

# The CATHOLIC TIMES

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With the cost of educating a seminarian approaching \$55,000 a year and with an increase in men answering the call, the diocese is asking for financial help through "A Good and Growing Need" campaign, Page 3

# Fellow parishioners inspire Catholic Man of the Year

By Tim Puet

For *The Catholic Times*

The 2024 diocesan Catholic Man of the Year, Henry Szabo, said he's happy to spend about 30 hours a week volunteering as sacristan and with other duties at Hilliard St. Brendan the Navigator Church because of inspiration he receives from many people.

After receiving the honor from Bishop Earl Fernandes at the Catholic Men's Luncheon Club meeting at Columbus St. Patrick Church on Friday, Feb. 2, Szabo said that when people ask him why he does so much for his parish, he replies, "Because I can," noting that he has the time for volunteer work because he is retired and there are unfulfilled needs at the church.

He said his inspiration comes from many sources, including "a mom or dad bringing their five young children to a Saturday Mass; a wife weekly assisting her husband into church and back to the car, regardless of the weather; a gentleman with stage 4 cancer coming to Sunday Mass; a non-Catholic wife bringing and picking up her husband for daily Mass; teenagers coming to the 6:30 a.m. Mass; (and) my best friend, Don, who gave up everything to be the caretaker for his ailing wife."

He said other inspiration comes from "my wife (of 37 years, Kelly), a registered nurse who went to work every day during the COVID pandemic; my son (Paul, 35), who chose a career in law enforcement and made lieutenant in the Columbus Division of Police in about 11 years, and my daughter (Ashlyn, 27, an occupational therapist in New Hampshire), who at age 13 was diagnosed with diabetes.

"She pushed the technician to complete 10 required training sessions in two days so that on the day of discharge, we went directly to the softball field where she participated in a tournament game," he said.

Szabo said that even while doing so much at church, he wondered whether he was doing God's will. "Maybe (in) being named the 2024 Catholic Man of the Year, God has acknowledged the fact that I do desire to please Him," he said.

Szabo, 71, an instituted member of the ministry of acolyte, assists at nearly all the parish's 16 scheduled weekly Masses



Catholic Man of the Year Henry Szabo (left) and wife Kelly hold a plaque presented to him on Feb. 2 in Patrick Hall at Columbus St. Patrick Church by Father Bob Pehallurick (center), pastor at Szabo's parish, Hilliard St. Brendan the Navigator Church; Bishop Earl Fernandes and Father Weldit Tesfazghi Abay, parochial vicar at St. Brendan. Photo courtesy St. Patrick Church

as well as funeral Masses. He also trains altar servers and masters of ceremonies and is an extraordinary minister of the Eucharist, lector and usher at the parish and helps at food pantries in Hilliard and Belleville, near Mansfield.

"I began working more closely in the church in June of 2021, just after life started becoming more normal after COVID," he said a few days before receiving the award. "I had just retired from working in information technology at OhioHealth. I already had been involved at church to some degree. People were slowly coming back to church, and I was attending some weekday Masses anyway, so I just thought I'd help because now I had the time to do more.

"One of the best things about being sacristan is that you're usually so close to the altar and the Eucharist," Szabo said. "It makes me feel that much closer to Jesus.

"Maybe the best part other than that is working with the seventh- and eighth-graders who are lectors at Masses, the grade school students who serve weekday Masses and the high school students who are masters of ceremonies at Sunday Masses. I get the chance to teach them reverence and respect for the Eucharist which I hope will continue

through their lives."

"I got involved with the Belleville pantry kind of by accident," he said. "I was taking food to Lutheran Social Services and some other places in Columbus. One day a year or so ago, I was going to lunch with a nephew in Mount Vernon and while driving along State Route 3 in Belleville, I saw a sign for a pantry there. I had some cereal with me and dropped it off there, got to talking with the people at the pantry about what they needed, and I've been going there ever since between two and four times a month."

He also delivers food to Resurrection Lutheran Church in Hilliard and St. Paul's Lutheran Church in Columbus, which his wife attends.

"A few years ago, it occurred to me that I had all I needed to eat and it was a shame some people had to go hungry, so I started working with pantries," he said.

"Winning this award caught me totally by surprise. I had no idea I was being considered. I was looking stuff up on the computer one evening in mid-January when Joe Testa from the luncheon club called to congratulate me and that's the first I knew about it."

During his luncheon talk, Szabo said he is frequently reinforced by comments from people who notice him performing

small gestures of reverence. "God always seems to put me in the right place at the right time with the ability to handle the situation," he said,

One of those gestures is his wearing of faith-related ties for more than 20 years. "It is my small way of evangelizing," he said. "I am amazed as to the number of favorable comments I receive at church and outside of church" about the ties.

Szabo's talk was preceded by comments from Father Bob Pehallurick, pastor of St. Brendan Church, and Deacon Doug Morris, who also serves the parish.

The luncheon took place on the Feast of the Presentation of Jesus and Father Pehallurick said the description in that day's Gospel of Simeon, who first proclaimed in the Temple that Jesus was the Messiah, also could fit Szabo. St. Luke calls Simeon "a man who was righteous and devout, awaiting the consolation of Israel, and the Holy Spirit was upon him."

Deacon Morris described Szabo as "the center of the parish" and said that he provided great help in making sure St. Brendan's three priests and three deacons are working together in pursuing the parish goals.

"He greets everybody before Mass and people ask him questions before they ask us because he usually has the answer," he said. "He helps bring everything together every time he's there."

Szabo was chosen from among six nominees for the Catholic Man of the Year award by representatives from the Catholic Men's Luncheon Club, Young Catholic Professionals, the Catholic Men's Ministry, the Knights of Columbus and the Serra Club.

The other nominees were Jeffrey Gardner of Columbus St. Catharine Church; Thom Lisk of Columbus St. Patrick Church; Ralph Melcher of Portsmouth Holy Redeemer Church; Joe Tapcsi of Danville St. Luke Church and James Vonau of the New Albany Church of the Resurrection.

The club established the honor in 1957, awarding it to John Igoe of Columbus St. Agatha Church, and presented it every year through 2020. No 2021 award was presented because of the COVID-19 pandemic. The 2023 recipient was Dr. Eric Yang of Columbus St. Peter Church.



Front Page photo:

## PREPARING FOR LENT

Wednesday, Feb. 14 marks the start of the Lenten season with Ash Wednesday and thousands of the faithful around the diocese will be receiving ashes at Masses and fasting.

Photo Abigail Pitones

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# More seminarians create 'A Good and Growing Need' in diocese

By Hannah Heil  
Catholic Times Reporter

It costs an average of \$55,000 to educate and form a seminarian each year. In the Diocese of Columbus, there are currently 37 seminarians.

Sixteen young men entered seminary in the last year. Should the trend continue in the years to come, the diocese will face increasing costs to fund the tuition, room and board, health insurance, living expenses and cost of formation programs for its seminarians.

The diocese is calling on the faithful to offer prayerful and monetary support as they face this "good and growing need" to help alleviate immediate budgetary concerns due to the growing number of seminarians.

The Diocese of Columbus recently launched "A Good and Growing Need" campaign to raise money for the cost of educating and forming each seminarian. Parishioners and benefactors are encouraged to make a donation to support the formation of their future priests through their parish or online at [www.ColumbusCatholicGiving.org/Seminarian-Support-Fund](http://www.ColumbusCatholicGiving.org/Seminarian-Support-Fund).

During the weekend of February 24-25, seminarians will visit parishes across the diocese and a second collection will be taken at Mass for this fund.

In a year, the diocese spends \$44,700 for each seminarian's tuition and room and board, said Father William Hahn, the diocesan vicar for clergy.

A man typically spends seven or nine years in seminary, depending on whether he enters after graduating high school or after earning a college degree. Should a seminarian spend nine years in seminary, the cost is more than \$400,000 for his tuition and room and board alone.

It also costs \$5,300 annually to insure each seminarian without health insurance coverage. The diocese covers the cost for those who cannot remain on their parent's insurance due to age or other factors.

Typically, a seminarian begins his day around 6:45 a.m. with prayer and Mass. After breakfast, seminarians have a couple of classes in the morning. More classes are offered in the afternoon, as well as time for study or recreation.

A seminarian's living expenses and books cost the diocese \$2,800 a year per individual. Each seminarian is given a \$200-a-month living stipend. The men do not have jobs because of the rigors of their academic work.

Seminarians make a daily Holy Hour and have evening prayer, which concludes around 5:30 p.m., and formation nights are held several evenings per week that include conferences given by the rector or spiritual director.

Seminarians spend one day a week off campus for pastoral work. This includes serving at a soup kitchen, school or par-

ish. Each year, there is a different focus, so one year for a seminarian might be dedicated to hospital ministry, and the next year, teaching.

Saturdays are typically work days. Seminarians spend the day working on campus, such as raking leaves and taking care of the lawn.

Sundays include Mass, brunch and spending time together. Community events are also offered each weekend.

Aside from expenses during the academic year, there is a cost for each seminarian to partake in a summer formation program. Seminarians typically spend two or three summers in a formation program, which costs an average of \$2,100 a year per person.

Some men, typically those at the graduate level studying theology, participate in a local Spanish immersion program during the summer. The program is offered every two years.

Seminarians in the program take Spanish classes in the morning and engage in missionary work in the afternoons, such as going door to door with the Missionary Servants of the Word and sharing the Word of God with Latino communities.

The immersion prepares seminarians to serve in a Spanish-speaking parish one day and shepherd their Latino brothers and sisters. Some seminarians also travel out of the country for a foreign Spanish immersion program.

This summer, seminarian Zachary Goodchild, who is studying theology at the Pontifical College Josephinum and is in the third stage of seminary (configuration stage), will go to Peru for a foreign immersion experience.

Deacon Daniel Colby, a seminarian expected to be ordained to the priesthood in May, will spend the summer serving a Latino community in a Spanish immersion in Texas.

Seminarians can also enroll in a summer formation program offered by the Institute for Priestly Formation at Creighton University in Omaha, Nebraska to help them grow in holiness through daily prayer, spiritual formation and discernment.

In the case of the local Spanish immersion program, summer housing is also an expense. In the past, the diocese rented the Saint Paul's Outreach (apostolate) ministry house on the Ohio State University campus for the seminarians to live in for the duration of the summer program.

It is costly for each seminarian to participate in summer formation programs, but it is considered important for their formation to equip the men for the work they will do as priests.

When they are not participating in a formation program, seminarians spend eight to 10 weeks of the summer at a parish. In this case, the parish pays the seminarian a stipend and there is no additional cost to the diocese.

Father Hahn said a seminarian will



Father William Hahn (second from left), diocesan vocations director, chats with seminarians at the Pontifical College Josephinum.  
Photo courtesy Abigail Pitones

typically spend a summer each at an urban, suburban and rural parish. This gives the seminarian a feel for parish life in each area of the diocese.

One summer during college seminary years is dedicated to working in a secular environment. Father Hahn said this provides seminarians with a sense of what a typical parishioner deals with working in the world.

Seminarians are also given an opportunity to attend events to grow in faith and love for Christ, Who they will one day represent as they serve in persona Christi, meaning, in the power and place of Christ Himself.

Last summer, a group of seminarians traveled to Lisbon, Portugal for World Youth Day, which is a global gathering and celebration of young people's faith and participation in the Catholic Church.

Several seminarians also attended the Fellowship of Catholic University Students' SEEK24 conference held in January in St. Louis. The annual SEEK conference is an opportunity for seminarians to meet and interact with thousands of young people from across the world.

Father Hahn said the conference is also a good opportunity for vocation promotion. The seminarians traveled with Ohio State University students in the Buckeye Catholic ministry. A number of vocations to the priesthood have come out of Ohio State, he said.

This summer, seminarians will travel to Indianapolis for the National Eucharistic Congress in July. The Eucharistic event is the culmination of a three-year initiative seeking to rekindle devotion to the Eucharist in the United States.

The men also typically take a pilgrim-

age during seminary. Some have participated in El Camino de Santiago, or, The Way of St. James, which is a pilgrimage to the Spanish city of Santiago de Compostela, where St. James is buried. The pilgrimage offers seminarians a cultural experience.

Support for "A Good and Growing Need" campaign allows the diocese to continue sending seminarians to these events, enabling them to grow in the faith that they will one day give back to the many souls they serve.

Recently, the Church restructured priestly formation to include four stages of seminary: propaedeutic (preliminary instruction), discipleship, configuration and vocational synthesis.

Stages are based on an individual's formation. A seminarian progresses to the next stage by meeting human and spiritual benchmarks rather than academic requirements.

The beginning stage, known as the propaedeutic stage, lasts a minimum of 12 months. It begins mid-August and is completed mid-August the following year, but it can last for up to three years depending on how a man progresses.

A seminarian might take several classes during the first year, but the stage is mainly based on spiritual and human formation. Seminarians in this stage spend time developing their prayer life, discerning and doing spiritual reading.

The men also practice detoxing from the culture. While technology has its benefits, Father Hahn said it has had a profound negative effect on this generation.

Seminarians do not use social media

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Second- and third-grade students sing to the guests at the dedication for the renovated Columbus St. Mary School on Thursday, Feb. 1. Photos courtesy St. Mary School



Bishop Earl Fernandes blesses St. Mary School students and a classroom. The bishop went from room to room blessing the learning areas and students with holy water.

## St. Mary German Village dedicates renovated school campus

Columbus St. Mary School in the German Village area dedicated its new campus on Thursday, Feb. 1, with a ribbon-cutting ceremony and blessing from Bishop Earl Fernandes.

The \$18 million redevelopment of the school campus began in October 2022 to help accommodate a 40 percent increase in enrollment since 2018. The project is the first extensive renovation of the school on the city's south side since it was built in 1955.

Also participating in the ribbon-cutting ceremony were Gina Stull, the school principal; Father Vince Nguyen, pastor at St. Mary, Mother of God Church; Msgr.

Joseph Hendricks, the bishop's delegate for community relations; Mo and David Meuse, the campaign co-chairs; and nine eighth-grade students who started at St. Mary as preschoolers. Second- and third-grade students sang "Thank you for Building Our School" to the guests at the dedication.

MKC Architects and CK Construction (formerly Corna Kokosing) were responsible for the design and building in collaboration with Nationwide Children's Hospital and the Diocese of Columbus. In addition to adding space for the students and teachers, the facility's interior was updated to incorporate modern con-

cepts to facilitate better instruction in the classrooms.

More than \$21 million was raised to support the capital improvements and a scholarship endowment fund for students in need of tuition assistance.

The project included:

- Renovation to 80 percent of the existing elementary school and expansion of the total area by 14,000 square feet.
- Newly constructed Heritage Hall, which serves as the first-ever cafeteria for the school and features a stained-glass representation of the Assumption of Mary, relocated from Philadelphia.
- Renovated and new classrooms, a

restaurant-grade kitchen and dining area, offices, program enrichment spaces, elevator, HVAC/MEP improvements, and upgraded security and safety elements.

In 2020, the diocese had purchased a building next to the parish, where the former Golden Hobby Shop was located, that was converted into a home for St. Mary's middle school.

In January 2023, the campus also added the Dominican Learning Center for Adults and the 5,000-square-foot Nationwide Children's Hospital School Based Health Center on the second floor of the

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## GOSPEL REFLECTIONS WITH BISHOP EARL K. FERNANDES

"GOD IS CALLING ALL OF YOU TO EXCELLENCE, TO STRIVE FOR LIFE, TO LEAVE A BETTER WORLD THAN THE ONE WE HAVE, TO CREATE A WORLD BY GOD'S GRACE AND, WITH HIS POWER, THAT SUPPORTS AND SUSTAINS THE GIFT OF HUMAN LIFE."

-BISHOP FERNANDES,  
2024 MARCH FOR LIFE HOMILY

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ATHENS

# Candidates, catechumenates prepare for Rite of Election

By Hannah Heil  
Catholic Times Reporter

Bishop Earl Fernandes will celebrate the Rite of Election for the Diocese of Columbus at Columbus St. Joseph Cathedral on Sunday, Feb. 25 at 2:30 p.m.

The liturgical rite is within the Order of Christian Initiation for Adults (OCIA), also known as the catechumenate model for formation that brings individuals who are unbaptized or baptized but not Catholic into full communion with the Catholic Church.

The Rite of Election marks the beginning of a final preparation period for individuals preparing to become Christians in the Catholic Church through receiving the sacraments of initiation – Baptism, Confirmation and Holy Communion – at the Easter Vigil, which falls this year on Saturday, March 30.

The Rite of Election is for catechumens, unbaptized adults and children who have

reached what the Church considers the age of reason (usually age seven) and are preparing to receive the sacraments of initiation.

Candidates are Christians already baptized but not Catholic and who seek full communion with the Church at the Easter Vigil.

“The Rite of Election is a particular rite at which the bishop, as the chief shepherd of the diocese, claims for the Church all those who have been assessed as adequately prepared to receive the sacraments of initiation,” said Father Paul Keller, O.P., S.T.D., the director of the diocese’s Office of Divine Worship. “It’s a rite by which he spiritually enrolls them as belonging to the Church in a new way.”

This year, during the celebration of the Rite of Election, also known as the Enrollment of Names, Bishop Fernandes will claim, or enroll, approximately 200 catechumens for initiation. Through the action of enrollment by the bishop, they

are invited to receive the sacraments of initiation at the Easter Vigil.

“It’s a very beautiful, spiritual, fatherly act of the bishop to claim these souls for the Church as they make their final preparation,” Father Keller said.

The celebration will include the Liturgy of the Word, which will be the readings of the Sunday Scriptures, and Bishop Fernandes will preach. Each parish will present their catechumens’ names to the bishop for election.

Catechumens are accompanied by their sponsor as well as the parish OCIA coordinator and possibly a parish priest, Father Keller said. Catechumens come forward to be presented to Bishop Fernandes.

“Once everybody has been presented to the bishop, he elects them – hence, the Rite of Election,” Father Keller said. “He elects, or chooses, them to enter into their final preparation.”

The catechumen, now known as an

elect, will begin a final intensive preparation period for the weeks leading up to their reception of the sacraments of initiation. The Rite of Election concludes the formation period, known as the catechumenate stage.

The elect must go through a period of purification and enlightenment. The period focuses on spiritual preparation, interior reflection and repentance.

Father Keller encouraged all the faithful to remember in their prayers their brothers and sisters who will be invited to become Christians in the Catholic Church.

“This is a major event,” he said. “We ask people to pray for the catechumens not just up to the day that they’re baptized but even afterward.”

The Rite of Election is typically celebrated on the First Sunday of Lent. In the Diocese of Columbus this year, the rite will be celebrated on the Second Sunday of Lent due to scheduling.

## ST. MARY, continued from Page 4

renovated Burkley Center, which formerly was a convent, to provide medical, vision, hearing and behavioral health care with staffing from Nationwide Children’s for the students in the school in addition to being open to all children in the area.

“These critical programs have allowed us to create a multi-generational campus

that meets the holistic needs of our students, our family and the broader community,” Stull said. “It is my honor to lead the school during a time of significant growth and transformation, and it would not be possible without the partnership of so many others.”

The school, which has approximate-

ly 400 students enrolled from pre-K through eighth grade who come from 30 zip codes in central Ohio, is located next to historic St. Mary, Mother of God Church, which was renovated in 2019 after a lightning strike damaged the structure in 2016. With 40,000 total square feet now available in the school, St. Mary

will be able to accommodate upward of 500 students in the future.

“What we have here in German Village is literally a concrete example of transformative change in the city of Columbus and in the wider community,” Bishop

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## PARISH LENTEN MISSION

February 10-13, 2024

20 E. DOMINION BLVD. | COLUMBUS, OHIO 43214 | WWW.OLP-PARISH.ORG



Fr. Joshua Whitfield



Revival's Sacrifice:  
Jesus, the Eucharist, and You

Fr. Joshua J. Whitfield is the Pastoral Administrator of St. Rita Catholic Community in Dallas, TX. Unlike most Catholic priests, Fr. Joshua is married with children. A former Episcopal priest, Fr. Joshua and his wife, Alli, converted to Catholicism in 2009. He was ordained a Catholic priest through the Pastoral Provision of Pope Saint John Paul II in 2012. Fr. Joshua is an alumnus of Texas Tech, the University of Leeds, and Duke University. He is the author of *Pilgrim Holiness: Martyrdom as Descriptive Witness*; *The Crisis of Bad Preaching: Redeeming the Heart and Way of the Catholic Preacher*; and *Eucharist, Bread of Life*.

All are welcome. Free event. No RSVP required.

Saturday, February 10

Fr. Joshua will celebrate and preach at the 4:30pm Mass.

Sunday, February 11

Fr. Joshua will celebrate and preach at the 8:45am and 11:30am Masses.

Monday, February 12

6pm talk by Fr. Joshua, followed by Confession and Exposition/Adoration

Tuesday, February 13

6pm talk by Fr. Joshua, followed by a light reception

# Receiving Holy Communion on the tongue

Dear Father,

At Mass recently, I received Holy Communion from a layperson who happens to be a close friend of mine. However, our ties are dissolving on account of the way she insisted on giving me Communion in the hand. When I spoke to her after Mass, she said that I was wrong to receive on the tongue (which I have been doing for most of my life). I think she's the one who is wrong. I asked my priest about it and he said that we should work it out ourselves because he didn't want to get in the middle of it. Can you help us settle this?

-Rasna

Dear Rasna,

While I don't relish the idea of getting in the middle of an argument between friends, let me try to help you salvage your relationship. In short, there is no Church law that forbids you to receive Holy Communion on the tongue. So, you are not wrong in doing so. I wonder where your friend got the idea that Communion on the tongue is forbidden.

There was a time during the COVID outbreak that some priests encouraged people not to receive on the tongue and perhaps this is your friend's worry. That said, there is no scientific evidence that distributing Communion in the hand prevents the communication of COVID (or any other disease). In my own experience, I end up touching the hand of the recipient while distributing Holy Communion in the hand much more often than touching the tongue of a someone receiving on the tongue. This is almost always because the recipient receives in the hand in a wrong way.

While no one can force a particular method of receiving Holy Communion on another person, there are proper and improper ways of receiving. I've seen it all

## SACRAMENTS 101

Father Paul Jerome Keller, OP, S.T.D.

Father Paul Jerome Keller, O.P., S.T.D., director of the diocese's Office of Divine Worship, is a priest of the Dominican Province of St. Joseph. His doctorate is from Rome in sacramental theology. He currently assists at Columbus St. Patrick Church.



Ask any priest, and he will have his own list of issues with Communicants. There are the "body-snatchers" who snap the Eucharistic Host from the priest's hands before he knows it; there are the people who form their hands in such a way as to make a wedge into which they expect the priest to drop the Host; there are people who form a small opening with their mouths, making it nearly impossible to give Holy Communion; turning away to return to their pew without first consuming the Sacred Host; and the list goes on. I've seen children with more excitement in getting a small piece of Red Hots candy than some adults who lackadaisically receive the true Body of Christ.

A former student of mine wrote his master's thesis on the history of the reception of Holy Communion on the tongue and in the hand. He showed that, while there is certainly some evidence in the earlier centuries of the Church for people receiving in the hand, there is also evidence that people received directly on the tongue, which was the method of reception throughout the Church for centuries, up until our own time.

St. Cyril of Jerusalem, in the 4th century, gives the description of the proper way to receive in the hand (Mystagogicae catecheses 5, 21). He tells Catholics to make a throne with their hands, the right over the left, and to reverently raise both hands (simultaneously lowering the head) to one's mouth. Rarely have I seen this practiced. Using an analogy from St. Cyril: If a per-

son were given gold dust, they would be more careful to receive it than many whom I see today at Communion. Judging from what he wrote, I'm willing to say that St. Cyril would not care for the way many receive in the hand today, practically manhandling the Sacred Host, or worse, treating It as nothing important.

In 1969, the Holy See gave bishops permission to distribute Holy Communion in the hand but also said that the conventional way of receiving on the tongue must be retained on account of the centuries of tradition behind it and "especially because it expresses the faithful's reverence for the Eucharist" (see *Memoriale Domini*). This same document bars the clergy from imposing Communion in the hand in order to exclude Communion on the tongue.

The 1969 document also warned about certain dangers about Communion in the hand: "The danger of a loss of reverence for the august Sacrament of the altar, of profanation, of adulterating the true doctrine."

Of great concern is the preparation of children for their First Holy Communion. There are places where the children are taught that they may only receive Communion in the hand. This is absolutely wrong. All children should be taught both ways of receiving Holy Communion reverently. We must leave it to them to choose which they prefer. It's interesting that in our so-called "pro-choice" age, we often insist on limiting the options to follow the Church's traditions. This is true for Catechumens and converts and former Catholics who desire full union with the Church, as well.

Let me end by saying that no one, certainly not an Extraordinary Minister of Holy Communion, has the right to tell a Catholic how he or she must receive Holy Communion, except to insist on the recipient's disposition of reverence and obedience to the laws of the Church safeguarding this most holy Sacrament.

## 'Lights' of life and 'shadows' of death

In 1995, when Pope John Paul II released his encyclical letter, *Evangelium Vitae*, (The Gospel of Life), he wrote of "lights and shadows" in the dramatic cultural clash between life and death.

The lights were the signs of hope for a renewed culture of life. The shadows were the new and expanding threats to human life itself. The signs of hope included "movements and initiative to raise social awareness in defense of life," "daily gestures of openness, sacrifice and unself care" in defense of life, "a new sensitivity ever more opposed to war," "a growing public opposition to the death penalty," "the growing attention to the quality of life and to ecology" and "the emergence and ever more widespread development of bioethics."

On the shadows side, Pope John Paul II saw, among other things, crimes assuming the nature of rights with legal recognition and state funding, the production of pharmaceutical products capable of killing the fetus in the mother's womb free from any controls or social responsibility, prenatal diagnosis used as a opportunity for proposing an abortion, temptations at the end of life to resolve the problem of suffering by hastening death, the criminal spread of drugs and the spreading of death caused by the reckless tampering with the

## FAITH IN ACTION | Mark Huddy

Mark Huddy is the Episcopal Moderator for Catholic Charities and the Office for Social Concerns in the Diocese of Columbus.



world's ecological balance.

As we move closer to the 30th anniversary of that great encyclical, it is astonishing how accurate Pope John Paul II's analysis remains. Yet, in our day, we have our own lights and shadows, echoes or further developments of the ones that Pope John Paul II identified.

In the past two months, I have been encouraged by the signs of hope I have witnessed. At the March for Life in Washington, D.C., I saw thousands of people publicly stand up for life in the nation's capital, including our bishop with many of his brother bishops and some 400 from our diocese, most of whom were young people. I saw a large crowd on Jan. 22 at our diocesan Respect for Life Mass who prayed and then moved to the Ohio Statehouse to witness for life. I have seen the hard work and commitment of the many organizations and parishes in our diocese that support mothers through pregnancy and beyond. I have seen bills pending in both chambers of the Ohio legislature to eliminate the death penalty. I have seen the work of hospitals, chaplains and the staff of the Villas at St. Therese and Mother Angeline McCrory Manor to accompany those suffering at the end of life.

There are still many shadows too. Issue 1, the amendment that enshrined abortion in our state constitution, became law on Dec. 7, 2023. Alabama just executed a

man on death row using a new method, nitrogen hypoxia. The 22-minute execution and the extended convulsions of the dying man led both the European Union and the United Nations to condemn the execution as cruel. A number of politicians have indicated a desire to try this method of execution in their own states. War continues to rage in the Ukraine, the Middle East and in many other parts of the globe with no end in sight.

How do we respond to what we see? We must start with prayer. Prayer is not a last resort. It is the place we begin because it can guide our thoughts and actions and make them fruitful by uniting us to God and to His will. It is in prayer that we can discern where God is calling us to action.

The Gospel of Life is not a second Gospel, it is the Gospel, and we are called to be witnesses to it. Our words and our actions must demonstrate our commitment to the gift of human life, to the sacredness and dignity of every person, even our opponents. We are called to support truth and the often-difficult path of living it, individually and communally.

We can support with our time and our treasure the organizations that uphold the sacredness and dignity of life and help those who are vulnerable. We should publicly support legislation and candidates that reflect our values. We can do so now by supporting both the House and Senate versions of the bill to eliminate the death penalty in Ohio. We can lovingly be ambassadors of the Gospel of Life to our family, friends and those who have not yet embraced it. Most every light reveals some shadows. Be a light.

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# Surrogacy and child trafficking

At the start of 2024, Pope Francis offered strong public criticism of surrogate motherhood. His willingness to speak out on this important topic has helped to pull surrogacy out of the shadows, where it has often been relegated, and shine some much-needed light on the children at the center of the process and their rights.

Surrogacy is often framed as a generous act, since the surrogate mother seeks to offer her own body to help another woman unable carry a pregnancy. Judith Hoechst, who hired a surrogate to have a son, was quoted in a National Catholic Register article as declaring: "There's nothing more selfless and more loving than a woman who says, 'Let me share my uterus with you. Let me do for you what you cannot do.'"

When you examine it more deeply, however, surrogacy offers only the veneer of a selfless act. It relies on evil means to achieve a good end. It tends to be driven by the selfish slant of "entitlement thinking." It often involves a coercive financial angle, as wealthy individuals offer significant remuneration to secure poor women as "volunteers."

Pope Francis cut through much of the duplicity around this issue when he provocatively observed that surrogacy involves a form of "trafficking" of children, implying that children are being bought and sold, treated as property and often transported across international borders, which, all in all, sums up many contemporary aspects of surrogacy.

The whole process of surrogacy typically begins with the creation of children for implantation through in vitro fertilization (IVF), a practice that itself raises numerous moral objections.

Most fundamentally, IVF misappropriates the generative powers we have received from God that are ordered to procreating new life.

The powers we have are not meant to be used any way we wish. For example, we have the power to use our hands to pick things up, to write and to reach out to help others. But that same power in our hands can be used in reckless and improper ways to hit people, to choke them or to otherwise harm them.

Just because we have the power to do something — or the fact that science may open up a new power to us — does not automatically mean we should utilize it.

Our power to procreate is a very special gift, meant to be shared in collaboration with God and our spouse in an exclusive manner. That we have the technical prowess to take hold of our sex cells and manipulate them to manufacture a new life constitutes a misuse of our God-given powers. We fail to respect our children's dignity when we turn them into "projects" to be engendered in laboratory glassware and implanted into third-party

## MAKING SENSE OUT OF BIOETHICS | Father Tad Pacholczyk

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as Senior Ethicist at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org) and [www.fathertad.com](http://www.fathertad.com).



carriers. By such an approach, we end up twisting the designs of human sexuality and turning what is meant to be an act of love into an act of production.

Yet many people today have accepted the notion that children are a kind of "entitlement" or even a "right" to be claimed for themselves. This flawed thinking enables a facile movement into the twin evils of IVF and surrogacy, and ultimately encourages the trafficking of unborn children. Clearly, a child — or any person — is never a "right," or a possession, or a piece of property to whom we are entitled.

The only "entitlement" or "right" operative here would be the right of the child to be conceived uniquely through the marital act. Rather than being summoned into being in glassware and implanted into surrogates by fertility clinic employees in exchange for valuable consideration, children have the inalienable right to be conceived through the one flesh, body-to-body spousal communion of their parents' marital embrace.

Having a sense of "entitlement" about children and imagining that I "deserve" a child corrupts the delicate order of our receptivity toward the mysterious gift of new life in marital sexuality.

Whenever we turn to IVF and surrogacy to satisfy the desire of adults for offspring, we override that delicate order of receptivity and arrogate to ourselves the right to control and even dominate our children. We pay to have them implanted into strangers who act as "gestational carriers." We impose on them a multitude of "parental-role figures," ranging from the surrogate mother who becomes pregnant, to the woman who receives the baby afterward, to the third-party egg donor. We multiply father-role figures, depending upon the source of the sperm. We trap our leftover embryonic children, potentially for decades, in the wasteland of frozen orphanages connected to fertility clinics. We carry out genetic testing and discard less-than-perfect embryos. We selectively reduce children when multiple pregnancies arise.

The use of the term "deplorable" by the Pope is not excessive, but spot-on when it comes to describing these offensive aspects of surrogacy. His observations help refocus our attention on the runaway train that IVF and surrogacy have become, and invite us to push back against the problematic-but-widely-endorsed approach that seeks to satisfy adult desires for children while largely ignoring the consequences to the kids.



## Catholic Diocese of Columbus

### DECREE OF SUPPRESSION of the parish of Holy Trinity Parish, Pond Creek, Ohio St. Mary of the Annunciation, Portsmouth, Ohio Holy Redeemer Parish, Portsmouth, Ohio St. Peter in Chains Parish, Wheelersburg, Ohio and aggregation and erection of the new parish of St. John Paul II Scioto Catholic Parish, Portsmouth, Ohio

Whereas, a plan has been carefully developed by the clergy and faithful of the Scioto Catholic Parishes of Holy Trinity, Pond Creek; St. Mary the Annunciation, Portsmouth; Holy Redeemer, Portsmouth; and St. Peter in Chains, Wheelersburg recommending the suppression of all these parishes and the aggregation of the suppressed parishes to form a new parish with a new title; and

Whereas, the need to consolidate resources and to better utilize the limited numbers of available priests, and taking into consideration the Mass attendance data, community demographics, the financial conditions and the conditions of the physical plant serving all communities; and

Whereas, having heard the Presbyteral Council of the Diocese of Columbus on January 17, 2024 in accordance with C. 515.2, and receiving unanimous approval of this plan;

Therefore, I, Earl K. Fernandes, Bishop of Columbus, hereby decree the following

1. The parish of Holy Trinity Parish, Pond Creek is suppressed effective June 30, 2024;
2. The parish of St. Mary the Annunciation Parish, Portsmouth is suppressed effective June 30, 2024;
3. The parish of Holy Redeemer Parish, Portsmouth is suppressed effective June 30, 2024;
4. The parish of St. Peter in Chains Parish, Wheelersburg is suppressed effective June 30, 2024;
5. Simultaneously with the suppression of these parishes, the parishioners, property, assets and liabilities of these suppressed parishes of Holy Trinity, Pond Creek; St. Mary the Annunciation, Portsmouth; Holy Redeemer, Portsmouth; and St. Peter in Chains, Wheelersburg, will be joined by aggregation into a single juridic person, to form a new parish, the boundaries of which are to include all of Scioto County, Ohio.
6. This new parish will be given the title "St. John Paul II Scioto Catholic Parish."
7. There is no change in status or title of Holy Trinity Church, Pond Creek; St. Mary the Annunciation Church, Portsmouth; Holy Redeemer Church, Portsmouth; and St. Peter in Chains Church in Wheelersburg foreseen at this time; they continue as dedicated parish churches in the care of which henceforth is the responsibility of St. John Paul II Scioto Catholic Parish.
8. This decree shall be promulgated by publication in the *Catholic Times* and disseminated in the affected parishes via the parish bulletin and other means of communication as deemed appropriate by Pastor of the affected communities.

Given at the Chancery Office, 198 E. Broad St., Columbus, Ohio this 17th day of January, 2024.

Notary

Most Reverend Earl K. Fernandes  
Bishop of Columbus

*Stephan Moloney*

+ *Earl K. Fernandes*



## Catholic Diocese of Columbus

### DECREE OF SUPPRESSION

of the Community of Holy Rosary/St. John Church, Columbus, Ohio  
and the Changing of the Parish of St. Dominic Church, Columbus, Ohio

Whereas, demographic changes in the general population and among the Catholic faithful of the neighborhood, including but not limited to decline in registered parishioners, decline in mass attendance, decline in offertory revenue, and the shortage of priests, have drastically affected the viability of the parishes in that region; and

Whereas, a plan has been carefully developed by the Administrator of the Community of Holy Rosary/St. John and St. Dominic parishes recommending the suppression of the Community of Holy Rosary/St. John and the aggregation of the suppressed parish with the parish of St. Dominic Church; and

Whereas, the Presbyteral Council of the Diocese of Columbus at a meeting held on January 17, 2024, reviewed the plan in detail and unanimously approved the proposal to suppress the Community of Holy Rosary/St. John and to make changes to St. Dominic Parish to join the territory, parishioners, assets and liabilities of the Community of Holy Rosary/St. John to that of St. Dominic Parish; and

Whereas, having heard the Presbyteral Council in accordance with Canon 515.2;

Therefore, I, Earl K. Fernandes, Bishop of Columbus, hereby decree the following

1. The Community of Holy Rosary/St. John, Columbus, Ohio, is suppressed effective June 30, 2024;
2. Simultaneously with the suppression of the Community of Holy Rosary/St. John, the territory, parishioners, property, assets and liabilities of this parish will be joined to those of St. Dominic Parish by aggregation into a single juridic person, care of which is entrusted to the pastor of St. Dominic Parish. The boundaries of the new parish are as follows:
  - a. Far Northern Boundary: Cleveland Avenue from Interstate 71 to 17th Street; from 17th Street from Cleveland Avenue to Brentnell Avenue. Thence to Holt Avenue; Holt Avenue east to Alum Creek.
  - b. Northern Boundary: From Alum Creek at a point where it meets East Broad St., west to Franklin Park Avenue; continuing south from Franklin Park Avenue to Bryden Road; then west on Bryden Road to Carpenter Street.da
  - c. Far West Boundary: The east side of Saint Clair Avenue from Long Street on the south to Spring Street on the north; the east side of Interstate 71 from Spring Street on the south to 17th Avenue on the north.
  - d. Near Western Boundary: From the northeast corner of Bryden Rd. and Carpenter St., south to Fulton St., then west on Fulton St. on an airline to Parsons Ave.; continuing south on Parsons Ave. to Whittier St.
  - e. Northern Southern Boundary: The north side of Long Street from Saint Clair Avenue on the west to Taylor Avenue on the east; Long Street (exclusive) from Taylor Avenue on the west to the Norfolk and Western Railroad on the east.
  - f. Far South Boundary: Whittier St. from Parsons Ave. to Champion Ave.; then north on Champion Ave. to Kossuth St. to Kelton Ave.; north on Kelton Ave. to Columbus St.; continuing east on Columbus St. to Berkeley Rd., then north on Berkeley Rd. to Forest St., continuing to Fairwood Ave.; south on Fairwood Ave. to Columbus St. and continuing east on Columbus St. on a direct airline to Alum Creek.
  - g. Eastern Boundary: The west side of Brentnell Avenue from Holt Avenue on the north to Leonard Avenue on the south; Leonard Avenue (inclusive) from Brentnell Avenue to the Norfolk and Western Railroad; Norfolk and Western Railroad from Leonard Avenue on the north to Long Street on the south.
  - h. Far Eastern Boundary: Alum Creek from East Broad St. on the north going south to a point connecting Alum Creek on a direct airline with Columbus St.
3. The care of the Community of Holy Rosary/St. John and the other properties of the former Community of Holy Rosary/St. John, whether sacred or profane, will become the responsibility of St. Dominic Parish, until further decisions are made and approved through the appropriate canonical processes regarding the disposition of these buildings and properties..
4. This decree shall be promulgated by publication in the *Catholic Times* and disseminated in the affected parishes via the parish bulletin and other means of communication as deemed appropriate by Pastor of the affected communities.

Given at the Chancery Office, 198 E. Broad St., Columbus, Ohio this 17th day of January 2024.

Notary

Most Reverend Earl K. Fernandes  
Bishop of Columbus

*Stephen Moloney*

+ *Earl K. Fernandes*

## Finding rest in the everyday

What is rest? My husband asked me the other day as we unloaded dishwashers

and made the coffee early in the morning. Our to-do lists that day were longer than the hours available to complete half of the tasks listed and my text messages were incoming with more requests. The day was overwhelming before the sun had risen. Where can we find peace? I wondered.

Have you ever felt this way? The scales that balance the gift and tasks of mothering, working and being the daughter of Christ that our hearts long to be can often seem tipped to the wrong side with the busy overtaking the good. Social media shows us hacks, tips, glimpses of the perfect or of a moment where the puzzle pieces were found, and everything fit. That is not the reality for most of us. We wake up too busy and we close our eyes with hearts and bodies exhausted from the weight of trying to do it all.

I am in a season of life where I am starting to ask myself what if you could? What if you prayed first? What if you prepped the meals and snacks that worked for your body ahead of other tasks? What if you took that walk? What if you grabbed that daily Mass once a week? At times, these seem like luxuries I shouldn't take. They put me above the others in my misguided conscience. The truth is that when I do plan my days in this way, I have more to give to those I love and, surprisingly, to myself as well. My eyes are lifted from the doing to the grateful act of praising. Thank you, Jesus, for this day. Thank you, Father, for fresh food and healthy choices. When the schedule picks up, thank you, Lord, for the snacks I packed, the meal I prepared ahead of time, and the grace that attending Mass gives me.

There are seasons to parenting. Twenty-two years into this, I recognize them. This recognition needs to be like the rumble strips on the side of the road, reminding us to hold tight to what keeps us in a state of grace.

The feeling of being overwhelmed, the lack of rest, the tendency to just keep doing and going is putting our own desires above God's. God's creation has a natural rhythm of rest. The trees outside my window have a season of rest. The bees and squirrels

### ALL THAT WE HAVE

MaryBeth Eberhard

MaryBeth Eberhard writes about marriage, life experiences of a large family and special needs. She attends Sunbury St. John Neumann Church.



harvest in specific times and bears hibernate. They recognize their seasons. The free will God gives us as humans allows us to push past our limits. (How many of us have felt that tug to just go to bed at night but push to do one more thing, and then we cannot fall asleep because we have pushed past that natural melatonin given to our bodies to settle and rest?) And yet God calls us back.

The Lord created the Sabbath for us, but he also created us with breath. I'm all about the practical. The Sabbath is a goal for me, and I am working toward preparing for rest on that day because it will take some prep to pause, but I know it is worth it. But it is not just a day of doing less that I need. It is a spirit of rest. I need a heart so attuned to the Lord's presence that with my breath comes rest. When I stay in conversation with the Lord, I see His presence more fully in the daily moments of mothering. I lift my eyes and breath. Gratitude fills my heart and grace fills my lungs and I begin again. In the book of Exodus, (Chapter 33:12-14) we see Moses overwhelmed.

"Moses said to the Lord, "You have been telling me, "Lead these people," but you have not let me know whom you will send with me. You have said, "I know you by name and you have found favor with me. If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. And the Lord replied, "My presence will go with you, and I will give you rest."

When faced with our to-do lists that threaten to steal our peace, let us turn to the Lord and ask what is the next thing You wish me to do? I think this is what Jesus was speaking of in the story of Mary and Martha. Found in Luke 10:38-42, Martha is overwhelmed with tasks and Mary is attuned to what Jesus is saying. Jesus replies, "Martha, Martha, you are worried and bothered about so many things; but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her." In keeping that conversation open, the Lord guides us and gives us His peace, manna enough for today. May we find the rest He gives in this.



## Saint's religious teachings will be explored

When I proposed/started this column, my intent was to glean material from St. Thomas' Summa Theologiae through the eyes of Peter Kreeft. I'm going to pause the Summa "extraction" and move to something I came across, The Catechetical Instructions of St. Thomas Aquinas. My translated copy is dated Feb. 9, 1939.

Here is a paragraph from the introduction provided by Rudolph G. Bandas written in 1939:

"In his translation entitled The Catechetical Instructions of St. Thomas Aquinas, the Rev. Joseph B. Collins, S.S., S.T.D., Professor of Theology and Catechetics at the Catholic University of America, has made available to teachers of religion a theologically accurate explanation of the Catechism. It is Dr. Collins' latest contribution to the catechetical movement in America.

"The appearance of this translation of St. Thomas' catechetical works will be greeted with genuine satisfaction by all. In these days of renewed interest in Thomism, especially on the part of laymen, it will be comforting to know that the vast knowledge of the Church's greatest theologian is now made accessible — in a condensed and simple form — not only to teachers of religion but to the laity at large."

What am I going to cover? The Apostles' Creed, the Ten Commandments, the Lord's Prayer, the Hail Mary.

What do I hope you get out of this? You bolster three levels of your intellect — knowledge, understanding and wisdom. Knowledge, in that you will know it, not memorize it. Understanding, in that you will know why it is important, the reason. Wisdom, in that you will see it in the grand God-view of things.

Be forewarned. This might be a bit eye-watering in that you will feel either "What is he talking about?" or

### AQUINAS CORNER | Richard Arnold

*Richard Arnold, a parishioner at Chillicothe St. Mary, holds an MA in Catechetics and Evangelization from Franciscan University of Steubenville and is a husband and a father to two children.*



"This is beautiful, why wasn't I told this before?" Also, St. Thomas quotes a lot of Scripture (surprise, surprise).

Why is this important? St. Thomas Aquinas is arguably one of the greatest intellectuals of our faith, he puts out catechetical instructions and it is not widely referenced. When we tell our story, we shouldn't just regurgitate knowledge/facts. We should explain why the words written are important.

Other catechetical instructions have been published by famous saints. St. Cyril of Jerusalem published instructions while he was a priest in the mid-300s. St. Cyril is known as the Doctor of Catechesis. This is available on the Internet.

A side note: The Vatican is granting a plenary indulgence to anyone who participates (and observes the usual conditions of Holy Communion and confession for an indulgence) in the two years of jubilee celebrations of St. Thomas Aquinas leading up to the 800th anniversary of his birth.

Beginning with the 700th anniversary of Aquinas' canonization, on July 18, 2023, the Dominican Order is celebrating three significant anniversaries of "the Angelic Doctor" during the jubilee. On March 7, 2024, the Church will commemorate the 750th anniversary of Aquinas' death. The Dominican Order's double jubilee year will culminate on the feast of St. Thomas Aquinas

on Jan. 28, 2025, the 800th anniversary of Aquinas' birth.

The indulgence can be obtained by making a pilgrimage to a holy site connected to the Dominican Order to either take part in the jubilee celebrations or "at least devote a suitable time to pious recollection," concluding by praying the Lord's Prayer, reciting the Apostle's Creed and invoking the intercession of the Blessed Virgin Mary and St. Thomas Aquinas.

On a separate note, I wrote some time ago how Christ was being "pushed" out of Christmas. This shouldn't be shocking, but the fact that communities are so blatant is shocking. I'm not addressing individual houses per se, although it seems that fewer display the Nativity. It is the "community" light display that is supposed to attract visitors and their associated dollars.

In my hometown of Chillicothe, our light display runs through the city park. In the park there are your standard (expected) beautiful displays of lights and figures. What is missing is a Nativity scene. Also missing is a menorah.

Now to be transparent, there is a Nativity scene in the park, it's just not on the designated path of the light display, nor is it managed by the organization that put up the park lights. The one night my wife and I were there, not a car drove by it.

The readers of this newspaper and sponsors of public lighting know the reason for the season. Many faithful Christians go to these displays and miss the fact that a Nativity scene is missing. Demand that Jesus is included in your city display or your dollars will "walk."

## Tohu wa-bohu on the Tiber

Within 24 hours last month, three mainstream Catholic websites ran stories describing Pope Francis' meeting with the members and consultants of the Dicastery for the Doctrine of the Faith with the following headlines:

Pope Francis defends blessings of couples in 'irregular situations,' including same-sex unions (America Media, January 26);

Pope defends document offering blessings for "irregular" couples (La Croix International, January 27);

Amid furor over Vatican doc, Pope says aim is to bless people, not same-sex unions (Crux, January 27).

There is legitimate theological diversity in the Catholic Church. (Thomists and ressourcement theologians both contributed to the teaching of the Second Vatican Council.) There are legitimate differences of theological method in advancing a dynamic orthodoxy. (See the works of Father Thomas Joseph White, OP, and Father Robert Imbelli.) There are even legitimately different ways of expressing enduring truths of Catholic faith. (Compare the style of the first and third chapters of John Paul II's 1993 encyclical, Veritatis Splendor, with that of the second chapter).

Then there are Tohu wa-bohu (Jeremiah 4:23, citing Genesis 1:2): a Hebrew phrase that can be rendered as "chaos and confusion."

What we have emanating from Rome today is Tohu wa-bohu.

Chaos and confusion, of the sort suggested by those three headlines, disturb the peace and unity of the Church, especially among its most devout people. Chaos and confusion are impediments to vocation recruitment: Many are willing to take up the burdens and challenges of priestly or consecrated life for the sake of a mystery of divine love; few are going to give their

### THE CATHOLIC DIFFERENCE

George Weigel

*George Weigel is the Distinguished Senior Fellow at the Ethics and Public Policy Center in Washington, D.C. George Weigel's column 'The Catholic Difference' is syndicated by the Denver Catholic, the official publication of the Archdiocese of Denver.*



lives for a question mark (and those who do are almost certainly heading for trouble). Chaos and confusion are grave impediments to evangelization: Who wants to join the Church of Maybe, which is just the Church of the Zeitgeist, the Spirit of the Age tarted up with smells and bells?

And Tohu wa-bohu — chaos and confusion — are precisely what the Office of Peter in the Church was created to mitigate.

Christ promised that, through the work of the Holy Spirit, the Church would be preserved in the truth (John 14:16-17). Having promised that, Christ established the Petrine Office — what we know as the papacy — to give specific, historical form to that promise. Thus the job description of the pope, the Bishop of Rome, is encapsulated in Luke 22:32, when the Lord Jesus, at the Last Supper, commanded Peter to "strengthen your brethren."

Strengthening the brethren does not mean confusing them. Nor does it mean permitting to go uncorrected the confusions propounded by others with authority in the Church. The diversity-within-unity that the Petrine Office is also called to protect is not a diversity of opinion in settled matters of Catholic faith, be those matters doctrinal or moral. Diversity-within-unity is not Tohu wa-bohu.

The 21st century world is full of chaos and confu-

sion, much of it lethal. The world does not need more chaos and confusion from the Catholic Church; if the world wants Tohu wa-bohu with a religious veneer, there is a rich menu of options from which to choose. Whether it wants it or not, what the world needs from the Catholic Church is a compelling, creative, accessible and compassionate proclamation of the truths of the Gospel — and the truths of the moral life that embracing Christ and his cause help us grasp, even as we also grasp them by reason (another commodity on short supply in 2024).

The third chapter of my small book, The Next Pope: The Office of Peter and a Church in Mission, begins with what might seem a statement of the obvious: "The next pope must have a firm grasp on the nature of the Petrine Office and its roles in the Church of the New Evangelization." But restatements of the obvious seem necessary in The Year of Our Lord 2024.

Truth to tell, I was heartened when, at World Youth Day-2013, Pope Francis used some Argentinian slang in urging young people to "make a mess" — which I interpreted as a call to courage and creativity in advancing the New Evangelization: Be bold. Don't be afraid to try something new in offering others friendship with Jesus Christ. Whether that was too benign an interpretation, I leave others to judge.

What is certain is that making a mess is not the remit of the man who holds the Petrine Office in the Church. There will be a measure of Tohu wa-bohu in the Church until the Lord returns in glory. One task of the Petrine Office is to keep the inevitable chaos and confusion to a minimum. It is not to exacerbate it. And it certainly isn't to encourage it.



Father Sean Dooley (left), pastor at Columbus Our Lady of Peace Church, chats with Sister Mary Regina, OP, principal at Worthington St. Michael Church, during the Clergy Who Cook event on Jan. 26 at the Pontifical College Josephinum.



Winners of the Clergy Who Cook's Most Complex creation were (from left) seminarians Josh Dyke and Leonard Berglund, Father Dylan James and seminarian Aaron Schaefer.

*Photos courtesy Abigail Pitones*

## Clergy Who Cook raises money to support seminarians

Twelve priests and three deacons were among the participants in the 14th annual Clergy Who Cook event on Friday, Jan. 26 at the Pontifical College Josephinum.

The fundraiser for seminarians was presented by the Friends of the Josephinum, an organization of laypeople founded in 1984 to raise money for men in formation for the priesthood. The

group provides annual scholarships for seminarians at the Josephinum and funds for medical and dental expenses, books, emergencies and other needed expenses.

The nearly 300 Clergy Who Cook guests, which included 20 seminarians, had the chance during the evening to sample the culinary creations prepared by priests and deacons and vote for their

favorites. Approximately \$60,000 was raised during the fundraiser.

Winning the Grand Chef award was Father Peter Gideon, administrator of the Scioto Catholic Consortium of parishes in the Portsmouth area. Father Gideon prepared Jiffy Lobster Newburg, a hot appetizer that “may be assembled in minutes ... Let the Crock-Pot be the chef,” he said in describing his recipe.

The People’s Choice award went to Father Tom Gardner, pastor of Coshocton Sacred Heart and Millersburg St. Peter churches, for his Blondies and Booze dessert.

Deacon Anthony Bonacci of Plain City St. Joseph Church was named Most Creative for his Minestrone Soup and Italian Wedding Soup. Voted Most Complex was an English Trifle dessert created by the team of Father Dylan James, a faculty member at the Josephinum, and the Propadudes, a group of first-year seminarians.

Other chefs were Deacon Daniel Colby, who will be ordained to the priesthood in May, with Brown Sugar Brownies; Father Sean Dooley, pastor at Columbus Our Lady of Peace Church, with Pasta & Chicken Meatballs al Limone; Father Stephen Dominic Hayes, OP, and Father Michael Donovan, OP, from Columbus St. Patrick Priory with Poached Pear Appetizer; Father Michael Lumpe, pastor at Worthington St. Michael Church, with A Taste of Kentucky; Father Timothy Lynch and Deacon Paul Zemanek of Dublin St. Brigid of Kildare Church with Orange-Glazed Chicken & Chorizo

Meatballs; and Father Patrick Toner, administrator at Columbus St. Catharine Church, with Salmon Mousse Tarts.

Michael Rhatican, a diocesan seminarian, and Brother Adam Hayden, CMP, a seminarian from the Fathers of Mercy order, served as masters of ceremonies.

Clergy Who Cook donations are still being accepted online at <https://apps.pcj.edu/foj-contribution/>.

Friends of the Josephinum also sponsors an annual four-mile run/walk in the fall and offers for its members an annual Mass at the Josephinum’s St. Turibius Chapel and a Day of Reflection.

For more information or to become a Friends of the Josephinum member, visit [www.pcj.edu/friends](http://www.pcj.edu/friends).



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Father Tom Gardner (right), winner of the People’s Choice award, is joined by Billy Gardner (left) and Maddy Gardner.

### BOOKKEEPER POSITION

**Our Lady of Victory, Marble Cliff**, is seeking an experienced part-time bookkeeper. Candidates should have experience with and will be responsible for all bank deposits, accounts payable, financial reports, reconciliation of all parish bank accounts and maintenance of automatic contributions. The person filling this position will report to the Pastor and will interact with other office staff and the Parish Finance Committee. Please submit cover letter, resume, and references to Father Jacques Kik at [jkik@ourladyofvictory.cc](mailto:jkik@ourladyofvictory.cc) or contact at **614-488-2428**.

## Parishes plan special events, prayer services during Lent

The following is a list of special events for Lent planned at parishes of the Diocese of Columbus, as supplied to *The Catholic Times*:

**Buckeye Lake Our Lady of Mount Carmel** – Stations of the Cross and Benediction of the Blessed Sacrament, Friday, Feb. 16 and 23 and March 1, 8, 15 and 22, 7 p.m.; Eucharistic Adoration, Sundays, Feb. 18 and 25 and March 3, 10, 17 and 24, 9:15 to 10:45 a.m.

**Canal Winchester St. John XXIII** – “Jesus and the Eucharist” video series, Wednesdays, Feb. 21 and 28 and March 6, 13, 20, 27 and April 3, 7 to 9 p.m.

**Chillicothe St. Peter** – Special evening of confessions, Tuesday, March 5, 6 to 7:30 p.m.

**Circleville St. Joseph** – Simple supper and Stations, Fridays, Feb. 16 and 23 and March 1, 8, 15 and 22, 6 p.m.; Stations, Sunday, March 24, 2 p.m.; simple supper, Friday, March 29, 6 p.m., followed by Tenebrae service designed to re-create the sense of betrayal, abandonment and agony related to Good Friday, 7:30

**Columbus Immaculate Conception** – Stations, Fridays, Feb. 16 and 23 and March 1, 8, 15 and 22, 7:30 p.m.

**Columbus Our Lady of Peace** – Stations, Fridays, Feb. 16 and 23 and March 1, 8, 15 and 22, 7 p.m.; talk with Sister Zephryna Mary Gracykuty, FIH, diocesan missions director, Thursday, March 7, 6 p.m.; penance service, Wednesday, March 13, 7 p.m.

**Columbus Our Lady of Victory** – Soup supper and Bible Study, Wednesdays, Feb. 21 and 28 and March 6, 13, 20 and 27, 6 to 7:30 p.m., parish life center; Eucharistic Adoration, Wednesday, March 6, following noon Mass to 6 p.m.

**Columbus St. Agatha** – Stations, Fridays, Feb. 16 and 23 and March 1, 8, 15 and 22, 7 p.m.; “Jesus and the Eucharist” study, Wednesdays, Feb. 21 and 28 and March 6 and 13, 7 p.m.; penance service, Sunday, March 3, 3 p.m.; parish mission with Father Thomas Blau, OP, Monday to Wednesday, March 18 to 20, 7 p.m.; Tenebrae service, Friday, March 29, 8 p.m.

**Columbus St. Catharine** – “Discovering the Mass in the Bible” series, with soup suppers, Thursdays, Feb. 15, 22 and 29, March 7, 14 and 21 and April 4, 6 p.m.; Stations, Fridays, Feb. 16 and 23 and March 1, 8, 15 and 22, 7:30 p.m.; Working Challenges retreat for men, Wednesdays, Feb. 21 and 28, March 6, 20, 27 and April 3, 6:30 to 7:30 a.m.; Tenebrae service, Wednesday, March 27, 8 p.m.

**Columbus St. Cecilia** – Series on “The Eucharist in the Early Church” led by Father Thomas Buffer, Thursdays, Feb. 15, 22 and 29 and March 7, 6:30 p.m.; Tenebrae service, Sunday, March 24, 7:30 p.m.

**Columbus St. Francis of Assisi** – Stations, Wednesday, Feb. 14, noon; parish mission on “Our Lenten Journey to Eucharist,” Monday to Wednesday, Feb. 19

to 21, 7 to 8:15 p.m.; soup suppers with talks on “The Eucharist as Mass and Blessing,” Mondays, Feb. 26 and March 4, 11 and 18, 6 to 7:30 p.m.

**Columbus St. James the Less** – Reflection and discussion on “The Sorrowful Mysteries: Saved by the Blood,” Mondays, Feb. 19 and 26 and March 4, 11 and 18 (English), Wednesdays, Feb. 21 and 28 and March 6, 13 and 20 (Spanish), 6 to 7 p.m.; Living Stations in Spanish (outdoors, weather permitting), Friday, March 29, 5 p.m.

**Columbus St. John Chrysostom Byzantine Catholic** – Liturgy of the Presanctified Gifts, Mondays, Feb. 19 and 26 and March 4, 11, 18 and 25, 7 p.m. book study on the Eucharist, Wednesdays, Feb. 21 and 28 and March 6, 13 and 20, 6 p.m.

**Columbus St. Joseph Cathedral** – Stations with musical meditations by Dr. Richard Fitzgerald, cathedral organist and music director, Sunday, March 17, 3 p.m.; Tenebrae service with the Cathedral Schola, featuring Thomas Tallis’ Lamentations of Jeremiah and Gregorio Allegre’s Miserere, Friday, March 29, 8 p.m.

**Columbus St. Margaret of Cortona** – Shrove Tuesday dinner, Tuesday, Feb. 13, 5 to 6:30 p.m.; Eucharistic Adoration, Wednesday, Feb. 14, 9 a.m. to 8 p.m.; Stations, Vespers and Benediction, Thursdays, Feb. 15, 22 and 29 and March 7, 14 and 21, 7 p.m.; penance service, Monday, March 18, 7 p.m.; blessing of Easter food baskets, Saturday, March 30, 1 p.m.

**Columbus St. Mary German Village** – Eucharistic Adoration, Tuesdays, Feb. 20 and 27 and March 5, 12, 19 and 26, 5 to 6:15 p.m.

**Columbus St. Mary Magdalene** – Mary’s Way of the Cross, led by women of the parish, Friday, March 29, 3 p.m.

**Columbus St. Patrick** – Stations, Fridays, Feb. 16 and 23 and March 1, 8 and 22, 7 p.m.; parish mission with Father Stephen Dominic Hayes, OP, Monday to Wednesday, Feb. 19, 20 and 21, 10:30 a.m. and 7 p.m. with Eucharistic Adoration and confessions after 7 p.m. talk; adult education opportunity with Father Paul Marich, OP, Tuesday, Feb. 27, 7 p.m.; talk on the Eucharist with Father Reginald Lynch, OP, Tuesday, March 12, 7 p.m.

**Delaware St. Mary** – Stations and confessions, Fridays, Feb. 16 and 23 and March 1, 8, 15 (Living Stations) and 22, 4 p.m.

**Dennison Immaculate Conception** – Stations, 7:15 p.m. Tuesdays, Feb. 20 and 27 and March 5, 12, 19 and 26

**Grove City Our Lady of Perpetual Help** – “The Pondering” study for young women of Pope St. John Paul’s letter to women, Saturdays, Feb. 17 and 24 and March 2 and 9, 9 to 10:30 a.m.; True Presence Night with The Vigil Project, Wednesday, March 6, 7 p.m.; Shadow Stations of the Cross featuring parish

school students, Thursday, March 28, 9:30 a.m. and 1:30 p.m.; Walking Stations through downtown Grove City, Friday, March 29, 6 p.m.; Easter meal basket blessing, Saturday, March 30, noon.

**Groveport St. Mary** – “Jesus and the Eucharist” video series, Wednesdays, Feb. 21 and 28, March 6, 13, 20 and 27 and April 3, 9:45 to 11:45 a.m.

**Hilliard St. Brendan the Navigator** – Adoration, Mondays, Feb. 19 and 26 and March 4, 11, 18 and 25, 6 to 10 p.m., in addition to regular times during the week; parish mission with theme “Listen-Adore-Learn,” Monday to Wednesday, March 4 to 6, 7 p.m., with Msgr. Frank Lane speaking on “The Eucharist as Thanksgiving” Monday, True Presence Night with The Vigil Project Tuesday and a teaching Mass Wednesday

**Lancaster Basilica of St. Mary of the Assumption** – Evening Prayer, Sundays, Feb. 18 and 25 and March 3, 10 and 17, 4 p.m.; Living Stations, Friday, March 22, 7 p.m.; Tenebrae service, Sunday, March 24, 7 p.m.; Morning Prayer, Friday, March 29 and Saturday, March 30, 9 a.m.

**Lancaster St. Mark** -- Soup suppers and Psalms, benefiting Operation Rice Bowl and sponsored by Knights of Columbus Council 15447, Wednesdays, Feb. 14, 21 and 28 and March 6, 13 and 20, after 6 p.m. Mass

**Marysville Our Lady of Lourdes** – Deacon Dave Bezusko leads book study of “RETURN: How to Draw Your Child Back to the Church,” by Brandon Vogt, Mondays, Feb. 19 and 26 and March 4, 11, 18 and 25, 7 to 8 p.m., parish life center; Stations Through the Eyes of Mary, Friday, March 29, 3 p.m.; Tenebrae service, Friday, March 29, 8 p.m.

**New Albany Church of the Resurrection** – Eucharistic Adoration, Thursdays, Feb. 15, 22 and 29 and March 7, 14 and 21, 9:30 a.m. to 9 p.m.

**New Philadelphia Sacred Heart** – Evening Prayer and Benediction, Mondays, Feb. 19 and 26 and March 4, 11, 18

and 25, 6 p.m., followed by Stations at 6:45; mission for teens and adults with Dr. James Pauley, professor of theology and catechetics at Franciscan University of Steubenville, Sunday and Monday, Feb. 18 and 19, 7 p.m., parish center

**Plain City St. Joseph** – Stations, Fridays, Feb. 16 and 23 and March 1, 8, 15 and 22, 7 p.m., church; soup supper with Scripture study on Eucharistic revival, Wednesdays, Feb. 21 and 28 and March 6, 13 and 20, 6 to 8 p.m., activity center; penance service, Thursday, March 21, 6:30 to 8 p.m., activity center

**Reynoldsburg St. Pius X** – Stations, Thursdays, Feb. 15, 22 and 29 and March 7, 14 and 21, after 8:30 a.m. Mass and Fridays, Feb. 16 and 23 and March 1, 18, 15 and 22, 6 p.m.; parish mission, Sunday, Feb. 25 to Tuesday, Feb. 27, 7 to 8:30 p.m.

**Somerset Holy Trinity** – Stations, Friday, Feb. 16, March 1 and March 15, 7 p.m.; Adoration, Tuesdays, Feb. 20 and 27 and March 5, 12 and 19, 9 a.m. to 6 p.m., followed by Holy Hour from 6 to 7 p.m.

**Somerset St. Joseph** – Stations, Fridays, Feb. 23 and March 8 and 22, 7 p.m.

**Sunbury St. John Neumann** – Stations, Fridays, Feb. 16 and 23 and March 1, 8, 15 and 22, 6:30 p.m.; Adoration with praise and worship music and Reconciliation, Wednesdays, Feb. 21 and 28 and March 6 and 13, 6:30 p.m.; program on whether miracles can stand up to the test of science, Monday and Tuesday, March 18 and 19, 6:30 to 9 p.m. (same program both nights); penance service, Wednesday, March 20, 6:30 p.m.

**West Jefferson Sts. Simon and Jude** – “Jesus and the Eucharist” study, Sundays, Feb. 11, 18 and 25 and March 3, 10 and 17, 10 to 11:15 a.m., parish hall, and Tuesdays, Feb. 13, 20 and 27 and March 5, 12 and 19, 6:30 to 7:45 p.m., St. Charles Borromeo Room; Stations, Fridays, Feb. 16 and 23 and March 1, 8, 15 and 22, 6 p.m.

K of C Council 4603

### FISH FRY

4:30 - 7:00 PM Fridays during Lent

FEB 16, 23 & MAR 1, 8, 15, 22

Our Lady of Perpetual Help 3730 Broadway, Grove City

Adult \$13 / Senior (60+) \$11: fish or grilled cheese & 2 sides

Kid (10 & under) \$5: 1 pc. fish or grilled cheese & 1 side

All meals include hush puppies & dessert, drink (eat-in only)

Thank you for your support



		START	END
<b>2/14</b>	ASH WEDNESDAY, St. Joseph Cathedral	1:00 PM	5:00 PM
	ASH WEDNESDAY, St. Margaret of Cortona Church	9:00 AM	7:00 PM
<b>15</b>	St. Dominic Church	9:00 AM	5:00 PM
<b>16</b>	St. Matthew the Apostle	7:00 AM	7:00 PM
	St. Francis of Assisi	11:00 AM	6:00 PM
<b>17</b>	St. Matthew the Apostle	7:00 AM	7:00 PM
<b>18</b>	St. Catharine of Siena	6:00 AM	12:00 AM
<b>19</b>	St. Edward the Confessor	9:30 AM	6:00 PM
<b>20</b>	St Andrew Parish	6:00 PM	8:45 PM
	St. James the Less	12:00 PM	7:00 PM
<b>2/21</b>	St. Michael the Archangel	12:00 AM	8:30 PM
	St. Pius X Catholic Church	9:00 AM	9:00 PM
<b>22</b>	St. Stephen The Martyr	9:00 AM	7:00 PM
	Holy Family	1:00 PM	11:59 PM
<b>23</b>	Holy Family	12:00 AM	12:00 PM
	St. Vincent de Paul	5:00 AM	5:15 PM
<b>24</b>	St. Catharine of Siena	6:00 AM	4:00 PM
<b>25</b>	St. John Neumann	12:00 PM	5:00 PM
<b>26</b>	St. Thomas More Newman Center	8:15 AM	8:00 PM
<b>27</b>	St Andrew Parish	6:00 PM	9:00 PM
	St. James the Less	12:00 PM	7:00 PM
<b>2/28</b>	St Brendan the Navigator	7:00 AM	7:00 PM
	Blessed Sacrament Church, Newark	9:00 AM	11:00 PM
	Basilica of St. Mary, Lancaster	9:30 AM	9:00 PM
<b>29</b>	St. Patrick - London	7:00 PM	11:59 PM
	St. Mary Delaware	6:00 PM	9:00 AM
<b>3/1</b>	St. Patrick - London	12:00 AM	5:15 PM
	St. John Logan	8:30 AM	7:00 PM
	St. Nicholas, Zanesville	8:30 AM	3:00 PM
	Seton Parish	9:00 AM	9:00 AM
	Our Lady of Perpetual Help	9:00 AM	9:00 AM
	St. Cecilia	9:00 AM	9:00 PM
	St. Patrick, Columbus	7:30 PM	11:59 PM
St. Mary Delaware	12:00 AM	11:59 PM	
<b>2</b>	Our Lady of Lourdes, Marysville	8:30 AM	6:00 PM
	St. Patrick, Columbus	12:00 AM	4:30 PM
	St. Mary Delaware	12:00 AM	9:00 AM



\* Please check Church bulletin for updated times

		START	END
<b>3</b>	Sacred Hearts, Cardington	10:00 AM	8:00 PM
<b>4</b>	St. Mary Magdalene, Columbus	8:30 AM	6:45 PM
<b>5</b>	Sacred Heart, New Philidelphia	7:00 AM	9:00 PM
	Immaculate Conception Dennison	8:45 AM	7:15 PM
<b>6</b>	St. Mary, Mother of God, Columbus	8:30 AM	6:15 PM
	St. James the Less	12:00 PM	7:00 PM
<b>7</b>	St. Timothy Parish	9:30 AM	6:00 PM
	St. Francis de Sales, Newark	12:00 AM	7:30 PM
<b>8</b>	St. Paul the Apostle, Westerville	9:00 AM	6:00 PM
	Sts. Simon & Jude, West Jefferson	9:00 AM	6:00 PM
<b>9-10</b>	St. John XXIII	9:00 AM	9:00 PM
<b>11</b>	St. Leo Oratory	7:30 AM	7:00 PM
<b>12</b>	St. Joseph - Circleville	7:30 PM	12:00 PM
	St. James the Less	12:00 PM	7:00 PM
<b>13</b>	Immaculate Conception Columbus	7:00 AM	7:00 PM
	St. Joseph - Circleville	9:30 AM	2:00 PM
<b>14</b>	St. John Neuman	9:00 AM	7:30 PM
	Our Lady of Peace	9:00 AM	7:00 PM
<b>15</b>	St. Mary, Marion	9:00 AM	6:00 PM
<b>16</b>	Sts. Peter and Paul, Wellston	9:30 AM	6:00 PM
<b>17</b>	Holy Rosary / St. John the Evangelist	10:30 AM	5:00 PM
<b>18</b>	Saint Thomas the Apostle	9:00 AM	8:00 PM
<b>19</b>	St. Joseph Dover	9:00 AM	6:00 PM
<b>20</b>	St. James the Less	12:00 PM	7:00 PM
	St. Peter Columbus	9:00 AM	9:00 PM
<b>21</b>	St. Joan of Arc	9:00 AM	9:00 PM
	St. Christopher, Columbus	3:00 PM	9:00 PM
<b>22</b>	St. Bernadette, Lancaster	12:00 AM	12:00 AM
<b>23</b>	Immaculate Conception, Kenton	9:00 AM	4:00 PM
<b>24</b>	St. Patrick, Junction City	12:00 PM	6:00 PM

## Diocesan parishes list times for Eucharistic Adoration

The following is an updated list of locations throughout the diocese where Eucharistic Adoration is taking place, as supplied by the parishes to *The Catholic Times*. This is in addition to the diocese's 40 Days of Adoration at many parishes throughout Lent. A listing for those Adoration times is located on the previous page in this edition.

**Ada Our Lady of Lourdes** – Mondays, 5:30 to 6:30 p.m.; Wednesdays, 6 to 7 p.m. with confessions; Thursdays and Fridays, 8:30 to 9:30 a.m.

**Bridgettine Sisters (Order of the Most Holy Savior of St. Brigid of Sweden) convent, 40 N. Grubb St., Columbus** – Tuesdays and Fridays, 9 a.m. to 9 p.m.

**Buckeye Lake Our Lady of Mount Carmel** – Sundays, Feb. 18 and 25 and March 3, 10, 17 and 24, 9:15 to 10:45 a.m.

**Canal Winchester St. John XXIII** – Wednesdays, 6 to 7 p.m. with confessions

**Chillicothe St. Mary** – Fridays, 9 a.m. to 4 p.m.

**Chillicothe St. Peter** – 6 a.m. Tuesdays to 7 p.m. Thursdays

**Circleville St. Joseph** – First Sundays, 2 p.m.

**Columbus Christ the King** – Wednesdays, 6 to 9 p.m.; Fridays, 4 to 6 p.m.

**Columbus Holy Cross** – Saturdays, following 11:30 a.m. Mass

**Columbus Holy Spirit** – First Fridays, 9:30 to 10:30 a.m.

**Columbus Immaculate Conception** – First Wednesdays, 7 a.m. to 6 p.m.

**Columbus Our Lady of Guadalupe, Star of the New Evangelization (formerly Columbus Holy Name)** – 6 p.m. Mondays to 8:30 a.m. Saturdays in chapel

**Columbus Our Lady of Peace** – Thursdays, 9 a.m. to 7 p.m.

**Columbus Our Lady of Victory** – Fridays, 8:30 to 9:30 a.m.; Wednesday, March 6, following Noon Mass to 6 p.m.

**Columbus Sacred Heart** – Thursdays, 10 a.m. to 7:30 p.m.

**Columbus St. Agatha** – Wednesdays, 9 to 11 a.m.

**Columbus St. Andrew** – Tuesdays, 6 to 9 p.m., ending with Compline and Benediction

**Columbus St. Catharine** – Sundays through Fridays, 6 a.m. Sunday to midnight Friday, church closed Saturday from 12:01 to 6 a.m.; Saturdays, 6 a.m. to 4 p.m. Thursdays at 7 p.m. are ADORE nights featuring candlelit programs and confession with two priests

**Columbus St. Cecilia** – Tuesdays, 5:45 to 6:45 p.m. with confessions; First Fridays, 9 a.m. to 9 p.m.

**Columbus St. Christopher** – Mondays through Fridays, 3 to 4 p.m.

**Columbus St. Dominic** – First Fridays and second Sundays, after 11:30 a.m. Mass

**Columbus St. Elizabeth** – Tuesdays, 5 to 6 p.m.

**Columbus Holy Cross** – Saturdays, following 11:30 a.m. Mass

**Columbus St. James the Less** – Second Tuesdays, 7 to 8 p.m.; Wednesdays, noon to 7 p.m.

**Columbus St. Margaret of Cortona** – Thursdays, 9:30 a.m. to noon; Wednesday, Feb. 14, 9 a.m. to 8 p.m.

**Columbus St. Mary German Village** – First Fridays, from after 8:30 a.m. Mass to noon; Tuesdays, Feb. 20 and 27 and March 5, 12, 19 and 26, 5 to 6:15 p.m.

**Columbus St. Patrick** – Fridays, 12:15 to 1:15 p.m.; Monday, Feb. 19 to Wednesday, Feb. 21, following 7 p.m. mission talk; third and fourth Fridays, 8 p.m. Friday to 7 a.m. Saturday (church locked; call church office at (614) 224-9522 for access information)

**Columbus St. Peter** – Mondays through Fridays, 6 a.m. to 10 p.m.

**Columbus St. Stephen the Martyr** – Thursdays, 6 a.m. to 3:45 p.m.

**Columbus St. Thomas More Newman Center** – Mondays through Fridays, 8:15 a.m. to 5:30 p.m. when Ohio State University classes are in session

**Columbus St. Thomas the Apostle** – Tuesdays, 7 to 8 p.m.

**Coshocton Sacred Heart** – First and third Fridays, 9:30 to 11:15 a.m.

**Danville St. Luke** – Tuesdays, 11:30 a.m. to 10:30 p.m.; Wednesdays, 5:30 to 10:30 a.m.

**Delaware St. Mary** – Thursdays, after 5:30 p.m. Mass to 8 p.m.; Fridays, after 9 a.m. Mass to noon

**Dennison Immaculate Conception** – Tuesdays, 8:45 a.m. to 7 p.m.

**Dover St. Joseph** – Tuesdays, 5 to 6 p.m.; Thursdays, 9 to 9:30 a.m.; First Fridays, 9 a.m. to 3 p.m.

**Dublin St. Brigid of Kildare** – First Fridays, from end of 9 a.m. Mass to 4 p.m. Signup link changes every month. Go to [www.stbrigidofkildare.org/eucharistic-adoration](http://www.stbrigidofkildare.org/eucharistic-adoration)

**Gahanna St. Matthew** – 24 hours, seven days a week in basement adoration chapel. Open to the public from 6:30 a.m. to 6 p.m. weekdays and 7 a.m. to 6 p.m. Saturdays and Sundays. Holy Hour for the reparation, purification and sanctification of the Church, fourth Fridays, 7 to 8 p.m.

**Granville St. Edward** – Mondays, 9:30 to 11:30 a.m.

**Grove City Our Lady of Perpetual Help** – First Fridays, 9 a.m. Friday to 9 a.m. Saturday; other Fridays, 9 a.m. to 9 p.m.

**Groveport St. Mary** – First Fridays, 9 to 10 a.m.

**Heath St. Leonard** – First Fridays, after 9 a.m. Mass until Benediction at 2:30 p.m.

**Hilliard St. Brendan the Navigator** – Mondays through March 25, 6 to 10 p.m.;

Tuesdays, 9 a.m. to 10 p.m.; Wednesdays, 7 a.m. to 7 p.m. (Holy Hour 6 to 7 p.m. with confessions); Thursdays and Fridays, 9 a.m. to 10 p.m. (First Fridays from 9 a.m. Friday to 1 p.m. Saturday); Saturdays, 9 a.m. to 1 p.m., all in chapel

**Johnstown Church of the Ascension** – Tuesdays, 5 to 6 p.m.; Saturdays, 8:30 to 9:30 a.m.

**Kenton Immaculate Conception** – Tuesdays, 7:30 to 8:30 p.m.; Wednesdays, from end of 9 a.m. Mass to Benediction at 1 p.m.

**Lancaster St. Bernadette** – Wednesdays, 9 a.m. to 2 p.m.; 7 p.m. Thursdays to 8 a.m. Fridays

**Lancaster St. Mark** – Mondays and Tuesdays, 9 a.m. to 9 p.m.; Thursdays, 9 a.m. to 7 p.m.

**London St. Patrick** – Thursdays, 6:30 to 7:30 p.m.; First Fridays, noon to 5:15 p.m.

**Marion St. Mary** – Fridays, 5 to 6 p.m.; First Fridays, 4 to 7 p.m.

**Marysville Our Lady of Lourdes** – First Fridays, from end of 8 a.m. Mass to 8 p.m.

**Mattingly Settlement St. Mary** – First Fridays, 6 to 7 p.m.

**Mount Vernon St. Vincent de Paul** – Thursdays, 3 to 10 p.m.; Fridays, 5 a.m. to 5 p.m.

**New Albany Church of the Resurrection** – Thursdays, Feb. 15, 22 and 29 and March 7, 14 and 21, 9:30 a.m. to 9 p.m.

**New Lexington St. Rose** – Wednesdays, 5:15 to 6:15 p.m., concluding with Benediction and followed by Mass at 6:30

**New Philadelphia Sacred Heart** – Tuesdays, 7 a.m. to 9 p.m.; Evening Prayer and Benediction, Mondays, Feb. 19 and 26 and March 4, 11, 18 and 25, 6 p.m.

**Newark Blessed Sacrament** – Mondays, noon to 8 p.m.; Wednesdays, 9 to 11 a.m.

**Pickerington St. Elizabeth Seton** –

Perpetual Adoration, except from noon to 1 p.m. Thursdays. Sign up at [www.setonparish.com/ministries/adoration](http://www.setonparish.com/ministries/adoration)

**Plain City St. Joseph** – Mondays through Thursdays, 6 to 11 a.m. and 6 to 9 p.m.; Fridays, 6 to 8 and 9 to 11 a.m. and 4:30 to 6:30 p.m.

**Portsmouth St. Mary** – Perpetual Adoration 24 hours a day, except when there are Masses or special events

**Powell St. Joan of Arc** – 9 a.m. Mondays to 8 a.m. Saturdays

**Reynoldsburg St. Pius X** – Wednesdays, 9 a.m. to noon and 1 to 9 p.m. in chapel, with Holy Hour from noon to 1 p.m. in church; Sundays, 4 to 5 p.m.; First Fridays, 9 a.m. Friday to 6:30 a.m. Saturday

**Somerset Holy Trinity** – Tuesdays, Feb. 20 to March 19, 9 a.m. to 6 p.m., followed by Holy Hour from 6 to 7

**Sugar Grove St. Joseph** – First Thursdays, 9 to 10 a.m. Sunbury St. John Neumann – Continuous from noon Sunday to 6 p.m. Friday. Enter through chapel entrance

**Washington Court House St. Colman of Cloyne** – Sundays, 8 to 8:45 a.m. and 5 to 6 p.m.; Tuesdays, 6 to 7 p.m.; Wednesdays through Fridays, 7:15 to 8:15 a.m.

**Waverly St. Mary** – Wednesdays, 6 to 7 p.m.; Saturdays, 9 to 10 a.m.

**West Jefferson Sts. Simon and Jude** – Tuesdays, 5 to 6 p.m.

**Westerville St. Paul** – Thursdays, 9:15 a.m. to 5:45 p.m.

**Worthington St. Michael** – Holy Hour with confessions, Wednesdays, 6:30 to 7:30 p.m.; 9 a.m. Thursdays to 9 p.m. Fridays

**Zanesville St. Nicholas** – First Fridays, 8:30 a.m. to 3 p.m.

**Zanesville St. Thomas Aquinas** – Wednesdays, 10 a.m. to 3 p.m. in chapel

**Zoar Holy Trinity** – Wednesdays, 7 to 8 p.m.



## 2024 FISH FRIES

at the Seton Parish Activity Center

Fish Fry Dates

Feb 16 | Feb 23 | Mar 1 | Mar 8 | Mar 15 | Mar 22 |  
4:30 to 7:00 (or until the fish is gone)

### ON THE MENU FOR DINE IN:

- Our Secret Recipe Baked or Batter Dipped Fried Fish
  - Specially Seasoned and Baked Salmon
  - Super Cheesy Macaroni and Cheese!
- \$12** adult **\$5** child [ages 6-12]  
**\$14**  
**\$8**

### ALL DINE IN DINNERS INCLUDE:

- Specialty Potatoes or Rice and Vegetable
- Cole Slaw and Apple Sauce
- Wonderful Desserts
- Beverages



### CARRYOUT WINDOW

Includes Baked or Fried Fish, Mac & Cheese, Cole Slaw & Applesauce  
**\$11**

Credit Cards accepted

The Seton Knights thank you for your patronage.  
Your support helps us continue our many efforts to the church and community.





# FISH FRIES AT ST. PATRICK

Downtown Columbus | 280 N. Grant Ave.  
Park east side of church

**FEB. 16 & 23 | MARCH 1, 8 & 22**

**5 pm to 7 pm (Stations of the Cross 7 pm)**

**Menu (Dine-in or carryout):**

- Fried Cod or Baked Fish
- Baked Potato or Sweet Potato, or Fries
- Mac 'n Cheese
- Cole Slaw
- Desserts, Beverages Included

**Cost (cash or credit/debit card):**


- Senior (65+): \$8
- Adult (13-64): \$10
- Children (5-12): \$6  
(Includes 1 piece of fish and pancakes if desired)
- Family (children 5-18): \$45
- Children 4 and under FREE

Sponsored by Knights of Columbus Council #11207. To see the mission of our Council go to [www.kofc11207.org/about-us](http://www.kofc11207.org/about-us). To join our Council, go to [www.kofc.org/join](http://www.kofc.org/join).





**SUPPORT  
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FISH FRIES  
AND PASTA  
DINNERS  
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LENT**



**St. Margaret of Cortona**  
1600 N. Hague Ave. • 614+279+1690

Fried ocean perch or baked cod dinner with choice of two: french fries, baked potato, Sweet potato, macaroni & cheese, cole slaw, or applesauce. Roll & butter & free drink & homemade dessert included!

**FRIDAYS DURING LENT**  
**FEBRUARY 16 - MARCH 22 | 4:30 - 7:30 PM**

- \$17.00 Adults
- \$16.00 Seniors
- \$40.00 Families
- \$7.00 Children (10 & under)
- \$4.00 Beer
- Free (3 & under)
- Carry-outs, seconds, & adult beverages available

BEST FISH FRY  
DINNER IN TOWN!



**NEW NORTHLAND  
CATHOLIC COMMUNITY**  
St. Elizabeth Church's Fish Fry

**FRIDAYS: FEB 16 THROUGH MARCH 22**  
**5:00 pm to 7:00 pm**


**DINE-IN PERSON OR CARRYOUT!**

\$12 dinner (2pc fish)  
\$10 dinner (1pc fish)  
\$7 grilled cheese for kids

Includes: 2 sides, roll, beverage, & dessert

6077 Sharon Woods Blvd, Columbus

**614-891-0150**  
(until 1 pm)



**LUNCH**  
11am to 1:30pm  
Drive-thru & carry-out:  
3-piece fish, fries, coleslaw  
OR Veggie Lo Mein | \$14

**DINNER**  
4:30pm to 7:00pm  
Dine-in & carry-out:  
Adult dine-in | \$16  
Senior dine-in | \$14  
Kids (4-10) dine-in | \$10

Drive-thru:  
3-piece fish, fries, coleslaw  
OR Veggie Lo Mein | \$14


**February 16 & 23**  
**March 1, 8, 15 & 22**

**CHURCH OF THE RESURRECTION**  
6300 E. Dublin-Granville Rd.  
New Albany, OH 43054  
614-855-1400



Knights of Columbus  
Council 10941

For more information, to pre-order drive-thru meals and to view the full menu use the QR code or visit:  
[www.cotrna.org](http://www.cotrna.org)



FISH FRY  
FRIDAY

**KNIGHTS OF COLUMBUS**  
St Jude Council - 5801



**ALL PROCEEDS GO TOWARDS SCHOLARSHIPS FOR 8TH GRADERS ATTENDING A CATHOLIC HIGH SCHOOL**

[www.kofc5801.Org](http://www.kofc5801.Org)

**ST. MATTHEW THE APOSTLE CATHOLIC PARISH**  
807 Havens Corners Road, Gahanna, Ohio 43230  
Every Friday from February 16th - March 22nd | 4:30 pm to 7:30 pm  
SOCIAL DINING WITH LIVE ENTERTAINMENT in the HUTTA GYM  
Featuring Homemade Sides & Desserts

**SOCIAL DINING MENU (ALL YOU CAN EAT)**

3 - Pieces of Cod (Baked or Deep Fried)  
French Fries or Baked Potato  
Arkansas Green Beans or Mac and Cheese  
Coleslaw and Dessert  
Lemonade, Punch, and Coffee

**PRICE - \$20.00 / PERSON**  
Family of 3 - \$55.00 / Family of 4 - \$74.00  
Family of 5 - \$93.00 / Family of 6 - \$111.00  
Senior (65 & above) - \$17.00  
Children 7 under are free

**CHILDREN'S DINING MENU (AGES 8 TO 15)**  
1 - Piece Three Cheese Pizza | Mac and Cheese | French Fries | Lemonade or Punch  
**\$8.00**

**BASIC TAKE-OUT ORDERS MENU (NOT ALL YOU CAN EAT)**  
3 - Pieces of Cod (Baked or Deep Fried)  
French Fries | Coleslaw | **\$12.00**

**DRIVE THRU MENU (NOT ALL YOU CAN EAT) PLACE YOUR ORDER GO TO THE PAC ENTRANCE**

3 - Pieces of Cod (Baked or Deep Fried) | French Fries | Coleslaw  
**\$12.00**

**Cash, Check, and Credit/Debit Card.**  
**Credit/Debit Card subject to a \$1.00 expense charge per transaction.**

# FIND *a* FISH FRY *or* LENTEN DINNER

The following is a list of fish fries and Lenten dinners compiled by The Catholic Times from information supplied by parishes and schools in the diocese. Check parish or school websites for additional information about menus, times, dates and cancellations due to weather or other factors.

**COLUMBUS CENTER**  
**ST. DOMINIC CHURCH**  
 453 N. 20th St., Columbus  
 Saturday, 3/9, 11 a.m.-5 p.m.

**ST. PATRICK CHURCH**  
 280 N. Grant Ave., Columbus  
 Fridays, 2/16-3/8, 3/22, 5-7 p.m.

**COLUMBUS NORTH**  
**OUR LADY OF VICTORY CHURCH**  
 1559 Roxbury Road, Columbus  
 Fridays, 2/16-3/22, 4:30-7 p.m.

**OUR LADY OF VICTORY CHURCH**  
 1559 Roxbury Road, Columbus (Parish Life Center)  
 Soup Supper and Bible Study  
 Wednesdays, 2/21-28, 3/6-27, 6-7:30 p.m.

**ST. JOAN OF ARC CHURCH**  
 10700 Liberty Road, Powell  
 Fridays, 2/16-3/22, 5-7 p.m.  
 Stations of the Cross, 7:30 p.m.

**ST. BRENDAN CHURCH**  
 4475 Dublin Road, Hilliard (school)  
 Fridays 2/16-2/23, 3/8-3/22, 5-7 p.m.

**ST. CHRISTOPHER CHURCH**  
 1420 Grandview Ave., Grandview Heights (Trinity School cafeteria)  
 Polish Dinner  
 Friday, 3/22, 6-9 p.m.

**ST. MARGARET OF CORTONA**  
 1600 N. Hague Ave., Columbus  
 Fridays, 2/16-3/22, 4:30-7:30 p.m.

**IMMACULATE CONCEPTION CHURCH**  
 414 E. North Broadway, Columbus (Marian Hall)  
 Fridays, 2/16-3/22, 5-7:30 p.m.  
 Stations of the Cross, 7:30 p.m.

**ST. MICHAEL CHURCH**  
 5750 N. High St., Worthington  
 Fridays, 2/16-3/22, 5-7:30 p.m.

**CHURCH OF THE RESURRECTION**  
 6300 E. Dublin-Granville Road, New Albany (Ministry Center)  
 Fridays, 2/16-3/22, 4:30-7:30 p.m.  
 Lunch, 11 a.m.-1:30 p.m.

**ST. ELIZABETH CHURCH**  
 6077 Sharon Woods Blvd., Columbus  
 Fridays, 2/16-3/22, 5-7 p.m.

**ST. JOHN NEUMANN CHURCH**  
 9633 E. State Route 37, Sunbury (Faith and Family Center)  
 Fridays, 2/16-3/22, 4-7 p.m.

**ST. PAUL CHURCH**  
 313 N. State St., Westerville (Miller Hall)  
 Fridays, 2/16-3/22, 5-7:30 p.m.

**ST. ANDREW CHURCH**  
 1899 McCoy Road, Columbus  
 Fridays, 2/23, 3/8, 3/22, 4:30-7 p.m.

**COLUMBUS EAST**  
**OUR LADY OF THE MIRACULOUS MEDAL CHURCH**  
 5225 Refugee Road, Columbus  
 Fridays, 2/23, 3/8-3/22, 6-7:30 p.m.  
 Stations of the Cross, 5:30 p.m.

**HOLY SPIRIT CHURCH**  
 4383 E. Broad St., Columbus  
 Fridays, 2/23, 3/8, 3/22, 5:30-7:30 p.m.

**ST. ELIZABETH ANN SETON PARISH**  
 600 Hill Road N., Pickerington (Activity Center)  
 Fridays, 2/16-3/22, 4:30-7 p.m.

**ST. CATHARINE CHURCH**  
 500 S. Gould Road, Columbus  
 Fridays, 2/16, 3/8, 3/22, 5-7:30 p.m.

**ST. MATTHEW CHURCH**  
 807 Havens Corners Road, Gahanna  
 Fridays, 2/16-3/22, 4:30-7:30 p.m.

**ST. PIUS X CHURCH**  
 1051 S. Waggoner Road, Reynoldsburg (Parish Center)  
 Fridays, 2/16, 3/1, 3/8, 5-7:30 p.m.

**COLUMBUS WEST**  
**OUR LADY OF PERPETUAL HELP CHURCH**  
 3752 Broadway, Grove City (School Cafeteria)  
 Fridays, 2/16-3/22, 4:30-7 p.m.

**SS. SIMON AND JUDE CHURCH**  
 9350 High Free Pike, West Jefferson  
 Lenten Pasta Dinners  
 Fridays, 3/8, 3/15, 3/22, 5-7 p.m.

**ST. CECILIA CHURCH**  
 434 Norton Road, Columbus  
 Fridays, 2/16-3/22, 5-7:30 p.m.

**ST. JOSEPH CHURCH**  
 670 W. Main St., Plain City  
 Fridays, 2/16-3/22, 5:30-8 p.m.

**ST. PATRICK CHURCH**  
 226 Elm St., London (School)  
 Fridays, 2/23, 3/8, 3/22, 4:30-7 p.m.

**OUTSIDE METRO COLUMBUS**  
**ST. MARY CHURCH**  
 66 E. William St., Delaware (Commons)  
 Fridays, 2/16-3/22, 5-7 p.m.  
 Stations of the Cross, 7 p.m.

**ST. MARY CHURCH**  
 1232 E. Center St., Marion (K of C Hall)  
 Fridays, 2/9-3/22, 5-7:30 p.m.

**ST. PETER CHURCH**  
 379 S. Crawford St., Millersburg  
 Fridays, 2/16-3/22, 4-7 p.m.

**SACRED HEART CHURCH**  
 139 Third St. NE, New Philadelphia  
 Fridays, 2/16-3/22, 4-7 p.m.

**CHURCH OF THE ASCENSION**  
 555 S. Main St., Johnstown  
 Fridays, 2/23-3/22, 4:30-7 p.m.

**ST. EDWARD THE CONFESSOR**  
 785 Newark Road, Granville  
 Fridays, 2/23-3/22, 4-7:30 p.m.

**ST. LEONARD CHURCH**  
 57 Dorsey Mill Road., Heath  
 Fridays, 2/16-3/22, 4:30-6:30 p.m.  
 Stations of the Cross, 7 p.m.

**CHURCH OF THE HOLY TRINITY**  
 1835 Dover-Zoar Road, Bolivar  
 Fridays, 2/16-3/22, 4-7 p.m.

**SACRED HEART SCHOOL**  
 39 Burt Ave., Coshocton  
 Friday, 3/8, 5-7 p.m.

**ST. PETER IN CHAINS**  
 2167 Lick Run Lyra Road, Wheelersburg  
 Fridays, 2/16-3/22, 4:30-7 p.m.

**SACRED HEARTS CHURCH**  
 4680 U.S. Highway 42, Cardington  
 Friday, 3/15, 5-7 p.m.

**ST. COLMAN OF CLOYNE CHURCH**  
 219 S. North St., Washington Court House  
 Fridays, 2/16-3/22, 4:30-7 p.m.

**BISHOP FLAGET SCHOOL**  
 285 W. Water St., Chillicothe (St. Peter Parish Hall)  
 Fridays, 2/16-3/22, 4-7 p.m.

**HOLY TRINITY SCHOOL**  
 225 S. Columbus St., Somerset  
 Fridays, 2/16, 3/1, 3/8, 3/15, 4:30-7 p.m.

**ST. LUKE CHURCH**  
 7 W. Rambo St., Danville  
 Fridays, 2/16-3/22, 5-7 p.m.

**ST. FRANCIS DE SALES CHURCH**  
 38 Granville St., Newark  
 Fridays, 2/16-3/22, 5-7 p.m.

**www.BESTFISHFRY.com**  
 Baked or Hand Battered Fish, Cole Slaw, Mac n' Cheese, Green Beans, \*Fries  
\*dine in only

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Fridays February 16th - March 22

5-7pm | ST. JOAN OF ARC | Powell  
 KNIGHTS OF COLUMBUS COUNCIL 10765

**DELICIOUS FISH FRY BEST IN TOWN**

**Our Lady of Victory Catholic Church**  
 1559 Roxbury Road, Columbus 43212  
 (Parish Life Center)

**FISH FRY DINNERS**

**Fridays, 2/16 through 3/22 | 4:30 - 7:00 pm**

Fresh Ocean Perch (fried);  
 Baked Potatoes, French Fries or Rice;  
 Salad or Cole Slaw; Complementary Beverages, Dessert included  
 \$15 Adults, \$8 Kids - Carryout available

## Sacred Heart of Jesus ignites fire of love

By Msgr. Frank Lane

*Msgr. Frank Lane, administrator at Columbus Sacred Heart and St. John the Baptist churches, gave the following presentation at the Sacred Heart Congress on Saturday, Nov. 4 at Westerville St. Paul the Apostle Church.*

In the 17th century, 19 years before the appearance of the Sacred Heart to Margaret Mary Alacoque in Paray-le Monial in the chapel of the Visitation Sisters, Blaise Pascal, a renowned mathematician (invented Calculus) and scientist (proved the possibility of the existence of a vacuum), made the famous statement, "The heart has reasons of its own."

In his great conversion testimony, he says. "Fire, fire, fire, the God of Abraham, the God of Isaac, the God of Jacob – not the God of the scientists or the philosophers but the God, Jesus Christ, my God, God's Word!" The great revelation of the Sacred Heart to Margaret Mary Alacoque in 1672 exposed the "Fire" of Pascal's conversion as an encounter with the God, Jesus Christ.

The obscurity of the hypostatic Union, the meaning of the incarnation, could never again be reduced to an intellectual exploration, a theological proposition. After the events in the Visitation Chapel of Paray-le-Monial, the reality of the incarnate Lord could now only be understood by the human heart as the presence of the fire of God's love.

The 17th century was inundated with theological controversies about grace, about what it meant for God to love humanity. "Grace" as a theological term simply means love. The controversies between the Dominicans, the Jesuits and the Jansenists were simply about "how does God love us and how does he save us."

Try as they did, the intellectual bantering of the three protagonists could not solve the great question. They could not solve the question because only God and God alone knew the answer. It was His secret, and he chose to share that secret with Margaret Mary Alacoque and Claude Colombiere.

He did not share it with the theologians but with the hearts of those who knew the secret of divine revelation, who knew that secret as love, sacrifice and surrender. The heart of God spoke to the open and willing human hearts that



Msgr. Frank Lane presents a talk on the Sacred Heart of Jesus at the Sacred Heart Congress in November at Westerville St. Paul Church. *CT photo by Ken Snow*

could know and understand this Word of truth in their inner life of faith. – in their humility, their obedience to the Church, their openness and love for others.

This does not mean that the devotion to the Sacred Heart rejects in any way the great theological traditions of the Church, it simply explains those traditions and makes them available to the interiority of people everywhere and at all times. It is oriented toward conversion. Conversion goes deeper than the intellect, it takes root in the human heart. As Pascal reminds us, it is Fire!

Sacred Scripture has always acknowledged that within the world and within the human person there is a presence that always remains mysterious and yet powerful and active within the creatures of God's handiwork. Scripture chose to call it "the Heart" – a center of power and of mystery. In the book of Jonah, the Lord speaks of the inaccessibility of the depth of the great seas. He calls that the "heart of the seas." The Hebrew word is "Leb" meaning the center of being, the source of life flowing through the beings of the earth. (from this comes the German word "leben," i.e. life) The great prophet Jeremiah acknowledges this mystery when he says, "Nothing is more tortuous than the human heart. Who can understand it?" St Paul reminds us that "In the time of judgment, the Lord will expose the hidden counsels of the heart."

Christianity has always known that the secret of the depth and source of faith lies deep in the mystery of the divine. On the cross, the heart of the Lord was pierced and from there flowed blood and water, the source of the sacramental life of the Church and thus the source of eternal life. Eight hundred years ago, St. Gertrude the Great grappled with the mystery of the "Heart of the Lord." In Book II of the Herald of Divine Love she described her vision of the heart of Christ.

St. Bonaventure in the 13th century in his *Vitis Mystica* says regarding the piercing of the Lord's heart on the cross, "Flowing from the secret abyss of our Lord's heart as from a fountain, this stream gave sacraments of the Church the power to confer the life of grace." Mechtilde of Helfta, Gertrude's teacher and guide, said Jesus appeared to her and commanded her to love him ardently, to honor his Sacred Heart in the Blessed Sacrament as much as possible.

But it seems the time was not yet ripe for this understanding to take permanent root in the life of the Church. As in many of the great mysteries of the faith, the Church needs time to ponder and assimilate these truths. The turbulent later days of the 17th century seem to have been the time the Lord chose for this truth of the nature of his son to become more widely known and to manifest itself in the liturgical and devotional life of the Church.

The clarity of the feast comes from Jesus himself in his revelations to Margaret Mary. He spoke to Margaret Mary of his heart as an exchange of love between himself and his people. We might ask ourselves what this might mean. What does it mean to love?

Our modern culture has obfuscated the definition of love to such an extent that it often carries very little real meaning. However, deep in the Scripture and deep in the experience of those who have followed and drawn close to the Lord, there is a meaning and there is wonder in the word "love."

We can search the Scripture and find therein the foundation of all love. The revelation of God as Trinity from Genesis to John opens itself to us as a mystery but a mystery that tells us the love of Father, Son and Spirit is so strong that it binds three into One, the One God, Creator, Redeemer and Sanctifier are a Divine Being

bound together in a relationship so powerful that the three are one, whole, complete and on fire.

Genesis then tells us that we are created in the Image of this one God. It therefore tells us in more contemporary philosophical language, we, in some way, participate in his Being, his activity, we too are created to be relational, created for a great and burning love that unites us to those we love and who love us. Even post-modern philosophy has belatedly discovered that no person is whole without loving another. For those of us who are priests, this means loving the other through others in a very distinct and unique way.

So then, what does it mean to love another, the other, to love God? Here is where the power and the mystery of the Sacred Heart speaks to us most profoundly and most deeply.

To Jesus mounted on the great symbol of the depth and the power of love, the cross, it means to give everything that I have for the love of others. For him it meant emptying himself of all that he was and all that he had for your sake and for mine. Falling silent on the cross, the Word even seemed to have lost his Father. Let us listen to the dying Christ in words given us by the 6th century poet Romanos Melodos. "I descended as low as being cast its shadow, I looked into the abyss and cried, "Father where are you?" But I heard only the everlasting, un-governable storm ... And when I looked from the immeasurable world to the eye of God, it was an empty socket, without foundation, that stared back at men, and eternity rested on the chaos, gnawing at it, ruminating."

Because of Christ, we will never experience that terrible silence, that awful sense of abandonment as deeply as did Jesus on the cross. We may well suffer, but we will always know that chaos has been overcome and the abyss rendered impotent against the power of the Resurrection. For us, love will always mean that the well-being of the other is more important to me than my own, as our well-being was more important to the Heart of the Lord than his own.

For us as believers, this takes on a very specific meaning. The Heart of Jesus asks us for our hearts for him but also for

See SACRED HEART, Page 19

## Visitors to Sacred Heart churches can gain plenary indulgence

Visitors to four diocesan churches named for the Sacred Heart of Jesus can gain a plenary indulgence this year by visiting the church, praying for the pope's intentions and going to confession and receiving the Eucharist within a reasonable time of the visit.

A plenary indulgence removes all temporal punishment related to sin for the person fulfilling those conditions. This year, the Catholic Church honors the

350th anniversary of the apparitions of the Sacred Heart to St. Margaret Mary Alacoque in France by making it a Jubilee Year in which the indulgence is offered all year for visitors to all Sacred Heart churches worldwide.

Columbus Sacred Heart Church, 893 Hamlet St., will have Eucharistic Adoration every Thursday in 2024 from 10 a.m. to 7:30 p.m. for those interested in obtaining the indulgence. Mass times there

are 6:30 p.m. Thursdays, 4 p.m. Saturdays and 11 a.m. Sundays.

Adoration at New Philadelphia Sacred Heart Church, 139 3rd St N.E., is from 7 a.m. to 9 p.m. Tuesdays. Masses are at 8:30 a.m. and 5 p.m. Sundays, 8:30 a.m. Mondays and Wednesdays and 6:30 a.m. Tuesdays and Thursdays.

Coshocton Sacred Heart Church, 805 Main St., is open from 8 a.m. to 4 p.m. daily during the week, with Adoration from

9:30 to 11:15 a.m. on the first and third Fridays. Masses are at 5:30 p.m. Wednesdays, 9 a.m. Thursdays and Fridays, 5 p.m. Saturdays and 9 a.m. Sundays.

Cardington Sacred Hearts Church, 4680 U.S. 42, has Masses at 6 p.m. Tuesdays, 8:45 a.m. Wednesdays through Fridays and on the first Saturday of the month, 4:30 p.m. Saturdays and 9 a.m. Sundays. It does not offer Adoration but is open from 8 a.m. to 8 p.m. weekdays.



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COLUMBUS CATHOLIC  
WOMEN'S CONFERENCE

*You're Invited!*

February 17, 2024 • 8:00 am to 5:00 pm  
Ohio Expo Center – Kasich Hall

*Speakers:*



Fr. John Burns



Heather Khym



Claire Dwyer



Archbishop Timothy P.  
Broglio, J.C.D.



Fr. Timothy Anastos



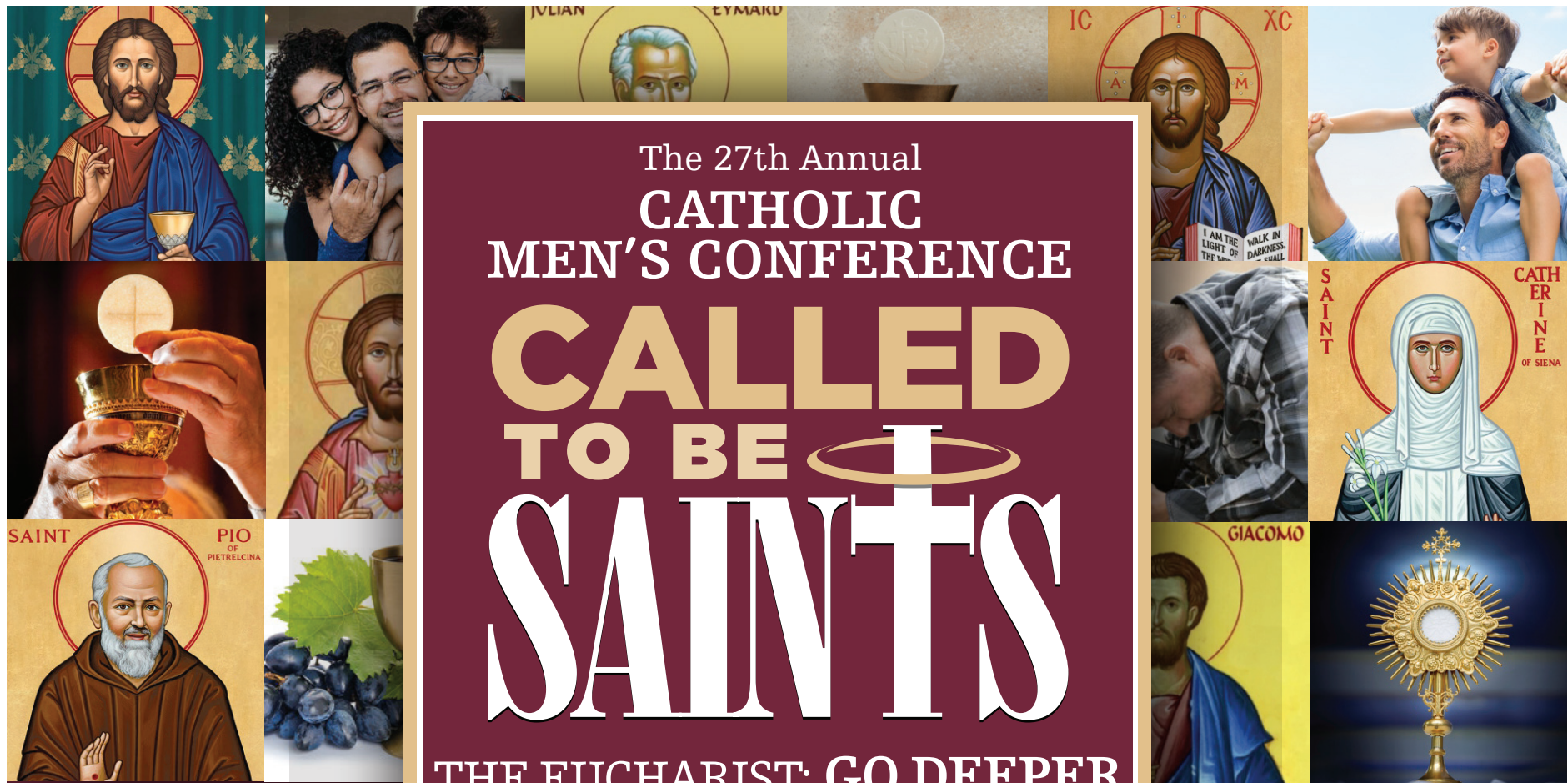
Emcee: Jennifer Rice



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The 27th Annual  
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 THE EUCHARIST: GO DEEPER

**Saturday + February 24, 2024**  
**Kasich Hall + Ohio Expo Center, Columbus**

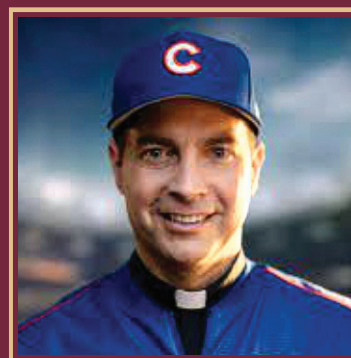
FEATURING:



John Edwards



Chris Stefanick



Fr. Burke Masters

Adoration + Reconciliation + Holy Mass  
 Breakfast & Lunch + Faith Organizations  
**REGISTER ONLINE TODAY!**

SCAN TO REGISTER/LEARN MORE!



**SEMINARIANS**, *continued from Page 3*

or technology, such as smart phones, for certain periods of time in the propaedeutic stage, and they are taught how to use media more responsibly.

They also meet regularly with a spiritual director – a priest who hears their confessions and helps them grow in their spiritual life – and a formation director, a priest who works with them to develop plans and goals for each area of formation, Father Hahn said.

With the addition of the propaedeutic stage, an extra year is added to seminary formation, but Father Hahn said it is important for men to spend a year focused on discernment, as it is better for a man to discern out of seminary early rather than later in his formation.

Should a man discern out of seminary after his college years, for example, the diocese would have invested at least \$200,000 or more in his formation by that point. The propaedeutic stage could save the diocese money in the long term by providing an initial year of discernment.

Some men are hesitant to enter seminary for fear of having a stigma if they discern out. However, Father Hahn said, it is most important that a man follow God's will for his life, whether he discerns that is in or out of seminary.

Currently, 27 of the 37 diocesan semi-

narians are studying at the Josephinum. Eight men are in Cincinnati studying at Mount St. Mary's Seminary and School of Theology.

It is the first time in more than a decade that diocesan seminarians are studying there. Going forward, seminarians will spend half of their time in seminary at the Josephinum and the other half at Mount St. Mary's.

Studying at two different institutions gives the men different perspectives and enriches the experience of their academic formation, Father Hahn said.

One seminarian, Deacon Jason Fox, is completing his studies at Pope St. John XXIII National Seminary in Weston, Massachusetts before his anticipated ordination to the priesthood in May. The seminary is designed for men discerning a call to the priesthood at an older age.

The diocese pays for seminarians to visit the Holy Land and Rome during seminary. Father Hahn said it is important for them to visit the Holy Land because it is the place where Christ walked and Rome because it is the center of the Catholic Church.

At the beginning of the next academic year, two diocesan seminarians will have the opportunity to study at the Pontifical North American College in Rome to en-

rich their academic formation, but that could present additional costs.

To continue to provide these new opportunities, programs and places of study to form seminarians, the diocese

needs the backing of the faithful with their prayers and monetary contributions. To learn more, visit [www.ColumbusCatholicGiving.org/Seminarian-Support-Fund](http://www.ColumbusCatholicGiving.org/Seminarian-Support-Fund).



## IMMACULATE CONCEPTION

### Knights of Columbus Lenten Fish Fry



## EVERY Friday during Lent!

(February 16 - March 22)

5:00 - 7:30 p.m. in Marian Hall

**\$14 Adults**  
**\$6 Kids Meals**  
(Fish/Pizza/M&C)  
Carryout Available

## MENU

Fried Beer-Battered Cod or Baked Tilapia, French Fries, Cole Slaw, Green Beans, and a Roll. Complimentary Beverages, Adult Beverages & Dessert Available.

### IMMACULATE CONCEPTION CHURCH

414 E. North Broadway, Columbus, OH 43214

### COORDINATOR OF PARISH YOUTH CATECHESIS

St. Patrick Church, London

The part-time Coordinator of Parish Youth Catechesis has responsibility for transmitting the Gospel message to the parish and school community. This includes forming people of all ages to be disciples of Jesus Christ through sacramental preparation, catechesis, and catechist training. The Coordinator of Parish Youth Catechesis will work in collaboration with the Pastoral Catechetical Team (consisting of the Pastor, the school Principal and the Permanent Deacon) toward mission advancement within St. Patrick Parish and School aligned with the mission of the parish.

**Job Responsibilities entail** planning, implementation and evaluation of a comprehensive catechetical program for kindergarten through eighth grade, including formation for sacraments, with a focus with a Family Catechesis Model or other programs as approved by the pastor; providing Sacramental formation for High School students as needed; keeping records as required by the Diocese and Civil Law; offering monthly catechesis opportunities for parents, focusing on parents as the first teachers of the faith; keeping the parish informed of

activities; assisting with the implementation of the Parish Summer Vacation Bible School, as needed.

**Must be a practicing Catholic in good standing with the Church.** Compliance with BCI&I background checks and completion of Protecting God's Children program and other Safe Environment requirements as necessitated by the Diocese of Columbus.

BA in Religious Education/Catholic Theology or equivalent is preferred. Other Bachelor Level Degrees or higher may be accepted by the Pastor provided that some course work in Catholic Theology is pursued and/or maintained during employment. Minimum 3 years' parish religious education experience or similar experience is required; familiarity with principles and dimensions of adult faith formation, catechist formation, young adult ministry and total youth ministry is preferred.

For a complete job description, candidate submissions should include cover letter, resume and references via email to: **Fr. Anthony A. Dinovo Jr.**, Pastor, St. Patrick Church, London, OH at [adinovo@columbus-catholic.org](mailto:adinovo@columbus-catholic.org)

**SACRED HEART**, *continued from Page 16*

those whom he loves. Our human relationships become an expression of that love, especially when it becomes difficult, when we feel interior suffering and sadness, disappointment, senses of failure and inadequacy.

In each of these trials, the wounded Heart of the Lord speaks to us from the Cross – “Love them as I have loved you.” Suffer for them knowing that the mystery of resurrection and redemption often lies buried in the depth of our pain as it did for me on Calvary. Those whom the Heart of the Lord has loved unto its own vast emptying, they are worth of our pain – their well-being is more important than our happiness.

How do we as mere humans live at this depth where joy and pain encounter each other in our journey of salvation? How do we accept this strange mixture of sacrifice and joy? Only in the mystery of the gift of Jesus to his people do we find strength and courage.

In many ways – the grace of sacraments we have received, the discovery that we are loved more than we can ever love,

**ST. MARY**, *continued from Page 5*

Fernandes said at the dedication. “And while we can see change in the concrete, where we really hope to see changes is in the lives of the students.”

The bishop thanked the benefactors and parents who contributed to the campaign, the Meuses and fellow co-chairs Mike and Peggy Hartshorn, and Stull.

“It is a sign of what we can be when we as a society, instead of being divided,

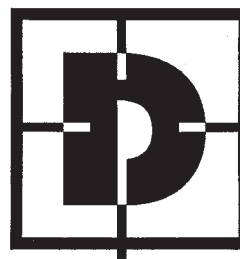
the constant union of ourselves with the suffering but risen Lord – this we can experience in the Blessed Sacrament – the Eucharist, the Heart of Jesus among us and within us. St. Elizabeth of the Trinity says of the Eucharist, “Isn't that a piece of heaven?”

We are united with the Jesus through whom we were created and by whom we are saved. That union, once free from the shadows of time and human consciousness, is our eternal life. We are almost there each time we approach the altar, each time we consume the host and drink the cup, each time we share that gift of “fire” with those the Lord has given us to love.

On this very special day when we celebrate the Sacred Heart of the Lord, we can together be the strength, the courage and the hope that others need and seek. We may travel our paths alone through life, but that loneliness is assuaged when we encounter each other in the source of human love and companionship, when we encounter each other in the Heart of Jesus.

come together ... how we can give hope to a whole section of our city,” Bishop Fernandes said. “You are the light of the world. It's fitting that this happens in Catholic Schools Week because we want the light of faith to guide our children and how they make decisions, how they approach their studies, how they approach others in the community.”

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Sixth Sunday of Ordinary Time, Year B

# 'You can make me clean'

Leviticus 13:1-2, 44-46  
Psalm 32:1-2, 5, 11  
1 Corinthians 10:31-11:1  
Mark 1:40-45

In today's Responsorial Psalm, the psalmist puts on our lips a prayer that is helpful in times of difficulty: "I turn to you, Lord, in time of trouble, and you fill me with the joy of salvation." The readings of the day point to the human experience of illness, in particular the kinds of disease that isolate us from one another. Moses gives instruction on how to keep the community of Israel pure in the face of leprosy. Jesus, in the Gospel, provides a sign that God intends to heal all that holds us back from a living relationship with Him and with His People. Worship is acknowledgement of the sovereignty of God. Christ offers us healing so that we are free to worship.

Paul reminds us in his letter to the Corinthians to "do everything for the glory of God." He points out his own example as a way to live in order to call others into a real relationship with God in Christ. "Avoid giving offense, whether to the Jews or Greeks or the church of God, just as I try to please everyone in every way, not seeking my own benefit but that of the many, that they may be saved. Be imitators of me, as I am of Christ."

Often, our tendency is to cry out, "Why me?" This cry keeps us focused on ourselves and our own sense of comfort. It is a natural reaction to things that happen to us that are contrary to our own desires. Illness often feeds into this tendency in us. We turn inward and are

Ash Wednesday, Year B

## Consider an increase in prayer, fasting, almsgiving during Lent

Joel 2:12-18  
Ps. 51:3-4, 5-6ab, 12-13, 14 and 17  
2 Corinthians 5:20-6:2  
Matthew 6:1-6, 16-18

"Even now, says the Lord, return to me with your whole heart, with fasting, and weeping, and mourning; rend your hearts, not your garments, and return to the Lord, your God."

The invitation of Lent is to experience metanoia, that is, conversion, a return, a change of mind and heart. What we do to facilitate this movement within our spirits is not the most important thing. Rather, we must truly change. We must learn to see things differently, to discover a new way of being in relation to God and to one another. This must become a real transformation, not mere lip service or superficial behavior.

Ash Wednesday, in a small way, allows us to remember the days of public penance in the life of the church. All who are

### SCRIPTURE READINGS

Father Timothy Hayes

Rev. Timothy M. Hayes is the pastor of Granville St. Edward the Confessor Church.



caught up in our own plight. The action of grace can move us beyond this tendency.

Two incredible moments presented in the Gospel must be noted. Mark describes the scene of Jesus' encounter with a leper very simply: "A leper came to Jesus and kneeling down begged him and said, 'If you wish, you can make me clean.' Moved with pity, he stretched out his hand, touched him, and said to him, 'I do will it. Be made clean.'"

The first moment is the leper's daring to address Jesus and making the extraordinary claim. It is as if he is telling Jesus about His own power to heal. This is an act of pure faith.

The second moment is Jesus' response. First, He is moved with pity, then He touches the leper. It was made perfectly clear in the Law that this was not to be done. To touch a leper was to be made ritually unclean, impure, and so, the one who did such a thing could not go to worship. By this touch, Jesus reverses the flow of impurity. The One Who is all pure wills to make the leper clean and He does so.

The charge not to tell anyone about what happened is ignored, and so Jesus must take the leper's place, dwelling outside the community, in deserted places. He takes upon Himself the demands of the Law for isolation.

Nonetheless, something new occurs in

willing to admit to being sinners may participate. There is no requirement to have "first ashes" or any special training in doctrine and dogma. All may go forward, baptized and unbaptized, Catholic or not, young and old. "Blow the trumpet in Zion! proclaim a fast, call an assembly; father the people, notify the congregation; assemble the elders, gather the children and the infants at the breast. . . ."

The minister of the blessed ashes says either, "Repent, and believe in the Gospel" or "Remember that you are dust and to dust you shall return." Looking toward the future, we are called to open our minds and hearts to God's mercy, to receive it and live it. Or, the suggestion made is for us to remember where we have come from and that we are not able to live by our own power. These expressions inspire us to begin our Lent with an acknowledgement of our need for God.

Prayer, fasting and almsgiving are the practices of Lent. They are the usual

### THE WEEKDAY BIBLE READINGS

<b>2/12-2/17 MONDAY</b> James 1:1-11 Psalm 119:67-68,71-72,75-76 Mark 8:11-13	<b>THURSDAY</b> Deuteronomy 30:15-20 Psalm 1:1-4,6 Luke 9:22-25	<b>2/19-2/24 MONDAY</b> Leviticus 19:1-2,11-18 Psalm 19:8-10,15 Matthew 25:31-46	<b>THURSDAY</b> 1 Peter 5:1-4 Psalm 23:1-6 Matthew 16:13-19
<b>TUESDAY</b> James 1:12-18 Psalm 94:12-15,18-19 Mark 8:14-21	<b>FRIDAY</b> Isaiah 58:1-9a Psalm 51:3-6a,18-19 Luke 9:22-25	<b>TUESDAY</b> Isaiah 55:10-11 Psalm 34:4-7,16-19 Matthew 6:7-15	<b>FRIDAY</b> Ezekiel 18:21-28 Psalm 130:1-8 Matthew 5:20-26
<b>WEDNESDAY</b> Joel 2:12-18 Psalm 51:3-6a,12-14,17 2 Corinthians 5:20-6:2 Matthew 6:1-6,16-18	<b>SATURDAY</b> Isaiah 58:9-14 Jonah 3:1-10 Luke 5:27-32	<b>WEDNESDAY</b> Jonah 3:1-10 Psalm 51:3-4,12-13,18-19 Luke 11:29-32	<b>SATURDAY</b> Deuteronomy 26:16-19 Psalm 119:1-2,4-5,7-8 Matthew 5:43-48

### DIOCESAN WEEKLY RADIO AND TELEVISION

Mass Schedule: Weeks of Feb. 11, and Feb. 18, 2024

#### SUNDAY MASS

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

10:30 a.m. Mass from Portsmouth St. Mary Church on St. Gabriel Radio (FM 88.3), Portsmouth.

Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus and 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. Mass from St. Francis de Sales Seminary, Milwaukee, at 10 a.m. on WWHO-TV. Check local cable system for cable channel listing.

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Spectrum Channel 385, Insight Channel 382, or Breezeline

Channel 378). (Encores at noon, 7 p.m., and midnight). Mass from the Archdiocese of Milwaukee at 6:30 a.m. on ION TV (AT&T Uverse Channel 195, Dish Network Channel 250, or DirecTV Channel 305).

Mass from Massillon St. Mary Church at 10:30 a.m. on WILB radio (AM 1060, FM 94.5 and 89.5), Canton, heard in Tuscarawas, Holmes, and Coshocton counties.

#### 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, Ada, Logan, Millersburg, Murray City, Washington C.H.; Channel 125, Marion, Newark, Newcomerstown and New Philadelphia; Channel 207, Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at [www.stgabrielradio.com](http://www.stgabrielradio.com).

12:05 p.m. weekdays, 8 a.m. Saturdays, Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at [www.stgabrielradio.com](http://www.stgabrielradio.com) and diocesan website, [www.columbuscatholic.org](http://www.columbuscatholic.org). (Saturdays on radio only).

Videos of Masses are available at any time on the internet at these and many other parish websites: Mattingly Settlement St. Mary ([www.stannstmary.org](http://www.stannstmary.org)); Columbus St. Patrick ([www.stpatrickcolumbus.org](http://www.stpatrickcolumbus.org)); Delaware St. Mary ([www.delawarestmary.org](http://www.delawarestmary.org)); Sunbury St. John Neumann ([www.saintjohnsunbury.org](http://www.saintjohnsunbury.org)); and Columbus Immaculate Conception ([www.iccols.org](http://www.iccols.org)). Check your parish website for additional information.

WE PRAY THE SEASONAL PROPSERS FOR WEEKS II, (FEB. 11-13), IV (FEB. 14-17) AND I OF THE LITURGY OF THE HOURS

the community that has for so long been accustomed to avoid lepers at all cost: "People kept coming to him from everywhere." Healing is received. Jesus takes the place of the one formerly ill with the gravest of diseases, and others come to seek healing for themselves. They are "from everywhere."

This week, we will enter into a desert

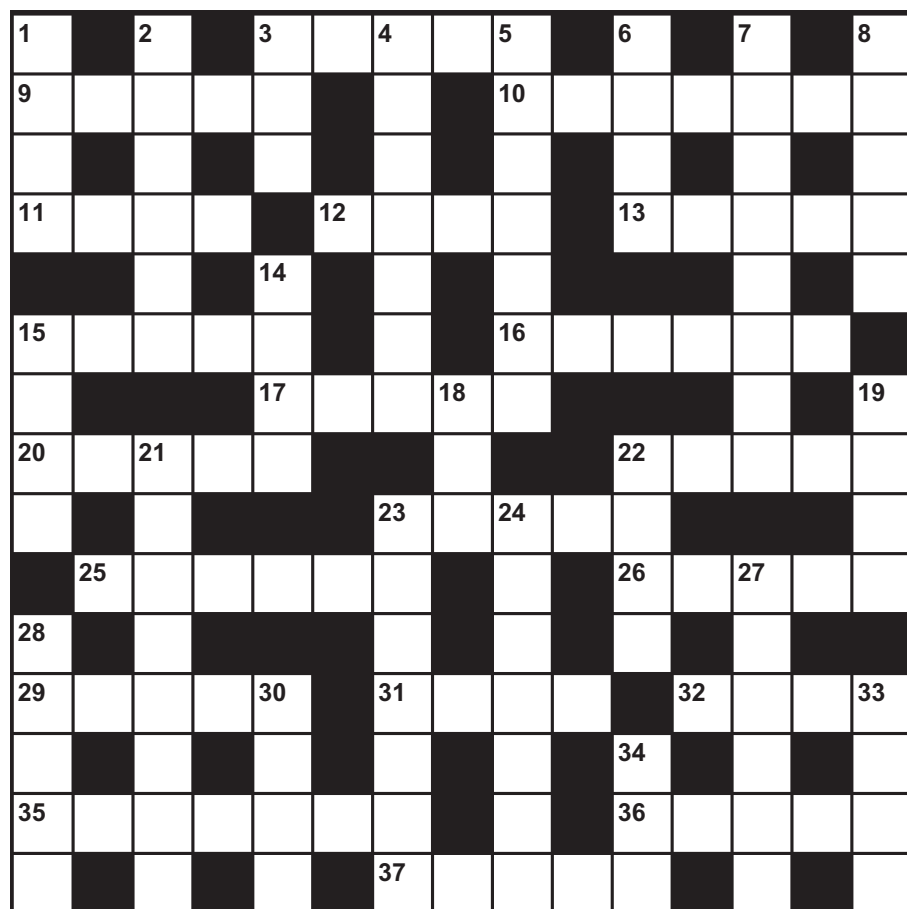
time. Lent invites us to allow the grace of God to enter into our hearts. The practices of prayer, fasting and almsgiving of this season are intended to open us to the power of the touch of the Savior. We join the leper with the invitation to Jesus: "If you wish, you can make me clean."

Lord and with our brothers and sisters. Children especially realize how less time spent on using electronic devices may be a real Lenten penance that frees us from attachments that have crept up on us. Giving up television and movies rather than continuing to be influenced by the pervasive culture that is far from Christian ways of thinking may help to purify our minds and hearts to think with the Church and deepen our faith in the Lord.

Sacrifice of time, in addition to making financial contributions through Rice Bowl or St. Vincent de Paul, is a real commitment to live the Gospel. To practice the spiritual and corporal works of mercy is a gift of self to God that opens us to what He offers us at Easter.

May we persevere together in the holy journey of Lent. Let us pray, fast and give alms. God will surely pour out His mercy on us.

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**ACROSS**

- 3 Tradition says Bartholomew preached here
- 9 Catholic comedian married to Burns
- 10 It's during Holy Week
- 11 Cain traveled this direction from Eden
- 12 What a catechumen participates in (abbr.)
- 13 "\_\_\_ My Way," classic Catholic movie
- 15 A Catholic mission to remember
- 16 Diocese in Arizona
- 17 Follower of Daniel
- 20 Shroud city
- 22 Heavenly ones sang alleluia
- 23 Rod of \_\_\_
- 25 First word of a Latin hymn
- 26 One of the seven deadly sins
- 29 One of the seven deadly sins
- 31 "Vanity of vanities" source (abbr.)
- 32 Knighted Catholic actor Guinness
- 35 Words that introduce the prayer of consecration
- 36 "If anyone wants to go to law with you over your tunic, hand him your \_\_\_ as well" (Mt 5:40)
- 37 Catholic Hungarian composer and pianist who took minor orders

**DOWN**

- 1 "It \_\_\_ upon a midnight clear..."
- 2 The Diocese of Fairbanks state
- 3 There was no room here
- 4 Stephen is their patron saint
- 5 Georgia diocese
- 6 David or Solomon
- 7 These Mysteries were recommended as an option by John Paul II
- 8 "Let us make human beings in our \_\_\_" (Gen 1:26)
- 14 Fourth Evangelist
- 15 Paul is the major character of this book
- 18 Old Testament animal of sacrifice
- 19 Redemptorist community (abbr.)
- 21 Savior
- 22 Christ's relationship to the church
- 23 Evil queen of the Old Testament
- 24 Song that begins "Holy, Holy, Holy"
- 27 Death place of Saul
- 28 Christian love
- 30 David asked Saul if he pursued a "\_\_\_ dog" (1 Sam 24:15)
- 33 Food for Elijah
- 34 The feast of the Guardian Angels is the second of this month

First Sunday of Lent, Year B

# Lenten season should be a call to address shortcomings

Genesis 9:8-15  
 Psalm 25:4-5, 6-7, 8-9  
 1 Peter 3:18-22  
 Mark 1:12-15

The first Sunday of Lent always highlights the temptation of Jesus in the desert, which followed His Baptism at the Jordan by John. Year A (from the Gospel of Matthew) and Year C (from the Gospel of Luke) offer a dramatic description of three temptations.

Year B (from the Gospel of Mark) offers no details about the nature of the temptations. Rather, it gives a simple statement: "The Spirit drove Jesus out into the desert, and he remained in the desert for 40 days, tempted by Satan."

There is drama in the account, but it is subtle. It indicates that the Spirit "drove Jesus out into the desert." This happens immediately after the Baptism where Jesus heard the Father's affirmation: "You

are my beloved Son; with you I am well pleased." The Son presented Himself for Baptism, the Father revealed His good pleasure in the Person of the Son, and now the Spirit drives the Son into the encounter that plunges Him into the full reality of humanity's plight, temptation by Satan.

The only details given concerning the time in the desert are that both spiritual reality and material reality are involved in the encounter. "He was among wild beasts, and the angels ministered to him." Thus, John's Baptism opens the public ministry of Jesus, and this ministry is seen to include all of creation, visible and invisible.

The first proclamation of the Gospel proper comes after the imprisonment of John the Baptist. "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel." God is with us. We are invited to respond to

His Presence among us and to open our hearts to the Good News, the Gospel.

The Genesis account of Noah's covenant, symbolized by the rainbow, and St. Peter's words of hope, reminding us of the saving power of Baptism highlight the nature of the Gospel. It is intended to touch all creation and to invite us into cooperation with the grace held out to us by Jesus Christ.

As we enter Lent, we begin our own spiritual journey into a desert. Done properly, Lent serves to expose our "bestly nature," that is, how we are bound to this world and to sin, and to open our "spiritual capacity" as we are ministered to by the angels. We learn to see our limitations for what they are and we are "driven by the Spirit" to face them.

"This is the time of fulfillment." "Fulfillment" is the accomplishment of what we have been told is going to happen and, at

the same time, a "filling in" of whatever has been lacking in us, what we truly long to receive. God's Kingdom is the acknowledgment in us that God is the Creator and the One Who has a plan for us. He is with us and is about to accomplish all that has been promised. "Repent and believe" is the call to open our minds and hearts to a new discovery, to a rearrangement of all that is.

The Gospel is the truth of who God is, and of what He has accomplished for us in Jesus Christ, through His life, suffering, death and Resurrection. Lent serves as "an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him." As we begin this journey, we put our trust in Jesus, who has faced temptation and who continues to proclaim the Gospel among us.

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# PRAY FOR OUR DEAD

**BAKER, Barbara Jean, 87, Jan. 20**  
St. Nicholas Church, Zanesville

**BONFANTE, Mary, 98, Jan. 30**  
St. Andrew Church, Columbus

**BUSHBY, Joanne P., 71, Jan. 13**  
St. Mary, Mother of God Church, Columbus

**CAPPARUCCINI, Joseph J., 97, Jan. 30**  
Sacred Heart Church, Columbus

**CASTLE, Gregory S., 47, Jan. 28**  
Our Lady of Perpetual Help Church, Grove City

**CHUN, Air Force Maj. (Ret.) Calvin, 92, of Dublin, Jan. 13**  
Immaculate Conception Church, North Little Rock, Ark.

**CLARKE, John A. "Jack," 97, Jan. 15**  
St. Joan of Arc Church, Powell

**EMMERLING, Charles, 77, Jan. 16**  
St. Paul Church, Westerville

**FANTIN, Daniel E., 77, Jan. 25**  
Sacred Heart Church, New Philadelphia

**FRENZ, Donna, 84, Jan. 6**  
St. Matthias Church, Columbus

**FUGAZZI, Kathleen (Rosenow), 87, Jan. 20**  
St. Michael Church, Worthington

**GODIN, Andre "Andy," 89, Jan. 12**  
St. Matthew Church, Gahanna

**HOFFMAN, Barbara, 86, Jan. 22**  
St. Joseph Church, Circleville

**JOLLEY, Michael A., 75, Jan. 26**  
St. Catharine Church, Columbus

**KALTENECKER, Eileen M., 96, Jan. 14**  
St. Catharine Church, Columbus

**LOMBARDI, Mondo F., 100, Jan. 18**  
St. Brigid of Kildare Church, Dublin

**LUPTON, Shirley Lee (McCrary), 81, Jan. 26**  
St. Leonard Church, Heath

**McCREAY, John T., 79, Jan. 19**  
Church of the Resurrection, New Albany

**NEWLON, John M. "Mike," 84, Jan. 23**  
Our Mother of Sorrows Chapel, Columbus

**O'BRIEN, John P., 91, Jan. 24**  
St. Timothy Church, Columbus

**O'REILLY, Eileen A., 87, Jan. 17**  
Our Lady of Peace Church, Columbus

**RACKETT, William J., 67, Dec. 22**  
Church of the Resurrection, New Albany

**RAKO, Daniel P. II, 26, Jan. 19**  
Church of the Resurrection, New Albany

**RAMSEY, Alea C., 18, Jan. 28**  
Our Lady of Peace Church, Columbus

**REGAN, Joseph D., 61, Jan. 29**  
St. Catharine Church, Columbus

**RODDY, Gregory A., 80, formerly of Lancaster, Jan. 17**  
Presentation of the Virgin Mary Church, Cheltenham, Pa.

**ROHRKEMPER, Teckla E., 94, Jan. 19**  
St. Elizabeth Church, Columbus

**SANTORO, Frank A., 94, Jan. 14**  
Our Lady of Peace Church, Columbus

**TARINI, Richard L., 90, Jan. 22**  
Our Lady of Victory Church, Columbus

**TREBONI, Anna (Quint), 83, Jan. 24**  
St. Christopher Church, Columbus

**WARNER, Bernard A., 99, Jan. 15**  
St. James the Less Church, Columbus

**WEBER, Barbara L., 82, Jan. 30**  
St. Mary Magdalene Church, Columbus

## Rosemary C. Sullivan

Funeral Mass for Rosemary C. Sullivan, 94, who died Friday, Jan. 19, was celebrated Wednesday, Jan. 24 at Zanesville St. Nicholas Church. Burial was at Mt. Olive Cemetery, Zanesville.

She was born on July 22, 1929, in Chicago to Harold and Margaret (Rumel) Floss. She was educated in Chicago Catholic schools and worked for the Illinois Bell Telephone Co. before moving to Zanesville in 1960.

In Zanesville, she worked in the cafeteria at St. Nicholas School before retiring as cafeteria manager in 1970. She

then worked at Good Samaritan Medical Center until 1985 and in the office of Dr. Othello Reputan for nine years. She was a member of the Good Samaritan Charity Circle and the Greater Zanesville Singers.

She was preceded in death by her parents; husband, William; son, Brian; brothers, Bill, Harold, George and John; and sister, Lorraine Kolo. Survivors include sons, William (Pat), Thomas (Martha) and Kevin; brother, Bob; four grandsons, three granddaughters and 10 great-grandchildren.

## Judith E. Snyder

A memorial service for Judith E. Snyder, 85, who died Monday, Jan. 22, was conducted Wednesday, Jan. 24 at the Brucker & Kishler Funeral Home in Newark.

She was born on April 26, 1940 in Springfield to Ralph and Helen (Jenkins) Mustar, graduated from Springfield High School and attended Ohio Wesleyan University.

She was formerly employed as an office staff member at Columbus Bishop

Hartley High School and formerly attended Gahanna St. Matthew Church. She also worked at Nationwide Children's Hospital for Dr. Stella Kontras.

She was preceded in death by her parents; husband, John; brother, Terry; and a grandson. Survivors include a son, Matthew (Lynn); daughters, Laura and Lisa Snyder and Michelle (Eric) Barber; three granddaughters and a great-grandson.

## Jeanne Waibel

Funeral Mass for Jeanne Waibel, 95, who died Saturday, Jan. 20, was celebrated Monday, Feb. 5 at Our Mother of Sorrows Chapel on the grounds of St. Joseph Cemetery, Columbus, followed by burial.

She was born on Sept. 1, 1928, to John and Frances (Lapke) Gerlach and was a graduate of Columbus St. Mary High School.

After the death of her husband, Paul, in 1978, she worked for the Old Trail Printing Co., then was employed for 11 years at St. Joseph Cemetery until her

retirement. She was a member of Columbus Corpus Christi and St. Ladislus churches and was active in organizations in both parishes.

She was preceded in death by her parents; husband; brothers, John (Norma) and Thomas (Mary); sisters, Mary Frances (Lester) Essig and Kathleen (Micky) McFadden; and a grandson. Survivors include sons, John, Jim (Cathy), Tom and Larry (Christine); daughters Mary (Dave) Diner and Helen (Jon) Furbee; 15 grandchildren and 10 great-grandchildren.

## Mary Ann Olvera

Funeral Mass for Mary Ann Olvera, 86, who died Friday, Jan. 26, was celebrated Saturday, Feb. 3 at Columbus St. Christopher Church. Burial was at St. Joseph Cemetery, Columbus.

She was born on Jan. 13, 1938 to John and Mary (Ryan) Futerer and was a graduate of the former Columbus St. Joseph Academy. She worked for Ohio Bell Telephone Co. in downtown Columbus and was a longtime food service employee for the Grandview Heights schools, re-

tiring in 2007.

She was involved in many activities at St. Christopher, including the PTA, women's club and parish festivals.

She was preceded in death by her parents; husband, John; and daughter, Linda. Survivors include sons, Father Daniel Olvera, parochial vicar at Westerville St. Paul Church, John, Bob, Jim (Ally) and Tony; daughters, Kathleen (Van) Belcher and Patty; two grandsons, three granddaughters and one great-granddaughter.

## Words of Wisdom

by Pat Battaglia, aka Dr. Fun

Draw a path from letter to letter to spell the words given in capital letters that completes the wisdom statement. Move one square at a time, up, down, right, left or diagonally until all letters are used once. Ignore any black squares.

The true measure of loving God is ...

E	R	O	W	E
U	L	T	V	I
S	O	M	U	T
A	E	T	O	H

TO LOVE WITHOUT MEASURE

# Black and Indian Missions collection aids Church's evangelization effort

By Sr. Zephрина Mary, FIH

Missions Office, Director

On behalf of our Most Rev. Bishop Earl K. Fernandes, I would like to thank you for supporting the Black and Indian Missions collection. In 2023, the Diocese of Columbus contributed \$50,076.46 to this collection.

These donations help bring the light of Christ to sisters and brothers in Christ. The Catholic faith community has been a beacon of hope for the hopeless for generations and solidarity with them is more important than ever, especially with vibrant Catholic faith communities in the poorest regions, serving and caring the marginalized.

Through this giving, the faithful journey hand in hand with the dedicated missionaries ministering to brothers and sisters in our local churches. The collection will be supporting and strengthening evangelization programs. Your generosity will help make evangelization easier and bring saintly lives such as St. Kateri Tekakwitha (First Native American Saint) and St. Martin de Poress (First Black Saint of Americas) to light.

The funds are used for evangelization efforts in poor rural and reservation communities that cannot survive without help. Evangelization mainly focuses on administering the sacraments, giving witness to the people who are served, helping them understand God loves them and recognizing the Church as a mediator. Missionaries evangelize with

the sacraments, community participation and a special relationship with the saints by devotional practices. As Pope Francis advocates in one of his encyclicals, "Any missionary impulse, if derived from the Holy Spirit, manifests predilection for the poor and vulnerable" (Evangelii Gaudium 7).

In an interview, Father Maurice Henry Sands, director of the Black and Indian Mission Office, speaks about the needs and urgency of evangelization among the Native American communities.

"A lot of Native American Catholics don't have access to the sacraments," he said. "They don't go to Mass because they don't have a priest who is specifically assigned to serve in their community."

"I hope that Native American Catholics can be acknowledged and be welcomed to participate more fully in the life of the U.S. Catholic Church. I also hope that the Church can help to bring about restoration and healing through increased efforts to address our spiritual and material needs."

"Many native people live in poverty and don't have proper housing, electricity, telephones or running water. Unemployment rates are very high. The quality of health care for most Native Americans is very poor. Most Native American children on reservations and in urban centers attend public schools that are inadequately staffed and resourced."

Mission work is the most precious service of the Church, according to Saint John Paul II. "The Church can never be

## Support Black, Indian communities

Dear Brothers and Sisters in Christ,

The weekend of February 17-18, we will observe the Black and Indian Missions Collection at all Masses. Each year the Church, as part of its mission, asks us to help the Native American and African American communities.

This is one of the United States Conference of Catholic Bishops' (USCCB) national collections and it was established at the 1884 Plenary Council in Baltimore to keep the light of faith shining in these communities. This fund was used for evangelization efforts in poor rural and reservation communities, which cannot survive without our help. Today, our solidarity with them is more important than ever. Some vibrant Catholic faith communities in the poorest regions serve and care for the marginalized.

The funds from the collection will be distributed as grants to dioceses

throughout the United States. Your generous support of this collection helps build the Church in these communities from coast to coast. Schools, parish religious education programs and diocesan ministries depend on your generosity to help them spread the Gospel of Jesus Christ!

I would like to thank you for sharing in the missionary work of the Church as the National Black and Indian Collection is conducted throughout the diocese. Through our prayers and generosity, we share in spreading Christ's Gospel message in Black and Native Indian communities across the country.

Grateful for your cooperation and participation, I remain  
Sincerely yours in Christ,

Most Reverend Earl K. Fernandes  
Bishop of Columbus

closed in on herself. She is rooted in specific places in order to go beyond them. The mission of Christ which is entrusted to the Church is still far from completion. An overall view of the human race shows that Christ's mission is still only beginning and that we must commit ourselves wholeheartedly to its service" (Redemptoris Missio).

Mission work includes evangelization and caring for the basic needs of the

poor; sharing meals, cleaning clothes and helping a struggling family cover the cost of education. It can be possible with people of goodwill. The support of generous hearts can fulfill dreams of many unfortunate people to pursue a college education and to have a better future. When they receive these grants/funds, they recall the words "My father and mother may abandon me, but the Lord will take care of me" (Psalm 27:10).

## LOCAL NEWS AND EVENTS

### St. Dominic parishioners pray Rosary for Life

More than 20 parishioners of Columbus St. Dominic Church prayed a Rosary for Life on Saturday, Jan. 20 via conference call in commemoration of the March for Life in Washington that took place one day earlier.

Each decade of the Joyful Mysteries was devoted to prayer related to a specific stage of life, as follows: first decade, for unborn babies and safe, healthy, medical access for pregnant women and medical, housing and food security for babies and children; second decade, against homelessness and poverty and for decent quality of life for all; third decade, against gun violence and the proliferation of guns; fourth decade, against the death penalty and for those facing execution; fifth decade, for loving care of the elderly and those nearing death.

This special rosary was prayed in addition to the weekly rosary parishioners have recited via conference call each Monday night since the beginning of the COVID pandemic in 2020.

### Serra clubs looking for members

The two Serra clubs of Columbus are looking for new members to assist in their work of promoting, encouraging and praying for vocations to the religious life.

Serra clubs, a worldwide lay apostolate, have been in the Diocese of Columbus for 70 years. They are named after the pioneering California missionary St. Junipero Serra.

Both clubs meet monthly for lunch and a speaker on vocations. The downtown Columbus club meets at noon on the second Friday of the month at the Cavello Center of Columbus St. Charles Preparatory School, 2010 E. Broad St. The North Columbus club's meetings are at 11:30 a.m. on the first Tuesday of the month in the Jessing Center of the Pontifical College Josephinum, 7625 N. High St., Columbus.

For information about both clubs and their scheduled events, go to [www.serracolumbus.org](http://www.serracolumbus.org).

### St. Joseph Academy 1974 class planning reunion

A 50th-anniversary reunion is being planned for the Class of 1974 of the former Columbus St. Joseph Academy at 3 p.m. Friday, June 14 at the site of the former school building, now owned by

Franklin University.

The program will include a tour of the building, a class photo on its steps, a stop at St. Joseph Cathedral, dinner and drinks.

For more information, contact Mary Lynn (Hoelker) Snook at [msnook01@gmail.com](mailto:msnook01@gmail.com) or (740) 497-1884.

### ORGANIST/LITURGICAL MUSIC DIRECTOR St. Patrick Church, London

St. Patrick Parish in London is seeking an individual to serve as the full-time Organist/Liturgical Music Director adhering to the Liturgical Guidelines of the Diocese of Columbus and of the Parish to provide musical accompaniments for all liturgical ceremonies, including, but not limited to, parish weekend liturgies, school Masses, weddings, funerals, holy days, penance services, evening prayer, Confirmation, First Communion and to cooperate in providing occasional and reasonable liturgical music at other times.

Job responsibilities include working in close cooperation with the pastor and the Divine Worship Office of the Diocese of Columbus; recruiting, developing, directing and rehearsing during the choir season,

adult, children and funeral choirs; developing Cantor Program and training and rehearsing new cantors; scheduling;

Compliance with BCI&I background checks and completion of Protecting God's Children program. Master's Degree or equivalent in Music is preferred; minimum three years' parish music experience or similar experience required. Competent in Pipe Organ Accompaniment and knowledge of all Catholic liturgical music documents and Catholic liturgy is required.

For a complete Job Description, candidate submission should include cover letter, resume and references via email to Fr. Anthony A. Dinovo Jr., Pastor, St. Patrick Church, London, OH at [adinovo@columbuscatholic.org](mailto:adinovo@columbuscatholic.org)

# Living to die: An Ohio woman showed how to do it with joy

*Editor's Note: Emily DeArdo, who died on Dec. 31 at age 41 after battling health challenges during much of her life, was a central Ohio resident and a past contributor to The Catholic Times. Her funeral Mass was held on Jan. 6 at Gahanna St. Matthew Church.*

**By Kathryn Jean Lopez**  
National Review

You will die. I will die. You may have had the dearest of loved ones die all too early already. During Christmas, a woman died, at age 41, though she never thought she would make it even that far. And her message to the world was about remembering that you will die. And she meant it in an encouraging way. Use your time well and give thanks.

When she was eleven, Emily DeArdo was diagnosed with cystic fibrosis. She almost died as she was graduating from college. A double-lung transplant saved her life.

She told me she wasn't afraid of death, but dying was another thing — especially during Covid. Emily and her family had been through so much suffering together. Not to be together would have been agony. She was so grateful that she didn't die during that awful time when so many died alone.

Emily wrote a book about death, *Living Memento Mori: My Journey through*

*the Stations of the Cross*. I recommend it even though most of us don't really want to think about death. But it's important to contemplate it, because that makes it less terrifying and exotic. It focuses our lives.

"I'm not afraid of death," she told me, "because as a Catholic Christian I know that my home is with Jesus in Heaven forever. So I'm not afraid of death in that sense, because death means that I get to go home and see Jesus face to face. I've been blessed with some amazing priests in my life who have been so generous in giving their time in counseling me during near-death moments and in giving me the sacraments. I feel at peace with death."

Emily had so much pain but didn't feel she was a victim. She believed that not only is no one entitled to a life without suffering but that the Creator of the universe makes use of every bit of our efforts, sacrifices, and, yes, sufferings. She believed there was a purpose in her having CF. God "created me for a reason," she said. "And CF is part of how he created me — so it's part of my reason for existing. It's part of my vocation."

When I talked to her in 2020, she said, "Suddenly everyone has been confronted with the fact that death is here! It's real! We can't escape it! There's really nothing we can do to avoid it. Suddenly everyone's talking about respiratory issues and ventilators and hospital ICUs, and it felt like a whole part of my world that no one ever

saw was being thrust into the spotlight."

I think at its heart, this is about control — or the illusion of control. We figure that we eat well, we take vitamins, we have our Peloton workouts, and that's going to be enough to stave off death. It's not. We have no control over how long we're here. That's entirely in God's hands. Sure, we can do things to keep our bodies and minds healthy, and that's important! But in the end, our mortality is a fact of life. We will die. So how are we living today?

There's something providential about Emily's dying during Christmas. There is so much suffering in the world. And mothers, goodness, mothers suffer so much — especially if they are on their own. Emily was a bit of a mystic and spiritual mother. Not the same as feeding and bathing and making ends meet — and yet that kind of mother plays a critical role in the world. She took the role of Mary, the mother of Jesus, super seriously. Reflecting on both her own suffering and the pain that is so pervasive, she said:

"Mary knows. I think that's one of the best things about her, and why I love her so much. Full of grace, but also, a very human woman. She experiences, like her Son, everything. She loses her husband. She has the confusion with Joseph not understanding her vocation. She watches her son die a horrible death. She was lonely, she didn't always know what was happening, but she was faithful. Mary stayed. She hung on, even when it wasn't clear what was going on. 'Son, why have you done this to us?' She doesn't always know. But she believes, and she stays the course."

There's a recent piece in the journal *First Things* by Rabbi Mark Gottlieb from a Jewish persecutive on some of the historic facts of the life of Jesus. Even if you aren't theologically on board, there is a tremendous witness from Mary about so much of what we live with day to day and sometimes don't fully appreciate in our neighbors' lives — or even our own.

This is not the first time in recent weeks that I have written about the life of a person who probably was somewhat hidden to the mainstream world but who was also probably a saint. Emily DeArdo



Emily DeArdo, a devoted central Ohio Catholic woman who passed away at age 41 on Dec. 31, approached her death with exemplary faith.

*Photo courtesy DeArdo family*

lived her life with joy amid her suffering and loved her family and friends who accompanied her with such gratitude.

"Every single life has worth," Emily told me when I talked with her about her book. She emphasized that she believed it "passionately." The value of life is not about productivity, but about the life. We forget that because we fear suffering. But we cannot throw away life. She was grateful for her Catholic faith that understood and communicated this, and that she wanted to communicate with her witness.

Consider buying Emily's book, *Memento Mori*, for a reflection on the more that we all need to be thinking about, whatever we do or do not believe. And if you are a person of prayer, whisper a prayer for her family and friends who are grieving, and for all who died lately who won't have a column written about them.

*Kathryn Jean Lopez is a senior fellow at the National Review Institute and an editor-at-large of National Review.*

*This article first published by National Review on January 8, 2024, and is reprinted with permission.*

## Spring CLEAN UP

Cemetery field staff will be removing winter-time and artificial decorations from graves and mausoleums at all Catholic cemeteries beginning March 1, 2024.

We request that families wishing to retain any personal keepsakes, to please remove them by March 1.

Due to the number of decorations involved, the cemetery staff can not be responsible for collecting or storing personal items. Thank you for your cooperation.



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**Resurrection Cemetery**  
Lewis Center, Ohio  
(614) 888-1805

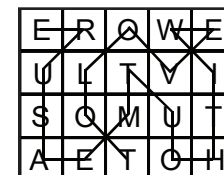
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**WORDS OF WISDOM SOLUTION**



# Bishop encourages Scouts to be humble achievers

**By Tim Puet**  
For *The Catholic Times*

Bishop Earl Fernandes told young people at the annual Scout Day with the Bishop prayer service that following Scouting values gives them a great example of how to use their talents in a way that can make them feel good about themselves without hurting others.

“As Scouts, you work together as a team and can take pride in your work, knowing you’re using the gifts and talents God has given you to help people,” he said. “Sometimes, this may lead to feelings of being boastful and aggressive, but as Scouts, you never want to be jealous or have the feeling of putting others in their place.”

“Often, taking pride in what we do is accompanied by that feeling of thinking less of people’s accomplishments rather than being happy for them. Scouting teaches the values of hard work, of giving thanks for what our brothers and sisters can do and working together as a team, with each Scout respecting the values of the other.

“When Scouts stick together as a troop, they become a family and learn together the value of service, fulfilling what God wants for others. As St. Paul says, love always chooses the good of the other person, what’s best for them.

“Let us never be boastful or jealous, but always be willing to carry one another’s burdens, as in doing so, we fulfill the message of Christ.”

About 125 members of Scouts BSA, the Girl Scouts of America and the American Heritage Girls received Scout Day patches from the bishop at the ceremony on Saturday, Jan. 27 at the New Albany Church of the Resurrection. The patches recognized that in 2023 the young people earned various awards based on knowledge and practice of Catholic teaching.

The program was sponsored by the diocesan Catholic Committee on Scouting, which presented its Red Sash of Merit to Girl Scout Ella Goodwin of Powell St. Joan of Arc Church, American Heritage Girls member Annelise Perez of Columbus St. Patrick Church and Scouts BSA member Adam Rodenkirchen of Reynoldsburg St.

Pius X Church. They were honored for earning other Catholic Scouting emblems and demonstrating leadership, accepting responsibility and being active in their troops, communities and parishes.

Goodwin also was recognized as the newest recipient of the Four Corners of My Faith emblem, given to members of Scouts BSA and Girl Scouts who have earned all four of their respective organizations’ national Catholic Scout emblems since 1992, when the current emblems program began.

Four adult leaders were presented the St. Elizabeth Seton medal by the National Catholic Committee for Girl Scouts for their work helping girls develop their spiritual lives within the context of Scouting. They are Kelly Hansen and Megan Hiss of American Heritage Girls Troop 0516 and Hilliard St. Brendan the Navigator Church and Hilary Staton and Heather Wilson of Girl Scout Troop 6378 and Reynoldsburg St. Pius X Church.

Beth Wiley of Cub Pack 169 and Scouts BSA Troop 169, sponsored by Columbus Our Lady of Peace Church, received the Bronze Pelican medal from the diocesan committee for her work in promoting Catholic Scouting and its religious emblems program.

BSA Troop 859 of Hilliard St. Brendan the Navigator Church was recognized as the Bishop’s Troop for combining active participation in religious activities with service to the community and to Scouting. Also honored were Cub Scout Pack 3326 of Reynoldsburg St. Pius X Church as the Bishop’s Pack and Columbus St. Patrick Church as the Bishop’s Parish for its American Heritage Girls programs, with St. Pius X Church Girl Scout troops, St. Brendan American Heritage Girls troops and Pack 859 from St. Brendan receiving honorable mentions.

Pack 169 and Troop 169 of Columbus Our Lady of Peace Church, Pack 332 and Troop 332 of Mount Vernon St. Vincent de Paul Church and Troop 310 of Columbus St. Matthias Church were recognized for receiving Pope Paul VI Quality Unit awards from the National Catholic Committee on Scouting.

More than 30 religious awards, some age-related and others for both young people and adults, are available to participants in Catholic Scouting. More information on all these is available by email from catholicscouting@columbuscatholic.org, Jodi Hatherly at jlhatherly@gmail.com or Mike Manning at mmanning6608@gmail.com.



Receiving the Red Sash of Merit from Bishop Earl Fernandes (center) at Scout Day with the Bishop were (from left) Adam Rodenkirchen, Annelise Perez and Ella Goodwin. Deacon Chris Reis, diocesan Scout chaplain, is at far left. Photos by Jodi Hatherly

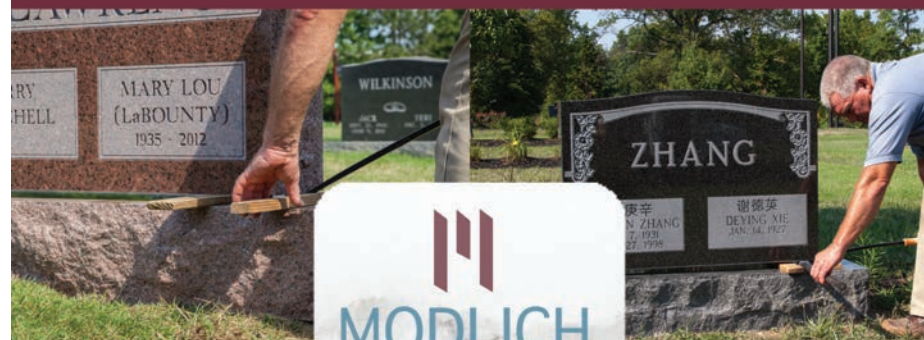


Adult award winners (from left) Heather Wilson, Hilary Staton (St. Elizabeth Ann Seton), Beth Wiley (Bronze Pelican), Megan Hiss and Kelly Hansen (St. Elizabeth Ann Seton) with Deacon Chris Reis and Bishop Earl Fernandes.



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# Bishop celebrates Catholic Schools Week Masses around diocese

## Newark Catholic



Newark Catholic High school senior Rocco Capretta and other students attend a Catholic Schools Week Mass celebrated by Bishop Earl Fernandes at Newark St. Francis de Sales Church on Thursday, Feb. 1. *Photo courtesy Abigail Pitones*



Newark Catholic students Joanna Bailey (foreground) and Caylee Lattimer pray during the Catholic Schools Week Mass with Bishop Earl Fernandes on Thursday, Feb. 1 at Newark St. Francis de Sales Church. *Photo courtesy Abigail Pitones*

## Lancaster Fisher Catholic



Bishop Earl Fernandes celebrates a Mass for students from Lancaster-area schools on Tuesday, Jan. 30 during Catholic Schools Week in the Fisher Catholic High School gymnasium. Present for the Mass were students from Fisher Catholic, Lancaster St. Bernadette School, Lancaster St. Mary School and Logan St. John School.

*Photos courtesy Abigail Pitones*

## Portsmouth Notre Dame



Portsmouth Notre Dame students, faculty, staff and guests welcomed Bishop Earl Fernandes for a Mass celebrated with priests of the Scioto Catholic parishes at Portsmouth Holy Redeemer Church on Wednesday, Jan. 31 during Catholic Schools Week. Elementary, middle and high school students listened to the bishop's homily (right photo) and posed for a picture (left photo) afterward. The Mass commemorated the feast of St. John Bosco. *Photos courtesy Notre Dame Schools*





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