



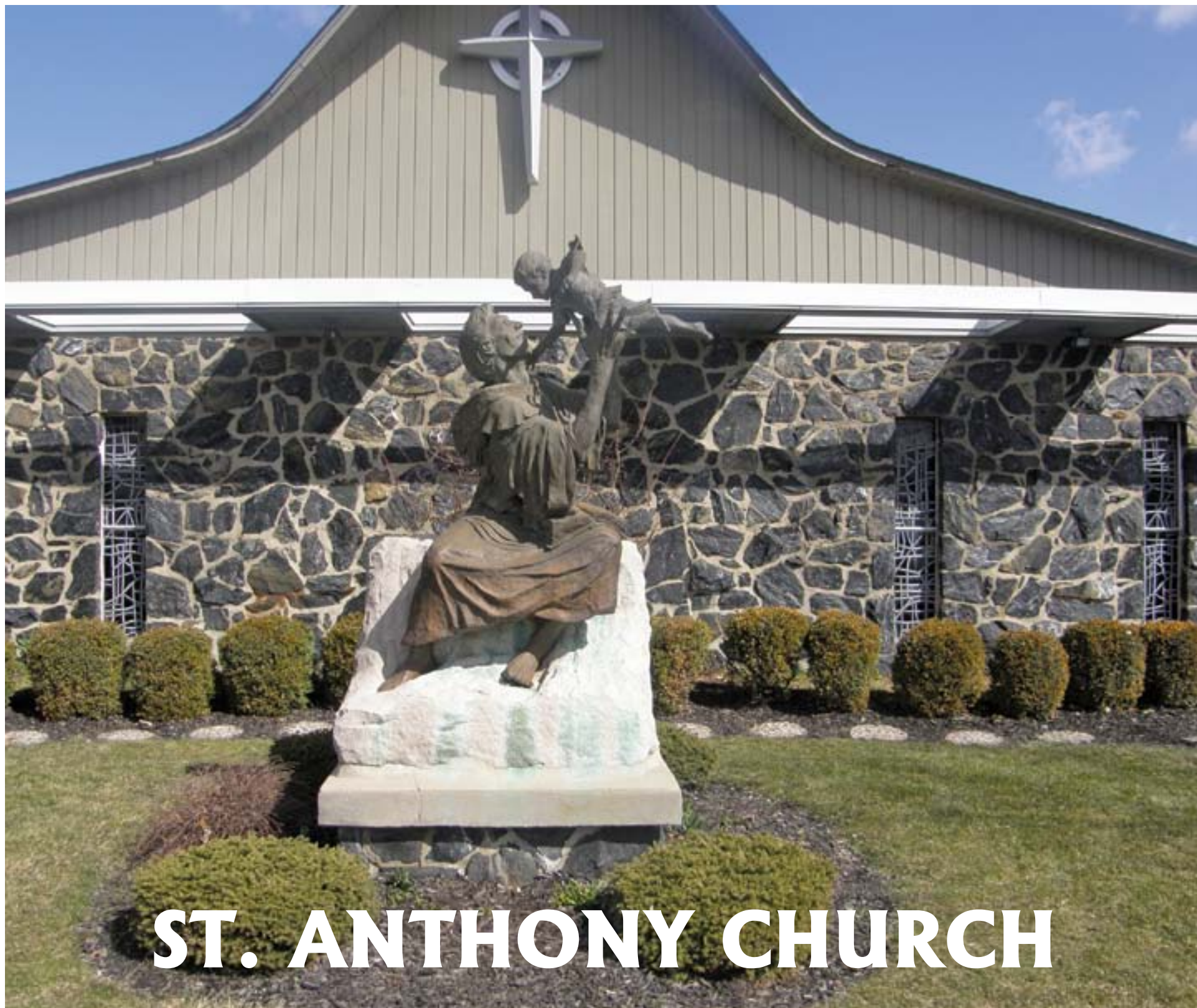
DIOCESE OF COLUMBUS

# CATHOLIC TIMES

*A journal of Catholic life in Ohio*



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# ST. ANTHONY CHURCH



## The Editor's Notebook

*We must obey God rather than men*

By David Garick, Editor

These weeks after Easter are always exciting because the readings include passages from the Acts of the Apostles. I am always inspired by the way the fathers of our Church were seized by the power of the Holy Spirit and set out to evangelize in the name of Christ. It is wonderful to hear of their daily efforts to bring healing and redemption to all they came in contact with through knowledge of the love and grace that is available through Jesus Christ.

This Sunday's reading is especially compelling for me. It is the story of the incident in which the Sanhedrin ordered Peter and the apostles to stop teaching in the name of Jesus. When they persisted, the high priest had them brought before before the Sanhedrin to answer for their disobedience. But Peter and the apostles said in reply, "We must obey God rather than men. The God of our ancestors raised Jesus, though you had him killed by hanging him on a tree. God exalted him at his right hand as leader and savior to grant Israel repentance and forgiveness of sins. We are witnesses of these things, as is the Holy Spirit that God has given to those who obey him." The Sanhedrin had the apostles flogged, ordered them to stop speaking in the name of Jesus, and dismissed them. So they left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonor for the sake of Jesus' name. And all day long, both at the temple and in their homes, they did not stop teaching and proclaiming the Messiah, Jesus.

Sadly, the world still seeks to silence the Word of God. Our government, through the HHS mandate, seeks to force Christians to directly subsidize the use of abortion-inducing drugs and sterilization against our religious convictions. Children in public schools are prohibited from celebrating Christian holidays and discouraged from speaking of their faith. Medical professionals are pressured to

participate in abortions. Catholic adoption agencies are forced out of business, despite generations of excellent work in placing children in loving homes, because they will not participate in giving children to same-sex couples. Christians in all parts of society are being forced to accept same-sex unions as if they were real marriages. Believers are being pressured from all sides to accept the reality of a totally secular society, devoid of God and devoted only to the notion that every person is his or her own God.

Just like the apostles of old, we know better, and we know that we must stand up and speak in Jesus' name, no matter the cost in disapproval and punishment from our government, our social circle, and even our own family members who have aligned themselves against God.

We should take inspiration from these words Dr. Martin Luther King wrote in his *Letter from the Birmingham Jail*, "I would agree with Saint Augustine that 'An unjust law is no law at all.' Now what is the difference between the two? How does one determine when a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of Saint Thomas Aquinas, an unjust law is a human law that is not rooted in eternal law and natural law."

We must obey God, rather than man. It was true in first-century Palestine, it was true in the persecutions of the Middle Ages, it was true during the scourge of Fascism and in the dark days of slavery and segregation, and it is true today. May we all be worthy to suffer dishonor for the sake of Christ.



## ALLOWING OVER-COUNTER SALE OF CONTRACEPTIVES TO ALL AGES 'SIMPLY WRONG'

An April 5 decision by a New York federal judge to lift age limits on purchases of over-the-counter emergency contraceptives should be "appealed and overturned," said an official of the U.S. Catholic Conference of Bishops.

"No public health consideration justifies the unregulated distribution of such drugs to children," said Deirdre McQuade, spokeswoman for the USCCB's secretariat for pro-life activities.

"Many studies have shown that wider access to 'emergency contraception' among young people does not reduce pregnancy or abortion rates, but can contribute to higher rates of sexually transmitted disease," she said.

The ruling by U.S. District Court Judge Edward Korman in Brooklyn, N.Y., said that within 30 days, the Food and Drug Administration must make emergency contraceptives available to women of all ages.

Korman said the case wasn't about the potential misuse by 11-year-olds of the contraceptive called the morning-after pill or "Plan B." He said the number of girls that age likely to use the drugs was minuscule.

Plan B, known generically as levonorgestrel, uses large doses of birth-control pills to prevent conception up to 72 hours after unprotected sex.

In 2006, the Food and Drug Administration approved over-the-counter sales of Plan B to women 18 and older; three years later, a court

ruling made it available to women 17 and older without a prescription. Until Korman's ruling, anyone younger still needed a prescription.

According to McQuade, "Plan B does not prevent or treat any disease, but makes young adolescent girls more available to sexual predators."

She said the court's action "undermines parents' ability to protect their daughters from such exploitation and from the adverse effects of the drug itself."

Sean Fieler, chairman of the Pro-Life Commission of the Archdiocese of New York, similarly disapproved the decision, saying it takes away from parents "their legitimate rights to know what medical care and medications their children are receiving."

"As a society, we properly regulate the decisions that children can make on their own, and so a child can't be given an aspirin without parental supervision, get an ear pierced, or, here in New York, even use a tanning bed! But now, young girls can be given these strong dangerous abortion-inducing drugs without a parent's approval, or even a doctor's supervision. This is very sad and simply wrong," he said.

Korman's decision came in a lawsuit filed by the Center for Reproductive Rights over a decision by the Obama administration to set the age limit on over-the-counter sales of emergency contraceptives.

Correction - A story in the April 7 Catholic Times listed an incorrect date for students to apply for admission to the freshman class at Cristo Rey Columbus High School, which opens in the fall. The correct date is May 31.

## CATHOLIC TIMES

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## ST. JOHN NEUMANN PARISH BREAKS GROUND ON CHURCH EXPANSION

Sunbury St. John Neumann Church broke ground on Sunday, April 7, for a 17,559-square-foot expansion project which will include a day chapel building to be used for adoration and weekday Mass, as well as connectors for all four parish buildings.

The current church building was dedicated in September 2004 because the original 1983 church had become outgrown. Since 2004, the parish's population has tripled to more than 1,200 families. A long-range master plan created in 2010 by many volun-

teers, with the help of input from all parish families, indicated the need for additional expansion, leading to completion in 2012 of a Faith and Family Center which provided added education, office, and social space.

Transepts will be added to expand the

church from 500 seats to 1,000. The parish also is adding beauty, symmetry, and proportion to the space with larger stained-glass windows, a carved wood altar of repose, large Stations of the Cross, and painted murals depicting the life of Jesus, Mary, and Joseph. An immersion baptismal font will be added, floors will be tiled, lights will be replaced and upgraded, new pews will be built, and a state-of-the-art audio and video system will be installed.

The project was designed by M&A Architects and is being built by Elford, Inc., both of Columbus. Conrad-Schmitt of New Berlin, Wis., is serving as liturgical consultant to add the painted beauty and cohesiveness of the old and new to the plans. Stained-glass windows from a closed parish in Lorain have been secured through Henninger's in Cleveland, which also will create additional stained glass.

The project is being paid for by a building fund capital campaign titled "Faith, Family and Tradition - Building Today for Tomorrow," which has raised approximately \$5.7 million in pledges from the parish community, to be paid over the next four years.

St. John Neumann Church is a Catholic Christian community founded in purpose to love and worship God and serve God and neighbor. Father David Sizemore has been pastor since 2005.



Front Page photo:

A statue of St. Anthony of Padua holding the infant Jesus stands outside the Columbus St. Anthony church-school complex.

CT photo by Tim Puet



# PRACTICAL STEWARDSHIP

By Rick Jeric

## Point

Did you say “Yes” many times last week? That first week of Easter, especially, should keep us joyful and full of the energy that comes with the grace of each “Alleluia” we shout. We say “Yes” without hesitation. As each Lent and Easter comes and goes with the liturgical cycle, we grow in grace and faith while feeling like we can make the mysteries of forgiveness, Resurrection, and eternal life a more mature part of who we are and how we live. If we took the time to pray the Chaplet of the Divine Mercy, then we have prayed for change. We receive the grace of God in His forgiveness. We do the same for everyone in our lives. We must love and forgive. We build upon our foundation of faith and the sacraments, creating a life of action and of service. We are doers of the Word of God. We are active participants in the mission of Jesus Christ through His Church. We are not passive bystanders. We can shout “Alleluia” as much as we want. We can say that we love our neighbor all that we can. But our love and the “Alleluia” of the Resurrection must be verbs and not just nouns. Let us live and share our Easter joy!

As I try my best to share and express my Easter joy, I am constantly reminded of my shortcomings and weakness as a sinner and an imperfect human being. I know that I can come off as thinking I am perfect much too often. No matter how hard I try, no matter how much I pray, I am still sinful. I point. I point my finger. I point my mind. I point my ego. I point my heart. It is just too easy. I point out the shortcomings and failures of others and hope to give myself a free pass. It can be frustrating and, if you are like me, it can be discouraging. But thankfully, God’s love and forgiveness never change. We can never despair nor give up. So where do we draw the line between a point and a faithful declaration? For instance, do I point out the evil people at the abortion clinic, or do I declare what is right, and why? Do I point out my frustration with particular politicians and question their faith, or do I work hard to change their hearts and minds and work on the side of justice for what I know is right as a Catholic Christian? Do I point out the sinfulness of homosexual action? Do I look for gay marriages to attack? Do I seethe with disgust and even hatred toward those who are promoting gay rights and marriage? I just cannot get Jesus out of my head when I think this way. For example, Jesus did not scream at Mary Magdalene, or call her a whore, or threaten to throw her out of the Jewish faith. He simply loved her, touched her, forgave her, showed her how to live, and said “Follow Me.” Do not misinterpret what I am saying here. It is cliché, but we must hate the sin and love the sinner. I am a sinner and I need love.

Our practical challenge this week is to pray and meditate upon our own sinfulness. Our Easter grace will help us to be good examples, which is what our world needs. We will only change the evil in the world by overwhelming it with love. We must live it! Imagine if every person in the world showed only love, forgiveness, and compassion to all. How could evil possibly survive? We are sinners, but we can also love. As we pray for change in our world, let us make strong declarations of our faith. But let us also point our fingers at ourselves.

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



# WATTERSON’S IRISH DANCERS



Columbus Bishop Watterson High School students (from left) Courtney D’Angelo, Brooke Howard, and Brooke Heidenthal qualified for the World Irish Dancing Championships in Boston last month. D’Angelo qualified by finishing 12th in the girls under-16B event at the 2012 North American Irish Dance Championships. Heidenthal and Howard both qualified in the under-14 age category at the Mid-American Oireachtas, with Heidenthal finishing 14th and Howard finishing fourth. Two more Watterson students, Alexandria Dolbin and Samantha Troutman, competed on a choreography team of 16 dancers.

Photo courtesy Bishop Watterson High School

## Christ Child Society of Columbus Annual Layette Fund Drive

In 1884, Mary Virginia Merrick began the Christ Child Society with a gift of baby clothes, handmade by her, given to a mother in need and her baby. This layette was the design for the Christ Child Society layette of today. Every year, more than 10,000 layettes are distributed as a result of this first simple act of charity. The layette is the first step in the society’s “Challenging Poverty One Child at a Time” initiative for the child, for the family, and for the community. The layette service project is shared by all chapters of the society.

The Columbus Chapter of the Christ Child Society assembles a gift package of baby care items such as blankets, diapers, clothing, toiletry items, and child care information. Members sew receiving blankets for the layettes; purchase, package, and bundle the items; and distribute them to hospitals and social service agencies in Franklin, Madison, Pickaway, and Union counties.

Mother’s Day will again be the focus for the society’s annual layette fund drive. Last year, the Columbus chapter

distributed approximately 1,400 layettes throughout central Ohio. These layettes not only help clothe newborn infants, but also give families the assurance that the community cares about them.

Though the focus of the drive is centered on Mother’s Day, layettes may be purchased throughout the year for any special occasion, honoring or remembering someone who is special to the giver. The person being honored will receive an announcement of the gift. If the honoree is deceased, the giver may indicate a family member to be notified about the gift. A card with either the full or first name of the person being honored will be enclosed in the layette.

To order a layette, send a check (\$35 per layette, payable to Christ Child Society of Columbus) and include the name and address of the person being honored. Send your order to Layette Fund Chair, Christ Child Society of Columbus, Box 340091, Columbus OH 43234-0091, or visit the society’s website, [www.christchildsofietycolumbus.org](http://www.christchildsofietycolumbus.org).

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# NEW DIVINE WORSHIP OFFICE DIRECTOR

BY TIM PUET

Reporter, Catholic Times



The new director of the diocesan Office for Divine Worship, Michelle Lemiesz, says she’s eager to collaborate with parishes in an effort to make people who are indifferent about Mass realize how much they’re missing.

“I hear so much from people that they ‘don’t get anything from the Mass,’ and that’s a shame, because they don’t realize what a gift it is,” she said. “I’m hoping to give people a better understanding of the liturgy, so they can feel more of a connection to the Mass and get excited about it.

“Mass isn’t just a series of words and gestures. It’s much more interesting than that. I want to show people just what happens at a Mass, what it means, what you should be looking for, and how the Mass informs your life in many ways.”

Lemiesz became director of the office on Tuesday, April 2, following the retirement of Deacon Martin Davies, who had held the position for nine years and had been with the office since 1999. Deacon Davies has been a deacon of the Diocese of Youngstown for 31 years while living for much of that time in Ohio, Texas, and Illinois. He is moving back to the Youngstown area for his retirement.

Lemiesz was hired on March 11 and worked with Deacon Davies for the next three weeks to learn the duties of her new job. Her hiring came two days before the College of Cardinals selected Cardinal Jorge Bergoglio of Argentina to become pope following the resignation of Pope Emeritus Benedict XVI.

“It didn’t take me long to get fully involved in the work of my new office,” she said. “The last major event Deacon Davies worked on was the Mass at St. Joseph Cathedral in honor of Pope Benedict on the occasion of his stepping down. Once Pope Francis was elected, I got right to work with Paul Davis (program coordinator for the office) planning the Mass honoring the new pope’s selection, writing a prayer for him, and having it printed on a card for the Mass. Holy Week came just after that.”

“Deacon Davies is very knowledgeable about the liturgy in general and its nuances and details that relate specifically to this diocese and to Bishop (Frederick) Campbell,” she said. “He gave me a great deal of insight in the three weeks before his retirement. Paul also has been a great resource because of his seven or eight years of experience in the office.” The worship office also includes administrative assistant Kim Kowal and music consultant Paul Thornock, organist for the cathedral.

Lemiesz comes to her new job after 15 years with Mount Carmel Health, where she served as a staff chaplain, operations manager for chaplains, and chaplaincy director at Mount Carmel East Hospital before becoming director of chaplains for the

entire system.

She grew up in Buffalo, N.Y. She received an associate degree in applied science from Trocaire College in Buffalo in 1987, a bachelor of arts degree in religious studies, with a minor in philosophy, from Daemen College in Amherst, N.Y., in 1990, and a master of divinity degree from the University of Notre Dame in 1994.

Lemiesz completed her residency in clinical pastoral education at St. Joseph’s Medical Center in South Bend, Ind., in 1994 and 1995, and was a campus minister at Notre Dame and at Niagara University in Niagara Falls, N.Y., in 1995 and 1996. She has been in Columbus since coming to the Arthur G. James Cancer Hospital at The Ohio State University as a nurse in 1996. She served there until November 1998.

She is a member of The National Association of Catholic Chaplains and a founding member of the Chaplains Association of Ohio, serving as the first president of the latter organization from 2006 to 2008.

“When the diocese was advertising for someone to replace Deacon Davies, I was at the point where I felt I needed a change after 15 years at Mount Carmel,” Lemiesz said. “I always loved the liturgy and considered studying for a doctorate in liturgy when I was at Notre Dame.

“The liturgy was always a vital part of my work as a chaplain at Mount Carmel, as I planned all the liturgies for the system, wrote written reflections and meditations for employees, and had worked with Deacon Davies and Paul on special liturgical celebrations in hospitals. Learning of the opening that would result from Deacon Davies’ retirement piqued my interest and I kept coming back to it, so I put in my resume, and was offered the position in January. I gave Mount Carmel a month’s notice and finished working with the system on March 1.”

“I want to make the Office for Divine Worship the first resource people in the diocese go to for anything related to prayer and liturgy,” she said. “At Mount Carmel, the extraordinary ministers of the Eucharist hungered for more retreat, education, and continuing formation opportunities. I plan for the office to answer those needs all over the diocese. I know pastors are pulled in many directions, and I want to ask them how we can help them and what they need from the office.

“My primary goal is to improve catechesis for everyone in the diocese. I’ve spoken with the bishop and (Deacon) Tom Berg (Jr., diocesan chancellor), and they’re in agreement on that.”

Lemiesz is a member of Columbus Christ the King Church and is in formation for consecration to God as a virgin. She has been replaced as chaplaincy director in the Mount Carmel system by Pat Krebs, who was appointed to the post in an interim role while the system looks for a permanent replacement.





Archbishop Salvatore J. Cordileone of San Francisco addresses the crowd during the March for Marriage rally in Washington March 26. Thousands of people who gathered in support of traditional marriage took their message to the U.S. Supreme Court as they walked and held aloft placards objecting to same-sex marriage.  
CNS photo/Matthew Barrick

## Traditional marriage 'important for the social good,' says archbishop

By Julie Asher  
Catholic News Service

Traditional marriage between one man and one woman is really about the good of children and families, and the "good of families" is about "the good of society," said the chairman of the U.S. bishops' subcommittee for the promotion and defense of marriage.

"That's in the natural order. That's the way marriage exists in nature. That's why marriage is important for the social good," said Archbishop Salvatore J. Cordileone of San Francisco.

"Nature promotes a child having a father and a mother. There's no way a child could come into the world other than with a father and a mother," he added.

The Catholic Church opposes same-sex marriage "because we favor preserving the definition of marriage in the law as it exists naturally," he told Catholic News Service. "What we're really opposed to is marriage redefinition.

"Our opponents in the debate ... favor not expanding the right of marriage, but redefining it to be something different from what it is to include the union of two people of the same sex," he said. "One could ask, 'Well, why should it stop there? Why can't it include other types of unions, such as multiple partners?'"

Archbishop Cordileone spoke to CNS on March 26 in Washington. That morning, he addressed the March for Marriage rally on the National Mall. The U.S. Conference of Catholic Bishops was a co-

sponsor of the event.

Before gathering to listen to speakers, rally participants marched from the Mall to the steps of the Supreme Court and back. That day, the justices heard oral arguments on the constitutionality of California's Proposition 8, the law banning same-sex marriage.

The next day, they heard oral arguments in a challenge to the federal Defense of Marriage Act. Known as DOMA, the 1996 federal law defines marriage as "a legal union between one man and one woman as husband and wife."

As of January, nine states -- Connecticut, Iowa, Maine, Maryland, Massachusetts, New Hampshire, New York, Vermont, and Washington -- as well as the District of Columbia, have legalized same-sex marriage. In addition, Rhode Island recognizes same-sex marriages performed in other jurisdictions.

"The church's teaching ... is correct" about marriage being between one man and one woman, Archbishop Cordileone told CNS. "We know the vast majority of people, maybe even our own people, think that we're wrong. But the church has a lot of wisdom.

"We've been dealing with the human condition for 2,000 years. We've seen a lot and we've lived through a lot and the church has a deep mine of wisdom to share, and I think we need to do a better job of mining it so we can share it with our people," he added.

A lot is at stake in the marriage debate, he said.

See **MARRIAGE**, Page 20

## A question about the validity of Anglican orders



### QUESTION & ANSWER

by: FATHER KENNETH DOYLE  
Catholic News Service

Q. My wife is a serious Christian and a faithful churchgoer. She is a member of a reverent and active congregation. Her pastor is a man who gave up a lucrative profession to become a priest. My wife receives the Eucharist every Sunday, and she believes fervently in the real presence.

As I understand my own Catholic Church's teaching, the Eucharist my wife receives is invalid because she is an Episcopalian and her priest's ordination is invalid. I have a hard time not believing that Christ is present in the bread and wine consecrated by an Episcopal priest. Jesus is supposed to be present when people gather in his name. Doesn't that apply to my wife's church service? (Lynchburg, Va.)

A. As is commonly known, the Catholic Church recognizes the validity of the sacrament of baptism when it is administered according to many non-Catholic rites -- including the Orthodox Church and all the mainline Protestant communities.

When someone from one of those traditions decides to enter the Catholic Church, no "rebaptism" is needed. All that is required is a simple profession of faith and acceptance into

the Catholic Church.

With the Eucharist, though, it is a different matter. The sacrament of the Eucharist can be conferred only by a priest, and so the validity of the Eucharist depends on the validity of that particular priest's ordination. And here, as you point out, is where the problem occurs.

The position of the Catholic Church is that ordination to the priesthood according to the Anglican ritual is invalid. (The Episcopal Church is the American branch of the worldwide Anglican Communion.) The history of this position is long and involved, but I will summarize it.

In the late 1800s, Pope Leo XIII established a commission to study the question. It concluded that in the 16th century, when King Henry VIII broke with Rome, the bishops who first joined him had been Roman Catholic bishops and had clearly been ordained validly.

But under the reign of Henry's son, King Edward VI, the makeup of the Anglican ordination ritual took a decidedly Protestant swing. The intent of the ritual was no longer to confer the sacrament of holy orders as the Catholic Church had viewed it, stemming from the time

of the apostles. The papal decree *Apostolicae Curae* in 1896 confirmed that position.

In the late 20th century, under the impetus of the ecumenical energy generated by the Second Vatican Council, scholars began to revisit the issue, with the encouragement of Pope John Paul II. But after considerable research, no reason could be uncovered for reversing the findings of Leo XIII's time.

In a papal document in 1998 (together with a companion elucidation by the Vatican's Congregation for the Doctrine of the Faith), the issue was laid to rest and the invalidity of Anglican orders was held to be a settled matter. (As a corollary to that theological position, today when Anglican clergy wish to become Roman Catholic priests, they are ordained once more in a new ceremony.)

It is important to note that this position on the validity of orders is intended in no way to question the sincerity of Anglicans. God can minister his grace in all sorts of ways and through many channels. I have no doubt that the Lord is touching your wife's life though her participation in the Episcopal liturgy. My inclination would be not to trouble her with deep theological distinctions.

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

[www.ctonline.org](http://www.ctonline.org)

## ALL ROADS LEAD TO THE DIOCESE OF COLUMBUS EVERY SUMMER

By Leandro M. Tapay  
Director, Diocesan Missions Office

The MCP – Missionary Cooperation Plan – is the bishop's mandatory program administered by the diocesan Missions Office. All parishes are required to participate.

Every summer, through MCP, missionaries from around the world are invited to visit the parishes in our diocese and share with us their life and experiences in the missions. It is hoped that these visits serve as reminders of our baptismal call to support the mission of the Church through our prayers, sacrifices, and financial contributions so that the Gospel of Christ may spread to the ends of the earth.

Annually, the Missions Office receives about 500 applications from mission organizations wishing to participate in MCP. To be considered, applicants must be:

- ◆ A recognized Catholic missionary society in good standing with the Society for the Propagation of the Faith, serving in one or more countries, or

- ◆ A recognized Catholic missionary society in good standing with the Society for the Propagation of the Faith, serving in a United States diocese designated as missionary by the home missions office of the U.S. Conference of Catholic Bishops, or

- ◆ A foreign (non-U.S.) Catholic archdiocese, diocese, or eparchy struggling with poverty, persecution, oppression, or war.

Forty mission organizations are invited to our diocese every year. They are assigned to a parish or to a cluster of smaller parishes. The date of their mission appeal is determined and mutually agreed upon by the pastor and the missionary.

On behalf of Bishop Frederick Campbell, I would like to thank pastors, parish administrators, and parishioners for your hospitality and generosity to our visiting missionaries.

This is a list of mission organizations that have been invited to participate in the 2013 MCP program in the Diocese of Columbus:

- ◆ *Adorer Missionary Sisters of the Poor*, Mission in Tanzania

- ◆ *Augustinian Friars*, Missions in South Africa, Peru, Japan

- ◆ *Basilian Missionaries*, Missions in Mexico, Colombia

- ◆ *Carmelite Missionaries*, Missions in Trinidad, Vietnam, Zimbabwe

- ◆ *Congregation of the Blessed Sacrament*, Missions in Sri Lanka, Republic of Congo

- ◆ *Congregation of the Holy Spirit*, Missions in Taiwan, Vietnam, South Africa

- ◆ *Congregation of the Sons of the Immaculate Conception*, Missions in India, Pacific Islands
- ◆ *Conventual Franciscan Missionaries*, Missions in Zambia, Russia

- ◆ *Crosier Missionaries*, Missions in the Republic of Congo, Indonesia

- ◆ *Archdiocese of Trivandrum*, India

- ◆ *Diocese of Fort Portal*, Uganda

- ◆ *Diocese of Gallup, N.M.*, Home Missions

- ◆ *Diocese of Moshi*, Tanzania

- ◆ *Diocese of Nyahururu*, Kenya

- ◆ *Diocese of Tshumbe*, Congo

- ◆ *Disciples of Mary Missionaries*, Missions in the Philippines, Pacific Islands

- ◆ *Divine Word Missionaries*, Missions in Africa, Asia, India

- ◆ *Dominican Friars*, Missions in Africa, Solomon Islands

- ◆ *Dominican Sisters of Peace*, Missions in Africa, South America

- ◆ *Franciscan Missionaries*, Missions in Rwanda, Uganda

- ◆ *Glenmary Missionaries*, Home missions in missionary dioceses in the U.S.

- ◆ *Holy Cross Missionaries*, Missions in Africa, Asia, South America

- ◆ *Incarnate Word Missionaries*, Missions in Ukraine, Hong Kong, Iraq



"...all of us committed to the worldwide mission of Jesus."



- ◆ *LaSalette Missionaries*, Missions in Madagascar, Myanmar, Haiti

- ◆ *Maryknoll Missionaries*, Missions in Asia, Africa, Latin America

- ◆ *Missionaries of Faith*, Missions in Samoa, New Zealand

- ◆ *Missionaries of St. Paul*, Missions in Malawi, Chad, Nigeria

- ◆ *Missionaries of the Most Precious Blood*, Missions in Peru, Colombia

- ◆ *Missionaries of the Sacred Heart*, Missions in Congo, Fiji, Colombia

- ◆ *Missionhurst Missionaries*, Missions in Africa, Latin America

- ◆ *Oblates of St. Francis Missionaries*, Missions in Africa, Asia

- ◆ *Pallotine Missionaries*, Missions in Taiwan, India, Africa

- ◆ *Passionist Missionaries*, Missions in Vietnam, Africa

- ◆ *PIME Missionaries*, Missions in China, Asia, Africa

- ◆ *Redemptorist Missionaries*, Missions in Russia, Asia, Africa

- ◆ *Salesian Missionaries*, Missions all over the world

- ◆ *Sisters of Charity of Nazareth*, Missions in Botswana, India, Nepal

- ◆ *Sisters of Notre Dame de Namur*, Missions in Nicaragua, Brazil, Africa

- ◆ *Society of our Lady of the Most Holy Trinity*, Missions in the Philippines, Ghana, Haiti

- ◆ *Vincentian Congregation*, Missions in India, Africa





Answering God's Call

## AN INVITATION LED TO A VOCATION



**Msgr. David Funk**

by Tim Puet

Msgr. David Funk, pastor of Reynoldsburg St. Pius X Church, says hearing the right words at the right time played a key role in his decision to join the diocesan clergy.

"I always loved the church and looked forward to going every Sunday, so I think I always had an inclination toward the priesthood," he said. "But probably the first time I thought about it seriously came in the summer between my seventh- and eighth-grade years.

"My home parish, Bremen St. Mary's, hosted some seminarians for a two-week summer Bible school. They included Rich and Steve Metzger, John Stattmiller, and Romano Ciotola, all of whom eventually became priests of this diocese. The future Msgr. Ciotola was the first person I can recall who asked me if I had ever thought about being a priest, and his question started me thinking seriously about it. ...

"Sometimes, all that's needed for a young man to consider the priesthood is an invitation. If a young man were to ask me about the priesthood, I'd advise him to open himself up to what God wants, and I'd ask him 'What does your heart tell you?'"

After that initial invitation, it took a while for Msgr. Funk to think specifically about becoming a diocesan priest. "I wanted to be a teacher and thought the best way to do that would be to join an order of priests," he said. "So I wrote to the Carmelites in Buffalo about their high school seminary, but it had burned to the ground. Then I wrote to St. Meinrad's in Indiana, but they were phasing out their high school program.

"At that point, it occurred to me that the priests I knew were the priests of the diocese, so I began to think about going to St. Charles Seminary. I got in touch with Msgr. (George) Wolz at St. Charles during Christmas break of my senior year in high school and began classes there in September 1966."

Msgr. Funk, 65, went to St. Charles for his first three years of college, then attended Ohio Dominican College (now University) for a year after St. Charles closed its college program. He received a bachelor's degree from ODC, then completed his theological studies at the Catholic University of America in Washington.

"Msgr. (F. Thomas) Gallen took me under his wing at St. Charles because of my interest in music," Msgr. Funk said. "He'd take me to American Guild of Organists concerts and taught me to be a cantor. I've enjoyed singing parts of major Masses ever since. Msgr. (Paul) O'Dea was head of the St. Charles Latin department, and I remember him as a wonderful priest, very jovial.

"At Catholic University, I had great experiences with Father Al Giacinto, a Sulpician who was very kind, very pastoral and gentle. I also remember Father Johannes Quasten, who had been driven out of Nazi Germany. He taught about the Church Fathers and helped rediscover St. Peter's tomb. Father Manuel Miguens was another big influence, with his teachings on the Gospel of John," he said.

Msgr. Funk was ordained at his home parish in Bremen by Bishop Edward Herrmann on May 27, 1974, and was assigned to Chillicothe St. Peter Church, with a teaching assignment at the former Bishop Flaget High School. "Msgr. Julius Klinec was the pastor there," he said. "One of the big lessons I learned from him was how to live a balanced life. He was able to combine his prayer life with an active pastoral life. He played golf, set one of the best tables in the dio-

cese, and made sure he got enough sleep."

Msgr. Funk spent four years apiece as associate pastor at Columbus Corpus Christi and Our Lady of the Miraculous Medal churches and taught at the former Columbus Father Wehrle High School before assuming his first pastorate at Portsmouth Holy Redeemer in 1984.

"Father (later Msgr.) Bill Johnson was pastor at Corpus Christi. He was a great pastor to his people," Msgr. Funk said. "He was very spiritual, very intent in bringing the spirit of Vatican II into parish life and encouraging the involvement of laypeople through the Christ Renews His Parish program. Father John Ryan at Our Lady was much the same. He gave me probably the best advice I've ever received on being a pastor: 'Love the people of your parish. If we can't do that, we shouldn't be priests.'

"Going to Holy Redeemer was the first time I was all by myself, and I didn't know anyone there, so the first six months were a challenge. But once I got to know people, I found a wonderful sense of cooperation in my own parish and among all the parishes in Scioto County. The parish had been acquiring nearby land in hopes of building a center for all the priests of the county, and the last parcel was purchased just before I left. It wasn't used for the original purpose, but eventually a hall was built there. We also renovated the church interior and added to the elementary school while I was there."

Msgr. Funk became pastor of Columbus St. Agatha Church in 1995. "It was quite a difference to go from the Appalachian highlands to suburban Columbus, but again, once I became adjusted to my new surroundings and people became adjusted to me, it was a wonderful experience, and I had 12 great years there," he said. "We expanded the school, built a new social hall, and paid off a \$500,000 debt in four years. My last project was the installation of a new organ, which was a great addition to worship there."

He was appointed pastor of St. Pius X in 2007. "The spirit of the parish here is one of the best I've encountered," he said. "I'm impressed by the level of participation of parishioners, especially in the liturgy, and of how people here have continued to support the parish school at a time when there's been a decline in enrollment elsewhere."

In the past few years, the school has been renovated to allow the kindergarten program, which had been located elsewhere on the church property, to move into the school building, with the former kindergarten building now being used for youth ministry and latchkey programs. This past summer, an electrical system upgrade allowed the whole school building to be air conditioned.

Msgr. Funk said a highlight of his time in Reynoldsburg has been the parish's work with the Rev. Karl Hanf and the congregation of Messiah Lutheran Church, located across Waggoner Road, just south of the St. Pius property. The two were jointly involved for several years with Luther Haus, a home on the Messiah property which provided temporary shelter to homeless families. That program has closed, but it led to the establishment of Joseph's Coat, a joint ministry which provides clothing and furniture to needy families from a warehouse on the far east side of Columbus.

"Working with Messiah has bought a great ecumenical dimension to both of our congregations," he said. "It gives all of us a chance to provide a witness to our community and offers a very practical way to fulfill Christ's command of bringing his message to the world."

## WOMEN'S RETREAT

A retreat on "Women and Suffering" led by Father Michael Mary Dosch, OP, pastor of Columbus St. Patrick Church, will take place Friday through Sunday, April 19 to 21, at St. Therese's Retreat Center, 5277 E. Broad St., Columbus.

The retreat for women will focus on the mystery of suffering and redemption. Father Dosch said it will open with a conference on the reality of suffering, recognizing that it is an authentic experience, yet can co-exist with joy, the fruit of the Holy Spirit, as noted by St. Paul in passages of his second letter to the Corinthians.

"Suffering often accompanies the greatest moments of grace. This is the paradox of Christianity – the cross," Father Dosch said. "The retreatants will be encouraged to look at the significant moments of grace in their own lives.

"Faith allows us to understand, cope, transcend, and even use our sufferings. I love the quote by St. Therese of Lisieux: 'Oh, how glorious our faith is! Instead of restricting hearts, as the world fancies, it uplifts them and enlarges their capacity to love.'"

Father Dosch said the image of the Pieta, showing Mary as a woman suffering, yet hopeful, beautiful, strong, and elegant as she holds Jesus' body, is a fitting one to sum up the theme of the retreat.

He also will talk about signs and miracles, specifically the question "What does it mean to ask for a sign, and should I?" He will use his experience as the spiritual director for several years of the national rosary pilgrimage to Lourdes to address the reality of miracles.

In light of Easter, he will examine what Divine Mercy is. "It is more than forgiveness," he said. "Whenever God takes an imperfect or evil situation and draws good from it, that is his mercy." There also will be a talk on what authentic joy is and how it can coexist with suffering.

"The greatest moments of grace on a retreat like this will be the encounter with our risen Lord, victorious over sin and death in the holy sacrifice of the Mass, which makes present the reality of Christ's paschal mysteries and is prolonged by some beautiful moments in adoration," Father Dosch said.

The retreat will be sponsored by the Cenacle of Our Lady of Guadalupe, the Catholic Laywomen's Retreat League, and the retreat center. It will begin with Mass at 4:45 p.m. Friday and end with Mass at 10:30 a.m. Sunday. Its cost is \$125, with a \$50 nonrefundable deposit on registration and the rest due on arrival. All towels and linens will be provided. To register, contact Mary Murphy at (614) 866-1611.



## Our personal rituals call us to reverence God's gift of life

"Rituals are important," my friend said as we gathered around the dinner table on Holy Thursday evening. The four of us read prayers together, broke bread, shared wine, and then poured water from a ceramic vase over each other's hands, praying a blessing as we did. Later, we joined with others in our parish to celebrate the Mass that began the Easter Triduum, three days packed with liturgical ritual.

As the Easter season continues, I find myself pondering ritual in life outside church sanctuaries, as well as within them. My friend is right. Rituals are important. They provide tangible symbols of realities we cannot see or touch, but experience interiorly. They provide a link to people or places that are part of our history. They help us step out of routine and focus on truths that guide our lives. They help us remember the Holy Presence in which we live.

I arrived at my friends' home that evening and noticed the small ceramic plate and cup, pitcher and bowl that shared the table's center with a vase of daffodils and palm fronds. I had eaten dinner with them on other Holy Thursdays, but had forgotten about the ritual until that moment. Holding the bread, touching the cup slowed me down. Having just met the woman sitting at my left, what could I say in blessing? I didn't know her work, her gifts. She had recently moved.

But I held the pitcher. Focus. God blesses. I just pour the water. So I prayed what I knew was true: *May the*



**GRACE IN THE MOMENT**

Mary van Balen

*work you are called to do here become clear. May the Holy One bring fruit from your efforts. May you find joy and life in your new home.*

Rituals help us remember that the Sacred resides in our everyday lives – actually, that the two are entwined and inseparable. It may seem otherwise. It may seem that the really important rituals happen mostly in churches. Not so.

Coming on the heels of Easter, the funeral of a friend reminded me of that. We gathered for the funeral Mass. We also gathered at the wake and after the burial, at the family home. There was a photograph and strands of pearls exchanged when the two were young. Generations mingled, stories were told, food shared. Rituals. Connections. Resurrection. Communion of Saints. Love transcends time and space.

I have another friend who reads Frances Hodgson Burnett's "Secret Garden" every Lent. Holding the book each day is her ritual of preparation to receive the graces of Easter. Do you have spring rituals?

## Sacred Heart of Jesus - Reflections by His convert at my 21<sup>st</sup> anniversary of becoming Catholic

**By Dr. Thom A. Lisk**

Was it His Heart that pulled me into the Catholic Church at Easter 1992 after completion of RCIA? Yes!

While living, studying, working, and praying at a Protestant seminary in the San Diego area for most of 1990, I rather simply wanted just the opposite of what God had in mind. I wanted to write my books and become an ordained minister. It was somewhat like a sabbatical at age 40 that had me at this San Diego Southern California Seminary that I later learned had been a Catholic Seminary, closed after Vatican II, named Sacred Heart Seminary! In God's providence, His ways are always better than ours. Trusting Him is not always easy.

Twenty-one years! What does 21 represent to you? Seems like such a short time in some ways. When I returned to my original home base area of central Ohio in early 1991, my renewed friend Lorna gave me a framed picture of "the Sacred Heart of Jesus" as we exchanged St. Valentine's Day gifts for a first private date. We went to our first public date for a March weekend retreat with Father Barham, a prior ordained Pentecostal pastor who opened me up—by His Spirit—more

to becoming Catholic. I saw what I was missing: The Eucharistic Heart of Jesus, most importantly. And all the Sacraments! WOW!

Easter weekend of Holy Week! Another "Wow," starting with Wednesday evening services attended together by me and my bride—Lorna—she was a widow when I first met her in 1987. Before I became a Catholic—yes, partially due to her influence, give the Holy Spirit the most credit—I had been a very devoted Protestant Christian for 21 years as an adult. God cares about every detail of your life and mine. His Sacred Heart wants you more than you can possibly want Him—this is my experience, along with considerable theological proofs.

For my sacramental wife and I, Easter week may be the highlight in many ways of the entire year. After an amazing Mass at St. Peter Church on Sunday, while having heard/seen the new Pope Francis on EWTN, we had seven of our 12 grandchildren to our house, along with my 94-year-young mom. God is good all the time! Easter, we all know, represents Resurrection Life. Where do we need more of this Life? As I complete this essay, the fifth day in the Octave of Easter, I pray more,

Planting bulbs. Turning soil in garden spaces. Hanging bird feeders. Switching heavy winter coats for lighter summer jackets.

Rituals are mindfully done. If you remember as you hold the bulb in your hand or push the shovel into newly softened earth that life and abundance come from the Creator; if you give thanks for the turning of seasons and remember that we are part of a solar system that spins through space; if you allow these yearly activities to be moments of recognition of the Sacred in our midst, then they are holy rituals.

I start my days by lighting a candle, singing a song I remember from childhood, "Come Holy Ghost," and sit for a bit with Scripture. Sometimes I pray well. More often, I spend the time trying to return from thoughts about the day's schedule, what I might do tomorrow, or wish I hadn't done yesterday. I don't think God minds. I'm giving quiet prayer a shot. It's my ritual. It connects. Reminds. Focuses.

Rituals provide moments of intentionality, giving our bodies something to touch and our souls space to expand. They are portals leading into scared space within. Easter liturgies remind us of their power and provide opportunity for us to participate in them together. But there are other rituals, some we share with others, some of our own making, that call us to reverence the gift of God's Life we celebrate.

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*reflecting on the past, planning the future.*

**"Lord God Almighty, you have safely brought us to the beginning of this day. Let your powerful grace so conduct us through it ... and every day... that we may not fall into any sin. May all our words, thoughts, and works be guided by the rules of Your heavenly justice (love, mercy too) and result in our observing Your law; through Jesus Christ our Lord. Amen."** This great prayer comes from the Catholic Laymen's Retreat League "Prayer Manual for Retreats" like the one given at St. Therese's Retreat Center on Palm Sunday weekend this year. It is my 21st Catholic retreat since proposing marriage at this site in 1991. Wow!

Sometimes, we need to retreat to advance in various areas of our lives, especially spiritually. Many times, we first and/or most need healings spiritually so we can then attain other healings. Here is praying for your total health of mind, body, and soul. May we give all of our needs to The God of Easter. And may The Sacred Heart give us Resurrection Life (John 10:10) as we fight the good fight going forward. Amen.



Story by **TIM PUET**, Catholic Times Reporter

# St. Anthony Church

"THE PARISH IS LIKE AN EXTENDED FAMILY THAT HAS SPREAD, YET RETAINS STRONG TIES TO ITS HOME"



**Top:** The sanctuary of St. Anthony Church, which opened on Christmas Eve 1964 and was dedicated in early 1965. **Above:** Father Thomas Petry, pastor, greets St. Anthony School students after Mass.

A half-century ago, much of what's now known as the Northland area of Columbus consisted of open fields, especially north of Dublin-Granville Road. But a strong sense of change was in the air, for developments of affordable middle-class homes costing around \$20,000 were being built between Morse and Dublin-Granville roads. At the same time, work was getting started on the city's first shopping mall, from which the area took its name.

Bishop Clarence Isenmann responded to all this growth in 1963 by founding a new parish named for St. Anthony of Padua. During its first few months, 233 families registered as parish members. They met for Masses at a former Knights of Columbus Hall and St. Francis DeSales High School while a church-school complex was being built.

Today, the Northland Mall is mostly gone, with what's left of it now serving as offices for the Ohio Department of Taxation and the headquarters of the Vaud-Villities theater group. The parish, like the neighborhood, has seen ups and downs over the past 50 years, but the sense of vibrancy and change in parish life remains strong as St. Anthony Church enters its second half-century.

"Every parish has its own life and has the ability to constantly be reinvented and renewed," said Father Thomas Petry, St. Anthony's pastor since July 2008. "That's certainly been true here." He said that like the Northland area as a whole, the population of the parish grew constantly, reaching a peak of 1,500 families 25 years ago, then became smaller as retail centers moved farther north into the Polaris area and the population moved with them to parishes in northwest Columbus, Delaware, Powell, and Dublin.

The number of families in the parish declined to about 1,100 a decade ago and about 850 today, but Father Petry said the latter figure is a little misleading. "The parish is like an extended family that has

taken roots in one place, spread far beyond that area, yet retains strong ties to its home and comes back occasionally," he said. "We have a fair amount of that here, with people who have moved elsewhere, yet still come back regularly or for special occasions, so the people who consider themselves part in some way of the St. Anthony 'family' extends far beyond the parish boundaries."

One of those people is Bill Killilea, who lives in Westerville but attends Mass regularly at St. Anthony. "There are other Catholic churches that are more convenient, but I keep coming back because I like it here and because it's the right size for me," he said. "It's not as large as those other churches, yet it's big enough that there's plenty to do here."

The Northland area has become much more diverse in recent years, with the Morse Road shopping corridor now lined with stores and restaurants offering African, Mexican, Indian, Vietnamese, and other types of ethnic food and commercial products. That change has been reflected in the makeup of the parish. Chris Iaconis, principal of St. Anthony School, estimated that 40 percent of its students are from minority groups. Father Petry said that percentage is mirrored in the parish as a whole.

Groups of Catholics from Ghana and Eritrea have brought a significant addition to parish life in recent years. The Ghanaians have Mass in the Akan language of their native land at 2 p.m. on the second and fourth Sundays of each month, celebrated by Msgr. Dominic Fosu of Erlanger, Ky. They attend the 11:15 a.m. Mass on the other Sundays.

"About 12 years ago, we went to Father Mark Ghiloni, who was pastor here then, to ask for a Mass for the Ghanaian Catholics," said Ghanaian community member Peter Womber. "He agreed, and we started having Mass once a month. That was so successful that we wanted to expand to additional times and consulted with



**Above:** Columbus St. Anthony School principal Chris Iaconis and Father Petry. **Right:** Parishioners (from left) Walt Ohm, Deacon Craig Smith, Peter Berko, Bill Killilea, Peter Womber, Judy McElwee, Joseph Ankrach, and Lemlem Wondegiorgis. CT photos by Ken Snow (church exterior) and Tim Puet



Father Petry. He's a very warm-hearted person and was happy to help.

"We feel very lucky to be able to do this on a regular basis," he said. "We generally have 75 to 100 people at the Mass. Most are members of St. Anthony's, but they come from all over Franklin County. The Masses give us a great chance to share both our faith and our other experiences adapting to life in America."

Deacon Craig Smith, who has provided diaconal service to the parish since his ordination in 2005, said there has been "an explosion of growth" in the number of people attending the Ghanaian Mass in the last couple of years. "We've had the Ghanaians here for some time, but the numbers at the Mass have recently gotten much bigger," he said.

Judy McElwee, pastoral associate and director of faith formation, said that growth also has become notable in the Parish School of Religion. She said about one-third of the 40 to 50 elementary school students attending PSR classes each Sunday are from the Ghanaian community.

Eritreans began coming to the parish at about the same time as the Ghanaians did, mainly because Eritrean Catholics have a strong devotion to St. Anthony. They also have a custom of providing bread for the poor in return for blessings received through the saint's intercession.

A group of Eritreans comes to the parish's 9 a.m. Mass every Tuesday and brings bread. Eritreans from around central Ohio also gather at St. Anthony for the rosary after the 11:15 a.m. Mass on whatever Sunday is closest to the 13th of each month (The Feast of St. Anthony is June 13).

In addition, they celebrate special Masses at the parish in two Eritrean languages on Christmas, Easter, and Aug. 15, the

Feast of the Assumption, which Eritrean community member Lemlem Wondegiorgis described as "our New Year's Day." Father Awte Weldu, OCist, a Cistercian monk from New Jersey, comes to Columbus for those occasions, which attract about 100 people.

This year, Eritrean Catholics in central Ohio will add the Feast of St. Anthony to those special days for the first time. The celebration, with Father Weldu on hand, will take place at 8:30 a.m. on Saturday, June 15, the closest Saturday to the feast. "We'll have Mass, bring in bread, wear special outfits, and celebrate the feast as we do back home," Wondegiorgis said.

"Besides the Ghanaians and the Eritreans, we've been having small groups from Nigeria, Tanzania, and Cameroon coming to Mass," Father Petry said. "This has been a very exciting development because it allows us to live out the Gospel values of engaging with and getting to know people who aren't like us. It wasn't easy for a lot of parishioners at first, but they've adjusted very well."

Besides serving as a gathering place for Catholics from other nations, the parish has been assisting missions in foreign lands and the United States for decades. The Parish Council voted in 1985 to assign a portion of the parish's annual income to mission work, a policy that's been consistent ever since. For the past 27 years, parishioners have supported the work of the Franciscan mission novitiate in Santarem, a city along the Amazon River in northern Brazil.

"Every month, we send a contribution, and in return, the Franciscans come here for a weekend once a year," McElwee said. "They tell us how the money helps pay for books and other seminary expenses for many young Brazilian men. It's

become a great relationship." Through a program known as Service Outreach Sharing, or SOS, formed in 1993, parishioners also assist a small mission church in Campton, Ky., the parish St. Vincent de Paul Society, and other organizations.

Walt Ohm of the St. Vincent de Paul group said it's one of the society's most active parish conferences in the diocese. It has about 90 members, 70 of them active, and a youth group of seventh- and eighth-graders from the parish school. It collects funds for its work on the second Sunday of each month.

Ohm said that last year, conference members made more than 350 visits to homes, hospitals, and nursing facilities, assisting more than 810 people. The conference also operates a food pantry which has items available for personal deliveries on request, gathers clothes and household items for people in the parish area and in Pond Creek, West Portsmouth, and Otway in southern Ohio, and provides assistance to fellow St. Vincent de Paul groups in St. Paul, Mo., and Leon, Mexico.

In addition, it collects toys and food baskets for Christmas, Easter, and Thanksgiving, takes part in the annual Friends of the Poor walk, makes sandwiches and distributes food monthly at St. Lawrence Haven downtown, and prepares a complete dinner four times a year and provides blankets and bedding for residents of Bryden House, a senior housing complex in the former St. Ann's Hospital near downtown.

During the last three years, the conference and its counterparts at nearby St. Matthias and St. Elizabeth parishes have received two joint grants totaling \$20,500 from The Catholic Foundation. That money has been used to provide help with rent, utilities, and other basic

living expenses for about 190 people in 47 families in those parishes and Ss. Augustine & Gabriel Church.

The parish school opened in 1965 for students in grades five, six, and seven, with other elementary grades added in the following two years and kindergarten in 1991. Like the parish as a whole, its enrollment has fluctuated with the population. Today, the school has about 150 students who are divided into 13 "families" of about a dozen students each for a program known, in honor of the school's sports nickname, as Longhorns Unite.

"The families, which are named for faculty members, consist of students from each grade," said St. Anthony graduate Chris Iaconis, who has been the school's principal since 2000 and an educator in the Diocese of Columbus for 35 years. "Each has a family shield, and all the shields are displayed around the school's Longhorn logo. The families meet once a month for special projects and just to talk. They've learned that the differences between them, in terms both of their ages and their being from various races and religions aren't so different." About 15 percent of the school's students are non-Catholic.

"Our first project for the school year was an icebreaker where the students talked about their likes and dislikes and found out they had a lot in common. Since then, we've done some projects for the Mohun Health Care Center and other nursing homes, writing Christmas cards for the residents, then doing wall hangings in January for the doors of the rooms of the retired sisters and priests at Mohun, telling them how much we appreciate their work for the Church.

"February was family bingo day, with



## POPE URGES DOCTRINAL OFFICE TO ACT 'DECISIVELY' AGAINST SEX ABUSE

By Carol Glatz

Catholic News Service

Pope Francis reaffirmed the importance of responding decisively to the problem of the sexual abuse of minors by members of the clergy and called on the Vatican office dealing with suspected cases to continue carrying out its mandate.

During an April 5 meeting with Archbishop Gerhard L. Muller, prefect of the Congregation for the Doctrine of the Faith, the pope discussed the office's various responsibilities.

However, he made a particular point of highlighting its work to counter clerical sexual abuse, telling Archbishop Muller he wanted the congregation to continue with the policies of retired Pope Benedict XVI and "to act decisively concerning cases of sexual abuse," the Vatican said in a written statement released after the meeting.

The pope, the statement said, asked the congregation to continue: "promoting measures that protect minors, above all; help for those who have suffered such violence in the past; necessary procedures against those found guilty; (and) the commitment of bishops' conferences in formulating and implementing the necessary directives in this area that is so important for the church's witness and credibility."

The pope also assured victims that they had a special place in his heart and prayers.

Pope Francis was holding private meetings in early April with the individual heads of various Vatican offices and congregations. According to the Vatican schedule, the pope had at least an hour slotted for the 11 a.m. meeting



with Archbishop Muller.

As archbishop of Buenos Aires, Argentina, the future pope had said his archdiocese had been very attentive to the problem and "rigorous" in its screening and selection of candidates for the priesthood and religious life.

Sex abusers suffer from a "perversion of a psychological kind" that is not caused by or directly linked to celibacy, he said in a book-length series of interviews.

"If a priest is a pedophile, he is so because he brought that perversion with him from before his ordination," and not even priestly celibacy would be able to "cure it," the future pope said in the book, "Pope Francis: Conversations with Jorge Bergoglio" by Sergio Rubin and Francesca Ambrogetti.

Because such a perversion already would be present in a candidate, he said, "it's necessary to pay lots of attention to the choice of candidates to the priesthood."

He said the archdiocese of Buenos Aires had been very "rigorous for many years already," noting how only about 40 percent of candidates were actually admitted into the priesthood.

He also described how candidates undergo in-depth psychiatric tests to look for different forms of deviant tendencies, including "megalomaniacal, dishonest and criminal" tendencies.

In "On Heaven and Earth," a 2010 book of conversations with a Buenos Aires rabbi, the then-Cardinal Jorge Mario Bergoglio said that when it is discovered a priest has engaged in such behavior, it is imperative that no one "look the other way."

"One cannot be in a position of power and destroy the life of another person," he said.

The proper action to take against an abuser, he said, would be to prohibit him from exercising his ministry and begin a canonical process in the diocese.

"I don't believe in those positions that propose supporting a kind of 'corporate' spirit in order to avoid damaging the image of the institution," he told the rabbi, Abraham Skoroka.

### CHURCH, continued from Page 11

the big kids helping the little kids play. Whenever anyone got a bingo, they went to a prize box. What was really neat was that when kids won more than one prize, they'd give the extra one to others in their family who hadn't won. That's the kind of thing we're trying to teach through Longhorns Unite. This kind of reaction showed we're moving in a great direction, and it's something that's really helped the school."

Iaconis said that besides being in multiple-age school families, students in the three oldest grades have individual "buddies" in the three youngest grades, with whom they sit during the weekly all-school Mass on Wednesday morning and share activities for events such as Christmas, Easter, and Valentine's Day.

The school also has a group known as the Glory Beaders, for sixth- through eighth-graders, which makes rosaries once a month and sends them at the end of the school year to missions around the world. It has an Adopt-A-Grandparent day four times a year for senior citizens and first-graders, and sponsors a "Haunted School" fund raiser each October on a Saturday before Halloween. "Haunted School draws the whole community," Iaconis said. "It's set up so the small kids can go through the hallway for fun stuff and the older ones can go to the gym for things that are a little more scary, but only moderately so."

Besides the school and PSR programs, religious education at the parish also includes Vacation Bible School in June, a Catholics Return Home program in September, and an RCIA program which reached its completion for this year at the Easter Vigil,

The future Pope Francis said moving an abusive priest to another parish in an effort to protect the image of the church had appeared as a "solution" at times in the United States, but that it was "foolishness" because the abusive priest only takes his problem with him to a new parish.

He said he admired "the courage and honesty of Benedict XVI" in confronting the problem, calling for "zero tolerance" and enacting stricter measures to protect children and to punish abusers.

when six people, including two with developmental disabilities, came into full communion with the Church.

The parish's main annual fund raiser is its annual corn roast, which takes place on a Friday and Saturday in August following a Thursday preview night for students in the nearby state schools for the blind and the deaf. "It's been part of the parish almost from the beginning," said Deacon Smith, a member of one of St. Anthony's founding families. "The parish athletic association started it, then it became an all-parish activity as it got bigger. It's something that brings in people from all the Northland area."

He said the event earned about \$30,000 in 2012 for the parish. It includes bands, rides, a garage sale, a talent show, a cakewalk, and plenty of food beyond the roasted corn in its title.

Other parish activities include the Heritage Group, which consists mainly of senior citizens but is open to anyone and brings a dozen or more people together for coffee and conversation after each daily morning Mass; the Green Thumbers, who take care of the parish grounds; the Heavenly Dusters, who help keep the church and sacristy shining; the Naomi Ruth group, which helps with weddings taking place at the church; the St. Clare Circle, consisting of four groups of about 25 women each who prepare funeral luncheons; Knights of Columbus Council 14903; and many other pastoral care, evangelization, adult education, and social programs.

More information on all of these is available at the parish website, [www.stanthonyparishcolumbus.org](http://www.stanthonyparishcolumbus.org).

## DIOCESE CONTINUES IN COMPLIANCE WITH BISHOPS' CHILD PROTECTION CHARTER

The Diocese of Columbus has been in compliance in all respects with the U.S. Conference of Catholic Bishops' charter and norms for protection of children and young people every year since the bishops adopted the charter in June 2002. The diocese is undergoing its compliance audit for 2013.

Each diocese in the nation undergoes a yearly audit of its compliance to programs designed to prevent child sexual abuse. The annual audits are on a three-year cycle, with dioceses submitting a "document submission" audit in two of the years to the bishops through their auditors, StoneBridge Business Partners of Rochester, N.Y., and on-site audits conducted in the third year by StoneBridge.

The most recent audit of this type in the Diocese of Columbus took place in 2010. That means the diocese will undergo an on-site audit this year. Regina Quinn, diocesan safe environment coordinator, said the audit will take place in September.

The diocese audits individual parishes on the same three-year cycle. These audits are conducted by Quinn or Deacon Tom Berg Jr., diocesan chancellor. Quinn, who is part of the diocese's Office of Youth and Young Adult Ministry, coordinates diocesan programs mandated by the nation's Catholic bishops in their 2002 child protection charter.

One of these programs is Protecting God's Children, a four-hour workshop administered by the National Catholic Risk Retention Group, commonly known as VIRTUS. It is required for all parish, school, and diocesan employees, including clergy and applicants for formation to the priesthood or the permanent diaconate, whether or not they have contact with young people in their jobs, and for every volunteer who works with diocesan or parish youth programs.

Its purpose is to teach people the signs of possible child abuse, how to address situations before they escalate, and how to report suspected abuse. It's not intended as a punishment or an accusation against volunteers, but illustrates how adults must become part of the solution to stopping abuse.

Quinn said that since 2002, more than 45,000 people in the diocese have received such training and have undergone fingerprinting and a background

check, which also is required as part of the certification of employees and volunteers throughout the diocese under its safe environment program. Nationwide, more than two million people have done the same during that period.

She said more than 5,000 people received Protecting God's Children training during the past year. The program has expanded beyond churches and schools and into the entire community, with recent sessions taking place at Denison and Capital universities, the Mount Carmel College of Nursing, and COSI Columbus.

Quinn said that safe environment coordinators from Ohio's six Catholic dioceses met together for the first time last fall in Columbus and will gather again in Cleveland this month. "This will continue to be an ongoing thing," she said. "It's been very helpful for us to share our particular diocesan problems, how we've addressed them, and what has worked as we aim for a consistent statewide approach."

If you suspect child abuse or neglect is occurring, there are several ways to report it. In cases of a clear and immediate emergency, dial 911. In non-emergency situations, contact the law enforcement agency or public children services agency (PCSA) in the county where the child and his or her parent, guardian, or custodian reside or where the incident occurred.

To find the phone number and location of the PCSA, go to <http://jfs.ohio.gov/County/cntydir.stm>. The diocesan safe environment program's website, [www.cdeeducation.org/oym/safe/add.htm](http://www.cdeeducation.org/oym/safe/add.htm), also lists children services agencies by county.

Information needed in making a report includes the name and address of the child you suspect is being abused or neglected; the age of the child; the name and address of the parents or caretakers; the name of the suspected abuser and the address if available, and the reason abuse or neglect is suspected.

People reporting such suspicions can do so anonymously, if they prefer. Names of people providing information will not be given to a suspected abuser.

All diocesan policies and procedures related to sexual abuse of minors are reviewed by a board which meets once a year. In addition, the board is called together when an allegation is made

against a clergy member. It advises the bishop about the credibility of the allegation so he can make a fully informed decision in response.

Most board members are laypeople not employed by the diocese. Attorney John Kulewicz is chairman. The other members are Mitchell Brown, Columbus public safety director; Dominic Cavello, former principal of Columbus St. Charles Preparatory School; Dr. Paula Compton of the Ohio Board of Regents; Linda Day-Mackessy of the YMCA of Central Ohio; Dr. Juanita Murawski of the Ohio State University Medical Center; Jed Morison of the Franklin County Board of Developmental Disabilities; Father Paul Noble, diocesan vocations director; Mrs. Mary Ginn Ryan; and Dr. Kathleen Wodarczyk, a Westerville pediatrician.

The charter and norms adopted by the nation's bishops are a comprehensive set of procedures for addressing allegations of sexual abuse of minors by Catholic clergy. They serve as particular law for the Church in the United States and include guidelines for reconciliation, healing, accountability, and prevention of future acts of abuse. These documents also include measures for making prompt, effective response to allegations, cooperating with civil authorities, disciplining offenders, and creating a safe environment for children and young people.

All audited dioceses have codes of conduct spelling out what is acceptable behavior. These codes serve to let people know what behaviors are and are not accepted, as well as what behavior can be expected.

All dioceses have victim assistance coordinators, assuring victims that they will be heard. In the Diocese of Columbus, Msgr. Stephan J. Moloney fulfills this role and can be contacted at the Chancery Office, (614) 224-2251.

The diocese will provide appropriate, just, and pastoral care for anyone who has suffered the crime of sexual abuse of a minor at the hands of diocesan clergy or church employees or volunteers. It will report any and all allegations of abuse reported to it to the appropriate authorities and will cooperate fully with the authorities.

Anyone who wishes to report such an allegation or needs pastoral or clinical care to begin or continue the process of healing from such abuse should call Msgr. Moloney.

Regardless of when the abuse occurred, a cleric against whom there is an established or admitted act of child sexual abuse is permanently removed from ministry. There is no statute of limitations for removing a cleric who has sexually abused a minor from public ministry in the Catholic Church.

See ABUSE, Page 14



**Fr. PETE GIDEON**  
invites you to join him on Tuesday, April 23  
at 6:00 p.m./St. Mark Church, Lancaster,  
to learn about a tour he is leading

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## Third Sunday of Easter (Cycle C)

## A breakfast which leads to a call to service



Father  
Lawrence L. Hummer

Acts 5:27-32,40b-41

Revelation 5:11-14

John 21:1-19

John 21 appears almost as an afterthought. There are some who suppose that the disciples had even returned for a time to Galilee to return to their fishing business before they became full-time preachers of the gospel. Father William Thomas Kessler of the Columbus diocese investigated aspects of this in his doctoral dissertation for the Gregorianum in Rome some years ago.

John says Jesus appeared “again” to his disciples, using the word “appeared” for the first time in these post-resurrection events to describe Jesus’ sudden presence on the seashore after the eight fishermen had been out all night without having caught anything.

Mary Magdalene had gone to the tomb early in the morning, “while it was still dark,” in John 20. Now the day had dawned, but we get the impression it was that early-morning light where shapes can be recognized, but not necessarily faces.

The instruction to cast their nets over the side of the boat is faintly reminiscent of Luke 5:1-11, when Jesus called the first of his disciples. Here, though, Jesus tells them to cast off the right side of the boat. The catch is so large that they cannot haul it in, and then the beloved disciple recognizes the stranger as Jesus.

He tells Peter, who, when he hears that it is the Lord, jumps in the water, with neither rhyme nor reason. The mention of 153 large fish has led to endless

speculation about the number. It probably simply emphasizes that the catch was large.

For the first time in the entire Gospels, Jesus actually invites the disciples to breakfast. Maybe this is why we hear of the custom of “prayer breakfasts” and the like. Not everyone is wild about such morning encounters, but the disciples had learned from Jesus to never turn down a free meal, and this time he has actually prepared it – at least part of it, for he tells them to bring along some of the fish.

The formula “he took the bread and gave it to them” is probably meant to evoke the Synoptic account of the Last Supper, when Jesus took bread and gave it to the disciples to eat. Some of the earliest Christian art commemorating the Lord’s Supper and the Eucharist preserved this memory of the bread and the fish together.

Simon (Peter) is then given the chance to atone for his threefold denial of Jesus during the Passion by his threefold repetition of his love for Jesus. With the expression of his love goes the command to “feed my sheep.” This means that love must be expressed in action. In this case, it is Peter feeding sheep which rightly belong to Christ.

Some will view this passage as some kind of exaltation of the role of Peter among the disciples, or over the Twelve, or as head of the Church. In each of these cases, it would involve power in one form or another, but Peter’s role is to be as one who serves, even if it goes against his own will, even if it means that he has to go where he does not want to go.

Whether this is in part what enabled Benedict XVI to resign the papacy will be debated for years to come. It will certainly be debated by those who did not want him to take such a step. Sometimes, though, the command to “Follow me” means one has to take a path different from what might be a personal preference. There are many lessons to be learned in this selfless act. Fare thee well, Benedict! Welcome, Francis!

Father Lawrence Hummer, pastor at Chillicothe St. Mary, can be reached at [hummerl@stmarychillicothe.com](mailto:hummerl@stmarychillicothe.com).

### ABUSE, continued from Page 13

Dioceses report allegations of sexual abuse of a minor to the civil authorities. The charter and norms require that all dioceses be open and transparent with civil authorities regarding any and all cases of sexual abuse. Parishes affected by abuse are informed openly, honestly, and compassionately of allegations and efforts for healing and reconciliation are undertaken.

Msgr. Moloney said that in 2012, the diocese assisted 13 abuse victims. He said the diocese spent \$71,754 last year on therapy for victims.

Since 2002, five priests in the Diocese of Columbus have been removed from ministry because of credible

allegations against them. One priest was placed on administrative leave in the past year because of an abuse allegation. That case is still pending. Other allegations which surfaced in the past year had to do with deceased priests or those already removed from ministry, Msgr. Moloney said.

**The victim assistance program prints an announcement four times each year in the Catholic Times to remind people of its services. It has a confidential, 24-hour toll-free telephone number – 1-866-448-0217 – dedicated exclusively to its use. The program also may be contacted by email at [helpisavailable@colsdioec.org](mailto:helpisavailable@colsdioec.org).**

### The Weekday Bible Readings

MONDAY  
Acts 6:8-15  
Psalm 119:23-24,26-27,29-30  
John 6:22-29

TUESDAY  
Acts 7:51-8:1a  
Psalm 31:3cd-4,6ab,7b,8a,17,21ab  
John 6:30-35

WEDNESDAY  
Acts 8:1b-8  
Psalm 66:1-3a,4-7a  
John 6:35-40

THURSDAY  
Acts 8:26-40  
Psalm 66:8-9,16-17,20  
John 6:44-51

FRIDAY  
Acts 9:1-20  
Psalm 117:1-2  
John 6:52-59

SATURDAY  
Acts 9:31-42  
Psalm 116:12-17  
John 6:60-69

### DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF APRIL 14, 2013

#### SUNDAY MASS

10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (820 AM), Columbus, and at [www.stgabrielradio.com](http://www.stgabrielradio.com).

Mass with the Passionist Fathers at 7 a.m. on WHIZ-TV, Channel 18, Zanesville, and 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Check local cable systems for WHIZ’s and WWHO’s cable channel listings.

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

(Encores at noon, 7 p.m., and midnight).

Mass from Kenton Immaculate Conception Church at 10 a.m. on Time Warner Cable Channel 6 (Hardin County).

Mass from Portsmouth St. Mary Church at noon on Time Warner Channel 24 in Scioto County.

#### DAILY MASS

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

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

## Impoverished Spirits



THE CATHOLIC  
DIFFERENCE  
George Weigel

Certain ritual encounters have now become standard operating procedure for a new pope. In each of these meetings, Pope Francis has done something surprising in his low-key, gentle way.

In a Mass celebrated in the Sistine Chapel with the College of Cardinals on the day after his election, the Holy Father raised cautions about clerical ambition—a yellow warning flag that reflected the concerns he had expressed during the papal interregnum about “spiritual worldliness” corrupting the Church, and an unmistakable call to a more energetically evangelical exercise of the priesthood and the episcopate.

In a meeting a few days later with thousands of journalists, the pope reminded his rapt audience that the Church cannot be understood, or reported, as if it were simply another political agency; the Church has to be understood from the inside out, as “the holy People of God making its way to encounter Jesus Christ,” without whom “Peter and the Church would not exist or have reason to exist.” And then came a subtle but unmistakable challenge: journalism, Francis insisted, “demands a particular concern for what is true, good, and beautiful.” It can’t be all buzz all the time, and if journalism vulgarizes itself and becomes buzz only, it loses its soul.

And then came the meeting with the representatives of power, the ambassadors accredited to the Holy See. Here, the Holy Father took the opportunity to explain, once again, his choice of papal name, while using that exercise to make two important points.

Stressing the Church’s care for, and work with,

the poor throughout the world, the pope reminded his audience in the Vatican’s *Sala Regia* that Francis of Assisi knew that there were various forms of poverty. There was the Franciscan work, which belongs to all Christians, to serve “the sick, orphans, the homeless, and all the marginalized”. That work is a Gospel imperative that also helps “to make society more humane and more just.” And then there was a different form of poverty: the “spiritual poverty of our time.” That poverty is most evident in wealthier societies and manifests itself in what Benedict XVI often called the “dictatorship of relativism”—the worship of the false god of me, myself, and I, imposed by state power, often in the name of a misguided and coercive concept of tolerance.

This second form of poverty had to be challenged by a second Franciscan imperative, the responsibility “to build peace.” Yet, as the pope immediately continued: “there is no true peace without the truth! There cannot be true peace if everyone is his own criterion, if everyone can always claim exclusively his own rights, without at the same time caring for the good

of others, of everyone, on the basis of the nature that unites every human being on this earth.”

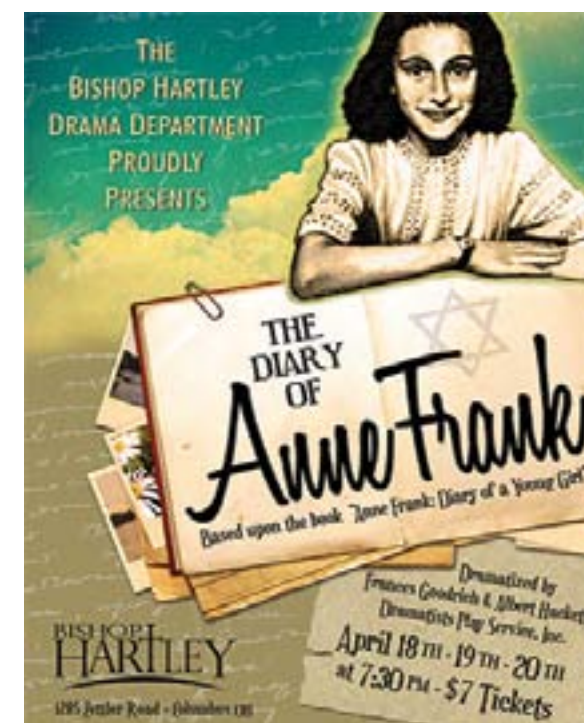
The last phrase—“the nature that unites every human being on this earth”—was the money quote here. For that is precisely what so much of the spiritually impoverished world of radical secularism and lifestyle libertinism now denies: that there is any “human nature” which public policy and law must respect. That’s what those who continue to support “abortion rights” deny. That’s what those who insist that “marriage” can mean any configuration of consenting adults deny. That’s what those who regard children as an optional lifestyle accessory deny. And that’s what those who insist that maleness and femaleness are “cultural constructs,” not givens that disclose deep truths about the human condition, deny.

Those denials, Pope Francis suggested, lead to a spiritual impoverishment that can be as devastating as material poverty. And those denials can lead to conflicts within societies that shatter peace just as much as conflicts between societies.

Pope Francis is no “Brother Sun, Sister Moon” romantic. As an experienced pastor and a man of keen intelligence, he knows that reality contact is as important for societies as it is for personal mental health. He’ll make the case in a different way than Benedict XVI. But you can count on this pontificate to challenge the dictatorship of relativism in the name of authentic humanism.

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

### WHEELERSBURG ST. PETER IN CHAINS AND NEW BOSTON ST. MONICA CHURCHES WELCOME 15 NEW MEMBERS AT THE EASTER VIGIL MASS



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“The Diary of Anne Frank,” Thursday to Saturday, April 18 to 20, at 7:30 p.m. at Columbus Bishop Hartley High School, 1285 Zettler Road. Tickets are \$7 at the door.



# Pray for our Dead

**ALEXANDER, Elizabeth, 94, April 8**  
Corpus Christi Church, Columbus

**AMICON, Marjorie, 87, April 5**  
St. Andrew Church, Columbus

**BROWN, Elizabeth R. "Betty," 83, April 1**  
St. Agnes Church, Columbus

**DAVIS, Robert E., 62, April 1**  
St. Elizabeth Seton Parish, Pickerington

**DIERSING, Ronald J., 73, April 5**  
St. Paul Church, Westerville

**FARR, Patrick M., 52, March 28**  
St. Matthew Church, Gahanna

**FISHER, Martha W., 82, April 2**  
St. Brendan Church, Hilliard

**FRANKS, George W., 84, April 1**  
St. Francis de Sales Church, Newark

**GAWRON, Louis J., 52, April 2**  
St. Pius X Church, Reynoldsburg

**GILG, Edith, 97, formerly of Columbus, April 4**  
St. Thomas More Church, Sarasota, Fla.

**GUINSLER, John R. Jr., 48, March 7**  
Our Lady of Mount Carmel Church, Buckeye Lake

**HACKETT, Mary J., 80, April 7**  
St. Cecilia Church, Columbus

**HEIBLING, William J. "Jerry," 64, March 30**  
Sacred Heart Church, Coshocton

**JUDY, Michael A., 48, March 25**  
St. Francis de Sales Church, Newark

**KNOBLAUCH, Janet L., 55, March 30**  
Holy Spirit Church, Columbus

**LANEVE, Mary L., 83, April 3**  
Our Lady of Perpetual Help Church, Grove City

**MARCKET, Tony, 87, March 28**  
St. Rose Church, New Lexington

**METZ, Arlene F., 64, April 2**  
St. Brendan Church, Hilliard

**MORRISON, Marie A., 91, March 31**  
St. Matthias Church, Columbus

**REIFF, Joe, 23, April 2**  
St. Agatha Church, Columbus

**SALVATORE, Jenny M., 90, April 4**  
Our Lady of Victory Church, Columbus

**SAUER, Richard W., 86, March 22**  
St. Thomas More Newman Center, Columbus

**SAVAGE, Lawrence E., 55, April 6**  
St. Paul Church, Westerville

**SVALDI, Peter W., 97, March 29**  
St. Michael Church, Worthington

## Sister Clarita Elder, OP

Funeral Mass for Sister Clarita Elder, OP, 80, who died Monday, April 8, was held Thursday, April 11, at the Motherhouse of the Dominican Sisters of Peace. Burial was in St. Joseph Cemetery, Columbus.

She was born June 21, 1932, in Somerset to William and Ellen (Daughter-ty) Elder.

She entered the novitiate of the former Dominican Sisters of St. Mary of the Springs in Columbus in 1953 and made her profession of vows on July 9, 1955.

She was accredited as a registered health information technician by the American Health Management Association,

was a practical nurse in 1956 and 1957 at the Mohun Health Care Center in Columbus, then served for 46 years in the medical records department at the current Mercy Health-Western Hills Hospital in Cincinnati. She continued in this capacity for a while after retiring to the Mohun center, where she lived for the rest of her life.

She was preceded in death by her parents; brothers, Father William Elder, OP, and John; and sisters, Sister Mary Ellen Elder, OP, Mary Clements, and Virginia. Survivors include a brother, James; and sisters, Ellen Jones and Eleanor Kelley.

## Webcast and Prayer Workshop

The Corpus Christi Center of Peace will be hosting a webcast and a prayer workshop on Friday and Saturday, April 26 and 27.

The webcast will be shown from 10 to 11:30 a.m. April 26 and is the first in a series titled "Americans Who Tell the Truth," sponsored by the Martin de Porres Center of Columbus.

The speaker will be Cincinnati-born artist Rob Shetterly, who began in 2002 to paint a series of portraits of Americans who spoke the truth, combining their images with their words, as a way of channeling his anger and grief after the Sept. 11 terrorist attacks.

Ten years later, he has far surpassed his goal of painting 50 portraits and travels around the nation to engage citizens in every state who are determined to solve issues of inequality and injustice. Those attending the webcast will watch it on the peace

center's big-screen TV, then have the opportunity to discuss the presentation over coffee or tea. Free will donations will be accepted.

A workshop on centering prayer will take place from 9 a.m. to 4 p.m. Saturday, April 27, and will be facilitated by Adele Sheffieck, a trained presenter for Contemplative Outreach Ltd. The workshop will be a presentation of the method of silent prayer, both as a relationship with God and a discipline to foster that relationship. Registration is required. The \$20 fee includes materials and lunch. The workshop is limited to 20 people.

For more information or to register, call the center for peace at (614) 512-3731. The center is located on the top two floors of the former rectory at Columbus Corpus Christi Church, 1111 E. Stewart Ave. The Dominican Learning Center is in the basement of the building.

## TUNE IN TO PATRICK MADRID'S NEW DAILY RADIO SHOW!



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sbcraftshow@gmail.com

**ST BRENDAN WOMEN'S CLUB**  
**13th Annual Dinner and Fashion Show "Paint the Town in Color" at LaScala Restaurant**  
4199 W Dublin-Granville Rd, Dublin  
**Wed, May 8th starting at 6 p.m.**  
\$30 a person, reservations due by 5/5  
Contact: stbrwomensclub@gmail.com

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 Deacon Steve DeMers at 614-224-6530 or 800-511-0584.

**'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@colsdioic.org

# H A P P E N I N G S

## APRIL

**11, THURSDAY**  
**Day of Renewal at St. Elizabeth**  
10:15 a.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Mass celebrated by Father Dean Mathewson as part of a day of renewal sponsored by diocesan Catholic Charismatic Renewal, with registration at 9, confessions and praise and worship at 9:30, a talk on Part 3 of the Apostles' Creed after Mass, and a potluck luncheon.  
**614-237-7080**

**20s Group Meeting at Columbus St. Patrick**  
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Weekly meeting of parish's 20s Group. All young adults invited. Begins with Holy Hour, followed at 8 by program.  
**614-406-9516**

**Theology on Tap Meeting**  
7 to 9 p.m., El Vaquero Restaurant, 3230 Olentangy River Road, Columbus. Monthly meeting of Theology on Tap discussion and social group for Catholics 21 and older. Topic: "What Does the Year of Faith Mean for Young Adult Catholics?" with Sean Robinson of the diocesan Office of Youth and Young Adult Ministry. Information at <http://cbustheologyontap.tumblr.com> or on Facebook at Columbus Theology on Tap.  
**614-390-8653**

**11-13, THURSDAY-SATURDAY**  
**Spring Live-In at Josephinum**  
Pontifical College Josephinum, 7625 N. High St., Columbus. Live-in program for high school juniors and seniors and college students.  
**614-885-5585**

**13, SATURDAY**  
**Scouting International Awareness Program**  
8:30 a.m. to 1:30 p.m. (8:30 to 11 a.m. for grades one to five), Holy Resurrection Melkite Catholic Church, 4611 Glenmawr Ave., Columbus. Annual international awareness program sponsored by diocesan Catholic Committee on Scouting for all diocesan youths and adults.  
**614-882-7806**

**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.  
**614-565-8654**

**Open House at Josephinum**  
10 a.m. to 3 p.m., Pontifical College Josephinum, 7625 N. High St., Columbus. Open house for the general public and prospective students.  
**614-885-5585**

**CCL Dance Marathon at DeSales**  
2 to 8 p.m., St. Francis DeSales High School, 4212 Karl Road, Columbus. Dance marathon with students from four Catholic League schools, benefiting BuckeyeThon, The Ohio State University's student charity for Nationwide Children's Hospital hematology-oncology department.

**St. Brendan School 50th Anniversary Dinner**  
5 to 10 p.m., St. Brendan School, 4475 Dublin Road, Hilliard. St. Brendan School's 10th annual dinner and auction. Theme: "Navigating 50 Years."  
**614-853-9679**

**Date Night for Catholic Couples at St. John Neumann**  
5:15 to 8:30 p.m., St. John Neumann Church, 9633 East State Route 37, Sunbury. Program on "Marriage As a Sacrament," part of "Six Dates for Catholic Couples" series for married and engaged couples. Includes video and panel, dinner and conversation (topics and questions provided), service projects on and offsite, and opportunity to re-

ceive Sacrament of Reconciliation. Paid childcare service available with advance registration. Go to [www.saint-johnsunbury.org](http://www.saint-johnsunbury.org) for more information.

**Christ Child Society Event**  
7:30 to 10:30 p.m., The Shops at Worthington Place, 7227 N. High St., Worthington. "Celebrate April in Paris" benefit sponsored by Christ Child Society of Columbus, featuring jazz by ProMusica, artwork from Central Ohio Watercolor Society, live and silent auctions, and French-themed food and drinks. Contact [patjreynolds@gmail.com](mailto:patjreynolds@gmail.com).

**14, SUNDAY**  
**St. Christopher Adult Religious Education**  
10 to 11:15 a.m., St. Christopher Parish Center, 1420 Grandview Ave., Columbus. Barbara Fink and parish adult education committee lead discussion on Matthew Kelly book "The Four Signs of a Dynamic Catholic."  
**Men of DeSales Luncheon**  
1 to 3 p.m., St. Francis DeSales High School, 4212 Karl Road, Columbus. Fourth annual Men of DeSales luncheon for fathers, sons, grandfathers, uncles, and other male friends of the school. Speaker: Stanley Jackson, former Ohio State quarterback.  
**740-549-4351**

**Kevin Mullin Run-Walk at Hartley**  
1 p.m., Bishop Hartley High School, 1285 Zettler Road, Columbus. Twelfth annual Kevin Mullin 5,000-meter run/walk benefiting brain tumor research and awareness.  
**740-756-7987**

**Organ Concert at St. Colman of Cloyne**  
4 p.m., St. Colman of Cloyne Church, 219 S. North St., Washington Court House. Inaugural concert for church's new organ, with brass quintet of band directors from area schools.  
**937-654-1302**

**Human Trafficking Survivor Speaks at St. Paul**  
6:30 to 8 p.m., Miller Hall, St. Paul Church, 313 N. State St., Westerville. Talk by Theresa Flores, human trafficking survivor, author, and victim's advocate.  
**614-882-2109**

**Spanish Mass at Columbus St. Peter**  
7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish.  
**706-761-4054**

**15, MONDAY**  
**Holy Hour for Vocations at Columbus St. Patrick**  
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Holy Hour for priestly and consecrated vocations.  
**614-235-7435**

**Charismatic Prayer Group at St. Thomas**  
7 p.m., St. Thomas Church, 2692 E. 5th Ave., Columbus. Meeting of Charismatic Prayer Group.  
**614-832-9525**

**16, TUESDAY**  
**Serra Club of North Columbus Meeting**  
Noon, Jessing Center, Pontifical College Josephinum, 7625 N. High St., Columbus. Serra Club of North Columbus meeting with Father Michael Ciccone, OP, Josephinum spiritual formation director. Reservations required.  
**One Day Without Shoes Campaign at Ohio Dominican**  
Noon to 4 p.m., Student Center Mall, Ohio Dominican University, 1216 Sunbury Road, Columbus. One Day Without Shoes awareness campaign, including march, educational tips and videos, bringing awareness to children's global health and education issues by having people go barefoot. Sponsored by ODU Public Relations Student Society of America chapter.  
**Rosary for Life at St. Joan of Arc**  
Following 6:15 p.m. Mass, St. Joan of Arc Church, 10700 Liberty Road, Powell. Recital of Rosary for Life, sponsored by church's respect life committee.

**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.  
**740-653-4919**

**17, WEDNESDAY**  
**"Theology After Auschwitz" at Josephinum**  
7 p.m., Jessing Center, Pontifical College Josephinum, 7625 N. High St., Columbus. Ninth annual lecture on world religions and interreligious dialogue sponsored by Theological Consortium of Greater Columbus, with German theologian Dr. Gunda Werner-Burggraf speaking on "Theology After Auschwitz: Abrahamian Perspectives."  
**614-885-5585**

**Girls Night Out with Dominican Sisters**  
7 to 9 p.m., Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Girls Night Out with the Dominican Sisters of Mary, Mother of the Eucharist. Open to all high school and college-age girls. RSVP to Holly at [youth@ourladyofvictory.cc](mailto:youth@ourladyofvictory.cc).

**18, THURSDAY**  
**Catholic Women's Cooking Club Dinner**  
6:30 p.m., Lavelle Hall, St. Joan of Arc Church, 10700 Liberty Road, Powell. Catholic Women's Cooking Club dinner focusing on Southern cuisine. First of three "Americana" dinners with chef Justin Hernandez. RSVP requested.  
**614-241-2540**

**20s Group Meeting at Columbus St. Patrick**  
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Weekly meeting of parish's 20s Group. All young adults invited. Begins with Holy Hour, followed at 8 by program.  
**614-406-9516**

**18-20, THURSDAY-SATURDAY**  
**Hartley Presents "The Diary of Anne Frank"**  
7:30 p.m., Bishop Hartley High School, 1285 Zettler Road, Columbus. School's theater department presents "The Diary of Anne Frank."  
**614-237-5421**

**19, FRIDAY**  
**DeSales Presents "Hello, Dolly!"**  
7 p.m., St. Francis DeSales High School, 4212 Karl Road, Columbus. School's drama department presents the classic musical "Hello, Dolly!"  
**614-237-5421**

**19-21, FRIDAY-SUNDAY**  
**Worldwide Marriage Encounter Weekend**  
Sts. Peter and Paul Retreat Center, 2734 Seminary Road S.E., Newark. Worldwide Marriage Encounter weekend, for couples interested in making good marriages better.  
**740-746-9003**

**"Women and Suffering" Retreat at St. Therese's**  
St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Silent retreat on "Women and Suffering" with Father Michael Mary Dosch, OP, pastor, Columbus St. Patrick Church. Sponsored by Cenacle of Our Lady of Guadalupe and Catholic Laywomen's Retreat League.  
**614-866-1611**

**20, SATURDAY**  
**Pre-Cana Marriage Preparation Program at St. Elizabeth**  
9 a.m. to 4 p.m., Pastors' Hall, St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Pre-Cana marriage program sponsored by diocesan Marriage and Family Life Office. Advance registration required.  
**614-241-2560**  
(8:30 to 11 a.m. for grades one to five), Holy Resurrection Melkite Catholic Church, 4611 Glenmawr Ave., Columbus. Annual international awareness program sponsored by diocesan Catholic Committee on Scouting for all diocesan youths and adults.  
**614-882-7806**

**E-mail obituaries to: [tpuet@colsdioic.org](mailto:tpuet@colsdioic.org)**

**Obituaries cannot be taken by phone.**

**Obituaries will be edited for length/clarity/style and printed as space permits.**





THEATER

# “HELLO, DOLLY!”

Join the Columbus St. Francis De-Sales High School drama department as it presents “Hello, Dolly!” at the school’s little theater, 4212 Karl Road. The show will be presented on at 7 p.m. Friday, April 19; 2 p.m. Sunday, April 21; and 7 p.m. Friday & Saturday, April 26 and 27.

Tickets are \$10.

The show follows Mrs. Dolly Levi’s adventures as she tries to marry the well-known “half-a-millionaire” Horace Vandergelder. Dolly (played by Katie Myers) and Horace (Jon Feverston) end up together in the end, but not until Dolly is successful in matching up several of the show’s other characters: Irene Malloy (Meghan Springer) and Cornelius Hackl (Daniel Kelly), Barnaby Tucker (Coleman McKinney) and Minnie Fay (Sarah Schaber), and Ambrose Keeper (Eric Myers) and Ermengarde (Alexis Ankrum).



Photo: “Hello, Dolly!” cast members (from left) Coleman McKinney, Jon Feverston, and Daniel Kelly.

EXHIBIT

# PORTRAITS TELL THE STORY OF PEOPLE WHO SPOKE THE TRUTH

The Martin de Porres Center, 2330 Airport Drive, Columbus, is featuring an exhibit of 20 portraits by Cincinnati-born artist Robert Shetterly of “Americans Who Tell the Truth” through Friday, May 17. A reception for the artist will take place from 7 to 9 p.m. Thursday, April 25.



Shetterly began painting a series of portraits – finding Americans who spoke the truth and combining their images with their words – in 2002 as a way of channeling his anger and grief after the Sept. 11, 2001 terrorist attacks.

learned from all of these Americans is that the greatness of our country frequently depends not on the letter of the law, but the insistence of a single person that we adhere to the spirit of the law.”

“In the process, my respect and love for these people and their courage helped to transform that anger into hope and pride and allowed me to draw strength from this community of truth tellers, finding in them the courage, honesty, tolerance, generosity, wisdom, and compassion that have made our country strong,” he said.

He has surpassed his goal of painting 50 portraits and now travels the nation to engage citizens in every state who are determined to solve issues of inequality and injustice, pollution and poor education, mon-

ey in the political system and corporate media failing to tell the truths which citizens in a democracy need to know.

In an event related to the exhibit, young people and elders will come together from 10 a.m. to 3 p.m. Friday, April 26, to discuss what it means to “tell the truth.” Surrounded by 20 portraits of courageous Americans, including that of law professor Michelle Alexander of The Ohio State University, au-

thor of “The New Jim Crow,” they will share their thoughts on the lives and actions of people who have spoken out for the common good.

The day’s activities will include the opportunity for participants to make simple self-portraits, accompanied by a quote that captures their own commitment to truth and justice. Components of the program will be webcast to organizations subscribing to the Institute for Maturing Spirituality’s spring webcast series. Registered participants will receive a complimentary copy of “Americans Who Tell the Truth,” the artist’s 2005 book containing the first 50 portraits in the series.

Shetterly, now living in Brooksville, Maine, graduated from Harvard with a degree in English literature in 1969. A drawing course he took there changed the direction of his creative life from the written word to the image. At the

same time, he was active in the civil rights and anti-Vietnam War movements. His paintings and prints are in collections all over the U.S. and Europe.

A collection of his drawings and etchings, “Speaking Fire at Stones,” was published in 1993. He is well-known for his series of 70 painted etchings based on William Blake’s “Proverbs of Hell,” and for a series of 50 painted etchings reflecting on the metaphor of the Annunciation. Since 1990, he has been president of the Union of Maine Visual Artists and a producer of its Maine Masters Project, an ongoing series of video documentaries about Maine artists.

Sponsored by a grant, this daylong program is free but requires registration by Monday, April 22 for participants to receive lunch and a copy of the artist’s book. To register, contact the center at (614) 416-1910 or online at [www.martindeporrescenter.net](http://www.martindeporrescenter.net).

# NEWS IN PHOTOS FROM AROUND THE WORLD



Youths hold up a banner with a message of welcome for Pope Francis during Palm Sunday Mass in Rio de Janeiro’s cathedral. The new pope will travel to Rio in July to take part in the international World Youth Day gathering. CNS photo/Ricardo Moraes, Reuters



A man uses a bucket to put out a tear gas canister as Egyptians run inside St. Mark Coptic Orthodox Cathedral in Cairo on April 7 while police fire tear gas during clashes with Muslims. At least two people died during the clashes outside the cathedral, and more than 80 were injured. CNS photo/Asmaa Waguhi, Reuters



A monument to the late Blessed John Paul II is raised into position in Czestochowa, Poland, on April 3. CNS photo/Agencja Gazeta, Reuters



## Korean War chaplain receives Medal of Honor

Father Emil Kapaun, whose actions as an Army chaplain during the Korean War saved the lives of dozens of soldiers in the field and in a North Korean prisoner of war camp before his death, will be awarded the Congressional Medal of Honor.

Father Kapaun, a priest of the Diocese of Wichita, Kan., will be honored during ceremonies at the White House on April 11 and at the Pentagon the next day, said Todd Tiaht, a former Kansas congressman.

Citing a letter from an Army staff member preparing for the ceremony, Tiaht said the award is well-deserved.

“What he did in the face of adversity at the risk of his own life was remarkable. I’m very pleased by the award. I think it’s justified fully,” Tiaht told Catholic News Service on March 1.

“I’m very excited that Father Kapaun is getting this recognition,” he said.

*The Wichita Eagle* reported that President Obama called Father Kapaun’s sister-in-law, Helen Kapaun, of Bel Aire, Kan., in December to tell her the news. She and her family were expected to be on hand to receive the medal.

Tiaht has long advocated for Father Kapaun to receive the honor. In 2001, he asked then-Secretary of Defense Donald Rumsfeld to review the priest’s record.

The record shows the 35-year-old chaplain had the chance to fall back to safety during a battle between U.S. and Chinese forces, but instead chose to stay and was captured along with dozens of men.

Former prisoners of war said that during his captivity, Father Kapaun defied the intimidating camp guards by praying with captive soldiers, sharing food rations with injured comrades, and urging them to resist relentless interrogation.

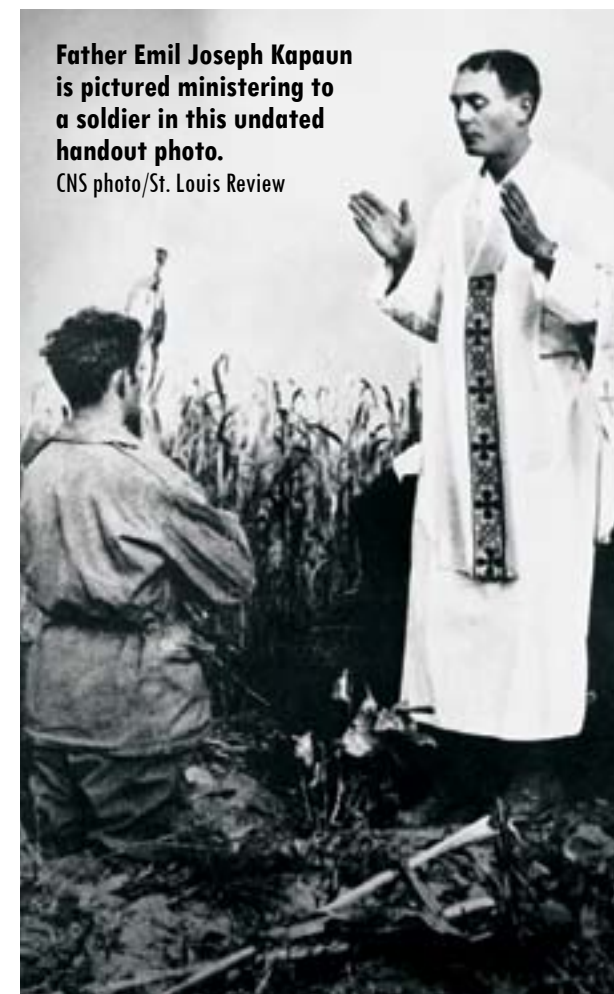
Father Kapaun died of starvation and pneumonia on May 23, 1951, in a prison in Pyoktong,



North Korea.

A canonization cause for Father Kapaun formally opened in 2008 with a Mass at St. John Nepomucene Church in his hometown of Pilsen, Kan.

Church officials in Kansas and elsewhere have collected documentation to support the sainthood cause and continue to advocate for the priest’s canonization.



Father Emil Joseph Kapaun is pictured ministering to a soldier in this undated handout photo.

CNS photo/St. Louis Review

### Family-Work-School You Can Balance It All



As a longtime leader in adult education, Ohio Dominican University understands the challenge of balancing family, work and school. Attend our April 23 adult education open house to learn how manageable pursuing your bachelor’s degree can be.

#### ODU Adult Undergraduate Education Open House

6 p.m., Tues., April 23, 2013

Ohio Dominican University  
LEAD campus  
2600 Airport Drive, Room 112  
Columbus, OH 43219

RSVP now at [ohiodominican.edu/LEAD](http://ohiodominican.edu/LEAD)

2600 Airport Drive | Columbus, OH 43219 | 614.473.9003 | [ohiodominican.edu/LEAD](http://ohiodominican.edu/LEAD)

### MARRIAGE, continued from Page 6

Marriage is either a “conjugal, comprehensive union of a man and a woman who come together to form a family and so that their children can be joined to them as a family,” he said, “or it’s about a relationship between two -- or, for that matter, potentially more -- adults that the government gives recognition and benefits to for the mutual benefit of the adults.

“These two definitions of marriage are incompatible. We can’t have both at the same time. Only one can stand,” he said.

The assault on the institution of marriage didn’t just start with the push to legalize same-sex marriage, he noted.

In “the social revolutionary movements of the ‘60s and ‘70s ... we see the markers of the redefinition of marriage. ... No-fault divorce was a huge blow to marriage,” Archbishop Cordileone said. The advent of artificial birth control and “so-called open marriages and swinging” are other factors that over the past few decades, he said, have undermined what the Catholic Church and all societies through the ages have understood to be the components of marriage.

“It’s what we call the three goods of marriage: permanence, fidelity, and openness to offspring,” he explained.

“Vastly different human societies ... cultures, religions ... living in very different types of areas, from mountaintops to deserts to jungles to cities to small towns, have basically understood that (marriage) is to bring men and women together in a public sexual union for the sake of the procreation of children and upbringing of children.”

If marriage is redefined in the law, people of faith who hold to the belief that marriage can only be between a man and a woman will be “treated as bigots,” he said.

He said the church has “a lot of insight to offer” on marriage.

“No one has had more experience in dealing with this reality of marriage than the Catholic Church. We’ve been at this for 2,000 years, reflecting on it theologically, helping people with it pastorally and legislating on it,” Archbishop Cordileone said.

However, he said, the church needs to do “a very serious job of helping to educate our people about what marriage is, about the public good of marriage,” and it must help young people develop the desire for marriage for themselves and instill in them “the virtue they need to be able to make and sustain” that commitment.