

The CATHOLIC TIMES

THE DIOCESE OF COLUMBUS' INFORMATION SOURCE
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*The final
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Gernetzke named Catholic Man of the Year

By Tim Puet
For The Catholic Times

Jim Gernetzke of Gahanna St. Matthew Church has been chosen to receive the Catholic Men's Luncheon Club's 2026 Catholic Man of the Year award, which will be presented by Bishop Earl Fernandes at the club's meeting on Friday, March 6 after the 11:45 a.m. Mass at Columbus St. Patrick Church, 280 N. Grant Ave.

"Learning I'm going to be honored in this way was quite shocking," said Gernetzke, 70, an independent business consultant. "I don't think of myself as a man of the year. I'm too aware of all the things I'm trying to make incremental progress with."

"I'm surprised and humbled because I'm just trying to be a good witness for the faith. I often think of something Pope St. Paul VI said: 'Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."

Pope Paul first said this to members of an organization of the laity in 1974 and repeated it in 1976 in his apostolic exhortation *Evangelii Nuntiandi*.

In his letter nominating Gernetzke for the award, fellow parishioner Tom Heaton said, "Jim is a man whose life reflects humility, faithfulness, and unwavering dedication to Christ and His Church, as well as his wife and family. While he has served in many ministries over the years, what distinguishes Jim most is not the number of roles he has held, but the spirit of servant leadership with which he approaches every aspect of his life."

"Jim is first and foremost a disciple of Jesus Christ. His evangelization is personal, authentic, and relational. Whether mentoring one man, forming youth, strengthening marriages or leading Catholic professionals, Jim consistently points others toward Christ through his words, actions and quiet example. His leadership is grounded in prayer, nourished by the sacraments, and expressed through genuine care for others."

Heaton said Gernetzke embodied what Pope Francis called "the art of accompaniment" as he cared for his wife of 47 years, Susan, in the period after a stroke that led

to her death this past December.

"During this painful time, Jim served faithfully as husband and health care advocate, working prayerfully with doctors, priests and family to make difficult decisions rooted in faith and dignity. He became an anchor of trust and hope for Susan, their four sons, their families, and their (nine) grandchildren. His steadfast presence, moral courage, and reliance on God during this trial stand as a powerful testimony to Christlike love," Heaton wrote.

Similar remarks were made in letters from his pastor, Father Ted Sill, and St. Matthew parishioners Mark Huddy, who served for many years as diocesan director of Catholic charities and social concerns, and Frank Hartge, business manager of St. Patrick Church.

Gernetzke's principal involvement in Catholic activities is with Journey to Excellence, a national organization that provides faith-focused, professional and ethical leadership development for Catholic businesses and is led by Father Robert Spitzer, host of a weekly program on ESPN television.

Eight years ago, Gernetzke founded a Catholic business leadership network known as Nos Lumine and was chair of the Columbus chapter of Attollo International, a group with a mission of linking the business world and the Catholic faith.

There were plans for Nos Lumine to be a national organization, but Gernetzke said those were upended by the COVID pandemic. It has remained a local group with about 40 members meeting in two face-to-face and two virtual groups.

"Father Spitzer, the founder of Attollo, and I got together and our discussions evolved into Journey to Excellence, a group designed to make positive changes in company culture by concentrating on business owners and how they can effect change," Gernetzke said. "Nos Lumine is more broadly based and is designed for everyone in a business from the executive level down."

Journey to Excellence is a 16-week online program designed for groups of six to eight people using videos by Father Spitzer as its basis for discussion.

Its website says its goals are "promoting

open communication, collaboration and mutual support, creating a cohesive environment where team members feel united and committed to the organization's mission, vision and long-term success."

The videos are combined with live in-person conversation via Zoom.

"Because it's a virtual program, it can take place anywhere at any time," Gernetzke said. "The program is still in its formative stage and who knows what its results may be? The ultimate goal is to convince business owners who are Catholic and appreciate what we're doing that we need more intentional, creative, healthy work cultures."

More information is available at www.yourjourneytoexcellence.com.

Gernetzke was in the executive search field for 30 years, helping companies find talented people to hire and promote. He worked for Federated Department Stores, Kohl's and The Limited for 10 years before deciding to form his own recruiting firm, which in 20 years grew to employ 23 people.

"That business blew up along with the economy in 2008 and 2009," Gernetzke said. "So I decided to reinvent myself as a certified executive coach," a decision that ultimately led to his mission of combining good faith and business practices.

He is or has been a board member of the Bethesda Healing Ministry; founder and leader of the "That Man Is You!" men's group at his parish; treasurer of the men's

club; and facilitator for seventh-grade boys preparing for Confirmation.

He also has served his parish as a sacristan, altar server, Eucharistic Adoration adorer and coordinator, lector, extraordinary minister of the Eucharist, minister to the homebound, handbell choir member and volunteer at parish festivals and bingo events.

He has served Catholic education and youth through his involvement with Cristo Rey Columbus High School and coaching youth sports at St. Matthew School. With his wife, he has been a marriage mentor and leader of a marriage enrichment group known as Choice Wine.

He was chosen from 12 nominees for the Catholic Man of the Year award by representatives from the Catholic Men's Luncheon Club, Young Catholic Professionals, the Catholic Men's Ministry, the Knights of Columbus and the Serra Club.

Other nominees and their parishes were:

Brian Novotny, Zanesville St. Thomas Aquinas and St. Nicholas; Carl John Haaser, Plain City St. Joseph; David Breitmayer, Newark St. Francis De Sales; Donald M. Schlegel, Columbus St. Margaret of Cortona; James B. Silcott, Columbus Our Lady of Peace; Rob Wahl, Grove City Our Lady of Perpetual Help; John Paul Munhall, Columbus St. Patrick; Mark Arnold, Columbus St. Andrew; Matthew Oliver Ritzert, Dover St. Joseph; and Ted Schafer and Wayne Patterson, both Pickerington St. Elizabeth Seton.

The club established the Man of the Year honor in 1957, awarding it to John Igoe of Columbus St. Agatha Church, and presented it every year through 2020. No 2021 award was presented because of the COVID pandemic. The 2025 recipient was Newark Catholic High School theology teacher Chris Grieb.

The club's next meeting on Friday, May 1 at St. Patrick Church, 280 N. Grant Ave., after the 11:45 a.m. Mass, will feature a talk by Chuck Janes of the Kairos Prison Ministry on "Transforming Lives and Communities." The meeting will be sponsored by Kairos. No reservations are necessary. There is a suggested donation of \$12 to cover costs of the lunch and meeting.



Jim Gernetzke is the Catholic Man of the Year for 2026.

Photo courtesy Catholic Men's Luncheon Club

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Venerable Fulton Sheen to be beatified

Catholic News Agency

The Holy See has officially informed Bishop Louis Tylka of the Diocese of Peoria, Illinois, that the cause for the Venerable Servant of God Archbishop Fulton J. Sheen can proceed to beatification, according to an announcement from the diocese.

"The next step in the process is the cel-

ebration of the beatification, in which Fulton Sheen would be declared Blessed," Tylka said. "Archbishop Fulton Sheen was one of the greatest voices of evangelization in the Church and the world in the 20th century. I have long admired his lifelong commitment to serve the Church as a priest, rooted in his deep devotion to the Blessed Mother and the Eucharist."

"As he journeyed through the differ-

ent stages of his life, his ability to share the Gospel and truly relate to people drew countless souls into an encounter with Jesus — one that transformed not only his life, but more importantly, the lives of those he touched."

"In his later years, particularly through his work for the Missions, Archbishop Sheen helped us recognize that the Church is meant for all people. He reminded us that

as members of the Church, we are called to serve everyone, especially those most in need and those longing to hear and experience the Gospel, wherever they may be in the world," he said.

Tylka thanked the Holy See, his brother bishops, clergy, and laypeople for the col-

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The CATHOLIC TIMES

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Newspapers told story of diocese for more than 150 years

By Tim Puet
For The Catholic Times

This, the final print edition of *The Catholic Times*, marks the end of 151 years in which the news of the Diocese of Columbus has been reported by one of three print publications — *The Catholic Columbian* from 1875 to 1939, *The Columbus Register* from 1940 to October 1951, and *The Catholic Times* since then.

Stories in those newspapers have covered the tenures of 13 bishops of the diocese and 12 popes, as well as 28 presidents of the United States and 37 governors of Ohio.

Since 1875, the print newspaper has been an important means of communicating with the people of the diocese's 23 counties. But the internet and other forms of technology have changed the communications landscape, allowing the diocese to refocus its resources to reach as many people as possible in a more cost-effective manner, and so the Times is realigning to an all-digital format.

A similar switch is occurring at newspapers in dioceses around the nation, including Cincinnati, Cleveland, Toledo and Youngstown in Ohio, as well as New York, Philadelphia, Detroit, Pittsburgh and the national *Our Sunday Visitor* newspaper. All have either switched to all-digital or gone to a monthly or quarterly magazine format.

In addition, many large cities no longer have secular print newspapers, including Atlanta; Newark, New Jersey; Salt Lake City; Little Rock, Arkansas and soon, Pittsburgh, where the *Post-Gazette*, the oldest newspaper west of the Allegheny Mountains, plans to cease operations after 240 consecutive years of publication.

The forerunner of the three Columbus diocesan newspapers appeared in 1874, six years after the diocese was founded. Its genesis was an event familiar to American Catholics in any era — a parish festival. This festival was designed to raise money to build St. Joseph Cathedral, which was under construction at the time and completed in 1878.

Columbus' first bishop, Sylvester Rosecrans, appointed a first-year seminarian named Dennis Clarke to put together a daily promotional bulletin about the event. The four-page festival publication (three pages of advertisements, one of publicity) was called the

Cathedral Fair Messenger and was issued from Oct. 26 through early November to coincide with the festival's run.

Bishop Rosecrans must have been pleased with the publication, because its last issue included a notice that "a Catholic weekly in Columbus may date its origin with the dawn of the last quarter of the nineteenth century."

The Catholic Columbian fulfilled that prediction with an issue dated Jan. 9, 1875, "under the immediate and entire control of the Rt. Rev. S.H. Rosecrans." Clarke was business manager and the bishop wrote the editorials, a practice he continued until his death three years later just after the cathedral was completed. Its front page included the motto, "This Is the Victory Which Overcometh the World — Our Faith," which the paper retained throughout its 64-year history.

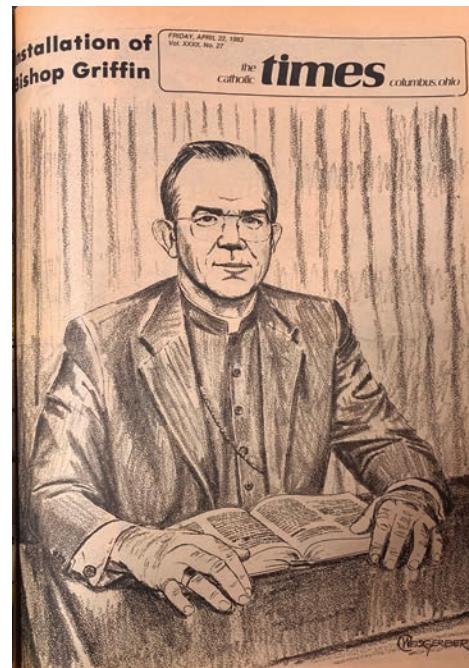
Like most small newspapers of the day, it contained relatively few local items and was mostly made up of stories taken from other publications and from letters sent from around the diocese and elsewhere. The biggest local story in the first edition was announcement that Bishop Rosecrans had been selected as one of 19 American prelates with the privilege of assisting at the papal throne during Masses celebrated by Pope Pius IX.

Other local briefs informed readers that the Feast of the Epiphany, Jan. 6, was a holy day of obligation; that the Dominican Sisters of Sacred Heart Convent at Seventh and Broad streets were prepared to teach music, French and drawing; and that Father Gallagher, president of St. Aloysius Seminary on West Broad Street in Columbus, had visited the office of the new publication. In an era when trains were the principal means of intercity travel, a railroad timetable was included.

Clarke remained with the paper, became a priest in 1879 and was appointed chaplain of the Ohio Penitentiary, then located downtown in what's now known as the Arena District. He sold a part interest in the Columbian to John Kuster one year later.

Father Clarke took an extended leave of absence because of illness in 1883 and sold the rest of the paper to Kuster in 1884. He then became pastor of Columbus Holy Family Church, where he remained until his death in 1920.

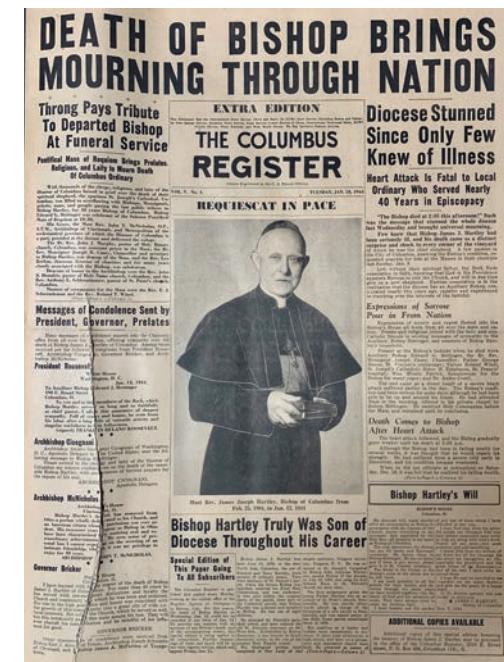
Kuster was publisher until he became



Cover of The Catholic Times when Bishop James Griffin, an auxiliary in the Diocese of Cleveland, was named to lead the Diocese of Columbus.



The Columbus Register debuted in 1940 as the newspaper for the diocese that succeeded The Catholic Columbian. *Catholic Times* archives



Cover of The Columbus Register in 1944 after Bishop James J. Hartley, who had served the diocese since 1904, passed away.

It's not known for certain when the *Columbian* published its last issue. Several histories of the diocese say the date was Dec. 30, 1938. However, the diocesan Catholic Record Society has a 65th

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Message from Bishop Fernandes



My brothers and sisters in Christ, I greet you in the name of the Lord Jesus. In this, the final paper copy of *The Catholic Times*, our diocesan newspaper, I wish to thank all of the subscribers who have read and supported the paper over many years. As you'll see in this issue, there has been some form of a diocesan newspaper in the Diocese of Columbus since the late 19th century.

Certainly, many people appreciate the hard copy of the paper, myself included. We also understand that times change and that the avenues in which people receive their news has already changed. Moving our efforts to an all-digital format allows us to evangelize and expand our reach in a way that reflects beauty

Our goal in this new terrain is to proclaim the gospel of Jesus Christ through The Catholic Times website and other digital means.

— Bishop Earl Fernandes

and excellence, empowering us to be good stewards of the generosity of the faithful of the Diocese of Columbus. Our

goal in this new terrain is to continue to proclaim the gospel of Jesus Christ through *The Catholic Times* website and other digital means.

I want to thank the staff for producing such high quality print editions. In a climate with many voices and a lot of noise, I have tasked them with not only keeping the people of the diocese informed, but also bringing the light of the gospel to the digital world. We are the salt of the earth!

Again, as your Bishop, I simply want to say thank you. Thank you for your support. Thank you for your commitment. Thank you for your prayers and your efforts to evangelize. May God bless you all.

Goodbyes are never easy but a reality

EDITOR'S REFLECTIONS

Doug Bean

was Bishop Emeritus James Griffin, who served in Columbus from 1983 to 2004.

Many historical events have transpired during the last 150 years in the Church, including the election of 12 popes. Outside the Church, countless political leaders have left their mark and the world has, sadly, experienced two world wars and major conflicts in Korea, Vietnam and the Middle East that took hundreds of thousands of lives. Many brave, young Catholic men who made a commitment to protect our freedoms of expression and religion did not come home.

Looking through the newspaper archives at those years, numerous listings of sons of the diocese who fought in these wars, some of whom perished in battle, can be found. There were also priests and religious from the diocese who were involved in these major conflicts, providing spiritual counsel, Masses and faithful support to the troops.

In the Church, the most profound change had to be the Second Vatican Council and the changes to the Holy Sacrifice of the Mass that came from it. In the diocese, countless events were chronicled that took place in parishes, schools and throughout its 23 counties. One of those came in 1944 when the Diocese of Steubenville was created out of 13 eastern and southeastern Ohio counties previously in the Diocese of Columbus.

The diocesan newspaper has undergone its own changes as well, evolving from *The Catholic Columbian* to *The Columbus Register* and, in 1951, *The Catholic Times*. Priests served as editors for much of the history of the newspaper until recent times. Religious were among its staff members and bishops acted as the publisher.

Dedicated individuals have made the newspaper possible throughout its existence. The number of staff members has shrunk dramatically over the last few decades.

Outsiders might find it hard to believe that *The Catholic Times* for most of the

last decade has been produced by a staff of just two full-time employees along with the support of a graphic designer from the Office of Communications and several freelance writers and photographers.

The Catholic Times has always been committed to trying to give its readers the best product possible using all available resources. The publication has provided news from parishes and schools, clergy assignments, obituaries, commentary and much more.

When newspapers were flourishing during the previous century, the staff of *The Catholic Times* was much larger, but as circulation waned, staff reductions were necessary to keep costs down. Nevertheless, a strong emphasis continued to be placed on local stories impacting the diocese.

The goal was to keep the faithful informed, and the staff hopes that was achieved with some success.

For everyone involved in producing *The Catholic Times*, the demise of print is just as difficult to accept as it is for many of the readers. Several years ago, the editor of a prominent archdiocesan newspaper put it this way in the last print issue: "This is the column I hoped I would never have to write."

That sentence summarizes the feelings of countless editors and reporters. For a print journalist, there's something about seeing his or her work on the page and how it impacts people that offers a profound sense of satisfaction. They quite literally get to see their work in black and white on the printed pages.

Print journalists work behind the scenes. Unlike other media, print reporters' identities are relatively unknown except for a byline. It's part of the credo to make the story the focus and not the individual reporting on it.

Everyone has witnessed the changes in how the world receives information, particularly over the last 30 years. There's no denying that secular and diocesan newspapers have lost significant numbers of print subscribers. The switch to all digital is not just happening here. *The Pittsburgh Post-Gazette* announced last month that it would discontinue its

print publication after almost 250 years. That's just one example.

The Archdioceses of Detroit and Cincinnati and Diocese of Pittsburgh stopped printing a newspaper in the last decade. Five of Ohio's six Roman Catholic dioceses have now turned to alternative forms of media.

It's sad to see this form of communication, which has served the people so well for so many years, become obsolete. But technology has changed the delivery methods over the last century. It wasn't all that long ago the telegraph was a means to communicate and television hadn't yet been invented.

Some readers have voiced concerns about how they will keep up with events in the diocese. That's understandable. But rest assured that you are considered a valued member of the diocese and that the Office of Communications will do its best going forward to find mediums that reach everyone in some form or fashion.

For most of the staff members who have worked for *The Catholic Times* over the years, the job to spread the good (and sometimes not so good) news has been a labor of love. The fruits of those labors will now be presented in alternative media under new leadership with the digital product.

As the diocese moves to digital communications through *The Catholic Times* website and social media platforms, please know that your loyal readership and support, both financially and spiritually through your prayers, have meant so much for us.

The same local Catholic content shared in print will be available through the digital resources. You can follow *The Catholic Times* website for information about the Diocese of Columbus at www.catholictimescolumbus.org. Subscribe to the eConnect newsletter on the website to ensure that stories will be delivered via email.

God bless you all. Thank you again for your faithfulness and your devotion to this publication.

Please know of our prayers for all of you. Please pray for us.

HISTORY: Newspapers told story of diocese for more than 150 years

was succeeded by Father W. Thomas Kessler in 1995. Collins then became consulting editor, a title he held until his retirement.

"Mike was a very intelligent man," said Lou Fabro Sr., who himself had a long career with the newspaper, serving as its sports editor on a part-time basis from 1957 to 1987. "He had an encyclopedic mind. He could find anything quickly or know where it could be found. He was an excellent writer and very devoted to the faith. He loved reading, and it's a shame he died before he got a chance to read all the books he wanted to once he retired."

In a retirement interview with the *Times*, Collins described working at the newspaper as "one of the few jobs a person can do today where you can see the results of your labor. Every week you can see what you've done. There it is."

He said his proudest achievement as a reporter was the paper's 1968 issue commemorating the 100th anniversary of the diocese. "I wrote everything (in

Continued from Page 4

that issue) that wasn't written by either James Thurber or Willa Cather," Collins said. "It was really beyond the staff's capacity, but I was too young and stupid to know that."

Collins was editor in 1972 when the newspaper switched from broadsheet size to its current tabloid format and returned to being printed locally. Father Kessler was succeeded as editor in 1998 by Mark Moretti and in 2007 by David Garick, who had been a reporter for WOSU radio in Columbus.

Under Garick, the newspaper increased its local content, switched to more of a magazine-style format, added more color pages and more color and black-and-white photos and began placing more emphasis on its website.

News stories during Garick's time as editor included the National Catholic Youth Conference in 2007, which attracted 20,000 young people to Nationwide Arena and the Greater Columbus Convention Center, the resignation of Pope Benedict XVI in 2013 and the elec-

tion of Pope Francis as his successor later that year. Between 2007 and 2017, the *Times* published profiles of every parish in the diocese.

Garick retired at the end of 2017 and was succeeded by Doug Bean, formerly of *The Columbus Dispatch*. In Bean's eight years as editor, the *Times* focused more closely on local content. During the COVID-19 pandemic in 2020, the newspaper permanently transitioned from a weekly to biweekly publication. The paper also increased in size, going from an average of 16 to 20 pages to a 28- to 32-page standard size. Though retaining its tabloid format, the pages recently became larger in size, and the print and photo quality continued to improve.

The paper published large issues when Bishop Frederick Campbell was succeeded by Bishop Robert Brennan in 2019 and when Bishop Earl Fernandes was consecrated three years later to succeed Bishop Brennan, now bishop of Brooklyn, New York.

Recent major news stories include the effects of the death of Pope Francis and the election of Pope Leo XIV in 2025; the SEEK26 conference at the beginning of this year in Columbus, attended by more than 16,000 Catholics, most of them college students; the continuing impact of the diocese's ongoing Real Presence, Real Future restructuring plan; the growth of the diocese's Catholic population to about 505,000 as members of multiple ethnic and cultural groups have come to central and southern Ohio; a significant increase in the number of young men from the diocese studying for the priesthood; the passing of the National Eucharistic Pilgrimage through the diocese in 2024; and the recent announcement that Ave Maria Academy, the first new diocesan grade school in 30 years, will open in the fall to serve Columbus-Powell St. Peter St. Joan of Arc Parish.

The meaningful stories of the Diocese of Columbus will continue to be told on *The Catholic Times* website.

Former editors reflect on their experiences

With this issue marking the end of *The Catholic Times* as a print medium, past editors of the newspaper were asked what they remembered about their experiences. Here are their responses:

Father W. Thomas Kessler, editor from 1995 to 1998

There was a time when every Catholic diocese was supposed to have – or to start – a Catholic newspaper.

When Father James Hartley became bishop of Columbus in 1904, he showed how deeply he cared about the Catholic press and had such a dedication to St. Francis de Sales, the patron of Catholic journalism and journalists, that he called on St. Francis as patron saint for his young diocese.

I learned that from two priests. Father George Fulcher, a brand-new priest when he baptized me, before long would become the editor of our diocesan newspaper, *The Catholic Times*. He succeeded Msgr. Herman Mattingly, who was to become pastor of my home parish, St Francis de Sales in Newark, serving there for 10 years when I was growing up.

Fast forward to the end of the last century, and I was appointed editor of the Times for three years. One thing I learned from both of these priests was an awareness that the Catholic press performed a vital ministry in the Church: getting the word out about what the Catholic Church

Many contributors who have helped make *The Catholic Times* possible in recent years deserve mention in this final print issue.

Since February 2023, Hannah Heil has done an admirable job as the newspaper's only full-time reporter. She has covered numerous events and written about a host of people and activities to keep readers abreast of the happenings in the diocese. In the new all-digital format, she will continue to provide the same content for online readers.

She replaced longtime reporter Tim Puet, a veteran journalist who has written thousands of articles for *The Catholic Times* over the past 20 years. After he retired from full-time work in 2021, he has continued to be a significant contributor.

SHEEN: Venerable Fulton Sheen to be beatified, *Continued from Page 2*

laboration and prayers that led to Sheen's beatification, which will be "a special blessing for the Church in the United States, where he was a powerful evangelist on radio, television, and in personal appearances."

The Diocese of Peoria is working with the Dicastery for the Causes of Saints at the Vatican to determine the details for the upcoming beatification.

Sheen was born in El Paso, Illinois, on May 8, 1895, and was called "Fulton" in honor of his mother's maiden name. Sheen was ordained a priest of the Peoria Diocese on Sept. 20, 1919. On June 11, 1951, he was consecrated as an auxiliary bishop of the Archdiocese of New York and remained in the position until 1966. He was then named the bishop of Rochester, New York, until his retirement in 1969 at the age of 74.

Tylka has previously called Sheen a "trailblazer" due to his Emmy-winning television show "Life Is Worth Living." The show aired on television from 1952 until 1957, discussing morality and Catholicism.

Sheen "reached millions of people be-

cause of (the show)," Tylka said. "He was so far ahead of his time in that reality that we take for granted today."

Sheen died due to heart disease on Dec. 9, 1979, the feast of St. Juan Diego.

Although Sheen is to be beatified, the process leading to the milestone has been marked by many challenges and delays.

The televangelist's cause for canonization was first opened in 2002 under the leadership of the Diocese of Peoria, and from then on he was referred to as a servant of God. Pope Benedict XVI declared him venerable in June 2012.

On March 6, 2014, the board of medical experts who advise the then-Congregation for the Causes of Saints unanimously approved a reported miracle attributed to his intercession. Parents of a stillborn baby, James Fulton, prayed to Sheen and their son miraculously recovered.

On June 17, 2014, the seven-member theological commission that advises the congregation unanimously agreed with the medical team's finding.

In September 2014, Sheen's cause was

suspended due to an ownership dispute of his remains that was announced "with sadness" in a statement by then-bishop of Peoria Daniel R. Jenky, president of the Archbishop Fulton J. Sheen Foundation.

Explaining how the Holy See "expected that the remains of Venerable Sheen would be moved to Peoria where official inspection would be made and first-class relics be taken," the statement said that the Archdiocese of New York had denied Jenky's request to move the body to Peoria.

Finally in March 2019, a New York appeals court unanimously ruled that the earthly remains of Sheen could be moved to St. Mary's Cathedral in Peoria. The following June, his body was transferred to St. Mary's Cathedral after three years of litigation, helping to clear the way for the archbishop's sainthood cause to go forward.

Pope Francis approved of the miracle attributed to the intercession of Sheen on July 5, 2019. Sheen was set to be beatified on Dec. 21, 2019, but the beatification experienced a delay.

Bishop Salvatore Matano of Rochester

described the delay as "unfortunate," because "there continue to be many miracles reported through Sheen's intercession."

The diocese said the beatification would be delayed so that more time can be given to examine Sheen's life. It further called the delay "unfortunate," because "there continue to be many miracles reported through Sheen's intercession."

Despite the delays, proponents of the beatification continued to work to advance the cause. In May 2025 Tylka reiterated his intention to advocate for the beatification process with Pope Leo XIV.

about how he dwells among us.

I pray that the heavenly Father will continue to bless those involved in this vital ministry and that his Spirit will continue to guide everyone involved in spreading Good News.

David Garick, editor from 2007 to 2017

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

The Gospel depicts Christ as the word of God, good news to be shared to all mankind. That is what the apostles and evangelists did. That is what all Christians are called to do. That is what we call the Good News, the news that sets us free.

Across the centuries, that news has been manifested not only verbally but by word in ink on paper. Locally, that has been a task taken on by *The Catholic Times*. This has been a journal of how the Gospel is lived and shared in the diocese since the first bishop of Columbus, Sylvester Rosecrans, edited the first diocesan newspaper, *The Catholic Columbian*.

I was privileged to serve as editor of this newspaper from 2007 until my retirement in 2017. During those years, my staff and I tried to bring the Word to life on paper in a lively way relating the amazing things being done in our parishes, schools, ministries and the daily lives

of our clergy, teachers and parishioners.

We took many steps to help spread that word more effectively through redesigning the newspaper format, layout and composition. We brought in new columnists, much more news from the parishes, lots more color and photographs.

I am very proud of how well our newspaper was received by our readers and how well my successor continued to spread the Gospel message in the Diocese of Columbus.

But even in my early years as editor, it was apparent that the days of ink on paper as a means of delivering our message were coming to an end. Few people are turning to newspapers as a source of news these days. New and more effective tools are now available to get our message to the people we need to reach.

During my tenure, we began to explore the possibilities of electronic news delivery. The current leadership has brought that to fruition. I am excited by the beautiful and easy to use *The Catholic Times* website. This is a wonderful step which will spread our message much more widely, in a timelier manner and with great new tools that were impossible with ink on paper.

I could not say this any better than one of our newest saints and Doctor of the Church, St. John Henry Newman, "To live is to change, and to be perfect is to have changed often."

Special mention goes to staff, contributors, readers

Mengelle, Father Timothy Hayes, Father Robert Jager, Rich Arnold, Michele Williams, MaryBeth Eberhard, Lori Crock, Rick Jeric, Joseph Thomas, Leandro "Lany" Tapay and Sarah Reinhard.

Patty Bitler, a longtime copy editor at *The Columbus Dispatch*, provided invaluable freelance copyediting assistance for several years before retiring.

Former editor David Garick offered his insights and wisdom before he ended his 10-year tenure to begin a well-deserved retirement.

Lastly, special mention goes to all of *The Catholic Times* subscribers and advertisers. Without your support, this publication would never have been possible.

-- Doug Bean, Editor

reportedly requested the delay due to concerns that he could be named in the final report of an ongoing investigation into clergy sex abuse in New York.

The situation was later cleared up and it was reported the delay was not related to the 2007 allegation that Sheen witnessed and covered up an act of clerical sexual abuse. The Diocese of Peoria issued an announcement that said "it has been demonstrated definitively that [Sheen] was an exemplary model of Christian conduct and a model of leadership in the Church. At no time has his life of virtue ever been called into question."

The diocese said the beatification would be delayed so that more time can be given to examine Sheen's life. It further called the delay "unfortunate," because "there continue to be many miracles reported through Sheen's intercession."

Despite the delays, proponents of the beatification continued to work to advance the cause. In May 2025 Tylka reiterated his intention to advocate for the beatification process with Pope Leo XIV.

St. Carlo Acutis relics make six-day visit to diocese

By Hannah Heil
Catholic Times Reporter

Relics of St. Carlo Acutis attracted large crowds in Columbus, Lancaster, Westerville, Hilliard and Worthington during a six-day tour in the diocese from Friday, Feb. 13 through Wednesday, Feb. 18.

The relics were accompanied by Msgr. Anthony Figueiredo, who is assigned to their care in Assisi, Italy.

The relics are on tour in Ohio, previously visiting the Archdiocese of Cincinnati and Diocese of Toledo.

St. Carlo (1991-2006) died nearly two decades ago after suffering from leukemia. In his 15 years, he lived a devout life of faith, exhibiting a great love for the Eucharist.

The young boy is also nicknamed the "patron saint of the internet." He enjoyed video games, computers and created a website documenting Eucharistic miracles around the world.

Carlo's pericardium (the tissue surrounding his heart), a lock of hair, a piece of the bedsheet that collected his blood, sweat and tears, and a piece of his favorite t-shirt are among the relics.

Lines of people to venerate the relics flowed at the various stops that included Columbus Our Lady of Guadalupe, Star of the New Evangelization Parish, South-eastern Correctional Institution and the Basilica of St. Mary of the Assumption in Lancaster, Columbus St. Joseph Cathedral, Westerville St. Paul the Apostle Church, Worthington St. Michael the Archangel Church, Hilliard St. Brendan the Navigator Church, the Villas of Saint Therese and the Mother Angeline McCrory Manor in Columbus and Buckeye Catholic at the St. Thomas More Newman Center.

Villas at Saint Therese Our Lady of Guadalupe, Star of the New Evangelization

First-class relics of St. Carlo Acutis arrived in the diocese on Friday, Feb. 13, visiting the senior living facility and parish.

The tour began Friday morning with a Mass celebrated at The Villas at Saint Therese independent living community and Mother Angeline McCrory Manor health care facility, sponsored by the Carmelite Sisters for the Aged and Infirm.

Faithful who reside at the care facility were grateful to participate in veneration.

"This has been the most wonderful thing to ever happen to me since my First Communion," resident Anne Nehr said. "I felt so close to Carlo. I've been praying to him every day, and I feel so close to have him right here."

"It's just a joy that we get to be a part of it," resident Peggy Diehl added. "We're not forgotten."

St. Carlo's relics made their next stop at the Columbus Shrine of Our Lady of Guadalupe, Star of the New Evangelization parish.

Veneration was offered at the parish in the evening as well as two Masses, in English and Spanish, Exposition and Adoration of the Blessed Sacrament, and recitation of the Holy Rosary in Spanish.

Several young children and families visited the parish shrine, which has a significant Hispanic population, to pray before relics of the young saint, stationed in front of the church's altar.

Yazmin Castillo traveled from London, Ohio, with her two children and nephews to venerate Carlo's relics.

"Because he's a millennial, it's nice to bring our children, especially since he is into the new things that the children are involved in," she said, referring to Carlo's enjoyment of video games and computers. "It's nice to teach them how the Holy Eucharist, it's definitely the highway for

heaven."

Basilica of St. Mary of the Assumption

Relics of St. Carlo Acutis continued a six-day diocesan tour with a stop at Lancaster Basilica of St. Mary of the Assumption on Saturday, Feb. 14.

First-class relics of the saint visited the Southeastern Correctional Institution, located just south of Lancaster, earlier that morning.

Deacon Jeff Hurdley, who ministers at St. Mary of the Assumption, held the reliquary that contained the relics for veneration.

Joshua Hursey, 12, a parishioner at St. Mary of the Assumption, came to his parish to venerate the saint's relics. Hursey shared that, much like Carlo, he has always had a deep devotion to the Eucharist.

He received his First Communion last year on the Feast of Our Lady of Lourdes.

Chuck Miller, who lives in Lancaster and is a parishioner at Somerset St. Joseph Church, visited the basilica to venerate Carlo's relics. The retired school teacher shared his happiness that young people have a role model in Carlo to emulate.

Cora Marsik, who belongs to Cincinnati St. John Neumann parish in Fairfield, part of the Archdiocese of Cincinnati, traveled to Lancaster to venerate the relics. Marsik noted she was impressed by St. Carlo's age and devotion to the Lord.

Mickey Fromimos, 12, and his father also visited from Cincinnati to venerate Carlo's relics. They were unable to do so last week when the relics were in the archdiocese.

St. Joseph Cathedral

Day three of St. Carlo Acutis' relic tour in the diocese brought hundreds to Columbus St. Joseph Cathedral on Sunday, Feb. 15.

Lines extended down the cathedral's front steps and out to the Broad Street sidewalk after the 12:30 p.m. Mass. Long lines also formed after the 10:30 a.m. Mass earlier that morning.

Three times the amount of faithful came to the diocese's mother church Sunday.

Laura Battocletti, a liturgical minister at St. Joseph, estimated that the 12:30 p.m. Mass typically averages about 150 people. Approximately 450 individuals were present for the morning Mass, and about 400 attended the early afternoon Mass.

Carolyn Hales, 24, an English teacher at Worthington City Schools, was inspired by St. Carlo's example of suffering well.

The Columbus St. Catharine of Siena Church parishioner was grateful for the event, specifically the convenience of coming to ask for hope in times of desperation.

"I think it's incredible that we have the opportunity to be in the presence of these relics, particularly when you're a person who experiences suffering from chronic illnesses or different health conditions," she said. "It's just been an incredible opportunity, and I'm so grateful that we have opportunities like this in the diocese."

Several young children also enjoyed the chance to meet Carlo.

Catherine Rudolph, a homeschooling mother in the diocese, brought several children to see the saint.

Andres and Nayeon Madrigal brought their four children, Antonio, Andrea, Marcelo and Margarita, to the cathedral. While their youngest is two months old, the older three enjoyed ascending the altar and peering into the reliquary to see Carlo's relics.

"It's important for the children to see and to understand that the prayers we have daily in our local community, this helps bridge a network, a global community that we live in," Andres explained.

Ohio University students Sarah Liederbach, 22, and Lauren Huntley, 21, visited the cathedral to venerate the relics.

Liederbach said she appreciated how St.



Deacon Jeff Hurdley holds the reliquary for veneration at Lancaster Basilica of St. Mary of the Assumption on Feb. 14.



The St. Carlo Acutis relics tour makes its second stop on Feb. 13 at Columbus Our Lady of Guadalupe, Star of the New Evangelization Parish.



Visitors pray in the presence of St. Carlo Acutis' relics at Lancaster Basilica of St. Mary of the Assumption.

Photos courtesy Sarah Lightle



Two Masses, Adoration and a rosary were offered in conjunction with the relics' visit at Our Lady of Guadalupe, Star of the New Evangelization.



Children spend a few brief moments with the St. Carlo Acutis relics at Westerville St. Paul the Apostle Church on Feb. 16.

Carlo made his ordinary life holy.

Huntley admired that attribute as well, noting that "he's very relatable."

"All of the saints, they do all this great work, and it's amazing. We kind of have a desire for that," she recognized, "but just being able to see someone who's very ordinary ... going to school and playing sports and making that holy, gives us a good idea of what we can strive for in our day-to-day life."

Westerville St. Paul the Apostle

Lines of people flowed through the church sanctuary at St. Paul the Apostle on Feb. 16, the fourth day of veneration.

Carlo's relics arrived ahead of the parish's 8:15 a.m. Mass. Public veneration began afterward and continued drawing people that morning. A steady stream of faithful continued through the sanctuary. Many of the 1,853 who visited waited in line to kneel before the Church's first millennial saint.

Kristin Meder, who has been a parishioner at St. Paul the Apostle for 22 years, described having the relic at her parish as an "amazing" opportunity.

She said she was struck by Carlo's love for the Eucharist and his bravery and boldness in sharing with others.



Long lines form after Sunday Mass at St. Joseph Cathedral on Feb. 15 for the St. Carlo Acutis relics.

"I was getting a little emotional when I was up there, to just be so close to such an amazing saint," she said afterward, reflecting on venerating the young saint's relics.

Meder made her First Communion decades ago at St. Paul the Apostle in the original church building. Her children are graduates of the parish school, and she continues to be an active parishioner.

"To just really see how many people have come out, and how he brings especially the younger children, younger generation closer to our faith," she said of Carlo, "it's just very exciting."

Saint's relics come to Southeastern Correctional

Relics of St. Carlo Acutis made their third stop in the Columbus diocese on Saturday, Feb. 14 at the Southeastern Correctional Institution (SCI), about six miles south of Lancaster.

The tour was largely organized by Dr. Stephen and Mary Ann Jepsen, parishioners at Columbus-Powell St. Peter St. Joan of Arc, who worked to bring relics of Carlo to Columbus.

The saint's relics came to the diocese with Msgr. Anthony Figueiredo of Assisi, Italy, assigned to their care. They are set to visit several diocesan parishes during a six-day span, including the correctional institution.

Liturgy of the Word was celebrated in the institution's chapel Saturday morning for about 50 inmates.

Clergy included Msgr. Figueiredo; Father Matt Morris, chaplain at SCI; and Deacon Jeff Hurdley, who ministers at Lancaster Basilica of St. Mary of the Assumption.

Reliquaries were present during the liturgy containing St. Carlo's pericardium (the tissue surrounding his heart), a lock of hair, a piece of the bedsheet where he laid suffering and dying, and a piece of his favorite t-shirt.

Inmates were invited to venerate the



A procession into the chapel at Southeastern Correctional Institution in Lancaster includes Deacon Jeffrey Hurdley followed by Father Matt Morris, chaplain, and Msgr. Anthony Figueiredo, caretaker of the relics.

CT photo by Ken Snow

saint's relics. It was a unique opportunity for the faithful imprisoned, who otherwise would be unable to participate.

One inmate, whose name was not per-

mitted to be shared, was baptized and confirmed Catholic by Father Morris last week.

Although not Catholic previously, he

watched a documentary a year ago on the 2020 beatification of then-Blessed Carlo Acutis. He prayed for Carlo's intercession, seeking healing for his step-granddaughter suffering from kidney cancer.

By the time St. Carlo was canonized on Sept. 7, 2025, more than a year after watching the documentary, the young girl's cancer was in remission.

Msgr. Figueiredo encouraged the inmates to seek Carlo's help. He reminded them that Carlo made a plan, or program, for his life: to be united always to Jesus.

"He chose that; he chose that in his heart, as you can today," the priest affirmed.

Msgr. Figueiredo was grateful to gather with the imprisoned. "To be here is a grace," he said, "because you can meet Jesus. I'm really happy that you are here today."

"When something is taken away from us, whether it's our freedom, our liberty, kids, wife, our work, it can be really tough, but God works everything for our good."

"He didn't want you to be here, to commit whatever you committed – no way, but it happened. He can use it for a greater purpose, really, if we convert it to Him."

"Why do we bring these relics? To say that you, too, can be saints."

Priest shares experience of accompanying St. Carlo relics

By Hannah Heil
Catholic Times Reporter

Relics of recently canonized St. Carlo Acutis from the Diocese of Assisi, Italy, visited with Msgr. Anthony Figueiredo from Friday, Feb. 13 to Wednesday, Feb. 18, Ash Wednesday.

St. Carlo Acutis was canonized late last summer on Sept. 7. The 15-year-old Italian died of leukemia in 2006, leaving a legacy of deep faith and devotion to the Holy Eucharist. He is buried in Assisi.

His relics, including first-class relics, have visited 23 countries in the past three years.

First-class relics include fragments of a saint's body. Other classes include second-class relics, including items a saint owned such as a piece of clothing, and third-class relics, which are items a saint touched or that have been touched to a first-, second- or third-class relic.

Msgr. Figueiredo, a native of Goa, India and raised in London, was assigned to the Assisi diocese about six years ago by the late Pope Francis. As part of his priestly duties, he looks after Carlo's relics, bringing them to countries throughout the world for veneration.

"What is interesting now is that many local churches, dioceses, states like Ohio, are requesting the relics," the priest said. "We're becoming much more localized because we want to reach people where they are."

St. Carlo's relics visited parishes, schools, a prison and care facility during a six-day span in the Diocese of Columbus.

"The tour is really to bring the relics of St. Carlo Acutis, more importantly, the message of Carlo Acutis, which points us to Jesus, especially in the Eucharist," Msgr. Figueiredo noted.

"When he was dying, the bed sheet that was covering him absorbed his blood, sweat and tears. So we have a fragment of that."

"We bring that because, Carlo, when he was suffering and dying, he indicates, 'I'm not wasting this suffering. I'm offering this up. I'm offering it up for the Pope, for



St. Joseph Cathedral was one of the stops in the diocese for veneration of the St. Carlo Acutis relics held by Msgr. Anthony Figueiredo on Feb. 15.

Photo courtesy Sarah Lightle

the Church, to go to heaven."

In addition to a fragment of the sheet containing Carlo's fluids, relics include a lock of the saint's hair and a fragment of his favorite t-shirt. The cloth was donated by Carlo's mother, Antonia Salzano Acutis.

"We bring that t-shirt because Carlo is us, and we can be Carlo," Msgr. Figueiredo affirmed. "He's just like one of us."

Most important, the priest noted, a part of St. Carlo's heart, known as the pericardium, is included in the relics soon to visit Columbus.

"The pericardium is a bit like bubble wrap. Our heart sits in a sack, and that's like bubble wrap to protect, defend it," Msgr. Figueiredo explained.

"Just as the heart is the most important organ of the body – keeping us alive and needs protection, defending, keeping in place – Carlo knew how to do that in his life by constructing a spiritual pericardium."

The saint followed five steps during his



Msgr. Anthony Figueiredo holds the St. Carlo Acutis relic for an inmate to venerate at Southeastern Correctional Institution on Feb. 14.

CT photo by Ken Snow

short life, helping to achieve sainthood: Mass, Adoration of the Blessed Sacrament, Confession, love of the Blessed Mother and the saints, and acts of charity.

St. Carlo's "life plan" to stay close to Jesus helped in times of temptation and challenges, and most especially, in his suffering and dying.

His relics have visited cathedrals, churches, hospitals, the elderly and prisons across the world.

The teenager's relics also travel to schools. Msgr. Figueiredo emphasized the importance of reaching the youth, the future of the Church.

The saint is relatable to the young and an example of living a holy life rooted in God.

"He's an ordinary kid whose life becomes extraordinary," Msgr. Figueiredo said. "Carlo could have chosen many other things in his life: He was talented, came from a wealthy family, he was a good-looking kid, a genius with the internet, but he chose to love God."

"Loving God, and being loved by God, he was able to love especially the least fortunate, the forgotten, the vulnerable, all of those. That's just beautiful – I think a great sign in this life, in this world that goodness exists and we cannot live for ourselves."

Carlo's relics were brought to Ohio at the invitation of the state's local bishops. Before the Columbus diocese, the saint's relics visited the Archdiocese of Cincinnati and Diocese of Toledo.

After spending time in Columbus, Carlo's relics will continue their tour of the United States with a visit to California.

"It's just extraordinary, seeing when I bless each individual with a relic, all ages – kids as young as two or three, even newborns, to elderly people in their 90s – they come of all shapes, of all sizes, of all nationalities, of all backgrounds," Msgr. Figueiredo reflected.

"When they come to be blessed by the relic of St. Carlo Acutis, to look into their eyes, their faces, you see a whole life – and a whole life can be transformed by meeting a saint."

Bridgettine sisters continue to build, serve

By Hannah Heil
Catholic Times Reporter

Hearing the doorbell ring at the Convent of St. Birgitta is no surprise for the Bridgettine sisters.

The consecrated religious, who reside in the convent located adjacent to Columbus Holy Family Church in the city's west side, welcome families, friends and strangers on a regular basis.

When not in prayer before the Blessed Sacrament, the sisters are often in the kitchen making a hot cup of tea, arranging a plate of cookies and lending an ear to their guests.

The semi-cloistered order's primary charisms are prayer and hospitality for Christian unity. The community follows the Rule of Saint Augustine, living a simple lifestyle with five prayer times daily.

The Order of the Most Holy Saviour (OSSS) was founded by St. Bridget of Sweden in 1370. The religious community was re-established centuries later in 1911 by St. Mary Elizabeth Hesselblad.

The order has 58 convents worldwide with its motherhouse in Rome. Convents typically include guest houses, an extension of the sisters' charism of hospitality.

Fundraising efforts are helping achieve the community's goal to build a guest house at the Columbus convent. The sisters anticipate serving individuals whose loved ones are treated at local hospitals.

A multimillion-dollar renovation was planned and divided into two phases. Phase one was completed in December 2025.

Chris Meyers of Meyers + Associates architecture in Columbus is leading the renovation design.

"We already have all the architectural plans," said Jody White, a volunteer at the Bridgettine convent who is helping lead "faith-raising" and fundraising efforts. Meyers "designed all of the architectural plans," she said, which was "a huge gift – tremendous gift."

The Dublin St. Brigid of Kildare parishioner was introduced to the Bridgettines years ago by Father Stash Dailey, who previously served as vicar for religious in the diocese. The priest is now pastor at Worthington St. Michael the Archangel Church.

"When I met with Father Stash, after our conversation, I just fell in love with Mother Eunice, and really, the order and their charisms," White recalled.

"We were walking to the car together, all three of us, and I said, 'Did you know my middle name was Bridget and my confirmation name was Elizabeth?' – the two foundresses of the order. So I feel privileged ... to walk with the sisters."

Phase one of renovations, costing approximately \$2 million, included upkeep and maintenance to the existing convent: roofing, electric, a 10-bedroom expansion, a community room and additional bathrooms.

"We experienced so much grace day in and day out," Mother Eunice, OSSS, the superior of the Columbus convent, said of initial renovations. "It was a very noisy time everywhere, but we did not stop anything."

"We made the spiritual part very strong, starting a basic foundation on the spiritual. Then we started to work on the building. This came from many hands, many minds and many generous hearts."

Money raised also funded an outdoor walkway, garden and bell tower at the

convent.

An image of the Crown of the Five Holy Wounds, part of the Bridgettine habit, is featured on the bell tower floor. The Bridgettines wear a crown of white cloth with five red jewels, representing the Five Wounds of Christ.

Plaques with images of the Seven Sorrows of Mary line the walls of the bell tower. The tower will eventually extend into a new chapel and guest house.

"The sisters here really feel that Mother Elizabeth (Hesselblad) is calling them to have a guest house that will house loved ones whose family members are in the local hospitals," White said.

"There's a lot of facilities ... places that people can stay. I think the people in Columbus take it for granted that they can go home."

A new chapel and guest house are set for phase two of renovations, estimated to cost between \$6 million and \$7 million.

The chapel, which will be located off of the bell tower, has been designed to accommodate 70 people. The guest house will offer six suites, each including a private bath and two full beds.

"The sisters, they're not going to physically care for them," White said of guests, "but they will welcome in the families. There'll be a fee to stay there to help support the sisters, but less expensive than a hotel."

The convent will "have the chapel with Jesus to be Adored for these families who need our Lord the most," White noted. Guests will "have the sisters' hospitality of breakfast and dinner" and "do not have to be Catholic."

She said the Bridgettine community hopes to raise about \$1 million before beginning phase two of renovations. They anticipate breaking ground at the end of 2026.

Renovations to the Bridgettine Sisters' Columbus convent are largely funded by benefactors. The order is financially independent from the diocese.

"That's definitely, I think, important for a lot of people to know because the diocese has their own fundraising, but this is completely independent," White said.

Fundraising campaigns are currently in motion.

The sisters partnered with The Catholic Foundation to offer a donor-advised fund for ease of giving.

Individuals can sponsor a brick for \$250 for the convent's outdoor walkway, now open for the public to visit and spend time in prayer. Bricks can honor a family member or loved one.

The 14 Stations of the Cross in bronze will be installed along the walkway. The faithful can sponsor a station for \$10,000 each.

Mother Eunice, who is a native of India, compared renovations "to the Exodus (story in the Old Testament). A new foundation, it will not be everything ready and just sit back and enjoy, no."

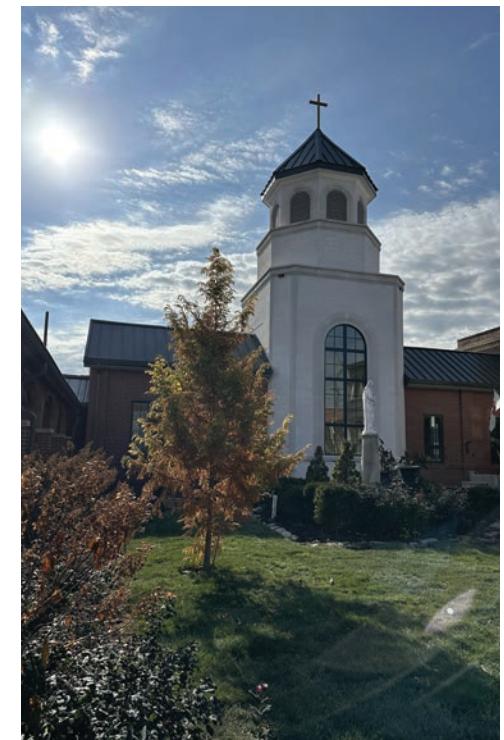
"It's a kind of constant struggle, battles for the financial things, the building, too," she added. "For me personally, I think it was a building up of our spiritual life as well as the project."

"Even in the midst of a capital campaign, the sisters are building the Kingdom of God here on earth all for the glory of God and the salvation of souls," White affirmed.

The first two Bridgettine sisters arrived in Columbus in October 2018. Six now



Blessing in the bell tower before Mass on Candlemas with Father Michael Donovan, O. de M., pastor at Columbus Holy Family Church, and four of the (from left) Bridgettine Sisters Jose Mary, Eunice, Leticia and Fabiola



The bell tower at the Convent of St. Birgitta will eventually extend into a new chapel and guest house.

Photos courtesy Jody White



Attendees at the January women's retreat gather for a presentation from Dr. Nicole Simental, director of music at Buckeye Catholic.

Renovations to the convent's outdoor space include the Sacred Heart Garden and fountain. Land on the property remains open in anticipation of a new chapel and guest house.

"We've made such progress, but I see the back area, and I'm like, 'It's time to build that chapel,'" White said, "but then, I'm like, 'OK, Jody, the Lord's working in souls in the middle of the mess.'"

The Bridgettines welcome individuals to the convent at various times of day for prayer, Mass, Adoration and retreats.

Adoration is offered three days a week: Tuesdays, Wednesdays and Fridays from 9 a.m. to 9 p.m. Daily Mass is held at the convent at 4 p.m. Wednesdays and 7 a.m. the remaining weekdays.

Women's retreats are offered monthly, and men's retreats take place quarterly.

"So many people benefit from the spiritual grace," Mother Eunice noted. "They have a home away from home: they can come here and freely speak to the Lord."

"Sometimes they need to be assisted by listening to their day-to-day issues. Not everyone, but a few people need someone to listen to them, advise them."

"This town is growing very much in faith. It's a joy to see the young people, how they answer," Sister Fabiola, OSSS added. "Most of the people we find here ... are students, especially students who are in the university, who come here."

The sisters rent out Madonna Hall, an

event space used for retreats at the convent, and the sun room, which includes a dining area. The spaces can be used for showers, meetings and retreats.

A community room on the lower level includes a full bathroom. The space is designed to accommodate women for a come-and-see at the convent, providing a place to stay overnight.

The basement is under construction and will be renovated into St. Joseph's Hall. Two bathrooms are currently being installed. The area will be a smaller version of Madonna Hall upstairs.

The Bridgettine Sisters plan to host two Lenten retreats at their convent this year.

The first, "Renewed in the Seasons of Lent and Easter," will be held Thursday, Feb. 26 from 7 to 8:15 p.m. with a talk from Father Michael Hartge, diocesan vicar general and Moderator of the Curia.

The second, "Mysteries Unfold in the Easter Triduum," is set for Thursday, March 12 from 7 to 8:15 p.m. with Father Michael Donovan, O. de M. (Order of the Blessed Virgin Mary of Mercy), pastor at Holy Family Church, speaking.

Those interested should RSVP to BridgettineSisters1@gmail.com. A \$10 offering is suggested.

To learn more or support the sisters, visit www.Bridgettines.com.

Catholic dormitory founded by religious to open near Ohio State

By Hannah Heil
Catholic Times Reporter

A new women's dormitory will open this fall just south of the Ohio State University campus in time for the 2026-27 school year.

Located near Ohio's largest university, the dormitory is separate from the institution. Instead of resident advisers walking the halls, young female students will have consecrated religious sisters next door.

The Little Servant Sisters of the Immaculate Conception will be renting rooms in the Immaculata House, a unique dormitory adjoining their convent, to students starting this fall.

The sisters, who minister primarily in early childhood education, acquired in September 2024 a three-story triplex on Michigan Avenue in Columbus' Dennison Place neighborhood to convert into a residence for young women and a convent. The housing units are a 10-minute walk from Ohio State University Hospital.

A few of the sisters reside in a convent downtown at St. John Paul II Early Childhood Education Center, which the sisters opened upon their arrival in Columbus. Two now live on Michigan Avenue.

The order was founded by Blessed Edmund Bojanowski, a layman in 1850s Poland who served abandoned children, the sick and needy. The Little Servant Sisters came to Columbus in 2016.

In the United States, religious sisters in the order also reside in Cherry Hill, New Jersey; and Delray Beach, Florida.

Proceeds from the sale of a house in New Jersey near the world-famous Atlantic City boardwalk, which was donated to

the sisters 80 years ago that required extensive repairs and was no longer used by the order, covered the cost of three units in Columbus.

"You have no idea how many dreams I had," Sister Bozena said of expanding the convent to young women. "Really, it was over and over and over."

"Then I started expressing myself more often to my sisters, and even to my superiors, but at the very beginning, they laughed," she recalled. "No, this is not going to happen. I know you love Ohio; you love Columbus, but this is too far. There's no way."

Sisters Bozena and Magdalena currently live in one of the units. The other two units, which have a connecting door in the basement, will be rented to female students seeking an intentional living space while studying at Ohio State.

The two units for female students will house six each. The main floor in the middle unit will be converted to a private cha-



A stairwell leads upstairs at the Immaculata House near Ohio State University.

pel with the Blessed Sacrament present.

Sister Bozena, who teaches at the St. John Paul II preschool and Confraternity of Christian Doctrine classes at Columbus Holy Family Church, noted that students in the Immaculata House will not live with the religious sisters.

"It's under one roof but separate," she said. "We're not living together. The building is actually separated; the chapel is for themselves."

"If they need any spiritual help, if they need any support, we are here for them."

The Little Servant Sisters can offer spiritual guidance and community to their neighboring students.

Students do not have to be discerning a religious vocation to rent the dormitory. The space is intended for young women seeking a place to grow in faith, regardless of their vocational call.

Some prospective student renters, Sister Bozena noted, might be hesitant, thinking they will need to enter religious life.

"Our intention is not to make the young girls become sisters. That's not the main idea," she said of the Immaculata House. "We want to support them with our faith, support them in their struggle, in school – but definitely, that's not the intention for us to make them sisters."

Both properties consist of three bedrooms with two students per room and three bathrooms.

The central unit has three full bathrooms; the end unit includes two full bathrooms and a half bath. The adjoining homes each have a basement (which will offer study spaces), rear deck and backyard.

The dorms are designed to be comfortable and a call to holiness.

"We want the girls to feel the presence of the Lord no matter where they look,"

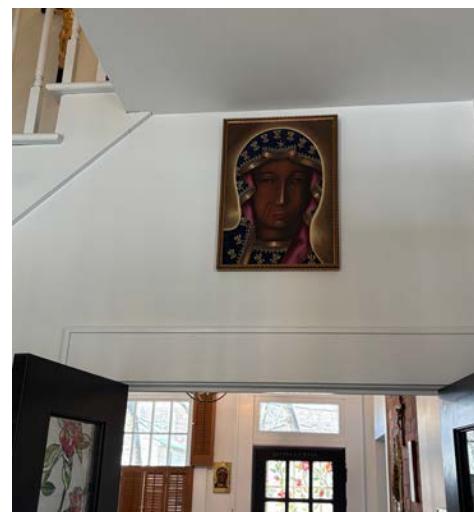


The Immaculata House is intended as a place for women to live and grow in faith.

Photos courtesy Little Servant Sisters



Plans are to open the Immaculata House to female students beginning this fall.



Two units in the Immaculata House will house six students each.

Sister Bozena said, "so there will be Exposition of the Lord."

"The girls, I'm not going to push them. They will not ... have to do things in order to be part of the house."

"I don't want to do that; I want to give them space. I want them to be close to the Lord, but on their own time."

She added that the Little Servant Sisters would welcome monthly dinners with the young women, or more often if there is interest. The sisters are also open to inviting priests for Lenten or Advent retreats, or to come and give talks for the young women.

She noted that the women can invite their friends as well.

"This definitely will be a house, for the people who live here, that they can be close to the Lord," she said, "but at the same time, to see how they can become what God wants them to become – to fol-



Two members of the Little Servant Sisters of the Immaculate Conception will live in one unit.

low their vocation."

The Little Servant Sisters take vows of chastity, poverty and obedience. The Blessed Virgin Mary, the Immaculate Conception, is the order's patroness and model. The community strives to emulate her virtues, seeking the Immaculata's intercession and making her known to the faithful.

The sisters participate daily in the Holy Sacrifice of the Mass and Eucharistic Adoration. They have three prayer times each day: morning, noon and evening.

Applications for the women's dormitory are open for 2026-27 school year. To learn more, individuals interested can visit www.ImmaculataHouse.org, call 856-874-6096 or e-mail ImmaculataHouse25@gmail.com.

Catholic Social Services receives \$200,000 grant for families with young children

The Governor's Office of Faith-Based and Community Initiatives and the Ohio Department of Job and Family Services awarded Catholic Social Services (CSS) a \$200,000 grant to support families with young children in Franklin and Licking counties through its Little Blessings program.

This award is part of the Governor's Executive Order focused on strengthening families by helping children remain safely in their own homes or the homes of relatives, promoting job preparation and work, encouraging the formation and stability of two-parent families, and reducing dependency on government assistance.

The funding will support CSS Little Blessings program, which addresses the

nutrition, health, parenting, and overall well-being of families living at or below 200% of the Federal Poverty Guidelines who have children ages 0-5.

In Franklin County, Little Blessings operates at the Our Lady of Guadalupe Center, an outreach center serving under-resourced families on the west side of Columbus. The Center now serves more than 6,000 individuals annually in partnership with organizations such as the Mid-Ohio Food Collective, Legal Aid Society of Columbus, the U.S. Small Business Administration, the Small Business Development Center, the City of Columbus, and the Mount Carmel Health System. Together, these partners help families navigate from crisis to a future of stability and self-suf-

ficiency.

In Licking County, CSS currently provides transportation, senior services, and representative payee services to individuals and families in partnership with the Licking County Food Pantry Network, United Way, the Ohio Department of Transportation, the Central Ohio Area Agency on Aging, and the Veterans Administration, making it an ideal location for expanded family-focused services supported by this grant.

"This funding allows us to strengthen families at a critical stage of life," said Kelley Henderson, President and CEO of Catholic Social Services. "By supporting parents with young children through nutrition, health, and parenting resources,

we are helping families build stability and independence while ensuring children can thrive in safe, supportive homes."

Since 1945, Catholic Social Services (CSS) has been a source of compassion, dignity, and hope for those Christ calls us to serve throughout our community. Serving almost 12,000 individuals annually, our mission is supported by dedicated volunteers who help seniors find connection, guide families towards a brighter future, and assist persons with disabilities find new freedom. Rooted in the belief that every person reflects the image of God, we journey together as neighbors, empowering individuals to shape their own futures with our unwavering support.

St. Mary School opens Blessings Box in German Village

Columbus St. Mary School, located in the city's German Village neighborhood, celebrated the opening of a new Blessings Box, part of the Columbus Blessing Boxes Project, with a ribbon-cutting ceremony on Feb. 4.

Blessing Boxes are outdoor, publicly located cabinets to donate items. Boxes can include non-perishable food items, toiletries, baby supplies and items that can be considered a blessing for individuals in need.

St. Mary's Talented and Gifted (TAG) program, which includes 38 students in grades five to eight who demonstrate giftedness or high academic achievement, spent six weeks studying food insecurity.

Students engaged in lessons, guided discussions and collaborative planning. They explored best practices for building, stocking and maintaining Blessing Boxes.

"This project beautifully reflects who



Columbus St. Mary School students in the Talented and Gifted program spearheaded the Blessings Boxes Project.

Photos courtesy Sarah Lightle

Parish Holy Week schedules listed

The following is a list of Masses for Palm Sunday, March 29 and its vigil, services for the Sacred Triduum of Holy Thursday, April 2; Good Friday, April 3 and the Easter Vigil, Saturday, April 4; and Masses for Easter Sunday, April 5, plus other Holy Week activities, as supplied by some of the parishes in the diocese to *The Catholic Times*.

Besides the events listed, the Sacrament of Reconciliation will be available at many parishes on Monday, March 30. For more information or if your parish is not listed, go to the parish website or call the parish office.

Columbus Christ the King and St. Thomas the Apostle – Palm Sunday, 4 p.m. (English), 6 p.m. (Spanish) Saturday, 10 a.m. (English), 12:30 p.m. (Spanish) Sunday, Christ the King, 9 a.m. (English), 11 a.m. (Spanish) Sunday, St. Thomas; Penance services, Monday, March 30, 6 to 8 p.m., both churches; Holy Thursday, 7 p.m. with Eucharistic Adoration until 10, both churches; Good Friday, Living Stations of the Cross in Spanish, noon, Christ the King, 5 p.m., St. Thomas; bilingual Celebration of the Lord's Passion service, 7 p.m., both churches; Easter Vigil, bilingual Mass, 9 p.m., both churches; Easter, 10 a.m. (English), 12:30 p.m. (Spanish), Christ the King, 9 a.m. (English), 11 a.m. (Spanish), St. Thomas;

Columbus St. Francis of Assisi – Palm Sunday, 9 and 11 a.m.; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 9

p.m.; Easter, 9 and 11 a.m.

Columbus St. Josephine Bakhita Parish at St. Elizabeth Church – Palm Sunday, 4 p.m. Saturday, 9 and 11 a.m. Sunday; Holy Thursday, 7 p.m., followed by Eucharistic Adoration to 10; Good Friday, Stations, 3 p.m.; service, 3 or 7 p.m.; Easter Vigil, 8:15 p.m.; Easter, 9 and 11 a.m.

Columbus St. Mary German Village – Palm Sunday, 4 p.m. Saturday, 9 and 11 p.m. Sunday (English), 12:30 p.m. Sunday (Spanish); Living Stations, Wednesday, April 1, 1:30 p.m.; Holy Thursday, 6:30 p.m. (bilingual); Good Friday, 3 p.m. (English), 6 p.m. (Spanish); Easter Vigil, 9 p.m. (bilingual); Easter, 9 and 11 a.m. (English), 12:30 p.m. (Spanish)

Dublin St. Brigid of Kildare – Palm Sunday, 5 p.m. Saturday, 7:30, 9 and 11 a.m. Sunday; Parish Evening Prayer, 4:30 p.m. Saturday; Parish Rosary, 8:30 a.m. Sunday; Holy Thursday, 7:30 p.m., followed by Adoration in chapel, concluding with Night Prayer at 9:30; Good Friday, Passion service, 3 p.m., Tenebrae service, designed to re-create the sense of betrayal, abandonment and agony related to Good Friday, 7:30 p.m.; Easter Vigil, food blessing, noon, Easter egg hunt, 1 p.m., Mass, 8 p.m.; Easter, 7:30, 9 and 11 a.m.

Marysville Our Lady of Lourdes – Palm Sunday, 4:30 p.m. Saturday, 8 and 10 a.m. Sunday; Tenebrae service, 7 p.m. Wednesday; Holy Thursday, 7 p.m., followed by Adoration until midnight; Good Friday, service, 3 p.m., Stations Through Mary's Eyes, 3 p.m., Tenebrae service, 8 p.m.; Easter Vigil, food blessing, 1 p.m., Mass, 9 p.m.; Easter, 7, 9 and 11 a.m.

we are as a school," principal Gina Stull said. "Our students didn't just learn about food insecurity – they listened, asked thoughtful questions and took action."

"The Blessings Box is a tangible expression of faith in action, and I am incredibly proud of our TAG students for leading this work with compassion, purpose and care for our neighbors."

Students in TAG at St. Mary meet several times weekly in small groups. The program challenges gifted students academically and encourages leadership, critical thinking and service-based learning.

Tomo, a fifth-grade student at St. Mary in the program, was selected to cut the ribbon. She reflected on food insecurity in an essay.

"Before I started learning about it, I had no idea, but once I learned about it, I

knew it was hard," she wrote. "That's why TAG is helping the community."

"I'm glad we're helping because, even if it makes a small impact, what's important is that we tried."

The school project, enforcing St. Mary's mission of faith, service and community care, was funded by a grant from ServeOhio MLK Day of Service.

The project was also supported by donations, including a \$1,000 seed donation used to stock the Blessing Box with



Deacon Roger Minner of Columbus St. Mary Church in the German Village area blesses the new box.

items that will bless the community.

"I had a fun time learning about this project," sixth-grade student Ellis said. "It widened my knowledge of food insecurity in our community."

The Columbus Blessing Boxes Project began in January 2018. The initiative has grown to boxes located in more than 100 parts of Columbus and the greater central Ohio area.



Students participate in a ribbon-cutting ceremony for the Blessings Box at St. Mary Middle School, 630 S. Third St., on Wednesday, Feb. 4.

8 and 10 a.m., Easter egg hunt, 11:30 a.m.

St. John Paul II Scioto Catholic Community – Palm Sunday, 4 p.m. Saturday, Pond Creek Holy Trinity, 6 p.m. Saturday, Wheelersburg St. Peter in Chains, 8 a.m. Sunday, Portsmouth Holy Redeemer, 11:30 a.m. Sunday, Portsmouth St. Mary, 5 p.m. Sunday (Spanish), Holy Redeemer; Holy Thursday, 7 p.m., St. Mary; Good Friday, Walking Stations, noon to 3 p.m. from Holy Redeemer to St. Mary, service, 3 p.m., St. Mary; Easter Vigil, 9 p.m., St. Mary; Easter, 9 a.m., Holy Trinity and St. Peter, 11:30 a.m., St. Mary and Holy Redeemer, 1 p.m. (Spanish), Holy Redeemer

Somerset Holy Trinity and St. Joseph – Palm Sunday, 5 p.m. Saturday and 10 a.m. Sunday, Holy Trinity, 8 a.m. Sunday, St. Joseph; Confessions, 6:30 p.m. Monday and Wednesday at Holy Trinity and Tuesday at St. Joseph; Holy Thursday, 7 p.m., followed by Adoration until 9, St. Joseph; Good Friday, 3 p.m., Holy Trinity; Easter Vigil, 8:30 p.m., Holy Trinity; Easter, 8 a.m., St. Joseph, 10 a.m., Holy Trinity

Sunbury St. John Neumann – Palm Sunday, 4 p.m. Saturday, 9, 11 and 5 p.m. Sunday; confessions, 5 to 7 p.m. Wednesday; Holy Thursday, confessions, 10 a.m. to noon, Mass, 6:30 p.m.; Good Friday, confessions, 10 a.m. to noon, Outdoor Stations, 11 a.m. service, 3 p.m.; Easter Vigil: food blessing, 9:30 a.m., Mass, 9 p.m.; Easter, 7, 9 and 11 a.m.

FIND a FISH FRY or LENTEN DINNER

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

COLUMBUS NORTH

OUR LADY OF VICTORY CHURCH
1559 Roxbury Road, Columbus
Fridays, 2/20-3/27, 4:30-7 p.m.

OUR LADY OF VICTORY CHURCH
1559 Roxbury Road, Columbus (Parish Life Center)
Soup Supper and Apologetics
Wednesdays, 2/25-3/18, 6 p.m.

ST. JOAN OF ARC CHURCH
10700 Liberty Road, Powell
Fridays, 2/20-3/27, 5-7 p.m.
Stations of the Cross, 7:15 p.m. at St. Joan of Arc (English); noon, 7:30 p.m. at St. Peter Church (Spanish)

ST. BRENDAN CHURCH
4475 Dublin Road, Hilliard (school)
Fridays 2/20, 2/27, 3/13-3/27, 5-7 p.m.

ST. FRANCIS OF ASSISI CHURCH
386 Bottles Ave., Columbus 43215
Pasta Dinner
Saturday, 2/14, noon-7 p.m.
Lenten Soup Suppers
Mondays, 2/23-3/23, 6 p.m.

ST. MARGARET OF CORTONA
1600 N. Hague Ave., Columbus
Fridays, 2/20-3/27, 5-7:30 p.m.

IMMACULATE CONCEPTION CHURCH
414 E. North Broadway, Columbus (Marian Hall)
Fridays, 2/20-3/27, 5-7:30 p.m.

ST. MICHAEL THE ARCHANGEL CHURCH
5750 N. High St., Worthington
Fridays, 2/20-3/27, 5-7:30 p.m.

CHURCH OF THE RESURRECTION
6300 E. Dublin-Granville Road, New Albany (Ministry Center)
Fridays, 2/20-3/27, 4:30-7 p.m.
Lunch, 11 a.m.-1:30 p.m.

ST. JOSEPHINE BAKHITA PARISH
6077 Sharon Woods Blvd., Columbus
Fridays, 2/20-3/27, 5-7 p.m.

ST. JOHN NEUMANN CHURCH
9633 E. State Route 37, Sunbury (Faith and Family Center)
Fridays, 2/20-3/27, 4-7 p.m.

ST. PAUL THE APOSTLE CHURCH
313 N. State St., Westerville (Miller Hall)
Fridays, 2/20-3/27, 5-7:30 p.m.

ST. ANDREW CHURCH
1899 McCoy Road, Columbus (Nugent Parish Hall)
Fridays, 2/20, 3/13, 3/27, 4:30-7:30 p.m.

ST. TIMOTHY CHURCH
1033 Thomas Lane, Columbus
Pasta dinner
Sunday, 3/1, noon-6:30 p.m. followed by Stations of the Cross

COLUMBUS EAST

HOLY SPIRIT CHURCH
4383 E. Broad St., Columbus
Fridays, 2/27, 3/13, 3/27, 5:30-7:30 p.m.

ST. ELIZABETH ANN SETON PARISH
600 Hill Road N., Pickerington (Activity Center)
Fridays, 2/20-3/27, 4:30-7 p.m.

ST. CATHARINE CHURCH
500 S. Gould Road, Columbus
Fridays, 2/20, 3/6, 3/20, 5-7:30 p.m.

ST. MATTHEW THE APOSTLE CHURCH
807 Havens Corners Road, Gahanna
Fridays, 2/20-3/27, 4:30-7 p.m.

See FISH FRY, Page 13

WWW.BESTFISHFRY.com
Baked or Hand Battered Fish, Cole Slaw, Mac n' Cheese, Green Beans, Fries

Dining Room | Online TO GO
ALL YOU CARE TO EAT OR FOR FASTER PICKUP

KIDS EAT FREE
Visit our website for details and pricing

Feb. 20, 27 March 6, 13, 20, 27
Stations of the Cross
7:15pm St. Joan of Arc
12pm, 7:30pm St. Peter
SPANISH

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



February 20 & 27,
March 6, 13, 20 & 27

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

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



FISH FRY DINNERS



St. Josephine Bakhita
Parish and School

6077 Sharon Woods Blvd.
Columbus, OH 43229
(614) 891-0150

Dinner served from

5:00-7:00PM

Carryout available

Stations of the Cross begin at 7pm.

All are invited!

Pricing Tiers:

2 piece fish dinner (or 10 shrimp) for \$12
1 piece fish dinner (or 6 shrimp) for \$10
Grilled cheese dinner for \$7

All dinners are served with 2 sides, and 8 different side options are available. Drinks, Hawaiian roll, and a dessert are also included with every dinner.

Family pricing for those dining in is capped at \$50 per family.



St. Josephine Bakhita
PARISH & SCHOOL



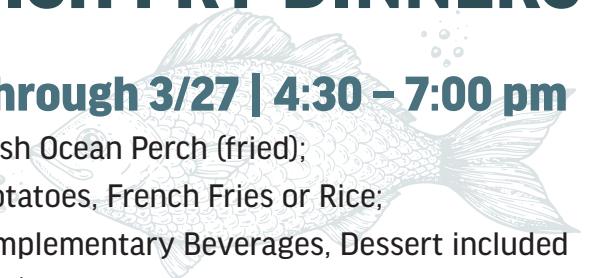
Our Lady of Victory Catholic Church

1559 Roxbury Road, Columbus 43212
(Parish Life Center)

FISH FRY DINNERS

Fridays, 2/20 through 3/27 | 4:30 – 7:00 pm

Fresh Ocean Perch (fried);
Baked Potatoes, French Fries or Rice;
Salad or Cole Slaw; Complementary Beverages, Dessert included
\$18 Adults, \$10 Kids – Carryout available



FIND a FISH FRY or LENTEN DINNER

Continued from Page 12

COLUMBUS CENTER

ST. DOMINIC CHURCH
453 N. 20th St., Columbus
Saturday, 3/14, 11 a.m.-5 p.m.

ST. PATRICK CHURCH
280 N. Grant Ave., Columbus
Fridays, 2/20-3/27, 5-7 p.m.
Stations of the Cross, 7 p.m.

COLUMBUS NORTH

OUR LADY OF VICTORY CHURCH
1559 Roxbury Road, Columbus
Fridays, 2/20-3/27, 4:30-7 p.m.

OUR LADY OF VICTORY CHURCH
1559 Roxbury Road, Columbus (Parish Life Center)
Soup Supper and Apologetics
Wednesdays, 2/25-3/18, 6 p.m.

ST. JOAN OF ARC CHURCH
10700 Liberty Road, Powell
Fridays, 2/20-3/27, 5-7 p.m.
Stations of the Cross, 7:15 p.m. at St. Joan of Arc (English); noon, 7:30 p.m. at St. Peter Church (Spanish)

ST. BRENDAN CHURCH
4475 Dublin Road, Hilliard (school)
Fridays 2/20, 2/27, 3/13-3/27, 5-7 p.m.

ST. FRANCIS OF ASSISI CHURCH
386 Buttles Ave., Columbus 43215
Lenten Soup Suppers
Mondays, 2/23-3/23, 6 p.m.

ST. MARGARET OF CORTONA
1600 N. Hague Ave., Columbus
Fridays, 2/20-3/27, 5-7:30 p.m.

IMMACULATE CONCEPTION CHURCH
414 E. North Broadway, Columbus (Marian Hall)
Fridays, 2/20-3/27, 5-7:30 p.m.

ST. MICHAEL THE ARCHANGEL CHURCH
5750 N. High St., Worthington
Fridays, 2/20-3/27, 5-7:30 p.m.

CHURCH OF THE RESURRECTION
6300 E. Dublin-Granville Road, New Albany (Ministry Center)
Fridays, 2/20-3/27, 4:30-7 p.m.
Lunch, 11 a.m.-1:30 p.m.

ST. JOSEPHINE BAKHITA PARISH
6077 Sharon Woods Blvd., Columbus
Fridays, 2/20-3/27, 5-7 p.m.

ST. JOHN NEUMANN CHURCH
9633 E. State Route 37, Sunbury (Faith and Family Center)
Fridays, 2/20-3/27, 4-7 p.m.

ST. PAUL THE APOSTLE CHURCH
313 N. State St., Westerville (Miller Hall)
Fridays, 2/20-3/27, 5-7:30 p.m.

ST. ANDREW CHURCH
1899 McCoy Road, Columbus (Nugent Parish Hall)
Fridays, 2/20, 3/13, 3/27, 4:30-7:30 p.m.

ST. TIMOTHY CHURCH
1033 Thomas Lane, Columbus
Pasta dinner
Sunday, 3/1, noon-6:30 p.m. followed by Stations of the Cross

COLUMBUS EAST

HOLY SPIRIT CHURCH
4383 E. Broad St., Columbus
Fridays, 2/27, 3/13, 3/27, 5:30-7:30 p.m.

ST. ELIZABETH ANN SETON PARISH
600 Hill Road N., Pickerington (Activity Center)
Fridays, 2/20-3/27, 4:30-7 p.m.

ST. CATHARINE CHURCH
500 S. Gould Road, Columbus
Fridays, 2/20, 3/6, 3/20, 5-7:30 p.m.

ST. MATTHEW THE APOSTLE CHURCH
807 Havens Corners Road, Gahanna
Fridays, 2/20-3/27, 4:30-7 p.m.

ST. PIUS X CHURCH
1051 S. Waggoner Road, Reynoldsburg (Parish Center)
Fridays, 2/20, 3/6, 3/20, 5-7:30 p.m.

ST. PIUS X CHURCH
1051 S. Waggoner Road, Reynoldsburg (Parish Center)
Soup Suppers
Mondays, 2/23-3/30, 6-8 p.m.

COLUMBUS WEST

OUR LADY OF PERPETUAL HELP

CHURCH
3752 Broadway, Grove City (Parish Life Center)
Fridays, 2/20-3/27, 4:30-7:30 p.m.

SS. SIMON AND JUDE CHURCH
9350 High Free Pike, West Jefferson
Lenten Pasta Dinners
Fridays, 3/6, 3/20, 3/27, 5-7 p.m.

ST. CECILIA CHURCH
434 Norton Road, Columbus
Fridays, 2/20-3/27, 5-7:30 p.m.

ST. JOSEPH CHURCH
670 W. Main St., Plain City
Fridays, 2/20-3/27, 5:30-8 p.m.

ST. PATRICK CHURCH
226 Elm St., London (School)
Fridays, 2/20-3/27, 4:30-7:30 p.m.

OUTSIDE METRO COLUMBUS

ST. MARY CHURCH
66 E. William St., Delaware (Commons)
Fridays, 2/20-3/27, 5-7 p.m.

ST. MARY CHURCH
1232 E. Center St., Marion (K of C Hall)
Fridays, 2/13-3/27, 5-7:30 p.m.

ST. PETER CHURCH
379 S. Crawford St., Millersburg
Fridays, 2/20-3/27, 4-7 p.m.

SACRED HEART CHURCH
320 Fair Ave. NE, New Philadelphia (Kathy Hamilton Hall)
Fridays, 2/20-3/27, 4-7 p.m.

CHURCH OF THE ASCENSION
555 S. Main St., Johnstown
Fridays, 2/20-3/27, 4:30-7 p.m.

ST. EDWARD THE CONFESSOR
785 Newark Road, Granville
Fridays, 2/20-3/27, 4-7 p.m.

ST. EDWARD THE CONFESSOR
785 Newark-Granville Road, Granville
Soup Suppers
Tuesdays, 2/24-3/24, 6-7 p.m. followed by Stations of the Cross

CHURCH OF THE HOLY TRINITY
1835 Dover-Zoar Road, Bolivar
Fridays, 2/20-3/27, 4-7 p.m.

SACRED HEART SCHOOL
39 Burt Ave., Coshocton
Date and time TBD

ST. JOHN PAUL II SCIOTO CATHOLIC PARISH
2167 Lick Run Lyra Road, Wheelersburg (St. Peter campus)
Fridays, 2/20-3/27, 5-8 p.m.
Saturdays, 2/28, 3/14, 3/28 after 6 p.m.
Mass

SACRED HEARTS CHURCH
4680 U.S. Highway 42, Cardington
Friday, 3/20, 4:30-7 p.m.

ST. COLMAN OF CLOYNE CHURCH
219 S. North St., Washington Court House
Fridays, 2/20-3/27, 4:30-6:30 p.m.

BISHOP FLAGET SCHOOL
61 S. Paint St., Chillicothe (St. Mary Family Life Center)
Fridays, 2/20-3/27, 4-7 p.m.

HOLY TRINITY SCHOOL
225 S. Columbus St., Somerset
Dates and times TBD

ST. JOHN THE BAPTIST PARISH
St. Luke Community Center, 7 W. Rambo St., Danville
Fridays, 2/20-3/27, 5-7 p.m.

ST. FRANCIS DE SALES CHURCH
45 Granville St., Newark
Fridays, 2/20-3/27, 4-7 p.m.

ST. ANN & ST. MARY PARISH
311 Chestnut St., Dresden (Parish Hall)
Friday, 3/20, 5 p.m.

BASILICA OF ST. MARY OF THE ASSUMPTION
132 S. High St., Lancaster
Soup and Psalms
Wednesdays, 2/25-3/25 after 6 p.m.
Mass

ST. JOHN THE EVANGELIST CHURCH
351 North Market St., Logan
Fridays, 2/20-3/27, 4:30-7 p.m.

NEWARK CATHOLIC HIGH SCHOOL
1 Green Wave Dr., Newark (Cafeteria)
Fridays, 2/20-3/20, 5-7 p.m.

ST. JOSEPH CHURCH
134 W. Mound St., Circleville
Fridays, 2/20, 3/13, 4:30-6:30 p.m.

OUR LADY OF MOUNT CARMEL CHURCH
5133 Walnut Rd. SE, Buckeye Lake
Fridays, 2/20-3/27, 4:30-7 p.m.

ST. JOSEPH CHURCH
308 N. Elm St., Sugar Grove
Fridays, 2/20-3/27, 5 p.m., followed by Stations of the Cross at 7 p.m.

OUR LADY OF LOURDES CHURCH
1033 W. Fifth St., Marysville (Parish Life Center)
Fridays, 2/20-3/27, 5-7 p.m.

ST. NICHOLAS CHURCH
275 Sunrise Dr., Zanesville
Fridays, 2/20-3/27, 4:30-7 p.m.

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

Fried ocean perch or baked cod dinner with choice of two: french fries, baked potato, sweet potato, macaroni & cheese, cole slaw, or applesauce. Roll & butter & **FREE DRINK & HOMEMADE DESSERT INCLUDED!**

FRIDAYS DURING LENT
FEBRUARY 20 - MARCH 27 | 4:30 - 7:30 PM

- \$18.00 Adults
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Parishes offer regular, special Adoration times during Lent

The following is an updated list of locations throughout the diocese where Eucharistic Adoration is taking place, as supplied by the parishes to *The Catholic Times*. The list includes special Adoration times during Lent. There is no Adoration on Good Friday, April 3.

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

Bridgettine Sisters (Order of the Most Holy Savior of St. Brigid of Sweden) convent, 40 N. Grubb St., Columbus) – Tuesdays and Fridays, 9 a.m. to 9 p.m.; Wednesdays, 8 a.m. to 4 p.m. and 4:30 to 9 p.m.

Buckeye Lake Our Lady of Mount Carmel – First Fridays, 8:30 a.m. to 7 p.m.; Sundays, Feb. 22 and March 1, 8, 15, 22 and 29, 9:15 to 10:15 a.m.; Monday, March 9, 7 to 8 p.m.

Canal Winchester Immaculate Heart of the Blessed Virgin Mary – Wednesdays, 6 to 7 p.m., First Fridays, 9 a.m. Friday to 9 a.m. Saturday

Chillicothe St. Mary – Fridays, 9 a.m. to 5 p.m.

Chillicothe St. Peter – 6 a.m. Tuesdays to 7 a.m. Thursdays, 10 a.m. to 5 p.m. Thursdays, 9 to 10 a.m. First Saturdays

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

Columbus Christ the King – Wednesdays, 6 to 7 p.m.; last Thursday of the month, 8 to 9 p.m.; Fridays, 4 to 6 p.m.

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

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

Columbus Immaculate Conception – first Wednesdays, 7 to 8:15 a.m., with Mass at 8:30 a.m. and Adoration resuming from 9:30 a.m. to 6 p.m.

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

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

Columbus Our Lady of Victory – First Wednesdays, 12:30 to 8 p.m.

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

Columbus St. Agatha – Wednesdays, 9:30 to 11 a.m.; Thursdays, 7 to 8 p.m.

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

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

Columbus St. Cecilia – Tuesdays, 5:45 to 6:45 p.m.; First Fridays, 9 a.m. to 7 p.m.

Columbus St. Christopher – Weekdays, 3 to 4 p.m.

Columbus St. James the Less – Wednesdays, noon to 8 p.m. with bilingual Benediction

Columbus St. Josephine Bakhita at St. Elizabeth Church – Thursdays, 5:30 to 7 p.m.

Columbus St. Margaret of Cortona – Thursdays, 9:30 a.m. to noon

Columbus St. Mary German Village – First Fridays, from after 8:30 a.m. Mass to 10 a.m.; Tuesdays, Feb. 24 and March 3, 10, 17, 24 and 31, 5 p.m.

Columbus St. Patrick – Fridays, 12:15 to 1:15 p.m.; Fridays, 8 p.m. Friday to 7 a.m. Saturday (church locked; call church office at (614) 224-9522 for access information)

Columbus-Powell St. Peter St. Joan of Arc – St. Peter, Mondays through Fridays, 6 a.m. to 9 p.m., St. Joan of Arc, 9 a.m. Mondays through 8 a.m. Saturdays

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

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

Columbus St. Thomas the Apostle – Tuesdays, 6:30 to 7:30 p.m.

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

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

Delaware St. Mary – Thursdays, after 5:30 p.m. Mass to 7:30 p.m.

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

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

Dublin St. Brigid of Kildare – Wednesdays, 5 to 7 p.m., chapel; First Fridays, 9:30 a.m. to 4 p.m., church

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

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

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

Hilliard St. Brendan the Navigator – Mondays, 6 to 10 p.m.; Tuesdays, 9 a.m. to 10 p.m.; Wednesdays, 7 a.m. to 5 p.m.; Thursdays and Fridays, 9 a.m. to 10 p.m. (First Fridays until 1 p.m. Saturday); Saturdays, 9 a.m. to 1 p.m.

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

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

Lancaster St. Bernadette – Wednesdays, 9 a.m. to 2 p.m.; 6 p.m. Thursdays to 8 a.m. Fridays

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

Marion St. Mary – Fridays, 9 a.m. to 6 p.m.

Marysville Our Lady of Lourdes – First Fridays, 8:30 a.m. to 8 p.m.; second Sundays, 10 to 11 a.m.

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

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

New Albany Church of the Resurrection – Third Sundays, noon to 4 p.m.

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

New Philadelphia Sacred Heart –

Tuesdays, 7 a.m. to 9 p.m.; Adoration and confessions, Mondays, Feb. 23 and March 2, 9, 16, 23 and 30, 5 p.m., followed by Evening Prayer, Stations of the Cross and Benediction from 6 to 7

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

Pickerington St. Elizabeth Seton – Perpetual Adoration, except from noon to 1 p.m. Thursdays. Sign up at www.setonparish.com/ministries/adoration

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

Portsmouth St. Mary – Perpetual Adoration 24 hours a day, except when there are Masses or special events; First Fridays, 9 a.m. Friday to 6:30 a.m. Saturday

Reynoldsburg St. Pius X – Wednesdays and Thursdays, 9 a.m. to 9 p.m.; First Fridays, 9 a.m. Friday to 9 a.m. Saturday; Sundays, 4 to 5 p.m.

Somerset Holy Trinity – Tuesdays, Feb. 24 and March 3, 10, 17, 24 and 31, 9 a.m. to 6 p.m. with Holy Hour at 6

Sugar Grove St. Joseph – First Thursdays, 12:30 to 1:30 p.m.

Sunbury St. John Neumann – 7 a.m. to 7 p.m. daily in chapel

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

Waverly St. Mary, Queen of the Missions – Wednesdays, 5 to 6 p.m.

West Jefferson Ss. Simon & Jude – Tuesdays, 5 to 5:45 p.m.; First Fridays, 9 a.m. to 6 p.m.; Saturdays, 3:30 to 4 p.m.

Westerville St. Paul the Apostle – Mondays through Fridays, 9 a.m. to 9 p.m. in chapel

Worthington St. Michael the Archangel – 9 a.m. to 11 p.m. Mondays and 5 a.m. Tuesdays to 9 p.m. Fridays in chapel

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

Zanesville St. Thomas Aquinas – Wednesdays, 9:30 a.m. to 9 p.m. in chapel

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

Parishes plan special events during Lent

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

Buckeye Lake Our Lady of Mount Carmel – Eucharistic Adoration, Sundays, Feb. 22 and March 1, 8, 15, 22 and 29, 9:15 to 10:15 a.m.; talk with the Children of Mary sisters from Newark, Monday, March 9, 6 to 7 p.m., followed by Adoration from 7 to 8

Columbus Christ the King and St. Thomas the Apostle – Bilingual retreat for young adults, Saturday, March 7, Christ the King convent; parish mission with Franciscan Father Manuel Aviles, OFM Cap, Friday, March 20 (English), 5 to 7 p.m. and Saturday, March 21 (Spanish), 8 a.m. to 6 p.m., all at Christ the King; Lenten retreat in Spanish, Saturday, March 28, 8:30 a.m. to 3 p.m., St. Thomas; Reconciliation service, Monday, March 30, 6 to 8 p.m., both churches; Living Stations of the Cross in Spanish, Friday, April 3, noon, Christ the King, 5 p.m., St. Thomas

Columbus Our Lady of Peace – Parish mission with Father Victor Moratin, CPM, of the Fathers of Mercy. Theme: "Return to the Merciful Father," Monday and Tuesday, March 2 and 3, 6 p.m. Topics: Monday, "Jesus the Face of Mercy" with Holy Hour at 7; Tuesday, "God the Father of Mercies"

with penance service at 7

Columbus St. Francis of Assisi – Soup suppers, Mondays, 6 p.m. Topics, Feb. 23, architecture of the church building, with Dr. John Davis, Ohio State University assistant professor of landscape architecture; March 2, parish organ, with Laurel Marazita and Paula Vasey; March 9, tour of the sacristy and other areas of the church, with Renee Morkassel; March 16, history and symbolism of the church's stained-glass windows, with Maryellen O'Shaughnessy; March 23, praying of the Stations of the Cross, with individual parishioners speaking on how the stations are reflected in their lives

Columbus St. Joseph Cathedral – Stations with improvised meditations by Dr. Richard Fitzgerald, cathedral organist and music director, Sunday, March 22, 3 p.m.; Tenebrae service with the Cathedral Schola, designed to re-create the sense of betrayal, abandonment and agony related to Good Friday, Friday, April 3, 8 p.m.

Columbus St. Josephine Bakhita Parish at St. Elizabeth Church – Stations, Fridays, Feb. 27, March 6, 13, 20 and 27, 7 p.m., led by East African Swahili community Feb. 27 and Filipino community March 6 and 20; parish mission with Father John Judie of Louisville, Kentucky. Theme, "Our New

Vision," Monday to Wednesday, March 9 to 11; penance service, Thursday, March 12, 5 p.m. with confessions from 5:30 to 7; Stations, Friday, April 3, 3 p.m.?

Columbus St. Mary German Village – Adoration and confessions, Tuesdays, Feb. 24 and March 3, 10, 17, 24 and 31, 5 to 6:15 p.m.; Stations, Fridays, Feb. 27 and March 6, 13, 20 and 27, 2 p.m. (with children), 6 p.m. (Spanish), 7 p.m. (English); Living Stations, Wednesday, April 1, 1:30 p.m.

Columbus/Powell St. Peter St. Joan of Arc – Veneration of relic of St. Pio of Pietrelcina, Monday, March 2 after 8:30 a.m. Mass, St. Joan of Arc; penance service, Monday, March 9, 7 to 9:30 p.m., St. Joan of Arc

Dublin St. Brigid of Kildare – Vespers, Sundays, Feb. 22 and March 1, 8, 15 and 22, 5 to 6 p.m.; One Step Forward family event, Tuesday, Feb. 24, 4:30 and 6 p.m.; soup suppers, Tuesdays, Feb. 24 and March 3, 10, 17 and 24, 6 p.m., followed by Stations at 7; Taize prayer service, Thursday, Feb. 26, 7 p.m.; Lenten prayer service and Vespers, Sunday, March 29, 5 to 7:30 p.m.; Tenebrae service, Friday, April 3, 7:30 p.m.; Easter food blessing, Saturday, April 4, noon; Easter egg hunt, Saturday, April 4, 1 p.m.

Marion St. Mary – Stations, Fridays, Feb. 20 and 27 and March 6, 13, 20 and 27, 6 p.m.;

parish mission with theme "Water, Light and Life," Sunday and Monday, March 8 and 9, 6 p.m. (Sunday in English, Monday in Spanish); Living Stations, Sunday, March 22, 9:30 a.m.; penance service, Monday, March 30

Marysville Our Lady of Lourdes – Prayer service, Sundays, Feb. 22 and March 1, 8, 15, 22 and 29, 5:30 p.m.; Bible study on St. Peter's life, Sundays, Feb. 22 and March 1, 8, 15 and 22, 6 to 7:30 p.m.; prayer service, Saturday, March 28, 7 p.m.; Stations Through Mary's Eyes, Friday, April 3, 3 p.m.; Tenebrae service, Friday, April 3, 8 p.m.

New Albany Church of the Resurrection – Stations, Fridays, Feb. 20 and 27 and March 13, 20 and 27, 7 p.m.; Children's Stations, Friday, March 6, 4:30 p.m.; parish mission on "Building a Culture of Prayer," Sunday, March 8, 6:30 p.m. (youth night), Monday to Wednesday, March 9 to 11, 7 p.m.; "Last Call" Reconciliation service, Wednesday, April 1, 4 p.m.; "Passion of the Christ" movie, Thursday, April 2, 9 p.m., followed by Night Prayer and Benediction of the Blessed Sacrament at 11:30; Living Stations, Friday, April 3, noon; Easter family program, Saturday, April 4, 9 a.m.;

See EVENTS, Page 17

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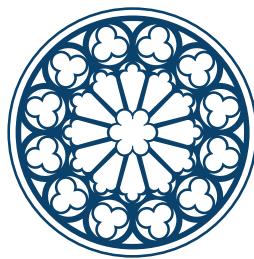
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Ohio priest's impact remembered during Black History Month

By Emily Strand
For The Catholic Times

Here in Ohio, we are blessed to claim many important figures in Black history as part of our state's story: from poet Paul Laurence Dunbar and actor Halle Berry to athletes Jesse Owens and Edwin C. Moses. Black History Month in February gives us the opportunity to reflect on and learn from the lives and contributions of such important figures. For Catholics, a Black Ohioan holds special significance: Father Clarence Joseph Rivers (1931-2004), a priest of the Archdiocese of Cincinnati.

The first of many fascinating features of Father Rivers' story is that he became a priest at all. His family moved from Selma, Alabama to Cincinnati in the 1930s as part of the Great Migration of Blacks from the Jim Crow South to the North in the 20th century in search of fairer treatment and opportunity. To say that Father Rivers was the first Black priest to be trained and ordained in Cincinnati, Ohio, is not to say he was the first Black man to experience a vocation to the holy priesthood and answer it. Despite Vatican encouragement to ordain Black men, entrenched racism after the Civil War in this country created a dearth of Black priests — one that lingers now. In his foundational book, *The History of Black Catholics in the United States*, Father Cyprian Davis, OSB shows through letters and other primary sources how Vatican officials encouraged the U.S. hierarchy to actively foster an indigenous clergy in the U.S., including Black men, because they understood the importance of representative clergy to global missionary efforts. But racism is a powerful force. Even the idea of a Black man with the authority of a Roman collar was frightening to some. In the early 1920s, Ku Klux Klan propagandists like Daisy Douglas Barr in Indiana spread rumors that the Roman Catholic Church was "training '100,000 Negroes' to be priests" in order to frighten White citizens. The timing of Barr's comment points to the establishment in 1920 of a seminary for Black men in Mississippi by the Society of the Divine Word. Such a seminary was needed because, throughout the 19th and 20th centuries, despite continuing Vatican encouragement, Black men and would-be women religious were systematically barred from most seminaries and houses of formation solely on the basis of their race.

But to dwell on the racism that, a decade earlier, might have kept Father Rivers from the holy priesthood is to neglect the hopeful story of the talent and insight he brought to American Catholicism, especially Catholic liturgy, in his ministry as a priest.

Why was Father Rivers so significant to the way Catholics worship?

Clarence Rivers fell in love with the liturgy

when he was in fourth grade at St. Ann's School in Cincinnati. Serving as an altar boy led not only to his conversion to Catholicism but to a deep devotion to the liturgy in all its transcendent beauty. As a seminarian, he received the same pre-Vatican II liturgical training as his peers (a survey of rubrics and laws governing worship), but his personal interest in liturgy caused him to seek out voice lessons, to practice conveying the Latin texts of Mass with understanding and conviction, to frequently visit Grailville, an intentional community outside Cincinnati that promoted the liturgical movement in the United States — a movement that helped usher in the reforms of the Second Vatican Council and the restoration of the Mass.

Father Rivers was ordained in 1956 on the eve of the Council. He was appointed associate pastor at St. Joseph's Church, a mixed-race parish in Cincinnati. His head pastor, Father Clement J. Busemeyer, seeing Rivers' affable nature and interest in the liturgy, asked him to help enliven parish liturgical participation, which he observed to be minimal and driven by that dour sense of obligation common to the time. Rivers described Busemeyer, an older White priest, as very conservative, and yet he said conversation on worship in those times was not divided along ideological lines, as it so often is today. Indeed, Father Busemeyer offered a historical example of the pervasive and uncontroversial desire for the reform of the liturgy among the clergy in the years leading up to Vatican II — a desire inherently conservative in its aim to preserve what lies at the heart of our worship, then and now — the participation in the Paschal Mystery of Christ — but which had become obscured by an accretion of ritual elements and a heavy European cultural aesthetic. Conservative Father Busemeyer's pastoral request of Father Rivers helps Catholics understand the overwhelming vote in Rome among the Bishops of the world at the Second Vatican Council to ratify the *Constitution on the Sacred Liturgy*: 2,147 in favor, four against. The time for renewal had come.

Father Rivers thought music might be just the ticket to enlivening worship at St. Joseph. At this time, liturgical music in parishes (if there was any; silence was the norm) would have been limited to European art music or chant performed by a choir. The common thinking at the time was that only European forms of music possessed the reverence needed for inclusion in liturgy. Even before the reforms of Vatican II would give him permission to do so, in a few short years, Father Rivers began to compose music for liturgy that reached beyond the dominant cultural idioms of his day. His first composition, "God Is Love," not only inspirited the parishioners at St. Joseph but became a national and



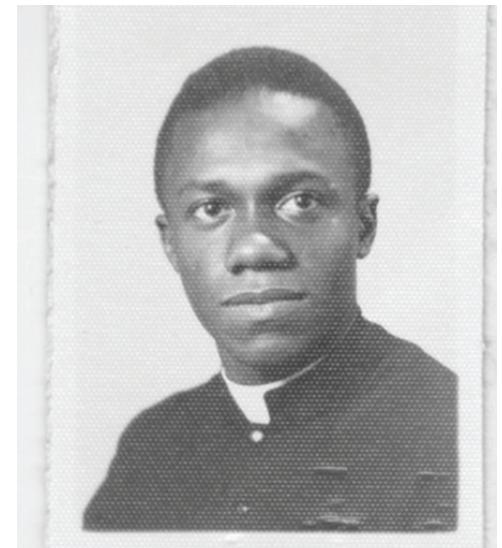
Father Clarence Joseph Rivers, directing a choir, became world renowned for his liturgical music.

Photos courtesy Archdiocese of Cincinnati

international sensation among Catholics and other Christians after its release in 1963 by World Library of Sacred Music with other compositions by Father Rivers in *An American Mass Program*. Father Rivers was invited to sing "God is Love" as the communion song at the first Mass in English in St. Louis in 1964; he was reported to have received a 10-minute standing ovation. Eventually, his compositions would be performed by the Cincinnati Symphony Orchestra, at the Newport Jazz Festival and featured on national television.

Was Father Rivers' music really that good? Short answer: yes. His compositions were unique and noteworthy in how they married the familiar, fluid tone of European chant he had loved as an altar boy with the soulful, earnest sensibilities of the spirituals, the cultural art of his own people. And importantly, "God is Love" opened up the world of Black sacred song — that foundational genre of American music — to Catholics of all backgrounds. Soon, awed by Father Rivers, other young composers like Ray Repp and Jan Michael Joncas were crafting songs for Catholic liturgy out of their own particular cultural contexts. The most successful of these composers took seriously the way Father Rivers tied a new cultural form to the Church's existing traditions, creating a timeless work. Anyone who enjoys the contemporary liturgical music used in Catholic Mass today, as well as the freedom granted by the Second Vatican Council to express the "genius and talents of the various races and peoples" within the liturgy owes a debt of gratitude to Father Rivers.

Father Rivers went on to a long and illustrious career as a liturgist, composer, teacher, clinician, author and scholar, delighting most of all in the art of presiding



Father Clarence Rivers as a young priest

at liturgy. He was a lifelong advocate of worship that enables the person — the whole person, including their own particular culture, emotions and intellect — to encounter the living God and be transformed. For the witness of his ministry, for the song in his heart that he shared so generously with the Church, in this month of remembering Black history, Ohioans can proudly say, "Thanks be to God!" for Father Clarence Joseph Rivers.

Emily Strand is director of campus ministry at Ohio Dominican University and a Catholic parish musician and liturgist originally from Cincinnati. She interviewed Father Rivers as a graduate student just before his death in 2004 and has been fascinated by his career and legacy ever since. With Eric T. Styles, she is creator and host of the podcast *Meet Father Rivers*.

EVENTS: Parishes plan special events during Lent, *Continued from Page 15*

food basket blessing, Saturday, April 4, 11:30 a.m.

New Philadelphia Sacred Heart — Adoration and confessions, Mondays, Feb. 23 and March 2, 9, 16, 23 and 30, 5 p.m., followed by Evening Prayer, Stations of the Cross and Benediction from 6 to 7

Newark St. Francis de Sales — Living Stations, Sunday, March 29, 7 p.m.

Plain City St. Joseph — Soup supper with discussion of the Nicene Creed, Tuesdays, Feb. 24 and March 1, 8, 15, 22 and 29, 6 p.m., parish center; food blessing, Saturday, April 4, noon, church; Easter egg hunt, Sunday, April 5, after 11 a.m. Mass, parish center

Resurrection Cemetery, 9571 N. High St., Lewis Center — Outdoor Stations, Friday, April 3, 10 a.m.

Reynoldsburg St. Pius X — Soup suppers, Mondays, Feb. 23 and March 2, 16, 23 and 30, 6 to 8 p.m.; Stations, Thursdays, Feb. 26 and March 5, 12, 19 and 26, 9:15 a.m. and Fridays, March 7, 14, 21 and 28, 6:30 p.m.; parish mission with Fr. Giles Maria Barrie, CFR, of the Franciscan Friars of the Renewal, Sunday to Tuesday, March 8 to 10, 6 to 8 p.m.; Tenebrae service, Wednesday, April 1, 7 p.m.; Stations, Friday, April 3, 6:30 p.m.; food basket blessing, Saturday, April 4, 1 p.m.; Easter egg hunt, Sunday, April 5, 11:30 a.m.

St. Joseph Cemetery, 6440 S. High St., Columbus — Stations, Friday, March 27, 10 a.m., Our Mother of Sorrows Chapel

Somerset Holy Trinity and St. Joseph — Stations, Fridays, Feb. 20 and March 6 and

20 at Holy Trinity and Feb. 27 and March 13 and 27 at St. Joseph, 7 p.m.; Eucharistic Adoration, Tuesdays, Feb. 24 and March 3, 10, 17, 24 and 31, 9 a.m. to 6 p.m. with Holy Hour at 6 and "No Greater Love: A Biblical Walk Through Christ's Passion" video series at 7, Holy Trinity; Novena to St. Joseph, Wednesday to Thursday, March 11 to 19 before all Masses at both churches

Sunbury St. John Neumann — Stations, Fridays, Feb. 20 and March 6, 13, 20 and 27, 6:30 p.m.; parish mission with Marco Casanova of Hallow ministries, Sunday to Tuesday, March 8 to 10, following 6 p.m. Mass; penance service, Wednesday, March 11, 6:30 p.m.; confessions, Wednesday, April 1, 5 to 7 p.m. and Thursday and Friday, April 2 and 3, 10 a.m. to noon; Outdoor Stations,

Friday, April 3, 11 a.m.

Westerville St. Paul the Apostle — Talks by Father Kevin Girardi, parochial vicar, on applying St. Paul's teachings to daily life, Sundays, Feb. 22 and March 1, 8 and 15, 6:30 p.m.; penance services, Wednesdays, March 18 and 25, 7 p.m.; parish mission with Father Joseph Tuscan, OFM Cap, director general of the Archconfraternity of Christian Mothers, Sunday to Tuesday, March 22 and 24 with confessions, rosary and veneration of relics of St. Pio of Pietrelcina and Blessed Solanus Casey at 6:30 p.m. and talk at 7. Topics: Sunday, "The Greatest Threat to Holiness Today"; Monday, "Pray, Hope and Don't Worry"; Tuesday, "The Solution"

LOCAL NEWS AND EVENTS

SPICE dinner planned for March 7 at St. Catharine

The annual SPICE Dinner will be held on Saturday, March 7 at 6 p.m. in the Msgr. Sorohan Center at Columbus St. Catharine of Siena Church.

The evening will include fellowship, food, and fundraising in support of Special People in Catholic Education (SPICE). There will be a corned beef and cabbage dinner (also chicken), live entertainment with the Hooligans, Irish Dancers, silent auction, adult refreshments and old-fashioned Irish fellowship.

SPICE is a parish-based program dedicated to supporting students with diverse learning needs and ensuring that every child can thrive in a faith-filled, inclusive environment rooted in dignity and compassion.

Proceeds from the evening directly support adaptive classroom resources, tutoring, teacher training, speech therapy and occupational therapy.

Dinner tickets, sponsorships and volunteer opportunities are available at

www.stcatharine.com.

For questions, contact Erin Gilchrist Rugg at eringilchristrugg@gmail.com or 614-579-6487.

Catholic Man of the Year award to be presented March 6

Bishop Earl Fernandes will present the Catholic Men's Luncheon Club's annual Catholic Man of the Year award to Jim Gernetzke at the club's meeting after the 11:45 a.m. Mass on Friday, March 6 at Columbus St. Patrick Church, 280 N. Grant Ave.

Gernetzke is an independent business consultant and chair of the Columbus chapter of Attollo, a group with a mission of linking the business world and the Catholic faith.

A \$12 donation is suggested to cover the cost of the event, which will be sponsored by The Catholic Foundation. If you are interested in sponsoring a luncheon,

contact Dave Kilanowski at dkilano@aol.com.

There will be no meeting on Good Friday, April 3. The club's next luncheon will be on Friday May 1, when Chuck Janes of the Kairos Prison Ministry will speak on "Transforming Lives and Communities." The meeting will be sponsored by Kairos.

Seminaries offer retreats for those considering priesthood

Two of the institutions where seminarians of the Diocese of Columbus are educated are presenting retreat weekends for young men discerning whether they are being called to the priesthood.

The Pontifical College Josephinum, 7625 N. High St., Columbus, is offering a retreat for students from high school juniors to college from Friday to Sunday, March 20 to 22. A retreat for men in college or older will take place from Friday to Sunday, April 17 to 19 at Mount St. Mary's Seminary, 6616 Beechmont Ave., Cincinnati.

Both events will provide opportunities for participants to pray, get to know the seminarians and get a glimpse into seminary life.

More information on the retreats is available from Father Michael Haemmerle, diocesan vocations director, at (614) 221-5565.

Father Dailey to lead pilgrimage to Medjugorje

Father Stash Dailey, pastor of Worthington St. Michael the Archangel Church, will lead a pilgrimage to the Marian apparition site of Medjugorje from Sunday,

June 21 to Wednesday, July 1.

Accompanying him will be two Bridgettine sisters from the Convent of St. Birgitta of Sweden in Columbus.

The pilgrimage will be for 25 to 40 people. Pilgrims will gather at the airport in Split, Croatia, spend five nights in a 15th-century Franciscan monastery on the island of Badija on the Adriatic Sea, with a chance to explore the island daily, followed by five nights of prayer and pilgrimage in Medjugorje, Bosnia-Herzegovina.

In Medjugorje, they will participate in English Mass at St. James Church, join the evening prayer program with Adoration and the Rosary, and visit sites including the Risen Christ statue; the Chapel of St. Sharbel; Apparition Hill, where the Virgin Mary first appeared in 1981; and Cross Mountain, crowned with a great cross raised in 1933 in honor of the Passion of Christ.

The cost is \$3,495 per person based on double occupancy, or \$4,595 for a single room, including a \$500 donation to the Bridgettine Sisters that must be received within five days of the initial booking. This does not include airfare. There is a \$150 discount if arrangements are made before Saturday, Feb. 28.

Participants are responsible for arranging for and covering the cost of air travel. The cost includes most, but not all, meals, transportation, admission fees, transfers and taxes. It does not include tips and some meals and transfers.

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Mass for Anointing of the Sick offered at Cathedral

A Mass for the Anointing of the Sick was celebrated by Bishop Earl Fernandes on Sunday, Feb. 8 at Columbus St. Joseph Cathedral.

The bishop was joined by members of the Order of Malta, a lay religious order with a Columbus region. The organization has been part of the diocesan Mass for the past seven years.

Family members of the sick and other faithful were also in attendance, offering prayers and uniting in solidarity. Anointing of the Sick is reserved for individuals with serious illnesses.

Choral music was provided by the children's choir at Hilliard St. Brendan the Navigator Church and Ross Williams, director of sacred music at the parish. Dr. Richard Fitzgerald, the diocesan director of music, served as the organist.

Deacon Steve Petrill, director for the diocesan Office of the Diaconate, assisted the bishop.

The Mass of Anointing is typically celebrated on or around Feb. 11, the feast of Our Lady of Lourdes and the World Day of the Sick, observed by the Church. The day of observance was established by Pope St. John Paul II to raise awareness of illness, encourage prayer and invite Catholics to unite their suffering with Christ.

The theme, "The Compassion of the Samaritan: loving by bearing another's

pain," was selected by Pope Leo XIV for the 34th annual World Day of the Sick, celebrated this year on Wednesday, Feb. 11.

To confer the sacrament, Bishop Fernandes laid his hands on the sick and anointed their heads with oil during the diocesan Mass on Feb. 8.

Members of the Order of Malta, known as knights and dames, stood behind the malades (a French term for a person who is sick or disabled) as they received anointing.

Knights and dames are traditionally garbed in black vestments with an eight-pointed white cross. The cross represents the eight beatitudes, a visual sign of the order's spirituality.

The order, nearly 1,000 years old, facilitates medical, social and humanitarian projects worldwide. It was founded on Feb. 15, 1113 in the Holy Land to look after poor pilgrims.

Its primary charisms include defending the faith and caring for the sick and poor.

Each region of the order is coordinated by a hospitaller, a knight or dame assigned to the area. The hospitaller is responsible for organizing Masses, activities and membership-related events in the region.

The Order of Malta's Columbus region operates a clinic at the former Columbus Holy Rosary-St. John Church, located southeast of downtown on Ohio Avenue. The clinic serves the poor and sick with

medical and dental care.

The Federal Association of the Order of Malta sponsors an annual pilgrimage to Lourdes, France, each May. A team of knights, dames, auxiliary members and

volunteers assist malades while visiting the grotto where the Blessed Virgin appeared to St. Bernadette Soubirous in 1858.

The holy place continues to be a site of miraculous healings.



Knights and Dames from the Columbus region of the Order of Malta are among the participants in a Feb. 8 Mass at which Anointing of the Sick was offered to those in need at St. Joseph Cathedral.



Bishop Earl Fernandes uses holy oil on the forehead for anointing.



Charles Mifsud, a Knight of the Order of Malta, helps a woman move to a position where the bishop will confer Anointing of the Sick.



Knights and Dames from the Order of Malta lead the procession at a Mass for the Anointing of the Sick on Sunday, Feb. 8 at St. Joseph Cathedral.



Msgr. Frank Lane



William Burleigh

The Pontifical College Josephinum will bestow its two highest honors on members of the clergy and laity at its annual Good Shepherd Dinner on Monday, April 20.

The dinner, held in the Jessing Center on campus, is the seminary's signature fundraising event. Proceeds support programs for men discerning the priesthood.

This year's Good Shepherd Award will be presented to Msgr. Frank Lane. The honor recognizes a clergy member whose life and ministry exemplify qualities of the Good Shepherd, fostering vocations and supporting the Josephinum's mission and seminarians.

Msgr. Lane, a retired priest of the diocese, has spent nearly six decades in priestly ministry. He was ordained to the priesthood in 1967 and served as pastor at various diocesan parishes and on several boards and committees.

The priest also served as a military chaplain, earning two U.S. Army commendation medals and was later invested into the Church's Order of the Holy Sepulchre, which supports the

Christian presence in the Holy Land.

He spent 15 years on Josephinum faculty, serving as vice rector, academic dean, director of recruitment and a member of the seminary's Board of Trustees.

"Msgr. Lane is a humble, unassuming man of many remarkable gifts," said Father Steven Beseau, rector and president at the Josephinum. "As a pastor, scholar, professor, spiritual director and chaplain, his nearly 60 years of priesthood embody what the Good Shepherd Award is meant to honor: a life laid down in love for others."

William Burleigh of Cincinnati will receive the seminary's Pope Leo XIII Award. The high honor recognizes exemplary support of the Church, priesthood, vocations and the Josephinum's mission.

Burleigh, a nationally respected leader in journalism, spent his career at The E.W. Scripps Company, one of the nation's largest local TV broadcasters.

The Evansville, Indiana, native also served as director of the Associated Press, chairman of the American Press Institute, president of the American Society of Newspaper Editors Foundation and a Pulitzer Prize juror.

Burleigh spent nine years on the Josephinum's Board of Trustees and remains a strong supporter of the seminary and its mission. He is active in the Order of Malta lay religious order, the Knights of Columbus and is a lay Dominican.

"Mr. Burleigh's professional accomplishments are matched only by his fidelity to the Church and his love for the priesthood," Father Beseau said. "His steadfast support, commitment to vocations and wise counsel have been extraordinary gifts to the Josephinum and will continue to strengthen the seminary's mission for future generations of seminarians."

Since the Josephinum's founding in 1888, more than 2,000 men have received priestly formation. It remains the only seminary in the United States to hold the honor of pontifical status.

To learn more about supporting seminarians at the Josephinum and the Good Shepherd Dinner, visit www.pcj.edu/goodshepherd.

First Sunday of Lent, Year A

Genesis 2:7-9; 3:1-7
Ps. 51:3-4, 5-6, 12-13, 17
Romans 5:12-19
Matthew 4:1-11

The First Sunday of Lent always invites us to look at the reality of sin and temptation. This year, we hear Matthew's account of the Temptation of the Lord. Jesus went into the desert to be confronted by the devil. Matthew gives us a description of three fundamental temptations: to turn stones into bread was to satisfy earthly hunger; to cast Himself down from the pinnacle of the Temple would be to show His divinity before it was time; Jesus' refusal to worship Satan, so as to receive earthly power over all the kingdoms of the world, emphasizes the theme of the Kingdom of God as greater than anything this world can offer.

Each of us is invited to search our hearts to discover the roots of these same temptations at work in us and to look to Jesus for help to overcome them. Jesus' own response to the devil was not simply to resist but to express the power of the words of Sacred Scripture at work in Him: We do not live on bread alone; we owe worship and service to

God alone; we must not put God to the test but rather live in the world as it is, putting our trust in Him.

Temptation is a risk for the devil. When we are tempted, we are being invited to open our hearts to grace. God gives His grace to all who seek it. Jesus' own temptation shows that our human nature has the capacity to open to grace and to resist the devil, even when it is weakest.

The Lord was tempted at the end of His fasting for 40 days in the desert. Our world is like a desert sometimes. It is empty, a wasteland, at times of our own making. The temple, representing our holy places, can seem unable to lift us up. Our own skills and capacities seem to be the only thing that gives us power. The world can tempt us to see only what it has to offer and to grasp it, even though we know that it cannot satisfy.

Human nature itself was created in purity, utterly free from sin. The account of the sin of our first parents tells us that it was a choice made in freedom, in response to the serpent's temptation to disobedience. The motivation was to "be like gods who know what is good and what is evil." There are several lies in the serpent's invitation. Per-



SCRIPTURE READINGS

Father Timothy Hayes

Father Timothy M. Hayes is pastor of St. Edward The Confessor, Granville.

haps the most insidious thing is the idea that it is good "to know" what is evil. This is not a matter of mere intellectual understanding. In Biblical terms, knowledge is direct experience. Truly to be "like God" is not to know evil in this way. God is all and only good. To be like God would be not to know evil from experience.

Human freedom is not a matter of being able to choose to do whatever we think we

might want. Rather, it is the freedom to be who God made us to be. Jesus, through His experience of our life and being like us in all things but sin, offers us this freedom. His entire life as a human being makes Being God a fully human act: "through one righteous act, acquittal and life came to all."

For just as through the disobedience of the one man the many were made sinners, so, through the obedience of the one, the many will be made righteous."

God calls us through Lent to walk a journey with Jesus through prayer, fasting and almsgiving, to discover the true strength that is in us. Now is a time to exercise the freedom that God gives us with His Spirit.

As we move from the printed form of *The Catholic Times*, we will continue to share reflections on the Word of God in the Scriptures of Sunday and Holy Days. May we continue to open our hearts to the Spirit Who breathes life into us through this Word. Thanks to all of our readers through the years! Please continue to follow us as we take this new step in our effort to proclaim the Gospel to all the world.

Second Sunday of Lent Year A

The holy adventure to which God bids us

Genesis 12:1-4a
Psalm 33:4-5, 18-19, 20, 22
2 Timothy 1:8b-10
Matthew 17:1-9

A universal and perennial struggle is who gets the front seat spot next to the driver, "riding shotgun." Of course, that place has symbolic value as the sidekick, the right-hand man, the best friend, and even more: the first mate, the vice president, the heir apparent. When Christ is revealed as the Father's "beloved Son" at the Transfiguration, "the disciples heard this, they fell prostrate, and were very much afraid." Certainly, any dramatic revelation of God is tremendous ... but to realize the presence of God's progeny, the guarantor of His line of grace, must have been overwhelming.

There's an historical pattern here. When God calls Abram, merely the first step would rattle any of the ancients: "Go forth from the land of your kinsfolk and from your father's house." How could a Middle-Easterner leave the family inheritance, forsake his birth-right and hazard out into the dangerous unknown? Too dangerous, very scary and completely dishonorable. He would rather have that coveted spot as it was prepared and promised in advance for him, with the comfort and safety it secured in society. Instead, God is calling Abram to a risky and unfathomable destination from his rather plain

origins: "a great nation" and "a blessing" before "all the communities of the earth." Just like when "Abram went as the Lord directed him," the followers of Christ descend Mt. Tabor on a much wider-scope mission than they had expected before encountering the All-Holy.

The Psalmist speaks generally of these bold figures of faith as "those who fear Him ... those who hope for His kindness." Yet the upshot is incommensurate to their original sacrifice: The Lord will "deliver them from death and preserve them." Clearly, there is a divine methodology in effect to elevate human efforts, what St. Paul terms "our works," higher into "His own design and the grace bestowed upon us." Such greatness could never have been accomplished on our own accord or unto own ends; it is only "with the strength that comes from God" that our Redeemer "saved us and called us to a holy life." Thus, when we hear the exhortation, "Bear your share of hardship for the Gospel," we know that we have a parallel offering to make of our lives as Christians, each according to our vocation, and the identical noble goal.

With all this in mind, we can consider the magnitude of the moment when Christ rouses His trembling apostles: "Rise, and do not be afraid." They are being summoned far beyond their expectations. The plan of God is becoming clear, inscrutable as it may be:



SCRIPTURE READINGS

Father Tyron Tomson

Father Tyron Tomson is a priest of the Diocese of Columbus pursuing a Licentiate in Sacred Scripture in Rome.

They are to serve in this line of chosen delegates of the Almighty Himself. They have seen Him "transfigured before them" like when the Patriarchs of old met God, in illustrious company when "Moses and Elijah appeared." Understandably, it took some time before "the disciples raised their eyes" but still unflaggingly, "The eyes of the Lord are upon those who fear Him."

That's key: We are not in ourselves fit for this extraordinary endeavor. The Psalm emphasizes His preeminence: "All His works are trustworthy." Lent gives us an opportunity to examine our lives with all our motivations,

shortcomings, gifts, challenges and dreams. They have not always proven so righteous. We are beckoned out of the familiar ease of our routines with their emptiness and therefore our identities in their insufficiency, and by taking part in history's unfolding of grace, to hazard the adventure of the Christian life.

We might get overawed by the immensity of the call to be a Christian when we insert ourselves into this holy storyline. But we didn't first come to faith on our own. With astonishing simplicity, the Gospel says "Jesus took" those Apostles, in the long line of conscripted representatives like Patriarchs, prophets, lawgivers, and psalmists. We didn't fashion the master plan for the salvation of souls. The world has a Messiah for that. Although He has entrusted us with sacred work far beyond our abilities, He makes us personal beneficiaries of His power. Scripture relates that God instructs us to head "to a land that I will show you." The initiative was from Above; the objective is likewise Heavenly; why would the means in between not be equally supernatural? In the end, there's much more to it all than anyone could have anticipated. The example of St. Peter and all the others demonstrates our need to trust in Him, too. The Lord is in the driver's seat, but we're hardly just along for the joyride.

THE WEEKDAY BIBLE READINGS

2-23/2-28	THURSDAY
MONDAY	Esther C:12:14-16, 23-25
Leviticus 19:1-2, 11-18	Psalm 138:1-2ab, 2cde-3, 7c-8
Psalm 19:8, 9, 10, 15	Matthew 7:7-12
Matthew 25:31-46	
TUESDAY	FRIDAY
Isaiah 55:10-11	Ezekiel 18:21-28
Psalm 34:4-5, 6-7, 16-17, 18-19	Psalm
Matthew 6:7-15	130:1-2, 3-4, 5-7a, 7bc-8
WEDNESDAY	SATURDAY
Jonah 3:1-10	Deuteronomy 26:16-19
Psalm 51:3-4, 12-13, 18-19	Psalm 119:1-2, 4-5, 7-8
Luke 11:29-32	Matthew 5:43-48

3-2/3-7	THURSDAY
MONDAY	Jeremiah 17:5-10
Daniel 9:4b-10	Psalm 1:1-2, 3, 4, 6
Psalm 79:8, 9, 11, 13	Luke 16:19-31
Luke 6:36-38	
TUESDAY	FRIDAY
Isaiah 1:10, 16-20	Genesis
Psalm 50:8-9, 16bc-17, 21, 23	37:3-4, 12-13a, 17b-28
Matthew 23:1-12	Psalm 105:16-17, 18-19, 20-21
WEDNESDAY	SATURDAY
Jeremiah 18:18-20	Micah 7:14-15, 18-20
Psalm 31:5-6, 14, 15-16	Psalm 103:1-2, 3-4, 9-10, 11-12
Matthew 20:17-28	Luke 1:1-3, 11-32

DIOCESAN WEEKLY RADIO AND TELEVISION: Mass Schedule: Weeks of February 22 and March 1

DAILY 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.columbuscatholic.org.

Mass from St. Francis de Sales Seminary, Milwaukee, at 7:30 and 10 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Mass with the Passionist Fathers at 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. 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 Breezelane Channel 378). (Encores at noon, 7 p.m., and midnight).

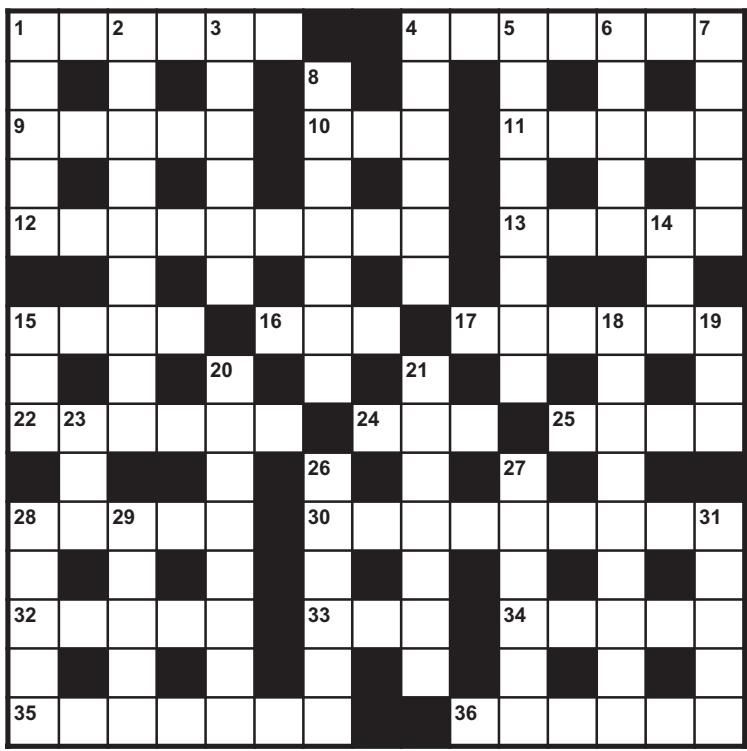
Mass from the Archdiocese of Milwaukee at 6:30 a.m. on ION TV (AT&T U-verse Channel 195, Dish Network Channel 250, or DirecTV Channel 305).

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

Videos of Masses are available at any time on the internet at these and many other parish websites: Mattingly Settlement St. Mary (www.stanrstmary.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 propers for Weeks III and IV of the Liturgy of the Hours

CATHOLIC CROSSWORD



ACROSS

1 Paradise
4 Like Michael or Raphael
9 Land with a cavalry in Ezekiel
10 ___ Testament
11 Pope before John X
12 Church place
13 This was probably a welcome sight for 30A
15 NT epistle
16 Commandment number
17 August 1, Feast of St. Peter in ___
22 "Here am I; send me!" speaker
24 "...world without ___." Amen"
25 NT book that follows John
28 ___ magna
30 Abraham, Isaac, or Jacob
32 "Destroy this temple, and in three days I will ___ it up." (Jn 2:19)
33 Patron saint of lawyers
34 Papal crown
35 St. ___, Martyr
36 Aaron was anointed to be this

DOWN

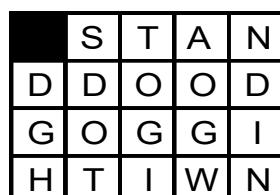
1 Sacred music
2 Birthplace of Pope Francis I
3 Commandment that forbids bearing false witness
4 "And behold, I am with you ___." (Mt 28:20)
5 Site of Jesus crucifixion
6 Second pope
7 St. Martha is their patron saint
8 Eastern Rite Churches in union with Rome
14 Where the good Samaritan took the man who was robbed and beaten
15 The Canadian Diocese of Charlottetown is in this province (abbr.)
18 Describes the Word
19 Holy ones (abbr.)
20 Hometown of Jesus
21 Extreme ___
23 The Dead or the Red
26 ___ for the poor
27 Member of a religious order
28 Catholic newsman and "Hardball" host Matthews
29 Catholic horror actor
31 The Sacred ___ of Jesus

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.

Kneeling keeps us in ...



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3-25 The Annunciation of the Lord
3-29 Palm Sunday

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PRAY FOR OUR DEAD

BACH, Mark, 73, Jan. 27
Our Lady of Peace Church, Columbus

BOHLEY, Marcia, 90, Feb. 3
Our Lady of Victory Church, Columbus

CHATMAN, Orlando, 46, Dec. 26
St. Mary Church, Marion

CONKLE, Ronald, 89, Jan. 21
St. Joseph Church, Sugar Grove

CRANE, Patricia, 76, Feb. 4
St. Mary Church, Marion

CURRAN, Joanna L. (Dotter), 82, Feb. 5
St. Paul the Apostle Church, Westerville

DAVIS, Scott F., 65, Feb. 4
St. Peter-St. Joan of Arc Church, Columbus-Powell

DEAL, Donald J., 88, Feb. 4
Sacred Heart Church, New Philadelphia

FORKIN, E. Joan (Burgoon), 85, Feb. 5
St. Paul the Apostle Church, Westerville

GALMISH, Mary Eleanor, 95, Feb. 7
St. Francis de Sales Church, Newark

KELLEHER, Patrick, 84, Dec. 30
St. Mary Church, Marion

GERDEMAN, George R., 74, Jan. 27
St. Matthew the Apostle Church, Gahanna

LaPLANTE, Michael, 78, Jan. 31
St. Nicholas Church, Zanesville

LIEDTKE, John Thomas, 85, Jan. 23
St. Paul the Apostle Church, Westerville

LORENZ, Ann M. (Cannon), 92, Feb. 1
Our Mother of Sorrows Chapel, Columbus

MACIEJEWSKI, Marilyn E., 79, Jan. 24
Holy Spirit Church, Columbus

O'CONNELL, Mary Theresa "Maureen," 89, Jan. 25
St. Paul the Apostle Church, Westerville

ORAVEC, Dominic, 93, Feb. 2
Our Lady of Perpetual Help Church, Grove City

O'REILLY, Lois K. (Dunfee), 90, Feb. 4
St. Christopher Church, Columbus

O'REILLY, Mary R. (Mulvay), 98, Jan. 24
Our Lady of Peace Church, Columbus

PAPPA, Steven K., 96, Feb. 4
St. Andrew Church, Columbus

PAULUS, Michael A., 65, Jan. 28
St. Brendan the Navigator Church, Hilliard

POVICK, Judith K. (Doney), 76, Jan. 30
Immaculate Conception Church, Dennison

POZZI, Richard D., 88, Dec. 29
Immaculate Conception Church, Dennison

REGAN, Mary, 94, Jan. 25
Holy Spirit Church, Columbus

RUSS, Norma (Hinkle), 87, Jan. 26
St. Joseph Church, Dover

SIELA, Derek A., 55, of Columbus, Jan. 29
St. Augustine Church, Rensselaer, Ind.

TIBERI, Anthony J. "Tony," 92, Feb. 11
St. John the Baptist Church, Columbus

WIGGINS, Madeline, Feb. 7
St. Mary of the Annunciation Church, Portsmouth

Deacon Richard L. Baumann

education.

He went to work for his father's plumbing business at age 15 and eventually became its president. After retiring from that business, he was a parish administrator at St. Mary, Mother of God Church in Columbus' German Village neighborhood and Our Lady of Victory.

He was preceded in death by his parents and a daughter, Nikki Baumann Hester. Survivors include his wife, Kathleen (Mowery); sons, Mark (Kathy), Greg (Kim) and Jeff; daughters, Kathi (David) Whisler, Vicki (Kevin) Rush, Lori (Jim) Yahner, Marci Ryan and Cindi (Charles) Hackney; sisters, Annie Upper and Susan Hochanadel; and grandchildren, great-grandchildren and great-great-grandchildren.

Deacon Charles A. Knight

spent the rest of his life.

He was ordained to the diaconate for the Archdiocese of New York on Feb. 11, 1978 at St. Patrick's Cathedral in New York City. He served as a deacon at Precious Blood Church in Walden, New York, and continued his service after moving to Our Lady of Lourdes Church.

He was preceded in death by his parents; his wife, Josephine (DeLorenzo) and a brother, Paul. Survivors include his sons, Dr. Charles (Marla); Michael and Steven; a daughter, Karen (Michael) Scotti; a brother, Gerard; a sister, Theresa; and a grandson.

Rita J. Brindley

Society and was the longtime deputy clerk for the Village of Dennison.

She was preceded in death by her parents; husband, Jack; brothers, Harry Busch, Karl Busch, Bill Busch, Harold Busch and Thomas Pickens, and sister, Janet Bargar. Survivors include her sons, Jack (Pam), Robert (Lisa), Richard (Beth) and Jeffrey (Kathy); daughters, Brenda Long and Susan (Randy) Burdette; sister, Donna (Ronald) Ross; 19 grandchildren; 28 great-grandchildren and a great-great-grandson.

Hugh J. Dorrian

after him in 2018.

He was born in Wheeling, West Virginia on July 11, 1935 to Hugh and Anna (Flaherty) Dorrian. His family moved to Columbus when he was two years old and he graduated from Holy Family School and St. Charles Preparatory School. He served in the U.S. Army in Germany from 1954 to 1956, received a Bachelor of Science degree in accounting from Ohio State University in 1959 and was employed by Peat, Marwick, Mitchell & Co. accountants before beginning his career with the city.

He was a charter member of St. Timothy Church, taught accounting classes for 22 years at Ohio State and was chosen as Irishman of the Year by the Shamrock Club of Columbus in 1973.

He was preceded in death by his parents; wife, Janice (Flynn); sisters, Sister Mary Macrina Dorrian, RSM, Julia Hughes, Nora Dorrian and Margory Fadley; and brothers, Michael and John. Survivors include daughters, 10th Ohio District Appeals Court Judge Julia Dorrian (David Robinson), Margaret Lombardo and Mary (Dennis) Jeffrey; son, Hugh "Joe" (Po Yee); sister, Mary Pulsinelli; five grandsons and five granddaughters.



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DeSales graduate helps kicker set Super Bowl record

By Tim Puet
For The Catholic Times

His name won't make the books, but a Columbus St. Francis DeSales High School graduate set a Super Bowl record earlier this month.

Chris Stoll, who played for the Stallions from 2014 to 2016, was the long snapper as Jason Myers kicked a record five field goals for the Seattle Seahawks in their 29-13 victory over the New England Patriots on Sunday, Feb. 8 in Super Bowl LX at Levi's Stadium in Santa Clara, California.

Myers will be credited with the record, but he couldn't have set it without five accurate snaps by Stoll.

DeSales head coach Ryan Wiggins said a chance remark by an assistant coach in Stoll's sophomore year in high school put him on the path to receiving a Super Bowl ring 12 years later.

"Chris was a strong-looking kid who seemed like he'd be a good tight end and maybe play a little quarterback when he started with our junior varsity team," Wiggins said. "One of our coaches said he ought to try being a long snapper because we needed one."

"Chris said he was willing to learn how to do it and was good enough that he was given a chance to try out as a walk-on when he went to college at Penn State."

Stoll also started two games as a junior at quarerback for DeSales, but his biggest success there came in lacrosse, where he played the attacker position and was selected as a third-team All-Ohio player in Division II in his senior year.

"Chris was great to have as a team-



Former Columbus St. Francis DeSales standout Chris Stoll (18), a 2017 graduate, was the long snapper for the Super Bowl champion Seattle Seahawks earlier this month. Photo courtesy St. Francis DeSales

mate," Wiggins said. "He always was positive, with a big smile on his face and a word of encouragement. I think anyone who was around him would say that."

Stoll redshirted at Penn State for two years, began playing for the Nittany Lions in 2019 and in 2021 was nominated for the Burlsworth Trophy, awarded to the best Football Bowl Subdivision player who started as a walk-on. The next year, he won the Patrick Mannelly Award as the nation's best long snapper.

He signed with the Seahawks for the 2023 season as an undrafted free agent and has been their long snapper for all 53 games they have played in the past three years.

"I'm blessed to represent Penn State (and) represent a school that did everything for me," Stoll told The Daily Collegian, Penn State's student newspaper, in the week before the Super Bowl. "I got very lucky Seattle reached out after the draft, had a spot open and was able to do

well enough to keep that spot."

"Chris is the first DeSales player to be in the Super Bowl, and as a long snapper, he has the potential for a long career because so few play that position," Wiggins said. "Teams generally keep only one long snapper, so it's as rare as being a starting quarterback. There's only 32 of both, and a good long snapper lasts longer than most starting quarterbacks."

"Chris joked to me after he got the job that the Seahawks probably kept him because he was younger and had a cheaper contract than someone older. He figured he could stay with the team at least until they found someone younger and cheaper than him."

Wiggins said Stoll's parents live in Westerville and that he often stops at the school during the offseason to visit and for snapping practice, sometimes bringing other snappers and kickers with him. "All those guys have a tight bond because of the rarity of what they do," he said. "They make it look so routine, but at that level you have to do the job with such precision because bad kicks can and have cost championships."

Stoll's Super Bowl victory enables him to join others in his family in claiming championships. His father won an Ohio Athletic Conference football title at Wittenberg, his wife was a three-time Big Ten Conference soccer champion at Penn State and his sister won an Ohio Athletic Conference track and field title at Otterbein.

Support Black and Indian Missions collection

By Zephrina Mary, F.I.H.
Director, Diocesan Missions Office

On behalf of His Excellency, Bishop Earl K. Fernandes, I would like to thank you for supporting the Black and Indian Missions collection. We, the Catholic faith community, have been a beacon of hope for the hopeless for generations. Today, our solidarity with them is more important than ever, especially with vibrant Catholic faith communities in the poorest regions, serving and caring for the marginalized. This collection will support and strengthen the evangelization programs. Your generosity would help the evangelization easier and would bring saintly life such as St. Kateri Tekakwitha (first Native American saint) and St. Martin de Porres (first Black saint of the Americas).

In an interview, Rev. Fr. Maurice Henry Sands, executive director of the Black and Indian Mission Office, speaks about the needs and urgency of evangelization among the Native American communities. He said, "A lot of Native American Catholics don't have access to the sacraments. They don't go to Mass because they don't have a priest who is specifically assigned to serve in their community. I hope that Native American Catholics can be acknowledged and be welcomed to participate more fully in the life of the U.S. Catholic Church. I also hope that the Church can help to bring about restoration and healing through increased efforts to address our spiritual and material needs, many native people live in poverty

Black and Indian Missions collection

Dear Brothers and Sisters in Christ,

The weekend of Feb. 21-22, we will observe the Black and Indian Missions Collection at all Masses. Each year the Church, as part of its mission, asks us to help the Native American and African American communities.

This is one of the United States Conference of Catholic Bishops (USCCB) National collection and it was established at the 1884 Plenary Council in Baltimore to keep the light of faith shining in these communities. The proceeds from the collection have been distributed as grants to dioceses supporting and strengthening evangelization among the Black, American Indian, Eskimo, and Aleut communities of the United States.

This fund is used for evangelization efforts in poor rural and reservation communities, which cannot survive without our help. These mission communities exist in almost every diocese

in the United States. Missionary priests, religious, catechists, and devoted lay people work tirelessly in parishes, missions and reservations to promote the faith. Through our contributions, we work hand in hand with missionaries who deliver the light of Christ's witness to the impoverished, isolated and long-suffering people in these communities.

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

Together, let us truly be missionaries through our sacrifice and the love of Jesus Christ we share, I remain

Sincerely yours in Christ,
Most Reverend Earl K. Fernandes
Bishop of Columbus

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

They evangelize with the sacraments, community participation and a special relationship with the saints by devotion-

al practices. As Pope Francis advocates in one of his encyclicals, "Any missionary impulse, if derived from the Holy Spirit, manifests predilection for the poor and vulnerable" (Evangelii Gaudium). These funds are used for evangelization efforts in poor rural and reservation communities that cannot survive without our help. It mainly focuses on administering the sacraments, giving witness to the people whom they serve, helping them

understand God loves them and recognizing the Church as a mediator. Let us earnestly pray and ponder in our hearts the message of our Holy Father, "May the Spirit give us the ability to listen to the voice of those who have no voice. We will see, then, what the eyes do not yet see: that garden, or Paradise, which we will only reach by welcoming and fulfilling our own task." (Pope Leo XIV, Wednesday, January 14, 2026)

Mission work is the most precious service of the Church, according to St. John Paul II. "The Church can never be closed in on herself. She is rooted in specific places in order to go beyond them. The mission of Christ which is entrusted to the Church is still far from completion. An overall view of the human race shows that Christ's mission is still only beginning and that we must commit ourselves wholeheartedly to its service." (Redemptoris Missio) Mission work includes evangelization and caring for the basic needs of the poor; sharing meals, cleaning clothes and helping a struggling family to cover the cost of education. It can be possible with people of goodwill.

The support of generous hearts can fulfill dreams of many unfortunate people to pursue a college education and to have a better future. When they receive these grants/funds they recall the words of the Psalmist "My father and mother may abandon me, but the Lord will take care of me" (Psalm 27:10).

Why Lent? A guide to its core practices

It's easy to take things that we're used to doing for granted. Lent's just one of those Catholic customs that come around every year as the liturgical year moves through its cycles. But if we actually think about why we practice it, it may help us to get more out of it. I'd like to explore the "why" behind it to help us be more intentional in how we enter into Lenten practices this year.

Why do Christians observe Lent?

Lent exists to prepare us for Easter, the greatest Christian feast, helping us to be ready to receive its grace and celebrate with a renewed heart. Lent began as a multiday fast for new converts and those preparing them, as we see in one of the Church's oldest documents, *The Didache*: "Before Baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before." The Easter Vigil was the primary time for Baptism as it marked the true Passover of moving from the death of sin into the true life of Christ. As we see in the quote, everyone was encouraged to fast with the converts, making the days before Easter a time of conversion for all Christians, marking a renewal of baptismal promises.

Why does it last 40 days?

Technically, Lent is forty-six days with forty days of fasting, as we do not fast on Sundays. From a couple of days in the first century, Lent expanded over the next two hundred years, until, by the fourth century, it matched the forty days Jesus fasted in the desert after his Baptism. In the early Church, serious sins required extended periods of penitence before receiving absolution, and Lent provided an important time for penitents to embrace



THE CATHOLIC CULTURALIST

Dr. R. Jared Staudt, Ph.D.

R. Jared Staudt, Ph.D., is a Catholic writer, speaker, scholar, educator and the director of content for the Exodus 90 program.

fasting and other acts of penance before reconciliation at Easter. An extended penitential period caught on for the whole Church to imitate Jesus' time in the desert. Taking more than just a few days helps us to break bad habits and to get into a rhythm of prayer and asceticism.

Why prayer?

The three key practices of Lent are prayer, fasting and almsgiving. Of the three, prayer is the foundation, because union with God is the goal of the Christian faith, giving life to everything we do. Jesus is our model during Lent, as he "withdrew to the wilderness and prayed" (Luke 5:16). During the forty days in the desert, the devil assaulted him, but he withstood him, rooted in relationship with the Father. To be like him, we must withdraw to listen to the voice of the Father, to seek his will above all else.

Practically, this means taking time during Lent every day in silence, meditating on

Scripture and embracing God's presence in the stillness. The desert symbolizes this withdrawal from distractions to concentrate on the life of the spirit. But, like Jesus, there will be an assault on this time by the enemy, throwing up distraction, boredom and dryness. The battle of prayer requires perseverance in order to bear fruit, becoming a font of living water in the desert wilderness.

Why fasting?

If Jesus is our model, we must fast: "And he fasted forty days and forty nights, and afterward he was hungry" (Matthew 4:2). It may seem obvious to point out that he was hungry, but, in the Beatitudes, Jesus says that those who are hungry are blessed, for they will be satisfied. He teaches us to pray for our daily, supersubstantial bread, which is given by the Father from Heaven. If we stop filling ourselves with material food for a time of fasting, we may develop a deeper hunger for the things of the spirit. Throughout its history, Lent consisted essentially of a forty-day fast. Originally, it entailed fasting completely during the day, though in the Middle Ages, a collation (or snack) was allowed. No meat or animal products were permitted for the whole 46 days.

For us today, we can return to the 40-day tradition of fasting by forgoing at least some food every day of Lent (except Sundays). While it's common to give up a favorite food, some actual fasting by skipping meals will help us recapture the original spirit of Lent and grow in spiritual hunger.

Why almsgiving?

While we don't see Jesus giving alms, his whole ministry consisted of lavishly bestowing his Father's treasury of love and

mercy. He teaches us to pray, fast and give alms in Matthew 6, echoing a powerful line from the Book of Tobit: "Prayer is good when accompanied by fasting, almsgiving and righteousness. ... It is better to give alms than to treasure up gold. For almsgiving delivers from death, and it will purge away every sin" (Tobit 12:8-9). Almsgiving goes beyond the tithe we owe to the Church, giving charity directly to the poor and those in need.

During Lent, we seek forgiveness from God and make reparation for our sins in this time of penitence. Jesus unlocks the key: if you desire mercy, show mercy to others. Prayer seeks God, but we find him also in the poor and needy. That's why we unite prayer and almsgiving. To have a fruitful Lent, we need to commit to taking concrete steps to provide financial assistance and other gifts to those in need. While it's good to give charitable donations to ministries, it's also important to find Christ person to person in the poor.

Why spiritual reading?

In addition to the three pillars of prayer, fasting and almsgiving, another traditional practice is to read a spiritual book during Lent. St. Benedict advised his monks to pick a book from the library and to read it straight through. A good spiritual book can give structure to our Lenten prayer, becoming a kind of focused retreat. Two recommendations are St. Alphonsus's *The Passion and the Death of Jesus Christ* and Bishop Erik Varden's *Healing Wounds*, which he wrote as Bloomsbury's 2025 Lent Book.

May you have a blessed Lent, serving a moment of renewal to prepare to receive the grace of the Resurrection anew at Easter.

Remembering Angelo Gugel

Those who remember the epic pontificate of St. John Paul II may recall a tall, handsome layman with well combed, iron-gray hair, dressed in a black business suit, white shirt and black tie, following the clerical members of the papal household into St. Peter's Square on many great occasions, or carrying an umbrella over the Pope's head when it rained. That same man is at center stage in photos of the assassination attempt of May 13, 1981, helping support the stricken pontiff in the Popemobile.

His name was Angelo Gugel, and he died on January 15 at age 90.

The Vatican News story on his death gave him his official, somewhat baroque, title: First Assistant of the Chamber of His Holiness. The story's headline called him the Pope's "private attendant." To P.G. Wodehouse, Angelo would have been the papal "gentleman's gentleman." In plain English, he was John Paul II's valet. I remember him best, however, as a master chef.

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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.

saying that he wanted my wife to know that "we're feeding you properly"!

John Paul II "inherited" Angelo Gugel from Pope John Paul I, who had invited Gugel, whom Albino Luciani had known in Venice, to come to Rome as his valet. That role, of course, lasted less than a month, and then Angelo found himself with a new, and wholly unknown master: one whose character he quickly discerned when the Polish Pope, on the day of his inaugural public Mass, asked Gugel to come to his study, read him the homily that would become world famous for its Christocentric summons to fearlessness and evangelization — and then asked the valet to correct his Italian pronunciation, making pencil notations on the text.

John Paul II's papal household had a familial character, if of a distinctive sort, given the office held by its master. The papal apartment operated in a dialectic of respect and reserve, formality and informality, the atmosphere of fellowship sustained by prayer. On one occasion, that prayer took a dramatic turn. As the Vatican News story put it, drawing on an interview with Angelo:

When (Gugel's) wife Maria Luisa was expecting their fourth child — whom they planned to name Carla Luciana Maria in honor of Pope John Paul I (Luciani) and Pope John Paul II (Karol) Wojtyla — 'very serious problems arose in the uterus.' The gynecologists at the Gemelli Polyclinic said the pregnancy could not continue. Then, Mr. Gugel recounted, one day John Paul II told him, 'Today I celebrated Mass for your wife.' On April 9, Maria Luisa was taken into the operating room for a caesarean delivery. Afterward, one doctor remarked, 'Someone must have been praying a great deal.' On the birth certificate, he wrote, '7:15 a.m.,' which was the exact moment when the Pope's morning Mass reached the Sanctus. At breakfast, Sister Tobiana ... told the Pope that Carla Luciana Maria had been born. 'Deo gratias,' the Pope exclaimed. And on April 27, he himself baptized her in his private chapel.

In more than a decade of frequenting the papal apartment, I exchanged many smiles, but no more than 10 words, with Angelo Gugel. He was a quiet man who sought no attention and knew he was serving a saint. May he rest in peace, reunited with his old master at the Throne of Grace.

Should we stop using holy water?

Dear Father,

During Lent, our parish puts a sand scene in front of the altar. There is no holy water in the church. The pastor says that Lent is a time of dryness and that we can't have holy water. The problem is that I have seen other parishes using holy water during Lent. I'm confused about which is the right way. Can you help?

-Lynn

Dear Lynn,

The practice of emptying holy water fonts during Lent is not permitted.

It was a wrongheaded novelty that began in the 1970s. In some places, not only were the fonts emptied, but they were replaced with sand.

It's totally wrong.

The issue was settled in 2000 by the now Dicastery for Divine Worship (DDW) at the Vatican. The DDW specifically noted that "the removing of Holy Water from the fonts during the season of Lent is not permitted." Two reasons for this judgment were given.

There is no liturgical legislation that commands or even permits this action. It is, as the Dicastery said, "outside the law" and "contrary to a balanced understanding of the season of Lent."

Lent is a season of penance, but penance does not include getting rid of spiritual helps such as sacramentals. The Dicastery pointed this out: "The 'fast' and 'abstinence'

which the faithful embrace in this season does not extend to abstaining from the sacraments or sacramentals of the Church."

"The encouragement of the Church that the faithful avail themselves frequently of her sacraments and sacramentals is to be understood to apply also to the season of Lent," according to the Dicastery.

The use of holy water is a sacramental. While the seven sacraments were instituted by Christ to bring us into a deeper union with the Blessed Trinity, sacramentals flow from the sacraments. They are helpful to us in increasing in grace, finding forgiveness, being protected from evil spirits and more.

Holy water is a sign of the sacrament of baptism. The baptized person uses holy water upon passing through the doors of a church as a sign of spiritual cleansing and a reminder of our own baptism when water cleansed us from sin. Just as baptism brought us into union with God and into the Catholic Church, we use holy water at the door of a church as we now enter to worship God and participate in the sacraments, especially the Eucharist.

Sand in front of the altar does not make sense, either. Liturgical law (*General Instruction of the Roman Missal*, 305) states: "During Lent it is forbidden for the altar to be decorated with flowers." While sand is not a flower, the spirit of the law refers to altar decorations. It is sufficient to show the penitential character of Lent simply by having no decorations at all. There are exceptions to the law regarding



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.

altar decorations during Lent: *Laetare* Sunday (the fourth Sunday of Lent) and solemnities and feasts. Thus, on the Solemnity of the Annunciation (March 25) and the Solemnity of St. Joseph (March 19), flowers may be used.

When Lent ends just before the Sacred Triduum, the three days before Easter, holy water is removed from the fonts as a time of preparation for the high holy days. This is the only time when the churches are bereft of holy water. The lack of holy water

signifies yet another type of purification during these days of intense fasting and penance.

The Triduum is also the time to empty containers of holy water at home. We do this by pouring the holy water directly into the earth.

The removal of holy water for the Triduum corresponds to the removal of the Holy Eucharist from the tabernacles of the church and reserved elsewhere. There are no Masses on Good Friday or Holy Saturday. The first time Mass is celebrated after the Mass of the Lord's Supper on Holy Thursday will be during the night at the Easter Vigil.

"New" holy water will be blessed at the Easter Vigil. It is the water that will be used for baptisms and the sprinkling of all present at Mass at the Vigil and on Easter Sunday.

Perhaps you will consider the age-old practice of keeping holy water in your home. Buy a font to hang at your bedroom door or keep a small bottle of holy water on your nightstand. Use it frequently, especially during night prayers. Parents, trace the cross with holy water on the foreheads of your children at night and when they travel. Spouse, do the same with each other when you pray together. Holy water is a powerful spiritual instrument. *Questions about the sacraments should be sent to sacraments101@columbuscatholic.org.*

Is it ethical to clone animals?



MAKING SENSE OUT OF BIOETHICS

Father Tad Pacholczyk

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

attachment to the departed canine constitutes a sufficiently serious reason for embarking on a cloning project with a price tag of \$50,000 or \$60,000. A generated dog clone will always be an imperfect copy of Fido, and will often have a very different personality from the original animal.

When actress Barbra Streisand lost her beloved 14-year-old Samantha, she cloned two replicas. She commented that they had "different personalities ... I'm waiting for them to get older so I can see if they have her brown eyes and her seriousness." Later, a somewhat disappointed Streisand remarked, "You can clone the look of a dog, but you can't clone the soul."

Given that canines hold a primary position in the animal world as "man's best friend," it should not be difficult to find another furry friend, perhaps one waiting to be rescued from a local shelter who can serve as a new member of the family and once again pull at their owner's heartstrings.

While animal cloning can sometimes be a reasonable choice, and ethically justifiable, the Catholic Church teaches definitively that the cloning of human beings is morally unacceptable. This conclusion arises from the recognition that human persons, unlike non-human animals, are created in God's image and likeness, which implies an essential obligation that human procreation and the transmission of human life happen exclusively within marriage through the marital act of spouses.

As we consider animal cloning and other novel biomedical developments of recent years, we face important ethical questions about how best to exercise our limited dominion over the earth, including the animal kingdom. Our dominion is not an absolute right of domination over God's creation. Instead, we are called to use reasonably, and avoid abusing, the powers we have received.

Exercising proper stewardship over animals ought to be a balanced part of a broader concern of avoiding exploitation of the vulnerable, as we try to be respectful of the given order of creation.

Cloning technology can have useful applications in animal husbandry, helping to generate stock animals that are more

higher quality meat.

But if animal cloning becomes widespread, as seems likely, it may have the subtle effect of shifting our attitudes and perceptions towards the animal kingdom.

By routinely cloning animals, they may come to be seen as little more than "manipulable quantities" or "raw material" for our domination — less as animals and more as artifacts or objects. We need to be attentive to the prospect of reducing animals, including cloned animals, to market-driven technological commodities, cobbled together under the impetus of unrestrained profit-seeking.

So while the cloning of non-human animals is generally permissible when proportionately serious reasons exist, we must also remain attentive to the broader social and environmental implications. The responsible use of the technology requires us to weigh carefully its scientific potential against the duty to avoid causing unnecessary suffering to animals or risks to their populations.

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The fears of ordinary time



ON ORDINARY TIMES

Lucia A. Silecchia

Lucia A. Silecchia is Professor of Law at the Catholic University of America's Columbus School of Law. "On Ordinary Times" is a biweekly column reflecting on the ways to find the sacred in the simple. Email her at silecchia@cua.edu

crew, cold and cranky co-passengers, and a very, very late arrival to the cold tunnels of Washington's Union Station.

Nevertheless, my train left New York on time and arrived in Washington early. I had not only one but two seats to myself. The crew and passengers were all in good spirits. The coffee in the café car

was hot and fresh, and the warmth of the train lulled me into a long and peaceful nap through most of New Jersey.

Perhaps this was just a happy confluence of events that made a dreaded trip an easy one. Yet, it also reminded me of how much time and energy I can easily spend worrying about those things that never actually happen.

Yes, there are times when there are real problems that need real discernment, caution and concern. But, if I am honest about the things that I most often worry about, many of them are anticipatory fears about what might happen rather than legitimate concerns about what is happening. It is worry about the what ifs, the maybes, the mights, the coulds. What if that presentation does not go well? Maybe those test results will not be what I want. I might not meet my deadline. The train trip could be an unpleasant misadventure.

In this, I do not think I am alone. Christ Himself knew that there must be a lot of overeager worriers like me when He warned, "Do not worry about tomorrow; tomorrow will take care of itself." (Matt. 6:34) In minor things, such as train travel, and in major things as well, borrowing

trouble from the future is easy to do – and a hard habit to surrender. Disguised as prudence, this crafty thief of present joy can make expecting the worst much easier than hoping for the best.

Yet, in a paradox I still do not understand, so much of what I worry about never comes to pass – and some of life's biggest challenges have come in unexpected things that I had not planned to worry about. This seems to be an inefficient use of worry!

It is now a month into the new year. But, if I were to make a newish-year resolution, it might be to remember this train trip when fears about what might happen come prematurely. And, I hope that when I remember that train trip, it may also call to mind those other words of great comfort: "Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus." (Phil. 4:6-7).

Wishing you that great peace that conquers the fears of ordinary time.

Mary's call at Fatima

By Father Ed Dougherty, M.M.
The Christophers' Board of Directors

every month for the next five months.

On October 13, 1917, the day of the sixth and final apparition, something happened called the Miracle of the Sun. Thousands of people were gathered in the field where the apparitions were known to be happening. There was a period of rain but then clouds parted to reveal the sun spinning in radiant colors before it briefly fell and then zigzagged back into place.

People who were drenched moments before were suddenly dry, and the children reported that Mary spoke these words to them: "I am the Lady of the Rosary, I have come to warn the faithful to amend their lives and ask for pardon for their sins. They must not offend Our Lord any more, for He is already too grievously offended by the sins of men. People must say the Rosary. Let them continue saying it every day. I would like a chapel built here in my honor. The war

will end soon."

World War I ended one year later, and a chapel was built at Fatima, which has grown into one of the most important places in the world for spiritual pilgrimage. But Francisco and Jacinta did not live beyond childhood. They both fell ill in the 1918 influenza pandemic and died in 1919 and 1920, respectively. Before her death, Jacinta told Lucia, "Tell everybody that God grants us graces through the Immaculate Heart of Mary; that people are to ask her for them; and that the Heart of Jesus wants the Immaculate Heart of Mary to be venerated at His side. Tell them also to pray to the Immaculate Heart of Mary for peace, since God entrusted it to her."

The message of Fatima makes clear that God wants Mary to act as a spiritual mother to all of humanity. She loves us with the immensity of a mother's heart and desires to see all people turn to Christ for healing and renewal.

As we embark upon our Lenten journey, let us keep Francisco and Jacinta and the amazing occurrences at Fatima in focus so that we might heed Mary's call for repentance in order for the world to return to Christ.

For those who feel called to take on hard challenges during Lent, let's also remember Mary's request at Fatima for sacrifices to be made in order for others to convert. There's much that our sacrifices during Lent can accomplish in our own lives and in the lives of others, so let's offer every last bit of our struggle up to God during this Lent, uniting our sufferings to Christ on the cross and answering the call of Fatima to bring about renewal for the whole world.

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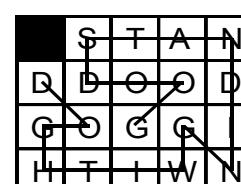


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Climbing St. Peter's dome and the Transfiguration

As we enter another Lenten season, I find myself thinking about mountaintops, in particular Mount Tabor, which is generally held to be the mountain on which the Transfiguration occurred, which is the subject of the Gospel early in Lent – specifically the second Sunday of Lent.

I recall climbing a different kind of mountaintop: the dome of St. Peter's Basilica in Rome. I was there for a pilgrimage, and climbing to the top of that dome was one of my goals. It's a tough task, a hike up several hundred steps.

The challenges for me were my arthritic knees and the severe claustrophobia I suffer from. Those who did the climb before me said it is quite tight on the way to the top. The sensible thing would have been to enjoy a cup of coffee while the sturdier and less afflicted members of our little pilgrim group took on the big climb. But I'm stubborn.

Our Lord Jesus took to mountaintops, also, sometimes taking apostles with Him, sometimes going alone. Jesus took Peter, James and John with Him to the top of Mount Tabor, and while up there, our Lord shined gloriously and conversed with Moses and Elijah, providing the three Apostles a preview of the Lord's heavenly glory.

The Church of the Transfiguration is located on top of Mount Tabor in northern Israel, a few miles east of Nazareth. I have not visited Israel, but in photos, Mount Tabor is shaped like a large dome jutting upward from the surrounding land.

All this passed through my head as some of us from our group approached the first flight of steps, which led to the entrance to the dome. I also prayed that the cortisone shots to my knees I received two weeks before would hold up.

With a deep breath, I placed a foot on the first step. The first flight of stairs was not difficult. Next, we strolled around a walkway that circled the base of the dome, pausing to take some quick photos. I exited the walkway and made my way up a tile-walled passage built between the inside and outside of the dome. Now it was becoming difficult.

As we proceeded, black stone floors that angled upward alternated with long



THE CHANCELLOR'S ARCHIVE

Deacon Tom Berg Jr.

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stretches of slightly high white stone steps. The passageway also leaned to the right because of the dome's curvature. My knees began to ache, and I was a bit winded. I paused occasionally in alcoves beside the steps to rest briefly, catch my breath and let faster people pass me.

I wondered what it was like for Jesus and the Apostles to climb a somewhat steep, domed hill like Mount Tabor. I wondered what our Lord felt as He hiked. As one who is fully human in addition to being fully divine, perhaps His knees or feet ached. Maybe He stumbled here or there over a rock or loose stones or slipped and scraped a hand or elbow.

I pictured our Lord and the apostles stopping once in a while to rest like I was. I reminded myself of another path Jesus walked, His fearsome and excruciating Way of the Cross. My ache-inducing steps in the basilica's dome were nothing compared with our Lord's suffering.

The higher I went, the narrower the hallway passage became, even having to lean to my right as I climbed and hold onto railings and occasionally planting my right hand on the tilted wall to steady myself in addition to availing myself of the alcoves to rest.

Next, the tilted stairwell became a dim and tight corkscrew, the steps

treacherously skinny on the left and wide on the right, which forced me to walk with my right foot straight and my left foot perpendicular to the other to avoid slipping and tumbling back down on the people behind me. There were no more railings to hold onto – nothing but a rope dangling from somewhere above. Each climber clasped the rough fiber tightly as we climbed around and around.

It was surreal making my way up that tight corkscrew clutching a rope. I reached the top of the twisting passage and was rewarded with a bright light above me. I stepped into the warm sun of the Roman morning and looked out at the city. Finally, I was on the observation deck at the top of the dome. The entire vista of the Vatican City State lay right below, and we also could see wide panoramas of the city of Rome.

As I enjoyed the breathtaking views and snapped photos, Jesus and those Apostles came to mind again. The view from their mountaintop must have been exhilarating as well. But what Peter, James and John experienced would have, I know, made my scenic photos from that highest vantage point in the eternal city look pale and drab. They were treated to a direct preview of Jesus' heavenly glorification.

The Gospel accounts describe them as cringing with fear at that overwhelming sight and God's thunderous voice. They were so awestruck by what they saw that they wanted to erect tents in memory of their experience. From the top of St. Peter's dome, I rejoiced quietly in my little victory against the tough task I undertook, a quiet happiness that left me feeling awestruck and privileged by the view of our Mother Church, the Holy See, the rest of the city, and the distant hills and plains.

I took in that scenery, wanting to etch that wonderful moment in my memory. The photos on my phone were my tents memorializing the experience. I felt closer to our Lord.

Alas, no one is meant to remain on mountaintops. After their experience on Mount Tabor with Jesus, the Lord and the Apostles returned to their ministry and work, to the destiny that lay ahead in Jerusalem. More mountaintop experiences awaited them, but there were many deep,



The view of Vatican City and Rome from the dome of St. Peter's Basilica is 'breathtaking.'

Photo courtesy Deacon Tom Berg Jr.

dark valleys in their futures as well.

After that exhilarating and joyous interlude on top of St. Peter's, I found the other set of stairs and descended back to ground level. I trust God and His call to continue moving forward in life even though it would be nice to stay behind in a special place. That is true for all people whom God has brought into the world.

I hope all of us have the opportunity to experience great highs in life – nature's beauty that God created, wondrous places and things God inspired humans to build, deeply moving spiritual experiences through prayer, worship, retreats and so forth. Those are all gifts from God that allow us a preview of His full glory.

Let us thank God with all our minds, hearts and souls for those gifts that are meant to inspire and motivate us to move further ahead of the paths of our lives of faith instead of trying to dwell permanently in those serene moments and places. I smiled as I concluded that particular mountaintop experience, and I smile and feel called and motivated by the Lord as I write these words.

Packing your diaper bag for the desert



LOADS OF LAUNDRY AND LOVE

Rachel Romantic

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meet others' needs while we ourselves are hungry is also not the most fruitful way to live. In the same way, Lent isn't about seeing how long we can go without food. It's about leaning into our own hunger and renewing the understanding that sometimes we need more. Sometimes we need to put our own needs first. It can be hard, especially with

young children, to feel like we have the time to receive the sacraments and prayer more, we might even feel selfish doing so, but ignoring our hunger for the Lord doesn't do us or our families any good.

When we ignore our own needs, we truly aren't ready to meet the needs of our children. It would be like going out without checking to make sure the diaper bag is adequately packed. We encountered a moment recently where we realized that our daughter needed a change of pants and we didn't have any of hers with us. Luckily, she fit well enough into a pair of her brother's pants with the legs and top rolled a few times. We made it work, but she admittedly looked kind of silly in her mismatched ensemble.

In Lent, as throughout the rest of the liturgical year, the sacraments and prayer are what help us to stay fed and prepared spiritually. They give us life and keep us connected closely to our Lord. How often do we need to remind ourselves that we need them though? The Sacrament of Confession in particular is one where we may try to convince ourselves we don't need. We know our Lord is all loving, so why wouldn't He forgive us if we ask in our own prayer? We knew we had some clothes in the diaper bag, so why would we check to make sure they

were the right size? Just like checking the bag to guarantee that we are ready to go out, we need this sacrament to know that we have reconciled our relationship with Christ. Of course, our Lord's love is unceasing, but we meet Him in the sacrament and through the priest, He tells us, "I absolve you."

There is temptation in all of this to say that our lives are good so we don't need any of the sacraments or we don't need to work on our personal prayer lives, but this is where the evil one can creep into our lives. Much like his attempts to tempt Jesus in the desert, he seeks to feed us the lie that we don't need God and wants pride to overcome our hearts. To divide us from the Father. To derail our universal call to holiness, which is our primary vocation above all else. This couldn't be further from the truth, though. We wouldn't want to take even a quick trip to the store without the diaper bag at least in the car, so why wouldn't we equip ourselves with all of the graces received through the sacraments and strength from prayer? Remember too that this isn't just for ourselves. It's about rooting our lives in Christ so that we can share the love of the Lord with those around us. And at the end of the day, our children need us to do this, because they're not packing the diaper bag, we are.



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