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We Are Strangers
No Longer:
Our Journey
of Hope
Continues

National Migration Week 2013

Tenth Anniversary of the United States & Mexican Bishops' Joint Pastoral Letter



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The Editor's Notebook

Welcoming the Stranger

By David Garick, Editor

This week, *Catholic Times* takes a look at a door. You know the door I'm referring to. It is inscribed at the base of the Statue of Liberty: "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me, I lift my lamp beside the golden door!"

We are a nation of immigrants and a church of immigrants. But sadly, we sometimes lose touch with what that means. Each year at this time, we read the story of how the Holy Family was forced to flee with the infant Jesus into Egypt to escape the persecution of King Herod. Our Lord himself was a refugee.

The church has always taught the importance of welcoming immigrants. In the Old Testament, God reminded his people Israel to welcome the strangers among them: "You shall treat the stranger who resides with you no differently than the natives born among you, have the same love for him as for yourself; for you too were once strangers in the land of Egypt" (Leviticus 19:33-34).

In St. Matthew's Gospel, Jesus tells us that by caring for the stranger, the sick, and the hungry, we are in fact caring for him (Matthew 25:35). Yet we live in an age when the welcome mat has been rolled up and locked away.

I am very grateful that my ancestors were not prevented from making a home in America. My mother's family first came here about 200 years ago as immigrants from Germany -- the same wave of immigrants that planted the first Catholic churches here in Ohio. My father's family arrived a century later in the great wave of immigration from eastern Europe, Italy, and Ireland.

I recall looking at my grandfather's

immigration papers that were issued when he left a freighter in the Port of Philadelphia. I thought of the courage it had to take to leave all he knew behind to start with nothing, in a land where he did not even speak the language. I thought about the joy he must have felt in making a new start in America and sending for his family to join him in his new home. I thought about the hopes and dreams that he had for his children and grandchildren that led him to make that journey. I'm so thankful that he had those dreams for me long before I was born and that I have been able to live out his dreams.

Today, we have erected legal barriers to make immigration much more difficult. And there is a sad and disgraceful hostility toward many of those who have found their way into our country. This issue of *Catholic Times* explores the efforts the church is making nationally and here in the Diocese of Columbus to reform immigration laws and to provide assistance and support to those who seek to make a home among us.

We need to bear in mind the words of Pope John Paul II, who said a decade ago, "The church in America must be a vigilant advocate, defending against any unjust restriction of the natural right of individual persons to move freely within their own nation and from one nation to another. Attention must be called to the rights of migrants and their families and to respect for their human dignity, even in cases of non-legal immigration."

Most of you, like me, had ancestors who found their way through the "Golden Door" to build a life in America. We must not lock that door behind us.


**FATHER JAMES T. SMITH
PASSED AWAY ON
JANUARY 5, 2013**


Funeral Mass for Father James T. Smith, 75, who died Saturday, Jan. 5, was held Wednesday, Jan. 9, at Columbus St. Matthias Church. Burial was at St. Joseph Cemetery, Columbus.

He was born May 25, 1934, in Zanesville to Clarence Smith and Clara Burkhart.

He attended Licking View and St. Nicholas elementary schools in Zanesville, graduated from Zanesville Rosecrans High School in 1952, attended the University of Dayton, and received a bachelor of arts degree in international studies from The Ohio State University in 1955.

He earned a bachelor's degree in philosophy from the former St. Charles College in Columbus in 1961, completed his studies for the priesthood at Mount St. Mary of the West Seminary in Norwood in 1965, and was ordained to the priesthood at Columbus St. Joseph Cathedral by Bishop John Carberry on May 29, 1965.

He served as associate pastor at Columbus St. Philip (1965-69), Mount Vernon St. Vincent de Paul (1969-71), and Columbus St. Christopher (1971-72) churches. He was named administrator pro tem of St. Christopher in 1972 and was appointed pastor there in 1973, serving there for the next 10 years. He subsequently was pastor of Columbus Immaculate Conception Church from 1983-91 and of St. Matthias from 1991 until his death.

He also taught at Columbus Bishop Hartley and Bishop Ready high schools, served on the diocesan Priests' Senate (1988-91), and was a former member of the Catholic Times advisory board.

He was preceded in death by his parents; brothers, Edward, Harold, Charles, Clarence, Ralph, and Lloyd; and sister, Dorothy Allbrittain. Survivors include sisters, Mary Elizabeth Summers and JoAnn Hohman, and several nieces and nephews, including Father Mark Summers, homilist at his funeral.

**CLERGY WHO COOK RETURNS
ON FEBRUARY 1**


The third annual Friends of the Josephinum *Clergy Who Cook* program will serve samples of some of the diocesan clergy's favorite dishes at 7 p.m. Friday, Feb. 1, in the Jessing Center at the Pontifical College Josephinum. Priests, deacons, and seminarians will participate in preparing dishes and competing to be the top chefs of the evening.

Guests will vote for their favorite chef by making a cash or check donation at the serving station of each participant. The chef with the most donations at the end of the evening will be the grand winner. Chefs also will be judged by *Columbus Dispatch* food editor Robin Davis in categories of foods served. Foods range from hors d'oeuvres, meat and seafood dishes to soups, salads, and desserts. A cash beverage bar will be available.

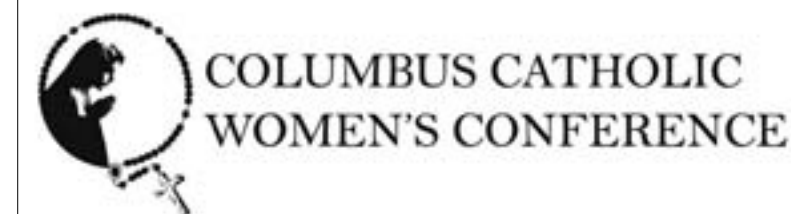
Paid reservations are required by Friday, Jan. 25. The event has sold out early each year and space is limited. Cost is \$40 per person. Reservations may be

made online at www.pcj.edu. Click on "make a donation" and, in "comments," enter "RSVP for CWC13," or call Carrie Gram at (614) 985-2234 and mail a check made out to Friends of the Josephinum (FOJ) CWC to Carrie Gram, Pontifical College Josephinum, 7625 N. High St., Columbus OH 43235.

The Friends of the Josephinum is a lay organization which supports the seminarians at the Josephinum through prayers and financial help with scholarships, medical expenses, books, and other personal needs. Proceeds from Clergy Who Cook directly help future priests. Reserve early, come enjoy the cuisine, and support the clergy who generously share their culinary talents for your enjoyment and to benefit the seminarians.

On the photo: Father David Sizemore, Pastor of Sunbury St. John Neumann Church, winner of the 2012 Clergy Who Cook competition prepares his award-winning appetizers.

(Photo provided by Pontifical College Josephinum)


**PRIEST, TV HOST
TO HEADLINE CATHOLIC
WOMEN'S CONFERENCE**

The Columbus Catholic Women's Conference will take place from 8 a.m. to 4 p.m. Saturday, Feb. 23, in the Lausche Building at the State Fairgrounds. The theme will be "My Heart: The Holy Spirit's Home, Celebrating the Year of Faith," and Father Leo Patalinghug will be one of the featured speakers. Father Leo, a priest of the Archdiocese of Baltimore, is an internationally renowned conference speaker, author, TV host, radio contributor, and founder of the Grace Before Meals movement and apostolate. Grace Before Meals has a goal of inspiring and strengthening family relationships through universal spiritual insights and the dynamic of personal interaction shared around the dinner table.

Father Leo's unique background as a former martial arts championship titleholder and a choreographer for an award-winning break dancing group has provided him with unique

experiences and insights that have caught the attention and acclamation of diverse audiences. He has appeared on PBS, ABC, CBS, and the Food Network, where he defeated a world-famous chef in the surprise cooking competition show "Throw-down! with Bobby Flay."

Father Leo contributes a monthly food column, "Catholic Culinary Confessions," in Baltimore's archdiocesan newspaper, hosts the EWTN weekly cooking show "Savoring Our Faith," and has more than 10,000 subscribers to his weekly blog at GraceBeforeMeals.com.

Through the blog, he provides a meal with a meaningful message to help strengthen families around the world with lessons of faith, family, and food.

To register for the Columbus Catholic Women's Conference, go online to www.columbus-catholicwomen.com or call (614) 398-CCWC (2292).



Front Page photo:

This year's National Migration Week poster highlights 2013 as the 10th anniversary of the issuance of a joint pastoral letter titled "Strangers No Longer: Together on the Journey of Hope" by the bishops of the United States and Mexico.

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Support the Seminarians!

PRACTICAL STEWARDSHIP

By Rick Jeric

Fides

Were you able to come up with some very practical ways to expose your faith to others this past week? The joy and celebration of the Epiphany can be fleeting, but the experience of sharing and exposing our faith (*fides*, in Latin) should always be there for us. We continue on our mission as good and faithful stewards, bringing the Gospel and the love of Jesus Christ to the rest of the world. For us, that world is each person we encounter each day. Sure, we do the best we can. We pray, and have increased our prayer in this Year of Faith. But the Gospel is spread and our love is shared only if we show it by our actions. For the first Epiphany, the Magi set the standard by bearing gifts from all of us as future followers of our Savior, Jesus Christ. For our current Epiphany, we bear and share our gifts of faith, hope, and love. Just think about what you can do with a smile, a thank-you, a hug, a positive acknowledgment, patience, humility, and kindness. Our world does not have to careen out of control. We have control by our faith in action. May we have the grace to act.

As we know, we are in the midst of the Year of Faith. Pope Benedict XVI declared this in October 2011, it began on Oct. 11, 2012, and it will continue through Nov. 24, 2013, the Solemnity of Christ the King. Pope Benedict asks us to understand in a very profound way that the foundation of our faith as Christians is "the encounter with an event, a person, which gives life a new horizon and a decisive direction." He also reminds us that our Christian faith is founded on a very real encounter with the Risen Christ. Therefore, our faith can be rediscovered in its wholeness and entirety. What does that mean? For me, it means that we have a very specific invitation from the Vicar of Christ to work toward a renewal of our faith. We have a special and unique opportunity to rediscover the joy and the love of what it means to be Christian. I know what it means to be human. I know about the strengths, weaknesses, successes, and failures that come with it. I know the challenges of life and living. I know the joy of being a husband and a father. But how often do I really contemplate my faith and what my responsibilities are as a Catholic Christian? It is much, much more than a membership, or simply going through the motions when convenient. We are baptized into the Body of Christ, a community of believers who will never put anything else ahead of their faith. Do we do this? Do we think about this? I think this is the first great challenge of the Year of Faith. We need to commit to that reawakening, rededication, and resolving to consciously live our faith every day. For the next few weeks, I will focus on some practical recommendations that have been made by the Congregation for the Doctrine of Faith in Rome. I hope they will be helpful to all of us as we journey through 2013 with our faith in mind.

Our practical challenge this week is to take a positive and deliberate step toward re-establishing our faith as the most important part of our lives. All else will flow from it. Write down three things that you currently do to live your faith and act as a disciple of Jesus Christ. Commit to strengthening those three things throughout this week and to keeping them as a priority throughout this Year of Faith. Write down three more things that you could do to expand from three to six. Resolve to make an effort to live your faith more practically and focus on those six things in a special way in 2013 and beyond, as a good and faithful steward.

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



JOEY SMITH BUILDS BAT CONDO FOR EAGLE PROJECT

Joey Smith, a sophomore at Columbus Bishop Ready High School, became an Eagle Scout at a court of honor on Sunday, Jan. 6. To earn his Eagle rank, the highest a Boy Scout can achieve, he had to earn 12 required merit badges and at least nine other badges, serve six months in a leadership position in his Scout troop, and plan, develop, and lead a service project benefiting an organization other than Boy Scouting. Smith's project was a bat condominium at Darby Park. Smith is pictured standing at the bottom of the structure, which can hold as many as 4,000 bats. It extends eight feet in the air on four posts. The inside of the condo is four feet by four feet, with posts inside for bats to hang on. Smith had wanted to build birdhouses for bluebirds, but park naturalist Tim Taylor said there was a greater need for a place where bats could gather. Smith collected funds and materials for the bat condo from businesses and received help from 37 people, including 13 Boy Scouts and 11 Scout leaders, in getting it built. It took 679 volunteer hours, including 176 by Smith, to get the project completed. Smith in return has assisted on other Eagle projects, including building a porch for a church, building props for a marching band, and installing physical fitness equipment at Westgate Park. Photo courtesy Smith family

CHRISTINA ANN ALLWEIN MEMORIAL DINNER

The second annual Christina Ann Allwein Memorial Dinner will take place Saturday, Jan. 19, in the gymnasium at Columbus St. Catharine School, 500 S. Gould Road. The evening will begin with hors d'oeuvres at 6:15 p.m., followed by recital of the Chaplet of Divine Mercy at 7, dinner at 7:15, and a program of reflection and spiritual entertainment.

The event honors the legacy of its namesake, who died at age 49 on Jan. 13, 2007. She and her husband, Gary, owner of Mustard Seed Catering, were well-known for their work for their work with the poor, which is being continued by Gary and the couple's

nine children.

Money raised at the event will go to a scholarship fund named for Allwein. It provides funds for diocesan young people to attend faith-related programs such as Catholic Youth Summer Camp, Franciscan University of Steubenville youth conferences, and NET Ministries retreats. Last year's dinner raised more than \$20,000.

Reservations are \$100 each and may be made by calling (614) 235-6109, sending an email message to jmackessy@aol.com, or by mail to Peggy Mackessy, 400 S. Broadleigh, Columbus OH 43209. Make checks payable to Christina Ann Allwein Catholic Retreat Fund.

MARTIN LUTHER KING DAY MASS

The Community of Holy Rosary and St. John the Evangelist in Columbus will host its 27th annual Martin Luther King Day Mass at noon Monday, Jan. 21, at Holy Rosary-St. John Church, 660 S. Ohio Ave.

The guest preacher will be Father Clarence Williams, CPPS, pastor of Columbus St. James the Less Church. The

celebration will include the music of the parish's Gospel choir, psalms, and excerpts from King's speeches.

The parish has been celebrating Martin Luther King Day since 1986, the first year it was observed, making the Mass one of the oldest Martin Luther King Day events in Columbus. For additional information, call (614) 252-5926.

Liturgical music workshops offered

The diocesan liturgical music sub-commission and the diocese's Office for Divine Worship are offering a pair of workshops this winter for organ and choral musicians.

Organ workshops will take place held Saturday, Feb. 9, at Hilliard St. Brendan Church, 4475 Dublin Road, and Saturday, March 9, at Chillicothe St. Peter Church, 118 Church St. The workshops are primarily designed to educate keyboardists who may not have much organ training. Seasoned organists also will find value in the presentations, since the topics covered are critically important to producing music within Catholic worship.

The presenters will focus on effective leading of hymn singing, proper posture and technique for organists, registration of organ stops, and effective use of the dynamic range of organ music, including hymns and accessible organ repertoire for all levels of experience. Presenters will be Paul Thornock, music director for Columbus St. Joseph Cathedral and diocesan music consultant; Craig Jaynes, music director for Washington Court House St. Colman of Cloyne Church; and Matt Nadalin, interim music director for Lancaster St. Mary Church.

The choral workshops will take place on Feb. 9 at Chillicothe St. Peter and March 9 at Dover St. Joseph, 613 N. Tuscarawas Ave.

There will be two sessions during

the workshops. The first is directed toward anyone who sings as a cantor or a choir member. Chris Walsh, music director at Columbus St. Margaret of Cortona Church, will discuss posture, jaw and tongue placement, breath support, enunciation, consonant placement, diphthongs, and vowel production. He also will work with participants on two pieces of sacred choral music. Walsh studied voice and vocal music at The Ohio State University under Maurice Casey.

In the second session, Bill Miller, music director at Columbus St. Francis of Assisi Church, will present "Musical Resources for the Lectionary Readings." Topics will include chanting the introit, offertory, and communion antiphons which complement the lectionary readings, developing the theme of the readings through music, and selecting music which helps the assembly gain a deeper understanding of the liturgical action. Miller has been music director for a number of parishes in Ohio, Pennsylvania, and North Carolina, and has taught at Youngstown State University's Dana School of Music and at York College.

All workshops will have registration at 9 a.m. and sessions beginning at 9:30, and will finish by noon. The cost is \$10 per workshop. To reserve a spot, call the Office for Divine Worship at (614) 221-4640 or email Lit-mailbox@coldioc.org.

FOCUS and Goold grants awarded

The Catholic Foundation recently awarded \$178,784 in FOCUS grants to parishes, schools, and select social service agencies throughout the 23-county Diocese of Columbus. Additionally, the Foundation awarded \$102,339 in Edmond J. Goold grants, for a total of \$281,123 in this grant cycle.

For the cycle, the Foundation received 135 applications requesting \$480,000. After reviewing all applications, the Foundation's grants committee awarded grants to those within each category who demonstrate the greatest need. In this cycle, the Foundation was able to fund 54 FOCUS grants and 8 Goold grants. Of the \$178,784 in FOCUS grants, 33.7 percent was allocated for parishes, 32 percent went to Catholic education, and 34.3 percent

went to social services.

The tradition of unrestricted grant making by The Catholic Foundation began in 1989 with an anonymous donor who wanted to help parishes with extraordinary maintenance needs. In 2007, the Foundation's board of trustees expanded and formalized its responsive grant-making process to include Catholic education and social services, collectively known as FOCUS grants. Goold grants were made possible by Dr. Edmond J. Goold, who made his gift with specific focus on the people of need who work and reside within the vicinity of Mount Carmel West Hospital.

To find out how you can help fund FOCUS grants, contact The Catholic Foundation at www.catholic-foundation.org or call (614) 443-8893.



Our Lady of Perpetual Help students win radio choir competition

The second- and third-grade choir of Grove City Our Lady of Perpetual Help School, directed by Kim Nocero, won this year's elementary division of the "Christmas Idol" contest sponsored by radio station WSNY-FM. The choir was chosen as one of the top three groups in the competition on Friday, Dec. 14, then received the most support among the three in online voting by listeners. The choir won \$1,000 for the school music program and performed live on the station's broadcast of "Dino and Stacy's Old-Fashioned Christmas Show" on Friday, Dec. 21. Photo courtesy Jarrie Alderman

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**CONFUSION OVER
HOLY DAYS OF OBLIGATION**



QUESTION & ANSWER

by: **FATHER KENNETH DOYLE**
Catholic News Service

Q. There was considerable confusion among my friends over the recent feast of the Immaculate Conception (Saturday, Dec. 8). My own parish announced it as a holy day of obligation, but the church in the next town over simply called it a "holy day."

Both parishes had only one Mass on that Saturday morning, whereas in times past, churches used to have two or three morning Masses on a holy day of obligation, and perhaps another one in the evening.

But this time on Saturday evening, churches had only the vigil Mass for Sunday, and some people thought that by attending, they were covering both obligations. I thought that any holy day pertaining to the Blessed Mother was never done away with. Can you clear this up for us? (Somerset, N.J.)

A. As often as it is explained to them, Catholics in our country are still uncertain as to the holy days of obligation, but let's lay it out once more. In the U.S., there are six holy days of obligation, i.e., feast days on which Catholics must attend Mass.

They are: Mary, the Mother of God, Jan. 1; Ascension (of the Lord), 40 days after Easter; Assumption (of the Blessed Virgin Mary), Aug. 15; All Saints' Day, Nov. 1; Immaculate Conception (of the Blessed Virgin Mary), Dec. 8; and Christmas, Dec. 25.

Now comes the confusing part. In most areas of the country, the celebration of the Ascension has been transferred to the following Sunday, so there is no obligation in those dioceses to attend Mass on that Thursday.

On three of the feasts -- Jan. 1, Aug. 15, and Nov. 1 -- when the feast day occurs on a Saturday or a Monday, you get "two for one." That is, the obligation to attend the feast day Mass is lifted and attendance at a weekend Mass covers you both for the feast and for Sunday.

But (and this seems the hardest part for people to grasp) during two feasts, Catholics are still obliged to go to Mass, no matter what day they occur. Those feasts are Christmas (because of its centrality as the birthday of Christ) and the Immaculate Conception (in part, at least, because it is the patronal feast of the United States).

For those two feasts, you can't get "double credit" by attending one Mass, as some people thought in the question you posed. (Since I've now reviewed the rules in the simplest and shortest way I can and it's still taken more than 200 words, confusion should come as no surprise.)

As for the scheduling of parish Masses on Saturday, Dec. 8, 2012: Since most parishes in the United States now have only one priest, I can understand why you would have only one Mass on that Saturday morning, especially since the same priest had to celebrate the Sunday vigil Mass later that day (maybe even two vigil Masses).

Some parishes wisely scheduled a vigil Mass for the feast that Friday evening to make it easier for people to fulfill their obligation for the Marian holy day.

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

LATINO MINISTRY REACHING OUT TO ALL PARISHES

BY TIM PUET

Reporter, Catholic Times

As part of the Year of Faith, the diocesan Catholic Latino Ministry this year is placing special emphasis on reaching out to parishes that do not have large Latino populations.

Angela Johnston, director of the ministry since its founding in 2001, said that in collaboration with the diocese's Office for Social Concerns and its Justice for Immigrants committee, two programs have been scheduled to educate parishes about the ministry's mission of providing assistance and advocacy for the Latino community, the fastest-growing segment of the Catholic Church in the diocese and throughout the United States.

The programs will take place on Sunday, Feb. 17, at Dover St. Joseph Church, and Sunday, April 7, at Westerville St. Paul Church, from 6:30 to 8 p.m. They will include a documentary film titled "Dying to Live: A Migrant's Journey," which examines why migrants are willing to leave their homes, sometimes risking their lives in the process, and what they face in their journey. The film will be followed by a period of discussion. Johnston said she hopes the conversation will lead to a return visit as parishes examine Catholic social teaching about immigration.

Parishioners of churches in the Tuscarawas-Holmes-Coshocton Deanery are especially encouraged to come to the program in Dover, while the one in Westerville is for parishioners from the Northland Columbus Deanery and other nearby parishes. Johnston said she hopes to conduct similar programs in the diocese's other 11 deaneries this year.

"There are many misconceptions on issues related to migration," Johnston said. "Seeing films like this and giving people a chance to better understand those issues makes them realize that many of their assumptions about migrants are incorrect

and encourages some of them to become advocates on the migrants' behalf.

"That in turn has an impact on those in government who determine immigration policy. Politicians have told me that of 100 calls they get about immigration issues, 90 of them are negative. We need to better inform voters so that figure can be changed and legislators will be more likely to listen."

The diocese has identified 14 parishes -- Santa Cruz, Christ the King, St. Agnes, St. James the Less, St. Ladislav, St. Matthias, St. Peter, St. Stephen, and St. Thomas in Columbus, Delaware St. Mary, Dover St. Joseph, Marion St. Mary, Mount Vernon St. Vincent de Paul, and West Portsmouth Our Lady of Sorrows -- as having large Latino populations. Johnston works mainly with those parishes, visiting them on a rotating basis, and is always available to assist other parishes whenever asked.

She said much of her office's work involves advocacy for immigration reform and policies that respect fundamental human rights, and connecting immigrants and their families to community resources for many unmet needs. One such resource which she said has been of considerable help is the free legal clinic, staffed by private practitioners, hosted by St. James the Less on the first Thursday of each month.

Her work puts Johnston into frequent contact with people involved with the legal system, including legislators, police, sheriff's offices, county and state prison officials, and representatives of the U.S. Immigration and Customs Enforcement (ICE) and Citizen and Immigration Service (CIS) offices.

"We've established a very good relationship with ICE," she said. "I can call them at any time and ask them about the status of a particular person, and sometimes they'll call us to ask for help in a particular instance. The immigration people and others I know in police-related jobs are

trying to do their work and fairly enforce the law, and appreciate the help they receive from the Latino office."

Besides working with individual cases, Johnston meets four times a year with officials from the two federal immigration agencies. She also conducts presentations on "cultural competency" -- the ability to understand, communicate with, and effectively interact with people across cultures -- for any group requesting such a program, most recently with the latest Columbus police recruiting classes.

"There are at least 43 different ethnic groups of migrants in the Columbus area. That surprises most people," Johnston said. "Many are familiar with some of the Latino and African nationalities, but there are many others you wouldn't expect, including some Irish immigrants who come here as nannies or are on study visas and overstay their visas."

The Diocese of Columbus, through the Latino ministry, the social concerns office, the Canton-based statewide Immigrant Worker Project, and the Justice for Immigrants committee, works on behalf of all those migrant groups.

In doing so, those organizations follow the five main points of Catholic social teaching on immigration: people have the right to find opportunities in their homeland; people have the right to migrate to support themselves and their families; nations have the right to control their borders; refugees and asylum seekers should be afforded protection; and the dignity and rights of migrants should be respected.

Johnston recently attended a three-day Catholic conference in Atlanta on immigration reform, described in another story in this week's *Catholic Times*, and said she was encouraged by the U.S. Catholic bishops' continued support of comprehensive reform with more opportunities, particularly for families and those already living and working in the United States.

Congress in late 2010 failed to approve a bill known as the DREAM Act that would

have given young people brought to the United States by their undocumented parents an opportunity to pursue higher education while on a path to citizenship, if they followed a strict set of requirements. The defeat disappointed immigration reform advocates, but the Obama administration has followed up by using its executive powers to revise some immigration procedures without going through Congress.

One such revision, known as Deferred Action for Childhood Arrivals, includes provisions similar to those of the DREAM Act. Under this directive, immigrant youth may request a temporary two-year reprieve from deportation and apply for a work permit if they meet a series of requirements, including being under 30, living in the U.S. for more than five years, and having entered the country before their 16th birthday.

Additionally, they need to have completed or to be enrolled in high school (or have received a high-school equivalency diploma) or have served in the armed forces. Unlike the DREAM Act, deferred action is a discretionary administrative program that is temporary and does not confer permanent residency.

Another revision, announced on Jan. 2 and effective on March 4, eases the way for new American immigrants who are immediate relatives of American citizens to apply for permanent residency. It will give them a chance to demonstrate that time away from their families in the United States would create "extreme hardship" and would allow them to start the application process for a legal visa without leaving the country.

Once approved, applicants would be required to leave the U.S. briefly to return to their native land and pick up their visa. "The previous policy required these people to go home right away, and it might take as long as five to 10 years for visa approval," Johnston said. "This revision will do much to keep the families of aspiring citizens together and will be a great benefit to them and to the nation."

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Holy Land: Apr. 1-11, Apr. 8-18, Apr. 15-25, Apr. 22-May 2, Apr. 29-May 9, May 6-16, May 13-23 ...
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Answering God's Call

CALLED TO HELP OTHERS



Fr. Michael Nimocks

by Tim Puet

Father Michael Nimocks says he's felt called throughout his life to help others. For him, that call led first to a career in public service as a layman, and eventually to the diaconate and the priesthood.

Father Nimocks, 70, retired from pastoral service earlier this year. He grew up attending Columbus St. John the Evangelist Church, graduated from the parish elementary school and Columbus Rosary High School, attended The Ohio State University and Franklin University, and became a loan officer for Huntington National Bank for 17 years.

Huntington is a regional banking giant now, but "when I started, the bank had two offices in downtown Columbus, at Broad and High and the Market Exchange building at Third and Main streets, and that was it," he said.

His family moved to Buckeye Lake from Columbus in the early 1960s. That's when he says he first became attracted to a life of service.

"Moving to a small community like that, I could see how important it was to have people like the volunteer firefighters there who were willing to give of their time and serve the community," Father Nimocks said. "From seeing what they did, I felt what Woody Hayes and others describe as the responsibility to 'pay forward,' so I got involved with the fire department and found I liked it."

He joined the department in 1965, was appointed captain the following year, became chief in 1968, and held that position for 13 years. He was responsible for an all-volunteer department of 35 members. During his time as chief, the department replaced all five of its emergency vehicles and added emergency medical service. He also became an instructor for state emergency medical services training. All those experiences led to his coming to work for the state fire marshal's office in 1982.

By that point, he had been a deacon for five years. He was ordained to the diaconate on Aug. 14, 1977, by Bishop Edward Herrmann as a member of the diocese's second class of deacons.

"I read a newspaper story on the diocese's first two deacons, Roger Pry and John Rankin, who were ordained in 1975," Father Nimocks said. "That got me to realize what a permanent deacon was and it appealed to me, since I already was active at Our Lady of Mount Carmel Parish in Buckeye Lake."

He served the parish as a deacon for 15 years, also serving the newly formed village of Buckeye Lake as a councilman from 1981 to 1986, and serving the diocese as Scouting director from 1983 to 1992. "I may be the only priest in the history of the Diocese of Columbus who's been elected to public office," he said.

Father Nimocks said he didn't have thoughts of eventually becoming a priest during his first several years as a deacon. "Life was good and I enjoyed it," he said. "I was doing fulfilling work at the fire marshal's office, as a deacon and a councilman, and with the Scouts," he said. "I lived in the family home, which was right on Buckeye Lake. I could come home, get into my 1947 Chris-Craft and take it out on the lake whenever I wanted it."

"Parishioners often asked why I didn't go on to the priesthood, since I wasn't married, but I didn't feel any calling for years. Father Jack Fulcher became pastor at my parish in 1984. Around 1991 or 1992, he also asked if I'd thought about being a priest. This time, the thought stuck with me and didn't leave."

"I struggled with it and eventually made an appointment with Bishop (James) Griffin. I told him my life story and we talked about whether the Holy Spirit was moving me to become a priest. He thought it was a great idea and sent me to Father Tim Hayes (then diocesan vocations director) to see where I should go."

Father Nimocks studied for the priesthood from 1992 to 1996 at Blessed John XXIII National Seminary in Massachusetts, which specializes in priestly formation for men ages 30 to 60. Bishop Griffin ordained him on June 29, 1996, and he became an associate pastor at Worthington St. Michael Church.

"One thing I had never thought about before my ordination was the idea of priests going to confession," he said. "Then came my first week at St. Michael's, and I found myself hearing a priest's confession. At that point, the proverbial light bulb came on. It was a very humbling experience."

Seven months after being ordained, he was chosen to be pastor of Zoar Holy Trinity Church. "I had expected to spend some time living in a rectory with other priests and getting used to what the priesthood was like," he said. "I knew the diocese was looking for a pastor at Zoar to replace Father Dan McGinnis, who had died, but when the diocese sent me the application papers, I threw them away."

"Then I got a call from the diocesan personnel board saying Bishop Griffin would like me to go to Holy Trinity. I expressed my concerns about becoming a pastor after being a priest for such a short time, but found all the things I'd done as a layman and a deacon also counted. The bishop had confidence in me. I felt he knew me and knew what the parish needed and that in his judgment, I was best for the job."

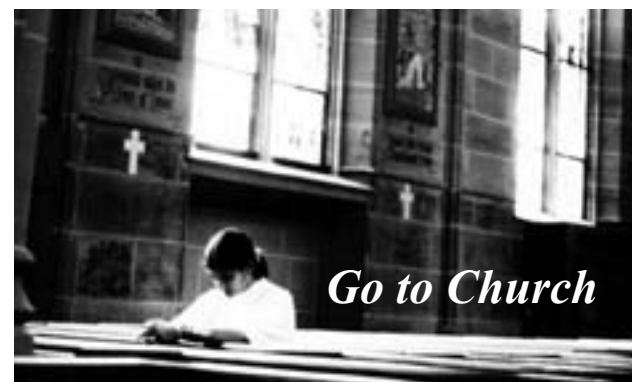
At Zoar, Father Nimocks completed the work Father McGinnis had started in combining three parishes in Strasburg, Bolivar, and Mineral City at a central location. "Building a new church was exciting, especially because everyone bought into it," he said. "When we broke ground, I told everyone to bring a shovel for the ceremony. That symbolized the cooperation which made a smooth, successful transition."

Father Nimocks said he had anticipated spending his entire career as a priest at Zoar, but in 2003, six years after his arrival there, he was called to be pastor of a much larger parish, Marion St. Mary.

"One of the highlights there was being involved with the parish school and Marion Catholic High School. It provided a lot of challenges, but it was great fun to be working with young people," he said. "Another memorable event was helping the parish St. Vincent de Paul Society move from a storefront with a leaking roof to an old Eagles lodge, which allowed us to help a lot more people."

Father Nimocks retired earlier this year and now lives at St. Therese's Retreat Center in Columbus. He is continuing his life of service by helping priests at parishes throughout the diocese. "I know how hard it is for a priest to find temporary assistance for Masses and other priestly duties when the need arises, so I'm available wherever I'm needed," he said.

"Last month, I helped Father Jack Maynard at Dresden and Mattingly Settlement. I've also been to Lancaster, Washington Court House, Marysville, Logan, my old parish in Marion, and several around Columbus. My motto is 'Have stole, will travel.'"



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The world is great with God

"The world is great with God" – Blessed Angela of Foligno.

When my column deadline approaches, I usually look to a number of places for inspiration. I check the Universalis site, one of my favorites, for an overview of the liturgical feasts that come immediately before and after the date of publication. I read morning and evening prayers of those days, as well as the daily Mass readings. Sometimes, Mass readings for the Sunday following the column provide a topic. Current news also feeds the muse.

This column falls between two great feasts, the Epiphany and the Baptism of the Lord. Checking Universalis, I found today's date surrounded by blanks on the liturgical calendar. No big saints around which to fashion a column. I plunged deeper, using another favorite prayer guide, "Give Us This Day," published by Liturgical Press.

I found the introductory quote, found at the top of this column, in the "Blessed Among Us" feature, written by Robert Ellsberg, author of "All Saints." I knew nothing of Angela, a 13th-century wife, mother, and mystic. A third-order Franciscan, she gave herself to charitable works. Her phrase "The world is great with God" spoke poignantly to me after having celebrated Christmas, when a teenaged woman, great with child, delivered her son.

I continued reading and praying through the week's readings. Gospel after gospel told stories of Jesus caring for those around him, curing the sick, and speaking to those who followed him, hoping for words that would



help them make sense of life and the world in which they lived. He fed thousands from their own meager resources, love making them more than enough. Interrupting times of prayer to respond to people's needs was his way, even walking across stormy seas to calm his disciples, as well as the waves. And when he arrived in his home territory, he went to the synagogue and read from Isaiah: He was here to proclaim liberty to the captives, to give sight to the blind, to grant freedom to the oppressed.

Clearly, Jesus saw the world "great with God" and embraced it. "The kingdom of heaven is at hand," he said. It is here. It is now, as well as not yet. His living showed us how to respond to that truth – not by amassing wealth, but by sharing it; not by courting power, but by standing with the powerless; not by walling out, but by inviting in. Jesus got his hands dirty. He chose the marginalized as friends and coworkers for the kingdom. I am sure he spent time with the privileged as well, though the gospels don't tell as many stories about those encounters.

The world is "great with God." Every person, every

place, is infused with Divine Life, and we are called to love it all. That includes each of us. Sometimes the most difficult place to see God is in ourselves. We know our faults too well, and others can be quick to point them out. We take our measure against others or society's values, and find ourselves coming out short. What could we possibly do to continue Jesus' living for the Kingdom?

The fishermen, women, sick, poor, fringe people who ran into Jesus might well have asked the same question. Today, we still are finding inspiration in their stories. Seeing the world through the eyes of Jesus as precious, created for love and justice, can help guide us as we begin the new year.

God gives us Love to share with our families, communities, nation, and world. Needs are great. Preparing for this column, I read news articles. Many were political. Some were about averting the "fiscal cliff." Another was about the House of Representatives letting the Violence Against Women Act expire, largely because the revised act included LGBT persons, aliens, and Native American women. Another was about the House failing to bring to a vote the relief bill for victims of Hurricane Sandy.

The challenge of seeing the world "great with God" is to work for the common good. My prayer for 2013 is that people at all levels embrace this work – one that people of faith understand as essential.

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Waiting For Her Guardian Angel

By Dennis Morrison

Most Western New Yorkers vividly remember "the blizzard of 1977," when near-zero temperatures, wind gusts peaking at more than 70 mph, and three feet of freshly fallen snow combined to create what some have called "the storm of the century." Many will also remember the ice storm that besieged the same area the previous spring.

Cold, rainy weather during the month of March is the norm in my hometown of Buffalo, N.Y. On this evening, however, the all-day rain had turned to sleet, and before long, the city was blanketed in ice. Roads became too treacherous to travel and most businesses (large and small) closed early. Not surprisingly, power outages became widespread as mature trees succumbed to the weight of the ice on their branches, resulting in downed power lines. Local officials instructed residents to remain indoors if possible.

Like many storms, this one arrived without warning. Many people were simply stranded, and others were challenged with the prospect of a slow, dangerous ride home. In the latter category was my future mother-in-law, Rita. On that evening, Rita was at a friend's house with her card group, playing bridge. The group had not been aware of the weather conditions until Rita's daughter (my girlfriend at the time) phoned to alert them. Accustomed to stormy weather, having lived her entire life in Buffalo, Rita rose to the challenge and began the short drive home. She would explain later her perception that she had been the only motorist on the road. There were no signs of life, and the only sounds were those of falling tree limbs and her windshield wipers attempting to clear the heavy sleet, which had continued to fall.

Her journey home nearly complete, Rita found her street impassable. As she parked

her car at the corner of her street, a stranger suddenly approached her and explained to her that there were tree limbs and power lines littering her street and the sidewalks, and that he would need to accompany her home. Gently taking her by the arm and using his flashlight as a beacon to guide their footsteps, he slowly and safely guided Rita to her front door. He vanished into the night as quickly as he had appeared!

The next day, Rita learned that her neighbor had returned home the previous evening, literally minutes after Rita, but that the "helpful stranger" had not been there to assist her. Oddly, while word of the stranger's kindness had spread throughout Rita's closely knit community, no one had seen him that night, nor was anyone ever able to identify him. Of her encounter with the stranger, she would say, "He was my Guardian Angel, whose job that evening was to see to it that I arrived home safely."

How could we argue with her explanation?

Nearly 35 years after her mysterious encounter with the stranger, and at a very healthy age of 96, Rita suffered a massive stroke while living in her retirement center in Lakewood Ranch, Fla. The stroke was devastating, leaving her partially paralyzed and unable to speak. We were devastated, as Rita had always been the "rock" around which our very large extended family had revolved. In the difficult days that followed, my wife and other devoted family members took turns keeping vigil at Rita's bedside. Several weeks later, at a time when our family was finally prepared to let her go, Rita passed. As we grieved, we took solace in our belief that on the morning of her passing, Rita's "Guardian Angel" once again arrived in her time of need to take her safely "home" once more.

Dennis J. Morrison is a member of Hilliard St. Brendan Church.

MIGRATION WEEK BRINGS REVIVED INTEREST IN LETTER, PUSH FOR LEGISLATION

By Patricia Zapor
Catholic News Service

The Catholic Church's observance of National Migration Week from Jan. 6 to 12 this year comes at a time when the outlook seems promising for improving migrants' legal situations in the United States.

The annual observance of Migration Week this year focuses on encouraging Congress to approve comprehensive immigration reform and marking the 10th anniversary of a joint pastoral letter by U.S. and Mexican bishops: "Strangers No Longer: Together on a Journey of Hope."

The January 2003 letter said migration policies had created a new underclass in the United States, and called for changes in law and policy in the U.S. and Mexico. The bishops promised to do more to educate Catholics and political leaders about the social justice issues involved in migration and to do more to address migrants' needs.

The 50-page letter said the governments of both nations must change policies, including making it easier to legally migrate to the United States, better protecting the civil rights of migrants in both nations, and addressing the root causes of migration -- poverty and lack of employment options in Mexico and Central America.



Young people wait in line in late August in Los Angeles for assistance with paperwork for the Deferred Action for Childhood Arrivals program. CNS photo/Jonathan Alcorn, Reuters

It discussed the theological roots of the church's support for immigrants and laid out steps to be taken by church and public authorities. It noted that "misperceptions and xenophobic and racist attitudes in both the United States and Mexico contribute to an atmosphere in which undocumented (people) are discriminated against and abused."

The letter urged both governments

to "abandon the type of (law enforcement) strategies that give rise to smuggling operations and migrant deaths" and to restore due-process rights. It encouraged a broad legalization program for the millions of people who are in the United States without authorization.

Besides renewing attention to "Strangers No Longer," the U.S. Conference of Catholic Bishops urged people to mark Migration Week by participating in a postcard campaign, calling on Congress to pass comprehensive immigration reform that addresses five goals:

- Provide a path to citizenship for undocumented people.
- Preserve family unity as a cornerstone of the immigration system.
- Provide legal paths for low-skilled immigrant workers to come and work in the United States.
- Restore due-process protections to immigration enforcement policies.
- Address the root causes of migration caused by persecution and economic disparity.

This year could offer one of the strongest chances of moving such leg-

Members of Sisters and Brothers of Immigrants at a vigil at Chicago's Holy Name Cathedral. CNS photo/Karen Callaway, Catholic New World

islation through Congress. Strong voter turnout by Hispanics who supported President Barack Obama and other Democrats has prompted Republican and Democratic leaders to say the time is ripe for immigration reform.

In an appearance on "Meet the Press" on Dec. 30, Obama cited it among a handful agenda items for the year.

"I've said that fixing our broken immigration system is a top priority," Obama said. "I will introduce legislation in the first year to get that done. I think we have talked about it long enough. We know how we can fix it. We can do it in a comprehensive way that the American people support. That's something we should get done."

Last summer, the administration launched an effort to ease the situations of one group of undocumented immigrants by offering a chance to defer deportation for qualified young adults who came to the U.S. before they turned 16. The program, known as Deferred Action for Childhood Arrivals, or DACA, had more than 360,000 applicants through mid-December, with about 102,000 approved. Approved applicants receive permission to work and a Social Security number.

But even in announcing the program last summer, Obama called it a temporary, stop-gap measure to address one piece of the problem administratively while Congress works on a permanent solution.

Ali Noorani, executive director of the National Immigration Forum, said in a Jan. 3 statement, as members of Congress were sworn in, that the "new, bipartisan climate around immigration that has emerged in the past year" was welcome.

"With Democrats and Republicans recognizing the moral, economic, and political imperative to fix the immigration system, the 113th Congress marks the best opportunity for broad immigration reform in nearly a decade. Americans across the political spectrum are ready for action on immigration. Now is the time," he said.

Noorani cited a December poll by Politico and George Washington University that found 62 percent of Americans support a path to citizenship for undocumented immigrants.

REFORM MUST RESPECT IMMIGRANTS' HUMAN RIGHTS, DIGNITY, SAYS ARCHBISHOP

By Andrew Nelson, Catholic News Service

About 200 national immigration leaders surveyed the landscape of immigration reform at the federal and state level during a three-day Catholic conference in Atlanta during December.

Archbishop Wilton D. Gregory of Atlanta told the leaders that although the federal government recently acted to offer young people who were brought into the United States as children some relief by postponing deportation and granting them work permits if they qualify, the nation's Catholic bishops will continue to advocate for comprehensive reform with more opportunities, particularly for families and those already living and working in the United States.

The bishops "will resist" any proposal that offers undocumented individuals legal status without a path to become citizens, he said.

"We will argue against the creation of a permanent underclass in this country, where certain parts of our population do not have the rights that others do," Archbishop Gregory said to applause.

The conference was organized by the U.S. Conference of Catholic Bishops and the Catholic Legal Immigration Network Inc., known as CLINIC. It was titled "Migration Policy and Advocacy in 2013 and Beyond: New Challenges and New Opportunities."

In his keynote, Archbishop Gregory drew a connection to Atlanta's native son, the Rev. Martin Luther King Jr., and the civil rights movement, saying that it has been a costly mistake whenever people have been denied their full rights.

"Our nation has been down this road before, with disastrous results. As we know from our nation's history, many persons, including Dr. King, have fought and died so that all persons can enjoy the full rights of citizenship. We cannot forsake this principle for the purpose of political expediency," the archbishop said.

A second priority of the U.S. bishops, he said, is to ensure that "family reunification remains the cornerstone of our nation's immigration policy."

Many families with some members who are U.S. citizens are divided by the current policies and others applying for family reunification wait for years, he said. The system needs to ensure that families remain together and that the immigration process moves quicker, he said, adding that reform should not replace a family-based system with a system that "places value on a person's resume over a person's family ties."

Recently, the U.S. House of Representatives passed a measure to increase the number of visas for foreigners who earned advanced graduate degrees in the U.S. for science, technology, engineering, and mathematics. It did away with a diversity-based visa system.

The archbishop said the bishops "accept and support reasonable enforcement measures" for the integrity of the nation's borders and to protect the common good of citizens. However, "such measures must respect basic human rights and dignity" and include due process protections for immigrants and their families, he said.



Archbishop Wilton D. Gregory of Atlanta gives the keynote address on Dec. 3 during a migration policy and advocacy program in Atlanta. The three-day conference, sponsored by the U.S. Conference of Catholic Bishops and the Catholic Legal Immigration Network, examined migration from federal, state, and local perspectives, as well as methods for advancing the church's migration policy agenda in 2013 and beyond. CNS photo/Michael Alexander, Georgia Bulletin

Too often during the past 25 years, the government has "pursued an enforcement-only immigration policy," he said. "We have witnessed the results of this policy in the inhumane detention conditions in which many immigrants are held in this country, the separation of parents from their children due to deportation, and the deaths of thousands of our brothers and sisters in the American desert," he said.

Archbishop Gregory also linked the need for immigration reform and religious freedom.

He said a number of states, including Georgia, enacted laws that criminalized actions of "all citizens who, in the exercise of their religious teachings, want to assist those in need."

Federal courts intervened to prevent enforcement of these laws, but "we must continue our vigilance and our advocacy against legislation which demeans human beings and interferes with religious freedom."

The Catholic perspective on immigrants is rooted in the theological truth that all human beings are made in the image of God and retain that dignity, regardless of their circumstances.

In the Old Testament, God commanded his people to welcome the alien and stranger, and in the New Testament, Christians are told they encounter Jesus himself in the face of the stranger, Archbishop Gregory said.

"As bishops and as a church, we do not seek immigration reform based on some political calculus of how many votes can be garnered by one political party or the other," he said. "We seek justice for all migrating peoples because they are our brothers and sisters and are made in God's image."

Conference workshops covered a variety of topics, from recent federal court rulings and the future of immigration reform to reaction from state leaders to the two-year reprieve from deportation which was a result of President Barack Obama's federal Deferred Action



Paola Lopez and Miguel Escalera portray Mary and Joseph during a Christmastime "posada" through the streets of Chicago on Dec. 21. Catholic advocates for immigrants held the traditional re-enactment of Mary and Joseph's search for shelter as a time to pray for those about to be deported and to advocate for reforms in the U.S. immigration system. CNS photo/Karen Callaway, Catholic New World

for Childhood Arrivals program.

Conference attendees talked about glimmers of hope to rewrite immigration laws following the election, but also said vigilance was needed.

Pat Chivers, director of communications for the Archdiocese of Atlanta, said she hopes immigration reform becomes one of priorities of the incoming Congress and the Obama administration.

Chivers said the political parties learned how "powerful the Hispanic community is in voting and contributing to the political process." That awareness "has definitely brought immigration reform to the forefront of issues to be addressed this year," she told *The Georgia Bulletin*, Atlanta's archdiocesan newspaper.

Sister Marie Lucey, OSF, director of advocacy at the Franciscan Action Network in Washington, said she hoped the president "holds true to his word" to make immigration reform a priority.

"There is a lot of hope in the immigrant community that something is going to happen. We have to be very vigilant about what form immigration reform will take," said Sister Marie, who is a member of the Sisters of St. Francis of Philadelphia.

Paulette Croteau, a Tennessee resident, attended to learn more so she could share the issues with her parish. She's the director of religious education at a small church which has a sizable majority of Hispanics.

"I see fear. I see hostility. My heart cries because my Hispanic brothers and sisters are getting a raw deal," she said.

Nelson is a staff writer for *The Georgia Bulletin*, newspaper of the Archdiocese of Atlanta.





Left: Appearing on WDLR, a Spanish-language radio station serving central Ohio, are (from left) Sister Nereida Olmedo, MSP, of Columbus St. Stephen the Martyr Church, Marco Perez, Cristina Saico, Luis Ortiz, and Sister Mabel Romero, MSP, who recently moved to Mexico City. **Right:** Participants in St. Stephen's annual procession for the Feast of Our Lady of Guadalupe march down Sullivant Avenue in Columbus. Photos courtesy Missionary Servants of the Word



Story by TIM PUET
Reporter, Catholic Times

FOUR SISTERS FROM MEXICO BRING LIFE TO MIGRANT OUTREACH EFFORTS

Now that the Missionary Servants of the Word have been at Columbus St. Stephen the Martyr Church for three years, its pastor says he can't imagine how the parish could get along without them.

"They've been so enthusiastic that they've really brought the parish to life," Father Thomas Buffer said. "I was sure when the sisters came here three years ago that they would be successful, but the results of what they've done have gone way beyond what I anticipated."

Father Buffer brought four sisters of the missionary congregation from Mexico to St. Stephen's in 2009 to serve the parish's large Latino community. Their original commitment was for three years, and they recently renewed the commitment for another three-year period.

"It's been a great blessing to see many people

returning to the Catholic Church or becoming involved with parish activities and have them tell us it's because we led them to it," said Sister Maria Garcia, MSP, the only one of the original group of four sisters who is still at St. Stephen's.

"The most obvious place you can see a difference is with the number of people who come to Mass every Sunday. Every week, you see new faces," she said. The parish has Masses in Spanish at 8 a.m. and noon Sunday, and in English at 4 p.m. Saturday and 10 a.m. Sunday. Parish secretary Yvette Reategui said 200 to 300 people attend the 8 a.m. Mass each week, while the noon Mass draws about 800, filling the church's recently renovated sanctuary.

"We've also had a number of marriage ceremonies, some involving multiple couples at once, as a result of the sisters' presence," Father Buf-

fer said. "These are couples who had been living together or had civil marriages. Working with the sisters encouraged them to have marriages blessed by the church."

In addition, there has been steady attendance growth in the Bible studies and youth activities conducted by the sisters, in the number of people they have trained as lay evangelizers, and in ministries the sisters have established at two central Ohio prisons.

"We take one or two sisters and one or two volunteers to (the Ross Correctional Institution in) Chillicothe from 11:30 a.m. to 4 p.m. every Thursday and (the Southeastern Correctional Institution in) Lancaster from 7:45 to 11:30 a.m. on Fridays," Sister Maria said. "The prisons are places where people are really hungry to hear God's word and have really responded to it."

"Two years ago, four prisoners at Lancaster received their first Communion and were confirmed. In December, another three received Communion and Confirmation after completing their studies in the faith. The prisoners in Chillicothe need a little more preparation, but we hope some will finish their studies this year. In both places, we have big Bible study groups of about 30 men. This prison ministry is one area where we had no idea how big of an impact we'd have."

The sisters also have extended their ministry to the Twin Valley Behavioral Healthcare facility near St. Stephen's, where they visit mentally ill patients on request.

The sisters generally are accompanied on their visits to prisons and private homes, and on the door-to-door evangelization work throughout the

Left: Sister Nereida and lay missionary Monica Martinez (far right) talk to a family during door-to-door evangelization. **Right:** A scene from the Christmas play presented by the young people of St. Stephen's.



area's Latino community that is a cornerstone of their work, by one or more lay volunteers who are part of their CERS group. Those initials stand for community, evangelization, recognition, and service – four components the sisters describe as vital for the conversion of hearts and building up the local church.

"One of the principal goals of our order is the evangelization of lay people who can carry on and expand our work," said Sister Nereida Olmedo, MSP, who has been at St. Stephen's for about a year. "We have trained about 50 people who have become CERS members. They help out at Masses, serve as ministers and lectors, and find ways of using whatever talents they have to benefit the parish."

She said CERS members provide a living example of a favorite phrase of Father Luis Butera, founder of the Missionary Servants of the Word:

"Who has met God cannot remain silent." The lay evangelizers have been or are being trained with the help of Father Butera's book "The Proposal of Christ," a three-year, nine-part study of the Bible.

The sisters also are aided in their door-to-door work by seminarians from the Pontifical College Josephinum, who assist them on Tuesday afternoons throughout the school year.

They start every day at 5:30 a.m. with Morning Prayer, then are busy with a variety of activities throughout the week, combined with an active prayer life that includes daily hours of adoration of the Blessed Sacrament, as well as recitation of the rosary and the Liturgy of the Hours.

On Sundays, in addition to attending Mass at St. Stephen's, they conduct Bible studies after Mass, visit the sick, the homebound and people requesting help with family problems, and



Sister Nereida leads worshipers in prayer at one of St. Stephen's two weekend Masses celebrated in Spanish.

sometimes go to other parishes in the diocese and nearby areas with large Latino communities to talk about their work.

Scheduled home visits and door-to-door calls take place throughout the week, along with daily Mass attendance, English classes the sisters attend three days a week at Columbus State Community College, Bible studies for adults and assistance at Parish School of Religion classes for elementary school students on Monday and Wednesday nights, a Holy Hour at 5 p.m. Wednesday, prison visits on Thursdays and Fridays, and a gathering of 10- to 12-year-olds on Thursday evenings.

The sisters attend Mass at Columbus St. Cecilia Church on Tuesday mornings and the lunchtime Mass at Columbus St. Patrick Church or Columbus St. Joseph Cathedral on Fridays, when there is no Mass scheduled at St. Stephen's. Saturdays are especially busy days, as they include meetings of a teen group from 11:30 a.m. to 1:30 p.m., a charismatic prayer group from 4 to 6 p.m., a young people's group from 7 to 9 p.m., and a married couples group from 7:30 to 9 p.m.

Besides those activities, there are special events such as the procession and celebration for the Feast of Our Lady of Guadalupe in December, the Feast of St. Stephen on Dec. 26, a Christmas play, an annual Cinco de Mayo celebration and fund raiser in May, and a Lenten retreat and play. A catechism class for 15- to 17-year-olds titled "El Camino (the Way)" is scheduled to begin in the spring.

Father Butera founded the Missionary Servants of the Word as a lay movement in Mexico in the 1980s. It gradually was transformed into a group which included priests, sisters, and lay people, and expanded to the United States and elsewhere. Today, it has 63 priests, eight deacons, 118 seminarians, 14 lay brothers, and 44

male novices, as well as 139 sisters who have taken perpetual vows, 135 who have taken temporary vows, and 43 female novices, in addition to hundreds of lay members.

Columbus was the congregation's first "heartland" mission in the United States after it established convents in California, Massachusetts, and New Hampshire. Since coming to Columbus, the sisters have formed communities in Fontana, Calif.; the Bronx, N.Y.; and Manchester, N.H.

One of the four sisters who came to Columbus, Sister Francisca Valle, MSP, is now stationed in Kenya. The other three are Sister Maria, Sister Vianey Salinas, MSP, now in the Bronx, and Sister Reyna Huerta, MSP, now in Manchester.

Sister Mabel Romero, MSP, a later addition to the Columbus group, recently moved to Mexico City to take another position with the sisters. She was replaced in December by Sister Karina Hernandez Gomez, MSP, who said she is just beginning to learn her way around Columbus and to learn the English language.

"In my short time here, I find the people of St. Stephen's to be filled with hospitality, very warm and welcome," Sister Karina said in Spanish, with the other sisters translating. "This parish has so many activities going on every day that there's always something interesting to do and somewhere that our presence is helping."

"It's been an honor to be here," Sister Maria said. "There are so many stories we can tell of people whose lives have changed and whose faith has grown. As they have changed, we have changed. People are very excited about the faith. Many have thanked us for our consecration and our service. We are grateful to hear that, but we know we are just God's instruments, performing his work. God has been very good to us."



Annual FINANCIAL Report



My Dear Friends in Christ,

I am pleased to present to you the financial reports of the Diocese of Columbus for the fiscal year ending June 30, 2012.

As Bishop, I have a responsibility to provide all Catholics in the Diocese of Columbus with an annual view of our financial position and activity. I am pleased to inform you that our independent accounting firm has completed their procedures on our reports and have issued unqualified reports thereon.

2012, was a year of mixed financial blessings. The stock market and overall investment environment struggled throughout the year, particularly in the first and fourth fiscal quarters. For both our investment and endowment accounts, we experienced a much lower return than the prior fiscal year. This on-going struggle also resulted in a significant increase in our pension liability.

On a positive note, both our High Schools and Parishes, recorded positive results for the year. In this difficult economic environment, it is humbling to see the generous stewardship of the faithful, giving their time, talent and treasure, for the benefit of others. I continue to pray for those who have been negatively impacted by the economy, and for those who so selflessly serve them.

As we look to the future, we can only continue the good works of the Church with the assistance of those in the community, like yourselves, who possess the talents required to meet the challenges that will present themselves.

I am grateful for the generosity of all those who support the work of the Church, and I greatly appreciate as well the many volunteers and committee members, both at the parish and diocesan levels, who assist in this work.

With every best wish, I remain,
Sincerely yours in Christ,
Most Reverend Frederick F. Campbell, D.D., Ph.D.
Bishop of Columbus

DIOCESAN ORGANIZATION FINANCIAL REVIEW FOR FYE JUNE 30, 2012 & 2011

The financial statements entitled Catholic Diocese of Columbus – Diocesan Organization, represent the combined financial position and activity for the Chancery, the Diocesan Offices and funds managed at a diocesan level (i.e. Parish Aid, Self Insurance and Varia Trust Funds). The information presented was extracted from audited financial statements. These statements do not include the financial position or activity of our parishes or schools, or agencies that are governed by their own boards, as each reports their financial information separately to their communities.

The financial statements for the Diocesan Organization are audited by the independent CPA firm of Schneider Downs & Co., Inc. The audit was conducted according to auditing standards generally accepted in the United States of America. For the fiscal years ended June 30, 2012 and June 30, 2011, the auditors provided an unqualified opinion.

For the fiscal year ended June 30, 2012, our financial position and results were negatively impacted by three significant factors. The first factor was a significant decrease in the status of our funding for pension and post retirement benefits. In accordance with current accounting principles, we are required to measure our defined benefit pension liability using current economic factors

although this liability will be funded and paid well into the future. The low interest rate environment that existed at June 30, 2012 resulted in a significant increase in our pension liability. This same set of factors also increased our liability for priest's post retirement benefits. The impact of these changes have been recognized as a decrease in net assets in the Statement of Activity. It should be noted that our actuaries, Mercer LLC, have concluded that when using the actuarial value of assets and a long-term return assumption (instead of fair market value and the current discount rate), the pension plans are sufficiently funded to meet future benefit obligations.

The second negative impact on Net Assets occurred due to the limited investment return on our endowments and our internally managed investments. For the year ended June 30, 2012, investment returns on endowments and internally managed investments was \$9.7 million less than for the year ended June 30, 2011.

The final negative impact on Net Assets was an overall increase in Operating Expenses. The majority of this increase was due to the adjustment for post retirement benefits mentioned above. The other factor was a significant downward adjustment in our Insurance Reserves in 2011, that did not re-occur in 2012.

CATHOLIC DIOCESE OF COLUMBUS - DIOCESAN ORGANIZATION

Combined Statements of Financial Position
June 30, 2012 and 2011

<u>ASSETS</u>	<u>As of</u> <u>6/30/2012</u>	<u>As of</u> <u>6/30/2011</u>
Cash & Cash Equivalents	\$ 10,837,191	\$ 8,376,725
Accounts Receivable, net	2,015,416	2,214,847
Pledges Receivable, net	1,741,584	1,704,878
Inventory	799,632	1,128,686
Prepaid Expenses	573,206	594,760
Loans and advances receivable, net	27,857,251	32,409,034
Investment - custodial	23,561	29,348
Property and equipment, net	24,728,049	25,191,851
Beneficial Interest in perpetual trusts Investments	32,919,687	34,563,813
	73,344,010	64,063,218
TOTAL ASSETS	\$ 174,839,587	\$ 170,277,160
<u>LIABILITIES</u>		
Accounts Payable	\$ 657,105	\$ 913,060
Agency Funds	43,972	28,774
Deposits Payable	58,742,426	51,901,265
Accrued Expenses	1,250,730	1,204,630
Deferred Revenue	333,137	198,750
Retired Priests Accrued Costs	12,474,362	9,683,225
Liability for Pension Benefits	70,579,712	39,290,823
Self Insurance Reserve	1,686,000	1,573,000
Amount Due - Custodial	23,561	29,348
TOTAL LIABILITIES	145,791,005	104,822,875
Net Assets	29,048,582	65,454,285
TOTAL LIABILITIES AND NET ASSETS	\$ 174,839,587	\$ 170,277,160

CATHOLIC DIOCESE OF COLUMBUS - DIOCESAN ORGANIZATION

Combined Statements of Activities
For the years ended June 30, 2012 and 2011

	<u>Year Ended</u> <u>6/30/2012</u>	<u>Year Ended</u> <u>6/30/2011</u>
REVENUES:		
Bishop's Annual Appeal, net	\$ 5,339,254	\$ 5,277,824
Investment income, net	2,891,001	3,304,528
Realized/unrealized gain (loss) on investments	146,957	3,087,241
Change in FMV of Beneficial Interests	(227,017)	6,129,773
Operating revenue	2,708,453	2,509,962
Diocesan Assessment	3,263,792	3,137,039
Other revenue	67,914	693,405
Contributions	1,079,823	1,637,266
Total Revenues, Gifts, Grants and Support	15,270,177	25,777,038
EXPENSES:		
Operating Expenses	16,381,540	11,249,743
Net periodic pension cost	6,759,794	8,089,869
Diocesan support	3,416,966	3,740,754
Interest	588,485	532,232
Total Expenses	27,146,785	23,612,598
Change in Net Assets prior to pension-related changes other than periodic pension cost	(11,876,608)	2,164,440
Pension-related changes other than periodic pension cost	(24,529,095)	20,505,178
Changes In Net Assets	(36,405,703)	22,669,618
NET ASSETS		
Beginning of year	65,454,285	42,784,667
End of year	\$ 29,048,582	\$ 65,454,285

**DIOCESAN HIGH SCHOOLS
FINANCIAL REVIEW
FOR FYE JUNE 30, 2012 & 2011**

The financial statements entitled Catholic Diocese of Columbus – High Schools, represent the combined financial position and activity for the 11 Diocesan high schools.

The financial statements for the High Schools are reviewed by the independent CPA firm of Schneider Downs & Co., Inc. The review was conducted according to Statements on Standards for Accounting and Review Services issued by the American Institute of Certified Public Accountants.

Financially, the year was challenging for our high schools. Overall, enrollment decreased 0.5% from the prior year. This decrease was an improvement over 2011 where enrollment decreased 2.5% from 2010. Our ability to increase tuition to offset rising costs continued to be tempered by the reality of the economic challenges being faced by our families.

Even with these challenges, our net assets for the high schools increased \$2.2 million dollars. Tuition income increased 3.3%, offsetting a 0.2% increase in salaries and a 3.5% increase in benefit costs. Also contributing to a decrease in our performance compared to 2011, was a significant decrease in investment return on our endowments.

CATHOLIC DIOCESE OF COLUMBUS - HIGH SCHOOLS		
Combined Statements of Financial Position June 30, 2012 and 2011		
<u>ASSETS</u>	<u>As of 6/30/2012</u>	<u>As of 6/30/2011</u>
Cash & Cash Equivalents	\$ 20,262,126	\$ 15,173,984
Accounts Receivable, net	564,169	458,496
Accounts Receivable - Foundation	105,573	-
Note Receivable - unrestricted	2,507,514	-
Pledges Receivable, net	988,954	1,506,218
Leaseholds and equipment (net of accumulated depreciation)	35,352,327	36,106,531
Beneficial Interest in perpetual trust	16,438,890	18,694,390
TOTAL ASSETS	\$ 76,219,553	\$ 71,939,619
<u>LIABILITIES</u>		
Accounts Payable	\$ 1,384,534	\$ 1,070,448
Note Payable - permanently restricted	\$ 2,507,514	-
Accrued Liabilities	2,511,877	2,507,178
Deferred Revenue	-	15,000
Prepaid Tuition & Fees	5,495,141	5,351,442
Notes Payable - related party	6,123,303	7,007,348
TOTAL LIABILITIES	18,022,369	15,951,416
Net Assets	58,197,184	55,988,203
TOTAL LIABILITIES AND NET ASSETS	\$ 76,219,553	\$ 71,939,619

CATHOLIC DIOCESE OF COLUMBUS - HIGH SCHOOLS

Combined Statements of Activities
For the year ended June 30, 2012 and 2011

	Year Ended 6/30/2012	Year Ended 6/30/2011
<u>REVENUES AND SUPPORT</u>		
Tuition	\$ 29,237,689	\$ 28,298,270
Diocese Support Rent	8,525,688	8,525,688
Extracurricular activities and cafeteria	7,914,439	7,475,088
Contributions & grants	3,851,128	3,645,611
State reimbursement	1,457,932	1,414,762
Net realized and unrealized gain (loss)	(80,213)	2,663,981
Parish Support	1,290,068	1,231,836
Other school income	432,821	432,116
Fundraising, net	1,024,994	1,077,478
Gift and grants - Diocese	481,076	622,287
Investment income, net	258,202	325,184
Interest income	140,846	122,542
TOTAL SUPPORT AND REVENUE	54,534,670	55,834,843

EXPENSES

Salaries	20,626,433	20,577,490
Extracurricular activities and cafeteria	8,797,178	8,295,890
Rent expense	8,525,688	8,525,688
Benefits	6,197,019	5,989,382
Depreciation and amortization	2,773,841	2,795,322
Utilities	1,296,789	1,423,869
Maintenance	840,143	827,397
Other expenses	680,612	730,249
Departmental costs	765,390	640,545
Office supplies	538,790	495,632
Interest	289,770	360,913
Insurance	285,682	293,004
Bad debt expense	627,776	408,530
Central administration fees	80,578	75,699
Total Expenses	52,325,689	51,439,610
Change in Net Assets	2,208,981	4,395,233
Net Assets at Beginning of Year	55,988,203	51,592,970
Net Assets at End of Year	\$ 58,197,184	\$ 55,988,203



**DIOCESAN PARISHES
FINANCIAL REVIEW
FOR FYE JUNE 30, 2012 & 2011**

The financial statement entitled Catholic Diocese of Columbus – Parishes, represents the consolidation of the cash receipts and disbursements for the parishes and associated elementary schools of the Catholic Diocese of Columbus. This statement was compiled from the unaudited financial reports submitted by those organizations.

For the fiscal year, Offertory rose 2.5% as compared to the prior year. Fund drive income decreased 22.5% due to a number of major fundraising efforts coming to an end. School income rose 3.3%. Other Parish Income decreased significantly due to lower volume of construction loans made to the parishes from the Parish Aid Fund (under cash accounting, loans are recorded as income).

From an expense standpoint, parish salaries and benefits rose 2.7%, while school salaries and benefits rose 2.6%. Parish operating expenses declined 1%, while capital expenditures decreased 71.2%. Debt Principal payments shows a decrease primarily due to a move towards balance sheet accounting for loans, versus accounting for them through the Activity Statement.

For those interested in the financial results for a particular parish, please contact that parish directly.

CATHOLIC DIOCESE OF COLUMBUS - PARISHES

Combined Statements of Activities
For the years ended June 30, 2012 and 2011

	Year Ended 6/30/2012	Year Ended 6/30/2011
<u>RECEIPTS:</u>		
Offertory	\$ 50,856,501	\$ 49,610,237
Fund Drives	6,530,441	8,426,835
Gifts & Bequests	3,099,363	2,307,120
Diocesan Support	2,205,946	2,332,227
Other Parish Income	5,792,880	14,112,956
Religious Education Income	2,289,541	2,165,398
School Income	40,751,808	39,460,161
Total Receipts	111,526,480	118,414,934
<u>DISBURSEMENTS:</u>		
Parish Salary & Benefits	20,499,001	19,961,346
Parish Operating Expenses	18,658,001	18,847,373
Diocesan Assessment	3,213,659	3,098,352
Capital Expenditures & Depreciation	4,391,854	15,264,146
Debt Principal & Interest Payments	1,940,575	3,269,224
Religious Education Salary & Benefits	4,035,389	3,832,039
Other Religious Education Costs	2,210,416	1,962,531
School Salary & Benefits	41,562,473	40,526,315
Other School Costs	5,952,591	5,926,445
Total Disbursements	102,463,959	112,687,771
Excess Receipts over Disbursements	\$ 9,062,521	\$ 5,727,163

The Baptism of the Lord (Cycle C)

We can learn much from this encounter



Father
Lawrence L. Hummer

Isaiah 40:1-5,9-11

Titus 2:11-14;3:4-7

Luke 3:15-16,21-22

In the Isaiah reading for today, the excitement that is generated in Jerusalem is the announcement that the time of her servitude is over. After 586 BC, when the city had been destroyed and its leaders carried off into Babylon, Jerusalem went through a period of devastation. Now Isaiah announces that the exiles are coming home, with the Lord in the lead.

The Lord will show divine power by doing the unthinkable in ending the exile and returning the captives. This promise brings hope for the future and escape from past suffering and shame.

In Luke, the people are filled with expectation. We would say they were beside themselves (with joy, we have to suppose) at the prospect that John might be the Messiah. Here, Luke uses the Greek word **Christos**, which means, literally, “an anointed one.”

Jewish hopes for a Messiah involved an anointed agent of the Lord in the line of David who would restore Israel’s former status among the nations. This would show visibly the Lord’s power and might. John seems to deny that he himself is such an anointed one, but announces that one mightier than he is coming.

Luke uses the present tense here, which suggests the imminent arrival of the one coming, much like Malachi 3:1 had done. Malachi’s announcement of the Day of the Lord was not something joyful, however (“who can endure the day of his coming?”).

Luke makes it clear that, as powerful and influential as John was (“all were asking in their hearts whether John might be the Christ”), the one coming is mightier

than he. John acknowledges that he is not worthy to “loosen the thongs of his sandals.” That kind of work (loosening sandal straps) was the work of slaves. That makes John’s lowliness lower than that of a slave to his master.

However, Luke 7:16-23 has a scene where messengers of John come to ask Jesus, “Are you the one who is to come or are we to look for another?” We never know how John reacted to the answer Jesus gave those messengers about how the blind have regained their sight and the lame have walked, lepers are cleansed and the deaf hear. Luke never tells us how John reacted to that response.

Aside from John’s arrest in Luke 3:19-20, Luke mentions John the Baptist in Luke 9:7-9, when Herod Antipas says he has beheaded John. Luke also mentions John’s name in Luke 9:19 in connection with identifying who Jesus is.

The disciples asked Jesus to teach them to pray as John had taught his disciples in Luke 11:1. Jesus says in Luke 16:16 that “the law and the prophets lasted until John.” Finally, in Luke 20:4-6, John is mentioned in Jesus’ dispute with the chief priests and scribes about whether John’s baptism was of heavenly or human origin.

After this, we hear no more of John the Baptist, but Luke has cleverly woven John into the Gospel at various points to enlighten the identity and authority of Jesus. It is no wonder that the Church celebrates this important meeting between John and Jesus at the beginning of Jesus’ public ministry.

Luke only mentions Jesus’ baptism without details because his purpose is to reveal who Jesus is, not John. Thus it is Jesus at prayer (at a separate time?) who experiences the heavens opened and the Spirit in bodily form (as in Acts 2) coming down upon him, and the voice from heaven saying, “You are my beloved son; with you I am well pleased.” We can learn much from this encounter between John and Jesus.

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

Ohio Dominican University Hosts Aquinas Convocation

Ohio Dominican University will host its annual St. Thomas Aquinas convocation at 11 a.m. Thursday, Jan. 24, in the Matesich Theater inside Erskine Hall on ODU’s campus, 1216 Sunbury Road, Columbus. The Center for Dominican Studies and the university’s theology and philosophy faculty are sponsors of the event.

The keynote speaker, Father Thomas F. O’Meara, OP, will give a talk titled “Vast Universe: Extraterrestrials and Christian Revelation,” addressing questions of faith that could result from the discovery of intelligent life on other planets.

Following the lecture, Mass will be celebrated at 12:15

p.m. at Christ the King Chapel in Sansbury Hall.

Father O’Meara earned his doctorate at the University of Munich. He taught at Aquinas Institute from 1966 to 1979 and at the University of Notre Dame from 1981 to 2002, where he was the William K. Warren professor of theology. He continues to teach part-time at various universities and has authored 15 books.

Ohio Dominican University is a four-year private comprehensive liberal arts and master’s institution, founded in 1911 in the Catholic and Dominican tradition. The university has 2,700 students and offers degrees in 42 undergraduate majors and seven graduate programs.

The Weekday Bible Readings

MONDAY
Hebrews 1:1-6
Psalm 97:1,2b,6,7c,9
Mark 1:14-20

TUESDAY
Hebrews 2:5-12
Psalm 8:2a,5-9
Mark 1:21b-28

WEDNESDAY
Hebrews 2:14-18
Psalm 105:1-4,6-9
Mark 1:29-39

THURSDAY
Hebrews 3:7-14
Psalm 95:6-11
Mark 1:40-45

FRIDAY
Hebrews 4:1-5,11
Psalm 78:3,4bc,6c-8
Mark 2:1-12

SATURDAY
Hebrews 4:12-16
Psalm 19:8-10,15
Mark 2:13-17

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF JANUARY 13, 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 I, Seasonal Proper of the Liturgy of the Hours

The Marriage Debate I: Confusions about “Equality” and “Discrimination”

The Supreme Court’s decision to hear arguments about the constitutionality of the federal Defense of Marriage Act (DOMA) and California’s Proposition 8 guarantees that the debate over marriage will be at the forefront of American public life for the foreseeable future.

DOMA defines marriage as the legal union of one man and one woman for purposes of federal law (it says nothing about what states may or may not define as “marriage”). Prop 8 was a voter-initiated correction of

the California Supreme Court’s interpretation of that state’s constitution as containing a “right” to same-sex “marriage.” Irrespective of whether the U.S. Supreme Court takes a narrow approach to these cases, or tries to find a “right” to same-sex “marriage” in the U.S. Constitution that would be binding on all the states, the marriage debate will continue. Indeed, if the Court preempts the political process, the marriage debate will likely intensify, just as the right-to-life argument intensified after



THE CATHOLIC DIFFERENCE
George Weigel

Roe v. Wade eliminated the abortion laws of every state 40 years ago this month.

All the more reason, then, to try and clarify some of the issues here.

Laws authorizing same-sex “marriage” have been successfully promoted as the equivalent of civil rights laws that ban racial

discrimination. Indeed, that’s a large part of the power of the “marriage equality” movement: it has battered onto the one available public moral reference point for Getting It Right in 21st-century American politics—the civil rights movement of the 1950s and early 1960s. For almost two centuries, equality before the law had been denied to Americans of African descent; that blatant injustice was challenged by a movement of moral persuasion and legal maneuver; the movement was ultimately vindicated by a change of hearts, minds, and statutes. If then, on matters of race, why not now, on the question of who can “marry”? That’s the argument; it has considerable emotive power.

But it’s wrong.

In their recent book, “What Is Marriage? Man and Woman: A Defense” (Encounter Books), three Catholic thinkers with Princeton connections—Robert P. George (who holds Woodrow Wilson’s old chair at that eminent university) and two of his

former students, Sherif Girgis and Ryan Anderson—argue persuasively, and on grounds of reason, that America can’t arrive at a serious answer to this question—“Should government redefine marriage to include same-sex partnerships?”—by appealing to equality.

Why not? Because every marriage policy in every polity known to history draws boundaries excluding some types of relationships from “marriage.” Parents can’t marry their children. Brothers and sisters can’t marry. People beneath a certain age can’t marry. People who are already married can’t marry.

In other words, governments, whether autocratic, aristocratic, monarchical, or democratic, have always “discriminated”—i.e., made distinctions—in their marriage laws. And in that sense, there is no “equality” issue in marriage law similar to the equality that racial minorities rightly sought, and won, in the civil rights movement.

If marriage law is always going to involve distinctions, the moral (and legal/constitutional) question is whether the distinction inflicts a “discrimination” that is arbitrary or invidious. Or does the distinction

inhere in the very nature of marriage and serve a genuine public good?

In 21st-century post-modern culture, it’s hard to make an argument from the “nature” of anything. Try this, though. When the Nov. 2, 2012, issue of *Entertainment Weekly* refers to Lincoln screenwriter Tony Kushner as “the husband of *Entertainment Weekly* columnist Mark Harris,” aren’t you jarred? Doesn’t something seem, not just unfamiliar, but mistaken? Do you have the same instinctive reaction—“Something’s awry here”—when reading a London *Daily Mail* headline from last Oct. 23: “Ellen Degeneres receives comedy award as her gorgeous wife Portia De Rossi looks on”?

For millennia, governments have legally recognized the nature of “marriage” as the stable union of a man and a woman, both because that’s what it is and for good public policy reasons, including the well-being of children and the promotion of family life. Does that recognition involve distinctions? Yes. Does it result in injustice? No.

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

BUSINESS MANAGER

Employment Opportunity

A growing suburban parish of 3,300 families, St. Joan of Arc Parish, Powell, is seeking a Parish Business Manager who serves in support of the Pastor and as a staff resource, ensuring that parish needs in administration, personnel, finance and facilities are fulfilled. This position directs and manages these efforts with technical and legal expertise within the framework of shared ministry in Catholic and Christian values. This position will: 1) Administer parish business operations, overseeing and controlling bookkeeping, payroll, employee benefits, and cash flow through management of purchasing and payments. 2) Supervise the collection, counting, recording and depositing of parish revenue from all sources. 3) Coordinate parish liability and property insurance programs. 4) Serve as a parish financial contact with financial institutions and the Diocese. 5) Attend parish committee meetings as designated by Pastor (includes some evening meetings). 6) Manage financial reporting to the Pastor, parish and Diocese

This position requires strong business management skills, flexibility, and aptitude. The position also requires frequently moving about the parish facilities to inspect for compliance. To perform this job successfully, an individual should have knowledge of MS Office (Word, Excel, Outlook), QuickBooks, and payroll systems. Excellent oral and written communication and human relation skills when dealing with co-workers, other parish or Diocesan employees, families and the general public are essential. A Bachelor’s Degree or equivalent experience in Accounting or Finance experience is preferred. Significant previous business management experience required or equivalent combination of education and experience is required. Passing a background screening and completion of the VIRTUS “Protecting God’s Children” course are mandatory. Salary is commensurate with experience. Benefits are according to Diocesan policy.

Send cover letter, resume, references and salary requirements by January 25, 2013 to:

Deacon Jim Rouse at: jimrousecols@sbcglobal.net.



BOOK REVIEWS

Writers recount their own faith stories in new books

“From Willow Creek to Sacred Heart: Rekindling My Love for Catholicism” by Chris Haw

“Fearing the Stigmata: Humorously Holy Stories” by Matt Weber

Reviewed by **Graham Yearley**
Catholic News Service

The conversion experience or return-to-Catholicism autobiography is a well-known subcategory of Catholic nonfiction.

Cardinal John Henry Newman’s “Apologia Pro Sua Vita” and Trappist Father Thomas Merton’s “The Seven Storey Mountain” are two of the most famous works of this genre that bring together autobiography with theology. Chris Haw’s “From Willow Creek to Sacred Heart” and Matt Weber’s “Fearing the Stigmata” add their own twist to the genre.

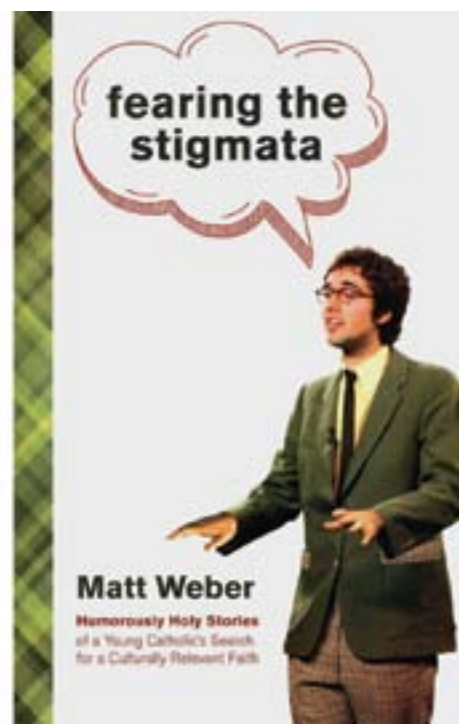
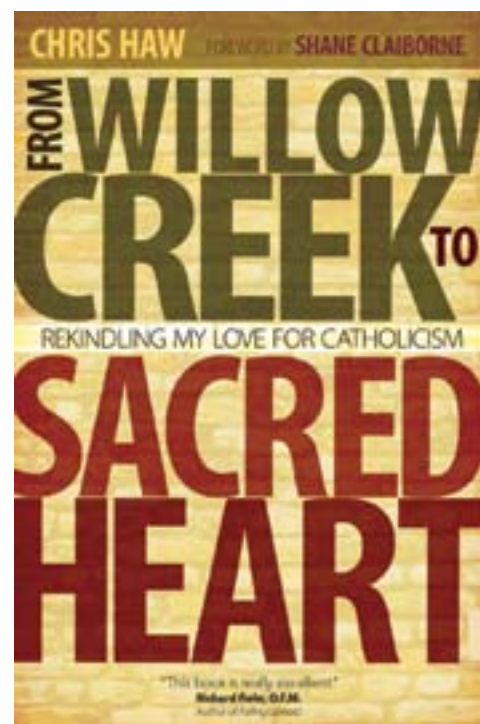
Haw was baptized a Catholic, became an evangelical Protestant with his family, and eventually returned to the Catholic Church. But as he did in those earlier works, Haw interweaves an “apologia,” a defense of the church through his personal experience.

The Willow Creek of the title is Willow Creek Community Church in South Barrington, Ill., which the Haw family joined when Chris was a teenager. Haw and his family drifted away from Catholicism by the time he was in grade school and the family moved to the Chicago area.

A sprawling, “ZIP-code-sized” mega-church in the suburbs of Chicago, Willow Creek attracts thousands each weekend to its lively, rock-concert-like services. Haw, who loved punk rock before he came to Willow Creek, was hesitant initially to embrace the easy Christian pop music that is so central to the worship of the community.

But he was drawn toward its thousand-strong young people’s group, its commitment to social justice issues, and the enlivening, celebratory worship of Willow Creek. In time, he even came to enjoy the tamer rock music.

In 1999, Haw went to the Philadel-



phia area to attend college at Eastern University, a Christian college. He was immediately attracted to a student group that worked with homeless people by getting to know them individually and sharing their experience of sleeping in doorways and eating in community kitchens.

The events of 9/11 had a personal impact on Haw, as his father was an American Airlines pilot who flew regularly into the Boston and New York airports, but was at home that day. Haw’s opposition to the ensuing invasions of Afghanistan and Iraq increasingly alienated him from his friends at Willow Creek, who fervently supported the American presence in the Middle East.

In 2003, Haw went to Belize to study with the Creation Care Study Program, which encouraged holistic thinking on the relationship between our beliefs in God and the growing global ecological crisis. When he returned to the United

States, his concerns about homelessness, ecology, and social justice led him to move to Camden, N.J., one of the most polluted and crime-ridden cities in America.

He attended a community church, but occasionally worshipped at Sacred Heart, a Catholic church across the street from the house he was rehabbing. He felt drawn to its extended Good Friday liturgy, realizing that the rituals Willow Creek eschewed, claiming they were based on pagan rites, held a strong attraction for him.

The second half of “From Willow Creek to Sacred Heart” is a series of defenses against the charges made by evangelical churches against Catholicism: the dividing of Christianity into denominations, the upholding of tradition with Scripture, the emphasis on ritual, the position of priest and laity, and the Catholic perspective on the material and sensual as good and not evil.

While Haw offers nothing theological that is revolutionary, his renewed love for the Catholic Church seems earnest and thoughtful, without being blind to wrongs committed by the church. It is a perspective, I think, that many lifelong Catholics will find counters the common view of new Catholics as zealots uncritically embracing the church.

Weber, the author of “Fearing the Stigmata,” is definitely not a new Catholic. Raised in an Irish Catholic family in the Boston area, Weber was educated exclusively in Catholic schools until he went to Harvard. By the time he was an undergraduate, he was already an experienced television journalist and commentator, contributing videos on a weekly basis to Catholic TV and seen by more than 10 million viewers internationally.

“Fearing the Stigmata” is a collection of short autobiographical sketches that Weber calls “humorously holy stories.” Whether a reader finds Weber funny or not is up for debate, but no one can question Weber’s unbridled love of Catholicism. There is not a saint or sacrament or religious order Weber doesn’t adore.

Reading “Fearing the Stigmata” is like being transported to another time, namely the 1950s, as the changes brought by the Second Vatican Council don’t seem to have made any impression on Weber’s church.

It comes as a shock to realize that Weber is only 27 and not in his 60s. Weber’s church is full of fun and joy; families are close and never dysfunctional. It is a view of Catholicism that makes it hard to understand why anyone complains about it, let alone leaves it.

Yearley graduated from the Ecumenical Institute at St. Mary’s Seminary and University in Baltimore, with a certificate of advanced study in theology.



NEWS FROM AROUND THE WORLD IN PHOTOS



Four new archbishops lie prostrate during their ordination by Pope Benedict XVI in St. Peter’s Basilica at the Vatican Jan. 6. Those ordained were: Nicolas Thevenin, apostolic nuncio to Guatemala; Georg Ganswein, prefect of the papal household and the pope’s personal secretary; Fortunatus Nwachukwu, nuncio to Nicaragua; and Angelo Zani, the new secretary of the Congregation for Catholic Education. CNS photo/Paul Haring



Egyptian Muslims and Christians celebrate Coptic Christmas Eve in Cairo’s Tahrir Square Jan. 6. CNS photo/Mohamed Abd El Ghany, Reuters



A man walks past graffiti on a wall in early December that reads “Solidarity with the Migrants” in central Athens, Greece. Dioceses and parishes participating in National Migration Week, Jan. 6-12 are asking people to work toward a comprehensive immigration reform law. CNS photo/Yannis Behrakis, Reuters

DEFEND LIFE EVENTS SET FOR COLUMBUS AND WASHINGTON

The annual diocesan Respect Life Mass and the Rally for Life immediately following will take place on Tuesday, Jan. 22, in downtown Columbus. Both those events usually occur on the same day as the March for Life in Washington, but this year, the rally in the nation's capital won't take place until Friday, Jan. 25, allowing people to take part in both.

The programs in Columbus and Washington will mark the 40th anniversary of the U.S. Supreme Court's *Roe v. Wade* decision on Jan. 22, 1973, that legalized abortion. The Washington march usually takes place on Jan. 22, preceded by several related events on Jan. 21. But this year, President Obama's inauguration will take place on Jan. 21 (moved back one day because the usual Inauguration Day, Jan. 20, is a Sunday), so March for Life organizers decided to delay their activities.

Bishop Frederick Campbell will be the principal celebrant for the Respect Life Mass at 10:30 p.m. Jan. 22 in St. Joseph Cathedral, 212 E. Broad St. The diocese will join with dioceses from around the nation in observing a day of prayer for the legal protection of unborn children.

The Mass will be followed at noon by the Rally for Life, sponsored by Greater Columbus Right to Life, on the west plaza of the Ohio Statehouse. Speakers will include Beth Vanderkooi, new executive director of the sponsoring orga-



nization; Mike Keebaugh, its president; a representative from Ohio Right to Life, who will talk about pro-life efforts in the Ohio Legislature; and others.

This is an outdoor rally, so come dressed for the weather. People are welcomed and encouraged to bring handheld signs showing their support of life from conception until natural death. Signs on sticks, poles, or stakes are prohibited. Parking may be avail-

able in the underground garage in the Statehouse. There also may be some street meter parking available nearby, and the Columbus Commons (former City Center) indoor garage also should have spaces available.

For more information, contact Greater Columbus Right to Life at (614) 445-8508.

The Washington event continues to grow. The rally at noon Jan. 25 on the

National Mall, followed by a march to the U.S. Supreme Court building, will be preceded on Jan. 24 by a Mass and prayer vigil at the National Shrine of the Immaculate Conception and a youth rally in the Hyatt Regency Hotel. Simultaneous youth rallies will take place the morning of the 25th in sports arenas at the University of Maryland and downtown.

At least two diocesan parishes – Danville St. Luke and Pickerington St. Elizabeth Seton – plan to charter buses to Washington. The bus from Pickerington is full, but in early January, several seats needed to be filled to ensure the trip from Danville would take place.

The cost of the four-day, three-night trip from Danville is \$320 for a double room and \$280 each for three persons in a room. This covers the ride on a 47-passenger bus, three nights at the Hampton Inn in Alexandria, Va., and a tour of Washington guided by John Durbin of Danville.

The bus will depart Danville at 7:30 a.m. Jan. 23. The following day, the group will tour the nation's capital and attend the 6 p.m. Mass at the Shrine of the Immaculate Conception. The bus will leave Washington the morning after the march, returning to Danville in the early evening. For more information, contact the church office at (740) 599-6362 or Bobbie Thomas at (740) 398-9710.

BOY SCOUTS RETREAT FOR AD ALTARE DEI EMBLEM



Eighteen Boy Scouts took part in a weekend retreat at Camp Lazarus near Delaware and completed most requirements for the Ad Altare Dei religious emblem. Pictured are (from left): front row, Father David Schalk, Chuck Lamb of the diocesan Catholic Committee on Scouting, and Scouts Connor Sheehan, Nathan Sears, Jared George, Jacob Thompson, Keith Boggs, Brendan Ralston, and Theo Madrid; back row, Patrick Tolloti, Spencer Sterling, Anthony Hayes, Clayton Anderson, Joshua Hoy, James Dow, Evan Jones, Christopher Obert, Shane Allan, Mac Brown, and Michael Molchan. The Ad Altare Dei program was started in 1926 and is the oldest of several religious emblems which may be earned by Scouts of various faiths. Participants must have completed sixth grade and not turned 18. The retreat included Masses celebrated by Father Joseph Klee and Father Schalk. Participants in the award program also must attend the diocesan Catholic Scout Camporee in May. In addition, many took a tour of the Pontifical College Josephinum.

Photo by Rebecca Miller