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The Editor's Notebook*Faith means a radical dependence on God*

By David Garick, Editor



This week, we mark the beginning of the penitential season of Lent. We received ashes on our foreheads and are abstaining from meat on Fridays. There is something else we must do.

Lent is a time for us get a grip on our own challenge to live in accord with God's creation. When we received those ashes, we were reminded that we came from dust and to dust we shall return. Like Adam in this week's reading from Genesis, we were formed from dust. We owe our very existence to God. Ultimately, our earthly bodies will return to dust. But our souls will endure in heaven if we accept God's great gift of eternal life.

The problem is that like Adam, we are given the option to choose faith and dependence on God or to follow our own wills and seek independence. This is the most radical choice of all time, and it is repeated over and over throughout the ages in every individual life. This is the choice of faith. The world would have us make the choice to say, "I am an independent and self-sufficient human being; my decisions, attitudes, values, and life are entirely mine to live; I don't need God in my life and don't want him." The alternative is a radical choice of faith: "I am a creature of God; I am saved only by the mercy of God, not my own works; I am really free to choose my way of life, values, and attitudes, but all of my free human living is part of God's way."

I understand this struggle. I am a very independent kind of person. From the time I was a very little boy,

I always wanted to do everything for myself. That continues to this day. I like the feeling of accomplishment, of doing things on my own. That is not bad in itself. God gave each of us talents, intellect, and abilities. He expects us to use them. We run into problems when we think those abilities are our own creations and forget where they come from and what we are to do with them.

Faith does not mean giving up our own humanity. We can live a truly free human existence. We are not marionettes on a string manipulated by God. We live according to our natural capabilities. But we live with a radical trust in God. We understand that we cannot save ourselves, but are only saved by the love and mercy of God.

Christ himself faced this radical choice. Though he was true God, he was also true man. When he was confronted by the devil in the wilderness, he had to face this same temptation. During Lent, we are called to reflect on how Adam faced this choice, selected disobedience, brought death into the world, and passed on that same choice to each of us. But we also see how Christ, the new Adam, made the other choice of obedience to God and opened the door for each of us to do the same and to find total redemption. We need only to let go of our self-sufficiency and trust totally in God, for he alone carries us by his grace and saves us by his love.

**God's Creation, Our Common Home**

Bishop Frederick Campbell will speak on "God's Creation, Our Common Home" at four sites around the diocese later this month.

His talks will be on Monday, March 13 at Newark St. Francis de Sales Church, 40 Granville St.; Tuesday, March 14 at Columbus St. Peter Church, 6899 Smoky Row Road; Thursday, March 16 at Columbus Bishop Ready High School, 707 Salisbury Road; and Saturday, March 18, at Portsmouth Notre Dame High School, 2220 Sunrise Ave.

In his presentation, the bishop will reflect on Pope Francis' 2015 encyclical *Laudato Si'*, which speaks of our relationship with God through creation. He

will touch on the social, environmental, and moral issues facing all creatures of God, and will address the suffering caused by the opiate addiction crisis.

We are entrusted with God's gift of life for all, which requires valuing, care, and protection. The bishop's message will help families explore, embrace, study, share, and act on the true beauty and grandeur of God's gift to us.

The talks will be sponsored by the Diocesan Pastoral Council and the diocesan Office for Social Concerns. For additional information, contact Ellen at the diocesan Office of Development and Planning at (614) 241-2550 or eweilbacher@columbuscatholic.org.

Correction - The Catholic Times Lenten Fish Fry Guide inadvertently reversed the fish fry schedules for Cardington Sacred Hearts Church and New Philadelphia Sacred Heart Church. The correct schedules are: Cardington Sacred Hearts will have only one fish fry, on Friday, March 17 from 5-7:30 p.m. New Philadelphia Sacred Heart Church will have a fish fry every Friday, March 3-April 7, from 4-7 p.m.

*Front Page photo:*

Ashes are set out for Ash Wednesday Mass in this file photo. Ash Wednesday -- March 1 this year -- marks the start of Lent, a season of sacrifice, prayer, and charity.

CNS Photo/Nancy Wiechec

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Lenten Activities in the Columbus Diocese

Churches throughout the Diocese of Columbus will be presenting a variety of Lenten programs focusing on prayer, penance, and preparation for Easter.

Most parishes will conduct penance services, either individually or in conjunction with other parishes in their deanery. Many also will offer the traditional Lenten devotion of Stations of the Cross.

In addition to those activities, special seasonal events planned by parishes of the diocese include the following:

Buckeye Lake Our Lady of Mount Carmel – Exposition of the Blessed Sacrament, Sundays, 9:15 to 10:15 a.m.

Chillicothe St. Peter – Evangelization conference sponsored by St. Paul Street Evangelization, Saturday, March 4, 9 a.m. to 3 p.m.

Circleville St. Joseph – Adoration of the Blessed Sacrament, Sunday, March 5, 2 p.m.

Columbus Christ the King – Living Stations of the Cross in Spanish, Friday, April 14, noon, starting at 2665 Tudor Road and ending at the church.

Columbus Our Lady of Victory – Parish mission with Father Jack Collins, CSP. Theme: “Give God a Second Thought,” Monday to Wednesday, March 27 to 29, 7 p.m.

Columbus St. Andrew – Talk by Father Anthony Davis, parochial vicar, on “What Is Pope Francis Thinking?” Monday, March 13, 7 p.m.

Columbus St. Elizabeth – Soup suppers, accepting donations to support the St. Vincent de Paul Society, Tuesdays, March 7 to April 4, 6:30 p.m. Lenten day of reflection with Sister Ginny Silvestri, OSM. Theme: “Unplug and Reconnect,” Saturday, March 11, 9 a.m. to 3 p.m. Devotion to Mary with scriptural rosary, followed by Mass, Wednesday, April 5, 7 p.m. Parish seder meal (\$10, reservations only), Wednesday, April 12, 6:30 p.m.

Columbus St. Francis of Assisi – Soup suppers, Thursdays, March 8 to April 5, and Living Stations, Thursday April 12, all following 6 p.m. Mass.

Columbus St. John Chrysostom Byzantine Catholic Church – Liturgy of the Presanctified Gifts, a Vespers service with Holy Eucharist, Wednesdays, March 1, 15, and 29, and Fridays, March 3 to April 6, 7 p.m. Eastern-rite Catholic churches do not have a daily Divine Liturgy in Lent.

Columbus St. Joseph Cathedral – Bimonthly healing Mass and service, Monday, March 20, 6:30 p.m. Walking Stations of the Cross, stopping at 14 sites around downtown, Friday, April 14, 8 to 11 a.m., starting at cathedral. Tenebrae service, designed to recreate the sense of betrayal, abandonment, and agony related to Good Friday, featuring the Cathedral Schola and including Talis’ *Lamentations of Jeremiah*, Friday, April 14, 8 p.m.

Columbus St. Margaret of Cortona – Sung Vespers and Benediction, Thursdays, approximately 7 p.m., following Stations during weekly Exposition



of the Blessed Sacrament. Parish mission with Father David Schalk, pastor of Columbus Christ the King Church. Theme: “Sports and Catholicism: Fans of Our Faith,” Monday to Wednesday, March 13 to 15, 9 a.m. and 7 p.m., with closing penance service at 7 p.m. March 15.

Columbus St. Matthias – Mass with Father Paul Colloton, OSFS, chaplain of Ohio Dominican University, Wednesdays, 7 p.m. Living Stations with middle school students, Tuesday, April 11, 7 p.m.

Columbus St. Thomas More Newman Center – Visual rosary led by Father Steve Bell, Monday, March 6, Friday, March 24 and Tuesday, April 7, 6 p.m. Forgiveness workshop, Saturday, April 1, 9 a.m. to noon. Living Stations presented by middle school students, Catholic Young Professionals, and Paulist Associates, Friday, April 14, 3 p.m.

Coshocton Sacred Heart – Exposition of the Blessed Sacrament, Sundays, 4 to 5 p.m., concluding with Benediction.

Danville St. Luke – Living Stations with parish youth, Friday, April 13, 8:30 p.m.

Delaware St. Mary – Exposition of the Blessed Sacrament, with Stations at 7:30 and Reconciliation at 8, Fridays, March 3 to April 7, 7 to 9 p.m. Talk by Sister Joan Krimm, SNDdeN, on martyred Sister Dorothy Stang, SNDdeN, Saturday, March 4, 1:30 p.m. Cenacle of Prayer, led by Deacon Felix Azzola, Mondays, March 6 to April 10, 6:30 p.m. “The Bible and the Virgin Mary” with Deacon Todd Tucky, Wednesdays, March 8 to April 12 (except March 22), 6 p.m. “The Mass: What Is Full and Active Participation?” with Father Kevin Kavanagh, pastor, Marysville Our Lady of Lourdes Church, Thursday, March 9, 7 p.m., El Vaquero restaurant, 259 S. Sandusky St. “Lent by Candlelight” program for women, with Michele Faehnle and Emily Jaminet, Thursday, March 16, 6 p.m. Habitat for Humanity Soups for Shelter dinner, Wednesday, March 22, 4:30 p.m., Beitel Commons. Living Stations presented by schoolchildren, Thursday, March 30, noon, and Friday, March 31, 7 p.m. Walking Stations, Friday, April 14, 11 a.m. Blessing of Easter food baskets, Saturday, April 15, 8:30 a.m.

Dublin St. Brigid of Kildare – Meditative candlelit Taize prayer service of song and silence, Sunday,

March 5, 7 p.m. Soup suppers, followed by Stations, Tuesdays, March 7 to April 4, 6 p.m. Vespers, Sundays, March 12 to April 9, 5 p.m.

Gahanna St. Matthew – Parish mission with Father Nathan Cromly of Eagle Eye Ministries, Monday and Tuesday, March 13 and 14, 7 p.m.

Granville St. Edward – Lenten soup suppers with theme “God’s Mercy Continues to the Margins,” Tuesdays, 6 to 7 p.m. Speakers: Dr. Lisa Maurer, vice president, Hospice & Palliative Care of Central Ohio, March 7; Dr. Pat Scarpitta and Dr. Jason Winterhalter, Licking County Community Health Clinic, March 14; Msgr. John Cody, judicial vicar, diocesan Tribunal, March 21; Erin Warden, Denison University student, on refugee and immigrant resettlement in Ohio, March 28; Chuck Dilbone, director, St. Vincent de Paul Food Pantry, Newark, April 4.

Grove City Our Lady of Perpetual Help – Final talks in Father Dan Millisor’s 13-week series on “The Mass and All Things Catholic,” Tuesdays, 6:30 p.m., including dinner. Topics: the Creed, March 7; the journey of the Church, eschatology, and Mary and the saints, March 14; the mystical union of Christ and the Church, March 21; the life of virtue, moral vision, and authentic love, March 28; living the vision and realities of discipleship, April 4. “Reboot Live!” presentation with author and speaker Chris Stefanick, Wednesday, March 29, 7 p.m.

Groveport St. Mary – Simple suppers, Fridays. March 3 to April 7, 6 p.m. Retreat featuring Bishop Robert Barron’s *Seven Deadly Sins – Seven Lively Virtues* DVD series, Saturdays, March 11 and 18 (identical programs), 9:30 to 11:30 a.m. Tenebrae service, Wednesday, April 12, 7 p.m.

Hilliard St. Brendan – Parish mission with papal missionary of mercy Father Thomas Blau, OP, of Columbus St. Patrick Church. Theme: “Resurrection,” Monday, April 3 to Wednesday, April 5, 7 p.m.

Lancaster St. Mark – Parish mission with author, speaker, and broadcaster Elizabeth Ficocelli. Theme: “Discovering, Living, and Sharing Our Mission,” Monday, March 6 to Wednesday, March 8, 7 p.m. Soup and Psalms sponsored by Knights of Columbus Council 15447, with proceeds to Catholic Relief Services, Wednesdays, March 15, 22, and 29, after 6 p.m. Mass.

Lancaster St. Mary – Adoration of the Blessed Sacrament, sung Vespers, and Benediction, Sundays, 4 p.m. Parish mission with Father Blau. Theme: “I Believe in One, Holy, Catholic, and Apostolic Church,” Monday, March 6 to Thursday, March 9, 7 p.m., with penance service March 7. Living Stations with eighth-grade students, Friday, April 7, 7 p.m.

Marysville Our Lady of Lourdes – Stations of the Cross through the eyes of Mary, Friday, April 14, 3 p.m. Tenebrae service, Friday, April 14, 8 p.m.

#Ashtags: When posting Ash Wednesday photos, use your head

By Carol Zimmermann

Catholic News Service

Ash Wednesday seems to offer contradictory messages. The Gospel reading for the day is about not doing public acts of piety but the very act of getting ashes -- and walking around with them -- is pretty public.

This becomes even less of a private moment when people post pictures of themselves online with their ashes, following the #ashtag trend of recent years.

The online posting of one's ashes, often marked in the form of a cross on the forehead, thrills some people and disappoints others. Some say it diminishes the significance and penitent symbol of the ashes, with their somber reminder that humans are made from dust and one day will return to dust.

Others say that sharing the Ash Wednesday experience with the broader virtual public makes it more communal and is a way to evangelize. Those who aren't on either side of the argument say it all comes down to whether the "ashes" selfies are posted for personal attention or to highlight the day's message.

A few years ago, when this trend was just getting started, Jesuit Father James Martin, now editor-at-large at the Catholic weekly magazine *America*, said only the person posting knows if it is being done for the right reasons. "As with most things in life, you need a sense of moderation, and only a person's conscience can tell them why they're posting these things," he told *The Wall Street Journal*.

Julianne Stanz, director of new evangelization for the Diocese of Green Bay, Wisconsin, similarly said that people should pause and pray before posting "ashes" selfies, but then go ahead and do it.

She said this goes against the notion that Catholics should practice their faith quietly and in private.

"But make no mistake about it: Faith, while personal, is not solely meant to be a private affair," she wrote in a column for *The Compass*, Green Bay's diocesan newspaper, last Lent. "Ash Wednesday is a day when we literally wear our faith on our forehead."

"We become, on this day, a visual extension of the love of Christ -- a love which transcends time and distance, whether in the real world or the virtual world," she added.

Stanz also pointed out that for millennials -- the group most likely to observe Lenten practices, according to the Center for Applied Research in the Apostolate at Georgetown



University -- "the digital space is an extension of their world and so posting an image after receiving ashes seems natural."

"Life doesn't stop after we receive ashes. We go about our daily lives -- we wear our ashes at the grocery store, when picking up our children from school and at home gathered around the family table. Wearing ashes in the real and virtual world is about harmonizing who we are as people of faith. If we wear them in the 'real' world, then we should also wear them in cyberspace," she said.

Stanz told Catholic News Service in a Feb. 22 email that her column "To ashtag or not to ashtag" was one of the most popular items she has written, and that it generated a lot of dialogue on social media and with people who got in touch with her to share their story.

Several Catholic groups have urged people to post their Ash Wednesday photos online. The U.S. Conference of Catholic Bishops had been doing this until two years ago.

A leader at Life Teen, a ministry to Catholic teenagers, which also has highlighted the #ashtag trend, said receiving ashes and posting pictures of them is a way to recognize and share our need for God.

"By receiving ashes, we're claiming our own sinfulness, brokenness, and need for God with an outward sign," said Leah Murphy, coordinator of digital evangelization and outreach at Life Teen in Mesa, Arizona.

In an email to CNS, she said posting Ash Wednesday photos on social media, where so many people connect, is a way to "invite the secular culture to see the church as she is -- a broken community in need of a God that can heal and save."

"Making use of the digital medium simply makes it possible to broaden the reach of the Gospel message," she said.

LENTEN ACTIVITIES, continued from Page 3

New Philadelphia Sacred Heart – Adoration of the Blessed Sacrament and confessions, followed by Evening Prayer, Mondays, 5 p.m.

Portsmouth Catholic churches – Stations, followed by simple supper, Fridays, March 3, 17, and 31 at St. Mary Church and March 10 and 24 and April 7 at Holy Redeemer Church, 6 p.m. Adoration of the Blessed Sacrament, Sundays, March 19 and April 2, 6:30 to 7:30 p.m. at St. Mary as part of parish Adore Night program, and Wednesdays, March 22, 29, and April 5, 6:30 to 7:30 p.m. at Holy Redeemer.

Powell St. Joan of Arc – Parish mission with Father Blau. Theme: "Christ Is Risen," Sunday, March 26 to Tuesday, March 28, 7 p.m.

Reynoldsburg St. Pius X – Chaplet of Divine Mercy, Wednesdays, 6 p.m. Lenten soup suppers, Wednesdays, March 8 and 22 and April 5, 5 to 6:30 p.m. Parish mission with Elizabeth Ficocelli. Theme: "Discovering, Living, and Sharing Our Mission," Sunday to Tuesday, March 19 to 21, 7 p.m. Anointing of the Sick, Saturday, March 25, at 5 p.m. Mass and Sunday, March 26, at 8:30 a.m. Mass. Living Stations, Sunday, April 9, 6 p.m. Tenebrae service, Wednesday, April 12, 7:30 p.m. Blessing of food baskets, Saturday, April 15, 1 p.m.

Sts. Peter and Paul Retreat Center, Newark – Lenten morning of reflection with Sister Louis Mary Passeri, OP. Theme: "I Thirst," Saturday, March 18, 9 a.m. to noon. Cost \$20, including continental breakfast.

St. Therese's Retreat Center – Silent retreat for women, sponsored by Catholic Laywomen's Retreat League, directed by Father Al Naseman, CPM. Theme: "Reflections on Lent from the Book of Ecclesiastes," Friday, March 3 at 6 p.m. to Sunday, March 5 at noon. Retreat sponsored by Columbus Catholic Renewal, directed by Father John R. Hadnagy, OFM Conv, of the National Shrine of Our Lady of Consolation in Carey. Theme: "Empowered for Ministry," Friday, March 17 to Sunday, March 19. Diocesan Council of Catholic Women retreat, directed by Father Charles Shonk, OP. Theme: "The Seven Deadly Sins vs. Life to the Full," Friday, March 31 to Sunday, April 2. Men's silent retreat, sponsored by Catholic Laymen's Retreat League, directed by Father Ricardo Pineda, CPM. Theme: "Fight the Good Fight: Forming Men for Spiritual Battle," Friday, April 7 at 5 p.m. to Sunday, April 9 at noon.

Sunbury St. John Neumann – Eucharistic Adoration Holy Hour, Friday, March 3, 7 to 8 p.m. Film and discussion about the 100th anniversary of the miracles at Fatima, Wednesday, March 8, 6:45 to 8 p.m. Liturgy of the Hours, followed by Stations and Eucharistic Adoration Holy Hour, Fridays, March 10 to April 7 (Living Stations with high school students, March 10), 6:15 to 8:15 p.m. Mini-retreat for the family, sponsored by diocesan Focolare movement, Sunday, March 12, 1:30 to 4:30 p.m. Parish mission with Father Blau. Theme: "Proofs for God," Sunday, March 12 to Tuesday, March 14, 7 p.m. Eucharistic Adoration Holy Hour with Reconciliation, Wednesday, March 15, 7 to 8 p.m. Adults Seeking Knowledge question-and-answer session with Father Blau, Thursday, March 16, 7 to 9 p.m. Tenebrae service, Sunday, April 9, 8:30 p.m.

Westerville St. Paul – Exposition of the Blessed Sacrament, Thursdays through April 6, from after 8:30 a.m. Mass to 7 p.m.

Eya Ensemble for Medieval Music ~ The Three Marys

The 37th season of the Early Music in Columbus concert series continues with the Eya Ensemble for Medieval Music performing on Friday, March 17 at First Congregational Church, 444 E. Broad St. The concert begins at 8 p.m., preceded by a free talk with the artists at 7:30.

The ensemble will recreate *Les Trois Maries* (The Three Marys), an early 14th-century liturgical Easter drama originally conceived and performed at a Benedictine convent in northern France. The drama illuminates the emotional journey of the three Marys mentioned in the Gospel account of the resurrection as they prepare and make their visit to the sepulcher following the burial of Jesus. Composed in plainchant, *Les Trois Maries* is one of the most sensitively wrought examples of liturgical drama from this period. Accompanied by guests Richard Giarusso (baritone) and Niccolo Seligmann (historical instruments), scenes are interwoven with medieval polyphony, in addition to traditional plainchant and instrumental improvisation.

Eya is an award-winning vocal ensemble,

based in Washington and specializing in interpretation of medieval music for women's voices. Launched in 2010 and directed by Allison Mondel, Eya has established its place in the Washington community as an early music ensemble of impeccable vocal quality and deep, creative spirit. The ensemble received the 2013 Greater DC Choral Excellence Award for best specialty group: early music. Eya (pronounced "EH-yah") is a Latin exclamation of joy.

Tickets are \$30 general admission, \$25 for anyone 62 and older, and \$12 for students, and may be purchased at the door, online at www.earlymusicincolumbus.org, or by phone. To order by phone, contact Sarah Hixon at (614) 973-1961, the CAPA ticket offices at (614) 469-0939, or Ticketmaster at (800) 745-3000. Group rates are available by contacting Hixon at info@earlymusicincolumbus.org.

The Early Music in Columbus concert series is supported by funding from the Ohio Arts Council, the Greater Columbus Arts Council, and The Columbus Foundation.

USCCB committee chairmen applaud decision on transgender directive

By Catholic News Service

The chairmen of two U.S. bishops' committees has praised President Donald Trump's repeal of the Obama administration's directive on transgender access to bathrooms.

The guidance, issued last May by the U.S. Department of Justice and the U.S. Department of Education, "indicated that public pre-K through 12 schools, as well as all colleges and universities, should treat 'a student's gender identity as the student's sex,'" said the bishops' joint statement, issued on Feb. 24.

The document "sought to impose a one-size-fits-all approach to dealing with sensitive issues involving individual students," said Archbishop Charles J. Chaput of Philadelphia, chairman of the U.S. Conference of Catholic Bishops' committee on laity, marriage, family life, and youth, and Bishop George V. Murry of Youngstown, chairman of the USCCB committee on Catholic education.

"Such issues are best handled with care and compassion at the local level, respecting the privacy and safety concerns of all students," they said.

In rescinding the directive, the Trump administration said that addressing of transgender access to bathrooms is best left to the states and local school districts, not the federal government.

The Obama administration said the directive applied to all public schools, as well as colleges and universities that received federal funding. The directive "summarizes a school's Title IX obligations regarding transgender students," administration officials said. They said it also explained how the Education and Justice depart-

ments will "evaluate a school's compliance with these obligations."

The federal Title IX statute prohibits sex discrimination in educational programs and activities, such as sports. Some months before issuing the directive, the Obama administration had warned schools that denying transgender students access to the facilities and activities of their choice was illegal under its interpretation of federal sex discrimination laws.

Officials at the Justice and Education departments in the Trump administration rejected the previous administration's position that nondiscrimination laws require schools to allow transgender students to use the bathrooms of their choice.

They said that directive was arbitrary and devised "without due regard for the primary role of the states and local school districts in establishing educational policy."

"Pope Francis has taught that 'biological sex and the sociocultural role of sex (gender) can be distinguished but not separated,'" said Archbishop Chaput and Bishop Murry, quoting from *Amoris Laetitia*, the papal document on marriage and family.

"The Catholic Church consistently affirms the inherent dignity of each and every human person and advocates for the well-being of all people, particularly the most vulnerable," the two prelates said. "Children, youth and parents in these difficult situations deserve compassion sensitivity, and respect. All of these can be expressed without infringing on legitimate concerns about privacy and security on the part of all young students and parents."

Our Lady of Bethlehem Open House

Columbus Our Lady of Bethlehem School and Childcare, 4567 Olen-tangy River Road, will host an open house from 1 to 3 p.m. Sunday, March 5, for parents of students interested in enrolling in the school for the 2017-18 school year or in its summer program.

The school, which is celebrating its 60th anniversary, provides the only

Catholic-based infant and toddler program in the Diocese of Columbus. It has other programs which serve children from the ages of two-and-a-half through kindergarten during the school year, and a summer program for young people from age three through sixth grade.

For more information, call the school at (614) 459-8285.



THIS LENT

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LISTEN TO AM 820



Changing names of churches; Thanking high donors



QUESTION & ANSWER
by: FATHER KENNETH DOYLE
Catholic News Service

Q. Why do names of churches have to change when parishes merge? I understand that they might not want to have a St. Mary's/St. Joseph's, but the new names are nothing like what we were used to; they are more complicated and difficult to remember. (Latham, New York)

A. Names of churches do not necessarily have to change when parishes merge, and, in many instances, the name chosen for the new merged parish is a combination of the former ones -- as you indicate, "St. Mary's/St. Joseph's."

The new title may be selected by the parishioners of the newly merged parish, with the approval of the diocesan bishop. It can be named after the Holy Trinity; the Holy Spirit or the angels; Christ, invoked under one of the mysteries of his life; Mary, under one of her traditional titles; or a canonized or beatified saint.

My own experience several years ago might be helpful here.

The church a mile down the street from us closed and merged with our own to create a new parish. Parishioners felt generally that a hyphenated title that would combine the two former names might perpetuate division in the parish. In this, they were supported by a document on mergers issued by our diocese asking that "a new patron not be a combination of the older names, since a new entity is being formed."

Parishioners of both parishes voted on the same weekend for a name, which then was approved by our bishop. (The title chosen was Mater Christi, the name of our former diocesan seminary that stood within the boundaries of the new parish.)

You are correct that such mergers can result in a host of new titles, which initially can cause some confusion -- particularly when people are trying to track down their sacramental records. But the upside is that people learn about new saints and new mysteries of their faith. (In our own diocese, we now have parishes with such names as Christ Our Light, Our Lady of Hope and St. Kateri Tekakwitha.)

Q. In my parish, there is an appreciation dinner every year for high-end donors, by invitation only. (I would estimate that anywhere from five to seven percent of parishioners attend.) But among the invitees I have not seen people who devote a lot of time working for the parish community, but can't afford to contribute enough money to be eligible for the "dinner club."

It strikes me that such fundraising techniques might be appropriate for some other charitable organizations, but not for the Catholic Church. As Christians, we are taught to place spiritual values over material ones. It calls to mind the parable of the poor widow who put two small coins into the temple treasury and whom Jesus called more worthy than all the rest. Any thoughts? (Georgia)

A. On occasion, I choose a letter for this column not so much to answer the question posed, but to present what I think is a writer's very valid concern -- hoping that it will prompt some reflection among readers. So it is with today's query.

The situation presented gives a glimpse into the difficult, but perennial balancing act between the practicalities of life and what might constitute the ideal.

One of a pastor's responsibilities is to keep a parish afloat financially. The parish provides spiritual enlightenment, pastoral support, educational opportunities, and social services to the poor and vulnerable.

To do all of that requires staff and takes money. Fundraisers have long recognized that, while most people are genuinely unselfish in wanting to help, purse strings can be loosened a bit when a donor is recognized and thanked.

But the letter writer points out correctly that there are many ways to serve a parish. We priests are forever reminding our congregations that their generosity can be expressed by sharing "time, talent, or treasure." So why not recognize all three ways of giving?

In the parish from which I recently retired, we scheduled an annual Volunteers Dinner, to which dozens of people were invited who had offered their help in a wide range of parish programs and projects -- catechists; lectors, ushers and eucharistic ministers; parish council and school board members; home visitors; food pantry workers, etc.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr. Albany, NY 12203.

ODU Online TESOL Endorsement

Starting in the summer of 2017, Ohio Dominican University's Teaching English to Speakers of Other Languages (TESOL) endorsement program will be available completely online. This format makes it possible for working teachers to add an endorsement to their license in one year of study.

"There is a growing need in Ohio school districts for educators who have a TESOL endorsement and the skills required to work with students for whom English is an additional language. This program is designed specifically to meet those needs," said Timothy Micek, director of ODU's TESOL program. "The online format will allow teachers to pursue their endorsement no matter where they live and work."

To earn the TESOL endorsement, teachers will complete the following courses: TSL 520, Language Acquisition and Development; TSL 530, The English Language; TSL 540, Culture and Diversity; TSL 560, Instructional Methods in TESOL; and TSL 580, Assessment of ESOL Learners

Teachers who complete the endorsement have the opportunity to put those credits toward a master of arts in TESOL or a master of education in curriculum and instruction degree at ODU.

To learn more about ODU's online TESOL endorsement, visit ohiodominican.edu/tesol. Teachers also can learn more by calling ODU's office of graduate admission at (614) 251-4615 or emailing them at grad@ohiodominican.edu.

ODU Information Session

Ohio Dominican University will host an adult and continuing education information session from 6 to 7 p.m. Wednesday, March 15 at the Bishop Griffin Student Center on the university campus, 1216 Sunbury Road, Columbus. To register for the session, visit ohiodominican.edu/InfoSession.

Those attending will learn about ODU's wide range of high-demand degrees and certificates that are available on campus and online. ODU offers programs in fields including business, insurance and risk management, and supply chain management.

For more information, contact the university at adult@ohiodominican.edu or (614) 251-7400. Explore all of ODU's degree and certificate offerings at ohiodominican.edu/adult.

Day of Reflection at St. Elizabeth

Columbus St. Elizabeth Church, 6077 Sharon Woods Blvd., is sponsoring a Lenten day of reflection with the theme "Unplug and Reconnect" from 9 a.m. to 3 p.m. Saturday, March 11.

The retreat will be led by Sister Ginny Silvestri of the Servants of Mary, also known as the Servite Order, and will include time for prayer, input, reflection, and discussion. Topics of her talks will be "Finding the Sacred in the Ordinary," "Remembering the Sabbath" and "Embracing Transitions."

Continental breakfast and a lunch of pasta with salad will be served. A freewill offering will be taken to help cover the cost.

New Sunday Mass at Holy Family

Columbus Holy Family Church, 584 W. Broad St., will begin offering an 8 p.m. Sunday Mass on Sunday, March 5 to assist with many people's work schedules. This will be added to the parish's weekend schedule of Masses at 5 p.m. Saturday and 8:30 a.m. (Latin), 11 a.m. and 5 p.m. Sunday.



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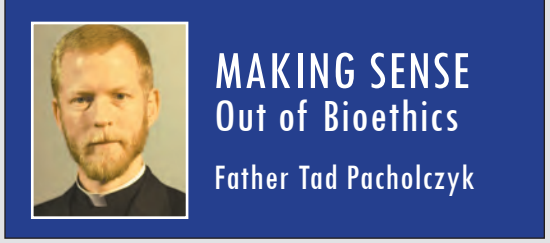
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HOW DOES THE CATHOLIC CHURCH RESOLVE NEW BIOETHICAL QUESTIONS?



A number of years ago, I participated in a debate at Harvard on embryonic stem cell research which also included a Jewish rabbi, an Episcopal clergyman, and a Muslim imam. The debate went smoothly and cordially, although I was the only voice in the group who defended the human rights of individuals who happen still to be embryos. After the debate, the Episcopal clergyman pulled me aside and told me how he thought Catholics should consider themselves fortunate to have such an authoritative reference point in the Church and the Vatican, particularly when it comes to resolving new bioethical questions. With surprising candor, he shared how he had sat on various committees with others from his own faith tradition as they had tried to sort through the ethics of embryonic stem cells, and, he lamented, "we just ended up discussing feelings and opinions without any good way to arrive at conclusions."

Many people, indeed, appreciate that the Catholic Church holds firm and well-defined positions on moral questions, even if they may remain unsure about how or why the Church actually arrives at those positions, especially when it comes to unpacking new scientific developments such as embryonic stem cell research.

So how does the Church arrive at its positions on bioethics? For one thing, it takes its time and doesn't jump to conclusions, even in the face of media pressure for quick sound bites and rapid-fire news stories.

I once had a discussion with a journalist for a major newspaper about the ethics of human-animal chimeras. He mentioned that a leading researcher working on chimeras had met the pope and afterward implied that the pope had given his blessing to the project. I reminded him that it's quite common for the pope to offer general encouragement and blessings to those he meets, though that wouldn't be the same thing as sanctioning new and morally controversial techniques in the biosciences. As a rule, the Catholic Church does not address important bioethical questions that way, through chance encounters with the pope as you are strolling through the hallways of the Vatican.

Instead, the Church may reflect for months, years, or even decades to identify important considerations and guiding principles when new moral dilemmas arise in the biosciences. Even with this slow and deliberative process, I think it's fair to say that the Church generally stays ahead of the curve. By the time of the successful cloning of Dolly the sheep in 1996, for example, the Catholic Church had been reflecting on the question of human cloning for many years, and concluded, nine years before Dolly, in an important document titled *Donum Vitae* (On the Gift of Life), that human cloning

would be morally unacceptable.

This same document also identified key moral problems related to human embryonic stem cell research 11 years before it was even possible to destructively obtain those cells from human embryos. The first test tube baby was born in 1978, but the serious moral concerns raised by the procedure had been spelled out 22 years earlier by Pope Pius XII in his 1956 *Allocution to the Second World Congress on Fertility and Human Sterility*, in which he concluded, "As regards experiments of human artificial fecundation 'in vitro,' let it be sufficient to observe that they must be rejected as immoral and absolutely unlawful."

Whenever definitive conclusions about medical ethics are reached or otherwise clarified by the Church, they normally are promulgated through official Church documents, such as papal encyclicals and addresses, or, with the approval of the pope, documents and commentaries from the Congregation for the Doctrine of the Faith (CDF — the Vatican office responsible for preserving and interpreting Catholic doctrine) or other congregations, councils, or dicasteries of the Church.

Even today, certain bioethical controversies remain under active discussion within the Church, such as the question of whether it would be allowable to "adopt" abandoned frozen embryos by implanting and gestating them in volunteer mothers. A 2007 CDF document expressed some reservations and concerns about the proposal, and debate continues inside and outside the Vatican.

New medical discoveries and technological developments challenge us to careful moral reflection and discernment. These scientific developments can be an opportunity for genuine human advancement or can lead to activities and policies that undermine human dignity. The U.S. bishops summed it up this way in a recent document: "In consultation with medical professionals, church leaders review these developments, judge them according to the principles of right reason and the ultimate standard of revealed truth, and offer authoritative teaching and guidance about the moral and pastoral responsibilities entailed by the Christian faith. While the Church cannot furnish a ready answer to every moral dilemma, there are many questions about which she provides normative guidance and direction."

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.

Bishop Ready Coach Reaches Milestone Win



Columbus Bishop Ready girls basketball coach Joe Lang (right) celebrated his 500th victory when the Lady Knights defeated Utica in the semifinals of the Central District tournament. Lang, a 1973 Ready graduate, is a social studies teacher and admissions director at the school. He started teaching there in 1979 and began coaching as an assistant to the junior varsity team in the 1974-75 season. His teams have won six Central Catholic League and five district championships. Lang also served as a baseball assistant coach and was head softball coach for 10 years. He is pictured with the school's athletic director, Steve McQuade.

Photo courtesy Columbus Bishop Ready High School



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LIVING Faith

How Mary's Hands Inspire Me to Look Heavenward

Their hands were intertwined, mother and daughter. They hadn't seen each other for months, though they talked frequently on the phone, and there was something in the twisting of their fingers, in the contrast between younger and older, that told the story of their love for one another.

Hands tell a lot about a person. Infants curl their fists and sleep through their days as we admire all ten of their wrinkled digits. Then, all too fast, they grow into the grasping, reaching hands of the toddler, and then the grimy, busy hands of a preschooler. Later they become the prying hands of the older child, experimenting, building, doing. Next are the sweaty palms of a teenager, the bitten nails of the new adult.

These youthful hands will over time host a battleground of scars and scabs, eventually becoming home to wrinkles and age spots. They will never stop moving, seeking, helping, though their purpose will transform.

I see the story of life's journey in the hands of the people around me. As my 80-plus-year-old grandmother delights in holding my toddler's hands, I learn a lesson in beauty. Few things are as beautiful as two hands woven together. There's the feel of another's fingers warming your own, and yet the contrast between their hand's work and your own.

Your hands tell where you've been, the battles you've fought, the work you've done. What kind of story do your hands tell?

I wonder what Mary's hands looked like. In all the representations I've seen, her hands are a minor part, an appendage that's necessary to make her complete, but never the focus. They are, without fail, perfect hands, but I've never seen an image of Mary that focuses on her hands.

These images we see, the different titles and apparitions, are supposed to inspire us, not drag us down, so sometimes I have to remind myself not to let it have the reverse effect. How can I relate to her



Finding Faith in
Everyday Life
Sarah Reinhard

across the centuries, living as I do in such a different culture, with such a different understanding of the world? How do I get past the flawless portraits of her, the idealized images, the pristine hands I see? To identify with Mary, I need to get past the holy cards and statues around me, to the reality of her life.

Instead of seeing Mary's hands, so smooth and soft, as intimidating, something I never can achieve, maybe I should focus on where those hands will take me, what those hands have experienced, how those hands have transformed.

Mary would have worked with her hands. She didn't have a washing machine, so those loads of laundry had to be scrubbed ... by hand. In fact, there was no running water in her house, so she had to make a trip to the river. How did she do dishes? How did she get drinking water? How much hard labor did her hands see, in the chores of her everyday life?

Her hands wouldn't have looked anything like mine. I'm sure her nails weren't long, though it wouldn't have been because she was biting them, as I do, but because it wouldn't have been practical for the work she had to do.

Would her knuckles have been swollen? What kind of scars, scabs, wrinkles would her hands have shown me? Her life would have been written on her hands, and that inspires me to embrace my vocations with my hands, to pray as my hands are immersed in the dishwasher, to rejoice as I fold laundry, to listen for the whisper of God when I'm occupied with cleaning.

My hands spend a lot of time over a keyboard, and as

they dance, I find myself looking down, thinking of Mary's hands and how much stronger than mine they would have to be. Her hands carried heavy buckets, lugged laundry to the river and back, cleaned the cuts and scrapes on Jesus' knees.

Mary has been called "Star of the Sea" since St. Jerome in the fifth century, though there was probably a transcription problem: St. Jerome called her *stilla maris*, drop of the sea, but the change of an "i" to an "e" turned it into *stella maris*, star of the sea. As a star, Mary guides us, just as the star led the Magi to the Christ Child. In her perfectly manicured hands, I can be inspired to reach for the Child she held. Though there must have been calluses and scars, I see instead, in her hands, acceptance of God's will and cooperation with God's grace.

To the sailors in ages past, the stars meant survival. Without the stars, before GPS and our technology, they wouldn't know where they were going. The stars represented, in a way, their salvation. The stars pointed the way to safety. It only took a good storm to spell disaster, because their navigation system was gone.

Mary, as Star of the Sea, directs us to safety, to salvation, to life beyond just survival. Her hands, with their scars and wrinkles, point to peace. Her hands, with their memory of holding the Christ Child and then preparing for His burial, lead me home. Her hands, like the stars for the sailors, guide me to the safe harbor of her Son.

Often, I gaze at the sky and admire the stars. I wonder what it's like out there where those stars are. And all too often, I'm like that with Mary: I wonder and gaze, and then I go back inside to the bright distractions of busyness and activity. I ignore the peace she promises as Star of the Sea, when she points me to the silence and stillness.

Mary, Star of the Sea, is a promise that we never will be lost, that the storms of life never will spell disaster.

We can place ourselves in her hands -- strong, worn, tender -- and know we are safe.

Sarah Reinhard is the author of many books, including her latest, "The Catholic Mother's Prayer Companion." She's online at SnoringScholar.com.



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CONFERENCE SENDS CATHOLIC MEN 'INTO THE BREACH'

BY TIM PUET

Reporter, Catholic Times

Speakers at this year's diocesan Catholic Men's Conference charged the more than 3,000 men in attendance to go "into the breach" and strive to defend Catholic values against the destructive forces of modern society.

The event's principal talks by Deacon Harold Burke-Sivers, Fathers Stash Dailey and Jonathan Wilson, and Steve Bollman were based on the themes of spiritual battle sounded by Bishop Thomas Olmsted of Phoenix in his apostolic exhortation to men titled *Into the Breach*, which has received widespread distribution since it was issued in 2015.

The Knights of Columbus provided all the men attending the event on Saturday, Feb. 25 at Cardinal Hall on the state fairgrounds with copies of a 72-page booklet containing the document. Its title comes from Ezekiel 22:30: "And I sought for a man among them who should build up the wall and stand in the breach before me for the land."

Bishop Olmsted, who lived in Columbus from 1997-99, when he rector-president of the Pontifical College Josephinum, started the day with a taped video greeting to the conference, telling the men they are engaged in "a struggle for virtue that is part and parcel of our life in Christ. ... not a life of 'do's and don't's' but of advancing in authentic freedom. Embrace that freedom."

Deacon Harold Burke-Sivers of Portland, Oregon, known as "The Dynamic Deacon," lived up to his reputation with an enthusiastic exhortation on what a Catholic man's identity should be.

"If you were dying and your son was standing before you, what should your last words be? Not 'I love you,' because you should say that every day," he said. "You should be like David in 1 Kings 2, where he charged his son Solomon to 'Be strong and show yourself a man. ... walking in God's ways, keeping his statutes, that you may prosper.'"

"If you follow the Lord, you won't fail," he continued. "Today, too many men are failing their families, failing the Church, failing the culture. You have to step into the breach and know God's will, to be a disciple who hears, accepts, and puts into practice every day the teachings of Jesus Christ. Jesus says it clearly: A true disciple

must take up his cross, follow him, and step into the breach with him."

"A man who steps into the breach must live the truth and not just pay lip service to it," the deacon said. "Many men say 'I don't have to go to church. I worship God in my own way. I'm a good person.' Let me tell you, there are no 'good' people in heaven, only saints. We're all called to be saints – mature, whole, and complete in the faith, living the truth we have been given. Being mediocre isn't good enough."

He reviewed Jesus' parable of the talents, describing it as spiritual investment advice. "Like a good investor, God expects a return on that investment," he said.

Deacon Burke-Sivers looked at three excuses men give for not praying with their wives. "First is 'I'm too busy.' What that really means is 'It's not important to me,'" he said. "Second is 'She's the spiritual one.' But you are called to be the priest in your house. Your job is to give your life, die to yourself, and offer yourself as a sacrifice for your family and the Church.

"Then there's the idea that 'I'm uncomfortable praying with my wife,'" he said. "Well, Jesus was uncomfortable praying in the garden of Gethsemane and praying on the cross. My wife and I have different styles of prayer. I'm very formal. She's 'Let the Holy Spirit come down on me.'"

"So we keep it simple. Every morning when I get out of bed, I say 'Thank you for letting me see the light of another day. Thank you for my wife and our 22 years together. Help me be the husband and father I need to be today.' It takes two minutes. There's 168 hours in a week. You tell me you don't have two minutes a day to pray with your wife?"

He said two other key aspects of a Catholic man's identity are recognition of the need for God's mercy through frequent reception of the Sacrament of Reconciliation, and willingness to listen to God's voice not just by going to Mass, but by taking part in Eucharistic Adoration and other spiritual practices.

He said one of the most satisfying parts of his life as a deacon has been his appearances on the Trinity Broadcasting Network, which features religious programming primarily from an evangelical Protestant point of view. The deacon said he has been involved with many "intense, but respectful" conversations on denominational differences with ministers there.



Conference speakers (from left): Doug Lessells, master of ceremonies; Mark VanHuffel; Deacon Harold Burke-Sivers; Father Stash Dailey; Father Jonathan Wilson; and Steve Bollman. CT photos by Ken Snow

"I have great admiration and respect for how much our Protestant brothers and sisters study the Word of God. We learned a lot from each other," he said.

He said the main points of disagreement in those conversations concerned the biblical basis for the Sacrament of Reconciliation and the Mass.

"Someone said to me, 'Why do you go to a man to confess your sins? Jesus forgives you just by praying to him,'" he said. "My response was 'If it was that easy, what incentive would I have to do what Jesus says? Where does Jesus say 'Just pray to me and your sins are forgiven?' Look at 1 John 1:9. It specifically says, 'If we confess our sins, he is faithful and will forgive them.'"

Deacon Burke-Sivers then quoted Jesus' charge to his disciples in John 20:22-23 – "Receive the Holy Spirit. Whose sins you forgive, they are forgiven; whose sins you retain, they are retained," Jesus said. He gave specific and direct authority to forgive sins to his first priests, the disciples," and through them, to his successors, as the Catholic Church always has taught.

The deacon said that when challenged to show a biblical basis for the Mass, he turned to a booklet titled *The Mass in Scripture*, by the Companions of the Cross, which he always carries with him. He began with the quotation from Matthew 28:19 that is used in the sign of the cross. Then, in rapid-fire order, he listed several more Scripture verses contained in just the opening portion of the Mass.

"That was enough for my questioner to admit I had a point," he said. "I didn't do it to embarrass him, but to show that when it comes to Scripture, we Catholics know it

better than anyone. We have it everywhere in the Mass."

"Stop making excuses," he concluded. "Let the One, Holy, Catholic, and Apostolic faith take you to the next level. Let it be the sword of the Spirit you use to cut Goliath's head off. Let us clean out the caverns of our lives and get rid of our preoccupation with the world so God can take its place, and let nothing stand between us and him."

Fathers Dailey and Wilson, pastors respectively of Columbus Holy Family and Newark Blessed Sacrament churches, were replacements for an originally scheduled speaker, Father Jonathan Morris, pastor of Our Lady of Mount Carmel Church in New York City's borough of The Bronx and program director of Sirius XM Radio's Catholic Channel. Father Morris, a longtime friend of Father Dailey's, is recuperating from a medical emergency which left him hospitalized most of the week.

Father Dailey said he learned the day before the conference that people across the nation who claim to be witches planned to unite in casting a spell against President Trump at midnight Feb. 24. He confirmed this in a call to a self-identified pagan from the Franklinton neighborhood, which his church serves.

"I told her I was going to call on the forces of evil to remove the curse and replace it with the power of good," he said. "At 1:30 this morning, she called me and asked if I had anything to do with the heavy rain that fell when they were trying to put the curse on. I said, 'No, but my Boss did! You live in the age of Jesus Christ. Realize it and convert. Now I have to go to bed because

I have to give a talk this morning and I don't know what to say."

"Today, we are surrounded by darkness, but there is hope," Father Dailey said. "Look at Genesis 1:3 – 'God saw what he made and it was good' – even the rain. ... God saw good, knowing there would be sin and there would be those who betrayed him. We are called to take in that goodness, to admit God loves us here and now.

"You have to allow his love to be the convicting force that drives you," he said. "You have to go, rather than be pushed, to Mass, Adoration, Bible study, spending time with the people who love and need you, reaching out to your priest and saying 'I need help.'"

Father Dailey said "masculinity has become the new curse word of modern society" and people no longer realize it is "a gift given to us to protect creation, to exult the feminine perspective and to see in the feminine the beauty and privilege of our masculinity as reflected in Jesus.

"We can't leave him in church, but must live every moment as an encounter with the Lord," he said. "Admit your faults, build bonds of relationship, challenge your children to be something great. You can't be afraid of your own sins.

"True transformative power is found in love, not tolerance. Don't tolerate your neighbor. Go beyond that and love him. Die to yourself, so that your wife may love you more and your children may see God in you," he said.

Father Wilson credited Father Morris, a fellow graduate of Franciscan University of Steubenville, with helping him decide to attend the university. "I met Father

Morris when I was in high school and visiting Franciscan," he said. "He told me of how he had given up a chance to attend a big-name school and chose Franciscan. That gave me the courage to do the same thing – one of my two most important decisions, along with answering the call to the priesthood."

Father Wilson illustrated the day's theme by holding up a T-shirt that was a replica of the chain mail garments of medieval knights, saying he put it on and found after a short time how difficult it was to wear because of its weight.

"All of us are here to repair chinks in our armor so we can go out fully armed, with our defenses up for the battle that rages around us," he said.

His talk prepared the men to receive the Sacrament of Reconciliation from one of 64 priests, a record for the event.

"A few years ago when I was parochial vicar at St. Rose Church in New Lexington, I noticed my right knee was itching," he said. "I didn't make a big deal of it, but it wouldn't go away, and one day, I found the knee was soaked by what turned out to be an infection. The doctor said 'We may have to battle to save your leg.' His prescription was simply 'Sun the knee. Keep it in the sunlight, and that may heal it,' and that's what happened.

"Our sins are like that infection. They start small and grow. My own infection probably began with a spider bite, then my own negligence contributed to it before the sunlight healed it. In the same way, we bring our sins into the light of Jesus Christ, who heals them. Satan wants to

CONFERENCE, continued from Page 11

keep our sins in the darkness. Confession is the way to peace, restoration, healing, and forgiveness,” Father Wilson said.

Bollman is the founder of the *Paradisus Dei* ministry, which includes the That Man Is You! male spirituality groups offered by many parishes in the Diocese of Columbus and the Choice Wine marriage enrichment program.

He began by telling the story of Blessed Charles de Foucauld, whom he compared to St. Therese of Lisieux, saying both are holy people whose influence has grown as their stories of a spiritual life lived quietly became better-known.

Blessed Charles grew up wealthy, squandered all his fortune, went to the Sahara Desert with the French army and was a hero for his desert reconnaissance work, then became a priest and lived an ascetic life with the Tuareg people of Algeria until he was martyred in 1916 outside a fort he built to protect them.

“His weapon was the Blessed Sacrament,” Bollman said. “He spent hours a day in Adoration. He was sustained by Jesus Christ. He also had a companion he named Paul – a slave he ransomed, who for 20 years was a catechumen, but never converted. Paul’s presence allowed him to say Mass, which, under the rules of that time, he couldn’t do without someone present.

“In fact, he never converted any of the Muslims he served, but they came to respect him and understood he was the real deal. One time when he lost consciousness, they nursed him to health. He realized they needed to know God was in their midst, even if they did not convert,” he said.

“He might have been thought a failure. But today, 19 religious communities and associations use his rule and thousands of people are living it. He was willing to pay the price to be a true soldier of Jesus Christ.”

“Pope St. John Paul II recognized that there is a battle being waged for families and Bishop Olmsted picked it up,” Bollman said. “Today, the enemy is the media. It has brought itself to us non-stop, everywhere, for free. You have no hope whatsoever of change unless you get the media under control.”

That Man Is You! makes extensive use of various forms of research in



its materials. Bollman said one recent study showed that 70 percent of participants checked their email before bed, 80 percent brought work home, and 50 percent checked emails while on vacation. Another said the men it surveyed indicated they spend five hours a day on various media or in workouts or other sports activities, and 8.4 minutes in prayer.

“We waste so much time on the media,” he said. “Take the time you waste and give it to God. Then you can be a soldier in God’s army.”

Bollman offered a seven-step plan to help men strengthen their marriages: honor your wedding vows, use money for others, give God some of your time; set your mind on the things above, find God within yourself, find God in others, and make it easy to be good and hard to be bad.

“If all of us today decided to live in this way and stand together for our families, the impact would be amazing,” he said. “I challenge you to be the solution and be men willing to step into the breach. Let that happen right here, right now.”

The day closed with a Mass celebrated by Bishop Frederick Campbell.

“Within our culture, it seems the voice of Christ has been stifled,” he said. “How important it is to realize that we are called to make that voice known, but we cannot do it unless we hear it deeply.” He also noted that the day’s Gospel reading calls us to “accept the Kingdom of God like a child.”

“The Lord is calling us to be child-like, but not childish, to root ourselves in the literal meaning of faith, to have simple trust and confidence in the God who has created us and redeemed us,” the bishop said.

He asked the men present to follow St. Joseph’s example of ready obedience; acceptance of his vocation; pursuit of vigilance, which means “careful watching” in the way that Joseph constantly watched and protected Mary; and practice of piety, “not in the sense of a particular devotion, but of understanding of what has been given us – care for its preservation and expansion so we can hand on to the next generation what we have received.”

Local sportscaster Doug Lessells

again was master of ceremonies for the event, which celebrated its 20th anniversary. Opening and closing remarks respectively were by Mark VanHuffel of Dublin St. Brigid of Kildare Church and Jack Shade of Sunbury St. John Neumann Church. Tom Mignery of Gahanna St. Matthew Church was conference director.

Music was led by Aaron Richards and Brendan O’Rourke, with men of the Columbus St. Joseph Cathedral choir, directed by Dr. Richard Fitzgerald, singing for the Mass. The Pledge of Allegiance was led by Major Gen. Edward Mechenbier of Wright-Patterson Air Force Base, whose courage in standing up to guards in a Vietnamese prison allowed weekly prayer services to continue there during the Vietnam War.

The event drew groups of 25 or more men from at least 25 parishes in the diocese (*some of whom are pictured above at lunch*), plus other large contingents representing three Fremont and five Springfield parishes.

Next year’s conference will be at the same site on Saturday, Feb. 24.



For readers who may be interested in taking part in Eucharistic devotions during Lent, here is an updated list of parishes in the diocese where Eucharistic adoration or exposition takes place on a regular basis.

In addition to the activities listed, Lenten penance services will be conducted at a number of parishes. Readers are advised to contact parishes for specific dates and times.

Anyone with additions or corrections to this list may contact Tim Puet at *Catholic Times*.

Ada Our Lady of Lourdes – Exposition: First Fridays, 10 a.m. to noon.

Buckeye Lake Our Lady of Mount Carmel – Exposition: Sundays of Lent, 9:15 to 10:15 a.m.

Cardington Sacred Hearts – Exposition: First Saturdays, after 8:45 a.m. Mass until Benediction at 3:15 p.m.

Chillicothe St. Peter – Adoration: Tuesdays through Thursdays, 7 a.m. to 7 p.m. (Also 7 p.m. to 7 a.m. through code access.)

Columbus Christ the King – Exposition: First Fridays, 7:30 a.m. to 7 p.m.

Columbus Holy Cross – First Fridays, from end of 7:30 p.m. Mass to 11:30 p.m. Eucharistic vigil begins with Mass, followed by communal prayers, confession, litanies, Rosaries, hymns and quiet time between prayers, concluding with Benediction at 11:30.

Columbus Holy Family – Exposition: Tuesdays, 10 a.m. to 11 p.m., Thursdays, 10 a.m. continuous to 11:45 a.m. Friday, ending with Benediction. Contact church for details concerning entry.

Columbus Holy Name – Exposition: Thursdays, 6 p.m., featuring prayers in the Cenacle format of the Marian Movement of Priests; Fridays, 4:30 to 5:30 p.m., Holy Hour and Benediction, followed by Mass. Adoration: Saturdays following 8:30 a.m. Mass.

Columbus Immaculate Conception – Exposition: 24 hours, seven days a

week, except during the Sacred Triduum, in the children's center (former convent). Press rear entry buzzer.

Columbus Our Lady of the Miraculous Medal – Exposition: First Friday, from end of 9 a.m. Mass through Holy Hour at 6 p.m.

Columbus Our Lady of Peace – Exposition, Thursdays, 9 a.m. to 6:45 p.m.

Columbus Our Lady of Victory – Exposition: First Monday, 7 to 8 a.m.; First Friday, from 8 p.m. Friday to start of 8 a.m. Saturday Mass.

Columbus St. Agnes – Exposition: First Sunday, 11:45 a.m. to 12:45 p.m.

Columbus St. Andrew – Exposition: Daily, 7 to 8:15 a.m. in chapel; Tuesdays, 6 to 9 p.m. in church, concluding with Compline and Benediction.

Columbus St. Anthony – Exposition: First Fridays, from end of 9 a.m. Mass to noon.

Columbus St. Catharine – Holy Hour, 6:30 to 7:30 p.m. Thursdays with exposition, Benediction, and confession. Exposition: First Friday, after 8 a.m. Mass to 9:30 a.m.

Columbus St. Cecilia – Exposition: First Fridays, 9 a.m. Friday to 4 p.m. Saturday.

Columbus St. Christopher – Adoration and prayer ministry: Weekdays from end of 8:30 a.m. Mass to 4:30 p.m.

Columbus St. Elizabeth – Adoration: Tuesdays, 5 to 6 p.m.

Columbus St. Francis of Assisi – Eucharistic Holy Hour: second Tuesday of the month, following 6 p.m. Mass.

Columbus St. Joseph Cathedral – Holy Hour with Adoration and confession: Wednesdays, following 5:15 p.m. Mass; Thursdays, 10:45 to 11:45 a.m.

Columbus St. Ladislav – Adoration: First Fridays following noon Mass in church, and 7 a.m. to 7 p.m. weekdays in former convent. Call Sister Wilma Ross, SCN, at (614) 444-2598 for instructions on how to enter.

Columbus St. Margaret of Cortona – Exposition: Thursdays, 9:30 a.m. to 8 p.m. year-round, with Stations of the Cross at 6:30 p.m. and sung Vespers and Benediction at 7 from March 2 to April 6.

Columbus St. Mary – Adoration: Tuesdays, 9 a.m. to 5:20 p.m., followed by Benediction and Mass, in St. Francis of Assisi Chapel of Burkley Building next to church. The church is closed for

repairs resulting from a lightning strike last August.

Columbus St. Mary Magdalene – Exposition: second Monday of the month, following 8:15 a.m. Mass in church; fourth Saturday of the month, 9 a.m. to noon in Bishop Campbell Hall.

Columbus St. Patrick – Adoration: Third and fourth Fridays of the month, 8 p.m. Friday to 7 a.m. Saturday (church locked; call church office at (614) 224-9522 for access information). Exposition: 12:15 to 1:15 p.m. Fridays (church open).

Columbus St. Peter – Exposition: First Fridays, 9 a.m. to 8 p.m.; all other Fridays, 9 to 10 a.m.

Columbus St. Stephen – Exposition: Wednesdays, 6 to 7 p.m. (Spanish), first Fridays, 8:30 a.m. to 9 p.m. (bilingual), other Fridays, 5 to 9 p.m. (Spanish), first Saturdays, 8 p.m. to 7 a.m. Sunday (Spanish).

Columbus St. Thomas – Adoration: Wednesdays, 7 to 8 p.m., Fridays, 3 to 4 p.m., (bilingual), first Fridays, 6 to 7 p.m.

Columbus St. Timothy – Exposition: Wednesdays, 9:30 a.m. to 6:30 p.m.

Coshocton Sacred Heart – Exposition: first Fridays, from end of 9 a.m. Mass to 12:15 p.m., concluding with Benediction; Exposition with Evening Prayer, Sundays of Lent, 4 to 5 p.m., concluding with Benediction.

Danville St. Luke – Exposition: Tuesdays, 8:30 a.m. to 10:45 a.m. Wednesday, except when Danville schools are closed for inclement weather.

Delaware St. Mary – Exposition, Mondays, 6 p.m. to 11 p.m.

Dover St. Joseph – Exposition: Thursdays, 9 to 10 a.m.

Dublin St. Brigid of Kildare – Exposition: First Fridays from end of 9 a.m. Mass to 5 p.m., in Blessed Sacrament Chapel.

Gahanna St. Matthew – Exposition: 24 hours, seven days a week, except during the Sacred Triduum, in basement adoration chapel. Open to the general public from 8 a.m. to 6 p.m. daily. If you wish to visit at other times when church is locked, call Bryan Gebhart at (614) 226-9617.

Granville St. Edward – Exposition: 9:30 a.m. Monday to 9 a.m. Tuesday.

Grove City Our Lady of Perpetual Help – Exposition: First Fridays, from

end of 8:30 a.m. Mass to 8:30 a.m. Saturday.

Groveport St. Mary – Exposition: First Fridays, 9 a.m. to noon, ending with Benediction.

Heath St. Leonard – Adoration: First Fridays, from after 9 a.m. Mass to 2:30 p.m., concluding with Benediction.

Jackson Holy Trinity – Exposition: First Fridays, 11 a.m. to noon.

Kenton Immaculate Conception – Exposition: First Thursdays, 9:30 a.m. to 5 p.m., closing with Benediction.

Lancaster St. Bernadette – Exposition: Wednesdays, 9 a.m. to 1 p.m.

Lancaster St. Mark – Exposition: Mondays, 8:30 a.m. to 7 p.m., Tuesdays, 8:30 a.m. to 11 p.m.

Lancaster St. Mary – Adoration of the Blessed Sacrament, sung Vespers, and Benediction, Sundays, 4 p.m. during Lent.

Logan St. John – Exposition: First Fridays, 8:30 a.m. Friday to 9 a.m. Saturday, in adoration chapel.

London St. Patrick – Adoration: First Fridays, from end of 9 a.m. Mass to Benediction at noon.

Marion St. Mary – Adoration: Fridays, from after 8:30 a.m. Mass to 9 a.m. Saturday. Holy Hour with Exposition and confessions: Tuesdays, 5 to 6 p.m.

Marysville Our Lady of Lourdes – Exposition: First Fridays, from after 5:15 p.m. Mass to 10 a.m. Saturday.

Mount Vernon St. Vincent de Paul – Exposition: 5 p.m. Thursday to 5 p.m. Friday, followed by Mass and Benediction.

New Albany Church of the Resurrection – Exposition: Call parish office at (614) 855-1400 for times or go to parish website, www.churchoftheresurrection.com.

New Boston St. Monica – Adoration: Mondays and first Fridays, 6 to 7 p.m.

New Lexington St. Rose – Exposition: First Fridays, from after 8 or 9 a.m. Mass to 4 p.m.

New Philadelphia Sacred Heart – Exposition: 9 a.m. Tuesday to 5:15 p.m. Wednesday. Confession and Adoration, followed by Evening Prayer service, 5 p.m. Mondays during Lent.

See **ADORATION LIST**, Page 15

First Sunday of Lent (Cycle A)

Breathing the breath of life illustrates God as creator



Father
Lawrence L. Hummer

Genesis 2:7-9;3:1-7;

Romans 5:12-19; Matthew 4:1-11

The Lord God blowing the breath of life into the man could not be more illustrative of God the creator. After having fashioned “the man” (*ha’adam* in Hebrew) out of the clay of the ground (*ha’adamah* in Hebrew), the man did not become a “living being” until God blew the breath of life into him. A strict derivation from Hebrew might be rendered “an *earthling* was formed from the *earth*.”

Unlike modern mouth-to-mouth resuscitation, the divine breath is blown into the man’s nostrils. Among other things, this creative act stresses the human’s total dependence on God for life itself. The nostril was properly regarded as the breathing instrument, which explains blowing into his nostrils. In Hebrew, it is related to a verb meaning “to be angry.”

Anger was thought to well up from within and come out through the nose. That’s why God often is portrayed as being “slow to anger,” which is literally to be “long of nose.” That allows the anger to dissipate in people with long noses. Those (of us) with short, stubby noses are quick to be angry, but quick to let it go.

This reading skips over the creation of the woman and jumps to the arrival of the serpent, which demonstrates its cunning with the question it asks: “Did God really tell you not to eat from any of the trees in the garden?”

We already know that only the one tree (of the knowledge of good and evil) was forbidden. But just as humans do, the woman and her husband were bound to go after the forbidden fruit. Their first act after eating it is to try to cover it up by covering themselves up. The Genesis author knew well the

human condition and our propensity for going after the forbidden fruit. Yet the cover-up became the almost inevitable result and still is to this day.

Matthew’s temptation scene, like Luke’s, is a threefold temptation of Jesus after he was led into the desert by the Spirit. Matthew uses 11 verses; Luke uses 12; Mark used only two verses to describe the temptation. This means Matthew and Luke were expansions of what Mark had written originally. All three evangelists agree that it was a 40-day temptation, probably meant to recall both Moses and Elijah, who each spent 40 days in the desert with the Lord.

After fasting for 40 days and nights, Jesus was hungry, which meant vulnerable, and the “tempter” began to tempt him. Mark uses “Satan” here and Luke uses the Greek word *diabolos*, or devil. The variation is curious.

In Matthew, we already know that Jesus has been identified as “the Son of God” in several ways in the first three chapters and in the immediately preceding episode of his baptism, when a voice is heard from heaven saying, “This is my beloved Son, in whom I am well-pleased.” The tempter tries to cast doubt: “If you are the Son of God.” In the first temptation, Jesus quotes from Deuteronomy 8 about not living on bread alone. In the second temptation, the tempter himself quotes Psalm 91: “He will command his angels concerning you. ...” Jesus responds by quoting from Deuteronomy 6. In the third temptation, Jesus quotes again from Deuteronomy 6, about worshipping the Lord alone.

Each quote from Deuteronomy is chosen to recall Israel’s wilderness journey and its continued failure to resist temptation. Jesus is portrayed as both an idealized Moses and as Elijah, the prophet of the Lord. Like them, Jesus enjoyed divine favor. Jesus also successfully resisted the temptations to which Israel succumbed. Although temptations are a personal experience, we see how carefully Matthew presented this scene to mirror the experiences of the people of Israel in the desert.

Father Lawrence Hummer, pastor of Chillicothe St. Mary Church, may be reached at hummerl@stmrychillicothe.com.

Three Bags Full consignment event at three locations

The semiannual Three Bags Full consignment event will take place at three locations in March and April. The sale, which benefits Catholic and pro-life charities, occurs on Wednesdays through Saturdays at all sites.

Dates and locations are: March 15-18, Grove Community Christian Church, 3420 Blacklick Eastern Road N.W., Baltimore; March 29-April 1, Franklin County Fairgrounds, 4100 Columbia St., Hilliard; and April 26-29, Hartford Fairgrounds, 14028 Fairgrounds Road, Croton.

Times for the sale are 6 to 9 p.m. Wednesday, 10 a.m. to 7 p.m. Thursday, 10 a.m. to 3 p.m. and 6 to 9 p.m. Friday, and 10 a.m. to 3 p.m. Saturday. Selected items

will be sold at half-price Friday evening and Saturday.

Sellers earn money on the items they make available.

It’s easy to become a seller. Complete details and registration information may be found at www.threebagsfull.info. Register to obtain a seller number, price your items, print your price tags, pin tags on items, select a dropoff time at the location of your choice, and volunteer. All items are uniformly tagged and displayed in groups of the same size and product type, making it easy to shop. Participating families also receive a pass giving them a chance to shop before the public sale.

For more information, go to the website or call Joyce Black at joyce@threebagsfull.info.

The Weekday Bible Readings

MONDAY

Leviticus 19:1-2,11-18
Psalm 19:8-10,15
Matthew 25:31-46

TUESDAY

Isaiah 55:10-11
Psalm 34:4-7,16-19
Matthew 6:7-15

WEDNESDAY

Jonah 3:1-10
Psalm 51:3-4,12-13,18-19
Luke 11:29-32

THURSDAY

Esther C:12,14-16,23-25
Psalm 138:1-3,7c-8
Matthew 7:7-12

FRIDAY

Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

SATURDAY

Deuteronomy 26:16-19
Psalm 119:1-2,4-5,7-8
Matthew 5:43-48

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF MARCH 5, 2017

SUNDAY MASS

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

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. Check local cable system for cable channel listing.

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Time Warner 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).

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 in Ada, Logan, Millersburg, Murray City and Washington C.H.; Channel 125 in Marion, Newark, Newcomerstown and New Philadelphia; and Channel 207 in Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

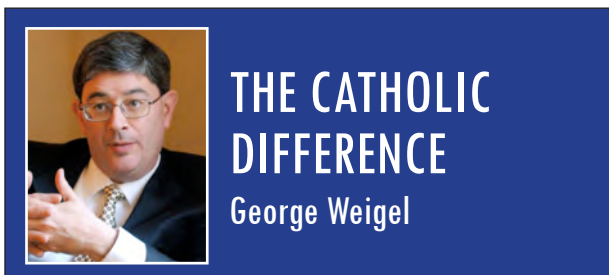
We pray Week I, Seasonal Proper of the Liturgy of the Hours

A Lent to remember

The best Lent of my life involved getting up every day at 5:30 a.m., hiking for miles through ankle-twisting, cobblestoned city streets, dodging drivers for whom traffic laws were traffic suggestions, avoiding the chaos of transit strikes and other civic disturbances, and battling bureaucracies civil and ecclesiastical – all while 3,500 miles from home sweet home.

Lent 2011, which I spent in Rome working on *Roman Pilgrimage: The Station Churches* (Basic Books), did have its compensations. Each day, I discovered new architectural and artistic marvels, brilliantly explained by my colleague Elizabeth Lev. Each day, I watched with pride as my son Stephen pulled off one photographic coup after another, artfully crafting pictures that would get our future readers “inside” the experience of the Lenten station church pilgrimage in Rome. Each day, I had the opportunity to dig more deeply than I’d ever done before into the biblical and patristic readings for the Mass and Divine Office of the day.

Then there was the fun: freshly baked, sugar-crust-ed *ciambelle* from the Roman Jewish quarter after the station Mass at Cardinal Newman’s titular church; the first stir-fry dinner ever concocted in the Vatican apartment where Pope Julius II asked Michelangelo when he would finish the Sistine Chapel ceiling; rating the post-station church coffee bars for relative quality of cappuccino, cornetti, and restrooms; singing all nine rowdy verses of *Maryland, My Maryland* at a March 25 Maryland Day dinner; meeting the newly-elected Major-Archbishop of the Ukrainian Greek Catholic Church, Sviatoslav Shevchuk, who would become a friend; cringing when my former student Father Matthew Monnig, SJ, scolded



THE CATHOLIC
DIFFERENCE
George Weigel

me about “not going crit” – i.e., academic-skeptical – when I made some comment or other about a particularly implausible legend about a particularly obscure saint; Liz Lev’s incomparable rolled stuffed veal, plus the first wine in forty-some days, at an Easter Sunday *pranzone* for the ages.

That Roman Lent also taught me a lot about the vitality of the Church in the United States and the effects of that vitality on other Anglophones. While the tradition of pilgrimage to a “station church” in Rome for each day of Lent goes back to the middle of the first millennium, the tradition had lain fallow for some time before it was revived by North American College students in the mid-1970s. By the mid-1990s, when I first encountered it, the entire American seminary community was participating. By 2011, that daily Mass community had grown to more than 300 (and sometimes more than 400) souls, as students from the Roman campuses of American universities, English, Scottish, and Irish seminarians from their national colleges, and English-speaking ambassadors accredited to the Vatican became regulars. That Anglophone liturgical and spiritual fervor was not replicated, alas, by the Vicariate of Rome, which also sponsored a daily “station” Mass at the church of the day. On the Friday after Ash

Wednesday, 2011, Stephen and I hiked back up the Caelian Hill to the Basilica of Sts. John and Paul to complete the photography Stephen had begun at the 7 a.m. English-language station Mass that morning. We got our work done just before the Vicariate Mass started in the early evening, and saw a half-dozen concelebrants and perhaps 15 elderly people enter the basilica for the station Mass of the day sponsored by the pope’s diocese – a sharp contrast to the 250 to 300 Anglophones who were there as the sun was rising. The day before, at San Giorgio in Velabro, the same number of English-speakers had to scurry out of the basilica at 7:30 p.m. sharp to accommodate the half-dozen German priests celebrating their station Mass: beautifully chanted, but concelebrants without a congregation.

For those who will be in Rome this Lent, there’s no better way to enter into the pilgrim character of the season than to participate in the 7 a.m. station Mass led by the priest and students of the North American College. If you’re unable to travel to the Eternal City, but would like to make the Roman station church pilgrimage from a distance, there’s *Roman Pilgrimage: The Station Churches*. I’d especially recommend the eBook edition, in which all the photos are in color and a zoom feature allows you to study closely numerous masterpieces of fresco and mosaic. A foretaste of what’s available pictorially in *Roman Pilgrimage* can be glimpsed on YouTube: <https://www.youtube.com/watch?v=FQa1QwNZ5Yw>.

Buona Quaresima!

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

ADORATION LIST, continued from Page 13

Newark Blessed Sacrament – Exposition: Noon to midnight Mondays, Tuesdays, and Thursdays in chapel; 9 a.m. to midnight Wednesdays in sanctuary.

Newark St. Francis de Sales – Exposition: 7 to 10 p.m. Sunday, 5 a.m. to 10 p.m. Monday to Thursday, 5 a.m. Friday to 1 a.m. Saturday, and 5 a.m. to 1 p.m. Saturday in day chapel behind sanctuary.

Pickerington St. Elizabeth Seton – Adoration: 24 hours, seven days a week, except when Mass is being celebrated and during the Sacred Triduum, in the church’s Eucharistic Chapel.

Plain City St. Joseph – Exposition: 6 to 11 a.m. Monday through Thursday, 6 to 8 a.m. Friday, and 6 to 11 p.m. Monday through Friday.

Portsmouth Holy Redeemer – Adoration: Wednesdays, March 22 and 29 and April 5, 6:30 to 7:30 p.m.

Portsmouth St. Mary – Adoration: Fridays, from end of noon Mass to Benediction at 5:30 p.m., and Sundays, March 19 and April 2, 6:30 to 7:30 p.m. as

part of monthly parish Adore Night program.

Powell St. Joan of Arc – Exposition: 9 a.m. Monday to 8 a.m. Friday.

Reynoldsburg St. Pius X – Adoration: 7:30 a.m. to 7:30 p.m. Wednesdays. Chaplet of Divine Mercy prayed in front of the tabernacle, 6 p.m. Wednesdays during Lent.

Sunbury St. John Neumann – Exposition: 24 hours, seven days, except for weekend Mass times. Chapel is locked from 4 p.m. to 9 a.m. Sunday to Thursday and noon to midnight Friday. Saturday hours vary. If you wish to visit during those hours, contact Amy Davis at (614) 579-9874 or amymdavis@hotmail.com. Special Eucharistic Adoration Holy Hours at 7 p.m. Friday, March 3; 7:15 p.m. Friday, March 10; and 7 p.m. (with Reconciliation) Wednesday, March 15 in church.

Washington Court House St. Colman of Cloyne – Exposition: Tuesdays during the school year, 6 to 8 p.m..

Waverly St. Mary – Exposition: First Wednesday, from end of 5:30 p.m. Mass to Benediction at 7 p.m.

Westerville St. Paul – Holy Hour: Thursdays, from after 8:30 a.m. Mass to 7 p.m. during Lent and 6 to 7 p.m. all year.

Wheelersburg St. Peter in Chains – Adoration: Sundays, 5 p.m.

Worthington St. Michael – Exposition: 24 hours, seven days a week, except during daily and weekend Masses and during the Sacred Triduum, in the church’s Adoration Chapel.

Zaleski St. Sylvester – Exposition: First Wednesday, from end of 5:30 p.m. Mass to Benediction at 7 p.m.

Zanesville St. Nicholas – Exposition: First Fridays, 8 a.m. to 5:15 p.m.

Zanesville St. Thomas Aquinas – Exposition: Wednesdays, after noon Mass to 8 p.m., with Holy Hour from 7 to 8.

Pray for our dead

BENNETT, Daniel L., 74, Feb. 19
St. Nicholas Church, Zanesville

BUZENSKI, Beatrice A. (Burton), Feb. 22
St. Matthew Church, Gahanna

CATLETT, Rita A. (Russell), 88, Feb. 22
St. Agnes Church, Columbus

COSTELLO, Doris (DeFaye), 86, formerly of Bexley, Feb. 19
St. James Church, McConnelsville

COUGHLIN, Kathleen M., 59, Feb. 12
St. Mary Church, Groveport

FLYNN, Mary A. (Roberts), 88, Feb. 23
St. Matthew Church, Gahanna

GASIOREK, Henry, 92, of Columbus, Feb. 19
Holy Family Church, Parma

HOFFMAN, William A. Jr., 88, Feb. 20
St. Joseph Church, Circleville

HOSTETLER, Mary A. (Cunningham), 88, Feb. 18
St. Mary Church, Marion

McLAUGHLIN, Dr. Rosemary (Waidner), 80, Feb. 22
St. Andrew Church, Columbus

SACHER, William W., 90, Feb. 18
St. James the Less Church, Columbus

SCHORR, Harold, 95, Feb. 21
St. Mary Church, Lancaster

SHROYER, Dorothy A. (Monahan), 92, Feb. 20
Church of the Resurrection, New Albany

SIRAVO, Patricia M. (Champa), 77, Feb. 19
Holy Family Church, Columbus

SNIDER, Myrna L. (Stephens), 76, Feb. 19
St. Margaret of Cortona Church, Columbus

SPURLOCK, Richard H., 76, Feb. 19
St. Paul Church, Westerville

VAMOS, Jean M. (Gall), 79, Feb. 21
St. Andrew Church, Columbus

VAN HOUTEN HARTZELL, Rose (Way), 66, Feb. 22
Our Lady of Perpetual Help Church, Grove City

WHITMAN, Mary R. (Rueckel), 95, formerly of Columbus, Feb. 22
St. William Church, Naples, Fla.

ZORN, Frank A., 91, Feb. 16
St. Elizabeth Church, Columbus

Sister Juliana D'Amato, OP

Funeral Mass for Sister Juliana D'Amato, OP, 86, who died Monday, Feb. 20, was held Saturday, Feb. 25 at the Motherhouse of the Dominican Sisters of Peace. Burial was at St. Joseph Cemetery, Columbus.

She was born Carmela D'Amato on March 9, 1930 in Matrice, Italy to Nicholas and Giulia (Covatta) D'Amato. She came to the United States in 1940 and was a graduate of Youngstown Ursuline High School. She received a bachelor of arts degree in art from St. Mary of the Springs College (now Ohio Dominican University) in 1959, a master of arts degree in Italian literature from Middlebury (Vermont) College at the University of Florence, Italy, in 1961, and a doctorate in Italian literature from Yale University in 1969. She also did graduate work in theology and pastoral ministry at St. Michael's College in Colchester, Vermont.

She joined the Dominican Sisters of St. Mary of the Springs in 1950 and professed her vows on July 9, 1952. In the Diocese of Columbus, she was a teacher at Columbus Christ the King

School (1958-59), pastoral minister at Columbus St. Margaret of Cortona Church (1997-2005), and secretary from 2006-09 of the transition team that coordinated the union of seven Dominican congregations into the Dominican Sisters of Peace in 2009. She served her congregation in various ways from 2009 until becoming a resident of the Mohun Health Care Center earlier this year.

She taught Italian at Albertus Magnus College in New Haven, Connecticut, for three separate periods covering 28 years. She also was a professor at The Catholic University of America, taught for several summers at Providence College in Italy, was an elementary and high school teacher in Pennsylvania, New Mexico, Connecticut, and the Diocese of Steubenville, and worked for her Dominican congregation in Rome.

She was preceded in death by her parents; and sisters, Mary (Thomas) Motosko and Nilde (Robert) Wolf. Survivors include a sister, Vittoria, and many nieces and nephews.

Sister Carol Ann Bonn, SCN

Funeral Mass for Sister Carol Ann Bonn, SCN, 75, who died Friday, Feb. 24, was held Tuesday, Feb. 28 at St. Vincent Church, Nazareth, Kentucky. Burial was at Nazareth Cemetery.

She was born July 13, 1941 in Columbus to Joseph and Margaret (Hoeffler) Bonn and grew up as a member of Columbus St. Aloysius Church. She entered the Sisters of Charity of Nazareth on Sept. 8, 1960 and pronounced her first vows on July 19, 1963, taking the name Sister Josella, and her permanent vows on the same date five years later.

In the Diocese of Columbus, she taught at Dennison Immaculate Con-

ception (1982-83), Reynoldsburg St. Pius X (1983-85), and Columbus St. Ladislav (1985-88) schools, studied clinical pastoral education at Mount Carmel Hospital in Columbus (1988-89), and was a chaplain at Good Samaritan Hospital in Zanesville (1991-93). She also was a teacher in Kentucky and was chaplain and outreach coordinator at St. Vincent Infirmary in Little Rock, Arkansas, before becoming a resident of the congregation's Motherhouse in 2003.

She was preceded in death by her parents and a sister, Margaret Meier. Survivors include a brother, John; and a sister, Eileen Pavlic.

Send obituaries to: tpuet@columbuscatholic.org

CLASSIFIED

LENTEN FISH FRY
FRIDAYS 5 - 8 pm, MAR 3 - APR 7
St. Michael Church
5750 N. High St., Worthington
Fish Dinner: Reg/\$9; Small/\$7
Macaroni-Cheese Dinner: \$7
Clam Chowder, Desserts: \$1
Dine In, Drive Thru & Carryout

St. Christopher Church
LENTEN PASTA DINNER
1420 Grandview Avenue / Trinity School Cafeteria
Fridays ~ March 3 - April 7 ~ 5-7PM
\$8 Adults / \$5 Kids / \$25 Family
Pasta Sauce Provided by local area restaurants
March 3 — LaScala Italian Bistro
March 10 — ZCucina Ristorante

FISH FRY-KNIGHTS OF COLUMBUS
St. Joan of Arc - Powell
FRIDAYS, MARCH 3 - APRIL 7
5:00 - 7:30 PM
All you can eat meal includes Baked & Fried Fish, French Fries Mac & Cheese, Green Beans, Cole Slaw, Rolls, Soft Drinks
Adults: \$9.50, Seniors: \$8.50, Children: \$4,
Carry-out: \$9.50
CASH OR CHECK ONLY
www.bestfishfry.com

ST. TIMOTHY'S PARISH
1088 Thomas Lane, Columbus, 43220
ANNUAL SPAGHETTI DINNER
SUNDAY, MARCH 5 - NOON - 7 PM
Adults \$9; Seniors \$7; Child 12 and under \$5
All you can eat pasta, Homemade meatballs
CARRYOUT AVAILABLE

Our Lady of Victory Catholic Church
1559 Roxbury Road, MarbleCliff (Parish Life Center)
FISH FRY DINNERS
Fridays, 3/3-4/7, 4:30 - 7 pm
Fresh Ocean Perch (fried)
Baked Potatoes, French Fries or Rice Salad or Slaw, Beverages, Dessert included
\$9 Adults, \$5 Kids - Carryouts available

St. Margaret of Cortona Church
1600 N. Hague Ave, Columbus
19th Annual
"Best Fish Fry Dinner in Town!"
Fridays during Lent,
Mar. 3 - Apr. 7 • 4:30 - 7:30 PM
Fried Ocean Perch or Baked Cod, with French Fries, Baked Potato, Macaroni & Cheese, Cole Slaw, Applesauce, Roll & Butter, and homemade Desserts.
Free coffee!
Adults - \$10; Seniors - \$9.50;
Children age 10 & under - \$5 Free under 3
Pop, Beer, Seconds & Carryouts available.
Info: 279-1690

H A P P E N I N G S

MARCH

THROUGH APRIL 9, SUNDAY

40 Days for Life

7 a.m. to 7 p.m., sidewalk in front of Founder's Women's Health Care Center, 1243 E. Broad St., Columbus. 40 Days for Life campaign of daily vigils at clinic. 614-445-8508

2, THURSDAY

Cenacle at Holy Name

6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests.

Holy Hour at Holy Family

6 to 7 p.m., Holy Family Church, 584 W. Broad St., Columbus. Holy Hour of Adoration of the Blessed Sacrament, followed by meeting of parish Holy Name and Junior Holy Name societies, with refreshments. 614-221-4323

Sung Vespers at St. Margaret of Cortona

7:30 p.m., St. Margaret of Cortona Church, 1600 N. Hague Ave., Columbus. Sung Vespers, following Stations of the Cross during weekly Exposition of the Blessed Sacrament. 614-279-1690

3, FRIDAY

St. Cecilia Adoration of Blessed Sacrament

St. Cecilia Church, 434 Norton Road, Columbus. Begins after 8:15 a.m. Mass; continues to 5 p.m. Saturday.

Monthly Adoration of Blessed Sacrament

Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Begins after 9 a.m. Mass; continues through 6 p.m. Holy Hour.

Catholic Men's Luncheon Club

12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Catholic Men's Luncheon Club meeting, with talk by Cristo Rey Columbus High School president Jim Foley.

Stations, Simple Supper at Portsmouth St. Mary

6 p.m., St. Mary Church, 524 6th St., Portsmouth. Stations of the Cross, followed by simple supper. 740-354-4551

Simple Supper, Stations at Our Lady of Perpetual Help

6 p.m., Our Lady of Perpetual Help Church, 3730 Broadway, Grove City. Simple supper, followed by Stations of the Cross. 614-497-1324

Lenten Vespers Service at St. John Chrysostom

7 p.m., St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., Columbus. Weekly Lenten Vespers service with Holy Eucharist. Byzantine Catholic churches do not celebrate daily Divine Liturgy during Lent.

Exposition, Stations, Reconciliation at Del. St. Mary

7 to 9 p.m., St. Mary Church, 82 E. William St., Delaware. Exposition of the Blessed Sacrament, with Stations of the Cross at 7:30, Reconciliation at 8, and Benediction at 9.

Eucharistic Adoration Holy Hour at St. John Neumann

7 to 8 p.m., St. John Neumann Church, 9633 E. State Route 37, Sunbury. Eucharistic Adoration Holy Hour.

Eucharistic Vigil at Holy Cross

Holy Cross Church, 205 S. 5th St., Columbus. 7:30 p.m. Mass, followed by Exposition of the Blessed Sacrament with various prayers, ending with Benediction at 11:30.

All-Night Exposition at Our Lady of Victory

Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Exposition of the Blessed Sacrament from 8 p.m. until Mass at 8 a.m. Saturday.

3-5, FRIDAY-SUNDAY

Lenten Silent Retreat for Women at St. Therese's

St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Silent Lenten retreat for women, sponsored by Catholic Laywomen's Retreat League, led by Father Al Naseman, CFPs. Theme: "Reflections on Lent from the Book of Ecclesiastes." 614-882-1946

4, SATURDAY

Fatima Devotions at Columbus St. Patrick

7 a.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Mass, followed by devotions to Our Lady of Fatima, preceded by confessions at 6:30. 614-240-5910

Mary's Little Children Prayer Group

Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. 8:30 a.m., confessions, 9 a.m., Mass, followed by Fatima prayers and Rosary (Shepherds of Christ format); 10 a.m., meeting. 614-861-4888

Men of DeSales Mass and Breakfast

9 a.m., St. Francis DeSales High School, 4212 Karl Road, Columbus. Mass for all men associated with school, followed by free breakfast, with talk by assistant principal Jim Jones. 614-267-7808

Evangelization Conference at Chillicothe St. Peter

9 a.m. to 3 p.m., Parish center, St. Peter Church, 285 W. Water St., Chillicothe. Evangelization conference sponsored by St. Paul Street Evangelization. Cost \$20, including lunch. 740-774-1407

Lay Missionaries of Charity Day of Prayer

9 a.m. to 2 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Monthly day of prayer for Columbus chapter of Lay Missionaries of Charity. 614-372-5249

Life and Mercy Mass in Plain City

9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.

First Saturday Mass at Holy Family

9 a.m., Holy Family Church, 584 W. Broad St., Columbus. First Saturday Mass for world peace and in reparation for blasphemies against the Virgin Mary, as requested by Our Lady of Fatima. 614-221-1890

Centering Prayer Group Meeting at Corpus Christi

10:30 a.m. to noon, Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Centering prayer group meeting, beginning with silent prayer, followed by Contemplative Outreach DVD and discussion. 614-512-3731

Talk on Sister Dorothy Stang at Delaware St. Mary

1:30 to 3 p.m., St. Mary Church, 82 E. William St., Delaware. Sister Joan Krimm, SNDdeN, talks about the life of Sister Dorothy Stang, SNDdeN, a Dayton native who was martyred in Brazil in 2005. 740-513-3325

Filipino Mass at St. Elizabeth

7:30 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Mass in the Tagalog language for members of the Filipino Catholic community. 614-891-0150

5, SUNDAY

Exposition at Our Lady of Mount Carmel

9:15 to 10:15 a.m., Our Lady of Mount Carmel Church, 5133 Walnut St. S.E., Buckeye Lake. Exposition of the Blessed Sacrament, continuing every Sunday during Lent.

St. Christopher Adult Religious Education

10 to 11:20 a.m., Library, Trinity Catholic School, 1440 Grandview Ave., Columbus. "The Gospel of Mary of Magdala" with Scripture scholar Angela Burdge.

Msgr. Lane's 50th Anniversary Mass

10:30 a.m., St. Margaret of Cortona Church, 1600 N. Hague Ave., Columbus. Mass celebrating the 50th anniversary of Msgr. Frank Lane's ordination to the priesthood, followed by reception. Bring dessert; parish to provide the rest.

Exposition at Church of the Resurrection

Our Lady of the Resurrection Chapel, Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Exposition of the Blessed Sacrament, beginning with procession following 11 a.m. Mass and continuing to 5 p.m.

Open House at Our Lady of Bethlehem

1 to 3 p.m., Our Lady of Bethlehem School and Childcare, 4567 Olentangy River Road, Columbus. Open house for parents of prospective students age 3 through kindergarten for 2017-18 school year and age 3 through sixth grade for summer program. 614-459-8285

Catholic Record Society Meeting

2 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Catholic Record Society quarterly meeting, with James E. Kraus speaking about the churches designed by his father, Robert J. Kraus. 614-268-4166

Adoration at Circleville St. Joseph

2 p.m., St. Joseph Church, 134 W. Mound St., Circleville. Adoration of the Blessed Sacrament. 740-477-2549

Exposition at Coshocton Sacred Heart

4 to 5 p.m., Sacred Heart Church, Walnut Street and Park Avenue, Coshocton. Exposition of the Blessed Sacrament, continuing with Benediction, each Sunday during Lent.

Prayer Group Meeting at Christ the King

5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus (enter at daily Mass entrance). Weekly parish prayer group meets for praise, worship, ministry, and teaching. 614-861-1242

Spanish Mass at Columbus St. Peter

7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. 706-761-4054

Taize Service at St. Brigid of Kildare

7 p.m., St. Brigid of Kildare Church, 7179 Avery Road, Dublin. Meditative candlelit Taize prayer service,

Compline at Cathedral

9 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Chanting of Compline, the Catholic Church's official night prayer. 614-241-2526

6, MONDAY

Adoration at New Philadelphia Sacred Heart

5 p.m., Sacred Heart Church, 139 3rd St N.E., New Philadelphia. Adoration of the Blessed Sacrament and confessions, followed by Evening Prayer. 330-343-6976

Visual Rosary at Newman Center

6 p.m., St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Visual rosary led by Father Steve Bell, CSP. 614-291-4674

Cenacle of Prayer at Delaware St. Mary

6:30 to 7:30 p.m., Teachers lounge, St. Mary School, 82 E. William St., Delaware. Weekly Lenten Cenacle of prayer, led by Deacon Felix Azzola. 740-363-4641

Marian Prayer Group at Holy Spirit

7 p.m., Day chapel, Holy Spirit Church, 4383 E. Broad St., Columbus, Marian Movement of Priests prayer cenacle Mass for Catholic family life. 614-235-7435

6-8, MONDAY-WEDNESDAY

Parish Mission at St. Mark

7 p.m., St. Mark Church, 324 Gay St., Lancaster. Parish mission with locally based author and radio personality Elizabeth Ficocelli. Theme: "Discovering, Living, and Sharing Our Mission." 740-653-1229

6-9, MONDAY-THURSDAY

Parish Mission at Lancaster St. Mary

7 p.m., St. Mary Church, 132 S. High St., Lancaster. Parish mission with papal missionary of mercy Father Thomas Blau, OP. Theme: "I Believe in One, Holy, Catholic, and Apostolic Church." Penance service at 7:30 p.m. March 7.

7, TUESDAY

Serra Club of North Columbus Meeting

Noon, Jessing Center, Pontifical College Josephinum, 7625 N. High St., Columbus. Serra Club of North Columbus meeting. Speaker, Father Don Franks, pastor of Dresden St. Ann and Mattingly Settlement St. Mary churches.

Soup Supper, Stations at St. Brigid of Kildare

6 p.m., Hendricks Hall, St. Brigid of Kildare Church, 7179 Avery Road, Dublin. Soup supper, followed by Stations of the Cross at church. 614-761-3734

Soup Supper at St. Edward

6 to 7 p.m., St. Edward Church, 785 Newark-Granville Road, Granville. Soup supper with talk by Dr. Lisa Maurer of Hospice & Palliative Care of Central Ohio.

Soup Supper at St. Elizabeth

6:30 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Soup supper, accepting donations to support St. Vincent de Paul Society. 614-891-0150

Catholic War Veterans Monthly Meeting

7 p.m., Red Room, St. Peter Church, 6899 Smoky Row Road, Columbus. Catholic War Veterans Post 1936 meeting. For those who served three months, were honorably discharged, or are on active duty. 614-221-7601

Abortion Recovery Network Group

7 p.m., Pregnancy Decision Health Center, 665 E. Dublin-Granville Road, Columbus. Abortion recovery network group meeting for anyone interested in recovering from abortion or who has been through a recovery program and wants to stay connected. 614-721-2100

Relevant Program for Young Adults

7 p.m., Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Relevant program for adults ages 21-35(ish). Begins with Mass, followed by light appetizers and conversation with Father Jim Cszasz at Wyandotte Winery, 4640 Wyandotte Drive. Cost \$5; wine available for purchase. 614-855-1400

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.) will be placed in the "Fund-Raising Guide."

An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line.

For more information, call David Garick at 614-224-5195.

'Happenings' submissions

Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits.

Items not received before this deadline may not be published.

Listings cannot be taken by phone. Mail to Catholic Times Happenings, 197 E. Gay St., Columbus OH 43215

Fax to 614-241-2518

E-mail as text to

tpuet@columbuscatholic.org



BUILDING
Our Mission to the Missions

BLACK AND INDIAN MISSION COLLECTION
www.blackandindianmission.org/nationalcollection



Dear Brothers and Sisters in Christ,

I would like to thank you for your help in promoting the Black and Indian Missions collection in your parish on the weekend of Saturday and Sunday, March 4 and 5.

Since 1884, proceeds from the collection have been distributed as grants to dioceses supporting and strengthening evangelization programs which otherwise would be in danger of disappearing among the Black, American Indian, Eskimo, and Aleut communities of the United States.

These communities exist in almost every diocese in the United States. Missionary

priests, religious, catechists, and devoted lay people work tirelessly in parishes, missions, and reservations to promote the faith. Through our contributions, we work hand-in-hand with missionaries who deliver the light of Christ's witness to the impoverished, isolated, and long-suffering people in these communities.

In fact, for 2016, the Diocese of Columbus received a \$36,500 grant to support the evangelization programs of its Black Catholic Ministries office.

Thank you for inviting your fellow parishioners to join me in the missionary work of the Church as the national Black and Indian Missions collection is conducted throughout the diocese. Through our prayers and generosity, we share in spreading Christ's Gospel message in Black and Indian communities across the nation.

Together, let us truly be missionaries through our sacrifice and the love of Jesus Christ we share.

Sincerely yours in Christ,
Most Rev. Frederick F. Campbell, DD, PhD
Bishop of Columbus

The church that doesn't evangelize ceases to reflect the light of Christ

By **Leandro M. Tapay**
Diocesan Missions Director

In the Diocese of Columbus on the weekend of Saturday and Sunday, March 4 and 5, a second collection will be taken at every Mass to support evangelization efforts among the Black and Native American communities. These communities exist in almost every diocese in the United States, from the inner cities to the outlying Indian reservations.

This collection was established in 1884 at the Baltimore meeting of the Council of American Bishops to keep the light of faith shining in those communities. Please be generous and donate by using the special envelopes included in your collection packet.

For many decades, the Church in the United States has sent mission funds overseas to help the Church in Latin America, Africa, Asia, and the Pacific islands. This is a very good thing, but we also need to be aware of the many communities in our nation needing our financial support. The Church in these communities cannot survive without our help.

Mission is the most precious service of the Church, according to Pope St. John Paul II. The Church never can be closed in on herself. She is rooted in specific places in order to go beyond them.

John Paul said that the mission of Christ which is entrusted to the Church is far from complete. An overview of the human race shows that Christ's mission is only beginning and that we must commit ourselves wholeheartedly to this service (*Redemptoris Missio*).

Pope Francis gave us a vision of the Church that reaches out to the peripheries. His vision includes an encounter with Christ, the option for the poor, and the stewardship of creation as key elements.

Evidently, mission in today's context was the major topic of conversation among the cardinals in the General Congregation before the conclave which selected Pope Francis. When the pope, (then Cardinal

Jorge Bergoglio) stood up to speak before the cardinals before the conclave, he did not use the term "New Evangelization."

But his three-and-a-half-minute speech was precisely on that topic and made a strong impression. "When the Church does not come out of herself to evangelize, she becomes self-centered and then gets sick," Cardinal Bergoglio said. "When that happens, it ceases to reflect the light of Christ and it comes to believe, inadvertently, in its own light. It then gives way to that very serious evil – spiritual worldliness." He said that Jesus did not just knock at the door from the outside, but also from the inside, asking to be "let out."

Cardinal Bergoglio said the self-referential Church keeps Jesus Christ within itself and does not let Him out. He said the Church has to go "to the peripheries," not only geographically, but also existentially. The existential peripheries include the mysteries of sin, of injustice, of ignorance and indifference to religion, of intellectual currents, and of all misery.

Pope Francis often offers a simple and direct choice between two images of the Church: On one hand, an evangelizing Church that goes out from itself and devoutly listens to and faithfully proclaims the Word of God, and on the other hand, a worldly Church living within herself, of herself, and for herself.

The pope challenges us to imitate Jesus' love and concern for those neglected and despised by the world. He said the early Church grew rapidly because it put the poor first, as God did. Its option for the poor spoke of the divine. Pope Francis believes a Church that does the same speaks more powerfully of Christ.

On behalf of Bishop Frederick Campbell and Father Andrew Small, national director of the Pontifical Missions Societies in the United States, I would like to thank you for your support for the Society for the Propagation of the Faith, the Church's main agency gathering funds for the missions.

CRS program improves Zambian children's health

BY TIM PUET

Reporter, Catholic Times

Malnutrition is a chronic problem in Zambia. Margaret Mwenya (pictured), senior director of nutrition and food security for Catholic Relief Services in the south central African nation, says 40 percent of Zambian children under five are affected by stunted growth, meaning their height and weight are far below expected levels.

It's not because they lack enough food. They eat three meals a day. "But it's corn for breakfast, corn for lunch, and corn for dinner," Mwenya told employees of the Diocese of Columbus on Tuesday, Feb. 21. "Corn is traditional food in the poorest areas of rural Zambia. Most of the people there don't understand the importance of a balanced diet.

"Most children with stunted growth never regain the height or the weight they lost as a result of stunting. Failure to develop properly also affects their brains and robs them of their potential to obtain an education which will help them live more fulfilling lives."

Mwenya works in the city of Petauke in eastern Zambia with two other CRS employees and 10 staff members from the Catholic social services agency Caritas. They have trained about 1,200 local volunteers as part of CRS' Feed the Future Zambia Mawa project (*Mawa* means "tomorrow" in Zambia's Chewa language).

This program is designed to improve infant nutrition through the critical first 1,000 days from conception to age two, especially the period when an infant is seven to 18 months old. "The children we are working with usually have satisfactory development for their first six



months, but once breastfeeding ends, they start falling behind in their development," Mwenya said.

Feed the Future Mawa volunteers have a goal of visiting 25,000 families in two years. During monthly home visits, they monitor children's growth and expectant mothers' nutritional status. Mothers whose

children show signs of faltering growth are enrolled in an intensive 12-day nutrition course.

During the course, the mothers take part in drama, talks, and songs to build their knowledge of the importance of prolonged breastfeeding, how critical hygiene is, and ways to optimally feed and care for their children. The group setting creates a network that helps the mothers remember their lessons.

Through hands-on cooking demonstrations, they learn to create menus and prepare food while preserving its maximum nutritional value. Ingredients are locally produced, seasonally available, and of high nutrient value. By practicing together, program participants are able to build the necessary skills to cook the same meals at home.

"We know how important corn is in their diets," Mwenya said. "It's not that we want people to eat less corn, but we give them starter packets of vegetable seeds so they can start growing other crops that are complementary to a corn porridge-based meal. Now it's corn with carrots, corn with spinach, corn with beans, corn with tomatoes, plus other things like peanuts, pumpkins, soybeans, and sweet potatoes – a great source of vitamin A. We also talk about methods of food preservation so families can store the nutritious items during the rainy season from November to

March, when nothing grows."

Mwenya said that by the time the 12-day course ends, the effects of a more balanced diet already can be seen in most children whose mothers take part. Afterward, volunteers conduct follow-up visits to answer questions, monitor growth, and encourage families to continue their new nutrition practices.

On average, three months after the program, children have gained 2.2 pounds; six months later, 3.7 pounds. Children who do not show improvement are referred to local health facilities for follow-up assessment and counseling.

"We don't give food aid in the sense of providing bags of food that will be eaten one day and gone the next," Mwenya said. "We help people grow things that will benefit them in the long term and that can be preserved so the balanced diet will continue all year.

"We're also attempting to cross cultural barriers and deal with local taboos, like the notion that certain foods cannot be given to pregnant women. One that we find very strange is the idea that you can't feed the bambara nut, a very common local legume very high in protein, to a woman who hasn't had a child.

"It's a very patrimonial society, with women having double roles – farming most of the land and taking care of everyone in their families. As we work with mothers in the nutrition classes, we also work with their husbands to make sure they're on board and realize how important this is."

In addition to promoting nutrition and hygiene, CRS and Caritas are helping rural Zambians set up local savings and loan-type organizations. "This is helping people in many ways," Mwenya said. "Those who wish to can borrow money at reasonable rates so they can set up small businesses. This also is a culture where wedding ceremonies are very



big in terms of maintaining social status. We're showing people how to budget so they can have the big event they want and still be in good financial shape."

While in Columbus on Feb. 21, Mwenya, who has been with CRS for seven years, also visited Immaculate Conception School, attended a town hall session sponsored by the office of U.S. Rep. Steve Stivers, and talked to students at The Ohio State University who are promoting the annual CRS Rice Bowl program for Lent. This was part of a three-week speaking tour in the United States for Mwenya, who also visited parishes in the Archdioceses of Cincinnati and Chicago and the Diocese of Springfield, Illinois.

For more than 40 years, the Rice Bowl program has provided resources for families, parishes, and Catholic schools to incorporate into their Lenten season and to benefit the people around the world served by CRS. Go to www.crsricebowl.org, click on "Stories of Hope," go to "Week 2," and you will find the story of Evelina Banda, a participant in the Future Zambia Mawa project.

This year, the diocesan Social Concerns and Marriage & Family Life offices invite you to participate in the diocesan family Rice Bowl Challenge by downloading the Rice Bowl Lenten calendar at www.crsricebowl.org/families. Each day your family does the daily suggested activity, check that day's completion box in the upper lefthand corner. At the end of Lent, add up the number of daily Rice Bowl activities your family accomplished, and write the total on the bottom of the form.

Complete the form by including your family name and contact information. Send it to Catholic Diocese of Columbus, Office for Social Concerns, 197 E. Gay St., Columbus OH 43215, or return it to the office by Friday, April 28 and return your Rice Bowl to your parish, and you will be eligible for a drawing for one of 10 baskets of CRS Fair Trade products.

All You Can Eat! Friday 5:00 - 7:30 pm
LENTEN FAMILY



Knights of Columbus
Council 10765



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March 3 - April 7

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GOD'S CREATION, OUR COMMON HOME



PRESENTER:

The Most Reverend Frederick F. Campbell, D.D., Ph.D.,
Bishop of Columbus

Monday, March 13, 7-9 PM
St. Francis de Sales Parish, Newark

Tuesday, March 14, 7-9 PM
St. Peter Parish, Columbus

Thursday, March 16, 2017, 7-9 PM
Bishop Ready High School, Columbus

Saturday, March 18, 2017 9:30-11:30 AM
Notre Dame High School, Portsmouth

In these presentations, Bishop Campbell will reflect on the encyclical *Laudato Si*, which speaks of our relationship with God through creation, and will expand on how we can explore, embrace, study, share, and act on the true beauty and grandeur of God's gift to us. He will address:

- Our responsibility for God's gift of life, life for all, which requires valuing, care, and protection.
- The social, environmental, and moral issues facing all creatures of God.
- The suffering caused by the opiate addiction crisis.



ALL ARE WELCOME TO ATTEND



Sponsored by: The Diocesan Pastoral Council and Office for Social Concerns

Contact: For additional information, contact Ellen at the Office of Development and Planning at 614-241-2550 or eweilbacher@columbuscatholic.org