



DIOCESE OF COLUMBUS

CATHOLIC TIMES

A journal of Catholic life in Ohio



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THE FOURTH WEEK OF LENT
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**KOREAN CATHOLICS HAVE
ACTIVE, REVERENT COMMUNITY**

The Editor's Notebook

Catholic Community

By David Garick, Editor



It's hard to be Catholic all by yourself. Sure, some very holy men and women, such as St. Jerome and St. Benedict of Nursia, have lived as hermits, devoted to lives of solitary prayer. But even those extraordinary people also spent some time living in community, devoted to God.

The fact is that Christ called us to live a life filled with love of God and of our neighbor. We are instructed to gather together: "For where two or three are gathered together in my name, there am I in the midst of them." The very core of our faith comes in communion: the unity of our lives with the life of Christ present in the Eucharist and with the lives of all of the other believers who share in that incredible mystery.

From the very beginning, the disciples of Christ gathered together to worship and to strengthen one another. Throughout the centuries, our faith has been focused on believers joining to hear the word of God, to offer prayers, to share in the Eucharist, and to act on the commands of Christ in serving our brothers and sisters in need and spreading the faith. That is why all of our activities are centered on the local church.

For most of us, the local parish provides that important connection to spiritual support that we need. But here in America, we have an especially diverse society that is constantly being infused with new communities of immigrants. These Catholics have always had a need to unite with other Catholics who share their ethnic cultures and language. That is the beauty of Catholicism. The faith is the same all over the world. The liturgy has all of the same elements in every place on the planet. But that common faith takes hold of each culture and in each language in a unique way that helps the members of that culture find the true

communion all of us seek. Over years and generations, these immigrant communities meld into our regular parish communities. But it is important that those seeking their place in a new land have that strong connection to the faith that comes from their own cultural background.

It started here with the German and Irish communities that came to Ohio in the 18th and 19th centuries. They were followed by Italians, Hungarians, Poles, and others from southern and eastern Europe. Churches in our area catered to their needs to gather as a community. Today, we have a wide range of ethnic communities worshiping within the Catholic Church in central Ohio. The largest group are Latinos, who are served with Spanish-language Masses in more than a dozen churches. But we also have Catholic communities geared to immigrants from Syria, Lebanon, Palestine, Ghana, Nigeria, Haiti, India, Brazil, the Philippines, and Vietnam. One of the largest of these local communities is the Korean Catholic Community, which worships at St. Leo Church on the south side of Columbus.

We come from many places. We have many cultures. But we have one faith, centered on the sacrifice of Christ for the salvation of us all. As St. Paul tells us: "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body -- whether Jews or Greeks, slave or free -- and we were all given the one Spirit to drink."

Respect Life Conference

Dr. Marie Hilliard, the National Catholic Bioethics Center's director of bioethics and public policy, served as the featured speaker for the diocesan Respect Life Conference at Columbus Immaculate Conception Church on Saturday, March 15.

Hilliard, a leading bioethicist, spoke on the current status of health care and religious liberty.

She encouraged support for congressional passage of the Health Care Conscience Rights Act.

Her second presentation focused on hazards of public policy initiatives in end-of-life care. These include medical futility, rationing, and advanced directives for health care.



She urged people to harmonize advanced directives with Catholic moral teaching.

Conference participants also heard talks on caring for life in all stages of life through programs offered by Catholic Social Services; current state and federal legislation regarding life issues, reviewed by the diocesan Office for Social Concerns; and an overview of the My House Columbus program, which provides help and healing for people dealing with pornography addiction.

The Respect Life Conference is an annual program of the diocesan Office for Social Concerns.

Photo by Jerry Freewalt

Cathedral program looks at popes about to become saints

A program titled "Two Popes, Two Saints: Perspectives on John XXIII and John Paul II" will be presented by theologians Father Jared Wicks, SJ, and Msgr. Frank Lane from 7 to 8:30 p.m. Tuesday, April 22, at Columbus St. Joseph Cathedral, 212 E. Broad St.

Learn meaningful insights about these two popes a few days before they are canonized as saints on Sunday, April 27, Divine Mercy Sunday. For more information, call the cathedral at (614) 224-1295 or go to its website, www.saintjosephcathedral.org.

Correction - A story in the March 23 Catholic Times gave incorrect dates for the parish mission at Columbus St. James the Less Church. The mission will take place Monday, March 31 to Wednesday, April 2. The dates were correct in a Spanish-language version of the story. Also, a story in the March 16 issue about a program on ethical wills at the Martin de Porres Center did not mention that the program was provided by a grant from The Catholic Foundation.



Shawn Carney, national campaign director of the 40 Days for Life project, will tell the story of this groundbreaking effort at noon Friday, April 4, at the vigil site, Complete Healthcare for Women, 5888 Cleveland Ave., Columbus.

"People in Columbus have made extraordinary sacrifices to expose the abortion industry and to protect preborn children and their mothers from abortion," said Carney. "I'm honored to be able to join these folks in prayer. Their efforts illustrate why we're seeing historic changes -- more mothers choosing life, more abortion workers experiencing conversions and leaving the abortion industry, and more abortion centers closing their doors for good."

"We can't wait to welcome Shawn back to Columbus, and we are delight-

ed that this year he will be able to join Columbus' 40 Days for Life team as we pray outside of Complete Healthcare for Women," said Greater Columbus Right to Life executive director Beth Vanderkooi. GCRTL has hosted the vigil in central Ohio since 2008.

"40 Days for Life has brought a prayerful presence to central Ohio that continues to change the hearts of women who are considering abortion," she said. "The year we brought our first campaign to town, we saw a 20 percent decline in the number of abortions happening in our community, a reduction that was not seen anywhere else in the state. While there were many factors that contributed to that reduction, it cannot be doubted that our prayers make a difference."

Columbus is one of more than 500 communities around the world conducting simultaneous 40 Days for Life campaigns from Ash Wednesday, March 5 through Palm Sunday, April 13.

40 Days for Life is an intensive campaign that focuses on 40 days of prayer and fasting for an end to abortion, peaceful vigils at abortion facilities, and grassroots educational outreach. Since the campaign began, more than 8,200 mothers have chosen life for their children, 88 abortion workers have quit their jobs, and 44 abortion centers where 40 Days for Life vigils have taken place have gone out of business.

Carney (pictured) helped lead the inaugural 40 Days for Life campaign outside a Planned Parenthood abortion facility in Bryan/College Station, Texas in 2004 and has helped coordinate 13 national 40 Days campaigns that have engaged communities from coast to coast and internationally.

Planned Parenthood recognized the effectiveness of Carney's efforts when

it labeled Bryan/College Station "the most anti-choice place in the nation." Following more than a dozen 40 Days for Life campaigns at that location, Planned Parenthood closed that abortion center in the summer of 2013.

Abby Johnson, former Planned Parenthood director turned pro-life champion, who will be speaking in Columbus on June 9, has said that Planned Parenthood leaders cited a 75 percent "no-show" rate for scheduled abortions when individuals are praying outside a clinic.

Greater Columbus Right to Life has seen at least one woman turn away from her abortion during the current 40 Days for Life campaign and a total of nine so far this year through its sidewalk counseling program. In 2013, GCRTL sidewalk counselors helped 79 women turn away from their abortions.

To learn more about 40 Days for Life, visit www.40daysforlife.com. To sign up to pray with the Columbus group, visit www.gcrtl.org/40-days-for-life.

K of C wins prize for ethical business practices

The Knights of Columbus has been recognized as one of the world's most ethical companies by a center which specializes in research on best practices in corporate ethics and governance.

Timothy Erblich, chief executive officer of the Ethisphere Institute, announced the award on Thursday, March 20, saying, "The Knights of Columbus join an exclusive community committed to driving performance through leading business practices. We congratulate everyone at Knights of Columbus for this extraordinary achievement."

The institute named the New Haven, Conn.-based Catholic fraternal organization and life insurance company to its 2014 World's Most Ethical Company list.

It is one of only two companies in the life insurance category to be recognized.

The assessment is based on consid-

eration of an organization's ethics and compliance programs; its reputation, leadership and innovation; governance; corporate citizenship and responsibility; and culture of ethics.

Carl Anderson, supreme knight of the fraternal organization, noted that it began more than 130 years ago to protect Catholic families who lose their breadwinner and to provide charity for those "on the margins of society."

The Knights of Columbus offers insurance to members and their immediate families. The order has about 950 employees and almost two million insurance policies in force, totaling \$93 billion in value.

There are more than 1.8 million Knights of Columbus in 15,000 councils around the world. The organization donated more than \$167.5 million and 70 million volunteer hours to charitable causes in 2013.

NEW PROGRAM SCHEDULE

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WEEKDAYS AT NOON

	12:00 PM	12:30 PM
MONDAY	St. Gabriel's Trumpet with Chip Stalter	Family Sanctuary with Mary Ann Jepsen and Peggy Hartshorn
TUESDAY	The Seminarians	Answering the Call with Elizabeth Ficocelli
WEDNESDAY	The Catholic Doctors with Drs. Parker and Turek	Bishop Frederick Campbell
THURSDAY	Msgr. Eugene Morris	Raising Saints with Katy Wyatt
FRIDAY	Treasures of Our Faith with Local Priests	Foundations in Faith with Msgr. Frank Lane

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Front Page photo:

Members of the St. Andrew Kim Taegon Korean Catholic Community pray the Our Father during the community's weekly Mass at Columbus St. Leo Church.

CT photo by Jack Kustron



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PRACTICAL STEWARDSHIP

By Rick Jeric

Sanguine



Are you still praying Psalm 51 at least once each day? We spent most of our time in a prior week's column focused on each line. It is so appropriate for Lent, and it is easily turned into a type of mantra. Whichever line happens to stick in our minds on a particular day may be prayed over and over.

We can do this in the car on the way to and from work, we can pray by ourselves in a quiet place at home, we can do it on the school bus, and we can pray in front of the Blessed Sacrament. What a nice alternative this is to television, Internet, email, and extra eating or drinking. Lent challenges us to do just that – make the effort to do more in the spirit and in the application of prayer, fasting, and almsgiving. We can do it! There is nothing extraordinary about these challenges, only a bit above and beyond the ordinary. We can actually accomplish all three at once. Skip a meal or a regular snack (fast), go to your church and pray for one hour (pray), and light a candle with an appropriate donation (almsgiving) as a lasting symbol. We can all easily sacrifice one hour or so out of 168 in a week.

How excited can we possibly get in the middle of Lent? Is anyone with me? It is time to celebrate and rejoice! March 30 is the Fourth Sunday of Lent, and that means Laetare Sunday. In Latin, Laetare means "rejoice." Why should we do this halfway through Lent? For the same reason the camel is so happy on Wednesday in the television commercial. Laetare Sunday is our Lenten Hump Day. For many years, we have been "allowed" to rejoice and celebrate at the halfway point of Lent. This is to provide additional encouragement for us as we make progress toward the end of Lent. That will mean the end to our extra penitence and a variety of prayers, fasting, and almsgiving. This day is for celebration as our austerity is briefly lessened. There is so much rejoicing that even our priests wear pink vestments for Mass (well, OK, rose vestments).

To salvage some serious reflection, I chose one of my favorite words – sanguine, which means happy and optimistic. The point is, whether we are austere or rejoicing during Lent, being sanguine should always be at the front of our minds. The discipline, reconciliation, and even the forgiveness that we give to others drives us home to Holy Week, the Sacred Triduum, and Easter. As a simple meditation on our lives, right here, right now, consider these antonyms for sanguine: depressed, down, gloomy, heavy, pessimistic, sad, pale, pallid, and unhappy. Is this how we feel? Of course not. If we do, then we are ignoring the Word of God that tells us to reconcile, forgive, and love in the spirit of the Resurrection, not the grave.

Our practical challenge this week is to embrace and sustain the spirit of being sanguine. Take some time on Laetare Sunday and rejoice. Give your spouse an extra hug and smile, tell your parents you love them, say the same to your parish congregation, have a cookie and some ice cream, and tell your pastor he looks good in pink. Finally, do a simple meditation on these synonyms for sanguine: buoyant, cheerful, confident, enthusiastic, hopeful, upbeat, positive, animated, assured, expectant, lively, secure, self-assured, self-confident, and spirited. Maintain your discipline of Lent, while maintaining a sanguine spirit.

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

Father Hahn named Knight of the Year



Father Charles Griffin Council 15793 of the Knights of Columbus, based at Chillicothe St. Peter Church, conducted its first Knight of the Year award banquet, presenting the award to the church's pastor, Father William Hahn. Also honored were Nicholas French, a senior at Unioto High School, as youth of the year, and the Robert Weisenberger family as family of the year. Pictured are (from left): Jim Hahn, Father Hahn's brother, K of C insurance agent; Deputy Grand Knight Ed Weisenberger; Father Hahn; and Grand Knight Bob French.

Photo courtesy K of C Council 15793

You are invited to join us at
SAINT JOSEPH CATHEDRAL
for a special presentation



**"Two Popes, Two Saints:
Perspectives on
John XXIII and John Paul II"**
presented by noted theologians
Fr. Jared Wicks, S.J., and Msgr. Frank Lane

**Tuesday, April 22, 2014
7:00 p.m. – 8:30 p.m.**

212 East Broad Street • Columbus, Ohio 43215
(614) 224-1295
www.saintjosephcathedral.org

ANNUAL MULLIN RUN/WALK

The 13th annual Kevin Mullin Run/Walk will take place at 1 p.m. Sunday, May 4, at Columbus Bishop Hartley High School, 1285 Zettler Road. All proceeds will be used for brain tumor research and awareness.

The event is in memory of Kevin Mullin, a Hartley student and cross country team member, who died of a brain tu-

mor in 2001 at age 17. The twelve previous run/walks have raised \$251,000.

This year's event also will feature a raffle. Registration may be made in advance or on the day of the event. The first 350 registrants are guaranteed a T-shirt. For more details, call (740) 756-7897, e-mail cmullin@columbus.rr.com, or visit www.lemonhead.org.

Hawks2B Extravaganza

Columbus Bishop Hartley High School, 1285 Zettler Road, will host its inaugural Hawks2B Extravaganza for fifth- through seventh-graders and their parents from 7 to 9 p.m. Thursday, April 3.

During this carnival-like event, students will participate in activities including science labs, art projects, ath-

letics, a skit with the drama club, a quiz bowl, and more. Parents will have the chance to speak with administrators and department chairs to learn more about the school. The event is free, but students will have a chance to join the H2B Club for \$25 that evening. For more information, contact Hawks2B@ceducation.org or call (614) 237-5421.

www.ctonline.org

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STATE MOCK TRIAL COMPETITION

A team from New Philadelphia Tuscarawas Central Catholic High School took part in the state mock trial competition in Columbus, winning its first verdict against Akron Archbishop Hoban. Olivia Thomakos was selected as outstanding attorney and Bryan Mahaffey as outstanding witness. The TCC team was defeated by Ashland in the second round. Team members are (from left): seated, Margaret Mary Nguyen, Olivia Thomakos, and Danny Price; standing, Jennifer Proctor and Bryan Mahaffey.

Photo courtesy Tuscarawas Central Catholic High School

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Questions about the feast of St. Valentine; teacher who marries priest



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

Q. Does the church no longer celebrate the feast of St. Valentine? None of my Catholic daily devotional books even make mention of St. Valentine on Feb. 14. Instead, they note the day as the feast of Sts. Cyril and Methodius. (Evansville, Ind.)

A. Your books are correct. The current *Ordo*, the church's official annual calendar of feasts, lists Feb. 14 as the feast of St. Cyril, monk, and St. Methodius, bishop. They were blood brothers in the ninth century who are known as the "Apostles to the Slavs."

They began by preaching the Gospel in Moravia (in the eastern part of what is now the Czech Republic) and translated the liturgy into the Slavonic language. (Feb. 14 was the date of St. Cyril's death.)

In the 1962 missal of Pope John XXIII, Feb. 14 was marked as the feast of St. Valentine. As closely as can be determined, Valentine was a priest of Rome who was martyred in the persecution under the emperor Claudius, probably around the year 270.

Legend says that Claudius had issued a decree forbidding his military troops to marry and that Valentine defied this decree by urging young lovers to come to him for the sacrament of matrimony.

Further legend has it that during Valentine's imprisonment, he befriended the blind daughter of his jailer, converted her and her father to Christianity, restored her sight, and, the night before his execution, wrote her a farewell message signed "From Your Valentine."

In the 1969 reform of the liturgical calendar, the church reduced the number of feast days of saints for whom hard historical facts were scarce, including St. Valentine.

His popularity persists, however, along with age-old customs of cards and candy -- and if you surveyed Catholics as to whose feast we celebrate on Feb. 14, probably 99 percent would answer "St. Valentine's."

Q. Here is an actual situation. He was a priest in our parish. She was the divorced mother of four and our parish director of religious education. He leaves the priesthood and decides to marry her. They attend Mass together as a couple, and she keeps her job.

Recently, they were married in the church. How is this possible? I thought, once a priest, you were a priest forever. And about her annulment, who knows? (Place of origin withheld)

A. I would first caution against making harsh judgments. Contrary to your implication, I would presume that an annulment was granted by the church to the woman in question and granted for appropriate reasons. (If she hadn't had an annulment, she would not have been allowed to marry the former priest in a Catholic ceremony.)

Then, to your belief about "once a priest, always a priest," that adage needs to be explained. A priest can, in fact, be dispensed from his clerical vows -- even years after ordination. That is done by the Vatican's Congregation for the Doctrine of the Faith in a decree called "laicization," when, after careful study, that congregation determines that the petitioner is not suited for the clerical state. (Even then, though, he would still be allowed to hear a "deathbed confession.")

Now let's discuss the particular situation that raises your concern. In the indult ("a permission, or privilege, granted by the competent church authority") of laicization, there are normally particular types of work from which a former priest is excluded -- principal of a parochial school, for example, or administrator of a parish.

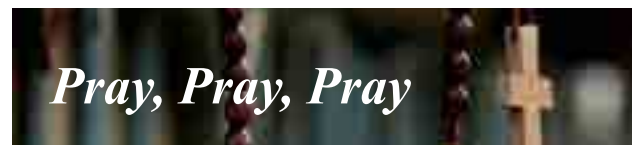
In the case you mention, the man is doing neither of these, nor is the woman precluded by her annulment from serving as a religious education director. However, you raise a valid point.

A laicized priest is commonly advised by the Vatican that he should avoid situations and places where his previous status as a priest is known -- unless his bishop has determined that his continued presence will not generate scandal.

There is a certain subjectivity to that determination, and sometimes it is hard to distinguish what is truly scandalous (from the Greek, meaning "causing another to stumble") from what is merely "interesting."

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

Find us at www.ctonline.org



Knights of Columbus All Fridays in Lent 5:00 - 8:00 pm
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Fish Dinner Regular: \$8.00, Small: \$6.00
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OHIO FIRE MUSEUM FIELD TRIP

Students from Hilliard St. Brendan School imagine what it would be like to operate an old-time fire wagon during a field trip to the Central Ohio Fire Museum at the former Engine House 16 in downtown Columbus. Each year, teacher Jennifer Gressman and her third-graders take a field trip to the museum to learn about fire safety and some of the history of fire trucks and firefighters in the Columbus area.
Photo courtesy St. Brendan School

ST TIMOTHY PRESENTS

PEOPLE OF THE PASSION

A Powerful Lenten Performance

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Co-Directors - Allana Salimbene & Deacon Marion Smithberger
Music Director - Dr. Larry Griffin



St. Andrew students headed to State Science Fair
Twenty-four of the 49 seventh-grade students enrolled at Columbus St. Andrew School qualified for district science fair competition. Nineteen of the 24 were able to compete in the district event, and, of those, 11 of them (pictured) are going on to the state science fair. Also in the picture is Patricia Lubanovic, their science teacher and adviser.
Photo courtesy St. Andrew School



St. Andrew Student Lenten Prayer Service
A Lenten prayer service was led by first- and eighth-grade students on Friday, March 21 at Columbus St. Andrew School. The service included prayers, song and readings from the Gospel of Luke. First-grade teacher Mary Jo Mally and seventh- and eighth-grade teacher Matt Brown helped prepare the presenters. Photo courtesy St. Andrew School

All You Can Eat! Friday 5:30 - 7:30 pm
LENTEN FAMILY

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March 7 - April 11
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ON A FIRM FOUNDATION

By Loren Brown



How do we answer the call to serve those in need?

For you know the gracious act of our Lord Jesus Christ, that for your sake he became poor although he was rich, so that by his poverty you might become rich.

2 Corinthians 8:9

In his 2014 Lenten address, our Holy Father Francis explained how Christ demonstrated His immense love for us by embracing poverty and becoming man. The pope goes on to share how this love is the antidote to all of the poverty and destitution in the world.

“Charity, love, is sharing with the one we love in all things. Love makes us similar, it creates equality, it breaks down walls and eliminates distances. God did this with us,” Pope Francis said.

“In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it,” he continued.

In this address, Pope Francis identified three types of poverty: material, moral, and spiritual. At The Catholic Foundation, our donors and beneficiaries tackle these areas head-on. We fund numerous social service agencies, such as JOIN, that help families plagued with material poverty. We work with organizations such as Serenity Street and St. Vincent Haven that address moral destitution. In the last 12 months, we distributed more than \$720,000 to

these types of organizations and ministries.

Furthermore, we support our parishes, priests, and other religious, so that they can spread the Gospel and help those experiencing spiritual destitution. The Catholic Foundation distributed more than \$2 million to the diocesan vocations office and our parishes in the last year.

However, the work we do at The Catholic Foundation goes beyond simply providing grants to charitable organizations. Yes, we certainly contribute financially, but by doing so we allow the organizations’ staff to minister to the material, moral and spiritual needs of those they serve. We help provide resources so that these ministries can spend more time focusing on their missions and less time raising money.

As we prepare for Easter, we are called as Catholics to recommit ourselves to prayer, fasting, and almsgiving. In these ways, we can address Pope Francis’ call to bear witness to those suffering from material, moral, and spiritual destitution. I ask that you keep these organizations in your prayers, as we do at The Catholic Foundation. Additionally, I challenge you each to consider how The Catholic Foundation can play a role in your Lenten almsgiving. Together with our beneficiaries, we can lift up our brothers and sisters in need.

Brown is the president and chief executive officer of The Catholic Foundation and a parishioner at Granville St. Edward Church.

Garden Dedication and Blessing

Father Homer Blubaugh will bless and dedicate the Garden of the Holy Innocents at Resurrection Cemetery, 9571 N. High St., Lewis Center, at 1 p.m. Saturday, April 12.

The garden is an area which has been set aside for babies who have been miscarried during the first 20 weeks of pregnancy. It is a no-cost option for respectful burial for those needing the services of the Catholic Cemeteries of Columbus.

The garden also is the site of memorial Masses sponsored four times a year by the Back in His Arms Again ministry for babies who are buried in the garden or were left behind at Columbus-area hospitals, or for any other babies whose parents want to honor their lives.

The next Mass will be on Saturday, April 26. Other Masses this year will be on Saturdays, July 26 and Oct. 25.

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Dr. Seuss Week at OLB



Elisa Hamilton, who was part of Columbus Our Lady of Bethlehem School’s kindergarten class of 2013, returned during Dr. Seuss Week to read to students in the school’s toddler classroom, taught by Sarah Snouffer. The school focuses on students from age two-and-a-half to kindergarten.

Photo courtesy Our Lady of Bethlehem School

St. Rose Lenten Program

A Lenten time of examination based on Father Robert Barron’s DVD “Seven Deadly Sins, Seven Lively Virtues” will take place from 9 a.m. to 1 p.m. Saturday, April 5 at the community center of New Lexington St. Rose Church, 309 N. Main St.

The DVD features Father Barron talking about each deadly sin and its corresponding lively virtue, followed by a brief quiet period for personal reflection. A light lunch will be offered at the conclusion. The event is the prelude to a penance service sponsored by the Perry County Consortium of Catholic Parishes at 7 p.m. Tuesday, April 8 at St. Rose Church.

Bread of Life Cooking Club

“Treasures of the Sea” with chef Justin Hernandez will be featured at the monthly meeting of the Bread of Life Cooking Club at Powell St. Joan of Arc Church, 10700 Liberty Road, on Tuesday, April 8. Registration will begin at 6 p.m., with class at 6:30.

The program will include a cooking demonstration and wine tasting. Tickets are \$15 apiece. For more information, call (614) 241-2540 or email socmailbox@coltsdioc.org.

Adoption Seminar

Pickerington St. Elizabeth Seton Parish, 600 Hill Road North, will sponsor an adoption information seminar in the church building’s Herrmann Hall from 10 a.m. to noon Saturday, April 5.

The event will be strictly for informational purposes and is open to anyone interested in obtaining more information on the process and on the legalities of adoption.



ARE THE DISCIPLES REALLY THAT BLIND? YES, BUT SO ARE WE!

By Mas Kang

A striking aspect of Mark’s Gospel is how clueless the 12 disciples come across. Every miracle appears only to compound their inability to see that Jesus of Nazareth is the Son of God.

When they are commissioned by Jesus to exorcise demons, a miraculous power they never had as fishermen, it does not impress them in the least. Miraculous feedings and healings do not compute. They are rude to children who seek to touch Jesus. They are rude to Jesus. When He asks “Who has touched me?”, they reply, “With this crowd pressing in on you, how can you say, ‘Who touched me?’” When James and John ask for supreme power when the Kingdom arrives, they completely miss the point of Jesus’ mission.

They boast about how courageous they will be if enemies come to capture Jesus – not exactly their proudest moment. Finally, they refuse to believe the reports of others that Jesus has risen, this after witnessing His feeding thousands with a few loaves of bread and a couple of fish, commanding the winds and waves, curing thousands of the sick, and raising a little girl from the dead. Does Mark have an agenda against the disciples? Surely they couldn’t be so blind.

Mark’s portrayal of the disciples is not really meant to denigrate our Apostolic Fathers. Through the disciples, Mark is pulling us into his world to challenge us: “You’re so much sharper than they are? If Jesus stood in front of you now, you’d know, right?”

Jesus challenges us every day, and He stands in front of us always. He comes to us in various guises. When a lonely child stands in front of you wanting to play, or an aged person looks at you, hoping she’ll be noticed and spoken with, you’d attend to that person immediately, wouldn’t you? When

you avert your eyes, you’ve failed to recognize the Divine offer, as described in Matthew 25:34-40. Just like the disciples did.

So in Mark’s Gospel, who recognizes Jesus as the Son of God? The demons, the suffering, and, curiously, the pagan centurion do. But why?

The demons know they are helpless against Jesus. Their destruction is certain. They will receive neither mercy nor reprieve.

The suffering live in hopelessness and despair. Seeing life through suffering eyes provides a point of view that is nearly inaccessible for the healthy. They fully understand how powerless you can truly be, the cruel capriciousness of life. While they may experience intermittent human kindness, they know that earthly power is oftentimes helpless. Theirs is a black-and-white world. They need a total solution this moment. Jesus Christ is that moment.

This leaves us with the centurion. What was it about this particular centurion who leads the men who commit the greatest of all crimes, the

murder of God? He recognizes Jesus as the Son of God, who, dying on the cross, cries out to the Father, a broken man whose last words betray His true emotions. Jesus is alone, terrified, and in great pain. Everyone has deserted Him. The centurion, who only experiences Jesus at His most human, sees through the blood and gore and experiences the Divine.

He knows who Jesus truly is, something the disciples failed to do even though they were always with Him, witnessing events that could only be explained as works of God. Yet how does this man, hardened by battle and a witness, commander, and participant in many acts of extreme cruelty and brutality, recognize the Christ? If anyone could be counted as a sinner by Mark and his contemporaries, it would be this centurion, the very embodiment of Roman power and tyranny.

Mark has been telling us the answer to this puzzle all along: “I did not come to call the righteous, but sinners” (Mark 2:17). The promise of the cross is meant for all of us. Jesus will reach out and save

even those who are not looking for Him, who dishonor or reject Him outright. The centurion’s declaration comes from God’s grace, which God can grant to anyone. Perhaps this galled Mark’s readers, but the centurion’s salvation is like Paul’s salvation during his journey to Damascus in murderous pursuit of those who confessed Jesus as Lord.

So where does this leave us? We must learn to see God everywhere, to look first for how we can serve, not how we can profit. Our eyes must distinguish evil and our tongues must testify against it. We must accept that sin is organic, that it can possess and consume us. We need to be watchful for things that cause suffering for others and us. Finally, we must look hard at Jesus hanging from the cross. We must not avert our eyes. We must see not only His promise, but also our obligations in the Divine offer of His cross.

Mas Kang is studying for his master of arts degree in theology at Ohio Dominican University and worships at Columbus St. Catharine and St. Thomas churches.



MOSAIC ART

Second-grade art students at Columbus Our Lady of Peace School, taught by Christina Hickey, made mosaic crosses in preparation for miming the Stations of the Cross for the entire school in April.

Photo courtesy Our Lady of Peace School

DIOCESAN HIGH SCHOOL WRESTLING NEWS

HALL OF FAME INDUCTEES



Scott and Priscilla Pharon of Columbus were inducted into the Ohio High School Wrestling Officials Hall of Fame at the state high school wrestling tournament for their combined 76 years of service to the sport.

Their involvement began when Scott became coach of the first freshman wrestling team at Columbus St. Francis DeSales High School for the 1975-76 school year. At the end of that year, he was asked to be an announcer for

the tournament. He became head announcer one year later and has held that position ever since.

Priscilla has been the tournament's assistant announcer since 1980. Scott also has been a tournament director, and both have been announcers, at many Central Catholic League, district, and regional tournaments. The two also have been announcers at the Big Ten Conference tournament. Scott writes and produces the state tournament's Parade of

Champions texts, and Priscilla is coordinator of its electronic match board system.

Scott has been a faculty member at Columbus St. Charles Preparatory School since 1985, currently serving as dean of academics. He also is athletic commissioner of the CCL. Priscilla is an executive administrative assistant for McGraw-Hill Education. The two, married for 41 years, have three children and nine grandchildren.

Photos courtesy St. Charles Preparatory School

TOP FINISHERS IN STATE HIGH SCHOOL WRESTLING TOURNAMENT

Five wrestlers from Columbus diocesan schools finished in the top eight of their respective weight classes in the state high school wrestling tournament at The Ohio State University earlier this month.

Patrik Garren of Columbus Bishop Ready (*left*) had the best placement among them, finishing third in the 285-pound class.

Other placers were Tim Rooney,

Columbus St. Charles, fourth, 138 (*right*); Caleb Ohl, Newark Catholic, fifth, 126; Grant Rathburn, Columbus Bishop Hartley, sixth, 138; and Kristopher Hill, Hartley, seventh, 113.

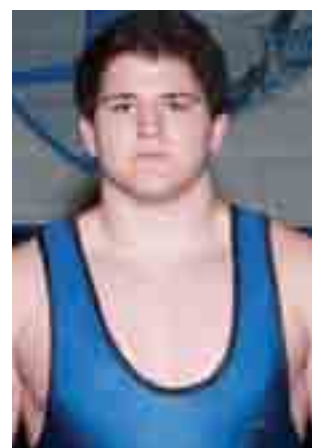
Garren, a senior and the 2013 state champion in his class, lost for the only time this year in the state championship match and finished with a 42-1 record for the year.

He plans to continue his wrestling career at the University of Pennsylvania.

Rooney, a junior, had the highest finish ever for a St. Charles wrestler at the tournament, beating his fifth place finish at 126 pounds in 2013. He was 41-7 for the year.

Both have won more than 100 high school matches.

Photos courtesy Ready HS and St. Charles Prep



WATTERSON, READY IN STATE BASKETBALL TOURNAMENT



Columbus Bishop Watterson High School finished as state runner-up in Division II basketball, losing to Norwalk 65-58 in the championship game at The Ohio State University's Schottenstein Center after posting a 56-51 semifinal victory over Akron St. Vincent-St. Mary, whom the Eagles defeated in last year's state title game. The team finished 19-11 for the season. Team members are (from left): first row, Ryan Lewis, Greg Oman, Tommy Geraghty, Cody Calhoun, Mason Fisher; second row, Matt Froehle, Nate Boone, Noah Matteson, Andy Grieser, Ben Kaminski; third row: head coach Vince Lombardo, assistant coaches Bill Bope and Mike Sandor, trainer Erick Boucher, Matt Hughes, Matt Lehman, Avery Janning, Joey DiOrio, manager R.J. Boehman, and assistant coaches Casey Teeters, Steve Devlin, and Jim Ryan.

Photo courtesy Bishop Watterson High School



Columbus Bishop Ready High School reached the semifinals of the state Division III basketball tournament at The Ohio State University's Schottenstein Center, losing 55-40 to Cleveland Villa Angela-St. Joseph to finish with a 21-6 record. Team members, pictured after their regional championship victory over Lucasville Valley at Ohio University, are (from left): first row, Myles Fowler, James Hanley, Kelly Culbertson, Alec Holt, Shane Lee, and coach Matthew Brickner; second row, coach Dave Feeney, Andrew Hunger, coach Mark Louks, Antonio Pulsinelli, Codi Platter, Matthew Yoho, Corey Hall, Joshua Gantz, and Zachary Gramlich; third row, coach Dustin Ellis, head coach Don Worstell, and Dominic Lombardi.

Photo courtesy Bishop Ready High School

Local Science Olympiad Team Advances to State Tournament

Columbus Immaculate Conception School's Science Olympiad team placed second at its regional tournament in Grandview Heights, qualifying the team to participate in the state Science Olympiad at The Ohio State University on Saturday, April 26. Science Olympiad is North America's most prestigious team science and technology competition.

The following Immaculate Conception student pairs placed first in their individual events: **Isaac Krakowka and Emma Carlin, anatomy; Erin Dawson and Megan Eberts, dynamic planet; Matthew McCarthy and Megan Fabro, helicopters; Thomas Parker and Natalie Garret, robocross; James Packard and Megan Welsh, rotor egg drop; and Ginny Palmer and Libby Palmer, water quality.**

The students received Olympic-style medals for their accomplishment. Medals also were awarded to second- and third-place finishers, and ribbons were given for fourth through sixth places.

Sandra Eberts, the team's head coach, said the students collectively brought home 30 awards from the regional tournament. They have been training for several hours per week, and began



training in October.

A total of 25 scientists, engineers, and science enthusiasts from Immaculate Conception

Church and the surrounding community coach the 48-member team.

Photo courtesy Immaculate Conception School

Walking Stations of the Cross

Good Friday, April 18

Join hundreds of Catholics from around the diocese in focusing on the many facets of faith and justice at the annual Walking Stations of the Cross.

The walk will begin with opening prayer at Columbus St. Joseph Cathedral, 212 E. Broad St., at 8 a.m. Good Friday, April 18.

Participants will stop at locations in downtown Columbus to pray and reflect on Jesus Christ's suffering and

crucifixion, with each stop being linked to an area of social concern.

Locations will include the Ohio Statehouse, the Ohio Supreme Court, parks, a hospital, a homeless shelter, and much more.

For details, contact the diocesan Office for Social Concerns at (614) 241-2540 or the Office of Youth and Young Adult Ministry at (614) 241-2565. The program is open to all ages.



John Evans attains Eagle Scout rank

Columbus Bishop Hartley High School junior John Evans, a member of Boy Scout Troop 317, sponsored by Gahanna St. Matthew Church, has attained the rank of Eagle Scout. Before achieving the highest rank in Scouting, he held several leadership positions in the troop, including patrol leader, assistant patrol leader, chaplain's aide, and librarian.

For his Eagle project, he built three composting bins at St. Matthew School. The large bins ensure there is compost available throughout the different phases of the composting process.

A primary goal of the Eagle project is to provide Scouts the opportunity

to demonstrate leadership skills.

Evans organized and managed a team of 15 Scouts to finish his project. His responsibilities included setting up a project plan, leading all the workers through each phase of construction, and ensuring the safety of all the workers. He is the 39th Scout to earn Eagle rank from Troop 317 since the troop was reconstituted in 1994.

Photo: Boy Scout Troop 317 members (from left) Kenny Berry, Brian O'Neil, Keegan Moran, Garret Berry, Nick Workman, Jared George, Alex Moran, and John Evans pose with the nearly complete composting bins built under Evans' leadership as part of his Eagle Scout project.

Photo courtesy Bishop Hartley High School

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KOREAN COMMUNITY HAS BEEN PART OF DIOCESE FOR PAST 36 YEARS

BY TIM PUET

Reporter, Catholic Times

The Catholic Church in the Diocese of Columbus, as in the United States as a whole, has always been an immigrant church.

The earliest churches in the diocese, particularly in the city of Columbus, were built in the early and middle 19th century by waves of immigrants from Europe. The years of the middle and late 20th century into the present saw a second wave of Catholic newcomers, most notably from Central and South America, but also from Korea, Vietnam, India, and various African nations.

One of the oldest and largest of those immigrant groups is the

St. Andrew Kim Taegon Korean Catholic Community, which was organized in 1978 at Columbus St. Dominic Church by about 10 families. Since then, the community has worshiped in several Columbus churches and been served by many Korean and American priests.

Today, it has a core of about 70 families who live throughout the Columbus area, plus a constantly changing group of Ohio State University students and faculty members from Korea. It celebrates Mass in the Korean language at 10:30 a.m. Sundays and 7 p.m. Fridays in Columbus St. Leo Church, which has been its home since the fall of 2009.

Its pastor, Father Abdon Lee, was assigned to Columbus a little more than a year ago by the Archdiocese of Daegu, Korea, and lives in the rectory next to the church. Its pastoral committee is led by laypersons Augustine Sa Yoonjin, chair; Francisco Suh, vice chair; and James Ko, secretary.

Ko estimated that 130 to 150 people regularly attend Sunday Masses, with attendance increasing to about 200 for Christmas and Easter services and for outdoor Masses celebrated on July 5 to mark the Feast of St. Andrew Kim Taegon, Korea's first native priest, who was martyred in 1846, and on or near the Feast of the Assumption, Aug. 15, for *Chuseok*, the Korean equivalent of Thanksgiving Day.

An English-speaking person who comes to St. Leo's for the Korean Mass may not understand what is being said, but will recognize what is taking place because the structure of the Mass remains the same in any language. An observer

also is likely to be struck by the reverence shown by those in attendance, who bow their head much more frequently at various points of response than they would at an American Mass, and by the beauty and harmony of the Korean liturgical music performed by the community's adult choir, known as the *Rosarium Sciarone*, directed by Matthew Choi.

"One thing that really impressed me upon coming to Columbus from Korea was how involved the members of the community are in the liturgy," Father Lee said in Korean, with Ko serving as his translator. "Lectors, altar servers, and others in the community who take leadership roles are all volunteers. That kind of thing doesn't happen in Korea too much.

"There, it's more common for a priest to ask someone to do something. Here, the members are much more willing to talk about the direction they'd like the community to go. It's also good to see so many families and young people at Mass every week."

Koreans began coming to the United States in large numbers starting with the end of the Korean War in 1953, especially after the Immigration Act of 1965 abolished the quota system restricting the number of Asians allowed to enter this country in a given year.

Ko has been in the United States for 23 years, works for Honda in Marysville as a team leader in quality assurance, lives in Powell, and has two daughters and a son, ages 22 to 19, attending college at Wooster, Denison, and Earlham. Like the European Catholics of a century ago, he has worked hard to



Clockwise: Worshipers on Sunday, March 16 at the weekly Mass celebrated by the St. Andrew Kim Taegon Korean Community at Columbus St. Leo Church; Father Abdon Lee elevates the chalice at the consecration; Paul Chung presents the bread to be consecrated during the Liturgy of the Eucharist.



attain "the American Dream," but doesn't want his children to forget their roots.

"I could attend several Catholic churches closer to where I live, and sometimes I do because it's more convenient," he said. "But I prefer to attend Mass here because I want to maintain the traditions of where I've come from, which I was taught by my mother and father.

"I'm old enough to think of myself as among the last of the baby boomers in this community and as part of a 'sandwich generation.' By that, I mean that there are many in the community who are older and mainly speak Korean, then there are those like me who think and speak in both languages, and then there are my children and the others their age, who naturally are mostly oriented to English.

"Being part of this community and having it continue to be active allows them to maintain their Korean identity and the legacy passed on by my parents. Having so many Koreans coming and going from OSU — about 40 percent of the community — also helps, because it means there are always new faces and the community is not going to become old and unchanging."

The first reported gathering of Koreans in Columbus for Mass in their language came at St. Dominic's on Dec. 19, 1978. The *Catholic Times* at the time said about 30

people attended the Mass, "which was announced by letter, word of mouth and an ad in the Korean Catholic daily published in Chicago."

Columbus St. Francis of Assisi Church served as the community's home for about 15 years, beginning in 1979. Father Francis Wang, who had been serving in Washington, D.C., led a Holy Spirit seminar in December 1980 and was the first Korean priest to be part of the community on a regular basis. After he moved to Cincinnati to serve Korean Catholics there, the local Mass for Koreans was celebrated in English by Msgr. John Cody, pastor at St. Francis from 1987-99, with the homily translated into Korean.

"I really enjoyed working with the Koreans, and many have remained friends," said Msgr. Cody, now pastor of Columbus St. Christopher Church. "I learned the Korean alphabet and part of the language and have made two trips to Korea, including one for the 1988 Eucharistic Congress. I've always been impressed by the respect they show throughout the Mass — something which many American Catholics would do well to emulate.

"The Catholic Church in Korea — or more specifically in South Korea, since North Korea is officially atheist — has grown remarkably, especially in the last 10 years. I think a lot of it is due to the influence



of Korean Catholics who have returned from the United States."

Statistics from the Catholic Pastoral Institute of Korea show that at the end of 2012, South Korea had about 5.4 million Catholics, representing a little more than 10 percent of the nation's population and an increase of 70 percent from 10 years earlier.

Reasons for this growth include the church's role in helping democratize South Korea, its active participation in social welfare programs, and its respectful approach to interfaith relations and matters of traditional Korean spirituality. Another event which had a major

impact on the Korean church was the canonization by Pope John Paul II in 1984 of 103 martyrs who gave their lives for the faith in Korea from 1839-67, including St. Andrew Kim Taegon, for whom the community was named in 2008.

Because of the language issue, the community in 1994 asked Columbus Bishop James Griffin to request the archbishop of Daegu to assign a Korean priest to Columbus. A favorable response was received, and priests from Daegu have served the local Korean community for most of the period since

See KOREAN, Page 14



Above: Father Abdon Lee, pastor of the St. Andrew Kim Taegon Korean Catholic Community, elevates the host at Mass. Below: The community's choir, the Rosarium Sciarone. CT photos by Jack Kustron



KOREAN, continued from Page 12



then, with the exception of brief periods when the community had no priests or was served by Korean priests from elsewhere in Ohio. Father Lee is in Columbus for a three-year period which will end in early 2016, when he will be replaced by another priest from Daegu.

In the mid-1990s, the community moved the location of its Masses from St. Francis of Assisi to Columbus St. Ladislav Church. Subsequent moves took it to Columbus St. Elizabeth Church, where it celebrated its 25th anniversary with Bishop Griffin in 2003, to the Columbus St. Thomas More Newman Center, and to Columbus Holy Family Church before it accepted an invitation from the preservation society for St. Leo Church to move its worship site to the south Columbus building in 2009.

“We wandered around for a number of years, and we really appreciate the offer from St. Leo to allow us to settle down,” said parishioner Regina Choi. “It’s such a beautiful church, and Mike Wolf, the caretaker, has done so much to keep it that way and to clear the snow for us during this harsh winter.”

Corpus Christi Retreat Day

Sister Noreen Malone, OP, will present a retreat day titled “Discovering God at Every Age” from 9 a.m. to 5 p.m. Saturday, April 26, at the Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus.

The day will include prayer, presentation, process, and quiet reflection on how each of us might discover God at work in our lives and find a renewed

St. Leo’s has not been a parish church since mid-1999, but has remained open for special events because of the efforts of Wolf and the preservation society. “The presence of the Korean community is most important to the main goal of the society, that being frequent and continued celebration of Christ in the Eucharist at St. Leo Church. Having them here is a great benefit to both groups,” said Lori Mitchell, preservation society president.

The Korean Catholic community is large and well-established enough that it has many of the same organizations as other parishes, and even has a weekly bulletin with advertisements. It’s divided into six districts which meet monthly – Central, West, East, North, Dublin, and Dublin East. Its Legion of Mary is divided into six similar districts. In addition, it has men’s and women’s clubs, a seniors group, two Bible study groups, and a St. Vincent de Paul Society. Those groups sponsor a variety of events for the Korean community, in addition to performing activities in the Columbus area such as providing meals for the homeless at Faith Mission.

depth of peace, whatever our age or life circumstances. The program will be followed by Mass at 5:30 for those who wish to attend.

Registration is required. The cost of \$25 includes the retreat and lunch. The day is limited to 25 participants. For more information, call (614) 512-3731 or email corpuschristicenterofpeace@gmail.com.


Approximately 200 people attend Sunday Korean Masses at Columbus St. Leo Church.

After Mass, while the adults have coffee and doughnuts in the rectory, 36 young people attend religious education classes in both languages, directed by Vincent Park. They are divided into four classes, with 10 of the students preparing for first Communion this year and seven preparing to be confirmed in 2015.

The community is developing a planning document which will serve as a mission statement and expression of short-term and long-term goals, one of which is obtaining a permanent home. In the mid-1990s, the community attempted to purchase a lot in Gahanna for a rectory and a Catholic center, but

that effort was unsuccessful, said Andrew Kim, one of those putting together the plan.

The community has put aside a substantial amount of money for future building and hopes within the next year or two to talk to diocesan authorities about advancing its plans, Kim said. “We have moved around on so many occasions, and we all agree that it is now time to settle down permanently and independently,” he said. “The people of St. Leo’s have been wonderful to us and we’re so grateful to them, but we also feel like we’re living in someone else’s house or we’re in a situation like having a roommate. Eventually, you want to go out and be on your own.”



**EPISCOPAL MODERATOR
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The Catholic Diocese of Columbus is looking for an individual to serve in the dual role of Episcopal Moderator of Catholic Education and Superintendent of Catholic Schools. The Episcopal Moderator role serves as the primary voice of the Bishop in carrying out his prophetic role as the teaching authority for the Catholic faithful. This role also serves the critical function of advisor to the Bishop and spiritual and educational leader in the Diocese.

As Superintendent of Catholic Schools, the selected individual will be responsible for 42 elementary and 11 high schools in the Diocese. This role works closely with the Pastors, Administrators, and individual Principals to promote the operation of a Catholic school system which reflects the highest ideals of Catholic education, meets the expectations of parents, and complies with the requirements of the state of Ohio’s Department of Education. In addition, this role serves as the administrator providing day-to-day advice and consultation on situations arising in Catholic school education.

The ideal applicant must be a practicing Catholic and exhibit an attitude and behavior for cultivating learning. A minimum of a Master’s degree in Educational Administration or similar content area, PhD preferred. Professional development is mandatory to remain current in best educational practices. Educator’s License from the State of Ohio. A minimum of ten years of successful experience in the operation of elementary and/or secondary schools, preferably in a Catholic school system, as a principal or superintendent. Successful experience as a superintendent of schools is preferred.

Passing a background screening and completion of the VIRTUS “Protecting God’s Children” course are mandatory. Salary is commensurate with education and experience. All benefits are according to Diocesan policy.

Send resume, including education and references by April 14, 2014 to:


Dominic Prunte, Director of Human Resources
197 E. Gay Street, Columbus, OH 43215-3229




Author’s visit to Somerset Holy Trinity School

Author Tom Noll visited Somerset Holy Trinity School to share his latest book, “The Bicycle Fence.” This is the first book in his “Trash to Treasure” series, based on events from his childhood. The books are designed to inspire young people to reinvent, reuse, and recycle in ways that are practical and fun. Also visiting with Noll was Katrina Carpenter (pictured at far left), known to Holy Trinity students as “The Recycling Lady.” Pictured with Carpenter and Noll are (from left) students Maggie Finck, Abby Boyle, Jenna Wilson, Beau Hatem, Drew Boyer, Evan Reichley, Isaac Hill, Cael Dowdell, Catherine Hanf, Sienna Sterling, Margaret Selegue, Mary Bonkowski, Nick Reichley, and Luke Carpenter, and third-grade teacher Mackenzie Bowen.

Photo courtesy Holy Trinity School



The Center for Dominican Studies Presents



Nonviolence in a World of War

Ohio Dominican University’s Center for Dominican Studies and Office of Academic Affairs invites you to a discussion with Father John Dear – activist, lecturer and Nobel Peace Prize nominee – on April 15, 2014.


Father Dear has preached the Gospel of nonviolence for more than 30 years. He offers each of us simple but profound ways to practice nonviolence so we can contribute to transforming our culture for a new and peaceful world.

Admission for this event is free but registration is requested. To reserve your seat, please call 614-251-4722 or email ambrosim@ohiodominican.edu.

Visit us online at ohiodominican.edu/DominicanStudies.

Center for Dominican Studies Event

7 p.m., April 15, 2014
Ohio Dominican University
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1216 Sunbury Road
Columbus, OH 43219



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**St. Joseph Cemetery
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**Holy Cross Cemetery
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Pataskala, Ohio 43062



PAID ADVERTISEMENT

Missions in the Philippines “Pick Up The Pieces” With Help From Cross Catholic Outreach

Catholic leaders in the Philippines have quietly but efficiently begun to “pick up the pieces” in their storm-ravaged country. Some, like Sister Eloise David, saw a lifetime of work destroyed in a matter of hours when the super typhoon struck. Still, she insists on moving forward, carried forward by faith, hope—and charity.

“Sr. Eloise and I stood in the middle of a pile of rubble. It was another of the many buildings she had helped construct to better serve the poor. Like those we had toured earlier, it was smashed to splinters when the super typhoon struck this past November. I expected her to be heartbroken, but she wasn’t. As we moved on, her stride conveyed a sense of purpose: her eyes sparkled with optimism. She has an amazing devotion to the poor.”

Jim Cavnar, president of Cross Catholic Outreach, said he found the same attitude everywhere he turned. Priests, nuns and Catholic lay leaders were all “rolling up their sleeves” and engaging in recovery plans. His organization hopes to collect donations from U.S. Catholics to support this important work.

“One priest told us about his plans to repair homes for poorest typhoon victims. Another

Catholic mission was going to focus on helping families regain their livelihoods,” he said. “Each missionary is responding to the needs in their own community, and together they’ll have a big impact. This is why the Catholic Church is so respected among the poor in developing countries. Our priest and nuns aren’t afraid to take part in the heavy lifting. They respond to the problems of the poor. They rise to the occasion.”

Cavnar said he was also impressed by the approach Catholic leaders were taking as they worked toward a recovery. Rather than encouraging hand-outs, the resourceful people Cavnar met seemed intent on involving the poor as a workforce and on adopting an entrepreneurial approach to overcoming problems.

“At one stop along the coast, we talked about donating boats so that fishermen could return to their trade and feed their families. The leaders had a different idea. They preferred a plan to create a boat building enterprise. That way, they said, they could take part in the construction work, replace the lost boats and create a business capable of employing other poor men and expanding the outreach. I found their spirit and optimism inspiring,” Cavnar said.



The recovery programs underway in the Philippines also illustrate the effective way Cross Catholic Outreach operates. Rather than solve problems by opening offices and sending U.S. staff, the organization empowers the priests, nuns and parish programs already in place. In this way, its donors’ dollars are used more cost effectively.

“Our goal is to give under-supplied missions the resources they need to better serve the poor. If a feeding program needs food, we supply the food. A clinic can depend on us for medicines. A school can

get help with teacher salaries or books. Through this kind of support, we can empower the Catholic Church’s existing programs,” Cavnar explained.

And now, more than ever, Catholic missions overseas need that help.

To support the worldwide outreaches of Cross Catholic Outreach, use the ministry brochure enclosed in this paper or mail your donation to Cross Catholic Outreach, Dept. AC01035, PO Box 9558, Wilton, NH 03086-9558. All contributions to the ministry are tax deductible.

Cross Catholic Now Endorsed by More Than 80 Bishops, Archbishops

As Cross Catholic Outreach (CCO) 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. and abroad.

“We’ve received an impressive number of endorsements from Bishops and Archbishops — more than 80 at last count,” explained Jim Cavnar, president of Cross Catholic Outreach. “They’re impressed by the fact that we’ve done outreaches in almost 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 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.



Pope Francis recently met with Cross Catholic Outreach’s president, Jim Cavnar.

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

Memories, Miracles and Opportunities – Priests, Nuns Describe Challenges Following Philippines Super Typhoon

PAID ADVERTISEMENT

A flood of terrible images still haunt the memories of the priests and nuns who survived Typhoon Haiyan—known as Typhoon Yolanda in the Philippines. On that day, more than 6,000 perished. More than four million lost homes. A wall of water smashed the coast like a bulldozer blade, sweeping away everything in its path. Few imagined the devastation the “super storm” would bring.

“Sister Eloise David of the Benedictine Sisters of Tuszyn told us a story that I found chilling,” recounts Jim Cavnar, president of Cross Catholic Outreach, a U.S.-based Catholic relief agency on the scene shortly after the storm hit. “Nuns from a convent in Leyte had decided to ride out the storm in their building, but the Mother Superior warned them against it. Most evacuated at that point, but a few resisted. She finally called upon them to honor their vow of obedience and forced them to leave. I visited the site of that convent with Sr. Eloise after the storm had passed, and it was a shambles. A 21-foot storm surge had engulfed the place and destroyed the nearby school. The nuns would surely have drowned if not for the Mother Superior’s persistence.”

The day the typhoon struck was also a day for miracles.



Fr. Bart can’t explain how the statue of Mary miraculously moved to the chapel door—or why the building sustained so little damage from Super Typhoon Yolanda’s ravaging winds.

Father Bartholomew Pastor—known as Fr. Bart in the parish—experienced one of these miracles firsthand. His mission, located on a mountainside in Tacloban, was hit hard by the typhoon’s record high winds. The site includes a shrine to Mary and a chapel, and Fr. Bart expected both to be severely damaged by the wild storm. But

God had other ideas.

“After the typhoon passed, Fr. Bart returned expecting the worst,” explains Jim Cavnar, who toured the mission as part of Cross Catholic Outreach’s efforts to help. “The first structure Fr. Bart reached was the shrine. The statue of Mary was missing. He assumed it had been demolished—cast to the four winds, as they say. But to his amazement, he saw the statue as he neared the chapel about twenty-five yards away. Mary was positioned right in front of the door, facing outward as if warding off the storm. The statue had only sustained minor damage, and the chapel itself was in good condition too. The hand of God was clearly on that place because the compound’s other buildings were seriously damaged.”

As Cross Catholic Outreach’s emergency response team continued its work, more stories surfaced and a growing sense of optimism prevailed. Although the island chain’s central section was extremely hard hit, the Catholic Church in the Philippines has rebounded quickly and is now playing a central role in the recovery of the country.

“Within hours of the storm’s impact, Sr. Eloise David of the Benedictine Sisters had started a medical outreach and a feeding program,” Cavnar explains. “Cross Catholic Outreach helped with that, and we intend to continue our efforts as Catholic leaders here help poor typhoon victims recover. I should add that Sr. Eloise’s hospital in Tacloban is also something of a miracle. It survived the storm and was one of the only functioning hospitals serving the area in the weeks immediately after the disaster. I believe that was an act of God. Sr. Eloise has a heart for the poor and has served others with compassion her whole life. I believe God’s hand of protection was on her and her mission.”

Now, as the Church in the Philippines shifts from emergency relief work to recovery projects, Cross Catholic Outreach wants to increase its support with the help of U.S. Catholic donors.

“There’s always a big influx of help when a disaster strikes, but many of those groups move on after a few months. Cross Catholic Outreach believes the recovery stages after a disaster are just as important as the earlier period of emergency relief. We want to work with the Catholic priests and nuns who are helping the poorest of the poor now—months after the disaster. These victims need help reestablishing their lives,” explains Cavnar. “With our support, Catholic missions can repair homes, reopen schools and clinics, and set up self-help programs so people can become self-sufficient again. It’s a critical mission, and I thank God the Catholic Church is taking such an active role. It will



Jim Cavnar, Cross Catholic Outreach’s president, and Sister Eloise David discuss recovery plans in the Philippines at the site of a destroyed Catholic medical clinic.

have a tremendous impact.”

In Cross Catholic Outreach’s plan, Fr. Bart, Sr. Eloise and other Catholic mission partners will play a prominent role. This method of helping the poor through existing Catholic missions is a hallmark of Cross Catholic’s outreach. It’s very cost effective and empowers the greater work of the missions involved.

“The people in the community being helped are aware that American Catholics are helping them, and they are deeply grateful for that support. I wish everyone who contributes to these recovery projects could see the success of our Catholic leaders firsthand as I have,” Cavnar says. “They would be inspired by what our Church is accomplishing. They would see how the poor are responding; praising God and celebrating their faith. Catholics worldwide are brothers and sisters, and the missions here in the Philippines really illustrate that fact. The poor pray for those who help

them. They’re deeply grateful they haven’t been forgotten in their time of trial.”

Cavnar says he is confident American Catholics will continue to help these brothers and sisters overseas. To give them those opportunities, his organization has gathered information about specific projects that will need funding. American Catholics will be asked to help with contributions for those causes.

“The gifts we are collecting now are as critically needed as those we sought during the emergency relief stage—perhaps even more important because they will be used to help the poor get back on their feet, regaining self-sufficiency,” he explains. “As homes are repaired, schools reopened, and people are restored, new hope will return to the poor families who were victimized by the typhoon. And isn’t that how we would want to be treated if a similar disaster swamped us?”

How to Help:

To support the worldwide outreaches of Cross Catholic Outreach, use the enclosed postage-paid brochure to mail your gift or send it to Cross Catholic Outreach, Dept. AC01035, PO Box 9558, Wilton, NH 03086-9558.



Fourth Sunday of Lent (Cycle A)

There's more to this story than may first meet the eye



Father
Lawrence L. Hummer

1 Samuel 16:1b,6-7,10-13a
Ephesians 5:8-14
John 9:1-41

Like last week, so also today the Gospel is from John and should be read in full to get its dramatic and theological impact. On its simplest level, the story is about a man born blind who gains his sight after an encounter with Jesus. But the story is so much more.

The story begins with a theological dilemma: "Rabbi, who sinned, this man or his parents, that he was born blind?" That's what the disciples of Jesus ask, reflecting their belief that the sins of the parents could be revisited upon the offspring down to the third or fourth generation. Jesus says that neither one has sinned. The whole situation is meant to make visible the works of God.

John then adds the words about "night coming on," which he clearly intends to refer to the treachery which will lead to the arrest and trial of Jesus. John 13:30 will note, immediately after Judas leaves the Last Supper: "And it was night." That stark remark is stunning in its power over the scene. Night and all its negative connotations will rule the arrest and trial of Jesus. John presents it as though Jesus directed the entire dramatic action. Reading the "shortened" version is doing a disservice to the congregation.

To show that Jesus is the "light of the world," he enables the man to see, bringing light into his eyes. John's Gospel uses symbols everywhere, and here "sight" is a symbol of faith. Whether the spitting and making of the clay was meant as some kind of sacramental action is disputable. The man comes back from the Pool of Siloam able to see, but he has not yet said or done anything to indicate that he believes in

Jesus. We cannot overlook the baptismal symbolism of washing in the Pool of Siloam.

That's where the man's troubles begin. The debate revolves around the man ("Isn't this the one who used to sit and beg?"). Some said "Yes." Some said "No." He said "I am." Is that a clue John plants in the middle of this dialogue? Jesus uses the expression "I am" in John's Gospel frequently, at least six times with no predicate, as Father Brown notes in the *Anchor Bible Commentary* on John (page 533). The expression means either "It is I" or "I am he," as opposed to someone else, or simply "I am." Jesus also uses the expression "I am" with a predicate more than a dozen times in such expressions as "I am the good shepherd." The man born blind uses the expression here to say "I'm the one you're talking about."

He is then brought to the Pharisees, who cannot believe that Jesus healed his blindness. "How can a sinful man (because he does not keep the Sabbath) do such signs?" After the argument continues, the man himself suggests "He is a prophet."

Then he is brought before "the Jews," a term which John's Gospel uses in a derogatory way to refer to the Jews of John's own day. They seek out the man's parents because they do not believe that the man was born blind. The parents confirm that he is their son and that he was born blind. Beyond that, they know nothing. Their "fear of the Jews" stemmed from the realities of the late first century, when Christians had been expelled from the synagogue and were no longer regarded as compatible with Jews.

The second time the man comes before his questioners, he begins to proclaim more boldly what Jesus has done for him and challenges his questioners about their doubts. It ends in his being "thrown out (of the Temple)." Once he is thrown out, Jesus seeks him out to ask him if he believes in Jesus as "the Son of Man." The blind man ultimately says "I believe, Lord."

The conclusion brings the Pharisees to Jesus after hearing what Jesus had said to the blind man: "I have come into the world for judgment, so that those who do not see may see and that those seeing may become blind." The Pharisees protest: "You are not calling us blind, are you?" Jesus answers them: "If you were blind there would be no sin, but you claim 'We see' so your sin remains." "Seeing" means believing here, but those who claim to see commit the arrogant folly of claiming to see while they stumble along in the darkness, devoid of the light of Christ. We have to think this is more John the Evangelist speaking than it is the historical Jesus. At times, John's venom against his contemporary adversaries spews forth, and this is certainly one such occasion.

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

The Weekday Bible Readings

MONDAY
Isaiah 65:17-21
Psalm 30:2,4-6,11-12a,13ab
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 30, 2014

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

Orthodoxy, state and society

In a conversation about Russian Orthodoxy a dozen years ago, that famous source who can only be quoted off-the-record, the Senior Vatican Official, said to me, "They only know how to be chaplain to the czar— whoever he is."

Such asperity reflected deep frustration over the continued rudeness (some would say cruelty) of the Russian Orthodox Patriarchate to John Paul II, and its nasty habit of throwing sand into the gears of the international Orthodox-Catholic dialogue. My interlocutor surely knew that there were exceptions to his rule. One was Father Alexander Men, who was axe-murdered in 1990, almost certainly because politicians and senior Russian Orthodox churchmen feared that this son of a Jewish family might, in a free, post-Soviet Russia, help craft a new relationship between religious and political authority. Another was Father Gleb Yakunin, a founder of the Christian Committee for the Defense of Believers' Rights who did hard time in the Gulag as a result. Others were the rural pastors who, since the 1991 collapse of the Soviet Union, have been rebuilding Russian Orthodoxy in the countryside, one wounded soul at a time.

Yet there were also hard truths in that Senior Vatican Official's comment. The Russian Orthodox Church (ROC) has been in thrall to political power for centuries, and its 20th-century history was a particularly unhappy one. The Bolsheviks hated pious priests, so Lenin and his successors ruthlessly crushed authentic Russian Orthodox religious life—the expression of a great spiritual and theological tradition—wherever they could; the list of ROC martyrs to communism is

St. Vincent de Paul School

Honorees

Twenty Mount Vernon St. Vincent de Paul School students in the sixth, seventh, and eighth grades competed at the district level in either Power of the Pen or science fair events in mid-March.

Four students took part in a Power of the Pen creative writing event at New Albany High School. **They are (from left) Kelsey Plasse, Kira Bielecki, Molly Burnside, and Eli Widrig.** Sixteen students displayed projects at the district science fair at The Ohio State University-Marion, with eight receiving superior ratings, giving them the chance to take part in the state science fair at the OSU Columbus campus in May, and the other eight be-



THE CATHOLIC DIFFERENCE
George Weigel

a long and noble one. After Stalin "rehabilitated" the ROC in his campaign to ramp up Russian nationalism after the German invasion of June 1941, the leadership of Russian Orthodoxy, the Patriarchate of Moscow, became a wholly owned subsidiary of the Soviet regime, and specifically of its secret police, the KGB. Patriarchs of Moscow were senior KGB officers; the present Patriarch, Kirill, began his career as an ROC representative at the World Council of Churches in 1971 when he was 25 years old, a sure sign of KGB affiliation.

In recent years, Kirill and his "foreign minister," Metropolitan Hilarion, have been mouthpieces for Russian President Vladimir Putin's efforts to reconstitute something like the old Soviet Union in the name of a "historic Russian space," an exercise in Great Russian irredentism that has taken a particularly grave turn in Ukraine; concurrently, they've conducted a campaign of seduction in the Vatican and among American evangelical Protestants, putatively in service to a united front against Western decadence and secularism. But in the ironies of history (or the strange ways of divine providence) the Ukraine crisis, in which Kirill has been duplicitous and Hilarion

mendacious, just might initiate a break in this historic pattern of Orthodoxy playing lap dog to authoritarian power among the eastern Slavs.

As the people of Ukraine rose up against the kleptocratic and despotic government of Viktor Yanukovich last year, in the Maidan movement of national moral and civic renewal, the Ukrainian Orthodox Churches faced a dramatic choice: Stand in pastoral solidarity with the people, or stand with the state that was brutally repressing Ukrainian citizen-reformers? The Ukrainian Greek Catholic Church (UGCC), largest of the Eastern Catholic Churches (Byzantine in liturgy and Church organization, but in full communion with the Bishop of Rome), did not face this dilemma; the UGCC was long the safe-deposit box of Ukrainian national consciousness, and, in the post-Soviet period, it has devoted its public life to building Ukrainian civil society. But the Ukrainian Orthodox Churches did face a historic fork-in-the-road: Civil society, or the state?

The choices made have not been unambiguous. But the evidence to date suggests that more than a few Ukrainian Orthodox leaders and believers have chosen to stand with civil society, rejecting the Patriarchate of Moscow's support for Putin's Great Russian Nationalism. If that new alignment holds, it may eventually lead to a history-changing revolution in Orthodox understandings of the right relationships among Church, state, and society: a development that would, among other things, vindicate the memory of Orthodoxy's 20th-century martyrs.

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



ing given ratings of excellent. **District participants are (from left): first row, John Brennehan, Mari-sol Ausec, Douglas Natoce, Hayden Lingel, Luke Whitacre, and Charlie Mayville; second row, Matt Sabula, Karlyn Kanuckel, Lauren Pfeifer, Lily Burnside, Trevor Grohe, and Conrad Stein; third row, Justin Thomas, Sam Wendt, Laurel Vines, and Zach Fernandez.**

In addition, Wendt, Fernandez and Stein were nominated for the national MASTERS (Math, Applied Science Technology and Engineering) junior high competition, giving them the chance to complete an

online application to explain their project and have an opportunity to demonstrate their use of science, technology, engineering, and math principles.

Finalists in the program will have a chance to go to Washington to compete for awards and prizes.

Photos courtesy St. Vincent de Paul School

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BOOK REVIEW

The 40 Days of Lent

BY TIM PUET

Reporter, Catholic Times

Columbus-area photographer Gary Gardiner decided last year to combine his observation of Lent with the talent God gave him to observe the world through a camera lens.

The result is a 72-page bound softcover book, *The 40 Days of Lent*, designed to affirm and strengthen faith through a text combining more than 50 photos with the daily psalms of the Lenten liturgy. Gardiner is a member of Westerville St. Paul Church. The photos all were taken there over the course of the 2013 Lenten season.

"I didn't plan to theme this book to the Lenten psalms," Gardiner said, "but when I began looking at the photos and reading the psalms, it struck me that the two really went well together."

"Although each day had its own dra-

matic event, there are a few days that stand out," he said. "The first three photos in the book, although out of order, offer symbols for the season — the beginning, the end, and the reason for Easter.

"Take time to read the psalm that accompanies each photo. It's significant that so many psalms from the daily reading match so well with that day's photograph.

"Perhaps the most significant blessing came on Good Friday, where my intention for the day was a photo of the empty Tabernacle when the consecrated host is removed and the doors are thrown open to show the absence of Christ in the church. I shot the photo at several angles and distances and with a variety of lenses.

"As I left, I saw the church's shadow stretched across the parking lot



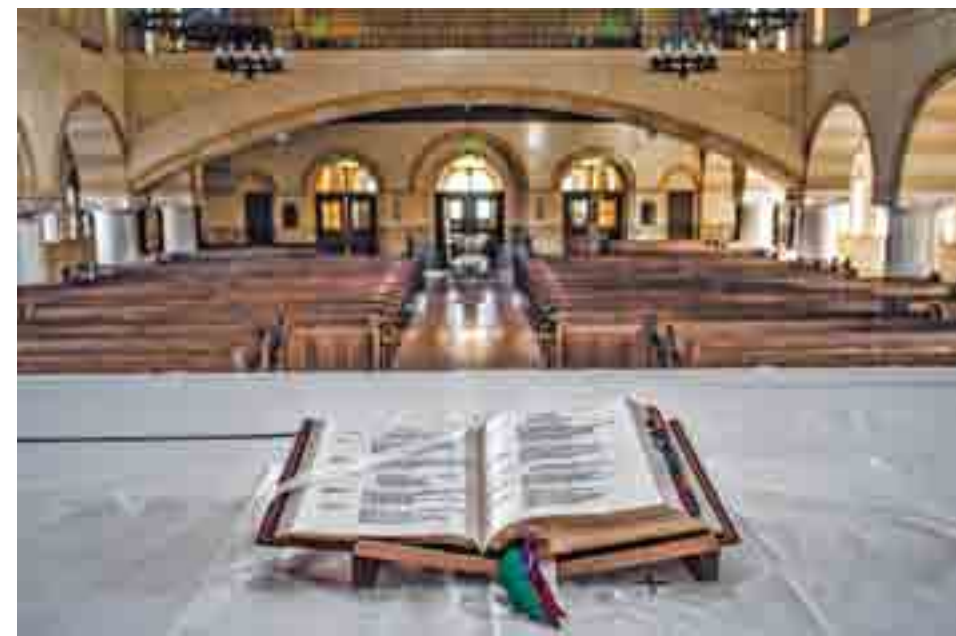
and school grounds with the cross at the top of the steeple at the peak. The cloud and sky behind it was changing shape and brightness in a strong late March wind.

"As the clouds opened, closed, and changed shapes, I found a variety of symbolic photos, no more significant than when the sun was directly behind the cross forming the shape of a monstrance used during Benediction services. ... The moment lasted about two minutes as the cloud shape changed and the angle of the sun decreased, lengthening the steeple shadow into the street."

Gardiner, 69, has been taking photos since he was 12 years old. He began his career at newspapers in Florida, was

employed by The Associated Press in 1977, and was in the Columbus bureau of the worldwide news service as its chief photographer for Ohio from 1982 to 2004. He was a work colleague of the author of this story for most of that period. He has continued to shoot a picture or more a day since his retirement.

The book is available for \$29.95 plus shipping for the print version or \$4.99 for the digital version (free with the print version). It may be ordered by going to the website www.40daysoflentbook.com. A portion of the profits will be donated to the Brian Muha Foundation for its Run the Race Club, a Columbus-based group that works to help children battle and overcome the difficulties of youth and modern society.



NEWS IN PHOTOS FROM AROUND THE WORLD

Beginning on April 27, the day Pope Francis will canonize Blessed John Paul II, a Washington center named for the late pope will be known as the St. John Paul II National Shrine. The U.S. bishops on March 19 designated the facility as a national shrine in his name "to reflect the love of Catholics in America for John Paul II," said Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, who signed the decree.

CNS photo/Nancy Wiechec

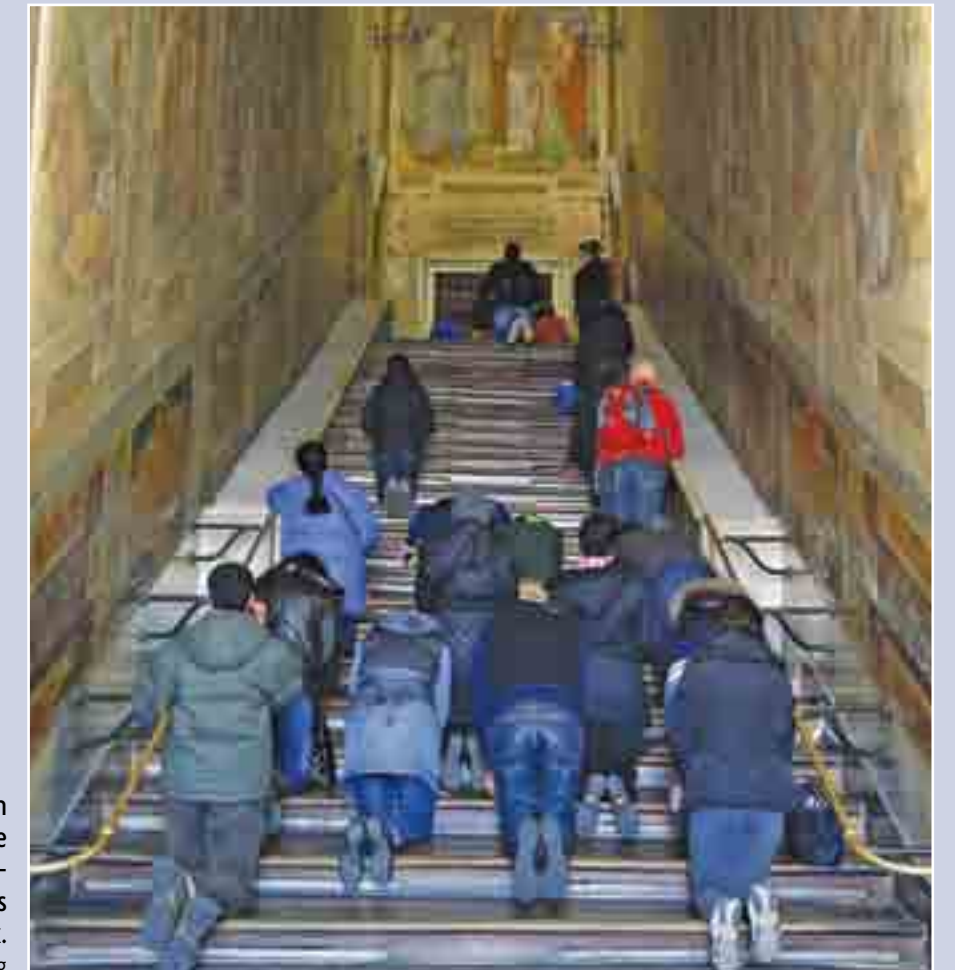


Irish abuse victim Marie Collins (left) who was assaulted as a 13-year-old by a hospital chaplain in her native Ireland, attends a 2012 vigil in Rome. Collins is the lone clerical abuse survivor nominated by Pope Francis to sit on the new Pontifical Commission for the Protection of Minors.

CNS photo/Alessia Giuliani, Catholic Press Photo

People walk on their knees as they pray at the Holy Stairs in Rome on March 10. The Renaissance frescoes surrounding the stairs, as well as the adjacent Chapel of San Lorenzo, are part of a major restoration. The project, which is expected to last another five years, involves removing layers of grime to bring back the original splendor of the artwork.

CNS photo/Paul Haring



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Mark your calendars now for the 2015 Conferences!**Women's/February 21 ~ Men's/February 28**