



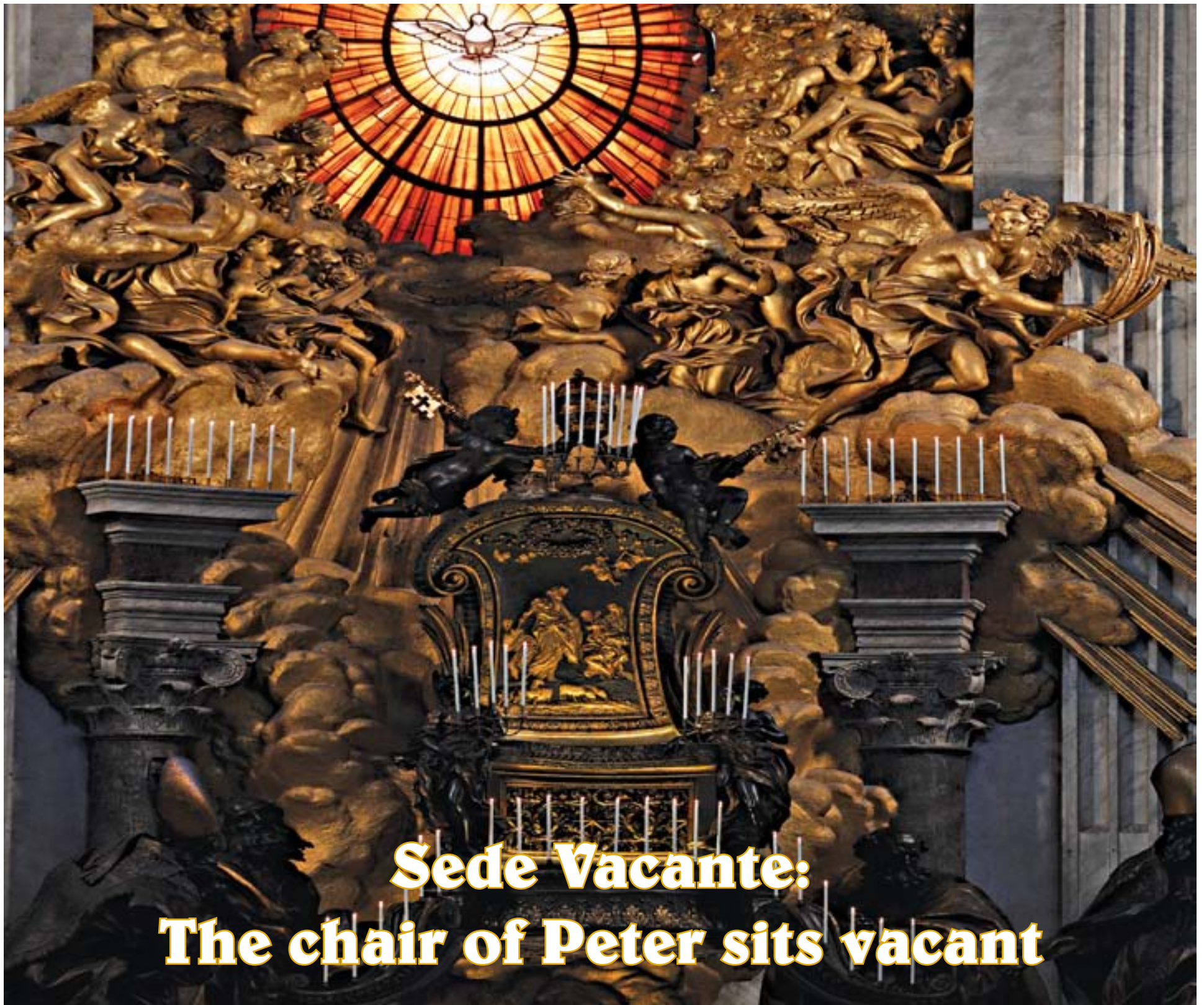
DIOCESE OF COLUMBUS

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The Editor's Notebook

The Chair of Peter

By David Garick, Editor



Welcome to the Interregnum. The Church stands today without a shepherd. The Chair of Peter sits vacant ... *Sede Vacante*. It is a little unsettling not having a pope, even though we know it is only for a brief period. It is a time of wondering and speculation. Who will the new pope be? How will he lead the church in the days ahead?

The process of choosing a new pope is quite unique and steeped in tradition. It is an election that is very different from anything that we are accustomed to. There are no candidates, no campaigns, no platforms, agendas, or promises. Public opinion polls carry no weight. Unlike our secular elections, we, the sheep, do not have the responsibility to choose who will be shepherd.

The cardinal electors who are now gathering in Rome will soon lock themselves into the beautiful Sistine Chapel to begin a time of prayer, discussion, and balloting to select the Bishop of Rome, Vicar of Christ and Supreme Pontiff of the Universal Church. This will be the successor to St. Peter, who was chosen by Christ himself to hold the keys of the kingdom and to lead the Church on earth. Jesus promised that he would not leave us as orphans. He said, "Behold, I am with you always, until the end of the age." He promised that he would send the Holy Spirit to guide the church in the difficult days that lay ahead. The cardinal electors gathered at the Vatican this week are not there to choose a leader based on their own notions of ecclesiastical politics, but rather to choose as they feel directed by the Holy Spirit. Certainly these men, being human, bring their own sense of rationality and their own weaknesses to the table during these

discussions. But among the 115 who will be casting ballots, the Holy Spirit will guide the final choice.

What kind of man should take on the Chair of Peter? Simon, the fisherman from Galilee, hardly would have seemed to have been the likely choice for God himself to choose to lead his church on earth. He was not an educated man. He did not come from the wealthy class. He sometimes acted impulsively. He sometimes didn't grasp the fullness of the message Christ was preaching. But in him, Christ found a man with the heart and love and commitment to stand with the power of the Holy Spirit within him as a true shepherd. And Christ told him, "You are Peter, and upon this Rock I will build my Church."

So who will be chosen as the 267th shepherd to lead the church? St. Peter himself laid out the qualifications:

"So I exhort the presbyters among you, as a fellow presbyter and witness to the sufferings of Christ and one who has a share in the glory to be revealed. Tend the flock of God in your midst, (overseeing) not by constraint but willingly, as God would have it, not for shameful profit but eagerly. Do not lord it over those assigned to you, but be examples to the flock. And when the chief Shepherd is revealed, you will receive the unfading crown of glory" (1 Peter 5:1-4).

Let us all pray that the Holy Spirit will guide and direct the deliberations of the cardinal electors to bring us a new and holy pope to lead the church for many years.

CARDINALS BEGIN PRE-CONCLAVE MEETINGS AT VATICAN

By Cindy Wooden
Catholic News Service

The College of Cardinals began its formal pre-conclave meetings on March 4 with 142 members present, 103 of whom are under the age of 80 and eligible to enter the conclave to vote for a new pope.

Jesuit Father Federico Lombardi, the Vatican spokesman, said the cardinals did not set a date for the conclave to begin and were unlikely to set a date until the 115 cardinal-electors expected were all present and until the cardinals felt confident they knew how much time they wanted for discussions beforehand.

One of the first decisions made by the cardinals was to authorize the drafting of a message of gratitude to Pope Emeritus Benedict XVI, Father Lombardi said.

The cardinals also voted to listen that evening to Capuchin Father Raniero Cantalamessa, preacher of the papal household, give the first of two meditations required by church law before a conclave.

The rules for electing a pope require the cardinals to choose two churchmen "known for their sound doctrine, wisdom and moral authority" to present meditations "on the problems facing the church at the time and on the need for careful discernment in choosing the new pope."

Father Cantalamessa also gave the first meditation in 2005 after the death of Blessed John Paul II.

After praying for the presence of the Holy Spirit, the cardinals and those assisting them at the meetings took an oath of secrecy. During the pre-conclave meetings, known as general

congregations, the cardinals have the services of translators working in Italian, Spanish, English, French, and German, as well as ushers and other aides.

Father Lombardi also took the oath. He is authorized to give reporters only certain general information about the meetings. For example, he said, 13 cardinals spoke during a 45-minute discussion about how often the general congregation should meet and how the sessions should be organized, but he could not say who the cardinals were or what they suggested.

Father Lombardi said only two cardinals -- Indonesian Cardinal Julius Darmaatmadja, the 78-year-old retired archbishop of Jakarta, and Scottish Cardinal Keith O'Brien, 74, who retired as archbishop of St. Andrews and Edinburgh after being accused of sexual misconduct -- have formally informed the Vatican that they will not attend the conclave.

The cardinal-electors missing from the first congregation, he said, were Cardinals Antonios Naguib, former Coptic Catholic patriarch; Bechara Rai, Maronite patriarch; Joachim Meisner of Cologne, Germany; Antonio Maria Rouco Varela of Madrid; Zenon Grocholewski, prefect of the Congregation for Catholic Education; Karl Lehmann of Mainz, Germany; Jean-Baptiste Pham Minh Man of Ho Chi Minh City, Vietnam; Theodore-Adrien Sarr of Dakar, Senegal; Kazimierz Nycz of Warsaw, Poland; Dominik Duka of Prague, Czech Republic; Rainer Maria Woelki of Berlin; and John Tong Hon of Hong Kong.

POPE DELIVERS PERSONAL, EMOTIONAL FAREWELL ADDRESS AT AUDIENCE

By Francis X. Rocca
Catholic News Service

On his last full day as pope, Pope Benedict XVI delivered an unusually personal and emotional farewell address, thanking the faithful around the world for their support and assuring them that he would remain in their service, even in retirement.

"I will continue to accompany the path of the church with prayer and reflection, with that dedication to the Lord and to his bride that I have tried to live every day till now and that I want to live always," the pope told a crowd in St. Peter's Square on Feb. 27, the eve of his resignation.

Under a clear blue sky with temperatures in the low 40s, the pope arrived for his last public audience shortly after 10:30 a.m., standing and waving for almost 15 minutes as his white popemobile made a circuit through the square.

Cheering pilgrims waved national flags and banners with slogans such as "always with the pope" and "you will never be alone."

The crowd spilled over into the adjacent Via della Conciliazione, which had been closed to motorized traffic. The Vatican estimated turnout at 150,000.

Abandoning his usual practice of giving a catechetical talk on a devotional text or theme at public audiences, the pope spoke about his time as pope and his historic decision to resign. He looked tired but composed as he read his speech, and he smiled at the frequent interruptions by applause.

Pope Benedict recalled his almost eight-year pontificate as a time of "joy and light, but also difficult moments."

"The Lord has given us so many days of sun and light breeze, days in which the catch

of fish has been abundant," he said, likening himself to St. Peter on the Sea of Galilee.

"There have also been moments in which the waters were turbulent and the wind contrary, as throughout the history of the church, and the Lord, seemed to be asleep," he said. "But I have always known that the Lord is in that boat and that the boat of the church is not mine, it is not ours, but it is his and he does not let it sink."

The pope, who announced on Feb. 11 that he would step down because his "strengths, due to an advanced age, are no longer suited to an adequate exercise of the Petrine ministry," told the crowd that he had made his decision "in full consciousness of its gravity and also novelty, but with profound serenity of soul."

Although he would be retiring to a life of prayer, meditation, and study in a monastery inside Vatican City, he said, he



would continue to serve and sacrifice for the church.

"Whoever assumes the Petrine ministry no longer has any privacy," he said. "He belongs always and totally to all, to the whole church."

"My decision to renounce the active exercise of the ministry does not revoke this," he said.

"I am not returning to private life, a life of trips, meetings, receptions, conferences, etc. I

am not abandoning the cross, but remain in a new way beside the crucified Lord. I no longer carry the power of office for the government of the church, but in the service of prayer I remain, so to speak, within St. Peter's precincts."

The conclusion of the pope's talk set off a two-minute standing ovation, which he acknowledged with a broad smile, standing with outstretched arms.

BISHOP CAMPBELL SAYS BENEDICT HAS LEFT HIS MARK IN MANY WAYS

BY TIM PUET

Reporter, Catholic Times

Bishop Frederick Campbell says that although it will be up to history to determine Pope Benedict XVI's ultimate legacy, it's already obvious that the retired pontiff has left his mark on the Church in many ways.

Bishop Campbell and priests from around the Diocese of Columbus gathered at Columbus St. Joseph Cathedral on Wednesday, Feb. 27, the day before Pope Benedict's resignation took effect, to pray for him in his new life of prayer and meditation at the Vatican and for the College of Cardinals as they choose his successor in the coming days.

In his homily, the bishop said the pope will be remembered for his "Jesus of Nazareth" trilogy, his three encyclicals, his concerns about modern culture, his call to revisit the

documents of the Second Vatican Council, and his stress on the centrality of worship and the liturgy.

"If you have not read these (the pope's books on Jesus), please do," the bishop said. "He calls the readers to understand that Our Lord Jesus Christ is not simply a historical figure, but a living reality that can still be encountered in the word preserved in sacred scripture."

Concerning the encyclicals, Bishop Campbell spoke of the first of those documents, "On Divine Love," in which Benedict said God's love "must lie at the heart of all Christian existence. ... It draws us to understand how this (love) will influence all that we do as Christian people, and how that love must be personalized in the way we touch other lives,"

The bishop said Pope Benedict had a "sense that there is a modern-day crisis in our cul-



Bishop Frederick Campbell, with Deacon George Zimmermann standing next to him and priests from throughout the Diocese of Columbus in the background, celebrates a Mass honoring Pope Benedict XVI on Wednesday, Feb. 27 at St. Joseph Cathedral.

CT photo by David Garick

ture, a loss of a sense of being in a particular place, a sense of our history, a sense of who we are. ... It is this crisis in our culture that he wanted us to address by the great power of our tradition and our deep thought about what it means for Jesus Christ, the son of God, to become part of our history and to take on our human reality and

our human flesh."

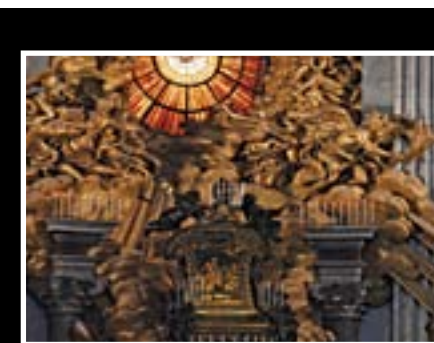
He noted that the retired pope had asked Catholics to recall and read the documents of Vatican II carefully "so that we might at last realize the great promise of that council -- the remaking of our life in the church and the church within the world."

He noted that Pope Benedict

had taken that name to honor St. Benedict, who founded the Western monastic tradition in the sixth century, at a time when the Roman Empire had all but disappeared and the world was in a state of uncertainty. He said St. Benedict and his monks preserved what they could. "They knew that ultimately, the foundation of our church is Jesus Christ, and it is that Christ that we encounter in this Eucharist," he said.

Bishop Campbell said he had met the pope once when he was still a cardinal and gave a lecture on the nature of conscience, and twice as pope -- in Washington during his visit to the United States in 2008 and on the bishop's *ad limina* visit to the Vatican in 2012, a little more than a year before the pope announced on Feb. 11 that he was stepping down.

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Front page photo:

Gian Lorenzo Bernini's sculpture "The Throne of St. Peter" is adorned with candles for the celebration of the Feast of the Chair in St. Peter's Basilica at the Vatican.

CNS photo/Paul Haring

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PRACTICAL STEWARDSHIP

By Rick Jeric

SOS

Did you consider how self-reliant we are, and apply it to your current journey through Lent? Each year at this time, we go back to the desert. We pray for ourselves, our family and friends, the poor, the world, for peace, and this year for our Holy Father, both past and future. We fast to remind ourselves that we have so much, and that there are so many who have not. We give alms as good and faithful stewards, sharing what we have for the benefit of those in need. We offer our prayers, we give up our routine of food, and we give from our hearts. Lent challenges us to be self-reliant on a very practical and spiritual level. We know what is expected of us. Self-reliance demands that we have the discipline and desire to do these things and show the world around us that these challenges are among the most important things that we do. They are important enough to be faithful to within these 40 days, but they are also important enough to take beyond Lent, and into our lives throughout the rest of the year. This is who we are as Catholic Christians. This is what it means to live our faith as self-reliant stewards of the Gospel of Jesus Christ.

SOS: Spirituality of Stewardship. Yes, stewardship is first and foremost a way of life, and our spirituality is a part of that. No, stewardship is not just a cleverly disguised money-raising mechanism. The people of the Philippines have embraced the Spirituality of Stewardship, and there are many good examples of how it truly does become a way of life. As I mentioned last week, the devastation and destruction from Typhoon Ketsana presented an incredible challenge for the very poor of Manila and endangered many lives. Ian Sipin, a young man I referred to last week, said that people who once thrived on hopes and dreams became a thoroughly disoriented community. No one knew how to begin living again. So what became their inspiration? The Spirituality of Stewardship touched people as individuals and as a community. They learned that helping others also helped themselves. Seeing God in His creation is inherent in all of us, and serving one another is a way to give back to Him, our Creator. People became immediately more sensitive to the needs of others. Political and ethnic divisions disappeared. The Spirituality of Stewardship teaches us that we are all different, but like a Rubik's Cube, we can all end up on the same side. As Ian said so well, "People accepted that blessings come with responsibility, for we own nothing. We are but caretakers of God's creation. We are laden with gifts, but the giver of these gifts expects us to nurture and develop them. His identity is a part of us, made in His image of truth, justice, and equality. His will is not for us to go astray, but we must become one another's keeper."

Our practical challenge this week is to pray for a stronger spirituality. Do we pray in the same way that we have for many years? Have we grown and matured in our spirituality? Whatever our answer, for the next step each day, do we express the depth of our spirituality in our actions? Lent is about change. Each of us has the opportunity each day to effect change by our actions and by bringing about fresh ideas and insights regarding the Spirituality of Stewardship. Let us make this our daily prayer this week. May we act upon each opportunity for newness of life.

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



Historian to Speak on Christopher Dawson

Before the French Enlightenment, Christians widely agreed that the goal of history was not to achieve an idealized, total human freedom, but to aim at truth, beauty, and goodness.

But today, most post-Enlightenment historians believe that secularization is the key to human success—a stance the late, great historian Christopher Dawson strongly opposed.

On Saturday, March 23, Dr. Glenn W. Olsen will speak on "Christopher Dawson's Christian View of History" at Franciscan University of Steubenville as the inaugural lecture of the John and Mary Carrigg Lecture Series. The lecture will take place in the Tony and Nina Gentile Gallery in the J.C. Williams Center, starting with hors d'oeuvres at 6:00 p.m.

"Christopher Dawson did not follow the mainstream of historical thinking of the last couple hundred years," says Olsen, a professor of history at the University of Utah and an expert on Dawson's thought. "He did not think that the Christian idea of providence would be



turned into the idea of unlimited historical progress."

A distinguished Catholic historian, Olsen received his master's and doctoral degrees at the University of Wisconsin-Madison. His facility with languages is what some people might call amazing. He is fluent or conversant in Greek, Latin, French, German, Spanish, Italian, Dutch, and Portuguese. In the fall 2006 semester, he was a visiting history professor for Franciscan University's study abroad program in Gaming, Austria.

He has received many grants, awards, and fellowships, including the Pius XI Award for contributions to Catholic social thought from the Society of Catholic Social Scientists. He also received the first senior faculty research grant given by the University of Utah history department.

He has written extensively in the areas of canon law, medieval humanism, Christian culture, and the history of sexuality, and his work has been published in many Catholic and academic journals.

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JERIC SAYS FILIPINOS PROUDLY DISPLAY THEIR FAITH

Diocesan development and planning director Rick Jeric, who recently returned from a visit to the Philippine Islands, said the biggest difference he found between that nation and the United States involves their respective attitudes toward public expressions of religious faith.

"Here in the U.S., we've become a more secular society that tends to feel we should confine talk about faith to our places of worship," he said. "That's not the case in the Philippines. People there are not shy about their Christianity. They're very outward about their faith and very prayerful. You see signs of that faith everywhere.

"One instance where this difference is really surprising involves public transportation. In the Philippines, a common way for people to get from place to place is by taking what they call a 'Jeepney.' These are old Jeeps left over from American troops' post-World War II occupation of the Philippines that have been converted into taxis and buses." They're run by private operators, but are regulated by the government and have regular routes and fares.

"What's striking about the Jeepneys is that they all have flamboyant decorations which cover their exteriors, and every single one includes some kind of image of Jesus, Mary, or the Sacred Heart. That's one very obvious way of showing how important people's Catholic faith is to them," Jeric said.

The nation is about 80 percent Catholic, with its Catholic population of more than 75 million placing it third numerically behind Brazil and Mexico. "Catholic parishes there are large and crowded, and pastors have no idea how many people their parishes serve because they do not take a parish census," Jeric said.

"I learned of one parish where the estimated Catholic population is between 50,000 and 75,000. They don't all at-



Left: Columbus diocesan development and planning director Rick Jeric with the retired and current superiors of the Religious of the Assumption in the Philippines. Above: A colorful Philippine "Jeepney" with a portrait of Jesus. Photos courtesy Rick Jeric

tend Mass regularly, but the percentage of those who do is larger than it is in the United States. It's not uncommon for parishes to have Sunday-vigil and Sunday Masses every hour from 7 p.m. to midnight Saturday and 6 a.m. to 6 p.m. Sunday.

"Because the nation is so overwhelmingly Catholic, religion in public schools isn't an issue there. Time is set aside in the public schools for religion classes, and parish priests teach in those schools."

Jeric was in the Philippines for two weeks because of his role as president of the International Catholic Stewardship Council. He spent the first three days of his visit speaking about stewardship to between 90 and 100 bishops, then spent two days speaking to the Catholic Education Association of the Philippines, which was meeting at the nation's largest educational institution, the University of Santo Tomas, a Dominican institution in Manila.

"The university has in the neighborhood of 60,000 students on one campus, reminding me very much of Ohio State in Columbus," Jeric said. "But there was one striking difference. All the college students there wear uniforms, just as they do at the lower grade levels."

During his second week in the Philippines, Jeric attended a four-day conference on stewardship and the new evangelization, sponsored by the Socio-pastoral Institute of the Philippines at St. Peter's Church in Quezon City, a Manila suburb which with 2.8 million people is the nation's largest city. Manila itself, the nation's capital, is second-largest, with about a million fewer people. Among the 200 or so people attending the conference were the Catholic archbishop of Myanmar, the nation formerly known as Burma, and a sultan from the Philippine island of Mindanao who spoke on stewardship from a Muslim perspective.

Jeric also spoke to administrators and students at St. Paul's University in Manila. "I was kept busy enough that there wasn't much time for sightseeing," he said. "The one place I did have time to see was Corregidor," the island at the entrance to Manila Bay which was the site of the last stand of the United States and its World War II allies in 1942 before the Japanese army occupied the Philippines.

"Stewardship in the United States is immediately equated with money, even though the U.S. bishops said in their 1992 pastoral on stewardship that it involves 'the sharing of time, talent, and

treasure,'" Jeric said. "In the Philippines, the people have embraced what's described by that phrase as a way of life.

"The Catholic Church there calls itself 'The Church of the Poor,' and the bishops and parishes have really focused on the poor and embraced them as an important part of parish life. I often had people there tell me that 'If you ignore the poor, they become nothing.' It's not that we don't take care of the poor here in the United States, but the poor don't seem as engaged with the rest of society here as they do there.

"People there also seem much happier with where they are in life, no matter what their economic status is. I think that's because spirituality is so much more open there. People in the Philippines appear to have more humility, in the proper sense that it means recognizing their dependence on God, and have a more positive attitude as a result.

"Seeing this, then coming back home, made me realize that like so many people in this country, I have lots more 'stuff' than I need, even though I haven't consciously tried to accumulate things," Jeric said, echoing similar comments from his "Practical Stewardship" column in the Feb. 24 *Catholic Times*.

"I found that so many people in the Philippines have little, but do a lot with it," he said. "They're not stressed, worried, or angry, but just go about their life, and God's a big part of it. We could do well to follow their example."

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QUESTION & ANSWER
by: FATHER KENNETH DOYLE
Catholic News Service

The 'descent into hell'; What constitutes a lie?

Q. In the creed at Mass, it says that Jesus descended into hell. I feel terrible even saying that Jesus went to hell. What does that mean? (Selkirk, N.Y.)

A. In the current ("new") rite of the Mass, when a profession of faith is called for, the congregation may use either the previously used Nicene Creed or the shorter (and simpler) Apostles' Creed. The Apostles' Creed does say that after he was crucified, died, and was buried, Jesus "descended into hell."

In common parlance today, we speak of "hell" as the state of those eternally damned. But in the time of Jesus, the Hebrew word for hell ("sheol") referred not only to the abode of the condemned, but to the place where the righteous awaited redemption.

It is that latter sense to which the phrase in the creed refers. The first act of Jesus after his death was to go and rescue the just who had already died and to bring them with him into the joy of the Father's presence.

As the *Catechism of the Catholic Church* states in No. 633: "Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him."

Q. I know that one of the Ten Commandments is "Thou shalt not bear false witness." I can understand that it would be a serious sin to testify falsely under oath, but are all untruths sinful? How about "white lies," as when your elderly aunt asks you, "How do you like my new hat?" (A negative response would probably

cause hard feelings and accomplish nothing of value; a positive response, while perhaps technically a lie, would engender happiness and do no one any harm.)

So where does one draw the line? Must the statement be harmful to someone to qualify as a breach of the commandment, however venial? Is there any need to confess such a white lie or exaggeration so long as it is harmless? (Myrtle Beach, S.C.)

A. Your question is a good one and the answer is far more complicated than one might think. In fact, for the past 1,500 years, Christian moralists have debated the right answer.

In the theological history of the church, two diverse opinions have been given. One comes from St. Augustine, who held that "A lie consists in speaking a falsehood with the intention of deceiving." For Augustine, lying was always morally wrong, regardless of the circumstances. But for other theologians (Origen and John Chrysostom come to mind) the definition of lying was more nuanced, and it involved factoring in the questioner's right to know the truth.

Where the difference shows most clearly can be seen in the case of whether Christians who were hiding Jews in their homes in Nazi Germany could morally lie to those seeking to find and execute them. For Augustine, the only legitimate response to the question of the Gestapo would have been either silence or the response, "I cannot tell you." But for a fair number of other moralists, because the guards had no

moral right to know, the answer could simply have been, "No. There is no one here."

Even for those who take the absolutist position, of course, the gravity of a lie varies greatly with the circumstances. Lying under oath or when the untruth would cause serious harm to someone's rights or reputation would be a grave sin. Lying to shield someone from embarrassment (as in the case of your aunt with the new hat) would be at most a venial sin, and you would be free to confess it or not.

Interestingly, the *Catechism of the Catholic Church* gives evidence of the age-old struggle of moralists to sort this out. In the catechism published in 1994, section No. 2483 says that "to lie is to speak or act against the truth in order to lead into error someone who has the right to know the truth." But since 1997, when the catechism was revised and the official Latin text published, "the right to know" was dropped and that sentence now says simply, "To lie is to speak or act against the truth in order to lead someone into error."

Getting back to your aunt and her new hat, I would look for some equivocal language in an attempt to serve truth and charity. I might say something like "I think the hat looks cute." (In my mind, the word "cute" admits of a range of meanings -- from "attractive" to "quirky.")

Questions may be sent to askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.

CATHOLIC CHARISMATIC MEN'S AND WOMEN'S RETREAT

The diocesan Catholic Charismatic Renewal will sponsor a retreat for men and women from Friday to Sunday, March 15 to 17, at St. Therese's Retreat Center, 5277 E. Broad St., Columbus.

The retreat director will be Father Bob

Hogan, BBD, chairman of the national service committee of the Catholic Charismatic Renewal, who is a founding member of a new charismatic Marian religious community called the Brothers of the Beloved Disciple.

The retreat will begin Friday at 6 p.m. with registration and end Sunday following Mass and lunch. For more information, contact the Catholic Charismatic Renewal at (614) 237-7080 or send email to info@columbusccr.org.

ST. PATRICK'S LENTEN PARISH MISSION

ADAM
WHERE ARE YOU?
Playing Hide and Seek with God

FR. ALLAN WHITE, O.P. was born in London and entered the Dominican Order in 1973, after completing his university studies at Oxford. Before his current ministry to the parish of Saint Joseph and New York University, Fr. Allan served as the Master of the Order's Socius responsible for the Dominican Order in northwest Europe and Canada. Fr. Allan has previously served as Provincial of the English Dominican Province and President of the Organization of European Dominican Provincials. He has also served as university chaplain, seminary lecturer and taught in the universities of Oxford and Cambridge as well as editing *New Blackfriars*. Fr. Allan holds a doctorate in theology and church history from the University of Edinburgh, as well as a summa cum laude Lector in Sacred Theology degree from Blackfriars, Oxford. Search online for "Fr Allan White OP" to sample his preaching and watch the video of his vocation story.

DATE: March 11th-14th
TIME: 7:00-8:00 pm
LOCATION: St. Patrick's Church
stpatrickscolumbus.com
280 N. Grant Ave.
Columbus

LILIES TO DECORATE YOUR CHOICE OF THREE CEMETERY CHAPELS

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

Your Name: _____
In Memory of: _____

You may pick up your lilies April 14th if you wish to keep them.

Resurrection Cemetery Chapel Mausoleum
9571 N. High St./U.S. Rt. 23 N.
Lewis Center, Ohio 43035

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

Holy Cross Cemetery Chapel Mausoleum
11539 National Rd. S.W./U.S. Rt. 40 E.
Pataskala, Ohio 43062

WATTERSON MERIT SCHOLARSHIP FINALISTS



Ten Columbus Bishop Watterson High School seniors have been selected as National Merit Scholarship finalists. They are among more than 15,000 finalists in the running for 8,300 scholarships, the winners of which will be announced in April, May, and July. Pictured are (from left): first row, Nicky DeCarlo, Rachel Riendeau, Mark Widerschein, Caroline Nickerson, and Barry Robert Bryant; second row, Adam Forshy, Caroline Lieser, Michael Schwartz, Maggie Valachovic, and Edward Passen.

Photo courtesy Bishop Watterson High School

DE SALES MERIT SCHOLARSHIP FINALIST

Columbus St. Francis DeSales High School senior Shelby Baker has been chosen as one of more than 15,000 National Merit Scholarship finalists. This makes him eligible for one of about 8,300 scholarships, worth more than \$32 million, to be awarded in the spring.



He was selected as a semifinalist in the fall, then had to submit a detailed scholarship application which includes evidence of high academic performance, endorsement by the school principal, Scholastic Aptitude Test scores confirming earlier performance on a qualifying test, a self-descriptive essay, and evidence of participation and leadership in school and community activities.

Photo courtesy St. Francis DeSales High School

ST. PIUS X GEOGRAPHY BEE FINALISTS



Students in Tricia Wessels' fourth-grade Ohio history class at Reynoldsburg St. Pius X School conducted their annual U.S.A. geography bee to test their knowledge of the states and capitals and the location of each state. Without looking at a map, they would start in one state and then travel around the compass, naming the bordering states at all eight compass points. Finalists were (from left) Agnes Bryan, Caroline Berger, Ben Gegorski, Piper Ogden, and Anna Woods.

Photo courtesy St. Pius X School

Inside the Conclave

The world watches with interest as cardinals gather in conclave — literally under lock and key — to elect the next pope. The rarity of the event, the ceremony and secrecy add to the intrigue.

Sistine Chapel

The centuries-old chapel adorned with Michelangelo's frescoes has been the site of every papal election since 1878.

Its marble floor is covered with wood. The windows and doors are shut as the Master of Papal Liturgical Ceremonies exclaims, "Extra omnes!" ("Everybody else, out!") A sweep is performed for electronic devices.

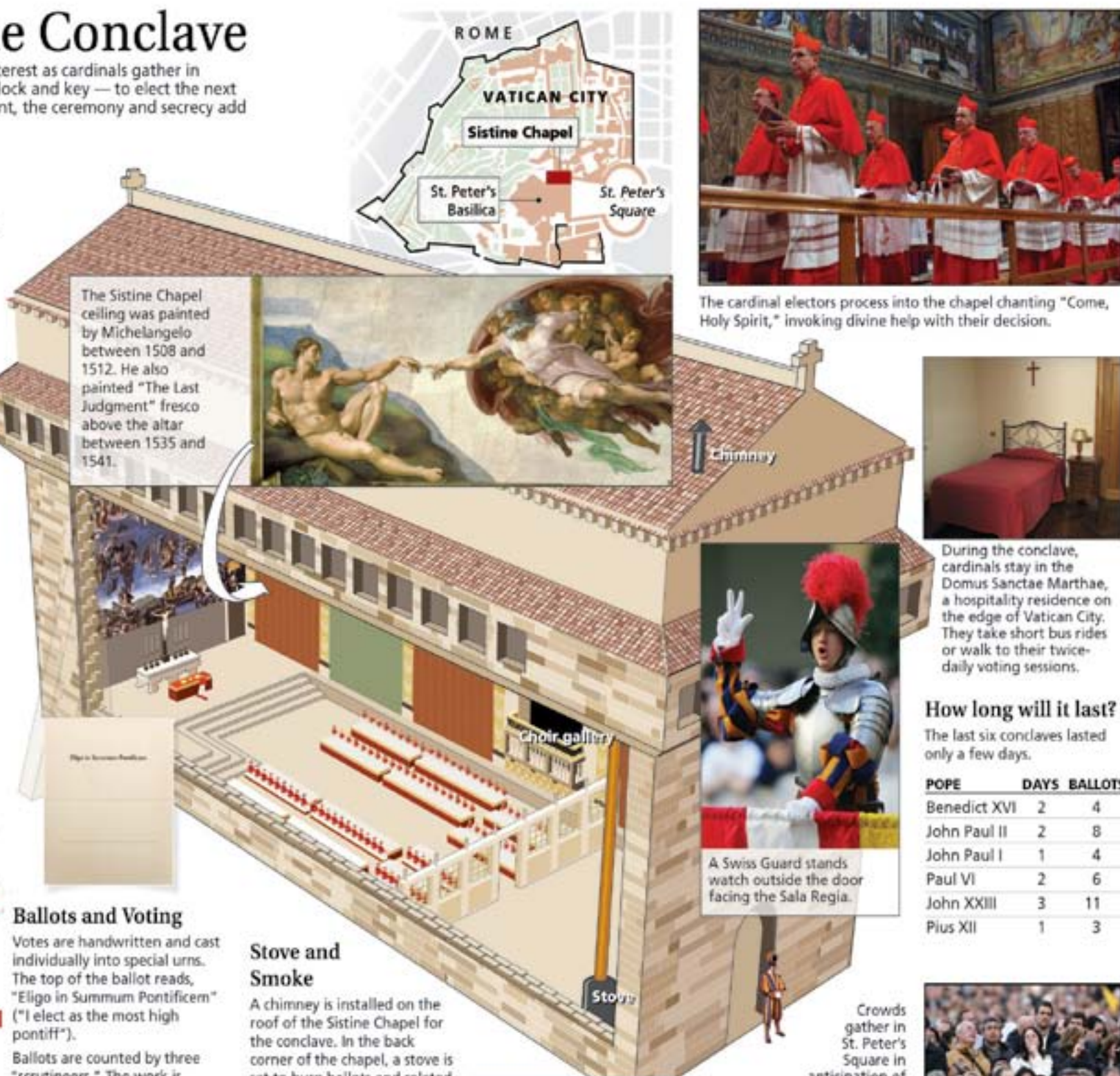
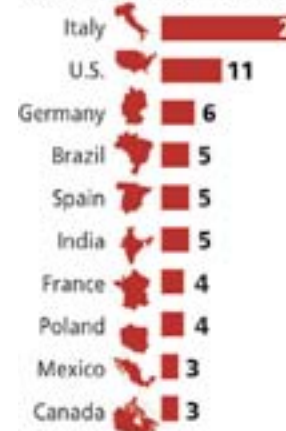
Cardinal Electors

Placing a hand on the Gospels, each one swears to uphold the rules and secrecy of the conclave. Any communication with people outside is forbidden. They may not receive messages or news. Cardinals under the age of 80 may vote in the conclave. There are 117 eligible cardinals this time.

Cardinals per region



Countries with the most cardinal electors



The Sistine Chapel ceiling was painted by Michelangelo between 1508 and 1512. He also painted "The Last Judgment" fresco above the altar between 1535 and 1541.



The cardinal electors process into the chapel chanting "Come, Holy Spirit," invoking divine help with their decision.



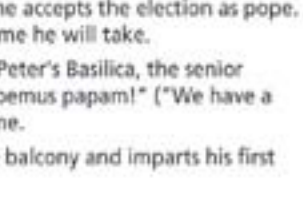
During the conclave, cardinals stay in the Domus Sanctae Marthae, a hospitality residence on the edge of Vatican City. They take short bus rides or walk to their twice-daily voting sessions.



A Swiss Guard stands watch outside the door facing the Sala Regia.



Crowds gather in St. Peter's Square in anticipation of the announcement.



The new pontiff appears on the balcony and imparts his first papal blessing.

Ballots and Voting

Votes are handwritten and cast individually into special urns. The top of the ballot reads, "Eligo in Summum Pontificem" ("I elect as the most high pontiff"). Ballots are counted by three "scrutineers." The work is checked by three "revisers." The ballot counters and verifiers are chosen by lot at the start of the conclave. One round of voting is expected the first day. Each day after, two votes are taken in the morning and two votes in the afternoon until a successful vote. A two-thirds majority is required to elect the new pope.

Stove and Smoke

A chimney is installed on the roof of the Sistine Chapel for the conclave. In the back corner of the chapel, a stove is set to burn ballots and related papers, including notes taken by the electors, each morning and afternoon. If balloting is not successful, the smoke burns black with the help of an added chemical. If balloting is successful, a chemical is added to produce the celebratory white smoke — the signal that the church has a new pope.

How long will it last?

The last six conclaves lasted only a few days.

POPE	DAYS	BALLOTS
Benedict XVI	2	4
John Paul II	2	8
John Paul I	1	4
Paul VI	2	6
John XXIII	3	11
Pius XII	1	3

"Habemus Papam"

The elected cardinal is asked if he accepts the election as pope. If he accepts, he chooses the name he will take. From the central balcony of St. Peter's Basilica, the senior cardinal deacon proclaims, "Habemus papam!" ("We have a pope!"), and announces his name. The new pontiff appears on the balcony and imparts his first papal blessing.

LIVING Faith

Soul Time

The fourth Sunday of Lent already? Impossible. I'm not where I thought I'd be. Spiritually speaking, that is. Each year, I think it will differ. I'll be more disciplined when it comes to food. Each morning will start quietly with undisturbed time for prayer. I won't succumb to temptations of playing Free Cell or Sudoku on my iPad.

This year, I thought I had more attainable goals. In fact, I had but one: give myself "soul time" -- time for my spirit to breathe and, as an old African story goes, to catch up with my body. This goal seemed reasonably attainable four weeks ago. I have been forced to admit that some behaviors have a stronger hold on me that I thought.

For example, living alone, by nightfall I am often ready for some human "noise" in the house. I turn on the television, tune Netflix to reruns or maybe a less-than-riveting movie, turn away from the screen and drift to sleep, listening.

A perfect time for "soul room," I told myself on Ash Wednesday. I am comfortable with silence and spend much of my time at home quietly. Why not fall asleep listening to rain or wind, reading poetry, or simply being aware of God's presence? I had not counted on my reluctance to do so. Despite spiritual reading and poetry books on the bedstand, old habits hang on. I have managed some more contemplative bedtimes, but it's work to choose them.

And then there are two computer games on my tablet.

I tell myself they give my brain a rest or possibly even work some different areas of gray matter, but the truth is they are addictive. Perhaps it's the sense of closure that comes with successfully filling in the squares of numbers in Sudoku or racking up a high score by ordering the cards in solitaire with the fewest moves and quickest time. Other life projects are long-term, like writing a book. I measure that one in years. Finishing something in a matter of a couple minutes feels good. The problem is, minutes add up.

I pondered these things while driving to an appointment with my spiritual director. If you have taken advantage of spiritual direction, you know that sessions often begin with neither director nor directee having an idea of where the time will take them. So it was with me that day. I certainly hadn't expected a deeper understanding of my Lenten discipline or my difficulty in keeping it. Well, that's the Spirit for you.

As the hour unfolded, conversation shed new light on them, and on my struggle to be faithful.

Computer games and falling asleep to TV dialogue were not the problem. Not really. They are symptoms of something else: of filling up every available minute with noise and activity, planning events and keeping in touch, work and shopping. Of being willing to give my time and energy away to any and all in need of them. Nothing wrong with any of those things, but choosing them most of the time has meant not choosing something else: quiet time with God.



Those who are regular readers of this column know that I am a champion of meeting God in just those kinds of things, the ordinary events and experiences of daily life. Along with Brother Lawrence, I am still a believer in his "practicing the presence of God" in the kitchen as well as in church.

But I also know that in any relationship, "wasting time" together, doing nothing but being there, is essential. It feeds the spirit and helps each person to not only know and love the other, but also to grow in understanding and love of self. It gives room for being yourself and being loved for it.

That was at the root of my desire for "soul time." Down deep, I sensed a need for intimacy with God that helps me to remember who I am and to remain aware of Divine Presence within in the midst of life's activities. It informs my choices and enables me to act out of the reality of who God made me to be.

I don't know how this happens, exactly. I just know that sometimes, I need to make a special effort to provide time and space for the Spirit to do her work. Soul time. Good thing Lent is only half over.

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Fish and the Lenten Promise

By Gloria Butler

As I stood watching the early arrivals at our first Friday night K of C Lenten fish fry, I saw not only hungry diners, but smiles of anticipation, as well. To me, there is something about Lent that is like no other period in the church year.

In 40 days, profound hurt and sorrow lead to ultra-joyful jubilation.

I cannot think about or even say the word "fish" without thinking of the Lord. As I watched the families select their tables, remove coats, and settle in Carpenter Hall for the comfort-food meal, I thought of the many stories in the Bible that reference fish.

The very first place we learn is Genesis 1:20-21), where on the fourth day, God filled the sea with all forms of life and made them to multiply, knowing His creation, along with the very water that sustains fish as well as human life, would be vital for eternity. There are hundreds of mentions of the sea, and the bounty it held, throughout the Old Testament. In the New

Testament, the Gospels of Matthew, Mark, Luke, and John all refer to Jesus' command to "come, follow me, I will make you fishers of men".

Throughout time, fish has played a solid role in the evolution of the earth and all creatures, great and small, who inhabit it. So, here we are, once more partaking of the goodness of the Lord. Today, practically speaking, we know just how good fish is for our bodies -- packed with protein and healthful oils, low in calories, easy to prepare, still plentiful, and relatively affordable. I believe this is no accident, but an integral part of God's master plan.

As for being a "fisher of men", God has "caught" us, and most Catholics feel honored and humbled to be a part of the largest "catch" on earth! It is extremely inspiring to many, when the Catholic Church suffers a blow of any kind, that Catholic people of the world seem to draw even closer together. From this, I believe it is impossible for anything to ever permanently harm the church. From the prophet Jeremiah (1:17-19), we hear just how strong we are through the power of God.

The fish taste wonderful ... crispy deep-fried, or softly baked with a just-right combination of spices. The faithful gather to enjoy the meal. There are laughter, hugs, and smiles all around. Has it really been a year since this event took place in this parish hall?

Tonight's topic of conversation seems to be the recent announcement from Rome. A Protestant friend, while selecting a dessert, quietly whispered, "so what do Catholics think about the pope resigning?" I was prepared for the question. I told him I thought it was the ultimate act of sacrifice.

Pope Emeritus Benedict XVI loves the church so much and wants only the best for her. He no longer felt his health would allow him to provide his best. We are not worried. A group of very wise men will select the new Pope. They will make the right decision because God, the greatest fisherman of all time, will lead them to the right choice.

Gloria Butler is a member of Plain City St. Joseph Church.

Pray for the College of Cardinals as they choose a pope

THE POPE “Tu es Petrus” (Thou art Peter)

By Amanda Zurface

Just like any other Monday morning, I was slow to rise out of bed, but had at the front of my mind class that would start precisely at nine o'clock. My cell phone buzzed. It was a text from my mother. I was in disbelief when I read her words: “Just heard that the pope is resigning!” Was it true? So many questions started running through my mind: Was Pope Benedict OK? How many centuries had it been since a pope resigned? Were we really going to experience this in our lifetime? I immediately jumped out of bed and booted up my computer to see what this text was all about. My heart sank and my eyes became misty. There it was on the Vatican website: Pope Benedict XVI's *Declaratio* dated 11 February 2013. I learned in that moment, along with countless others, what the European world had already known for several hours – the Holy Father, Pope Benedict XVI,

had in fact resigned from the ecclesiastical office – effective Feb. 28 at 8 p.m. (Rome time).

You may have experienced of encountering a pope in person, on television, through the radio, from articles and speeches in the newspaper, from YouTube videos of Wednesday audiences or the weekly noon Sunday Angelus. For me, the first time I encountered a successor of Peter in person was in 2004. I was 17 years old, on a pilgrimage in Italy with members of my parish community and parish priest. In Rome, I laid eyes on the breathtaking St. Peter's Basilica, and then on Pope John Paul II. Only a few months later, I was at lunch in the cafeteria of my high school watching the television screen as Cardinal Joseph Ratzinger was proclaimed the 265th pope from the beautiful facade of St. Peter's at the central balcony. Within the same year, I encountered our new pontiff when I was knee-high in

the Rhine River shouting out “*Viva il Papa!*” which in Italian is “Long live the Pope!” as Pope Benedict XVI passed by on a cruise ship during World Youth Day festivities in Cologne, Germany. Again I encountered Pope Benedict XVI in Rome at papal events during my undergraduate studies of theology in 2007, and once more during the pope's visit to Nationals Park in Washington in 2008. I had many other experiences of Pope Benedict XVI in Rome from 2009 to 2012 during my postgraduate studies.

We have personal experiences of the pope, yet our first encounter with the Petrine ministry is through baptism. In baptism, we confess the Catholic faith and accept the ecclesiastical governance of the pope and the bishops united with him. This connection is real and sacramental. It becomes personal when a special bond is ignited between each individual and the papacy -- a time



Papal audience, St. Peter's Square. Photos by Amanda Zurface

where one's devotion to the papacy and the person of the pope is truly manifested. We become graciously united, thankfully stuck not just to the man, but to something even greater, to *someone* even greater, to the shepherd of the universal Church – the Vicar of Christ. The papacy has been given to us, along with the bishops, to “continue in the ministry and role of Peter and the Apostles which was given to them by the Lord himself (cf. “The Canon Law: Letter & Spirit,” p. 189).” The pope, “by his acceptance of legitimate election together with episcopal consecration” (cf. c. 332, §1 CIC), who, in the midst of a complex and godless culture, holds true and teaches the world all we profess and believe as Catholics. He proclaims the Good News and reveals Christ to the world, thus showing that there is so much more and that we do not need to settle for mediocrity. By his very own life, the pope proclaims to young and old alike that fidelity to our baptismal promises is how

we ought to live and is in fact the *only* way we can live. It is an emotional goodbye to a pope who has given the Church much in eight years. His life-giving and ever-contagious love, faith, piety, gentleness, reason, courage, discernment, and an exhaustive list of theological and philosophical writings all reflect and reveal his ability to always decrease in his person, as he allowed Christ to increase through him by way of the Petrine office. A professor at heart, he proclaimed to an estimated 100,000 people gathered for the noon Angelus in St. Peter's Square on Sunday, Feb. 17 that we must be close to God, “... denying pride and selfishness in order to live in love” (...) “to rediscover the faith in God as a criterion-the basis of our life and the life of the Church.”

As we reflect on these last days of Pope Benedict XVI's pontificate, in the midst of a sense of loss and heartache, we trust and hope that the Holy Spirit is up to something exciting and

incredible. As people of hope, we will press on in this “Year of Faith” to pray and sing joyfully (even in this solemn season of Lent) in thanksgiving for the See of Peter, the gift of Benedict XVI, and his successor. Now as we anticipate what is to come, we also must wait and commit ourselves to being faithful to prayer for holy wisdom and discernment for the College of Cardinals and for the man the Lord has been silently preparing to be the 266th pope of the Catholic Church.

I do not think there is a more appropriate way to conclude than to leave you with the words of the “Pontifical Hymn”:

“Rome immortal, city of martyrs and saints, immortal Rome, accept our praises. Glory in the heavens to God our Lord and peace to the men who love Christ!

To you we come, angelic Pastor, in you we see the gentle redeemer.

You are the holy heir of our Faith, you are the comfort and the refuge of those who believe and fight. Force and terror will not prevail, but truth and love will reign!”

Amanda Zurface is a member of Washington Court House St. Columbian of Cloyne Church, a graduate of Ohio Dominican University and the Pontifical University of St. Thomas Aquinas in Rome, and is studying canon law at St. Paul University in Ottawa, Canada. She works as coordinator of evangelization, marriage and family life for the Diocese of Crookston, Minn.

DINNER AND AUCTION EVENT

Plans are under way for Hilliard St. Brendan School's 10th annual dinner and auction, “Navigating 50 Years,” which will take place at the school, 4475 Dublin Road, on April 13. The evening for adults includes live and silent auctions, raffles, hors d'oeuvres, drinks, dinner, live music and dancing.

It is sponsored by the St. Brendan Home and School Association to raise funds for the school. Past proceeds have helped pay for playground equipment, mulch, computers, carpet, windows, bathroom updates, and doors, along with significant contributions to the school's tuition assistance fund.

Tickets are \$35. Advance reservations are required. The association also is looking for donors of individual items, gift baskets, or cash for the silent and live auctions, for individual and business sponsors and for volunteers.

For information, visit www.stbrendans.net or contact Joy Bair at (614) 853-9679 or jbair79@aol.com.

AUDITOR'S WORKSHOP

Homeowners who are senior citizens or permanently disabled may qualify for a flat \$25,000 property tax exemption on the value of their home. More information about the program will be presented at a workshop at 11 a.m. Wednesday, March 20 in the Center of Peace of Columbus Corpus Christi Church, 1111 E. Stewart Ave.

Franklin County Auditor Clarence Mingo will speak and his staff will be present to help those who qualify to apply for the program immediately online. For more information, call the church at (614) 512-3731. For additional details about the homestead exemption program, contact the Franklin County auditor's office at (614) 525-3240.

EVENING OF REFLECTION

An evening of reflection on “The Lenten Propositions: Give Up, Get Out, Go In” will take place from 7 to 8:30 p.m. Sunday, March 10, in the Center of Peace at Columbus Corpus Christi Church, 1111 E. Stewart Ave.

Presenting the evening will be speaker, teacher, and author Kevin Ryan. “The Lenten proposition is to penitentially prepare for Jesus' suffering, death and resurrection. The Lenten propositions encourage us to more emphatically engage in the proposition,” he said. For more information, call the church at (614) 512-3731.

MEN'S BIBLE STUDY

The diocesan Marriage and Family Life Office will sponsor an early-morning Bible study for Catholic men on the first and third Thursdays of each month, beginning March 21, in the first-floor conference room of the Catholic Center, 197 E. Gay St.

The Bible study will be from 6:30 to 7:25 a.m., ending in time for the 7:30 a.m. Mass at St. Joseph Cathedral. Parking is available in the lot next to the diocesan offices. For more information or to register, contact the Marriage and Family Life Office at familylife@colsdioec.org or (614) 241-2560.

Answering God's Call

“DON'T WORRY”



Sr. Edwina Devlin, OP

by Tim Puet

Sister Edwina Devlin, OP, has simple advice for anyone who might aspire to live as long and active a life as she has: Don't worry.

“I never worry,” she said. “I just trust in the Lord. I believe all of us are here to do what God inspires us to do, and coming to that realization brings happiness. It's been that way with me. People ask ‘Why is she so happy?’ I tell them, and it makes them think and perhaps realize how God has worked in their lives.”

Sister Edwina, 98, moved last year to the Mohun Health Care Center in Columbus, which serves retired priests and sisters, and is its oldest resident. Her work of prayer and presence there is the latest chapter in 80 years of service with the Dominican Sisters of St. Mary of the Springs and, since 2009, with the Dominican Sisters of Peace, a congregation formed through unifying several Dominican communities.

She was born Evelyn Devlin on Sept. 18, 1914, in Yakima, Wash., to parents who had moved there from Steubenville. Her mother died when she was young, and her father remained in Washington for the rest of his life. She returned to Steubenville at age six to live with her father's parents, then with an aunt after they died. She graduated from Steubenville Catholic Central High School in 1932, made her first vows as a Dominican on Sept. 18 of that year, and pronounced her final vows on Aug. 14, 1934.

“The Dominicans taught me at St. Peter's Grade School and at Central,” she said. “I decided when I was a senior in high school that I wanted to go to St. Mary of the Springs. I had visited there twice and I was very taken with the way the sisters taught and prayed and their whole way of life. I didn't have any one or two sisters who were a particular inspiration. I just loved all of them.”

Joining the Dominicans with her was a classmate, Grace De Cesare. “Since we were seated alphabetically in school, she always sat behind me, and she was one of the first people who suspected I wanted to enter the convent,” Sister Edwina said. “She started to talk about doing the same thing, but had a brother who was very opposed to the idea. He finally told her, ‘You can go, but if that Devlin girl comes home, you'll have to do the same.’ He thought I'd never last.”

Grace became Sister Mary Stephen De

Cesare, OP. The two served together in several early assignments and were close friends until Sister Mary Stephen's death in 2006. “She was like a mother to me,” Sister Edwina said. “I was delicate and she was stronger. She also was very artistic.

“We did many things together. One I remember came when we had a Halloween party in the convent for all the sisters. Grace had the notion that we'd dress up as the cartoon character Barney Google and his horse, Spark Plug. I was Barney and she was the horse, with a head made from a box, and two small stands that were the horse's hooves. You could hear us clattering down the hall, and it was hysterical.

“Another experience at that time was very sad. Two boys were tossing pebbles in a stream and one accidentally struck his friend with a pebble and killed him. It was devastating, but we grew through that by counseling other people and each other.”

From 1935 to 1965, Sister Edwina taught first in elementary schools and then in high schools in the Pittsburgh suburbs of Wilmerding, Braddock, and McKees Rocks, and in Connecticut and New York City. The sisters announced in 1965 that they were going to have a mission in Chimbote, Peru. Sister Edwina and three other Dominicans trained for one year in Puerto Rico, then came to Chimbote in 1966 to begin work that continues there today. Three of the original missionaries are alive, and all three live at Mohun.

“When I was very young, I volunteered for a mission in China,” Sister Edwina said. “I wasn't selected, but I got over that. When the Chimbote mission was announced, at first there was an age limit of 40, and I was over 50. Then it was announced there was no age limit. I asked the mother general if I was too old and she said, ‘No, you're the same age as me. Put your request in writing,’ so I did and was selected.

“It was a beautiful experience. I ended up mostly teaching English to adults and teaching religion through English. I taught people like doctors, nurses, and judges. We had a clinic, but the people there tended to favor those who were well-off, so I explained to them about Catholic social teaching and told them ‘You have to help the poor. They are your brothers in Christ.’

Sister Edwina returned to the United

States in 1975 and served for the next four years as religious education coordinator at Zanesville St. Thomas Aquinas Church. She was at parishes at Marietta and Bellaire in the Diocese of Steubenville from 1979-88, then worked for five years at St. Mary of the Springs to help sisters decide what they wanted to do in retirement, also serving for part of that time as ecclesiastical notary with the diocesan Tribunal.

She returned to St. Thomas Aquinas in 1993 as a volunteer. “I was at a point where I could suggest to the sisters in our leadership team what I wanted to do. I suggested moving to Zanesville or Steubenville to do volunteer work and talked about it with Sister Margaret Ormond,” OP, now prioress of the Sisters of Peace. “She said she'd like me to go to Zanesville, so off I went” and stayed there for seven years.

“No matter where I've been, teaching has always been important to me,” she said. “For 30 years, I taught in schools, along with most of the members of my congregation. As a group, we accomplished a great deal and spread interest in Catholic education.

“The rest of my work involved adult education in one form or another, in Peru and then in the parishes I served in Ohio. I found people who were eager to learn more about their faith and to talk about their lives and needs and how their faith made a difference to them. So I spent a lot of them listening to them, finding ways to help them or sending them to places that would be helpful. Sometimes, people just need to sit back and think ‘What can I do?’ That's what I did, and it seemed I'd always find a solution.”

In 2000, Sister Edwina moved from Zanesville to the Dominican Motherhouse in Columbus. She spent the next 11 years there in a ministry of prayer and service which continues at the Mohun center.

“I enjoy the life I have now because the center is such a prayerful place,” she said. “Now I have time to get closer to God. I also correspond a lot with people, some of whom were my students back in the 1930s. I always try to put in something to encourage them. I see a lot of good in people and feel it's an important part of my ministry to encourage people who have been gifted with grace to share it with others and do the right thing.”



Papal Mass, St. Peter's Basilica.

WOMEN'S CONFERENCE ATTRACTS RECORD CROWD

BY TIM PUET

Reporter, Catholic Times

Feeding body and soul was the dominant theme of this year's diocesan Catholic Women's Conference.

More than 2,000 women – the largest crowd in the six years of the event—heard Father Leo Patalinghug, host of EWTN's weekly "Savoring Our Faith" cooking program, and Suzanne Fowler, founder of the Light Weigh program which combines Bible study and nutrition, give talks which combined elements of faith, food, family, and fun. The four members of the Sisters of Mary, Mother of the Eucharist who teach at Worthington St. Michael School offered additional spiritual food through their talk on virtues.

The crowd filled the available seating area in the Lausche Building of the State Fairgrounds on Saturday, Feb. 23, and had to eat in two shifts because of the limited size of the space set aside for lunch. Attendance for the conference has grown every year, to the extent that conference co-chairman Gretchen Hofer said next year's event will be moved to the Voinovich Center, a larger fairgrounds building.

Father Patalinghug is the founder of Grace Before Meals.com, an apostolate to strengthen families and communities around the dinner table. He has become well-known through his frequent appearances on various television networks, most notably his victory over chef Bobby Flay in a steak fajita showdown on the Food Network's "Throw-down!" show.

"Bobby knew he was in trouble when all my supporters pulled out their rosaries," Father Patalinghug joked. He said that in the days following the initial airing of the program, his website received two million hits, most notably from a woman who said seeing him had inspired her to return to the Church, go to confession, and receive the Eucharist for the first time in years.

"And all I was doing was cutting onions," he said. "If I can do that, can God use something as simple as bread and wine to create something so much greater? Yes, if you are generous, God can use even what you think are your most ridiculous gifts" to proclaim his message.

More than 2,000 women enjoy a joke from one of the speakers at the conference.



Father Leo Patalinghug talks about cooking and faith at the diocesan Catholic Women's Conference on Saturday, Feb. 23. CT photos by Jack Kustron

"Church is not a hotel for saints, but a hospital for sinners, where the Blessed Mother welcomes us with open arms, and Jesus gives us the best food ever, the Eucharist, to help us become perfected," Father Patalinghug said at the start of his talk, which included frequent references to the many times food is mentioned in Scripture.

"Before God made man and woman, he made food," he said. "He gave Adam and Eve the perfect diet plan in the Garden of Eden: 'Eat everything and you won't get fat. Stay away from one thing, for it will kill you.'"

"Jesus was the greatest foodie the world has ever known," he continued. "It started from his birth in Bethlehem, which means 'house of bread"

in Hebrew. He was born in a manger, and what's the Italian word for eat? It's *mangia*. His first miracle was turning water into wine, his second was multiplying the loaves and fishes. These showed that as a foodie, he isn't cheap. He gives us the best."

"We have bought into a fast-food mentality," Father Patalinghug said. "Fast food is all right, but not when it says 'I'm too busy to spend time with my family.' ... God does not use a microwave, but a crock pot (when working to change us). Be patient with yourselves, recognize your gifts, and know your limitations."

Fowler told the women in attendance that although their tendency may be to put the concerns of their husbands and

children ahead of their own, they need to think of themselves first. "The basic premise of the Light Weigh program is that you are precious to God, no matter what you weight," she said. "Remember, before God laid the foundation of the world, he planned for you."

Light Weigh is a 12-week DVD series. It's designed for small-group meetings in churches because Fowler said church-based groups tend to have a built-in social support system that provides encouragement more consistently than other groups do. It has no weigh-ins and does not forbid any foods, instead encouraging a balanced lifestyle through a variety of focus techniques.

Fowler said she started the program when she was pregnant with her sixth of seven children because she realized her concerns were more spiritual than physical. "My struggle was not a hunger issue, but a heart issue," she said. "To get peace with food, there had to be no bad foods. Most diet programs have imprisoned people and given food more control over them that God intended it to have."

"Food is a false idol," said Fowler, who said that she lost 100 pounds through following the principles of the program, which she started about 10 years ago, and that many others taking part in it have reported similar results. "We turn to food for anxiety, stress, boredom – all things Jesus is saying



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Clockwise from left: Sisters of Mary, Mother of the Eucharist at the diocesan Catholic Women's Conference were (from left) Sisters Maximilian Marie Garretson, Joseph Maria Lawson, Mary Jacinta Campbell, Catherine Marie Compton, and Mary Michael Carlton; worshippers singing at the conference's opening Mass; conference speaker Suzanne Fowler talks about her Light Weigh Bible study and weight loss program.



'come to me' for. He doesn't want us involved with what makes us out of control or unhappy. Once we learn to relate to food, God, and self in the right way, it beings an equilibrium that flows into life."

"If we as Christians could get people as on fire for faith as they are for diet, we could have conquered the world," she continued. "Some people would look at this room and see a roomful of women. I see an army – an army which can change the world. Making peace with food will strengthen that army and allow your gifts of sacrificial love to

more readily flow into your families."

She said small groups such as the ones her program is designed for are the key to the future of the Catholic Church. "We can't look to the Church's leadership and put everything on them," she said. "We can't say (referring to pastors in general), 'Oh, Father will take care of that.' It's up to you."

She told the women that they should not underestimate the importance of what they feel may be the routine things they do each day that seem to go unnoticed, comparing those activities to free throws in basketball. She said

sometimes a game may be won on a spectacular shot, but "more often, free throws really do win or lose games."

The Sisters of Mary, Mother of the Eucharist brought back the familiar atmosphere of a catechism class for those present who attended Catholic schools or Catholic religious education programs. They briefly discussed the definition of virtue and the cardinal virtues of prudence, justice, temperance, and fortitude, but primarily examined the theological virtues of faith, hope, and charity.

Sister Catherine Marie Compton, OP, began with an overview of those virtues, which was followed with talks by Sister Mary Michael Carlton, OP, on faith; Sister Mary Jacinta Campbell, OP, on hope; and Sister Joseph Maria Lawson, OP, on charity. They were joined by Sister Maximilian Marie Garretson, OP, a visitor from their motherhouse in Ann Arbor, Mich., for musical selections including the Chaplet of Divine Mercy, which closed the conference.

Sister Catherine Marie gave the definition of virtue as "the firm and habitual disposition to do good." She said the cardinal virtues get that name from the Latin word *cardo*, or "hinge," because they are the hinge on which the door of moral life swings. The theological virtues are so named because they are given by God to us at baptism and direct us back to him.

Each virtue is considered two have two corresponding vices, one each of defect and excess; for example, a lack



of faith, particularly of faith in God, leads to doubt, while too much faith, particularly in oneself, can result in pride. Sister Catherine Marie said the Virgin Mary was the greatest example of all virtues, because her conception without being tainted by sin allowed her to live every virtue to perfection.

Sister Mary Michael said, "Faith enables us to know God and all that he has revealed for us," adding that St. Augustine's definition of faith as "to believe what you don't see" was an effective way of summarizing that virtue.

She said the Virgin Mary provided a model of faith through her response to the archangel Gabriel when she was told she was to be the mother of Jesus. "First, Mary pondered the word of God and tried to understand what was happening in the light of God's word," she said. "Then, she sought understanding,

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questioning God, but not doubting him. Finally, she said 'Yes' to God without hesitation, understanding with God's eyes" and overcoming any fear she may have had by trusting in God.

"Hope is the virtue which enables one to desire God above all things and to trust him for our salvation," said Sister Mary Jacinta. She compared it to the light in a sanctuary lamp which, when lit, leads us to Jesus, and said the principal virtues which spring from it are magnanimity and humility.

The phrase "being magnanimous" comes from the first of those virtues. "To be magnanimous, you have a big heart, are able to receive people and love a lot" as Mary did. "The more you practice this, the more you fulfill your feminine identity," Sister Mary Jacinta told the women. She said humility means an acknowledgment of our dependence on God. "It's not thinking less of yourself, as many people believe, but thinking of yourself less," she said.

Sister Joseph Maria used the illustration in St. John's Gospel of Mary at the foot of the cross for her talk on charity. "John says, 'Standing near the cross was the mother of Jesus,'" she said. "That one sentence tells us all we need to know about Mary's love - not weeping or fainting, but standing, she offered her will to God's. She was not a passive onlooker. She is the Church's model of charity.

"Charity is not a feeling," she said. "It's not giving to the poor, which is



an act resulting from charity. It is supernatural love, by which we love God above all things and our neighbor as ourselves. At the cross, Mary surrendered her will and transcended human nature, gaining the whole world and heaven, too. By embracing our crosses out of love in the same way every day, we too will bear fruit."

The day also included a talk by Father Stash Dailey, administrator of Kenton Immaculate Conception Church, on the Sacrament of Reconciliation and the enthronement of the Sacred Heart. "The power of the Sacred Heart and the reality of Reconciliation are intimately connected," he said. "When we enter into the presence of the heart of Christ, there is nothing but love" and the forgiveness flowing from it.



One of several multiple-generation groups that were among more than 2,000 people attending the diocesan Catholic Women's Conference on Saturday, Feb. 23 at the State Fairgrounds.




Top: Women at the conference give Father Leo Patalinghug a standing ovation after his talk. Right: Father Stash Dailey speaks on the Sacrament of Reconciliation and the enthronement of the Sacred Heart.

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'MY HOUSE' PROGRAM INTRODUCED AT CONFERENCE

BY TIM PUET
 Reporter, Catholic Times

The 2013 Columbus Catholic Men's Conference was highlighted by an announcement that several diocesan organizations have joined in an initiative to provide prayer and recovery for anyone attempting to break free from pornography and sexual addiction.

The program is known as My House, with the name coming from the scriptural passage "As for me and my house, we will serve the Lord" (Joshua 24:15).

Kevin McNamara, a licensed clinical social worker for 25 years who works with Arbor Counseling of Columbus, told the 2,000 men at the conference that it will have two main components: education and training on the dangers of pornography and on Blessed John Paul II's Theology of the Body, and confidential counseling through phone calls, Internet chat groups, and one-on-one or group discussions.

It also will make use of an Internet accountability and filtering program known as CovenantEyes, which tracks every website a user visits, rates each one for its content, and delivers a regular report to a chosen friend who serves as an accountability partner, meeting regularly with the user and asking that person specific questions. The program also can block content by age-appropriateness, and is customizable and can set time limits for children.

The My House program was started in the Diocese of Kansas City-St. Joseph, Mo., in 2006. It is being introduced to

the Diocese of Columbus with the cooperation of the Columbus Catholic Men's Ministry, the Columbus Catholic Women's Ministry, the National Fellowship of Catholic Men, and the diocesan offices of Marriage and Family Life and Social Concerns.

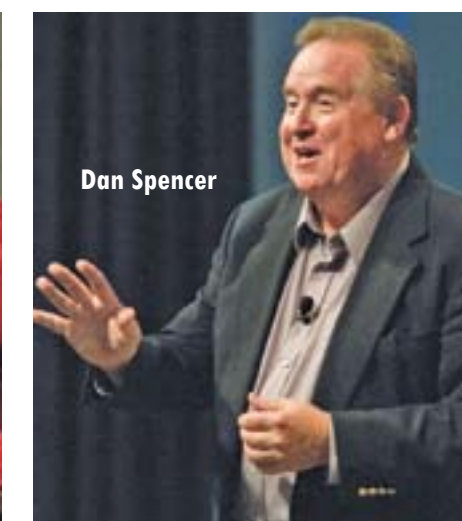
Those organizations said it will provide a valuable resource for the protection of families; an avenue of healing for those who have been harmed by pornography's destructive effects; a deepened understanding of the beauty of our sexuality; and a recommitment to live the virtue of chastity, consistent with our state of life as a single, married, religious, or priest.

McNamara told the *Catholic Times* following his talk that the diocesan organizations got together after last year's men's conference to discuss a common approach to the problem of pornography. After learning of the My House program, they met with one of its founders, Dan Spencer, who spoke at the conference, and decided to adopt it for the Diocese of Columbus.

Spencer said the program began as an initiative of Kansas City-St. Joseph, Mo., Bishop Robert Finn, in response to what the bishop said the priests of his diocese told him was a significant increase in the number of people confessing to having committed pornography-related sins.

Spencer said he soon realized the

Right: Marcus Grodi. Below: Participants sing at the closing Mass of the Catholic Men's Conference. CT photos by Ken Snow



problem was a nationwide one, mostly among men, but was something men didn't want to acknowledge because of its nature. "It is not a fringe issue," he said. "If you are in bondage to pornography to any degree, you're reluctant to step forward to lead because you can't face it.

"Pornography for men is where abor-



tion was for women 20 years ago. One way or another, men are in denial about it," Spencer said. He said that denial extended to the clergy, noting that one bishop in Louisiana told him pornography was not a problem in his diocese, then changed his mind after learning of the extent it was affecting students in the high schools of the diocese. He said the bishop apologized to him and said, "This is as serious as a heart attack."

He said that given the size of the Diocese of Columbus and using national statistics as a base, it's likely that more than 20,000 Catholic men in the diocese are sexual addicts. "In this room, if we took our masks off, we'd find a lot of us are seriously wounded and almost all of us have dabbled in pornography," he said. "Admit that you struggle. We need you as leaders to change the world. Understand that the world can and will be changed after we man up."

The My House site may be found at www.MyHouseColumbus.org. Its confidential hot line is (1-888) 989-9886. The CovenantEyes website is www.covenanteyes.com. McNamara said the My House site has quietly been open for a few weeks. The talk at the men's conference and a brief mention at the diocesan Catholic Women's Conference one week earlier were the first times it has been discussed before large groups.

Also speaking at the men's conference on Saturday, March 2, in the Lausche Building at the State Fairgrounds were Tim Staples of Catholic Answers, an organization which responds to people's questions about the Catholic Church, and Marcus Grodi, founder-president of the Coming Home Network Inter-



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Left: Brown-robed members of the Franciscan Brothers Minor attended the conference. Above: Tim Staples of Catholic Answers.

national, a Zanesville-based lay apostolate dedicated to answering the concerns of non-Catholic clergy and laity who desire to become Catholic.

Both men come from Protestant backgrounds, with Staples occasionally using what he called his "Pentecostal voice" and asking the men to shout "Amen!" in response to him.

Staples, who studied for the priesthood at Mount St. Mary's Seminary in Emmitsburg, Md., before deciding he was called to lay ministry, combined imagery related to both the Sacrament of Matrimony and the crucifixion of Jesus to show how the sacrament allows men and women to share in Jesus' passion.

"Sister Paula Jean, my moral theology teacher at Emmitsburg, emphasized

that every sacrament has form and matter, or a spiritual and physical component," he said. "In marriage, the spiritual is the conferral of the sacrament on each other by the couple and the physical is the act of marriage. Together, they give us grace by which we are perfected, empowering us to do what we cannot do by ourselves.

"In the crucifixion, Christ commits himself to his bride, the Church, in the Garden of Gethsemane through his

prayer "Take this cup away from me, but not what I will, but what you will." That's the spiritual side. The physical is when Christ gives himself bodily on the cross, resulting in an explosion of grace which brings our salvation."

Staples said Jesus, even though he was God, still had to be perfected through his passion, "not in a sense of moving from imperfection, but even a perfect human nature had to be transcended by grace to fulfill his calling."

The example Jesus set through his pas-

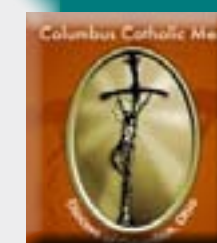
sion "is the essence of what it means to be a man," he said. "On your wedding day, you really went in over your head. You were called to do something you can't do through your own human nature - to get yourself and your wife and children into heaven, and the way you do it is symbolized by Jesus' words at Gethsemane - 'not what I will, but what you will.'"

"Jesus didn't wake up on Holy Thursday saying he couldn't wait to go to the cross the next day. He had no desire to go there, but for love of his bride, he went. But first he had to ask his Father for help. ... You, too, have to be will-

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Above: Father Theodore Sill. Right: Pontifical College Josephinum seminarians prepare to lead the singing at the closing Mass.



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Catholic Missionary Overcomes Terrible Accident, Finds New Mission Helping Handicapped

When an oncoming car slammed into Grace Okalany in 1990, she had no idea God was using the event to make her a more effective disciple for his people.

In the moment of the accident, all she could think about was her pain.

Grace's hip, pelvis and femur were severely broken. Doctors tried implanting an artificial hip, but her body rejected it. For three long years, she struggled through recovery and excruciating rehabilitation at a treatment center in Nairobi, Kenya.

To this day, she bears the physical burden of that accident — one leg is shorter than the other and she must use crutches to walk.

"I felt so weak," Grace recalled. "I thought God had left me to die in the hospital."

Grace returned to Uganda after her treatment was complete and there met Father John Ahimbisibwe, coordinator of Wisdom Training Center, an outreach run by the Montfort Fathers in western Uganda. The ministry is a vocational training center where handicapped young adults living in poverty learn life-skills and income-generating careers like tailoring, shoe repair, and agriculture.

Fr. John convinced Grace to join his work — and she immediately saw how the car accident had uniquely prepared her for this special service at the center.

"Since I am handicapped myself, I can relate to the young adults; they open up to me," Grace said. "I understand their frustrations, the discrimination they face, and their desire to succeed. Because I understand them, I can better help them."

Advancing from volunteer to secretary to director, Grace works among the disabled every day, pouring her compassion and skills into helping them improve their lives. In Uganda and other poor countries, the disabled

routinely experience discrimination and abuse. They are often denied the opportunity to attend school.

The 15 to 25-year-olds who come to Grace often can't read or write and have been shunned by their families and society, but they all have a burning desire to learn, Grace said.

"I know God led me here to serve them," Grace said. "I know he made me 'one of them' so I can advocate for them and help them understand they are worthy in his eyes."



Grace has found her place at Wisdom.

This approach appealed to Cross Catholic Outreach (, a Florida-based charity that supports Catholic ministries overseas. Soon after discovering the outreach, Cross Catholic Outreach pledged to provide Grace with regular financial support — a huge blessing for her ministry as it sought stability and ways to increase its services to the poor.

"Cross Catholic" Now Endorsed by 60 U.S. Bishops, Archbishops

As Cross Catholic Outreach continues its range of relief work to help the poor overseas, its efforts are being recognized by a growing number of Catholic leaders in the U.S.

"We've received an impressive number of endorsements from American Bishops and Archbishops — 60 Catholic leaders at last count," explained Jim Cavnar, president of Cross Catholic Outreach (CCO). "They're impressed by the fact that we've done outreaches in more than 40 countries and that we undertake a variety of projects; everything from feeding the hungry and housing the homeless to supplying safe water and supporting educational opportunities for the poorest of the poor."

Archbishop Robert Carlson of St. Louis sent one of the more recent letters of encouragement, writing: "It is my hope that this ministry will continue to flourish and reach as many people as possible. I will inform the priests of the Archdiocese of St. Louis of the important work that Cross Catholic Outreach does and elicit their prayerful and financial support for the service you provide to the less

fortunate around the world."

In addition to praising the work CCO accomplishes, many of the Bishops and Archbishops are also impressed by the unique collaborative relationship Cross Catholic Outreach has with the Pontifical Council *Cor Unum* in Rome. This allows the charity to participate in the mercy ministries of the Holy Father himself. In his praise of CCO, **Archbishop Dennis Schnurr of Cincinnati** underscored this unique connection.

"Cross Catholic Outreach's close collaboration with the Pontifical Council *Cor Unum* is a source of encouragement," the Archbishop said. "The Holy See has unique knowledge of local situations throughout the world through its papal representatives in nearly two hundred countries and through its communications with Bishops and others who care for the poor and needy in every corner of the world."

CCO president, Jim Cavnar, explained the significance of this connection.

"Our collaboration with *Cor Unum* allows us to fund outreaches in virtually any area of



Elias is one of the many young people benefiting from the services of the Wisdom Training Center. At 19-years-old, he is finally getting the opportunity to make use of his artistic skills.

With help from its charitable U.S. benefactors, Cross Catholic Outreach has now supported Wisdom Training Center for more than five years, providing them with workshop equipment, training materials, teachers' salaries, food, and other operational assistance.

Jim Cavnar, the president of Cross Catholic Outreach believes even more can be done.

"The work of Grace and the Montfort Fathers is the kind of service that resonates with Catholics because it affirms that each person is eternally valuable in God's eyes," he said. "As more American Catholics become aware of what the Wisdom Training Center is doing, I believe their support will increase and the outreach will expand, not just here but everywhere the handicapped are struggling for respect and hope."

"Supporting a project like Wisdom Training Center is a way for us as Catholics to say to a handicapped person, 'You are loved by Christ.

You are worthy, and we brothers and sisters in Christ are here for you,'" Cavnar added.

For Grace, knowing American Catholics are standing with her through Cross Catholic Outreach is an invaluable source of strength. It sparks a hope in her that radiates outward to the students, giving them greater self worth, energy and optimism.

"We are all one family in Christ," Grace said. "The help we've received from our American 'family' through Cross Catholic Outreach is a blessing. I want to thank them for their support and prayers, because we couldn't do any of this life-changing work without them."

To support the worldwide outreaches of Cross Catholic Outreach, look for the ministry brochure enclosed in this issue of the paper or mail your donation to **Cross Catholic Outreach, Dept. AC00973, PO Box 9558, Wilton, NH 03086-9558. All contributions to the ministry are tax deductible.**



the world and we have used that method in special cases — to help the victims of natural disasters, for example," he said. "It only

represents a small part of our overall ministry, but it can be a very important benefit in those situations."

Christ's Love for Blind, Handicapped Serves As Inspiration for Catholic Missions Helping the Poor

In the ninth chapter of the book of John, the Apostle describes Jesus giving a blind man sight to glorify God. In the story, John shows how faith and a simple dab of mud were used as instruments of a miracle — ultimately giving new hope to the handicapped man.

Even today, thousands of years later, we recognize this act as an amazing example of our Lord's power and love.

When Sister Emma Kulombe looks to this story, she wishes she could, like Jesus, smear mud on the eyes of deaf/blind children to cure them. She and the other Servants of the Blessed Virgin Mary ache to have their wards transformed.

Since she hasn't been so blessed with a miracle, Sister Emma does what she can instead. She helps the children blossom and find hope in other ways.

"These children have something to offer that the world needs. We help them glorify God through their faith, joy and talents," she said. "We work with them to bring those blessings out."

This service is not without its tears, however. Many of the children have histories of past suffering that pierce the nun's heart with grief.

Sr. Emma recalls one deaf/blind boy named John [his name is changed here to protect his identity] whose parents worked in remote fields each day and left him home alone while they

prefer to hide them away than endure the social stigma of raising a "cursed" child.

"Some children couldn't eat by themselves when we discovered them," Sr. Emma said. "We showed them how to eat, how to wash their hands, how to hold a cup and how to go to the toilet."

Worldwide, millions of handicapped children in developing countries live in the shadows like John, forced to the edges of humanity by social stigmas and, more often, extreme poverty.

Parents of disabled children in the developing world are too poor to properly care for them — when there's barely enough food for the family to eat, much-needed physical therapy, special schools and doctor's visits are out of the question.

"Physically and mentally handicapped children are largely ignored in many areas of the world," said Jim Cavnar, president of Cross Catholic Outreach, a ministry alleviating poverty among "the least of these" worldwide. "Even in cases where the parents are attentive, they are often too poor to provide the special care a disabled child needs to lead a fulfilling life. The poor can't afford surgeries to cure a club foot or cleft palate, nor can they pay for special boarding schools or therapy sessions. Poor



Extreme poverty adds to the many hardships of the handicapped. Some children are never able to overcome the hurdles it presents — and they suffer greatly as a result.

toiled. The young boy ate nothing all day and slept outside of the hut at night because his parents forbid him from sharing the space with the rest of the family.

One day Sr. Emma visited John and saw he was naked while his brothers and sisters were clothed. Matthew 25:36 came to her mind: "...I needed clothes and you clothed me, I was sick and you looked after me..."

She immediately brought John some clothes and promised to visit again.

Sr. Emma said this kind of neglect is sadly common for physically or mentally handicapped children in Africa and around the world. In many countries, including Malawi, disabled children are considered a curse, and parents

families often live in deplorable slums or in far-flung rural areas, and it's a struggle just to eat each day and keep a roof over their heads."

With support from its many American Catholic benefactors, Cross Catholic Outreach is working to bring accessible care to disabled children in dozens of developing countries. It strives to carry the light of Christ to those living and suffering in the shadows.

As an example of the good that can be done, Cavnar pointed to the story of Mishineca Isorena, a 10-year-old girl with Down's syndrome in the Philippines.

Mishineca was taken in by a Cross Catholic Outreach-sponsored school when she was 5 years old. At the time, she couldn't walk or

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Sr. Emma uses touch to help blind/leaf children expand their sense of the world.

talk. Her impoverished mother, Regina, was struggling to raise her in a shack within Manila's worst slum neighborhood.

Today, thanks to free therapy provided by the Cross Catholic Outreach-funded school, Mishineca is thriving. She loves to dance, sing, and help her mother around the house. No longer trapped in a terrible home, she has new opportunities and enjoys life. The school also provides food for the family.

"One day, Mishineca will be capable of independence and the normal life of an adult," Regina said proudly. "The school is giving her the tools and helping her achieve that confidence. She will not let others take advantage of her. The Lord has done this."

Mishineca is just one example of the many handicapped children who now lives a better life because American Catholics ministered to her through Cross Catholic Outreach.

"As a Catholic ministry, we know the value of every human life. So do the Catholics who support us," Cavnar said. "Working together, we want to help poor families see disabled children as a gift from God. We want to give those children an opportunity to succeed and experience God's love — perhaps for the first time."

For some of the ministries serving handicapped children, a significant portion of their budgets come through Cross Catholic

Outreach. Such outreaches would either close or need to reduce their services drastically without that help.

"There really is a direct link between American Catholics and the success of the work being done. To put it simply — these outreaches wouldn't be possible without outside support. Fortunately, American Catholics remain involved and their generosity is amazing, especially toward disabled children," Cavnar said. "I'm confident my fellow Catholics will continue to see the eternal worth of the 'least of these' among us and keep supporting our work — the kind of work that touches children like John in Malawi."

Because John's parents have allowed him to live and study at Sister Emma's ministry, the young boy's life has taken a remarkable turn from its difficult start. Where there was darkness, there is now light. Where there was despair, new hope is taking root. It is the kind of physical and spiritual transformation that only God can orchestrate.

"The Lord has brought us together to serve handicapped children and save them from the darkness," Sr. Emma said. "He uses our outreach, a dedicated staff and financial support from America to achieve this. Praise God!"

How to Help:

Your help is needed for Cross Catholic Outreach to bring Christ's mercy to the poorest of the poor. To make a donation, use the enclosed postage-paid brochure or mail a gift to: **Cross Catholic Outreach, Dept. AC00973, PO Box 9558, Wilton, NH 03086-9558.**



Area Knights of Columbus donate \$14,525 for religious education

Knights of Columbus councils and assemblies from around the Diocese of Columbus recently contributed \$14,525 in support of diocesan religious education and catechesis as part of the Knights' statewide matching funds campaign.

Dr. Barbara Romanello-Wichtman, director of the diocesan Office of Religious Education and Catechesis, was presented with a check by the Knights' state deputy, David Helmstetter, and Kevin Miller, state advocate, the ranking state officer in the diocese, during a statewide district deputies' dinner at the Hilton Columbus at Easton.

"We deeply appreciate the Knights' ongoing support of religious education in our diocese through their fund raising and volunteer efforts," Romanello-Wichtman said. "We thank the Knights for this much-needed contribution to assist us in promoting a culture of effective and lifelong learning about our church and faith."

Miller, who served as chairperson for the statewide campaign, said this program allows Knights to give funds directly to their respective diocesan education departments, with additional financial incentives provided by the Knights' Ohio State Council.

"In addition to the contributions made by councils and assemblies, the



Knights of Columbus state officers David Helmstetter (left) and Kevin Miller with Dr. Barbara Romanello-Wichtman, director of the diocesan Office of Religious Education and Catechesis.

Knights' Ohio Charity Foundation matches the first \$25,000 of contributions made during the campaign, which helped bring our statewide total to more than \$62,000," Miller said.

Contributing councils included Father William J. Spikeman Council 671, Marion; St. Luke Council 910, Danville; Lancaster Council 1016; Delaware Council 1056; Kenton Council 1597; Father Reidy Council 1786, London; Dover Council 1973; St. James

Council 2299, Logan; Santa Maria Council 2898, Columbus; Assumption Council 3727, Columbus; Ascension Council 4324, Johnstown; Perpetual Help Council 4603, Grove City; Father Andrew H. Hohman Council 5253, Reynoldsburg; Father John S. Hanan Council 5297, Circleville; Pope John XXIII Council 5429, Columbus; Marysville Council 5534; Westerville Council 5776; St. Jude Council 5801, Gahanna; Immaculate Heart Council 5899, Columbus; Father Holtzapfel Council 10284, Columbus; St. Joan of Arc Council 10765, Powell; Father John Kempf Council 10820, Dresden; and St. Brigid of Kildare Council 10863, Dublin.

Other councils contributing were New Albany Council 10941; St. Eliza-

beth Ann Seton Council 11187, Pickerington; Miraculous Medal Council 11188, Columbus; St. Elizabeth Council 11193, Columbus; St. Patrick Council 11207, Columbus; St. Brendan Council 11208, Hilliard; St. Peter Council 11216, Columbus; Father Sheldon Kelly Council 11224, West Jefferson; St. Andrew Council 11275, Upper Arlington; St. Agatha Council 11311, Upper Arlington; St. Michael Council 11445, Worthington; Father Bill Johnson Council 11665, Newark; St. Leonard Council 12641, Heath; St. Joseph Council 12772, Plain City; Victory Council 12900, Columbus; Father Raymond S. Bauschard Council 13581, Columbus; Christ the King Council 13705, Columbus; St. Anthony Council 14093, Columbus; Our Lady of Peace Council 14282, Columbus; St. Christopher Council 14342, Columbus; Sacred Heart Council 14671, Cardington; and St. Mark Council 15447, Lancaster.

Knights' fourth-degree assemblies participating included Msgr. Joseph M. Denning Assembly 806, Marion; Father Huber Assembly 809, Columbus; and St. John Neumann Assembly 1761, Chillicothe.

Catechesis is a priority and centerpiece of evangelization, rooted in sacred Scripture, Liturgy, and Tradition, and is a response of the Church to the missionary mandate of Jesus Christ to spread the Good News. The diocesan Office of Religion Education and Catechesis is dedicated to providing authentic, effective, and lifelong catechesis and supporting catechetical leaders in their responsibility to form disciples of Christ.

HELP WANTED ~ CUSTODIAN

St. Francis of Assisi Church (in Victorian Village/Short North area) is looking for a custodian, to work 16-24 hours per week. Flexible schedule, but some evenings/weekends required. Salary negotiable. The custodian supports all areas of building maintenance and is responsible for custodial care of the premises.

Job skills include: general building maintenance and other custodial skills, or expertise for both residential and non-residential building; ability to negotiate knowledgeably with contractors and vendors; effectively plan and schedule time; strong interpersonal skills and ability to work closely with staff, vendors, committee members, and parish volunteers. Carpentry, plumbing, electrical, and/or audio system knowledge a plus. Ability to perform certain physical tasks, including but not limited to – climbing ladders, shoveling snow, lifting 75 pounds, and working outside in summer heat.

Please submit resume or list of qualifications via email to: office@sfacolumbus.org.

Note: All parish employees are required to pass a background (fingerprint) screening and must attend a 3-hour Virtus training program entitled "Protecting God's Children."

PALM SUNDAY RETREAT

The diocesan Catholic Laymen's Retreat League will sponsor its annual Palm Sunday silent retreat for men from Friday to Sunday, March 22 to 24, at St. Therese's Retreat Center, 5277 E. Broad St., Columbus.

The retreat director will be Father Stash Dailey, administrator of Kenton Immaculate Conception Church. His topic will be "Consecration to the Sacred Heart of Jesus – The 12 Promises of the Sacred Heart As a Remedy for My Life."

Father Dailey is a native of Columbus and a graduate of Columbus St. Francis DeSales High School, the Pontifical College Josephinum, and Mount St. Mary Seminary in Emmitsburg, Md. He was ordained a priest on May 24, 2008, serving as parochial vicar at Worthington St. Michael Church until being appointed to his current position this past September.

For the past six years, he has worked with several national and international organizations which promote devotion to the Sacred Heart of Jesus. In 2008, he was appointed a spiritual adviser to the Secular Discalced Carmelites of the Worthington Community by the provincial of the Discalced Carmelite Friars.

He is a frequent retreat director at Sacred Heart Retreat House in Los Angeles and Casa Maria Retreat House in Birmingham, Ala. In addition to speaking at parish missions, 40 Hours devotions, and days of recollection, he has preached several youth retreats in Europe, as well as past retreats for the diocesan Catholic Laywomen's Retreat League.

The retreat will begin with registration at 5:30 p.m. Friday and conclude with Mass at 11:30 a.m. Sunday, followed by prayers. A contribution of \$135 covers the cost of the retreat. For more information, contact Dave Ball at (614) 753-1696 or Bob Muetzel at (614) 299-7700 or (740) 743-3848.

CMC, continued from Page 16

ing to die physically and spiritually for your wife and kids. ... To pour yourself out, that's what it means to be a man," he said. "Your children will see God in you to the degree that you will sacrifice for them. There is no other way for them to see God."

Grodi talked briefly about the Coming Home Network's mission, but spent most of his time telling the men to examine the legacy they would leave. He turned 61 on the day of the conference and said his own thoughts on this matter in the last year have caused him to stay closer to home and cut back on what had been an extensive nationwide speaking schedule.

Using the analogy of playing a game with friends, he asked "What happens when the game is over and everything is back in the box? How much of what you did in the game connects with the rest of your life?" He said five things continue beyond the game: How you treated those you were playing with; how that treatment indirectly affected people; whether you learned something about yourself; whether you responsibly took care of your game pieces; and the joy you received from the simple act of playing.

He spoke about the importance of continuing conversion, saying, "We can never safely say we've spiritually arrived." He said that in working with the Coming Home Network for the last 20 years, "I discovered how much theological, philosophical, and emotional baggage we bring, which shapes how we understand Jesus and our lives."

In his own life, he said, "I had to confront the sin of individualism – the heresy that it's all about me and Jesus. My conversion was recognizing it's more than that. We get close to God as faithful individuals within the family of God, the mystical body of Christ."

More than 50 priests were present to hear confessions during the two-hour lunch break, when lines of men waiting to receive the sacrament stretched the length of the building. Father Theodore Sill, pastor of Gahanna St. Matthew Church, spoke about the sacrament, making frequent references to works by C.S. Lewis and G.K. Chesterton, particularly to Chesterton's words that men "need to become a St. George," rescuing themselves and others by slaying the dragons in their lives.

"CARRY THE CROSS" LENTEN HIKE

Men of the Diocese of Columbus are invited to complete their observance of Lent and bond with one another in a masculine, spiritual, and physical challenge by taking part in Wilderness Outreach's annual 12-mile "Carry the Cross" hike. It will take place on Holy Saturday, March 30, at Clear Creek Metro Park, just off U.S. 33 on the border of Fairfield and Hocking counties.

Participants are asked to arrive by 7:30 a.m. for Morning Prayer from 7:45 to 8. The hike starts at 8:15 with the reading of the first station of the cross and will conclude with final prayer sometime between 3 and 4 p.m.

Last year, 60 men from many diocesan parishes, including several father-son groups, participated. Because of the growing number of participants, the starting location has changed. This year, the hike will begin in the parking lot at the western terminus

of the Chestnut Trail near the shelter house.

The men will take turns carrying a cross constructed of three-by-six-inch timber, approximately 10 feet long, with a seven-foot crossbar, along the 12-mile route of the hike, with stops based on each of the 14 stations of the cross. A "sin" burlap bag will be attached to the cross. Each man will anonymously write down the sins he wants to be healed and forgiven of and will place them in the bag. At the end of the journey, the bag will be burned.

The men should bring a day pack with two to three liters of water, as well as rain gear if appropriate. During the hike, silence will be observed except for prayers such as the rosary, the prayer to St. Michael, and the Angelus.

To register, contact John Bradford at (614) 679-6761 or john@wildernessoutreach.net.

MASS, continued from Page 3

"I was amazed at his erudition, his care, and his deep theological thought," the bishop said. "I was rather taken with the fact that he enjoyed being here. ... He had a great deal of affection for Americans, going back to the end of World War II and how he was treated as a prisoner of war." The bishop's impressions resulting from the *ad limina* visit were of a pope who "is extraordinarily intelligent, very careful, humble, approachable, yet a little shy. ... I was always taken by that smile of his, which represents extraordinary joy."

Bishop Campbell began his homily by saying he was "somewhat amused by all the speculation that has gone on about this event. Some of it is wishful thinking, some sensational, some simply silly."

"It is important for us to realize that we live and move and have our being in the Lord Jesus Christ, who founded the church as his body, and we live in a very particular way," the bishop continued. "I suspect that so many of the commentators who have begun to speak about this event obviously have not read the *Dogmatic Constitution on the Church* from the Second Vatican Council."

"We are not a political organization or a social service agency. We are a church with its particular structure, a particular call, a particular responsibility. So I encourage people to wait for events to unfold, to draw upon our history, and to call upon the aid of the Holy Spirit as we offer our prayers for the College of Cardinals," Bishop Campbell said.

ST. JAMES THE LESS PARISH BOOKKEEPER

St. James the Less parish is seeking a part time bookkeeper. Reporting to the pastor, the bookkeeper will be responsible for: general ledger, financial statements, account analysis and reconciliation, accounts payable, receivable processing EFT's and payroll. Also responsible for preparing reports for the diocese as well as monthly committee meetings, parish census and weekly collections.

Candidates should have working knowledge of QuickBooks and skills in the following areas: ability to work independently as well as in collaboration with the office staff and volunteers; strong accounting analysis, communication and organization skills. Knowledge of Catholic Parish office workings, a plus.

Passing a background screening and completion of the VIRTUS "Protecting God's Children" Course are mandatory.

Salary is commensurate with experience. Send Resume and references by March 18, 2013 to:

Fr. Clarence Williams, Pastor
1652 Oakland Park Ave., Columbus, OH 43224
or frclarencesjl@live.com

Please use subject line: Resume (acceptable formats: Microsoft WORD .doc – NO Macros; or Adobe Acrobat .pdf)

Fourth Sunday of Lent (Cycle C)

A prodigal son meets a forgiving father



Father
Lawrence L. Hummer

Joshua 5:9a,10-12

2 Corinthians 5:17-21

Luke 15:1-3,11-32

Sunday's reading from Joshua followed a mass circumcision for all the Israelite men who had been part of the desert-dwelling generations who had been born after the exodus. Because the circumcision had been required of all males as a sign of the covenant with the Lord God (Genesis 17:9-14), it was necessary for those who had come through the exodus to do likewise.

The covenant that the Lord had made with Noah had the rainbow as the sign. Obviously, the covenant with Abraham was a bit more dramatic, requiring the circumcision of all males. Joshua now requires compliance with the covenant originally made with Abraham, because Israel has returned from Egypt and has re-entered the Promised Land, where Abraham had once dwelt.

The "reproach of Egypt" to which Joshua refers is the lack of circumcision, which was supposed to be the sign of the covenant. The Hebrew has an interesting play on words here which is captured in this translation, (from "The Jewish Study Bible," by the Jewish Publication Society, published in 2004): "And the Lord said to Joshua: 'Today I have rolled away from you the disgrace of Egypt.' So that place was called Gilgal. ..."

Gilgal, in Hebrew, means "a circle." The Hebrew verb *galal* means "to roll away," so when the author of Joshua put all this together with the idea of circumcision, the pun is plain to see. Appropriately

CRS RICE BOWL: FOR LENT, FOR LIFE

"The Year of Faith" is an intentional time for Catholics to deepen their faith in Christ. This Lent, the invitation is to focus on how to enhance, renew, and develop our relationship with Jesus. The Catholic Relief Services Rice Bowl is a way to encounter Jesus through others, especially the most vulnerable around the world. Expressing love for those in need expands our hearts in hope. The CRS Rice Bowl is a Lenten faith formation program for use in parishes, schools, and religious education programs, and by families and individuals in the home. Using CRS Rice Bowl materials, participants prepare to celebrate Christ's resurrection by reflecting and acting on his mission of love for those in need. They pray together, give things up, or fast, in solidarity

enough, they arrive in the Promised Land on the Passover, just as they had left Egypt on the Passover. The manna ceased that day because from now on, they could eat the produce of the land into which they had entered. The covenant had come full circle, as it were, and the Israelites began to take possession of the land (which had been promised to Abram; see the first reading for the Second Sunday of Lent).

The link with the Gospel probably has to do with the idea of "removing the reproach of Egypt." However, as we have seen above, the reproach of Egypt probably had to do with the lack of circumcision, which the Lord had rolled away from the Israelites in the "mass circumcision" ritual. We have to suppose that the Father's forgiveness of the wayward son (thus removing his "reproach") is what the *Lectionary* editors had in mind. It is not, by any means, a perfect fit.

Most call this parable that of "the Prodigal Son." Often lost is the idea of the "forgiving Father," who waits patiently and constantly for the return of his wayward son. When he sees him "while he was still a long way off," the father "ran" to his son, embraced him, kissed him, and ordered him restored to his place in the family. We often hear of families disrupted by rambunctious children who flee from the family. Not as often do we hear of such reconciliation. Perhaps that is why this is a parable.

What Jesus teaches here has to do with the nature of God, whom Jesus constantly reveals as a loving (and forgiving) Father, who remains anxious for us to return from our wayward ways. It is a powerful invitation to us to repent of our sins and return to the Father, whose love for us knows no bounds.

What makes the story so powerful, however, is the older son, who remains angry at his brother for tearing the family apart. Whereas the younger son repented and asked for mercy, the older son slaved for the father "all these years ... not once did I disobey your orders. ..." He never knew what it meant to be a son to his father. He never could.

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

with those who hunger; learn about our global community and the challenges of hunger and poverty around the world; and give sacrificial donations to those in need. CRS Rice Bowl ensures that the Catholic community of the United States is present in nearly 100 nations worldwide, serving the poorest among us through Catholic Relief Services.

For more information, contact the diocesan Office for Social Concerns at (614) 241-2540 or socmailbox@colsdioec.org, or go to the CRS website, www.crs.org.



The Weekday Bible Readings

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

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

WEDNESDAY
Isaiah 49:8-15
Psalm 145:8-9,13c-14,17-18
John 5:17-30

THURSDAY
Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

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

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

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF MARCH 10, 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.

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.

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

The evangelical reform of the Church

Hans Kung, out there on the far left fringes of Catholicism, has ideas about the reform of the Catholic Church; so does Bernard Fellay, the schismatic bishop and leader of the hard-right Lefebvrists. The *National Catholic Reporter* has its notions of Catholic reform; so does the *National Catholic Register*. Neither is likely to agree with the other about the proper reform agenda. Calls for Catholic reform are ubiquitous across the landscape of Catholic opinion. But how often do we stop and think about what distinguishes authentic Catholic reform from ersatz Catholic reform? Are there criteria that help us understand what's true and false in this matter of Catholic reform?

All serious thinking about Catholic reform begins with the fact that Christ the Lord gave a "form" to his Church. The Church didn't just happen; the Church has a constitution (in the British sense of the term) and that constitution is the will of Christ, manifest through the work of the Holy Spirit in forming the Church throughout history. So all truly Catholic reform is in reference to that "form." All truly Catholic reform is re-form: a recovery of an element of the Church's "form" that has been lost, or an extension of that "form" into new terrain (although always in essential continuity with the originating "form").

Sometimes the reform process in the Church works in both directions. At the Second Vatican Council, for example, the Church recovered an element of its constituting "form" that had gotten a bit lost over the centuries—the idea of a clear distinction between religious and political authority, which goes back to the Lord Jesus' own distinction between the things that



THE CATHOLIC DIFFERENCE
George Weigel

are God's and the things that are Caesar's. At the same time, Catholicism stretched its thinking about Church and state in response to the dynamics of modern history. The result of this twofold process—recovery (the move back) and extension (the move ahead)—was Vatican II's teaching that religious freedom is a fundamental human right that a just society should recognize in law as a civil right.

In "Evangelical Catholicism: Deep Reform in the 21st-Century Church" (Basic Books), I suggest two criteria by which to distinguish true from false reform in the Church: the criterion of truth and the criterion of mission.

The criterion of truth tells us that authentic Catholic reform is always reform based on the truths the Church knows through Scripture and tradition, as those truths have been expounded by the Church's authoritative teachers, the bishops in communion with the Bishop of Rome. If a proposed "reform" contradicts a truth of Catholic faith, it can't be an authentically Catholic reform.

Indeed, the criterion of truth is Christ himself, for the One who declared himself the way, the truth, and the life is always the measure of authentic

Social Work: A Profession for the People

If you lost your health insurance, but your loved one required regular medical treatment, would you know where to turn for assistance? What if you lost your home? Where would you go for help? If you found yourself caring for your elderly parents and your children, would you know how to access community resources?

Social workers provide support and counseling for individuals and families, to help them meet those life challenges and more. They assist with obtaining health care, housing, employment, mental health services, and a range of other resources. Social workers with advanced clinical preparation provide psychotherapy. However, most people don't realize this help is available.

March is National Social Work Month, and Ohio Dominican University is putting a spotlight on social work and the assistance this profession provides to local, national, and international communities.

"Social workers are essential because

we provide resources to support the well-being of individuals, families, and the community," said Dr. JoNataye Prather, an ODU assistant professor and social work field director. "We help people transition through tough challenges by providing the right resource for clients' needs. Social workers exist ideally to serve individuals from all social walks of life."

The university's social work program focuses on five areas: human behavior and the social environment, social problems and policy, practice methods, research, and field work.

"ODU's social work program mission mirrors the historical roots of social work with its concern for bringing about social and economic justice with and on behalf of vulnerable groups of people," explained Dr. Martha Armstrong, an ODU professor and director of the social work program.

To prepare future social work professionals, ODU requires social work ma-

jors to complete a senior field placement in a social service agency under the supervision of an agency-based field instructor. The university partners with organizations that offer such experiences, including The Salvation Army and Communities in Schools.

"Nothing can truly prepare a person for social work like internships," said Lori Clayton, employment services coordinator for The Salvation Army of Central Ohio. "Students learn how to handle the unexpected with a professional demeanor. They learn how to use empathy and compassion, and how to partner with an individual in order to meet the individual's needs."

Julie Holston, director of program management at Communities in Schools of Central Ohio, agreed. "As a social worker myself, I feel like I have a responsibility to the field to do my part in educating and guiding new social workers," she said.

Anastasia Collier is an ODU senior

Catholic reform.

Then there is the criterion of mission. All true Catholic reform is mission-driven and mission-driving. All authentically Catholic reform contributes to the Church's mission, which is the proclamation of the Gospel for the salvation of the world. The mission, in other words, is nothing less than the fulfillment of the Great Commission of Matthew 28:19: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

What can be changed in the Church must be changed if mission-effectiveness demands it. What cannot be changed in the Church, because it is of the constitutional "form" of the Church (like the episcopate and the priesthood), must be purified and reformed so that it may make its proper contribution to the mission. Because every territory is mission territory in the Evangelical Catholicism of the future, mission-effectiveness measures everyone and everything in the Church.

Catholic reform is not deconstruction. Proposed reforms that discard truths of the faith because they make the neighbors nervous are not authentically Catholic reforms. But neither is authentic Catholic reform a return to some imaginary perfect past. The Church, the Bride of Christ, always strives to be joined more perfectly to her divine spouse. That is the essential dynamic of all true Catholic reform.

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

from Cleveland and career developer intern with The Salvation Army. As a future social work professional, her goal is to advocate for those in need. "I want to give a voice to the voiceless, and to help people make realistic decisions to better themselves and in turn help society," she said.

Matthew Smith, an ODU senior from Columbus and an intern for Communities in Schools, explained his internship helped him discover his strengths. "Professionally, it has given me an expanding plethora of tools that can assist me in helping the clients I work with and those I will work with," he said.

By helping the individual, social workers help a family. And by helping a family, they keep communities strong. ODU's social work program provides the course work, as well as the hands-on experience, to ensure that future social work professionals are equipped to support local, national, and international communities.

Pray for our dead

CLARK, Margaret F., 91, Feb. 27
Sacred Heart Church, Coshocton

COLLINS, Mary A., Feb. 26
St. Brigid of Kildare Church, Dublin

CORCORAN, Carol “Jean,” 87, Dec. 18
St. Joan of Arc Church, Powell

EMMENEGGER, Betty H., 98, Feb. 27
St. Elizabeth Seton Parish, Pickerington

FORESTIERE, Army Lt. Col. (Ret.) Frank D., Feb. 23
St. Peter Church, Columbus

HARDY, Margit R., 59, March 2
Holy Family Church, Columbus

JAMES, Marilyn J., 64, Feb. 26
St. Andrew Church, Columbus

JOSEPH, Anne T., 93, Feb. 23
St. Mary Church, Columbus

LAPWORTH, Thomas S. “Sid,” 88, March 3
Immaculate Conception Church, Columbus

LITTON, Norma, 95, Feb. 20
St. Mary Magdalene Church, Columbus

LITTERINI, T. Charlene, 73, Feb. 27
Church of the Ascension, Johnstown

NAPOLITANO, Frank “Richie,” 36, Feb. 26
Our Lady of Peace Church, Columbus

NICKOLOFF, Jennie, 78, Feb. 26
Our Lady of Perpetual Help Church, Grove City

PETRELLA, Myrtle “Tiny,” 84, Feb. 23
St. Christopher Church, Columbus

PUSKAR, Ann, 92, Feb. 28
Holy Spirit Church, Columbus

RYAN, Thomas G., 81, Feb. 24
St. Andrew Church, Columbus

SAMPSON, Bernard, 86, Feb. 28
St. Andrew Church, Columbus

SIRAVO, Mario, 74, Feb. 23
Holy Family Church, Columbus

STALTER, Betty J., Feb. 9
Our Lady of Peace Church, Columbus

TOMASZEWSKI, Kenneth A., 45, March 3
St. Agatha Church, Columbus

WESLEY, Robert A., 70, Feb. 28
St. Mary Magdalene Church, Columbus

Sr. M. Francis Helene Fox, CSC

Funeral Mass was held on Thursday, Feb. 21, at the Church of Our Lady of Loretto, St. Mary’s, Notre Dame, Ind., for Sister M. Francis Helene Fox, CSC, 87, who died Saturday, Feb. 16. Burial was at Queen of Peace Cemetery, St. Mary’s, Notre Dame.

She was born Helen Ann Fox on July 18, 1925, in Columbus to the late George and Helen Fox.

She entered the Sisters of the Holy Cross in 1952 and made her first profession of vows on Aug. 15, 1955.

For many years, she was a teacher and administrator in Maryland, Pennsylvania, and New York. She then was assigned as novice director for her congregation at Notre Dame and later moved with the novices to Denver

to join an intercommunity formation program.

She moved to Columbus in 1987 to care for her mother, who died in 1993. From 1987 to 1998, she was employed at Mount Carmel East Hospital and Mount Carmel Medical Center, serving at various times as health care coordinator of volunteers, a chaplaincy program intern, medical center archives coordinator, and an area counselor.

She returned to the Queen of Peace Convent in 1998, serving as superior there for six years before retiring to a life of community service and prayer.

Survivors include brothers, Thomas (Bernie), George (Jean), and Joseph (Margie), and sister, Mary Baldwin.

Movement Workshop

The theater department of Columbus Bishop Watterson High School, 99 E. Cooke Road, will host a Broadway movement workshop with choreographer and Tony nominee Randy Skinner from 7 to 9 p.m. Monday, March 11.

Dancers, non-dancers, and theater

enthusiasts are invited to attend this one-of-a-kind experience. The workshop is open to anyone 13 and older.

The cost is \$15.

To register, contact Liz O’Dorisio at odorisio@wideopenwest.com or (614) 595-2355.

CLASSIFIED

ST. MARGARET OF CORTONA CHURCH
1600 N. Hague Ave, Columbus
15TH ANNUAL
“BEST FISH FRY DINNER IN TOWN!”
Fridays during Lent,
Feb 15th - March 22nd, 4:30 - 7:30 PM
Fried Ocean Perch or Baked Cod, with French Fries, Baked Potato, Baked Steak Fries, Cole Slaw, Applesauce, Roll & Butter, and homemade Desserts. *Free seconds & coffee!*
Adults/\$9.50; Seniors/\$9.00; Children (10 & under)/\$4.50
Pop, Beer, & Carryouts available. Info: 279-1690

St. Christopher Church
LENTEN PASTA DINNER
1420 Grandview Avenue / Trinity School Cafeteria
Fridays — Feb 15 thru Mar 22 • 5-8 PM
\$7.00 for adults/\$4.00 for kids/\$ 25.00 per Family
Pasta Sauce Provided by local area restaurants
March 8, 2013 — TAT Ristorante
March 15, 2013 — BRAVO Cucina Italiana
March 22, 2013 — Dempsey’s Restaurant

HOLY SPIRIT CHURCH
Marian Council #3864
KofC Fish Fry
Yearling & Main Sts, in Whitehall
Fridays in Lent - 2/15 thru 3/22 5:30-7:30 PM
Join us for the BEST fish (Perch) dinners in town
French Fries, Cole Slaw, Macaroni & Cheese and more!— **only \$8.00** — soft drinks, coffee or alcoholic beverages reasonably priced, extra.
Child or family rates also available
Extra parking east of building

ST. BRENDAN’S FISH FRY
in the school @ 4475 Dublin Rd, Hilliard
FRIDAYS DURING LENT
2/15 - 3/22, 4:30 - 7:30 PM
Adults / \$8.50 - Children / \$3.50
Carry-out available



STATE DIVING CHAMPION

Andrea Acquista, a senior at Columbus St. Francis DeSales High School, won the state girls Division II diving championship on Wednesday, Feb. 20, at the C.T. Branin Natatorium in Canton, scoring 419.25 points over 11 dives to defeat runner-up Brittany Anderson of Columbus Wellington by 3.75 points. Acquista was competing in her third state meet. She finished fourth as both a freshman and a sophomore and did not compete for DeSales in her junior year to concentrate on tower diving for the Olympic trials. She went into the ninth round trailing by 12.75 points, but cut the deficit to 0.3 of a point on that dive and took the lead after the 10th dive. She plans to dive in college for the University of Louisville.

Photo courtesy St. Francis DeSales High School

ST. STEPHEN THE MARTYR CHURCH
4131 Clime Road, Columbus
WEEKLY LENTEN FISH FRY
Fridays, Feb 15 - Mar 22 - 5:30-7:30 pm
All you can eat fish (fried or baked), choice of two side dishes, beverage and dessert included.
\$9/adults, \$8/seniors, \$4.50/ages 4-12
(family discounts available)
For further information call 614-272-5206

LENTEN FISH FRY’S - COME JOIN US
St. Andrew Church
Nugent Hall (below the Church) /1899 McCoy Rd. Upper Arlington
Feb 15, 22 Mar 1, 8, 15, 22 4:30-7:30 PM
baked cod or deep fried perch, sides, dessert & beverage included
also cheese pizza & mac ’n cheese
Adult \$9, Child (10 and under)\$4
Carry out \$8 (no dessert or beverage)

LENTEN FISH FRY
Fridays: Feb 15-Mar 22 • 5-8 PM
ST. MICHAEL CHURCH
5750 N. High St., Worthington
Fish Dinner: Reg \$8; Small \$6
Macaroni-Cheese Dinner \$6
Dine In, Drive Thru & Carryout

*Advertise your
Fish Fry with us,
contact:
sdemers@colsdio.org*

H A P P E N I N G S

MARCH

THROUGH MARCH 24, DAILY

40 Days for Life
6 a.m. to 9 p.m., sidewalk in front of Complete Healthcare for Women, 5888 Cleveland Ave., Columbus. 40 Days for Life campaign of daily vigils at clinic.

7, THURSDAY

Lenten Study Group at St. Leonard
6:30 to 8:30 p.m., Social hall, St. Leonard Church, 57 Dorsey Mill Road, Heath. Lenten study group discussing Father Robert Barron’s “Catholicism” video series.
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.
Church History Series at St. Paul
7 to 8:30 p.m., St. Paul Church, 313 E. State St., Westerville. Church history series with Father Charles Klinger, Part 2: “Medieval History.” **614-882-2109**

‘Real Love and Real Life’ at Delaware St. Mary
7 to 9:15 p.m., St. Mary Church, 82 E. William St., Delaware. Third session of “Real Love and Real Life” program for parents and junior high-age children.
Health Care Symposium at DeSales
7 p.m., Cafeteria, St. Francis DeSales High School, 4212 Karl Road, Columbus. DeSales alumni panel shares experiences in the health care industry and answers questions on preparing for a future in health care. **614-267-7808**

8, FRIDAY

Living Water Concert at St. John Neumann
7:30 p.m., St. John Neumann Church, 9633 East State Route 37, Sunbury. “The Way of the Cross,” a concert narrative with Christian band Living Water.

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@colsdio.org

Year of Faith Talk at Delaware St. Mary
7:45 p.m., St. Mary Church, 82 E. William St., Delaware. Talk on “Virtues” with Sister Pat McMahon, OSF. **740-363-4641**

NFP Information Session at Delaware St. Mary
7:45 to 9:15 p.m., St. Mary Church, 82 E. William St., Delaware. Information session for Natural Family Planning. **740-363-4641**

8-10, FRIDAY-SUNDAY

Interactive Retreat for Men at St. Therese’s
St. Therese’s Retreat Center, 5277 E. Broad St., Columbus. Interactive retreat for men, sponsored by Catholic Men’s Retreat League, led by Father John Corbett, OP. Theme: “Faith, Hope, and Charity.” **614-216-4500; 614-425-5422**

9, SATURDAY

Seven-Church Tour With Father Wagner
8:30 a.m. to 5:30 p.m., Tour of seven historic downtown Columbus churches with Father Joshua Wagner, leaving from St. Brendan Church, 4475 Dublin Road, Hilliard. Details at www.sevenchurchtour.com.
Life and Mercy Mass in Plain City
9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession. **614-565-8654**
Environmental Symposium at Shepherd’s Corner
9 a.m. to 3 p.m., Shepherd’s Corner Ecology Center, 987 N. Waggoner Road, Blacklick. “Awakening the Dreamer, Changing the Dream” environmental symposium with Sisters Diane Kozlowski, OP, Rosemary Loomis, OP, and Rose Ann Van Buren, OP. **614-866-4302**

Organ Workshop at Chillicothe St. Peter
9:30 a.m. to noon, St. Peter Church, 118 Church St., Chillicothe. Workshop for parish organists, sponsored by diocesan liturgical music subcommission in cooperation with diocesan Office for Divine Worship. **614-221-4640**
Choral Workshop at Dover St. Joseph
9:30 a.m. to noon, St. Joseph Church, 613 N. Tuscarawas Ave., Dover. Workshop for parish choral and music directors, cantors, and choir members, sponsored by diocesan liturgical music subcommission in cooperation with diocesan Office for Divine Worship. **614-221-4640**
Anointing of the Sick at St. Pius X
5 p.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Administration of the Sacrament of Anointing of the Sick during Mass. **614-866-2859**

Back in His Arms Again Benefit
6 p.m., Marian Hall, Immaculate Conception Church, 414 E. North Broadway, Columbus. Benefit for Back in His Arms Again ministry for people who have experienced the prenatal loss of a child.

9-10, SATURDAY-SUNDAY

Diocesan Youth Rally at St. Paul
St. Paul Church, 313 N. State St., Westerville. Annual diocesan youth rally. Theme: “Roll Away the Stone.” Keynote speaker: “Faith horticulturist” Mike Patin.

10, SUNDAY

Anointing of the Sick at St. Pius X
8:30 a.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Administration of the Sacrament of Anointing of the Sick during Mass. **614-866-2859**
St. Christopher Adult Religious Education
10 to 11:15 a.m., St. Christopher Parish Center, 1420 Grandview Ave., Columbus. “Building God’s House: A Look at

Three Churches” with Sister Thoma Swanson, OP.
Adult First Communion, Confirmation at Cathedral
2 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell administers first Communion and Confirmation to baptized Catholics taking part in the RCIA process who have not received those sacraments.
Living Water Concert in Bexley
3 p.m., Bexley United Methodist Church, 2657 E. Broad St., Bexley. “The Way of the Cross,” a concert narrative with Christian band Living Water. **614-855-2159**
Exposition, Vespers, Benediction at Lancaster St. Mary
4 to 5 p.m., St. Mary Church, 132 S. High St., Lancaster. Exposition of the Blessed Sacrament, with sung Vespers at 4:40 and Benediction at 5. **740-654-1893**
Spanish Mass at Columbus St. Peter
7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. **706-761-4054**

Evening of Reflection at Corpus Christi
7 to 8:30 p.m., Center of Peace, Corpus Christi Church, 1111 E. Stewart Ave., Columbus. Evening of reflection on “The Lenten Prepositions: Give Up, Get Out, Go In” with speaker, teacher, and author Kevin Ryan. **614-443-2828**

10-12, SUNDAY-TUESDAY

Parish Mission at St. Elizabeth Seton
7 p.m., St. Elizabeth Seton Parish, 600 Hill Road North, Pickerington. Parish mission with Father Vinny McKiernan, CSP. Theme: “What Do You Believe?” Free soup dinner at 6 p.m. Sunday; penance service Monday.

11, MONDAY

Biblical Walk Through the Mass at Delaware St. Mary
2 and 7 p.m., Room 309, St. Mary School, 82 E. William St., Delaware. Part 2 of three-part “Biblical Walk Through the Mass” series with Dr. Edward Sri. **740-363-4641**
Calix Society Meeting at Columbus St. Patrick
6:30 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics. Conclusion of three monthly presentations by Father Thomas Blau on “The Spiritual Care and Feeding of the Human Being.” Subject: “Heavenly Cookbook: The Gracious Diet.” Business meeting followed by 7 p.m. Mass and Father Blau’s talk after Mass. **614-406-2939**
Bethesda Post-Abortion Healing Ministry
6:30 p.m., support group meeting, 2744 Dover Road, (Christ the King Church campus), Columbus. **614-718-0277, 614-309-2651, 614-309-0157**

Broadway Movement Workshop at Bishop Watterson
7 to 9 p.m., Bishop Watterson High School, 99 E. Cooke Road, Columbus. Movement workshop with Broadway choreographer Randy Skinner, sponsored by school’s theater department. **614-595-2355**
Our Lady of Peace Men’s Bible Study
7 p.m., Our Lady of Peace Church, 20 E. Dominion Blvd., Columbus. Bible study of Sunday Scripture readings. **614-459-2766**

11-14, MONDAY-WEDNESDAY

Parish Mission at St. James the Less
7 p.m., St. James the Less Church, 1652 Oakland Park Ave., Columbus. Annual mission sponsored by parish’s Latino community, with Father Juan Carlos Barajas, CPpS. Theme: “Heal Your Pain to Find Your Mission.” **614-670-7865**
Parish Mission at Columbus St. Patrick
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Parish mission with Father Allan White, OP. Theme:

“Adam, Where Are You? Playing Hide and Seek with God.”

12, TUESDAY

Quiet Morning of Reflection at Corpus Christi
10 a.m. to noon, Center of Peace, Corpus Christi Church, 1111 E. Stewart Ave., Columbus. Quiet Lenten morning of reflection led by Anita Davidson. **614-443-2828**
Soup Supper, Talk, Stations at St. Edward
6 p.m., St. Edward Church, 785 Newark-Granville Road, Granville. Fourth of five Lenten soup suppers. Father Walter Oxley, STD, vice rector of the Pontifical College Josephinum, speaks on “Pastoral Works Formation.”
‘EnCourage’ Support Group Mass and Meeting
6 p.m. Mass, followed by 7 p.m. meeting of a new Columbus-area Catholic organization providing solace, support, and counsel for parents and relatives of those with a same-sex attraction. **614-372-5249**

Landings Program at Newman Center
7 p.m., St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Fourth session of eight-week Landings program for returning and inactive Catholics.
Lenten Speaker Series at Dover St. Joseph
7 p.m., Family Life Center, St. Joseph Church, 614 N. Tuscarawas Ave., Dover. Conclusion of Lenten speaker series, with Father Matt Hoover, parish’s pastor. **330-364-6661**

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.

13, WEDNESDAY

Day of Reflection for Holy Spirit and St. Philip Seniors
9 a.m. to 1 p.m., St. Therese’s Retreat Center, 5277 E. Broad St., Columbus. Day of reflection for senior citizens of Columbus Holy Spirit and St. Philip churches, led by Sister Joan Popovits, OP, and Father William Arnold, pastor.
Turning Leaves and Tea Leaves
2 to 3:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Turning Leaves and Tea Leaves book club with Dominican Sisters Marialein Anzenberger and Colleen Gallagher. **614-416-1910**
‘Catholicism’ at Delaware St. Mary
2 and 7 p.m., St. Mary Church, 82 E. William St., Delaware. Father Robert Barron’s “Catholicism” video series. Part 9: “The Fire of His Love: Prayer and the Life of the Spirit.” 2 p.m. in Kavanagh Hall, 7 p.m. in Room 309 of school.

Via Crucis at St. Ladislav
6 to 6:30 p.m., St. Ladislav Church, 277 Reeb Ave., Columbus. Stations of the Cross (Via Crucis) in Spanish.
‘Oremus’ at Delaware St. Mary
6 p.m., St. Mary Church, 82 E. William St., Delaware. “Oremus,” an eight-week retreat-like experience featuring a 30-minute DVD with Father Mark Toups, followed by faith sharing. Part 4: “Relational Prayer.” **740-815-4133**
Study of Lenten Readings at Corpus Christi
7 to 8 p.m., Center of Peace, Corpus Christi Church, 1111 E. Stewart Ave., Columbus. Study of this week’s Lenten readings, led by Father Rod Damico. **614-443-2828**

Theology of the Body Program at Delaware St. Mary
7 to 8:30 p.m., Kavanagh Hall, St. Mary Church, 82 E. William St., Delaware. Conclusion of four-week study of Blessed John Paul II’s Theology of the Body by author and theologian Christopher West. **419-615-0991**

Lenten Talk at Logan St. John
7 p.m., St. John Church, 351 N. Market St., Logan. Talk by Jim Anderson of the Coming Home Network, fourth in five-week series of Wednesday night Lenten talks.



CONCERT

THE NEWBERRY CONSORT: CELESTIAL SIRENS



The 33rd season of the Early Music in Columbus concert series continues with The Newberry Consort in "Celestial Sirens" on Friday, March 22, at Columbus St. Joseph Cathedral, 212 E. Broad St. The concert begins at 8 p.m. with a pre-concert lecture at 7:30.

This concert will feature an ensemble of eight women's voices, directed by Ellen Hargis. The ensemble explores the music of the Baroque convents of Italy and Mexico, where behind cloister walls, gifted women composed, arranged, and performed virtuoso music for their own devotional use, singing in aston-

ishing vocal ranges.

Organ and viola da gamba will accompany the music of Chiara Margarita Cozzolani, Alba Tressina, and Sulpitia Cesis, and, from the Newberry Library choir-books, compositions by Fabian Pérez Ximeno, Juan de Lianas, and Tomás Luis de Victoria.

The Newberry Consort has been delighting audiences for nearly three decades. The ensemble plumbs the Newberry Library's collection and assembles a star-studded roster of artists who present world-class performances of music from the 13th to the 18th centuries.

The Early Music in Columbus concert series features regional, national and international artists who perform music from the medieval, Renaissance, and Baroque periods on reproductions of historical instruments. Tickets are \$27 for general admission, \$22 for seniors, and \$12 for students and may be purchased through the website www.earlymusicincolumbus.org, at the door, or charged by phone.

To order tickets by phone, contact Katherine Wolfe at (614) 861-4569, the CAPA ticket office at (614) 469-0939 or Ticketmaster at (1-800) 745-3000.



THE OFFICE OF TENEBRAE

ST. JOSEPH CATHEDRAL

Good Friday, March 29, 8 p.m.

The Office of Tenebrae, a Good Friday tradition at Columbus St. Joseph Cathedral, 212 E. Broad St., will be sung there at 8 p.m. Friday, March 29. The Cathedral Schola's annual performance of music for Tenebrae, including Thomas Tallis' "Lamentations of Jeremiah," has become one of the cathedral's most popular events. The evening is marked by the gradual extinction of candles, culminating in the performance of Gregorio Allegri's "Miserere" in a completely darkened cathedral.

SCENES FROM THE VATICAN



Pope Benedict XVI rides in his popemobile through a packed St. Peter's Square as he concludes his final weekly audience at the Vatican on Feb. 27. CNS photo/Stefano Rellandini, Reuters



Cardinals attend a meeting at the synod hall in the Vatican on March 4. Preparations for electing a new pope began as the College of Cardinals met. CNS photo/L'Osservatore Romano via Reuters



The stovepipe that carries the smoke from burning conclave ballots and documents is seen in the Sistine Chapel after it was made ready for the 2005 conclave. Both Blessed John Paul II and Pope Benedict XVI have remarked on the inspiration of Michelangelo's frescoes during the deliberations and rituals of the conclave. CNS photo

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If you're interested in helping those in need, serving your parish, growing in your faith or having exclusive access to top-rated insurance protection for your family, then the Knights of Columbus is the organization for you.



Visit www.kofc.org/join and look for Knights of Columbus in parishes March 16 and 17

