



DIOCESE OF COLUMBUS

# CATHOLIC TIMES

*A journal of Catholic life in Ohio*



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**WORLD MARRIAGE DAY**

The Editor's Notebook

# Marriage and Miracles

By David Garick, Editor



It all started with a wedding. The promise of our salvation in Christ was still just a promise when alluded to by the Old Testament prophets. Even after His nativity in Bethlehem, very few people grasped just who this Jesus was.

But in the Galilean village of Cana, Jesus stepped out of the background at the urging of His mother, Mary, and began His earthly ministry by turning water into wine at a family wedding.

The fact that the miracle was performed at a wedding is significant. By His attendance, Jesus places His stamp of approval on the marriage covenant, and with His miracle, He shows from whence the blessings in a marriage spring. The love and joy inherent in a wedding ceremony are also characteristic of the ministry of Christ, who came into this world because of love (John 3:16) and brought joy to all who believe (Luke 2:10). Also, Jesus may have chosen this family situation to perform this miracle because it is something everyone in every culture can relate to. An ordinary setting became the showcase for His supernatural power. Perhaps that is another lesson He wants us to learn from it. He wants to do something supernatural in the everyday events of our lives as well.

The primary difference between a Christian marriage and a non-Christian marriage is that Christ is the center of the marriage. When two people are united in Christ,

their goal is to grow in Christlikeness throughout the life of the marriage. Non-Christians may have many goals for their marriage, but Christlikeness is not one of them. This is not to say that all Christians immediately begin to work toward this goal when they marry. Many young Christians don't even realize this actually is the goal, but the presence of the Holy Spirit within each of them works with them, maturing each one so that the goal of Christlikeness becomes increasingly clear to them. When both partners make becoming more like Christ their goal, a strong, vibrant Christian marriage begins to take shape.

Two years ago, my wife and I made a pilgrimage to the Holy Land and were privileged to be able to renew our wedding vows at Cana. The church there has a number of large earthen vessels of the type that Jesus would have instructed the servants to fill with water. When we enter into marriage, we are like those earthen vessels – open to divine transformation, whereby our lives are changed to imitate more clearly the ways of Christ. As we stood in the church, we understood far better than we could have when we were originally married how complete a transformation would take place. We just looked at each other and were swept away with the most overwhelming sense of joy. What a miracle.

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# February 8<sup>th</sup> is the Annual Catholic Times Collection

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# CONSECRATING OUR WHOLE LIVES

By Sister Margie Lavonis, CSC

Pope Francis has declared Nov. 30, 2014 to Feb. 8, 2016 as a year to celebrate consecrated life. Many Catholics, especially our children, are not even sure what consecrated love is. One of the goals of the observance is to educate Catholics about religious life.

I was taught by the Sisters of the Immaculate Heart of Mary for most of my grade-school years. Every day, we said the morning offering and consecrated ourselves to Jesus through Mary. As a child, I am not sure I fully understood what I was doing, but I knew I offered all I did that day to God. Little did I know that I would later give my whole life to Jesus as a Sister of the Holy Cross.

There is much ignorance about religious life, especially among the young. Fewer young men and women are answering the call to live a consecrated life as a sister, brother, or priest. I think one of the major reasons for this is a lack of understanding of priesthood and religious life. Worse yet, the possibility of living the Christian call we receive at baptism doesn't even cross their minds. It is logical to say that a person cannot choose a way of life

he or she knows little or nothing about.

What is religious or consecrated life? In my early years, I thought being a religious was chiefly about ministry and serving others, but Jesus calls all Christians to serve his people. Religious life is a call to make Jesus the center of one's life by consecrating or giving one's whole self to God. It is truly about loving God above all. One important way to show this love is through ministry or service, but that is not what makes one a religious.

Men and women religious consecrate themselves to God by professing the three vows of poverty, chastity, and obedience. It is a lifetime commitment.

All Christians are called to be chaste and to respect their bodies as temples of the Holy Spirit, but religious priests, brothers, and sisters vow to give all of themselves, body and soul, to God and to God's people (This is where the service comes in).

Christians also are called to live the virtue of poverty and to live simply. Those in consecrated life strive to live in radical dependence on God and try not to be weighed down by material goods and other attachments.

All the baptized are called to

follow God and obey God's word. Consecrated religious strive to do God's will in conjunction with the mission of their particular community.

A husband and wife give themselves to each other and to their children. Family is their primary focus. Those who commit themselves as religious give their entire lives to Christ and to the Church through the vows of poverty, chastity, and obedience.

I believe God still calls some people to this radical and challenging way of life. Let us pray that those to whom God is calling will respond with a generous "Yes." Let us also do our part to invite the young to consider this option when they are discerning life choices. Sometimes it only takes the sentence "Did you ever think God might be calling you to be a priest, brother, or sister?" Your question just might plant the seed of a religious vocation. Just as the Church needs good marriages, it also needs sisters, brothers, and priests to extend the reign of God in our world.

During this special year, may people learn more about those who have consecrated their lives to Christ and to his Kingdom and support their ministries in the Church and in the world.



## Prayer for Consecrated Persons

God our Father, we thank you for calling men and women to serve in your Son's Kingdom as sisters, brothers, religious priests, consecrated virgins, and hermits, as well as members of secular institutes. Renew their knowledge and love of you, and send your Holy Spirit to help them respond generously and courageously to your will. We ask this through our Lord Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.



**Feb. 2, 2015 (Celebrated in Parishes Feb. 7-8)**  
**In 1997, Pope John Paul II instituted a day of prayer for women and men in consecrated life. This celebration is attached to the Feast of the Presentation of the Lord on Feb. 2. This feast is also known as Candlemas Day, the day on which candles are blessed, symbolizing Christ, who is the light of the world. So, too, those in consecrated life are called to reflect the light of Jesus Christ to all people. The celebration of World Day for Consecrated Life is transferred to the following Sunday to highlight the gift of consecrated persons for the whole Church.**



Front Page photo: Pope Francis gestures to newlywed couples during his weekly audience in Paul VI Hall at the Vatican on Jan. 21.

CNS photo/Tony Gentile, Reuters



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**Catholic Consumerism: Conventional Vs. Fair Trade**  
 By Stephanie Rapp  
 Catholic Relief Services Fair Trade Ambassador

In our last paragraph comparing conventional vs. fair trade, we turn to how marketing is used. "Fair Trade differs from conventional trade in the way it talks to us as consumers. Like conventional firms, Fair Trade companies market their products in a way that is designed to generate sales. But unlike conventional trade, the stories of producers whose lives and communities have been changed through alternative trading relationships are featured prominently in Fair Trade marketing efforts. Fair Trade companies don't just give consumers different stories than conventional firms; they also give us different choices. In the Fair Trade system, we aren't limited to buying a product solely on the basis of its price and quality. We can also take into consideration the social and environmental conditions under which it was produced and make choices that reflect the social values of our faith" (CRS). If you would like to learn more about fair trade and its benefits to those involved, go to [www.crsfairtrade.org](http://www.crsfairtrade.org).

## PRACTICAL STEWARDSHIP

By Rick Jeric

### Mother-in-law



How did those handshakes feel last week? While I hope they were firm and strong, the sincerity and credibility means everything. And most importantly, the exchange of a wish for peace and love is so much more than the dreams of the 1960s. Our quest for peace in every corner of the world begins here and now with each of us. A sign of peace can be nothing more than lip service or a mere sign. Our challenge individually is to mean it, live it, sell it, and be it. The example we set and live should be peaceful and loving, at the very least. Our world is volatile and full of mistrust and hatred. Rather than “taking sides,” let us be sure that there is true peace in our hearts, in our families, in our school and workplace, in our community, and in our parish. Of course, the million-dollar question is, “What would the world be like if everyone did this?”

The Gospel this Sunday chronicles Jesus’ cure of Simon Peter’s mother-in-law. She is sick with a fever, and Jesus cures her by simply grasping her hand and helping her up. The fever leaves her immediately. In meditating upon this, many questions arise. For example, with Jesus “performing many other signs not recorded here,” why does Mark choose to record this one? Why do we not hear anything about Simon Peter’s wife? Does he have any children? Why do we not hear about any of the disciples’ families throughout the Gospels? While they left their livelihoods to follow Jesus, they certainly did not abandon wives and families, did they? Of course, none of these questions have any impact on salvation history, but they are interesting to ponder. Back to the story. What does Simon Peter’s mother-in-law do immediately after she is cured? She waits on them. I thought for a moment that I would remind my own mother-in-law that this is her primary responsibility – to wait on guests, especially her favorite son-in-law – but I thought better of it. All joking aside, this is exactly what my mother-in-law has done so well over the years. Her great hospitality has always been a priority. As she ages, it is very sad to see her faculties deteriorate so rapidly. And so it is or will be for all of us. It is important for us to serve and give generously now, while we are able. Once we develop a “fever” of our own, the healing grasp of Jesus will definitely be there. But unlike the Gospel story, the healing in old age will very likely not be on earth. The ultimate cure will be in Heaven for eternity. That is our goal. So, yes, let us give of ourselves and serve one another while we can, no matter how difficult it is, since time is always short. Back to the Gospel. What does Jesus do after He is waited upon? He goes to a deserted place and prays. Lent is just around the corner. Instead of waiting for Ash Wednesday, let us begin some good preparation and think about where those deserted places might be.

Our practical challenge this week is to consider four things for Lent this year. Two things are ways in which you can be of service to others. The other two things are “deserted places” where you can spend at least one hour per week in silent prayer. And remember, some of that time in silence can be in the listening mode. I will suggest one for each. First, be of service to your family or those who are closest to you. Sincerely and gladly serve them, and expect nothing in return. Second, make the Eucharistic adoration chapel, or the area in your church that houses the tabernacle, one of your deserted places. Let us hit the ground running this Lent.

Jeric is director of development and planning for the Columbus Diocese.

## ST. BRENDAN FIELD TRIP GRANT

Hilliard St. Brendan School seventh-graders will be studying about biomes and endangered species living in those biomes during the fourth quarter of the school year. The students will have the opportunity to see firsthand what they have been studying. They will take a field trip to Cumberland, Ohio, to The Wilds, a reclaimed coal mining area which has been developed into 2,000 acres of pasture and a 27-acre carnivore conservation center. Part of the expense for the trip will be covered by a grant from the Target department store company. The grant proposal was written by science teacher Marsha Duffey. Seventh-graders (from left) Liam Thompson, Sophia Hoersten, and Cate Smith hold the notification letter and the grant check from Target.



Photo courtesy St. Brendan School

## Top Influencer in Insurance Industry

Jonathan Michael, a 1977 graduate of Ohio Dominican University and a graduate of Columbus Bishop Ready High School, has been selected for *Insurance Business America* magazine’s Hot 100 list for 2015. The list recognizes 100 of the most influential people in the insurance industry during the past year.

Michael is president, chairman, and chief executive officer of RLI Corp., a specialty insurance company based in Peoria, Illinois. He also is a member of ODU’s board of trustees.

Ohio Dominican offers central Ohio’s only accredited bachelor’s degree program in insurance and risk management, one of the fastest-growing industries in the United States.

Michael and other ODU alumni are underwriting the cost of establishing a chapter of Gamma Iota at the university. Gamma Iota is an international risk management and insurance honorary society.

ODU’s program seeks to address a pressing need in the insurance industry in Ohio. A 2013 workforce study esti-

mates that approximately 26,000 insurance industry-related jobs will need to be filled in the state by 2020. These jobs include high-paying positions in dozens of key areas, including claims, underwriting, operations, pricing analysis, information technology, and marketing.

According to the Ohio Development Services Agency, Ohio has the seventh-highest insurance industry employment in the nation.

Currently, 256 insurance companies operate in Ohio and employ more than 100,000 people, who earn an average annual salary of more than \$50,000. Eight national insurance companies are headquartered in Columbus, according to the Columbus Chamber of Commerce.

Learn more about Ohio Dominican University’s insurance and risk management program at [www.ohiodominican.edu/IRM](http://www.ohiodominican.edu/IRM).



## Original St. Agatha member recalls parish’s early days 75 years ago

By Sarah Magill

Little Peggy Willman was an angel.

Looking back on the day more than 70 years ago, the woman who grew up to be Peggy Shimp mused that she might simply have been chosen because her mother, Grace, was a good seamstress.

Whatever the reason, in a long blue dress and white wings, Peggy and her “angel” partner escorted one of Columbus St. Agatha Church’s earliest first Communion classes to the church.

That was back in the day when the church “was way out in the middle of nowhere. There was nothing out there,” Shimp said.

She would know. Her family lived on Upper Arlington’s Tewksbury Road at the time and had to cross a cow path, better known now as Northam Road, to reach the new church.

When St. Agatha opened its doors with its first Mass on Dec. 1, 1940, the 8-year-old Shimp and her mother were among 70 charter member families.

“The first Mass, whenever it was, my mother dragged me out of bed at 6:30 to make sure we got there,” Shimp recalled.

Parishioners, clergy, and staff are similarly excited about St. Agatha’s 75th anniversary, as the parish is planning a yearlong celebration.

The kickoff event will be a dinner-dance on Saturday, Feb. 7 in the parish hall. On Dec. 6, Bishop Frederick Campbell will preside over a special anniversary Mass, to which all priests who have served the parish are being invited. A reception will follow.



While Shimp may be the last original parishioner, the congregation includes many people who have called St. Agatha home for decades, said Father Daniel Ochs, pastor.

“We have people who go back to the ‘60s. There is a pride in being a parishioner here, as well as, say, having graduated from our school here. Here we have people who go back a long time,” he said.

Pastors go back a long way, too. Father Ochs is only the fifth pastor to lead St. Agatha.

Originally intended to serve Catholics from Guilford Road all the way to the Franklin-Delaware County line, St. Agatha was established on 19 acres of forest and swampland on the northern border of the village of Upper Arlington.

Reportedly, the first time its new young pastor, Father George Kennedy, visited the church property, he got

stuck in the mud on Andover Road, between Northam and Ridgeview roads.

Water was pumped from a well on the property. And visiting clergy often were given a spade to bury the garbage.

Describing the original church, in which she was married to William Shimp in 1954, Peggy Shimp said, “It just seemed friendly.”

She noted that the statues of St. Agatha and the Sacred Heart, currently displayed on the side of the church, are from the original church, as are the stained glass windows in the sacristy.

She also recalled the altar rails, a clear demarcation between congregation and celebrant. However, they didn’t stop her little son Martin, no more than 3, from running onto the altar one morning before Mass.

She was at a loss for what to do. In those days, women especially were not permitted past those rails onto the altar. After a few minutes, she was able to

get Martin’s attention. He shouted out to her, then toddled down the steps and into her arms.

The original St. Agatha Church was designed to hold 350 people. That seemed more than ample space, as World War II meant slow growth for the area during the church’s first 10 years.

But in time, “on Sundays, it got so crowded eventually that people were standing,” Shimp said.

By 1960, weekly attendance at Mass averaged more than 2,450 people. Groundbreaking for a new church began two years later.

The first Mass was celebrated in the current church on March 15, 1964.

Father Ochs said he is surprised that the average age of parishioners is getting younger, especially since that is not the case for the surrounding community.

Mostly, he is struck by the generosity of St. Agatha parishioners. “I’m amazed by the commitment of some of the families of this parish,” he said.

And while the bells of St. Agatha always ring the finale of Upper Arlington’s Fourth of July festivities, the church, with its tower that is an area landmark, continues to grow.

Through the decades, there have been periods of stagnation on the membership rolls, generally following community demographics, Ochs said.

But since he arrived in 2007, St. Agatha has seen a net increase of 100 families. Parish enrollment now stands at 1,360 families.

### YOUTH AND YOUNG ADULT MINISTRY POSITION

St. Brigid of Kildare Parish is seeking a full-time coordinator of High School Youth and Young Adult Ministry to organize, implement and enrich the existing ministry for high school aged youth of the parish.

The coordinator will be responsible for directing the parish pastoral ministry to youth, based on *Renewing the Vision: a Framework for Catholic Youth Ministry*, developing the leadership of our *Core Team*, and facilitating the management of our *Bridge Team*, our peer leadership board.

Qualifications: Bachelor’s degree in a related field or certifications in Youth Ministry, knowledge of the Catholic faith and an understanding of youth. Master’s degree preferred. Salary and benefits are commensurate with experience. View the full job description at [www.stbrigidofkildare.org](http://www.stbrigidofkildare.org).

Please submit qualifications by February 20, 2015 to:

**St. Brigid of Kildare at 7179 Avery Road, Dublin, Ohio 43017,  
Attn: High School Youth and Young Adult Ministry Search Committee**

### DIRECTOR OF RELIGIOUS EDUCATION POSITION

St. Brigid of Kildare Parish is seeking a full-time director of Religious Education to manage the planning, implementation and evaluation of the Religious Education program. The director will be responsible for planning, organizing and scheduling classes, choosing textbooks, preparing the budget, serving on appropriate parish committees, and overseeing the general management of the program. The director also coordinates a parish-based, family-oriented sacramental preparation program for students aged preschool through grade eight.

Qualifications include a Bachelor’s degree in a related field, knowledge of Catholic faith and sacramental preparation. Master’s degree preferred. Salary and benefits are commensurate with experience. View the full job description at [www.stbrigidofkildare.org](http://www.stbrigidofkildare.org).

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## Biblical basis for purgatory; Does pope write his speeches?



### QUESTION & ANSWER

by: FATHER KENNETH DOYLE  
Catholic News Service

Q. So far as I know, the other Christian religions do not provide for a purgatory -- only the Catholic Church -- and I'm wondering where purgatory is mentioned either in the Bible or in Christ's teachings. (I would like to be able to defend my faith with some clear references.) (Chesapeake, Virginia)

A. Speaking generically, Catholics believe in purgatory while Protestants do not. For Protestants, the atoning sacrifice of Jesus is absolute, perfect, and final. It had a once-and-for-all quality, and because of it, believers are cleansed, forgiven, and declared righteous. To think that any additional purification might be necessary after death would be, for a Protestant, to deny the sufficiency of Christ's redemptive death and resurrection.

The Catholic belief, on the other hand, is summarized most succinctly in the *Catechism of the Catholic Church* (No. 1030): "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven."

This Catholic position builds on the belief of God's chosen people shortly before the coming of Christ. In the Second Book of Maccabees (12:46), written toward the end of the second century BC, we learn that Judas Maccabeus "made atonement for the dead that they might be absolved from their sin." To have prayed for his fallen comrades (who had worn forbidden sacred amulets in battle) showed his belief that the deceased could still be helped by the intercession of the living.

In the New Testament, arguably the clearest reference to purgatory comes in Matthew's Gospel (12:32), where Jesus declares that "whoever speaks a word against the Son of Man will be forgiven; but whoever speaks against the holy Spirit will not be forgiven, either in this age or in the age to come" -- a statement that implies there are at least some sins that can be forgiven in the next life.

Exactly what this transitional state of purgatory consists in, how long it lasts, whether it

might even be instantaneous, are, of course, beyond our reckoning as long as we are on this side of eternity.

Q. Does the pope write his own speeches or, like the U.S. president, does he have a speechwriter? If he does not write a particular speech, would the pope edit its contents before delivering it? (It just seems to me that the pope's busy schedule would not allow him time to compose all of the speeches he must give -- both at the Vatican and when on a foreign trip.) (Edison, New Jersey)

A. I cannot answer with absolute certainty, since no one is designated publicly as "the pope's speechwriter." But I would think that, as with any modern head of state, there are people who assist the pope in drafting his talks.

The pure volume would seem to necessitate this; on most days, the pope delivers several talks, particularly on foreign trips when the speeches tend to be lengthier and more numerous.

I do know that some years ago when I was working in Rome as a journalist, I learned on good authority that an American monsignor on the staff at the Vatican had been charged with the initial drafts of the talks Pope John Paul II would give on an upcoming trip to the United States.

The pope, of course, would edit the talks before delivery, both for content and to impart his personal style to the phrasing.

In November 2013, the Italian daily newspaper *La Stampa* claimed to have identified the newly named "coordinator of papal speech and homily writing," a Monsignor Paolo Luca Braidia, but I never read that the Vatican confirmed this and it would have surprised me if they had.

My suspicion is that Pope Francis may have more to do with crafting his own speeches than did previous pontiffs, because Pope Francis' talks strike me as more spontaneous, conversational, and unfiltered.

When Pope Francis, for example, just a few days before Christmas in 2014 warned curial cardinals against "spiritual Alzheimer's," publicity seeking and the "terrorism of gossip," those words seemed to come directly from his heart and not from the pen of an anonymous speechwriter.

Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, N.Y. 12208.



### Columbus St. Mary's 150th Anniversary

Parishioners, alumni, friends, and community members filled the pews of Columbus St. Mary, Mother of God Church to welcome Bishop Frederick Campbell for a Mass on Sunday, Jan. 11, the Feast of the Baptism of the Lord, which marked the beginning of the church's 150th-anniversary celebration. After greeting the congregation in German, Bishop Campbell delivered a homily inviting those present to reflect on the feast. The bishop also talked about his time spent in Germany, encouraging those present to learn and live by the German greeting "Gruss Gott," which is often translated as "Hello," but has a literal meaning of "God's greeting (to you)." Following Mass, a reception took place in the parish school.

Photo by John Rees

### Diocesan Youth Rally

Calling all teens in central Ohio! Come join a few hundred of your closest friends at the Diocesan Youth Rally for a weekend of music, inspiration, faith-filled joy, friends new and old, and celebration of our Catholic faith with Bishop Frederick Campbell.

The rally will take place from 9:30 a.m. to 10 p.m. Saturday, March 14 and 9:30 a.m. to 4:30 p.m. Sunday, March 15, at Westerville St. Paul Church, 313 N. State St. It will feature Chris Padgett, a nationally renowned speaker, musician, and worship leader with a contagious spirit. He has an outrageous sense of humor, loves unicorns, and hopes you will join him for the rally.

The event also will include workshops covering topics such as human dignity, loving yourself, maintaining healthy relationships, and deepening your

prayer life, as well as small-group discussion with Bishop Campbell. Parents are invited to join in the closing Mass on Sunday at 2 p.m.

Talk to your parish youth minister, religious education director, Catholic school campus minister, or pastor for more information about registering. More information is available at [www.cdeducation.org/youth-rally](http://www.cdeducation.org/youth-rally).

Advance registration is required. Interested high-school teens should register through their parish youth ministry leader. The cost is \$65 for both days and includes lunches, dinner Saturday, and a T-shirt. Registration forms are available on the web at [www.cdeducation.org/youthrally](http://www.cdeducation.org/youthrally). For more information, call the diocesan Office of Youth & Young Adult Ministry at (614) 241-2565.

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## Mount Carmel Adopts Core Values Reflecting New Model of Care

Health care delivery in the United States is in the midst of significant change. Mount Carmel Health System is leading this effort in central Ohio by helping reshape the way care is delivered, through its transition from a system that focused on the number of patients treated to one that concentrates on keeping people well.

As a not-for-profit, Catholic healthcare provider, Mount Carmel is putting its patients at the center of this transition.

The system recently changed its mission statement to better reflect its commitment to treating patients under the new model of care.

The new statement reads, "We serve together in the spirit of the Gospel as a compassionate and transforming healing presence within our communities." Mount Carmel believes the statement honors its Catholic tradition and how it will meet the challenges of the future.

"As a faith-based health-care ministry, Mount Carmel

takes a holistic approach to treating patients by thinking about more than their bodily ailments," said Sister Barbara Hahl, CSC, Mount Carmel Health senior vice president for system mission.

"We are also concerned about treating their mental and spiritual needs, as well as their physical condition."

Mount Carmel also has adopted a new set of core values that reflect its commitment to the health of patients and the communities they serve. They are:

- **Reverence** – Honoring the sacredness and dignity of every person

- **Justice** – Fostering the right relationships to promote the common good, including sustainability of earth

- **Commitment to the poor** – Serving those who are poor, especially those most vulnerable

- **Integrity** – Being faithful to what the institution says it is

- **Stewardship** – Honoring its heritage and holding itself ac-

countable for the human, financial and natural resources entrusted to its care

- **Compassion** – Understanding and responding to the suffering of others

- **Excellence** – An unrelenting commitment to quality and patient safety.

"For nearly 130 years, we have had the honor of providing high-quality, people-centered care to the residents of central Ohio," Sister Barbara said.

"We are truly blessed that our patients trust Mount Carmel to be their health partner, and we look forward to working with patients and their families to improve the health and wellness of the people in our community."

Mount Carmel also leverages the strength of the second-largest Catholic health system in the nation through its national parent company, Trinity Health, which was formed in May 2013 with the consolidation of Catholic Health East and the then-existing Trinity Health system.

## Winter Is Time to Work on Scout Religious Emblems

The Christmas holidays are over and the cold weather has brought more "indoor time." This provides an ideal opportunity for Catholic Scouts and their families to work on earning one of the many religious emblems offered by Boy Scout and Girl Scout programs, the diocesan Catholic Committee on Scouting notes.

Awards for younger Scouts, those in first to fifth grades, are family-oriented, with the work done in the home. Cub Scouts can work on their Light of Christ, and Webelos Scouts can work on their Parvuli Dei (Altar of God) awards. Daisy and Brownie Girl Scouts can work on the Family of God

emblem, and older Brownies and Junior Girl Scouts can take part in the I Live My Faith program. Workbooks for all of these may be found at the appropriate Scout shop or may be purchased online.

Anyone who wishes to earn one of these emblems must first have their pastor or other designated person sign the program book to recognize that a Scout is beginning the work. When the book is completed, that person will go over the book with the Scout and sign that it has been completed. Return the signature page to the diocesan Office of Youth & Young Adult Ministry, 197 E. Gay St., Columbus OH 43215,

with the appropriate fee for a patch or a medal, and it will be returned to you.

Older Scouts have additional religious emblem programs. For Boy Scouts, check with the youth ministry office or the Catholic Committee on Scouting at [www.cdeducation.org/YouthYoungAdult/Scouts](http://www.cdeducation.org/YouthYoungAdult/Scouts) for details. For Girl Scouts, the Marian Medal and Spirit Alive books are available at Girl Scout shops and should be worked on with a catechist for the best results.

Any scout earning a Catholic religious emblem is invited to join Bishop Frederick Campbell at Scout Day with the Bishop each January.

Visit us at [www.ctonline.org](http://www.ctonline.org)

## “LEARNING TO WORK AND WORKING TO LEARN” AT CRISTO REY

“Learning to work and working to learn” is a phrase that encapsulates the professional work-study program at Cristo Rey Columbus High School. It’s also the key to helping the school provide a college-prep education to students with otherwise limited resources.

“Cristo Rey Columbus is based on the proposition that all students will benefit from a great Catholic college-prep education. In this era of high tuition, some families simply can’t afford it,” said Jim Foley, president of Cristo Rey Columbus. “Our professional work-study program makes that education affordable while exposing our students to professional careers.”

The national educational model developed by the Cristo Rey network 18 years ago offers Cristo Rey Columbus students the opportunity to work one day each week in the professional offices of local businesses and organizations, all while completing a full-time load of college-prep classwork. The

money the students earn by working is directly applied to the cost of their education. In some cases, the students are offered the opportunity to earn a personal paycheck during holiday breaks and summer vacations.

“The Cristo Rey Columbus work experience provides a window into a successful, achievable future that our students have likely never dreamed could be theirs,” said work-study program director Carolyn Flahive. “These students are working in law offices, hospitals, banks, arts organizations, and government offices and learning professional skills, as well as making community connections.”

Since the school opened in the fall of 2013, Flahive has secured positions at national companies such as Nationwide Insurance, Safelite, and SafeAuto, as well as local businesses and organizations that include Bricker & Eckler, Dawson, Kimball Midwest, Commerce National Bank, Lancaster Pollard, BalletMet, Mid-Ohio Foodbank, the City



Cristo Rey student Gabe Aggrey.

of Columbus, and the Franklin County Board of Commissioners.

The Cristo Rey work-study program is “one of the best investments we have made ... period,” said Steve Kennedy, managing director at Lancaster Pol-

lard.

Adds Judith A. Johnson, director of personnel at Porter Wright, a law firm in Columbus, “Our students are thoughtful, interesting, and simply delightful young people.”

Flahive is diligently working to add work-study positions to accommodate the anticipated enrollment of 140 freshmen for the 2014-2015 school year. Work-study teams consist of students from all grade levels, which, beginning in the fall, will include juniors, sophomores, and freshmen.

“All of us at Cristo Rey Columbus are truly excited about the good things we see happening with our students and the vital role our work-study partners play in that process,” she said. “But we need more businesses to join with us to help our students achieve their goals.”

Businesses that are interested in learning more about the professional work-study program at Cristo Rey Columbus can contact Flahive by phone at (614) 223-9261, extension 12005, or by email at [cflahive@cristoreycolumbus.org](mailto:cflahive@cristoreycolumbus.org).

## ALL SAINTS SPELLING BEE



The Columbus All Saints Academy spelling bee was a challenging experience for many students. Rather than have preliminary rounds, each grouping of three grades was permitted to allow any student who wanted to participate to go in front of the school and give it a chance. Grades kindergarten through two went first. Their words came from spelling lists that had been used in class, and were announced by Laura Wagner, kindergarten teacher. Third- through fifth-grade words also came from spelling lists and were announced by third-grade teacher Jeanette Champlin. Debbie Murphy, a sixth-grade teacher, judged both those rounds. The sixth through eighth grades were given spelling and vocabulary list words by Murphy and seventh-grade teacher Lynn Hauenstein, with Champlin serving as judge. Top participants were (from left): back row, Keyshawn Willis, Emily Martin, Michaela Brown, and Christy Poinvil; middle row, Arec Igwebuikwe, Emma Guess, Giselle Guerra, and Declan O’Brien; front row, Eileen O’Brien, Rosie Storck, Jennifer Huerta, and Daniel Michael. (Photo/All Saints Academy)

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## Listening with the ear of the heart

Tuesday, Feb. 10 is the feast of St. Scholastica. What we know of her comes from St. Gregory the Great’s famous biography of St. Benedict, though other stories were later written about her. Scholastica is Benedict’s twin sister. Both were born into a wealthy family of Nursia, Italy in 480. As was the custom, Benedict went to Rome to study, while Scholastica probably lived in a convent where she learned to read and write and participated in the prayer life of the nuns.

Some stories recount her founding a religious community near her brother’s monastery at Monte Cassino and becoming its prioress. The most famous account of her, though, is found in chapters 33 and 34 in Book II of Gregory’s *Dialogues*.

Once a year, as was their custom, Benedict, accompanied by some of his monks, met his sister at a house located between her convent and his monastery. They shared food and conversation concerning spiritual matters. On this particular visit, three days before her death, Scholastica wanted her brother to stay longer. Perhaps she sensed it would be their last time together. They talked until darkness fell, and she asked him to spend the night, “that they might spend it in discoursing of the joys of heaven.”

Benedict would have none of it, saying that he couldn’t spend the night away from the abbey. That was the rule, after all.

Not giving up, Scholastica put her head down on the table, laying it on her folded hands, and prayed. As



### GRACE IN THE MOMENT

Mary van Balen

she prayed, a storm came and filled the clear night sky with thunder and lightning. She lifted her head, tears streaming from her eyes, and heavy rain poured from the heavens. Benedict and his monks couldn’t return to the abbey in such a storm.

“God forgive you, what have you done?” Benedict asked. Scholastica answered with a bit of attitude: “I desired you to stay, and you would not hear me; I have desired it of our good Lord, and he has granted my petition. Therefore if you can now depart, in God’s name return to your monastery, and leave me here alone.”

Of course, Benedict and his monks spent the night, the brother and sister enjoying long conversations until morning. Love, it seemed, trumped the Rule, at least in this case. As St. Gregory wrote: “He found, however, that a miracle prevented his desire. A miracle that, by the power of almighty God, a woman’s prayers had wrought. Is it not a thing to be marveled at, that a woman, who for a long time had not seen her brother, might do more in that instance than he could? She realized, according to the saying of St. John, ‘God is

charity’ (1 John 4:8). Therefore, as is right, she who loved more, did more.”

Whether truth or legend, the story shows the power of love and the importance of listening with the heart. Benedict was right in saying he and the other monks should return to the monastery. Yet, Scholastica’s desire, born of deep affection for her brother and her longing to continue their conversation and praise of God together, was worthy of bending the rules, even Benedict’s. How often are we confronted with such a choice? Can you recall times when rigidly holding fast to a tradition or rule has worked not to foster growth and love, but instead to injure and alienate? Clinging to what we think we know is “right” may blind us to the reality of others’ lives and wisdom. Rules and traditions are important. Benedict’s Rule has proven itself over centuries, leading monastics, helping them live, work, and pray together in community. It has also been a guide for many as they strive to balance prayer, work, study, and recreation in their lives with family and friends and in their workplaces.

Benedict understood the necessity of responding to particular moments and particular needs in ways that are outside the usual response. His Rule is full of such examples. Still, in this story, it was Scholastica who was listening with the ear of the heart and who found God listening to her.

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## CINDERELLA ~ THEATER PRODUCTION with “MEET AND GREET” TEA TIME



“Cinderella” cast members (from left): Amelia Johnson, Elizabeth Rieser, Emily Thomas (behind Rieser), Meghan Noonan, Patrick Munhall, Alexis Eldredge, Andy Simmons, Jacob Erney, and Hannah Hess. Photo courtesy Bishop Watterson High School

Columbus Bishop Watterson High School will present Rodgers and Hammerstein’s *Cinderella* (*Enchanted Edition*) at 7 p.m. Friday and Saturday, Feb. 13 and 14 and Friday to Sunday, Feb. 19 to 21, and 2 p.m. Sunday, Feb. 15.

The school, at 99 E. Cooke Road, will host a “meet and greet” character tea at noon Feb. 15 before the matinee performance. The Feb. 20 show will be Alumni Night.

Alexis Eldredge will play Cinderella. Patrick Munhall will be Christopher (the prince), and Meghan Noonan will play the fairy godmother. Emily Thomas will be the stepmother, and the stepsisters will be played by Amelia Johnson and Elizabeth Rieser. The king will be played by Jacob Erney, the queen by

Hannah Hess, and Lionel by Andy Simmons.

This musical version of the magical fairy tale was originally presented on television in 1957, starring Julie Andrews. Subsequent television versions featured Lesley Ann Warren in 1965 and Brandy in the title role, with Whitney Houston as the fairy godmother, in 1997. This edition is based on the 1997 version. As adapted for the stage, with great warmth and more than a touch of hilarity, the hearts of children and adults alike still soar when the slipper fits.

Tickets go on sale Monday, Feb. 9. An order form is available at [www.bishopwatterson.com](http://www.bishopwatterson.com). Prices are \$10 for adults, \$8 for students and seniors, and \$4 for children 12 and under.

# 2015: A Year to Strengthen and Renew Marriage and Family Life

By Dan Thimons

Director, Diocesan Marriage & Family Life Office

The Catholic Church celebrates World Marriage Day each year on the second Sunday in February, which this year is Feb. 8. The day honors husband and wife as the foundation of the family, the basic unit of society. It salutes the beauty of their faithfulness, sacrifice, and joy in married life.

Unfortunately, marriage and family life is in an unprecedented state of crisis in our nation and throughout the world. Pope Francis recently observed that, "The pressures on family life today are many. ... The economic situation has caused families to be separated by migration and the search for employment, and financial problems strain many households. While all too many people live in dire poverty, others are caught up in materialism and lifestyles which are destructive of family life and the most basic demands of Christian morality. The family is also threatened by growing efforts on the part of some to redefine the very institution of marriage, by relativism, by the culture of the ephemeral, by a lack of openness to life."

This spring, the U. S. Supreme Court will review the November 2014 decision by the Sixth U.S. Circuit Court of Appeals which upheld the constitutionality of marriage laws in Michigan, Ohio, Kentucky, and Tennessee. Archbishop Salvatore Cordileone of San Francisco, chairman of the U.S. Conference of Catholic Bishops' subcommittee for the defense of marriage, noted that this "may be the most significant court decision since the (Supreme) Court's tragic 1973 *Roe v. Wade* decision making abortion a constitutional right."

"Marriage is a bond which unites a man and a woman to each other and to any children who come from their union," said Archbishop Cordileone. "Only a man and a woman can unite their bodies in a way that creates a new human being. Marriage is thus a unique and beautiful reality which a society respects to its benefit or ignores to its peril." At this juncture in our nation's history, we are all called to embrace Pope Francis' insistence that "we must reaffirm the right of



children to grow up in a family with a father and a mother."

Pope St. John Paul II taught that "the future of the world and of the church passes through the family." What happens in the Supreme Court this year will significantly shape the future of our nation. It can be tempting to think that in the midst of the great crisis in marriage and family life and the strong efforts to redefine marriage, we can't do anything but watch from the sideline. Nothing could be further from the truth! Founded on the hope of Jesus Christ, through prayer, education, and works of charity, we are all called to be part of the solution.

Recognizing the great crisis in marriage and family life and desiring to turn the tide, Pope Francis convened the Extraordinary Synod on the Family at the Vatican last October. While media reports focused on the isolated efforts of a small number of participants who challenged the teachings of Jesus Christ, the focus of the vast majority of synod fathers was dealing with the great problem of widespread marital and family breakdown in our culture. In October of this year, a larger Ordinary Synod will gather in Rome with the task of formulating pastoral guidelines designed to preserve, strengthen, and renew marriage and family life in our troubled times.

In September, one month before the synod, Pope Francis will travel to Philadelphia for the eighth World Meeting of Families. During the four days before the Holy Father's arrival, the World Family Congress will take place at the Pennsylvania Convention Center. This event, featuring internationally acclaimed speakers, will be a once-in-a-lifetime opportunity for Catholics and people of good will to learn and discuss the importance of marriage and family life, as well as practical ways to strengthen and support marriages and

families in our parishes and communities. Ideally, three to five families from each parish should attend the World Family Congress and bring back valuable ideas and tools for the renewal of marriage and family life in your parish.

Whether or not you plan to attend the World Meeting of Families, everyone is encouraged to grow in knowledge of the truth and beauty of marriage and family life throughout 2015. Three resources are valuable in this regard: *Marriage: Love and Life in the Divine Plan* by the U.S. Conference of Catholic Bishops; *Love Is Our Mission: The Family Fully Alive*, a preparatory catechesis for the World Meeting of Families; and *Getting the Marriage Conversation Right, A Guide for Effective Dialogue* by William B. May.

We must make a firm commitment to increase and sustain our prayer for marriage and family life throughout this year. Participation in the Holy Sacrifice of the Mass, Eucharistic adoration, recitation of the Divine Office, the Rosary, or the Divine Mercy Chaplet are some of the ways to pray for the protection of marriage and family. We also may enthrone the Sacred Heart of Jesus in our home and consecrate ourselves entirely to Jesus through Mary.

An excellent resource for beginning and sustaining prayer in the home is *The Little Oratory* by David Clayton and Leila Marie Lawler. Prayer not only helps to bring about a change in our families as well as the culture, but also strengthens us for the trials and persecutions that will inevitably come our way as a result of upholding the truth about marriage as a faithful disciple of Jesus Christ.

Throughout 2015, the Diocesan Marriage & Family Life Office will assist parishes, families, and individuals with prayer and education efforts and will provide assistance and guidance for participating in the World Meeting of Families. The significant marriage and family events taking place this year in Philadelphia and Rome have the potential to be the beginning of a real turning point in our culture. With the grace of God, let us not watch from the sideline, but accept the challenge to be part of the solution: safeguarding, strengthening, and renewing marriage and family life. The future of the world depends on it!



## Marriage Encounter Weekend

Give your relationship a boost!

By Giorgio and Marisa Bittoni

Columbus Marriage Encounter Leaders

Our Marriage Encounter weekend was a great experience and provided a wonderful boost to our marriage.

While we always felt we had a good marriage, after having two kids and trying to juggle all of the responsibilities of parenthood, work, family, and personal activities, we did not have much time left for each other. We seemed to have lost the spark from our early days of marriage. We questioned if this really was what marriage is supposed to be like, and hoped to rekindle the spark in our relationship.

A Marriage Encounter weekend is a special weekend you share with your spouse, away from the stresses of everyday life, which provides an opportunity to give your relationship a new boost, learn new ways to reconnect, and

have time away from daily distractions so you can focus on each other.

It is not group sharing or marriage counseling, but is a way to make good marriages even better. We strongly believe that every couple deserves to make a Marriage Encounter weekend.

The next Marriage Encounter weekend will take place from Friday, Feb. 13 to Sunday, Feb. 15, at St. Therese's Retreat Center in Columbus. This would be a great way to spend Valentine's weekend.

Additional weekends for 2015 are: April 10-12, at the Worthington Holiday Inn; July 31-Aug. 2, at Westerville St. Paul Church; Sept. 18-20, at St. Therese's Retreat Center; and Nov. 13-15, at Sts. Peter and Paul Retreat Center in Newark. Contact Paul and Marilou Clouse at (614) 834-6880 or go to [www.wmccolumbus.org](http://www.wmccolumbus.org), to register or for more information.

BY TIM PUET

Reporter, Catholic Times

In addition to making plans for special events such as the World Meeting of Families, the diocesan Marriage & Family Life Office offers a number of programs and events throughout the year.

The diocesan marriage preparation program, titled "The Joy-Filled Marriage," takes place on one weekend from 6 to 9:30 p.m. Friday and 9 a.m. to 4:30 p.m. Saturday. It includes group workshops led by a team of diocesan staff, married couples, a priest, and a medical professional, with time at the end of most of the sessions for individual reflection by each couple.

Dates and places for this year's remaining diocesan marriage preparation programs are: Feb. 13-14, April 17-18, July 17-18, Oct. 2-3, and Nov. 13-14, Columbus St. Elizabeth Church; March 6-7, Westerville St. Paul Church; March 27-28, Ohio Dominican University; May 15-16 and June 19-20, Grove City Our Lady of Perpetual Help Church; and Aug. 21-22, Church of the Resurrection, New Albany.

There is a \$175 fee, which includes the cost of dinner Friday and breakfast and lunch Saturday, and pre-application is required. Applications cannot be accepted at the door or by phone. It is recommended that a couple attend a minimum of four to six months before the scheduled wedding date.

Catholic Engaged Encounter, another marriage preparation program based on Catholic teaching and offered independently of the diocese, is a weekend experience that allows time as a couple for personal reflection and sharing. The program starts on a Friday evening and continues through Sunday at St. Therese's Retreat Center in Columbus and is for a maximum of 20 couples at a time. Dates are Feb. 20-22, April 17-19, June 12-14, and Oct. 16-18. The fee is \$225 and includes meals and lodging at the center.

Individual parishes throughout the diocese also offer marriage preparation programs. Those parishes include Dublin St. Brigid of Kildare, Sunbury St. John Neumann, Gahanna St. Matthew, Columbus St. Andrew, and Marion St. Mary, as well as the seven parishes in Fairfield, Hocking, and Pickaway counties, which offer a combined program. There may be others in addition to those listed. Please contact your parish for more information.

If you are preparing to marry after loss of a spouse because of death or annulment, you may be a candidate for diocesan remarriage preparation, which addresses additional relevant issues. The format is similar to that of the marriage preparation program, with a special emphasis on challenges such as healing the past and blending families. These sessions will take place at Columbus St. Elizabeth Church on Friday and Saturday, April 17-18, July 17-18, and Nov. 13-14.

The Marriage & Family Life Office

offers small-group classes on practicing Natural Family Planning, which are taught by diocesan-trained teachers. Their training is in one of two NFP methods – the ovulation method, which teaches observation of the fertility signs of sensation and the physical aspects of cervical discharges; or the symptothermal method, which takes into account discharge, body temperature, and cervical position.

The two-hour classes take place on four dates, with a follow-up contact about three months after the last class. Couples may attend the first session for free; however, pre-registration is required. If couples wish to continue, the fee is \$85. The next set of classes, teaching the symptothermal method, will begin at 2:30 p.m. this coming Sunday, Feb. 8, at Mount Vernon St. Vincent de Paul Church, and will continue at the same times on Feb. 22, March 22, and April 19. There also will be classes on Monday nights, beginning March 9 and continuing on March 23, April 20, and May 18 at Gahanna St. Matthew Church; and on Thursday nights, April 16 and 30, May 21, and June 18 at Columbus St. Christopher Church.

The Couple to Couple League, a nationwide organization promoting marital chastity and the use of NFP since 1971, teaches the symptothermal method in three classes spaced about a month apart at Dover St. Joseph Church. The cost is \$140 a couple. The next series of classes will be offered on Feb. 22, March 22, and April 26, all Sundays. Another set of Sunday classes will take place on Sept. 20, Oct. 18, and Nov. 22.

Creighton Model FertilityCare and the FEMM fertility management program are medical approaches to NFP which are based on the ovulation method. The Marriage & Family Life Office provides contact information for practitioners (teachers) of the Creighton model. The FEMM women's health center may be contacted at (614) 360-9995. It is open from 9 a.m. to 5 p.m. Monday through Friday at 1872 N. High St. in Columbus.

Several times during the year, couples who are in a successful marriage and



See PROGRAMS, Page 12

## Natural Family Planning Classes in Spanish

The chill of a recent Saturday afternoon could hardly dampen the warmth and love for children and family life which was shared by the people attending a gathering at Columbus Santa Cruz Parish to discuss plans for a Spanish-speaking Natural Family Planning ministry,

serving the Latino community of the diocese. In attendance were staff members of the diocesan Marriage & Family Life Office, priests, religious sisters, and interested members of the laity. They identified and discussed the primary NFP methods available in the diocese. Those methods are the symptothermal method, as offered by the Couple-to-Couple League; the ovulation method, offered by the Families of the Americas Foundation; and the cervical fluid method, which is based on the ovulation method and is part of the fertility management program available at the FEMM (Fertility Education and Medical Management) Health Center near the campus of The Ohio State University. At the meeting, it was determined that each diocesan parish with a Hispanic presence will identify a couple who will function as NFP coordinators and/or instructors for members of the parish. It is hoped that Spanish NFP classes in the diocese will begin by the middle of this year. Pictured are the people attending the meeting, including Father Joseph Klee and sisters who are members of the Missionary Servants of the Word, with convents at Columbus St. Stephen the Martyr and Christ the King churches.



## RETOUVAILLE -- A REAWAKENING FOR HURTING COUPLES

Twenty-three years ago, we were very deep in the romance stage of our relationship. We decided to get married. We had two wonderful children. We both had steady jobs. We took family vacations. We were very involved in our children's lives and in the community. It was a fairy-tale existence.

As the years went on, the married life became routine. We had cultural differences, different friends and hobbies. We started looking for things to keep us occupied outside the home. Not because we didn't like each other, but because we were looking for other forms of stimulation and affirmation.

By emerging ourselves in work, community, kids activities, etc., we started living as married singles. We became disillusioned with our bland, routine marriage. We grew further and further apart.

Eventually, we grew so far apart that one of us made work our distraction from marriage, and ultimately, the other had an affair.

That's when the misery stage of marriage started. Depression set in for both of us. We both lost weight. We wanted to reconnect, but trust had

been betrayed by both of us, and forgiveness was nowhere to be found.

After going through three different stages of marriage – romance, disillusionment, and misery – divorce was the only obvious solution. However, we were stuck in the dilemma between the head and the heart. We couldn't live together, but we didn't want to be apart.

After seeking counseling from our priest, he recommended a program he knew about for hurting couples.

The program was called Retrouvaille. It billed itself as "a lifeline for marriages".

We attended a Retrouvaille weekend in Columbus, not knowing what to expect. We soon found out that there is a fourth stage of marriage: reawakening. Retrouvaille is a French word that loosely translates to "reawakening."

The weekend was not a miracle cure, but it planted a seed of hope in us. We were able to see each other in new ways and talk as partners instead of enemies.

For the next six weeks, we spent Sunday afternoons at the "post sessions." These sessions continued the lessons we had learned and gave us

many more tools.

Different people move at different speeds. It took us longer than most, but Retrouvaille showed us the path to forgiveness. It also helped to restore trust.

Now our marriage is stronger than it has ever been. We find stimulation, affirmation, trust, forgiveness, and romance in each other at home.

We decided to stay with the people who were our "lifeline." They are Retrouvaille of Columbus, and they sponsor weekends three times a year in the Columbus area.

One of those weekends is this coming Friday to Sunday, Feb. 6-8, and it may be too late to make plans for this event on such short notice. The other Retrouvaille dates for 2015 are May 1-3 and Oct. 30-Nov. 1.

For more information, go to [www.retrouvaille.org](http://www.retrouvaille.org) or [www.helpourmarriage.com](http://www.helpourmarriage.com), or call (1-800) 470-2230 to receive information about Retrouvaille of Columbus.

If you've entered the misery stage, attend a Retrouvaille weekend. Let us tell you our story and show you the reawakening.

*(The writers of this story have asked to remain anonymous.)*

## PROGRAMS, continued from Page 11

wish to strengthen their commitment to each other have the chance to take part in a weekend Marriage Encounter program. More than five million couples, priests, and religious have taken part in the program since it began in Spain in 1952 as a Catholic marriage renewal activity.

It came to the United States nearly 50 years ago and now is offered in a number of faith expressions. It presents God as the focus for a successful marriage and encourages couples to examine their lives together while sharing their feelings, hopes, disappointments, joys, and frustrations.

Several Catholic Marriage Encounter programs which include Sunday Mass, with a priest as part of the presenting team, take place each year in the Diocese of Columbus. Dates and times for the weekends this year are: Feb. 13-15, St. Therese's Retreat Center, Columbus; April 10-12, Holiday Inn, Worthington; July 31-Aug. 2, Westerville St. Paul Church; Sept. 18-20, St. Therese's Retreat Center; and Nov. 13-15, Sts. Peter and Paul Retreat Center, Newark. More information is available at [www.wmccolumbus.org](http://www.wmccolumbus.org).

Another Catholic-based marriage program, known as Retrouvaille, has a different focus than Marriage Encounter. It is for couples in troubled marriages and is designed to help them work through their disillusionment, learn to communicate more clearly with each other, and hopefully heal their hurt and pain and rediscover the love they had for each other.

The program is conducted in the Columbus area on three weekends each year, with 12 follow-up sessions, and a chance to continue benefiting from the experience through additional gatherings with Retrouvaille couples after that. Remaining Retrouvaille weekends in Columbus this year are May 1-3 and Oct. 30-Nov. 1, both at St. Therese's Retreat Center. For more information, go to [www.retrouvaille.org](http://www.retrouvaille.org).

Each year in June, the Marriage & Family Life Office sponsors the annual diocesan Jubilee of Anniversaries, honoring couples celebrating their 25th, 30th, 35th, 40th, 45th, 50th, 55th, 60th and subsequent anniversaries. The event includes a Mass celebrated by Bishop Frederick Campbell, followed by a reception. This year, it will be at 2:30 p.m. Sunday, June 28, at Westerville St. Paul Church.

The office also provides and encourages educational opportunities on the meaning and mystery of marriage throughout the various stages of life. For more information on these programs and on all the events listed above call (614) 241-2560, send an email message to [familylife@coltsdioc.org](mailto:familylife@coltsdioc.org), or go to <http://familylife.coltsdioc.org>.



Chillicothe St. Peter Church sent 47 representatives from Ross County to the March for Life in Washington on Jan. 22. The group included high-school students, young adults, clergy and religious, and adult chaperones. Among the young people were foreign exchange students from Switzerland and Italy. Also with the group were three members of the Franciscan Sisters of the Immaculate Heart of Mary, who recently set up a convent at the parish. They are shown doing the "O-H-I-O" cheer, with help from the Washington Monument. Members of Knights of Columbus Council 15793 also were with the group, along with seminarian Brett Garland. Photo courtesy St. Peter Church

## March for Life Reflections

Reports in both the Catholic and the secular media about the annual March for Life in Washington on Jan. 22, the anniversary of the U.S. Supreme Court's *Roe v. Wade* decision legalizing abortion nationwide, remarked that the vast majority of the more than 100,000 participants were young people.

Among those thousands were groups from several parishes in the Diocese of Columbus. Here are comments from some of the young people attending the event from Pickerington St. Elizabeth Parish on what the event meant to them:

*"One outstanding moment for me was when we first started the march. There was a group to our right singing the Divine Mercy Chaplet, and on our left there was a group playing drums and cheering. It was such a dynamic atmosphere, but we were all supporting the same cause. Another thing that I loved*

*happened before the Vigil for Life Mass at the Basilica of the National Shrine of the Immaculate Conception. The whole church said the rosary together. I have never been a part of such a big group saying the rosary, and it was so inspiring"* – Tara, ninth grade.

*"The thing that impacted me the most was the amount of youth there. You never think about all the youth that are actually pro-life because it's almost like a stereotype that the youth are pro-choice"* – Kat, eighth grade.

*"One of the moments that really impacted me was in the basilica, when Cardinal Sean O'Malley said in his homily, 'Congratulations! You're the new normal now.' That means, if our government officials truly represent us, we will eventually outlaw (abortion), in hopefully the next 20 years. Also, the march itself really affected me – the pure fact of how many people were there and pro-life. It was*

*amazing to see that many people stand up and speak out for those who can't"* – Malori, 10th grade.

*"The March for Life definitely impacted me the most because I heard that there would be a lot of people there, and it blew me away when I saw all of them marching up the street"* – Mackenzie, eighth grade.

*"Something that impacted me at the march was seeing thousands upon thousands of young boys and old men peacefully protesting the sanctity of a human life. After all, they aren't the ones who have the final decision to abort a baby, and they don't have to carry a human being for nine months to bring (them) into this world. We came here to support life of all kinds, not just abortion. I saw so many homeless peoples' dwellings, and we should do everything we can to provide shelter and support for these people. Life is a gift to everyone"* – Megan, 11th grade.



## Students' works of mercy

Students from London St. Patrick School worked on a bulletin board project about the corporal works of mercy during a special day when they were allowed to come dressed in their pajamas. For this project, groups of students were assigned a saint, a charity, and one of the works of mercy for a presentation to the rest of the school. Pictured, representing St. Maximilian Kolbe and Holy Family Soup Kitchen, are (from left): first row, Reagan Gross, James Thompson, and Chance Gregonis; second row, Erin Weiner, Maya Burkey, Aiden McCoy, and Andrew Sims; third row, Cain Grinder, Brandon Lopez-Moralez, Isaiah Hatem, and Cody Forrest.

Photo by Rob Treynor

*Get involved with saving the life of the unborn*

## Fifth Sunday in Ordinary Time (Cycle B)

## The questions raised by Job afflict all of us



Father  
Lawrence L. Hummer

Job 7:1-4,6-7

1 Corinthians 9:16-19,22-23

Mark 1:29-39

Sunday's first reading is from the book of Job. In a nutshell, Job asks the (unanswerable) question of why the innocent one suffers. Job was a righteous man whose family and all of his belongings were taken away from him in a fabulous personal disaster. One of his friends suggests that even though Job has been an inspiration for many people over the years, "now that (disaster) comes to you, you are impatient; when it touches you, you are dismayed. ... Reflect now, what innocent person perished?"

Job responds, protesting his innocence of any wrongdoing. He then reflects on the human condition generally. Are not our days on earth drudgery? When he says "I have been assigned months of misery and troubled nights have been assigned to me," he means that God has done this to him. He reflects the insomniac's complaint: "I am filled with restlessness until the dawn ... my life is like the wind. I shall not see happiness again."

We should only take Job in small doses at a time. He could depress the greatest optimist in the world. His suffering becomes the suffering of everyone. Woe is Job. Woe are we all. That is Job's answer to his present suffering. Job concludes this speech thus: "If I sin, what do I do to you, O watcher of mortals? Why have you made me your target? ... Why do you not pardon my offense, or take away my guilt? For soon I shall lie down in the dust; and should you seek me, I shall be gone." Brrrr. He is definitely not on my list of people I'd invite to a party!

## Lenten day of reflection for singles

The New Albany Church of the Resurrection, 6300 E. Dublin-Granille Road, will host a Lenten day of reflection for single Catholics age 30 and older.

The event will take place from 10 a.m. to 4 p.m. Saturday, Feb. 21.

Sister Louis Mary Passeri, OP, and Suanne Gettings, parish pastoral assistant, will reflect on the ways we are being called to a deeper relationship with Christ and to be more effective participants in the mission of salvation.

The \$15 cost includes lunch and materials. To make your reservations, contact the Church of the Resurrection office at (614) 855-1400 or Suanne Gettings at sgettings@cotrna.org. The reservation deadline is Wednesday, Feb. 18.

At the same time, the questions Job raises afflict us all at various stages of life. We wonder at times: Why is all this stuff happening to me? What did I do to deserve this? How can I get out of this? Why do I have to bear all this suffering, this sickness, this disease?

That brings us to the Gospel, which includes the healing of Simon's mother-in-law, who is mentioned only here in the Gospel. In fact, she is the only in-law mentioned in the Gospels. We also do not ever hear of the wives of any of the disciples of Jesus, which is a curious omission.

The scene of her healing is at Simon and Andrew's (they were brothers) house in Capernaum. Mark says they went straight away into Simon's house after leaving the synagogue. Pilgrims who have been to the Capernaum ruins on the northwestern shore of the Sea of Galilee will have noted the remains of a synagogue which appears to have been a third-century AD building. There is also a large house nearby that has been excavated, which was a fifth-century Christian church and was thought to have been erected over Simon Peter's house. There is no proof of that claim, but it was certainly near the synagogue, and many churches were built over significant New Testament sites.

Jesus healed Simon's mother-in-law so completely that she got up and began to wait on them. He healed many and exorcised demons of various sorts, according to Mark, well into the evening. He seeks solitude to pray early in the morning, away from crowds and noise. We might well consider that ourselves when we pray. When Simon and the others find him, he accompanies them elsewhere to preach (about the kingdom of God): "For this purpose I have come." For Jesus, his preaching about the kingdom is accompanied by action like healing or exorcising demons.

Paul realizes he is under a compulsion to preach the gospel. Whether he does it willingly or not, it is part of the stewardship with which he has been entrusted. That is true for all who are called to preach the gospel.

**Father Lawrence Hummer, pastor at Chillicothe St. Mary Church, can be reached at hummerl@stmarychillicothe.com.**

## The Weekday Bible Readings

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

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

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

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

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

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

## DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF FEBRUARY 8, 2015

## SUNDAY MASS

10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (820 AM), Columbus, and at [www.stgabrielradio.com](http://www.stgabrielradio.com).  
Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. and 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. Check local cable system for cable channel listing.  
Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Time Warner Channel 385, Insight Channel 382, or WOW Channel 378) (Encores at noon, 7 p.m., and midnight).

## DAILY MASS

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

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

## The Quiet of Winter &amp; St. Thomas Aquinas

The winter months of January and February, though cold, are great for giving us time to think about the year ahead, especially since February is often the beginning of Lent.

Our ancestors, though only possessing a fraction of the education that we do, certainly had a wealth of knowledge concerning the balance between their faith and work lives. Their humility is in sharp contrast to our egomaniacal culture. Don't believe me? Just spend some time reading random Facebook posts and Twitter accounts and you will see what I mean.

In sharp contrast to the narcissistic stream in our modern culture stands the life of St. Thomas Aquinas who lived 800 years ago. We celebrated his feast day last week.

Take any college course on Western thought and St. Thomas Aquinas will undoubtedly be highlighted. He was prominently featured in a graduate course I took on Western political and philosophical thought, and my professor was an atheist. There is an entire school of philosophy, called the Thomistic school, that studies the works and thought of St Thomas Aquinas.

St. Thomas Aquinas was brilliant. He was a large man, short in stature, but so humble and meek that many of his college classmates called him "the dumb ox."

Ironically and providentially, St. Thomas Aquinas was taught by St. Albert the Great, the father of modern scientists, and himself, like St. Thomas, a future doctor of the Church. There are only 34 doctors of the church -- a title that only the pope can give after years of reflection on the



THE TIDE IS TURNING  
TOWARD CATHOLICISM

David Hartline

life of a particular man or woman.

St. Albert the Great had a great line concerning St. Thomas Aquinas. When he heard one of Thomas' classmates belittling him as "the dumb ox," he said, "Yes, and the intellect that comes from his mind will have people braying about his wisdom for centuries."

You might want to bring up the lives of St. Albert and St. Thomas Aquinas the next time you hear someone say the Church is opposed to science, or religion is not for the intelligent or creative mind.

St. Thomas was an expert on many things, including the works of Plato and Aristotle. He told us much about natural law, which shows how God ordered our universe for our betterment.

This stands in sharp contrast to the philosophers of the 1700s and 1800s (Voltaire, Nietzsche, Marx, Hegel, etc.). They set the stage for the various modern schools of thought which did not concern themselves with the will of God, but only with what they thought best for the world, leaving God out of the equation.

## We Came ... We Marched ... Now What?

By Beth Vanderkooi

An estimated 58 million unborn children have died in America by induced abortions since 1973, the year that the U.S. Supreme Court issued its *Roe v. Wade* ruling.

Every year since, the pro-life faithful have converged on our nation's capital to protest the fundamental injustice of abortion and to memorialize and mourn its victims. Estimates suggest that at least 600,000 people gathered there this year, many of them middle-school, high-school, and college-age students and their families.

For those who could not get to Washington, hundreds of smaller events took place regionally, in state capitals, and in local communities. Greater Columbus Right to Life has participated in or organized a pro-life rally on Jan. 22, the anniversary of *Roe v. Wade*, at the Ohio Statehouse each year since the organization's founding in 1975. This year, the rally drew nearly 500 people. The crowds are energetic, youthful, and on fire to protect human life.

Observing the crowd gathered at this year's rally made me both excited and humbled to be part of this movement. Sincere care for the fragile and the frail, a drive to change our world for the better, and the participants' faith in God all radiate from the crowd. What a wonderful thing to be fearless in the name of Christ, unabashed in defense of the unborn, and proud to proclaim the dignity of each human person!

In the days and weeks to come, the inevitable will happen. We will return to classes and jobs. Our lives will return to their normal patterns. The focused purpose and sense of urgency that accompany the March for Life will fade a bit. Before it fades too much, we need to ask ourselves, "What

now?" How will we use this experience to transform ourselves and our communities?

We need to bring the spirit and the enthusiasm of the March for Life back to the pews and adoration chapels of our churches, let it reverberate in the halls of our schools and workplaces, and sustain it on the sidewalks and in our pregnancy-help and post-abortion ministries. Grassroots activism in Washington or the Statehouse is only effective to bring about change when it reflects what is happening at home.

The women and men who volunteer tirelessly at Greater Columbus Right to Life are a tremendous blessing in my life. They are incredibly committed sidewalk counselors, prayer warriors, office assistants, and envelope stuffers. When I see how God works through them, I am amazed. Priests, religious sisters, Respect Life committees, Knights of Columbus, rosary groups, or seminarians praying at the clinics -- they are tremendous partners in this fight to respect the dignity of all human life.

Likewise, we have some of the finest pro-life organizations in the nation based right here in central Ohio. Catholic or Protestant, religious or secular, young or old -- the pro-life community in central Ohio has accomplished much. I do not want to diminish its contributions and sacrifices in any way, but I also observe that all our efforts would be more successful if the entire pro-life movement brought the same spirit and visibility to its actions at home as it takes to Washington.

Many of us bemoan local and national mainstream media coverage of the March for Life or other large pro-life

St. Thomas Aquinas is best known for the *Summa Theologica*, perhaps the greatest human work on faith, reason, and the hand of God in our world that has ever been written. The book is actually five volumes long. Picture an old-fashioned large encyclopedia volume and multiply that by five, and that is the *Summa Theologica*.

One might think that this would be St Thomas Aquinas' only book, since it took years to write. Actually, he wrote several hundred books by hand. The only help he had was from scribes, to whom he dictated when his hand could no longer write.

Anyone who has read the *Summa Theologica* knows it has no ending; while about to finish his masterpiece, he was granted a vision of heaven by Christ. St. Thomas Aquinas never wrote another word in his life. He said it was all straw, compared to the beauty and wonder he saw.

Shortly after being granted the vision, he was on his deathbed when he gave his fellow Dominican, Brother Reginald, a detailed final confession. It was said that Brother Reginald cried, saying that for all Thomas' intellect, his sins were that of a mere child.

St. Thomas Aquinas could certainly show our modern world a thing or two about humility. We should all keep this in mind as the winter gives us time to think, ponder, and discern our lives before we enter Lent.

**Hartline is the author of "The Catholic Tide Continues to Turn" and a former teacher and administrator for the diocese.**

events. Would we be so easy to ignore if hundreds of volunteers turned out in peaceful witness on a regular basis, rather than just once a year? What if every rosary group, Respect Life committee, Knights of Columbus council, etc., were committed to pray one day at Planned Parenthood -- either the abortion center in east Columbus or the referring clinic nearest their home or parish? This is the spirit of the March for Life, and we desperately need everyone equally engaged at home.

I have a few ideas on how we can do that. 40 Days for Life 2015 runs from Ash Wednesday, Feb. 18, to Palm Sunday, March 29. The concept is simple: We maintain a visible, prayerful presence at Ohio's first abortion clinic throughout the 40 days of Lent. If you, your church, youth group, or family has not committed to participate, sign up today.

Forty Days is an international event that we participate in annually, but we are committed to maintaining a consistent pro-life presence outside the clinics 365 days a year through Project 365. You can learn more about both at [www.gctrl.org](http://www.gctrl.org). I'm also excited to be speaking at the Diocesan Respect Life Conference on Saturday, March 7, where I will be focusing on how to create robust, faithful, and effective Respect Life committees at the parish level. I'd love to see you there.

Registration information is available in the *Catholic Times* or by calling the diocesan Office for Social Concerns at (614) 241-2540.

**Beth Vanderkooi is the executive director of Greater Columbus Right to Life and a parishioner at Columbus St. Mary Church.**

Visit us at [www.ctonline.org](http://www.ctonline.org)







BOOK REVIEWS

## What makes urban Catholic schools successful

Reviewed by **Daniel S. Mulhall**, *Catholic News Service*

*Putting Education to Work: How Cristo Rey High Schools Are Transforming Urban Education* by Megan Sweas. HarperOne (San Francisco, 2014). 272 pages, \$24.99.

*Anointed Moments: Everyday Miracles While Transforming Two Schools, Thousands of People, and a Dog Named Blue* by Dan Horn. Dan Horn Books (Los Angeles, 2014). 321 pages, \$16.95.

According to statistics provided by the National Catholic Educational Association, enrollment in Catholic elementary and secondary schools has dropped from a high of 5.2 million students in the early 1960s to less than two million students today. In the last 10 years, more than 1,800 Catholic schools have been closed or consolidated, most of these in urban areas.

The situation isn't all negative, however. Forty-two new Catholic schools opened in 2013 in dioceses across the nation, some of these in urban areas. One of these was Cristo

Rey Columbus High School. Catholic schools now serve a more diverse audience than they did in earlier decades, with nearly 20 percent of students being racial minorities.

The books *Putting Education to Work* and *Anointed Moments* tell the stories of Catholic schools that have been successful in serving these minority students in urban areas. *Putting Education to Work* provides an in-depth examination of the Cristo Rey network of schools, while *Anointed Moments* provides stories from the perspective of a Catholic school principal.

The Cristo Rey network of Catholic high schools is the bright light today for Catholic high-school education. From 1996, when the first Jesuit-sponsored Cristo Rey high school was opened in Chicago's Pilsen neighborhood, the network has grown to include 28 high schools in cities throughout the United States.

Each school operates within "mission-effectiveness standards" created by the Cristo Rey national office. Several of these standards illustrate aspects that

set Cristo Rey schools apart from other Catholic schools. For example, all schools in the network serve "only economically disadvantaged students" and each of these students is required to participate in an off-campus work-study program one day a week, with the wages from their work being paid to the school to subsidize the student's tuition.

"More than 8,000 students collectively earn more than \$40 million each year working for 2,000 companies," Sweas writes in *Putting Education to Work*.

In writing this book, Sweas interviewed students, teachers, administrators, and board members from Cristo Rey schools in Boston, Houston, and Los Angeles. Throughout the book, Sweas uses these interviews to "detail the structure of leadership in Cristo Rey schools, the logistics of the corporate work-study program, and effective teaching strategies." The Cristo Rey network of schools is indeed impressive, and those engaged in Catholic education of all kinds can learn much from a close examination of the sto-

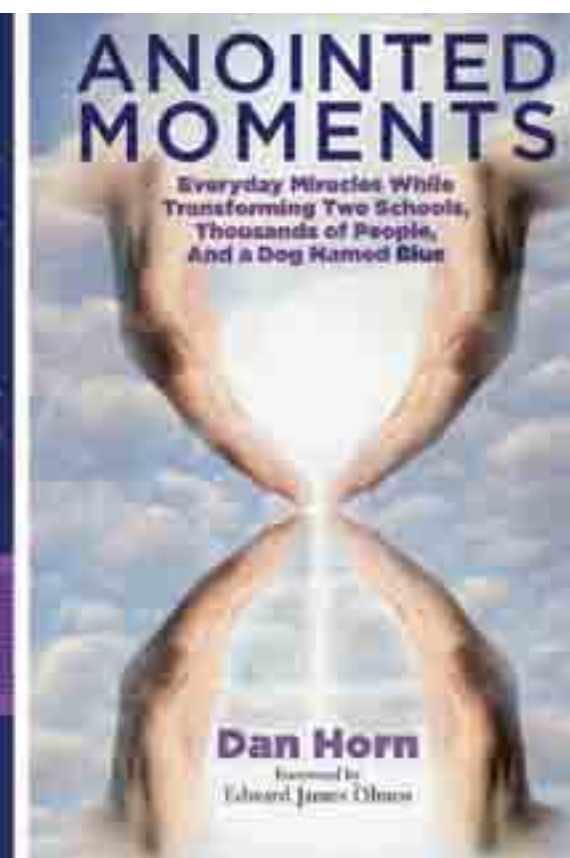
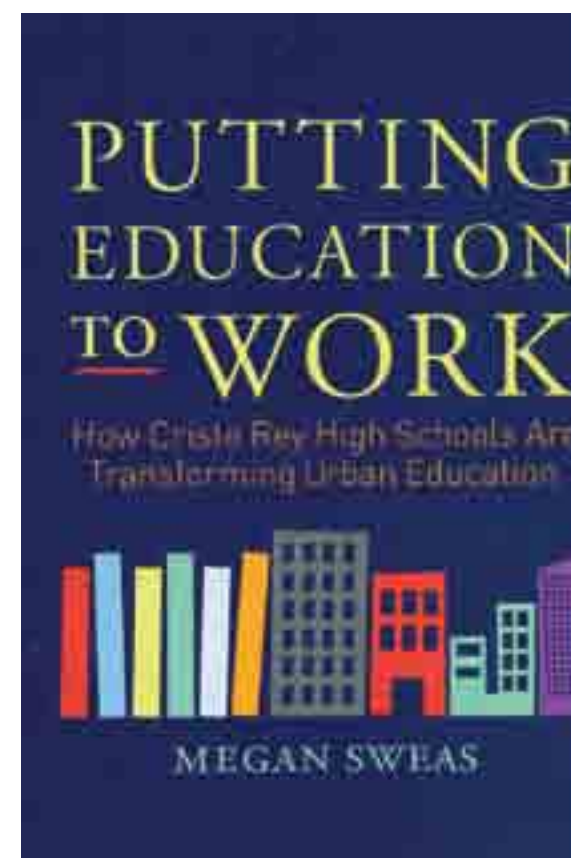
ries told here.

Sweas has written an intelligent, enjoyable, and thought-provoking book, one written to present the Cristo Rey story in its best light. One should not look here for a critical examination of the educational practices of the schools or an in-depth discussion of critical factors in Catholic schools in urban settings today.

Dan Horn is the president and principal of St. Genevieve High School in Los Angeles, a position he has held since 1999. Before that, he was principal of St. Thomas the Apostle School in the Pico/Union neighborhood of Los Angeles. Both of these schools are in urban areas and serve children from low-income families.

Under Horn's leadership, both schools thrived and won national recognition for their excellence. In *Anointed Moments*, Horn recounts stories of the transformation of these schools from struggling institutions on the verge of collapse into institutions of educational excellence.

Horn's stories are spellbinding. Under his leadership, the



Msgr. Aloysius Schwartz, who founded the Brothers of Christ, who serve the poor and people with disabilities at centers in South Korea, is shown in an undated photo with children at one of his outreach programs in South Korea. On Jan. 22, Pope Francis signed a decree recognizing that Msgr. Schwartz lived a life of "heroic virtue" and declaring him "venerable," making him the first native Washingtonian to achieve that title.

CNS photo/courtesy Asian Relief



Children respond to questions from visitors Jan. 20 at a child-friendly space set up by Catholic aid agencies in Iraq's Kurdistan region.

CNS photo/Dale Gavlak

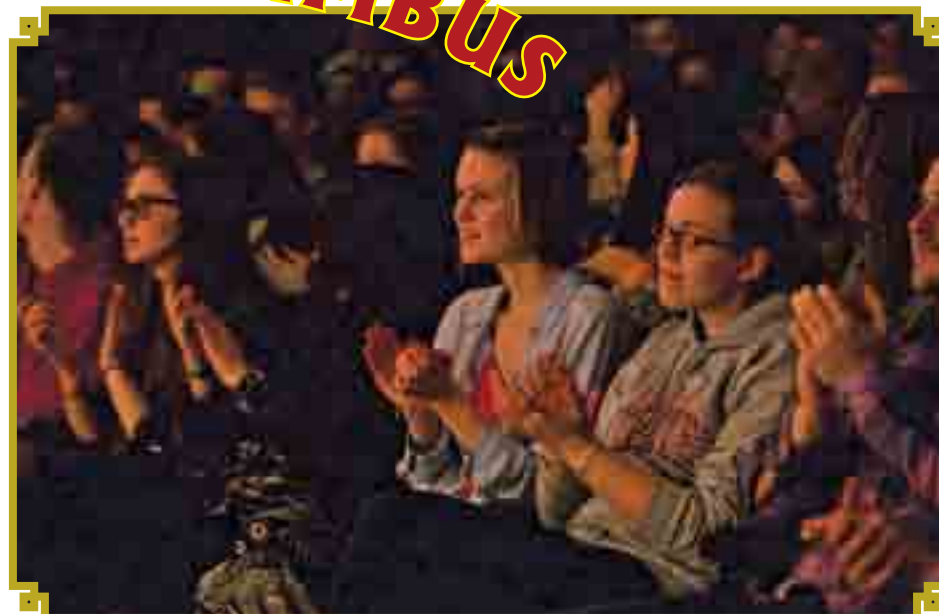
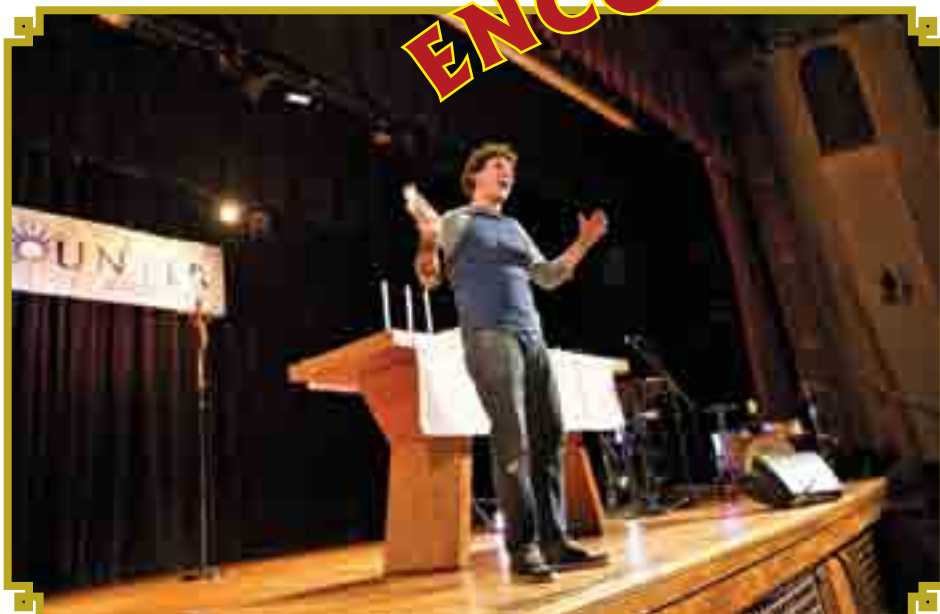


## NEWS IN PHOTOS FROM AROUND THE WORLD

Catholic and Orthodox priests join other ministers for an inaugural ceremony for a church made entirely from ice at Balea Lac resort in the Fagaras mountains of Romania on Jan. 29.

CNS photo/Radu Sighet, Reuters

# ENCOUNTER COLUMBUS



Ohio Dominican University hosted its first quarterly "Encounter Columbus" on Wednesday, Jan. 21.

The event welcomed nearly 500 high school and college students to campus for an evening of music, prayer, and confession.

Dan DeMatte, a graduate of Ohio Dominican, was the keynote speaker for the evening. DeMatte is the author of "Holiness Revolution" and the director of youth ministry at Columbus St. Catharine Church.

Following the event, the students boarded buses and traveled to Washington for the March for Life. (Photos courtesy Ohio Dominican University)

