



DIOCESE OF COLUMBUS

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THE FOURTH WEEK OF LENT
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**GRANVILLE ST. EDWARD:
A LITTLE CHURCH THAT GREW**

The Editor's Notebook

Is it Spring yet?

By David Garick, Editor

Well, things are definitely looking up. The last of the snow has melted away. A few days ago, my wife and I spotted a welcome sight in the sky near Casa Garick — a lone buzzard soaring high in the blue sky. The buzzards (actually, they are officially turkey vultures, but we've always referred to them as buzzards) roost at the end of our road. Every year, hundreds of them return from the South and take up residence in the small patch of woods a couple of miles from our house. Watching them soar over the hills and along the valley of Darby Creek always raises my spirits. The bird we saw this week was their advance scout. The main group should be arriving shortly. The official date for the buzzards to return is this Sunday, March 15. They are very punctual. There is even a big festival every year on that date in Hinckley, near Cleveland. It's like the swallows coming back to Capistrano. And in just one more week, Spring officially arrives.

This year, the return of the buzzards coincides with Laetare Sunday, the Fourth Sunday in Lent. This Sunday is special because it represents a pause midway through the penitential season of Lent, with its hopeful message of "O be joyful."

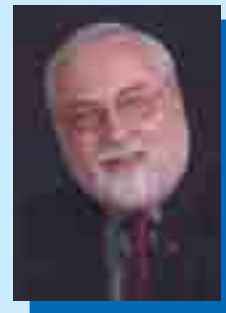
This is a time of year that brings a burst of hopeful energy. It is a time to break free from the bonds of a long, cold winter. You can practically feel the pent-up energy coming back into your body at this time of year, like the sap rising in the maple trees.

Looking out on the yard, I see the accumulated flotsam and jetsam of branches, leaves, windblown debris, and dead foliage from last year. I need to get all of that cleaned up to make way for the new growth. There's a lot to be done. But after the long, hard winter, it feels good to be doing these things. I know that six months

from now, these kinds of projects will seem like drudgery. Right now, they seem invigorating.

But we should not limit ourselves to our physical spring cleaning. Lent is the time of spiritual spring cleaning. Those buzzards that we enjoy as they ride the air currents over the forests and fields serve a very important purpose. As scavengers, they clean up the environment by removing dead animals. Sin and death are part of our human existence. Through prayer and fasting, we dig down deep inside and find all of that "stuff" that is keeping us from living the kind of life that God calls us to live. Our human nature leads us to clutter our minds and souls with junk. It just gets in the way and it hurts us. During Lent, we can focus on our faith and clear away the things that should not be there and go to work on living a life that reflects the love of God. It's a time to get more involved in our parish and in our community and do the things that Christ would have us do.

At this time of year, we can see the new growth showing up as buds sprouting on trees and crocus leaves poking out of the ground. But we also see it in the active spiritual life going on in our parishes. For a good example of that, take a look at the story on Page 10 about the exciting growth taking place at Granville St. Edward Church. As Catholics, we know that true quality of life begins with the vitality of the spiritual life in a community. As you will read, new spiritual growth continues to bloom abundantly at St. Edward. Or, as St. Paul said, "So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come."



Respect Life Conference 2015

Catholics from across the diocese gathered at Columbus Immaculate Conception Church on Saturday, March 7th for the 2015 Diocesan Respect Life Conference. The theme for the day's events flowed from the words of Pope Francis in his Day for Life greeting; "Even the weakest and most vulnerable, the sick, the old, the unborn, and the poor, are masterpieces of God's creation, made in his own image, destined to live forever, and deserving of the utmost reverence and respect."

Leading off the program was Bishop Frederick Campbell, who placed into perspective every Catholic's responsibility to respect, protect, and defend all human life "Our concern with human life begins with the reality of human nature and creation around us," Bishop Campbell said. "Every single life is precious, necessary and unique, and, therefore, must be a necessary part of God's ongoing creative act among us. The destiny of every human per-



son is to be made more and more like God. So the first vocation to which we are called is the vocation to life. This is intensified by God's plan of salvation through Our Lord Jesus Christ. So how could we presume to short-circuit that?"

"As Christians, we can be good Samaritans, helping our neighbors, acting through humility. We may not be able to do everything, but like Blessed Mother Teresa, we can do something. And working with humility, sustained with hope -- that no matter what we do, no matter how small it may seem -- we can make a contribution to the victory of Jesus Christ within our midst."

Throughout the day, speakers provided insights into the ethical decisions involved in end-of-life issues, steps that can be taken to help prevent suicide, and ways that all Catholics as individuals and as parishes can advocate for life and become more engaged in pro-life work.

Correction

A story in the March 8 Catholic Times on a Mass at Columbus St. Agnes Church for alumnae of Columbus St. Joseph Academy did not include the date when the Mass will be celebrated. That date is Saturday, March 21. Another story in the same issue gave an incorrect identity for the speaker at the March 12 Theology on Tap meeting. The speaker will be Father Steven Bell, CSP, of the Columbus St. Thomas More Newman Center.

Supreme Court sides with Notre Dame on contraceptive mandate

By Patricia Zapor
Catholic News Service

The Supreme Court on March 9 ordered the 7th U.S. Circuit Court of Appeals to reconsider its previous ruling and review -- in light of the June *Hobby Lobby* decision -- whether the University of Notre Dame must pay for coverage of contraceptives in employee and student health insurance plans.

The Supreme Court last June 30 said *Hobby Lobby*, a chain of arts and crafts stores, and Conestoga Wood Specialties, which also sued, need not comply with a federal mandate to include a full range of contraceptives in employee health insurance.

The Affordable Care Act includes provisions requiring employee health insurance to cover contraceptives. While there are exemptions for certain types of religious institutions, the circumstances are limited concerning which employers may claim a religious exemption. The *Hobby Lobby* case dealt strictly with certain types of for-profit employers.

In that case, the court said the federal government could have chosen ways to provide uniform access to contraceptives that were less of an infringement on the religious rights of the owners of the businesses. It said that under the Religious Freedom Restoration Act, such closely held companies can as-

sert religious views that protect them from the mandate.

There are many gray areas for how to determine what types of employers qualify for provisions that exempt or accommodate religious institutions whose owners say use of contraceptives violates the teachings of their faiths.

The mandate -- under rules issued by the U.S. Department of Health and Human Services -- requires nearly all employers to cover contraceptives, sterilizations, and some abortion-inducing drugs in employee health insurance plans. It includes a narrow exemption for some religious employers who fit certain criteria. Religious employers who are not exempt can comply with a third-party accommodation.

Dozens of lawsuits in process around the nation raise questions related to compliance with the law for schools, private employers, religious orders, faith-based media companies, and oth-



ers. Some of those lawsuits are based on the employers' objections to the process required to seek an accommodation or exemption.

In its lawsuit, Notre Dame argued that the mandate's purpose "is to discriminate against religious institutions and organizations that oppose abortion and contraception."

In the original 7th Circuit ruling, Judge Richard Posner, joined by Judge David Hamilton, said Notre Dame has the option of following the accommodation that says employers who object to the coverage on moral grounds can fill out a form and direct a third party to provide the coverage to their employees.

Posner wrote, "If the government is entitled to require that female contraceptives be provided to women free of charge, we have trouble understanding how signing the form that declares Notre Dame's authorized refusal to pay for contraceptives for

its students or staff, and mailing the authorization document to those companies, which under federal law are obligated to pick up the tab, could be thought to 'trigger' the provision of female contraceptives."

The Supreme Court's March 9 order simply vacated the 7th Circuit's judgment and told it to reconsider the case in light of the *Hobby Lobby* ruling.

In a statement, Mark Rienzi, senior counsel of the Becket Fund for Religious Liberty, which represents many plaintiffs who are challenging the mandate, described the Supreme Court's remand order as "a major blow to the federal government's contraception mandate."

The Becket Fund statement said the 7th Circuit ruling had made Notre Dame "the only nonprofit religious ministry in the nation without protection from the HHS mandate. The federal government has relied heavily on that decision in courts around the country, arguing that it should be able to impose similar burdens on religious ministries like the Little Sisters of the Poor."

The Becket Fund said more than 750 plaintiffs in other nonprofit cases have been granted protection from the mandate. Substantial fines apply if institutions refuse to comply with the contraceptive mandate.

Pope plans to canonize St. Therese's parents during family synod

By Cindy Wooden
Catholic News Service

Pope Francis is expected to canonize Blessed Louis and Zelig Martin, the parents of St. Therese of Lisieux, during the world Synod of Bishops on the family in October.

Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, leading a Feb. 27 conference on the role of saints in the life of the church, announced that "thanks be to God, in October two spouses, parents of St. Therese of Lisieux, will be canonized."

Blessed Louis and Marie Zelig Guerin Martin were married in 1858. The couple had nine children, four of whom died in infancy. The five who survived -- including St. Therese -- all entered religious life. Zelig Martin died of cancer in 1877 at age 45; her husband was

70 when he died in 1894.

The couple were beatified in 2008. They are believed to be the first parents of a saint to be beatified, highlighting the important role parents play in their children's human and spiritual upbringing.

Following normal Vatican procedures, before their canonization the pope would have to recognize a miracle that occurred after prayers for the couple's intercession before God. The decree is expected to be signed before Easter.

The next step would be for the pope to consult with the church's cardinals and hold a consistory with cardinals present in Rome, at which the decision to proceed with the ceremony during the world Synod of Bishops on the family from Oct. 4-25 would be announced. A Vatican official said the consistory probably would take place in June.

According to the Lisieux shrine's website, a miracle being studied for the couple's canonization involves a little girl named Carmen in the Diocese of Valencia, Spain. Born prematurely and with multiple life-threatening complications, Carmen suffered a major brain hemorrhage, which could have caused irreversible damage. Her parents prayed for the couple's intercession. The girl survived and is healthy.

Pope Francis has a special devotion to St. Therese. The pope used to keep a photo of the 19th-century French Carmelite nun on his library shelf when he was archbishop of Buenos Aires. He has said that when he has a problem, he asks St. Therese "not to solve it, but to take it in her hands and help me accept it." As a sign that she's heard his re-



quest, he said, "I almost always receive a white rose."

Before opening the October 2014 meeting of the extraordinary Synod of Bishops on the family, Pope Francis venerated the relics of St. Therese, her parents, and another couple, Blessed Luigi and Maria Beltrame Quattrocchi. The relics were brought to Rome specifically for prayers during the bishops' discussions about family life.

Front Page photo:
Granville St. Edward the Confessor Church, dedicated in 2004. The structure incorporates a church built 50 years earlier.
Photo courtesy St. Edward the Confessor Church

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PRACTICAL STEWARDSHIP

By Rick Jeric

Mall

Did you begin to "fight back" this past week? We often feel helpless, especially when dealing with huge issues on a global level. But we are called to make a difference in our own particular time, in our own particular place. As individuals, we cannot defeat evil by ourselves. As Catholics, Christians, and even good, loving members of other Faiths, we can be the difference and destroy evil in its current form as a group. Of course, that still begins with each one of us and how we live our lives, how we model love and peace, and how we make a difference in our world. Responding, "Lord, hear our prayer" once a week to petitions that ask for peace and a better world is not enough. We are challenged to be mindful of this in our daily lives. We pray, and then we act. Think about how many opportunities we have each day to make a difference with a smile, a kind word, patience, and humility. Collectively, our example in living the love of Jesus Christ can and will bleed out to the knuckleheads in Washington, D.C. and Syria and Iran and beyond.

I was walking at the mall recently, and I had a few experiences I want to share. I like to walk for exercise, and it was much too cold and slushy to walk outside. Early in my walk, I was facing three young men walking toward me, side by side, and there was little or no room for all of us to pass at the narrow point at which we happened to be. I slowed and moved as far to the right as I could, but they never moved, and ran me into the wall. I thought how incredibly rude that was, and I was quite angry. I calmed down by thinking about how good my children are, what great parents my wife and I are, and how good I was for moving out of the way. Next, I encountered two wild kids about three years old, who dashed out of a store and nearly knocked me over, screeching and hollering. Mom was right behind them, and she never said a word to me or to them. Again, what is up with parents today? I am so glad my kids would never have done something like that. Later, as I passed the tea store, a young man was offering sample tastes of tea to shoppers. I was disgusted by the numerous tattoos and piercings all over his body. I would never associate with that, and I cannot believe anyone would hire someone who looks like that. Finally, the guy at the kiosk is sticking a free sample of skin cream in my face, and barking like he is working at a carnival. All I could think of was how much I would like to take that skin cream and put it... The next morning I attended morning Mass, and the Gospel was from the twentieth chapter of Matthew. James and John, along with their mother, ask Jesus for a seat at His right and left in the kingdom. We know the strict rebuke, teaching them and us that those exalted will be humbled, and those now humble will enjoy greatness in the kingdom of Heaven. How dare I ridicule and judge all those I encountered in the mall? How smug of me to be thankful that "I am not like them"? If Lent teaches me anything at all, I must look at myself first, and love all others.

Our practical challenge this week is to take a brief break from the discipline of our Lenten practices, enjoy Laetare Sunday, and then re-focus on what we are to be doing. I am going to walk the mall, and smile at everyone while thinking about how much God loves each of them, and me. I am no better, and I am here to serve. Maybe we can try one additional day of fasting each week, being in solidarity with the poor, and pondering positive ways to serve them. Finally, listen to the part of the Gospel (John 3:16) this Sunday that reads, "For God so loved the world that He gave His only Son, so that everyone who believes in Him might not perish but might have eternal life".

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



Mass to honor Focolare founder

Bishop Frederick Campbell will celebrate a memorial Mass to commemorate the life of Chiara Lubich, founder of the Focolare movement, at 6:30 p.m. Friday, March 20, in Ohio Dominican University's Christ the King Chapel. The chapel is on the first floor of the university's Sansbury Hall, 1216 Sunbury Road, Columbus.

Lubich, who died in 2008 at age 88, founded the Focolare movement with a few friends during the Second World War, inspired by Jesus' words "that they all would be one." Gradually, the women decided to form a community and share everything they had with each other and with the poor. They sought

a sense of family gathered around a hearth -- *focolare* in Italian.

The movement now has more than two million members and associates in 192 nations and a strong focus on building positive relations with people of other faiths. The cause for Lubich's possible canonization as a saint was opened earlier this year.

Focolare has been a presence in the Diocese of Columbus for more than 20 years and has frequent gatherings of various kinds in different parts of the city.

For more information about Focolare in Columbus, contact foco.ohio@sbcglobal.net or call (614) 532-8171.

Deadline extended for silent retreat

The Diocesan Council of Catholic Women has extended the deadline for its annual silent retreat to Friday, March 27. The theme for this year's retreat is "Marian Receptivity to God." Father Walter Oxley, STD, of the Pontifical college Josephinum, will be the director.

The faith filled weekend will begin on Friday, April 24 at 5:30 p.m. and conclude Sunday, April 26, at St. Therese's Retreat Center, 5277 E. Broad St., Columbus. The \$100 offering for the retreat is nonrefundable, and a minimum deposit of \$50 is required. Pre-registration is requested because space is limited.

Katie Boesch, DCCW vice president, has planned an uplifting and enjoyable weekend for all. There will be time for private prayer and reflection, as well as scheduled activities.

For more information and a registration form, go to the diocesan website, www.colsdioc.org, and click on the links to "Offices" and "Diocesan Council of Catholic Women." For more information, contact Mickey McCormick, DCCW president, at (614) 783-5555, www.mmccormick@colsdioc.org or michellemccormick@columbus.rr.com, or the DCCW office at (614) 228-8601.



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Plan now to attend the National Catholic Youth Conference

Representatives of several parishes from the Diocese of Columbus will be attending the largest gathering of Catholic youth in the United States, the National Catholic Youth Conference, from Nov. 19-22 in Indianapolis.

The event has been described by young people, priests, and other adults as faith-filled, action-packed, and fun.

The conference includes amazing liturgies and prayer experiences, clean entertainment, and great speakers including Chris Padgett, Mike Patin, and Jesse Manibusen, all of whom have

been guest speakers at Columbus diocesan youth rallies within the last two years. To attend, contact your parish youth minister, religious education director, parochial school teacher, or pastor. Conference information also is available at <http://www.ncyc.info>.

Advance registration is required. Parishes interested in taking a group must fill out a parish group leader form by Friday, March 20. Additional information on the diocesan trip and registration forms will be available online at www.cdeducation.org/nyc.

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THE CATHOLIC FOUNDATION

Celebrating the Friendship of Women

The Corpus Christi Center of Peace, 1111 E. Stewart Ave., will host a women's retreat titled "Celebrating the Friendship of Women" from Friday May 1 to Sunday, May 3.

The retreat will be led by the center's coordinator, Anita Davidson, and her friend of nearly 30 years, Peg Wuefling. They will be exploring the qualities of good friendships and getting to know some women from the Catholic Church's spiritual ancestry.

Davidson, an Associate of the Dominican Sisters of Peace, has 30 years of experience in various ministries and is a graduate of Shalem Institute's spiritual guidance program for spiritual directors. She is married and the mother or stepmother of four grown children.

Wuefling holds bachelor's and master's degrees in religious studies and a doctorate in educational leadership. She is the founder and director of MCE - Mission-Centered Education, Research, and Retreatwork - through

which she helps individuals, churches, schools, and service organizations articulate and integrate their mission into their day-to-day operations. She is married, the mother of three grown children and grandmother of three little ones. She lives on a mountain near Boise, Idaho.

Retreat participants are encouraged to bring any friend or relative with whom they share a special friendship, or to come alone and spend time reflecting on friendships and the many ways one can be a friend.

The cost of \$125 includes overnight accommodations, three meals on Saturday, and breakfast on Sunday. For commuters, the cost is \$60, including lunch and supper on Saturday. Financial assistance is available for those who need it. Those interested in participating may register online at www.cccenterofpeace.org or email the center at corpuschristicenterofpeace@gmail.com. For more information, call (614) 512-3731.

Pro-Life Oratory Contest taking entries

Madison County Right to Life will sponsor a pro-life oratory contest at 11 a.m. Saturday, March 21 in London St. Patrick School, 226 Elm St.

The contest is open to all students in grades seven to 12.

The highest placing high school junior or senior will advance to the

Ohio Right to Life statewide contest on May 2, with the chance to win an all-expenses-paid trip to the national contest.

For more information or to register, contact Brendan Shea, Madison County Right to Life president, at (740) 248-9155.

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CATHOLIC RADIO

Wedding stipend for priests; Conversion: Certainty required?



QUESTION & ANSWER
by: **FATHER KENNETH DOYLE**
Catholic News Service

Q. My son and his fiancée will be married later this year and are wondering what the average stipend would be for the priest who does their wedding ceremony. They are assuming that there is no set fee, but want to give what is reasonable. (Logansport, Indiana)

A. Some parishes establish suggested fees for the use of a church for a wedding. Sometimes this is referred to as a "facility fee." It helps to cover the costs for heat, electricity, cleaning, etc. Such fees may range from \$100 for a smaller church to several hundred dollars for a large church or cathedral.

Often the amount is reduced for parishioners, since they help maintain the parish by their weekly offerings. The parish where I serve has no such fee, and I would feel uncomfortable having one. But I recognize that another parish might be struggling financially and need this income.

A stipend is something different: In this case, it would be a free-will offering given to the priest (or deacon) who officiated at the wedding ceremony. Never should it be indicated that this offering is fixed or even expected, since it is purely voluntary.

Where does that stipend go? Well, the church's Code of Canon Law stipulates (in No. 1267) that, unless the contrary is indicated, that money goes into the general parish fund. As a diocesan priest responsible for my own support, my rule of thumb is this: If a couple following the wedding gives me a check made out in my name, or cash in a thank-you note written to me, I honor what seems to be the intent of the donor and keep the gift.

But if the check, as often happens, is made out to the parish, that gift, of course, belongs to the church. And following the baseball rule that "a tie goes to the runner," if money is simply handed to me in a plain envelope, I deposit it in the parish's account.

To answer your question more specifically, in my experience, a freewill offering for a wedding most commonly turns out to be \$100 or \$150. When couples realize they are spending upward of \$20,000 on the wedding clothes, flowers, and reception, they tend to treat the celebrant generously.

In all of this, the overarching rule is set in Can-

on No. 848, which mandates that the minister take special care to see "that the needy are not deprived of the assistance of the sacraments because of poverty." Because of this, and because people have a natural reluctance to tell you they are poor, I have strong misgivings about suggesting any specific amount for fees or for stipends.

Q. I am a non-Catholic Christian, but for years have been wondering if I should "convert" to Catholicism. Spiritual things have always been of utmost importance to me, and one might say that the seeking of truth has been my life's purpose.

I have come to have great respect for the Roman Catholic Church, and I believe that Pope Francis is truly a man of God. I have come close several times to becoming a Catholic, but want to be sure that it is the right thing for me to do.

And so my question is this: How can I know for certain that the Catholic Church is the one true church? Is there anything that I can do (prayers, fasting, etc.) to get some kind of confirmation from God that the Catholic Church is the true one? And how certain do I need to be before converting to Catholicism? (Clio, Michigan)

A. It strikes me that you are perhaps looking for more certainty than you need. The journey of faith does not normally produce the sort of mathematical certainty that results from a theorem in geometry. Faith comes essentially as a gift, and even the holiest of saints speak of an admixture of doubt woven into the fabric of their belief.

For you to become a Catholic, you need to be comfortable with the basic teachings of the Church. You need also the conviction that, for all its human frailties, the Catholic Church approximates most closely the faith community Jesus came to establish.

In my experience, believers from other Christian religions often feel attracted by the papacy -- with the conviction that Jesus meant to give special authority to Peter as the leader of the apostles -- and with a greater comfort from having a final arbiter of doctrine than from having 20,000 different Protestant denominations.

What I think you should do is seek out a priest experienced in working with those who would like to become Catholics and sort out with him your feelings and misgivings. Most of all, continue to pray that the Lord will guide you in your search and lead you to inner peace.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany NY 12208.

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FILL-UP FRIDAY COMPETITION
During Lent, Columbus Bishop Watterson High School is sponsoring fill-up Fridays, through which a designated charity, such as the Holy Family Soup Kitchen or the Our Lady of Guadalupe Center, benefits from a competition between student teams to fill up their vehicles with needed items. Students taking part include (from left) Maggie McCarthy, Kira Kesalov, Jordyn Brobst, Claire Jenkins, and Trey Baird.

Photo courtesy Bishop Watterson High School



Diocese of Columbus Director of Information Technology

The Catholic Diocese of Columbus is looking for an IT Director to provide overall responsibility for the diocesan offices' IT development and operations. The position includes overall administrative, organization, and development recommendation-making responsibilities in establishing its future direction.

Responsibilities include, but are not limited to, management over diocesan computer, networking, information, and web-based systems; on-going maintenance over systems to determine solutions; supervision, training and coordination of the work of technology staff; research and evaluation of existing and potential system needs along with new technology or upgrades and provide strategic recommendations regarding future development of technology; office budget; authorization and implementation of purchases and repairs of computer systems, as well as other costs to maintain compatibility, effectiveness, and cost maintenance; development of policies and procedures regarding technology usage; and provide consultation to other diocesan offices regarding technology needs and training.

The ideal candidate should have a minimum of five to seven years of prior IT management experience. A degree in a related field such as computer science, information technology, or information system management is required. Additional related skills include excellent verbal and written communication skills; ability to listen and assess diverse needs; proven ability to plan technology projects, including resource needs; ability to prioritize issues and make necessary recommendations with the capacity to work collectively or independently; ability to translate technical material into useful information for non-technical personnel; ability to work with and supervise a variety of technical staff; ability to work well with management and staff; extensive knowledge and experience of data collection, maintenance, and presentation of personnel, demographic and statistical data; and a clear understanding of, and appreciation for, the philosophy, mission and objectives of the Catholic Church and the Diocese of Columbus.

Passing a background screening and completion of the VIRTUS "Protecting God's Children" course are mandatory. Salary is commensurate with education and experience. All benefits are according to Diocesan policy. Send cover letter, resume, and references by Friday, March 13, 2015 to

Dominic Prunte, Director of Human Resources at
dprunte@colsdio.org

Happenings at St. Colman of Cloyne Church

Sung Vespers on Laetare Sunday

A service of sung Evening Prayer, sometimes known as Vespers, will take place on the Fourth Sunday of Lent (Laetare Sunday), March 15, at 3 p.m. in Washington Court House St. Colman of Cloyne Church, 219 E. North St.

Laetare Sunday is one of the two Sundays in the church year which are sometimes described as "rose" Sundays in reference to the color of vestments often used for the day. (The other such Sunday is the Third Sunday of Advent, just before Christmas.) It is the midpoint of Lent, the 40 days of preparation leading up to Easter, and the overall emphasis of the day is a bit less penitential in nature than it is for the other days in Lent.

Music will be provided by the St. Colman Choir, accompanied by organ and a string quartet of students from Cedarville University. As part of the music for the service, they will perform the first section of Part 2 of *Messiah* by George Fredrick Handel. In addition, there will be psalms sung to chant, as well as a *Magnificat* by Herbert Howells and an *Evening Hymn* by Henry Balfour Gardiner.

Other participants will be seminar-ians from The Pontifical College Josephinum, including St. Colman parishioner Brett Garland.

There will be no charge for the concert. A free-will offering will be taken in support of music at St. Colman.

'Concerts in a Country Church' on CD

"Concerts in a Country Church," an annual series of concerts of classical music at Washington Court House St. Colman of Cloyne Church, has announced its first CD of a recorded concert.

The program opened the second year of the series (2014-2015) and was recorded live on Sunday, Nov. 2, 2014. Participants involved were the St. Colman Choir, the choir of The Presbyterian Church in Hillsboro, instrumentalists from the University of Cincinnati College Conservatory of Music and from Xenia, and soloists. Works performed were the *Gloria* by Antonio Vivaldi and the *Requiem* by Gabriel Faure, both in their entirety.

"We have not to date released any recordings of our performances,"

said Craig Jaynes, music director at St. Colman and of the series. "Doing music for release as a recording is simply a different art than that of live performance, and we've focused on the impact of the live performance in a terrific and acoustically spectacular space. However, this performance, although not perfection, was good enough that we wanted to be able to respond to the many requests for a CD, and so here it is."

Information about obtaining the CD may be found on the dedicated website for music at St. Colman: www.stcolmanmusic.org. The site will contain information on the concert series, along with dates and times of future concerts.

Zanesville parish now offering late Sunday Mass

Catholics who prefer attending a late Mass on Sundays have a new option in Zanesville. St. Thomas Aquinas

Church, 144 N. 5th St., has introduced a new Sunday 7:30 p.m. Mass.

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SCIENCE FAIR WINNERS MOVE ON

Ten Delaware St. Mary School students received superior ratings at the school science fair and will be going on to the district science fair this month. Will Long and Zoe Lamaze had a perfect score on their projects and won the Seliskar Science Award. The students are (from left): Will Long, Zoe Lamaze, Sarah Thomson, Molly Quinn, Truman Hutchinson, Bridget Noonan, Alex Crewe, Becca Marino, and Maddie Hildebrand. Justin Brackenridge is not pictured.

Photo courtesy St. Mary School

NBC4 MAKE A DIFFERENCE GRANT

The NBC4 Make a Difference school grant, sponsored by WCMH-TV of Columbus, is giving several diocesan schools a chance to win one of three \$10,000 grants this school year. The grants will help provide resources to academic and extracurricular school programs that give students the opportunity to grow and develop.

Through Monday, March 23, the public will have the opportunity to make a positive change in their schools through engagement in online social voting via Facebook and at www.NBC4MakeADifference.com. Anyone age 13 or older may vote once a day. Schools will be competing for top votes in three size classifications.

A panel of five judges will select three grand prize winners, one in each classification, who will be announced Tuesday through Thursday, May 12 to 14.

Five diocesan schools are entered in the program. In the large-school category, Columbus St. Francis De-Sales High School's Run the Race Club and CADD technology activities are entrants. In the small-school category, diocesan entrants include Newark St. Francis de Sales School, The Mission of St. Francis; Lancaster Fisher Catholic High School, Connecting with Weather; Lancaster St. Mary School, Technology Is Elementary; and Newark Catholic High School, Save the Arts.

POWER OF THE PEN TOURNAMENT

The Power of the Pen tournament at Chillicothe Zane Trace Middle School was an exciting event for the students of Wellston Sts. Peter and Paul School. The competition drew teams from all over Ohio, including the 27 students in Sts. Peter and Paul's combined seventh- and eighth-grade class.

The Wellston school's eighth-grade team finished second among the 10 schools competing in the tournament, while the seventh-grade team was fourth. In the individual portion of the competition, eighth-grader Medea Ruby was first, eighth-grader Emily Polcyn was fourth, seventh-grader Mazie Wechter finished 10th, and eighth grader Lilly Chevalier received a "best of rounds" award.

"Our students are amazing, as are our teachers. We are a school of just over 100 students with a junior high of less than 30 seventh- and eighth-graders. We are competing with schools three to five times our size and coming out on top. I could not be more proud," said Kristyl Fulton, school principal

St. Margaret of Cortona 1600 N. Hague Ave. Phone: 614.279.1690

17th Annual **Best in Town** **Fish Fry** *Free seconds!*

Every Friday from February 20 - March 27 • 4:30 - 7:30 pm

BEST IN TOWN!

fried ocean perch, baked cod, baked potatoes, french fries
baked steak fries, coleslaw or apple sauce, rolls & butter
free coffee, home made desserts, pop & beer extra

Carry-outs available at the door • Adults \$9.50 • Seniors \$9.00 • Children (10 & under) \$4.50

CHINESE IMMERSION DAY PROGRAM



Fourteen Columbus Bishop Ready High School students who are learning the Mandarin Chinese language, with their teacher, Feifei Yu, attended the second annual Chinese Immersion Day at Wright State University. The event is open to high-school students who have taken a minimum of one year of Chinese language instruction.

Joining with students from five other high schools, the group from Ready participated in activities such as learning calligraphy and the Tai Chi fan dance, playing Chinese word games, and a cultural *Jeopardy!* session. The students spoke only Chinese throughout the day, and the program included a lunar New Year celebration.

Ready students at the event were Marguerite Mills, Khalil Mitchell, Meredith Rivers, Katherine Rondot, Joseph Smith, Francesca Cocchiarella, Michael Creagh, Hunter Inks, Christopher McCarty, Anne Mesewicz, Hailey Hejduk, Brandon Newcomb, Erica Ogden, and Caterina Scott. Pictured (from left) are Ogden, Hejduk, Newcomb, and Scott with their finished calligraphy work.

Photo by Feifei Yu

CELEBRATING DR. SEUSS' BIRTHDAY

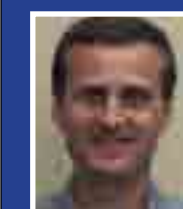


Mayor David Smith was one of the distinguished guests who visited Lancaster St. Mary School on Monday, March 2 to celebrate the birthday of Theodor Geisel (also known as Dr. Seuss) through the joy of reading. Smith joined Father Craig Eilerman, pastor of St. Mary Church, and The Cat in the Hat (Fisher Catholic High School principal Maureen Beck) in reading the Dr. Seuss favorite "Oh, the Places You'll Go!" to students. Dr. Seuss' character the Lorax (school principal Erin Schornack) also visited and read the book bearing his name to younger students.

Photo courtesy St. Mary School



Time for True Giving



Lighting the Way
Joseph Thomas

Many of us go through our day with relatively the same routine. We wake up, clean ourselves off, get the kids ready for school, and it's off to work we go. We sacrifice greatly for our families – most of which goes unnoticed. But we do it with smiles on our faces and warmth in our hearts because we know what we are doing makes a difference. We see the results in our children and in their responses.

For some, however, their acts are not as public and often are hidden from view. These people perform acts of kindness every day and are witnesses to the true nature of Christ. They do not ask for recognition or praise, for they see it daily in the eyes of those who receive their blessings.

A simple gift of food, a loving smile, a warm embrace, and the company of a good friend is all they ask for. Some can no longer care for themselves and rely on the kindness of neighbors. Going out of our way to make someone's life better is truly something that has been lost today. We are so busy going back and forth that we tend to forget about those who are marginalized and alone.

But a few people do reach out and give of their time because it simply means the act is much more important than the reason. For the members of the charitable works committee at Gahanna St. Matthew

Church, it is their faith's living testament to a growing need for such outreach.

It is astounding to me that such a small group with a shoestring budget manages to serve an average of more than 3,000 meals a month to the most needy in the community. It's not just the food, but the companionship and spiritual lift they give to the receivers of the meals. It is an outstanding presence of God reaching out. These people are compelled to do good not because someone told them to, but because Christ asks it of them. Show mercy, show love, show simply you care, and you can change an outlook on life – and maybe, just maybe, the world. Especially at this time of year, we are asked to take such a journey inside our own lives and to see what additional sacrifices we can make to serve our families better.

There are people, on a rare occasion, who overstep

the bounds of giving and reach into His light and give off a glow that shines in the darkness. A simple meal, made out of love, received in faith, and prepared with the heart can never be bad. It has the approval of the graces of Christ, and in that we can be assured. It lies in the hearts of those wonderful people at St. Matthew. They are hoping their gifts will spread outward and grow. One opens the door for another. Then that person smiles back. The cycle repeats and becomes an endless chain of good.

Mark Twain once said, "Kindness is a language of which the deaf can hear and the blind may see." I consider it a privilege not only to have known members of the committee for the past five years, but also to have been a witness to their gentility and humility. There is a time for love and a time for every purpose. For them, at least, it has been and forever will be "a time for true giving."

May God bless you and keep you, may His gift of love grow in our hearts for action to others, and may His peace be with you always.

Joseph Thomas is a freelance writer and active in many diocesan and church ministries. He is a member of Gahanna St. Matthew Church. He posts his thoughts online at <http://truegiftoffaith.blogspot>.

Woodpeckers and the Blessed Virgin Mary

By Kate Friess

On a warm spring morning, I called my two sisters and we decided to take a hike at a local park. We were enjoying a nice hike. It had been a long winter and the sun was shining, flowers were starting to bloom, and the trees were turning green. The nieces and nephews were running and playing, while the adults laughed about old times. Our hike came to an abrupt halt the moment that a woodpecker was spotted. My nephew pointed it out, and we all stopped to admire the bird – that is, everyone except my five-year-old daughter. Trying hard, she just could not find the woodpecker. I pointed, but she did not see it. I told her to count five trees back from the oak in front of us and then look up. Still no good. Finally, I knelt behind her and put my face next to her face. Now, at her eye level, I could see her view. I turned her body and then her head until her eyes were on the

woodpecker. Victory! She spotted the bird and we continued our hike.

Now you may be wondering what this story has to do with the Blessed Virgin Mary. After this incident, I began to picture Mary doing the same thing for her children, but instead of a woodpecker, she points us to Christ. When we are lost, stressed, or troubled, all we have to do is call upon our Blessed Mother. She will come to our aid and stay with us. In her humility, she will kneel behind us at our eye level. Then she will turn our bodies until our eyes are fixed on her Son. Her concern is our salvation, and she will come to our aid no matter how many times we stray. She does not seek the glory, but seeks only to glorify God. Mary is not God. She is not an idol. Mary is our heavenly mother, who points us to Christ.

Kate Friess is a parishioner at Worthington St. Michael Church.

St. Edward Church: A story of ongoing growth

BY TIM PUET

Reporter, Catholic Times

The story of Granville St. Edward the Confessor Church is one of constant, steady growth which has been ongoing through 68 years and continues today.

On July 27, 1947, about 50 people attended the parish's first Mass, celebrated in a private home at Broadway and Pearl streets. The village of Granville at the time had a population of 1,500. The portion of the home that served as the parish's first sanctuary was remodeled to accommodate as many as 70 people, but

it soon became apparent that a separate church was needed.

Land was purchased just east of downtown Granville in 1954 for a new church, which seated 200 people. It was dedicated the following year, with a rectory and a parish hall following. But as much of the farmland in southwest Licking County became replaced by housing developments, that church soon proved to be too small for the needs of the parish.

As longtime parishioner Tony Lisska described it, "Columbus discovered Granville," a community which has retained its small-town charm and the New England-style look that dates back to its founding in 1805 by residents of Granville, Massachusetts, even as its population has grown to about 5,700, including about 2,000 Denison University students.

By 1990, the parish had about 400 families, said Diane Kinney, another longtime parish member. Then came an explosion of growth, with the parish approximately doubling in size in the next 10 years. Crowds for three of the four weekend Masses were so large that a television camera was set up so people who couldn't get into the church could go to a new parish hall and classroom building to view Mass.

It was apparent a new church building was needed. Under the pastorate of Father G. Michael Gribble, land was purchased to allow for expansion. The current pastor, Msgr. Paul Enke, succeeded Father Gribble and soon began plans for the current church, with Mass continuing in the 1954 building as its successor was built around it. The "old and new" structure was dedicated in 2004.

After the boom of the 1990s, parish growth slowed, but is still continuing. The parish had 983 families in 2007; 1,047 in 2010; and 1,082 in 2012. Parish staff member Barbara Hinterschied says it has 1,112 today.

The original church now serves as a gathering space, baptistry, offices, and restrooms. In addition to a main altar, the current church, which seats about 900, has a Blessed Sacrament chapel, where

Eucharistic Adoration takes place from 9:30 a.m. Monday to 9 a.m. Tuesday.

It also includes chapels dedicated to the Virgin Mary, displaying a replica of Michelangelo's *Pieta*, and to the parish's patron, displaying a carved wooden statue of St. Edward the Confessor cradling an image of the church building in his left arm. Brian Burnette of St. Louis was the artist for the statue.

St. Edward was king of England from 1042 to 1066. The term "confessor" refers to someone who was not a martyr, but suffered for the faith and displayed sanctity in the face of worldly temptations.

The parish, like the community where it's located, has kept a small-town feel while becoming larger. "We've always been a very caring parish, and that hasn't changed," said parishioner Kathy Stukus. "I had some serious health issues a while ago and will never forget how the people in this parish ministered to me. If anything, becoming a bigger parish allows us to do more things."

"We came from Chicago and noticed a difference here the first time we went to Mass," parishioner Scott Scholten said. "We walked in late, it was obvious we were outsiders, but people immediately greeted us, pointed out where things were, and made us look forward to coming back. That's not the thing you would have found in the parish where we were."

"I'm a relative newcomer here," said Gerry Moses, a parishioner for four years, "and I discovered quickly that this is a place where anyone who has an interest in becoming active in the church has ample opportunity to do more than go to Mass once a week. The parish website identifies 75 separate ministries available to people."

One of the most active of those ministries is the parish St. Vincent de Paul Society, led by Marge Hendey, who, along with parishioner Mark Forman, established a conference of the society in Granville in 2001, with the help of the SVDP conference at Newark St. Francis de Sales Church.

The Granville conference collects about \$80,000 annually from parishioners. Its activities include a Christmas Giving Tree program benefiting 400 to 500 children and 80 to 100 families each year.

Throughout the year, it provides various person-to-person services meeting the needs of the poor and suffering within the parish.

It also plays a key role in a central dispatching program which coordinates the St. Edward conference with conferences in the two Newark parishes, Heath, Johnstown, and Buckeye Lake.

Hendey said the St. Edward conference proposed establishing the program in 2007 because, although Vincentians were following parish boundaries when responding to calls, there were many instances in which two conferences ended up visiting the same family.

Now there is one central SVDP phone number for assistance in Licking County, staffed by 15 St. Edward parishioners who monitor the line and forward calls, and often are first responders for the homeless and in emergency situations. Hendey said the program at first received about 20 calls per day. Today, the number is 30 to 40.

The central dispatching program is one of many ways in which Licking County's SVDP programs have joined forces to serve the community. Most notably, they have established a center in Newark that houses a food pantry and thrift store, and they operate St. Vincent Haven, a shelter in Newark for homeless men.

Among the many community activities at St. Edward's, none is more popular than its annual Lenten fish fry. "The whole community looks forward to the fish fries," said parish youth minister Marissa Schlabach. "When they saw ashes on my forehead, people who aren't Catholics knew it was Lent, so they were asking me 'When's the fish fry?'"

"We probably get more people from outside the parish than parishioners — about 800 to 1,000 on a typical Friday," Lisska said.

The event takes place every Friday this month from 5 to 7:30 p.m., serving baked or fried perch (macaroni and cheese for the youngsters), fries, salad, slaw, rolls, desserts, and beverages at a price of \$10 for adults, \$8 for teens and senior citizens (seniors also can come an hour early), and

The church's annual Santa's Attic sale of used Christmas items and decorations.

Photo courtesy St. Edward the Confessor Church

\$5 for children age four to 12.

The parish also is hosting Lenten soup suppers each Tuesday through March 24, with its recently hired music director, Paul Radkowski, speaking on the theme "New Ways to Pray." His weekly talks discuss methods of praying with the help of images, music, poetry, the Psalms, and theological reflection.

On Wednesdays, the Stations of the Cross at 7 p.m. are being followed by presentations on groups of two or three stations in the parish lounge, led by the parish men's faith-sharing group. In addition, the St. Vincent de Paul food pantry is sponsoring a "40 days, 40 cans" program for the season.

The parish women's group is involved in a number of seasonal activities, including Santa's Attic, a sale of used Christmas items and decorations, on the first Saturday in November; a Christmas craft bazaar on the first Saturday in December; a fall fashion show in September; a fall festival in October; a Mardi Gras event just before the start of Lent; and flower sales throughout the year.

Women and men from the parish have maintained a Rosary Garden since 2007. Its centerpiece is a walkway shaped like a rosary. It also includes a lighted fountain, 14 evergreen trees representing the Stations of the Cross, four iron benches, and a statue of the Blessed Mother.



Granville St. Edward Church parishioners (from left): first row, Kathy Stukus, Marge Hendey, Janet Meager, Janet Shea, Marissa Schlabach; second row, Kevin Kinney, Diane Kinney, Barb Hinterschied, Cheryl Boggess, Nancy McDonough, Merilee Wagner, Linda Foley; third row, Gerry Moses, Phil Stukus, Msgr. Paul Enke, Floyd Lahmon, Scott Scholten; fourth row, Tony Lisska, Steve Schlicher.

Knights of Columbus Council 10876 was established in the parish in 1992. Among its many social, fraternal, and spiritual activities is an annual golf outing in August to benefit St. Vincent Haven. The men's faith-sharing group on Tuesday evenings and the That Man Is You! Program on masculine spirituality on Saturday mornings also are offered for men of the parish.

The parish has been offering a preschool program since 2005, when expansion of the parish complex made it possible. "This was an addition that parents were enthusiastic about. It has flourished since it opened," said Linda Foley, its director

since it began. Foley said it has grown from 24 students nine years ago to 82 today.

It takes place in the Parish School of Religion classrooms and offers a morning class for 3- and 4-year-olds, pre-kindergarten in the afternoon, and daily enrichment activities for participants in the Granville public schools' half-day kindergarten.

The PSR program, directed by Mike Millisor, a parish staff member for the past 13 years, has about 375 students in pre-kindergarten through eighth grade. "What's been consistently outstanding about the program is the dedication of its volunteers," he said. "It's an all-volunteer program, and we never have any problem filling the teaching positions we need." First- through fourth-graders meet on Wednesday evenings, with the program for fifth- through eighth-graders taking place between the parish's two Sunday Masses. Pre-kindergarten and kindergarten classes occur during the 10:45 a.m. Mass.

The PSR has for the last four or five years provided support for the Good Samaritan School, operated by the Sisters of St. Joseph in Haiti. Millisor said that \$350 a year pays the cost of tuition and three meals a day for students at the school. He said the PSR hopes to "adopt" at least two or three students this year.



See CHURCH, Page 12



From top: A statue of St. Edward the Confessor, by Brian Burnette, in the Granville church named for the saint; the church's main altar; the church viewed from Newark-Granville Road. CT photos by Tim Puet

CHURCH, continued from Page 11



Left: Crew members for St. Edward's Lenten fish fry. Right: The parish rosary makers, who meet every week. Below: A fountain in the parish Rosary Garden. Photos/St. Edward the Confessor Church

Schlabach, who was recently hired as youth minister, said she is trying to build up a peer-to-peer ministry, training high-school students and young adults to act as catechists for people of similar ages. This weekend, eighth- to 12th-graders from the parish are taking part in a retreat at the Recreation Unlimited complex in Delaware County.

Another youth ministry program, known as IGNITE, was started this fall, and meets twice a month. "It's for students all over the community, not just churchgoers," Schlabach said. She said it primarily includes students from Granville High School, as well as some from Newark Catholic, and some who are home-schooled. IGNITE is planning a 10-day mission trip to the Amazon basin in Ecuador for 14 people and recently conducted an auction of art by residents of the Granville area as a fundraiser for the trip.

Schlabach and Radkowski go to the Denison campus once a week for a "chaplain's table" which gives all stu-

dents at the university a chance to talk about faith-related concerns in an informal setting. A Newman Club meeting for Catholic students at Denison takes place every Thursday night during the school year, and Msgr. Enke celebrates Mass at the university's Swasey Chapel at 4:30 p.m. Sundays.

Radkowski said the parish has an 18-member choir which sings at the 10:45 a.m. Sunday Mass, as well as the Christmas Midnight Mass, Holy Thursday and Easter Vigil services, Confirmation, and other holy days. There is a strong cantor program, with 14 people serving as cantors on a rotating basis. In addition, a handbell choir generally plays twice a month, a children's choir, which this year had 34 members, takes part in a Christmas Eve Mass for children, and the parish has a Resurrection choir for funerals.

The parish's bereavement ministry includes 120 people, divided into six 20-member teams, who are available to supply funeral lunches. Msgr. Enke

said 30 to 35 parishioners are available to bring the Eucharist and make pastoral visits to the homebound.

Other parish activities include a rosary makers group, which meets each Wednesday; a Thursday Scripture study group; a "lighthearted Scripture" group, which looks at faith-related books on Monday evenings; the parish's 50-plus organization, the Edwardians, which meets once a month; and a twice-monthly bridge club.

This year, it's the parish's turn to host a community Vacation Bible School which is in its 33rd year and draws about 200 young people in early June. Hosting duties are rotated among St. Edward's and Granville's four "corner churches" - Baptist, Presbyterian, Methodist, and Episcopal, one on each corner of the town's central square.

Those churches and others are part of the Granville Ministerium, which meets once a month. The organization also sponsors a joint Thanksgiving service and conducts a Good Friday



cross walk, in which a cross is carried 1.3 miles from St. Edward's to Swasey Chapel at the top of the hill where Denison is located, with Scripture passages read at five stops.



St. Edward Youth Group kickoff event for the 2014-15 school year.



Watterson Scholarship Finalists

Five Columbus Bishop Watterson High School seniors have been selected as scholarship finalists by the National Merit Scholarship Corp. They are (from left): first row, Olivia Britt and Sophia Wible; second row, Maria Jeric, Bridget Geyer, and Gino Dettorre. They are among 15,000 finalists in the running for 8,000 National Merit Scholarships, the winners of which will be announced in April, May, and July.

Photo courtesy Bishop Watterson High School

LILIES TO DECORATE YOUR CHOICE OF THREE CEMETERY CHAPELS

If you would like to donate a potted Easter lily to decorate one of the chapels listed below in memory of a special loved one, please return this coupon with a donation of \$10 to the Catholic cemetery of your choice.

Your Name: _____

In Memory of: _____

You may pick up your lilies April 13th if you wish to keep them.

Resurrection Cemetery Chapel Mausoleum
9371 N. High St./U.S. Rt. 23 N.
Lewis Centre, Ohio 43031

St. Joseph Cemetery Our Mother of Sorrows Chapel
6440 S. High St./U.S. Rt. 23 S.
Lockbourne, Ohio 43137

Holy Cross Cemetery Chapel Mausoleum
11599 National Rd. S.W./U.S. Rt. 40 E.
Pataskala, Ohio 43062

Love Is Our Mission: The Family Fully Alive



The Church is eager to welcome Pope Francis to the United States in September for the eighth World Meeting of Families. In anticipation of this gathering, all families are called to embrace Pope Francis' invitation to become more fully alive in Christ.

One way for families to become more fully alive is to simply spend more time together in recreation or leisure activities. Families may wish to watch a wholesome movie, such as *Babette's Feast*, together. One viewing of *Babette's Feast* and it's easy to see why Pope Francis has said it's his favorite film.

In the movie, a cook named Babette is able to touch those whose hearts have become hardened. She does this through an act of true beauty and love, the preparation of an exquisite meal. Hearts are transformed and joy abounds through the sights, smells, and taste of this delicious meal. Babette has the great gift of transforming a dinner into an act of love that makes no distinction between bodily appetite and spiritual appetite.

The dinner guests have lived their lives attempting to become "spiritual" by renouncing the body -- an exercise that only left their hearts broken and full of discord. Babette's sensual feast revealed to them that we are created by God as human persons, a union of body and soul, and that an experience of true physical beauty reaches the soul.

The most beautiful of all of God's physical creation, that which He pronounced as "very good," is man and woman, two equal, yet very different and distinct ways of being human. As Pope Benedict XVI explained, "This duality is an essential aspect of what being human is all about, as ordained by God." In His infinite wisdom, God created two ways of being human -- male and female -- to reveal to us that "love is our mission."

Our sexuality is not insignificant or merely physical. Rather, our sexuality is an essential aspect of our creation as a son or daughter of God.

By living out our mission of love as a husband or wife, father or mother, priest or sister, son or daughter, we fulfill the very meaning of our being and existence.

It is important to understand that the Church does not look down on those who experience same-sex attraction. The Church calls every man, woman, and child to embrace a life of authentic love rooted in chastity. Living a life of chastity can be difficult for everyone in today's cultural climate, particularly those with same-sex attraction.

It is wonderful that the Church offers spiritual support for Catholics with same-sex attraction through the compassionate and welcoming ministry of Courage. Faithful to the teachings of the Church, members of Courage offer friendship and support for living an authentic life as a disciple of Christ. Courage helps Catholics with same-sex attraction experience the fullness of God's love for us, rooted in our dignity as sons and daughters of God.

The Church also offers a ministry called EnCourage for family members of someone with same-sex attraction. Guided by truth and love, EnCourage provides assistance and support for parents and siblings to genuinely love their son or daughter, brother or sister with same-sex attraction.

You can find more about how to get in touch with the local Courage or EnCourage chapter by visiting www.couragernet.org or by calling Father Pat Toner at (614) 296-7404.

By embracing our dignity as a son or daughter of God, we are all called to live out our mission of love and become more fully alive.

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Fourth Sunday of Lent (Cycle B)

John invites us to look at Jesus in a unique way



Father Lawrence L. Hummer

2 Chronicles 36:14-16,19-23

Ephesians 2:4-10

John 3:14-21

This is the only Sunday in the three-year cycle that an excerpt from 2 Chronicles is used as a first reading. The selection is from the last chapter of 2 Chronicles and includes the final two verses of the book. Together with 1 Chronicles, they present a version of the history of Israel containing events beyond what was found in the books of Samuel (1 & 2) and Kings (1 & 2). Obviously, there is some overlapping, but Chronicles generally presents interpreted events as history, rather than insisting on accuracy for this or that point.

Sunday's reading covers the end of the Southern Kingdom (Judah), which brought with it the practical end of monarchy, certainly the end of the line of David. The end came about because of "treachery added to treachery" done by "the princes, the priests and the people of Judah." God had sent messengers who were rejected and scorned "until the Lord's anger against his people blazed up beyond remedy."

This anger led to the burning of the temple and the tearing down of the walls of Jerusalem, which meant the proud and noble city had no defense against either animal or enemy. Those who survived the destruction were taken into captivity in Babylon. When the Persians came to power under Cyrus, the captives were allowed to return to Jerusalem. Cyrus is presented in a very favorable light, as having acknowledged the power of the Lord, the God of heaven (that is, Israel's God). Therefore, Cyrus releases the captives to build a house for the Lord in Jerusalem.

This began what came to be known as the "diaspora," which means a scattering. When the former captives were released, many fled to the far reaches of the Mediterranean basin, settling at various places along the way. Some developed communities throughout what would later become the Roman Empire, with many settling in Rome itself. Others, when they saw what a mess Jerusalem was, kept on going and settled at Alexandria in Egypt, which became a great center of learning during the time of Alexander the Great 200 years later. Finally, some actually returned and stayed in Jerusalem, and gradually rebuilt the destroyed city and temple.

The Gospel looks to a much-earlier period of Israel's history, the journey through Sinai after escaping from Pharaoh, to find inspiration and hope. Jesus (or more likely John) points to an incident from the book of Numbers (21:4-9) as a sign of what is coming for the Son of Man, who will "be lifted up so that everyone who believes in him may have eternal life."

Yet what we are dealing with here is John's presentation of an already ascended Son who has returned to the Father. What John presents as future has already happened, and John writes with this awareness.

John invites us to look on the face of the risen Christ in a way no other evangelist ever tried. It has taken me years to see that, but now the light does shine in the darkness. I have finally caught a glimpse of what John intended. Whether John refers to the crucifixion, when Jesus will be lifted up on the cross, or whether it refers to the ascension of Jesus to the right hand of the Father doesn't really matter. It is clear that John envisions one continuous event of the Son returning to the Father, beginning with the crucifixion, continuing with the resurrection, and culminating in the ascension of the Son to the Father. Even in this unusual conversation with Nicodemus, John is writing with a view to the risen Christ already seated on his throne of glory.

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

Visit us at www.ctonline.org

St. Pius Speaker

Greg Wasinski, a nationally recognized Catholic speaker and author from Chagrin Falls, will speak on "Where Faith and Real Life Come Together" at 7 p.m. Wednesday, March 16, in Reynoldsburg St. Pius X Church, 1051 S. Waggoner Road.

Wasinski has spoken at national youth and catechetical conferences and dedicates all his efforts to building stronger faith communities. For more information, visit www.wasinski.com. A free-will offering will be collected for his ministry.

The Weekday Bible Readings

MONDAY
Isaiah 65:17-21
Psalm 30:2,4-6,11-12a,13b
John 4:43-54

TUESDAY
Exodus 47:1-9,12
Psalm 46:2-3,5-6,8-9
John 5:1-16

WEDNESDAY
Isaiah 49:8-15
Psalm 145:8-9,13c-14,17-18
John 5:17-20

THURSDAY
2 Samuel 7:4-5a,12-14a,16
Psalm 89:2-5,27,29
Romans 4:13,16-18,22
Matthew 1:16,18-21,24a or Luke 2:41-51a

FRIDAY
Wisdom 2:1a,12-22
Psalm 34:17-21,23
John 7:1-2,10,25-30

SATURDAY
Jeremiah 11:18-20
Psalm 7:2-3,9b-12
John 7:40-53

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF MARCH 15, 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.

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.

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

No fighting God



THE CATHOLIC DIFFERENCE
George Weigel

Some months after my son-in-law, Rob Susil, died, a longtime friend asked me, in a gentle but point-blank way, "Are you still fighting God?" The only honest response was, "Yes." At which my friend said, simply, "You're not going to win, you know."

I think back on that exchange now, during the Lent following the fifth anniversary of Rob's death, because Lent is the "acceptable time" (2 Corinthians 6:2) to ponder the mystery of suffering and death and what it teaches us about God's ways, our ways, and the incalculable difference between the two.

Even after a half-decade, the death of Dr. Robert Susil makes no sense by any human calculus. He was a young man in terrific physical shape at the beginning of the very prime of life. He was a thoroughly converted disciple of the Lord Jesus Christ, and a devoted husband and father. He was also a brilliant scientist and compassionate healer, one of the country's foremost young cancer doctors, who died of cancer after having won the esteem of his colleagues at the highest altitudes of American medicine; as one of his older Johns Hopkins colleagues said to me at Rob's wake, "We just lost our next Nobel Prize." If that was true, I kept asking myself, why did God take him years before he had the chance to make what I'm sure would have been a historic pro-life speech while accepting one of the world's most prestigious awards? I'd probably

have been watching on CNN-Purgatory, but still ... why?

My friend's nudge about fighting God prompted me to dig into the Book of Job. It's strange that the *Lectionary* doesn't make more use of Job during Lent, for surely this masterpiece of world literature is the apex of the Old Testament's reflection on the unfathomable mysteries of evil and suffering and their relationship to God. And in Job, I began to find, if not answers to Rob's death that made rational sense, then at least an answer that made sense in light of biblical faith.

Job, I came to see, is the model of what an Italian biblical scholar has called "the believer who loves the true God in himself and for himself, without ulterior motives"—and does so precisely along the dark path of suffering. It is Job, sitting amidst misery, who rejects his friends' calculating, facile suggestions about why bad things happen to good people. It is Job who, in the end, refuses to cram the divine will

and purpose onto the procrustean bed of human wisdom. It is Job

who, finally, lets God be God—and who, by admitting that he is not the artisan of his own existence, makes a deeper act of faith in the God whose divine "logic" is beyond anything human minds can grasp.

Robert Charles Susil, I came to understand, was another of those righteous men who loved the true God "in himself and for himself," making no bargains in the process. And if he could approach the Father of our Lord Jesus Christ that way, how could I do less? So while I do not pretend to have gained any further insight, these past five years, into the divine "logic" of Rob's life and death, sharing his Passover gave me, ultimately, the gift of knowing that I cannot fight the God in whom I profess faith each Sunday without rendering that profession of faith false—although it took me a while to accept the gift.

Lent—the Christian walk to Jerusalem with the Lord who meets his destiny there in complete submission to the Father's will—is an annual reminder that God is God and we aren't. When Jesus tells Pilate, "You would have no power over me unless it had been given you from above" (John 19:11), he is not making an abstract point in political philosophy. He is making an act of faith in the design of salvation the Father has devised.

The grace to bring ourselves to embrace that design, however "illogical" it may seem, is one special grace of the 40 Days.

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

Elementary School Principal

St Brendan the Navigator School, a K-8 school in Hilliard Ohio, is recruiting a Principal to begin summer of 2015. The successful candidate must be a practicing Catholic with a proven record as an accomplished leader and effective Catholic educator. The St Brendan School Principal must, through both spiritual and educational leadership, inspire students to reach their full potential as intentional disciples.

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Jeanne Gissel at jgissel@cdeducation.org

- Cover letter of interest and resume
- Statement of your educational philosophy
- List of five (5) references, including current parish pastor
- Copy of license
- And, have the official transcript of grades/credits forwarded directly to Jeanne Gissel



St. Brendan Traffic Light Study

Hilliard St. Brendan School eighth-grade students researched traffic lights and their patterns to be able to design their own traffic light pattern. They also researched factors which could affect a driver's reaction time, including age, gender, fatigue, distractions, and exercise. Then they recorded their classmates' reaction time on various tests. Results of the tests helped them determine a driver's stopping and skid distances. Students pictured are Sidney Ryan (left) and Emma Houser. Photo courtesy St. Brendan School

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'Bella' star hopes new film will 'inspire, heal' a 'world in darkness'

By Nate Madden
Catholic News Service

The creators of the 2006 movie *Bella* have teamed up again to produce what actor Eduardo Verastegui calls "a mainstream, family-friendly, faith-based film that welcomes everyone."

Little Boy is a film set in World War II-era California that focuses on the personal and spiritual struggles of a family's youngest child, who simply wants to see his father return safely from the Pacific theater. In the film, Verastegui portrays Father Crispin, a young, brusque, devout priest perpetually clad in cassock and biretta.

"When Alejandro Monteverde wrote the script, he came to me and he said, 'This movie is designed to wake up the little boy that we all have in our hearts,' because sometimes as we grow up, he falls asleep," Verastegui told Catholic News Service in an interview.

"What I mean by that," he explained, "is our capacity to love big, to forgive big, to do great things with your life"

sometimes becomes dormant.

When people ask children what they want to be when they grow up, "they always think big. 'I want to be the president of the United States,' or 'I want to be an astronaut.' ... You always think big," he said, "but as we grow up, we begin losing that."

Little Boy, also known as *Pepper Busbee*, portrayed by Jakob Salvati, has a spiritual awakening and a strengthening of his own faith at first.

For the child "to begin doing something great with his own life, he needs to hear a message," which comes from Father Crispin, said Verastegui, talking about how Monteverde explained the priest's relationship to the titular character. "So he's going to be in Mass with the whole town, at the time. ... He's very sad because he wants to bring his father back from war and he doesn't know how to do it."

At Mass, the boy hears Verastegui's character say, "If you have faith the size of a mustard seed, then you can move a mountain."

"When he hears this, he runs to the market and steals a little mustard seed," Verastegui said,

"and now he wants to move the mountain, of course. But the priest, Father Crispin, explains what that actually means to him. And it's just a beautiful journey how this little boy is trying to end World War II so he can bring his father, his best friend, back home alive."

So begins *Little Boy's* journey of personal growth through prayer and service to others by performing the corporal works of mercy, which he reads off a list instructing him to feed the hungry, visit the sick and imprisoned, shelter the homeless, clothe the naked, and bury the dead.

"This message is what the whole movie is about," Verastegui told CNS.

"With faith, you can move mountains, and with love, you move hearts," he said, adding that as a filmmaker, he hopes that when people see the movie, "they will leave not only entertained, but hopefully inspired to love more, to judge less, to forgive more and complain less and do the list (works of mercy). And I guarantee you, if we all did the list, we would make this world a better place."

Little Boy is a faith-based

MOVIE REVIEW

LITTLE BOY



NEWS IN PHOTOS FROM AROUND THE WORLD



A Nepalese man hugs a tree while celebrating World Environment Day at the forest of Gokarna on the outskirts of Katmandu, Nepal. The greatest threats facing humanity are those "that arise from global inequality and the destruction of the environment," said Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace. CNS photo/Narendra Shrestha, EPA

An Assyrian woman prays at a church in Damascus on March 1 during a special Mass for Assyrian Christians abducted by Islamic State fighters. Christian leaders again called for help for Assyrian Christians as Islamic State militants stepped up their attacks against their towns in northern Syria. CNS photo/Omar Sanadiki, Reuters



Cardinal Edward M. Egan is seen outside St. Patrick's Cathedral following his installation Mass in 2000. The cardinal, who retired as New York's archbishop in 2009, died on March 5 of cardiac arrest at a New York hospital. He was 82. CNS photo/Mike Segar, Reuters

story, but is not meant only to reach Christian audiences. "This movie is for everyone. *Little Boy* welcomes everyone," Verastegui said. "I have shown the movie to so many friends from different belief systems, and they all cry when they watch it, because who doesn't have that little boy or little girl inside of them who wants to wake up?"

Cultural and personal inspiration is a central theme in the kinds of movies that Verastegui said he and Monteverde make through their production company, Metanoia Films. "We wanted to produce films that (have) the ability not only to entertain, but also to make a difference in peoples' lives. The first fruit of that effort was *Bella*, a film that has changed so many lives, including my own life," Verastegui said.

The movie was about a young man's efforts to convince a single pregnant woman not to go through with a planned abortion.

"The best part of *Bella*," Verastegui said, "was not all the awards that we ended up winning, thanks be to God. It's all the letters and the emails that we receive every day, even

two today, from young women who were pregnant and scheduled to have an abortion and, by the grace of God, after they saw the movie changed their minds and kept their babies.

"More than 2,000 babies that we know of have been saved from abortion because of this little movie called *Bella*."

Verastegui, a co-founder of Metanoia, hopes to see a similar reaction to his newest film.

"Right now, we are living in a world that is very divided, a world that is in darkness," he said. "It needs a lot of healing and a lot of unity. I believe that art has the power to heal and bring people together so that we can all be united in the name of love, and I think that *Little Boy* can accomplish that."

Little Boy is expected to be released in theaters on Friday, April 24 and also features actors Kevin James and Michael Rapaport.

Photo: Actor and producer Eduardo Verastegui prepares for a scene in his new film 'Little Boy.' Verastegui says he hopes the movie will 'inspire and heal' a 'world in darkness.'

CNS photo/courtesy Metanoia Films

Feed my sheep: Why shepherding is ideal internship for church leaders

By Carol Glatz

Catholic News Service

More than just a good metaphor, the “good shepherd” is a concrete role model for Christian leadership.

“The fathers of the Bible” -- those, like Abraham, Jacob, Isaac, Moses, and David -- who God chose to lead his people, “are all shepherds of sheep,” in the real sense that they spent years with staff in hand feeding, protecting, and caring for woolly ruminants, said Sister Elena Bosetti, a member of the Sisters of Jesus Good Shepherd.

Just as Jesus told the fishermen Simon Peter and Andrew to become fishers of men, God transformed his chosen shepherds of sheep in the Old Testament into pastors of people, she said, showing sheep husbandry as a kind of internship program for God’s leaders.

While the Old and New Testaments are replete with imagery of sheep and shepherds, Pope Francis has given these figures renewed emphasis, most notably with his memorable insistence to priests and bishops to spend more time among the people and be “shepherds living with the smell of sheep.”

Sister Elena, a professor and biblical scholar specializing in pastoral symbolism, told Catholic News Service that, unlike the secular logic of power, the Christian model of leadership and au-

thority is rooted in the process of making oneself similar to, not separating or differentiating oneself from, the people to be served.

In fact, it takes a real shepherd years of being with the flock every day to gain their trust, said Fabrizio Innocenzi, who, with his fiancée, Virginia Tacchia, owns about 60 sheep in the hills of Roviano, 40 miles east of Rome.

Sheep “at first glance seem docile, simple, but they’re not. They’re very complicated and need lots of care and attention,” he told CNS.

“They need a guide, a shepherd” because there is no natural leader or hierarchy within their group, he said. Their movements are dictated by what the others are doing around them, creating a kind of “domino effect” that can easily break into panic if just one sheep gets spooked, he said.

The role of the shepherd and the sheep dog are essential, he said, to keep the sheep calm and away from danger such as steep cliffs, roads, cars, wrong turns, and predators.

Innocenzi said the sheep learn to trust the shepherd as “they hear and understand the voice, the smell, the behavior of the person who is looking after them every day.”

He said a shepherd needs to be someone who is “in tune with nature, deci-



A 13th-century mosaic of the Good Shepherd is seen in the Basilica of Santa Maria in the Trastevere neighborhood in Rome on March 5. The biblical metaphor of the Christian leader as a shepherd has taken on renewed emphasis with Pope Francis’ call for clergy to be “shepherds living with the smell of sheep.”
CNS photo/Paul Haring

sive” and willing to lovingly bear the long hours, inclement weather, hard work, and sacrifice and they should “not be afraid of anything.”

The trust that develops is forged not out of fear, he said, but from the instinctual knowledge that the shepherd and the sheep dog are there not to punish, but to keep them safe.

“For them, the dog represents security” and makes them “feel at ease and peaceful,” he said.

In a similar way, Sister Elena said, pastoral leadership is about offering “comfort, consolation, and encouragement,” while being “in the midst of the sheep, defending them, assuring them, ‘I am here, do not be afraid.’”

The shepherd’s staff, for example, “is not used for hitting,” she said. It provides the shepherd with the support he needs to clamber over rough and steep ground, and it lets the sheep, whose view is limited with their low hanging heads and eyes focused on grass to graze, know their guide is there as the staff rhythmically strikes the ground.

“If I hear ‘thud, thud,’ it means that he is here. Maybe I don’t see him, but I hear him, his voice, his staff. In the Bible, it is not the eye, it’s the ear that’s fundamental. The sheep listen. The ear is the essential organ for knowing God,” she said.

In Psalm 23, she said, “The Lord is my shepherd,” who fulfills every need, who leads, restores, and guides, and whose “rod and staff comfort me” because they are used to conquer evil and not to abuse one’s own flock.

The saving power of the pastoral staff is further evident with Moses, she said.

Through God’s intercession, Moses uses his shepherding stick to part the Red Sea and lead his people to safety, as well as to split rocks in the desert so water gushes forth to quench people’s thirst.

The humble shepherd’s stick “is turned into God’s presence. It performs miracles,” she said.

The Catholic Church uses more than just a bishop’s crook or staff to communicate his role as shepherd. Archbishops receive a pallium, a narrow band made of wool with long strips hanging down the front and the back, tipped with black silk to recall the dark hooves of the sheep the archbishop is symbolically carrying over his shoulders.

The pallium is meant “to restore, to actualize the symbol, to remember that it’s not about having another garment. No, you have to remember that pastoral ministry is carrying the flock on your shoulders,” she said.

Sister Elena’s order, the Sisters of Jesus Good Shepherd, is also known as the *Pastorelle*, the little shepherdesses, to underline the importance of women religious in the pastoral mission of Christ.

Women shepherds appear often in the Bible, she said, adding that encouraging their pastoral side isn’t about ordination to the priesthood, but about collaboration and complementarity.

Taking care of God’s people “must not be reduced to the priesthood,” she said. “We need a prophetic pastoral ministry” made up of all faithful modeling the Good Shepherd himself, encouraging, consoling, and leading the way forward with hope.

TWO BIBLICAL PASSAGES ABOUT GOD’S SHEPHERDING

By Catholic News Service

God is portrayed as a good shepherd in both the Old and New Testaments.

The well-known and beloved Psalm 23 is probably the most famous example:

“The Lord is my shepherd; there is nothing I lack.

“In green pastures he makes me lie down; to still waters he leads me; he restores my soul. He guides me along right paths for the sake of his name.

“Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff comfort me.”

In the Gospel of St. John, Jesus defines himself not just as a shepherd, but as a “good” shepherd. Sister Elena Bosetti, a member of the Sisters of Jesus Good Shepherd and an Italian biblical scholar, said the description “good” in the passage’s original Greek also means “beautiful,” something wholesome that attracts people.

John 9:11-18 features Jesus telling his disciples:

“I am the Good Shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep.

“I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd. This is why the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. This command I have received from my Father.”