Busi), 92, March 2
Holy Spirit Church, Columbus

BELL, Albert L., 90, Feb. 22
St. Paul Church, Westerville

BOGGS, Gary L., 69, Feb. 14
St. Mary Church, Lancaster

BOWIE, Hilda, 86, Feb. 25
St. Elizabeth Seton Parish, Pickerington

BURK, Helen "Rose," 96, Feb. 20
St. John Church, Logan

BUTTRESS, Mary A. (Pannella), 96, Feb. 19
St. Christopher Church, Columbus

CAVANAUGH, James, 93, Feb. 11
St. Thomas Aquinas Church, Zanesville

CROWLEY, Sue M., 87, Feb. 20
St. Agatha Church, Columbus

DURTHALER, Beverly A. (Berger), 83, Feb. 21
Corpus Christi Church, Columbus

ELY, Lois E. (Ward), 82, Feb. 1
St. Joseph Church, Circleville

EMBREE, Robert, 67, Feb. 10
St. Thomas Aquinas Church, Zanesville

FEE, Jerold M., 85, Feb. 25
St. Elizabeth Seton Parish, Pickerington

HARTSOOK, Cynthia J., 77, Feb. 15
Our Lady of Victory Church, Columbus

JAMES, Daniel E., 78, Feb. 23
St. Pius X Church, Reynoldsburg

JEFFERS, Joan F. (Merryman), 86, Feb. 16
St. Francis de Sales Church, Newark

KENNEDY, James, 58, Feb. 6
St. Joseph Church, Dover

LABAKI, Ida, 84, Feb. 22
St. Thomas Aquinas Church, Zanesville

LITTLE, Blanche, 74, Feb. 19
Christ the King Church, Columbus

LUSK, Donald A. Jr., 79, Feb. 21
St. Francis de Sales Church, Newark

MARSHMAN, Thomas "Pete," 70, Feb. 21
Our Mother of Sorrows Chapel, Columbus

McPHERSON, Robert W., 97, Feb. 18
St. Thomas More Newman Center, Columbus

MOORE, Fenton E., 58, Feb. 18
St. Andrew Church, Columbus

PAUMIER, Joseph M., 67, March 1
Our Lady of Mount Carmel Church, Buckeye Lake

PERSHING, Mary A. (Dapoz), 86, Feb. 12
St. Joseph Church, Dover

ROSS, Thomas A., 79, Feb. 15
Christ the King Church, Columbus

SAULTZ, Mary M. "Kideen" (Carroll), 73, Feb. 24
Sacred Heart Church, Columbus

SMITH, Joyce E., 75, Feb. 25
St. Andrew Church, Columbus

TRONCONE, Georgene (July), 99, Feb. 1
Holy Redeemer Church, Portsmouth

TURNER, Thomas C., 83, Feb. 23
Holy Spirit Church, Columbus

VERSTEEG, Mary A. (Moleski), 89, Feb. 13
St. Brendan Church, Hilliard

VETTER, George, 96, Feb. 25
St. Mary Church, Portsmouth

WAGNER, Timothy, 71, Feb. 28
St. Thomas Aquinas Church, Zanesville

WARCHOCK, Gary T., 75, Feb. 19
St. Brendan Church, Hilliard

WILL, Bertha J., 90, Feb. 25
St. Peter in Chains Church, Wheelersburg

WILSON, Iris M. (Baker), 89, March 3
St. Francis de Sales Church, Newark

WISWELL, Edward H., 67, Feb. 14
Church of the Ascension, Johnstown

ZUBER, Joan E., Feb. 28
Our Lady of Peace Church, Columbus

Deacon Patrick J. Wiggins



Funeral Mass for Deacon Patrick J. Wiggins, 83, who died Monday, Jan. 25, was celebrated Monday, Feb. 1 at Hilliard St. Brendan the Church. Burial was at Resurrection Cemetery, Lewis Center.

He was ordained a deacon on June 29, 1985 by Bishop James Griffin at Columbus St. Joseph Cathedral and served St. Brendan Church as a deacon from then until his retirement in 2013.

He spent 43 years as a construction electrician and was a member of International Brotherhood

of Electrical Workers Local 683. He also was a Fourth Degree member of the Knights of Columbus and served in the Army National Guard for eight years.

He was preceded in death by his parents, James and Catherine; sons, David and Patrick; and brother, James. Survivors include his wife, Marilyn; sons, Paul (Betsy) and Dennis; daughters, Terri, Linda Bennett and Mary Ellen (George) Figuray; seven grandchildren; and four great-grandchildren.

Phyllis A. Joseph

Funeral Mass for Phyllis A. Joseph, 89, who died Tuesday, Feb. 23, was celebrated Thursday, Feb. 25 at Zanesville St. Nicholas Church. Burial was at Mt. Olive Cemetery, Zanesville.

She was born on July 23, 1931 to Azar and Monsura Joseph and was a graduate of Zanesville St. Thomas Aquinas High School and St. Mary of the Springs College (now Ohio Dominican University).

She taught at Zanesville Rosecrans High School and spent 40 years with the Cleveland public schools, mainly as a first-grade teacher. She also taught at

Miami and in Beirut, Lebanon.

She was a member of Zanesville St. Thomas Aquinas Church, where she was involved in several pro-life organizations. She also was active in the Federation of American Syrian-Lebanese Clubs, serving as the first woman president of its Midwest and national units.

She was preceded in death by her parents; brothers, Phillip, Paul, Thomas and William; and sisters, Catherine Ritchey, Betty, Carey and Edith. She is survived by nieces and nephews.

Sister M. Lauren Wiegman, OSF

Funeral Mass for Sister M. Lauren Wiegman, OSF, 85, who died Wednesday, Feb. 17 at the Wexner Medical Center East in Columbus, will be celebrated at the Our Lady of Angels Retirement Home in Joliet, Illinois. Burial was Thursday, Feb. 25 at Resurrection Cemetery in Romeoville, Illinois.

She was born in Barberton on July 7, 1935 to Donald and Helen (Rizer) Wiegman and grew up in Mansfield.

She received a Bachelor of Arts degree from the College of St. Francis (now the University of St. Francis) in Joliet, Illinois in 1966 and a Master of Education degree from Loyola University of Chicago and earned certificates as a reading specialist from Ohio State University and in accounting from Columbus State Community College.

She joined the Sisters of St. Francis of

Mary Immaculate in 1952 and made her first vows in 1953 and her final vows in 1958. She moved in 1974 to Columbus, where she was a guidance counselor from 1974 to 1979 at Columbus Bishop Ready High School, and remained in central Ohio for the rest of her life. She was a math teacher at Columbus St. Charles Preparatory Academy from 1979 to 1987 and spent the rest of her life as a private tutor in Worthington. She also taught at a reading and math clinic and spent 10 years as an accountant in Columbus during that time. Earlier, she was a teacher in Illinois and Alabama.

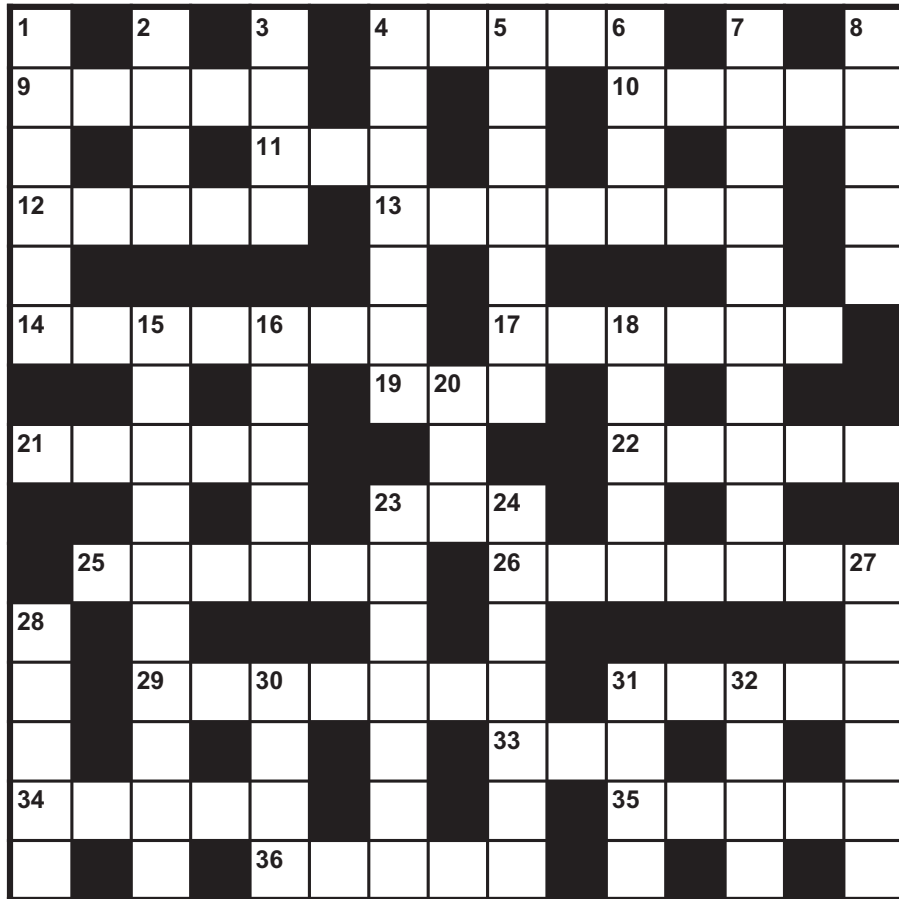
She was preceded in death by her parents; brother, Richard; and sisters, Donna and Rose Mary. Survivors include a brother, Lawrence; and sisters, Janet (Thomas) Boeckman and H. Catherine (Philip) Hawk.

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- | | |
|--|--|
| ACROSS | 34 Church council |
| 4 Wife of the prophet Hosea | 35 Paul was shipwrecked here |
| 9 Son of Abraham | 36 White for a pope, black for no pope |
| 10 "Let us make man in our ____"
(Gen 1:26) | DOWN |
| 11 OT prophetic book | 1 "____ this day" |
| 12 Church days | 2 "Behold the ____ of God" (Jn 1:36) |
| 13 Some houses | 3 OT historical book |
| 14 ____ Being | 4 Angel named in the New Testament |
| 17 Commandment that forbids bearing
false witness | 5 First Gospel |
| 19 Ezra read this to the people (with
"The") | 6 ____ of Christian Initiation |
| 21 "... he must deny himself and take
up his cross ____ and follow me"
(Lk 9:23) | 7 Leader of the Maccabees |
| 22 "A ____ of one crying in the
desert" (Lk 3:4) | 8 "Dying you destroyed our ____..." |
| 23 ____ pro nobis | 15 What Goliath was |
| 25 A previous Catholic United States
Supreme Court justice | 16 Joseph was sold into slavery here |
| 26 The Feast of Corpus ____ | 18 God loves a cheerful one |
| 29 Genesis event | 20 "... the fish of the sea and the
birds of the ____" (Gen 1:26) |
| 31 Country in which Mother Teresa
founded her order | 23 The Diocese of Thunder Bay is here |
| 33 "... be ____ and your no..." (Jas
5:12) | 24 Server |
| | 27 One of the prophets |
| | 28 Pope St. ____ |
| | 30 "... to the ____ of the earth"
(Acts 1:8) |
| | 31 Doctrines |
| | 32 Catholic Surrealist painter |

Sister Mary Faith Reaney, OP

Funeral Mass for Sister Mary Faith Reaney, OP, 86, who died Wednesday, Feb. 24 at the Mohun Health Care Center, was celebrated at the Motherhouse of the Dominican Sisters of Peace. Burial was at St. Joseph Cemetery, Columbus.

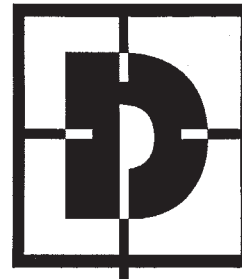
She was born Therese Reaney in Pittsburgh on Jan. 3, 1935 to Thomas and Margaret (Kelly) Reaney.

She earned a Bachelor of Science degree in elementary education in 1958 from St. Mary of the Springs Academy (now Ohio Dominican University) and a Master of Education degree in guidance and counseling in 1964 from Duquesne University.

She lived in Columbus from 1991 until her death, serving as an administrative assistant at the Motherhouse from 1991 to 2009 and performing special projects from 2009 to 2020. She became a resident of the Mohun center earlier this year. Earlier, she was a teacher, principal or guidance counselor at schools in Illinois, Pennsylvania, Connecticut and New York and registrar and admissions director at Albertus Magnus College in New Haven, Connecticut.

She was preceded in death by her parents and a brother, Thomas. She is survived by sisters, Mary Beime and Kathleen Mastro-rocco, and nieces and nephews.

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PRAYER TO THE VIRGIN

Oh, most beautiful flower of Mt. Carmel, fruitful vine, splendor of heaven, blessed Mother of the Son of God, Immaculate Virgin, assist me in necessity. Oh, star of the sea, help me and show me herein, you are my Heaven and Earth. I humbly beseech you from the bottom of my heart to secure me in this necessity. There are none who can withstand your powers. Oh, show me herein you are my Mother. Oh, Mary conceived without sin, pray for us, who have recourse to thee. (Repeat three times) Oh, Holy Mary, I place this cause in your hand. (Repeat three times) Holy Spirit, you who solve all problems, light all roads that I can obtain my goals. You gave me the divine gift to forgive and forget all evil against me, and in all instances in my life, you are with me. I want in this short prayer to thank you for all things as you confirm once again that I never want to be separated from you in eternal glory. Thank you for your mercy toward me and mine. The person must say this prayer three consecutive days, after three days, the request will be granted. GW

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OUR LADY,

continued from Page 6

sacrifice as appeasement, and toward Christ, who offered Himself in atonement.

A few years later, I decided to become Catholic. It was not Guadalupe who decided it for me, but in those inevitable moments of doubt, she was there moving me toward the Church. Marian devotion was a difficult intellectual and cultural hurdle for me to clear, and yet it was one of the most emotionally intuitive things for me to believe.

I was sickened by Biden's call. His appeal to Our Lady of Guadalupe felt cheap and hypocritical. I am no one to judge the president's faith, but I can discern that what he and his administration are proposing on abortion, the family and religious freedom are at odds with fundamental Church teaching and devotion to Guadalupe.

I will not cease to hold this administration accountable. I will, however, do it with a smile, because I trust in Our Lady. Guadalupe is not patroness of the Americas and protector of the unborn only when the audience is receptive or when politicians enact the right laws and appoint the right judges. She is constantly at work, pointing people and hearts toward her Son.

If her intercession can move an entire civilization to abandon the practice of ripping out the hearts of infants on mountaintops to make crops grow, surely she can move a president to abandon the ripping of children from wombs in surgical suites to help women thrive.

Our Lady of Guadalupe, pray for us.

Central Catholic League winter sports

Boys basketball

All-Central Catholic League

First team

- Des Watson, St. Francis DeSales
- Darius Parham, Bishop Ready
- DJ Donnell, Bishop Hartley
- Derrick James, St. Charles
- Chase Walker, St. Charles

Second team

- Jake Hoying, Bishop Watterson
- Will Miller, Bishop Hartley
- Obed Achirem, St. Francis DeSales
- Garrison Budd, Bishop Ready
- Kaleb Schaffer, Bishop Ready

Final regular-season standings

	CCL	Overall
St. Charles	6-2	9-6
St. Francis DeSales	5-3	13-7
Bishop Hartley	4-4	12-6
Bishop Ready	4-4	10-6
Bishop Watterson	1-7	7-15

Final JV standings

Bishop Watterson	8-0	18-1
Bishop Hartley	4-3-1	12-6-1
St. Francis DeSales	3-5	6-14
St. Charles	2-5-1	4-9-1
Bishop Ready	2-6	5-9

Final freshmen standings

Bishop Watterson	7-1	14-3
St. Charles	6-2	14-5
Bishop Hartley	4-4	10-6
St. Francis DeSales	3-5	9-10
Bishop Ready	0-8	1-10

Girls basketball

All-Central Catholic League

First team

- Kilyn McGuff, Bishop Watterson
- Danielle Grim, Bishop Watterson
- Grace Cantwell, Bishop Watterson
- Kami Kortokrax, Bishop Hartley
- Ella Brandewie, Bishop Hartley
- Stefanie Karras, St. Francis DeSales
- Sierra Schlosser, Bishop Ready

Second team

- Brynn Mulligan, Bishop Watterson
- Keiryn McGuff, Bishop Watterson
- Milayna William, Bishop Hartley
- Kiara McElrath, Bishop Hartley
- Gracie Sabo, St. Francis DeSales
- Jadyn Arnold, St. Francis DeSales
- Hope Orders, Bishop Ready

Final regular-season standings

	CCL	Overall
Bishop Watterson	5-0	17-4
Bishop Hartley	4-2	12-5
St. Francis DeSales	1-4	11-8
Bishop Ready	0-4	2-8

Final JV standings

Bishop Watterson	4-0	14-2
St. Francis DeSales	2-2	7-7
Bishop Hartley	0-4	2-9
Bishop Ready	N/A	N/A

Boys and girls bowling

All-Central Catholic League

Girls first team

- Skyla Blumenschild, St. Francis DeSales
- Mercedes Bassitt, St. Francis DeSales
- Christina Rose, Bishop Watterson
- Rachel Reuter, Bishop Watterson
- Joy Packard, Bishop Watterson
- Emma Pond, Bishop Ready

Girls second team

- Jennifer Pond, Bishop Ready
- Cece Muraco, Bishop Ready
- Maria Kelley, Bishop Hartley
- Alexis Reynolds, St. Francis DeSales
- Camille Payne, Bishop Hartley
- Jessica McBride, Bishop Hartley

League champion

St. Francis DeSales

All-Central Catholic League

Boys first team

- Caden Lester, St. Francis DeSales
- Bryan Ritzler, St. Francis DeSales
- Zach Jahn, Bishop Ready
- Luke Jahn, Bishop Ready
- Jack Kish, Bishop Watterson
- Marlin Yarborough, Bishop Hartley

Boys second team

- Philip Ryan, Bishop Ready
- Nick Bastaja, St. Charles
- Andy Karas, St. Francis DeSales
- Teague O'Brien, St. Charles
- Ben Gegorski, Bishop Hartley
- Andrew Grosko, Bishop Hartley

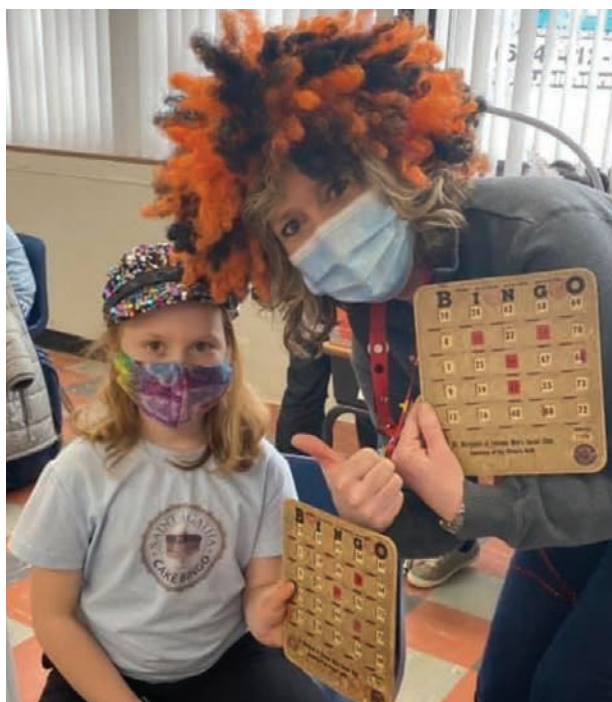
St. Charles swimmers finish fifth at state meet



Columbus St. Charles Preparatory School placed fifth overall at the Division I state swimming championships on Saturday, Feb. 27 at Branin Natatorium in Canton, the Cardinals' highest finish since they were third in 2017. Pictured (from left) are 400-yard freestyle relay team members Ben Stevenson, Chase Bateman, Luke Rakowsky and Spencer Aurnou-Rhees, who placed third in the event. Aurnou-Rhees finished as state runner-up in the 100 freestyle and third in the 200 free. Stevenson placed ninth in the 100 free and 11th in the 50 free, and Will Elsrod was 11th in the 100 breaststroke. St. Charles also took sixth in the 200 free relay and seventh in the 200 medley relay. Other team members were Wil Borchers, Sean Noonan and Mitchell List. *Photo courtesy St. Charles*

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U	I	H	A	H								
S	U	P	R	E	M	E	E	I	G	H	T	H
H	G	L	A	W	I	H						
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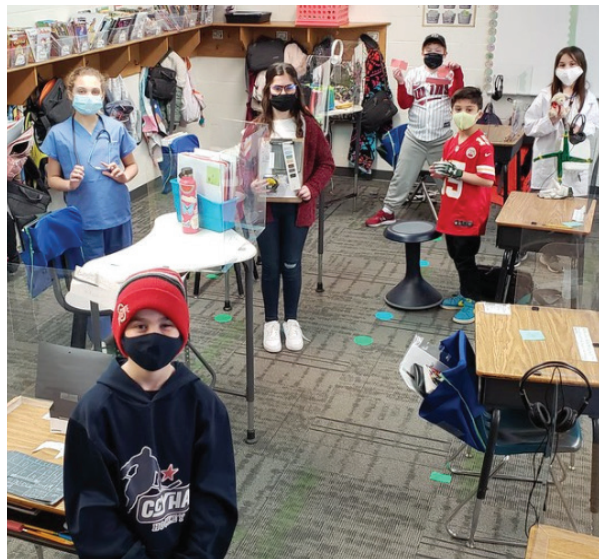
Crazy hats, bingo at St. Agatha



Catholic Schools Week at Columbus St. Agatha School included a crazy hat day and bingo games with cupcakes as the prizes. Pictured are fourth-grade teacher Veronica Stemen and student Juliana Faehnle.

Photo courtesy St. Agatha School

St. Brigid students envision future selves



For Catholic Schools Week, Dublin St. Brigid of Kildare School students were asked to envision themselves 25 years in the future and dress accordingly. Shown are third-grade students who see themselves as a professional hockey player, a professional football player, a veterinarian, a baseball player, an interior designer and a doctor.

Photo courtesy St. Brigid of Kildare School

St. Anthony reading program



Columbus St. Anthony School second-grade student Soliyana Issak shows how she is using the school's new myON reading program, which allows students access to more than 6,000 books online.

Photo courtesy St. Anthony School

OLB honors St. Valentine



Columbus Our Lady of Bethlehem School and Childcare students honored St. Valentine in February by participating in themed games and activities. Students also created spiritual bouquets filled with inspiration and prayers to send to people who are isolated in nursing facilities because of the COVID-19 pandemic. By creating coffee filter and paper flowers, the students share their love for others through the power of prayer. The bouquets were delivered to the Dominican Sisters of Peace at the Mohun Health Care Center.

Photo courtesy Our Lady of Bethlehem School

Confirmation at Immaculate Conception Church



Bishop Robert Brennan administered the Sacrament of Confirmation to 50 people at Columbus Immaculate Conception Church. He is pictured with Deacon Chris Campbell (left); Father Matthew Hoover, the parish's pastor; and altar server Audrey Ruschau. *Photo courtesy Immaculate Conception Church*

Immaculate Conception retreat feeds hunger for community



More than 50 women gathered at Columbus Immaculate Conception Church the weekend before Lent for a retreat designed as a substitute for the diocesan Catholic Women's Conference, which did not take place because of the COVID-19 pandemic. "For many women, this was the first time they've been around other women in any gathering due to the pandemic. I believe people are really hungry for community and connecting at a deeper level with others," said parish evangelization director Mary Ann Rivera. Speakers were Monica Richards of the Damascus Catholic Mission Campus (pictured) and Gina Ccutti Whiteman, the parish's former youth minister. Richards is shown displaying a rock-shaped heart to illustrate her theme that God is always after our hearts.

Photo courtesy Immaculate Conception Church

LOCAL NEWS, continued from Page 2

Bottoms Up attempts to collect 250,000 diapers in a day

The Bottoms Up diaper drive has set a goal of collecting 250,000 diapers on Saturday, May 1.

It's going to need a lot of help to reach this goal and is looking for individuals, churches, schools, men's and women's groups and businesses to donate diapers and to serve as sponsors, at levels from \$89 up.

It is asking Gov. Mike DeWine to declare May 1 as World's Largest Diaper Drive Day, is requesting similar recognition from the Ohio Legislature and has applied for recognition from the Guinness Book of World Records. It also has a marketing team that has designed social-media and radio promotional materials for the event and a logistics team setting up dropoff points, said Jo Welsh, president of Bottoms Up.

Bottoms Up has a vision to end diaper need in the regions it serves. Partnering with local social service agencies, it provided free diapers to low-income families while raising awareness of the basic health need for diapers.

Diaper need is the lack of a sufficient supply of diapers to keep a baby clean, dry, and healthy. A baby will use around 7,000 diapers before being

toilet-trained. One in three families in the United States struggles to provide clean, dry diapers for their children.

For more information, go to www.worldslargestdiaperdrive.org.

Our Lady of Bethlehem offering tours

Columbus Our Lady of Bethlehem School and Childcare is offering virtual tours for families interested in the 2021-22 school year for children ages 2 ½ through kindergarten and in its summer program for children ages 3 through sixth grade 6.

For more details, call (614) 459-8285 or visit <https://ourladyofbethlehem.org>.

Dominican Sisters of Peace sponsor discernment retreat

Have you ever wondered whether God is calling you to become a sister, or do you want to know more about consecrated life? The Dominican Sisters of Peace are offering a free weekend virtual discernment retreat this Friday to Sunday, March 12 to 14, for single Catholic women ages 18 to 45.

Register at oppeace.org. For more information, contact Sister Maidung Nguyen, OP at (405) 248-7027 or mdnguyen@oppeace.org.

Cathedral's Backdoor Ministry benefits from Foundation grant

Every day since the late 1970s, food has been handed out in the alley behind Columbus St. Joseph Cathedral. This effort is part of the Backdoor Ministry, which is primarily managed and overseen by Phil Renico, a staff member of the downtown cathedral.

The Backdoor Ministry helps feed the homeless and poor with bags of food each containing a bottle of water, a sandwich, a piece of fruit (apple, orange or banana) and a snack. During winter, the ministry also provides knit hats, gloves and socks. All items are purchased, bagged and handed out by Renico and other staff members starting at 9:30 a.m.

The Backdoor Ministry relies heavily on volunteers and on donations made during Sunday Masses to the cathedral poor box. Additionally, the ministry relies on The Catholic Foundation providing a yearly grant to help defray costs.

Father Robert J. Kitsmiller, cathedral rector and judicial vicar and judge of the Diocesan Tribunal, said, "The grant we receive every year typically provides 30 percent to 40 percent of the costs, and the rest is made up of private donations. This is incredibly helpful as it allows us to give all day lunch, every day.

"We have experienced a 7.8 percent growth in the number of meals provided as compared to previous years. It has been difficult to keep up with this increased demand and cost. We look to The Catholic Foundation for support so that we can continue this very important and essential ministry."

It is no surprise that the Backdoor Ministry has been affected by the current pandemic, experiencing an increase in the number of individuals requesting food.

"In March (2020), we had 2,484 people receive bagged lunches, and, in April, there were 3,079," Renico said. "Not only were we seeing our 'regu-



Phil Renico helps with the Backdoor Ministry at Columbus St. Joseph Cathedral.

Photo courtesy The Catholic Foundation

lars,' we were also seeing a fair amount of new people from further parts of the Columbus area because a lot of soup kitchens shut down and were not bringing people in for hot meals.

"Since we were providing a bagged lunch, we were able to stay open and didn't need to shut down, while making sure we took the necessary precautions of wearing masks and sanitizing."

Having the grant money, especially because the pandemic has negatively impacted the collection poor box, has enabled the Backdoor Ministry to continue serving those most vulnerable. "People are grateful and thankful for the resources being offered," Father Kitsmiller said.

One way to support the Backdoor Ministry and similar efforts is to open a Donor Advised Fund, with a zero dollar minimum, at The Catholic Foundation. For more information, contact Scott Hartman at shartman@catholic-foundation.org or visit www.catholic-foundation.org/daf.

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In the marriage case styled TERRY EUGENE BERTIAUX and DANA MARIE WRIGHT, the Tribunal of the Diocese of Columbus, Ohio is currently unaware of the present address of DANA MARIE WRIGHT. The Tribunal herewith informs her of the case and invites her to contact REVEREND MONSIGNOR JOHN JOHNSON, JCD, Presiding and Sole Judge, no later than 29 MARCH 2021, or call phone 241-2500 Extension 1. Anyone who knows of the whereabouts of DANA MARIE WRIGHT is herewith asked to make this Citation known to her or to inform the Tribunal of her current address.

Given this 14 MARCH 2021;

REVEREND MONSIGNOR JOHN JOHNSON, JCD
Presiding Judge

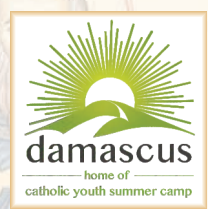
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ORGANIZATIONS / APOSTOLATES

Ancient Order of Hibernians Angelic Warfare Confraternity
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Birthright of Columbus Damascus Knights of Columbus
Catholic Diocese of Columbus - Marriage & Family Life Office
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Catholic Diocese of Columbus - Office of Vocations Laity for Mercy
Catholic Diocese of Columbus - The Catholic Times Kindway
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Pregnancy Decision Health Centers (PDHC) Proud Catholic Company
Spirit of Peace Clinical Counseling SPO (Saint Paul's Outreach)
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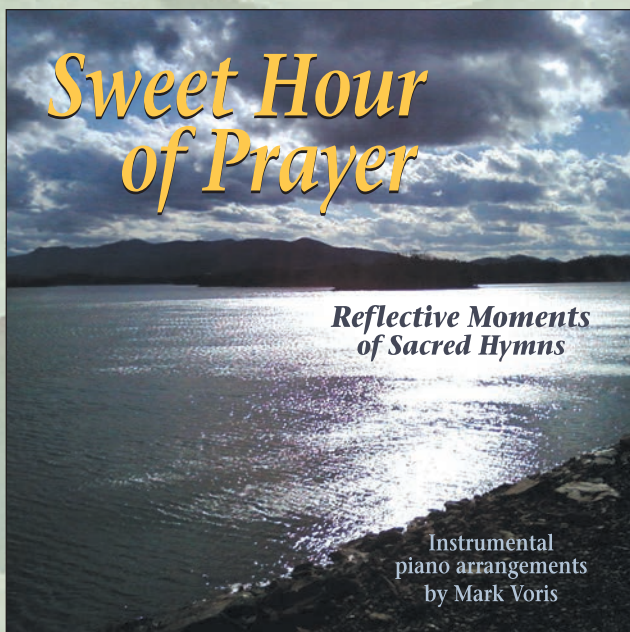
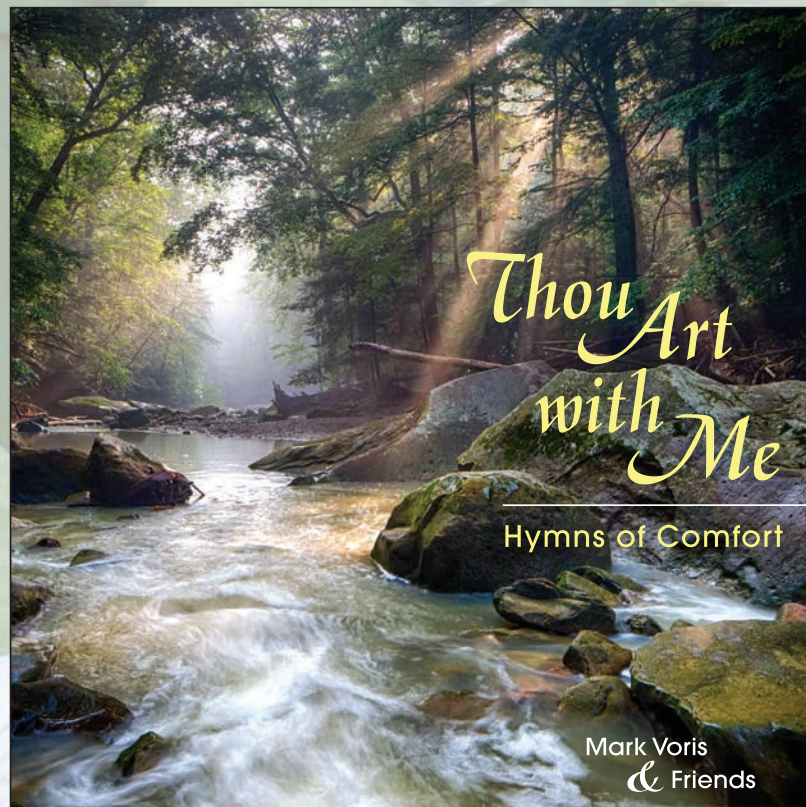
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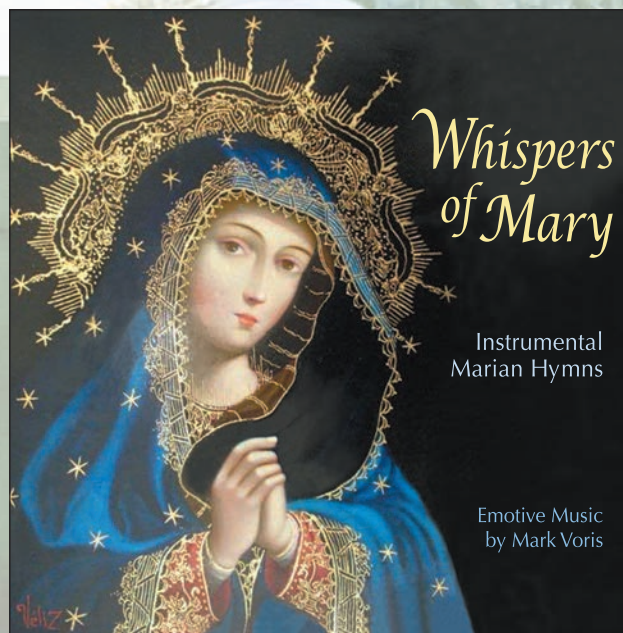
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