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MOUNT VERNON ST. VINCENT DE PAUL
CONTINUES LONG TRADITION OF OUTREACH

The Editor's Notebook*Groundhog Day*

By David Garick, Editor



Most of you will be reading this issue of Catholic Times right around Feb. 2, Groundhog Day. We all know the legend: If the groundhog emerges from his den on this day and the sun is shining brightly and he sees his shadow, he will be frightened back into his burrow and we will have six weeks more of winter. But if the day is cloudy and he sees no shadow, spring is just around the corner.

Given the dark, gloomy weather we have been experiencing of late, I have great hope for an early spring. But the Groundhog Day saga addresses light, and that is something for us to think about.

In the Church, Feb. 2 is Candlemas, the Feast of the Presentation of the Lord Jesus in the Temple. It was historically the time when people brought the candles they used to light their homes into church, where they were blessed for the coming year. The following day is the Feast of St. Blaise, who was said to have healed a child who was choking on a fish bone, and hence became the patron saint of those with throat maladies. Today, the church invokes the blessing of St. Blaise with the placement of two blessed candles on either side of a person's throat.

Light is of great spiritual significance. Physical darkness is the symbol of spiritual darkness. The Devil is the prince of darkness. In his realm, all is dark, while in the realm of God, all is light. The prophet Isaiah wrote, "The people who walked in darkness have seen a great light; Upon those who lived in a land of gloom a light has

shone." That light comes from Christ. He tells us in John 8:12, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."

So, like Christ, we also are light. This Sunday's Gospel (Matthew 5:13-16) makes it clear: "You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father."

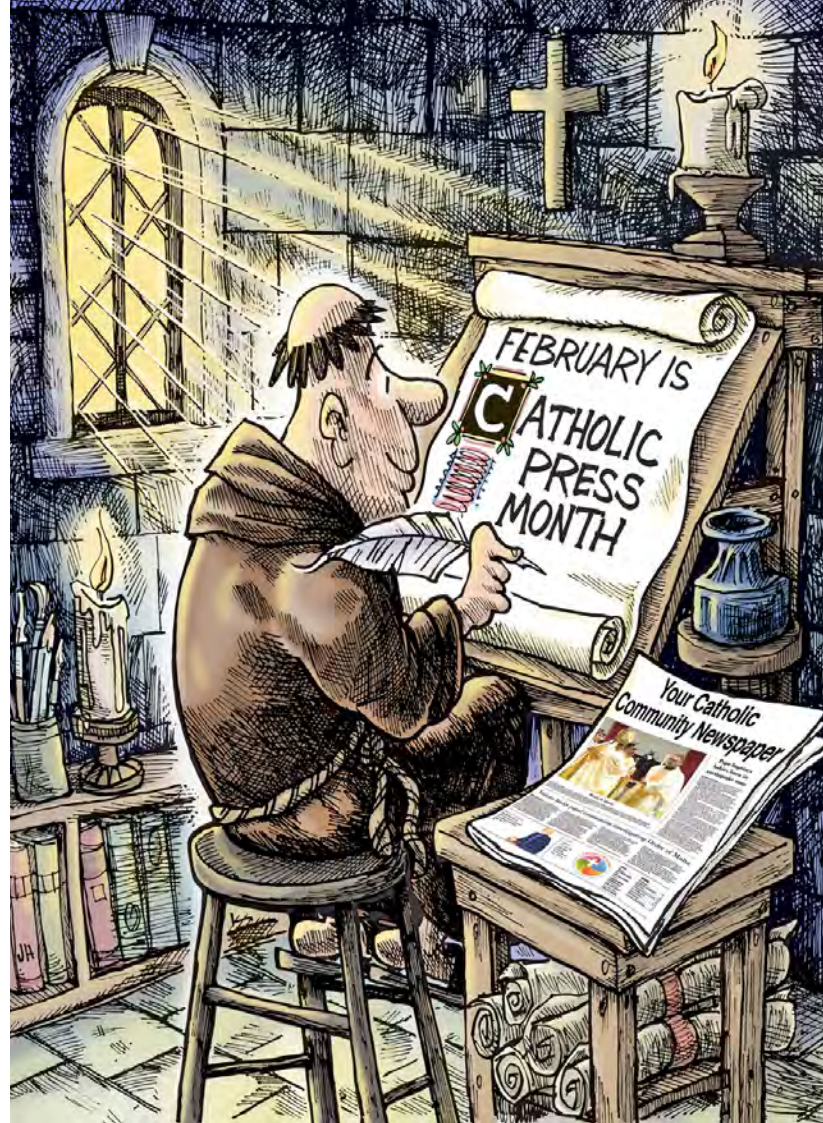
We do not have to make ourselves the light of the world, because we are light already. Jesus has called us and we have responded to his call. Most of the world has not heard the call of Jesus. By our faith in him, we are the beacon that lights the way for them to follow.

St. Paul tells us that we are children of light; therefore, we should walk as children of light. We are saved in Jesus our Savior and should be renewed day by day and shine that light upon others by living in the way of Christ.

We are not groundhogs. We need not fear our shadow. The shadow we cast is not a dark profile of ourselves, but rather the cross which bursts forth with the glory of resurrection and eternal life. Spring is just around the corner. Darkness will be dispelled. The light is there and it will go on forever.

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*Front Page photo:*

St. Vincent de Paul Church has served Mount Vernon since 1842, and its school was founded in 1856. The current church was built in 1922 and the school building dates to 1931.

CT photo by Tim Puet

CATHOLIC TIMES

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Jubilant crowd gathers in Washington for annual March for Life

By Carol Zimmermann
Catholic News Service

Tens of thousands of pro-life supporters filled the grounds near the Washington Monument and marched up Constitution Avenue to the U.S. Supreme Court on Jan. 27, as both a protest of legalized abortion and a celebration of successful pro-life efforts across the nation.

In years past, the March for Life -- which takes place on or near Jan. 22 to mark the U.S. Supreme Court's 1973 decisions in *Roe v. Wade* and *Doe v. Bolton* that legalized abortion virtually on demand -- has been almost a battle cry for the constant uphill fight faced by those in the pro-life movement who hope for more restrictions on abortion and ultimately an end to abortion.

This year's March for Life, under mostly sunny skies in 40-degree temperatures, was decidedly more upbeat, in part because one of the first speakers was Vice President Mike Pence. It was the first time such a prominent official attended the rally.

Pence, who marched at the event before as a participant and addressed it as a congressman, repeatedly said "life is winning" and assured rally participants that the Trump administration is behind them.

Crowd members wearing winter coats and hats huddled together in the cold and held placards aloft, but carried none of the usual giant banners, which were banned for security reasons.

The rally's first speaker, special presi-



CNS photo/Leslie E. Kossoff

dential adviser Kellyanne Conway, got plenty of cheers when she said "This is a new day, a new dawn for life."

The scheduled presence of the vice president, which was announced the day before, required the rally perimeter to be fenced in and the crowd to enter through long lines that formed at security checks. Participants seemed unfazed by the wait, taking it in stride with the day. Some pulled out their pre-packed lunches and started eating; others prayed the rosary. These marchers are used to plenty of hardships from weather conditions at the march.

Jeanne Mancini, president of March for Life, noted that the group has been marching in all types of bad weather over the years. She pointed out that

amid recent discussion about crowd size at Washington events, it was hard to measure the number of people that day or the total who have attended the march during the past four decades. "The only number we care about is the 58 million" lost to abortion since it was legalized, she said.

As in years past, the crowd was primarily young, with many high school and college-age groups. The speakers took note of this, saying this generation not only would keep the pro-life movement going, but also would bring about changes.

Mary Ann Vann, a retiree attending her sixth march, said the most exciting thing for her each time is seeing the young people.



Vice President Pence

Vann, a member of Holy Infant of Prague Parish in Trussville, Alabama, said she hoped the energy at the march could be channeled into everyday support for the pro-life movement, which she is involved

with on a regular basis through sidewalk counseling, volunteering at crisis pregnancy centers, and helping young mothers with basic needs. She also said she is disheartened by hearing those who say pro-lifers only are concerned about babies, noting that she and her fellow volunteers bring pregnant women to their doctor's appointments and help pay their medical costs.

Jim Klarsch, a member of St. Clement Parish in St. Louis, who came with a busload of eighth-graders, is involved with pro-life work with the Knights of Columbus at his parish. In Washington for his second march, he said the experience was "empowering."

Standing alongside Constitution Avenue waiting for the march to begin, he said the crowd, which was filling the street to each side and behind him as

See LIFE, Page 19

Cardinal Dolan: If sanctuary of the womb is violated, no one is safe

By Mark Pattison
Catholic News Service

Cardinal Timothy M. Dolan of New York warned that if the sanctuary of the womb is violated, then other sanctuaries are at risk.

"Can any of us be safe, can any of us claim a sanctuary anywhere, when the first and most significant sanctuary of them all, the mother's womb protecting a tiny life, can be raided and ravaged?" he asked in his homily on Thursday, Jan. 26 at the opening Mass for the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception. The vigil always precedes the annual March for Life, which takes place the following day on the National Mall.

Cardinal Dolan (*pictured*), chairman of the U.S. Conference of Catholic Bishops' committee on pro-life activities, described the womb as "a sanctuary which beckons us, where we are safe and secure in our mother's tender, yet strong embrace, where the Creator himself assures us of protection and life itself -- a sanctuary God has designed for us to protect our lives now and in eternity."

He summoned up a montage of sanctuaries throughout human history, in-



cluding those used by the Israelites; the sanctuary of the Temple in Jerusalem, where Mary and Joseph took Jesus each year; the use of cathedrals and churches as sanctuaries from violence; and the United States -- first as a sanctuary for the Pilgrims fleeing religious violence in England, later for Catholics with little to their name, but "clinging within to that 'pearl of great price,' their faith," and today's immigrants and refugees.

When life in the womb is threatened,

"should it shock us" that "such a society would begin to treat the sanctuary of the earth's environment as a toxic waste dump; would begin to consider homes and neighborhoods as dangerous instead of as sanctuaries where families are protected and fostered; would commence to approach the poor as bothersome instead of brothers?" Cardinal Dolan asked.

Shrine officials estimated that 12,000 people attended the Mass, which was shown on three cable channels and broadcast on two radio networks. Among the faithful were 545 seminarians, 90 deacons, 320 priests, 40 bishops, and five cardinals in a 20-minute entrance procession.

Trump's action banning refugees brings outcry from U.S. church leaders

By Catholic News Service

President Donald Trump's executive memorandum intended to restrict the entry of terrorists coming to the United States brought an outcry from Catholic leaders across the U.S.

Church leaders used phrases such as "devastating," "chaotic" and "cruel" to describe the Jan. 27 action that left already-approved refugees and immigrants stranded at U.S. airports and led the Department of Homeland Security to rule that green card holders -- lawful permanent U.S. residents -- be allowed into the country.

"This weekend proved to be a dark moment in U.S. history," Cardinal Blase J. Cupich of Chicago said in a Jan. 29 statement. "The executive order to turn away refugees and to close our nation to those, particularly Muslims, fleeing violence, oppression and persecution is contrary to both Catholic and American values.

"Have we not repeated the disastrous decisions of those in the past who turned away other people fleeing violence, leaving certain ethnicities and religions marginalized and excluded? We Catholics know that history well, for, like others, we have been on the other side of such decisions," he said.

"Their design and implementation have been rushed, chaotic, cruel and oblivious to the realities that will produce enduring security for the United States," Cardinal Cupich said. "They have left people holding valid visas and other proper documents detained in our airports, sent back to the places some were fleeing or not allowed to board planes headed here. Only at the 11th hour did a federal judge intervene to suspend this unjust action."

The order on "The Protection of the Nation from Foreign Terrorist Entry into the United States" suspends the entire U.S. refugee resettlement program for 120 days and bans entry from all citizens of majority-Muslim nations Syria, Iraq, Iran, Sudan, Libya, Yemen, and Somalia for 90 days. It also establishes a religious criteria for refugees, proposing to give priority to religious minorities over others who may have equally compelling refugee claims.

"We are told this is not the 'Muslim ban' that had been proposed during the presidential campaign, but these actions focus on Muslim-majority countries," Cardinal Cupich said. "Ironically, this ban does not include the home country of 15 of the 19 Sept. 11 hijackers. Yet, people from Iraq, even those who assisted our military in a destructive war, are excluded."

The cardinal quoted Pope Francis' remarks to Congress in 2015: "If we want security, let us give security; if we want life, let us give life; if we want opportunities, let us provide opportunities."

He said Pope Francis "followed with a warning that should haunt us as we come to terms with the events of the weekend: 'The yardstick we use for others will be the yardstick which time will use for

us.'"

Bishop Robert W. McElroy of San Diego said the executive action was "the introduction into law of campaign sloganeering rooted in xenophobia and religious prejudice. Its devastating consequences are already apparent for those suffering most in our world, for our standing among nations, and for the imperative of rebuilding unity within our country rather than tearing us further apart."

"This week the Statue of Liberty lowered its torch in a presidential action which repudiates our national heritage and ignores the reality that Our Lord and the Holy Family were themselves Middle Eastern refugees fleeing government oppression. We cannot and will not stand silent," he said in a Jan. 29 statement.

Shortly after Trump signed the document at the Pentagon's Hall of Heroes, Bishop Joe S. Vasquez of Austin, Texas, chairman of the U.S. Conference of Catholic Bishops' committee on migration, said the bishops "strongly disagree" with the action to halt refugee resettlement.

"We believe that now more than ever, welcoming newcomers and refugees is an act of love and hope," Bishop Vasquez said.

The USCCB runs the largest refugee resettlement program in the United States, and Bishop Vasquez said the church would continue to engage the administration, as it has with administrations for 40 years.

"We will work vigorously to ensure that refugees are humanely welcomed in collaboration with Catholic Charities without sacrificing our security or our core values as Americans, and to ensure that families may be reunified with their loved ones," he said.

He also reiterated the bishops' commitment to protect the most vulnerable, regardless of religion. All "are children of God and are entitled to be treated with human dignity. We believe that by helping to resettle the most vulnerable, we are living out our Christian faith as Jesus has challenged us to do," he said.

Cardinal Donald W. Wuerl of Washington called attention to the USCCB statement and the executive action and noted that "the legal situation is still fluid and news reports are sometimes confusing."

"The political debate, which is complex and emotionally highly charged, will continue, but we must do our best to remain focused on the pastoral and very real work we undertake every day for the vulnerable and most in need ... for the strangers at our doors," he said.

Across the nation, people gathered at airports to express solidarity with immigrants and green-card holders denied admission, including an Iraqi who had helped the 101st Airborne Division during the Iraqi war. More than 550 people gathered at Lafayette Park across from the White House on Jan. 29 to celebrate Mass in solidarity with refugees.

In the marriage case styled BUYER - HART, 2017-0017, the Tribunal of the Diocese of Columbus, Ohio, is currently unaware of the present address of HOLLY ELIZABETH HART. The Tribunal herewith informs her of the case and invites her to contact REVEREND ROBERT J. KITSMILLER, JCL, Presiding and sole Judge, no later than 21 FEBRUARY 2017. Phone: 614-241-2500. Anyone who knows of the whereabouts of HOLLY ELIZABETH HART is herewith asked to make this Citation known to her or to inform the Tribunal of her current address. Given this 30 day of JANUARY, 2017. REVEREND ROBERT J. KITSMILLER, JCL, Presiding Judge.

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Trump executive memorandum reinstates ‘Mexico City policy’ on abortion

By Mark Pattison/Catholic News Service

President Donald J. Trump issued an executive memorandum on Jan. 23 reinstating the “Mexico City policy,” which bans all foreign nongovernmental organizations receiving funds from the United States from performing or promoting abortion as a method of family planning in other nations.

Pro-life leaders hailed the action.

Cardinal Timothy M. Dolan of New York, chairman of the U.S. Conference of Catholic Bishops’ committee for pro-life activities, applauded the news in a Jan. 23 statement. “This is a welcome step toward restoring and enforcing important federal policies that respect the most fundamental human right -- the right to life -- as well as the long-standing bipartisan consensus against forcing Americans to participate in the violent act of abortion,” he said.

“President Trump is continuing Ronald Reagan’s legacy by taking immediate action on day one to stop the promotion of abortion through our tax dollars overseas,” said a Jan. 23 statement from Marjorie Dannenfelser, president of the Susan B. Anthony List.

“President Trump’s immediate action to promote respect for all human life, including vulnerable unborn children abroad, as well as conscience rights, sends a strong signal about his administration’s pro-life priorities,” she said.

“By redirecting taxpayer dollars away from the international abortion industry, President Trump has reinstated life-affirming protections for unborn children and their mothers,” said a Jan. 23 statement by Rep. Chris Smith, R-New Jersey, co-chair of the Congressional Pro-Life Caucus. “There is political



consensus that taxpayer dollars should not fund abortion and the abortion industry.”

“Now we see pro-life fruits of the election unfolding, as President Trump has taken immediate action to reinstate President Reagan’s Mexico City policy,” said Father Frank Pavone, head of Priests for Life, on Jan. 23. “Poll after poll shows that Americans do not want their tax money to pay for abortions. Stopping funding to foreign pro-abortion groups is a powerful first step toward doing the same domestically.”

Named for the city that hosted the U.N. Interna-

tional Conference on Population in 1984 -- where Reagan, then in his first term as president, unveiled it -- the Mexico City policy has been the textbook definition of a political football. Adopted by a Republican president, it has been rescinded when Democrats sat in the White House, only to be restored when Republicans claimed the presidency.

In 1993, President Bill Clinton’s revocation of the policy was made so quickly following his inauguration that some participants in the March for Life, which took place two days after the inauguration, carried “Impeach Clinton” signs.

Just as Clinton had rescinded the policy two days after taking office, so did President George W. Bush reinstate it two days into his presidency, expanding it to include all voluntary family planning activities. President Barack Obama rescinded the policy on Jan. 23, 2009.

Court challenges to the policy resulted in rulings in 1987 and 1988 that limited its application to foreign nongovernmental organizations.

The executive memorandum “makes clear that Trump intends to carry out with his promised pro-life agenda. Taxpayer funding for abortions, whether here or overseas, is unpopular with voters and is plain wrong,” said a Jan. 23 statement by Ashley McGuire, a senior fellow with the Catholic Association.

“It amounts to subsidizing the violent victimization of women and children; in particular, poor and minority women who feel they have no choice but to have an abortion,” McGuire said. “Redirecting those funds to health centers that offer women real choice and hope is the right policy moving forward.”

Small acts of kindness work wonders in euthanasia battle, Canadian clergy told

By Deborah Gyapong/Catholic News Service

Helping someone contemplating death through euthanasia can be as simple as saying “Hello.”

It’s the little things that can make a difference, Campaign Life Coalition President Jim Hughes told an audience of clergy at a Jan. 17 information session, where they also discussed abortion.

“Stop to say ‘Hello’” to the elderly, Hughes said. “Give them your time, your ear, and try to listen.”

He said small acts of kindness, such as visiting the sick in nursing homes, taking a shut-in to a ballgame, making a phone call, or sending a card to a lonely elderly person can help prevent euthanasia.

Hughes told the luncheon gathering that volunteering to become a power of attorney for medical care, or taking time to greet the “chorus of people” who congregate near the elevators or the front door at nursing homes “are just little things that can make a tremendous difference.”

They all add up and can have an “impact on folks who

might be considering recourse to the deed,” he said.

Last year, 744 Canadians died because of euthanasia or assisted suicide following its legalization in Quebec in December 2015 and in the rest of Canada last June.

Campaign Life’s U.N. representative, Matthew Wojciechowski, said Canada is moving at a faster pace than either Belgium or the Netherlands did when they started implementing assisted death programs in 2002.

“What is happening in the Netherlands and Belgium will start happening here,” he said, adding that people with disabilities, children with disabilities, the mentally ill, and elderly people who have not consented to euthanasia could be next to be euthanized.

“It doesn’t have to happen if we speak up,” he said.

Hughes said another challenge facing Canada is the advent of chemical abortions, in which pharmaceutical drugs are taken to induce an abortion. Hughes predicted that this eventually will make surgical abortions “a thing of the past.”

In Finland, 90 percent of abortions are chemical; in Scotland, it’s 80 percent, he said.

The drugs – methotrexate and misoprostol – are available through a doctor’s office or clinic to women who are less than seven weeks pregnant.

Brownrigg urged clergy to help unmask abortion by acknowledging the loss of an unborn child in miscarriages. Miscarriages are “virtually ignored, woman to woman,” she said. “We need to reverse that. If you do, you will contribute to humanizing the unborn and unmask abortion.”

The session was one of several hosted each year by the Campaign Life Coalition to inform Catholic and non-Catholic clergy of the group’s work on Parliament Hill and at the United Nations.

“Without your spiritual leadership, we couldn’t do our job,” Hughes told the gathering.

The coalition also organizes the National March for Life in Ottawa. This year’s march, scheduled for May 11, will mark the event’s 20th anniversary.

REVERENCE IN CHURCH; CATHOLICS AND THE FREEMASONS



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. Growing up in our family, God always came first. Our parents taught us to love and respect the Eucharist, especially when the Blessed Sacrament was exposed on the altar. (We would genuflect and bow.)

Our parish church now exposes the Eucharist before Sunday Mass. I am shocked to see people (young and old) come into Mass, plop themselves down in the pew and whip out their cellphones. Then they begin to laugh and text -- without, it seems, so much as a glance at the altar.

Can't people forget their phones and their friends for just one hour and reflect on just why they are there and whom they have come to worship? And why doesn't our priest ever comment about this? (Leeds, New York)

A. I am grateful for your letter because it stands as a valuable reminder of the need for reverence in what is clearly a sacred space. The *General Instruction of the Roman Missal* highlights the importance of that reverence:

"Even before the celebration itself, it is a praiseworthy practice for silence to be observed in the church, in the sacristy, in the vesting room and in adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner" (No. 45).

The practice of exposing the Blessed Sacrament in a monstrance on the altar has a long history and serves well to promote devotion to Jesus present in the Eucharist.

The size and layout of a church may help in determining whether regular exposition before Sunday Mass is a wise practice. Many newer churches have a generous gathering area (lobby) where parishioners can greet one another upon arriving for Mass.

Doors may be closed to separate that area from the worship space as an indication that all conversation should cease once one enters the church proper, especially if the Eucharist is exposed. In smaller rural churches, there often is no gathering area and one enters directly into the worship space.

It is a natural instinct, and a good thing, for parishioners to want to welcome one another warmly and catch up on their lives, and it is often a sign of a parish's vitality that people genuinely enjoy socializing before and after the Sunday Eucharist.

In such a setting, it might be better not to expose the Blessed Sacrament on the altar before Mass. Perhaps, instead, an announcement could be made

shortly before Mass that the next few minutes will be spent in silent preparation for the sacred celebration.

(And yes, I do think your congregation needs a reminder from the priest that the use of cellphones is never proper in church -- whether to speak or to text.)

Q. Recently, a friend asked me what the difference was between the Knights of Columbus and the Masons, and I didn't really know what to tell her. I've read about the good works done by each of these organizations, and we were wondering whether a Catholic gentleman can belong to both. (Please respond in your column, because I'm sure that others may have the same question.) (Cumming, Georgia)

A. The Knights of Columbus is an international organization of Catholic men whose chief work involves helping those in need. Their charitable donations total more than \$175 million annually, and they engage in joint projects with such organizations as Special Olympics and Habitat for Humanity.

Freemasonry is a fraternal society that traces its origin to medieval associations of stonemasons; in the U.S., there are grand lodges of Masons in every state, with a total membership of about 1.2 million in the U.S. Masons, too, involve themselves in a variety of charitable works, and no doubt many Americans view Masonry primarily as a social and philanthropic fraternity.

The reality, though, is that Masonry is at heart a naturalistic religion whose basic tenets are incompatible with Catholic faith and practice. (Pope Leo XIII said in 1884 that Masonry had as its fundamental doctrine "that human nature and human reason ought in all things be mistress and guide" and denied "that anything has been taught by God.")

The Vatican's Congregation for the Doctrine of the Faith declared in 1983 that "the church's negative judgment in regard to Masonic associations remain unchanged" and that "the faithful who enroll in Masonic associations are in a state of grave sin and may not receive holy Communion."

In 1985, a report by historian William J. Whalen of Purdue University given to the pastoral research and practice committee of the U.S. Conference of Catholic Bishops said that Masonry "honors Jesus Christ as it honors Socrates, Buddha and Muhammed," that Masonry "cannot acknowledge any special spiritual claims by Jesus, since this would violate the basis of Freemasonry," and that "Catholics in the United States and elsewhere may not be Freemasons."

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Drive, Albany NY 12203.

Free "Come & See" Retreat

The Dominican Sisters of Peace invite single Catholic women, ages 18 to 45, to attend a free "come and see" discernment retreat from Friday to Sunday, March 10 to 12.

Experience Dominican prayer and community with the sisters and explore the possibility that you may be called to religious life.

No matter where you are in your discernment journey, a "come and see" retreat is an excellent opportunity to meet other women who are exploring a call to religious life while growing in the discernment process.

The retreat begins at 4:30 p.m. March 10 and concludes at noon March 12 at the Dominican Sisters of Peace Motherhouse, 2320 Airport Drive, Columbus.

For questions, call or text Sister June Fitzgerald, OP, at (570) 336-3991 or email jfitzgerald@op-peace.org.

Participants may register online for the retreat or request a registration form. See more at <http://www.op-peace.org/thinking-about-religious-life>.

Foundation Grant

The Catholic Foundation has awarded a \$6,000 mission capital grant for education and faith formation to Sts. Peter and Paul Retreat Center in Newark for addition and extension of central air conditioning to the center's chapel, north hall, and three meeting rooms.

The Catholic Foundation is an autonomous non-profit organization that receives and manages assets to provide funding for diocesan parishes, schools, and ministries. Anyone can contribute to the Foundation or to one of its multitude of funds dedicated to specific purposes or institutions at any time.

If you would like more information on contributing or would like to work on a planned gift of your own, contact James Anzelmo at janzelmo@catholic-foundation.org or (614) 443-8893.

Alumni Mixer

Grove City Our Lady of Perpetual Help School invites all alumni and current and former faculty and staff to a mixer on Saturday, Feb. 25 from 6:30 to 8 p.m. at Plank's, 4022 Broadway, Grove City.

Admission is \$10 per person and includes pizza and soft drinks. A cash bar will be available. Net proceeds will benefit the school's Guardian Angel Tuition Assistance Fund. Attendees are welcome to bring old yearbooks, photographs, sports memorabilia, or other mementoes to share.

To make reservations, call Amy McKenzie in the Our Lady of Perpetual Help Church office at (614) 875-3322, extension 326.

The RSVP deadline is Monday, Feb. 20.

Concert in the Country

The second concert of the 2016-2017 season of the "Concerts in a Country Church" series at Washington Court House St. Colman of Cloyne Church, 219 S. North St., will take place at 3 p.m. Sunday, Feb. 12.

The program is titled: "Urbane and Urbiel" and will feature Christopher Urbiel, the first guest solo performer since the series began. It will include organ works by composers ranging from Bach's mentor and inspiration, Dietrich Buxtehude, through those of Bach and a contemporary, Johann Kuhnau, to works of contemporary American composers Richard Proulx and J. Wayne Kerr.

Urbiel is in his third year as organist and music director at Newark St. Francis de Sales Church. He is a graduate of the University of Michigan, where he studied with Steven Engler, Michelle Johns, and the dean of American organ teachers, Marilyn Mason. Many of the works he will be performing are based on well-known hymn tunes.

Tickets are \$10 and may be purchased at the door. More information is available at www.stcolmanmusic.org or by calling (877) 232-2751. This is the fourth year for the concert series, which is directed by Craig Jaynes, music director at St. Colman.

Evening of Worship

Columbus Catholic Renewal, also known as the diocesan Catholic Charismatic Renewal, will sponsor an evening of worship, prayer, and community from 6 to 9 p.m. Wednesday, Feb. 8 at Columbus St. Elizabeth Church, 6077 Sharon Woods Blvd.

Recitation of the Rosary will begin at 6 p.m., followed by praise adoration, with trained prayer teams available for individual prayer. Father Ramon Owera, CFIC, will celebrate Mass at 7:30 p.m. The evening will end with a potluck social.

For more information, visit www.ccrco-lumbus.org or call (614) 500-8115.

National Black Congress

The diocesan Office of Black Catholic Ministries is making plans for interested individuals to attend the 12th National Black Catholic Congress, scheduled from Thursday, July 6 to Sunday, July 9 in Orlando, Florida. Its theme will be "The Spirit of the Lord Is Upon Me: Act Justly, Love Goodness, and Walk Humbly With Your God."

This assembly meets every five years. If you are interested in attending, call (614) 228-0024 between 9 a.m. and 2 p.m. Mondays through Thursdays.

THINKING THROUGH THE TEMPTATION OF COHABITATION

Men and women clearly need each other and naturally gravitate towards arrangements of mutual support and lives of shared intimacy. Because women are frequently the immediate guardians of the next generation, they have a particular need to ascertain if there will be steady support from a man before giving themselves sexually to him. The bond of marriage is ordered toward securing this critical element of ongoing commitment and support. Cohabitation, in which a man and a woman decide to live together and engage in sexual relations without marriage, raises a host of issues and concerns. Sex, of course, has a certain power all its own, and both sides may be tempted to play with it in ways that are potentially damaging -- all the more so when they decide to cohabit.

One concern is that cohabitation often can become a rehearsal for various selfish patterns of behavior. It perpetuates an arrangement of convenience, popularly phrased as "Why buy the cow when you can get the milk for free?" Even as many women try to tell themselves they are "preparing" for marriage by cohabiting with their partner, they may sense the trap of the "never-ending audition" to be his wife, and become intuitively aware of how they are being used. Cohabitation also invites the woman to focus on lesser concerns such as saving on rent or garnering transient emotional attention from her partner by moving in with him and becoming sexually available.

Even as a woman becomes attuned to the power of sex from an early age, she eventually can fall prey to an easy mistake. Aware that sexual intimacy also is about bonding, she may suppose that by surrendering this deeply personal part of herself through cohabitation, she has a "hook" into a man and his heart. While such an arrangement can trigger various platitudes, (that he "cares for her," "loves her," etc.), experience shows it doesn't typically help him reach the commitment reflected in those all-important words, "Will you marry me?"

Cohabitation, in fact, is a relationship that is defined by a holding back of commitment. The notion that it somehow allows both parties to "try out" a marriage beforehand is conveniently make-believe, a kind of "playing house," mostly because it's impossible to try out something permanent and irrevocable through something temporary and revocable.

As Jennifer Roback Morse has described it, "Cohabiting couples are likely to have one foot out the door throughout the relationship. The members of a cohabit-



MAKING SENSE Out of Bioethics

Father Tad Pacholczyk

ing couple practice holding back on one another. They rehearse not trusting." They don't develop the elements crucial to a successful marriage, but instead keep their options open so they can always beat a hasty retreat to the exit. As Chuck Colson has put it: "Cohabitation -- it's training for divorce." Many studies confirm that the divorce rate among those who cohabit before marriage is nearly double the rate of those who marry without prior cohabitation.

Some researchers believe that people who cohabit are more unconventional to begin with, being less committed to the institution of marriage overall and more open to the possibility of divorce. Others suspect something more insidious -- that living together slowly erodes people's ability to make a commitment by setting them up into patterns of behavior that work against succeeding in a long-term relationship. Both actually may be true.

Various risks correlate strongly with cohabitation. Compared with a married woman, a cohabiting woman is roughly three times as likely to experience physical abuse, and about nine times more likely to be murdered. Children also tend to fare poorly when it comes to these live-in arrangements. Rates of serious child abuse have been found to be lowest in intact families; six times higher in stepfamilies; 20 times higher in cohabiting biological-parent families; and 33 times higher when the mother is cohabiting with a boyfriend who is not the biological father. Cohabiting homes see significantly more drug and alcohol abuse, and bring in less income than their married peers. Cohabitation clearly is bad for men, worse for women, and terrible for children.

"Marriage," as Glenn Stanton notes, "is actually a very pro-woman institution. People don't fully realize what a raw deal for women cohabitation is. Women tend to bring more goods to the relationship—more work, more effort in tending to the relationship—but they get less satisfaction in terms of relational commitment and security." While marriage doesn't automatically solve every problem, it clearly offers a different and vastly better set of dynamics than cohabitation for all the parties involved.

Father Tadeusz Pacholczyk, PhD, earned his doctorate in neuroscience from Yale and did postdoctoral work at Harvard. He is a priest of the Diocese of Fall River, Massachusetts, and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.

St. Mary School Musicians in All-Fairfield County Band



Eight students represented Lancaster St. Mary School in the All-Fairfield County Junior High Band, which presented a concert on Jan. 11. They are (from left): first row, Emma Albert, Matthew McGonagle, Luke Sharp, and Patrick Kenney; second row, Grace Jones, Aiden Jackson, Dominic Neighbor, and James Bryant. Members of the band were chosen by their band director's recommendation from among all the school systems in the county. Photo courtesy St. Mary School

St. Andrew Spelling and Geography Bee Winners



Columbus St. Andrew School spelling and geography bee winners and runners-up this year are: spelling bee (left photo): Clare Mackin (left), winner; teacher Jenny Johnson, and Will Cromley (runner-up); geography bee (below): Sinead Brady (left), winner; teacher Matt Brown, and Cooper Beggs, runner-up.



Photos courtesy St. Andrew School

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The Call to Conversion from Our Lady of La Salette

Life is pretty predictable in small towns, and the news spreads fast. Someone dies, finds out they have cancer, battles with an ex-husband? You'll know it before the funeral home or the police. Someone has a baby, gets pregnant, wins the lottery? No need for a newspaper.

When the Blessed Mother appeared to Melanie Calvat and Maximin Giraud — two uneducated peasant children — in 1846, it didn't take long for the word to spread. La Salette, France, was a small town, and this was a miraculous apparition.

Melanie and Maximin woke up from a nap in the field on an afternoon when they were watching their cows, who had wandered off. As the children climbed a nearby hill, a bright light caught their attention.

It was coming from a beautiful lady nearby, dressed in a white cloak with a yellow apron, with a crown and shoes decorated with multicolored roses. She wore a crucifix around her neck, with a hammer and pliers on each end of the crossbar. Her beauty was compelling to the two shepherds, as were the tears streaming down her face.

The lady's tears were a result of her Son's anger. He was angry about people's swearing, specifically using God's name in vain; their working on Sundays and violating the day of rest; and the widespread disobedience of God's laws. She told the children that she could not hold off her Son's hand much longer, and that repentance in the form of confession, prayer, and penance were the only things that could stop his anger from taking action.

By now, Melanie and Maximin knew that Mary, Jesus' own mother, was speaking with them. She gave each of the children a secret of their own, which the other could not hear, with instructions on when and how the secrets could be shared. Before disappearing, Mary asked the children to spread her message. They returned home and told their incredible tale, and it was put in writing the next day.

Church officials were very cautious, and, in some cases, downright cantankerous, opposing devotion to this vision of Mary and questioning it from every angle. In July 1847, not quite a year later, a detailed investigation began, including eight conferences of questioning and debate.

Though it seemed inevitable that the apparition was true — 12 of 16 investigators voted in unquestionable favor of its truth — the opposition, especially within the Church in France, was remarkable. There is still some lingering controversy, though in July 1851, the apparition was approved, under the title Our Lady of La Salette, in a pastoral letter by the diocesan bishop.



Finding Faith in Everyday Life

Sarah Reinhard

In the secrets, when they were revealed, Mary's language was prophetic. That, together with the painful truths she revealed and the pending punishment, inspired many people to conversion. Miracles at La Salette started when Melanie and Maximin were taken back to the site of the apparition during interrogations from the local authorities.

A man in the group broke off a piece of the rock the Virgin Mary had been on, and revealed a spring. Twenty-three cures were accredited to that spring in the first year after the apparition. Since then, hundreds of additional miraculous cures have been reported.

In all the drama of controversy, it's easy to overlook a simple component that Our Lady of La Salette reminds all of us, and that she admonished the two children: we should be in prayer morning and night. This is easier said than done in our hustle-and-bustle society.

If time is a problem, the Virgin Mary continued, at least say an Our Father and a Hail Mary. Perhaps she knew that women like myself, bearing the burden of busy, would roll our eyes at the idea of continual prayer.

"When will I get my work done?" I imagine myself asking her.

"Just say an Our Father and a Hail Mary, dear," she replies through the La Salette apparition.

Though only 200 people live there, La Salette remains a pilgrimage destination. Our Lady of La Salette appeared to a couple of small-town nobodies and fanned the flame of controversy with the difficult message she brought.

At the heart of it was a call to conversion. Mary leads us always to Jesus, and in this instance, she was no different. At La Salette, Mary called all of us back to the fold from our sins, back to the arms of God, back to the glory of heaven.

We can choose not to go, because free will remains ours to use. At La Salette, Mary also tells us, just as any loving mother would, of the consequences we will face.

Sarah Reinhard is the author of many books, including her latest, "The Catholic Mother's Prayer Companion." She's online at SnoringScholar.com.

Immaculate Conception Spellers

Pictured are the top 20 spellers at Columbus Immaculate Conception School. They were the best in their respective levels, which allowed them to compete in the school championship. They are (from left): first row, Matthias Wening, Cal Mangini, Jeffrey Schloss, Parker Jenkins, and Ethan Dvorak; second row, Jack Byrne, Thomas Ellis, Brandon Ryan, Brendon Scholl, Kensington Wheeler, and Ana Haselmayer; third row, Caroline Dunham, Victoria Alves, Mary Yablonski, Maggie Johnson, Emily Summanen, Lillian Schillingburg, Audrey Ruschau, Grace Ortega, and Grace Pavich. The champion was Jeffrey Schloss, and Parker Jenkins was runner-up.



Photo courtesy Immaculate Conception School

ST. VINCENT DE PAUL CHURCH HAS BEEN PART OF MOUNT VERNON FOR 175 YEARS



Above, from left: Pastoral assistant Greg Henkel; Father Mark Hammond, pastor; financial secretary Barbara Dusenberry; Father Vincent Nguyen, parochial vicar. Below: The church at Christmas.



BY TIM PUET

Reporter, Catholic Times

Mount Vernon St. Vincent de Paul Church, which is celebrating its 175th anniversary this year, is one of the oldest parishes in the Diocese of Columbus, but it continues to find new ways of reaching out to the people of its community and Knox County.

Four years ago, it established a parish conference of the St. Vincent de Paul Society, the international Catholic organization which has offered person-to-person service to the needy for more than 170 years and is a familiar part of many parishes throughout the Diocese of Columbus.

“At that time, the community didn’t have a nongovernmental organization devoted to full-time service to the poor,” said Deacon Tim Birie, the conference’s spiritual director. “Our parish and other congregations of various faiths were involved with an interchurch soup kitchen and a homeless shelter, which continue to exist and which we remain involved with.

“I was doing my internship before being ordained a deacon and mentioned to Father (Mark) Hammond (the parish’s pastor) that it was surprising there wasn’t a St. Vincent de Paul conference in the parish that bears his name. He asked me to look into it. That conversation got everything started.”

Deacon Birie said that in the four years since it began, the conference has assisted between 120 and 150 families per year and distributed a total of around \$200,000. “We are very flexible in how we handle each situation,” he said. “Most of our gifts are in the \$200 to \$300 range, sometimes as high as \$400 – not large amounts, but critical when you don’t have the money. Most people come to us because they’ve had a bad break and need something to get them through the situation. Only four or five have asked for help a second time.”

Establishment of the conference coincided with the parish’s purchase of a former private residence located between the church and school, which are at the corner of East High and Chestnut streets, and the parish rectory, which is in a former convent at 303 E. High St.

The building, renamed the Pope Francis Center, was remodeled by volunteers from the parish and now includes offices

for Deacon Birie, the St. Vincent de Paul conference, and parish financial secretary Barbara Dusenberry, as well as a meeting room and space for the parish youth group. The rectory contains offices for Father Hammond and Father Vincent Nguyen, parochial vicar, and parish secretary Shirley Lower.

Besides the Pope Francis Center, other recent physical changes which have taken place at the church and school include a first-floor addition to the school, which was dedicated in October 2015 and enhances safety and security by creating a protected entrance area. School offices were moved from the third floor to the addition, creating space for two new classrooms.

The church’s sanctuary was enhanced a few years ago by construction of a new wooden stand for the tabernacle holding the Eucharist. A local lumber company provided the wood free of charge. Parish volunteers built the stand and a frame for the tabernacle, which was moved from its former location at the left of the altar and is now elevated above the altar.

“The guideline the volunteers had when building the stand was to make sure it was tall enough to be seen from the back of the church and small enough that Sister Jean, who’s about 4-foot-11, could reach it,” said pastoral assistant Greg Henkel.

He was referring to Sister Jean Welling, SC, who came to the parish as pastoral minister in 1983 and has been there ever since. Sister Jean, who took her vows with the Sisters of Charity of Cincinnati in 1954, is retired, but continues to serve as a lector, take the Eucharist to the homebound, and perform other tasks as part of her ministry of prayer and presence.

The church recently received a \$25,000 grant from The Catholic Foundation which will be used for replacement of a ramp for the handicapped and for repair of the roof at the front entrance of the church and the granite underneath it.

Father Hammond, who has been pastor since mid-2006, said the church serves about 800 families in Mount Vernon and the nearby Knox County communities of Gambier, Centerburg, and Fredericktown. Mount Vernon, the county seat, is

Left: Fifth-grade students display projects about Native Americans. Right: Sixth-graders participate in a STEM (science, technology, engineering, and mathematics) challenge.

a city of about 16,000 people about an hour’s drive from Columbus.

Weekend Masses are at 4:30 p.m. Saturday and 8, 10, and 11:30 a.m. Sunday. The 11:30 Mass on the last Sunday of each month has been in Spanish since 2009. Father Hammond said that although he can’t speak the language, he has gained enough familiarity with it in the past eight years that he now can deliver homilies in Spanish, with help in writing them from Molly Davis, a Spanish teacher at the school.

“Father Nguyen also is becoming more familiar with Spanish,” Father Hammond said. “That’s something a young priest needs to know in the Catholic Church of today.” About 60 Latino Catholics come to the Mass each month. “Many English-speaking parishioners have told me how much they appreciate the Mass,” Father Hammond said. “They’re also increasing their familiarity with the language, and it’s a reminder of both the diverse and the universal nature of the Church.”

St. Vincent de Paul Church’s history goes back to 1839, when Father Jean-Baptiste Lamy came to Mount Vernon from Danville, where he was pastor of St. Luke Church, to say Mass. Father Lamy eventually became archbishop of Santa Fe, New Mexico, and was the subject of Willa Cather’s classic American novel *Death Comes for the Archbishop*.



The first church in Mount Vernon was built 175 years ago, in 1842, and burnt down two years later. The current church building was dedicated in 1922 and has bells dating to 1875. The school also has a long history, going back to 1856. The school building was erected in 1931, with a wing added in 1953.

The parishes in Mount Vernon and Danville have shared close ties throughout their history. Today, they are joined once again, as they were in Father Lamy’s era. Since July 2014, they have been part of the Knox-Licking Consortium of Catholic Churches, one of 25 parish clusters formed throughout the Diocese of Columbus in response to changing demographics, resources, and needs. The consortium also originally included the Church of the Nativity in Utica, which was merged into St. Vincent de Paul Church last year. The Utica church building was torn down in 2015 because of structural issues.

Fathers Hammond and Nguyen and Deacon Birie divide their time among the two parishes, which are separated by about 15 miles in actual distance and a half-hour in driving time.

“Time management is the biggest challenge in serving two parishes,” Father Hammond said. “I’m always wondering whether I’m spending enough time at either one. Even though Father Nguyen and I both live in the rectory here at St.



Father Vincent Nguyen at the annual graduation Mass for Mount Vernon St. Vincent de Paul School students. (CT photo by Tim Puet (church staff); photos courtesy St. Vincent de Paul Church and School)

Vincent, there are lots of times when we barely see each other. He’s been a great help because of his youth and enthusiasm, particularly at the school. They call him ‘Father Hurricane’ there.

“It’s a little easier now that we’re not traveling to Utica, but the responsibility was not that much greater with three

parishes because Utica was the smallest. It’s been particularly hard for the people at St. Luke because of that parish’s long history with a resident pastor, but they’ve been very generous. We all have the hope the day will come when the diocese has enough priests that they again can have their own pastor.”

Father Nguyen was ordained in 2014 and has served the consortium since its formation. “It was quite a challenge to realize that my first assignment was going to be what at the time was a three-parish cluster,” he said. “In two-and-a-half years here, my main goal has been to always center all things in Christ. I hope I’ve adapted and formed my ministry to best serve the people of God and to provide an active, young presence as vicar, assisting Father Hammond and becoming more pastorally sensitive.”

St. Vincent de Paul School has about 150 students in kindergarten through eighth grade. Martha Downs, who has been a staff member for 29 years, the last nine as principal, said that seven years ago, the school was one of the first in the diocese to use the “family” model to help students of various grades get to know each other.



CHURCH, continued from Page 11

Its students are divided into 17 family-type groups consisting of one or more students from each grade level. The groups remain mostly intact from year to year, with eighth-graders who leave being replaced by arriving kindergarten students. Each of the groups perform service projects based on the corporal and spiritual works of mercy, with the seventh- and eighth-graders serving as mentors for the younger students and determining what projects will be performed.

Downs said that this year, the students chose to assist Montana de Luz, a Worthington-based organization which has created a home for children in Honduras affected by HIV/AIDS. Closer to home, they conducted an anti-vandalism campaign. Those choices came after the older students determined that the issues with the most impact on them involved prejudice and vandalism.

The school has received a number of significant state awards for various programs. In 2015-16, it was one of 45 Ohio schools honored with the Governor's Thomas Edison Award for excellence in STEM (science, technology, and math) education. In 2015, it also was one of a handful of schools receiving the Harold C. Shaw Outstanding School Award for team performance on State Science Day.

Along with the traditional core subjects, music, art, and Spanish are regular parts of the curriculum. An all-school Mass is celebrated each week, with each grade taking turns at planning it and providing readers and cantors. Students also lead recital of the rosary throughout the year and Stations of the Cross on Tuesdays in Lent, with a Living Stations program on the last Tuesday before Easter break.



The 2016 first Communion class of Mount Vernon St. Vincent de Paul Church.

Photo courtesy St. Vincent de Paul Church

The school has a decades-long tradition of conducting plays at the Memorial Theater, which is just down the street. For many years, music teacher John Vining has written an original Christmas play. The 2016 play was titled *It's the Three Kings, Charlie Brown*. In the spring, sixth- to eighth-graders present an adaptation of a popular musical, while younger children take part in short plays they write themselves.

The school offers half-day classes two, three, or five days a week for three- and four-year-olds, plus a pre-kindergarten program.

The school for many years has partnered with Mount Vernon Nazarene University in a strong interfaith relationship. Downs said several MVNU students are serving as full-time student teachers this year and others are doing their initial observations at the school. "Our churches may look at some things differently, but we realize that in a num-

ber of ways we are very much alike," she said.

St. Vincent de Paul School's main fundraiser is a silent auction and dance. This year's event, with a *Wizard of Oz* theme, will be at 6 p.m. Saturday, March 4 at the Gund Gallery of Kenyon College, 101 E. Brooklyn St., Gambier. The cost is \$60 a person. The school also is sponsoring a Texas Hold 'Em poker tournament at 5:30 p.m. Saturday, Feb. 11. The cost is \$55 in advance or \$65 at the door.

Henkel, who has been pastoral assistant since July 2008 and is parish adult faith formation coordinator, said the parish will be presenting Bishop Robert Barron's series on *Catholicism: The Pivotal Players* and the Augustine Institute's *Forgiven: The Transforming Power of Confession* at various times during the next few weeks.

Both are in six parts. The *Catholicism* series, beginning Feb. 1, 2, and 4, will be split into two segments of four and two weeks before and after Easter, with the *Forgiven* series during the six weeks of Lent. Times are 7 to 9 p.m. Wednesdays, 9 to 11 a.m. Thursdays, and 9 to 11 and 6 to 8 p.m. Sundays.

Other adult faith formation programs at the parish include a men's faith sharing group which meets at 7 p.m. on the fourth Monday of each month and a women's Bible study which meets from 9 to 10 a.m. Wednesdays.

Henkel said this year's RCIA program has 14 people from the Mount Vernon and Danville parishes who have expressed their interest in becoming

Catholic or entering into full communion with the Church. He said what's especially encouraging about this year's group is that four are college students – a higher-than-usual number for that age group. The parish also has seven-week "Welcome Back!" programs for inactive Catholics several times a year.

The Parish School of Religion program for students not attending a parochial school, directed by Deacon Birie's wife, Susan, has 125 students from kindergarten through eighth grade, who meet from 9 to 9:50 a.m. Sundays. Susan Birie also directs confirmation preparation classes on Sunday nights, which have been watching Matthew Kelly's *Decision Point* videos on the sacrament.

Knights of Columbus Council 847 has served the parish since 1904, making it one of the oldest councils in the state. It sponsored and provided much of the labor for the tabernacle project, cleans part of a state highway several times a year, and collects funds and conducts programs related to the Ohio Knights' annual Measure-Up program for the developmentally disabled.

A Catholic Foundation grant provided the parish youth group with the funds to purchase Ascension Press' *YOU!: Life, Love, and the Theology of the Body* series, which the group recently finished viewing.

Exposition of the Blessed Sacrament has become a fixture of parish life over the last several years. It takes place from 5 p.m. Thursday to 5 p.m. Friday, followed by Benediction and Mass.

For more information about the parish, go to its website, www.st-vincentdepaul.org, or call (740) 392-4711.



The Pope Francis Center is the newest addition to the parish. CT photo by Tim Puet

Catholic Scouting award winners honored at annual day with bishop

Bishop Frederick Campbell spoke to Boy and Girl Scouts and American Heritage Girls at the annual diocesan Scout Day with the Bishop service about the importance of Scouting in building a sense of united effort.

The bishop, who was a Boy Scout while growing up in Elmira, New York, recalled that his Scout troop occasionally would be visited by Native Americans from the Seneca tribe who lived nearby. The Scouts learned their customs and lore, and often while camping, they would find arrowheads and shafts probably used by the Senecas' ancestors.

"We learned how important it is to work as a community," he said. "If one of us couldn't do a thing, another one would. And when one of us got in trouble, we all were in trouble, so sometimes we'd hide behind each other and all would accept the punishment that resulted from what we did."

The bishop said that as he and his fellow Scouts shared experiences, they were "formed by prayer and a growing recognition of what it meant to be a human person, made in the image and likeness of God, made to honor God and each other."

"God put each of us here specifically to do something, to become something," Bishop Campbell said. "Scouting helps us understand who we are, what we are to do, how we are to do it, and how we are to use our talents to glorify God and serve other people."

The program at the New Albany



Deacon Kevin Murrin (left), Bishop Frederick Campbell, and Deacon Christopher Reis applaud Red Sash of Merit recipients (from left) Laura Williams, Daniel Edgington, and Katherine Crosswell. In back are Kevin Miller (left) of the Catholic Committee on Scouting, and Mike Hall, diocesan Office of Youth & Young Adult Ministry director.

CT photos by Ken Snow

Church of the Resurrection on Sunday, Jan. 29 was sponsored by the diocesan Catholic Committee on Scouting. The committee presented its Red Sash of Merit to three Scouts who earlier earned other Catholic Scouting emblems, have demonstrated leadership, accepted responsibility, and are active in their troop, community, and parish.

Honored were Danny Edgington of Columbus St. Timothy Church and Boy Scout Troop 295, Laura Williams of Columbus St. Patrick Church and Venture Crew 1618, Katherine Crosswell of Reynoldsburg St. Pius X Church and Girl Scout Troop 1295, and Grace Wright of Newark St. Francis de Sales Church and Venture Crew 1618.

The committee's Bronze Pelican

award was presented to nine individuals who have performed exceptional service to Scouting through their contributions to the spiritual development of Catholic youth.

This year's honorees were Roger Blum and William DeVelin from Troop 14 of Chillicothe St. Mary Church; Patrick Higgins, Delaware District executive for the Simon Kenton Boy Scout Council, from Buckeye Lake Our Lady of Mount Carmel Church; Ellen Sullivan from American Heritage Girls Troop 31 of Columbus St. Patrick Church; Father Nick Ventura, parochial vicar of Columbus St. Peter Church; Doug Vermaaten from Troop 8 and Cub Scout Pack 8 of Newark St. Francis de Sales Church; Anna Williams of Columbus

St. Patrick Church; and Mike Windholtz and Maggie Wright from Pack 8 of Newark St. Francis de Sales Church.

Receiving the St. Elizabeth Ann Seton medal, presented by the National Catholic Committee for Girl Scouts and Camp Fire to adults who help Catholic young people develop their spiritual lives in the context of those programs, were Christina Goodwin of Powell St. Joan of Arc Church and Melissa Riederer of Reynoldsburg St. Pius X Church.

Donna Hughes, community development director for the Girl Scouts of Ohio's Heartland Council, was awarded the St. Anne medal, the highest national recognition for adults who serve Catholic young people through Girl Scouts and Camp Fire.

For the sixth consecutive year and eighth time in the last nine years, Boy Scout Troop 50 of Marion St. Mary Church was honored as the Bishop's Troop for combining active participation in religious activities with service to the community and to Scouting. Also honored were Cub Scout Pack 859 of Hilliard St. Brendan the Navigator Church as the bishop's pack, and Grove City Our Lady of Perpetual Help Church as the bishop's parish for its Girl Scout programs. Pack 326 of Reynoldsburg St. Pius X Church received a certificate of merit.

About 125 emblem recipients were recognized. They included participants

See SCOUTING, Page 19



From left: Seton Medal recipient Melissa Riederer; Deacon Reis; Seton Medal recipient Christina Goodwin; Bishop Campbell; St. Ann Medal recipient Donna Hughes; Deacon Murrin.



Bronze Pelican recipients (from left): Patrick Higgins, Anna Williams, William DeVelin, Father Nick Ventura, Roger Blum, Ellen Sullivan, Doug Vermaaten, and Mike Windholtz.

Fifth Sunday in Ordinary Time (Cycle A)

What it means to be salt and light for the world



Father
Lawrence L. Hummer

**Isaiah 58:7-10;
1 Corinthians 2:1-5;
Matthew 5:13-16**

The Isaiah reading arises from earlier verses in which the prophet faults Israel for the insincerity of its fasting, during which it is still “business as usual,” so that the people continue to “oppress your laborers” and to live in “strife and contention.” Yet they wonder why the Lord takes no note of their fasting: “Why, when we starved our bodies, did you pay no heed?” Now the Lord tells them what their fasts should be like.

“Share your bread with the hungry, shelter the homeless; clothe the naked ... and do not turn your back on your own.” This, says the Lord, is what will heal your wound. “If you remove from yourselves false accusation and malicious speech,” then light will arise for you in the darkness. Christians too often think they have a monopoly on good works, but Isaiah dispels that notion with this one sentence. One cannot leave the assembly without being aware of our mutual call to serve the needs of the oppressed, no matter what kind of world we re-enter when we leave the assembly.

Matthew continues the charge as the Sermon on the Mount continues. We might well ask what Jesus meant when he called his disciples (and us) “the salt of the earth.” He addresses the group as a whole – “You,” second person plural. What we do, we do as members of the body of Christ, as a whole. Salt can preserve things as it did in the ancient world – things such as meat and fish. Salt also can flavor food. Salt also can purify certain things. Don’t people tell us to gargle

salt water for a sore throat? In the ancient world, newborns were rubbed with salt. Salt also was mixed with sacrifices as a kind of purifying agent.

Some suggest that salt as both a spice and a preservative “is like a good teacher.” That is what the Christian disciple must be – able to offer spice to his or her world, but also able to preserve what is good and necessary from the past. Matthew will describe a scribe trained for the Kingdom as “like the head of a household who brings from his storeroom both the new and the old” (Matthew 13:52).

The question about what happens if salt has lost its flavor would mean that it is not really salt. However, as it is used here, it is meant to say to the disciples that if they fail in their task in the world, they are not worth anything and presumably will be judged accordingly.

To be called the “light of the world” is meant in the sense that the disciples are to reflect divine light in the world they inhabit, by what they say and do. The light is compared to a city on a mountain, which cannot be hidden. It is built there in part to be seen. The same thing applies to a lit lamp put under a basket. It is put on a lampstand where it can light up the house. If the Christian hides the light she carries instead of letting it shine for all to see, then she is denying others the chance to see that light and give praise and glory to the heavenly Father. Notice it is not done so that the individual garners such praise, but so that the Father may be glorified.

Paul continues reminding the Corinthian church of his condition when he came to them. He is likely thinking of his rejection shortly before in the great city of Athens, where he was basically laughed out of town (Acts 17:32-33). Corinth was a port city, with all the things one expects to find in port cities, yet the Corinthians listened to his preaching of the crucified Christ. Thus, their faith rested not on human wisdom, but on divine power.

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

Two important public lectures set for the Josephinum

Dr. Christopher J. Ruddy will speak at 7 p.m. Wednesday, Feb. 8 at the Jessing Center of the Pontifical College Josephinum, 7625 N. High St., Columbus, on the crafting and legacy of *Gaudium et Spes*, the pastoral constitution on the Church in the modern world, which was one of the principal documents of

the Second Vatican Council. Ruddy is associate professor of systematic theology at the Catholic University of America.

On Sunday, April 23 at 7 p.m., Archbishop Christophe Pierre, the apostolic nuncio to the United States, will be at the Jessing Center to deliver the annual Laghi lecture.



Go to Church!

The Weekday Bible Readings

MONDAY
Genesis 1:1-19
Psalm 104:1-2,5-6,10,12,24,35
Mark 6:53-56

TUESDAY
Genesis 1:20-2:4a
Psalm 8:4-9
Mark 7:1-13

WEDNESDAY
Genesis 2:4b-9,15-17
Psalm 104:1-2,27-30
Mark 7:14-23

THURSDAY
Genesis 2:18-25
Psalm 128:1-5
Mark 7:24-30

FRIDAY
Genesis 3:1-8
Psalm 32:1-2,5-7
Mark 7:31-37

SATURDAY
Genesis 3:9-24
Psalm 90:2-6,12-13
Mark 8:1-10

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF FEBRUARY 5, 2017

SUNDAY MASS

10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

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

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Time Warner Channel 385, Insight Channel 382, or WOW Channel 378).

(Encores at noon, 7 p.m., and midnight).

Mass from 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).

DAILY MASS

8 a.m., Our Lady of the Angels Monastery in Birmingham, Ala. (Encores at noon, 7 p.m. and midnight). See EWTN above; and on I-Lifetv (Channel 113 in Ada, Logan, Millersburg, Murray City and Washington C.H.; Channel 125 in Marion, Newark, Newcomerstown and New Philadelphia; and Channel 207 in Zanesville); 8 p.m., St. Gabriel Radio (AM 820), Columbus, and at www.stgabrielradio.com.

We pray Week I, Seasonal Proper of the Liturgy of the Hours

Theology isn't math, but it is theology

During the heyday of the Solidarity movement, a famous Polish slogan said that “For Poland to be Poland, $2 + 2$ Must Always = 4.” It was a quirky but pointed way of challenging the communist culture of the lie, which befogged public life and warped relationships between parents and children, husbands and wives, colleagues and neighbors. For Poland to be something other than the claustrophobic Soviet puppet state it had been since 1945 – for Poland to be itself, true to its character and history – Poland had to live in the truth. It had to be a nation in which $2 + 2$ always equaled 4.

That Solidarity slogan harkened back to George Orwell's *1984*. In Orwell's dystopian novel, a totalitarian state maintains social control by obfuscating reality, using what the British author called “Newspeak” and “doublethink” to compel its subjects to acknowledge as true what they know is false. One of the more odious of the characters in the novel, a regime stooge whose job is to break the will of “thought criminals,” explains that if Big Brother and the omnipotent Party say so, two plus two doesn't necessarily equal four: “Sometimes they are five. Sometimes they are three. Sometimes they are all of them at once.”

Which brings us to a tweet earlier this month from Father Antonio Spadaro, SJ, a prominent figure on the current Roman scene.

I don't use Twitter, so its syntactical wonderland is a bit foreign to me. And having previously experienced Father Spadaro's capacity for provocation-via-Twitter, I'm prepared to think that, in this case, he may have been trying to say something other than what he



seemed to be saying. But as his tweet rang ominous bells for anyone familiar with Orwell or Solidarity, it's worth reflecting upon.

Here's what Father Spadaro tweeted (in linear, rather than Twitter, format): “Theology is not Mathematics. $2 + 2$ in Theology can make 5. Because it has to do with God and real life of people.”

Now that was not, so to speak, a tweet in a vacuum. It was a message projected into an already-overheated Catholic conversation about the proper interpretation of the apostolic exhortation *Amoris Laetitia*. In that context, the charitable reading of the tweet is that Father Spadaro was reminding us of the obvious – that pastoral care is an art, and that the priest dealing with complicated and messy human situations is not like a first-grade teacher drilling six-year olds in addition.

But then the question inevitably arises: What is the relationship of truth to pastoral care? And why suggest, even in Twitterworld, that there are multiple “truths” – a convention of the post-modern academic playpen that leads by a short road to the chaos of “your truth” and “my truth” and nothing properly de-

scribable as the truth?

As for theology, the word means speaking of God; in Christian terms, speaking of the One who is Truth – the Truth Who makes us free in the deepest meaning of human liberation. There are many ways of doing theology, and not all of them are strictly syllogistic; St. Ephrem the Syrian and St. Therese of Lisieux, doctors of the Church, were not logicians. But if theology decays into illogical forms of Newspeak, it is false to itself.

It was providential that Christianity had its first “inculturation” in a milieu – Greco-Roman antiquity – where the principle of noncontradiction was well-established and something couldn't “be” and “not be” simultaneously. That cultural environment was where Christianity found the conceptual tools to turn confession and proclamation – “Jesus is Lord” – into catechesis and creed. Suppose the first “inculturation” had been in a setting where it made perfect sense to say “Jesus is Lord” and “Jesus is not Lord” at the same time – like the culture of India two millennia ago? It made a great deal of difference that the first formative centuries of Christianity took place in a culture where $2 + 2$ always equaled 4.

Applying the truths of the faith to the complexities of life is not a matter of logic alone. But if attempts to do so are illogical, in that they stretch truth to the breaking point, they're unlikely to be pastorally effective. Because the soul needs truth to be free.

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



Lancaster St. Bernadette STEM Program

Lancaster St. Bernadette School students designed projects with a literary theme at their monthly after-school STEM (science, technology, engineering, and math) experience. Pictured at left are preschool students (from left) Danny Woo, Dominic Messerly, and Kate Huber getting started on building a bridge using toothpicks and marshmallows. The bridge was based on the story “The Gingerbread Man” and was designed to help the title character cross a river without the “help” of the sly fox. In the other picture are fourth-graders (from left) Olivia Reynolds, Kyndra Nagle, and Isabelle Lazar. Their activities focused on the novel “Hatchet” by Gary Paulsen. Fourth- and fifth-grade students designed and built temporary shelters, using only items they could find in their “world.” Many students repurposed things found in the school's recycling bins. They also built bows and arrows and participated in a challenge to propel Q-tips at a target.

Photos courtesy St. Bernadette School

Pray for our dead

BAVIERA, Sally A. (Martin), 58, Jan. 22
St. Ladislav Church, Columbus

BOAZ, Linda R. (Gorski), 63, Jan. 26
St. Anthony Church, Columbus

BROCK, Margaret "Peg" (Rogers), 80, Jan. 29
St. Pius X Church, Reynoldsburg

BURNS, Margaret "Peg" (O'Rourke), 89, Jan. 22
St. Matthew Church, Gahanna

CAPRIO, John A., 87, Jan. 24
Immaculate Conception Church, Columbus

CHAPMAN, Mary (Drushi), 97, Jan. 28
Sacred Heart Church, Coshocton

CICALE, Edward J., 86, Jan. 17
St. Leonard Church, Heath

COLLOPY, Bernard L., 93, Jan. 19
St. Nicholas Church, Zanesville

CRENSHAW, Vivian C. (Fallon), 82, Jan. 20
Sacred Heart Church, Coshocton

DALTON, Dolores J. (Ward), 84, Jan. 20
St. Pius X Church, Reynoldsburg

EMERICK, Gerald, 73, Jan. 24
St. Cecilia Church, Columbus

Maxine E. Fox

Funeral Mass for Maxine E. Fox, 90, who died Wednesday, Jan. 25, was held Monday, Jan. 30 at Lancaster St. Mary Church. Burial was at St. Mary Cemetery.

She was born Dec. 28, 1926 to Jacob and Augusta (Rader) Kilbarger, graduated from Sugar Grove Berne Union High School, and obtained a bachelor's degree in education from Ohio University.

She was a teacher at Lancaster St. Mark School and a substitute teacher for the Lancaster city schools. She

Jessica L. Eckhart

Funeral Mass for Jessica L. Eckhart, 64, who died Wednesday, Jan. 25, was held Tuesday, Jan. 31 at Columbus St. Andrew Church. Burial was at Resurrection Cemetery, Lewis Center.

She was born June 14, 1952 to the late Ellis and Carolyn Foster, graduated from Columbus St. Andrew School and Columbus Bishop Watterson High School, and received a bachelor of

GILBERT, Dale R., 62, Jan. 15
St. Mary Church, Lancaster

GUGLE, Helen (McCann), 88, Jan. 25
St. Catharine Church, Columbus

HOUSTON, William A., 60, Jan. 23
St. Thomas More Newman Center, Columbus

MATHIAS, Louise M., 78, Jan. 28
St. Bernadette Church, Lancaster

MILLS, Clarence C., 88, Jan. 26
Church of the Resurrection, New Albany

MORTENSEN, Leif H. "Mort," 76, Jan. 22
St. Anthony Church, Columbus

NASH, Marguerite "Goog" (Montell), 82, Jan. 24
St. Rose Church, New Lexington

ROBINSON, Abigail A. (Moran), 69, Jan. 25
St. Peter Church, Columbus

SLATZER, Ellen L. (Dumolt), 69, Jan. 17
St. Rose Church, New Lexington

STEBELTON, Rita J. (Martin), 67, Jan. 25
St. John XXIII Church, Canal Winchester

WARE, Sam J., 68, Jan. 19
St. Matthias Church, Columbus

YOUNG, Norma (Grein), 88, Jan. 17
St. Mary Church, Lancaster

also was employed at Risch's Drug Store in Lancaster.

She was preceded in death by her parents; husbands, William Maravy and Harold Fox; brothers, Norman, Roy, and Arthur; a grandson; and a great-grandson. Survivors include sons, William Maravy and William (Ruthann Vinson) Fox; brothers, Russell and Jacob; sisters, Gertrude Miller, Josephine Kibbee, and Alma Bennett; seven grandchildren; and 10 great-grandchildren.

science degree in education from The Ohio State University.

She was a kindergarten teacher at St. Andrew School and also worked at Dublin Methodist Hospital.

Survivors include her husband, Michael; sons, Mick Eckhart and Eric Dobson; daughters, Barbara Eckhart and Ashley Eckhart; and brother, Eagan (Janet).

Deacon Robert A. Neely

Funeral Mass for Deacon Robert A. Neely, 79, who died Thursday, Jan. 26, was held Thursday, Feb. 2 at Columbus St. Dominic Church. Burial was at Resurrection Cemetery, Lewis Center.

He was born on July 14, 1937 in Nashville, Tennessee, to the late Mansfield and Allie Mae (Tunstall) Neely. He attended Catholic grade school in Nashville, graduated from St. Emma Military Academy in Rock Castle, Virginia, and attended Fisk University in Nashville, The Ohio State University, Columbus State Community College, and Franklin University.

He was ordained a deacon by Bishop James Griffin on Feb. 17, 1990 in Columbus St. Joseph Cathedral and was assigned to ministry at Columbus St. Dominic and Columbus Holy Rosary-St. John churches, where he served until his death. He served Holy Rosary-St. John as business manager and was temporary administrator at St. Dominic in 2002.

He was a part-time chaplain at the Marion Correctional Institution and the North Central Correctional Complex in Marion from 1998-2010 and



was actively involved in the Kairos prison ministry. He also was a member of the Knights of Peter Claver and the St. Dominic men's Bible study.

He was honored as clergy member of the year by the diocesan Black Catholic

Ministries office at its annual "In God's Service" event for high school students in 2014.

Before his discernment as a deacon, he worked with young people at the Training Institute of Central Ohio and was active in the Cursillo movement. He entered the diocesan CHRISM lay ministry program in 1986 in preparation for his diaconal studies.

He spent most of his working career as an environmental engineering draftsman with Western Electric, Rack-off Associates, Design Enterprise, P.E. Martin and Associates, and Malcolm Pirnie, Inc., retiring from the latter firm in 1998.

He is survived by his wife of 59 years, Grace (Thompson); sons, Mark (Judy) and Anthony; daughters, Lisa Burke and Portia Lipkin; brother, Mansfield; and five grandchildren.

Brother Francis Blouin, FIC

Brother Francis Blouin, FIC, president of Walsh University in North Canton from 1978-92, died Saturday, Jan. 21.

He was a native of Rumford, Maine, and joined the Brothers of Christian Instruction in 1946. He dedicated his life to education from 1949-2012, serving as teacher, guidance counselor, and administrator at Walsh and at schools in Massachusetts, New York, and Maine.

He joined Walsh as chairman of the board of trustees, a position he held from 1970-76 before being appointed president. He was superior of the American province of the Brothers of Christian Instruction from 1970-76 and 1994-2000.

After his retirement, he spent most of his time in Africa as director of the Kisubi Brothers University Center in Uganda.

Elizabeth M. Grunenwald

Funeral Mass for Elizabeth M. "Betty" Grunenwald, 85, who died Sunday, Jan. 22, was held Saturday, Jan. 28 at Hilliard St. Brendan Church. Burial was at St. Joseph Cemetery, Columbus.

She was born April 10, 1931 in Pittsburgh to Otto and Loretta Werwie. She worked for many years in the St. Brendan parish office.

She was preceded in death by her

husband, William; son, Michael; daughter, Laurie; and brothers, Raymond, Jacob, and Will. Survivors include sons, Richard (Kathy), Robert, and Jim (Julie); daughters, Beth Ann Legech, Carol (Robert) Lynch, and Joanne (Michael) Trueman; brothers, Joseph and Bernard; sisters, Norma Berringer and Virginia Kinney; and 12 grandchildren.

H A P P E N I N G S

CLASSIFIED

**St. Charles Preparatory School
ANNUAL SPAGHETTI DINNER
Sunday, Feb. 5th-1p.m. to 6:30 p.m.**
Spaghetti w/ meatball, salad,
rolls, dessert & drink
Adults:\$10; Seniors:\$8; Kids 4-12: \$5
Kids 3 and under free; Carry out available

FEBRUARY

2, THURSDAY

Cenacle at Holy Name

6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests.

Holy Hour at Holy Family

6 to 7 p.m., Holy Family Church, 584 W. Broad St., Columbus. Holy Hour of Adoration of the Blessed Sacrament, followed by meeting of parish Holy Name and Junior Holy Name societies, with refreshments. 614-221-4323

Mass, Candle Blessing, Procession at Cols. St. Patrick

6:30 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Mass for the Feast of the Presentation of the Lord, followed by blessing of candles, candlelight procession through church, traditional Dominican chant, and the Oblatio Candelarum, a special Dominican custom. 614-224-9522

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.) will be placed in the "Fund-Raising Guide."

An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line.

For more information, call David Garick at 614-224-5195.

'Happenings' submissions

Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits.

Items not received before this deadline may not be published.

Listings cannot be taken by phone.
Mail to Catholic Times Happenings,
197 E. Gay St., Columbus OH 43215
Fax to 614-241-2518

E-mail as text to
tputet@columbuscatholic.org

3, FRIDAY

St. Cecilia Adoration of Blessed Sacrament

St. Cecilia Church, 434 Norton Road, Columbus. Begins after 8:15 a.m. Mass; continues to 5 p.m. Saturday.

Monthly Adoration of Blessed Sacrament

Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Begins after 9 a.m. Mass; continues through 6 p.m. Holy Hour.

Catholic Men's Luncheon Club

12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Catholic Men's Luncheon Club meeting, with Bishop Frederick Campbell presenting Catholic Man of the Year award to Josef Banks of Columbus St. Dominic Church.

Eucharistic Vigil at Holy Cross

Holy Cross Church, 205 S. 5th St., Columbus. 7:30 p.m. Mass, followed by Exposition of the Blessed Sacrament with various prayers, ending with Benediction at 11:30.

All-Night Exposition at Our Lady of Victory

Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Exposition of the Blessed Sacrament from 8 p.m. until Mass at 8 a.m. Saturday.

4, SATURDAY

Fatima Devotions at Columbus St. Patrick

7 a.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Mass, followed by devotions to Our Lady of Fatima, preceded by confessions at 6:30. 614-240-5910

Mary's Little Children Prayer Group

Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. 8:30 a.m., confessions, 9 a.m., Mass, followed by Fatima prayers and Rosary (Shepherds of Christ format); 10 a.m., meeting. 614-861-4888

Lay Missionaries of Charity Day of Prayer

9 a.m. to 2 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Monthly day of prayer for Columbus chapter of Lay Missionaries of Charity. 614-372-5249

Life and Mercy Mass in Plain City

9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.

First Saturday Mass at Holy Family

9 a.m., Holy Family Church, 584 W. Broad St., Columbus. First Saturday Mass for world peace and in reparation for blasphemies against the Virgin Mary, as requested by Our Lady of Fatima. 614-221-1890

Ohio Dominican Preview Day

9 a.m. to 1 p.m., Bishop Griffin Center, Ohio Dominican University, 1216 Sunbury Road, Columbus. Preview day for prospective students, featuring campus tours, talks with professors and current students, financial aid information, and a complimentary meal. 614-251-4500

Centering Prayer Group Meeting at Corpus Christi

10:30 a.m. to noon, Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Centering prayer group meeting, beginning with silent prayer, followed by Contemplative Outreach DVD and discussion. 614-512-3731

Filipino Mass at St. Elizabeth

7:30 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Mass in the Tagalog language for members of the Filipino Catholic community. 614-891-0150

5, SUNDAY

St. Agatha Adult Education

9:30 a.m., St. Agatha Church, 1860 Northam Road, Columbus. First of four talks with Father Edmund Hussey on a modern theology of the Church. Topic: "You Are the Church." 614-488-6149

St. Christopher Adult Religious Education

10 to 11:20 a.m., Library, Trinity Catholic School, 1440 Grandview Ave., Columbus. "Come Away and Pray," second of two consecutive hourlong sessions on Taize

prayer with Pete McClernon, former music minister at St. Christopher and several other diocesan parishes.

Exposition at Church of the Resurrection

Our Lady of the Resurrection Chapel, Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Exposition of the Blessed Sacrament, beginning with procession following 11 a.m. Mass and continuing to 5 p.m.

Prayer Group Meeting at Christ the King

5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus (enter at daily Mass entrance). Weekly parish prayer group meets for praise, worship, ministry, and teaching. 614-861-1242

Spanish Mass at Columbus St. Peter

7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. 706-761-4054

Compline at Cathedral

9 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Chanting of Compline, the Catholic Church's official night prayer. 614-241-2526

6, MONDAY

Marian Prayer Group at Holy Spirit

7 p.m., Day chapel, Holy Spirit Church, 4383 E. Broad St., Columbus, Marian Movement of Priests prayer cenacle Mass for Catholic family life. 614-235-7435

7, TUESDAY

Catholic War Veterans Monthly Meeting

7 p.m., Red Room, St. Peter Church, 6899 Smoky Row Road, Columbus. Catholic War Veterans Post 1936 meeting. For those who served three months, were honorably discharged, or are on active duty. 614-221-7601

Abortion Recovery Network Group

7 p.m., Pregnancy Decision Health Center, 665 E. Dublin-Granville Road, Columbus. Abortion recovery network group meeting for anyone interested in recovering from abortion or who has been through a recovery program, and wants to stay connected. 614-721-2100

Relevant Program for Young Adults

7 p.m., Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Relevant program for adults ages 21-35(ish). Begins with Mass, followed by light appetizers and conversation with Father Jim Cszasz at Wyandotte Winery, 4640 Wyandotte Drive. Cost \$5, with wine available for purchase. 614-855-1400

Talk on Pope Francis at Watterson

7 p.m., Dominican Hall, Bishop Watterson High School, 99 E. Cooke Road, Columbus. Talk by Dr. Paul Murphy, history professor at John Carroll University, on "The Mission and Ministry of Pope Francis." Sponsored by Columbus chapter of JCU Alumni Association. Light refreshments served. 216-397-3061

8, WEDNESDAY

Turning Leaves and Tea Leaves

2 to 3:30 p.m., Martin de Porres Center, 2330 Airport Drive, Columbus. Turning Leaves and Tea Leaves book club with Dominican Sisters Marialein Anzenberger and Colleen Gallagher. 614-416-1910

Renewal Evening at St. Elizabeth

6 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Program sponsored by Columbus Catholic Renewal featuring rosary at 6, followed by praise adoration with trained teams available for individual prayer, Mass celebrated by Father Ramon Owerer, CFIC, at 7:30, and potluck social. 614-500-8115

Delaware St. Mary Theology on Tap

7 p.m., El Vaquero restaurant, 259 S. Sandusky St., Delaware. Meeting of Delaware St. Mary Church Theology on Tap discussion and social group for young Catholics. 740-513-3325

Adult and Continuing Education Info Session at ODU

6 to 7 p.m., Bishop Griffin Center, Ohio Dominican University, 1216 Sunbury Road, Columbus. Information session on university's adult and continuing education programs. 614-251-4700

Lecture on 'Gaudium et Spes' at Josephinum

7 p.m., Jessing Center, Pontifical College Josephinum, 7625 N. High St., Columbus. Lecture by Dr. Christopher J. Ruddy, professor of systemic theology at The Catholic University of America, on the crafting and legacy of "Gaudium et Spes," the Second Vatican Council's pastoral constitution on the Church in the modern world. 614-885-5585

9, THURSDAY

Women to Women Listening Circle at Corpus Christi

11:30 a.m. to 1:30 p.m., Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Women to Women program for women of all ages and life circumstances. Begins with soup lunch until noon, followed by listening circle. No child care available on-site. 614-512-3731

Cenacle at Holy Name

6 p.m., Holy Name Church, 154 E. Patterson Ave., Columbus. Exposition of the Blessed Sacrament, with prayers in the Cenacle format of the Marian Movement of Priests.

Theology on Tap Meeting

7 p.m., El Vaquero restaurant, 3230 Olentangy River Road, Columbus. Theology on Tap discussion and social group for young Catholics, with Pam Heil of Empowered to Love Ministries speaking on relationships. RSVP to cbustheologyontap@gmail.com or Columbus Theology on Tap Facebook page.

Catechism Uncorked in Delaware

7 p.m., Amato's Woodfired Pizza, 6 S. Sandusky St., Delaware. Catechism Uncorked social for 36- to 64-year-olds, sponsored by Delaware St. Mary Church adult faith formation program, featuring social time, question-answer session with speaker, and food for purchase. 740-513-3325

10-12, FRIDAY-SUNDAY

Retrouvaille Weekend for Hurting Couples

Retrouvaille weekend for couples who are facing difficulties in their marriage or already may be separated or divorced and wish to try again. All inquiries confidential. Details at HelpOurMarriage.com or call. 800-470-2230

11, SATURDAY

Life and Mercy Mass in Plain City

9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.

Dominican Learning Center Tutor Training Workshop

9 a.m. to 12:30 p.m., Dominican Learning Center, 1111 E. Stewart Ave., Columbus. Training workshop for volunteer tutors needed to teach adults seeking basic education skills, GED readiness, or English as a Second Language. 614-444-7330

Bosco Bash Youth Rally at St. Timothy

2:30 p.m., St. Timothy Church, 1088 Thomas Lane, Columbus. Annual Bosco Bash rally for sixth- to eighth-graders, sponsored by diocesan Office of Youth and Young Adult Ministry. Theme: "Fire and Water," featuring musician Paul Kim as keynote speaker, with music by Station 14, skits, games, dinner, and evening Mass. Cost: \$25 students, \$15 adults. 614-241-2565

Our Lady of Bethlehem Diamond Jubilee Gala

6:30 p.m., St. Charles Preparatory School, 2010 E. Broad St., Columbus. Diamond jubilee gala marking 60th anniversary of Columbus Our Lady of Bethlehem School and Childcare, with silent and live auctions, dinner, dancing. \$75 per person. 614-444-7330

MARCH FOR LIFE 2017



Top two photos by Catholic News Service; bottom two photos, by Larry Pishitelli: Columbus St. Patrick Church pilgrims in Washington for the March for Life.



SCOUTING, *continued from Page 13*

in the Light of Christ and Parvuli Dei programs for Cub Scouts; the Ad Altare Dei program for Boy Scouts; the God Is Love, I Live My Faith, and Marian Medal programs for Girl Scouts and Camp Fire members and American Heritage Girls; and the Pope Pius XII program for young men and women. All these emblem programs are sanctioned by the national Scouting organizations.

Also honored were recipients of the committee's Four Corners of My Faith program, given to Boy Scouts and Girl Scouts from the diocese who have completed all four national religious emblem activities from their respective branches of Scouting. These include the programs listed above and the Pope Pius XII emblem program for Catholic young men and women.

Many Scouts have two or three religious emblems, but only one in 10,000 has earned all four. There have been 21 such Scouts identified in the Diocese of Columbus. The committee is

looking for other Scouts who may qualify for this award. If you know of anyone fitting that description, call Chuck Lamb at (614) 882-7806.

The committee also sponsors the annual Catholic Scout Camporee in May and conducts the locally based St. Tarcisius and International Awareness, Founders of Faith, and Santa Maria programs, which examine various aspects of the faith each year.

In addition, it offers uniform patches for completion of activities related to the rosary, to Marian feasts, to Catholic practices and traditions, to women in Scripture, and to men and women who are saints or have been declared "blessed" or "venerable" by the church and have connections with the Americas. More than 380 patches were awarded this year in the diocese.

More information on Catholic Scouting programs is available at the committee's website, www.cdeducation.org/oym/dccs.

Governor honors Ohio's Cristo Rey high schools

Gov. John Kasich honored the Cristo Rey high schools in Columbus, Cleveland, and Cincinnati for their innovation and excellence in education at a ceremony on Tuesday, Jan. 23 in the Statehouse.

The governor described Cristo Rey's unique work-study program as a proven model that emphasizes what can be achieved when the business community joins forces with educators to benefit children and communities. In honoring Cristo Rey and six other schools or school districts, Kasich said he wants Ohio to be the educational envy of the nation. "Let's look at some of the incredible things your schools are doing and see if we can help other schools copy parts of that," he said.

Cristo Rey Columbus senior Vanesa Mora spoke of her experience as a student and as a

work-study employee at Nationwide Children's Hospital: "I've been given amazing opportunities that have shaped me into a strong collaborator and compassionate worker," she said.

Photo: Attending a Statehouse ceremony honoring the Cristo Rey high schools in Columbus, Cleveland, and Cincinnati were (from left): first row, Ann Davis, vice president, Cleveland; Andy Farfsing, principal, Cincinnati; Cincinnati student Joseph Whittle; Cleveland student Nautica Jefferson; Gov. John Kasich; Columbus student Vanesa Mora; and Jim Foley, president, Cristo Rey Columbus; second row, Rich Clark, president, Cleveland; Gary Sardon, principal, Cleveland; Sister Jeanne Bessette, OSF, president, Cincinnati; and Cathy Thomas, principal, Cristo Rey Columbus.

Photo courtesy Cristo Rey Columbus High School

LIFE, *continued from Page 3*

far as the eye could see, reinforced his feeling that "this is not just a day, but a lifelong mission."

"You're part of a pilgrimage. You take that experience home and you live it," he added.

Most people in the crowd wore matching hats representing the groups they were in, and chaperones frequently were counting hats to be sure group members

were together. Although the crowd enthusiastically applauded Pence's mention of Trump's support, only a few of the presidential campaign's red "Make America Great Again" hats were visible.

Some people noted that the march had a distinctly different tone than the Women's March on Washington six days earlier. Two sisters who stood on the sidelines, carrying some of the few

handmade signs at the march, described themselves as feminists and said they found the pro-life march more positive and less angry.

"This is a message of love," said Bridget Donofrio of Washington, who held aloft a poster-board sign with the words "Respect all women born and unborn" written with a black marker.

Many of the march signs were pre-

made placards with messages such as "I am pro abundant life" or "Defund Planned Parenthood" and "I am the pro-life generation."

The city of Washington, having experienced the inauguration on Jan. 20 and the women's march the next day, seemed prepared for this march.

On the Metro, two older women, pointing to a sign-carrying group they wanted to join, asked a young woman for directions. The woman looked up from her phone and asked if there was a protest today.

"It's the March for Life," one of the older women said. A few seconds later, she added, "It's not a protest. It's more of a celebration."



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<input type="checkbox"/> Salad w/ Chicken	<input type="checkbox"/> GF Salad w/ Chicken
<input type="checkbox"/> Veggie Sub	* GF=Gluten Free
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CONFERENCE SCHEDULE

(Registration Opens at 7:00am)

- 6:00am Adoration (Optional)
- 7:00am Registration • Breakfast • Vendors
- 8:00am Welcome & Announcements
Doug Lessels
- 8:05am Opening Prayer & Reflection
Father Bob Penhallurick
- 8:20am Deacon Harold Burke-Sivers
- 9:10am Testimony - Outreach
- 9:25am Father Jonathan Morris
- 11:00am Reconciliation • Vendors • Lunch
- 12:50pm Testimony - Outreach
- 1:00pm Steve Bollman
- 1:45pm Wrap-Up
Doug Lessels
- 1:50pm Music Prelude
- 2:00pm Mass
Bishop Frederick Campbell
Music Direction by Dr. Richard Fitzgerald

DEACON HAROLD BURKE-SIVERS



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