

The CATHOLIC TIMES

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Two of the 16 new seminarians in the diocese share their first-year experience in formation and the need for spiritual and prayerful assistance from the faithful through A Good and Growing Need campaign, Page 2

Seminarian finds detox from culture beneficial in discernment

By **Hannah Heil**
Catholic Times Reporter

As a seminarian for the Diocese of Columbus, Nicholas Arnold has stepped away from the world to discern a possible vocation to the priesthood.

He's in the propaedeutic (or preliminary) stage, which he says is comparable to a "yearlong retreat," at Mount St. Mary's Seminary & School of Theology in Cincinnati.

"It's a great time to sit with the Lord and get used to the seminary lifestyle, have that time apart where you're really just focused on one thing, and that's 'Who am I? Who am I in relation to the Father? And then, where am I going?'"

Arnold, a parishioner at Granville St. Edward the Confessor Church who graduated from Ohio State University in 2023 with a degree in materials science and engineering, is one of several diocesan seminarians studying at Mount St. Mary's this year.

The diocese sent several seminarians working on a master's degree to the Cincinnati seminary. Other first-year seminarians working toward an undergraduate degree in philosophy are studying at the Pontifical

College Josephinum in Columbus.

The propaedeutic stage is designed to be spent primarily in prayer and discernment, easing the propaedeutes into seminary life without the pressure of academics.

Arnold said the propaedeutic men currently take three classes, which equate to nine credit hours this semester. However, most of their time is spent praying and discerning if God is calling them.

"Because discernment is the focus of the year, you can't make classes an excuse, or they can't come up as a 'distraction' because there's still good in classes, but our primary function (is) discerning this is where I should be," he said.

"And then, you've got that extra time to sit with it, talk with the other guys, especially get some mentoring from the older guys and see what wisdom they have in regard to discernment."

At Mount St. Mary's, the propaedeutes begin their day at 6:30 a.m. with morning prayer, part of the Liturgy of the Hours prayed by the clergy daily, and Mass. Then they head to their first class.

On Mondays, Wednesdays and Fridays, the men take one class in the morning, and on Tuesdays and Thursdays, they



Nicholas Arnold (right) stops for a photo with fellow first-year seminarian Gabe Shroyer at the SEEK24 Conference in January in St. Louis. Photo courtesy Abigail Pitones

have two. Arnold said the men are enrolled in the same classes, which include dogma and Catechism moral life and the

history of Christian spirituality.

He said the classes expose them to the "basic levels" of the Catechism of the Catholic Church, the sacraments and canon, or Church, law. The first year of seminary at Mount St. Mary's is comparable to a typical graduate school program mixed with prayer, he said.

Midday prayer, which is another part of the Liturgy of the Hours, is optional for the men. Some choose to pray it privately; others pray it in communion with other seminarians.

In the evenings, the men gather for a holy hour at 5 p.m. The hour includes the recitation of the rosary and 20 minutes of personal prayer before the Blessed Sacrament, and it concludes with evening prayer as a community. They gather again for Compline, or night prayer, at 9 p.m.

Spending a year focused on prayer, such as praying the Liturgy of the Hours throughout the day, can help a man discern whether he is called to the priesthood.

"God's not going to put you anywhere that you're not going to belong, and so, if you're not meant to be a priest, a big part

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New seminarian calls experience 'life changing'

By **Hannah Heil**
Catholic Times Reporter

If Joshua Dyke had to describe his first year of seminary so far, he might say "life changing."

Dyke, originally from Minnesota and a parishioner at Sunbury St. John Neumann Church, is a seminarian for the Diocese of Columbus in the propaedeutic (preliminary) stage of seminary.

He said he did not know what to expect initially but has been pleasantly surprised.

"It changed my life," Dyke said. "That's the main thing I want to home in on: how much better I feel. I feel so at peace. This is probably the happiest I've ever been in my life."

Dyke began his first year of seminary in August 2023 at the Pontifical College Josephinum after what he described as a "heavy knocking at the door" that began about a year and a half ago. Dyke said he



Joshua Dyke Photo courtesy Abigail Pitones

tried to avoid answering the door, but the knocking persisted.

He somewhat reluctantly entered seminary, but now says, "I should have answered the door years ago. This is great."

Dyke is one of 16 new seminarians in the Diocese of Columbus this year. The men, known as propaedeutes, are spending their first year of seminary primarily in prayer and discernment.

An additional year of seminary was recently instituted by the Vatican that focuses on discernment. The Holy See changed seminary formation to include a series of stages based on spiritual formation rather than academics.

Because of the increase in the of men entering seminary this year, the Diocese of Columbus is calling on the faithful to offer prayerful and monetary support. The diocese launched "A Good and Growing Need" campaign to raise funds for seminary formation.

The faithful can make a donation online now at www.ColumbusCatholicGiving.org/Seminarian-Support-Fund. A

second collection will be taken at Masses throughout the diocese during the weekend of Feb. 24-25.

For Dyke, choosing to answer God's call has been well worth it. He said he has grown significantly through the amount of time he spends in prayer each day in seminary.

"The more I'm here, I'm like, 'Wow,' just the beauty of it all – through the sacraments, through all the prayer, watching priests perform their duties every day – it really opens up your eyes to the call," he said.

"It feels amazing, and it just opens up more and more of your eyes to see what you really want. Right now, I feel like my heart's really calling me to the priesthood."

In the propaedeutic stage, Dyke said, he spends much of his time in prayer and reflection. He said spending time reflecting has helped him discern his

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Front page photo:

WOMEN COME TOGETHER FOR ANNUAL CONFERENCE

A crowd of nearly 3,000 attended the annual Columbus Catholic Women's Conference that concluded with Mass in Kasich Hall at the Ohio Expo Center on Saturday, Feb. 17.

CT photo by Ken Snow

CATHOLIC TIMES

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Bishop Earl K. Fernandes: President & Publisher
Doug Bean: Editor (dbean@columbuscatholic.org)
Hannah Heil: Reporter (hheil@columbuscatholic.org)
Emma Noel: Layout/Design (enoel@columbuscatholic.org)
Mailing Address: 197 E. Gay St., Columbus OH 43215
Editorial/Advertising: (614) 224-5195
Subscriptions: (614) 224-6530
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Conference speakers remind women of Savior's deep love for them

By Hannah Heil
Catholic Times Reporter

At the 2024 Columbus Catholic Women's Conference, nearly 3,000 women were reminded how deeply loved they are by their Savior as they received the gift of Jesus in the Blessed Sacrament and spent time adoring Him. The conference also offered talks from five speakers and live music before concluding with a 4 p.m. Vigil Mass.

"This Wonderous Gift," the theme of this year's conference on Saturday, Feb. 17 at the Ohio Exposition Center, was an invitation for women to contemplate the Real Presence of Jesus Christ – body, blood, soul and divinity – in the Eucharist and receive the gift of Himself.

A total of 2,822 women, including more than 100 religious sisters from at least 12 communities, were in attendance. Forty-three priests were on hand for confessions in addition to three members of the clergy who spoke at the conference.

Delaware St. Mary Church served as the host parish, and 100 women from the parish volunteered at the conference. There were also 59 vendor booths.

The day kicked off just after 7 a.m. with breakfast, music and the exhibitor hall open. At 8 a.m., Jennifer Rice, the conference emcee, welcomed women and offered opening remarks.

Rice, a mother to triplet teenage boys, is the director of missionary discipleship at Hilliard St. Brendan the Navigator Church. She has a master's degree in theology and previously served as the parish's pastoral associate for eight years.

Claire Dwyer, the day's first speaker who is from Phoenix, is the author of the book "This Present Paradise: A Spiritual Journey with St. Elizabeth of the Trinity." She gives talks and retreats around the country on the life and teachings of St. Elizabeth of the Trinity, serves as a spiritual director, and also writes and edits for the Avila Foundation.

Dwyer reflected on the life of the 19th-century saint who was canonized by Pope Francis in 2016. St. Elizabeth of the Trinity was a French Carmelite nun who died at age 26, five years after she entered the Carmelites, but a deep awareness of the life of the Trinity within her.

She contrasted St. Elizabeth of the Trinity with the well-known French Carmelite St. Therese of Lisieux. Dwyer noted that, while St. Therese of Lisieux promised to spend her heaven doing good on earth and let fall a shower of roses, St. Elizabeth of the Trinity saw her mission in heaven to be hidden and interior.

Dwyer also noted that, while some people are more familiar with or have a devotion to St. Therese, there are many saints. They often "choose us," she said, and a saint prays for individuals on earth long before they learn who the saint is. She invited women to follow St. Elizabeth's example and go deeply into the interior life of God within them.

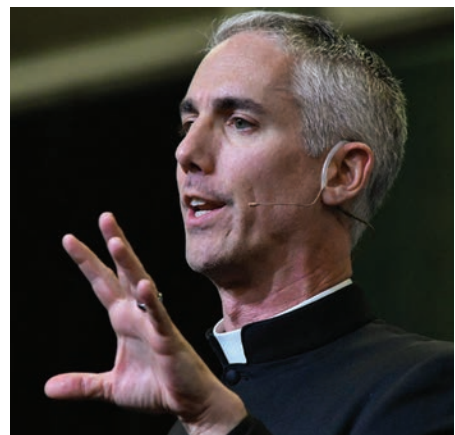


Featured conference speakers included (from left) Father Tim Anastos, Heather Khym and Claire Dwyer.

CT photos by Ken Snow



Archbishop Timothy Broglio of the Archdiocese of the Military Services USA and the president of the U.S. Conference of Catholic Bishops speaks at the conference before celebrating Mass.



Father John Burns delivers one of the keynote addresses.

After Dwyer's presentation, Heather Khym, the co-host of the Abiding Together podcast and author of "Abide: A Pathway to Transformative Healing and Intimacy with Jesus," took the stage. Khym, who resides in British Columbia, is also the co-founder of Life Restoration Ministries with her husband, Jake.

Khym told the women that their call is to do the "very things" that Christ did. The mission of Christians is laid out in Matthew 10:8 and includes curing the sick and raising the dead.

Khym said this is "what the Christian life is all about," which is what Christ wants to do in and through His people. However, when people prioritize "things" instead of Jesus, they lose their way.

She noted that the enemy, the devil, likes to distract and plants seeds of doubt in people's minds, leading many to question if they can trust God.

Khym said the enemy can cause some to wonder, "What if He doesn't give me what I really desire?" Fearing that God will not grant the desires of the heart can make a person hesitant to trust or fully enter into a relationship with Him.

However, Khym said she had "good news" for everybody gathered: "Jesus is coming for you," and He "wants to save you."

She said the enemy tries to distract them into believing that is "just a story," similar to a fairy tale. In reality, however, Jesus wants to be the "most real thing" in their life.

Khym said there are circumstances in everybody's life that are beyond their power or control. She asked the audience: Do they believe that God can? Do they believe that God will?

She shared the story of her father who was diagnosed with stage 4 cancer when she was 16 years old. Khym, her family and her father prayed for his healing. After being told he only had a few months to live, doctors found all of the tumors and cancer gone, and he was miraculously healed.

Khym said, however, when "the opposite" of what people pray for happens, they think God does not listen or care, or He cares more about the person whose prayers were answered. She said the enemy has an interpretation that is not true.

She said the "father of lies" will come in, and despair will start to "bubble up." In reality, when prayers are not answered, she said, suffering can be offered as a gift, and a person might never know how God is using that gift or "what God is weaving together" through it.

She also noted that "if circumstances

aren't changing," then "He's changing me." There are many things a person cannot do alone, such as heal relationships, Khym said, adding that individuals need to allow themselves to feel desperation so God can enter in.

Many people instead enter into sin or seek comfort in other places.

"We substitute for the savior all the time," Khym said.

She recognized that it "is hard to be that exposed" before God, but everybody needs to take their broken and wounded places to the Savior rather than turning away from Him and numbing those areas with something such as food. Jesus, who disguises Himself as bread, is the true source of healing and nourishment.

Khym also referenced the Christian message of "carrying a cross." People can often think that carrying a cross is the end of the Christian story.

However, Khym reminded them, when a person carries a cross, it is so they can die on it and have new life. Maybe that "new life" will not take shape until a person is in heaven, but Khym said she thinks there lots of places on earth that God wants to resurrect and bring new life to.

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purpose for being in seminary and his path forward.

This stage enables men to discern their vocation – if it is to the priesthood – and what God is calling them to do. In addition, Dyke said, “I’m all around just a better man because I’m in seminary, and you don’t get a lot of opportunities like that elsewhere.”

Men in the propaedeutic stage begin each day at 6:45 a.m. with morning prayer, which is part of the Liturgy of the Hours, and Mass. After breakfast, Dyke said, he has his first class.

Men in the propaedeutic stage take several classes. At the Josephinum, the propaedeutic’s three classes cover Christian prayer, writing and Catholic customs, and priestly celibacy, Dyke said.

After morning class, there is free time to visit the chapel and read. The propaedeutic stage is based heavily on prayer and reading.

Dyke said “I Want to See God: A Practical Synthesis of Carmelite Spirituality” by Blessed Father Marie-Eugene of the Child Jesus is a book that teaches what prayer is and how to pray while offering direction to develop a more spiritual and prayerful life.

The men also read “The Art of Praying: The Principles and Methods of Christian Prayer” by Romano Guardini, which, Dyke said, explores “why we pray,” how

prayer is different in every person and community, and discusses developing a relationship with God through prayer.

In his free time, Dyke is reading “The Confessions” by St. Augustine as well as other books written about or by saints. He said spiritual reading has opened his life to God and leaves him feeling inspired, uplifted and at peace.

The propaedeutic pray the rosary together every day before lunch. In the afternoon, their free time can be used for prayer, homework and reading. Several of them exercise in the gym on campus during this time.

Afterward, they spend time in Lectio Divina, a type of prayer that includes a slow, rhythmic reading and praying of a Scripture passage, and they pray the Divine Mercy Chaplet in community.

The chaplet is followed by their second class of the day, and then the men gather for a Holy Hour in front of the Blessed Sacrament. They also have evening prayer, which is part of the Liturgy of the Hours, and pray the Angelus in community daily.

“I’ve developed such a great prayer life through the Liturgy of the Hours, through the Rosary,” Dyke said. “You get these deep, intimate connections with our Lord in the Eucharist, Our Lady, and through that, you get all these deep connections with your brother seminarians

and with everyone around you. Your entire life changes just based on prayer.”

Dinner with brother seminarians is an opportunity for fraternity and provides a chance to discuss the day’s events.

Afterward, they spend the evening together often at the pool or lounge on campus. Dyke said it is a good time to relax before all of the men gather for night prayer at 9 p.m.

Praying in community, he said, builds up the “liveliness” of prayer and also enhances the fraternity.

On Sundays, the men begin the day with a holy hour at 9 a.m. followed by Mass at 10 a.m. in St. Turibius Chapel.

Men in the propaedeutic stage typically gather for Mass and prayer during the week in the St. Pius X Chapel located in the Josephinum’s college building.

“We get to go into the huge chapel – Turibius – and there’s incense, and there’s a huge procession, and all the priests are there, and everyone’s in their cassocks,” Dyke said. “The propaedeutic men have to be in suits.

“It’s just gorgeous, and the organ’s going super loud, super lovely, super beautiful, and it’s just this beautiful Mass with all the readings and all the priests. It’s heaven on earth.”

After Mass and Sunday brunch, they have the rest of the day off. Sometimes, Dyke said, they go fishing or hiking together, but many stay on campus.

In the propaedeutic stage, the men also practice detoxing from the culture. They do not use their phones or social media regularly. Dyke said they check email on their phones periodically, but they set their cell phone aside during the

day and do not keep it with them.

“We’re detoxing and giving up more of our lives to actually be talking to each other, talking to the Lord more, and I think that’s been so, so helpful,” he said. “I wish everyone did that.”

The propaedeutic stage is designed for a man to reflect on himself and who he is, his relationship with God and to focus on what God wants for him rather than what others want, Dyke said. By putting their cell phones aside, the men can discern their calling more clearly.

And they have recognized a difference in not using their cell phones regularly.

“Collectively, as the propaedeutic men, we’ve always been like, ‘This is awful,’ just being on your phones all day, on your screens, not getting anything done,” he said. “We all call it like ‘poison,’ just the stuff that doesn’t make you feel good, and it’s just this echo chamber of sadness and anger and immorality.”

The men meet regularly with a spiritual director and formation director. Spiritual direction helps to maximize their time in seminary, Dyke said. The spiritual director offers guidance on prayer and their vocation.

If the men are upset about something on a given day or during the week, the spiritual director can help them identify or pinpoint why they might be feeling that way, he said. They go to their spiritual director for confession, too.

The formation director helps them set and achieve goals for discernment and to become better men.

To support Dyke and all seminarians, visit www.ColumbusCatholicGiving.org/Seminarian-Support-Fund.



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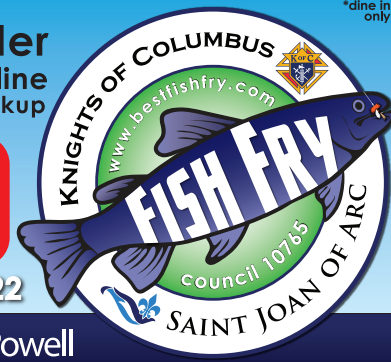
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Three seminarians to be ordained deacons in March

Bishop Earl Fernandes will ordain three diocesan seminarians to the transitional diaconate at a Mass on Saturday, March 9 at 10 a.m. at Lancaster Basilica of St. Mary of the Assumption, 132 S. High St.

The ordination will be the first to take place at St. Mary of the Assumption since the church received the title of basilica in 2022. The diocese is holding the ordination at the Basilica of St. Mary

of the Assumption in part to draw more of the faithful to the recently designated basilica.

The ordination Mass is open to anyone who would like to attend. A light reception will follow in the Spirit Center at the basilica.

The three deacon candidates are Kevin Girardi of Columbus Our Lady of Victory Church, Joseph Rolwing of New Albany Church of the Resurrection and

Samuel Severance of Columbus Holy Family Church.

The three candidates are currently studying at the Pontifical College Josephinum. After they are ordained as deacons, they will spend a final year in studies before their anticipated ordination to the priesthood in 2025.

In May, Bishop Fernandes will ordain Deacons Tyler Carter, Daniel Colby, Jason Fox, Michael Haemmerle and David

Johnstone to the priesthood.

Deacons Carter, Colby, Haemmerle and Johnstone are completing their studies at the Josephinum, and Deacon Fox is completing his preparations at Pope St. John XXIII National Seminary in Weston, Massachusetts.

For more information on vocations, visit www.ColumbusCatholic.org/Vocations.

LOCAL NEWS AND EVENTS

Indulgences offered for 800th anniversary of St. Thomas Aquinas' death

Pope Francis has granted a plenary indulgence to all Catholics as the Order of Preachers (Dominicans) celebrates the upcoming 800th anniversary of the death of Dominican St. Thomas Aquinas.

The indulgence is available until January 28, 2025, the feast of St. Thomas Aquinas.

Within the Diocese of Columbus, there are several places connected with the Dominican order, including Columbus St. Patrick Church, Somerset St. Joseph Church and the Dominican Sisters of Peace in Columbus.

"Drawing on the heavenly treasures of the Church," the Apostolic Penitentiary, which is the office responsible for indulgences in the Church, "willingly grants a plenary indulgence, which the truly penitent and charitable faithful can enjoy under the usual conditions (sacramental confession, Eucharistic communion and prayer for the intentions of the supreme pontiff), and which can be applied by way of suffrage also to the souls of the faithful departed still in purgatory wherever they make a pilgrimage to a holy place connected with the Order of Friars Preachers, and there devoutly take part in the jubilee ceremonies, or at least devote a suitable time to pious recollection, concluding with the Lord's Prayer, the symbol of faith and invocations of the Blessed Virgin Mary and of St. Thomas Aquinas."

The elderly, the sick and those who are unable to leave their homes for any serious reason will also be able to obtain a plenary indulgence. Despising all of their sins and with the intention of fulfilling the three usual conditions as soon as possible, they spiritually join in the Jubilee celebrations in front of an image of St. Thomas Aquinas, offering to the merciful God their prayers as well as the sorrows and ills of their lives.

Msgr. Hendricks honored for LifeCare Alliance work

Msgr. Joseph Hendricks, retired pastor of Dublin St. Brigid of Kildare Church, has received Medical Mutual's Nonprof-

it Board Executive of the Year award for his 10 years as a LifeCare Alliance board member.

He coordinates strategic direction and planning for the board and is its immediate past chair. He also has served the board as secretary and vice chair.

In retirement, he continues to be busy, working as Bishop Earl Fernandes' delegate for community relations, president and chief executive officer of The Villas at St. Therese, and vice president and chief operating officer of Seton Square Housing Corp. In addition, he serves on multiple boards in the community.

During the COVID-19 pandemic, Msgr. Hendricks led the LifeCare Alliance board as its chair and offered advice and direction to the organization and its president, helping them meet an increasing demand for services. Demand for meals is still up as much as 83 percent from before the pandemic. However, LifeCare Alliance Meals on Wheels has never seen a waitlist.

Men's Club to hear talk about Archbishop Sheen

Michael Fry will give a presentation titled "A Visit with Venerable Archbishop Fulton Sheen" at the Catholic Men's Luncheon Club meeting on Friday, March 1 at Columbus St. Patrick Church, 280 N. Grant Ave., after the 11:45 a.m. Mass.

No reservations are necessary. A \$12 donation to cover the cost of the lunch is requested.

Fry teaches theology at Columbus Bishop Watterson High School and serves as alumni liaison at the Pontifical College Josephinum. He will share highlights from Archbishop Sheen's life and letters that he received from him, concluding with a prayer for Archbishop Sheen's canonization. Each attendee will be able to leave with a third-class relic prayer card.

The club's next meeting will be on Friday, April 5, featuring a talk by William Heyer on sacred architecture. If you are interested in sponsoring a luncheon, contact Pat Foley at foleyp513@gmail.com.

SPICE sponsors St. Patrick Day party

SPICE (Special People in Catholic Education) will host its 21st annual St. Patrick party at 6 p.m. Saturday, March 2 in Sorohan Hall of Columbus St. Catharine Church, 500 S. Gould Road.

The event will be a night of Irish fun, fellowship, food, beverages, Irish dancers and entertainment by the Hooligans.

For reservations or more information, visit the parish website www.stcatharine.com or call the parish office at (614) 231-4509.

Proceeds will benefit SPICE, which started at St. Catharine Church more than 20 years ago and has spread to parishes in the Diocese of Columbus and beyond. Its mission of SPICE is to raise awareness of people with special needs and how to serve them in a Catholic

school and parish setting, to raise funds or such work and to serve as a model for other parishes.

For more information about SPICE, contact Mary Ginn Ryan at maryginn11@gmail.com.

Aquinas alumni announce meeting schedule

The Columbus Aquinas High School Alumni Association has announced its schedule of lunches for 2024.

All lunches are on Mondays with doors opening at 11 a.m. Dates are April 1, May 6, June 3, Aug. 5 and Oct. 7 at the TAT Ristorante di Famiglia, 1210 S. James Road, Columbus, and Sept. 9 at Columbus St. Charles Preparatory School, 2010 E. Broad St.

For more information, contact Lou Nobile at (614) 313-5889 or Ingolf57@att.net.

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

Make Lent a season of renewal through prayer, sacrifice, good works

By Jerry Freewalt

In the season of Lent, a period of 40 days marked by prayer, fasting, and almsgiving, we are invited into a journey of spiritual renewal and reflection on our role in addressing the pressing social concerns of our time. This sacred time offers a unique opportunity to deepen our commitment to Catholic social teaching, guiding us to live out our faith through acts of love, justice and mercy.

Lent calls us not only to personal conversion but to turn our hearts toward the marginalized, the oppressed and the vulnerable in our society. It is a time to re-evaluate our priorities, make sacrifices and take concrete steps to embody the gospel's call to love our neighbor as ourselves.

In this spirit, there are several initiatives and practices Catholics are encouraged to engage with during this Lenten season, reflecting our commitment to social justice and the sanctity of life.

Examination of conscience and reconciliation – Lent is a time for introspection and reconciliation, not only with God but with our global family. The United States Conference of Catholic Bishops' Examination of Conscience in Light of Catholic Social Teaching offers a unique lens through which to reflect on our actions and attitudes toward social justice issues. This examination found online at www.usccb.org leads us to the sacrament

of reconciliation, where we find God's mercy and grace to renew our commitment to live justly and love generously.

40 Days for Life – This campaign, sponsored locally by Greater Columbus Right to Life, exemplifies the Lenten spirit of prayer and witness for the protection of unborn life. This peaceful, prayerful, and powerful witness to the dignity of human life aligns with our Lenten call to defend the most vulnerable and to walk with mothers in need of accompaniment. Participation in this campaign is a profound way to live out our faith's pro-life teachings, reminding us of the sanctity of life at every stage. To participate, visit www.gcrtl.org/40-days-for-life.html.

CRS Rice Bowl – The CRS Rice Bowl program invites us to walk in solidarity with the poor and hungry around the world and locally. Through prayer, fasting and almsgiving, we connect with our brothers and sisters in need, transforming our Lenten sacrifices into life-giving support through Catholic Relief Services, the official overseas humanitarian organization of the U.S. Catholic bishops. Engaging with a Lenten activity calendar, stories and recipes provided by CRS, we learn about global issues and are inspired to contribute to meaningful change. A 25 percent portion of donations to CRS also helps with local hunger programs in our diocese. Learn more at www.crsricebowl.org.

ARCH HOPE letters to the incarcerated – This initiative, encouraging the writing of letters to the incarcerated,

reminds us of the dignity of every person, even those who have fallen short. This act of mercy breaks down barriers, offering hope and human connection to those who are often forgotten by society. It embodies the Lenten spirit of forgiveness, reconciliation and accompaniment, highlighting the power of compassion to heal and restore. To learn more, visit www.archreentry.com.

Care for God's creation – Our Lenten journey also calls us to care for God's creation. The Church encourages the faithful to take actionable steps toward environmental stewardship, recognizing the urgent need to protect our common home. This commitment aligns with Pope Francis' encyclical *Laudato Si'* and challenges us to consider how our lifestyle choices impact the earth and the poor. Lent is a great time to pick up litter in the community and recycle or repurpose things in our homes. Visit our diocesan Care for Creation webpage for ideas at www.columbuscatholic.org/care-for-creation.

In this season of renewal, let our actions reflect our faith's profound teachings on the dignity of human life, the importance of community and the stewardship of creation. May our Lenten journey lead us closer to the heart of the gospel, inspiring us to live out our call to love and serve, especially the least among us.

Jerry Freewalt is director of the diocesan Office for Social Concerns.

How we interpret words really does matter

There is a line in a song from the Broadway musical *Wicked* where one of the main characters, Elphaba, says, "Something has changed within me. Something is not the same. I'm through with playing by the rules of someone's else's game." This stanza is playing on repeat in my mind this morning as I actively choose to see (and hear) every moment through God's lens.

I write this with an excitement because I have learned something new about how Satan gets to me and this realization is allowing me to close that door. Maybe it will help you too?

After church the other day, I overheard two people talking. "Another meal for the Eberhards." It's interesting how Satan twisted that into a negative statement for my ears. They could have been saying, "I get to bring or I'm excited to see them when I bring, and yet the words I heard were "another and again." The emotions put on their words were annoyance and judgment. There's much to ponder here in prayer.

We often hear that God is working in our lives and indeed he is. But the reality is that Satan is as well. Both want our souls.

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.



I've seen the "God speaks. Satan speaks" meme/poster where we are reminded that God's voice comforts, calms, leads and reassures while Satan's voice worries, obsesses, pushes and frightens. But there is a realization that it's not just the words spoken or how they are said, but how we allow ourselves to interpret them that can cause the most harm.

Again, both Satan and God are working in our lives. As I ponder this, I am frustrated that I allow Satan past my defenses and into that little place in my heart.

How often do I interpret something someone says through a lens of judgment? I negate their gift. "You look so nice today?" I put the emphasis on today instead of nice. (Boom, Satan got in.)

I'm serious here because it changes our perception of

the sentence -- and words matter. Do I not look nice on other days? Nope. That's not what was said. The person said I look nice. How kind. Thank you.

Think about it! Is that what you are wearing? Do you have time to help me? How did you get that project done so quickly? Your house is so comfortable. What word, what feeling would Satan want you to get from those statements? What word, what feeling would Jesus place emphasis on? We get to choose!

Recognition is the first step. I'm smiling that this will be a bit of a *Lectio Divina* for me not using scripture but the skills of seeking God's voice, eyes and heart in every word spoken to me.

I am guilty of often placing the negative on statements, especially if I can turn them toward myself. But the Lord doesn't want that for us. It is not who he is! It is not how his people speak.

This realization is freeing me to see others as gifts from God. I've placed a gate around my heart and my filter is the gentle heart of Jesus beating with love for me that I may receive words and actions through His lens.

Reconciliation should be part of Lenten journey

Fr. Ed Dougherty, M.M.

The Christophers' Board of Directors

Lent lasts from Ash Wednesday until the evening of Holy Thursday. If you exclude Sundays, when we take a break from penance, that time period amounts to 40 days. This serves as a remembrance of the 40 days of Christ's trial in the desert, and it is a time when we should challenge ourselves to walk in His footsteps, striving for the detachment necessary to face down the temptations of this world.

There are many ways to take up this

challenge during Lent, such as prayer, fasting, abstinence and renunciation of pleasures of all kinds that exert an undue hold on us. And there are things we can do during Lent to try to reorient ourselves toward lives of service to God and others — and away from excessive focus on our own concerns.

But there's one simple yet vital activity that can serve as a springboard for these many potential approaches to Lent, and that's to avail ourselves of the sacrament of reconciliation. This healing sacrament is a great starting point because it entails self-examination, which is essential if

we are to tailor a Lenten plan to suit our struggles and our needs.

A few years ago, I was privileged to be featured in a short video series on the sacrament of reconciliation, which can still be found on The Christophers' website, www.christophers.org. In that series, we focused on sharing unique perspectives to help people open their hearts to the healing nature of this great gift of forgiveness that Christ has given to the Church.

One of the things we highlighted was the disposition we are trying to return to in availing ourselves of the sacrament of

reconciliation. It's a state of innocence we seek, and we arrive at that state by unburdening ourselves from the weight of sin and the sense of guilt that goes along with whatever wrongs we've committed.

Let's face it: even minor transgressions against God and others can weigh us down, so it is tremendously healing to humble ourselves, admit our faults, and be reconciled with God and anyone we have wronged, even in small ways. The reward that awaits us on the other side of this sacrament is immense because rec-

See RECONCILIATION, Page 8

Are Healing Masses OK?

Dear Father,
I'm confused about the anointing of the sick. In my parish, we often have a healing Mass and most everyone goes forward to be anointed. One of them is a close friend of mine. After Mass, I told her that I was sorry that she was sick and wondered why she never told me. She said that she's not really sick but feels like the anointing wards off sickness. I never knew this about anointing. So, now I go up with her to be anointed. Why doesn't every priest give out anointings at every Mass?

-Meron

Dear Meron,

The anointing of the sick is a sacrament. It is intended, as its name intimates, for the sick. And not just any sick person, but the seriously sick because the sacraments are always for those who are dealing with serious matters. Baptism is for those on the way to perdition and want to be saved, as is the sacrament of penance. Matrimony is for those who are seriously wanting to have a family in perpetuity and not for those who are simply dating. The Eucharist is for Catholics in the state of grace pursuing union with Jesus. Holy Orders is for those men whom the Church calls to be seriously devoted to her.

Just as there is a sacrament that is related to being born (baptism) and another that gives adult strength (confirmation), so there is a sacrament that deals with death and what leads to death (anointing).

The reason priests don't "give out anointings at every Mass," as you put it, is because they can't. It's not because they don't want people to be anointed for healing but because it is an abuse of the sacrament. It's an abuse because the sacrament is intended for the seriously ill, that is, those who bear sickness and extreme weakness (i.e., severe weakness due to old age) that leads to death.

Transformation takes time, patience in pursuit of holiness

As we move into spring, we are often outdoors pursuing physical hobbies such as walking, running, swimming, cycling or lifting weights. It can feel good, but the changes can feel slow.

In fact, a friend asked me recently how long does it take for us to see changes in our body composition. Actually, a lot is happening inside our bodies, but over time, perhaps months or years, with the accompaniment of good nutrition and other healthy habits, we can begin to see and feel real physical changes.

Interior and exterior changes also occur, over time, with an open heart to Jesus and with a dedicated prayer and sacramental life. In the practice of daily prayer, frequent reception of the sacraments, reading of scripture and in serving others His grace changes us over time — even though the changes may not be visible to us or to others at first.

We know that the Father, Son and Holy Spirit are always seeking us, pouring grace out upon us, listening and responding to our cries — often in mysterious ways — and how do we respond? Since we can't achieve holiness on our own, we are called to persevere by living out our faith staying close to Jesus and cooperating with his grace.

St. Pope John Paul II said, "Do not be afraid to be holy! Have the courage and humility to present yourselves to the world determined to be holy, since full, true freedom is born from holiness."

It is important to celebrate little victories along the way on this interior journey with Jesus — in this life-long pursuit of holiness.

One area where Jesus is transforming me is in letting go of little slights and perceived injustices. Jesus is gen-

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.



Christ instituted this sacrament to unite those who are suffering from death-dealing illness and weakness so that they would have a way to be more deeply united with Him precisely in their sickness. He wants them to be at the very center of His Sacred Heart in the midst of their suffering from what is robbing them of life.

To be even more clear, Christ wants those who are suffering from death-related sickness and debilitation to have a way of making their death-dealing illnesses spiritually life-giving for themselves and their loved ones, indeed, for the entire Church. In this sacrament, He joins them to His own suffering and passion and death. The power of his resurrection is infused in them, transforming their sufferings. Sometimes, there are miraculous healings of the body as a result of anointing of the sick. But always, there is meant to be a miraculous healing of the soul.

This healing of the soul refers to the taking away of temporal punishment due to sin. Without the weight of that temporal punishment, the soul is lifted up and strengthened for the journey to heaven. Imagine the gift of bypassing purgatory and going straight to heaven! That's what God wants, even though we sometimes cling to our attachment to the disorders of our lives.

Through the sacrament of anointing of the sick, if the sick person does not recover but dies, we have the confidence that the sacrament worked. The person's natural sickness was transformed into "anointed sick-

ness," giving it supernatural power. By the anointing of the sick, a sick person becomes another suffering Christ unto salvation. Even if such a person still needs the cleansing fires of purgatory, he or she will be helped to undergo that final suffering.

Think of the sacrament of anointing, as St. Thomas Aquinas teaches, as a form of spiritual dieting and exercise. Diet and exercise are exactly what medical doctors prescribe for those who need to get in shape. The sacrament of anointing takes up the suffering of severe illness or severe debilitation and transforms them into the kind of diet and exercise the soul needs in order to make the journey to heaven.

It's like the pilgrimage that so many people make on the Camino de Santiago (Way of St. James). The trek ends at the Cathedral of St. James in Spain. It must seem like heaven at the end of weeks of walking on sore feet, hungry and thirsty, dirty and sweaty. Yet who would be so foolish as to make such an arduous trip without preparing with diet and exercise? That's exactly what the sacrament of anointing does for the seriously sick person or someone whose old age has made him/her extremely frail.

What should a person who is not seriously ill or frail do then? There is still spiritual dieting and exercising to be done but not through the sacrament of anointing. For moral sickness and addictions, there is the sacrament of penance as an essential grace. And we must not forget the healing power of Holy Communion, where Jesus draws us into the deepest places of his sacred heart. In Holy Communion, we find solace and healing and strength for our broken relationships, troubled marriages, temptations to sin, and all manner of personal issues.

The greatest "healing Mass" is the worship and offering of self in union with Jesus at every Eucharistic celebration of his passion, death and resurrection!

HOLY AND HEALTHY | Lori Crock

Lori Crock is a SoulCore Rosary prayer and exercise leader and a St. Brendan parishioner. Lori is online at holyanhealthy catholic.com, where she shares her passion for faith and fitness.



tly teaching me that it's holier to let things go and instead reply with love and gentleness as we never know the hurts, wounds and burdens of another.

This can be challenging, but I feel His grace strengthening me in this area. I pray that over time this interior change will firmly take root as it feels freeing to give loving responses in moments of hurt or slight, and by his grace, I truly desire to be a peacemaker in the lives of others.

St. Therese of Lisieux said, "Let nothing perturb you, nothing frighten you. All things pass. God does not change. Patience achieves everything."

As Jesus works in us interiorly, there can also be physical changes. Joy is one of the characteristics of a Christian and we can sometimes see that in the eyes of another, in their demeanor, in how one moves, smiles and has an

almost inexplicable openness about them. People are often drawn to others because of that joy that flows out a strong and deep interior life with Jesus.

St. Teresa of Avila said, "Joy is the most infallible sign of the presence of God."

St. Ignatius of Loyola said, "More determination is required to subdue the interior man than to mortify the body; and to break one's will than to break one's bones."

Let us heed the advice of these great saints and be determined to see a deep interior life with Jesus, praying with fervor, and listening to and responding to what He is asking us to do. May we gratefully accept how Jesus desires to transform us to be little Christs in the world.

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Catholic media press onward in these changing times

Ponder for a minute how life would be affected without using the technology that society has come to rely on over the past two decades.

Text messages, social media, scrolling for information from hand-held devices, browsing the internet, online chat and remote meetings have become woven into the fabric of society. Used properly and with discretion, all of these communications tools are good things that keep the world connected.

During Lent, some Catholics fast from social media, not only as a means of sacrifice but to detox from the culture. In doing so, a spiritual and mental cleansing of ten takes place.

The diocesan men who last fall entered their first year of seminary, now called the propaedeutic stage, embarked on essentially a yearlong fast from their cell phones to help them discern whether or not they're called to continue studies for the priesthood.

They spend a large portion of their week praying, reading, studying and contemplating a life with God with limited access to technology. Interestingly but probably not surprising, they report greater clarity in their thinking, more time to engage in various activities instead of scrolling on their phones and in general a feeling of contentment.

Two first-year seminarians interviewed last week by *The Catholic Times* described how this experience has profoundly impacted them in a positive way. Others have undoubtedly been affected in a similar manner.

These are the types of stories that *The Catholic Times* brings to light throughout the year. And just as the diocese needs the support of the faithful for "A Good and Growing Need" special collection the weekend of Feb. 24-25 to provide funding to meet the rising costs of forming an increasing number of seminarians, *The Catholic Times* asks its readers to renew their subscriptions for another year.

The annual observance of Catholic Press Month in February is when a large portion of subscription renewals take place. Some subscribers may have received a reminder invoice from the diocese directing them to go to www.catholictimescolumbus.org to re-up or to mail a check to 197 E. Gay St., Columbus, OH 43215.

In some parishes, *The Catholic Times* remains part of the envelope system for renewals or new subscriptions. If payment is submitted through the parish, disregard the invoice.

Regarding questions about the recently implemented price increase for an annual print subscription, some parishes had printed their collection envelopes several months before the change was made and so the former

EDITOR'S REFLECTIONS

rate of \$17 will still be accepted this year. The diocese does not want a subscription to be cost prohibitive for anyone in the diocese who wishes to receive the print version.

A free online version of the newspaper is available at www.catholictimescolumbus.org as well as local articles and columns and national and world news from Catholic News Agency.

Catholic Press Month also provides an opportunity to thank the many readers of *The Catholic Times* for their patronage. Without readers, there would be no need to produce a newspaper that hopefully informs and inspires Catholics to live their faith with great devotion.

So much has changed in media over the past few decades. Social media, radio, websites, magazines, podcasts, e-newsletters and more have drastically altered how the public consumes information. While everyone realizes that print versions of newspapers, books and magazines are continuing to die a slow death in today's digital world, some encouraging signs have emerged that show Catholic print publications still have some life.

In a 2023 study by the Center for Applied Research in the Apostolate (CARA) at Georgetown University, 42 percent of Catholics responded that they read a diocesan newspaper at least once a month. Meanwhile, 43 percent agreed that the having a print version of a diocesan newspaper is important to them while 26 percent disagreed. And 41 percent said they would be upset if a diocese suggests that it would cease providing a print publication.

Breaking down the survey numbers further, 62 percent of those who attend Mass weekly believed the print version or a diocesan newspaper or magazine is an essential means of communication for a diocese.

Surprisingly, the survey found that the number of adult Catholics reading a diocesan newspaper increased after the pandemic. In 2023, 49 percent said they read a Catholic newspaper either online, in print or both. By comparison, only 26 percent said in 2011 they read a diocesan newspaper or magazine and just 25 percent in 2005.

When CARA survey participants were asked about their most frequently used sources of content and information about a parish, diocese or the Catholic faith, print and online copies of parish bulletins came in No. 1 at 45 percent. Word of mouth/discussions was next at

22 percent, diocesan newspapers or magazines (online or print) at 21 percent, Catholic television at 20 percent, Catholic websites and blogs at 17 percent, Catholic Facebook accounts at 17 percent and Catholic radio at 11 percent. Unfortunately, 23 percent of adult Catholics indicated that they were not plugged in to Catholic media of any type.

The societal trend toward increased use of electronic media was reflected in the survey numbers.

Forty-five percent of adult Catholics reported in the survey that they had watched religious or spiritual video content in the past three months compared with 24 percent in 2011. A similar increase in Catholics listening to religious or spiritual content was observed (29 percent in 2023, up from 12 percent in 2005). Additionally, 44 percent of adult Catholics said they visited a parish website in the three months before being interviewed, 18 percent viewed a diocesan website and 13 percent looked at a Catholic school website – all of those numbers doubled or tripled from 2011.

In the Diocese of Columbus, the communications office has ramped up its efforts since the start of this decade to reach Catholics through a variety of channels in addition to *The Catholic Times* that include a new website, YouTube, Facebook, livestreaming, podcasts and other forms of social media. Bishop Fernandes offers weekly exhortations on the Sunday Mass readings that have grown in popularity in this diocese and beyond. And more enhancements are coming to evangelize and connect with the faithful.

Meanwhile, *The Catholic Times* renews its commitment during Catholic Press Month to press on to the best of its ability – despite declining advertising and circulation, increased production costs and a small but hardworking staff -- to provide information in the same manner that Catholic print publications have done so in the diocese since 1875.

In 2022, the initial 50 years of the first diocesan newspaper, *The Catholic Columbian*, were added to the Catholic News Archive, a digital collection of Catholic newspapers and periodicals from across the United States. This database, which serves as a valuable tool for researchers, highlights the important role that the Catholic press plays in preserving the nation's Catholic history.

As dissemination of media content continues its transformation and newspapers fade away much like the Studebaker or a Rambler while authentic journalists become the blacksmiths of this generation, pray that the truth never stops being told.

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Diocesan contact

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Suggestions for Lenten literary companions

The traditional Lenten practices of intensified prayer, fasting, and almsgiving are spiritual disciplines to be followed along the six-week pilgrimage from Ash Wednesday to the Easter Triduum. As I suggested in "Roman Pilgrimage: The Station Churches," that journey can be lived as a kind of annual catechuminate-for-the-already-baptized, in which we join the catechumens — who will be baptized at the Easter Vigil or received into full communion with the Catholic Church — in a deep-dive examination of conscience and a more thorough reflection on baptism as the font of Christian vocation.

Having literary companions along the Lenten journey can help us live those traditional practices more intensely. Spiritual reading comes in many forms, pre-eminent among them the Holy Scriptures.

In its Lenten daily prayer, the Liturgy of the Hours, the Church reads from the Book of Exodus and the Letter to the Hebrews; those who don't pray the Divine Office might prioritize those biblical texts in their Lenten spiritual reading. Then there are the three great catechetical gospels by which the catechumens of early Christianity completed their preparation for baptism: Jesus and the woman at the well (John 4:5-42, lyrically explained in the Catechism of the Catholic Church, #2559-2561); the cure of the man born blind (John 9:1-41); and the raising of Lazarus (John 11:1-45). The always-insightful homilies and reflections of Bishop Erik Varden, OCSO, posted on his website, *Coram Fratibus* (Face to Face with My Brethren), will enhance anyone's Lenten biblical readings; so will the commentaries in the Word on Fire Bible.

Dante Alighieri, the greatest of Christian poets, is a noble Lenten literary companion, especially in the Pur-

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.



gatorio, the second "volume" of the Divine Comedy — an extended meditation on purification from sin and growth into the life of grace. Dante beginners will want to use Anthony Esolen's fine translation: Theologically inclined will appreciate the insightful notes in the Dorothy L. Sayers translation.

Paul Horgan was the most distinguished Catholic man of letters in mid-20th century America. *Things As They Are*: the first volume of Horgan's Richard Trilogy, is arguably the best American novel about a boy growing up since *Huckleberry Finn* and makes good Lenten reading as the protagonist struggles with various of the seven deadly sins. Horgan never wore his Catholicism on his literary sleeve, but his profoundly sacramental vision of the human condition is especially evident in *Things As They Are*: for in learning to see reality square-on, we learn to appreciate the supernatural reality that is just on the far side of what seems ordinary.

A similar sensibility, and a similar literary structure, infuse Willa Cather's masterpiece, *Death Comes for the Archbishop*: a fictional recreation of the life and adventures of the first archbishop of Santa Fe and a moving tale of vocational living for the cause of Christ.

In Evelyn Waugh's experimental novel, *Helena*, the mother of the emperor Constantine sometimes talks like a flapper in 1920s London, while her father (King

Cole) anticipates the brilliantly crusty Leo McKern in *Rumpole of the Bailey*. Beneath the Wavian humor, however, is another literary reflection on the drama of vocation: the life-long project of discerning what God is asking of us now, and then configuring our lives to that summons. The final sections paint a striking portrait of fourth-century Jerusalem.

Science fiction offers more Lenten literary companionship. Those whose tastes incline in that direction will immediately turn to C.S. Lewis's *Perelandra* and its striking re-telling of the temptation in Genesis 3. I also think of Walter M. Miller, Jr.'s tale, *A Canticle for Leibowitz*, with its Augustinian sense of the enduring effects of original sin on a humanity constantly tempted to substitute its judgment for God's.

Jesus of Nazareth: Holy Week — From the Entrance into Jerusalem to the Resurrection, by Joseph Ratzinger/Pope Benedict XVI can be read bit-by-bit throughout Lent, as a daily meditation on the ultimate drama: the salvific passion, death, resurrection and ascension of Jesus Christ. Anglican scholar and preacher Fleming Rutledge offers a more challenging, but ultimately rewarding, Lenten read with *The Crucifixion — Understanding the Death of Jesus*.

And if I may return to *Roman Pilgrimage: The Station Churches*: I am far more a book reader than a Kindle reader, but in this case I am happy to recommend the Kindle edition of my Lenten walk through Rome with art historian Elizabeth Lev and my photographer son, Stephen. For in the electronic *Roman Pilgrimage*, all of Stephen's magnificent photographs are in color, with a zoom-in function that puts you "inside" some of the greatest works of Western art: more companions along the pathways of Lent, brought to life by Professor Lev.



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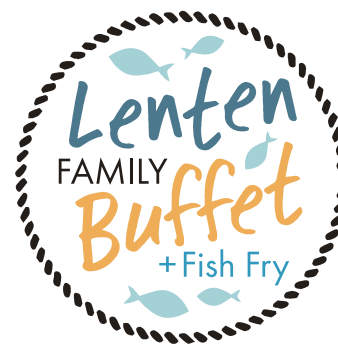
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Members of the Order of Malta from the Columbus region lead a procession toward the altar at the Basilica of Our Lady of Consolation in Carey for a Mass on a Sunday, Feb. 11, which was observed as World Day of the Sick throughout the world *CT photos by Ken Snow*



Bishop Earl Fernandes confers the Sacrament of the Anointing of the Sick at the Basilica of Our Lady of Consolation. A contingent from the Diocese of Columbus, led by the Order of Malta, traveled to Carey for Mass and the anointing.

Order of Malta sponsors pilgrimage for World Day of the Sick

Members of the Columbus region of the Order of Malta, 35 malades and their companions traveled to the National Shrine of Our Lady of Consolation in Carey, Ohio, on Sunday, Feb. 11 for a Mass with anointing of the sick celebrated by Bishop Earl Fernandes.

The Order of Malta sponsored the pilgrimage to the Basilica of Our Lady of Consolation, which is located 1 1/2 hours north of Columbus just outside the diocese, as part of its outreach to help individuals in need of medical and spiritual healing. The order staffs a Center for Care Clinic in the parish hall at Columbus Holy Rosary-St. John Church.

Also in attendance were diocesan seminarians studying at Mount St. Mary's Seminary who had come to Carey for a weekend retreat with Bishop Fernandes and Father Chris Geiger, the vice rector

and director of formation at the Cincinnati seminary.

The Mass and anointing took place on the second Sunday of February, which the Catholic Church designates each year as the World Day for the Sick. This year, the date fell on the feast of Our Lady of Lourdes, who appeared in 1858 to a humble peasant girl, St. Bernadette Soubirous, in Lourdes, France, and uncovered a spring where countless miraculous healings have been reported.

Lourdes is now a pilgrimage spot where malades, a French word referring to the sick, travel from all over the world to bathe in the healing waters in search of a physical or spiritual cure.

The Carey shrine is also a place where many spiritual and physical cures attributed to Our Lady of Consolation have been reported for more than a cen-

tury. Testimonials of those healings can be found throughout the upper and lower churches at the basilica.

In Bishop Fernandes' homily, he referenced the numerous trips from Toledo he made to the shrine in his youth with his family.

"Here in this basilica, I think my whole Catholic imagination was formed," he said. "The Conventual Franciscan friars, the brothers and the priests, they prayed with faith and devotion, prayed very often for healing.

"In this basilica, down below, as a small child I was always amazed at the crutches that were left behind by people who would receive healing here. Mementos left behind by people who were converted here in this basilica. This basilica is a place of great faith and devo-

tion and healing."

The bishop recalled that the last time he brought his parents to Mass together was at the shrine. He also said he came there to pray when his father, Sydney, died in 2019 and his mother, Thelma, passed away in 2022.

"Before my mother's death, I was happy to announce to her that the Pope was going to make me a bishop the next day," Bishop Fernandes shared with the congregation. "And then after leaving her, I came here again to receive consolation.

"Our Lord and Our Lady never cease to console and strengthen and heal us, and so it's a great privilege for me to be with you today on this World Day of the Sick."

Bishop Fernandes explained that the

See SICK, Page 11



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SICK, continued from Page 10

gospel readings from the previous Sunday and at this Mass involved healing.

“Recall that Jesus, leaving the synagogue, went into the home of Simon’s mother-in-law, and he touched her and she was immediately healed,” he said. “The fever left her. And, in her response of gratitude, she waited on Him. And all of the sick and suffering began to come to Jesus. ...

“And in today’s gospel, he heals a leper. A sign, as told by the prophet Isaiah, was that lepers would be cleansed, the blind would see, the deaf would hear, the mute would speak, and the lame would leap up like stags.”

Lepers were considered “unclean” and not allowed to come near anyone while suffering an agonizing death alone.

“The Holy Father, in his message for this year’s World Day of the Sick, presented the theme: ‘It is not good that man should be alone,’” Bishop Fernandes said. “So many of the sick and suffering — especially the elderly — live in isolation in nursing homes and hospitals. No one comes to see them. No one wants to see their suffering. They often feel that they are burdens.

“Yet God has made us for communion with Him and for one another.”

In addition to anointing, the bishop pointed out that the Church provides

the sacrament of penance for spiritual healing.

“Sin separates us from God. It separates us from our neighbor, whom we have marked by our sins,” Bishop Fernandes said. “And it separates us from the Church, the community of faith. ... The Lord has the power in the hands of priests to forgive our sins and reconcile us with God, the Church and our neighbor.”

The bishop recounted a story from a visit he made while in seminary to see his oldest brother, Karl, a pulmonary care physician who at the time was treating a patient suffering from emphysema.

“While I was there, the wife of the man who was dying of emphysema called, asking my brother if there was anything he could do,” the bishop recalled. “And my brother’s voiced cracked and he said, ‘No, ma’am, I’ve tried everything I know how to do. I think it’s best if you just make your husband comfortable and you and your daughter thank God for the moments you’ve shared together.’

“And then my brother hung up the phone and he looked at me and said, ‘Maybe someday you will be a priest and you can offer them something more, something that I cannot do.’

“Jesus, the priest, offers healing. He is the divine physician. Mary is the consol-

er of the afflicted. She does not forget her children. Therefore, in times of sickness and suffering, in times of despair, let’s not lose the courage, for we have hope. For Jesus will not deny his mother anything, and if we ask her for healing, she will intercede for us so that we may receive the healing that God wishes us to receive.”

Though prayers for the sick might not always result in recovery, the bishop said it’s important to remember that “it’s not that God abandons us, but God wants to sanctify us. He is close. ‘If you wish, you can make me clean, you can heal me.’ And, as Jesus says in our Gospel, ‘I do will it.’

“But there is another truth: God wills that all should be saved, and that none should perish. And, therefore, He has given us the sacraments of His Church so that we might find the path of salvation which comes to us through Jesus Christ who is the way, the truth and the life.”



Bishop Earl Fernandes recites the opening prayer at a Mass on World Day of the Sick at the Basilica of Our Lady of Consolation.

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CONFERENCE, *continued from Page 3*

Genet Redden, a member of Reynoldsburg St. Pius X Church, attended the Columbus Catholic Women's Conference for the sixth time and related to Khym's story of her father's cancer diagnosis.

Redden has stage 4 breast cancer, she said, and she did not tell her friends because she did not want to burden them.

Redden, who is originally from Eritrea (a country in eastern Africa), came to the United States in 1997. She said the cancer treatment is working, and Khym's story gave her hope. Even with her diagnosis, she exudes the joy of Christ.

"I'm so happy," she said. "God is with me. God's by my side. That's a hardship for me, but there is a hope."

Redden said her diagnosis has increased her faith and made it more real, and she feels God close to her. Spending time in Adoration at the conference was healing for her, she said.

Redden attended the conference this year with one of her daughters and other Eritrean women in her parish. She said coming to the women's conference is a blessing to her and renews her faith.

"I love it so much," she said of the conference. "I love the prayer. I love the closeness to God. It makes my day blessed."

Father Timothy Anastos, who serves as the associate chaplain at the St. John Paul II Newman Center at the University of Illinois, Chicago, spoke about what the



Genet Redden, a member of Reynoldsburg St. Pius X Church who has breast cancer, prays with emotion during the conference.

Eucharist reveals. He is one of 50 national Eucharistic preachers who are commissioned to enkindle the flame of Eucharistic faith and devotion in the United States through Eucharistic preaching.

He said Jesus the Bridegroom wants to be close to His people. He told the women that the Bridegroom delights in them looks at them with the same gaze as a groom on his wedding day.



Maureen Odemena (second from left), a member of the Nigerian Catholic Community at Reynoldsburg St. Pius X Church, listens to a speaker with Selina Redden (right), the daughter of Genet Redden and a member of the Eritrean Community at St. Pius X. *CT photos by Ken Snow*

Father Anastos also said that the Bridegroom wants to be held by them. He recalled a time in college, before he was ordained, when a priest asked him to carry some of the consecrated hosts. The priest said, "Tim, will you hold our Lord for me?" He was struck by the words and never forgot them.

"The intimacy and love our Lord has for you is revealed in the Eucharist," Father Anastos said.

He reminded the women that the Bridegroom never forgets His love for them, He remains with them and He has prepared a place for them. The priest urged each person to stay close to the Eucharist.

His talk was followed by Adoration and an opportunity for confession. The Eucharistic Lord was processed around the room before thousands of women gath-

See CONFERENCE, Page 13

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."

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Father John Burns holds the monstrance during a Eucharistic procession. *CT photos/Ken Snow*



Yanet Santana venerates a relic of St. Padre Pio during the conference.

CONFERENCE, continued from Page 12

ered.

Marie Miller provided music during Adoration and throughout the day. She is a singer, songwriter and instrumentalist who has opened for artists including the Backstreet Boys and performed for Pope Francis during the World Meeting of Families.

In the afternoon, Miller sang some of her hits, including “You’re Not Alone” and “The Way of Love,” which was written about St. Therese of Lisieux. She also performed her new song, “Woman,” based on the Gospel story of Jesus meeting the woman at the well.

Archbishop Timothy Broglio, the archbishop for the Military Services USA, was also a featured speaker at this year’s conference and celebrated Mass. Archbishop Broglio is from Cleveland and serves as president of the United States Conference of Catholic Bishops.

He reflected on the sixth chapter of the Gospel of John, known as the “Bread of Life discourse,” when Jesus instituted the Eucharist. Archbishop Broglio said the concept was difficult for Jesus’ followers to accept then, and it is difficult for many to accept now.

Nonetheless, he told the audience that the Eucharist is the place where they become one with God. He said people need to experience a need, a hunger.

“We must hunger to be satiated by the only food that transforms and offers eternal life,” he said.

Archbishop Broglio said fasting is an invitation to cultivate a hunger for eternal life. He told those gathered that they should be hungry to be nourished and transformed.

Today, he noted, immediate gratification is expected. With services such as Amazon Prime at their fingertips and fast food readily available, he said, people think “this world is the goal,” and they forget that they are on a journey to eternal life.

Archbishop Broglio pointed out that sacrifice can become a foreign concept in today’s world.

However, “the Lord holds out what is best for us,” he said.

Father John Burns served as the final speaker of the day. A priest of the Archdiocese of Milwaukee and author of several bestselling books, Father Burns works in healing and renewal ministry with com-

munities of women religious.

Father Burns explored the concept of “woman.” He said confusion swirls around the definition of woman. Going back to the Garden of Eden in the Book of Genesis, Father Burns noted how the enemy hated the woman from the beginning.

He also explored the “bridegroom theme” in the Gospel of John. He said God spoke of the bride many times in Sacred Scripture.

In Jewish culture, a marriage began with a betrothal ceremony in which a couple was legally married, although they did not live together yet. Wine was given to seal their betrothal. The ceremony was followed by a period of purification, Father Burns said.

Per custom, a father arranges for his son the bridegroom’s marriage and sets the price for the bride’s purchase. The father prepares rooms for the couple and decides when his son can bring the bride back. The bridegroom leaves his bride with a friend to guard her from other suitors until he returns.

In the same way, Father Burns told the audience, they are betrothed to God, although they do not live in union with

Him yet. He said St. John the Baptist, and arguably St. John the Evangelist, is the friend Christ left to watch over His bride.

A person consents to a marriage with God at every Mass when they receive the Eucharist, he said, just as a betrothal was set for a bridegroom and bride in sharing the cup of wine.

God the Father is preparing rooms for His bride in heaven, and the Church awaits the day when the Father’s son, Christ the Bridegroom, will return to take His bride to their prepared room. Father Burns said everything will end with a wedding feast, and now is the time of “grand preparation.”

He said the Church must remember her “everlasting bond” with God. The world is broken and hearts are confused, he said, because they do not understand their identity as the bride of Christ, and many mistakenly seek fulfillment in things of the world.

Father Burns reminded the women that God does not fail on His word.

“The greatest love possible is offered to you,” he said.

RECONCILIATION, continued from Page 6

conciliation can transform us if we know what to look for in its outcome and if we make the process part of our regular routine.

After chastising the unrepentant, Christ exalts the humble of heart, saying, “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

Christ exalts the humble because it takes humility to be repentant. It’s not hard to see that we’re all imperfect people, but it requires humility to look into our own hearts and admit our faults. Christ’s promise to those who engage

in this process is to lighten our burden so that we can turn to those around us with a generous spirit, overflowing with the love of God, and not be held back by guilt or the pride that causes us to bury our guilt.

So, let’s remember what we’re aiming for and approach this Lenten season with a sense of purpose, knowing that our courage to face down temptation can lead us back to innocence, through the mercy of God, won for us by Christ’s redemptive sacrifice.

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Educating in Lent: Living conversion in our schools

By Sister John Paul Maher

Diocesan Catholic schools, like our families and parishes, are called to engage the season of Lent mindful of a call to conversion. In this Eucharistic Revival year, we are being led into a time of encounter and vigilance with Jesus in the Blessed Sacrament. Lent is, in a way, a Eucharistic pilgrimage in which we attend to Christ, and His message of repentance, to learn from Him the way of love, culminating in His Eucharistic gift of self.

Learning how to love and become a gift of self for others is a central message permeating our Catholic schools this year, with the education and formation of our young people in Christian anthropology, assisted by the Ruah Woods curriculum. In all grades, students are learning about the beauty and dignity of the human person, called by God to live in His love and to share this love with others. This is applied in our efforts to transmit a culture of life by our interactions, prayer and sacrificial deeds.

Educating our students in their dignity and guiding them to see they are made by God, male or female, provides

an essential foundation for understanding themselves and, in time, their personal vocation.

Young people are learning that while all are called to holiness, each person has also received a unique, personal mission from God and a vocation to a state in life. Part of their formation as disciples of Christ is to see how others live virtuously and give of themselves, even in difficult times. We are grateful for the daily dedication of our administrators, educators and school staff who are committed to giving this Gospel witness of love and ongoing conversion to our young people.

This year, our students are blessed by increased examples of priestly and religious vocations in their schools, from the apostolic experiences of the seminarians from the Pontifical College Josephinum to the presence of religious priests, brothers and sisters in over 30% of our diocesan schools. Let us pray for our young people, and those who form them, that they may know and do God's will in their life.

Lent provides many opportunities for us to remember the saving mysteries of

Christ and to come face to face with the Gospel message of conversion. It begins with the message of our fragility on Ash Wednesday and a cry to repent and believe in the Gospel. It is a good time to ask, "How am I offering myself in return to God and in service of others?" God's grace of conversion needs to reach every part of us, and is given not only for ourselves, but also for the good of others.

The Church encourages repentance during Lent because we need it, and, like a good mother, she gives us the discipline we need to find our way in life. To help us live in a better union with Christ, we are to increase our prayer, fasting and almsgiving during these 40 days. An education in these three forms of penance also incorporates the need to practice the virtues of temperance, moderation, justice, charity, perseverance and humility.

Liturgical seasons are a gift and means for fostering a Catholic culture in our schools and homes. Liturgical formation in prayer is enriched by sung prayer found in the sacred music and hymns of our faith. With a Eucharistic and Lenten emphasis, one could learn and pray with the Adoro Te Devote written by Thom-

as Aquinas, and its English translation, Godhead Here in Hiding, by Gerard Manley Hopkins.

Sacred hymns enrich our worship and strengthen an awareness of the shared heritage we have as Catholics. Beautiful Marian hymns, such as the Stabat Mater Dolorosa by Jacopone de Todi, and its English translation, At the Cross Her Station Keeping, move our hearts and console us, knowing Mary accompanies us on our own way of the cross.

This year, as we journey spiritually through Lent in our school communities, we see many expressions of a Catholic culture with an emphasis on the sacramental life of the Church. All-school Masses on Ash Wednesday, dedicated times for the Sacrament of Reconciliation, adapted school cafeteria menus to keep the Friday abstinences, almsgiving for the poor, works of mercy for the unborn and their mothers, and praying the Stations of the Cross all reflect our need to turn to the Lord for grace.

May we know and see His grace abound in our schools.

Sister John Paul Maher is an assistant superintendent for Catholic culture in diocesan Catholic schools.

Dennison students collect items for Souper Bowl



Students in the preschool, pre-k (pictured) and third grade classes at Dennison Immaculate Conception School recently participated in the National Souper Bowl of Caring for the first time. For two weeks, students collected canned soup (or other canned foods) and monetary donations. The items were then counted, sorted, boxed up and donated to the Twin City Christian Service Center in Uhrichsville. The totals were then recorded with the National Souper Bowl of Caring, which is a project centered around the Super Bowl. Its goal is to inspire people to give locally and make a collective impact on hunger. Groups, organizations, churches and individuals collect monetary and food donations in the days leading up to the Super Bowl. All of the money and food donations are logged with the national group. The students in Ms. Coventry's and Mrs. Neading's classes collected items, brought them into the classroom and then a picture was taken with their donations and posted on social media that generated more donations from outside the classroom families. The Twin City Service Center food pantry was thrilled to be chosen as a donation site and sent a van to pick up more than 500 food items and almost \$300. The school plans to participate in the event again next year. "I hope the children now think of the Super Bowl in two ways: not only as a great football game but also as a way to be super individuals by collecting something as simple as soup," Ms. Coventry said.

Photo courtesy Dennison Immaculate Conception School

Tickets available online for St. Charles musical



The Columbus St. Charles Preparatory School Drama Department will present its winter musical, *The Lightning Thief: The Percy Jackson Musical*, at 8 p.m. Feb. 29, March 1 and March 2 and at 3 p.m. Sunday, March 3 in the St. Charles Campus Theatre. Cast members include (from left) Abby Adair (Annabeth), Jamie Graff (Percy) and Grant Dine (Grover). Featuring an original rock score, *The Lightning Thief: The Percy Jackson Musical* is a mythical adventure that stormed Broadway in 2019. When teenager Percy Jackson discovers he's a demigod, he and his friends embark on a journey to find Zeus' missing lightning bolt and prevent a war among the gods. As the half-blood son of Poseidon, the Greek God of the Sea, Percy has newly discovered powers he can't control, a destiny he doesn't want and a mythology textbook's worth of monsters on his trail. The musical is adapted from a best-selling book by Rick Riordan. Reservations may be placed by visiting the St. Charles website homepage at scprep.org using the Buy Tickets button. *Photo courtesy St. Charles Preparatory School*

Watterson cousins to continue football careers at Navy

Cousins Dominic and Landon Purcell have been football teammates from grade school through their senior season at Columbus Bishop Watterson High School. They'll still be together this fall because both have signed letters of intent to continue their athletic and academic careers at the U.S. Naval Academy in Annapolis, Maryland.

"It's been my dream to play college football since I can remember," Dominic said at a signing ceremony earlier this month at Watterson. "I just worked really hard because people were better than me in elementary school and so I set my goals."

The ceremony was a formality for Dominic, a linebacker who had signed with Navy two months earlier. The academy had started recruiting him when he was a junior and he announced his commitment to the institution last June, before his senior season at Watterson.

Landon shared an interest in Navy and the cousins attended a camp in Annapolis last summer, but Landon is a long snapper for punts, field goals and extra point attempts, and specialists usually don't sign scholarships in the early December period.

The University of Pittsburgh also had expressed interest in Landon, but the Panthers' coaching staff was fired at the end of the 2023 season. Navy had already offered another long snapper a scholarship, but the snapper withdrew his commitment from the academy.

Landon received a call from Midshipmen special teams coordinator Ricky Brown a week before the February signing day asking if he would consider the academy. "It was a pretty easy decision," he said of the chance to join his cousin.

The two are thrilled to be staying together in college.

"We've been playing together since we could literally walk," Dominic said, "and



Cousins Dominic (left) and Landon Purcell are both headed to the U.S. Naval Academy after graduating from Bishop Watterson High School this spring. Photo courtesy Bishop Watterson

we've literally been best friends since we were three years old."

"It will be nice having somebody you know to go through it with you, all the way from fourth grade" to college, Landon said.

Both played key roles in Watterson's advance last season to a state championship game for the first time. The Eagles lost 27-7 to Toledo Central Catholic in the Ohio Division II final on Dec. 1 in Canton.

During the playoff run in November, Watterson coach Brian Kennedy called Dominic the finest player he has seen at the school in the past two decades. And with good reason.

The first-team all-state linebacker was the only defensive player among eight finalists for the Mr. Football award from the state's scholastic sports writers, recognizing the top player in Ohio high

school football. He finished a monster senior year with 200 tackles in 16 games, including 41 tackles for loss, eight sacks, five interceptions and two fumble recoveries.

The Mr. Football news came as a surprise. "Honestly, I found out from Twitter when I was scrolling through in the parking lot about to go into practice," Dominic said. "It caught me off guard. I wasn't expecting it at all. It's pretty awesome, but I definitely could not have done it without my coaches and all the guys that supported me."

In the state final alone, he was credited with 21 tackles, including 2.5 for loss, one sack and a forced fumble. He was responsible in a 27-14 win over Celina a week earlier for 17 tackles and returned an interception 45 yards for a touchdown in the fourth quarter to seal the outcome.

Led by Purcell, Watterson's defense posted four shutouts and gave up 10 points or fewer in five games during the season. The only other blemish on the team's 14-2 record was a 27-24 loss to rival Columbus St. Francis DeSales in the regular-season finale on a game-ending field goal.

After the Eagles had lost several key players from a 2022 team that reached the regional finals, "not a lot of people thought that was how the year (2023) was going to go," Dominic said. "I think it was a combination of a lot of things. Our senior group has been playing together for a really long time — a lot of us with or against each other since fourth grade.

"So to see that come together, that's what diocese football is all about — forming those

connections so whenever you get to high school, it's a lot easier. And I think the biggest factor is the coaching here is second to none."

"There's so much camaraderie," Landon said. "It's more of a brotherhood."

Dominic began to show his football acumen in his freshman year at Watterson, moving into the starting lineup as a cornerback midway through his first season, then playing safety as a sophomore and both linebacker and safety as a junior and senior.

Navy showed interest in him before his junior year.

"I was being recruited by Navy, Army, Air Force, all the service academies and then MAC (Mid-American Conference) schools like Miami University of Ohio, he said. "I really fell in love with Navy and the opportunity to serve my country and everything fell into place."

Landon, an all-around athlete who wrestles and plays lacrosse, began snapping for kicks in seventh grade at Columbus Immaculate Conception School and continued throughout high school, honing his technique through hard work, private instruction with trainer Adam Tanski and camps.

A teammate, kicker Rudy Kessinger, was one of the Watterson football players participating in the signing ceremony with the Purcells. Kessinger signed to play at Eastern Michigan.

"I was pretty bad when I started in seventh grade," Landon said. "I started taking it serious probably freshman year and starting going to camps. But probably the most important thing was just practicing it for 15 minutes a day, because that's where you get better."

The Naval Academy will provide a challenge both academically and athletically, but the Purcells believe they're prepared. The first step will be the Navy's prep school in late July. There's a five-year commitment to serve in the U.S. Navy after the cousin graduate from the academy.

"I think Watterson is second to none when it comes to education," Dominic said. "I think it's unlike any other place just because how close-knit the community is and how just everyone's willing to help each."

"I know the academics are obviously brutal (at Navy), but I'm really excited."

Five Watterson students sign with colleges



Five Columbus Bishop Watterson students signed letters of intent with NCAA Division I or II universities on Wednesday, Feb. 7. The seniors who will continue their careers next fall are (from left) Braxton Rundio (football), Thomas More University; Rudy Kessinger (football), Eastern Michigan University; Mya Montgomery (dance), University of Minnesota; Landon Purcell (football), U.S. Naval Academy; and Dominic Purcell (football), U.S. Naval Academy.

Photo courtesy Bishop Watterson High School



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15	St. Dominic	9:00 AM	5:00 PM
16	St. Matthew the Apostle	7:00 AM	7:00 PM
	St. Francis of Assisi	11:00 AM	6:00 PM
17	St. Matthew the Apostle	7:00 AM	7:00 PM
18	St. Catharine of Siena	6:00 AM	12:00 AM
19	St. Edward the Confessor	9:30 AM	6:00 PM
20	St. Andrew	9:00 AM	9:00 PM
	St. James the Less	12:00 PM	7:00 PM
21	St. Michael the Archangel	6:30 PM	8:00 PM
	St. Pius X	9:00 AM	9:00 PM
22	St. Stephen The Martyr	9:00 AM	7:00 PM
	Holy Family	1:00 PM	11:59 PM
23	Holy Family	12:00 AM	12:00 PM
	Our Lady of the Miraculous Medal	10:00 AM	11:00 AM
24	St. Vincent de Paul	5:00 AM	5:15 PM
	St. Catharine of Siena	6:00 AM	4:00 PM
25	St. John Neumann	12:00 PM	5:00 PM
26	St. Thomas More Newman Center	8:15 AM	8:00 PM
27	St. Andrew Parish	6:00 PM	9:00 PM
	St. James the Less	12:00 PM	7:00 PM
28	St. Brendan the Navigator	7:00 AM	7:00 PM
	Blessed Sacrament Church, Newark	9:00 AM	11:00 PM
29	Basilica of St. Mary, Lancaster	9:30 AM	9:00 PM
	St. Patrick, London	7:00 PM	11:59 PM
30	St. Mary, Delaware	6:00 PM	11:59 PM
	St. Patrick, London	12:00 AM	5:15 PM
31	St. John, Logan	8:30 AM	7:00 PM
	St. Nicholas, Zanesville	8:30 AM	3:00 PM
1	Seton Parish	9:00 AM	9:00 AM
	Our Lady of Perpetual Help	9:00 AM	9:00 AM
2	St. Cecilia	9:00 AM	9:00 PM
	St. Patrick, Columbus	7:30 PM	11:59 PM
3	St. Mary, Delaware	12:00 AM	11:59 PM
	Ss. Simon & Jude	9:00 AM	6:00 PM
4	Our Lady of Lourdes, Marysville	8:30 AM	6:00 PM
	St. Patrick, Columbus	12:00 AM	4:30 PM
5	St. Mary, Delaware	12:00 AM	9:00 AM
6	Sacred Hearts, Cardington	10:00 AM	8:00 PM



40 DAYS OF ADORATION

* Please check Church bulletin for updated times

		START	END
7	St. Mary Magdalene, Columbus	8:30 AM	6:45 PM
	Sacred Heart, New Philidelphia	7:00 AM	9:00 PM
8	Immaculate Conception, Dennison	8:45 AM	7:15 PM
	St. Mary, Mother of God, Columbus	8:30 AM	6:15 PM
9	St. James the Less	12:00 PM	7:00 PM
	St. Timothy Parish	9:30 AM	6:00 PM
10	St. Francis de Sales, Newark	7:00 PM	11:59 PM
	St. Paul the Apostle, Westerville	9:00 AM	6:00 PM
11	St. Francis de Sales, Newark	12:00 AM	7:30 PM
	Church of the Ascension	8:30 AM	3:00 PM
12	Sacred Heart, Coshocton	10:00 AM	3:00 PM
	St. John XXIII	9:00 AM	9:00 PM
13	St. Leo Oratory	7:30 AM	7:00 PM
14	St. Joseph, Circleville	7:30 PM	12:00 PM
	St. James the Less	12:00 PM	7:00 PM
15	Immaculate Conception, Columbus	7:00 AM	7:00 PM
	St. Joseph, Circleville	9:30 AM	2:00 PM
16	St. John Neumann	9:00 AM	7:30 PM
	Our Lady of Peace	9:00 AM	7:00 PM
17	St. Mary, Marion	9:00 AM	6:00 PM
18	Sts. Peter and Paul, Wellston	9:30 AM	6:00 PM
	Holy Rosary / St. John the Evangelist	10:30 AM	5:00 PM
19	Saint Thomas the Apostle	9:00 AM	8:00 PM
	Christ the King	7:15 AM	8:00 PM
20	St. Joseph, Dover	9:00 AM	6:00 PM
	St. James the Less	12:00 PM	7:00 PM
21	St. Peter, Columbus	9:00 AM	9:00 PM
	St. Peter, Millersburg	9:30 AM	3:30 PM
22	St. Joan of Arc	9:00 AM	9:00 PM
	St. Christopher, Columbus	3:00 PM	9:00 PM
23	St. Bernadette, Lancaster	12:00 AM	12:00 AM
24	Immaculate Conception, Kenton	9:00 AM	4:00 PM
	St. Patrick, Junction City	12:00 PM	6:00 PM
25	Ss. Augustine and Gabriel	1:00 PM	4:00 PM

Group brings together young adults with Italian roots

By Hannah Heil
Catholic Times Reporter

The next generation of young adults with Italian heritage have found a home in central Ohio at Columbus St. John the Baptist Church.

The church, which was founded in 1898 in Columbus' Italian Village, has become the meeting place for La Prossima, a group of young adults of Italian descent.

The group was founded in 2023 by Vincenzo Frissora, Andrew Speicher and Angelina Tiberi. La Prossima means "the next," in Italian.

"That name holds a lot of importance because we feel like it's our duty, as young people, to carry on that tradition because, if we don't, it's lost," said Speicher, one of the group's co-founders.

La Prossima welcomes young adults in the Columbus area of Italian descent between the ages of 18 and 30. The group meets approximately once a month in the parish's Italian Cultural Center, known as Marrapese Hall.

Speicher, a student at Ohio State University studying business, and the co-founders recognized a need for a young adult group to preserve Italian culture. Her and Frissora were involved with an Italian club at Ohio State, Speicher said, but found the club was not fulfilling a need for authentic Italian community.

"It wasn't super cultural in nature," he said. "It was more so this kind of get-together – a lot of us play Bocce (an Italian bowling game) and hang out, which is great, but our generation is focused on a lot of other things, and I think Bocce is maybe on the bottom of the list."

The founders turned to St. John the Baptist, which, Speicher said, is considered to be the center of the Columbus Italian community.

"It's been around for a long time and the Italian immigrants built that church," he said. "And so everything about it is very, very authentic."

"It's a great community that our grandparents and great-grandparents really built up and found as their home, almost like a little Italy. ... It holds a lot of nostalgia for a lot of us and our members."

The group's founders decided to hold La Prossima meetings there and rented one of the church's meeting spaces.

"We thought, what better backdrop to use for our group than St. John's?" Speicher said. "They have Marrapese Hall there, which is an Italian Cultural Center, they call it, and that was made for the purpose of what our group is doing, (which is) promoting Italian culture and heritage and trying to foster that in our community."

La Prossima held its first meeting in Marrapese Hall in October 2023. The group met again in November, December and recently held its fourth event – a San Valentino (St. Valentine) dinner – on Feb. 9.

La Prossima's founders are working to create more events to keep attendance high and members engaged, Speicher said.

Several members of the group are Ohio State students who are in Columbus for school, including some from out of state.

Unlike other young adult groups, Speicher said, there is no annual membership fee for La Prossima. Members can attend events as they choose and pay per event. The group has 100 official members, and attendance at meetings has reached approximately 45 people.

Frissora, a fourth-year student at Ohio State studying human nutrition, is not surprised the group has grown quickly.

"There are younger people who want to learn more about different aspects of Italian culture, and that interest is there," he said. "There was a need to centralize and aggregate the people, to find a point of reference where they could talk to others of the culture and learn more."

Unlike previous generations, young adults of Italian descent are spread throughout Columbus and the suburbs. Italians formerly congregated in certain parts of the city, such as Italian Village.

St. John the Baptist Church offers a centralized place for them.

La Prossima meetings are usually held once per month and sometimes twice a month when there is a holiday to celebrate. Many of the group's events are centered around baking, cooking or food, which, Speicher said, is central to Italian culture. Marrapese Hall includes a kitchen space.

For the San Valentino dinner, he said, the group prepared a red-wine Italian cake and shared desserts, including Italian Amaretti cookies made with almond flour, egg whites and sugar, and Pignoli cookies, which are almond cookies coated with pine nuts.

The cost for the dinner was \$20 per person, while other events, including those including cooking and baking, have a \$10 fee a person. Speicher said they try to keep the cost of meetings affordable because many members, such as students, do not have a steady income.

In November, La Prossima celebrated an Italian Thanksgiving. Each person brought a homemade dish specific to the Italian region of their heritage. Speicher said organizers received positive feedback about the event, and members enjoyed showcasing a family recipe.

The group held a Biscotti-making event in December and baked Italian cookies together. Speicher said the group enjoys bonding over food.

And as Italian cuisine and cooking bring the young adults together, La Prossima could also introduce many young adults to the Catholic Church. A number of La Prossima members are not Catholic and attending a group meeting at St. John the Baptist might be their first encounter with the Church.

"I do think that our group, especially having all of our events thus far at the church, has exposed them to it," Speicher said. "It's a great thing, I think, for them, too."

"They're able to relate with it a little bit



Members of La Prossimo pose for a group shot in front of Columbus St. John the Baptist Church in the Italian Village area.

Photo courtesy La Prossimo

more because there's such a cultural aspect to St. John's that, I think, maybe a lot of people don't understand or don't know about until they actually go there. And so, I think that's something really special that a lot of these people have related to and appreciate it."

La Prossima could also offer an avenue for individuals who were raised but no longer practicing the faith to re-encounter the Church. The group promotes feast day celebrations taking place at St. John the Baptist Church and members, including those who are not Catholic or do not belong to the parish, are invited to attend.

Speicher said Italian culture and Catholicism go "hand in hand." Many Italian holidays are Church feast days.

As an example, Italians celebrate the feast of the Epiphany. La Befana (meaning 'epiphany' in Italian) is a public holiday in Italy that coincides with the Catholic Church's feast of the Epiphany celebrated on Jan. 6.

"We don't want to force it on people, but what we want to do is introduce them to St. John the Baptist setting and tell them about events like La Befana on the feast of the Epiphany," Frissora said. "We want to invite them to those events and give them the option to learn about it and live those experiences."

"We hope that a lot of our members, including people who aren't necessarily in the church regularly, will come to join us for those things," Speicher said.

Frissora, who speaks fluent Italian, is a member of St. John the Baptist. His family has belonged to the parish since his Italian grandparents arrived in Columbus, he said. Speicher, who lives in Westerville, said his family attends Westerville St. Paul the Apostle Church.

He said several members of La Prossima grew up attending St. John the Baptist Church with their families. However,

living in various suburbs, several Italian families joined a local parish.

"I personally go to St. John's every Sunday now; that's where I find myself," Speicher said. "Having gone there for the past couple of years on my own, I've been seeing a lot of people from our group start to attend St. John's more often, more than the church in the suburb that they live in."

"That's exciting to see and something that my co-founders and I love. It's kind of igniting that spark back at St. John's and bringing that younger community in."

He said several La Prossima members who grew up at St. John the Baptist reconnected with other young adults they knew from the parish.

"They've enjoyed connecting with people that they may have grown up with but have lost connection over the years or people that they used to see at church all the time," he said.

"Now, I think with our generation, a lot of them, we live in the suburbs. We don't all go to St. John's for church. And so, you're not seeing these people like you used to. I think people really enjoy gaining that sense of Italian community and identity back in the city. Our group members have loved it."

Going forward, the group would like to incorporate genealogy into meetings, Speicher said. Several members of the group are second-generation Americans whose grandparents immigrated to the United States from Italy.

He said some members, such as fourth-generation Americans, are not as familiar with their Italian ancestry. The founders want to help those members learn their family history and discover which region of Italy their family originated in.

"Most of the people in the group have origins from the same couple of regions in Italy," Frissora said, whose paternal grandparents emigrated from Italy's Abruzzo region.

He said it is important that La Prossima promotes and maintains Italian culture. Right now, many have their grandparents to rely on for Italian traditions and community, but it will not always be that way.

"Once all the nonni (grandparents) are no longer with us, then we lose that sense of family gathering and enforcement of the culture in different ways like through baking, for example, or through their sense of Catholicism," he said.

"All the Italian grandmas, they all have statues of the Mother Mary in their house; that's one example," Frissora said, as well as pictures of the pope and the Last Supper.

"We live in an area where it's a lot of English, and the Italian culture has been diffused and dispersed and blended in with everything else, and we want to make it distinct."

Frissora said he hopes to have Italian business owners speak at La Prossima

See ITALIAN, Page 20

Second Sunday of Lent, Year B

Transfiguration reminds us to submit to God's guidance

Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 116:10, 15, 16-17, 18-19
Romans 8:31b-34
Mark 9:2-10

“This is my beloved Son. Listen to him.” Suddenly, looking around, they no longer saw anyone but Jesus alone with them.”

Jesus shares an intimate moment of prayer with Peter, James and John. The transfiguration is a trinitarian moment, where Jesus is identified as the beloved son. Throughout the public ministry of Jesus, He has taken time out of his busy schedule of encounters with those who follow him or who come to find him because they have heard of him to pray in deserted places and up high mountains. Epiphanies are described throughout the Scriptures and this moment of encounter is the greatest among them. It reveals Jesus for who he is and it serves to give strength both to Jesus and to his disciples as they enter into the passion.

The second Sunday of Lent gives us all a glimpse of the power of God at work in human nature. When the world seems to be headed only for destruction, we are reminded that God is still in charge.

Abraham listened to God's voice to “lift up his son as a holocaust” before him and, in the culture of the time, he thought it meant to sacrifice the boy as a burnt offering, as was the custom of many people seeking to placate their gods. Mercifully, God's angel intervened and made known that what God wanted was not the physical sacrifice of the child by removing him from the world but the release of him and his future that Abraham had to make.

Third Sunday of Lent, Year B

God leads us to a reality greater than intellect can conceive

Exodus 20:1-17
Psalm 19:8, 9, 10, 11
1 Corinthians 1:22-25
John 2:13-25

At the Masses of the third, fourth and fifth Sundays of Lent celebrated in the presence of the Elect, Year A readings are used in conjunction with the three scrutinies for the sake of these members of the Order of Christian Initiation of Adults (O.C.I.A., formerly called R.C.I.A. - the Rite of Christian Initiation of Adults), the catechumens who are destined to be received into the Church at the Easter Vigil. Since we are in Year B, this means that there may be different readings at different Masses in your parish.

The themes of the scrutinies and the Year A readings match the gospels of the respective Sundays: thirst on the third Sunday of Lent (the woman at the well), light and blindness on the fourth Sunday of Lent (the man born blind), and life

SCRIPTURE READINGS

Father Timothy Hayes

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



The child so long desired to be his heir, the fulfillment of the promise God made to Abraham and Sarah, was God's, not theirs. The true promise, yet to be revealed, was God's own son who would be the sacrifice. The ram, found in a nearby bush, stood in for the sacrifice of Abraham's son. Abraham's faith and willingness to respond to what God asked of him are a reminder of the dedication God asks of us.

Last week, we were invited to see the weakness of our humanity as we contemplated the temptation of Jesus in the desert. This week, we are called to see the glory promised to us when we willingly submit ourselves to God's direction of our lives.

There is a cost, in relation to the world, that must be paid. We are not our own. God has a “prior right” in our lives that includes our full human nature.

Body, mind and spirit, heart and soul, we are free to give ourselves to the world and its direction which at times is all too clear. But we are invited to “lean in” to our relationship with God, to respond to His call, even though at times it can be obscure and beyond our understanding.

Peter, James and John knew what they witnessed was a real encounter with God. They did not yet realize the implications of the full gift of the humanity of Jesus and their own humanity to God.

on the fifth Sunday of Lent (the raising of Lazarus). These themes may also be echoed in the readings of the other years, though not always quite as explicitly.

The third Sunday of Lent in Year B presents us with the Ten Commandments as they are articulated in Exodus and the gospel concerning the cleansing of the temple in John. These texts are associated with attention to what it means to fulfill the will of God for his people.

The disciples of Jesus who witness the “sign” Jesus performs recall the scripture, “Zeal for your house will consume me” (Psalm 69:10). They see this action as a fulfillment of Jesus' own desire to purify the worship given to his father. It is the fulfillment of the longing, the desires of the human heart. Likewise, the promise of the new temple is a reference to the resurrection of the body, first the very body of Jesus himself, and then that of his Church. The temple itself points to a dwelling place for God that is a people,

THE WEEKDAY BIBLE READINGS

2/26-3/2 MONDAY	THURSDAY	3/4-3/9 MONDAY	THURSDAY
Daniel 9:4b-10 Psalm 79:8-9,11,13 Luke 6:36-38	Jeremiah 17:5-10 Psalm 1:1-4,6 Luke 16:19-31	2 Kings 5:1-15b Psalm 42:2-3;43:3-4 Luke 4:24-30	Jeremiah 7:23-28 Psalm 95:1-2,6-9 Luke 11:14-23
TUESDAY	FRIDAY	TUESDAY	FRIDAY
Isaiah 1:10,12,16-20 Psalm 50:8-9,16bc,17,21,23 Matthew 23:1-12	Genesis 37:3-4,12-13a,17b-28a Psalm 105:16-21 Matthew 21:33-43,45-46	Daniel 3:25,34-43 Psalm 25:4bc-5ab,6-7bc,8-9 Matthew 18:21-35	Hosea 14:2-10 Psalm 81:6c-11b,14,17 Mark 12:28-34
WEDNESDAY	SATURDAY	WEDNESDAY	SATURDAY
Jeremiah 18:18-20 Psalm 31:5,6,14-16 Matthew 20:17-28	Micah 7:14-15,18-20 Psalm 103:1-4,9-12 Luke 15:1-3,11-32	Deuteronomy 4:15-9 Psalm 147:12-13,15-16,19-20 Matthew 5:17-19	Hosea 6:1-6 Psalm 51:3-4,18-21b Luke 18:9-14

DIOCESAN WEEKLY RADIO AND TELEVISION Mass Schedule: Weeks of Feb. 25, and March 3, 2024

SUNDAY MASS

10:30am Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio AM820, Columbus, FM88.3, Portsmouth, and FM106.7, Athens., and at www.stgabrielradio.com and diocesan website, www.columbus-catholic.org.

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 Breeze-line 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 U-verse Channel 195, Dish Network Channel 250, or DirectTV 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.

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 and diocesan website, 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); Columbus St. Patrick (www.stpatrickcolumbus.org); Delaware St. Mary (www.delawarestmary.org); Sunbury St. John Neumann (www.saintjohnsunbury.org); and Columbus Immaculate Conception (www.iccols.org). Check your parish website for additional information.

WE PRAY THE SEASONAL PROPER FOR WEEKS II AND III OF THE LITURGY OF THE HOURS

Jesus spoke to his disciples of his coming passion and death, and of the resurrection, and told them not to speak of it “except when the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what rising from the dead meant.”

Now, all has been revealed, and yet we still often live in obscure awareness of what is happening. We are meant to

respond with the faith of Abraham and with the trust of Peter, James and John, even as we question the meaning of it all.

The transfiguration reminds us to keep our eyes and hearts fixed on the promise of glory in our own humanity. “If God is for us, who can be against us? He who did not spare his own son but handed him over for us all, how will he not also give us everything else along with him?”

not merely a physical structure. This theme may be found throughout the Johannine writings.

The psalm response also suggests the reality of God's word as a promise that life will endure beyond the grave. “Lord, you have the words of everlasting life.” Like the “living water” promised to the woman of Samaria, the readings of Year B draw our attention to an invitation to a greater expectation than we have ever imagined. We can leave behind all earthly, temporary satisfactions and stretch our minds and heart toward something greater.

St. Anselm's philosophy tells us that God is “that than which nothing greater can be conceived.” God is beyond the grasp of our minds. We cannot understand him for who he is in our intellect. Whatever we many conceive of, no matter how great it may be, God is greater still.

Jesus' cleansing of the temple and the charge not to make it a marketplace,

along with his prophecy of the resurrection, tell us that God wants to direct our sights on a reality that this world cannot contain. Fulfillment of the law by earthly commerce does not reach what God has in store. Signs and worldly wisdom cannot grasp what faith can see. As St. Paul proclaims, Jesus Christ crucified is the “the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.”

This third Sunday of Lent, after having recalled weakness and temptation and the promise of transformation, we are now invited to look deeply into our hearts for the longings and desires, the thirst for something lasting, and to put our trust in God's zeal to purify us and to raise us up. This will dispose us toward a new way of seeing everything.

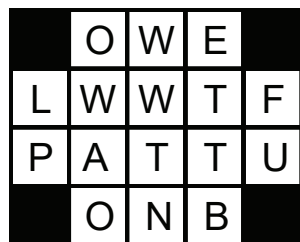
Words of Wisdom

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.

Everyone wants to harvest ...



BUT FEW WANT TO PLOW

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| ETERNAL LIFE | JOY | SAINTS |

DISCERNMENT, *continued from Page 2*

of that is just praying the Hours,” Arnold said. “If that’s really difficult, that might be an indicator.”

By having ample amounts of time for prayer and discernment, seminarians are “immersed in it,” Arnold said, to the point that they will likely know if they are called to the priesthood or not.

Propaedeutics also have formation conferences twice a week on Monday morning and Wednesday afternoon that focus on psychological elements of growing in Christian maturity, authentic friendship and having a “relationship toward the world in an ordered way.”

Having an ordered relationship with the world includes properly using tools such as technology. They learn good practices for living an ordered life with electronic devices, such as smart phones, so the tools do not “overtake” them, Arnold said.

They practice an “electronics fast,” he said, and turn their cell phones into the seminary office at the beginning of the academic year.

The men receive their cell phones for breaks, but they fast from using cell phones in seminary. They are given an iPad for research and writing papers, which is otherwise kept in a locker in the seminary’s computer lab.

The men also do not consume media such as YouTube or Netflix privately. When they do, it’s done “in a more structured, public sense,” Arnold said.

On Monday evenings and sometimes Sundays, he said, the director of the propaedeutic year arranges for the men to watch a Catholic-themed movie. Arnold said he noticed significant effects by not using electronic devices regularly.

“A big thing for me – attention span, I think, has gone up quite a bit,” he said. “I’ve gotten into reading quite a bit more.

... My ability to just sit down and read has gone up exponentially.”

Not consuming media has opened up more time for personal prayer, spiritual reading and other hobbies that bring the men closer to God. Arnold is currently doing a “deep-dive into the Gospels,” he said.

He is also reading “The Spirit of the Liturgy” by Joseph Ratzinger (who became Pope Benedict XVI), as well as works by St. Thomas Aquinas and Vatican II and Church documents.

And he is reading spiritual classics such as “The Confessions” by St. Augustine. “The Interior Castle” by St. Teresa of Avila is next on his list. Reading works by the saints led him to draw parallels to his own life experiences.

“Especially Augustine ... a lot of the things he struggled with I could also look at and see, ‘Oh, OK,’ he’s describing something I’ve also encountered,” Arnold said.

“Having that ability to connect with the saints, through time, there are rhythms and patterns to the spiritual life that don’t ever go away and just manifest themselves in different ways. That’s been incredibly good.

“Whenever I have something where it’s like, ‘How do I even process through this or pray through this?’ Typically, Augustine’s got it.”

Arnold is also using his time in seminary to learn how to write icons. Iconography is an Eastern Catholic tradition. He said he has a “real love” for the “simple art form,” which includes using lines to make a 2D image appear 3D.

“Each icon is specific because a bishop has to approve it,” he said. “And the icon, according to tradition, is supposed to be a window into heaven for that saint or that depiction. They’re not meant to be played

around with stylistically. This is a view of heaven, essentially.”

Arnold has worked with his formation director to learn how to write icons. Iconography is a good way for him to focus on the “intricacies of God” and “how He’s worked in the world.”

Others engage in various sacred art forms.

“Some guys like to whittle, where you’re making stuff out of wood,” he said. “Other guys are into painting or mosaics. Some guys are into music, so it all varies depending on your personality.”

During the week, the men also gather for small-group Bible studies.

“We go through the readings for the coming Sunday to see what stuck out, get used to that idea of looking ahead to the Sunday and how you’d prep a homily,” Arnold said. “It’s kind of a soft practice in that skill.”

On Sundays, there is Mass at 8:15 a.m. followed by breakfast with all of the seminarians.

Seminarians eat all of their meals – breakfast, lunch and dinner – “in common,” Arnold said, or with each other. For the propaedeutic men, this is an opportunity to converse with seminarians who are further along in their formation.

They go off campus twice a month in groups for an apostolic mission that could include visiting nursing homes or serving at a St. Vincent de Paul food pantry.

Arnold is in a group serving at the food pantry, which, he said, is similar to a small grocery store. He said it is a good opportunity to encounter people, many of whom are impoverished and new to the area or new to the country, serve them and learn about their lives.

They also go to a gym off campus several times per week to exercise, but otherwise they remain on campus. They have a landline phone and a seminarian email account to use for communication with their families during the academic year.

With a growing number of men such as Arnold entering seminary this year, the Diocese of Columbus launched “A Good and Growing Need” campaign to ask for prayerful and monetary support in funding the cost of seminary formation.

To donate, online giving is available now at www.ColumbusCatholicGiving.org/Seminarian-Support-Fund. A second collection will also be taken at Masses throughout the diocese during the week-end of Feb. 24-25.

PRAY FOR OUR DEAD

BILINOVICK, Harry, 96, Feb. 8

Sacred Heart Church, Coshocton
Former member of Newcomerstown St. Francis de Sales Church

CAHILL, Margaret C., 94, Feb. 12

St. Francis de Sales Church, Newark

CONIDI, Frank, 69, Feb. 9

St. Joseph Church, Dover

CROSS, Mary, 81, Feb. 1

Sacred Heart Church, Coshocton
Former member of Newcomerstown St. Francis de Sales Church

DEBEVEC, Anna (Nosack), 102, Feb. 3

Sacred Heart Church, New Philadelphia

FARLEY, John R., 79, Jan. 29

St. Catharine Church, Columbus

FARLEY, Richard, 77, Jan. 30

St. Joseph Church, Dover

FRICK, Mary J., 87, Jan. 26

St. Brendan Church, Hilliard

GIFFORD, Nancy Joan, 75, Feb. 2

St. Francis de Sales Church, Newark

GOLIS, Irene (Substelny), 88, Jan. 28

Our Lady of Peace Church, Columbus

GROGAN (HITE), Gladys (Means), 96, Jan. 29

Our Lady of Peace Church, Columbus

KREBER, Francis R., 95, Feb. 5

St. Brendan Church, Hilliard

L'ESPERANCE, Alice L. (Grinstead), 88, of

Columbus, Feb. 7
St. Paschal Baylon Church, Highland Heights

McCOY, Bill, 73, Feb. 1

St. Matthew Church, Gahanna

MILLENBAUGH, Janet G. (Karl), 93, Feb. 11

Our Lady of Perpetual Help Church, Grove City

OBERFIELD, Lewis Edward "Lewie," 61, Feb. 6

St. Francis de Sales Church, Newark

PENROD, Judy (McKinney), 77, Feb. 9

St. Joseph Church, Dover

PRITCHARD, Ruth, 83, Feb. 7

St. Leonard Church, Heath

ROHR, Phillip, 84, Feb. 9

Our Lady of Perpetual Help Church, Grove City

RYAN, Lynn (Haverick), 82, Jan. 31

St. Catharine Church, Columbus

SCHULTZ, Rosalin "Kay," 67, Feb. 4

St. Peter Church, Columbus

SISON, Francisco, 84, Feb. 12

Sacred Heart Church, Coshocton

SOMMER, Mark A., 81, Jan. 30

St. Matthew Church, Gahanna

STRAPP, James, 93, Feb. 12

St. Matthew Church, Gahanna

VALENTINO, Flora S. (Santilli), 92, Jan. 31

St. Christopher Church, Columbus

VASILIAUSKAS, Josepha, 94, Feb. 5

St. Catharine Church, Columbus

VEELEY, James A., 89, Feb. 7

Our Lady of Lourdes Church, Marysville

Sister Rose Bowen, OP

Funeral Mass for Sister Rose Bowen, OP, 97, who died Friday, Feb. 2 at the Mohun Health Care Center, was celebrated Saturday, Feb. 9 at the Motherhouse of the Dominican Sisters of Peace. Burial will be at a later date in Ponchatoula, Louisiana.

She was born Rita Clare Bowen on Sept. 25, 1926 in New Orleans to Bernard and Henrietta (Mackenroth) Bowen.

She earned a Bachelor's degree in English from Dominican College in New Orleans, Master's degrees in English from the Catholic University of America, theology from the University of Notre Dame, and pastoral theology from Loyola University in New Orleans and a doctorate in humanities from Florida State University.

She entered the congregation of the Dominican Sisters of St. Mary's New Orleans (now the Dominican Sisters of Peace) in 1946 and professed her vows on Jan. 6, 1948.

She was a teacher in elementary and high schools from 1948 to 1972 and in colleges and other institutions of higher education from 1972 to 2008, mostly in Louisiana, then became a spiritual director. She came to the sisters' Columbus Motherhouse in 2017 and continued with spiritual direction.

She was preceded in death by her parents; a brother, William, and a sister, Wilfrida Capponi. She is survived by nieces and nephews.

Judge Michael J. Grigsby

Funeral Mass for retired Marysville Municipal Judge Michael J. Grigsby, 73, who died Wednesday, Jan. 31, will be celebrated Saturday, Feb. 10 at Marysville Our Lady of Lourdes Church, followed by burial in the parish cemetery.

He served as municipal judge from 1999 to his retirement in 2021. He was a City Council member from 1981 to 1985, then was city solicitor and Municipal Court prosecutor from 1986 until becoming a judge.

He was born on July 7, 1950, in Kenton to the late Union County Common Pleas Judge Joseph and Rachel (Johnson) Grigsby.

He was a 1968 graduate of Marysville High School and received a Bachelor's

degree from St. John's University and a Master's degree in education from the College of St. Thomas, both in Minnesota. He spent two years as a teacher at a Catholic elementary school in Minnesota before receiving a law degree from Hamline University, St. Paul, Minnesota.

Through the years, he belonged to the Union County and state bar associations, was a fourth-degree member of the Knights of Columbus, a member of the Marysville Elks, Moose and Eagles lodges and a trustee or consultant for several government and civic organizations.

He is survived by a brother, Thomas, and two sisters, Mary Catherine Langevine and Teresa (Jay) Loftsgaarden.

Carol A. Sweeney

A funeral service for Carol A. Sweeney, 76, who died Tuesday, Feb. 13, was conducted Sunday, Feb. 18 at the Maeder-Qunit-Tiberi Funeral Home in Columbus. Burial was at St. Joseph Cemetery, Columbus.

She was a graduate of Columbus St. Joseph Academy and served as office man-

ager for the Diocesan Council of Catholic Women from 1986 to 1992.

She was preceded in death by her parents, Lester and Mary Essig; son, Timothy; daughter, Jill Parrish and sister Martha Essig. Survivors include her husband, Tim, and son, Brady.

ITALIAN, continued from Page 17

meetings. He said the group would like to learn how to run an Italian business and they are interested in inviting an owner of an Italian restaurant, clothing brand or car company.

This summer, the group hopes to host an Italian gala in honor of Father Casto Marrapese, who was from Italy and served as pastor of St. John the Baptist Church from 1974 to 1991.

Speicher said the gala could potentially be one of the group's larger events and open to people outside of the 18-30 age range. He thinks Father Marrapese, who died in 2002, would appreciate La Prossi-

ma.

"He was a big, big, big proponent of the Italian culture and keeping it alive," Speicher said. "He was a major part of the Italian festival, and the cultural center was actually something that he was able to start, so it's named after him."

"He's a pretty big name in the Italian community here. We want to do something to honor him because we know that he would love the group that we started."

For more information about La Prossima or to sign up, visit [Instagram.com/LaProssimaSocieta](https://www.instagram.com/LaProssimaSocieta) and [LinkTr.ee/LaProssimaSocieta](https://www.LinkTr.ee/LaProssimaSocieta).



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Holy hour, Mass dedicated to consecrated life, vocations

A Mass in honor of the feast of the Presentation of the Lord was celebrated by Bishop Earl Fernandes on Friday, Feb. 2 at Columbus St. Joseph Cathedral.

The Mass was preceded by a holy hour for vocations with the bishop beginning at 4 p.m. The Holy Hour included the recitation of the Rosary and evening prayer, which is part of the Liturgy of the Hours prayed by the clergy as well as consecrated and lay faithful at specified times each day.

In addition to celebrating the Presentation of the Lord, when Christ was presented in the temple by his parents 40 days after His birth, Feb. 2 is also the World Day of Prayer for Consecrated Life. The Church celebrates the gift of consecrated life and prays for men and women

discerning a consecrated vocation.

Religious communities serving in the Diocese of Columbus attended the holy hour and Mass at the cathedral, including the superiors of four orders. Sisters from the various religious orders led the faithful in praying the Joyful Mysteries of the Rosary during the holy hour.

Diane LeMay, a consecrated virgin in the diocese who was consecrated by the bishop in July, served as a lector during Mass.

Bishop Fernandes was joined by diocesan priests as well as priests from eight religious orders in the diocese for the Mass. In addition, deacons, seminarians and brothers from religious orders were in attendance.

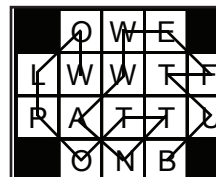
Pope St. John Paul II instituted a day of

prayer for women and men in consecrated life in 1997. The annual celebration is attached to the feast of the Presentation of the Lord.

Feb. 2 is also known as Candlemas Day, which commemorates Christ as the light of the world through the blessing and lighting of candles. All of the candles to be used in churches for the coming year are blessed on that day.

At St. Joseph Cathedral, the faithful held lit candles as Bishop Fernandes, priests, deacons and seminarians processed to the altar for Mass.

After the Mass, a dinner was held in the cathedral's undercroft.



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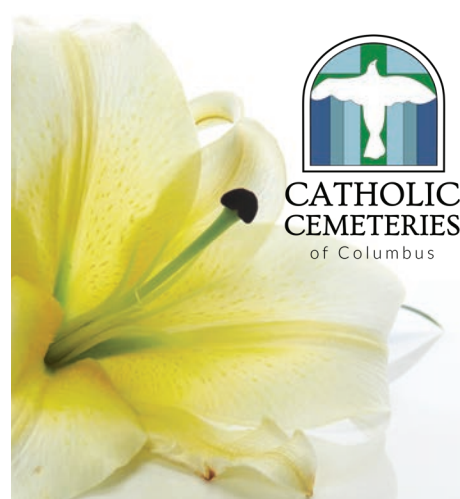
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Irish band, tenor coming to Columbus area in March

By Tim Puet

For *The Catholic Times*

Two benefit concerts featuring nationally known entertainers will be taking place in the Columbus area in the days leading to St. Patrick's Day, Sunday, March 17.

The folk rock band Scythian, whose repertoire features Irish music, will perform on Friday, March 8 at 8 p.m. at Skully's Music Diner, 1151 N. High St., Columbus.

Scythian, in cooperation with the Self-Reliance Association of Chicago, a group for Ukrainian immigrants, is donating 200 percent of the profits of all digital downloads of its 16 albums through its Shopify page to Ukrainian refugees.

Emmet Cahill, a tenor acclaimed for his solo work and for being part of the group Celtic Thunder, seen frequently on Public Broadcasting Service (PBS) specials, will present a benefit concert at 7:30 p.m. Wednesday, March 13 at Gahanna St. Matthew Church, 807 Havens Corners Road.

Proceeds will go to the parish charitable works fund and Special People in Catholic Education (SPICE), which aids special-needs students in Catholic schools.

Dan Fedoryka of Scythian said the four-man group, which has strong Catholic roots, will be in familiar territory when it comes to Columbus. It has been on stage at the annual Irish festival in suburban Dublin "about 10 times" and appeared at other central Ohio venues.

"Audiences at the festival and in Columbus in general seem to have pretty refined music tastes," he said. "I think the Irish Festival can take a lot of credit for that because it brings in a wide range of folk artists. That makes the music IQ pretty high around the Columbus area."

Scythian has been at other Columbus venues besides the festival. Last year, it performed on March 16, the day before St. Patrick's Day, at The Athenaeum in downtown Columbus. "That concert was put together kind of at the last minute and people may not have realized it was taking place," he said. "It drew about 400 people to the Athenaeum, which has about 1,000 seats. So this year we decided to play a smaller venue in Columbus. Skully's seats about 500 and we're hoping for a sellout since we have more time to publicize the concert."

The band consists of Fedoryka, his brother Alex, Johnny Rees and Ethan Dean. The Fedoryka brothers grew up in the Shenandoah Valley area of Virginia, graduated from Franciscan University of Steubenville and began playing together for their fellow students at the Dominican House of Studies in Washington in 2002.

When the brothers discerned out of the seminary, they began playing to-

gether as a street group and added Rees, whom they knew from the folk music circuit through his work as a drummer with L'Angelus, a group that played at many Catholic youth festivals. Dean joined Scythian just before the COVID pandemic halted most live music in the spring of 2020 and for some time afterward.

The Fedoryka brothers' parents escaped from the Communists in Ukraine as children while it was still part of the Soviet Union and came to the United States with their family. The brothers have relatives in the eastern European nation. "We know they're safe, but we never know when we'll get an update from them," Dan Fedoryka said. "They're in western Ukraine, which is the safer half of the nation because most of the fighting is in the east. The Ukraine war has affected them mainly in the way it's brought so many people fleeing to that area from the east."

Fedoryka said Scythian's name was his brother's idea. "The Scythians were people who settled in the Black Sea region now known as Ukraine and were unconquerable until they met the Celts. Alex said the Scythians were like us - Ukrainians who were conquered by Celtic music."

Arroe Collins of iHeart Radio said "Scythian has reinvented folk rock in America." Fedoryka said "it's pretty cool to hear an authority about all types of music say that about you. He gets what we're all about and why we perform the way we do."

"Music has become such a commercialized, capitalistic venture, and though we want to make money, that's not what Scythian is about," Fedoryka said. "We're a high-energy band that wants to get people to connect with each other and feel the spirit of joy. If they want to get up and dance, that's great! We love to see that."

"Unlike many bands on the Irish-American folk circuit, we play concert venues rather than churches," he said. "But before every concert, we ask the Holy Spirit to help us make the right connections and to create something that will bring the true, the good and the beautiful to our audiences and make people joyful. That's our way of evangelizing."

Cahill, 33, has performed several times in Columbus and at locations including Carnegie Hall and St. Patrick's Cathedral in New York and with the Mormon Tabernacle Choir. He is from Mullingar in Westmeath County, Ireland, where he lives when not touring and sings at his home church, Christ the King Cathedral in Mullingar.

"I have some concerts in larger theaters but always include churches in my tours because the Catholic Church is so important to me," he said in February during a break in rehearsals for a concert in Kutztown, Pennsylvania.

"My first love is sacred music - 'How

Great Thou Art,' 'Be Still, My Soul,' 'Danny Boy,' which is really quite a prayerful song when you listen to the words. When I was growing up, my father was music director at the cathedral and my mother was in the choir, so church music was my first and greatest influence.

"PBS has been huge for me and the other three members of Celtic Thunder and our backup band because of how it's brought our music to every home. The Irish are known as storytellers and my concerts, whether with the group or solo, tell stories that resonate with the 40 million people in the United States with some kind of Irish background." He said Celtic Thunder recently completed a PBS special that will be shown while he is on tour in the U.S.

Cahill said he sees himself as part of a legacy of Irish tenors in this country that stretches from John McCormack in the 19th and early 20th centuries to Joe Feeney of "The Lawrence Welk Show," Jack Benny's longtime tenor soloist Dennis Day, the late Frank Patterson, and The Irish Tenors, another group seen frequently on PBS. "There's just something about the Irish tenor voice that people here have loved for generations," he said. "Perhaps it's the way it connects many people to their roots."

Cahill said his Gahanna concert will mix sacred music with traditional Irish

folk tunes and include "at least one sing-along, probably more. In solo concerts, I'm able to bring more of my own personality," he said. "People say after concerts that they feel they know me. I couldn't feel more honored when they do, because my goal is to bring as much honesty and authenticity as I can to a performance."

Cahill said plans for the Gahanna concert got started with a call from Pat Martin of the St. Matthew charitable works committee, who asked him if he could include the church in his current American tour.


"I became a fan of his through PBS," Martin said. "I knew he did concerts in churches, so I emailed him about possibly coming to Gahanna. He answered 'Let's talk about it' and things came together pretty quickly, especially when he knew it would be a benefit."

"It's been a joy to work with him in planning this and I'm sure he will spread that joy when he comes to St. Matthew's," she said.

Tickets are \$35 for general admission and \$50 for the concert and a meet-and-greet that starts at 6:15 p.m. They are available at www.emmetcahill.com. For more on Scythian, go to www.scythian-music.com.

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