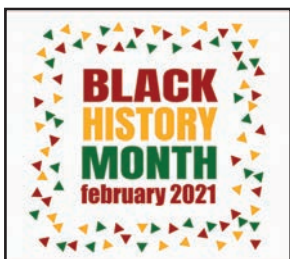


The Catholic **TIMES**

The Diocese of Columbus' Information Source

January 31, 2021 • FOURTH SUNDAY OF ORDINARY TIME • Volume 70:9

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REAL PRESENCE REAL FUTURE

DIOCESAN PARISHES TO PARTICIPATE IN 40 DAYS OF ADORATION DURING LENT

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Diocese to begin 40 Days of Adoration on Ash Wednesday

Bishop Robert Brennan calls upon the Diocese of Columbus to celebrate Jesus Christ's Real Presence in Eucharist in a special way this Lent.

Starting on Ash Wednesday, February 17, the diocese will launch 40 Days of Adoration. Every day for 40 days, a different parish throughout the diocese will host Exposition of the Blessed Sacrament for Adoration throughout the day.

Some of the hosting parishes will expose the Eucharist for 24 hours or longer. Others will expose the Blessed Sacrament after their morning Mass and conclude with Benediction in the evening.

Parishioners and families of host parishes, neighboring parishes and Catholic school communities are encouraged to volunteer for shifts to pray before the Blessed Sacrament on the parish's designated day. Even

though local parishes are sponsoring each day of Adoration, the entire Diocese of Columbus is asked to participate. An ancient custom from the church of Rome is to visit a different "stational church" each day of Lent. In the same manner, the people of the church of Columbus are invited to visit and spend time with Jesus in the Eucharist at as many different host parishes on their day of Adoration. The schedule of host parishes is available at columbuscatholic.org/40days.

Bishop Brennan invites everyone to a time of Adoration this Lent.

"Our habit of adoring the Lord is so very appropriate. Remember at the Last Supper, the night before Jesus died, what did he say?" asked Bishop Brennan. "He brought his disciples in the garden and he said to them. 'Stay with me. Pray with me.' That's what Jesus is inviting us into during Ad-

oration. When we're in front of the Blessed Sacrament we experience the Lord's presence in a very profound way. To me, that is what I enjoy most about Adoration - having that moment to simply pour out my heart and maybe say nothing, but just be there with the Lord as a friend."

The reason for this Lenten 40 Days of Adoration campaign is twofold. First, emerging from the COVID pandemic, it is fitting to celebrate the great gift of Jesus Christ in the Eucharist. Many have not yet returned from the temporary halt to public Masses and from the dispensation from the obligation to attend Sunday Mass. This special time of Adoration is an invitation for all Catholics to remember the centrality of Christ's Real Presence.

"There are times where we have Adoration through Exposition when the Blessed Sacrament is exposed in a

monstrance so that we can focus even more sharply on the presence of the Lord in the Eucharist. You see, it's important simply to be with the Lord," said Bishop Brennan.

The second reason for the Lenten 40 Days of Adoration throughout the diocese is to prepare for planning for the future presence of the Church and her mission to evangelize the local community. Bishop Brennan's stated goal for diocesan planning is to "build belief and reliance on the Eucharist through opportunities for Adoration, Confession and a return to public worship" and to "engage all individual Catholics to reflect upon the Real Presence of the Lord in their lives and how they can share that presence with others."

For more information, visit columbuscatholic.org/40days. A schedule can be found on the next page.

Local news and events

Catholic Ethnic Ministries sponsors online programs

Catholic Ethnic Ministries sponsors online programs

The diocesan Catholic Ethnic Ministries office will be presenting four online programs during February, Black History Month. The series will feature the six Black American Catholics who are candidates for sainthood and the stories of how they triumphed over tragedies.

The programs will begin at 4 p.m. on consecutive Saturdays. Admission is free by going to eventbrite.com/e/134671105903.

Subjects of the programs will be: Feb. 6, Venerable Pierre Toussaint and Servant of God Mother Elizabeth Lange, OSP; Feb. 13, Venerable Mother Henriette DeLille, SSF, and Venerable Father Augustus Tolton; Feb. 20, Venerable Julia Greeley and Venerable Sister Thea Bowman, FSPA; Feb. 27, Augustus Tolton: Renewal, Restoration and Reconciliation.

Cardinal Wilton Gregory, archbishop of Washington, will speak at the Feb. 13 and 27 programs. Joining the Diocese of Columbus as co-sponsors are the Archdiocese of Denver; the Dioceses of Bir-

mingham, Alabama and Richmond, Virginia; and the Tolton Spirituality Center.

Our Lady of Bethlehem to host open houses

Columbus Our Lady of Bethlehem School and Childcare (OLB), 4567 Olentangy River Road, will host an in-person open house on Sunday, January 31 and a virtual open house on Thursday, Feb. 4. The in-person event will adhere to COVID-19 safety protocols.

OLB offers education and flexible care for children from six weeks old through kindergarten age, as well as a summer program for aged 3 through sixth grade.

To register, call (614) 459-8285.

Clergy Who Cook goes online

The Clergy Who Cook event sponsored by the Friends of the Josephinum will take place this year from 6 p.m. Friday, Feb. 5 to 6 p.m. Saturday, Feb. 6 and be renamed Clergy Who Cook at Home.

Priests, deacons and seminarians will showcase their culinary talents in re-

corded videos. The viewing audience will vote for a favorite chef through secure online donation. All of the proceeds will benefit the Josephinum seminarians. Registration is free; visit www.pcj.edu/friends to register.

Back In His Arms benefit set for Feb. 4

The Back In His Arms Ministry will present its annual benefit as a livestream online at 7 p.m. Thursday, Feb. 4.

The ministry provides education, care, guidance and financial services to families experiencing the loss of a child and to people providing care for the families.

For more information, go to www.backinhisarmsagain.com.

Ohio Dominican awarded grant to support STEM students

Ohio Dominican University (ODU) was awarded a five-year grant totaling nearly \$650,000 from the National Science Foundation (NSF) to recruit, engage and support low-income students who are pursuing a bachelor's degree in biolo-

gy, chemistry, or environmental science.

Approximately \$420,000 of the grant is dedicated to providing scholarship assistance to as many as 14 students during the five-year period who demonstrate financial need.

The grant allows ODU to create the St. Albert Scholars Program for STEM (science, technology, engineering and mathematics) students, which will consist of two groups. Six students will begin classes this fall and a group of eight will begin in fall 2022. Each student will receive as much as \$7,500 per year for a maximum of four years, in addition to a summer research stipend during their third year.

"STEM-related industries across Ohio and the United States are experiencing a significant workforce shortage and talent gap," said Dr. Robert Gervasi, ODU president. "This grant will allow us to support students who have a passion for the sciences, but might not have access to the financial resources they need to pursue a

See LOCAL NEWS, Page 13



Front Page photo:

40 DAYS OF ADORATION
The diocese will launch at the start of Lent next month a 40 Days of Adoration campaign with participation from churches throughout the diocese. *CT file photo*

Catholic TIMES

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40 DAYS OF ADORATION

ASH WEDNESDAY TO PALM SUNDAY

February

- 17** **St. Joseph Cathedral**
212 E. Broad St, Columbus, OH 43215
8AM to 8PM
- 18** **St. Vincent de Paul, Mt. Vernon**
303 E. High St, Mt. Vernon, OH 43050
Wednesday 5PM to Thursday 5PM
- 19** **St. Patrick, Columbus**
280 N. Grant Ave, Columbus, OH 43215
7:30AM to 8PM
- 20** **St. John Neumann, Sunbury**
9633 E. OH-37, Sunbury, OH 43074
7:30AM to 8PM
- 21** **Immaculate Conception, Kenton**
215 E. North St, Kenton, OH 43326
9AM to 9PM
- 22** **St. Joan of Arc, Powell**
10700 Liberty Rd, Powell, OH 43065
7:30AM to 8PM
- 23** **St. Mark, Lancaster**
324 Gay St, Lancaster, OH 43130
8:30AM to 9PM
- 24** **Our Lady of Peace, Columbus**
20 E. Dominion St, Columbus, OH 43214
8:30AM to 9PM
- 25** **St. Mary of the Assumption, Lancaster**
132 S. High St, Lancaster, OH 43130
7:30AM to 9PM
- 26** **Our Lady of Lourdes, Ada**
300 E. Highland Ave, Ada, OH 45810
9AM to 9PM
- 27** **St. Mary, Marion**
251 N. Main St, Marion, OH 43302
Friday 7PM to Saturday 7PM
- St. Anthony of Padua, Columbus**
1300 Urban Dr, Columbus, OH 43229
7AM to 8PM
- 28** **St. Leo's Oratory, Columbus**
221 Hanford St, Columbus, OH 43206
10:30AM to 9PM

March

- 1** **St. Thomas, Columbus**
767 N. Cassady Ave, Columbus, OH 43219
9AM to 9PM
- 2** **Holy Name, Columbus**
154 E. Patterson Ave, Columbus, OH 43202
Monday 9PM to Tuesday 9PM
- 3** **St. Brendan the Navigator, Hilliard**
4475 Dublin Rd, Hilliard, OH 43026
7AM to 9PM
- St. Mary, Waverly**
407 S. Market St, Waverly, OH 45690
6:30AM to 7:30PM
- St. Elizabeth Ann Seton, Pickerington**
600 Hill Rd N, Pickerington, OH 43147
9AM to 7PM
- 4** **St. Margaret of Cortona, Columbus**
1600 N. Hague Ave, Columbus, OH 43204
6:30AM to 7:30PM
- 5** **St. Matthew the Apostle, Gahanna**
807 Havens Corners Rd, Gahanna, OH 43230
7AM to 9PM
- St. Brigid of Kildare, Dublin**
7179 Avery Road, Dublin, OH 43017
9AM to 5PM
- 6** **St. Colman of Cloyne, Washington C.H.**
219 S. North St, Washington C.H., OH 43160
9AM to 9PM
- 7** **Church of the Resurrection, New Albany**
6300 E. Dublin-Granville Rd, New Albany, OH 43054
11AM to 9PM
- 8** **St. Paul the Apostle, Westerville**
313 N. State St, Westerville, OH 43082
Sunday 7PM to Monday 7PM
- 9** **Christ the King, Columbus**
2777 E. Livingston Ave, Columbus, OH 43209
7AM to 8PM
- 10** **St. Rose of Lima, New Lexington**
309 N. High St, New Lexington, OH 43764
8:30AM to 9PM
- 11** **St. Christopher, Columbus**
1420 Grandview Ave, Columbus, OH 43212
9AM to 4PM
- St. Peter, Chillicothe**
118 Church St, Chillicothe, OH 45601
10AM to 7PM
- 12** **St. Mary, German Village**
684 S. 3rd St, Columbus, OH 43206
7AM to 9PM
- 13** **Sacred Heart, New Philadelphia**
139 3rd St NE, New Philadelphia, OH 44663
8AM to 8PM
- St. Michael the Archangel**
5750 N. High St, Worthington, OH 43085
8AM to 8PM
- 14** **St. Joseph, Dover**
613 N. Tuscarawas Ave, Dover, OH 44622
9:30AM to 9PM
- St. Mary Magdalene, Columbus**
473 S. Roys Ave, Columbus, OH 43204
6PM to 8PM
- 15** **St. Joseph, Plain City**
140 West Ave, Plain City, OH 43064
6AM to 9PM
- 16** **St. Agatha, Upper Arlington**
1860 Northam Rd, Upper Arlington, OH 43221
8:30AM to 8:30PM
- 17** **Blessed Sacrament, Newark**
394 E. Main St, Newark, OH 43055
8AM to 10PM
- 18** **St. Francis de Sales, Newark**
40 Granville St, Newark, OH 43055
Wednesday 7PM to Thursday 7PM
- 19** **St. James the Less, Columbus**
1652 Oakland Park Ave, Columbus, OH 43224
9AM to 9PM
- 19** **Immaculate Conception, Columbus**
414 E. N. Broadway St, Columbus, OH 43214
7AM to 8PM
- 20** **St. Mary of the Annunciation, Portsmouth**
5th & Market St, Portsmouth, OH 45662
9AM to 9PM
- St. Cecilia, Columbus**
434 Norton Rd, Columbus, OH 43228
4:30AM to 4:30PM
- 21** **St. Patrick, London**
61 S. Union St, London, OH 43140
8 AM to 8 PM
- 22** **St. Peter, Columbus**
6899 Smoky Row Rd, Columbus, OH 43235
9 AM to 9 PM
- 23** **St. Andrew, Upper Arlington**
1899 McCoy Rd, Columbus, OH 43220
9 AM to 9 PM
- 24** **St. Pius X, Reynoldsburg**
1051 S. Waggoner Rd, Reynoldsburg, OH 43060
9 AM to 9 PM
- 25** **Holy Family, Columbus**
584 W. Broad St, Columbus, OH 43215
Thursday 8AM to Friday at 12PM
- 26** **St. Mary, Delaware**
82 E. William St, Delaware, OH 43015
9:30AM to 6PM
- 27** **St. Bernadette, Lancaster**
1343 Wheeling Rd NE, Lancaster, OH 43130
4AM to 4PM
- 28** **St. Catharine of Sienna, Columbus**
500 S. Gould Rd, Columbus, OH 43209
9:30AM to 8PM

Updated 1/25/2021



columbuscatholic.org/40days

Black history series honors six on road to sainthood

Prior to my arrival in Columbus, I had the honor of serving as rectora for the 512th Women's Cursillo Weekend in the Diocese of Richmond, Virginia. Our theme, "Chosen and Anointed," was taken from the readings of that weekend, Ep. 1:3-14 and Mk. 6:7-13.

St. Paul's message to the Ephesians in the Scripture passage above strikes at the heart of who we are as a Christian community – imitators of Christ, striving to live a life of holiness. We were chosen to be a living witness to the Gospel. The Catechism emphasizes our predestined role as sons and daughters "even as he chose us in him before the foundation of the world" (CCC1077), to be holy and blameless before God.

In the Gospel of St. Mark, we are introduced to the sending forth of the 12 Apostles to teach and preach the Gospel. Jesus – priest, prophet and king – extends the same commission to us today. Guided by the Holy Spirit, anointed at our baptism and at other sacraments, we are charged with the same mission. We are called to live the Gospel by our words and deeds, by listening to the word of God and by following the command to love God and love others.

UNITY IN COMMUNITY

Pamela Harris

Pamela Harris is the director of the diocesan Office for Ethnic Ministries.



It is in this message of being chosen and anointed with which we find ourselves answering the call to be missionary disciples. Our Church has a diverse group of men and women – priests, religious and lay persons – whose inspiring and fascinating lives elevated them to sainthood. We need only spend time with the holy ones of God, study their lives and ponder how their stories can impact our spiritual journey.

Next month, we can go in depth into the lives of six African American men and women on the road to sainthood. God calls each of us by name to serve in various capacities. Like Samuel of the Old Testament, the Lord called Julia Greeley to fill her small red wagon with food and clothing to deliver to those in need. Like Samuel, the Lord called Sister Thea Bowman to address the United States Conference of Catholic Bishops in 1987. And, like Samuel,

these six responded to the Lord, "Speak, for your servant is listening" (1 Sam. 3:10).

You are invited to learn more about these shining examples of virtue and faith during February. As a part of the Office of Ethnic Ministries Black History Month Celebration, we are collaborating with other dioceses throughout the country to host Cardinal Wilton Gregory and Bishop Joseph N. Perry in celebrating the lives of:

- Pierre Toussaint and Mary Elizabeth Lange (Saturday, Feb. 6)
- Henriette Delille and Augustus Tolton (Saturday, Feb. 13)
- Julia Greeley and Thea Bowman (Saturday, Feb. 20)
- Augustus Tolton: Renewal, Restoration and Reconciliation (Feb. 27)

Bishop Robert Brennan will give a welcome message on Feb. 27.

Register online for this free event at eventbrite.com/e/134671105903; each program starts at 4 p.m.

For more information, contact the Office of Ethnic Ministries, ethnicministries@columbuscatholic.org or (614) 221-7990.

Church honors MLK with virtual presentation

By Jenna Mar

After a year of unprecedented national turmoil and tragedy, the community of Columbus Holy Rosary-St. John Church held its annual Martin Luther King Day Celebration virtually on Jan. 15. Father Ramon Owers, church pastor, opened the event by welcoming virtual attendees to a celebration that is one of the oldest in the city, held each year since 1986 when the holiday was first observed.

Keynote speaker Father Reynaldo S. Taylor delivered a powerful message of hope, reminding viewers why America celebrates King's life and

legacy. Father Taylor is the first African American ordained a priest in the Archdiocese of Cincinnati, where he serves as pastor at St. Joseph Church. In his address, Father Taylor drew the connection between the Catholic and American ideals of love, unity and equality.

He reinforced the importance of Martin Luther King Day by saying that King is "the first person of African descent who has been recognized on a national holiday, the first African American whose holiday is celebrated in all 50 states, (and) the first African American who again has been recognized for the great work not that he

has done, but what God has allowed him to do."

Father Taylor explained the importance of the holiday in the context of life today, how King's mission and legacy are remembered this year as many Americans fight for equality and justice.

"We are a part of that legacy," Father Taylor said. "We have come from his rich legacy with a responsibility ... a role to play."

During a time when many in the country are calling for unity – in dealing with the COVID-19 pandemic, promoting racial justice and healing political divisions – Father Taylor said that, as Americans, we are united, above all, by human dignity. He said that we are all a part of the "melting pot" that is America.

"We are made up of a myriad of people that make up the fabric of our country," he said. "And, therefore, we all have the right and the dignity and responsibility ... that we are all created equally in the eyes of God."

He encouraged those watching to have hope, courage and faith, and to continue fighting for equality.

"We cannot give up hope when we must always trust in God," he said. "We must unite not only in mission but also in faith. We must love one another to spread positivity, unity, hope and equality. Equality is found in mutual love and respect, a message that Martin Luther King shared, and that we must maintain."

Father Taylor emphasized that the mission of Catholics is to make the world a better place: "God is going to ask you for an accounting – did you do what you were supposed to do? Did you reach out and help someone in need?"

He challenged the audience to reflect on their lives and ask, "Have you done something to make someone's life a little better?"

After a litany of prayers featuring photos of those who have perished at the hands of injustice, Bishop Robert Brennan addressed the virtual audience, saying that together as Americans we grieve for those who have died fighting for equality.

He reminded all to "find hope in our Lord and savior Jesus Christ," the source of healing and justice.

Bishop Brennan prayed that all look to the Lord for guidance and ask Him to "open our hearts and our minds to the beautiful gift that we have in one another's eyes, no matter who we are, no matter what our race or ethnicity, we might look deeply and see the image and likeness of God, in whose image we have been created."

The bishop encouraged listeners to pray not only for justice on a national scale, but also for the strength to look inward and cultivate the love for which God created us.

Jenna Mar is a student at Kent State University.

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February 2021

Protecting life, free speech should be priorities

The events of the past few days, weeks, months and years should not diminish Catholics' fervor to protect the unborn and work toward the end of procured abortion in this country.

Some of us witnessed in person last Friday, Jan. 22, an open hostility toward the sanctity of life. Others watching the livestream of the Respect Life Mass at St. Joseph Cathedral and many others seeing or reading news reports afterward were stunned by an invasion of demonstrators in a sacred space.

As sad as that was to watch, it's even sadder to think that in the 48 years since the Supreme Court's Roe v. Wade decision, more than 60 million babies have been aborted in the United States. They were denied the chance to live outside the womb and become the people whom God intended them to be.

And while our focus continues to be on protecting human life, there's another matter of grave concern that also involves protecting a sacred right.

And that's freedom of speech.

Everyone, especially journalists, considers free speech a fundamental right protected by the U.S. Constitution. If this country values democracy, citizens must have the right to express their opinions whether one agrees or disagrees with them.

That's not to say that hateful speech should be condoned, but in the past month our nation has seen an alarming rash of censorship, mainly on social

EDITOR'S REFLECTIONS

Doug Bean



media platforms.

Where it stops, nobody knows.

During the past decade, the world has witnessed the increasing influence and gradual takeover of communication by social media giants Twitter and Facebook and companies such as Google that control web browsers, email and internet searches.

Their power has escalated to a point where they can take down personal and media accounts that fail to conform to their own social constructs or agendas.

Pro-life organizations explaining the gruesomeness of an abortion, for example, have seen their accounts suspended or flagged by Facebook or Twitter and have had to petition for access to be restored. Meanwhile, abortion advocates mostly go unchecked.

This is not a conspiracy theory. Investigate for yourself.

What's next? Will the Catholic Church and other religions be in the cross hairs?

Think about this: If Big Tech doesn't like a Church teaching, such as traditional marriage or protections for violating a person's moral conscience rights on issues such as artificial contraception, will Twitter, Facebook or YouTube suspend the account?

Many Americans are beginning to dump their existing social media and moving to alternative platforms (if those are not shut down, too) or get off altogether.

Maybe that's not such a bad thing because, let's be honest, while social media can be a viable communications tool, it has flaws.

How much time do you spend each day on Facebook, Twitter, Instagram, Pinterest or TikTok? Are those minutes or hours constructive and well spent? Is scrolling through your feed to see what "friends" are up to deepening your relationship with God, or does it lead to near occasions of sin?

This isn't a blanket condemnation of social media. It has meaningful uses – and the Church wants us to utilize all available communication tools to evangelize – but maybe it's time to examine more closely the items you post and read each day.

Faithful people should not let themselves be distracted by the actions of others who are determined to suppress the freedom of speech or religion, particularly on the issue of protecting the sanctity of human life.

Never stop praying for an end to abortion. Never be afraid to defend life. It is the preeminent issue of our time, and the scourge from which all evil flows. Every human person is created equal, and we must trust God to decide who lives and who passes into eternal life.

O, Mary, our life, our sweetness and our hope, pray for us.

President Biden and a Catholic inflection point

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus (Galatians 3:27-28).

Catholics who take this apostolic teaching seriously will understand that our first obligation toward our brother in Christ, President Joseph R. Biden Jr., is to be in Christian solidarity with him through prayer. We pray for his health, strength and courage. We pray that he be granted the gift Solomon asked of God: wisdom in governance. We pray for his deepening conversion to Christ. Solidarity in prayer is the first duty of American Catholics toward the new president today. That is bedrock Catholicism.

There is no doubt, however, that the inauguration of President Biden, the second baptized Catholic to attain the presidency of the United States, creates an inflection point for Catholicism in America, as we strive to be a communion of disciples in mission.

Were he to follow through on campaign promises to bring the Little Sisters of the Poor to heel over the provision of contraceptives, some of them abortifacients, to their employees; were he to support federal funding of abortion, at home and internationally through U.S. foreign aid; were his administration to promote the practices of euthanasia and physician-assisted suicide; if, through his Department of Health and Human Services, he were to hollow out religious freedom by repealing the federal regulations that now protect the conscience rights of Catholic doctors, nurses and other health-care workers – then Mr. Biden would have demonstrated, as president, that he is not in full communion with the Catholic Church, because he would have deliberately facilitated what

THE CATHOLIC DIFFERENCE

George Weigel

George Weigel is the Distinguished Senior Fellow at the Ethics and Public Policy Center in Washington, D.C.



the Gospel and the Church teach are grave moral evils and injustices.

In 2020, the Catholic conversation in the United States was distorted by the high-decibel screeching of apocalyptic conspiracy theorists, on the one hand, and by dissembling about the unique gravity of the life issues and potential threats to religious freedom, on the other. Clarity about the complementary ways in which Catholics in different stations of life exercise responsibility for the moral and political health of the Republic was difficult to achieve. Perhaps, though, it is not too late to understand our respective responsibilities and their interaction.

I agree with those who argued last year that the primary responsibility for effective Catholic witness in public life rests with lay Catholics. Lay Catholics are to be salt and light in society, including politics. Lay Catholics have a baptismal responsibility to be missionary disciples, whether as citizens meeting their civic obligations or as public officials. No Catholic gets a pass on responsible citizenship.

Moreover, no Catholic public official can, with integrity, claim that Gospel truths about the right to life and religious freedom are irrelevant to his or her vote, or to his or her executive action. The responsibilities conferred by baptism and the moral truths

we know by reason cannot be checked at the door of the city council chamber, the mayor's office, the state legislature, the Congress, the governor's mansion or the White House.

The bishops, for their part, bear a unique responsibility before Christ the Lord for the sacramental integrity of the Church. That episcopal duty is not an internal ecclesiastical matter only; defaults in exercising it have serious public impacts. For if the U.S. bishops fail to maintain what the Latin American bishops in 2007 (including the man who would become pope in 2013) called the "eucharistic coherence" of the Church, the message is inevitably conveyed into the public space that the Church is not really serious about the gravity of certain contested issues of public policy. And that makes the work of the laity in public debate, electoral politics and governance much more difficult.

It gives me no pleasure to note that such signals of unseriousness have been sent too often in recent decades: as when bishops failed to ensure "eucharistic coherence" by making it clear – privately if possible, publicly if necessary – that Catholic public officials who actively facilitate grave evils should not present themselves for Holy Communion. That default has serious effects on the spiritual well-being of Catholic officeholders. It also impedes lay efforts to promote the culture of life, and thus the health of the Republic, through legislation and legal action.

Lay responsibility for Catholic witness in public life and episcopal responsibility for the Church's eucharistic integrity bear heavily on each other. Bishops and lay Catholics face this inflection point together.

A Catholic framework to confront violence

The last 365 days has been a perilous time for our nation. In addition to the tragedy of the COVID-19 pandemic, we also experienced the tragedies of violence - not by the hands of a foreign invader, but from within.

The wounds run deep in our community. We need to heal. As we must draw on the resources of our faith, the Church offers a framework to heal our broken community, respect human life, and promote peaceful nonviolence.

In 1994, the U.S. Catholic bishops issued a pastoral letter *Confronting a Culture of Violence: A Catholic Framework for Action*. Here is an excerpt describing this framework for action:

- “The call to *pray* for peace in our hearts and our world;
- The ability to *listen* – to hear the pain, anger and frustration that comes with and from violence;
- The duty to examine our own attitudes and actions for how they contribute to or diminish violence in our society;
- The call to help people *confront* the violence in our hearts and lives;
- The capacity to *build on existing efforts* and the strengths of our community: the work of parishes, schools, Catholic Charities, etc.;
- Efforts to *hold major institutions account-*

I’ve always known the call to write. Mom supported my efforts, placing a small table in the dormitory-style room that held beds for me, my siblings, and our grandmother. The writing space didn’t last long; getting into closets on either side required sliding the desk one way or the other. But the message was clear: Mom knew I was a writer.

I wrote away, crafting stories in class instead of doing assignments, sending articles and poetry to magazines and contests. When I became a young mother, working around loads of laundry and late-night feedings, I filled journals and wrote what was in my heart.

“Someday I’d like to have a column.” I confided to a friend. His response was that I didn’t have the credentials or enough published work. Undeterred, I continued submitting work.

Persistence paid off. A few articles were published. One led to a book contract. Eventually, the editor of this paper offered the opportunity to write a column. I said “yes” then spent the next few weeks worrying how to find topics for a year’s worth of column inches.

I thought about my writer’s journey recently – small steps taken without courses or credentials, just trust in a knowing that stirred within – after reading a line in Mark’s gospel. Having finished speaking from a boat to a crowd on shore, Jesus asked his friends to take him to the other side of the lake. He needed some downtime, and they obliged: *Leaving the crowd, they took Jesus with them, just as he was.*

What did that mean – *just as he was*? What was the alternative? Giving him time to go home, pack some food and grab another tunic? Wasn’t Jesus always ready, just as he was? Aren’t we all?

FAITH IN ACTION

Jerry Freewalt

Jerry Freewalt is director of the diocesan Office for Social Concerns.



able, including government, the media and the criminal justice system;

- An *advocacy* strategy that moves beyond the often empty rhetoric of national debate, including:

confronting the violence of *abortion*; curbing the easy availability of *deadly weapons*; supporting community approaches to *crime prevention and law enforcement*, including community policing, neighborhood partnerships with police and greater citizen involvement; pursuing swift and effective justice without vengeance; support for efforts to attack *root causes* of crime and violence – including poverty, substance abuse, lack of opportunity, racism, and family disintegration; promoting more *personal responsibility* and broader social responsibility in our policies and programs; *building bridges* and promoting solidarity across racial and economic lines; pursuing *economic justice*, especially employment; working for legislation that *empowers parents* to choose and afford schools that reflect their values;

overcoming the tragedy of *family violence* and confronting all forms of violence against women; promoting education, research, and training in *nonviolence*; respond to *victims* of violence, hearing their anguish and defending their dignity; *strengthening families* by putting the needs of children and families first in our national priorities; continuing to work for *global disarmament*, including curbs on arms sales, and a ban on the export of land mines.”

Perhaps we can take the U.S. bishops’ words from 1994 and apply them to today’s situation. The problems in our community are systemic and require a renewed commitment from each of us to respect the dignity of human life and work for the common good.

I believe the Prayer of St. Francis of Assisi can also guide us in this important work. “Lord, make me an instrument of Your peace. Where there is hatred, let me sow love. Where there is injury, pardon, where there is doubt, faith, where there is despair, hope, where there is darkness, light, and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.”

Just as we are

GRACE IN THE MOMENT

Mary Van Balen



It’s tempting to think we can move forward only after becoming better prepared, but despite feelings to the contrary, deep down, we *are* ready to take next steps in our lives. Jesus knew that. He didn’t look for perfect people to join in his work. He didn’t wait until they had studied up on their scripture or understood everything he was saying. He called them, just as they were, trusting they’d learn and grow as they walked with him.

We will, too. We’re called to contribute to the holy work of building the beloved community, just as we are.

We might be full of fear and anxiety. Maybe we’re burdened by the weight of injustice or buoyed by unrecognized privilege. Maybe anger saps our energy or optimism gives it a boost. Whatever we carry, wherever we stand, when we give ourselves to it, the journey will change us. One way or another, it offers what we need to take another step, no matter how small. It may require a change of direction or

going places we’d rather not go. (In Mark’s story, Jesus and his buddies were unknowingly headed into a storm.)

These times call for action. From everyone. These times pose questions: How to bend the moral arc toward justice? How to root out systemic racism? How to combat the coronavirus? How to restore respect and commitment to the common good? I can’t wait until I’m “ready.” None of us can.

We have to go, just as we are. Now. And trust in a few things: Love dwells within each of us. It empowers us to share the Divine spark we have been given. When we do, we help transform the world, bit by bit. We are enough. We are a work in progress. Together, we are The Work in progress.

When life is overwhelming, I remember: I don’t go alone. None of us do.

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Vaccines and other entanglements with abortion

As the new COVID-19 vaccines are being rolled out, several people have told me, “I don’t want a vaccine with any connection to abortion.”

This is a valid sentiment that most of us would likely echo. At a minimum, it should serve as an important “call to action” for each of us during the course of this pandemic. Even if we decide to get inoculated with a vaccine that was produced using abortion-derived human cell lines — which for a serious reason and in the absence of alternatives would not be unethical — we still face a real duty to push back and make known our disagreement with the continued use of these cells by researchers in the pharmaceutical industry and academia.

We can do this in several ways.

We can write a letter to the editor to heighten public awareness, or contact the pharmaceutical companies that make vaccines, urging them to discontinue their use of abortion-derived cell lines. If they do so, we should also thank them.

We can similarly initiate discussions with friends or relatives who work in research labs about whether their company or university uses cells derived from abortions.

One of the “silver linings” of the COVID-19 pandemic is that it affords us the opportunity to raise awareness about these moral concerns and improve the way that biomedical research is conducted by scientists.

As one bishop I was speaking with reminded me recently, “We need to teach, educate and confront this issue more widely. It’s everyone’s duty.” Such efforts will help build real momentum for change.

I’m often asked whether sample letters are available to help with writing to vaccine manufacturers who use abortion-derived cell lines. An example would be:

“I am writing in regard to your COVID-19 vaccine. It is my understanding that a cell line originally derived from an abortion is being used in the

MAKING SENSE OUT OF BIOETHICS

Father Tad Pacholczyk



Father Tadeusz Pacholczyk, PhD, earned his doctorate in neuroscience from Yale and did postdoctoral work at Harvard. He is a priest of the Diocese of Fall River, Massachusetts, and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.

production of your vaccine. I am contacting you to request that your company stop relying on these cells in the pharmaceutical work that you carry out. Please understand that as one of your potential customers, I am very concerned about these issues. It is my understanding that alternative, non-abortion-derived cell sources are available or could be made available. It is important for all of us to show our respect for the remains of those children whose lives were taken prematurely, and one way we can do this is by avoiding these cell lines in scientific research and pharmaceutical development. Thank you.”

Archbishop Joseph Naumann, Archbishop of Kansas City and Chairman of the USCCB Committee on Pro-Life Activities, has also prepared a more detailed letter (available at: <https://www.usccb.org/resources/Letter-to-FDA-urging-ethical-COVID-vaccines.pdf>) that addresses the need to develop vaccines free of entanglements with abortion.

While such entanglements remain a significant concern, we also need to be aware how some of our daily activities may have a much more direct connection to the abortion industry.

Dr. Melissa Moschella recently observed how getting a vaccine made with the help of an abortion-derived cell line has “less connection to the ongoing evil of abortion than other actions we engage in on a regular basis, such as doing business with the many companies that donate money directly or indirectly

to Planned Parenthood, including Nike, Heinz, Energizer, Clorox, Facebook, JPMorgan Chase, Bank of America, CVS, Walmart, Liberty Mutual, Aetna and hundreds of others.”

To put it another way, each time we purchase Tostitos/Frito Lay products, fill our gas tank with ExxonMobil gas or buy Pepsi products, our contribution to the continuation of abortion is significantly more direct than when we receive a vaccine manufactured with abortion-derived fetal cell lines. Each of these large consumer-oriented corporations make large financial contributions to Planned Parenthood, which promotes and directly performs the killing of unborn children in the United States and in other countries.

Widespread corporate collusion in the evil of abortion does not, of course, mitigate the ethical concerns about using cell lines taken from fetal cadavers to produce vaccines. But it does represent another important area where letter-writing, boardroom votes, boycotts and other focused efforts by stockholders, employees and customers can make a difference when it comes to scaling back the support mechanisms that Planned Parenthood and other abortion-minded organizations rely on.

As the Vatican emphasized in its recent “Note on the Morality of Using Some Anti-Covid-19 Vaccines,” the reception of an inoculation made from abortion-derived cells “does not in itself constitute a legitimation” of the practice of abortion. Receiving the stick of the needle today does not mean we are somehow cooperating in an abortion that occurred decades ago and for reasons independent of vaccine production.

Each of us has a serious obligation to witness to the inviolability of human life. We need to take the time to speak up so that future vaccines and medicines will be developed without any reliance on abortion-derived materials.

Brightening a gray Ohio winter

I am not native to Ohio. I grew up in upstate New York where we trick-or-treated in snowsuits and kept sleds in our second-story bedrooms as the snowfall could get that high. Living here for more than a couple of decades has made me an honorary Buckeye, I hope.

Through the years, I have learned that these winter months are an Ohioan’s version of hunkering down. Like a squirrel, we gather our supplies and settle in. I find myself preparing in the fall by visiting the local Amish market as I stock the pantry with cooking and baking supplies — beans, grains and dried fruit.

Our tables and counters become scattered with books, crafts and board games. We wear more layers, which means more laundry. Children grow restless from being inside, and this leads to the building of forts, putting on of plays and solving of puzzles. As my children get more creative, the visits to urgent care grow more frequent. Mattress diving, sumo wrestling, and I even once had a child get injured by a balloon. A balloon!

Going to urgent care is like a family reunion for us as we now know so many nurses, doctors and

ALL THAT WE HAVE

MaryBeth Eberhard

MaryBeth Eberhard writes about marriage, life experiences of a large family and special needs. She attends Sunbury St. John Neumann Church.



even X-ray technicians. You never know who will be on the schedule that day! One of our dear friends, who is a nurse at the local hospital and has stood in as an auntie over the years for my kids, is known to say, “I am not going to urgent care today, so plan your day accordingly!” I think she tempts the fates.

It is easy to see these months as stress and mess. We’ve just come down from a season of preparing our hearts and home for the arrival of the Christ child. We have celebrated with feast after feast (and dishes and more dishes). It was all so beautiful, and now we are left with these months of gray. We need a break, but how?

I have often struggled with what to do as I set the stage for the emotions in our home. Remembering that role helps me prepare myself and my family to live these months with grace and to fill them with

memories. Here are a few concepts we have been practicing this season:

From mess to blessed. It’s easy to see the toys, games, puzzles and books as clutter and another “to do” item. I am embracing the “to do” item as just that — not one “to do” as in “for me to clean up,” but “one for me to do,” as in “participate.” I am learning to join in the fun and make the memories. From snow angels to Mario Bros. marathons, I am challenging myself to join in.

Go outside. Fresh air makes it all better. I have been taking walks after dinner in the dusk. Sometimes alone, sometimes with a little or older hand tucked into mine. When my children were little, we called them “listening walks.” No talking, just listening. The other night, I took a listening walk with my daughter Sarah. We brought a flashlight and headed out in the dark. We heard the snow falling, felt it upon our faces and saw the stars bright in our country sky.

My family is learning that when I step away like

Deacon Gorski serves human, structural needs at cathedral

By Tim Puet
Catholic Times Reporter

Deacon Jim Gorski has a knack for doing repair work and thought he could help the Church by fixing things. But he never thought God was calling him to be a deacon.

“For the longest time, I didn’t feel I was the caliber of person who should make the commitment to becoming a deacon,” he said. “I didn’t know much about theology and thought I wasn’t holy enough. But for some reason, God kept guiding me back to the diaconate. It seemed that no matter how much I had doubts, God would send his Spirit to me to set me back on the right path. I figured someone was guiding me in that direction (to becoming a deacon), and that someone wasn’t me.”

Deacon Gorski was ordained to the diaconate on Feb. 3, 2001 by Bishop James Griffin and has served at Columbus St. Joseph Cathedral since his ordination. He also was deacon administrator of Columbus St. Aloysius and St. Agnes churches for five years.

He described his job at the cathedral as that of a factotum, a Latin word for a jack-of-all-trades. “If something breaks, they call on me,” he said. “I do everything from fixing candlesticks to running cable lines to working with contractors on major electrical and plumbing projects.”

That’s the kind of work for which he is qualified as a graduate of Youngstown State University with a degree in electrical engineering. As a deacon, he has many additional roles.

“You can’t describe who a deacon is in one simple way,” he said. “We are ministers of the Word, proclaiming the Gospel. We teach in the name of the Church. We are ministers of some sacraments. We baptize, lead the faithful in prayer, witness marriages and conduct wakes and funeral services.

“We’re ministers of charity, identifying the needs of others and working to gain resources for those needs, trying to address injustices and what causes them. Everything we do flows from our sacramental identity, for it’s not what we do, but who we are that makes us deacons.”

Deacon Gorski, 69, grew up in the Youngstown suburb of Boardman and is the younger of two sons

ALL THAT WE HAVE, *continued from Page 7*

this, it is to gather my thoughts and recollect. To come along is a special invitation into my quiet world. I smile as I type this because it just feels sacred. We need sacred moments of connecting outside the busy.

Go down memory lane. We have recently embraced the second wave of Star Wars, Narnia, Harry Potter, Anne of Green Gables and Jane Austen. We read the books and settle in with big bowls of popcorn for our movie marathons. Younger kids get sleeping bags while older ones grab a blanket and a pillow. My husband has the amazing gift of bringing out the morality of each book and movie, and discussions go on by the fire for hours.

ANSWERING GOD’S CALL

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

of Edward Gorski, who delivered milk to homes for the Borden Co., and Dorothy Gorski, a homemaker.

“We began going to a novena to St. Anthony on Tuesday nights at what then was a Franciscan friary known as St. Mary’s Church in Columbiana, Ohio,” he said. “My brother and I would serve at Latin Masses on Sundays. My mother was an organist and started playing for Masses and novena services. My dad was an usher and a greeter. I didn’t realize it at the time, but later found that it helped me build a religious foundation sparking a curiosity about my faith.”

He came to Columbus through his employment with IBM Corp., for whom he repaired equipment for 34 years. “We used to joke that IBM stood for ‘I’ve Been Moved,’” he said. Before settling in Columbus, he worked for the company in Akron; Youngstown; Austin, Texas; Kingston, New York; Charlotte, North Carolina; and Detroit.

Prior to joining IBM, he held a variety of jobs, working on a brush-clearing crew for Ohio Edison, as a tailor’s assistant at the Bond men’s clothing store in Youngstown, at a combined gas station and car wash, and as a department manager for the Youngstown branch of the former Pittsburgh-based Joseph Horne Co. department store.

It was there that he met his wife, Karen, who managed a different department. They have been married for 43 years and live in the Delaware County village of Galena, about 20 miles north of the cathedral in downtown Columbus.

“Wherever I worked, I sought out a Catholic church to see if I could help out in some way,” Deacon Gorski said. “When I came to Columbus, I walked into the cathedral one day and felt a peace I’d never felt before. It was as though God sent down his spirit to touch me and was saying, ‘Welcome home, my son.’

“I met Msgr. Jim Hanley (rector of the cathedral at that time) and asked if he needed any help. He said, ‘God must have sent you. We need a lot of help.’ From doing odd jobs, Msgr. Hanley got me

to start serving Masses, becoming a greeter and eventually a lector. Later, I was introduced to Deacon Tom Johnston, who was probably the biggest influence in my decision to seek out the diaconate. Eventually, I began investigating the discernment process for becoming a deacon with Deacon Frank Iannarino (director of the diocesan Office of the Diaconate) and went on from there.”



Deacon Jim Gorski

Part of Deacon Gorski’s role at the cathedral is to assist with its backdoor ministry, which provides a sandwich, a cookie, a bag of chips, fruit and water from 9:30 to 10 a.m. every day and from 4 to 4:30 p.m. Monday through Friday (except on holiday weekday afternoons) to anyone who comes to the cathedral’s back entrance.

“Columbus has a lot of people with no one to help them,” he said. “It’s very tough for them to be on the street, and we fill some of their needs,” Deacon Gorski said. “Columbus rightly has a reputation as a very giving city, and we provide what help we can.

“As a deacon, there’s so much to do, and so little time to do it,” he said. “Every morning, I pray the Breviary’s morning prayer, which includes an excerpt from Psalm 90: ‘Make us know the shortness of our life that we may gain wisdom of heart.’ As I grow older, I realize how short our lives are and how precious are the moments we get to spend with our families and friends.”

Another Scripture verse that often comes to mind for him is Isaiah 55:8: “For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts.”

“This means God is in control; he has a plan,” Deacon Gorski said. “Let God be God and have faith in God’s way, even though we don’t understand it.”

Make a pot of soup. It has always been important to me that all my children know how to cook, even those who are not able to use their hands. Making a big pot of soup and having the kids help chop, stir and smell gives them such a feeling of accomplishment. Tasks like these must be done anyway, so I often use them as opportunities to be intentional. I force myself to step back and let my older ones be creative. They are really accomplished! Make a few loaves of bread, and let everyone sit and appreciate the work of their hands. We are a people of breaking bread. Reminding ourselves of that in these simple ways helps us embrace our heritage and call it good.

Call in reinforcements. A new face is always welcome in our home. A known face, even more so.

Even with COVID, many of us are fortunate enough to have a couple of people in our “pod” to invite over. Use this time to either have a card tournament or play a longer board game or as an opportunity for a date night with your spouse. My heart is always full when I see people leaving our home smiling after a visit because I know the grace goes both ways. Our hearts have also been filled.

The most important part, however, is to pray for the ability to live in joy in the moment. Being thankful for what we have been given and using all of it to form our hearts closer to one another and to the Lord help build a family culture of joy and laughter, and laughter warms up any cold winter day.



Approximately 200 people gathered for the annual Respect Life Mass sponsored by the diocese's Office for Social Concerns at St. Joseph Cathedral on Friday, Jan. 22, the 48th anniversary of the U.S. Supreme Court's Roe v. Wade abortion decision.



Bishop Robert Brennan provides words of encouragement in his homily during the Respect Life Mass at St. Joseph Cathedral.

CT photos by Ken Snow

Diocese prays for life at Mass, Roe Remembrance

While the Respect Life Mass at Columbus St. Joseph Cathedral and Roe Remembrance event at the Ohio Statehouse on Friday, Jan. 22 were disrupted by several protesters, members of the Diocese and area pro-life supporters participated in these prayerful observances marking the anniversary of the U.S. Supreme Court's 1973 Roe v. Wade decision legalizing abortion.

"I want to express my great admiration and thanks to all those attending the Mass whose respectful and prayerful response reflects the joy, hope, and mercy that marks our pro-life witness," Bishop Robert Brennan of Columbus said in a statement Friday evening. "I ask all to continue to pray for the unborn who died, for all those who have experienced the pain of abortion, and for those who cannot understand our divine and steadfast calling to champion this cause."

The pandemic limited attendance at the Mass to about 200 people, but more people than ever participated via Livestream on the diocesan website. The Roe remembrance was attended by about 150 people and was moved outdoors due to COVID-19 concerns. The remembrance was also live-streamed by sponsor Greater Columbus Right to Life.

Bishop Brennan and Bishop Edward Malesic of Cleveland were concelebrants of the Mass and were in attendance at the Statehouse event. Bishop Malesic, a graduate of the Pontifical College Josephinum in Columbus, has been the Cleveland diocese's spiritual shepherd for four months after serving as Bishop of the Diocese of Greensburg, Pennsylvania, for five



A number of families wearing masks and following health protocols listened to Bishop Robert Brennan speak about "the terrible scourge of abortion on demand" during the Respect Life Mass.

years. He accepted Bishop Brennan's personal invitation to attend.

In his homily at the Mass, Bishop Brennan noted that the 50th anniversary of the decision will take place in two years. "Can you believe it? Nearly a half-century which has marked our nation with the terrible scourge of abortion on demand. What started off as being a choice, something very limited, has come down now to our age of very, very extreme measures," he said.

He said the current acceptance of abortion by much of the public was a fulfillment of Pope St. Paul VI's prediction in 1968 that anti-abortion attitudes would begin sliding downward and, once the slide started, would

keep going further downhill.

"Often we're made to feel as if we're the odd ones who believe in life, that abortion is the way to go, but that's not true," Bishop Brennan said. "We've made much progress over the years in the transformation of culture, but most people don't believe that. The prevailing political and media-driven image is that no, no, no, you and I are wrong for believing in the sanctity and the dignity of human life.

"One of the great things about democracy is that here we are, gathered in one place, and it's a very joy-filled occasion as we celebrate faith and celebrate life and see that many people have our convictions. It's a real privi-

lege to see this."

Near the end of the homily, the protesters began to shout and walked up the cathedral's center aisle before being escorted out of the building. After they left, Bishop Brennan said, "first of all, we pray for them," then apologized for the disturbance. He repeated the apology at the end of the homily, concluding it by saying, "We didn't gather here for this. I'm sorry. I'm so, so sorry."

While protesters also went to great lengths to disrupt the Statehouse event with chanting and portable loudspeakers, all attended were inspired by the speakers' messages of life, love, and hope. Bishop Malesic told those attending the rally that they "are a great witness to the Lord, to love, to peace, to joy, to happiness. You're a great inspiration to me."

"The fundamental right to be alive is what allows us to love everyone," he said during his unscripted remarks. "There is no hatred on this side of the fence. We won't win this argument (against those favoring abortion) by yelling. We will win this argument by the strength of it.

"I often say you can't attract people by fishing with bricks. You can't put a brick in a pond and expect the fish to come to it. This will not attract them. We need to attract people by our beauty. We attract people by our peace. We attract people by loving them."

Bishop Malesic referred to this when he said, "There are two sides here, and it's very odd. Let me tell you, if I was

LIFE, continued from Page 9

an outside observer, I know exactly which side I would choose. There's beauty and there's ugliness. There's peace and there's violence. There's love and there's hatred. There's life and there's death.

"The Lord sets before us many choices. He asks us to take sides. May we side with life. May we side with beauty and peace and love and non-violence, including non-verbal violence. May we listen to each other and accompany each other so that in the end, we will find ourselves where the Lord came to bring us, and that's to a kingdom of peace and justice."

Peggy Hartshorn, president of Columbus-based Heartbeat International, a pro-life internet call center with an international outreach, said during her remarks that medication abortions are becoming increasingly common, accounting for half the abortions in the nation and most central Ohio abortions.

Such abortions involve the taking of two drugs. The first of the two, mifepristone, blocks the release of progesterone, which is needed for a healthy pregnancy. The second, misoprostol, is taken a day or two later and results in expulsion of a fetus from the womb, aborting the child.

If a woman takes progesterone after taking the first of the two drugs, but before taking the second, it may prevent the abortion from occurring. Ohio Right to Life says studies have shown this treatment is successful in permitting a pregnancy to continue 64 to 68 percent of the time.

The Abortion Pill Reversal Network, sponsored by Heartbeat International, provides information about the procedure, which was introduced by Dr. George Delgado of San Diego in 2012. The network has 32 providers in Ohio.

Hartshorn quoted from a letter by a nurse at one of the Columbus Pregnancy Decision Health Centers who works with abortion pill reversal clients. The nurse wrote of a woman who saw in an ultrasound that taking progesterone had kept her baby alive. "They told me the baby would be dead by the time I took those other pills to force the baby out, but my baby is not dead. I cannot believe this," the woman told the nurse on the day she would have taken the second pill. The child, a boy, is now seven months old.

Another woman who saved her baby through abortion pill reversal wrote, "Without this, I wouldn't have had the option of being a mom to my beautiful healthy daughter. The feel-



Children and adults brave wind and chilly temperatures on Friday, Jan. 22 to witness to the sanctity of human life at the Ohio Statehouse.



Two young men hold signs promoting life while listening to speakers at the Roe Remembrance rally.

CT photos by Ken Snow



Doug Dunsmoor of Faith Community Church in Dublin delivers the invocation at the Roe Remembrance rally on Friday, Jan. 22.



Bishop Edward Malesic of Cleveland offers inspiration to the crowd gathered for the annual Roe Remembrance on the 48th anniversary of the U.S. Supreme Court's decision on abortion.



Dominican novices from St. Gertrude Priory in Cincinnati and novice master Father Michael Mary Dosch, O.P. (left) sing the Salve Regina at the end of the Roe Remembrance rally.

ing of being a mom is so much better than anything in the world. You guys helped me after I made a bad decision, and I am forever grateful that you are helping people like this every day."

Beth Vanderkooi, executive director of the rally's sponsor, Greater Columbus Right to Life, said that although pro-life forces have made much progress, particularly in Ohio, they still face many challenges because the new administration in Washington has indicated that it supports abortion.

"We are likely to see policies that are more hostile to the pro-life agenda than ever before, and we can probably expect that there will be more hostility to religious freedom than we have seen in 200 years in the United States," she said. "This is not election year saber-rattling or sour grapes. I am merely taking our new political leaders at their word.

"If they only live up to half of their promises to expand abortion, the results will be devastating to the unborn

children most at risk here and abroad. Just months ago, we celebrated the nomination and confirmation of Amy Coney Barrett (to the U.S. Supreme Court), and it felt like we were closer than ever to the day when our laws would uphold the truth and the dignity of all human life. That hope is strongly delayed. Where is God in all this?" she asked.

"God is everywhere in all of this," was her response. "We may not understand it, we may not be able to calculate it and we may not always feel it, but we can trust in it. We have to trust in it, because it is trust and not self-sufficiency that is knit into our human nature. That brings us back into relationship with each other and with God. Do not confuse trust with acquiescence. Trust is fragile, but powerful. God is everywhere, he sees the good that we do and wants to encourage us, we can trust in his promises, and he has conquered sin and death," Vanderkooi said.

State Rep. Kyle Koehler (R-Springfield) said during his remarks he would reintroduce in the Ohio House the Abortion Pill Reversal Act, which would require doctor to inform pregnant women that they have the option to reverse a medication abortion. It was passed by the Ohio Senate in the 2020 legislative session but was not acted on in the House before the session ended.

The invocation for the rally was delivered by Doug Dunsmoor of the pastoral staff of Faith Community Church in Dublin. It closed with a benediction from Bishop Malesic and what has become the traditional singing of the Marian hymn *Salve Regina* (Hail, Holy Queen) by Dominican novices from St. Gertrude Priory in Cincinnati directed by Father Michael Mary Dosch, OP, novice master for the Dominicans' St. Joseph Province and former pastor of Columbus St. Patrick Church.

Josephinum students serve in new ways during pandemic

In a typical academic year, Pontifical College Josephinum seminarians contribute hundreds of hours of ministerial service in parishes, schools, hospitals, prisons and nursing homes in central Ohio. These pastoral assignments give them opportunities to experience a life of ministry and service in real time.

The year 2020 was anything but typical because safety regulations related to the coronavirus pandemic halted many of these pastoral opportunities. However, creativity on the part of the college's staff, faculty and special guests allowed seminarians to be expected to other aspects of church and community ministry.

In the fall, a call for assistance came from staff members at Columbus St. Joseph Cathedral, who were in urgent need of contributions for their ministry of serving the poor and homeless in the downtown area daily at the ca-

thedral's back door.

Early in the fall, under the leadership of Father Michael Lumpe, vice rector of the Josephinum and former rector of the cathedral, seminarians quickly put together 600 sandwiches which were delivered to the cathedral.

Recognizing an opportunity to offer further support for the ministry, a more formal effort took place in early November, when 29 seminarians combined to make 1,800 sandwiches in an hour in the cathedral's undercroft. Their teamwork, supported by many donated food items, fully stocked the ministry's supply of food for the homeless and needy.

In other efforts, the seminarians' apostolic works include regular volunteering at the Mid-Ohio Food Collective. Most of the work involves opening boxes of donated food, checking expiration dates, cleaning the items with sanitizer and repacking the food



Pontifical College Josephinum students made 1,800 sandwiches for Columbus St. Joseph Cathedral's back door ministry, which provides food to the poor and homeless in the downtown area daily.
Photo courtesy Pontifical College Josephinum

for shipment to food pantries and soup kitchens served by the food bank. "It's a huge operation and a great way for

seminarians to do a corporal work of mercy to help get food to those most in need," Father Lumpe said.

Lay Fraternities of St. Dominic conduct Rite of Profession

St. Catherine of Siena Chapter of the Lay Fraternities of St. Dominic celebrated the Rite of Profession on Sunday, Dec. 6, with Father Stephen Alcott, O.P. as the presider at a Mass celebrated at St. Patrick Church, 280 N. Grant Ave., Columbus.

Making a life promise were Pat Kubat, O.P. and Nancy Tuttle, O.P. as well as new temporary promised members Shane Scott, O.P., Katherine Zehnder, O.P., and Christopher Zehnder, O.P. The chapter also received new novices Steve Blevins, O.P., Brandon French, O.P., and Caryl Schull, O.P.

Members of the Fraternities of St. Dominic are lay men and women who are fully incorporated members of the Order of Preachers and live out their Dominican vocation in the world. Their Dominican charism emphasizes prayer, especially the Divine Office and the Rosary; study, especially following the theology of St. Thomas Aquinas; community, including monthly chapter meetings; and apostolate, with an emphasis on spreading the word of God. The Lay Fraternities of St. Dominic is open to Catholic men and women.

In the past, the Lay Fraternities of

St. Dominic was known as the Third Order of St. Dominic and Lay Dominicans were known as Dominican Tertiaries. The Dominican Third Order has existed almost as long as the Dominican Order itself. It was founded in 1285 and officially recognized by the Church on the feast of

St. Thomas Aquinas in 1286.

More information may be found at laydominicans.org. For further information, contact the Columbus St. Catherine of Siena chapter of the Lay Fraternities of St. Dominic via email at dominicanthirdordercolumbus@gmail.com.



Father Stephen Alcott, O.P. (center) served as the presider at a Mass in December for the St. Catherine of Siena Chapter of the Lay Fraternities of St. Dominic. Members made life promises and temporary professions, and the group also welcomed three new novices.
Photo courtesy Lay Fraternities of St. Dominic

For more information and to apply, visit www.catholic-foundation.org/scholarships

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Fourth Sunday of Ordinary Time, Year A

Listen to the Lord and speak the truth with gentle conviction

Deuteronomy 18:15–20
Psalm 95:1–2, 6–7, 7–9
1 Corinthians 7:32–35
Mark 1:21–28

Moses announces to the people of God that a prophet will arise among them who will speak clearly. God has a plan for the world and has entrusted to us the effort to work with that plan as it is made known. *“If today you hear his voice, harden not your hearts.”*

Given the trials we face today, we must acknowledge that the world is often confused about its own nature and especially the nature of human beings. God has revealed His plan and makes known who we are. The question is not whether it is true but rather how we live in response to it. If we deny the truth, we betray ourselves and our own human nature. If we accept it but fail to live it, we do not reach our true potential even in this world. If we hear, believe, practice and share it, then we are on our way to the kingdom. We become a means by which God’s plan for all is accomplished.

Jesus, the prophet of whom Moses spoke, speaks with authority, because He is God and because He is a human being who knows God’s plan. We speak with such authority when we share His teaching, not of ourselves, but through the author who has revealed the truth.

Some think that the teachings of our Church are only for Catholics. There are a few disciplines, certainly, that apply to us as Catholics. Lent will be coming soon, and many such practices will be on public display. These are the “traditions” we observe, with a small “t.” However, the teachings of the Church concerned with human nature and the morality that flows from it are meant for all. They are wisdom given by God to His creatures, so that we may reach our true potential. As Catholics, we are offered a glimpse into reality and it is our duty to share it. We are called to believe and practice. We are called to show others the truth by our very lives.

Response to truth must be an act of freedom, or it does not enter the heart. The “voice of the Lord” is an offer, an

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.



invitation, never an imposition. We are called to listen to hear the voice of the Lord and to respond through love, allowing the truth to grow within us first. This is only possible if we are “meek before truth,” that is humble and willing, docile to the breath of the Spirit. This response is characterized by conviction, but also by a peace that influences the manner in which we approach others with whom we want to share the truth. If we always “bludgeon others with the truth,” we can be certain that we are not speaking with the voice of the Lord. Now and then, God does raise up a fiery prophet, but Jesus Himself rarely approached others in this way. In the Gospel today, He responds to the demon (which is actually telling the truth, ironically!), *“Quiet! Come out of him!”* Jesus lives the truth and so speaks with authority and even the demons obey.

The Lord makes known that He is aware of human tendencies to manipulate proclamation of the truth. *“Whoever will not listen to my words which he speaks in my name, I myself will make him answer for it. But if a prophet presumes to speak in my name an oracle that I have not commanded him to speak, or speaks in the name of other gods, he shall die.”* The voice of God, speaking truth, is distinct. It is motivated for the good of all, not for selfish gain.

The Gospel reveals “unclean spirits” at work in our world. The devil is real, a personal, intelligent being dedicated to derailing us. However, much of the devil’s work is done by human beings with little prompting needed from the devil. We must admit that we choose to sin which leads us down the wrong path, even in our way of thinking. Blindness to truth flows from consent to “make friends” with untruth. In Christ, we have been shown the way to freedom. *“If today you hear his voice, harden not your hearts.”*

THE WEEKDAY BIBLE READINGS

2/1-2/6

MONDAY
 Hebrews 11:32-40
 Psalm 31:20-24
 Mark 5:1-20

TUESDAY
 Malachi 3:1-4
 Psalm 24:7-10
 Hebrews 2:4-18
 Luke 2:22-40

WEDNESDAY
 Hebrews 12:4-7, 11-15
 Psalm 103:1-2, 13-14, 17-18a
 Mark 6:1-6

THURSDAY
 Hebrews 12:18-19, 21-24
 Psalm 48:2-4, 9-11
 Mark 6:7-13

FRIDAY

Hebrews 13:1-8
 Psalm 27:1-3, 5, 8b-9c
 Mark 6:14-29

SATURDAY
 Hebrews 13:15-17, 20-21
 Psalm 23:1-6
 Mark 6:30-34

2/8-2/13

MONDAY
 Genesis 1:19
 Psalm 104:1-2a, 5-6, 10, 12, 24, 35c
 Mark 6:53-56

TUESDAY
 Genesis 1:20--2:4a
 Psalm 8:4-9
 Mark 7:1-13

WEDNESDAY

Genesis 2:4b-9, 15-17
 Psalm 104:1-2a, 27-28, 29bc-30
 Mark 7:14-23

THURSDAY

Genesis 2:18-25
 Psalm 128:1-5
 Mark 7:24-30

FRIDAY

Genesis 3:1-8
 Psalm 32:1-2, 5-7
 Mark 7:31-37

SATURDAY

Genesis 3:9-24
 Psalm 90:2-4c, 5-6, 12-13
 Mark 8:1-10

DIOCESAN WEEKLY RADIO AND TELEVISION

MASS SCHEDULE: WEEKS OF JAN. 31 & FEB. 7, 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 Ordinary Time, Year A

The purpose of our lives is to know, love and serve God

Job 7:1–4, 6–7
Psalm 147:1–2, 3–4, 5–6
1 Corinthians 9:16–19, 22–23
Mark 1:29–39

What is the purpose of life? Why am I here? What am I supposed to do? What am I supposed to be? The answer comes, not by discovering a book or by finding a map that comes from outside myself, but rather from living and discovering reality as it unfolds.

The Scriptures invite us to a depth of intimacy with the Lord that is beyond the superficial. Job is the human being on the verge of real dialogue with God, one who sees the world and its limits, but is convinced that there is more. Paul is the human being who has found his place, ready to be God’s instrument. Jesus shows us

See **SCRIPTURE**, Page 13

CATHOLIC WORD SEARCH

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FEBRUARY	PATRON	ROME
FOURTEENTH	PERSECUTION	SAINT
LOVERS	PONTE MOLE	SAINT PRAXEDES
MARTYRS	POPE GELASIUS	THIRD CENTURY

SCRIPTURE, continued from Page 12

how to put it all together: He acts, He heals, He seeks communion with God and He reaches out to all.

Job's lament is an echo of every human heart at some point. "Remember that my life is like the wind; I shall not see happiness again." And yet, we see in the life of Job that God meets the crisis by offering Job a new and deeper relationship and rewarding him for his fidelity. We know — as Job does not — that God is behind the troubles he has, not as the one who sends the troubles, but as the One who is bragging about the way Job responds. Job is every human being. God wants to be able to brag to the devil and everyone else about what has been accomplished by His grace through mere creatures, through the likes of us.

St. Paul found his purpose in the proclamation of the Gospel. We all have a share in the Gospel. Like St. Paul, we are entrusted with a stewardship: to preach the Gospel. That must be the center of all we do. When others see us, what do they see? Is it evident that we believe in the truth of the Catholic faith, or is there something else at the center of our lives?

Jesus goes out to preach to share His Word and the power of healing through Word and Sacrament. He sends us to continue the proclamation. Jesus heals us and invites us to share in His mission to bring others to awareness of the truth of the Gospel.

God invites us to participate in what He is doing through Jesus, and He gives us the means to live it through sharing the Holy Spirit with us.

What are the signs that the Spirit is present? Our very desire for the Spirit comes from the Spirit present in our hearts. The joy that comes over us in our experience of gathering, which has begun anew and which we hope will continue as we conquer the coronavirus by our common efforts to care for one another.

As Christians, we know that our understanding of Word comes from the Spirit. The faith we have in the Sacraments and our conviction that it is Jesus Christ who accomplishes them in us is given to us by the Spirit. Our acknowledgment that each one of us has a purpose, a reason to be, with gifts for the whole body is evidence of the action of the Spirit among us.

Our life on earth is a drudgery, when we expect the world to give us what only God can give. The longings of our hearts are fulfilled only when we have put our trust in Him and open to His will in our lives. The freedom of the children of God is the freedom to be who God calls us to be. Is your life a drudgery or do you know the joy of living in freedom?

God calls each of us by name, and He entrusts to us a specific purpose. What does God want to do in your life? What are you offering to God?

LOCAL NEWS, continued from Page 2

college degree and a successful career in these growing fields.

"In addition to scholarship support, this grant will provide our faculty with additional resources they can use to better engage our students to ensure their academic and professional success throughout and beyond their ODU studies."

Students honored in essay contest
Columbus St. Charles Preparatory School student Julian Howell has received an \$800 prize for his entry in the Voice of Democracy essay contest sponsored by the Veterans of Foreign Wars

(VFW). Two other St. Charles students, Tyler Ferris and Freddy Shimp, earned \$200 prizes.

The program's goal is to provide students grades 9-12 the opportunity to express themselves concerning democratic ideals and principles. Students must write and record a three-to-five-minute essay on the year's selected theme, using an audio CD or flash drive. This year's theme was "Is This the America the Founders Envisioned?"

Howell will learn in February whether his essay has been selected to compete at the state level.

POSITION AVAILABLE
Director of After-School Care Program
Our Lady of Peace School
 40 E. Dominion Blvd., Columbus

The Director will develop, implement and lead activities and programs for school-aged children. The Director will also be required to maintain attendance and financial records, and work closely with the parish Business Manager. More information can be found at www.olp-parish.org. Interested candidates should contact Principal Jim Silcott at jsilcott@cducation.org.

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PRAY FOR OUR DEAD

ABSI, Philip E., 91, Jan. 18
St. John Chrysostom Byzantine Catholic Church, Columbus

ALBANESE, Rosanne (Skufza), 80, Jan. 1
Our Mother of Sorrows Chapel, Columbus

ALBERT, Luella (Boehm), 97, Jan. 10
Our Lady of Perpetual Help Church, Grove City

BENADUM, Patricia F. (Smith), 79, Dec. 15
Our Lady of Peace Church, Columbus

BORGHESE, Joyce A. (McDaniel), 86, Jan. 18
St. Anthony Church, Columbus

BROCK, Robert H., 83, Jan. 14
St. Joseph Church, Plain City

BRUNEY, Frances E. (Szempruch), 91, Jan. 10

Church of the Resurrection, New Albany

BYRNE, Joseph, 88, Jan. 10
Our Lady of Peace Church, Columbus

CONRAD, Marye J., 73, Jan. 6
St. Mary Magdalene Church, Columbus

CONTI, Stephen M., 69, Jan. 14
Our Mother of Sorrows Chapel, Columbus

CUPRIK, Dorothy (Kolodychak), 99, Jan. 10

Our Lady of the Miraculous Medal Church, Columbus

DeLONG, Dorothy M. (Ziegler), 99, Jan. 12
Christ the King Church, Columbus

DODD, Robert J. Jr., 80, Jan. 12
St. Rose Church, New Lexington

DURO, Roberto G. "Bert," 82, Jan. 16
St. Brendan Church, Hilliard

FRENZ, Raymond J. Jr., 86, Jan. 15
St. Paul Church, Westerville

HARDY, Susan (Oliverio), 94, Jan. 3
St. Joseph Church, Dover

KORTE, Sue A., (Kuerthe), 91, Jan. 9
St. Andrew Church, Columbus

LITTERINI, Donald E., 82, Dec. 30
Church of the Ascension, Johnstown

MAHOLM, James E. Jr., 58, Jan. 5
St. Patrick Church, Columbus

MANGON, Herman, 91, Jan. 11
Immaculate Conception Church, Dennison

MAXWELL, Dorothy A., 74, Jan. 17
St. Mary Magdalene Church, Columbus

McCARTHY, Lorraine F. ((Bernabo), 81, Jan. 10
St. Elizabeth Church, Columbus

McPEAK, Linda S. (Williams), 87, Jan. 19
St. Francis de Sales Church, Newark

NICHOL, Mary L. (DeVictor), 87, Jan. 10
St. Brendan Church, Hilliard

RITCHEY, Joseph A., 83, Jan. 14
St. Thomas Aquinas Church, Zanesville

ROEHRENBECK, Elizabeth J. "Betty" (Antczak), 82, Jan. 9
Christ the King Church, Columbus

RYAN, Mickey K. "Kathy," 80, Jan. 9
St. John Neumann Church, Sunbury

WALDMAN, JoAnn (Barndollar), 85, Jan. 15
St. Cecilia Church, Columbus

WOODS, Dr. John W., 81, Jan. 12
St. Andrew Church, Columbus

Sister Catherine Tronolone, OSF

Funeral Mass for Sister Catherine Tronolone, OSF, 96, who died Saturday, Jan. 9, will be celebrated later at the Motherhouse of the Sisters of St. Francis of Penance and Christian Charity in Stella Niagara, New York. Burial was at the sisters' cemetery.

She was born Lucrezia Tronolone in Buffalo, New York, on Feb. 17, 1930 to Carmen and Lucia (Sisti) Tronolone.

She received a Bachelor of Science degree in education from Mount St. Joseph Teachers College in Buffalo in 1952 and a Master of Arts degree from the Catholic University of America in

1966.

She entered the order of the Stella Niagara Franciscans on Sept. 6, 1942, and made her first vows on Aug. 19, 1944 and her final vows on Aug. 18, 1947.

In the Diocese of Columbus, she was a teacher at Columbus St. Francis DeSales High School from 1963 to 1966. She also taught in New York, New Jersey and West Virginia and in Rome..

She was preceded in death by her parents, and siblings Lucretia, Daniel, John, Teresa, Frank, Carmen, Anthony and Caesar Tronolone, Agnes Gardner, and Celia Semmet.

Sister Anne Rutledge, OP

Funeral Mass for Sister Anne Rutledge, OP, 85, who died Thursday, Jan. 14 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 on Aug. 12, 1934 in Pittsburgh to John and Mary (Burke) Rutledge.

She earned a Bachelor of Science degree from the College of St. Mary of the Springs (now Ohio Dominican University) in 1962 and a Master's degree in elementary school administration from Duquesne University in 1972.

She entered the congregation of the Dominican Sisters of St. Mary of the Springs (now Dominican Sisters of Peace) in 1957 and professed her vows on July 9, 1959, taking the name Sister Kenneth Marie.

In the Diocese of Columbus, she was a seventh-grade teacher at Columbus

Holy Name (1960-1962), St. Thomas (1964-65) and Christ the King (1966-69) schools and principal of Columbus Our Lady of Peace School (1969-1977). She also was transportation coordinator at the Mohun center from 2008 to 2011 and lived at the Motherhouse from 2011 to 2017 and at the Mohun center from 2017 until her death.

She also taught and was a high-school librarian in Pennsylvania, was a principal in Michigan and the Diocese of Steubenville, and worked in that diocese's education office. For 15 years, she worked in the field education and placement office at the Pittsburgh Theological Seminary.

She was preceded in death by her parents, and sisters, Sister Mary Rutledge, OP and Margaret Joan Lachut, OP. Survivors include a brother, John (Jack); a sister, Virginia (Jean) O'Shea; and nieces and nephews.



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Sister Agnes Lucille Schubert, OSF

Funeral Mass for Sister Agnes Lucille Schubert, OSF, 98, who died Monday, Jan. 11, will be celebrated later at the Motherhouse of the Sisters of St. Francis of Penance and Christian Charity in Stella Niagara, New York. Burial was at the sisters' cemetery.

She was born in Lewiston, New York, on Jan. 2, 1923 to Clement and Leona (Keller) Schubert.

She received a Bachelor of Arts degree from Rosary Hill College (now Daemen College) in Amherst, New York in 1955, a Master of Science degree from Ohio University in 1965 and a doctoral degree from the same institution in 1974. She entered the order of the Stella Niagara Franciscans on Sept. 7, 1940, and made her first vows on Aug. 18, 1942 and her final

vows on the same date in 1946, taking the name Sister Mary Lucille.

In the Diocese of Columbus, she was a teacher at Columbus St. John the Evangelist School (1942-1944), New Lexington St. Rose School (1944-1946) and Columbus Holy Rosary School (1946-1947) and a teacher and principal at New Lexington St. Aloysius Academy (1959-1962). She also taught at schools in New York, New Jersey and West Virginia and was a teaching assistant at Ohio University.

She was preceded in death by her parents; brothers, Father Clarence Schubert, SJ and Clement; and sisters, Sister M. Rosamund Schunert, OSF, Sister Mary Clement, OSF and Loretta (Richard) Schifferl.

Sandra K. Menduni

A private funeral Mass for Sandra K. Menduni, 69, who died Monday, Jan. 11, will be celebrated at Columbus St. Margaret of Cortona Church, with burial to follow.

She was a graduate of Columbus St. Joseph Academy and Ohio Dominican University, a longtime secretary at Columbus St. Agatha School and a former parishioner of St. Agatha Church.

She was preceded in death by her parents, John and Durna Shaffer; and biological parents, Garena and Elenor (Mastracci) Lancia. Survivors include her husband, Louis; son, Louis (Elizabeth); daughters, Melissa Shepard and Teresa (Bolivar) Moya-Perez; brother, William (Mary) Shaffer; and five grandchildren.

Women's Morning of Prayer & Reflection

with the Sacred Heart of Jesus



Join fellow sisters in Christ for a morning of prayer and Adoration with the Sacred Heart of Jesus.

**Saturday, February 20, 2021
9:30 AM to 12:30 PM**

St. Paul the Apostle Catholic Church and the Klinger Activity Center

- Holy Mass at 9:30 AM •
- Speakers from Daughters of Holy Mary of the Heart of Jesus •
- Eucharistic Exposition & Benediction •

REGISTRATION IS REQUIRED

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The event is FREE; we welcome freewill offerings

The event will also be livestreamed via St. Paul YouTube and Facebook pages

CATHOLIC CEMETERIES

Spring Clean-up!

CEMETERY field workers will be removing winter-time and artificial decorations from graves and mausoleums at all Catholic cemeteries beginning March 1, 2021.

WE request that families wishing to retain any personal keepsakes, to please remove them by March 1.

DUE to the number of decorations involved, the cemetery staff can not be responsible for collecting or storing personal items. Thank you for your cooperation.

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St. Elizabeth Parish Lenten Mission 2021 "UNDERSTANDING GOD'S MERCY"

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Nightly Themes

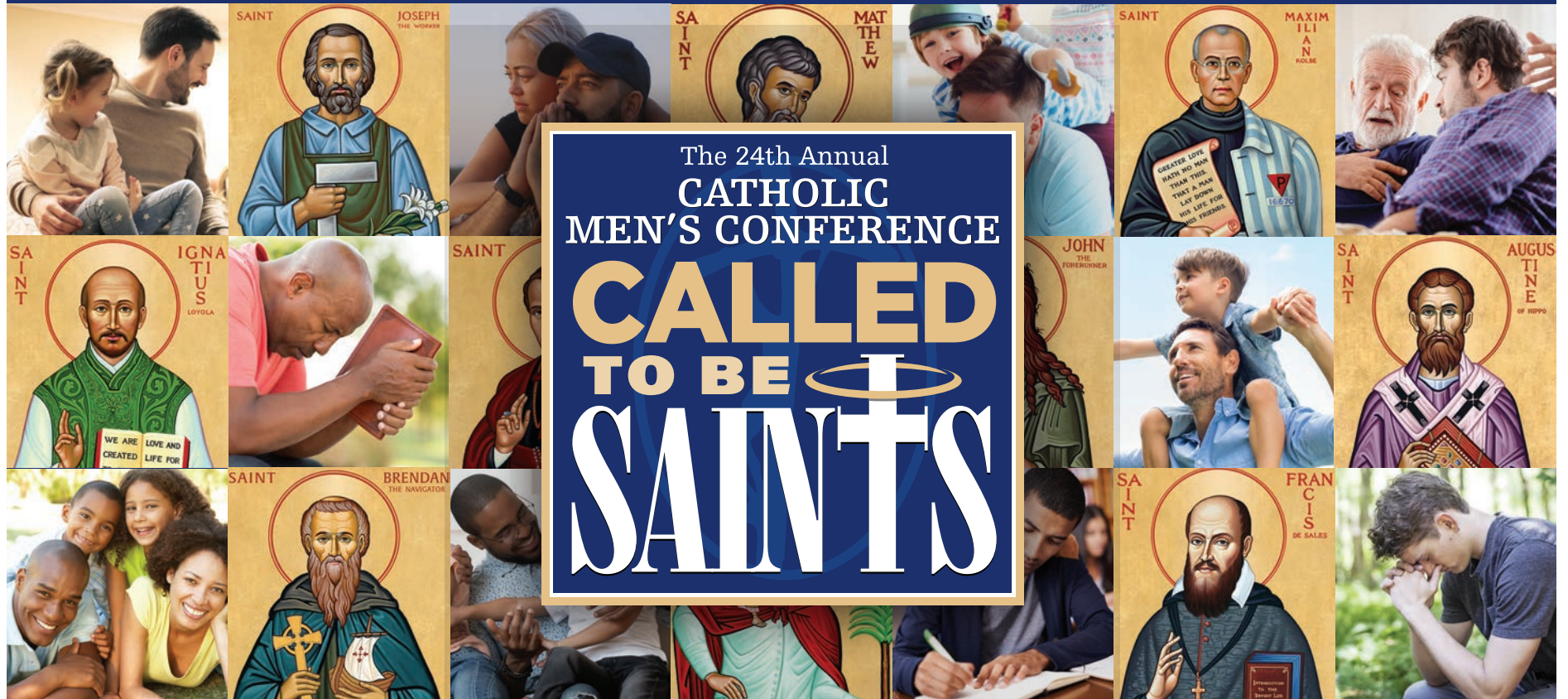
- Mon: Understanding God's mercy.
- Tues: How do we receive God's mercy?
- Wed: How do we live in God's mercy?
- Thurs: Examination of Conscience and Penance Service

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Online Registration **PRIOR TO THE EVENT** is highly encouraged to help with arrangements for in-person attendance at Conference viewing sites.

DETAILS AND LOGISTICS:

Due to anticipated social distancing limitations for gatherings, the 2021 Catholic Men's Conference will not be held at the fairgrounds (in Columbus, Ohio). Instead, smaller groups will gather (as permitted) in designated locations throughout the Columbus Diocese to view the 2021 Conference Video.

We will update our website as more information is learned.

FIND OUR MORE AND REGISTER ONLINE:

CatholicMensMinistry.com

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