

The Catholic **TIMES**

The Diocese of Columbus' Information Source

February 13, 2022 • SIXTH SUNDAY OF ORDINARY TIME • Volume 71:4

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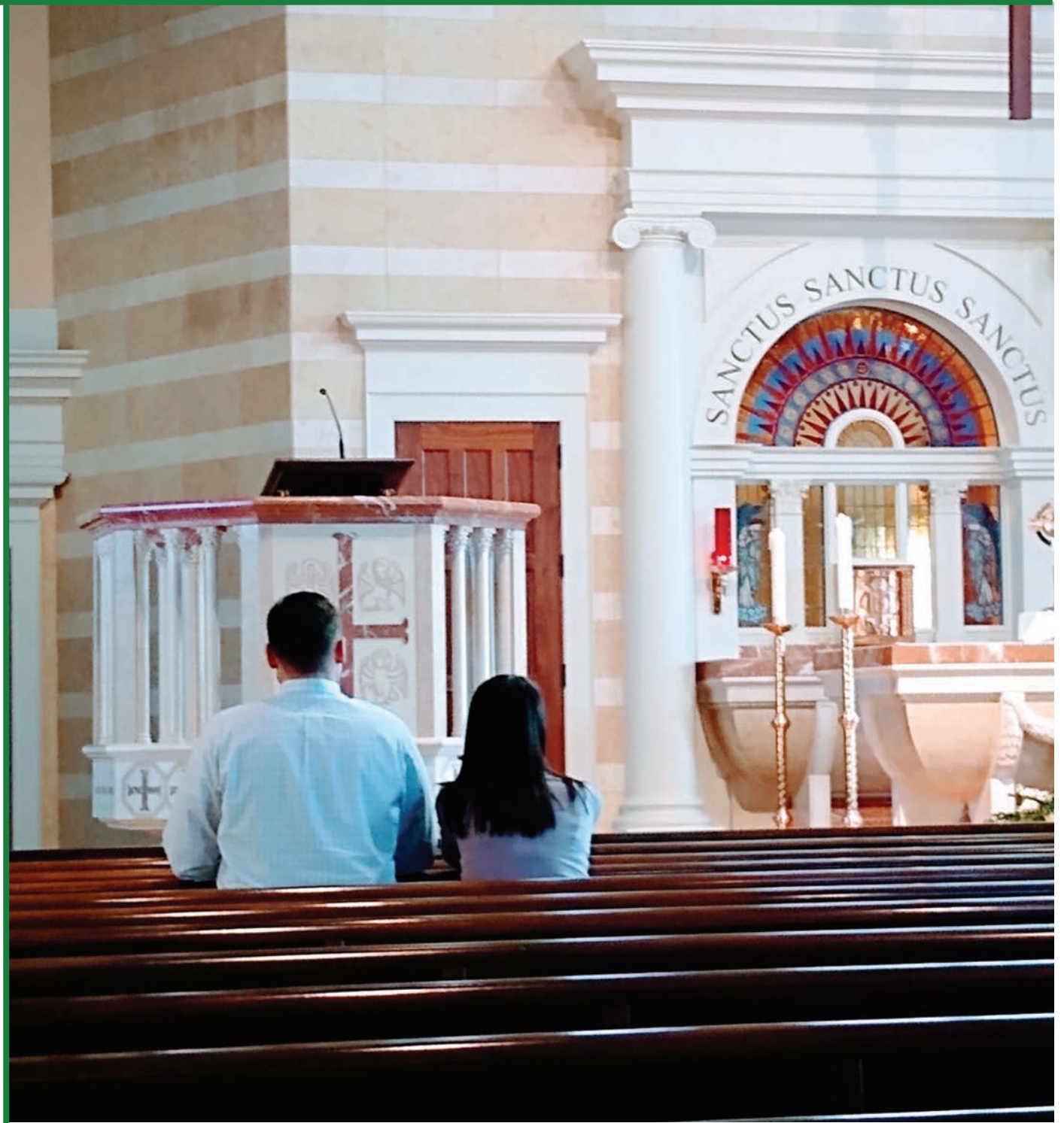
New order at Holy Family: Another religious order has established a presence in the diocese with the arrival of the Mercedarian friars, who are residing and ministering at Columbus Holy Family Church, Page 2



Candlemas: Candles are lit as part of the Candlemas ceremony and Mass celebrated each Feb. 2, the feast of the Presentation of the Lord, by the Dominican friars at Columbus St. Patrick Church, Page 5



Adoration in Portsmouth: More than 200 parishioners in the Scioto Catholic Consortium, which includes four parishes in the Portsmouth area, have committed to making a holy hour since Perpetual Eucharistic Adoration began in December, Page 11



COUPLES COMMIT THEMSELVES TO HOLINESS IN MARRIAGE

Pages 12-13

Mercedarian friars coming to Holy Family Church

By Tim Puet
For *The Catholic Times*

Two friars from an order that is more than 800 years old and has a history of more than 100 years in Ohio have established a community at Columbus Holy Family Church.

The church's pastor, Father Stash Dailey, said the Mercedarian friars arrived on Monday, Jan. 17.

"They will establish a student house for the residency of their student brothers who will be studying in preparation for the priesthood, making use of the academic and liturgical formation available to them at the

Pontifical College Josephinum," Father Dailey said.

"The friars will assist in the life of the parish and its many apostolates and perhaps in the future will expand to areas of education, formation of youth and chaplaincies in prisons and hospitals. In their brief time here, they already have taken upon themselves duties in the parish and works of charity by assisting with Masses in local convents and visiting the homebound of the parish."

The friars at Holy Family are Father Michael Donovan, O de M, and Father Joseph Eddy, O de M.

Father Donovan is from Chester,

Pennsylvania and has served as a parochial vicar at Mercedarian parishes in Cleveland and Philadelphia and as pastor at Our Lady of Mercy Parish in Le Roy, New York and St. Edward Church in Starke, Florida. He also was involved in prison ministry in the Diocese of St. Augustine, Florida.

Father Eddy, a native of northern Pennsylvania, comes to Columbus from Cleveland, where he was pastor of Our Lady of Mount Carmel Church. He also has served parishes in St. Petersburg, Florida and Philadelphia and was a teacher before discerning he was being called to the priesthood.

The Mercedarians – the Order of the

Blessed Virgin Mary of Mercy – were established in Barcelona, Spain, by St. Peter Nolasco in 1218 to ransom Christians who were held captive in Muslim lands because of their faith in Christ. Their founder was guided by the words of Jesus – "I was in prison and you came to visit me," and "There is no greater love than to lay down one's life for one's friends."

Other religious communities and organizations within the Church were dedicated to this work, but what made the Mercedarians unique was their Marian spirit and imitation of Christ

See **MERCEDARIANS**, Page 20

Columbus diocese placed priest on administrative leave

The Diocese of Columbus has placed diocesan priest Father Dean A. Mathewson, 77, on administrative leave, effective January 24, 2022.

This action and announcement are made in accordance with the Catholic Church's *Charter and Norms for the Protection of Children and Young People* and the Diocese's published *Policies for Prevention of Sexual Abuse of Minors and Response to Allegations Thereof*.

An accusation of sexual abuse of a minor, allegedly occurring during Father Mathewson's tenure at St. Francis de Sales Parish, Newark, Ohio, in the early 1990s was reported to the Diocese on January 19, 2022. This allegation had already been received by criminal authorities in Newark. On January 24, 2022, Diocesan officials notified Father Mathewson of the allegation and informed him of the details of the allegation. He was formally

placed on leave, and he was advised about the steps the Church would follow as a result of the allegation. As was explained to Father Mathewson, his placement on administrative leave was not an indication that the Diocese had determined that the allegation is credible. Rather, the preliminary investigation into the allegation has just begun.

A meeting of the Diocesan Board of Review for the Protection of Children will be convened in the near future to assess the results of the preliminary investigation and advise Diocesan administration as to whether or not it appears to be credible. If an allegation is determined to be credible, the Diocese of Columbus will execute the necessary judicial and administrative processes. A determination of credibility is never to be considered proof of guilt.

Plans are underway to set up outreach in the Diocese, and once that effort is set up, more information will be provided to parishioners in the Diocese.

Priests on administrative leave are prohibited from the public exercise of their priestly ministry. They cannot publicly celebrate sacraments, wear clerical attire, be housed at any parish or on diocesan property, or identify themselves as a member of the clergy.

Fr. Mathewson has been serving as the Diocesan Coordinator for Priest Hospital Chaplains since 2006, with part-time duties as Catholic Chaplain at Riverside Methodist Hospital, Columbus, and residence and part-time sacramental duties at St. Thomas the Apostle Parish, Columbus, since 2006. He also has served as Associate Pastor, St. Brendan, Hilliard (2003-2006); Pastor, St. Francis de Sales, Newark (1995-2003); Administrator, St. Francis de Sales, Newark, (1994-1995); Associate Pastor, St. Francis de Sales, Newark (1991-1994); Pastor, St. Joseph, LaRue, with part-time teaching duties at Marion Catholic High School (1981-1991); Associate Pastor, St. Mary, Chillicothe, with part-time teaching duties at Bishop Flaget High School (1977-1981); and Assistant Parish Priest, St. Matthias, Columbus, with part-time teaching duties at St. Francis de Sales High School (1973-1977).

The Diocese of Columbus encourages anyone who may have claims of abuse by clergy or others associated with the Church to notify law enforcement immediately as well as the Diocesan Victim's Assistance Coordinator (866-448-0217 or helpisavailable@columbuscatholic.org); and Detective Steven Vanoy, Newark Police Department (740-670-7928).

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The Catholic Times Collection February 2022



Front Page photo:
**COMMITMENT
TO MARRIAGE**
World Marriage Day, which is Feb. 13, highlights the importance of praying together as a Catholic couple, especially in church before the Blessed Sacrament.

Photo courtesy diocesan Marriage and Family Life Office

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Catholic Man of the Year describes encounter with Jesus, miracles

This year's Catholic Man of the Year said his life was transformed by an encounter with Jesus in 1994 and has been further shaped by several other encounters in the 28 years since then.

Dr. Allen Lewis of Sunbury St. John Neumann Church spoke about some of those occurrences after receiving the Catholic Men's Luncheon Club's 2022 Catholic Man of the Year award on Friday, Feb. 4 at Columbus St. Patrick Church.

Lewis has lived in Columbus since 2010, when he came to the city and founded the Sancta Familia Center for Integrative Medicine in Columbus, a practice that he said integrates traditional medicine with nontraditional practices such as the use of herbal, homeopathic and other types of medication.

He said this method emphasizes looking at what precedes an illness, how to heal it and lifestyle changes to keep it from recurring.

The clinic also has a strong Catholic emphasis, with the Divine Mercy image prominently placed and a Eucharistic Adoration chapel on-site.

Lewis said his life changed in spring 1994 when he was a young pediatri-



Dr. Allen Lewis (center), winner of the 2022 Catholic Man of the Year award from the Catholic Men's Luncheon Club, is joined by his wife, Kristin (left), and Father Stephen Alcott, OP, pastor at Columbus St. Patrick Church, after the presentation on Friday, Feb. 4 at St. Patrick Church.
Photo courtesy Frank Hartge

cian in Salt Lake City trying to return to actively practicing the Catholic faith. "I went to Mass at the Newman

Center there," he said, "and during the Nicene Creed, the Father embraced his prodigal son.

"I felt an overwhelming sense of love, mercy and welcome – the shalom of heaven. I had returned to my father's house. Jesus knew I needed to have that encounter so I would have no doubt in my mind that He was real. The Lord had much to teach me, because I was trying to be too self-sufficient in everything."

Lewis said he felt the strong presence of Jesus on several subsequent occasions. "The first was 22 years ago when my son was diagnosed with autism," he said. "It shattered dreams, yet resulted in my current career. As I learned methods to help him, it helped me in the healing of others.

"Another encounter after I had been divorced was going to Mass alone and prayed to God for a woman to attend Mass with me. He answered me with (his wife) Kristin," he said.

"Being part of the Cursillo movement led me to a new relationship with Jesus," Lewis continued. "It led to a sense of forgiveness and freedom and to my coming to Mary and Joseph and recognizing the Holy Family as my family."

See MAN OF THE YEAR, Page 9

SYNODAL PROCESS MEETINGS

- CENTER SOUTH DEANERY
- NORTHWEST DEANERY
- NORTH HIGH DEANERY
- NORTHLAND DEANERY
- EAST DEANERY
- WEST DEANERY
- MARION DEANERY
- KNOX LICKING DEANERY
- MUSKINGUM-PERRY DEANERY
- TUSCA.-HOLM.-COSH. DEANERY
- FAIRFIELD-HOCKING DEANERY
- SOUTHERN DEANERY

- MARCH 12, 9-11AM - ST. MARY SCHOOL GYM, GERMAN VILLAGE
- MARCH 19, 1-3PM - ST. JOAN OF ARC SOCIAL HALL, POWELL
- MARCH 12, 1-3 PM - IMMACULATE CONCEPTION MARIAN HALL, COLUMBUS
- MARCH 20, 1-3PM - RESURRECTION PARISH SOCIAL HALL, NEW ALBANY
- MARCH 13, 5-7PM - ST. PIUS FAMILY LIFE CENTER, REYNOLDSBURG
- MARCH 20, 1-3 PM - ST. CECILIA SCHOOL GYM, COLUMBUS
- MARCH 19, 9-11AM - OUR LADY OF LOURDES PARISH CENTER, MARYSVILLE
- MARCH 13, 1-3PM - BLESSED SACRAMENT CHURCH, NEWARK
- MARCH 12, 9-11AM - BISHOP ROSECRANS HS MEDIA CENTER, ZANESVILLE
- MARCH 19, 1-3PM - ST. JOSEPH FAMILY LIFE CENTER, DOVER
- MARCH 19, 9-11AM - ST. MARY SPIRIT CENTER, LANCASTER
- MARCH 13, 1-3PM - HOLY REDEEMER, PORTSMOUTH

SPANISH LANGUAGE



DOVER
MARION
COLUMBUS

- MARCH 6, 2:30-4:30PM - T.C.C.E.S. SCHOOL GYM, DOVER
- MARCH 13, 5-7PM - ST. MARY MOIRA HALL, MARION
- MARCH 20, 3-5 PM - ST. PETER MCEWAN CENTER, COLUMBUS



Columbus Catholic Women's Conference



Fr. Dave Pivonka
TOR



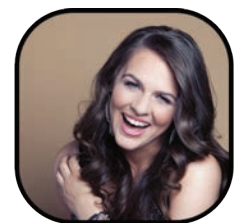
Lisa Brenninkmeyer



Sr. Tracey Dugas



Janelle Foligno



Music by:
Tori Harris Gray



Emcee:
Sr. Ana Gonzalez OP

February 19, 2022

8am to 4:30pm

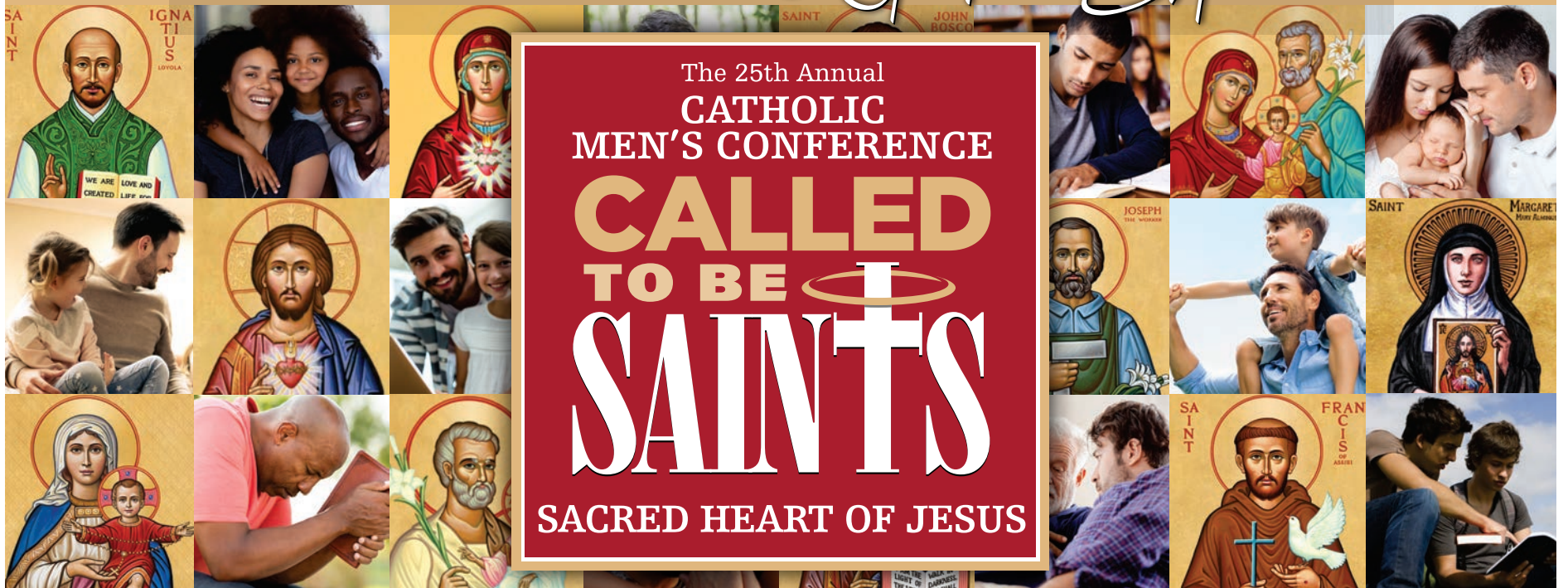
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Candlemas celebration includes Dominican traditions



Father Peter Fegan, OP (right) blesses candles before the Candlemas Mass on Wednesday, Feb. 2 at Columbus St. Patrick Church. Assisting him is Brother Paul Marich, OP. CT photos by Ken Snow

Parishioners of Columbus St. Patrick Church gathered on the rainy evening of Wednesday, Feb. 2 to celebrate the Feast of the Presentation of the Lord, popularly called Candlemas. Father Peter Fegan, OP, parochial vicar, was the celebrant and homilist.

Candlemas has become a popular liturgical celebration at the downtown parish in recent years, due in part to special customs, unique to the Dominican Order, that the friars at St. Patrick share with the parishioners.

“About a decade ago, we had a friar at St. Patrick’s who had made an extensive study of the Dominican liturgical traditions of this feast,” said Brother Paul Marich, OP, the parish director of liturgy, currently on a diocese pastoral year assignment at St. Patrick’s.

“The rich symbolism of the blessing and offering of candles provides a vivid reminder of everyone’s baptism, in which we are consecrated to God. For

the friars and sisters at St. Patrick’s, it takes on a further expression, reminding us of our religious consecration.”

The Mass began in the parish hall with the blessing of candles, followed by the procession to the church. Parishioners were encouraged to bring devotional candles from home to be blessed. The parish choir, under the direction of Kathleen Tully, enriched the celebration with traditional Dominican chants for the various parts of the liturgy.

During the Offertory of the Mass, the faithful took part in the uniquely Dominican aspect of the liturgy. Before the offering of the gifts of bread and wine, the faithful brought their lit candles forward to the celebrant, who placed them in a stand beside the altar.

This rite, called the Oblatio Cand-

learum, is a traditional practice for Dominicans on the feast of the Presentation in which the people’s candles are brought forward as a sign of their offering to God. Their candles remain lit beside the altar during the Eucharistic Prayer, signifying that their prayers and offerings are united to Christ’s offering of his body and blood in the Eucharist.

The parish also keeps its Nativity scene up until the conclusion of the Candlemas celebration, which is a common practice in many European countries. This allows the faithful to ponder and reflect on the mystery of Christ’s birth and infancy beyond the Christmas liturgical season to the feast of the Presentation of Jesus in the Temple, which is 40 days after Christmas.



Father Stephen Dominic Hayes, OP (left) passes a flame drawn from the paschal candle before a Candlemas procession into the church from St. Patrick Hall.



Father Stephen Dominic Hayes, OP (center front) is followed by Brother Paul Marich, OP during a procession to the altar at St. Patrick Church before the start of the Candlemas Mass. In the foreground with lighted candles are (from left) Paul Azzola, Catherine Azzola and Crystal Bender.



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Six Black Catholics considered for sainthood

February is Black History Month! In 1976, President Gerald Ford urged Americans to “seize the opportunity to honor the too-often-neglected accomplishments of Black Americans in every area of endeavor throughout our history.”

Black History Month became a way of teaching about Black and African-Americans’ contributions. Now, it’s seen as a celebration of those who’ve impacted not just the country but the world with their activism and achievements. February also can be a good time to investigate Black Catholic history.

While there are dozens of African saints, as yet, not a single African-American Catholic has been canonized. That should change in the next few decades (it is a very long process), as six individuals of African descent have open causes for sainthood.

Venerable Pierre Toussaint (1766-1853) was born a slave in Haiti, where he was baptized Catholic. When offered his freedom, Toussaint refused so that he could continue to support his mistress owner financially. Toussaint was a philanthropist and leader in the Black community, helping to found the first Catholic school for Black children in New York. He was the first layperson to be buried beneath the main altar at St. Patrick’s Cathedral.

Servant of God Mary Elizabeth Lange (1794-1882) was born in a free, French-speaking community in Cuba and moved to the United States as a child. She founded the Oblate Sisters of Providence, the first American order for women of color. Though primarily founded to educate African-American children, the order also nursed the

FAITH IN ACTION

Erin Cordle

Erin Cordle is associate director of the diocesan Office for Social Concerns.



sick, cared for the elderly and did anything else the community needed.

Venerable Henriette DeLille (1813-1862) of New Orleans could have passed as white like her mother and siblings. But DeLille wanted to show other free women of color that their lives didn’t have to be dictated by the racist system they had been born into. Though opposed by many Church and state officials, she began a religious order of women of color to serve the elderly – the Sisters of the Holy Family.

Servant of God Julia Greeley (d. 1918) was born into slavery. After she was freed, Greeley went to Denver and converted to Catholicism. She lived very simply, giving away all she could and begging on the street to provide more for the poor. To honor their dignity (and preserve her anonymity), she worked after dark, pulling a little red wagon filled with provisions throughout the city. Greeley loved the Sacred Heart and firefighters; she visited every fire station in the city each month to give them pamphlets about the Sacred Heart.

Venerable Augustus Tolton (1854-1897) was the first African-American Catholic priest to acknowledge his African heritage publicly. While his pastor supported his vocation, Tolton was rejected by ev-

ery American seminary because of his race. Finally, he was accepted at a seminary in Rome. Father Tolton was sent to Illinois where, despite constant struggles with prejudiced clergy and laity, he served his people tirelessly, dying of exhaustion at 43.

Servant of God Thea Bowman (1937-1990) was born into a Methodist family in Missouri, but her experience at Catholic school led her to convert to Catholicism at age 9. At 15, Bowman entered the Franciscan Sisters of Perpetual Adoration, the only black sister in the community. She was a powerful voice against racism, explaining the beauty of African-American Catholic spirituality to individuals as well as to the United States Conference of Catholic Bishops. She died of breast cancer at 52.

I hope this Martin Luther King Jr. prayer from 1953 helps us focus on Black Catholic history this month and all year.

“Most gracious and all wise God, ... We come before thee painfully aware of our inadequacies and shortcomings. We realize that we stand surrounded with the mountains of love, and we deliberately dwell in the valley of hate. We stand amid the forces of truth and deliberately lie. We are forever offered the high road, and yet, we choose to travel the low road. For these sins, O God, forgive. Break the spell of that which blinds our minds. Purify our hearts that we may see thee. ... Help us to work with renewed vigor for a warless world ... that transcends race or color. In the name and spirit of Jesus we pray. Amen.” (King’s broadcast from Ebenezer Baptist Church in Atlanta)

Life well lived can lead to earthly (imperfect) happiness

As I begin writing this column, continuing St. Thomas’ thoughts on happiness from the previous column, I am looking out a window and seeing life gone dormant. Skies are cloudy. It is cold out. Yes, it is winter, and I guess I can be thankful that I have had no snow to shovel ... yet. COVID is rampaging throughout the world again. Few reasons to “be happy”?

Let’s address misconceptions of happiness.

St. Thomas demonstrates in a number of questions that concepts we might consider “sources of happiness” are not. Wealth, honors, fame, power, perfect health and pleasure are either means to a temporary or erroneous idea of happiness – what we might call temporary satisfaction – or they exist outside of ourselves.

Contrary to the message of society today, perfect happiness can’t be had in this life. This shouldn’t surprise us or cause despair. St. Thomas would say we can be only imperfectly happy as we are drawn to God.

Yes, even “happily” married couples should view their lives together as being imperfectly happy because marriage is not the final end. But, never fear, St. Thomas does have something to say on happiness in life while being drawn to God.

For St. Thomas, virtue in our vocation is the path to happiness. Why? Because our final end, our predestined end, is union with God at the end of our lives. All that occurs between birth and death, if properly directed and conducted in a virtuous man-

AQUINAS CORNER

Richard Arnold

Richard Arnold, a parishioner at Chillicothe St. Mary, holds an MA in Catechetics and Evangelization from Franciscan University of Steubenville and is a husband and a father to two children.



ner, will make us as happy as we can possibly be this side of heaven.

We must think about what true happiness is and then acquire the virtues necessary to live in such a way as to obtain it. For St. Thomas, this is the core of the branch of human knowledge and action that we call morality.

Most people today think that morality is about rules to obey – things to do or not do, even though we might want to do it. For St. Thomas, morality is about figuring out what will make us truly happy in a deep and lasting way, by attaining what is truly good for us and arranging our lives so that we move toward that goal. Morality is therefore about seeking and obtaining what is good for us, what leads us to our flourishing and success in the deepest sense of those words.

Let’s stop there for a second. Happiness is not so much a feeling or an emotion, nor is it something that just happens to us. St. Thomas argues that it is a state or, even better, the activity of living a human life well, by which we attain what is truly good for us.

We must have an idea of what is truly good for us. We are all called for a “purposeful something” in God’s plan. God then equips us naturally (in the physical and spiritual sense), add in temporally (when you are born) and spatially (where you are born) and sometimes supernaturally to accomplish His desire.

Our lives have a secular (societal) aspect and a spiritual aspect. It is when we are in sync with God in these aspects that are we leading happy lives.

When someone says, “You can be anything you want to be,” that’s going to be more conceptual than actual. Many people might want to be the next LeBron James, Albert Einstein or St. Thomas Aquinas, which is fine; we should have role models. But that is what they are, role models. God breaks the mold when He creates you and everybody else as He lays out a path for you.

Back to St. Thomas, morality and happiness. Virtues are an extremely important part of this picture. They’re an important part of our moral development because they make it possible to move toward our true good and act well in its pursuit, with ease and freedom. (Ease and freedom being the sense of natural or uninhibited as opposed to a lack of physical or mental effort.)

Next time we’ll further explore the path of happiness, which is a road we all can share.

Our Lady of Lourdes: healing just by being there

By MaryBeth Eberhard

Throughout the ages, Mary has shown her mother's heart by constantly seeking to speak to our hearts, to intercede for us, nurture us and keep us from harm. As mothers, we can use our heavenly mother's example to guide us in facing the modern-day struggles that loom large and insurmountable.

I have a special devotion to Our Lady of Lourdes as for me she demonstrates a ministry of presence so necessary for mothers today. Often associated with the gift of healing, Lourdes, France is where Mother Mary first appeared to 14-year-old St. Bernadette Soubirous in 1858.

Bernadette was an unlearned, poor peasant girl, though pious, who encountered Mother Mary in a grotto outside Lourdes with her sister. This beautiful vision of grace and peace drew Bernadette in.

Mother Mary was dressed in blue and white and held a rosary of ivory and gold. During Bernadette's visits with Mother Mary, the girl prayed the rosary. She was also instructed to dig in the ground until water started to flow. This water now runs freely, clear and clean enough to drink and has created a pilgrimage site where many have been healed.

WALKING WITH THE SAINTS

At Lourdes, Mother Mary also reminded Bernadette to offer penance. I try to model Our Lady by asking my children to intercede for their siblings and for the intentions brought to the heart of our family.

Upon one of her last visits, Mary revealed her identity to Bernadette, saying, "I am the Immaculate Conception." The concept of the Immaculate Conception was unknown to Bernadette and had just recently been decreed a dogma of the Church. This declaration would be of great importance in proving the validity of this apparition.

Our Lady of Lourdes appeared 18 times to Bernadette, having the girl pray alongside her. While others heard nothing, Bernadette was in perfect joy, wrapped in the mantle of her mother's visit.

Millions of pilgrims have visited the shrine of Our Lady of Lourdes, and many have been healed through their visits to the fountains of Lourdes. One of the beautiful traditions pilgrims join in at Lourdes is a candlelit procession to the grotto while singing the Ave.

Surrounded by masses of pilgrims joining in

prayer, one cannot help but be drawn into a relationship with her Son. I imagine Our Lady's heart being so full of joy in these moments.

At each apparition site of Mother Mary, she demonstrates a characteristic of motherhood necessary to grow in holiness. At Lourdes, she shows us the gift of simply being and the fruit of prayer in that presence.

Mothers have keen hearts, wise words and an ability to speak to the hearts of our children. As mothers, we often find ourselves in situations where words are not necessary but our presence is. We intercede for our children and offer sacrifices and penances for their growth and sanctity. We sit with them in their joys and in their sorrows.

So, too, does Our Lady of Lourdes as she demonstrates the healing power of a mother's presence. Just as we sit with Mother Mary at the foot of her son's cross, so does Our Lady offer her healing ministry of presence at the foot of our crosses.

Our Lady of Lourdes' feast day is Feb. 11. She is the patroness of the sick.

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

Undercutting Vatican II to defend Vatican II?

Archbishop Arthur Roach, prefect of the Vatican's Congregation for Divine Worship, recently sent the world's bishops instructions regulating local usage of the Traditional Latin Mass. Those instructions were intended to implement Pope Francis's 2021 *motu proprio*, *Traditionis Custodes* (Guardians of the Tradition), which strictly limited the celebration of Mass according to the 1962 Roman Missal. *Traditionis Custodes* presented itself as a defense of the authority and integrity of the Second Vatican Council — which, it was claimed, was under assault from liturgical traditionalists. In several interviews, Archbishop Roach has emphasized that defending the Council was the rationale for both *Traditionis Custodes* and his congregation's detailed regulations.

It is worth asking, however, whether Archbishop Roach's instructions drastically undercut one of Vatican II's principal achievements, which was to emphasize and revitalize the authority of the local bishop.

In addition to defining the pope's infallibility when he teaches on faith and morals under carefully defined circumstances, the First Vatican Council taught that the Roman Pontiff has a "primacy of jurisdiction" that extends to the discipline and governance of the Church throughout the world. This "primary of jurisdiction" is often understood as the high-water mark of "ultramontanism," the heightened emphasis on supreme papal authority that led enthusiasts like mid-19th century English Catholic publicist W.G. Ward to say that he would "like a new Papal Bull every morning with my Times at breakfast." As Russell Hittinger has persuasively argued, however, Vatican I's teaching on the universal jurisdiction of the pope was primarily a response to the modern state's attempt to subordinate the Church by controlling the bishops. No, said Vat-

THE CATHOLIC DIFFERENCE

George Weigel

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



ican I: the bishops belong to the Church, not the state, and the universal jurisdiction of the pope is a guarantor of that truth.

Thanks to the Franco-Prussian War, Vatican I ended prematurely, without complementing its teaching on papal authority with a parallel teaching on the authority of bishops. And so, over the next nine decades, an assumed ultramontanism shaped the Catholic imagination: a pyramidal notion of the Church in which the pope, the apex of the pyramid, was considered the Chief Executive Officer of a gigantic global corporation, the bishops being the local office managers. In that image of the Church, all initiative flowed from the top down, and initiatives from the lower levels of the pyramid were discouraged.

Something was wrong here and it had to be fixed. The Second Vatican Council did so.

As no less an authority than Joseph Ratzinger wrote, a decade and a half after the Council, Vatican II "reinserted into the Church as a whole a doctrine of [papal] primacy that was dangerously isolated," thereby correcting the imbalance in Catholic self-understanding caused in part by Vatican I's suspension in 1870. Vatican II did this in its Dogmatic Constitution on the Church by teaching that the local bishop is a true vicar of Christ with authority to teach, sanctify and govern in his local Church. Thus, according to the definitive teaching

of the Second Vatican Council, the local bishop is no branch manager of Catholicism, Inc., merely executing instructions from Roman headquarters. He has far more authority, and bears far more responsibility, than that.

Yet even when ultramontanism dominated the pre-conciliar Catholic imagination, no one imagined the pope exercising his "universal jurisdiction" by determining the times of Sunday Mass in the parishes of Diocese X, or by moving Pastor A to Parish D in Diocese Y. Papal "universal jurisdiction" was understood to be an extraordinary power, to be exercised locally only when no other remedies were available. Vatican II, for its part, positioned papal primacy inside a more comprehensive and nuanced understanding of authority within the Church, thus refuting the charge — typically heard from anti-Catholic quarters — that Catholics consider the pope both an autocrat who can do whatever he pleases and an oracle whose every utterance bears the teaching authority of the Office of Peter.

Archbishop Roach's instructions, issued with Pope Francis's approval, seem to strip local bishops of considerable authority over diocesan liturgical life, to the point of descending into minutiae by defining which Mass schedules may be printed in parish bulletins. The irony is that such overbearing micro-management comes perilously close to undercutting the teaching on episcopal authority laid down by the very council *Traditionis Custodes* and Archbishop Roach claim to defend.

Beyond the ironies in this particular fire, though, one must hope that such goings-on do not tarnish one of Vatican II's great accomplishments, in aid of a new progressive Catholic ultramontanism that, having failed to persuade, now opts to exercise the clenched fist.

COVID restrictions remind us to rely on God's help

By Michele Williams

My heart sank when the announcement came late Saturday: "COVID quarantine lockdown."

COVID had been slithering through the Ohio Reformatory for Women (ORW) for weeks, striking with stealth – not like in 2020 when it was boldly proclaimed by regular updates. This time, it was more insidious; no official information was shared. Inmates simply disappeared into isolation, and housing units were suddenly locked down. It was *Twilight Zone*-esque.

My housing unit had remained COVID-free in 2021, and I'd treasured the freedoms we had: Mass, visits once or twice per month, no masks (for the summer), almost unlimited outside yard time. A new normal was established, and we made the best of it.

Then, with three terrible words, it was all gone, and that stung. Thirteen of ORW's 15 housing units were quarantined in rapid succession, so I was not alone in my dismay. We were all deeply affected.

The next day, I called my best friend, Jo, for our regular Sunday chat, which we've maintained since 1994. We've

been through everything together over the years via thousands of phone calls, letters, photos and visits, and our bond is extraordinary.

During this call, I vented about the drastic quarantine restrictions and lamented the losses they caused: no Mass, visits, library, school, gym or outside/yard time. "All my major coping activities have been taken away. How on earth am I going to manage?" I asked.

Jo shared a bit of the sermon she heard that day. She said, "God will provide for you. He is not mad at you or anyone else in there. He just needs you to trust Him right now. He will bring you happiness again." She added, "You still have your Bible, right?"

That's all I needed to hear. It could not have been clearer that God wanted me to spend extra time while in quarantine with Him. I was grateful for the message and for Jo being His spokeswoman.

Later that afternoon, I settled in for Bible reading and quality quarantine time with God. The Mass readings from the previous week had told the story of Samuel and Eli, so I reread them with a new perspective.

In 1 Samuel 3, Eli helped young Samuel recognize when God was

speaking to him. I'm a lot older than Samuel, and Jo is much younger than Eli, but the concept was similar. I'd needed help recognizing God's voice and presence in the midst of my turmoil. Jo, through her attentiveness to the sermon and willingness to share it, provided that help.

I also started thinking about all the people who have helped me grow in my relationship with God. I have staunchly supportive family, friends, pastoral counselors and God Himself to thank. In the past almost 30 years, His presence has become undeniable, and my awareness has grown exponentially.

The relationships I have are continuous blessings. Through countless letters, phone calls, visits (and the implementation of emails) with these special people, I see how God is working in my life.

Family and old friends who have stood by me since day one, newer friendships I've made inside and outside the fences – these people know me best and accept me. They are my support system and a network of praying people. With them I am most vulnerable, sharing joys, worries, successes and anxieties. I count on their honest opinions and advice, but even

more so their prayers. God works through them to help me recognize His voice and His messages of unconditional love.

I talked with – "vented to" is more like it – more of my support people about the 14-day, super-strict quarantine and received so much encouragement, advice and prayer in return that I had plenty to draw from for the duration.

Interestingly, the following Thursday, I was put to the test because our 14 days were reset due to another positive test result. I had to apply what I'd learned and believed, what I'd been told first by Jo and reiterated by others: The world was not a happy place right now, and God needed us to trust Him to bring us through and restore our happiness. I had to dig deeper and continue reading the Bible because that's where the key to happiness is.

I am not alone in my struggle with COVID. Everyone is dealing with it. I am comforted by knowing I don't have to figure out everything on my own – that's where the "Eli's" in my life really shine! I am reminded daily that God is with me. And that is enough.

Michele Williams is an inmate at the Ohio Reformatory for Women.

How to help the elderly and those who serve them

By Sister Constance Veit, LSP

Soon after he was diagnosed with Parkinson's disease, Pope St. John Paul II initiated the celebration of World Day of the Sick to show solidarity with the ill and their caregivers, and to encourage the faithful to pray for them. Thirty years later, we still celebrate this special day each year on February 11th.

In preparation for the annual World Day of the Sick, the pope publishes a message setting a theme for the day. This year Pope Francis has given special recognition to caregivers: "I think of all those physicians, nurses, laboratory technicians, the support staff and the caretakers of the sick as well as the numerous volunteers who donate their precious time to assist those who suffer."

The pope is encouraging them to recognize the beauty of their mission. "Dear healthcare workers, your service alongside the sick, carried out with love and competence, transcends the bounds of your profession and becomes a mission," he wrote. "Your hands, which touch the suffering flesh of Christ, can be a sign of the merci-

ful hands of the Father. Be mindful of the great dignity of your profession, as well as the responsibility that it entails."

I am grateful for Pope Francis' encouraging words to healthcare workers, for they deserve our admiration and gratitude.

As we enter into our third year of the COVID-19 pandemic, I am growing increasingly concerned about the devoted staff in our homes across the country and around the world – and about the widespread shortage of caregivers in the field of elder care. The lack of qualified geriatric caregivers has already reached crisis proportions and is only growing worse.

Older persons living in communal settings have suffered disproportionately during the pandemic, being stricken with COVID at higher rates than younger people, experiencing disruptions in their daily routines and enduring long periods of isolation and separation from their loved ones.

But geriatric caregivers have also borne a heavy burden, often working long shifts in understaffed, uncertain conditions, often while trying to care for their own family members at the

same time.

At times, frail seniors have suffered due to staffing shortages caused both by caregiver sickness and a significant exodus of staff from many facilities across the country.

In an article published in December 2021, *Skilled Nursing Home News* reported that since the beginning of the pandemic 14 percent of the skilled nursing workforce, or 220,000 caregivers, has exited the profession.

There was already a shortage of geriatric caregivers before the pandemic and, with a rapidly increasing population of seniors, experts in gerontology estimate that the need for qualified care staff will increase by 2.5 million by 2030. An inadequate and unstable geriatric workforce will definitely lead to higher costs and serious concerns about access and quality of care.

It has long been said that a society can be measured by how it cares for its elderly citizens, and yet in *Fratelli Tutti* Pope Francis refers to the "trashing" of the world of the elderly in public opinion.

In another recent Vatican document, we read, "Those living in residential

facilities deserve special attention: we hear terrible news about their conditions every day and thousands of people have already lost their lives. The concentration in the same place of so many frail individuals and the difficulty of finding protective equipment devices have created situations that are very difficult to manage notwithstanding the selflessness and, in some cases the sacrifice, of healthcare personnel."

Just as the elderly themselves, those serving seniors deserve special attention and support. This can take many forms:

- Lend your voice to advocacy for better training, wages and benefits for long-term care staff, better financing of long-term care and more positive working conditions, including provision of sufficient PPE;

- Take the opportunity to show caregivers esteem, appreciation and gratitude for all they do. Just as we thank members of the military for their service, thank caregivers for the indispensable service they render in society;

The ethics of pig to human organ transplants

Early last year, a Maryland man suffering from severe heart failure underwent a new experimental procedure, receiving a pig heart transplant. His medical team had determined he would be a poor candidate for a human heart transplant or for an artificial heart, so he was offered the opportunity to participate in a novel treatment using a genetically modified pig's heart.

The pig had been specially bred and modified with DNA edits to increase the likelihood of successful transplantation. Three genes of the pig that contribute to the rapid antibody-mediated rejection of pig organs by humans were "knocked out." Six human genes that would produce "human protective proteins" and improve immune acceptance of the pig heart were also inserted into the pig's genome. An additional gene knockout was done to prevent the pig's heart from becoming too large.

The transplantation of animal organs into humans is known as "xenotransplantation" and is a new field that appears poised to expand rapidly in the future. Xenotransplantation can be ethical as long as pilot studies are performed in animals ahead of use in humans, safety issues are carefully addressed, the benefits of the transplantation procedure outweigh the burdens, and risks are reasonably limited.

While we have a duty to treat animals well and should try to avoid causing them undue suffering, it's also clear that human beings have been given by God a legitimate dominion over members of the animal kingdom. Animal trials have always been key to launching new therapies in humans.

Pig organ transplants into baboons and other non-human primates have been taking place for decades. These transplants have become more beneficial and less risky over time, especially as tailored genetic modifications have been introduced into the pigs. Xenotransplantation offers an important advantage over traditional human-to-human transplants: the opportunity to modify the donor organ,

MAKING SENSE OUT OF BIOETHICS

Father Tad Pacholczyk



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

rather than only modifying the recipient through suppressing his or her immune system.

In the early days of implanting pig organs into non-human primates, researchers faced the serious problem of immediate organ destruction due to hyperacute rejection, with the failure time being measured in minutes rather than hours or days. Hyperacute rejection occurred because the baboon's immune system recognized a carbohydrate molecule on the surface of the pig organ. By knocking out the troublesome carbohydrate molecule via genetic engineering, and relying on additional immune-suppression techniques, scientists were able to extend significantly the survival times of transplanted pig organs in baboons, in some studies up to nearly three years.

The very complex changes made in the genetically-engineered pigs, when coupled with continued advances in immune-suppression strategies in organ recipients, led to the realization that it might finally be possible to attempt implantation of a genetically-modified pig heart into a human patient.

In the future, additional and more sophisticated genetic engineering of source animals and the use of new immunosuppressive agents in recipients should further improve compatibility and decrease the chances of xenotransplant rejection.

Still, it should be noted that there are other potential concerns besides organ rejection. Animal retroviruses or diseases could potentially be transmit-

ted to humans when they receive an animal organ. Some have argued, however, that by maintaining strict control over how animals are housed, fed and bred for organ procurement, scientists can achieve a greater degree of assurance in terms of minimizing their exposure to pathogens through the highly biosecure laboratory conditions the animals are raised in; meanwhile, for human organ donors, detailed knowledge of individual exposure profiles may not be available.

Surveys and focus groups assessing attitudes to xenotransplantation generally report public support for the use of pig organs. Such surveys also suggest that many Christians, Jews and Muslims would consider xenotransplantation to be acceptable as a life-saving measure. Some people object to the use of animals, but the fact that more than 100 million pigs in the U.S. are slaughtered annually for human food production lessens for most the concerns around using them to alleviate the chronic shortages of life-saving organs. Thousands of people die every year on waiting lists for human organs.

Moreover, if pig organ transplants into humans were to become standardized and widely available, this could also significantly reduce the illegal trade in human organs like kidneys, where the poor and disadvantaged are often victimized.

Even though remarkable advancements have been made in "neutering" pig organs so they no longer provoke a powerful immune response in humans, and striking progress has been made in extending survival times for xenografts, there are sure to be many more twists and turns along the road of getting our immune systems to cooperate fully with implanted animal organs.

Recent forays into xenotransplantation offer a significant first step on the long journey from yesterday's "scientifically unimaginable" to today's "barely achievable" to tomorrow's basic "standard of care."

MAN OF THE YEAR, continued from Page 3

He said Cursillo helped teach him "that prayer, asceticism and fasting are essential to grow in humility, experience freedom and hope in salvation."

"Most important, I received the strength to face the challenges and fears resulting from Kristin's diagnosis with cancer five years ago," Lewis said. "People ask me if I believe that miracles occur. I say, 'Yes,' because Kristin has been diagnosed as cancer-free" after failing cancer treatment in 2020.

Lewis said he had feared his wife, mother and father would die in 2021. He is grieving the loss of his mother in that year and his father this year, "but thankfully, I have Kristin here to help me through the difficult journey of dealing with the deaths of both of my parents," he said.

He said his belief in miracles also comes from an event that occurred

during his first three months as a pediatrician, when he was called to save a newborn girl whose placenta had torn from her mother's uterus.

"The girl was black from lack of oxygen or a heartbeat," he said. We started doing what we were trained to do, but it wasn't working. In my desperation, I cried out to God, 'Don't let this baby die,'" he said. "Seconds later, her heart restarted, she became pink and was life-flighted to a nearby hospital. Today, as far as I know, she has no vestiges of the birth (difficulties) she had."

"God answered a prayer of fear, desperation and total trust. My wish is to pray with that same faith all the time, that I would see healing in my family, my friends, my patients and their families and the Church," Lewis said.

In a question-answer session following his acceptance speech, Lewis

was asked how he maintains his faith through the challenges he faces as a physician. "By recognizing the Lord works through me if I get out of the way," he said. "I treat things now that I never was trained to treat. The Lord tells me that if I continue to pray, I can continue to expect successful results."

Before he spoke, testimonials on Lewis' behalf were given by his wife; Gerald Rudolph, a patient and friend; and Dr. Steve Kebe a fellow pediatrician.

Lewis was chosen from among 17 nominees for the award by a nomination committee of representatives from the luncheon club, Young Catholic Professionals, the Catholic Men's Ministry, the Knights of Columbus and the Serra Club.

The other nominees were: Doug Bean, Phil Kraker and Thomas Lisk, Columbus St. Patrick; John Bradford, Lancaster St. Mary; Sonny Del Mat-

to, Heath St. Leonard; Rick Gummer, Marc Hawk and Matthew Munhall, Newark St. Francis de Sales; Robert Montagnese, Granville St. Edward the Confessor; Terry O'Connell and John Reiner, Dublin St. Brigid of Kildare; Kevin Quinn, Hilliard St. Brendan the Navigator; Robert Schilling, Reynoldsburg St. Pius X; Matt Schlater, Sunbury St. John Neumann; Kevin Anderson True, Columbus (German Village) St. Mary, Mother of God; and Robert Taylor, Columbus Immaculate Conception.

The men's luncheon club established the honor in 1957, awarding it to John Igoe of Columbus St. Agatha Church, and presented it every year since then. The 2021 recipient was Stephan Johnson of Ada Our Lady of Lourdes Church, who was presented the award virtually last May because of the COVID-19 pandemic.

Sister Bernadette: As a nun 'you fall in love with God'

By Tim Puet
For *The Catholic Times*

Sister Bernadette Selinsky, OSF, says she can think of nothing more personally satisfying than joining a religious order of women.

"Becoming a sister seemed like sort of the natural thing to do because of my family background, and I've never regretted it," she said.

"If a young woman thinking of entering the religious life were to ask me about it, I would tell her it's a beautiful life because you fall in love with God. Your whole life is based on Jesus' life. This carries you through the good times and the trials of every day and gives you a real sense of dedication and perspective."

Sister Bernadette, 75, has been a member of the Franciscan Sisters of Christian Charity for 55 years and is one of three sisters of the Manitowoc, Wisconsin-based congregation serving the Genesis HealthCare System in Zanesville.

Manitowoc Franciscans have been staff members of the hospital and its predecessor, Good Samaritan Hospital, since they were invited to work there in 1900.

Sister Bernadette is the fourth of seven children – four girls and three boys – born to Edward Selinsky, a clerk for the Chicago and North Western Railroad, and his wife, Josephine. The children were raised in Green Bay, Wisconsin.

Two of Sister Bernadette's sisters also entered religious life. Sister Mary Jo Selinsky, ANG, helped start A New Genesis community of sisters in Mani-

ANSWERING GOD'S CALL

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

townoc. She is retired and serves as a church organist in Oshkosh, Wisconsin. Sister Anne Marie Selinsky, OSF, is a pastoral minister in Green Bay. All three of Sister Bernadette's brothers were seminary students.

"It seemed like whenever our church was open, we were there," she said. We prayed the rosary and went to daily Mass, and naturally that had an impact on all aspects of our lives."

As Green Bay residents, the Selinskys considered the Green Bay Packers a big part of their lives. "We lived the Packers during football season," she said. "I grew up two miles from Lambeau Field and saw many Packer games."

"I still remember once when I was sitting behind a goal post and catching a football which went into the stands during pregame warmups."

After attending grade school in Green Bay, she continued her education 45 minutes away at Holy Family Academy and Holy Family College in Manitowoc. She professed her first vows as a sister in 1967 and her final vows in 1972 and graduated cum laude from college as a music major in 1977.

"My first assignment as a sister was to teach music at (now-closed) St. Willibrord School on Chicago's south side," she said. "What struck me most in that first assignment was the responsibility I sud-

denly had, teaching music to every grade and trying to see what fit each age group best.

"It was also a big step to be living in an urban neighborhood where there was enough crime that we had to have bars on the windows. We were two blocks from a police station, so sirens were part of everyday life. That was a real eye-opener."

Sister Bernadette spent one year in Chicago and continued as a music teacher for 18 years in Green Bay and Kaukauna, Wisconsin; Santa Barbara, California; and Yuma, Arizona, and then decided to change careers and become a chaplain.

She received three years of chaplaincy training, some of it at the former Mount Carmel West Hospital in Columbus, was in Zanesville at Good Samaritan for part of 1991 and 1992, and then returned to Manitowoc for a four-year period at Holy Family Hospital before coming back to Zanesville in 1996.

"I always felt called to hospital work. When I realized that sisters were serving as hospital chaplains, the pull became stronger," she said. "I've been fulfilled by this work, and it's especially rewarding when people are able to share deeply what's going on inside them."

"It's also been a very good experience to see the friendliness of people and to work with people of different faiths, particularly since I grew up in a mainly Catholic background."

"The most challenging part of being a chaplain was being available through the night. I never knew

See ANSWERING GOD'S CALL, Page 11



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More than 200 people taking part in Adoration at Portsmouth

By Tim Puet
For *The Catholic Times*

Perpetual Adoration of the Blessed Sacrament has been taking place at Portsmouth St. Mary Church since December, and the decision to offer the devotion has been a great success in its first two months.

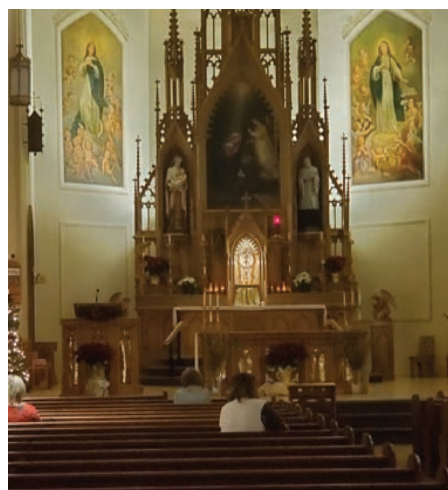
“About 230 parishioners have pledged to make a weekly Holy Hour before the Blessed Sacrament and are enthusiastically keeping that commitment,” said Father Brian Beal, pastor of the Scioto Catholic Consortium, which includes the Portsmouth St. Mary and Holy Redeemer, Wheelersburg St. Peter in Chains and Pond Creek Holy Trinity parish communities.

“Adoration helps parishioners experience a peace that surpasses all understanding. They have been coming consistently throughout the cold weather. Their commitment to Adoration is solid and abiding.”

Those desiring to take part in the Adoration program are asked to commit to spending a specific hour every week before the Blessed Sacrament. One adorer is needed at all times to make sure Jesus Christ, in the form of a consecrated host in a monstrance, is never alone.

Holy Redeemer parishioner Howard Robinson coordinates the Adoration schedule. He said about 170 people signed up as adorers on the weekend of Nov. 13 and 14, 2021, with an additional 50 adding their names the following weekend. Adoration began at 9 a.m. on Monday, Dec. 13, was practiced throughout the holidays and continues 24 hours, seven days a week except when Mass is being celebrated.

“As might be expected, the hardest hourly time slots to fill are between



Adorers pray before the Blessed Sacrament at Portsmouth St. Mary Church.

Photo courtesy St. Mary Church

midnight and 8 a.m.,” Robinson said. “It’s also difficult to find adorers between 10 p.m. and midnight on Fridays and Saturdays, and on holidays.

“One great benefit is that we have three sisters of the Leaven of the Immaculate Heart of Mary (LIHM) in Portsmouth. They pray at night anyway because their daily schedule includes one hour of nocturnal Adoration for each one, so that helps a great deal.”

“Our daily life as LIHM sisters revolves around the Eucharist, the irreplaceable center of each LIHM community,” said a recent statement in the consortium’s Sunday bulletin from Mother Assumpta Tangan and Sisters Chiara Francisco and Soledad Sauzameda.

“To be with Jesus is our life and joy. He is our source of unity and our only treasure. Every LIHM sister adores the Lord for at least two hours every day, seeking to emulate Mary’s union with Jesus.”

ANSWERING GOD’S CALL, *continued from Page 10*

when I’d be called out of bed, but it would happen once a week, sometimes twice or more. I never had enough sleep, but I’m catching up on it now that I’ve been semi-retired for five months. I still work half-time at the hospital and sometimes distribute communion on weekends.

“What I do as a chaplain hasn’t changed that much over the years, but health-care delivery has changed immensely. It has become more complex. At the same time, patients and their families have become more knowledgeable, with higher expectations for their care.”

Sister Bernadette said that although it’s troubling that the number of wom-

en religions has declined steadily in recent years, she’s mainly focused on fulfilling the role God has given her.

“What will happen to religious congregations in the future concerns me on one hand, but it doesn’t on the other,” Sister Bernadette said. “Ultimately, it’s up to how God helps us shape the future. If we’re meant to grow, that’s fine, but if not, there’s a time and place for everything. We don’t know the future.

“Especially these days, things are so in flux that it’s more important to live from one day to the next doing the work God has entrusted to us and keeping open to God’s vibrant Spirit speaking to everyone.”

Father Beal said he became familiar with Adoration while growing up attending the Church of Notre Dame in Hermitage, Pennsylvania, located near the Pennsylvania-Ohio border not far from Youngstown. “My father was a coordinator of Adoration for 17 years. His life and witness inspired me to desire Perpetual Adoration to spread and flourish,” he said.

Perpetual Adoration started in 2002 at Columbus Immaculate Conception Church, where Father Beal was a parishioner, with Bill Hinger as coordinator of the program. Father Beal said the success of the devotion there provided a model for many parishes in the diocese, including those in Portsmouth.

Robinson said Father Beal got in touch in October with him and parishioners Pam and Paul Reipenhoff; Becky and Lou Schottle and Betty Fannin of St. Peter in Chains; and Andy Glockner of St. Mary, who formed the planning committee for the Adoration program.

Before being transferred to Grove City Our Lady of Perpetual Help Church in July, Father Joseph Yokum had regular Adoration hours at several parishes of the consortium, whose various parishes, some now closed, he served for more than a decade as parochial vicar and later pastor.

“Being an adorer feels like a calling,” Fannin said. “I was one of a handful of parishioners who started taking part in Adoration during a Holy Hour every Wednesday which was part of the recent Year of St. Joseph.

“Being in front of the Blessed Sacrament makes me feel so comfortable and at peace, so when Father Beal approached me about getting Perpetual Adoration started, I was very happy to help out.”

Holy Redeemer parishioner Marissa McCormick and her husband, Christopher “CJ,” invited Father Beal to dinner soon after he arrived in Portsmouth in July. “When we heard he’d like to start Perpetual Adoration here, we jumped at the chance and said, ‘Let’s do it,’ based on the impact Adoration had on our lives,” she said.

The McCormicks were married in 2014 and lived in Sidney, where CJ was a field agent for the Knights of Columbus, until 2018, when they moved to northern Virginia to be closer to CJ’s family. The couple at that point had been trying unsuccessfully to have children for 4 ½ years, and Marissa had become very ill, but no one had been able to diagnose the cause of her illness.

A Virginia doctor determined in fall 2018 that she had chemical poly-

cystic ovary syndrome (CPCOS), a spectrum of clinical disorders that affects as many as 8 percent of reproductive-age females. The condition is associated with increased androgen production from the ovaries and insulin resistance. It increases the risks of infertility, cardiovascular complications and insulin resistance.

“The doctor gave me a prescription for medication which wouldn’t help my fertility issues but would help me lose weight,” Marissa said. “At that point, I was resigned to not having children but didn’t want to go home and tell CJ’s family.

“I told him we needed to go somewhere else, anywhere but home. We wound up at an Adoration service at a Catholic church in Warrenton, Virginia. I started praying there and fell on the ground, saying to God, ‘Give me a new path. Tell us what you want us to do.’ After that, I felt a sense of healing and comfort.

“In early December, we visited my parents in Portsmouth. I was still feeling sick and saw a doctor there who told me, ‘There’s nothing wrong with you. You’re 9½ weeks pregnant!’ Our daughter Natalie was born in July 2019 and I gave birth to a second daughter, Monica, on Jan. 26.”

The couple moved in January 2019 to Portsmouth, where CJ is an adjunct professor at Shawnee State University.

“I still have CPCOS, but my daughters and I are in good health,” Marissa said. “I give God the credit. When I put things in His hands at that first Adoration service, I felt a burden lift. I’ve been involved with Adoration ever since and look forward to being a regular adorer after recovering from my pregnancy.”

An up-to-date list of diocesan parishes where Adoration is taking place regularly will be published in the Feb. 27 issue of *The Catholic Times*. For more information on how to start a Eucharistic Adoration program, contact Hinger at Bill.Hinger@huntington.com or Robinson at fayreed@roadrunner.com.

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Pre-Cana retreats allow engaged couples to reflect, prepare

By Catherine Suprenant

Pre-Cana retreats are held on Saturdays throughout the diocese so engaged couples can reflect on their vocation to married life and encounter Jesus Christ in a deeper way.

Three love stories lie at the heart of these retreats. The central focus is that Jesus the Bridegroom gives Himself to us in the flesh and on the Cross, and that the sacrament of marriage draws a couple deeper into that love.

The second love story is told by the married couples who volunteer at the Pre-Cana retreats. The volunteers share about their marriage, the funny, difficult and beautiful ways their love has grown and how God has drawn

them closer to Him through their marriage.

But they also show it at the Pre-Cana retreats through how they serve together, brewing coffee and creating name tags for the engaged couples and leading games. They create a space for engaged couples to reflect on the wedding vows they will make and encourage them to lean on the Lord for His grace.

Scott and Lisa Wirth, a couple on the Pre-Cana team at Westerville St. Paul Church, are passionate about welcoming engaged couples into the marriage community. Volunteering in marriage ministry has also encouraged them in their own love story.

They say, "Being involved in marriage preparation has been a great

way of prioritizing communication within our own marriage. Working as a team to serve others strengthens our bond as a married couple but also strengthens our friendships with other married couples who are on the same mission."

The engaged couples who attend the retreats are embarking on a love story of their own. Just like the married couples who serve at the Pre-Cana retreats, engaged couples are choosing to follow a path of generosity holiness. An engaged couple's love can seem young or unexperienced, but they exemplify the call to turn from single life and all other options for the sake of their beloved.

Engaged couple Meredith and Brendan are enjoying the exciting season of preparing for marriage and also looking ahead to their marriage as their call to holiness and mission.

They said, "We want our home to be a place of warmth and refuge, a place to welcome other families." Meredith added, "I have a lot of friends from a variety of backgrounds, secular and Jewish friends, and we want to be able to welcome them all into our home as a place of love."

They were connected by a mutual friend who told Brendan, "I have someone for you." Before Meredith flew to Cincinnati to meet Brendan for the first time, she was pleasantly surprised when he sent her a detailed itinerary with thoughtful options for their time together.

Approaching the relationship with optimistic caution, they soon realized that they were a great fit. Brendan and Meredith found in each other a strong conversation partner. They both were seeking an intentional relationship and were spiritually "equally yoked," seeking to deepen a relationship with Jesus Christ as individuals.

Family was an important aspect of their dating process, laying a foundation for the life of service they desire to build together. On their second visit, Brendan met Meredith's family and even helped build a tree house.

They sought God's will in their dating relationship, bringing it to prayer. Earlier in her life, Meredith had spoken with a Sister of Life about vocation discernment. The sister closed the conversation by saying, "Stop trying to figure your vocation out for now, and go try to be holy."

By saying this, she highlighted that discernment is important but that a relationship with God is the highest priority, and peaceful discernment of a vocation flows from that.



Brendan Gotta and Meredith Clemmens attended a Pre-Cana retreat for couples as they prepare for their marriage. Photo courtesy Marriage and Family Life Office

Meredith said, "I had an abundance of peace in dating Brendan. I wasn't doing well this summer, which made me question the relationship, but when I would bring our relationship to the Lord in prayer, there would just be more peace."

Brendan voiced a similar experience: "I found only a deepening peace, simply the person God wants me to be with."

The couple has been preparing for marriage by continuing to date each other and pursue intentionality and prayer. They appreciate the marriage preparation provided by the Church, including guidance in having key conversations through the Prepare Enrich inventory and their Pre-Cana retreat.

"We have not talked about every possible marriage topic yet," Meredith said, "but there's trust between us so we know we will tackle every topic now and down the road as a team. We know there will be surprises and ups and downs, but now we are weathering them together, and we're looking forward to being united in our pursuit of the Lord."

On their wedding day, Brendan and Meredith's love story will be joined with the love story of Jesus Christ and His Bride, the Church. Their peace, excitement and preparation for the Sacrament of Marriage remind us that we are all called to participate in that ultimate love story.

To find out more about the Pre-Cana retreat ministry, email the diocesan Marriage and Family Life Office at familylife@columbuscatholic.org.

Catherine Suprenant is the marriage formation coordinator in the diocesan Marriage and Family Life Office.

HAPPY WORLD MARRIAGE DAY
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"When husband and wife are united in marriage, they no longer seem like something earthly, but rather like the image of God himself." ~ St. John Chrysostom

Couple: Marquette NFP brought them closer to God, each other

By Tim Puet
For *The Catholic Times*

Michael and April Ruffing have practiced several Natural Family Planning (NFP) methods during their 27 years of marriage and said a method developed at Marquette University is the best way they have found to help them plan for the possibility of children without using artificial contraception.

The Marquette method, developed in 1999, brings 21st-century technology to NFP by using urine fertility biomarkers collected at home to measure hormone levels. These biomarkers can be used in conjunction with cervical mucus or basal body temperature and an algorithm to confidently determine a woman's monthly fertility window.

The method has been particularly helpful to women who recently have given birth, are breastfeeding or are

premenopausal.

"The biomarkers used are the hormone estrogen, which causes mucus to form, and luteinizing hormone (LH), which signals the ovary to release an egg within 24 to 36 hours. This allows us to pinpoint more accurately and more objectively the fertility windows," said April Ruffing, who became the first certified Marquette method teacher in Ohio in April 2019 and is about to teach it to her 50th couple.

"This information is collected through use of a Clear Blue fertility monitor and test strips. I test for 10 days each month. The monitor costs approximately \$120, and the strips are \$35 per box of 30. Most women with normal cycles will use approximately one box of strips every three months."

"It's a much more accurate and objective method than those based on cervical mucus and temperature

changes alone because it objectively measures the hormones that cause these changes. It gives much earlier indications of fertility than other indicators," Michael Ruffing said.

"Since Marquette doesn't solely depend on the subjectivity of checking mucus, I am able to see the monitor day to day and know the fertile cycle with more certainty. I feel more confident knowing that the test is objectively measuring the amount of hormone in April's urine, which tells us with more certainty when the fertile window is.

"I'm also more aware of the magnitude of the marital act in a way that is muted by the use of artificial contraception, which removes consequences and encourages couples to see each other as objects of desire while removing the care, affection and total giving

See NFP, Page 22



Michael and April Ruffing have practiced Natural Family Planning during their 27 years of marriage. April is a certified instructor in the Marquette method.

Divorce and the Church: Debunking myths

By Keith F. Luscher

Years ago, I connected with Mitch, a Catholic going through divorce after a 15-year marriage. Mitch had found my contact information on our website, DivorcedCatholicColumbus.org, and reached out for support in "reengaging" with the Church.

I asked Mitch what he meant by "reengagement." How did he become "disengaged"? Sadly, Mitch thought that as a divorced Catholic he didn't belong anymore. "After all," he said, "I knew I certainly couldn't go to communion."

In the many years that I have been involved in ministry to separated and divorced Catholics, I have heard this statement often, from men and women: "If you are Catholic, and you become divorced, you're out."

This is a demonic, vicious lie.

It is one of many that Satan will spread (through ill-informed Catholics) to cause despair and separation between God's Church and those members of the flock during a time when they need Christ's divine mercy.

While we Catholics might experience a rate of divorce a little lower than in the greater culture, we, too, see divorce running rampant in our lives and in our families. Almost anyone reading this has been impacted, either personally or through a family member or close friend, by divorce.

And yet, how many of us have tried

to learn what the Church teaches? Or have we gone along with what we've heard?

Let's address a few of these myths:

Divorced Catholics cannot receive communion

Here's the fact: Any Catholic, single, married or divorced, who is living within the precepts of Church teaching, may present themselves for the Eucharist.

The issue is not about being divorced per se; rather, it becomes an issue when a Catholic divorces and then remarries outside of the Church, without a prior annulment. As far as the Church is concerned, that person is still married to his or her prior spouse, which means the "new" marriage is not valid and thus the person is living in an adulterous relationship.

In this case, such a person is not living within the precepts of Church teaching, and this would typically prevent the receiving of Holy Communion.

This myth has likely led to another one:

Divorce means excommunication

Divorce itself does not affect a person's status in the Catholic Church. Divorce is a function of civil law and secular courts, not the Church. Jesus, and thus the Church, did not recognize divorce in the New Covenant. A valid marriage is a sacramental union by God that man cannot break. This

leads to another myth:

An annulment is just a 'Catholic divorce'

Civil divorce and a Church annulment are different. For example:

- A divorce is concerned only with the legal realities of marriage: the contract; an annulment is concerned with the religious and spiritual elements of marriage: the covenant.

- A divorce focuses on the end of a marriage; an annulment looks at the beginning: what was in the couple's hearts and minds when they said, "I do."

- A divorce looks at marriage in civil law; an annulment looks at marriage from the perspective of the Gospel and Church doctrine.

On the first point above, I share a reminder of a fundamental tenet of Church teaching regarding marriage. Our culture literally views marriage as a legal contract. God has defined it as a covenant, which is the model He has laid out as the foundation of His relationship with humanity (rooted in unconditional love, and Catholic marriage is intended to represent this).

So what's the difference between the two? Here it is:

- A contract states: "I will do my part if you do yours."

- A covenant states: "I will do my part whether or not you do yours."

This is a tall order, but as Christians, that is what God asks of us (and we fail every day). Again, it is the foun-

datation of His relationship with us. We break our covenant with God each time we sin, and yet He does His part by always extending His divine mercy when we repent.

There is no "Catholic divorce." The annulment process in the Church is an extension of God's mercy for imperfect Catholics living in an imperfect world.

Not all marriages begin as they should, and some people (even Catholics) will marry for the wrong reasons or with ignorance of the reality of what marriage is in the eyes of God. These unions are invalid from the beginning, and an annulment recognizes this.

To learn more, visit our website, DivorcedCatholicColumbus.org, to download our fact sheet: "13 Myths about Marriage, Divorce, and Annulments in the Catholic Church." If you know someone experiencing marital separation or divorce, he or she needs God's mercy. May you be God's instrument to this end.

Keith F. Luscher returned to the Church following a 21-year absence. He is happily remarried, living in Newark. He divides his time between Columbus St. Catharine Church and Newark St. Francis de Sales Church. He is co-founder of Non Solum Columbus and can be reached at keith@nonsolum.org or at (614) 205-0830. Learn more about the apostolate at DivorcedCatholicColumbus.org.

St. Cecilia parishioners join prison letters ministry

By Jenna Mar

Columbus St. Cecilia Church has joined a ministry connecting parishioners with prisoners in a mentor-like relationship of encouragement and hope designed to ease the transition from prison to community when the inmates are released.

The ministry, known as HOPE Letters, was begun in late 2019 by James Clay, who spent nine years in the Chillicothe Correctional Institution, and the Rev. Amelia Boomershine of Grace United Methodist Church in Dayton. The two had met at the prison during a Biblical storytelling contest Boomershine conducted and reconnected after Clay's release.

Today, the ministry works with 10 churches, seven of them Methodist, in Columbus, Zanesville, Powell, Dayton, Athens, Findlay, Lima and Cincinnati and is to add a Methodist church in Toledo soon.

St. Cecilia is the only Catholic church involved to date. It has seven people writing to incarcerated women at the Ohio Reformatory for Women in Marysville and imprisoned men at

the Noble Correctional Institution in Caldwell. Statewide, about 100 participants in the ministry are writing to inmates at those two prisons and the Chillicothe, Madison and Warren correctional institutions.

Ministry participants write letters back and forth. Inmates can write about whatever they choose – anything from their plans for re-entering society once they are released to their favorite saints. Participants at St. Cecilia meet and share letters they have received and then help one another write responses.

"It's a great way (for letter writers) to meet other people from other faith-based (church) communities," said Venita Nevis, the program's coordinator at St. Cecilia. "Just to receive a card, a correspondence, can make a resident's day. These people are waiting with open arms to having someone to correspond with other than someone they are incarcerated with."

"It has really brought us together as a group," said letter writer Garnett Purnell of St. Cecilia. "It has brought us much closer together with our spirituality."

"The big thing is the relational part,

trying to be relational with somebody and be encouraging," said letter writer Warren Wright, former president of the diocesan St. Vincent de Paul Society. "Pope Francis talks a lot about encouraging people. I think HOPE Letters is a good way, short of going into the prisons one on one. It is a good way to encounter someone who happens to be in prison at the time."

Wright said the letters ministry started at St. Cecilia about a year ago through contacts made between Purnell, who is the parish St. Vincent de Paul Conference president, and ARCH (Accompanying Returning Citizens with Hope), a program to help former prisoners, which was established by the diocesan Social Concerns Office and the St. Vincent de Paul Society.

Clay said the relationship between the writers and the prisoners is not a pen pal relationship. "The strength of it is that we're doing it as a group," he said. "HOPE Letters is a project that brings hope not only to the person who is incarcerated, but to the writer."

"This is truly not a worldly thing but a kingdom of God thing. Any man or woman who believes in God and has a heart for change and believes that anyone can change with the help of HOPE Letters is the doorway that will change the lives of people."

"HOPE Letters has really broadened their (inmates') horizons and helped them be aware of all the issues around our criminal justice system, which is really impactful to our whole society," Boomershine said. "Some do have a connection with prison, but they won't talk about it because of the shame. So this helps them to be able to be present in the Church with that situation and do something about it, or at least know that there are those who care for them."

"It brings hope by letting people

know that somebody cares. That goes a long way. And if somebody believes it at their core – they're good and worthy and beloved of God, no matter what they've done, no matter what's been done to them – that's the starting place. And that's a place from which people can have the courage to do the hard work of changing that needs to happen."

Boomershine already had established a group for families with incarcerated loved ones at her church when Clay attended one of its meetings. Group members asked for his perspective on the best thing that they could do for inmates, and he responded, "'Let me tell you how valuable a letter is.' I told them about how many men and women inside don't get mail because their families, their communities and churches have given up on them. And that's how HOPE Letters started," he said.

"The person inside may feel like they've lost all hope. Then they get a friendly letter from someone they don't know, and they say, 'Who is this angel, this unknown person that cares about me, who even thinks about writing to me?' They respond, a correspondence starts, and that person starts thinking he may have a future when he's released. That's the impact these letters have," he said.

In their quest to bring parishes and faiths together, the people of St. Cecilia encourage anyone interested in the HOPE Letters ministry to bring the project to their own communities.

HOPE Letters is a signature initiative of the All In Community ministry of the West Ohio Conference of the United Methodist Church. It is available to other non-United Methodist groups to adopt as a framework for mentoring by correspondence with the Ohio Department of Rehabilitation and Correction.

To obtain a manual on how the ministry works, contact Reba Collins of the Methodist conference at (513) 262-0184 or rebakco@gmail.com. Clay may be reached at (614) 507-1827 or jameshclay66@gmail.com.

Jenna Mar is a Columbus Bishop Watterson High School graduate and a student at Kent State University.

Tim Puet contributed to this story.



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PRAYER TO THE VIRGIN

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

Newark parish brings March for Life closer to home

Neither the snow nor the pandemic held back a March for Life event on Sunday, Jan. 23 at Newark St. Francis de Sales Church that included a day retreat, Mass, speakers and periods of praise and worship. The retreat focused on the dignity of human life, the responsibility to protect life from conception to natural death and the call to live abundantly in Christ.

In addition to attending the retreat, more than 100 Newark-area Catholics participated in a Eucharistic procession from St. Francis de Sales Church to the Licking County courthouse in downtown Newark, covering slightly more than a half-mile.

The procession, with Father David Sizemore, the parish pastor, carrying the Blessed Sacrament in a monstrance, made its way slowly from the church to downtown. The participants prayed the rosary as they followed Our Lord down Main Street before circling the courthouse and stopping in the town square for Benediction and the Chaplet of Divine Mercy.

At the courthouse, attendees heard a powerful message from Tricia Moore, a lifelong member of St. Francis de Sales, a graduate of Newark Catholic High School and the law director for



Father David Sizemore marches with the Blessed Sacrament from St. Francis de Sales Church to downtown Newark during a local March for Life on Sunday, Jan. 23.

the city of Newark. She also sits on the board of Heartbeats, a pregnancy resource center in Newark.

In addition, a personal testimonial by Anna Breen brought a real-life message of abortion, forgiveness and new life.

On the way back to St. Francis,



For those who were unable to attend the national March for Life in Washington, D.C., Newark St. Francis de Sales Church brought the march closer to home with its own procession from the parish to the downtown area of Newark on a wintry Sunday, Jan. 23.

Photos courtesy Molly Peck

participants sang hymns and held up signs bearing the verse “I came so that they might have life and have it more abundantly” (John 10:10).

The hometown march allowed those unable to travel to Washington, D.C., for the national March for Life to publicly stand witness for the protection

of life and to unite in prayer with the community.

Organizers said the event provided an opportunity to witness to the truth that all life is sacred and should be treated with reverence. The parish hopes to expand the local March for Life event next year.


Plain City Walk for Life



The first annual Plain City Walk for Life, sponsored by Plain City St. Joseph Church's Knights of Columbus Council 12772, attracted 58 participants on a cold Saturday, Jan. 22. The 30-minute march began in the church parking lot and proceeded east on West Main Street and to Park Street before returning to the parish. The walkers carried pro-life signs and prayed for an end to abortion.


Photo courtesy Plain City St. Joseph Church

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ITINERARY

6:00PM - 7:00PM	Complimentary heavy hors d'oeuvres served with cash bar
7:00PM - 8:00PM	Concert by Matt Munhall and his band featuring classics inspired by the likes of Ray Charles, Bob Dylan, Billy Joel, Elton John, Frank Sinatra, The Beatles, in addition to Matt's six full-length albums
8:00PM - 8:20PM	Intermission
8:20PM - 8:30PM	SPICE testimonials from parents and teachers
8:30PM - 9:00PM	Concert Finale

MISSION: POSSIBLE
CATHOLIC EDUCATION FOR ALL

Sixth Sunday in Ordinary Time Year C

Worldly 'blessings' will not endure

Jeremiah 17:5-8
Psalm 1:1-2, 3, 4, 6
1 Corinthians 15:12, 16-20
Luke 6:17, 20-26

The world considers successful those who are rich, those who are full of what they want, those who experience joy and laughter in the present and those who have won the acclaim of others.

Jesus presents a different understanding. Instead of blessings, He declares that these realities are ephemeral, that they will not endure to eternity. He warns that they will result in exactly the opposite of what they seem to offer.

Jesus' point of view suggests that being poor, experiencing hunger, knowing sorrow in this world and being rejected leave room for something more. When we take this perspective, we discover that we can begin to see our own situation differently.

Who has not experienced working hard to attain a goal and then discovering that, once reached, it did not satisfy? Those ahead of us on life's journey suggest that we ought to attend to the journey itself even as we are on the way.

Every moment of life is a gift, even the difficult moments. We discover our true mettle not by being successful, but by staying the course when the going gets tough.

There is often an illusion of control. We think that by our own actions we can change our experience. The truth is something much more subtle. It is not by something we do on our own that our world can change. It is by how we choose to respond to what is going on in front of us.

"Blessed are they who hope in the Lord." There are two kinds of hope. One is simple expectation. We hope for relief to a current difficulty. Cessation of pain or a change in circumstances

SCRIPTURE READINGS

Father Timothy Hayes

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



will be the fulfillment of that kind of hope. When such a hope is not met by a change, then disappointment follows. Left unchecked, this can lead to greater problems such as discouragement or disillusionment and ultimately despair.

Another kind of hope, the hope that can lead to true blessing, is the "theological virtue" of hope, that is, "hope in the Lord." This form of hope is a way of being, a habit of living that allows us always to look beyond present circumstances to salvation.

The Church in our time is experiencing a "pruning" that can be very painful. We are being asked to let go of many things that have held us steady. There is an effort to discern a direction and a sincere desire on the part of those responsible for the "pruning." However, that does not take away from the pain, and often our understanding of what is happening is blinded by our attachments or our own sense of what God is asking of us.

We have to find a way to keep our eyes fixed on the goal. "Blessed are we" when we look into the center of our weakness, our sorrow, our lack, our pain. We will begin to see the path God is designing for us and to hear His voice of blessing for our fidelity to Him and to His Church.

When Jesus speaks to those whose hearts are set on the "blessings" of this world, He speaks with words of "woe." This is not a condemnation. It is in the Old Testament tradition of "curse." But it is not a judgment. Rather, it is an invitation to repentance, to rethinking.

When a Biblical "curse" is offered,

cation was that we were viewing the world through the character's particular way of seeing. We could understand better what the character experienced by seeing that way. This also allowed us to be part of the action, knowing what the character experienced more directly.

The Scriptures of this weekend invite us to see the world through the eyes of mercy, that is, through God's vision. God sees the world in a way

THE WEEKDAY BIBLE READINGS

2/14-2/19

MONDAY

James 1:1-11
 Psalm 119:67-68, 71-72, 75-76
 Mark 8:11-13

TUESDAY

James 1:12-18
 Psalm 94:12-13a, 14-15, 18-19
 Mark 8:14-21

WEDNESDAY

James 1:19-27
 Psalm 15:2-4ab, 5
 Mark 8:22-22-26

THURSDAY

James 2:1-9
 Psalm 34:2-7
 Mark 8:27-33

FRIDAY

James 2:14, 24-26
 Psalm 112:1-6
 Mark 8:34-39

SATURDAY

James 3:1-10
 Psalm 12:2-5, 7-8
 Mark 9:2-13

2/21-2/26

MONDAY

James 3:13-18
 Psalm 19:8-10, 15
 Mark 9:14-29

TUESDAY

1 Peter 5:1-4
 Psalm 23:1-6
 Matthew 16:13-19

WEDNESDAY

James 4:13-17
 Psalm 49:2-3, 6-11
 Mark 9:38-40

THURSDAY

James 5:1-6
 Psalm 49:14-20
 Mark 9:41-50

FRIDAY

James 5:9-12
 Psalm 103:1-4, 8-9, 11-12
 Mark 10:1-12

SATURDAY

James 5:13-20
 Psalm 141:1-3, 8
 Mark 10:13-16

DIOCESAN WEEKLY RADIO AND TELEVISION

MASS SCHEDULE: WEEKS OF FEB. 13 AND FEB. 20, 2022

SUNDAY MASS

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

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

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

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

p.m., and midnight).

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

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

DAILY MASS

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

(AM 820), Columbus, and at www.stgabrielradio.com.

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

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

We pray Weeks II and III of the Liturgy of the Hours.

it is a challenge to a soul or to a people to enter into a path of conversion. Biblical "blessings" are not about success and enjoyment in this world. They are an experience of a living relationship with the God Who is with us on our journey through life. Opening to this kind of blessing, we find that we can relish all that happens to us as prepara-

tion for what is to come. It is a true engagement with the world, full of hope.

Jesus is with us on the journey. May His words of blessing give us hope and consolation along the way. May we truly be a people of blessing who hope in the Lord.

Seventh Sunday in Ordinary Time Year C

Seeing through God's eyes demands a merciful heart

1 Samuel 26:2, 7-9, 12-13, 22-23
Psalm 103:1-2, 3-4, 8, 10, 12-13
1 Corinthians 15:45-49
Luke 6:27-38

Our view of the world is established by the "shape" of our vision.

Old-fashioned cartoons used to show this by allowing us to "see through" the eyes of a character, with the outline of the eyes as the shape of the world being observed. The impli-

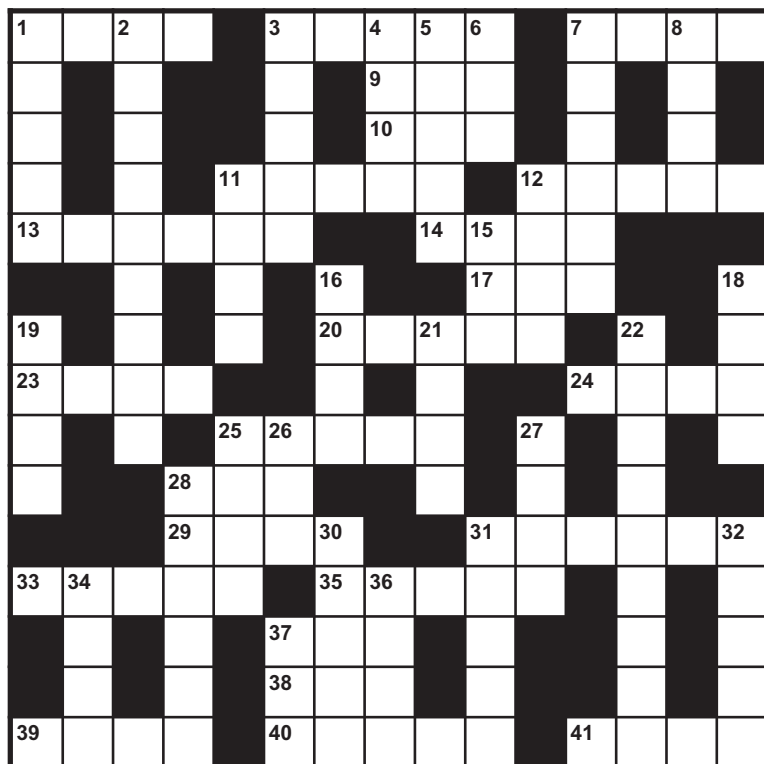
that rises beyond our experience of limitation. The whole Biblical story of David offers this perspective and serves as an example of how one who sees through the eyes of mercy can move beyond the desire for revenge.

Saul is out to get David, not knowing that God has already chosen him to be Israel's next king. David has an opportunity to take revenge and overcome his rival with violence, but he chooses instead to acknowledge the

anointing that God has placed upon Saul. He acts with mercy, in spite of the malice Saul has shown to him.

Paul reminds us that God has created human beings to live in a way that reveals the spiritual nature of humanity, rising above the merely earthly reality. Christ has given us a capacity to grow in the life of the spirit that must

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ACROSS

- 1 What Andrew and Peter did for a living
- 3 This king allowed the Jews to return to Jerusalem (Ezra 1:1-4)
- 7 Omission and commission
- 9 Latin for "to pray"
- 10 Samuel anointed Saul with this
- 11 Leonine sin?
- 12 "I desire ____, not sacrifice." (Mt 9:13)
- 13 He cured Naaman of leprosy (2 Kings 5:8-14)
- 14 It's better to be poor than this according to Proverbs 19
- 17 One of the animals Jesus rode into Jerusalem
- 20 Pilate washed his in front of the crowd
- 23 One of St. Columba's converts
- 24 An evangelist
- 25 One of the two natures of Jesus
- 28 One of two epistles (abbr.)
- 29 Knighted Catholic actor
- 31 Gentle prophet of the Old Testament
- 33 "____ be to the Father. . ."
- 35 Mother of Ishmael
- 37 The Solemnity of Mary is celebrated in this month (abbr.)
- 38 Wife of St. Joachim
- 39 "Vanity of vanities" source (abbr.)
- 40 To do this is forbidden by the seventh commandment
- 41 David played one

DOWN

- 1 Catholic football great Brett ____
- 2 What the Mass is
- 3 Catholic director of "It's a Wonderful Life"
- 4 Large crucifix
- 5 An archangel
- 6 Catholic actor Mineo
- 7 Passover meals
- 8 "____ Dimittis"
- 11 NT book
- 12 Liturgy
- 15 Start of the Christian era
- 16 Ark passenger
- 18 "____ Irae"
- 19 Church section
- 21 Novena number
- 22 Afterlife experience of purification
- 25 ____ Week
- 26 Script conclusion?
- 27 Advent through Ordinary Time
- 28 Biblical mount
- 30 Gregorian ____
- 31 Genesis tower
- 32 The Diocese of Portland is here
- 34 Pertaining to the non-ordained members of the Church
- 36 Patron saint of Canada
- 37 NT epistle

GOD'S EYES, continued from Page 16

be put into practice. The Gospel expresses the Lord's invitation to do just that.

To love with God's love means to give all, to do good to all and to show mercy beyond expectation. Jesus invites all who hear Him, that is, those who are willing to accept His message and to make room for Him in their lives, to give, to forgive and to measure from God's perspective.

God is a God of abundance. He gives all without measure, beyond expectation. To receive the fullness of life that is offered to us, our own way of measuring has to be abandoned. This does not mean that we are called to become door mats. Rather, we are called to acknowledge our own limitations and failings, but to realize that we have been given through Christ the capacity to move beyond them and to allow God's abundance to flow through us.

In ages past, human beings measured the world with a natural way of seeing, not understanding the spiritual reality. In Christ, we are given a new way to live. What has been given to us is a hint of the good that is to come.

Our own way of measuring can be "stretched" through a grasp of the nature of spiritual things. When spiritual realities are shared, given away freely and without claim or measure, they grow, and we grow together through the act of sharing.

The life of God grows in us in proportion as we grow in our willingness to show mercy. "The Lord is kind and merciful."

The spiritual realities that are being discussed here can be understood in only two ways, by analogy and by ex-

perience. Because they are by nature invisible, we cannot see them. We have to discover what they are like by a "stretching" of our minds to a different way of understanding.

Paul offers the analogy of "the first Adam," created from the earth as a "living being" and "the last Adam," Jesus Christ, "a life-giving Spirit." This may serve to open a path to understanding.

Jesus invites those who listen to Him to enter into the way of experience for understanding. The quest to understand must be first a choice to follow in the way of the disciple. We are called to open our lives to the One Who is the life-giving Spirit by choosing to live differently, measuring not by our past experiences, but rather by the promise of a new life.

This does not mean losing our true selves but gaining the new life that is offered through a spiritual way of seeing.

Will you see as God sees?



Diocese of Columbus Child Protection Plan

It is the goal of the Diocese of Columbus to make the Church a place of safety: a place of prayer, ministry and comfort. Everyone who enters our churches, schools, or facilities must be confident in this. Not one child or young person should suffer from abuse while at Church. In order to assure the safety of our youth, the Diocese of Columbus has enacted a complete program of protection. As part of this program, the Diocese of Columbus will provide appropriate, just, and pastoral care for anyone who has suffered the crime of sexual abuse of a minor at the hands of diocesan clergy or church employees or volunteers. The Diocese of Columbus will report any and all allegations of abuse reported to it to the authorities and will cooperate fully with those authorities.

Help is available: The Diocese of Columbus wants to hear from anyone who has suffered. If you wish to report an allegation of abuse or need pastoral and/or clinical care in order to begin or continue the process of healing from sexual abuse as a child at the hands of a member of the clergy or a church employee or volunteer, simply call the diocesan Victims' Assistance Coordinator. You can find contact information at the bottom of this notice. If you wish to receive a copy of the diocesan complaint form or any of the diocesan policies and procedures, simply call the number below or visit the diocesan web site at www.columbuscatholic.org.

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ALCOX, John C., 80, Jan. 20
St. Brigid of Kildare Church, Dublin

AMLING, Julius L., 96, Jan. 25
Our Lady of Victory Church, Columbus

BEHAL, James A., 94, Jan. 29
St. John the Baptist Church, Columbus

BROGAN, Francis, 84, Jan. 24
St. Joseph Church, Dover

BUTCHER, Mary Lynn (Nace), 61, Jan. 22
St. Patrick Church, Junction City

BYRNE, Patricia (Hollis), 88, Jan. 25
St. Brigid of Kildare Church, Dublin

CAMERON, Mary E. (Deering), 68, Jan. 20
Church of the Resurrection, New Albany

CAPOZIELLO, Mamie C. (Mogavero),
Jan. 25
St. Philip Church, Columbus

CLAPROOD, Kevin M., 53, Dec. 12
Christ the King Church, Columbus

CLEARY, Catherine (Clark), 87, Jan. 26
Immaculate Conception Church, Columbus

DAMIAN, Mark L., 70, Jan. 20
Corpus Christi Church, Columbus

DURGHAM, Phyllis, 69, Jan. 14
St. James the Less Church, Columbus

FAREN, Nicholas, 97, Jan. 22
St. James the Less Church, Columbus

GARDINA, Francis Michael, 96, Jan. 22
St. Vincent de Paul Church, Mount
Vernon

GREEN, Elizabeth, 79, Jan. 28
Sacred Heart Church, Coshocton

HUGHES, Marguerite J. "Peggy," 65,
Jan. 13
Our Mother of Sorrows Chapel, Columbus

JANOTKA, Peter J., 69, Jan. 19
St. Agatha Church, Columbus

JOHNS, Mary C., 72, Jan. 10
St. Pius X Church, Reynoldsburg

KEEFE-MEDER, Louise (DiPaolo), 95,
Jan. 19
St. Andrew Church, Columbus

LAIRD, Nancy L. (Flanigan), 87, Jan. 22
St. Agatha Church, Columbus

LOLLI, Elaine M. (Frierott), 70, Jan. 25
St. Joan of Arc Church, Powell

LOMBARDO, Victor J., 55, Jan. 19
St. Pius X Church, Reynoldsburg

MILLER, Ronald C. "Ron," 75, Jan. 29
St. Nicholas Church, Zanesville

MOROSCO, Winifred, 100, Jan. 26
St. Nicholas Church, Zanesville

MOROZOWSKY, Stephen Michael, 67,
Jan. 24
St. Nicholas Church, Zanesville

MOSER, Patricia (Wendling), 74, Jan. 23
St. Joseph Church, Dover

MURPHY, Eleanor, 80, Jan. 19
Our Lady of Peace Church, Columbus

ODINARKA, David K., 61, Jan. 18
Our Mother of Sorrows Chapel, Columbus

PANUTO, Jeffrey L., 67, Jan. 21
Our Lady of Victory Church, Columbus

PETROSKY, Margaret L. (Bayly), 69,
Jan. 28
St. Catharine Church, Columbus

RAYMOND, Robert C. "Chad," 63, Jan. 16
St. Mary, Mother of God Church, Columbus

ROBERTSON, Margaret E., 101, Jan. 27
St. Ladislav Church, Columbus

RUBLE, Patricia A. (Makosky), 79, Dec. 6
St. Thomas More Newman Center,
Columbus

SCHOOLEY, Helen May (Smith), 90,
Jan. 25
Church of the Atonement, Crooksville

SITES, La Verne A. (Monette), 90, Jan. 22
Our Mother of Sorrows Chapel, Columbus

SMITH, Carol A., 88, Jan. 24
St. Brendan Church, Hilliard

WAGNER, Sandra (Bourdon), 77, Jan. 23
St. Joseph Church, Dover

WHITE, Timothy, 83, Jan. 28
St. Peter Church, Columbus

WOLFE, James, 84, Jan. 11
St. Leonard Church, Heath

John A. Grossman

Funeral Mass for John A. Grossman, 68, who died Wednesday, Jan. 26, was celebrated Wednesday, Feb. 2 at Columbus Immaculate Conception Church. Burial was at St. Joseph Cemetery, Columbus.

He was born on Oct. 4 1953 to Andrew and Bertha (Dehl) Grossman, was a graduate of Columbus Bishop Watterson High School, Ohio State University and the University of Dayton and attended Cambridge University in England.

He was a teacher at Columbus Immaculate Conception School from 1976 to 1979 and 1991 to 2000 and was its principal from 2000 to 2011. He also was principal at Columbus St. Stephen the Martyr School from 1979 to 1985 and at St. Mary School in Columbus' German Village neighborhood from 1985 to 1991.

James R. Hahn

Funeral Mass for James R. Hahn, 70, who died Friday, Jan. 28, was celebrated Tuesday, Feb. 1 at Logan St. John Church. Burial was at Oak Grove Cemetery, Logan.

He was born on July 20, 1951 to the late Jacob and Ruth "Winnie" (Sloan) Hahn.

He was employed by Geiger Brothers mechanical contractors for all of his working life, was a member of his parish's Knights of Columbus council

and was past president of the advisory board for the department of education at Ohio Dominican University, past president of the Principals' Association for Catholic Elementary Schools, and co-chair of many committees and planning boards for diocesan schools and the Ohio Department of Education, with particular focus on curriculum development for kindergarten through eighth grade and pre-service teacher development.

He also was a youth baseball coach and a member of the Gruetli Verein of the Columbus Swiss Club for more than 40 years. He served the club as treasurer.

Survivors include his wife, Mary-Ann (Spillers); son, Andrew; brother, Raymond and sister, Monica (Jud) Blaine. He was preceded in death by a brother, Bill.

and was involved in hunter safety and Scouting programs.

Survivors include his wife, Elizabeth "Libby" (Vollmer); sons, Father William Hahn, diocesan vocations director, in residence at the Pontifical College Josephinum; James (Nicole) and Dustin; brothers, John (Bonnie), Joseph (Mary Jo) and Jeffery (Stephanie); sisters, Jane Delaney and Jill (Nick) Storer; and eight grandchildren.

Isidore "Izzy" Volpe

Funeral Mass for Isidore "Izzy" Volpe, 79, who died Thursday, Jan. 20, was celebrated Friday, Jan. 28 at Columbus Our Lady of Peace Church. Burial was at St. Joseph Cemetery, Columbus.

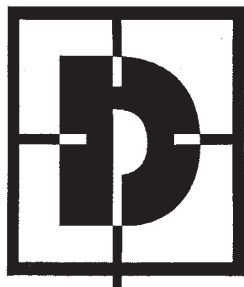
He was born on Feb. 24, 1942 to Enrico and Rose Volpe and was a 1959 graduate of Columbus Aquinas High School.

He was a sheet metal craftsman who operated his own business, Ducts Inc., from 1977 until his retirement in 2012. He also was a football coach at Co-

lumbus St. James the Less School and St. Francis DeSales, Brookhaven and Father Wehrle high schools, was head softball and assistant girls basketball coach at DeSales and was part of the DeSales wrestling program, organizing its Little Stallions novice team.

He was preceded in his death by his parents; wife, Jeannine; son, David; daughter, Lisa; and brother, Evaldo. Survivors include son, Mark; daughters, Carri (John) Baumbick and Vicki; sister, Mary Ann Cox; and five grandchildren.

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Local news and events

Cavins to speak at Mount Vernon St. Vincent de Paul

Nationally known Catholic author, speaker and Bible teacher Jeff Cavins will speak at Mount Vernon St. Vincent de Paul Church, 303 E. High St., on Monday, Feb. 21 from 7 to 8 p.m.

Cavins has spoken at the Columbus Catholic Men's Conference and at parishes in the Diocese of Columbus on several occasions. He is creator of the Great Adventure Bible study series and its Bible timeline, the author of several books, the founding host of EWTN's Life on the Rock program and co-host of the Bible in a Year podcast with Father Mike Schmitz of Duluth, Minnesota. He and his wife, Emily, host annual pilgrimages to the Holy Land.

He communicates the Catholic faith at a level that everyone can understand, taking theological truths and expressing them in a practical way. His engaging style of teaching has helped

hundreds of thousands of Catholics grasp a better understanding of the Catholic faith and the Bible.

Deacon Kandra to speak at Lancaster mission

Deacon Greg Kandra, a long-time broadcast journalist who has switched his focus to matters of faith, will speak at a parish mission at Lancaster St. Mary Church, 132 S. High St., at 7 p.m. Monday and Tuesday, March 7 and 8.

The mission's theme will be "Giving Up Dessert and Entering the Desert: Make Lent Matter." Topics for his talks will be "The Lenten Secret That's in Your Hands" on Monday and "Five Simple Habits to Make Your Lent Great" on Tuesday.

Deacon Kandra is creator of "The Deacon's Bench," a blog which has gained 20 million readers around the world since its inception in 2007, and is senior writer for the Catholic Near East Welfare Association, a pontifical association founded in 1926 to serve residents of the Middle East.

He spent nearly three decades in broadcast journalism, mostly as a writer and producer for CBS News, where he won Emmy

and Peabody awards for his work on weekday and weekend programs, 48 Hours, and 60 Minutes. He also spent four years as a writer and producer for the live finales of the Survivor reality series.

Online discussion on disabilities set for March

Columbus Holy Spirit Church will sponsor an online evening of reflection titled "Equal in Dignity and Dearly Loved – Welcoming Persons with Disabilities" from 6:30 to 8 p.m. Wednesday, March 9.

The presenter will be Mark Butler, director of founded ministries for the Dominican Sisters of Peace and the father of two young adults with disabilities.

He will lead a discussion on six views of people with disabilities who appear in the Bible, and how the stories of some of those people continue to shape our attitudes today. There also will be an exploration of the rich body of Catholic teaching on the dignity of persons with disabilities and their participation in the life of the Church. The evening will conclude with participants identifying strate-

gies for supporting families and creating a community of welcome.

Butler spent 20 years working in religious education and youth ministry on the parish and diocesan levels. He advocates for the rights of parents and young people with disabilities across Ohio, and in 2019 received the Champion of Children and Youth Award from the Ohio Children and Family First Coordinators Association for his advocacy.

Those wishing to participate are asked to register by indicating on Facebook that they are "going" to this event. Registration also may be made by calling (614) 861-1521 or by email at reled@holyspiritcolumbus.org.

Family Honor to sponsor two-day course

The Family Honor organization will sponsor a two-day course on "Understanding the Human Person" from 1 to 7 p.m. Friday, March 25 and 9 to 4:30 p.m. Saturday, March 26 at Westerville St. Paul Church, 313 N. State St.

The course is designed to provide a Catholic framework on issues related to sexuality, gender, marriage and family. Family Honor, established in 1988, develops and provides parent-only or parent-child programs on formation of virtues, including charity; family communication; fertility appreciation and more, as well as online courses, parent-empowering resources, webinars and national and regional conferences on the family and Pope St. John Paul II's Theology of the Body.

The registration deadline is Monday, March 7 and the class size is limited.

For more information, contact rebecca.gjostein.fhofoh@gmail.com. To register, go to www.FamilyHonor.org, click on the Program tab, then scroll to Program Schedule & Registration and select the St. Paul in Westerville option, or go directly to the Eventbrite page <https://www.eventbrite.com/e/understanding-the-human-person-ohio-tickets-243140669287>.

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CATHOLIC CEMETERIES

Spring Clean-up!

CEMETERY field workers will be removing winter-time and artificial decorations from graves and mausoleums at all Catholic cemeteries beginning March 1, 2022.

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

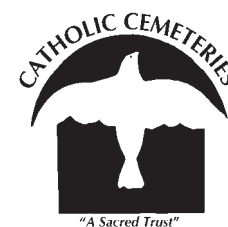
DUE to the number of decorations involved, the cemetery staff can not be responsible for collecting or storing personal items. Thank you for your cooperation.

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DeSales celebrates community



Monday, Jan. 31 was Celebrating Your Community day at Columbus St. Francis DeSales High School for the start of Catholic Schools Week on the feast of St. John Bosco, who is shown in the statue. The Salesian Sisters at DeSales shared some of the wonderful qualities and attributes of St. John Bosco with students as they stopped in the school chapel throughout the day. *Photo courtesy DeSales HS*

ELDERLY, continued from Page 8

- Share with caregivers the message of Pope Francis about the dignity of their profession;
- Foster intergenerational encounters in your family and encourage young people to consider careers in geriatric healthcare.

Finally, please join me in praying for an end to the pandemic, for healing for the sick and the elderly and for the transformation of our society into a culture that will cherish every human life, no matter how old or how frail.

Sister Constance Veit is director of communications for the Little Sisters of the Poor.



Students post Bible verses, quotes at DeSales



On Tuesday, Feb. 1, which was Celebrating Your Students day at Columbus St. Francis DeSales High School, students in Theology classes shared their favorite Bible verses or quotes from St. Francis de Sales and hung them in the hallway to serve as inspiration throughout the week. *Photo courtesy St. Francis DeSales High School*

MERCEDARIANS, continued from Page 2

the Redeemer.

In addition to the vows of poverty, chastity and obedience, a fourth vow was required of the friars: to give everything, including their lives should it be necessary, for the redemption of the captive and oppressed. This meant the Mercedarians sometimes physically exchanged themselves for suffering Christians, allowing their freedom.

Today, there are Mercedarians in 17 nations, including the United States, where they came in the 1920s to help Italian immigrants who in some areas were oppressed, neglected and in danger of losing their faith.

The friars first established themselves in this state in Youngstown and later were entrusted with the care of St. Rocco Church in Cleveland. They established Our Lady of Mount Carmel Church in the same city in 1926.

Their United States vicariate is based at Our Lady of Mercy Monastery in Philadelphia. They also have communities in St. Petersburg and Jacksonville, Florida and Le Roy, near Rochester, New York.

In their American locations, the Mercedarians serve in parishes as pastors, parochial vicars or staff members; in schools as teachers, administrators or staff members; in hospitals and prisons as chaplains; and in other capacities such as spiritual directors and youth ministers.

The spiritual and communal life of the friars includes prayer, meditation, Mass, recreation and community work. Their life is based on the Rule of St. Augustine and the constitutions of their order.

Before becoming bishop of Brooklyn, New York late last year, then-Columbus

Bishop Robert Brennan invited the Mercedari-



Father Joseph Eddy



Father Michael Donovan

ans to consider Columbus as a place of ministry as well as a place of formation for their candidates to the priesthood. There was one of the first orders Bishop Brennan invited to the diocese.

“He had first encountered them during World Youth Day in Panama and was deeply impressed by their zeal for souls, love of the Catholic faith and commit-

ment to the most vulnerable – namely, those in danger of losing their faith,” Father Dailey said. “As the bishop became familiar with the life of Holy Family, it seemed to be an ideal place for the order.”

Father Dailey first heard of the Mercedarians while in seminary at Mount St. Mary’s in Emmitsburg, Maryland. A close friend of his had discerned with the order and eventually became a priest for the Archdiocese of Hartford, Connecticut.

“The charism of the order struck me as powerfully beautiful and incredibly pertinent to the times we are living in,” Father Dailey said. “Even though the order is more than 800 years old, there is still the pressing need to work toward the liberation of the enslaved.

“Given the location of Holy Family Church and its apostolates and ministries to the people of downtown Columbus and the city’s west side, the order’s charism fits perfectly. The reality of the appeal the parish has to Catholics from near and far allows the friars to speak the Gospel to the youngest of the young and the oldest of the old.

“The friars are marked by a beautiful and sincere love for the Blessed Virgin Mary and a fierce loyalty and devotion to Our Lord Jesus in the most Blessed Sacrament. When understanding their faith and their commitment to charity, it doesn’t take long to see how the friars are a perfect fit at Holy Family.”

Watterson students donate 20,000 diapers



Columbus Bishop Watterson High School celebrated their service in the community during Catholic Schools Week. Students collected 20,042 diapers and 46,091 baby wipes for the Bottoms Up diaper drive. Their efforts will aid approximately 1,600 families with babies in the Columbus area. *Photo courtesy Bishop Watterson High School*

Pajama day at Marion St. Mary



Catholic Schools Week at Marion St. Mary School included a wear your pajamas day for students and staff.

Photo courtesy Marion St. Mary School

Designing houses for God at St. Andrew School



Sixth grade students at Columbus St. Andrew School are learning about their religious heritage by designing tabernacles in religion class. Led by sixth grade teacher Claire Wagner, the students learned about the importance of the Holy of Holies to the Jews of the Old Testament. True to this tradition, Catholic churches have special “dwelling places” for Christ, and these tabernacles are carefully designed with beauty and security in mind.

Photo courtesy St. Andrew School

St. Andrew students interview Msgr. Moloney



Msgr. Stephan Moloney (right), pastor at Columbus St. Andrew Church who is also serving as diocesan administrator in the absence of a bishop, was interviewed at the start of Catholic Schools Week by St. Andrew School Student Council members (from left) Elle Hatch (sixth grade), Gabrielle Martin (eighth grade) and Gretchen McGowan (eighth grade) to help the school community learn more about Msgr. Moloney. Each religion class submitted one question to ask Msgr. Moloney during the interview.

Photo courtesy St. Andrew School

St. Anthony quilt honors civil rights leaders



Students in Amy Moonis’ fifth-grade class at Columbus St. Anthony School made individual quilt squares in January illustrating quotes from various civil rights leaders as part of a lesson on Martin Luther King Jr.

Photo courtesy St. Anthony School

Writing Olympics at St. Mary German Village



Author Alan St. Jean gives a presentation as part of the Writing Olympics during Catholic Schools Week at St. Mary School in the German Village area of Columbus. St. Jean, who lives in central Ohio, has written popular children’s books and conducts weeklong Writing Olympics sessions at numerous elementary and middle schools as an author-in-residence to help students create their own stories to share at the end of the workshops.

Photo courtesy St. Mary German Village School

Columbus Bishop Ready High School student ambassadors visited Columbus Trinity Catholic School, which is one of Ready’s feeder schools, during Catholic Schools Week.

Photo courtesy Bishop Ready High School

Principal for a Day and sock day at IC



As part of the Catholic Schools Week activities at Columbus Immaculate Conception School, fifth-grader Guin Wickham (top photo, left) was Principal for a Day. She visited the parish office with principal Colleen Kent and kept busy taking notes and learning about the day-to-day function of managing a Catholic school. The Principal for a Day selection was the result of an auction from last summer’s parish festival that Guin’s grandmother entered. And to kick off Catholic Schools Week, Immaculate Conception students wore crazy socks for Crazy Sock Day, which serves as an opportunity for students and families to donate new socks to those in need. Students also prepared blessing bags.

Photos courtesy Columbus Immaculate Conception School

Bishop Ready students visit Trinity



NFP, continued from Page 13

of oneself in marital relations.”

April said she and her husband learned of the Marquette method at about the time they attended a four-session discussion program at their church, Sunbury St. John Neumann, marking the 50th anniversary of Pope St. Paul VI’s encyclical *Humanae Vitae*, which explained how artificial contraception can negatively affect the balance of life and God’s plan for all people.

“This was a pivotal point in our own understanding of marriage,” April said. “Pope Paul pointed out his concerns that artificial birth control would lead to more marital infidelity, lowering of standards in general and to men losing respect for women and reducing them to mere instruments. You can see how this has happened in the years since *Humanae Vitae*.”

The Ruffings, who met while attending Olentangy High School, recently celebrated their 27th wedding anniversary and have four children: Stephanie, 26, of Cincinnati, who is engaged to be married in September; Jessica, 23, of Columbus; and Ashley, 21, and Mark 19, who are attending Columbus State Community College and Ohio State University, respectively.

April is a registered nurse, graduated from the Mount Carmel College of Nursing in 1999 and works for the 3M Co. in medical sales. Michael is

a former Marine Corps pilot and is now a corporate pilot.

“In the early years of marriage, we sort of winged it and didn’t have an NFP instructor,” April said. Although NFP has evolved and has demonstrated increasing effectiveness rates over the years, the importance of having an instructor for guidance is crucial.

“Because I wasn’t confident in understanding my fertility window, we did choose artificial contraception for a while,” April said. One of the NFP methods they used before switching to Marquette was the FEMM (Fertility Education and Medical Management) model, which is based on charting hormonal biomarkers of mucus and temperature.

“We found this difficult because I struggled with the subjectivity of the biomarkers,” April said. “I also felt a lot of pressure to know this, and Michael just had to trust me to determine if these observations were accurate.”

Although it has been in use for 23 years, the Marquette method has grown slowly in awareness. A doctor or a nurse is required to teach the method. April is about to teach it to her 50th couple. Her students have come from as far as Toledo, Lima

See NFP, Page 23

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Scout Day at Church of the Resurrection



The annual diocesan Scouts Day awards presentation took place on Sunday, Jan. 30 at New Albany Church of the Resurrection. Red Sash of Merit recipients were (from left) Savannah Rowsey, Ella Anzelmo, John Rice, Thomas Rice, Graham Houser and Grant Rice Jr. They are pictured with Deacon Christopher Reis, diocesan Scout chaplain.

CT photos by Ken Snow



The Reynoldsburg St. Pius X Church Girl Scouts were the recipients of the Bishop’s Parish award.



Scout Troop 859 of Hilliard St. Brendan the Navigator Church was the Bishop’s Troop award recipient. Father Bob Penhallurick (back row, left) is St. Brendan’s pastor. Deacon Christopher Reis (back row, right) is the diocesan Scout chaplain.

NFP, continued from Page 22

and Dayton. The state now has one other Marquette method teacher, who is based in Cincinnati.

April teaches sessions online and in person, but most couples prefer virtual sessions because they offer more flexibility. Couples generally learn the method in individual sessions, but April has taught as many as four couples at a time and has hosted virtual and live events with as many as 15 women. Those sessions are open to anyone, married or unmarried.

“What most people call Natural Family Planning I describe as fertility awareness,” she said. “A woman shouldn’t wait until she is married or planning a family to understand her body, understand how God created her perfectly and know how fertility works.”

“I’ve discussed the Marquette method with my three daughters, and two of them are using it to be aware of their own fertility cycles. For many reasons, it’s better to learn and understand your body as a woman before you get married and want to start a family. Most women have normal cycles and can learn charting, and when something is abnormal, charting can help medical professionals pinpoint an issue much earlier.

“Learning NFP has taught me about my body, but it has also helped me to grow spiritually and grow in the virtues of chastity, purity and self-control,” April said. “I feel more respected by my husband, and it has helped us grow closer as a couple. I have started seeing the effects of this on my adult children as they are choosing to better understand their bodies, how God created them and how to cooperate with what God wants for their lives.”

“The Marquette method, as well as other forms of NFP, helps couples realize the true greatness of how God created us to ‘be fruitful and multiply.’ NFP helps couples be empowered with the knowledge of how they were created, and their faith assists them with the discipline to be chaste before marriage and to space their family after marriage, and can also help them in successfully achieving pregnancy.”

“Mary was the first to say ‘yes’ to God and his plan for her life,” April said. “Our faith helps us understand and choose His will for our life and not think that we are in total control. Through prayer, studying God’s word and participating in the sacraments, we learn to trust in God’s plan. NFP allows us to better understand our bodies so that we can practice chastity during fertile times, sometimes for spacing of children or for medical reasons.”

To learn more about the Marquette method or to contact the Ruffings, visit their website at fiat-fertility.com. Information about many NFP methods is available from Jennifer Fullin, NFP coordinator for the diocesan Marriage and Family Life Office, at (614) 241-2560 or jfullin@columbuscatholic.org.

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