



DIOCESE OF COLUMBUS

CATHOLIC TIMES

A journal of Catholic life in Ohio



MARCH 29, 2015
PASSION SUNDAY
VOLUME 64:25
WWW.CTONLINE.ORG

**HOLY WEEK
2015**



The Editor's Notebook

Holy Week ... a time of contrasts

By David Garick, Editor



Holy Week is here. After preparing ourselves through prayer, meditation, and abstinence during Lent, we are ready for the most significant week of the Christian year. The special observances planned in parishes around the diocese can help you to get the most out of this very spiritual experience.

I am always taken by the contrasts of Holy Week. Nothing is as simple or straightforward as it appears. The week begins with Palm Sunday. After weeks of Lenten introspection and subdued music during Lent, here we have a triumphant procession into Mass on Sunday morning. Everyone stands and waves palm branches, just like the scene in Jerusalem at the time of Christ's entry into the city two millennia ago. But something about that joy does not seem right. It is just a veneer. Something far more sinister lies beneath the surface. Later in the Mass, we get the message as we hear and are convicted by the words of the Gospel account of Christ's Passion. The people of Jerusalem, who on Palm Sunday were shouting, "Hosanna! Blessed is He who comes in the name of the Lord," soon were formed into a Good Friday mob screaming, "Crucify Him, crucify Him!" We have to ask ourselves if we are not guilty of the same hypocrisy. We praise Jesus at Mass and then continue to give in to the very sins that forced Him to face crucifixion and death in our place.

Then, of course, we have Holy Thursday. Again we see the complicated relationship we have with

our God. As we attend that Mass, we are reminded of the wonderful gifts of Christ. We see His commitment to serving us through the washing of the apostles' feet and His instruction that we are to do the same. We also see His incredible gift of the Eucharist, enabling each of us to share in His very body and blood. Through this gift, His sacrifice is renewed and made a part of every believer throughout the centuries. But again, there is a dark side to this observance. We are reminded of Judas' betrayal and Our Lord's subsequent arrest. Again, we have to ask ourselves if, despite our good intentions, we too are guilty of betrayal in our lives.

Finally, on Good Friday we come face to face with the darkest day in the history of man. It is hard to hear the detail of the cruelty and agony Christ suffered on that day. No matter how many times you have been to a Good Friday observance, you cannot help but feel stunned and devastated by the execution of the only truly good and perfect man who ever walked this earth. But at the same time, we have the advantage of hindsight. We know that through this selfless act, Jesus has opened the door to salvation to all of us, even those of us who have failed so often to live up to the life that God wills for us. Unlike those who stood in silent dismay at the foot of the cross, we know what is coming on Sunday morning.

A LETTER TO PARENTS AND GUARDIANS OF DIOCESAN PAROCHIAL ELEMENTARY SCHOOL CHILDREN

Dear Parent/Guardian,

The Office of Catholic Schools will be giving support and assistance to all schools in the 2015-2016 academic year with the implementation of revised diocesan standards based student interim and progress reports. Standards based grading will continue to be used by all elementary schools in the Diocese of Columbus in grades K-8 with the optional addition of subject level letter grades in grades 6-8. To support consistent grading practices among teachers, new progress code descriptions have been developed by elementary school principals and the Office of Catholic Schools staff and will be used for reporting purposes.

Top researchers in education are placing an important focus on the significance of good grading practices that are accurate, meaningful, consistent, and supportive of student learning. Educational researchers Thomas Guskey and Robert Marzano both agree that grading is synonymous with communication. When used correctly, grades provide vital information to students, parents, and other interested persons that enhance both teaching and learning. Grading helps identify what learning standards have been attained, where additional work is needed, and can serve as a basis for school improvement efforts. The emphasis is on academic achievement. Non-academic skills such as effort and behavior are important but reported separately. The intent is to present information regarding a student's progress so that intervention or enrichment strategies can be applied to help each child learn (advanced, proficient, struggling, and special needs) and to honor the dignity of each student as a child of God.

Additionally, our focus should be placed on both the student's moral and intellectual excellence. By fully implementing a standards based reporting system, accurate information about student performance can be communicated by teachers to parents. Children and their learning are too complex to be reduced to a simple letter grade. This reporting system will be a fuller indication of academic progress than other currently used grading systems. The progress codes indicate a child's progress toward achieving specific grade level standards as identified by the Ohio Department of Education in conjunction with the Diocesan Course of Study.

More information will be shared with you by your elementary school principal before the 2015-2016 school year. You can refer to the Office of Catholic Schools web page under the parent tab to learn more about standards based grading and the student progress report. Thank you for your continued support of Catholic education, one of the most important ministries of the Church.

Sincerely yours in Christ,
Most Rev. Frederick F. Campbell, DD, PhD
Bishop of Columbus
Joseph A. Brettmacher, PhD
Episcopal Moderator of Catholic Education & Superintendent of Schools

CHANGES IN STUDENT PROGRESS REPORTS PLANNED

BY TIM PUET

Reporter, Catholic Times



Dr. Joseph Brettmacher, diocesan schools superintendent

Parents of students attending parochial elementary schools in the Diocese of Columbus will see some changes in 2015-16 to student interim and progress reports. Those changes were announced to parents in a letter from Bishop Frederick Campbell and diocesan school superintendent Dr. Joseph Brettmacher on Wednesday, March 25 (see letter on Page 2).

For the first time, all elementary schools in the diocese will be using a revised diocesan standards-based grading system, a goal Brettmacher announced at the beginning of the current school year. Soon after Brettmacher was appointed superintendent in June, Bishop Campbell asked him to review current methods of reporting student academic progress in an effort to improve them.

Brettmacher, with the assistance of the diocesan Office of Catholic Schools staff, conducted a review of grading practices in kindergarten through eighth grade during the first half of the 2014-15 academic year. They met with principals, pastors, school advisory committees, and teachers to obtain their perspectives, then developed a plan to inform all those groups about a uniform approach to standards-based grading.

Standards-based grading practices differ from traditional subject-level letter grading in that they place more of a focus on the level of academic achievement only, for multiple standards per subject. Life skills, such as effort and behavior, are reported separately. Progress codes determine the level of academic achievement for each standard. Under conventional grading practices, one grade sums up all of a student's achievements in a subject, and that one grade often includes effort, behavior, extra credit work, and so forth.

For example, under the conventional system, a student taking sixth- through eighth-grade English/language arts would receive one letter grade per quarter. Under the standards-based system, there are multiple standards and grades per subject. For instance, the grades for English/language arts determine whether a student understands vocabulary and concepts as they pertain to the following standards – reading literature, reading informational text, writing, speaking and learning, and language standards. Students can receive different grades in each area, indicating that they may be more proficient in some levels than others.

"I've been working on standards-based grading with elementary schools in other dioceses since 2001 and often have been asked why a change in the letter grading system is needed," Brettmacher said. "An educator named Robert Marzano for the past 30 years has been researching grading practices and has this to say about conventional grading: 'Grades are so imprecise that they are almost meaningless.'

"There are plenty of examples of how traditional let-

ter grades are not accurate indicators of what a student knows or can do. Imagine a student who has help with homework every night. He or she receives a 100 percent on homework, but a 50 percent on tests throughout the semester. This grade would average into a 'C' or 'B' in most cases. Can students and parents look at the report and determine strengths and weaknesses. The answer is 'No.' When our students look at their progress reports, we want to provide them with timely, useful, and actionable information on multiple standards."

Brettmacher said he and his staff have referenced at least 30 current books, dissertations, and research articles which show that standards-based grading is a communication tool that helps students learn more effectively.

"Traditional letter grades do not communicate a student's strengths and weaknesses," Brettmacher said. "At the elementary level, learning is a developmental process. Standards-based grading and subject-level letter grades are often incompatible when one grade for a subject is the summation and averaging of all scores (academic and non-academic) and students compete for a limited number of letter grades."

However, this does not mean the immediate end of letter grades in the elementary schools in the diocese that choose to use them. (High schools will retain

their current grading system). When standards-based grades are used to determine subject-level letter grades, the reporting systems can become compatible and helpful to schools that are not ready to implement fully a standards-based grading system."

Among the 40 Columbus diocesan parochial elementary schools, only four have fully implemented standards-based grading (and do not report subject-level letter grades) for the 2014-15 academic year. Twelve have partially implemented the system. These schools use grading scales (benchmarks) instead of progress code descriptors to determine academic achievement, but do not report subject-level letter grades. All other schools use some combination of standards-based and letter grades. That also will be true for the 2015-16 year.

"At least for the coming school year, schools will continue to have the local option to include both standards-based and letter grades on student progress reports," Brettmacher said. "This is a result of feedback received from parents and teachers through discussions and surveys in the first part of the school year. Letter grades are what many people know, and I recognize that not every school is ready to abandon them."

One significant difference in the grading system for 2015-16 is that all schools will have a uniform reporting mechanism for their standards-based interim and

See GRADING, Page 6

Converting SBG to Subject Level Letter Grades (SLLG)			
New Symbols	New Progress Code Descriptions	Letter Grade	4 Point Scale
+	Advanced Proficiency: The student <u>exceeds</u> the standard by consistently demonstrating an advanced level of understanding and/or the ability to apply knowledge at a higher level.	A	4.00-3.20
✓	Proficient: The student has <u>mastered</u> all grade level standards taught.	B	3.19-2.40
I	Improving Proficiency: The student has mastered a <u>majority</u> , but not all of the grade level standards taught.	C	2.39-1.60
N	Not Proficient: The student has mastered <u>very few</u> of the grade level standards taught.	D	1.59-1.00
INC	Incomplete: The student <u>did not do the work or know enough</u> about it to earn a grade. Students will be given the opportunity to make up the work with the goal of becoming proficient. Failure to do so by the next grading period will result in the SLLG remaining INC.	INC	No Grade
M	Modification: The student's <u>learning expectations are changed based on Services Plan</u> . IEP goals and will require a modified progress report in the modified area(s), attached to the diocesan progress report.	M	No Grade



Front Page photo:

Crown of Thorns and three spikes symbolize the Passion of Christ during Holy Week.



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Bishop Frederick F. Campbell, D.D., Ph.D. ~ President & Publisher
 David Garick ~ Editor (dgarick@colsdio.org)
 Tim Puet ~ Reporter (tpuet@colsdio.org)
 Alexandra Keves ~ Graphic Design Manager (akeves@colsdio.org)
 Mailing Address: 197 E. Gay St., Columbus OH 43215
 Editorial/Advertising: (614) 224-5195 FAX (614) 241-2518
 Subscriptions (614) 224-6530 FAX (614) 241-2573
 (subscriptions@colsdio.org)

Postmaster: Send address changes to Catholic Times, 197 E. Gay St., Columbus, Ohio 43215. Please allow two to four weeks for change of address.

PRACTICAL STEWARDSHIP

By Rick Jeric

Crowd



Have you worked hard to humbly hope that Jesus will be perturbed at our death some day? Like Lazarus, we want Jesus Christ to love us so much that our death causes those same emotions. That human connection with our Lord cannot be broken. We can be confident that the infinite love of God, who is love, is always present and is a part of the grace that saves us and leads us. When I noted last week that “all we need to do is remain faithful to His Word, His love, and His forgiveness,” that is a huge challenge. As sinners, it requires our attention and hard work. But where would we be without that challenge? Our human spirit lifts us up as far as we are able, and the Holy Spirit will carry us the rest of the way if we remain faithful. As Lent reminds us, our granting forgiveness to others, and then seeking forgiveness ourselves, is the key.

What can we say about Palm or Passion Sunday? All the details we know about our Lord’s Passion, death, and Resurrection begin here. The most sacred and holy time in our liturgical calendar starts now. Holy Week will conclude with the Sacred Triduum of Holy Thursday, Good Friday, and Holy Saturday. Our joy is complete with the glorious Resurrection of Jesus Christ and the welcoming of our newest brothers and sisters into communion with the Catholic Church. For now, we continue our Lenten journey by praying and contemplating the paradox of Palm Sunday with Our Lord’s triumphant entry into Jerusalem, the Last Supper, His betrayal, Peter’s denial, and the Way of the Cross. A question for our meditation might be “If I had been there, what would I have done?” For myself, I fear that it would have been way too easy to simply follow the crowd. It would be easy to participate in the praise and procession of Palm Sunday. But I am not sure how willing I would have been to place my good jacket on the ground for that donkey to walk on. So, when I am riveted to my possessions, how easily do I fail to recognize who Jesus is? It would be easy to be at the Last Supper. I cannot think of a more unfathomable event in history. But how readily would I have recognized Jesus in His Body and Blood? Would I believe? So, when I am thinking about breakfast or my golf game right after Communion at Mass, how am I failing to realize who I just received? I would never betray Jesus, would I? This is an easy one. So, when I sin seriously, what am I thinking? Could I possibly deny that I even know Jesus, once, twice, or three times? Of course not. So, how often do I hear that cock crowing loud and clear as I sin and make bad choices over and over? Finally, where would I be on the Way of the Cross? Am I a Pontius Pilate, washing my hands of guilt? Am I one of the women who stand by and simply weep and feel sorry? Am I Veronica, who extends compassion and love? Am I Simon, who helps the situation just a bit? Do I have a hammer in my hand? Do I help Jesus down from the cross? Do I run away with the crowd?

Our practical challenge this week is to immerse ourselves in the mystery and deep, contemplative prayer of Holy Week. The questions and mini-meditations above can offer us some focus for our prayer this week. Whatever we choose, let us champion the fact that we do so in the mercy, grace, and love of the triumphantly risen Christ. The cross draws us and consumes us. The Resurrection saves us and brings us to eternal life. This week challenges us to once again bring meaning and fulfillment to our lives.

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



OSU STUDENT ATHLETES HELP FIGHT ILLITERACY

Columbus St Anthony School second-graders recently were visited by two members of The Ohio State University’s synchronized swimming team. The swimmers are part of the 2nd-and-7 Foundation, which sends student-athletes to local schools to fight illiteracy by reading to the students and sending them home with a book written by the foundation.

Photo courtesy St. Anthony School

WORKSHOP AT CORPUS CHRISTI CENTER

Catholic Times columnist Mary van Balen will present a workshop on “Lectio Divina: An Ancient Prayer for a Modern World,” from 9:30 a.m. to 3 p.m. Saturday, April 11, at the Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus.

Lectio Divina, Latin for “sacred reading,” is a practice as old as the Scriptures, if not older. Van Balen will present a brief history of the practice and then lead participants through group

and individual exercises and provide time for private prayer with Scripture.

She often uses a journal when engaging in this practice. Participants may bring a journal or purchase one for \$5 at the event. A \$25 fee for the day includes lunch and coffee breaks.

Anyone wishing to participate may register online at www.cccenterof-peace.org, email corpuschristicenterof-peace@gmail.org, or call (614) 512-3731.

KATERI PRAYER CIRCLE

In keeping with Native American traditions, the Kateri Prayer Circle, as part of its Lenten celebration, will be making and offering prayer ties to the Creator on Palm Sunday. In addition, the group will be releasing prayer ties and

bundles that were placed with St. Kateri Tekakwitha for her intercession.

This ceremony will follow the 10:30 a.m. Mass, at around noon on Sunday, March 29 at Lancaster St. Mark Church, 330 Gay St.

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ST. VINCENT CENTER CHOSEN AS NONPROFIT TO WATCH

St. Vincent Family Center of Columbus is among five local organizations chosen by The Columbus Foundation as its five nonprofits to watch for 2015. The foundation, a philanthropic adviser to more than 2,000 donors, said the five are innovative and poised for an exceptional year of growth and progress in 2015.

The other organizations on the list are the Boys and Girls Clubs of Columbus, the Charitable Pharmacy of Central Ohio, the Columbus Museum of Art, and Reeb Community Center.

St. Vincent Family Center, a residential and outpatient children’s mental health agency, is expanding to better serve the commu-

nity. Breaking ground last summer, its \$5 million capital campaign supports a new, 21,000-square-foot wing. The space will open in fall 2015, allowing for an additional 100 children to be served and reducing or eliminating the waiting list.

The Columbus Foundation works with individuals, families, businesses, and communities that have created unique funds to make a difference in the lives of others through the most effective philanthropy possible. Serving the region for more than 70 years, it is the seventh-largest community foundation in the United States.



ANNUAL MITTEN PLAY AT TRINITY ELEMENTARY

Kindergarten students at Columbus Trinity Elementary School presented their annual mitten play, a school tradition. The play involves a lost mitten in the woods that all of the animals try to fit into to keep warm. They all do, but it gets a little tight. The play provides a lesson in inclusiveness and cooperation, said school principal Jim Silcott.

Photo courtesy Trinity Elementary School

You are invited to join us at

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to celebrate Holy Week and the Sacred Paschal Triduum

PALM SUNDAY ~ MARCH 29
SATURDAY (MARCH 28): 5:15 P.M. VIGIL MASS
SUNDAY MASSES: 8:00 A.M., 10:30 A.M., 12:30 P.M., 5:15 P.M.

MONDAY OF HOLY WEEK, MARCH 30
MASSES: 7:30 A.M. AND 12:05 P.M.

TUESDAY OF HOLY WEEK, MARCH 31
CONFESSIONS: 10:45 A.M. – 11:45 A.M.
MASSES: 7:30 A.M. AND 12:05 P.M.
THE CHRISM MASS: 6:00 P.M.

WEDNESDAY OF HOLY WEEK, APRIL 1
MASSES: 7:30 A.M., 12:05 P.M., 5:15 P.M.
WEEKLY HOLY HOUR AND CONFESSIONS: 5:45 P.M. – 6:45 P.M.

HOLY THURSDAY, APRIL 2
(ONLY ONE MASS IS PERMITTED TO BE CELEBRATED ON THIS DAY)
MASS OF THE LORD’S SUPPER: 7:30 P.M.

GOOD FRIDAY ~ PASSION OF THE LORD, APRIL 3
NO MASSES ARE CELEBRATED ON GOOD FRIDAY
WALKING STATIONS OF THE CROSS: 8:00 A.M.
CELEBRATION OF THE PASSION OF THE LORD: 12:00 NOON
CONFESSIONS HEARD FOLLOWING THE CELEBRATION OF THE PASSION
OFFICE OF TENEBRAE ~ CATHEDRAL CHOIR: 8:00 P.M.

EASTER VIGIL MASS, APRIL 4
SATURDAY, 8:30 P.M.

~ EASTER SUNDAY, APRIL 5 ~
THE RESURRECTION OF THE LORD
MASSES: 8:00 A.M., 10:30 A.M., 12:30 P.M., 5:15 P.M.

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Was crucifixion necessary?; Definition of homily



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. I have been a Catholic all my life, but I have never really understood why Jesus had to die for our sins. Couldn't God have just forgiven us? (Eagan, Minnesota)

A. Your question is one that has occupied theologians over the entire history of Christianity. I side with your position: God is God, and he could have done anything he wanted.

What is clearly the church's teaching (*Catechism of the Catholic Church*, No. 615) is that "Jesus atoned for our faults and made satisfaction for our sins to the Father." But whether that atonement had to occur in the way that it did has been a matter of theological debate.

One theory, sometimes referred to as "substitution," "satisfaction," or "ransom" theology, was championed by St. Anselm in the 11th century.

He believed that Christ's sacrificial death was necessary to liberate humanity from sin and restore communion with the Father, that the blood of Jesus was "payment" to God for human sin. (The manner of Christ's death reflected Old Testament sacrifices, where a lamb was burnt in offering and then later consumed by the worshippers.)

Anselm's theology prevailed, even though it was challenged by scholars such as Peter Abelard, a contemporary of Anselm, who insisted that Christ's death on the cross had been an act of love, not payment.

Even St. Augustine, 700

years before, had reservations and asked in his *De Trinitate*: "Is it necessary to think that being God, the Father was angry with us, saw his son die for us and thus abated his anger against us?"

A fair number of modern-day scholars, too, find the satisfaction theology bothersome because of the way it images God. What kind of loving God, they argue, would demand such horrific suffering from his own Son to secure divine justice?

What seems to me a reasonable explanation is this: God decided to send Jesus to live among us, to be fully human so that he could teach us and show us the ways of the Lord. Once he became human, death was inevitable, and because his teaching challenged both the religious and secular authorities of his day, a violent death was likely.

So we are, in fact, redeemed by the life, death, and resurrection of Jesus, but we are not compelled to believe that God deliberately willed the suffering of his Son. Jesus asked at Emmaus (Luke 24:26): "Was it not necessary that the Messiah should suffer these things and enter into his glory?"

Yes, it was necessary -- not because God willed it to happen exactly in that way.

Q. Recently we moved to another military parish. For the last four weekends, the priest here has been doing a book study for the homily -- not breaking open the word of God. (On the feast of the Baptism of Our Lord, there was a baptism during Mass.

But instead of talking about the Gospel and the baptism, he talked about the book.)

Am I wrong? Isn't the homily supposed to be used for explaining the Scripture readings as they relate to our lives rather than discussing a book about how to be a better Catholic? (Name of city withheld)

A. I agree with you; but, more important, you have the law on your side.

The *General Instruction of the Roman Missal* (the prefatory "guidebook" for the priest-celebrant) says in No. 65 that the homily "should be an explanation of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners."

The purpose of the homily, then, is to relate the biblical passages assigned for that day's Mass to the challenges that that particular congregation faces in daily living. (One professor of homiletics -- the quote is variously attributed -- said that a priest should prepare his homily with the Bible in one hand and the daily newspaper in the other.)

To bypass the Scripture readings -- especially for four Sundays -- in order to speak instead about a different book (however worthwhile) seems hard to justify.

What the priest could do, though, is to use some of that book's themes and stories to illustrate the day's Scriptures and recommend that the congregation follow up by reading the book at home.

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

GRADING, continued from Page 3

progress reports for the first time. The reports will continue to be generated through the SchoolSpeak "electronic gradebook" system. The main difference is that the subject-level letter grades will reflect only academic progress, as the progress codes will be converted into subject-level letter grades at the student progress report level.

To support consistent grading practices, new explanations for student progress codes have been developed by elementary school principals and the diocesan Schools Office. The progress codes and their explanations are listed at the top of the student progress reports. The new progress codes and descriptions are likely to be the changes most noticeable to parents on 2015-16 progress reports.

The current codes are a plus sign for "exceeds the standard," a check mark for "meets the standard," the letter "I" for "improving, but not meeting the standard," and the letter "N," for "does not meet the standard." These are equivalent to "A" through "D" letter grades.

The new explanations are as follows:

Plus sign -- Advanced Proficiency: The student exceeds the standard by consistently demonstrating an advanced level of understanding and/or the ability to apply knowledge at a higher level.

Check mark -- Proficient: The student has mastered all grade-level standards taught.

"I" -- Improving Proficiency: The student has mastered all grade level standards taught.

"N" -- Not Proficient: The student has mastered very few of the grade-level standards taught.

"INC" -- Incomplete: The student did not do the work or know enough about it to earn a grade. Students will be given the opportunity to make up the work, with the goal of becoming proficient. Failure to make up the work by the next grading period will result in the subject-level letter grade remaining "INC."

"M" -- Modification. The student's learning expectations are changed based on a Services Plan/Individual Education Plan and will require a modified progress report in the modified area(s), attached to the diocesan progress report.

"We refuse to give up on students in elementary school because they did not do the work or know enough about it to earn a grade," Brettbacher said in explaining why the "INC" grade was added.

SchoolSpeak will automatically convert progress codes into letter grades in those schools still using letter grades, but teachers in those schools will be able use their professional judgment to override the grade for a particular quarter, should they want to give more weight to the most recent grades in cases where they show improvement.

"Our focus should be placed on both the student's moral and intellectual excellence, instead of on competition with other students for a subject-level letter grade," Brettbacher said. "Whether a school uses conventional or standards-based grading, the purpose for grading is to provide an accurate account of student achievement for meeting standards. By fully implementing a standards-based reporting system, accurate information about student performance can be communicated by teachers to parents.

"Children and their learning are too complex to be reduced to a simple letter grade. This system will not be a grade card in the traditional sense. The progress codes indicate a child's progress toward specific grade-level standards, as identified by the Ohio Department of Education in conjunction with the Diocesan Course of Study.

"In the Course of Study, the diocese uses its own rigorous standards that are imbued with our Catholic world view, influenced by state standards that are aligned with instructional methods and assessment practices. All of this is being done to achieve the ultimate goal of having each child (advanced, proficient, struggling, and special needs) learn to make the maximum use of the gifts he or she has been given by God and to honor the dignity of each student as a child of God."



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Walking Stations of the Cross

Hundreds of Catholics will participate in the Good Friday Walking Stations of the Cross in downtown Columbus on Friday, April 3. The annual Walking Stations of the Cross is sponsored by the diocesan Office of Youth & Young Adult Ministry and Office for Social Concerns.

Stations will begin with prayer at St. Joseph Cathedral, 212 E. Broad St., at 8 a.m., led by Bishop Frederick F. Campbell, and will conclude at the cathedral at around 11 a.m.

Following a three-mile route, participants will walk through downtown Columbus to 14 specific locations, at which they will pray and reflect on Jesus' suffering as he carried his cross to his crucifixion. Prayers will link the stations with various issues of social concern.

The stations and prayer reflections along the walk route are:

- 1. Faith Mission** -- Jesus is arrested and condemned to death -- the plight of the homeless;
- 2. Topiary Garden in Old Deaf School Park** -- Jesus is made to carry His cross -- environmental stewardship;
- 3. Grant Hospital** -- Jesus falls for the first time -- those with illnesses;
- 4. Former abortion clinic** -- Jesus meets His Mother -- the injustice of abortion;
- 5. Nazareth Towers** -- Simon carries the cross -- issues of the elderly;
- 6. Holy Cross Church** -- Veronica wipes the face of Jesus -- discrimination in society and a focus on multiculturalism;



7. St. Lawrence Haven -- Jesus falls for the second time -- hunger and poverty;

8. Park across from Greyhound bus station -- Women of Jerusalem weep -- runaways, refugees, and human trafficking;

9. Location of Columbus Commons in view of bank buildings -- Jesus falls for the third time -- economic responsibility and joblessness;

10. Ohio Supreme Court -- Jesus is stripped of His garments -- justice;

11. Downtown WBNS-TV studio and The Columbus Dispatch -- Jesus is nailed to the cross -- using media and social media responsibly;

12. Ohio Statehouse West -- Jesus is raised on the cross and dies -- abolition of the death penalty;

13. Ohio Holocaust and Liberators Memorial -- Jesus is taken from the cross -- peace;

14. St. Joseph Cathedral -- Jesus is laid in the tomb -- the Church and the need for Christ's presence in the world.

Fairy tales and biographies in the round

Nearly 200 guests circled around the Worthington St. Michael School gym earlier this month to visit fairy tale characters in the morning and influential people from the Western Hemisphere later in the day. The school's annual Fairy Tales in the Round and Biographies in the Round programs were conducted by second- and fifth-graders respectively. The second grade students dressed up as fairy-tale characters and gave a two-



minute speech depicting the stories and people from the fairy tales we all know and love, and some we may not know so well. The fifth-grade students have been working on an extensive research project, with each

choosing a person of significance from the Western Hemisphere to research. They then wrote two- to five-minute living history monologues on the person they selected, performing them as part of Biographies in the Round.

Photo courtesy St. Michael School

Chillicothe K of C celebrates St. Patrick's Day with Irish dinner



Bishop Flaget Council 1071 of the Knights of Columbus sponsored its annual St. Patrick's Irish stew dinner on Sunday, March 15, in the parish life center of Chillicothe St. Mary Church. Parishioners and friends attended the event and enjoyed food, fun and fellowship. they also had a chance to pose with a familiar-looking fellow represented by a cardboard cutout.

Photo courtesy Knights of Columbus Council 1071

Lancaster Knights honor safety forces

Knights of Columbus Council 1016 of Lancaster conducted its annual Blue Coat Awards banquet on Monday, March 9. Fairfield County area law enforcement and emergency services each nominated one of their own to receive the award, and the Knights presented the nominees with a certificate.

Photo courtesy Council 1016



Singing Buckeyes

A quartet from the Singing Buckeyes men's chorus, consisting of (from left) Glen Spangler, Dave Kindinger, Don Pullins, and Gary Wulf, recently visited Columbus St. Charles Preparatory School. They demonstrated four-part barbershop harmony and presented a video and information about the group's annual boys and girls harmony camp, which this year will be from July 15 to 18 at Ohio Wesleyan University. For more information about the camp, visit www.harmonycamp.org. Anyone interested in having a quartet come to a school for a 30-minute performance may call Bob Udeck at (614) 738-1267 or by email at polishbob@att.net.

Photo courtesy Singing Buckeyes



A statue of St. Patrick at the Columbus church bearing his name, taken during the torchlight procession in his honor on Monday, March 16 at the parish's vigil Mass for his feast day. Photo by Danielle Andrews



Jeff McGowan Memorial 5K

Scioto Audubon Metro Park
Sunday, August 16, 8:30am
Contact Matt McGowan - runohio@ee.net



SUNDAY MASS WITH POPE FRANCIS DURING HIS VISIT TO PHILADELPHIA

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Living with Asperger's syndrome

By Chris Clarkson
Reynoldsburg St. Pius X Church

I'm 53 years old, and all my life, I've had Asperger's syndrome, which is a mild form of autism, a developmental disability which affects different people in different ways.

I've attended St. Pius X Church since 2004. I love to write, and some of my friends there have encouraged me to submit an article to the *Catholic Times* and talk a little about my life.

I try to make friends with others, but it's not easy. I do know how to get anywhere in the United States and how to spell all kinds of difficult words. And I can remember all the people I meet by name. That makes me a person with Asperger's syndrome on a "high-functioning" level. I enjoy going to the noon Mass at St. Pius on Sunday because I have met people there who care about me and pray that good things happen to me.

I've gone through many difficulties because of my condition. Many of those problems came because when I was going to school, the people in the school system didn't seem to recognize what I was good and bad at. It seemed like they wanted to fit me into a slot where I didn't belong.

There have been some good things, too. I've been interviewed on television and in *The Columbus Dispatch*. In 1991, I finished first in the 400-meter walk and second in the 100-meter walk at the International Special Olympics in Minneapolis. When I came back, I had a party thrown for me and was given a plaque from Columbus City Council.

Today, I'm working two jobs that are not workshop jobs, but in the public sector. They're office jobs that give me a chance to work with people there who have gotten to know me and like me. I enjoy writing stories and poems, reading books, racing classic slot cars,

putting model cars together, collecting model trains, and listening to old music.

People tell me to mind my own business, but I can't. The mildly, moderately, and severely developmentally disabled need to be heard. These people can contribute to society. They can be accepted by others for who they are. They need not be isolated, unemployable, or in institutional settings. They need to be treated with dignity.

The mildly, moderately, and severely handicapped, like all of us, are children of God and should be respected for who they are. They may have limitations, but that shouldn't stop them from having friends from all walks of life.

It's not always easy for me to put the past behind me, but I try as hard as I can not to think about the bad experiences I've had. I never want to see another developmentally disabled student in the same boat as I was.

I want others to be given a quality education and job training that benefits them. I want human beings with developmental disabilities to be mainstreamed in regular classes, to be taught independent living skills, to have residential services tailored to their needs, and to have jobs that fit their abilities in which they can work with other members of the community.

One thing I've become proud of, through being encouraged by the people at St. Pius, is that I'm someone that takes the Catholic faith seriously. I try to go to Mass as often as possible. Being Catholic is something that I love a lot. I just wish I had gone to Catholic schools, because of how I understand they deal with special students.

In closing, I'd like to ask the readers of the *Catholic Times* not to be afraid of developmentally disabled human beings. Let us be part of the whole. I need it. Others need it, too.

London St. Patrick Students Gather Bread for St. Joseph's Table Celebration



London St. Patrick School students brought loaves of bread to school on Thursday, March 19 as part of their celebration of St. Joseph's Table. The loaves of bread were blessed by Deacon Dan Hann as part of a chapel service honoring St. Joseph. Nearly 12 dozen loaves of bread were donated to the Madison County Food Pantry. Deacon Hann was assisted in the service by members of the school's eighth-grade class and their teacher, Tim Magree. The tradition of St. Joseph's Table dates to the late 19th and early 20th centuries. Sicilian immigrants brought it to the United States. The most common story of how this tradition started is that there was a drought and the people of a Sicilian town prayed to St. Joseph to end the drought, promising that if the drought ended, they would prepare a feast in his honor to which everyone, especially the poor, would be invited. The rains miraculously came, the people kept their promise, and everyone shared in the abundance. Pictured are (from left) teacher Tim Magree, students Luke Berkey, Gavin Bonn, Donivon Berschet, and George Barnett, Deacon Dan Hann, and students Andy Fullmer, Madison Miller, Phelan Rogerson, Gavin Arthur, and Cody Forrest. Photo courtesy St. Patrick School

HOLY WEEK AND THE REALITIES OF BOOMER LIFE

By Father William J. Ferguson
Pastor, Logan St. John Church

There is no wonder why the events of Holy Week have been the subject of countless movies.

It is a week of deep drama and changing fortunes for Jesus. Holy Week begins with Jesus' triumphant entry into Jerusalem to the shouts of "Hosanna!" by an enthusiastic and supportive crowd. To an outside observer, it seems that "life is good" for Jesus. One might ask, "What more could a person want in this world than success, popularity, a chance to become powerful, to be able to implement one's own agenda and aspirations, and to be able to do 'whatever I want, however I want?'"

However, as we progress through the remainder of Holy Week, we watch as Jesus' fortunes turn south. The realities of life set in for Jesus: resistance, betrayal, denial, unfair judgment, hatred, mockery, and finally, crucifixion itself. Jesus shows us, in quite stark ways, that life does not always end up the way that one initially plans. Early excitement over future plans of popularity, success, power, and personal agenda – concepts very popular in our culture – gives way to a later reality summarized by words not so popular in our culture: suffering, self-denial, limitations, and crucifixion.

Jesus, of course, was realistic; he knew what would come for him. Jesus had been warning his disciples numerous times that the Messiah would eventually have to suffer and die. But many of his disciples were not so realistic in these early days of their Christian experience. "Which of us will get to sit on Jesus' right and on his left in the coming Kingdom?" they had asked. Life will be good; power and ambition will be theirs. Or so they thought.

I believe that meditating on the events of Holy Week can be an instructive lesson for many members of my own generation, the "boomers," who have been on their own "dramatic" journey over the past 30 years or more, often experiencing a similar dynamic regarding the changing fortunes of life.

Many boomers (though certainly not all, of course) began their adult life with great expectations of what life on this earth, and in our society, will bring for us. Many felt the excitement of the "Palm Sunday" of life. With great enthusiasm, many of our generation became excited about rebelling against the past,



Mary holds the body of her crucified son, Jesus, in this mural at Holy Family Church in the West Bank town of Ramallah. Good Friday, which is April 22 in the Latin-rite church this year, commemorates the passion and death of Jesus Christ. CNS photo/Debbie Hill

getting to "change the world" according to our fancy, and becoming whatever (or whoever) we wished to be. Life will be good, carefree, and "all about me."

But now, as our generation continues to age, more and more realize that life's "Palm Sunday" has given way in many regards to the experiences of "Holy Thursday" and even of "Good Friday": initial dreams that did not always come to pass; emotional relationships of "love" from the age of Woodstock that have since involved difficult, even painful, realities; the experiences of personal loss, limitation, and loneliness that have led to interior suffering.

Our parents' generation, as a whole, knew these "Holy Thursday" and "Good Friday" realities all too well. I always admired my own late father for his realistic (and sometimes a bit salty) outlook on life. Born just three weeks after Black Tuesday 1929 in a poor rural family, my father had no chance to be-

gin life with any rose-colored dreams of how good the future might be.

After growing up during the poverty of the Depression and then contracting polio as a young adult just before the vaccine could be produced, he, as did most of our parents' generation, knew that the realities of life do indeed involve those words that our culture has tried to eradicate from our lexicon: suffering, self-denial, limitations, and crucifixions.

So what helped our parents' generation to cope with the realistic fact that life on this Earth is not always "Palm Sunday"? How did they endure the realities of their own "Holy Thursdays" and "Good Fridays"? What wisdom did they have which can help those in our own generation who may have begun only recently to struggle with the stark realities of life?

I think a large part of their wisdom was to see that our true peace and sense of self-worth do not come from this world

at all. Rather, our true peace and sense of hope, and ultimately our interior joy, come from our focus on Jesus and our hope of the Heavenly "world" yet to come, specifically through the following steps: first, turning away from the false wisdom of our culture; second, admitting honestly to our crosses, as did Jesus in the Garden; third, uniting our sufferings to those of Jesus on his cross so that we can experience his support as Shepherd and brother and to know that we are not alone in our own crucifixions; and fourth, to have hope that, with Jesus, we can persevere through our crucifixions in order to experience a foretaste of the Resurrection: of the peace of Heaven even now, in the midst of our earthly life sufferings.

This is a peace that this world can never fully give. This is a peace that can help us to face the realities of the changing fortunes of our own personal "Holy Week" of life.



HOLY WEEK WORSHIP SCHEDULE



Several parishes in the Diocese of Columbus are planning special Holy Week activities in addition to the traditional blessing of palms on Palm Sunday, the Evening Mass of the Lord's Supper on Holy Thursday, the Celebration of the Lord's Passion on Good Friday, along with Stations of the Cross in many cases, and the Easter Vigil service. These special events include the following:

Ada Our Lady of Lourdes – Parish youth group presents Stations of the Cross in mime, Friday, April 3, noon.

Columbus Christ the King – Living Stations of the Cross in Spanish, Friday, April 3, noon.

Columbus Our Lady of the Miraculous Medal – "The Heart of the Passion: The Way to Calvary," a dramatic presentation of the Passion story as told by its participants, Sunday, March 29, 7 p.m.

Columbus St. Joseph Cathedral – Diocesan Chrism Mass, with Bishop Frederick Campbell blessing holy oils to be used in parishes throughout the diocese and diocesan priests renewing their commitment of service, Tuesday, March 31, 6 p.m.; Walking Stations of the Cross, an annual four-mile walk, stopping at 14 sites around downtown to commemorate Jesus' crucifixion, Friday, April 3, 8 to 11 a.m., starting at cathedral; Tenebrae service, designed to recreate the sense of betrayal, abandonment, and agony related to Good Friday, featuring the Cathedral Schola and including Thomas Tallis' *Lamentations of Jeremiah*, Friday, April 3, 8 p.m.

Dover St. Joseph – Parish youth group leads Walking Stations of the Cross, Friday, April 3, noon; Tenebrae service, Friday, April 3, 8 p.m.

Dresden St. Mary – Commentary on the seven last words of Christ, followed by beginning of the Divine Mercy novena, Friday, April 3, noon.

Granville St. Edward – Community Cross Walk, a 1.3-mile silent procession from the church to Denison University's Swasey Chapel, with students carrying a wooden cross, led by a drummer. Five Scripture passages will be read at stops along the way. Friday, April 3, 10:45 a.m.

Lancaster St. Mark – Release by Kateri Prayer Circle of prayer ties and bundles placed with statue of St. Kateri Tekakwitha for her intercession, Sunday, March 29, noon; *We Were There* Easter cantata by Pepper Choplin, with a 45-voice ecumenical choir from 19 churches and a 30-piece orchestra from throughout central and southeast Ohio, Sunday, March 29, 7 p.m.

Marysville Our Lady of Lourdes – The Way of the Cross Through the Blessed Mother's Eyes, Friday, April 3, 3 p.m.; Tenebrae service, Friday, April 3, 8 p.m.

Reynoldsburg St. Pius X – Children's Stations of the Cross, Sunday, March 29, 5 p.m.; Tenebrae service, Wednesday, April 1, 7:30 p.m.; "Carry the Cross" hike sponsored by parish men's ministry, with participants taking turns carrying a 10-by-6-foot cross over an eight-mile round trip course along bike trails and sidewalks of Reynoldsburg, Saturday, April 4, 7:30 a.m. to 12:30 p.m., starting at JFK Park, 7238 E. Main St.; blessing of Easter food baskets, Saturday, April 4, 1 p.m.

Sunbury St. John Neumann – Tenebrae service, Sunday, March 29, 8 p.m.; recital of Chaplet of Divine Mercy, Friday, April 3, following veneration of the cross at 7 p.m.

Catholics urged to support Middle East Christians on Good Friday

By **Cindy Wooden**
Catholic News Service

Iraqi and Syrian refugees who have fled persecution in their homelands and the Palestinian Christians struggling to survive in the land of Jesus deserve the prayers and material support of Catholics around the globe, a Vatican official said.

Catholics can “become promoters of dialogue through peace, prayer, and sharing of burdens” with Middle East Christians, said Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches.

In a letter sent to bishops around the world, Cardinal Sandri asked for continued support for the traditional Good Friday collection for the Holy Land. Sixty-five percent of the funds raised go to the Franciscan Custody of the Holy Land, an administratively autonomous province of the Franciscan order. The Franciscan Custody is responsible for most of the shrines connected with the life of Jesus, as well as for providing pastoral care to the region’s Catholics, running schools, operating charitable institutions, and training future priests and religious.

The collection, taken up at the request of the pope, is administered by the Franciscan Custody and the Congregation for Eastern Churches. The congregation monitors how all funds are used – both the 65 percent directed to the Franciscan Custody and the 35 percent which supports projects chosen by the congregation elsewhere in the Holy Land, Cyprus, Syria, Lebanon, Egypt, Ethiopia, Eritrea, Turkey, Iran, and Iraq.

None of the money will be used to help offset the deficit of the Franciscan order’s headquarters in Rome. U.S. Franciscan Father Michael Perry, the order’s minister general, announced in December that because of a lack of oversight and “questionable” transactions, the generalate had a significant debt.

“From the time the collection was established, the congregation has distributed the funds directly to the Custody specifically for the projects approved,” said a friar who belongs to the Custody. “The generalate has nothing to do with the process.”

With Cardinal Sandri’s letter, the Vatican



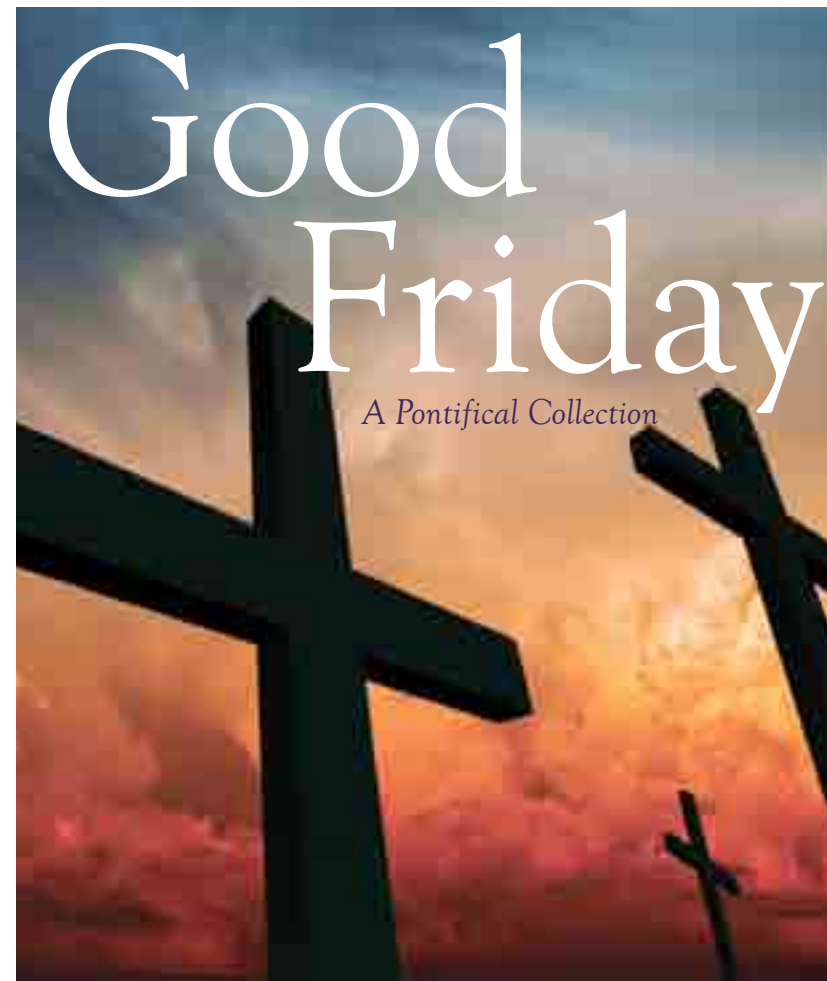
press office on March 10 released some details of how the 2014 collection was disbursed. It said nearly \$2.5 million was used to provide emergency assistance to people in Iraq and Syria; a little more than \$2.6 million was used to support Catholic education at every level; and about \$2.4 million went to a variety of small programs, including support for the Assembly of Catholic Ordinaries of the Holy Land.

The Vatican also released a list of the projects supported through the funds given to the Franciscan Custody to assist the Christian minority in the region, to preserve and provide pilgrim access to the archaeological sites and Christian shrines, and to support education.

The maintenance and restoration work carried out included projects at the basilica in the Garden of Gethsemane; the Church of the Holy Sepulchre; the Cenacle, where the Last Supper was believed to have been; the Basilica of the Annunciation in Nazareth; and at the archaeological dig at Magdala, as well as at Capernaum, Mount Tabor, Cana, and Mount Nebo in Jordan.

The collection also helped pay for university scholarships for 295 students, the purchase of equipment for 10 small artisanal businesses, and the restoration of houses where some of the poorest families in Bethlehem live. In addition, assistance was provided for housing projects in the Old City of Jerusalem, in Beit Hanina, and in Bethlehem, West Bank.

Photo: A girl lights a candle during the Catholic Easter Vigil Mass in the Church of the Holy Sepulchre in the Old City of Jerusalem. (NS photo/Debbie Hill)



Pope Francis asks you to be generous.

Support Christians in the Holy Land

An annual collection uniting Christians around the World.

For more information about the Good Friday Collection or the work of the Holy Land Franciscans, visit: MyFranciscan.org/good-friday.

FRANCISCAN MONASTERY OF THE HOLY LAND

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The parish community of Saint Andrew is seeking a fulltime Accounting Assistant who, under the direct supervision of the Business Administrator, will be responsible for performing routine and repetitive bookkeeping and accounting duties including, but not limited to, the following: maintain the Accounts Payable for all entities of the parish; enter data into the Parish census database for contributions, payments, and annual pledges; account codes and data enters deposits and journal entries, posting approved entries to General Ledger; maintain various Excel data base sub ledgers; on a quarterly basis, balances the liability accounts; assist Business Administrator in preparation of the annual budget; deposit checks as needed using Electronic Deposit Transfer; deposit cash at bank; assist with the tracking, collecting, and posting of tuition; and provide administrative assistance to Business Administrator and other office personnel in areas of mailings, ordering, research, filing and various other office duties as requested.

The ideal candidate must also be self-motivated to complete the responsibilities of the job with minimum supervision; ability to be flexible but meet deadlines when required, multi-task and establish priorities; ability to effectively communicate with staff, parishioners, and other visitors to the parish and school; ability to exercise discreet judgment in maintaining all information highly confidential; exhibit initiative and responsibility. A college degree is required with a degree in a related field such as Business Administration with an emphasis in accounting is preferred. Ongoing working knowledge of computer software including Microsoft Office and Parish accounting programs is required. A minimum of three years of related experience is required.

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 Columbus Diocesan policy. Send cover letter, resume, salary requirement and references by Friday, April 10, 2015 to:

Dominic Prunte, HR Director at dprunte@colsdio.org

SISTER ELISE SCHILDER-GITTRICH IN LEADERSHIP POSITION

Sister Elise Schilder-Gittrich, SC, a Chillicothe native, has been chosen for a leadership position with the Sisters of Charity of St. Elizabeth in Convent Station, New Jersey.



Sister Elise, 71, is a 1961 graduate of the former Chillicothe Central Catholic High School and received degrees in Spanish and elementary education from The Ohio State University.

She will be responsible for coordinating the ministerial activities of 95 other members of her order and is scheduled to travel to the Vatican later this year. While there, she will meet with leaders of other Catholic religious orders throughout the world.

She most recently was in El Paso, Texas, where she ran a shelter for

homeless women from 2007-14.

Sister Elise is the grandmother of three, having raised four children before beginning a mission of helping God’s less fortunate children.

Before joining the Sisters of Charity in 1998, she founded a shelter for mothers suffering from

AIDS in Newark, New Jersey, and established a preschool and kindergarten in a high unemployment area of Jersey City, New Jersey.

After becoming a member of the Sisters of Charity, she served as a chaplain to AIDS patients in Staten Island, New York, founded a resettlement ministry for families from the African nation of Liberia, and served in three mountain-side villages in El Salvador.

www.ctonline.org

JMI

HOLY FAMILY CHURCH
584 W. Broad Street
Columbus, Ohio 43215

HOLY WEEK SCHEDULE

SPY WEDNESDAY
12:15 p.m. ~ **Ordinary Form**
8:00 p.m. ~ **Tenebrae Service**

MAUNDY THURSDAY
5:30 p.m. ~ **Extraordinary Form**
7:00 p.m. ~ **Ordinary Form**

GOOD FRIDAY
12: Noon ~ **Extraordinary Form**
3:00 p.m. ~ **Ordinary Form**
8:30 p.m. ~ **Vigil with the Holy Virgin**

HOLY SATURDAY
10:30 a.m. ~ **Blessing of the Easter Baskets**
8:30 p.m. ~ **Easter Vigil - Ordinary Form**

EASTER SUNDAY
9:00 a.m. ~ **Extraordinary Form**
11:00 a.m. ~ **Ordinary Form**
5:00 p.m. ~ **Ordinary Form**

Palm Sunday of the Passion of the Lord (Cycle B)

Jesus empties himself of his divinity to become a slave



Father
Lawrence L. Hummer

Isaiah 50:4-7
Philippians 2:6-11
Mark 14:1-15:47

Having commented on the Passion Narratives many times in the past, I shall confine my remarks this year to Paul's letter to the Philippians. This was a letter written in the mid-50s of the first century to Philippian Christians, who were actually the first Europeans to hear the Gospel proclaimed. It has been argued that Sunday's selection was taken from a non-Pauline Christological (i.e., having to do with or about the Christ) hymn which would already have been written in the time between the resurrection of Jesus and the time of Paul's writing.

Some think the hymn was held up as an example of how Christians should imitate Christ's example of humility and obedience. At the same time, the hymn is about Christ Jesus and his relationship with God. It has two parts: verses six to eight are about Jesus' activity; verses eight to 11 are about God's activity.

The idea that Jesus was "in the form of God" could be understood as similar to Adam (and Eve), who were made in the image of God. The Adam/Jesus parallel is also found in Romans 5:5-12 and 1 Corinthians 15:21-22 and 45-49. Many others will emphasize the idea of the pre-existence of Christ, which is more Johannine than Pauline.

That Christ Jesus "did not regard his equality with God something to be grasped" needs clarification. As it stands, that would imply that he did not expect anyone to understand it. The Greek word used means "to be jealously held onto." So the meaning here is not based on his motivation, but on his action in "emptying himself of his divinity," rather than jealously holding onto his divinity. That is probably one of the harder things for Christians to understand: "the emptying of his divinity."

People struggle with the idea that he came "in the form of a slave" (i.e., as a human being). This should not be understood as some kind of "pseudo-human" because

it is accompanied by expressions such as "in human likeness" or "human in appearance." The contrast is between what Jesus did as a human being and what God did as a result. Understanding this is another story.

The idea of him emptying himself of all things divine that he might take upon himself all things human is what lies behind the passage. In the context of the hymn, there is an almost lyrical descent from the divine state into the lowliness of humanity, reaching the low point at "death, indeed death on a cross."

God becomes the actor by "exalting" Christ, not only in the resurrection from the dead, but also by his ascension, which is the "high point" of his exaltation. Generally, Paul is focused on the resurrection, not the ascension, which argues against Pauline authorship of these verses.

Jesus is given (by God) a name above every other name (which is "Lord," the Old Testament name for God). The name "Lord" reflects the very "glory of God the Father" of which the song speaks. Thus, by the name given and shared with God, the entire act of his emptying of his divinity and acceptance of his humanity has led to his exaltation and sharing in the very glory of God.

Some scholars try to see Old Testament backdrops for this scene, but the uniqueness of the Christ event is that it stands alone. Writers point to Daniel (and the Son of Man imagery) or to pre-existent Wisdom, but none satisfies. Finally we have a Christ who came from God sharing his divinity, who emptied himself of divinity to the point of becoming a slave, only to be exalted and called "the Lord." This is the heart and soul of our faith.

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

BISHOP HARTLEY SUMMER CAMPS

Columbus Bishop Hartley High School is offering a variety of camps this summer for elementary and middle school students. In addition to 10 sports camps, students can explore arts in a ceramics studio experience program and science in chem camp.

The athletic offerings for students in grades two to eight (depending on the sport) include boys and girls basketball, boys and girls soccer, cheerleading, football, lacrosse, softball, track, and volleyball.

The ceramics studio experience offers a creative experience for students entering grades six to eight and includes clay slab and pinch creations and glazing and firing techniques.

Chem camp gives students in grades six to eight the opportunity to learn science by doing science. Students will conduct experiments and be amazed by chemical demonstrations and learn to look at the world in a new way.

Spaces fill up quickly, so potential participants are encouraged to apply now. Visit Hartley's website at www.bishop-hartley.org and click on the "summer camps" tab on the left side for more details.

The Weekday Bible Readings

MONDAY
Isaiah 42:1-7
Psalm 27:1-3,13-14
John 12:1-11

TUESDAY
Isaiah 49:1-6
Psalm 71:1-4a,5-6b,15,17
John 13:21-33,36-38

WEDNESDAY
Isaiah 50:4-9a
Psalm 69:8-10,21-22,31,33-34
Matthew 26:14-25

HOLY THURSDAY
Exodus 12:1-8,11-14
Psalm 116:12-13,15-16bc,17-18
1 Corinthians 11:23-26
John 13:1-15

GOOD FRIDAY
Isaiah 52:13-53:12
Psalm 31:2,6,12-13,15-17,25
Hebrews 4:14-16;5:7-9
John 18:1-19:42

HOLY SATURDAY
(1) Genesis 1:1-2:2
Psalm 104:1-2,5-6,10,12-14,24,35
(2) Genesis 22:1-18
Psalm 16:5,8-11
(3) Exodus 14:15-15:1
Exodus 15:1-6,17-18 (Ps)
(4) Isaiah 54:5-14
Psalm 30:2,4-6,11-13
(5) Isaiah 55:1-11
Isaiah 12:2-3,4-6
(6) Baruch 3:9-15,32-4:4
Psalm 19:8-11
(7) Ezekiel 36:16-17a,18-28
Psalm 51:12-15,18-19
(8) Romans 6:3-11
Psalm 118:1-2,16-17,22-23
(9) Mark 16:1-7

Keeping Catholic Schools Catholic

There seems to be some dispute as to whether the original Trotskyite—that would be, um, Leon Trotsky—ever said, "You may not be interested in the dialectic but the dialectic is interested in you." One quotation-archaeologist, digging deeply, claims to have found the origins of Trotsky's alleged bon mot in that unforgettable treatise, *Petty-Bourgeois Moralists and the Proletarian Party*, but, while this is Lent, excavating such rocky soil any farther would transform penance into masochism. So let's just assume that Trotsky, as a good dialectical materialist, believed that there was no escape from history as it was being driven by "the dialectic."

Or, to put it less dialectically-materialistically, you can't duck some fights, try as you may.

Like, for example, the intensification of the culture war that will follow the Supreme Court's anticipated discovery that the 39th Congress, passing the 14th Amendment to the Constitution in 1866, included within the amendment's guarantees a "right" to so-called "same-sex marriage." Pressures flowing from that judicial fantasy will make it clear, save to the willfully blind, that while you might not be interested in the culture war, the culture war is interested in you—and it isn't going to leave you in peace until you surrender, or until America regains its senses and rejects what Cardinal Joseph Ratzinger dubbed the "dictatorship of relativism."

This has been the issue in the U.S. bishops' contest with the Obama administration over the HHS contraceptive/abortifacient mandate in Obamacare: Will Catholic institutions and Catholic employers be able to conduct their affairs according to the Church's settled convictions, protected by the ro-

The Heart of the Passion: The Way to Calvary

Columbus Our Lady of the Miraculous Medal Church, 5225 Refugee Road, will present its fourth annual Passion play, *The Heart of the Passion: The Way to Calvary*, at 7 p.m. Palm Sunday, March 29. Doors open at 6:30.

Unlike other depictions, this account of the Passion is a depiction of the moments leading up to the crucifixion, focusing less on the historical account and more on the emotional reaction of those who witnessed the world-changing event. The cast and crew consist exclusively of parishioners.

"Every year, the show is different as we engage new cast members to take on the roles," said play director Joanne Farrell. "What keeps this play fresh is that the actors create their own scripts based on prayerful interpretation. This truly spiritual experience for the actors always shows, and the audience can connect with the humanity of this extraordinary story."

The play is a truly collaborative event, with the talents of the entire parish being used for acting, lighting, sound, scenery, costumes, publicity, photography, ushering, and hospitality.



THE CATHOLIC
DIFFERENCE
George Weigel

bust definition of religious freedom contained in the 1993 Religious Freedom Restoration Act? Or will the government attempt to coerce those institutions and businesses into becoming *de facto* extensions of the state insofar as the delivery of certain "reproductive health services" is concerned? That question of identity, or integrity-in-mission, will be the issue in other culture-war assaults on Catholic life. One of the next lines of battle involves employment practices in Catholic schools. Will the Church be allowed to staff its schools with teachers who teach and live what the Catholic Church believes and teaches, hiring those who meet those criteria and declining to employ those who don't? Or will the state try to coerce Catholic schools to employ teaching staff according to other criteria?

This is going to be a nasty fight, given that "tolerance" has become the all-purpose bludgeon with which the sexual revolution, in all its manifestations, beats its adversaries into submission or drives them into catacombs. All the more reason, then, to be grateful for the courageous leadership shown by Archbishop Salvatore Cordileone, whose San Francisco archdiocese is arguably ground zero of the culture war that cannot be avoided—and that must be fought if Catho-

lic institutions are to remain free to be themselves.

You can read Archbishop Cordileone's extraordinary Feb. 6 address to a convocation of Catholic high school teachers by going to the San Francisco archdiocese website (www.sfarchdiocese.org) and navigating from the home page to the archbishop's speeches via the "archbishop" tab. There, in Archbishop Cordileone's convocation remarks, you will find a magnificent explanation of what Catholic schools do—and why what Catholic schools do is important for the young people they serve and for society. The address is a basic lesson in virtue ethics, a moving testimony to growth in virtue as the true index of human accomplishment, and a powerful compliment to teachers as animators of virtue.

Animating virtue is tough work, and it requires everyone staying on mission. Thus, Archbishop Cordileone is asking that those who teach in the archdiocesan high schools not speak against settled teachings of the Catholic Church in their classrooms, and not act publicly in ways that contradict the Church's settled convictions.

Such a requirement would have been thought unexceptional in the past. Stating it today puts Archbishop Cordileone squarely in the crosshairs of the increasingly intolerant Tolerance Police. More power to him for understanding that, like it or not, the culture war is interested in you—and responding is an evangelical imperative.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C. Weigel's column is distributed by the Denver Catholic, the official newspaper of the Archdiocese of Denver.



There is no charge for the play. Goodwill offerings will be accepted following the program, when there will be a "meet the cast" party until 10 p.m.

Photo: A scene from last year's Passion play at Columbus Our Lady of the Miraculous Medal Church. Pictured

are (from left): Ben Shroyer (Roman soldier), Liz Inegbedion (servant girl), Joe Bigler (Pilate), Sonny Shroyer (Jesus), Anthony Shroyer (centurion), Mike Shroyer (Roman soldier), and Sophia and Marchello Cardamone (children). Photo by Robert Cottrill

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Pray for our dead

ALLINDER, Robert E., 85, March 19
St. Matthias Church, Columbus

BEARS, Marion, 92, March 19
Sacred Heart Church, New Philadelphia

BECKETT, Yvette A., 92, March 16
Our Lady of Perpetual Help Church, Grove City

BEDDOW, Elizabeth M., 59, March 17
St. Agatha Church, Columbus

BROCKMAN, Paul D. "Don," 79, March 17
Church of the Resurrection, New Albany

CROARKIN, Thomas A., 65, March 16
St. Christopher Church, Columbus

EMRICH, Jeanine M., 93, March 20
St. James the Less Church, Columbus

GOETZ, Juliann, 93, March 20
St. Matthias Church, Columbus

GRAZIANI, Daniel, 83, March 10
St. Joseph Church, Dover

GREEN, Brian J., 56, formerly of Columbus,
March 12
Holy Family Church, Abilene, Texas

HANLEY, Martha J., 91, March 19
St. Mary Magdalene Church, Columbus

HOFFER, Mary J., 88, March 14
St. Nicholas Church, Zanesville

HUFF, Leonard, 96, March 21
Sacred Heart Church, New Philadelphia

KOMINAR, Bettie M., 86, March 20
St. Leonard Church, Heath

MARZELLA, Dr. J. Nick, 66, March 19
St. Catharine Church, Columbus

MCDONALD, Kevin, 70, March 21
St. Andrew Church, Columbus

MCNULTY, Elizabeth A., 92, March 19
St. Peter Church, Columbus

MOORE, Audrey R., 90, March 20
Our Lady of Perpetual Help Church, Grove City

NICHTER, Rita A., 86, March 13
Christ the King Church, Columbus

PAUL, Joseph, March 17
St. Nicholas Church, Zanesville

RADIGAN, Rita H., 93, March 12
Church of the Resurrection, New Albany

RICE, Virginia L., 91, March 21
St. Matthew Church, Gahanna

SCHMIDT, Jeffrey R., 56, March 19
St. Cecilia Church, Columbus

SELLAN, Garnett E., 92, March 14
St. John Neumann Church, Sunbury

SQUEO, Kathryn C., 95, March 13
St. Mary Magdalene Church, Columbus

STEMPLE, Daniel, 68, March 18
Sacred Heart Church, New Philadelphia

WAGNER, Robert C., 86, March 13
St. Francis de Sales Church, Newark

WARTHER, Marjorie, 89, March 13
St. Joseph Church, Dover

YOAKUM, Rosemarie, 83, March 19
St. Matthias Church, Columbus

YOUNG, Marie, 92, March 17
St. Mary Church, Bremen

Sister Claudia Klyn, OSU

Funeral Mass for Sister Claudia Klyn, OSU, 85, who died Tuesday, March 10, was held Friday, March 13, in the Motherhouse of the Ursuline Sisters of Cleveland. Burial was at All Souls Cemetery, Chardon.

She was born Carol Klyn on May 14, 1929, in Painesville to the late Gerard and Alice (Johnson) Klyn. She graduated in 1947 from Cleveland Villa Angela Academy and earned undergraduate and graduate degrees in music from Ursuline College in Cleveland and the University of Notre Dame, respectively. She also attended John Carroll University, taking additional

course work in administration.

She joined the Ursuline Sisters in 1949 and professed her final vows in 1955. She was director of development and institutional advancement at Columbus Bishop Ready High School from 1992 to 2003 and was a teacher or administrator at schools in the Cleveland and Pittsburgh areas. She retired to the Motherhouse in 2003 and moved to the St. Angela Center in Pepper Pike in 2006 and the Regina Health Center in Richfield in 2013.

Survivors include a brother, Jack (Judy), and nieces and nephews.

EGG DROP EXPERIMENT

Gravity is a force that has an essential impact on the way we live our lives. When other forces such as motion, inertia, or power are combined with gravity, it may be necessary to look at possible ways to prevent an impact which will cause damage. Seventh-grade science students at Hilliard St. Brendan School designed ways to overcome the effects of gravity, working in teams to design and build a protective container that would prevent an egg from breaking when dropped from a certain height. The students also explored types of materials to use while learning the concepts of momentum, impulse, force, and energy. Students pictured testing their containers are Cate Smith (left) and Emma Johnson.

Photo courtesy St. Brendan School





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4:30 - 7:30 PM
Fried Ocean Perch or Baked Cod, with French Fries, Baked Potato, Baked Steak Fries, Cole Slaw, Apple-sauce, Roll & Butter, and homemade Desserts.
Free seconds & coffee!
Adults - \$9.50; Seniors - \$9.00;
Children (10 & under) - \$4.50

St. Mary (Marion) School
Dinner/Dance/Auction
Saturday, April 11, 2015, 6-11 pm
Boler Activity Center, 590 Forest Lawn Dr, Columbus, OH
Tickets: \$45/person; \$80/couple; \$320/table of 8
Live music by The Radio Pirates
Open bar, buffet & auction
Contact: Rebecca Concepcion (419) 704-2616
Rconcepcion483@gmail.com

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Come and have a great time!

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.) will be placed in the "Fund-Raising Guide." An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line. For more information, call David Garick at 614-224-5195.

'Happenings' submissions
Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits. Items not received before this deadline may not be published. Listings cannot be taken by phone. Mail to: The Catholic Times Happenings, 197 East Gay St., Columbus, OH 43215 Fax to: 614-241-2518 E-mail as text to tpuet@colsdioec.org

H A P P E N I N G S

MARCH

Turn to Page 11 for a list of special Holy Week activities at parishes throughout the diocese.

26, THURSDAY
Spiritual Day Spa at St. Therese's
9 a.m. to 2:30 p.m., St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Spiritual Day Spa program with meditation by Brooke Gaberle, talk by Linda Bryant, low-impact stretching, and lunch, plus Mass and Reconciliation with Father Joshua Wagner. 614-866-1611

Stations of the Cross at St. Leo
3 p.m., St. Leo Church, 221 Hanford St., Columbus. Stations of the Cross in church building which continues to be open for special events. 614-444-8353

26-29, THURSDAY-SUNDAY
40 Days for Life
7 a.m. to 7 p.m., sidewalk in front of Founder's Women's Health Care Center, 1243 E. Broad St., Columbus. 40 Days for Life campaign of daily vigils at clinic. Individuals may sign up for one- or two-hour shifts. Churches, schools, and other organizations may select one day in which their representatives will cover all shifts. 614-445-8508

27, FRIDAY
Alumni Table Tennis Tournament at Bishop Watterson
7 p.m., Dominican Hall, Bishop Watterson High School, 99 E. Cooke Road, Columbus. Alumni March Madness table tennis tournament. 614-268-8671
Worship Service for Peace at St. John Neumann
7:30 p.m., St. John Neumann Church, 9633 E. State Route 37, Sunbury. Community praise and worship for peace service, including Eucharistic Adoration, led by Father David Sizemore and Deacon Carl Calcara, with music by Station 14 praise band. 740-965-1358

27-28, FRIDAY-SATURDAY
'Thoroughly Modern Millie' at DeSales
7 p.m., St. Francis DeSales High School, 4212 Karl Road, Columbus. School's drama department presents the musical "Thoroughly Modern Millie." 614-267-7808

28, SATURDAY
Seven-Church Tour With Father Wagner
Tour of six Perry County churches and Zanesville St. Nicholas Church with Father Joshua Wagner, leaving from St. Paul Church, 313 N. State St., Westerville, and St. Brendan Church, 4475 Dublin Road, Hilliard. Tour is sold out. Details at www.sevenchurchtour.com.
Life and Mercy Mass in Plain City
9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.
St. Charles Father-Son Mass and Breakfast
9:30 a.m., St. Charles Preparatory School, 2010 E. Broad St., Columbus. Mass and buffet breakfast for incoming freshmen and current students and their fathers, fourth- to eighth-graders and fathers interested in learning about the school, and alumni fathers, uncles, and grandfathers. 614-252-9288, extension 21

St. John Chrysostom Pascha Foods Sale
10 a.m. to 2 p.m., St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., Columbus. Sale of Pascha foods including Easter bread, nut, apricot, poppyseed

rolls, pirogi, and lamb cakes. No advance orders; first come, first served only. 614-882-6103

28-29, SATURDAY-SUNDAY
Young Adult Retreat at Procter Center
Procter Center, 11235 State Route 38 S.E., London. Retreat for people in their 20s and 30s, sponsored by Charis Ministries and diocesan Office of Youth & Young Adult Ministry. Cost \$65. 614-241-2565

29, SUNDAY
Praise Mass at Our Lady of the Miraculous Medal
11 a.m., Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Praise Mass with upbeat contemporary music. 614-861-1242
Lenten Reflection Series at St. Cecilia
1:30 to 3:30 p.m., St. Cecilia Church, 434 Norton Road, Columbus. Conclusion of six-week Lenten reflection series based on the book "Bridges Out of Poverty." 614-878-5353

Prayer Group Meeting at Christ the King
5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus (enter at daily Mass entrance). Weekly parish prayer group meets for praise, worship, ministry, and teaching. 614-886-8266

Bishop's Bible Study at Cathedral
Following 5:15 p.m. Mass, Undercroft, St. Joseph Cathedral, 212 E. Broad St., Columbus. Bible study with Bishop Frederick Campbell for people aged 22-40. 614-224-1295
Spanish Mass at Columbus St. Peter
7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. 706-761-4054

30, MONDAY
Knox-Licking Consortium Speaker Series on the Family
7 to 8:30 p.m., St. Vincent de Paul Church, 303 E. High St., Mount Vernon. Talk on "Gone Fishing: Called to a Deeper Love" with Sister Jean Welling, SC, retired member of the Sisters of Charity of Cincinnati who spent 31 years at St. Vincent dePaul and 60 years as an educator and pastoral minister, and Father Vincent Nguyen, parochial vicar, Knox-Licking Consortium of Catholic Parishes. Fifth of eight talks on the family sponsored by the consortium. 740-392-4711

31, TUESDAY
Adoration, Mass, Bible Study at Dover St. Joseph
5 p.m., St. Joseph Church, 613 N. Tuscarawas Ave., Dover. Eucharistic Adoration until 6 p.m., followed by Mass at 6 and talk on "Adventures in Bible Study: Uncovering the Treasures of Sacred Scripture" by Father Jimmy Hatfield at 7. 330-364-6661
Lenten Soup Supper at Plain City St. Joseph
6:30 p.m., Activity center, St. Joseph Church, 670 W. Main St., Plain City. Weekly Lenten soup supper with talk on prayer and work. 614-873-8850
Prayer Group Meeting at St. Mark
7:30 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life Prayer group meeting. 740-654-6928

1, WEDNESDAY
Devotions and Soup Supper at St. Agatha
6 p.m., St. Agatha Church, 1860 Northam Road, Columbus. Devotions and Lenten soup supper. Proceeds ben-

efit Hands Together ministry in Haiti. 614-488-6149
Lenten Soup Supper at St. Francis of Assisi
After 6 p.m. Mass, St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Weekly Lenten soup supper with "Journey" theme. Featuring Living Stations of the Cross, with parishioners providing reflections on the Stations based on their personal experience. 614-299-5781

2, THURSDAY
Back in His Arms Again Meeting
7 p.m., Panera restaurant, 782 N. State St., Westerville. Monthly meeting of Back in His Arms Again support group for mothers who have experienced the loss of a child. 614-906-3115; 614-800-8888

3-12, FRIDAY-SUNDAY
Divine Mercy Novena at Dresden, Mattingly Settlement
Noon, St. Ann Church, 405 Chestnut St., Dresden. Commentary on the seven last words of Christ, followed by beginning of the Novena of Divine Mercy. Novena continues daily through April 12 at St. Mary Church, 6280 St. Mary Road, off Creamery Road and State Route 60, Mattingly Settlement. Times: April 4, 3 p.m.; April 5, after 11 a.m. Mass; April 6, after 9 a.m. Mass; April 7, 8, 10, after 3 p.m. Mass; April 9, after 3 p.m. Liturgy of the Word (no Mass); April 11, 3 p.m., with Sunday Vigil Mass at 4:30; April 12, 2 p.m., Holy Hour of Adoration of the Blessed Sacrament, followed by Divine Mercy chaplet. Reconciliation available before all Masses. 740-754-2221

Divine Mercy Novena at Blessed Sacrament
2 p.m. April 3, 3 p.m. April 4, 9:30 a.m. April 5, 3 p.m. April 6-11, Blessed Sacrament Church, 394 E. Main St., Newark. Novena of Divine Mercy, concluding on April 12 with Adoration of the Blessed Sacrament from end of 10:30 a.m. Mass until 3 p.m., when chaplet will be recited, followed by Benediction. Sacrament of Reconciliation will be available from 1:30 to 2:30 p.m. 740-345-4290
Divine Mercy Chaplet Recital at Chillicothe St. Peter
7 p.m. April 3, 3 p.m. subsequent days, St. Peter Church, 118 Church St., Chillicothe. Daily recital of Chaplet of Divine Mercy (sung on April 3), concluding on April 12 with Exposition of the Blessed Sacrament from end of 11:30 a.m. Mass until 3 p.m., when chaplet will be sung, followed by Benediction. 740-774-1407

4, SATURDAY
Wilderness Outreach 'Carry the Cross' Hike
7:30 a.m., Clear Creek Metro Park, off U.S. 33 near the Fairfield-Hocking county border. Wilderness Outreach sponsors 12-mile "Carry the Cross" hike for men, carrying a 3- by 6-foot timber cross through park. Participants may take part in all or a portion of the hike and should bring a day pack with two or three liters of water and rain gear if appropriate. 614-679-6761
Centering Prayer Group Meeting at Corpus Christi
10:30 a.m. to noon, Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Centering prayer group meeting, beginning with silent prayer, followed by Contemplative Outreach DVD and discussion. 614-512-3731

5, SUNDAY
Prayer Group Meeting at Christ the King
5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus (enter at daily Mass entrance). Weekly parish prayer group meets for praise, worship, ministry, and teaching. 614-886-8266

APRIL



TENEBRAE

The Cathedral Schola's annual performance of music for Tenebrae, including Thomas Tallis' "Lamentations of Jeremiah," will take place on Good Friday, April 3, at 8 p.m. in Columbus St. Joseph Cathedral, 212 E. Broad St. The service has become one of the cathedral's most popular events. It is designed to recreate the sense of betrayal, abandonment, and agony related to Good Friday, and is marked by the gradual extinction of candles, culminating in the performance of Gregorio Allegri's "Miserere" in a completely darkened cathedral.



Would you baptize an extraterrestrial?

Reviewed by Regina Lordan
Catholic News Service

"Would You Baptize an Extraterrestrial? ... and Other Questions from the Astronomers' Inbox at the Vatican Observatory" by Brother Guy Consolmagno, SJ, and Father Paul Mueller, SJ. Image (New York, 2014). 293 pages, \$25.

As members of the research staff at the Vatican Observatory, Jesuit Brother Guy Consolmagno and Jesuit Father Paul Mueller are asked a lot of questions related to science and faith.

But a select number are asked repeatedly: What was the star of Bethlehem, how did the universe begin and how will it end, what really happened to prompt Galileo's entanglement with the church, and another particularly quirky one inspiring the title of the book -- "Would you baptize an extraterrestrial?"

Written in dialogue form as a nod to the famous astronomer Galileo, the book is a conversation between Brother Consolmagno, who is a scientist and researcher, and Father Mueller, a historian of science and philosopher. The 12 questions they attempt to answer help frame an overall larger discussion about the relationship between religion and science. Within the answers to each question, Brother Consolmagno and Father Mueller show the reader that science and re-

ligion must continue to have "conversations" to help satisfy the human desire to problem-solve and discover how the universe works.

Scientific data, Brother Consolmagno notes, is like the Bible in that both are a collection of information and events. As science progresses, old data (unless flawed) is not discarded. It is categorized and saved for further interpretation. And, Brother Consolmagno explains, the Bible can be viewed as a collection of "humankind's encounters with God" and "not the theory of how to interpret those events." The Bible's data, like scientific data, "continues to inform us."

Information is viewed through a cultural lens and within the context of what is known at that time, they note. And, Father Mueller points out, to try "to prove or disprove religious beliefs on the basis of currently accepted scientific theories, because those theories will likely change someday" is not logical. That's just the way of scientific progress, and the authors show how what was accepted as a scientific norm yesterday was replaced time and again as new data was interpreted.

Brother Consolmagno and Father Mueller warn readers to be open-minded to the relationship between religion and science, and to understand that science itself can be "God engaging with us in the best kind of game." Using the beauty

of a star as an example, he says, "Every new observation is a window into how the Creator acts."

Both authors have esteemed academic careers.

Brother Consolmagno, a Detroit native, is a planetary scientist whose job at the Vatican Observatory includes research about meteorites, asteroids, and small solar system bodies. In his role as a member of the International Astronomical Union, Brother Consolmagno was part of a committee of astronomers who deliberated the change of Pluto from a planet to a dwarf.

Father Mueller, from Cincinnati, has degrees in physics, history, philosophy, and theology, and a doctorate in the history and philosophy of science. Needless to say, all these degrees lead to an excellent discussion and timeline of the political turmoil and wartime loyalties underlying the ultimate house arrest of Galileo by cardinal inquisitors.

Thankfully for the common reader, Father Mueller takes on the role of comedian and student, asking Brother Consolmagno to further hash out and explain the complexities of the movements of planets, classical physics, and expansion theory. The brother and the priest take their banter to 12 locations to set the scene of their conversations and to adequately an-



swer the questions in the book.

The discussions can get deep, vague, and complex, but the rich, tangible analogies used from the settings help clarify things significantly and entertain greatly. Brother Consolmagno and Father Mueller say they would enjoy Italian cuisine while watching the universe end, because why not enjoy one last good meal?

Oh, and about baptizing that extraterrestrial? As Brother Consolmagno once replied to a group of eager journalists looking for something to print, speaking purely on unofficial terms, "Only if she asks!"

The Good Friday Vigil with the Holy Virgin

8:30 p.m. Good Friday - 10 a.m. Holy Saturday
With Procession

Confessions available 9 p.m. - 11 p.m.

Sorrowful Mysteries of the Holy Rosary to be prayed on every hour.

Holy Family Church
584 West Broad Street
Columbus, OH 43215

Why a Catholic Cemetery?

Traditionally, Catholics have their family burial place in a setting which reflects their faith and devotion. Catholic cemeteries are among the greatest testimonials of our faith.

Catholic cemeteries are not mere memorials to the dead, but monuments to eternity. They are religious shrines with statues, chapels, mausoleums, and outdoor devotional settings that evoke feelings of faith and the universal hope of the resurrection.

When a Christian dies, he remains part of the community he shared. At the Catholic cemetery, Christians are united not by race or age or affluence but by unity in their belief in the resurrection and everlasting life.



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Our advisors are available to help you plan for the type of cemetery service that you want. Whether it be mausoleum entombment, ground burial, cremation services, purchase of a monument or marker, or just some help with the rules and regulations, you will receive professional and courteous service along with accurate, reliable information. If you would like more information about St. Joseph, Resurrection, and Holy Cross Cemeteries call the phone numbers listed below and talk to one of your cemetery professionals today!

St. Joseph Cemetery

614-491-2751

6440 S. High St./ Rt. 23 S.
Lockbourne, Ohio 43137

Mt. Calvary Cemetery

614-491-2751

518 Mt. Calvary Ave.
Columbus, Ohio 43223

Resurrection Cemetery

614-888-1805

9571 N. High St./Rt. 23 N.
Lewis Center, Ohio 43035

Holy Cross Cemetery

740-927-4442

11539 National Rd. SW/Rt. 40 E.
Pataskala, Ohio 43062

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