



DIOCESE OF COLUMBUS

# CATHOLIC TIMES

*A journal of Catholic life in Ohio*

APRIL 2, 2017  
THE FIFTH WEEK OF LENT  
VOLUME 66:26



**CHILLICOTHE ST. MARY CHURCH  
CELEBRATES ITS HISTORY**

**The Editor's Notebook***Rebirth of Light and Life*

By David Garick, Editor

This is a wonderful time of year. First and foremost, of course, we look at these final days of Lent and take encouragement from what Our Lord did for us through his sacrifice that gives us eternal life with him. Coming as it does in the springtime, it is a reminder of the promise of rebirth.

We see it in nature. Daffodils are in bloom, leaves are starting to come out on the trees, and the grass is greening up. The long winter is past and the promise of warm summer days is on the horizon. Of course, sometimes I allow my enthusiasm for that to be damped by the knowledge that along with all that new growth, I can look forward to weekends and evenings spent cutting that green grass and pulling up the weeds, whose growth always surpasses the growth of the plants you want to have in the yard. Still, it is a time of optimism.

However, what I enjoy most about this rebirth is not the rebirth of nature, but the rebirth of the spirit. In these times, it is easy to become spiritually discouraged. The news is full of tales of impending doom. Economic turmoil, terrorism, war, unrest in our cities, hunger, poverty, the ongoing devastation of abortion — all these are alarming and depressing to the spirit. The cold winds of secularism blow across the political landscape, and believers feel the spiritual chill and fear the darkness.

But we look ahead to Easter and it reminds us that all these spiritual winters have come and gone before. Christ rose from the tomb after conquering darkness and death and gave us the promise of light and life through his Church, which he promised would prevail over all the

powers of Hell. And that is what is happening. We will see it at Easter. We see it as that single point of light enters the darkened church at the Easter Vigil and spreads through the congregation as hundreds of lights illuminate the faith-filled faces of our friends and neighbors. We see it as the catechumens and candidates come forward on that special night to fully embrace the Catholic faith and to continue the growth the Church has maintained for two millennia. We see it in the fresh faces of our children, decked out in their best on Sunday morning as they are formed in the faith and hold the promise of a whole new generation of Catholics working for the future of God's kingdom on Earth.

In this week's *Catholic Times*, we take a look at how that spiritual springtime is bursting forth at Chillicothe St. Mary Church. The Catholic faith continues there with same vigor and commitment as when our forefathers established that parish 180 years ago. This is how the light of Christ is present in the hearts and souls of these fellow Catholics and shows forth year after year, yielding a new harvest for the Lord. It provides us with an encouraging example of the strength and endurance of the Church. Just as one candle on Easter Eve soon is multiplied into hundreds of candles lighting a darkened church building, the light of one parish is joined by thousands and thousands of other lights of Catholic parishes throughout the world, breaking through the darkness that shrouds our times and offering the promise of light and life for all eternity.

**Pope asks children to promise Jesus they will never be bullies**

By Cindy Wooden

*Catholic News Service*

Pope Francis asked 45,000 children preparing for confirmation to promise Jesus that they would never engage in bullying.

Turning stern during a lively and laughter-filled encounter on Saturday, March 25, Pope Francis told the youngsters he was very worried about the growing phenomenon of bullying.

He asked them to be silent and reflect on whether there were times when they made fun of someone for how they looked or behaved. And as a condition of their confirmation, he made them promise Jesus that they would never tease or bully anyone.

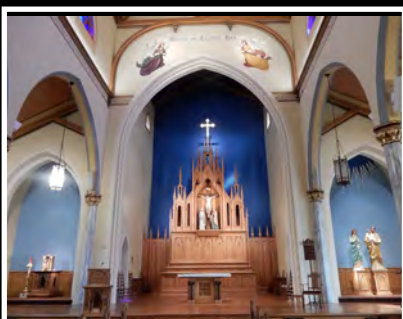
The pope ended his daylong visit to Milan by participating in an expanded version of the archdiocese's annual encounter for pre-teens preparing for confirmation. An estimated 78,000 people filled the city's famed San Siro

soccer stadium. The archdiocese expects to confirm about 45,000 young people this year.

A boy named Davide asked the pope, "When you were our age, what helped your friendship with Jesus grow?"

First of all, the pope said, it was his grandparents. One of his grandfathers was a carpenter, who told him Jesus learned carpentry from St. Joseph, so whenever the pope saw his grandfather work, he thought of Jesus. The other grandfather taught him to always say something to Jesus before going to sleep, even if it was just "Good night, Jesus."

The pope said his grandmothers and his mother taught him to pray. He told the teens that even if their grandparents "don't know how to use a computer or have a smartphone," they have a lot to teach them.

See **POPE**, Page 3*Front Page photo:*

The sanctuary of Chillicothe St. Mary Church, which has undergone a top-to-bottom renovation to mark the building's 150th anniversary.

CT photo by Tim Puet

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TIMES**

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# Pope recognizes miracle attributed to Fatima visionaries

By Junno Arocho Esteves

Catholic News Service

Pope Francis has approved the recognition of a miracle attributed to the intercession of two of the shepherd children who saw Our Lady of Fatima in 1917, thus paving the way for their canonization.

Pope Francis signed the decree for the causes of Blessed Francisco and Blessed Jacinta Marto during a March 23 meeting with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, the Vatican said.

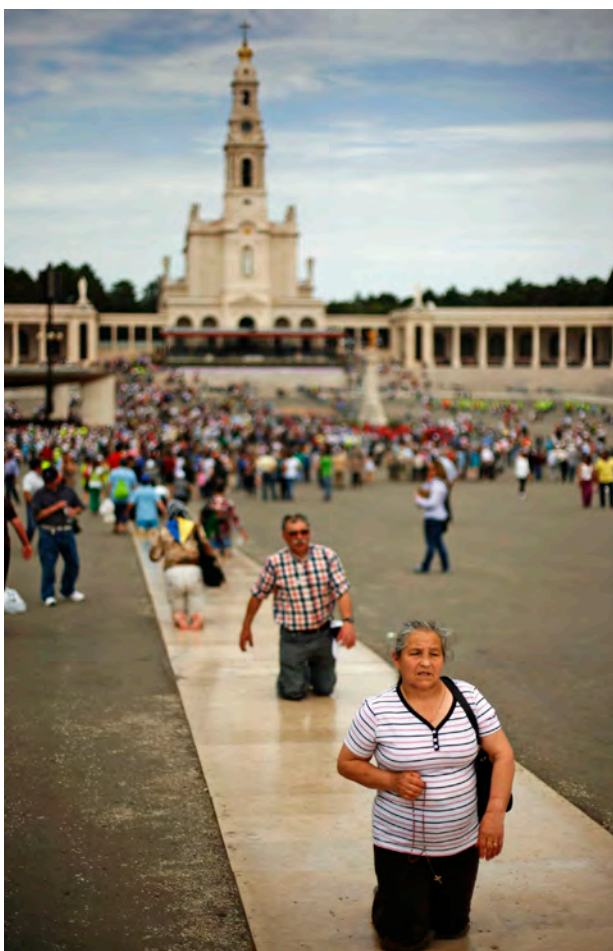
Recognition of the miracle makes it likely that the canonization ceremony for the two children will be scheduled soon. The cardinals and bishops who are members of the congregation must vote to recommend their canonization, and then the pope would convene all the cardinals residing in Rome to gather for a consistory to approve the sainthood.

Many people are hoping Pope Francis will preside over the canonization ceremony during his visit to Fatima (pictured at right) on May 12 and 13.

The pilgrimage will mark the 100th anniversary of the Marian apparitions, which began on May 13, 1917, when 9-year-old Francisco, 7-year-old Jacinta, and their cousin Lucia dos Santos reported seeing the Virgin Mary. The apparitions continued once a month until Oct. 13, 1917, and later were declared worthy of belief by the Catholic Church.

A year after the apparitions, both Marto children became ill during an influenza epidemic that plagued Europe. Francisco died on April 4, 1919, at the age of 10, while Jacinta succumbed to her illness on Feb. 20, 1920, at the age of 9.

Francisco and Jacinta's cause for canonization was



stalled for decades because of a debate on whether non-martyred children have the capacity to understand heroic virtues at a young age. However, Pope St. John Paul II in 1979 allowed their cause to proceed. He declared them venerable in 1989 and beati-

fied them in 2000.

Their cousin Lucia entered the Institute of the Sisters of St. Dorothy and later obtained permission to enter the Carmelite convent of St. Teresa in Coimbra, Portugal, where she resided until her death in 2005 at the age of 97.

Following her death, Pope Benedict XVI waived the five-year waiting period before her sainthood cause could open. Bishop Virgilio Antunes of Coimbra formally closed the local phase of investigation into her life and holiness this past Feb. 13 and forwarded the information to the Vatican.

Also on March 23, Pope Francis signed decrees recognizing miracles, martyrdom, and heroic virtues in six other causes, the Vatican said.

The pope approved the bishops' and cardinals' vote to canonize two Brazilian priests – Blessed Andre de Soveral and Blessed Ambrosio Francisco Ferro – as well as Mateus Moreira and 27 laypeople, who were killed in 1645 as violence broke out between Portuguese Catholics and Dutch Calvinists in Brazil.

Pope Francis also approved the vote to canonize three young Mexican martyrs, known as the child martyrs of Tlaxcala, who were among the first native converts in Mexico. Known only by their first names – Cristobal, Antonio, and Juan – they were killed in 1529 for rejecting idolatry and polygamy in the name of their faith.

In addition, Pope Francis signed a decree recognizing the martyrdom of Franciscan Claretian Sister Rani Maria Vattalil, who died in 1995 after being stabbed 54 times, apparently because of her work helping poor women in India organize themselves. With the signing of the decree, a date can be set for her beatification.

## POPE, continued from Page 2

Playing with friends taught him joy and how to get along with others, which is part of faith, the pope said. Going to Mass and to the parish oratory also strengthened his faith because “being with others is important.”

A couple of parents, who introduced themselves as Monica and Alberto, asked the pope's advice on educating their three children in the faith.

Pope Francis borrowed Davide's question and asked the parents to close their eyes and think of the people who transmitted the faith to them and helped it grow.

“Your children watch you continually,” he said. “Even if you don't notice, they observe everything and learn from it,” especially how parents handle tensions, joys, and sorrows.

He also encouraged families to go to Mass together and then, in nice weather, to go to a park and play together. “This is beautiful and will help you live the commandment to keep the Lord's day holy,” he said.

The pope said an essential part of handing on the faith is teaching children the meaning of solidarity and engaging them in the parents' acts of charity and solidarity with the poor. “Faith grows with charity and charity

grows with faith,” he said.

Before going to the soccer stadium, Pope Francis celebrated an afternoon Mass for the feast of the Annunciation in Milan's Monza Park.

The annunciation of Jesus' birth to Mary took place in her home in a small town in the middle of nowhere, which is a sign that God desired to meet his people “in places we normally would not expect,” the pope said in his homily.

Just as “the joy of salvation began in the daily life of a young woman's home in Nazareth,” he said, God wants to be welcomed into and given life in the homes of all people.

God is indifferent to no one, and “no situation will be deprived of his presence,” the pope said.

Tens of thousands of people gathered on a warm spring day for the Mass amid the new leaves and fragile buds on the park's trees.

Pope Francis used Milan's Ambrosian rite, a Mass that differs slightly from the Latin-rite used Mass in most parts of the world. Some of the differences included the pope blessing each of the readers, as well as the deacon who proclaimed the Gospel, and the Creed being sung

after the offertory, rather than after the homily.

In his homily, the pope said that, like Mary at the Annunciation, people today naturally wonder how God's promises could be fulfilled. “But how can this be?” Mary asked.

The same question arises “at a time so filled with speculation. There's speculation on the poor and migrants, speculation on the young and their future,” the pope said. “While pain knocks on many doors, while young people are increasingly unsatisfied by the lack of real opportunities, speculation is abundant everywhere.”

He said finding and living the joy of the Gospel is possible only by following the path on which the angel Gabriel led Mary when he told her she would bear God's son. People must remember the great things God has done and remember that they belong to the people of God, a community that “is not afraid to welcome those in need because they know the Lord is present in them,” the pope said.

Finally, he said, they must have faith in the “possibility of the impossible,” demonstrating the same “audacious faith” that Mary showed.

## Gospel Road leads to Newark this summer

Gospel Road is a five-day, mission-focused work camp for students in grades nine to 12 from Catholic churches and schools throughout the Diocese of Columbus. It is a parish-driven, diocesan-supported event designed to allow teens to live the Gospel message while helping them learn practical skills such as painting, building, and landscaping.

*(One of last year's Gospel Road work activities is pictured below.)*

Gospel Road will take place this year in Newark and will be hosted at Sts. Peter and Paul Retreat Center in collaboration with Newark's two Catholic parishes. It will begin on Sunday, July 9

at 5 p.m. and end on Thursday, July 13 at 6 p.m. Registration is limited to 175 participants, which includes youth and their accompanying adult chaperones.

The planning committee for Gospel Road 2017 will work with agencies in Licking County to identify projects that will help young people live the Gospel message of love and concern and complete work that is meaningful and helps make an impact on the lives of those being served. Projects could be as simple as weeding or as complicated as building projects, or could involve tasks such as painting and cleaning. Participants will be assigned to age- and skill-

appropriate projects to ensure that they not only will get the job done, but also will obtain the experience of what making a difference truly can mean.

Lexi Butterbaugh, a fourth-year participant in Gospel Road, said, "From my experiences at Gospel Road, I have learned the true depths of poverty in our diocese. My interactions with those I have helped have inspired me to continue volunteering my time in my community. Gospel Road has been a very rewarding ex-

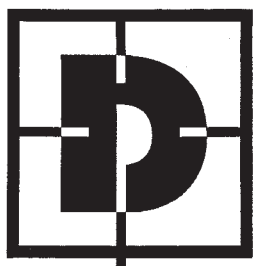
perience for me." Many other young people also find it to be a very eye-opening and spiritual experience.

For more information about participating in Gospel Road or additional details, contact Vanessa at ymvanessa88@gmail.com or (740) 477-2549, extension 309.

If you live in the Newark area and cannot afford to pay for needed home repairs, yard work, painting, or cleaning, contact Ed at edwatson@gmail.com or (740) 345-9874, extension 214.



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# Walsh University Partners with The Catholic University of America Law School

Walsh University and The Catholic University of America's School of Law will offer students the opportunity to earn their law degrees more quickly and economically with a joint 3+3 bachelor's/law accelerated degree program.

In addition to the universities' shared Catholic faith, an advantage of the program will be the opportunity for students to study and gain valuable work experience in Washington.

"Catholic University's School of Law is delighted to

have entered into a 3+3 program with Walsh University that will enable its undergraduate students to obtain early admission to our law school. This is a great way for highly motivated students to obtain bachelor's and juris doctor degrees in six years as opposed to the usual seven years," said Catholic University law school dean and Knights of Columbus professor of law Daniel F. Attridge. "We are confident that Walsh's top undergraduate students will perform well in our first-rate JD program in the nation's capital."

Hallmarks of both Walsh and the law school are small classes and professors who take a personal interest in each student. Catholic University also fully embraces the richness of the Catholic intellectual tradition, which includes respect for the diversity of backgrounds, religious affiliations, viewpoints, and contributions that members bring to the law school community.

The school also boasts a family atmosphere, an active alumni network, and an ideal location in Washington, with an extensive array of hands-on opportunities that allow students to do nearly everything a practicing attorney does, under the supervision and guidance of highly experienced faculty. It has received accolades which range from being in the top 15 for preparation for firm practice to being ranked 32nd for the number of partners in the largest law firms.

For more information about the school, visit [www.law.edu](http://www.law.edu).

Interested students must have a 3.6 grade-point average for automatic admission after their third year at Walsh, and place above 66th percentile on the Law School Admission Test. Students can secure automatic admission after their fourth year with a 3.5 GPA (and equivalent LSAT score).

New degree programs will save students both time and money.

The senior year of a student's undergraduate studies will coincide with his or her first year at the Catholic University School of Law, allowing participants to earn their undergraduate degrees from Walsh after their first year of law school studies.

Benefits for students include:

- Participants will earn both degrees in a shorter amount of time, saving a year of college enrollment costs through both programs.
- Individualized attention. For students who prefer a small-school environment, both accelerated degree programs provide a small-college experience.

Under the agreement, students will transfer the first year of credits from law classes taken at the Catholic University back to Walsh. This will enable the students to obtain their bachelor's degree. They will then have two years left to complete their JD degree at Catholic University.

The Ohio Supreme Court approved rule changes in July 2014 allowing eligible students to enter law school after three years of undergraduate course work. The program can save eligible students as much as one year of tuition and fees.

Walsh University is an independent, coeducational, Catholic liberal arts and sciences institution that promotes academic excellence and diversity and provides close faculty-student interaction. It is dedicated to teaching its nearly 3,000 students from 40 states and 35 nations to become leaders in service to others through a values-based education with an international perspective in the Judeo-Christian tradition. For more information, go to [www.walsh.edu](http://www.walsh.edu).

## Read with a Stallion at St. Anthony



Columbus St. Anthony School principal Chris Iaconis (seated in middle) stepped away from her desk and read to students in the school library as part of the school's Read with a Stallion program. She is pictured with second-grade students. The program's name refers to the nickname for the athletic teams of Columbus St. Francis DeSales High School. Iaconis is a DeSales graduate.

Photo courtesy St. Anthony School

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## Did Jesus feel abandoned? Prayers during adoration



### QUESTION & ANSWER

by: FATHER KENNETH DOYLE  
*Catholic News Service*

**Q.** When Jesus was dying on the cross, according to the Gospel, he cried out, “My God, why have you abandoned me?” Why was he saying this? Did he really feel that his Father had abandoned him? (Cox’s Creek, Kentucky)

**A.** Half a century ago, when I first began to think about the meaning of Scriptural verses, the conventional explanation was this: The passage you quote is only the first verse of Psalm 22, a prayer well-known to Jews of Christ’s time. That psalm, which begins as a cry of abandonment, actually ends up to be a prayer of hope and praise, a vote of confidence in God’s saving love.

Verse 25 of that psalm, for example, reads: “For (God) has not spurned or disdained the misery of this poor wretch, did not turn away from me, but heard me when I cried out.”

This explanation was meant to assure the questioner that Jesus, the divine Son of God, never could have felt distanced from his Father.

For me, to be honest, that explanation never rang true. Jesus did not “pretend” to be a human being. He really was one of us, subject to all the vulnerabilities that we ourselves experience.

How could he not have felt isolated, even abandoned by God? In the midst of his excruciating torture, all but one of his friends had fled

in fear, their leader had denied even knowing Jesus, and Judas had betrayed him to his captors.

Fortunately, more than 20 years ago, Scripture scholarship caught up with what our instinct was telling us to be true. In the 1990s, Father Raymond Brown, then the world’s most noted Catholic New Testament scholar, argued that Jesus truly felt abandoned as he hung on the cross.

Father Brown pointed to the fact that, while praying in the Garden of Gethsemane the night before, Jesus had addressed his Father with the Aramaic word “Abba,” a term of filial intimacy best rendered by our own word “Daddy.” But here on the cross, just moments before his death, Jesus now uses the word “Eloi,” a much more formal term for “Lord,” indicating a greater sense of separation.

Personally, I feel much more attracted to this very real human being -- and much more confident that he understands us in our own moments of loneliness.

**Q.** Is it appropriate for people to say prayers out loud during adoration of the Blessed Sacrament? I have always cherished this silent time with the Lord, but in the parish I go to, when the Blessed Sacrament is exposed, people start praying the Chaplet of Divine Mercy even before the priest has left the sanctuary. (Lin-

coln Creek, Oregon)

**A.** To my knowledge, there is no “rule” that prohibits public prayers during the exposition and adoration of the Blessed Sacrament. That having been said, the main goal of such a devotion is to foster private prayer and meditation.

On the feast of Corpus Christi in 1967, the Vatican, in an instruction on Eucharistic worship, said the practice “stimulates the faithful to an awareness of the marvelous presence of Christ and is an invitation to spiritual communion with him” (No. 60).

The liturgical guidelines of the Diocese of Lansing, in Michigan, explain that “as properly understood, adoration is reverent and private time in prayer before the Blessed Sacrament.”

The Vatican instruction does allow that, during the period of adoration, “to foster personal prayer, there may be readings from the Scriptures together with a homily, or brief exhortations which lead to a better understanding of the mystery of the Eucharist” (No. 62).

But that same document is quick to add that “it is desirable that there should be periods of silence at suitable times” and notes that “during the exposition everything should be so arranged that the faithful can devote themselves attentively in prayer to Christ our Lord.”

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

## Child protection commission seeks new ways to be informed by victims

By Junno Arocho Esteves  
*Catholic News Service*

Following the resignation of a prominent member and abuse survivor, a pontifical commission charged with addressing issues related to clergy sex abuse has vowed to continue to seek input from victims and survivors.

The Pontifical Commission for the Protection of Minors said the resignation of Marie Collins was a “central topic” of its March 24-26 plenary assembly. The panel “expressed strong support for her continuing work” to promote healing for abuse victims and to encourage best practices for abuse prevention.

“Commission members have unanimously agreed to find new ways to ensure its work is shaped and informed with and by victims/survivors. Several ideas that have been successfully implemented elsewhere are being carefully considered for recommendation to the Holy Father,” the commission said in a March 26 statement published by the Vatican.

Among the main concerns addressed by the commission was

outreach to victims, an issue first raised by Collins shortly after her resignation.

In its statement, the commission emphasized a letter, written by Pope Francis to the presidents of bishops’ conferences and superiors of institutes of consecrated life and societies of apostolic life, in which the pope called for close and complete cooperation with the Commission for the Protection of Minors.

“The work I have entrusted to them includes providing assistance to you and your conferences through an exchange of best practices and through programs of education, training and developing adequate responses to sexual abuse,” the pope wrote in Feb. 2, 2015.

Commission members spoke again of their willingness to work together with the Congregation for the Doctrine of the Faith in communicating a “guidelines template” to episcopal conferences and religious congregations, both directly and through the commission website, the statement said.

## Retreat for Young Adults

The diocesan Office of Youth and Young Adult Ministry, in cooperation with Charis, an organization which offers retreats in the Jesuit tradition for men in their 20s and 30s, is sponsoring a retreat for young adults on Saturday and Sunday, April 8 and 9, at the Procter Retreat Center, 11235 Ohio 38, London.

“What Next? Finding Answers with Faith” is the theme of the retreat, which will deal with transition, the process of letting go of the way things used to be and taking hold of the way they are or will be. Whether you are graduating from college, transitioning jobs, moving to a new city, getting married, or even have just lost a loved one, transitions in life are not always easy. They can be joyous, stressful,

exciting, and painful, and though appearing transparent, they can be confusing.

Retreat participants will be able to connect and share with others yearning to reflect on the changes taking place in their lives, to encounter the ways in which God is ever present in moments of uncertainty, and to grow to find a deeper, more graceful understanding of how faith in God is active in our journey of transition.

The cost is \$70. Financial assistance is available for those who need it. For more information, contact Sean Robinson of the youth and young adult ministry office at (614) 241-2565 or srobinso@cducation.org or go to education.colsdioc.org/YouthYoungAdult/YoungAdult-Ministry/Retreats.aspx.

## ODU Evening With the PA program

Ohio Dominican University will host an Evening With the PA Program from 4:30 to 6:30 p.m. Wednesday, April 5. Check-in begins at 4 p.m. The informational event will take place in St. Albert Hall, located on ODU's campus at 1216 Sunbury Road, Columbus.

Attendees will have an opportunity to learn more about ODU's master of science in physician assistant studies program. Attendees will be able to speak with current students, faculty, and staff, and take a tour of the program's state-of-the-art facility, which includes a new simulation lab.

Graduates of ODU's PA program have achieved a 98 percent first-time pass rate on the Physician Assistant National Certifying Exam. Certified physician assistants are in demand across the nation. The federal Bureau of Labor Statistics says the field is expected to grow by nearly 29,000 jobs by 2024.

To learn more about ODU's PA program, visit [ohiodominican.edu/PA](http://ohiodominican.edu/PA), email [grad@ohiodominican.edu](mailto:grad@ohiodominican.edu), or call (614) 251-4615.

Ohio Dominican University is a comprehensive, four-year, private, liberal arts and master's institution, founded in 1911 in the Catholic and Dominican tradition by the Dominican Sisters of Peace. The university has approximately 2,550 students and offers undergraduate degrees in 40 majors and nine graduate degree programs. At ODU, students connect their passion with a purpose.

**To register for the free event, visit [ohiodominican.edu/PAevent](http://ohiodominican.edu/PAevent).**

## Sisters plan celebration

The Sisters of St. Francis of Penance and Christian Charity will sponsor a celebration of their past, present, and future at 2 p.m. Sunday, June 3, in the Boathouse at Confluence Park, 679 W. Spring St., Columbus.

Sisters from throughout Ohio and the Motherhouse at Stella Niagara, New York, will be on hand to welcome guests and share stories of their congregation and its history.

Reservations are \$35 per person. Those interested in attending are asked to RSVP by Friday, May 19. For more information, call (716) 754-2193.

## OLB summer program

Columbus Our Lady of Bethlehem School and Childcare, 4567 Olentangy River Road, is enrolling children from ages three through sixth grade in its summer program.

The program, which provides opportunities for fun, education, faith, and friendship, runs on weekdays from Monday, June 5 to Friday, Aug. 18 from 7 a.m. to 6 p.m. daily, except July 4.

Students may attend each day or on a flexible schedule.

For more information, call (614) 459-8285 or visit [www.ourladyofbethlehem.org](http://www.ourladyofbethlehem.org).

## I AM NOT “INTRINSICALLY DISORDERED!”

I have met several priests over the years who ended up leaving the active ministry of the priesthood. Two of them have been on my mind and in my prayers recently, having left the priesthood and the Church over issues connected to homosexuality. I ran into one of them some time ago by chance as we were boarding the same flight. Filling me in on the decisions he had made, he said, “I was never happy with the Catholic Church's view that homosexuality is inherently ...” and then he paused, “... What's the phrase they use?” I replied, “Homosexual acts are *intrinsically disordered*.” “Ah, yes, intrinsically disordered,” he replied. “It's a harsh institution that would call me intrinsically disordered, and I couldn't remain in a Church that held those views.” The second priest who left had similarly decried how the Church, because of his homosexuality, saw him as intrinsically disordered – which he took to mean that he was an *evil person*.

I was saddened at the way both these former priests misconstrued the teachings of the Church, and was disappointed that they couldn't see how we are not defined by our inclinations and proclivities, even if some of them may be disordered and in need of purification. As fallen creatures, every person faces disordered desires within, and no one is perfect except, we Christians believe, Jesus himself.

Once when I was speaking with a person who was paralyzed, he shared how members of the disability community had given him some good advice after his accident. They told him, “Don't say you are a *disabled person*, because that lets the disability define you. Say instead that you are a person *with a disability*.” With a similar emphasis, people shouldn't pigeonhole themselves by saying “I'm a *homosexual*,” but instead say, “I'm a person with *homosexual inclinations*.” Our inclinations don't define us, since we are free to decide whether we will act on them or resist them. The process of resisting our disordered desires can be very difficult, but contributes significantly to our growth and spiritual maturation.

When referencing men and women “who have deep-seated homosexual tendencies,” the *Catechism of the Catholic Church* emphasizes that such individuals must be accepted “with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition.” These



## MAKING SENSE Out of Bioethics

Father Tad Pacholczyk

persons, thus, are children of God, unique and loved by the Lord and called to the pursuit of goodness, chastity, and holiness.

The notion of an “intrinsically disordered” act (sometimes also called an *intrinsically evil* act) has been part of the Church's moral teachings for millennia. Such acts, as Pope John Paul II noted in his 1993 encyclical *Veritatis Splendor*, “are by their nature ‘incapable of being ordered’ to God, because they radically contradict the good of the person made in his image.” He stressed that even the best of intentions cannot transform an act that is intrinsically evil into an act that is good or justified.

Many kinds of acts fall under the heading of an “intrinsic evil,” representing seriously damaging choices for those who pursue them and for those around them. A few randomly chosen examples would include prostitution, torture, slavery, trafficking in women and children, adultery, abortion, euthanasia, and homosexual acts. As noted in the *Catechism*, homosexual acts “are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity.” Or as noted in another important teaching document called *Persona Humana*, “homosexual relations are acts which lack an essential and indispensable finality.”

Even though men and women may engage in intrinsically disordered acts at various points in their lives, that fact clearly does not make them “intrinsically disordered persons” or “evil individuals.” We're reminded of the old adage that we are to *love the sinner and hate the sin*. The *Catechism* sums it up well: “Man, having been wounded in his nature by original sin, is subject to error and inclined to evil in exercising his freedom,” but the remedy is found in Christ and in “the moral life, increased and brought to maturity in grace.”

Thus, intrinsically disordered acts, while always destructive to ourselves and others, do not put us outside the eventual reach of grace and mercy, nor beyond the healing effects of repentance. Rather, those acts and their harmful effects should beckon us towards the loving gaze of the Lord as he invites us to seek a higher path, one in which we renounce wrongdoing and resolutely embrace the freedom of the sons and daughters of God.

*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](http://www.ncbcenter.org).*

## Dennison Immaculate Conception students provide gifts to children in Nicaragua



Preschool and pre-kindergarten students at Dennison Immaculate Conception School (top left and right) sent school supplies to children at a school near Leon, Nicaragua, some of whom are shown opening the supply boxes (bottom left). The items were presented by a friend of the Dennison students' teacher, Ronna Coventry, during a mission trip to Nicaragua to help build the school. A few weeks later, Coventry and her students received pictures and a thank-you note which said, "This is something these children and teachers never receive. The generosity and heartfelt act from one preschool class to another across the world made an impact on many lives. In the eyes of his children, God's presence was definitely seen and felt."

Photos courtesy Immaculate Conception School

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# LIVING Faith

## Our Lady of Loreto: Woman of Mystery and Intrigue (of the Best Kind)

The story of Our Lady of Loreto is one of mystery and intrigue. It goes well with a snuggle on the couch or a chunk of your favorite sweet.

During the end of the 13th century, the Holy Land was lost to Christians. The holy places were being sacked and desecrated by the non-Christians. When the defeated Christians left, in 1291, the holiest of houses, the one that housed Jesus, Mary, and Joseph, was left unprotected. It was a tiny clay house, made of mud and straw, but somehow preserved throughout the centuries and venerated by the faithful. The emperor Constantine had built a basilica over it in 312 and it survived pillaging in 1090. However, things weren't looking good in 1291. The situation seemed to equal certain ruin for the house.

During the night of May 10, 1291, a group of shepherds in Tersatto, in what is now Croatia, went out to tend their flocks. Suddenly there was a little building in their midst! The shepherds, who must have questioned their sanity as they inspected the building, reported later that the walls did not even touch the ground – it was hovering. It was a tiny structure more like a church, despite its size and humble appearance, than a dwelling. When they entered it, they smelled incense, and they found an altar, a beautiful statue of Mary, and a crucifix.

It didn't take long for the shepherds to rush and wake the local parish priest, Father Alexander Georgevich, and report their findings. The priest, baffled and unable to offer an explanation to the crowd that assembled as he was inspecting the building, spent hours in prayer, asking the Virgin Mary for insight. In his sleep, Mary appeared and offered him the answers he sought and proof for the doubters. She told him that the humble little building was in fact the house where she was born and brought up, the dwelling where she conceived Jesus at the Annunciation, the home where Jesus, Mary, and Joseph lived. Then, as



Finding Faith in  
Everyday Life  
Sarah Reinhard

evidence, she cured Father Georgevich of the arthritis which had crippled him for years.

What kind of joy do you think he showed the next day, sharing the story and probably jumping around a bit in his newly restored physical state? I can picture him smiling broadly, telling the story, which must have seemed just a bit over the edge of reality, then letting it all loose and doing a few cartwheels.

The peasants of Tersatto must have been thrilled. They venerated the house as the relic and the reminder of holiness that it was.

The Holy House, it seemed, would be safe from the marauders of the Holy Land.

And then on Dec. 10, 1294, the shepherds of Tersatto noticed something strange. The little house was being borne away by angels. Across the Adriatic Sea, people who happened to be out and about in the middle of the night hurried home to report the sight of a little house passing overhead. It made such an impression that even now, the people of Tersatto and in the Italian Marche region rise at 3 a.m. on Dec. 10 to light bonfires, ring bells, and sing litanies of praise to Mary.

The Holy House landed in a little plain called Banderuola in Italy, four miles from the city of Recanati. The inhabitants knew almost immediately of its arrival and pilgrimages started. It gained a reputation as a place of healing and cures.

Unfortunately, as pilgrims were attracted by the thousands, so were thieves and bandits. They lurked in the surrounding forest and eventually transformed the place of healing into a place of fear.

It must have been no surprise when the house again was carried away by angels. It settled on the property of the Antici brothers in Recanati.

It didn't stay there long, either, because the two brothers who owned the adjacent properties began to fight. Though tradition calls it a quarrel, it must have escalated to such a degree that the angels took the house to a different location.

The angels left the house at its present-day location on Loreto hill, a few miles from the brothers' property. People might not have known the exact story behind the clay structure, but there was no doubt that it was holy. After the Virgin Mary revealed the identity of the house to a hermit living nearby, the government of Recanati sent 16 respectable citizens to the Holy Land to investigate the situation.

They found that the spot in Nazareth where the house was located was still venerated, though it was empty except for a foundation. The foundation would have fit the little house in Loreto perfectly, and the investigators saw that the bricks in Nazareth were similar to those of the building on their hill in Italy – materials different than those used on the rest of the buildings in that part of the world. The Recanati representatives were convinced that they were hosts to the Holy Family's house.

The humble little house on Loreto hill has become one of the greatest Marian shrines in the world. In 1669, it was given its own Mass in the Missal. One of the five Marian litanies approved for the public to recite is known as the Litany of Loreto.

If you visit, you won't see a simple clay structure. In 1469, a basilica was built over the house, and in 1507, a marble enclosure was constructed around the house within the basilica.

Mary's role, throughout salvation history, often has been one of comfort. The list of titles given to her is endless, but each one is targeted to a slightly different group of people, and it is in this diversity that I see Mary's universal appeal. Though Our Lady of Loreto might be a title that means more to the people of Italy, I find myself drawn to it all the same. Despite the specifics that tie her to a certain Italian province, I find that the underlying Mary is the same.

It's just like our favorite storybooks at night. We curl up to Mary, we reach out with grasping arms, we sink into her lap, and, whatever the title, wherever the apparition, however the story goes, the familiar Mary, the mother we know and love, is there all the same.

*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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Above: Father Lawrence Hummer celebrates Mass in the Chillicothe St. Mary Church family life center during the church's renovation. Below: The church in 1905 and at the rededication Mass Bishop Frederick Campbell celebrated last Aug. 14. Photos courtesy St. Mary Church



# Chillicothe St. Mary's 'new look' is a familiar one

**BY TIM PUET**  
Reporter, Catholic Times

At Chillicothe St. Mary Church, everything old is new again.

The church is in the last stages of a top-to-bottom interior and exterior renovation to coincide with a yearlong celebration of the laying of its cornerstone on April 7, 1867, by Archbishop John Purcell of Cincinnati. At that time, the Diocese of Columbus was still a year away from being formed out of the Archdiocese of Cincinnati.

The current church building at 61 S. Paint St. is the third to serve the St. Mary congregation since the parish was founded in 1837. It was dedicated by Archbishop Purcell on Aug. 15, 1869, the Feast of the Assumption.

Father Lawrence Hummer, long-time *Catholic Times* Scripture columnist, has been pastor at St. Mary since July 2000. He came to Chillicothe after spending a short period at Washington Court House St. Colman following eight-and-a-half years as a Navy chaplain.

"It has been my great pleasure to serve the people of St. Mary's for these many years," he said. "It is probably due to my many years here that I was able to convince the people of the great need we had to care for the buildings on campus."

Mike Haller, the parishioner in charge of the renovation effort, said the project's roots go back 10 years, starting with a long-term "to do" list the parish building and grounds committee put together. Haller wrote Bishop Frederick Campbell in March 2012 requesting a meeting to explain the project, which was supervised by architect John Freytag of Sidney, Ohio. D.E. Huddleston of Chillicothe was the general contractor.

Work on the exterior began in the fall of 2013. About 6,500 of the original bricks were replaced by Quality Masonry of Marion, and the church's windows were restored by the Bovard Studio of Fairfield, Iowa.

Interior renovation began just after the Christmas season ended in Janu-

ary 2016 and continued until mid-May. Masses during that period were celebrated in the adjacent family life center, built in 1996, two years after the parish's former school building was torn down. Bishop Frederick Campbell celebrated a rededication Mass this past Aug. 14.

"The renovation covered everything from floor to ceiling," said Karen Leeth, co-chair with Chrissy Kessler of events marking the 150th anniversary of the cornerstone laying. The pews, which dated from the early 1900s, were removed and restored. The last work on them was done 20 years ago. The original flooring, which goes back to the beginning of the church, was repaired.

Accessibility issues were addressed with the installation of heated, handicapped-accessible ramps to the building on both side entrances of the church, a ramp to the sanctuary, and a chair lift to the choir loft, eliminating the necessity of climbing a steep set of stairs.

New, brighter LCD lighting was installed by SOS Electrical Contractors of Chillicothe. "One of the biggest complaints about the church was that it was so dark, people could hardly see to read their missals," said parish finance coordinator and renovation committee member Joan D'Antoni. The sound system was updated by Paul Polard of Chillicothe.

A new paint scheme by husband-and-wife team Michael and Ann Blanck of Ixonia, Wisconsin, included ornate frieze stenciling, highlighted by two angels and the words *Gloria in Excelsis Deo* on the arch above the sanctuary, painting of the church's columns to make them look like marble, and painting of the ceiling beams and restoration of the Stations of the Cross with a wood-grain look and gold-leaf accents.

New wood floors replaced carpeting in the sanctuary, and a back wall was added to create a separate gathering space for people entering the sanctuary. In addition, more spaces for the handicapped were added to the parking lot, new landscaping was done by Kris Littler of local

firm Arselli's Landscaping, and a photo directory of parish families, the first in 12 years, will be published shortly. The family pictures are being donated by Chillicothe photographer Victoria Schafer

Restoration and repainting also occurred at the parish office building, which was built in 1816, was purchased by the Sisters of Notre Dame in 1848 for use as a "female institute," and became the parish's first school building in the 1860s. The parish rectory, built in 1845, was owned by James Worthington, a son of pioneer Ohio Governor James Worthington. Haller said restoration of the rectory roof and completion of work on the office building are the last parts of the renovation awaiting completion.

Chillicothe's location near the confluence of the Scioto River and Paint Creek made the city a center of the ancient Hopewell people and later for Native Americans. It was Ohio's state capital from 1803, when statehood was granted, until 1810 and again from 1812 to 1816, when the capital was moved to Columbus, a more central location.

The city's Catholic history includes a second parish, St. Peter Church, founded in 1845. A 1987 publication marking the 150th anniversary of the founding of St. Mary notes that in 1853, Chillicothe was one of five cities in the Archdiocese of Cincinnati with two or more Catholic churches. The others were the larger cities of Cincinnati, Dayton, Hamilton, and Columbus. Each of the latter three had one "Irish" and one "German" church, with St. Mary and St. Peter serving those respective roles in Chillicothe.

That history is being celebrated this weekend at St. Mary with a display of church and school artifacts in the family life center after the weekend Masses at 5 p.m. Saturday and 8:45 and 11 a.m. Sunday. A similar program took place in February, with the current weekend's program including additional materials and highlighting the school.

The overall theme of the parish's anniversary festivities is "Yesterday, Today, and Forever." The celebra-

tion began last October with a float in the city's annual Halloween parade. "This is a huge event in Chillicothe," D'Antoni said. "It brings in people from all over Ross County, with bands and floats and all the local political officeholders and candidates."

It was followed on Saturday and Sunday, Jan. 7 and 8 by a wine and cheese reception on Saturday night, a pancake breakfast on Sunday, and the introduction of a T-shirt including the festival logo and theme. Shirts are on sale at the parish office. A St. Patrick's Day dinner marking the church's Irish heritage and featuring the movie *Waking Ned Devine* took place in March.

The celebration will continue on Sunday, May 7 with formation of a living rosary around the parish campus and a rosary walk to the church, led by the Knights of Columbus, from 10:30 to 11 a.m. A Mass for all priests who served at the parish and for all parishioners who are or were servers, lectors, or extraordinary ministers of the Eucharist will take place on Sunday, June 4, when a special holy card will be distributed.

A commemorative symbol of the anniversary will be distributed to parishioners on Sunday, July 2. The celebration will conclude on Saturday, Aug. 19, when Bishop Campbell will celebrate Mass at 5 p.m., followed by the hog roast that is a parish tradition at that time of year and is the parish's largest annual event.

Father Hummer said the total cost of the restoration will be nearly \$3 million. D'Antoni said \$1.6 million of that has been collected. Money has come from parishioners' contributions, a loan from the diocese, and the St. Mary and William Nolan endowments, which are designated for the benefit of St. Mary Church and are administered by The Catholic Foundation. Over the past several years, interest from the endowments and grants from the Foundation have provided more than \$2.4 million for the parish.

"The people have been very generous in responding to the appeal (for funds for the project), and we also have been blessed with two very

generous endowments to the Foundation by parishioners who died," Father Hummer said.

"We are very proud of all who made this happen, from the generous contributors to the woman who pledged '\$8.17 for the rest of my life' from her Social Security check each month until she dies. It was truly a labor of love on the part of everyone, and we are rightly proud of the result, accomplished by the love of God and the intercession of the Blessed Mother."

Besides the hog roast, other activities which bring parishioners together include two or three beer and brats dinners sponsored by the Knights of Columbus and the parish family life committee each summer. The committee also hosts dinners during the Easter and Thanksgiving seasons which are open to the public and include several guests from among the people assisted by the parish St. Vincent de Paul Society.

Other family life events include fellowship with coffee and doughnuts on the third Sunday of each month, as well as receptions after the parish's Advent and Lenten penance services and its first Communion and graduation Masses, and after Confirmation ceremonies hosted by the parish. Confirmation alternates between the two Chillicothe churches each year.

Each January, the family life committee sponsors a mother-daughter luncheon at which a parishioner is honored as woman of the year. This year's event drew more than 200 people. The 2017 woman of the year, Melanie Kennedy, is a lector, extraordinary minister of the Eucharist, member of the renovation committee and the Lazarus committee that provides funeral lunches, past member of the parish pastoral council, and a regular visitor to the homebound. She and her late husband also were active in local veterans and community service organizations.

The St. Vincent de Paul Society, which collects funds on the four weekends of the year that include "fifth Sundays," is available to provide assistance to people Mondays and Thursdays from 9:30 to



Above and below: Pictures and items related to Chillicothe St. Mary Church's 180-year history were exhibited in February. A similar display will take place this weekend in the parish life center. The gold shovel is from the center's groundbreaking in 1995.



11:30 a.m., "but always stays longer to fulfill all the requests it can," D'Antoni said. It helps with utility bills and restoration of service, medicine, housing, gas cards, and other essentials. It does not have a pantry, but provides bagged lunches put together by the children of Bishop Flaget School, which serves the two Chillicothe parishes.

St. Mary also has a small Parish School of Religion for grade school students in public school, which meets Sunday between the two Masses. The parish offers a Wednes-

day evening study of the coming Sunday's Scripture readings, and has a Wednesday morning group of quilters, a men's prayer group which meets early on Wednesday mornings, and a rosary group which gathers on Saturday mornings.

Pastoral assistant Katie Boesch said four people are taking part in the parish's Rite of Christian Initiation for Adults. Two of them will be baptized, confirmed, and receive the Eucharist for the first time at the

**CHURCH**, *continued from Page 11*

Easter Vigil service. The other two were baptized in other Christian faiths and will receive the other sacraments of initiation at that time.

The two Chillicothe parishes' combined activities for young people from eighth grade through high school, young adult programs for those age 18 to 30, and the Faith and Light ministry for the developmentally disabled are led by youth minister Chris Hiles, who is based at St. Peter.

Bishop Flaget School is thriving, said Laura Corcoran, its principal for the last nine years. Its enrollment of 200 students in preschool through eighth grade is its largest since 2004. She said this is a result of people appreciating the benefits of a Catholic education, combined with a concentrated marketing effort and new options for tuition assistance, including the Jon Peterson and EdChoice Expansion scholarships.

The school, on a hilltop above Chillicothe, served as a high school from 1962 until 1986. Shortly thereafter, elementary school students were moved into the building following the closing of the high school. The Chillicothe parishes had combined their elementary schools in 1976.

Its namesake, Bishop Benedict Flaget, was bishop of the Diocese of Bardonia, Kentucky, from its founding in 1808 until 1841, except for a period of ill health in 1832 and 1833. The Cincinnati archdiocese was formed from that diocese in 1821. Bishop Flaget visited Chillicothe in 1812 and 1816.

The school has been honored for 10 straight years with the Ohio Academy of Science's Thomas Edison Award for excellence in STEM (science, engineering, technology, and math) educa-

tion. This means it conducted a science fair with 20 or more students participating, had at least one student qualify for a district science day, had students participate in at least one more youth science activity beyond the classroom, and involved local business and government officials in STEM activities.

STEM has evolved into STREAM – the other two letters standing for religion and the arts – in many schools, including Flaget. The school's faith-based activities feature Masses for various grades twice a week – once with each of the two Chillicothe churches' pastors – and an all-school Mass once a month; a living Nativity scene; and a Stations of the Cross program to be conducted by students on Wednesday, April 12. Arts events include an annual Christmas program, band performance, spring musical program, and spring arts festival.

Flaget students frequently sponsor projects to benefit the Miryante orphanage in Uganda, where Corcoran's niece, also named Laura, is a staff member. In addition, they pack bag lunches for St. Mary Church and canned goods for the St. Peter Church food pantry, and work with the Chillicothe Hope Clinic's mobile market and other local projects.

This year, the school had 22 students take part in the district science day, with five going on to state competition next month. Flaget student Nilla Rajan, now a sixth grader, participated last year in the National Spelling Bee in Washington. Fourth-grader Aashiya Yadav was this year's Chillicothe city spelling champion.

Two other students, Aiden Spaulding and Elizabeth Henson, were selected to take part in the Columbus Children's Theater writing project. The school's seventh- and eighth-graders will be



**Students in the computer lab at Chillicothe Bishop Flaget School (pictured below). The school serves both of Chillicothe's Catholic parishes.** Photo courtesy Bishop Flaget School; CT photo by Tim Puet



traveling as a group to New York City after Easter.

Renovation created a room for preschool classes, allowing Flaget to offer all-day education from preschool to eighth grade. Corcoran said the school has 30 kindergarten students this year, necessitating the addition of a second kindergarten class. Available technology includes iPads for grades kindergarten through five, a Chromebook for each student in grades six to eight; SMART boards in all classrooms; a computer lab; and Sphero and Mindstorm robots.

The main sources for funding are Friday night bingo, and a dinner and a

reverse raffle which take place in alternate years. In addition, the William Nolan Endowment has provided \$80,000 annually for renovation, classroom upgrades, and tuition assistance for the last 10 years and will continue to do so. Another fund, the Schilder Endowment, also helps with tuition assistance.

Corcoran said the next major improvement at the school will be its first playground renovation in 15 years, which will occur because of the larger number of younger students enrolling. This summer, the school hopes to create a certified bluebird habitat through the National Wildlife Federation. Flaget established a bluebird trail several years ago, and students have seen 55 bluebirds hatched as a result of the trail.

She said this year's theme for the school is "Let Peace Begin with Me," marked by the installation of peace poles and a focus on how students can help create a peaceful, loving world.

For more information about St. Mary Church and Bishop Flaget School, go to their respective websites – [www.st-marychillicothe.com](http://www.st-marychillicothe.com) and [www.bishop-flaget.org](http://www.bishop-flaget.org).



**Left: Joan D'Antoni (left) and Karen Leeth with 1898 Christmas program and 2017 T-shirt. Right: Parish St. Patrick's Day dinner.** CT photo by Tim Puet (left); photo courtesy St. Mary Church



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**Newark Catholic Robotic Team**

The Newark Catholic High School robotics team, Brain Waves 6027, competed in the Buckeye Regional in Cleveland on Saturday, April 1. "We are building our team from the ground up," said Russ Nelson, adviser. "Our school did not have a shop class or the tools required for fabrication. Last year, we used a parent's garage shop for most of our fabrication." Over the summer, Newark Catholic created an innovation center where the school's faculty lounge and a storage room used to be. Since then, a mill and a lathe have been added to the room. Team members are (from left): first row, Chris Ouwleen, Cora Mihalik, Natalie Hudson, Nate Liesen, Rudy Snider, and Michael Reis; second row, Ben Bemis, Kai Reed, Stephen Hitchens, and Charlie Wade; third row, Nick Willis, Tucker Mihalik, Garret McCarthy, and Ben Russ. Missing from the picture are Reece McQuinn and Andy Bemis. Photo courtesy Newark Catholic High School



**Carry the Cross Hike**

The annual Carry the Cross hike sponsored by Wilderness Outreach will take place on Holy Saturday, April 15, at Clear Creek Metro Park, just off U.S. 33 near the border of Fairfield and Hocking counties.

Carry the Cross is a 12-mile Stations of the Cross hike for men and their sons of all ages. A cross constructed of three-by-six-inch timber, approximately 10 feet long with a seven-foot cross beam, will be carried on the journey.

Those taking part in the hike should bring a day pack with two to three liters of water, snacks, and rain gear if appropriate. During the hike, silent meditation on Jesus' Passion is encouraged. Spoken prayers such as the Rosary, the prayer to St. Michael, and the Angelus also are encouraged. Participants do not have to walk the entire 12 miles.

Last year, 69 laymen participated and a replica cross was presented to Lan-

caster St. Mary Church for having the most men on the hike. Each year, this honor is bestowed on the parish with the most participants, and an engraved brass plate is added to the cross. Past honorees have included Columbus St. Patrick and Gahanna St. Matthew churches.

The hike provides a way for fathers and sons and parish men's groups to engage and bond with one another in a masculine, spiritual, and physical challenge.

The starting location will be in the parking lot and shelter house at the Barneby Hambleton area at the western end of the park. Men are encouraged to arrive by 7:30 a.m. Morning Prayer will start at 7:45, with the hike beginning at 8 and lasting until about 2 p.m.

For more information, contact John Bradford at 614.679.6761 or via email at [john@wildernessoutreach.net](mailto:john@wildernessoutreach.net).

## Fifth Sunday of Lent (Cycle A)

## Lazarus' return to life: Resuscitation, not resurrection



Father  
Lawrence L. Hummer

**Ezekiel 37:12-14;  
Romans 8:8-11; John 11:1-45**

Sunday's Gospel, like those for the two previous Sundays, is unique to John. It is the climax of all the "signs" Jesus performed to show how complete his union with the Father was. It has been suggested that Bethany, not quite two miles east of Jerusalem, was the village Jesus stayed in when he went up to Jerusalem, which he did frequently in John's Gospel. Like many travelers, he picked a place he was familiar with, and he had become close friends with Mary, Martha, and Lazarus. Many commentators think the brother and sisters ran an inn, which was how Jesus got to know them.

Commentators note that the mention of Mary being the one who "anointed the Lord" is an editorial remark, inasmuch as the anointing does not happen until John 12. The message they send to Jesus says "Kyrie, the one you love is ill (literally is weak or sick)." Because they believed in Jesus, it is likely that Kyrie here means *Lord* rather than *Sir* because this story from beginning to end is for believers. The message contained enough information that the word must have implied pending danger, based on his remark that "this sickness is not to end in death, but is for the glory of God."

That he remained for two more days is puzzling to readers because it seems like Jesus did not care about Lazarus. Yet "the glory of God" works on God's schedule, not ours. So he delayed two days.

He recently had left Jerusalem after people had tried to arrest him, and had come to the area across the Jordan where John had baptized, not far from Jericho. That meant it was still a day's hard journey to get back to Bethany.

He finally leaves with his disciples in spite of the danger to himself. In John, Jesus is always in command of every situation. Thus he informs them that Lazarus, "our friend," is asleep, "but I am going to awaken him."

They object: "Master (*Kyrie* again!), if he is asleep, he will be saved." They are thinking that if he is asleep, then he surely will get better (and thereby saved). John clarifies that Jesus was talking about death, while they were thinking sleep.

That the translators used "Master" for "*Kyrie*" above becomes clear when Jesus says "I am glad for you that I was not there, that you may believe." Even at this late date, the disciples still do not believe in him, and that's why *Kyrie* is not translated "Lord." *Lord* is reserved for those who have come to believe in him, as Martha does in the next scene. Thomas adds resolutely, "Let us go to die with him." He seems to be thinking that Jesus, who was in trouble when he left Jerusalem before, is still in danger.

Martha goes to meet Jesus, while Mary remains at home. Martha's faith in Jesus is secure: "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you." Martha believes Jesus when he claims to be the resurrection and the life, and adds, "I have come to believe that you are the Christ, the Son of God, the one who is coming into the world."

When Mary finally comes, echoing what Martha had said, Jesus becomes greatly agitated and himself weeps, as people often do in the face of death. Given an emotional encounter with Mary, whom he also loved, and being angry at the pretenders with her, it is easy to understand his own tears. The scene certainly captures his full humanity.

When he arrives at the tomb and orders the stone removed, Martha utters the by-now-infamous line from the King James version: "Lord, by this time he stinketh, for he hath been dead four days." Jesus orders Lazarus out and then orders the wrappings removed: "Untie him and let him go." That line echoes through the ages, as we each await our own command from the Lord.

Some in the crowd "began to believe in him" on the basis of this *resuscitation*. It cannot have been a *resurrection*, for indeed Lazarus would still have to die, as all other humans must, and await the final resurrection. We can never forget that it is Christ Jesus who is first-born of the dead.

*Father Lawrence Hummer, pastor of Chillicothe St. Mary Church, may be reached at hummerl@stmary-chillicothe.com.*

## Shadow Stations of the Cross

Fifth-grade students from Lancaster St. Bernadette School annually present the Shadow Stations of the Cross during one of the school's Lenten devotional programs.

Pictured are some of this year's students and their images of the first two stations: Jesus Is Condemned to Die, and Jesus Takes Up His Cross.

Photos courtesy Angela Mannella



## The Weekday Bible Readings

### MONDAY

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

### TUESDAY

Numbers 21:4-9  
Psalm 102:2-3,16-21  
John 8:21-30

### WEDNESDAY

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

### THURSDAY

Genesis 17:3-9  
Psalm 105:4-9  
John 8:51-59

### FRIDAY

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

### SATURDAY

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

## DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF APRIL 2, 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](http://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](http://www.stgabrielradio.com).

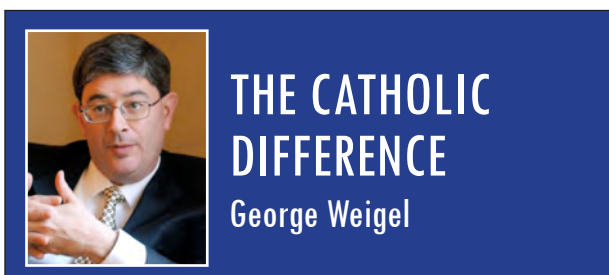
We pray Week I, Seasonal Proper of the Liturgy of the Hours

# On “owning” the Church

The question of “who owns the Church” has a stormy history in Catholic America, although the terms of reference have changed considerably over time. In the 19th century, “lay trusteeism” – involving lay boards that owned parish property and sometimes claimed authority over appointment and dismissal of pastors – was a major headache for the U.S. bishops. Today, the question is more likely to arise from the wetlands of psychobabble; thus, one Midwestern diocesan chancellor recently spoke about a diocesan “needs assessment” that “can give ownership to the people,” presumably of their lives as Catholics.

A similar imagery of ownership was used in response to the crisis during the Long Lent of 2002 involving clerical sexual abuse and episcopal misgovernance. In March of that year, a religious sister in Boston, the epicenter of the crisis, said, “This is our Church, all of us, and we need to take it back.” Similar sentiments are heard today from “pastoral planners” who take their cues from Protestant megachurches in which creating a feeling of “ownership” on the part of the congregation, often by blurring the border between sacred and profane, is very much part of the marketing-and-retention strategy.

Lent is always a good time to ponder this business of “ownership,” and Lent 2017 seems an especially apt moment to reflect on it. For “ownership” is being contested in the Church in sharp ways: the college of bishops is divided on questions of sacramental discipline; prominent Catholic leaders claim something like an “ownership” of Scripture and tradition, by



## THE CATHOLIC DIFFERENCE

George Weigel

which they decide what in revelation is binding and what can be jettisoned; the half-century-long struggle about who “owns” Vatican II continues to rage on.

A serious reflection on the questions “Who owns the Church?” and “What does this ‘ownership’ mean?” will begin with the Word of God: in this case, the Last Supper discourse of Jesus in John’s Gospel. There, the Lord makes the matter rather clear: “This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide” (John 15.12-16).

The Church is not ours; the Church is Christ’s. We did not create the Church; Christ did – “You did not choose me, but I chose you.” No earthly power

creates the Church and no earthly power owns the Church. The Church was created by the Lord Jesus, and it is his, not ours. So the Church is not ours to “take back” and it is not ours to “own,” because it never belonged to us. And if we make the Church our own, we defy the Lord, whose Church it is.

That’s been hard to grasp for a very long time, as we learn from another New Testament text that repays reading during Lent, St. Paul’s Letter to the Romans. There, Paul unwinds a 16-chapter-long argument to drive home one essential point: no merely human institution – no matter how clever, pure, or sensitive to its members’ “needs” – can remit a single small sin. Only the ministry of the Church can do that. And the ministry of the Church can do it because of the salvific history that is recalled when, in confession, we bow before the words of absolution: “God, the Father of mercies, through the death and resurrection of His Son, has reconciled the world to Himself and sent the Holy Spirit among us for the forgiveness of sins.”

It is Christ’s Church, and the Church celebrates the sacraments through Christ’s power and the grace of the Holy Spirit. During Lent, a season in which the great sacraments of Baptism, the Eucharist, and Penance come into high relief, it is good to think on that, pray over it, give thanks for it – and perhaps resolve, in the future, to avoid imagery and language that suggests that “this is our Church.”

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

## Sister Patricia Twohill to Present Ohio Dominican’s St. Catherine of Siena Lecture

Ohio Dominican University’s Center for Dominican Studies and office of academic affairs welcomes Sister Patricia Twohill, OP (*pictured*) to present the university’s annual St. Catherine of Siena lecture.



The presentation will take place at 3:30 p.m. Thursday, April 6, in the Colonial Room, located inside Sansbury Hall on ODU’s campus, 1216 Sunbury Road, Columbus.

Registration is free, but reservations are requested. Contact (614) 251-4722 or [traffasd@ohiodominican.edu](mailto:traffasd@ohiodominican.edu).

Sister Patricia is prioress of the Dominican Sisters of Peace, ODU’s founding congregation. She previously served in many roles in the congregation, including as its vocation minister and on the leadership team.

She also has served in campus ministry roles at St. Thomas Aquinas University Parish in Charlottesville, Virginia, and Ohio Dominican.

She has been on many boards and congregational-sponsored ministries, including on the boards of trustees for Albertus Magnus College and Ohio Do-

minican; Catholic Health Initiatives; the Economic Council for the Dominican Sisters of Peace; and the Collaborative Dominican Novitiate, where she also was president of board of directors.

She is a member of professional organizations including the Leadership Conference of Women Religious, the National Religious Vocation Conference, the National Catholic Development Conference, the Dominican Sisters Conference, the Dominican

Alliance, and Dominican Sisters International.

She received the National Religious Vocation Conference award for vocation ministry in 2016.

Sister Patricia received a bachelor of science degree in English from Southern Connecticut State University in New Haven, and a master of arts degree in systematic theology from Aquinas Institute of Theology in St. Louis.

Ohio Dominican University is a comprehensive, four-year, private, liberal arts and master’s institution, founded in 1911 in the Catholic and Dominican tradition by the Dominican Sisters of Peace.

The university has approximately 2,550 students and offers undergraduate degrees in 40 majors and nine graduate degree programs.

At ODU, students connect their passion with a purpose.

### Summer Camp Registration

Looking for something fun to do this summer? Sign up for a Columbus St. Francis DeSales High School summer camp.

The camps are a great way to meet new friends while improving your skills, whether it is in the classroom or on the athletic field. Check out the camps taking place this summer by visiting [www.sfdstallions.org/summercamps](http://www.sfdstallions.org/summercamps). Sign up for two or more camps and receive a 15 percent discount. For more information, contact the school’s admissions office at (614) 265-3380.

### St. Dominic Annual Concert

Columbus St. Dominic Church, 453 N. 20th St., invites everyone in the diocese to the annual concert of its adult and youth Gospel choirs, directed by Vernon Hairston, at 5 p.m. Sunday, April 30. Come early to get a seat!

# Pray for our dead

**BURKE, Alisa M. (Armour), 88, March 23**  
St. Mary Magdalene Church, Columbus

**BURNS, James W., 75, March 25**  
Our Lady of Perpetual Help Church, Grove City

**DelBIANCO, Diana, 50, March 21**  
St. Paul Church, Westerville

**DEVORE, Thomas C., 86, March 23**  
St. Brendan Church, Hilliard

**FALTER, John C. "Chuck," 79, March 21**  
St. Mary Magdalene Church, Columbus

**GIUMENTI, Nancy (Kastor), 77, March 15**  
St. Joseph Church, Dover

**HAMILTON, Gary D., 76, March 23**  
St. Stephen Church, Columbus

**IACOBBO, Evelyn (George), 97, of Blacklick, March 24**  
St. Matthew Church, Cranston, R.I.

**MADIGAN, Patricia A., March 22**  
St. Joan of Arc Church, Powell

**MASTRACCI, Lenore (Ross), 79, March 18**  
Our Lady of Victory Church, Columbus

**MAUREY, Margaret "Sis" (Scoles), 89, March 21**  
St. Aloysius Church, Columbus

**MILLER, Jennie M (Brody), 96, March 20**  
Holy Spirit Church, Columbus

**MUENCH, Constance B. (Moraski), 79, March 19**  
Church of the Ascension, Johnstown

**MURPHY, Marsha A. (Aldergate), 63, March 19**  
St. Elizabeth Seton Parish, Pickerington

**MYERS, Rita K., 89, March 20**  
St. Ladislav Church, Columbus

**RAMSEY, Joseph C., 96, March 21**  
St. Mary Church, Groveport

**SHAW, Gary V., 60, March 21**  
St. Mark Church, Lancaster

**SILEARGY, Leslie, 77, March 23**  
St. Matthew Church, Gahanna

**SYBERT, Dorothy (Mashensic), 87, March 22**  
St. Joan of Arc Church, Powell

**WOODYARD, Mary C. (Walker), 89, March 19**  
St. Vincent de Paul Church, Mount Vernon

## Sister Susanne Humpe, OSF

Funeral Mass for Sister Susanne Humpe, OSF, 94, who died Wednesday, March 15, was held Saturday, March 18 in the chapel of the Sisters of St. Francis of Penance and Christian Charity in Stella Niagara, New York. Burial was at Mount Calvary Cemetery, Steubenville.

She was born Ruth Humpe on Oct. 30, 1922 in Steubenville to Henry and Hedwig (Krisch) Humpe and received a bachelor of arts degree in 1974 from Ohio Dominican College (now University) and a multimedia certificate from The Ohio State University.

She became a member of the Stella Niagara Franciscan order on Oct. 3, 1944 and professed her first vows on Aug. 18, 1946 and her final vows on the same day three years later.

In the Diocese of Columbus, she taught at New Lexington St. Rose (1950-51, 1962-64) and Columbus

Holy Rosary (1955-56) and St. Leo (1964-65) schools. She also was a housemother at St. Vincent's Orphanage in Columbus (1957-60), librarian at Columbus St. Charles Seminary (1971-72 and 1974-75) and Westerville St. Paul School (1980-81), and media center director at Columbus St. Mary School (1972-74). She also was social services director at St. Mary's Hospital in Nelsonville and taught at schools in New York, New Jersey, South Carolina, and West Virginia. She retired in Columbus in 1995 and continued her ministry as a porcelain artist until becoming a resident of the Stella Niagara Health Center in 2016.

She was preceded in death by her parents; brothers, Henry and John; and sisters, Gertrude, Helen, Agnes, Margareta Schrader, Mary Minges, and Frances. She is survived by many nieces and nephews.

## Roy Penhallurick

Roy Penhallurick, 78, the father of Father Robert Penhallurick, pastor of Hilliard St. Brendan Church, died Tuesday, March 21 at his home

in England. Father Penhallurick said funeral and burial arrangements are pending there and asks for prayers for his father.

## Cardinal William H. Keeler

Cardinal William H. Keeler, Baltimore's 14th archbishop, died on Thursday, March 23 at his residence at St. Martin's Home for the Aged in Catonsville, Maryland. He was 86.

His funeral was celebrated on Tuesday, March 28 at the Cathedral of Mary Our Queen in Baltimore.

Cardinal Keeler was the bishop of Harrisburg, Pennsylvania, when he was appointed as archbishop of Baltimore in 1989. Pope St. John Paul II made him a cardinal in 1994. He retired in 2007. He was president of what is now the U.S. Conference of Catholic Bishops from 1992 to 1995, and as part of his work with the conference, he developed a reputation for effectively building interfaith bonds, particularly in the area of Catholic-

Jewish dialogue. He was moderator of Catholic-Jewish relations for the US-CCB.

Cardinal Keeler was an ardent promoter of the Catholic Church's teaching on the sanctity of all human life. He twice served as chairman of the U.S. bishops' committee for pro-life activities and testified at all levels of government on legislation ranging from abortion to euthanasia to capital punishment.

"One of the great blessings in my life was coming to know Cardinal Keeler," Baltimore Archbishop William E. Lori said in a March 23 statement. "Cardinal Keeler will be greatly missed. I am grateful to the Little Sisters (of the Poor) for their devoted care for the cardinal."

## CLASSIFIED

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Adults \$10; Seniors (65+)\$8

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Fried Ocean Perch, Baked Cod, Fries, Macaroni, Coleslaw, Applesauce, Rolls, Dessert & Beverage

### St. Christopher Church

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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 31 — Bravo Cucina Italiana

April 7 — Dempseys Restaurant

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BOOK REVIEW

## Strangers in a strange land

*In new book, archbishop describes how he believes America lost its way*

**By Robert Duncan**

*Catholic News Service*

“We are passing through a revolution of sorts in America,” says Philadelphia Archbishop Charles J. Chaput.

Following such upheavals in the nation’s moral life as the “normalization of pornography, premarital sex, divorce (and) transgenderism,” the 2015 U.S. Supreme Court decision to legalize same-sex marriage was “a symbolic overthrow of traditional Catholic sexual morality,” he says.

The archbishop says he wrote his new book *Strangers in A Strange Land: Living the Catholic Faith in a Post-Christian World* to help Catholics understand such changes.

“I was thinking about the confusion that exists in the lives of so many people, even ordinary, everyday Catholics who love the church and who love our country here in the United States, but at the same time have a sense that something is wrong and they really don’t know what it’s about,” he told Catholic News Service during a March 17 phone interview.

For example, he said, “expressing concern about the change in the meaning of marriage is considered to be old-fashioned or retrogressive or bigoted, and that leads people to be afraid to even talk about it.”

Archbishop Chaput, 72, draws a contrast between contemporary society and the simpler America he knew in his childhood during the 1940s and 1950s.

“In today’s world, we treat people with disabilities much better than they did when I was a young man. Society is very conscious about their rights,

and we even rearrange the structures of our buildings to help people with physical disabilities.”

On the other hand, “we have a technology that has kept most people with Down syndrome from being born, because the disability is detected early, and technology has done that, and we decide to eliminate those people” through abortion, he said.

“It’s a symbol of how we’ve at the same time progressed and at the same time regressed,” the archbishop said.

Archbishop Chaput identifies the contraceptive pill and the transistor as key inventions of the last century that led to many of the cultural changes he outlines in his book.

The pill “was very tiny, but led to huge changes in our perception of the meaning of human sexuality, which affects the way we think about family,” and the transistor, found in most electronic devices, led to all kinds of new technologies that challenge Christian living in various ways, he said.

“The disruption of family life” through new communications technologies, for instance, has led to a situation where “parents don’t know how to influence their kids, or are so busy they don’t have time for each other,” he said.

The archbishop attributes America’s emphasis on the supreme importance of the individual as a contributing factor to the collapse of a Christian moral



# STRANGERS IN A STRANGE LAND

Living the Catholic Faith  
in a Post-Christian World

ARCHBISHOP OF PHILADELPHIA

CHARLES J.  
CHAPUT

BESTSELLING AUTHOR OF *RENDER UNTO CAESAR*

consensus in the nation.

Individualism is “one of the weaknesses of American culture. We don’t focus enough on history or on community, and that gets in the way of us being serious about those who’ve thought before us,” the archbishop said.

For example, “I don’t see a whole lot of generosity on the part of the new leadership class in the United States,” he said. Millennials seem “focused on making money and having great success and being elite, and I don’t see a lot of focus on the common good.”

The appropriate Catholic response to the cultural situation in the United States, “where the basic assumptions of Christianity and Catholicism are

questioned by everyone,” is to “live the Gospel in a radical kind of way,” Archbishop Chaput said.

Writing toward the end of the book, he calls for Christians to engage in political debates in the public square, but also to “build the communities, the friendships, and the places in which we joyfully live out our faith.”

Rather than a naive and emotion-based optimism, “the driving force in terms of facing the future for Christians is always the virtue of hope,” Archbishop Chaput said.

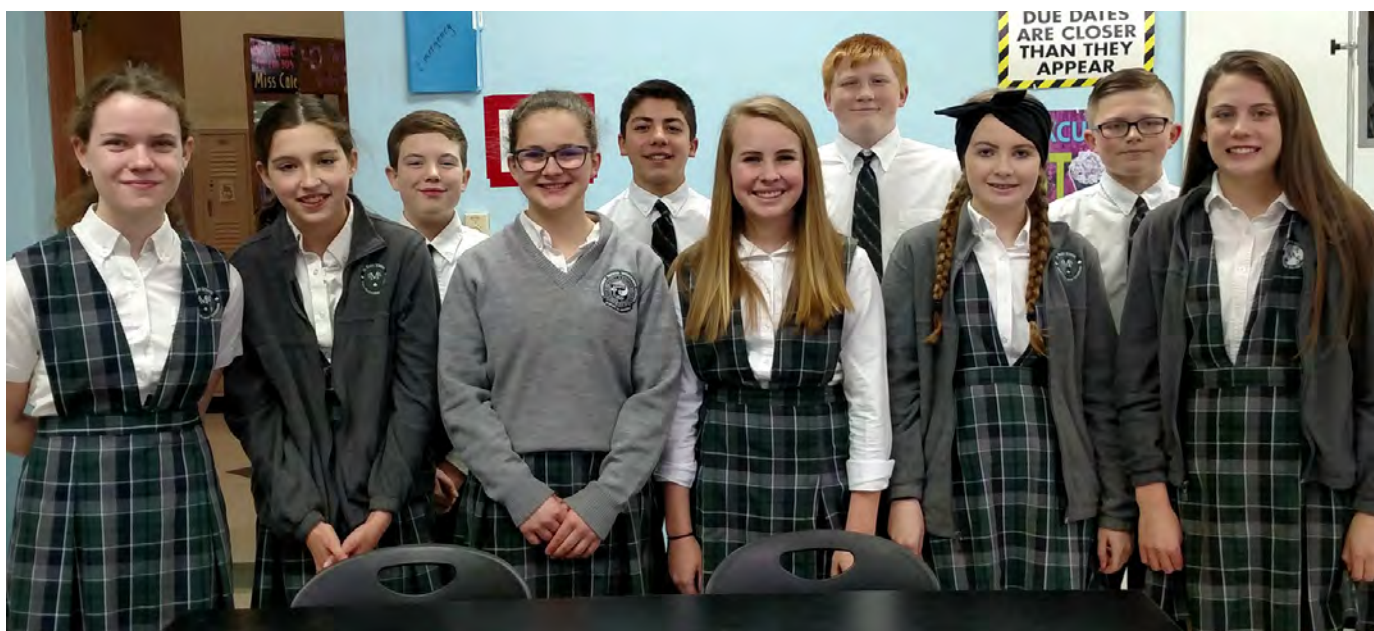
“Hope is energy built on conviction that the future is in God’s hands and God wants us to be very much a part of creating that future. We are kind of the instruments for the future.”



## Celebrating St. Patrick's Day

New Lexington St. Rose School students from kindergarten to eighth grade celebrated St. Patrick's Day by attending Mass at Junction City St. Patrick Church. The students enjoyed shamrock cookies after Mass.

Photo courtesy St. Rose School



## Science fair winners

Ten students from Lancaster St. Mary School qualified at the regional science fair to advance to state science day at The Ohio State University on Saturday, May 13. Pictured are (from left): first row, Maureen Murphy, Kate Crow, Sylvia Boyden, Emma Albert, Taylor Fitch, and Paige Gavin; second row, Leo Gauerke, Patrick Kenney, Jonathan Crook, and Luke Sharp. Gavin finished first in behavioral science and received a first-place award from the Fairfield Medical Center. Crow was second in both behavioral science and zoology. Seventh-grade girls receiving scholarships to the B-Wiser Camp this summer at Wooster College are Boyden, Crow, Murphy, Ava Holbrook, Brooke Vogel, and Allison Welsh.

Photo courtesy St. Mary School

# UNDERSTANDING GOD'S MERCY

ST. PATRICK LENTEN MISSION WILL LOOK AT THE LOVE AND MERCY OF GOD!



Preacher:

Fr. Thomas Blau, O.P.

Sunday Masses on April 8-9

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And, evenings April 9, 10, 11, at 7:00 p.m.

Three nights in the presence of the Blessed Sacrament with conferences by Fr. Thomas Blau, O.P. Each evening begins with Solemn Vespers, Benediction followed by the Mission Sermon and Confessions.

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Confessions offered from 7pm - 12 Midnight  
Vigil Concludes at 10am Holy Saturday  
Sorrowful Mysteries of the Holy Rosary prayed every Hour

Holy Family Church  
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Columbus Ohio 43215