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**BISHOP WATTERSON DEVELOPS
THE MIND, BODY AND SPIRIT**

The Editor's Notebook

Repent and be converted

By David Garick, Editor



Lent is a very exciting time for me. It may seem odd to describe a season of prayer, fasting, and penitence as “exciting”. But it really is. That’s because we see real evidence of the evangelization of the Gospel of Christ. Last Sunday, hundreds of converts were sent forth from parishes across the diocese to begin the final process of entering the Catholic Church. On Page 3 of this week’s *Catholic Times*, you will read of the welcome message of encouragement given by Bishop Campbell to these men and women. Some will be baptized at the Easter Vigil. Others, already baptized in other Christian traditions, will affirm the Catholic faith. All will receive Christ and come into communion with the Church and with every one of us. That’s exciting.

I’m a convert myself. I remember well the excitement I felt some 20 years ago when my wife and I were received into the Church. As Protestants, we knew Christ. But with our conversion, Christ became much more deeply fixed in our lives. The world took on a different meaning because we could better understand God’s love for us and his plan for our lives. We became connected to something much larger than ourselves.

The whole idea of repentance and conversion is very countercultural. The world tells us to build lives for ourselves. We are told to look inside and do what is best for us, what makes us happy. The world urges us to decide for ourselves what is right and to demand that society allow us to do our own thing. In the world’s view, each of us is our own god. But none of this brings happiness. This self-serving, rationalist, secularist theology only leads to lonely, unfulfilled, frustrated people constantly trying to acquire more things, test different lifestyles, and force other people to

accept them on their own terms.

It is not just the unchurched or members of other denominations who face this misdirection. All of us inside the Church are also faced with the same pressures to shift our focus away from God and toward ourselves. It is the very same temptation that led to sin in the Garden of Eden. We all want to taste of the forbidden fruit of the tree of Knowledge of Good and Evil, to have the power of God. And, like Adam and Eve, we all fall into sin.

Christ came to provide us with a way to remove that sin and to return to the days of Eden in communion with God. He died on the cross and rose again to lead us back to heaven. He gave us the Church to help us on that journey. In the Book of Acts, we hear the first Pope of our Church, St. Peter, say to the people of Jerusalem, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call. Save yourselves from this corrupt generation.” Those who accepted his message were baptized, and about 3,000 people were added that day.

Today, right here in the Diocese of Columbus, in the midst of another corrupt generation, hundreds of others are accepting that message and coming into the Church. Many more, within the Church, are using the healing power of prayer, fasting, and penitence this Lent to continue our own conversion. That’s because conversion is not the end of the journey, but only the comfort of knowing that we are on the right road and that Christ is by our side, leading us home.

OATH OF FIDELITY



Pontifical College Josephinum seminarian Matthew Morris of Lancaster St. Mary Church (left) made a profession of faith and took an oath of fidelity on Feb. 10 before Father James Wehner, STD, rector and president of the Josephinum, and the seminary community in preparation for his ordination to the diaconate later this

spring. Candidates for ordination pledge to remain always faithful to the teachings of the Church and, with their hand on the Book of Gospels, swear before God to be faithful teachers of the Gospel and never to lead the people astray with false teachings

Photo courtesy Pontifical College Josephinum



Left photo: Michael Preston, a catechumen from Chillicothe St. Mary Church, signs the Book of the Elect as his sponsor, Debbie Bettendorf, places her hand on his shoulder. Right photo: Bishop Frederick Campbell signs the Book of the Elect at the diocesan Rite of Election in Westerville St. Paul Church on Sunday, Feb. 26

CT photos by Ken Snow

DIOCESAN RITE OF ELECTION

BY TIM PUET

Reporter, Catholic Times

Through its architecture, a church can speak the Gospel message without saying a word, Bishop Frederick Campbell said in his homily at Rite of Election services on Sunday, Feb. 26, in Westerville St. Paul Church.

“A church building has its own Gospel to proclaim,” the bishop told more than 800 people from throughout the Diocese of Columbus who plan to come into full communion with the Catholic Church at the Easter Vigil. “It makes that proclamation by the way it is shaped, what it is when we enter the building.”

Like many churches, St. Paul’s is cross-shaped. “Notice the way you are shaped into this building,” the bishop said. “You have been shaped as you entered ... into a cross. As followers of Christ, you stand before the cross, a sign of God’s eternal love, of the profound sacrifice of Jesus Christ. The cross is a portent to everlasting life.

“This church is also shaped like a body, with the head and heart at the altar, the primary symbol of Jesus Christ. It is this to which you are being chosen at this moment, to become part of that body, shaped and redeemed by Jesus and formed into a body that is here for the good of our life and the life of the world. We are changed by Christ’s presence and must change the world.”

“In every human heart, there is implanted a desire to know what is true, to live an authentic and deep human life,

and a desire that this life be forever,” Bishop Campbell said. “We try sometimes to fill that desire with things that never satisfy. If we are attentive to that longing, we will come to realize that longing is no being other than the Godhead, and the entrance to that Godhead is Jesus Christ, and that that being resides in a person. ...

“At Easter, you will enter into the most intimate communion with Jesus Christ, and by doing that, you will enter into the most intense friendship you will have – not only with our Lord, but with each other. Our Lord has willed that we be saved individually, but in a body, and that body is the church.”

Deacon Martin Davies, director of the diocesan Office for Divine Worship, said approximately 280 catechumens, 390 candidates, and 130 Catholics who wish to complete their initiation into the church, along with their chosen godparents or sponsors, were in attendance at either the afternoon or evening service.

Nearly 1,500 people filled St. Paul’s, the largest church in the diocese, at both services. It was the first time the Rite of Election has taken place in the building, which was completed last year.

Catechumens are people who have not been baptized. Candidates are those who have been baptized in another Christian denomination. The smallest of the three groups consists of people who were baptized as Catholics, but have not received the two other Sacraments of Initiation – Confirmation and the Holy Eucharist.



Catechumens publicly indicated their desire to join the church by signing the book of the elect. Candidates participated in the Call to Continuing Conversion that was part of the ceremony and signed the book.

They are attending weekly classes and other activities that are part of the Rite of Christian Initiation for Adults as they prepare to receive two or all three of the Sacraments of Initiation at the Vigil service.

The word “election” in this case has nothing to do with politics; rather, it is a discernment that God is present in the life of the catechumens and candidates and is inviting them into a fuller life of the Sacraments.

The celebration of the rite has two parts: a sending and a receiving. First, catechumens are sent by the parish. This is a public pronouncement that they are ready to enter a covenant relationship through participation in the sacramen-

tal life of the Church. This pronouncement is done through their presentation to the bishop. We are sent every Sunday to love and serve the Lord. This is the first of many sendings they will receive throughout their faith journey.

Those who are sent can then be received. The bishop of a diocese attends the Rite of Election, accepts the parish community’s judgment, receives the catechumens, and invites them to enter their names in their Book of the Elect. The announcement of the church’s decision to call catechumens to the Sacraments of Initiation falls to him.

Those who already have been baptized are asked to present a record of their baptism to the bishop. Through their presentation of their prior experience of the first of the Sacraments of Initiation, they publicly embrace the Catholic Church and demonstrate their commitment to a process of growth in faith and solidarity with the Catholic community.

CORRECTIONS

Times for Exposition of the Blessed Sacrament at several diocesan parishes are different than those listed in the Feb. 26 Catholic Times. The correct times are as follows:
 Columbus Christ the King – Exposition: All Fridays during Lent and every First Friday the rest of the year, 7:30 a.m. to 6 p.m.
 Columbus St. Catharine – Holy Hour, 6:30 to 7:30 p.m. Thursdays with exposition, Benediction, and confession. Exposition: First Friday, after 8 a.m. Mass to 9:30 a.m.
 Delaware St. Mary – Exposition: First Sundays, from end of 12:15 p.m. Mass to 3 p.m.; Mondays, 6 p.m. to midnight.
 Grove City Our Lady of Perpetual Help – Exposition: First Fridays, from end of 8:30 a.m. Mass to 8:30 a.m. Saturday.
 West Jefferson Ss. Simon and Jude Church no longer has Exposition on Thursday evenings.



Front Page photo:

Columbus Bishop Watterson High School principal Marian Hutson is surrounded by students in a school hallway during a class change period

CT photo by Jack Kustron

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PRACTICAL STEWARDSHIP

By Rick Jeric

Potential

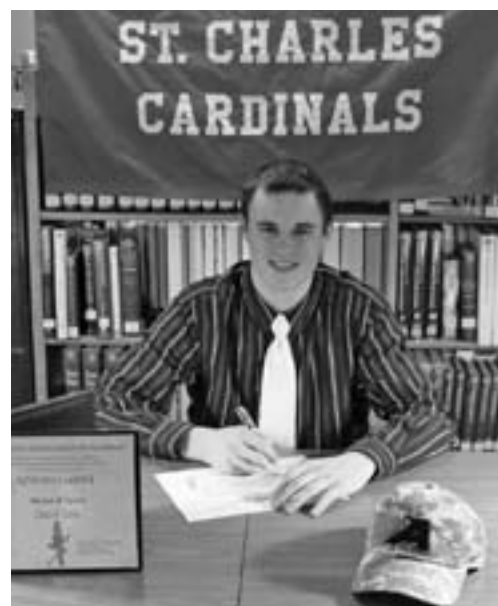
Did you consider your obligations as a good and faithful steward this past week? The discipline that is required to live as Jesus Christ did is precisely what we need to consider as a major part of our Lenten practice. The commitment to Lent as a sacrificial renewal cannot be realized without daily discipline. Even something at a perceived simple level demands a change in our lives and corresponding routine that assumes some serious personal discipline. And when we realize how much we really should be doing to repent and believe in the Gospel at a practical level, discipline becomes a way of life. We are all members of the Body of Christ, and we commit to that membership as brothers and sisters together. It is very tough and difficult, but we are challenged to love and live as Jesus Christ did. That means that we completely empty ourselves of all the worldly distractions that are a part of our lives. That does not mean that we have to give up all our possessions or suddenly become irresponsible. After all, of those who have much, much is expected. As always, it is not necessarily what we have, it is what we do with it. It means that we give of all our possessions and continue to be responsible.

The potential for change is something we all long for. For the most part, we usually hope that things will change for the better. During Lent, we focus on individual change, and that demands that we examine our own personal potential for living our lives for the better. We all have opinions of ourselves, and, depending on our level of humility, we may or may not let others know who we think we are. Part of the challenge of Lent is to remove all the embellishments and pride, then establish a real potential to make a difference by both preaching and living the Gospel. One of the questions we may ask ourselves is "How do I establish and measure my potential?"

I received a very nice note from a reader in Newark. He was very kind to share a short devotion and poem from "God's Little Devotional Book for Leaders." It struck me as a great topic for this column, and I would like to share it with you: "The most difficult secret for a man to keep is the opinion he has of himself. Most of us come to the lofty opinion we have of ourselves by means of comparison. In our judgment of others, we conclude, 'I'm not like that person. I'm superior to those people.' Pride does not exist in a vacuum. In the process of raising ourselves up on a pedestal, we inevitably leave others in the dust. A poem by an unknown author addresses this in a clever way: 'I dreamed death came the other night; and heaven's gates swung wide. With kindly grace an angel ushered me inside. And there, to my astonishment, stood folks I'd known on earth. Some I'd judged and labeled unfit or of little worth. Indignant words rose to my lips, but never were set free; for every face showed stunned surprise . . . No one expected me!' Rather than measuring yourself against other people, measure yourself against your own potential. You can always reach farther and dream bigger." Thanks for sharing, Bob.

Our practical challenge this week is to establish, or re-establish, our potential to truly repent, change, and live the Gospel. Strip away the past, the guilt, the sinful habits, and move forward with all the potential of a loving and living member of the Body of Christ. Be honest. We all have great potential. Imagine the impact if we but changed the heart and mind of just one person through the words and actions of our faith. That will happen by words of sincere and honest love, rather than selfish pride. We know the difference. Make it an infectious thing this Lent. Be open to the great potential for change while we share it with others each day.

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



Stevyn Spees, appointed to the U.S. Military Academy

Stevyn Spees, a senior at Columbus St. Charles Preparatory School, has accepted an appointment to the U.S. Military Academy at West Point and will be on the academy's track team. He is an honor student with a 3.75 grade-point average, a member of the National Honor Society, and the treasurer of Student Council. Last spring, he was a member of the school's 3,200-meter relay team, which finished second at the state high school meet. He also placed 11th in the state in the 400-meter run. He is a first-degree black belt in martial arts and captain of the Cardinals' track and football teams. Photo courtesy St. Charles Preparatory School

Cara Shaver, Prudential Spirit Award finalist

Columbus St. Francis DeSales High School sophomore Cara Shaver was chosen as one of eight finalists in Ohio in the 2012 Prudential Spirit of Community Awards. She will receive an engraved bronze medallion.

Shaver has raised nearly \$2,000 through her "Beads of Hope" project. All the money goes to an orphanage in Guatemala. She started making hand-crafted items with beads in 2008.

The Spirit of Community Awards program, in its 17th year honoring young people for outstanding acts of volunteerism, is conducted by Prudential Financial in partnership with the National Association of Secondary School Principals.

Besides the finalists, the program selects two students from each state and the District of Columbia for a tour of the nation's capital. Those 102 students

each receive \$1,000 awards and silver medallions. Ten of them are chosen as national honorees, earning additional financial awards, gold medallions, and crystal trophies.

The Prudential Spirit of Community Awards program is the nation's largest youth recognition activity based solely on volunteer service.

All public and private middle and high schools, as well as all Girl Scout councils, county 4-H organizations, American Red Cross chapters, YMCAs, and affiliates of HandsOn Network were eligible to select a student or member for a local award.

More than 5,000 local winners were reviewed by an independent judging panel, which selected state and national honorees based on criteria including personal initiative, creativity, effort, impact, and personal growth.

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ST. CATHARINE'S SPICE PROGRAM

The Columbus St. Catharine School SPICE (Special People in Catholic Education) program will sponsor its 10th St. Patrick's Day party and silent auction on Saturday, March 10, following the 5 p.m. Mass. Planning the event are (from left): standing, Mike and Ann Everett, Bob Ryan, Mary & Jeff Gardner, and Jim Mackessy; and seated, Joy Hostetler, Mary Ginn Ryan, and Peggy Mackessy. The party will include a dinner of corned beef, Irish stew, and chicken. "Danny Boy" will be sung by Barbara Beck and signed by Michelle Khourie. Ray Pauken on banjo and John Farley on piano will entertain during dinner, followed by a step dance show by the Regan School of Dance, and dancing to the music of the Hooligans at 8:30. SPICE was started at St. Catharine's 10 years ago to raise awareness of special-needs children and to raise funds to help with their education. It has spread to 12 other parishes within and outside the diocese. For reservations for the event, contact Cynthia and Steve Weiker at melfi.cynthia@gmail.com, send an email to www.SPICEatStCatharine.com, or call the church office at (614) 231-4509. Photo courtesy St. Catharine School

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Surveys will also be available at Masses on March 3-4, 10-11 and 17-18.

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CATHOLIC MEN'S CONFERENCE SPEAKER

Father David Schalk, pastor of Columbus Christ the King Church, will be among the speakers on Saturday, March 3, at the 15th annual Catholic Men's Conference sponsored by the diocesan Catholic Men's Ministry.



chial vicar to tend to the pastoral needs of the Hispanic community on the east side of Columbus. One year later, he became the church's pastor.

During his time as a seminarian, Father Schalk studied philosophy at the Josephinum and theology at the University of St. Mary of the Lake at Mundelein Seminary in suburban Chicago. His passion is celebrating the sacraments for the faithful, and he thoroughly enjoys the cultural diversity that is inherent in the Catholic Church.

Other speakers will be Scott Hahn, professor of theology and Scripture at the Franciscan University of Steubenville; street corner evangelist Richard Lane; and Msgr. Eugene Morris of the Pontifical College Josephinum. Bishop Frederick Campbell will be the celebrant and homilist for the conference Mass. The theme of the event, which will begin at 8 a.m. in the Lausche Building of the State Fairgrounds, is "A Call to Action: Be a New Man in Christ."

Father Schalk was ordained a priest by Bishop Campbell in 2008. He was parochial vicar of Delaware St. Mary Church for two years before being assigned to Christ the King Church in 2010 as paro-

Registration for the conference is \$27 (\$10 for students, free for priests, deacons and seminarians), with a box lunch included.

Checks should be made payable to Catholic Men's Ministry and mailed to Scott Williamson, 5107 Canterbury Drive, Powell, Ohio 43065. For additional information, go to columbuscatholicmen.com or call (614) 798-1792.

"Luke Live!" with Father James DiLuzio

Marion St. Mary Church, 251 N. Main St., will host "Luke Live!" with Father James DiLuzio, CSP, as its parish mission from 7 to 8:30 p.m. Monday, March 5, to Wednesday, March 7, with alternate morning sessions after the 8:30 a.m. Monday and Wednesday and 11 a.m. Tuesday Masses.

Father DiLuzio has been in Marion twice before to present the Gospel of Luke in spoken word, music, and chant. This third visit will feature the 13th through 18th chapters of Luke and will include the opportunity for participants to ask questions and go deeper into the Scriptures and sacramental life.

Father DiLuzio, a member of the Paulist Fathers, is in his ninth year traveling the nation and dramatically proclaiming Luke's Gospel from memory.

Topics for the three evenings will be "Luke 13 and 14: Parables and Miracles" on Monday, "Luke 15 and 16: The Prodigal Son and Forgiving Father: How to Handle Monetary Affairs" on Tuesday, and "Luke 17 and 18: How to Live in the Present - How and Why the Lowly Will Be Exalted" on Wednesday.

More information is available at www.lukelive.com or by calling (740) 382-2118.



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A quick note from:

THE OFFICE FOR DIVINE WORSHIP

FRIDAYS DURING LENT

Ash Wednesday begins the Liturgical season of Lent. Record numbers of individuals come for this med week celebration and leave with ashes on their foreheads. Fridays



throughout the Roman Catholic world. The word "station" means a place where people stand still to meditate. The devotion also includes the movement of Christians

during the season of Lent are also unique; most parishes have Friday evening fish fries, soup suppers, or some other meatless meal. This is the day where many pastors offer a communal Stations of the Cross. These fourteen images trace the journey of Jesus final steps from his humiliating trial before Pilate to his brutal death on Calvary. These images of the Passion of Jesus are a rich tradition of Catholic devotional prayer. Unlike a liturgical celebration, this is a devotional activity which is often prayed individually in any location wherever the stations exist. A pamphlet would guide the individual through the devotion. Liturgies are celebrated with specific ministers, a unique presider, and follow a set of liturgical rules that are structured to allow holy events to happen within a gathered community, who themselves are holy. All devotional prayers are generally prayed individually. However, they can be prayed by a group following willing leader and using a common prayer source. This is what is usually planned for the Fridays of Lent in our parishes, as described below.

following the footsteps of Jesus. In the year of 1731, Pope Clement XII established a fix number, the fourteen stations that we know today. In recent years the resurrection has been added in some of the devotional booklets as a fifteenth station so as not to disassociate Jesus' death from his resurrection.

The basic form or practice is to walk from station to station. You may choose to pray the stations anywhere at home or at church. You can pray them as a community or by yourself. We often reflect deeply on Scriptural accounts of Jesus' passion as a community by celebrating the Stations on the Fridays during Lent.

The presiding minister may be a priest, deacon, or layperson. This minister prays the opening and closing prayers, announces the stations, leads the acclamation, "We adore you, O Christ, and we praise you" while everyone generally prayed individually. "Because of your holy cross you have redeemed the world." At each station you may read a Scriptural reflection. A period of silence should be observed between the Scripture reading and prayer.

The Stations of the Cross have a deep history in the Church. Early Christians literally walked the footsteps of Jesus, meditating at various holy places of events in and around Jerusalem immediately after Pentecost. Many of Christians desired to walk the passion and death of Jesus but were not able to travel to the Holy Land. In the 1300's the Franciscans took over the guardianship to care for the holy places in Jerusalem and by the 18th century, they had developed a devotion called "stations" which rapidly spread

Episcopal priests becoming Catholic priests; vacations for priests

Q I would like to know about the process of bringing Anglican clergy into the Catholic priesthood. Does it involve a ceremony of ordination that confers the power of consecrating the Eucharist, or do they already possess this power? I always thought that, because some Catholic bishops left the Catholic Church along with King Henry VIII and then continued to do ordinations, that Anglican orders were valid -- but my former pastor contradicted this. (Richmond, Va.)



QUESTION & ANSWER

by: **FATHER KENNETH DOYLE**

Catholic News Service

A In 1980, Pope John Paul II issued a pastoral provision allowing married or unmarried Episcopal priests in the United States to become Roman Catholic priests after proper new formation (The Episcopal Church is the U.S. branch of the worldwide Anglican community). Since then, a number of men have made this "transfer," and they have all been ordained in a new ceremony of Roman Catholic ordination.

By contrast, an Episcopalian who wants to become a Roman Catholic would not be rebaptized but simply received into the Catholic Church by professing his or her faith after a period of convert instruction.

The difference lies in the fact that, at least at this point in history, the Catholic Church does not recognize the validity of Anglican orders.

This goes back to a papal bull called "Apostolicae Curae," issued in 1896 by Pope Leo XIII. After convening eight scholars of divergent views who met during 12 sessions, Pope Leo concluded that Anglican ordinations were null and void, based on the fact that the intention of the Anglican rite was not clearly to confer the power to consecrate bread and wine and to offer it in a Eucharistic sacrifice.

In 1978, Cardinal Basil Hume, the Roman Catholic archbishop of Westminster in London, observed that the Catholic Church "needs to look carefully again at 'Apostolicae Curae' and its status. We need to discover whether the historical background

upon which it was working and the argumentation upon which it was based is consonant with historical and theological truth as theologians and historians see it today."

Now, more than a century since Leo XIII, due to extensive dialogue between Catholic and Anglican scholars and a developing convergence regarding the nature of the Eucharist and ordained ministry, the validity of Anglican orders is still a matter of ongoing discussion.

The working assumption is that "Apostolicae Curae" is still in force, so Anglican clergy wishing to become Catholic priests are ordained anew.

On Jan. 1, 2012, Pope Benedict XVI established a U.S. Catholic ordinariate (similar to a diocese) for Episcopalian who wish to become Catholic. About 100 Anglican priests and 1,400 laity from 22 Episcopal parishes are seeking to enter the Catholic Church through this ordinariate.

When they do move into full communion with the Catholic Church, they will be allowed to maintain some elements of Anglican worship, including many elements of the Anglican Book of Common Prayer. The head of this new ordinariate is Msgr. Jeffrey N. Steenson, a Catholic theology professor in Houston and a former Episcopal bishop. He was ordained a Catholic priest in 2009.

Q How often is the pastor of a rather large, one-priest parish allowed to take vacation? (Batesville, Ind.)

A Your question is interesting. It seems to suggest that one particular priest is taking too much vacation, whereas most doctors, counselors, and spiritual directors today would define the problem as the reverse: namely, that priests take too little time off.

Many priests are now doing what a generation ago was the work of two or even three priests.

Some are additionally carrying diocesan responsibilities.

An August 2010 article in The New York Times reported on studies that showed that members of the clergy -- Protestant as well as Catholic -- now suffer from obesity, hypertension, and depression at rates higher than most American men.

Part of it has to do with the misperception some priests have that serving God means never saying "No," that they are bound to answer every call for help from any person at any time, and that any concern for self is a self-ish thing.

To answer your question, Canon No. 533.2 of the Code of Canon Law says that "unless there is a grave reason to the contrary, a pastor is permitted to be absent from the parish each year for vacation for at most one continuous or interrupted month."

In addition, dioceses commonly encourage priests to take one day off a week, cognizant of the fact that priests enjoy no week-ends off.

These breaks allow the priest to recreate, read, be refreshed, and stay connected with family and friends -- then hopefully to return to ministry with new energy (A priest must use common sense, of course, and not take vacation during particularly busy times in a parish, such as Christmas or Holy Week).

The reality is that often priests simply cannot take a week or two at a time to go on vacation.

Because it's becoming harder and harder to find substitute coverage for weekend Masses, many priests are inclined instead to grab smaller bites of vacation, such as two or three days midweek.

A regular weekly day off, which would certainly be a boost to healthy living, is starting to become a distant memory, because parishioners have crises that sometimes cannot wait.

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

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Area Knights of Columbus donate to Religious Education

Knights of Columbus councils and assemblies from around the Columbus Diocese recently contributed more than \$13,000 to support diocesan religious education and catechesis as part of the Knights' statewide "matching funds" campaign.

Dr. Barbara Romanello-Wichtman, director of the diocesan religious education and catechesis office (pictured, center), was presented with a check by Knights' State Deputy David Helmstetter (left) and Kevin Miller, the knight's state advocate and ranking state officer in the Diocese of Columbus, during a statewide district deputies' dinner at the Hilton Columbus at Easton.



"We deeply appreciate the Knights' ongoing support of religious education in our diocese through their fund-raising and volunteer efforts," Romanello-Wichtman said. "We thank the Knights for this much-needed contribution to assist us in promoting a culture of effective and lifelong learning about our church and faith."

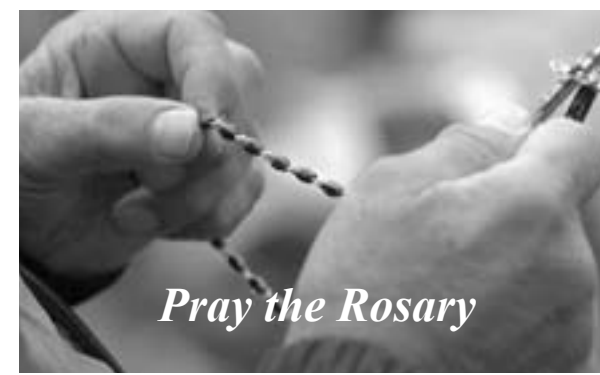
Miller, who was chair of the statewide campaign, said it allows Knights to give funds directly to their respective diocesan education departments, with additional financial incentives provided by the Knights' Ohio state council.

"In addition to the contribution made by councils, the Knights' Ohio Charity Foundation matches the first \$25,000 of contributions made during the campaign, which helped bring our statewide total to more than \$69,000," Miller said. "The Knights are very proud to again demonstrate our ongoing support of religious education in our schools and parishes."

Contributing councils included Msgr. Linus J. Dury Council 505, Zanesville; Father William J. Spikeman Council 671, Marion; Mt. Vernon Council 847; St. Luke Council 910, Danville; Lancaster

Council 1016; Delaware Council 1056; MacGahan Council 1065, Lexington; Kenton Council 1597; Dover Council 1973; St. James Council 2299, Logan; Santa Maria Council 2898, Columbus; Ascension Council 4324, Johnstown; Father. Andrew H. Hohman Council 5253, Reynoldsburg; Father John S. Hannan Council 5297, Circleville; Pope John XXIII Council 5429, Columbus; Marysville Council 5534; Westerville Council 5776; St. Joan of Arc Council 10765, Powell; Father John Kempf Council 10820, Dresden; and St. Brigid of Kildare Council 10863, Dublin.

Other councils contributing were St. Edward Council 10876, Granville; New Albany Council 10941; St. Elizabeth Ann Seton Council 11187, Pickerington; Miraculous Medal Council 11188, Columbus; St. Elizabeth Council 11193, Columbus; St. Patrick Council 11207, Columbus; St. Brendan Council 11208, Hilliard; St. Peter Council 11216, Columbus; Father Sheldon Kelly Council 11224, West Jefferson; St. Andrew Council 11275, Columbus; St. Agatha Council 11311, Columbus; St. Michael Council 11445, Worthington; Father Bill Johnson Council 11665, Newark; St. Leonard Council 12641, Heath; St. Joseph Council 12772, Plain City; Our Lady of Mount Carmel Council 13379, Buckeye Lake; Father Raymond S. Bauschard Council 13581, Columbus; St. Anthony Council 14093, Columbus; Our Lady of Peace Council 14282, Columbus; and St. Christopher Council 14342, Columbus.



Pray the Rosary

Excerpt from Documentary “Into the Light – Portraits of Courage”

(Transcript of testimony of Vera – member of Courage)

Used with permission

Courage is an international Catholic organization, started in New York City in 1980 by Father John Harvey, OSFS, for men and women with an SSA – a Same-Sex Attraction, or a homosexual orientation. The basic goal of Courage, as a support group, is to promote the living of a chaste life through a closer following of Our Lord Jesus Christ and the moral teachings of His Catholic Church.

Homosexuality generally manifests itself more with men, but the number of women with this experience appears to be increasing. A documentary produced by Courage titled “Into the Light – Portraits of Courage” includes the personal testimonies of founding members of the organization. Here is an excerpt from the film by Vera, who is a member of a New York City Courage chapter:

“I was very close to my father, you know, I was like his little buddy or something. I think that I was with him more than I was with my own mother. My emotions leaned more towards pleasing my girlfriend, and to get closer and more intimate with her. To go to a dance and to be asked to dance by a boy – there was a basic inadequacy in feeling female. So I actually gravitated more towards women that were very feminine.

“I met a friend when I was in my early 20’s, and became – you know – very close to her. We did experiment – you know – sexually, but at one point, she was dating a man and it put a great threat in my life. My whole psyche was being very disturbed. I remember saying within myself, ‘If there’s a God, He would have to heal my pain,’ and within six months, I came to a conversion and I met a nun. I felt that I could trust her and told her what was going on with me, and she took the risk, and was able to listen to what I had to say without feeling terribly threatened or challenged in any way. And – you know – she embraced me, and I had a religious conversion at that point.

“God started to instruct me about chastity, and, at first, I just couldn’t believe that I could live a life without a relationship. I was a child of the ’60s and ’70s, and so the word out was that you had to have sex any which way to be integrated, and to be a full-blown person – which I’ve come to discover is not true.

“I opened up the *Catholic New York* paper, and saw the first-ever advertisement for ‘Courage.’ I was literally the first woman ever to walk into a Courage meeting – I had my ‘15 minutes of fame’! But being around the men, I remember feeling so well-received, and they were like my brothers. I just felt a lot of dignity and integrity – as a woman.”

To lean more about the Columbus Chapter of Courage, call Mary Louise at (614) 436-8676.

Lenten Mission set for Our Lady of Peace

The Lenten mission of Columbus Our Lady of Peace Church, 20 E. Dominion Blvd., will take place from Sunday, March 11, to Thursday, March 15. Adoration and confession begin at 6 p.m., followed by a talk at 7, with the closing Mass and blessing on Thursday. Father Tom Sullivan of the Fathers of Mercy will speak each night on topics of God’s mercy, forgiveness, and love.

NICKELS, DIMES AND FAMILY SIZE



MAKING SENSE
Out of Bioethics
Father Tad Pacholczyk

A few years ago, I spoke with a young man preparing to get married. His aunt told him that she thought he and his fiancée were too financially strapped to have a child, and that it wouldn’t be fair to bring up a baby in poverty. Keenly aware of his joblessness and his minuscule bank account, he concluded she was probably right.

The young man and his fiancée were ready to tie the knot in a few months, and they expected that she would be at the infertile phase of her cycle around the time of their honeymoon, so they would be able to consummate the marriage while avoiding bringing a child into the world. They agreed they would use Natural Family Planning (NFP) after that to avoid a pregnancy. A few years later when they felt financially secure, he told me, they would have their first child. He admitted, however, that he was conflicted about whether they were really being “open to life” in their marriage if they were going into it with this kind of forethought and intention of avoiding children.

In marriage, it can certainly be challenging to harmonize spousal love with the responsible transmission of life. Janet Smith and Christopher Kaczor, in an illuminating passage from one of their recent books, acknowledge this challenge and point to the need for a “spirit of generosity” when it comes to procreation:

“Pope John Paul II spoke of ‘responsible parenthood,’ in which a couple uses practical wisdom, prayer and a spirit of generosity in determining how many children they should have. Some Catholics believe that the Church permits the use of NFP only for reasons that verge on the truly desperate, such as a situation where a pregnancy would threaten a woman’s life or a family is living in dire poverty. Magisterial documents, however, state that spouses may have physical, psychological, economic or social reasons for needing to limit family size, using several different adjectives to describe those reasons: One can have ‘just’ reasons, ‘worthy’ reasons, ‘defensible’ reasons, ‘serious’ reasons and ‘weighty’ reasons. In short, the Magisterium teaches that spouses must have unselfish reasons for using NFP and limiting their family size.”

At times, then, our justifications for avoiding a pregnancy may merit further reflection and scrutiny on our part. When it comes to “poverty,” for example, would our poverty, in the true sense of the word, mean that the child would be malnourished and without warm clothing, or would it simply

mean that he or she would forgo some of the latest hi-tech gadgets that other children in the neighborhood might be enjoying?

I recall what a father of seven children on a tight budget once told me in a conversation: “Honestly, there’s always room around the table for one more, and with ‘hand me down’ clothing, we always manage. And, my goodness, isn’t it a momentous thing to receive that trust of preparing another soul for an eternal destiny with God?” His wife pointed out how the older children ended up helping with raising the younger ones, lessening the burdens on mom and dad and turning it into a “team effort.”

The ancient Christian teaching on the twofold purpose of marriage – namely, the “procreation and education of children” and the “mutual help and sanctification of the spouses,” accurately summarizes the inner order of marriage. As the future John Paul II wrote in his great 1960 book “Love and Responsibility,” radical personal openness to both of these purposes is essential to the success and meaning of any marriage. We should never enter into marriage with active opposition to the very ends for which it exists. If a couple is preparing to embark upon marriage with the immediate intention of avoiding offspring (even if they are using morally acceptable means such as NFP), they perhaps ought to consider delaying the exchange of their vows until they have resolved the various impediments, whether financial, career-related, or personal, that are leading them to be closed to the idea of having children.

I recall hearing about another family that had six children. They didn’t have two nickels to rub together. After the father came down with mental illness, the mother had to support the family singlehandedly. A clear-thinking woman with an unflinching faith, now elderly and reflecting on her past, she memorably remarked to her neighbor, “I’ve never seen the Lord send a child without also sending a lunch pail.” God, who is the very source of the immortal souls of our children, is a provident God who invites us to examine the heart of our marriages. He invites us to entrust ourselves to him, so that we might be courageous and authentically open to the gift of life he sends us in the midst of the marital embrace.

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, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.

LIVING Faith

Draw Us Nearer



The Great Surrender
Megan Thompson

I was 20 years old when I first truly saw love. I don’t mean the love I have for things like coffee or extra-crunchy peanut butter. I don’t mean the diminished version of love that we see in our world. I don’t even mean the beautiful love I see between my grandparents. The love I saw was different. It was reckless and relentless and reactionary. It was abandoned. It was infectious. It was authentic. When I was 20 years old, one of my dearest friends, Heidi, showed me what it meant to love Jesus. Heidi loved Jesus in a way I had never seen before and hadn’t ever really believed could exist. She didn’t just know about Jesus. She didn’t just quote Scripture. She didn’t just go to Mass. Heidi KNEW Jesus. She had encountered him. She had allowed him to embrace her so completely that truly nothing else satisfied her. And by her abandonment, by her acceptance of healing, by her satisfaction, she made me want to know Jesus, too.

Recently, I have become obsessed with the writings of St. John the Evangelist. I can definitively say that his Gospel is my favorite for many reasons, but mostly because in it, and in his epistles, you can almost feel his deep love for the Lord. As I read his words, it is as though I am reading his heart, a heart that is steadfastly and deeply devoted to Christ. But as I read them, I also recognize that these words weren’t written by chance or written by a person who had simply HEARD about Jesus. His Gospel and three letters were written by a man who loved Jesus because he sought nearness to Jesus--despite circumstance and despite others’ behavior toward Jesus.

John is the disciple we see resting on the chest of Jesus at the Last Supper (John 13:23). While all the other apostles are reclining at table, enjoying conversation, John wanted nothing more than to be close to Jesus--to hear the beat of his Sacred Heart, to feel his strained inhale and exhale, to hear the rumble of his gentle voice. John is the disciple we see at the foot of the cross, not forsaking Jesus in the midst of turmoil and confusion, but seeking

nearness to him even when Beauty was made ugly. John is the disciple who clings to our Blessed Mother, offering himself as son to the woman who had traced the infant hand of our Lord and whose heart burned with unimaginable love for him (John 19:26-27). And John is the disciple we see sprinting to the tomb, perhaps with deep desire to see Jesus’ promise come to fruition or to protect the precious body of his Lord from desecration (John 20:4).

And as I pray about these two people, I recognize the way to deeper intimacy with Jesus. Heidi could never have shown me that it was possible to have a life of fulfillment and joy, far more than what the world insufficiently offers, if she had not first found the sufficiency of the love of Christ. Heidi’s life would never have served as a witness to me if her life had not been centered totally on encountering the Lord in prayer and Sacrament. And in the example of St. John, we see that he could never have written the words “see what love the Father has bestowed on us, that we might be called children of God” (1 John 3:1) if he had not felt the security of a child in his Father’s embrace. John could not definitively say “God is love” (1 John 4:16) if he had not palpably and consistently experienced that love with such profundity. And John could not say with certainty that in Jesus, “our joy may be complete” (John 15:11) if that had not been the experience of his own life.

In John 4, we hear the story of the Samaritan woman at the well. Most of us know this story, but it is the END of the story that usually gets bypassed. After receiving

Sharing Catholicism

By **DIANA MARIE WINKLER**

While visiting in Georgia, I stopped at a Christian ministry that treats those who suffer from alcohol and drug abuse. I had made previous arrangements to speak with the woman who runs the women’s program. I was going to do a little research for a future writing idea.

While there, I had the pleasure of also meeting with the Protestant minister who started the program. We spoke of our faith, how God is an integral part of the program for healing and life choices. We then spoke of evangelizing. I said that was right up my alley! He asked, “How do YOU evangelize?” By

the way the question was posed, I knew immediately what he meant. I replied, “You mean because I’m Catholic?” He nodded a “Yes.” I felt that was a fair question, because in the past, we haven’t really been “out there.” I saw this as an opportunity to share, educate, and evangelize. I said, “I am a Christian Roman Catholic.” I knew from past conversations with others of different faiths that many people do not think Catholics are Christians.

I shared with him how the Lord has never left my side during my many trials. I spoke of the Blessed Mother, the Saints, and Reconciliation, and how

those, along with the Bible (which I had with me) are all instruments which God has blessed us with to help us along our path on the way to Him.

I knew the Holy Spirit was giving me the words to speak because I realized I was at the edge of my chair smiling and Reverend Roy, with his Southern drawl, remarked, “My, you sure are charismatic!” No quiet Catholic here!

Later in the evening, I thought of our conversation and realized that although he was a man maybe in his mid-60s, he perhaps, like many, did not want to look “outside the box.” I then surmised that this is probably

how many misconceptions about the Catholic Church are handed down from generation to generation. No one wants to find out if what they have been taught is the truth. Everyone gets comfortable in their faith and beliefs. If this is the case, then it’s time we do our part. Speak up either verbally or in other ways. Wear your necklace with the Corpus or the Blessed Mother.

I am asked about the medal I wear around my neck. It’s the emblem of the Dominican Sisters of Peace, of which I am an Associate. Put a St. Gabriel Radio bumper sticker on your car. Carry your Rosary, not just for its main purpose, but

healing and experiencing the consuming love of Jesus, the woman goes to the town to tell them everything. Seeing the effects of her nearness to Jesus and what he had done for her, they recognized their own thirst for him and “invited him to stay with them.” When they invited him to stay, when they drew near to Jesus, when they encountered him for themselves, they were able to say to the woman, “We no longer believe because of your words, for we have heard for ourselves and we KNOW that this is truly the savior of the world,” the one who thirsted for them, too.

Plain and simple: Jesus is just asking us to invite him in. He asked Heidi and St. John and the woman at the well the same question: “WILL YOU LET ME IN? Will you let me draw YOU near to MY heart? Will you let me heal you? Will you let me embrace you? Will you let me show you the love you so desire?”

It was five years ago that I truly saw love. And in these past five years, Jesus has changed from a concept to a person. He isn’t just SOME one, he is THE one. But in spite of that, I can still pinpoint so many areas of my life in which I fail to invite him in. I still have so many parts of me that I’m ashamed to bring to the Seeker. I still have such a prideful, self-consumed heart that I fail to recognize my own thirst for nearness with Jesus. Jesus wants to be invited into this mess of my life, despite the sinfulness and failings, because his Sacred Heart, overflowing with perfect love, still thirsts for my affections. And for yours. This week, let us acknowledge thirst--the thirst that exists within our own hearts FOR Jesus. But perhaps more importantly, let us acknowledge the thirst that Jesus has for intimacy with us. As we seek nearness to Jesus in prayer and Sacrament, may he draw us ever deeper into his heart and cause us to say, “We have heard for ourselves and we KNOW that this is truly the savior of the world.”

Megan Thompson is youth minister at Gahanna St. Matthew Church. She posts her thoughts online at <http://surrendertohislove.blogspot.com>.

for when you are asked about it. You can walk people through it and its meaning. These are just a few ways to evangelize and strike up a conversation about our faith. If you don’t know an answer to a question asked of you, tell the person you will look it up and get back with them.

When I left Georgia, I hope a little of my Catholicism was left behind and at least one man realized that even Catholics take to heart the words of Jesus Christ ...“Go therefore and make disciples of all the nations” (Matthew 28:19).

Diana Marie Winkler is a member of Columbus Immaculate Conception Church.

CATHOLIC WOMEN'S CONFERENCE

BY TIM PUET, *Catholic Times* Reporter



Leah Darrow

Four dynamic speakers inspired a record crowd of more than 1,700 women at the fifth annual diocesan Catholic Women's Conference.

Leah Darrow, Yvonne Florczak-Seeman, Gloria Anson, and Jenn Giroux presented dramatic stories of faith and change to the audience in the Lausche Building at the State Fairgrounds on Saturday, Feb. 27.

Darrow, the keynote speaker, a former contestant on "America's Next Top Model," told of how her life was altered at a photo shoot by a sudden flash of insight that accompanied a photographer's flash. She said that at that moment, it was as though something was looking into her soul.

"Something did spiritually happen," she said. "I saw myself standing in the same outfit I was wearing, in a big white space with my hands together, and I just raised them up. I didn't see God or angels, but when I raised my hands, I saw a shadowy profile of the face of Christ. He had looked at my raised hands and he bowed his head in disappointment.

"I couldn't offer him anything because I'd wasted all my talent and my gifts on myself," she said. "I had nothing else to offer. He had given me everything and I could give him nothing. I couldn't do it any more, and I just walked out" of a modeling career during which she had been earning as much as \$8,000 a day.

The experience took less than a minute, but changed her life forever, Darrow said. She said the photographer told her at that moment that she was going to be "a nobody," and her response was, "Do you promise?" because she was tired of the person she had become.

She then called her father in St. Louis

and asked him to take her home. He came to New York to pick her up, but said he would leave without her unless she went to confession first. "I'm here to take you home," he told her "Church is home. If you want to go anywhere else, call Southwest Airlines."

Darrow said that although the thought of going to confession frightened her, she knew it was something she had to do. "I can still feel the peace of walking out of that confessional," she said. "I believe, I know, I'm forgiven."

Darrow now is on the staff of Catholic Answers in San Diego and speaks nationwide promoting a message of modesty and the mercy of God. "I'm here to tell you that chastity is real and possible," she said. "I'm a living example. I could be the prodigal son's sister. ... Modesty is real, and it's so much more than modesty of the hemline. It's modesty of the heart."

Darrow has been engaged since Feb. 1. She said that when her fiancé proposed to her, he told her, "I love you today and want to make you a saint tomorrow."

Florczak-Seeman also described herself as a "prodigal daughter." Both said they gave in to peer pressure and lost their virginity as teenagers, and that this decision was followed by more bad choices which led them on a downward spiral until they reached a moment of insight.

Florczak-Seeman said her life-changing event came when a man in a Chicago bar who never identified himself told her, "There's a reason why I'm here. I've been led here. God wants you to hear him. If you're ready to hear his plan for your life, he's waiting to tell you."

"God sent this man into the bar. He spoke and he ministered to me," she

said. After the man left, she decided to follow him, "but I saw nobody on the street. It's the Lincoln Park neighborhood in Chicago, bars everywhere, 1:30 in the morning, and no one's on the street. I knew then that God had stopped his world to make mine that night. ... I prayed, God had met me face to face and he washed me clean."

Florczak-Seeman became a Catholic seven years ago, reaching that point after a journey that included five abortions by age 20. She also has dealt with the pain of three miscarriages, most recently last year. She and her husband, Richard Seeman, have four children. She is the president of Love From Above, a company that seeks to employ women who have been hurt by abortion, are in crisis pregnancies, or are single mothers who have chosen life rather than abortion.

"People don't talk about the aftermath of abortion – the guilt, the shame, the remorse, the regret every woman who's had an abortion has had to live with," she said. "Many are in abusive relationships. Others are overachievers because they're miserable. They defend abortion the most because if abortion becomes illegal, they'll have to reckon with it." She compared abortion to slavery, saying that one is legal now and the other was legal at one time, "but just because something is legal doesn't make it right."

Anson, president of the Sacred Heart Apostolate, based in suburban Syracuse, N.Y., spoke on the enthronement of the Sacred Heart in the home, a practice she has promoted since 1974, when she learned of it from a speaker named Joey Lomingino.

"I didn't know what it was, but some-

See **WOMEN**, Page 11

MSGR. HENDRICKS HONORED BY PARISH SCHOOL



MONSIGNOR JOSEPH HENDRICKS
2012 NCEA
Distinguished Pastor of the Year

Msgr. Joseph Hendricks of Dublin St. Brigid of Kildare Church will receive a distinguished pastor of the year award at the National Catholic Education Association convention. Since the convention will be during the Easter break in April, the parish school honored him in advance at an assembly. Pictured at the event are (from left) Msgr. Hendricks, Sister Pat McMahon, OSF, of the parish staff (partially seen behind Msgr. Hendricks), parents Peigi Fisher-Hanson, Joe Griffin, and Carolyn Griffin, and Sister Joan Harper, CDP, of the parish staff. At the assembly, the students formed a living version of the cross of St. Brigid, symbolizing the school.

Photos by Diane Spagnuolo Photography

WOMEN, continued from Page 10

how I knew that this was from God," she said. "We had a procession in our home on the day of the enthronement, and I remember my children saying, 'Boy, Mom has lost it now.' 'Yeah, and she has Dad losing it, too, and in front of all the neighbors.' My husband was supposed to say, 'I now enthrone you, Jesus, as king and Lord and friend of our family.' Instead, he said, 'OK, Jesus, what you see is what you get.'"

She said the event gave her "a sense of sacredness" about her home, making her understand the Second Vatican Council's description of the home as "the domestic church." She also said it had an immediate result in her own family, as her husband stopped drinking alcohol and became a daily communicant after the enthronement occurred. She also credited the devotion with freeing her daughter five years ago from a drug addiction of 30 years and bringing her back to the family.

Enthronement of the Sacred Heart is a practice begun by Father Mateo Crawley-Boevey, SSCC, in 1907. Pope St. Pius X, on learning of the devotion, personally gave him the command to

spend the rest of his life promoting it, and subsequent popes have given it their blessing.

It involves placing an image of the Sacred Heart, as revealed to St. Margaret Mary Alacoque in the 1670s, in a prominent spot in the home, with candles, flowers, or other suitable decorations. The enthronement ceremony follows a three- or nine-day novena and includes a procession, with a priest when possible, a public consecration of the family to Jesus, other prayers, and the signing of an enthronement covenant, which is lived out through daily prayer and frequent reception of the Eucharist, adoration of the Blessed Sacrament, reception of the Sacrament of Reconciliation, and performance of kindly acts.

Anson has taken part in thousands of enthronements nationwide and in Sacred Heart congresses in the United States and Europe, and is planning a congress in South America in 2013.

"The enthronement isn't just a picture-hanging ceremony or a nice thing to do, but a necessity in today's world," she said. "The Sacred Heart devotion is a remedy

to the culture of death in the way it brings more love to our own hearts and homes. Even when those homes are split, the Lord touches them, from children to seniors. The heart of Jesus wants to take over our own hearts."

Giroux, from Cincinnati, has been a registered nurse for 26 years. She is a former executive director of HLI America, a program of Human Life International, and a founder of Women Influencing the Nation, which encourages women to have more children.

She said her mission is "to expose the big lie that 50 years ago was propagated on us (by supporters of birth control) – the lie of contraception."

Referring to the U.S. Supreme Court's *Roe v. Wade* decision legalizing abortion, she said, "No government or individual can ever grant the right to do something that offends God. People may have that freedom, but they don't have the right."

"My nursing career taught me America doesn't love or embrace children any more, and the media encourage this," she said. "Fifty years after Planned Parenthood

began actively promoting abortions, I see many cases of post-contraceptive regret. Children are at their parents' deathbed with no support from siblings or cousins, because there aren't any. People in nursing homes are rocking baby dolls because they don't have grandchildren and realize their loss."

Giroux and most of the other speakers attacked the U.S. Health and Human Services Department mandate forcing virtually all private health care plans to cover sterilization, abortion-inducing drugs, and contraception.

"The birth control mandate has forced the issue of contraception to center stage," she said. "Perhaps in time we will see that it was a hidden blessing."

"Most people repeat over and over that birth control decreases the number of abortions. Nothing could be further from the truth," she said, following with several statistics supporting that statement and concluding that "birth control does not help women at risk, it places women at risk."

Father Shawn Corcoran, chancellor of the Diocese of Columbus,



Yvonne Florczak-Seeman

urged the women in attendance to contact their U.S. representatives and senators to urge support of the proposed Respect for Rights of Conscience Act, which would ensure that participants in the health care system "retain the right to provide, purchase, or enroll in health coverage that is consistent with their religious beliefs and moral convictions."

The day began with a Mass celebrated by Bishop Frederick Campbell.



Columbus Bishop Watterson High School students (from left) Justin Bucher, Ryan Bibo, Gabby Byorth, and Emily Byorth and principal Marian Hutson (in red jacket) stand next to a depiction of an eagle, the school mascot

BISHOP WATTERSON

A TRADITION OF FAITH, SERVICE AND LEADERSHIP

Story By **TIM PUET** / *Catholic Times* Reporter

Photos By **JACK KUSTRON**



Bob Steinbauer, chairman of Watterson's 10-member theology department, is the lecturer at a religion class



Above: Watterson students changing classes. The school seal is partially seen at the bottom of the stained-glass window



Inset: Student Amanda Harbecht in a chemistry laboratory

At the beginning of every academic year, Columbus Bishop Watterson High School student and faculty leaders choose a motto. This year's theme – "a tradition of faith, service and leadership" – appropriately summarizes what the school has stood for since its founding in 1954 as the first coeducational, multiparish diocesan high school in Franklin County.

More than 13,000 young people have been educated at Watterson since then. The 246 members of this year's graduating class earned merit-based scholarships totaling more than \$12.5 million and recorded more than 21,000 service hours, in addition to the service they are required to perform during their sophomore year.

Through a dual enrollment program with Ohio Dominican University, Watterson students also earned 640 college credits without leaving campus during the 2010-11 school year. That number does not include college credits earned through advanced placement exams. The school offers 19 dual-enrollment and 16 AP courses among its more than 150 academic programs.

Members of the class of 2011 were part of the 2010 football

team which won the school's fourth state title in that sport and its 16th state championship overall. Chris Diaz, also in that class, won his third individual state tennis title, and many additional successes were achieved in Central Catholic League and district play by individuals and teams that are part of a program offering 15 sports for boys and 13 for girls.

The school's arts activities also have been widely recognized, with this year's concert choir scheduled to perform in Carnegie Hall later this month (*see the story on Page 17*) and the marching band reaching state competition for the 25th straight year and earning its ninth straight superior rating in that event – numbers which substantially surpass those of any other Catholic high school band in Ohio.

"I'm proud of the programs we offer because there is such great breadth and depth to them," said Marian Hutson, the school's principal. "Academically, we offer several college classes thanks to our partnership with Ohio Dominican, but we also offer options which help students with different learning styles to succeed. It's all part of our mission to offer an opportunity for Catholic education to all who want it," including non-Catholics, who make up a little less than 10 percent of the student body.

"I want us to develop students who see their faith and a com-

mitment to service to the community as being an important and integral part of their lives," she said. "At the same time, their intellect is being challenged and they get a chance to experience many activities. We aim to develop the whole person – mind, body, and spirit – to proclaim the Gospel message."

Hutson said one of the school's great strengths is its family atmosphere and the loyalty of its graduates. "We have many second- and third-generation students," she said. "I'm a perfect example of that, because this is my 12th year as principal after 17 years as assistant principal."

"I often talk of the Watterson extended family and of how you never really leave here and the friendships you make stick with you. That's something you hear all the time from alumni, including my own daughter, who says she's kept a lot more of her Watterson friendships than the ones from college."

The school's faculty of approximately 80 members adds to that sense of family and tradition because most of Watterson's teachers and staff have been there for a long time. "Deacon Frank Ianarino, our chaplain, came here with me in 1979," Hutson said. "We have some staff members who have been here since 1972, and only two teachers who have been here less than five years." The average teaching experience of the faculty is 20 years,

with 60 percent holding advanced degrees.

"I thought about going to high school at one of the public schools in Dublin, but decided to come here because I felt much more of a sense of community," said Megan Holthus, the school's Student Council president. "I couldn't have asked for a better experience because of the friendships I've made and because I know that if I want to go to a teacher or one of my coaches for help, they'll be there."

"We are different from public school students in having to wear uniforms, but I think those only help the learning experience," she said. "I've never felt distracted by them. They add to the sense of community."

"My brother went here and he loved it, and I knew going here would give me an opportunity for a good education," said Eric Rutkowski, Student Council vice president, who anticipates attending either The Ohio State University or Denison University this fall. "That whole sense of family that others have mentioned also had a lot to do with it, not to mention Watterson's athletic tradition."

Rutkowski was co-captain of the football team this year and played on the 2010 state champions, while Holthus played

Choir director Meredith Smith leads students in a vocal exercise

varsity tennis. About 80 percent of Watterson's approximately 1,000 students participate in athletics.

Both students said service activities were among the most important parts of their high school careers. "As a sophomore, I chose to serve at Ronald McDonald House," said Holthus, who plans to begin nursing studies in the fall. "That opened my eyes a lot, and seeing how it's connected with Children's Hospital probably helped in my career decision. I've continued to go there once a month."

Rutkowski said his sophomore service requirement got him involved with the Special Olympics basketball program in northwest Columbus. "That was a lot of fun, and I liked it so much

I've continued with it on my own the last couple years," he said.

He said another service-related highlight for him was the school's Fill-Up Friday program, which divides groups of students into teams on the four Fridays of Lent and challenges them to outdo each other in collecting cans for a different Catholic service agency each week. Students combined to collect nearly 9,000 cans in 2011 and more than 27,000 cans over the past three years.

Both students also said one of the most meaningful experiences of their school careers was the senior-class retreat, known as The Journey, an overnight program which takes place at Bergamo House in Dayton. "This really brings class members

together in ways you wouldn't expect," Rutkowski said.

The retreat takes place five times a year, with a different group of 50 or 60 seniors attending each one. "For some seniors, it starts at the end of their junior year, when we train a group of leaders to facilitate retreats for both the senior and the incoming freshman classes," said theology teacher Beth Simmonds.

"The senior retreats have proven to be a great way to unify the senior classes, especially as the year goes on and different groups from each retreat talk about their experiences. They're a big help in preparing the seniors to take their faith to a university setting the next year."

She said the freshman retreats

are one-day events which take place at Sunbury St. John Neumann Church. They also occur several times a year for groups of 50 to 60. "The main purpose of these days of reflection is to challenge freshmen to make the most of their time here," Simmonds said.

Other faith formation programs at Watterson include mandatory service activities for sophomores and an Urban Plunge retreat for juniors. Simmonds said the sophomores can choose any of about 100 service activities, with requirements ranging from 20 to 50 hours, or can plan their own service project.

The Urban Plunge takes place in cooperation with the diocesan Office of Social Concerns during the spring. The office works with agencies including the Heinzerling Foundation, the Mohun Health Care Center, the Holy Family Soup Kitchen, the Our Lady of Guadalupe Center, the Shepherd's Corner environmental center, and others. Again, 50 or 60 students are sent out on separate days to various places. They start with group prayer, go to a specific site to spend the day, and return to reflect on the experience.

"A lot of schools do service projects because it's a requirement," Simmonds said. "At Catholic schools, we try to give students the added dimension

See WATTERSON, Page 14



WATTERSON, continued from Page 13



Left: The Columbus Bishop Watterson High School choir prepares for its March 19 performance at Carnegie Hall. Right: Singing at a Catholic Schools Week Mass in the Watterson gymnasium are (from left) Msgr. Joseph Hendricks, Deacon Byron Phillips, Deacon Chris Campbell, Father Mark Summers, and Deacon Frank Iannarino

that it's what God calls you to do. This gives them more meaning and depth."

In addition to these programs and the theology programs that are in the U.S. Conference of Catholic Bishops' new program of studies for Catholic high schools, Watterson also offers a Christian leadership class for juniors and seniors. Simmonds said this class has proven to be very popular because it looks at leadership through the lives of the saints and asks students to use those examples in developing their potential as leaders. Its students recently made a video to celebrate Catholic identity which may be found on the school website, www.bishopwatterson.com.

Student activities director Heather Law said the school is offering 28 clubs this year and there's always a possibility for new ones to be added, since students can start with their own ideas for a club at any time. The newest clubs include one devoted to the Harry Potter saga and another to table tennis.

Some of the school's more popular clubs include Nellie's Club, which raises funds to help young people suffering from cancer; The Well Club, a newly formed group promoting health and wellness; and the school's environmental club, which last year helped students recycle about 30,000 pounds of everyday materials, plus 1,000 pounds of lights and ballasts from the school's old gymnasium.

Law said one of the school's major activities for the past several years has been Grandparents Day, at which students' grandparents or other significant older adults are given breakfast, a tour of the school, and a chance to have pic-

tures taken with their students. Other big events include a Mardi Gras dance, homecoming and a related fall festival, and a battle of the bands which included a teachers' musical group known as Staff Infection.

The choir's Carnegie Hall appearance with famed composer John Rutter, scheduled for Monday, March 19, is causing considerable excitement. Choir director Meredith Smith said the choir had been invited there by Dr. Benjamin Ayling, a Kent State University professor, to take part in a Rutter work last month. When Ayling's schedule changed, Rutter invited the Watterson choir to perform for him.

The appearance costs \$1,650 per student. Smith said the school's choral boosters raised \$400 of that amount through various activities, with students responsible for the rest. Students unable to raise the full amount were subsidized by the boosters and alumni, with an anonymous donor making sure any remaining shortages were covered.

Besides the choir which will go to New York, the choral program includes several other men's, women's, and mixed choruses at multiple levels. Some require auditions, while others are open to anyone.

Mike Renzi, another longtime faculty member, has directed the 67-member marching band and other instrumental music programs for 22 years. "This year's band has been a great group to work with," he said. "They have proved to themselves and the band community that it is the quality of the product that you put on the field that is important, not the size."




Photos courtesy Bishop Watterson High School

Using the talents developed in both the instrumental and choral programs are the school's fall drama and spring musical. This year's drama was "Arsenic and Old Lace," and the musical will be "The Little Shop of Horrors" on April 20, 21, 27, and 28.

Watterson's sports success is well-known, but athletic director Mike

Roark said that's not as important as what students learn from athletics. "It's the cooperative effort, the dedication to do as well as we can, the whole concept of team," he said. "There's a marriage between religion and sports. Both ask you to sacrifice yourself for something

See WATTERSON, Page 15




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WATTERSON, continued from Page 14

bigger than yourself, for God's will and the good of the team."

In Columbus, a sports fan can't think of Watterson without thinking of its archrival, Columbus St. Francis DeSales High School, which is less than three miles away. Their rivalry in all sports has been recognized nationally several times as one of the nation's best. "What's great is that it's not a 'Hatfields vs. McCoys' sort of thing," Roark said. "We're like two brothers who like to beat each other, and in the end it's because we're so unbelievably alike. We've always brought out the best in each other."

Watterson and DeSales both draw students from Worthington St. Michael Church. Watterson's other feeder parishes are Holy Name, Immaculate Conception, Our Lady of Peace, Sacred Heart, St. Agatha, St. Andrew, St. Francis of Assisi, St. Peter, and St.

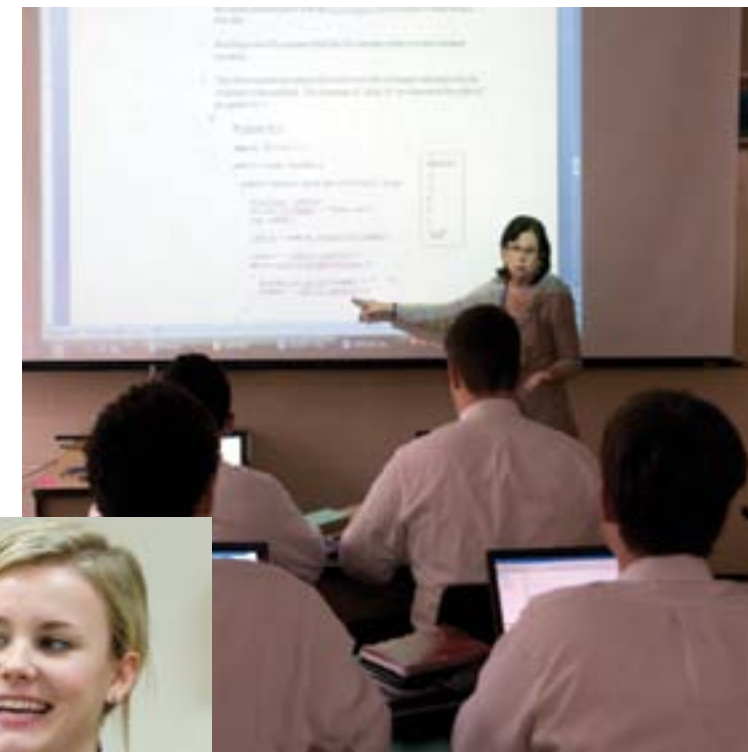
Timothy in Columbus, plus Delaware St. Mary, Dublin St. Brigid of Kildare, Hilliard St. Brendan, and Powell St. Joan of Arc.

Tuition is \$7,700 for students whose family is active in a parish and \$8,700 for other students. Hutson said the school provides more than \$585,000 in tuition assistance and scholarships to 21 percent of its students, with its main fund raiser being an annual auction in October. Other help is provided by various boosters groups and the school Mothers Club, which will host its annual spring luncheon and style show Saturday, March 10, at Villa Milano, 1630 Schrock Road, Columbus.

Hutson said enrollment has remained at around 1,000 for several years and that the expected 2013 graduating class of 270 to 280 students will be the school's largest in some time. "We're holding our own,

but there's no question that the financial situation is the biggest challenge Catholic education faces today," she said.

"In our area of Franklin County, we have some really good school systems. We want to show parents that there is a value in Catholic education. The difference between Watterson and other schools in our area is the way Catholic education stresses the values of discipline, ethics, and integrity and attempts to impart this to students every day. Catholic schools, in forming good citizens, develop the whole child intellectually and spiritually, and that's what sets us apart."



Above: Janet Anthony teaches an advanced placement computer science class at Columbus Bishop Watterson High School. It's one of 16 AP classes at the school, which also offers 19 dual enrollment courses which give students college credit, in conjunction with Ohio Dominican University. Left: Megan Holthus, a senior at Bishop Watterson, is the school's Student Council president

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Nationally Known Speaker and Author Presents Retreat in Columbus

By Sue Reihing

"We need to be intentional about our Catholic identity," said Joe Paprocki, nationally known speaker and author, as he opened his daylong presentation to more than 200 pastors, deacons, catechetical leaders, principals, and parish staff from around the diocese. Paprocki was hosted by Dublin St. Brigid of Kildare Church on Thursday, Feb. 9, at a retreat sponsored by the Diocesan Association of Religious Educators (DARE) with the support of Loyola Press.

Highlighting points from his new book, "Practice Makes Catholic," Paprocki presented five characteristics that can help us be more intentional in living and sharing our Catholic Faith with those we serve: a sense of sacramentality; a commitment to community; respect for the dignity of human life and commitment to justice; a reverence for Tradition; and a disposition to faith and hope and not despair. Paprocki believes that a sense of sacramentality is the biggest factor in Catholic identity. "The practicing Catholic relies on tangible, visible signs to encounter the intangible, invisible God. This includes touch, feel, smell, taste, and what we consume. The heart of this is the Eucharist," he said. Everything we do should transmit our faith.

Paprocki went on to say that although we don't have a monopoly on the other four characteristics, these characteristics are non-negotiable for Catholics. We are called to be in community because of the centrality of the Trinity,



which is a community of persons so intimate that God is one. We are made in the image and likeness of God. We are called to respect the dignity of human life and make a commitment to justice. Paprocki told the group, "Treating everyone with respect is the foundation of our morality. Love of God and love of neighbor cannot be separated. Every human being is made in the likeness of God. Every human being has dignity because of this."

Catholics need a reverence for Tradition, the living, breathing, teaching life of the Church. Paprocki said "Catholicism has a rich heritage ... a heritage that teaches. We look not only to Scripture for guidance, but also to our living Tradition through which the Holy Spirit guides and inspires us." Paprocki's fifth characteristic, a disposition to faith and hope and not despair, means the practicing Catholic has an attitude of gratitude. "We are a Eucharistic people, and the word Eucharistic means

'thanksgiving.' We need to have joy. Joy cannot be taken away. It is a deep-down gladness," he said. He went on to say that we have a reason to celebrate. "We proclaim Good News and we need to invite people into the Good News," he said. Catholics can have this disposition to faith and hope by singing Catholic hymns and engaging in spiritual works of mercy and reflective prayer.

Those in attendance were greatly inspired. "It was a great day that reaffirmed who we are as Catholics and acted as a reawakening to things that help us stay on track with our Catholic identity," Deacon Frank Sullivan said after the day ended. Other comments from the day's evaluations included "Joe Paprocki reaffirmed many of the concepts that we are trying to teach to our young people of today," and "Paprocki's book gives real answers to the question 'Why do we do that?' instead of 'because that's the way we do it.'"

DARE will be sponsoring two more national speakers. Leisa Anslinger will speak on Thursday, March 15, on engaging parents. On Thursday, May 24,

Hosffman Ospino will speak on "We Remember, We Celebrate, We Believe" – the intimate connection between culture and the passing on of faith. All diocesan principals and catechetical leaders are encouraged to attend both of these presentations. Contact Ann Manning at smarypsr@hotmail.com or visit the Office of Religious Education's website, www.cdeducation.org/dre, for more details.

Ospino also will present an evening session on May 24 on meeting the needs of the growing Hispanic population and other cultures. The presentation, sponsored by the diocesan Office of Religious Education and Catechesis, will be bilingual. Columbus St. Peter Church, 6899 Smoky Row Road, will host the event. The cost is \$10 and includes dinner at 6 p.m., with Ospino's presentation from 6:45 to 8:45. For more information, contact the Office of Religious Education and Catechesis at (614) 221-4633.

Sue Reihing is the Program Coordinator for the Office of Religious Education and Catechesis

DIRECTOR OR COORDINATOR OF RELIGIOUS EDUCATION AND YOUTH MINISTRY

Saint Colman of Cloyne Parish in Washington Court House, Ohio, is currently accepting applications to be a candidate for the Director of Religious Education and Youth Ministry or a Coordinator of Religious Education and Youth Ministry.

To qualify for the Director position, one must possess a master's degree in theology or religious education. To qualify for the Coordinator position, one must possess a bachelor's degree (theology or religious education preferred but not required). This is a part time position (less than 30 hours/week). Candidates may be considered for full time position (30+ hours/week with full diocesan benefits).

This position is responsible for the administration of all adult and children's faith formation including catechetical and spiritual enrichment for a dedicated volunteer staff of religious educators. The applicant must be a practicing Roman Catholic, have superior written and oral communication and excellent interpersonal skills to work with children, parents, parish staff and the parish priest.

Send resume and cover letter to:
**Search Committee, c/o Reverend JCP Sullivan,
 Saint Colman of Cloyne, 219 South North Street,
 Washington Court House, Ohio, 43160.**

Review of applications will begin immediately and continue through March 17, 2012. Saint Colman of Cloyne is a parish of 270 families.

Program explores relationship between prayer and dance

The Martin de Porres Center will present a workshop titled "Prayer in Movement and Dance" from 9 a.m. to 1 p.m. Saturday, March 10. The program will be presented by the Bakhita Dance Ministry of Columbus St. Dominic Church. In this workshop, members of the Bakhita group will lead participants in an exploration of movement and dance as loving prayer to God, incorporating body, mind, and spirit in prayer and thanksgiving. Using movement, music, and guided meditation to deepen the connection with God, Bakhita Dance Ministry will introduce basic movements that may be done by anyone, regardless of age, gender, ex-

perience, or physical ability.

Created in 1997, the Bakhita Dance Ministry is led by Bunny Neal and Andrea Pannell. The name Bakhita honors St. Josefina Bakhita, an African Catholic saint who was sold into slavery as a young child and experienced horrific torture and abuse, only later to become a mother superior of the Canossian Daughters of Charity in Italy.

Pre-registration for the workshop is required by Monday, March 5, with the \$25 fee payable online by credit card at www.martindeporrescenter.net or by check, along with a printable registration form available at the website.

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Catholic Medical Association says HHS Mandate Is Bad for Women's Health and the Practice of Medicine

Dear Senators Boxer, Murray, and Shaheen:

In a Feb. 7, 2012 Wall Street Journal op-ed, you claimed that President Obama's HHS mandate, which forces everyone, including religious institutions, to pay for abortifacients, oral contraceptives (OCPs), and sterilizations as mandatory benefits in health insurance policies, was a victory for women's health. As practicing physicians, we can attest that nothing is further from the truth. President Obama's mandate is bad for women's health and for the profession of medicine.

First, birth control is not preventive medical care, like breast exams and pap smears performed to prevent a late diagnosis of cancer or immunizations to prevent pneumonia and influenza. A child is not a disease, nor are fertility and pregnancy. They are physiological states of healthy individuals.

Second, OCPs contribute to significant disease and dysfunction, such as increased rates of blood clots, strokes, and heart attacks (especially in smokers); increased rates of HPV transmission; and increased incidence of cervical cancer and liver tumors. The same synthetic hormones in OCPs that make a woman's body behave as if pregnant all the time also change her body chemistry, rendering her more susceptible to STIs. As physicians, we frequently must care of women suffering from the unanticipated side effects of OCPs.

OCPs can lower the incidence of ovarian cancer. But only 1 in 72 women will develop ovarian cancer. Of greater concern should be the many studies showing that OCPs increase the risk of breast cancer—especially in young women who use them for more than four years before their first full-term pregnancy—since breast cancer rates have increased from one in 12 (in 1960, when the pill was first introduced) to one in eight 50 years later. The International Agency for Research on Carcinogens declared estrogen and progesterone Class I carcinogens in 2005. Why would we promote any substance which increases the risk of cancer, and describe it as preventive care?

With regard to "cost savings" in health care, the Guttmacher Institute's own data show that increases in contraception use lead to increased demand for abortions, and that women are more likely to have unplanned pregnancies when using contraception. There are no valid statistics demonstrating that use of contraception and abortion

have improved the health of women and children. In fact, the rates of premature and low birth weight infants have been rising precipitously since rates of abortion and OCP use have increased. One in eight babies is now born prematurely. NICU care now accounts for 25 percent of the entire maternal/newborn budget! Finally, it is important to realize that mandating "free contraception" is not free—it will mean higher insurance premiums for everyone and/or less money for the treatment of real diseases.

A president who is willing to use the power of the federal government to violate the rights of religious freedom, conscientious objection, and free speech of thousands of religious institutions, and of many other Americans who object to this mandate on grounds of conscience, will also have no qualms about ordering physicians to participate in providing contraception, sterilization, and abortion, even if it violates their ethical and professional judgment. In gutting the conscience protection rule enacted in 2008, and in refusing to include clear protections for conscience in PPACA, the Obama administration has demonstrated its hostility to the conscience rights of health-care professionals. Attempted coercion in this area will drive out of medical practice many physicians who take their ethical obligations and the Hippocratic Oath seriously. If this happens, millions of women will lose access to physicians who share their beliefs, and all patients will be more at the mercy of future government dictates about what health-care services can be offered or not.

As Catholic physicians, we swear before God to serve the sick with competence, compassion, and charity, always to their benefit and never to their harm. Abortifacients, OCPs, and sterilization do not belong in a preventive services mandate because they are not preventive medicine and not good for women's health. President Obama's mandate will prove harmful to women's health and to the practice of medicine. It must be rescinded immediately.

Maricela P. Moffitt, MD, MPH, President, Catholic Medical Association
 Mary Keen, MD, MRM
 Rebecca Peck, MD.
 Kathleen M. Raviele, MD, FACOG, Past President, Catholic Medical Association
 Laura G. Reilly, MD, ABPN

CRADLING CHRISTIANITY

This year's seventh annual Cradling Christianity fundraiser will take place Thursday, Sept. 6, in the chapel and the Walter Student Commons at Columbus St. Charles Preparatory School, 2010 E. Broad St.

A 5:30 p.m. Mass will be celebrated in the chapel by Father Peter Vasko, OFM, along with concelebrating priests from the Diocese of Columbus. A silent auction, dinner, and featured presentation will follow in the commons.

Father Earl Fernandes, STD, dean of Mount St. Mary's Seminary of the West in Norwood and dean of the Athenaeum of Ohio, will be the featured speaker. Father Fernandes is a professor of moral theology and has published on issues of biomedical ethics, sexual morality, and the relationship between scholarship and spirituality. He is a member of the boards of the Cincinnati

Pregnancy Center East and Starfire University.

The silent auction will feature icons, pottery, and olive wood items from the Holy Land, chosen by a committee member. For reservations and information about sponsoring a table, call (614) 459-5676 or email figgiebrown@aol.com.

This year, Father Vasko will be accompanied by a Palestinian Christian whose education was provided by the Franciscan Foundation for the Holy Land. Also new this year will be a raffle for a large olive wood carving of the Nativity. Tickets will be \$25 each or four for \$100.

Pope Benedict XVI reminds us that "No one can remain indifferent to the need to support, in every way possible, the Christians of that troubled region, so that its ancient churches can live in peace and flourish." The Christians are the key to returning peace to the homeland of our Catholic faith.

Check out the website www.ffhl.org and click on "Holy Land News" for weekly updates, short videos, and information on upcoming pilgrimages. Beginning this summer, you will be able to click on "Cradling Christianity Columbus." Check it out on Facebook and listen for updates and reminders about this special event on St. Gabriel Radio.

Second Sunday of Lent (Cycle B)

Trying to figure out God cannot be our goal



Father
Lawrence L. Hummer

Genesis 22:1-2,9a,10-13,15-18
Romans 8:31b-34
Mark 9:2-10

The Jewish title for this tale is the “Akedah” or the “Binding” of Isaac. The Lectionary has edited out Isaac’s trek up the mountain while carrying the wood for the sacrifice. Also missing is his “innocent” question about what Abraham intends to sacrifice.

Some regard that as so central to the story that they actually accuse Abraham of hiding the truth “from his servants (lest they prevent him from carrying out God’s will), from Isaac (lest he run), and from himself (lest the frank acknowledgment of his real intention cause his resolve to break).” See “The Jewish Study Bible,” Oxford University Press, 2004.

Abraham sets out to “offer (Isaac) up as a holocaust.” The New American Bible Revised Edition (NABRE) has replaced the word “holocaust” in translations with words such as “burnt offering.”

The NABRE (see Introduction) has “reserved (holocaust) for the sacrilegious attempt to destroy the Jewish people by the Third Reich.” It will be a while before Lectionaries catch up with these changes. Thus, we still have “holocaust” in the reading.

Rabbis regard this as the tenth test put to Abraham since he first encountered the Lord in Genesis 12. They also regard it as the most dramatic. It remains a puzzling event in the Abraham narratives.

To argue that Abraham was willing to sacrifice his son because God (Elohim) asked him to do so would not do much to satisfy Isaac. On the other hand, we send our children off to sacrifice themselves in war all the

time. The difference is that the Lord (Adonai) stayed Abraham’s hand in this case.

The idea that a father would be willing to sacrifice his own son for anything (even for God) seems monstrous to us in many ways. But trying to figure out the mind of God is not and cannot be our goal in life.

Paul praised Abraham’s faith in God and said it was credited to him as righteousness in Romans 3:3. And Paul certainly interprets the death of Christ on the model of Abraham and Isaac in Romans 8:32. For as theologically rich as the Binding of Isaac is, the story remains troublesome for parents who have ever lost a child and for all who look seriously at the implications of this tale.

The Gospel for the Second Sunday of Lent is always the Transfiguration. It was a private experience, shared only by Jesus, Peter, James, and John. After they ascended a high mountain (the place where encounters with God often took place), Jesus was “transfigured before them.” It suggests that he took on the heavenly glory he would ultimately share with the Father.

Of the three disciples, only Peter speaks. This has led some commentators to suggest that it was solely Peter’s vision, which may have come after the resurrection.

All we can say for sure is that Mark (and Matthew and Luke) indicate that all three disciples were there and that Mark’s Gospel (and Matthew’s) tells them not to tell anyone about it until after the son of man has risen from the dead.

What they actually saw is impossible to say. The presence of Moses and Elijah would seem to symbolize the Law and the Prophets, but if it were a real vision, then one could hardly speak of symbols. There is simply no way to know how they knew who the two were.

Some scholars interpret the story as a legend or a symbolic story. The late Pope John Paul II made it one of the Mysteries of Light, which is probably where we should leave it: to ponder and to pray about.

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

Theology of the Body Advocate Will Speak on Risks of Sexual Liberty

A leading advocate for women, marriage and family, and other human life issues, Dr. Helen Alvaré, will deliver the Henkels lecture on “Religious Freedom and Sexual Liberationism,” at Franciscan University of Steubenville on Friday, March 23, at 7:30 p.m. in Christ the King Chapel. Her talk will focus on society’s misunderstanding of two key aspects of sex and religion: liberty and freedom.

Alvaré says that secular society’s interpretation of birth control, cohabitation, and abortion as the new norms has generated an incredible mistrust among the sexes. She traces the statistics—fewer and later marriages, as well as increases in divorce, sexual experimentation, depression, abortion, and post-abortion

distress—to 1970s feminism. She cites the fallout as “a lack of sympathy and understanding of men for women and women for men,” which have created a breakdown in good relations between the sexes.

Alvaré credits Blessed John Paul II’s collective writings known as the Theology of the Body for starting a Catholic women’s movement that promotes authentic freedom and respect for life.

Alvaré is a professor at the George Mason University School of Law. As a lawyer for the U.S. Conference of Catholic Bishops, she worked on major U.S. Supreme Court cases dealing with abortion and euthanasia and has represented the Catholic Church in various judicial capacities for almost 30 years.

The Weekday Bible Readings

MONDAY
Deuteronomy 9:4b-10
Psalm 79:8-9,11-13
Luke 6:36-38

TUESDAY
Isaiah 1:10,16-20
Psalm 50:8-9,16bc-17,21,23
Matthew 23:1-12

WEDNESDAY
Jeremiah 18:18-20
Psalm 31:5-6,14-16
Matthew 20:17-28

THURSDAY
Jeremiah 17:5-10
Psalm 1:1-4,6
Luke 16:19-31

FRIDAY
Genesis 37:3-4,12-13a,17b-28
Psalm 105:16-21
Matthew 21:33-43,45-46

SATURDAY
Micah 7:14-15,18-20
Psalm 103:1-4,9-12
Luke 15:1-3,11-32

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SUNDAY MASS

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

Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Check local cable system for WWHO’s 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 Kenton Immaculate Conception Church at 10 a.m. on Time Warner Cable Channel 6 (Hardin County).

Mass from Portsmouth St. Mary Church at noon on Time Warner Channel 24 in Scioto County.

DAILY MASS

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

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

THE CHURCH IS MAKING A STAND

For 50 years, there has been an internal debate within the Catholic Church as to how to approach modern society. At the Second Vatican Council, there was much excitement that by showing the world that the Church was listening to a changing world, the world would embrace the Church. Pope John XXIII died before the end of the famous council, and it was up to Pope Paul VI to finish the work. The new Holy Father had an unenviable task and his pontificate was filled with many controversies, none more challenging than his prophetic 1968 encyclical titled *Humanae Vitae*. The Holy Father saw it as a loving exercise on human life. However, too many people then and now saw it as restrictive and demanding.

Pope Paul predicted that the newly invented birth control pill would lead to a surge in abortions and a sexual de-

meaning of women. The Holy Father’s critics laughed, saying the pill would lead to a reduction of abortions and women would be empowered. Yet look at our modern world. There are two million yearly abortions in the United States alone, and the international total is estimated in the hundreds of millions. Women are constantly demeaned through various means. If you don’t believe me, then watch a lot of television for a week or check out some music videos, as well as the latest hit films, and tell me I am wrong.

Birth control, though existing for centuries, was approved by no church until 1930, when the worldwide Anglican Church approved its usage at the Lambeth Conference. Progressive leaders such as President Franklin D. Roosevelt called the idea of birth control “ridiculous.” Even the atheist and very liberal Dr. Sigmund



THE TIDE IS TURNING
TOWARD CATHOLICISM
David Hartline

Freud called the idea “narcissistic.”

Women’s rights activist Dorothy Day (1905-1980) said birth control would be terrible for women; she pretty much echoed the predictions of Pope Paul VI. She had a great insight into the situation, since, in her earlier years, she had been an atheist who lived a libertine life, had an abortion and a child out of wedlock, and was good friends with Margaret Sanger, the founder of Planned Parenthood. The experience left her empty and depressed, and that’s when she found the Catholic Church, which gave her life meaning and purpose again. Lately, even some evangelical Protestant leaders, such as Dr. R. Albert Mohler

and Chuck Colson, have labeled Pope Paul’s encyclical as prophetic.

Yet too many in our modern world think those who follow the Church’s teachings are crazy and backward. They refuse to believe the health risks involved with the birth control pill, probably because they are rarely told of them. Believe me, when some people ask my wife and me about Natural Family Planning, it’s as if we are talking about some sort of old home remedy instead of proven medical science.

All of these events have

brought us to our modern age, where the political spin doctors advising the current administration in Washington believe that making birth control an issue and taking on Catholic institutions via the Health and Human Services mandate might actually be a political winner. It may be in some states, but Midwestern swing states that are crucial to winning the White House have far more faithful Catholics, as well as those who view the mandate as a constitutional intrusion, than the political spin doctors might have originally surmised.

The fact that every bishop in the United States has spoken out on the issue would have seemed impossible just a few years ago. Many in the Church now real-

ize that the days of trying to appease the whims of modern society are over. The evidence for this is in the explosion of people showing interest in Natural Family Planning, as explained in Ross Douthat’s recent column in *The New York Times*. In addition, the growth in vocations across the nation has shown that young women coming into religious life and young men entering the priesthood are far more militant in their defense of the Church’s teachings than had been seen in the past. The Church is making her stand, and history tells us that when the Church has her back against the wall, she has always grown and flourished.

Hartline is the author, founder of the Catholicreport.org and a former teacher and administrator for the diocese.

APPLICATIONS AVAILABLE FOR THE FATHER CASTO MARRAPESE SCHOLARSHIP PROGRAM

Columbus St. John the Baptist Italian Catholic Church announces the 2012 Father Casto Marrapese scholarship program. If you are a high school senior of Italian descent, attending a central Ohio high school, and accepted to an accredited two- or four-year college or university in the U.S. for the 2012-2013 academic year, you are encouraged to apply for this scholarship opportunity.

Application information has been sent to central Ohio high school guidance counseling offices. All application materials (application form, activity listing, personal recommendation letter, school recommendation and transcript, and personal essay) must be received at the church no later than 4 p.m. Monday, April 2. For information, call the church at (614) 294-5319.

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For a brochure & more information contact:

Fr. Patrick Toner

Tel: (614) 873-8850

Email: patoner@saintjosephplainscity.com

Pray for our dead

BAUER, Ilene, 88, Feb. 19
Pope John XXIII Church, Canal Winchester

BENDINELLI, Richard M., 82, Jan. 23
Holy Redeemer Church, Portsmouth

BOWEN, Beatrice, 84, Feb. 16
St. Peter in Chains Church, Wheelersburg

CAMPBELL, Carol A., 65, Feb. 24
St. Matthias Church, Columbus

CASSIDY, Richard E., 85, Jan. 21
Holy Redeemer Church, Portsmouth

CLEARY, George R. "Dick," 84, Feb. 22
Immaculate Conception Church, Columbus

COOPER, Margaret E. "Betty," 95, Feb. 18
St. Thomas Aquinas Church, Zanesville

FENSTERMAKER, Norman K., 90, Feb. 24
St. Joan of Arc Church, Powell

GLEICH, Valentine A. "Buck" Jr., 89, Feb. 23
St. Mary Church, Groveport

GRELL, Mary M., 88, Feb. 24
Holy Rosary-St. John Church, Columbus

GRIMME, John M., 84, Feb. 24
St. Matthew Church, Gahanna

HALEY, James A., 81, Feb. 27
St. Brigid of Kildare Church, Dublin

HAMILTON, Robert, 79, Feb. 20
Our Lady of Mount Carmel Church, Buckeye Lake

HANNIGAN, Evelyn, 83, Feb. 22
St. Peter Church, Columbus

HUNTZINGER, Pauline F., 91, Feb. 21
St. James the Less Church, Columbus

KRAIG, Carol A., formerly of Columbus, Feb. 18
St. Basil Church, Brecksville

LELONEK, Conrad C., 81, Feb. 21
St. Mary Magdalene Church, Columbus

McANANEY, Mary, 74, Jan. 31
Church of the Resurrection, New Albany

NEUMEIER, Jane I., 62, Feb. 22
St. Michael Church, Worthington

NEWSOM, Judith S., 71, Jan. 4
Holy Redeemer Church, Portsmouth

PLAHUTA, Edna, Feb. 24
St. Andrew Church, Columbus

ROHDE, Earl M., 86, Feb. 18
St. Anthony Church, Columbus

SCHEIK, Evelyn M., 88, Feb. 17
St. Christopher Church, Columbus

SGANDURRA, Marian C., 88, Feb. 27
St. Anthony Church, Columbus

THUMA, Helen L., 85, Jan. 20
Holy Redeemer Church, Portsmouth

ULRICH, Mary E. "Molly," 84, Feb. 20
St. Matthew Church, Gahanna

WHITE, Dan L., 78, Feb. 21
St. Paul Church, Westerville

Student Composer at St. Mary Magdalene



Angel Henderson, a seventh grader at Columbus St. Mary Magdalene School, shared the excitement of hearing the song she composed in collaboration with local musician Ben Shinaberry broadcast over WCBE-FM with her classmates.

Shinaberry is co-founder of the Dick and Jane Project, whose goal is to "help students, teachers, and communities discover the unique power and perspective that lives within the written work of young people."

As a participant in St. Mary Magdalene's afterschool care program, Angel had the opportunity to participate in a writing workshop conducted by the Dick and Jane Project. What emerged from that experience is a song called "Invisible" that was recorded as part of a CD produced by a nonprofit organization titled "Orientation."



COLUMBUS DIOCESE K OF C SCHOLARSHIP WINNERS

The Columbus chapter of the Knights of Columbus awarded \$1,000 scholarships to eight diocesan Catholic high school students at its annual clergy appreciation dinner at Villa Milano on Sunday, Feb. 12. The 575 people in attendance learned that the K of C scholarship program has awarded more than \$452,000 in scholarships locally for Catholic high school students since 1997. Honored guests at the dinner included 118 priests, 25 sisters, and 10 seminarians. Pictured are scholarship recipients

(from left), Jonathan Zins, Columbus St. Charles; Ha Nguyen, Columbus St. Francis DeSales; Olivia Britt, Columbus Bishop Watterson (Blessed John Paul II scholarship winner); Bishop Frederick Campbell; Olivia Ortega, Newark Catholic (Dennis J. Shonebarger scholarship winner); Emily Pina, Columbus Bishop Hartley; Dennis Shonebarger, Knights scholarship chairman; Devani Adam, Newark Catholic; Charlotte Kunkler, Zanesville Bishop Rosecrans; and Alicia Kunkler, Bishop Rosecrans

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PASTA DINNER to benefit JOIN

St. John the Baptist Church, 720 Hamlet St., Columbus
Sunday, March 11 • 11:30 am - 5:30 pm
ADULTS/\$10 - CHILDREN/\$5 - (family rates available)
PASTA, MEATBALLS, SAUSAGE, SALAD, DESSERTS
For info & reservation, call Katy Paolini at 614.595.2326

ST. MARGARET OF CORTONA CHURCH

1600 N. Hague Ave, Columbus
14TH ANNUAL "BEST FISH FRY DINNER IN TOWN!"
Fridays, Feb 24 - March 30, 4:30 - 7:30 PM
Fried Perch or Baked Cod, French Fries, Baked Potato, Baked Steak Fries, Cole Slaw, Applesauce, Roll & Butter, Desserts. Free seconds & coffee!
Adults - \$9.00; Seniors - \$8.50; Children (10 & under) - \$4.00
POP, BEER, & CARROTS AVAILABLE • Info: 279-1690

ST. JOAN OF ARC PARISH

10700 Liberty Rd, Powell
WEEKLY FISH FRY
FRIDAYS FEB. 24 — MARCH 30, 5:30 — 7:30 PM
(SPONSORED BY KNIGHTS OF COLUMBUS)
ALL YOU CAN EAT MEAL INCLUDES BAKED & FRIED FISH, FRENCH FRIES, MAC & CHEESE, GREEN BEANS, COLE SLAW, ROLLS, SOFT DRINKS
Adults: \$8.50, Seniors: \$7.50, Children: \$4, Carry-out: \$8.50

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 Deacon Steve DeMers at 614-224-6530 or 800-511-0584.

'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: The Catholic Times Happenings, 197 East Gay St., Columbus, OH 43215 Fax to: 614-241-2518 E-mail as text to tpuet@colsdioic.org

ST. CHRISTOPHER CHURCH

LENTEN PASTA DINNER
1420 Grandview Ave / Trinity School Cafeteria
Fridays, Feb 24 - Mar 30 / 5PM - 8PM
\$ 7 ADULTS / \$ 4 KIDS / \$ 25 PER FAMILY
SAUCES PROVIDED BY LOCAL RESTAURANTS
MARCH 9 — BRAVO CUCINA ITALIANA

ST. STEPHEN THE MARTYR CHURCH

4131 Clime Road, Columbus
WEEKLY LENTEN FISH FRY
Fridays, Feb 24 - Mar 30 - 5:30-7:00 pm
ALL YOU CAN EAT FISH (fried or baked), CHOICE OF TWO SIDE DISHES, BEVERAGE AND DESSERT INCLUDED
\$9/adults, \$8/seniors, \$4.50/ages 4-12 (family discounts available)
For further information call 614-272-5206

ST. TIMOTHY'S PARISH

1088 Thomas Lane, Columbus, 43220
ANNUAL SPAGHETTI DINNER
SUNDAY, MARCH 4 - NOON - 7 PM
Adults \$8; Seniors \$7; Child 12 and under \$5
ALL YOU CAN EAT PASTA HOMEMADE MEATBALLS CARRYOUT AVAILABLE

LENTEN FISH FRY'S - COME JOIN US

ST. ANDREW CHURCH
1899 McCoy Rd. Upper Arlington
FEBRUARY 24, MARCH 2, 9, 16, 23, 30
4:30 - 7:00 P.M.
BAKED COD OR DEEP FRIED PERCH SIDES, DESSERT & BEVERAGE INCLUDED ALSO CHEESE PIZZA & MAC 'N CHEESE
ADULT \$8, CHILD (UNDER 12) \$4
CARRY OUT \$7 (NO DESSERT OR BEVERAGE)

ST. BRENDAN'S FISH FRY

in the school @ 4475 Dublin Rd, Hilliard
FRIDAYS DURING LENT
2/24 - 3/30 • 4:30 - 7:30 PM
ADULTS / \$8.50 - CHILDREN / \$3.50
CARRY-OUT AVAILABLE

OUR LADY OF LOURDES CHURCH

1033 W 5th Street, Marysville
ANNUAL LENTEN FISH FRY DINNERS
Fridays, Feb 24 - Mar 30 - 5 to 8 p.m.
Both fried and baked fish, with fries or baked potato, coleslaw or applesauce; pizza and mac-n-cheese available
\$10 all-u-can-eat, \$8 regular, \$6 seniors, \$5 kid's

LENTEN FISH FRY

FRIDAYS 5-8 pm, Feb 24 - Mar 30
ST. MICHAEL CHURCH
5750 N. High St., Worthington
FISH DINNER: REG/\$8; SMALL/\$6
MACARONI-CHEESE DINNER/\$6
Dine In, Drive Thru & Carryout

SAVE THE DATE

Friday, April 27, 2012
"Come JOIN the Highland Fling"
BiblioBenefit VIII • Go roamin' in the gloamin' to
ST. ANDREW PARISH HALL
The Joint Organization for Inner City Needs (JOIN)
Watch for more information in your parish bulletin!

ST. PETER K OF C • 6899 Smoky Row Rd, Columbus

FR. STEPHEN VIRGINIA'S 1ST ANNUAL PASTA DINNER
MARCH 18, 12:30-7 PM (in the McEwen Center Gym)
INCLUDES SALAD, PASTA W/ 2 MEATBALLS, BREAD, DESSERT & DRINK
Adults \$8, children 10 & under \$4
(benefits St. John's Hermitage - www.stjohnshermitage.org)

ST. MATTHEW CHURCH

807 Havens Corners Rd - Gahanna
Mar 2nd, 5:15-7:30 PM
FRIED & BAKED COD WITH FRIES, MAC-N-CHEESE, BEVERAGE & DESSERT
Dine in -or- Carry Out - Discounts for Families & Seniors.
Sponsored by K of C www.GahannaKnights.org

MARCH

DAILY THROUGH APRIL 1
40 Days for Life
Continuous, sidewalk in front of Complete Healthcare for Women, 5888 Cleveland Ave., Columbus. 40 Days for Life Lenten vigil at abortion clinic. 614-445-8508

1, THURSDAY
20s Group Meeting at Columbus St. Patrick
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Twice-monthly meeting of The Lamb Catholic Worker Charismatic Prayer Group. 614-832-9525

2, 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.
St. John Chrysostom First Friday Sale
4 to 6 p.m., St. John Chrysostom Byzantine Catholic

Church, 5858 Cleveland Ave., Columbus. First Friday sale of pirogi, stuffed cabbage, noodles, and baked goods. 614-882-7578

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, sponsored by church's Knights of Columbus council and Columbus Serra Club.

3, SATURDAY
Columbus Catholic Men's Conference
8 a.m. to 2:45 p.m., Lausche Building, State Fairgrounds, Columbus. 15th annual Columbus Catholic Men's Conference, with talks by Scott Hahn, Richard Lane, Msgr. Eugene Morris, and Father David Schalk.
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
Bishop Ready Placement Exam
8:45 a.m. to noon, Bishop Ready High School, 707 Salisbury Road, Columbus. Placement exam for incoming freshmen. 614-276-5263
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. 614-565-8654
Marion Schools Auction Gala
6 to 11:30 p.m., Activity Center, Marion Catholic High School, 590 Forest Lawn Drive, Marion. Auction gala to benefit Marion's Catholic schools. 740-389-2381

4, SUNDAY
St. Christopher Adult Religious Education
10 to 11:15 a.m., St. Christopher Parish Center, 1420 Grandview Ave., Columbus. "Journeying Through Lent with St. Faustina" with Father John Larson, superior of the Marian House of Studies in Steubenville. 614-488-9971
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 into chapel following 11 a.m. Mass and continuing to 5 p.m. 614-933-9318
Spanish Mass at Columbus St. Peter
7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. 706-761-4054

5, MONDAY
Marian Prayer Group
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Mass for Catholic family life. 614-235-7435
The Lamb Catholic Worker Prayer Group
7 p.m., St. Thomas Church, 2692 E. 5th Ave., Columbus. Twice-monthly meeting of The Lamb Catholic Worker Charismatic Prayer Group. 614-832-9525
6, TUESDAY
Serra Club of North Columbus Meeting
Noon, Jessing Center, Pontifical College Josephinum, 7625 N. High St., Columbus. Serra Club of North Columbus meeting with Deacon Craig Smith of Columbus St. Anthony Church. Reservations required. 614-488-3773
'Catholicism' Series at St. Pius X
7 to 8:30 p.m., St. Pius X Church, 1051 Waggoner Road, Reynoldsburg. Video of "A Body Both Suffering and Glorious: The Mystical Union of Christ/Church," Part 6 of Father Robert Barron's "Catholicism" series, followed by discussion. 614-866-2859



CONCERT

HAMILTON COLLEGE CHOIR



The Hamilton College Choir will perform at 7:30 p.m. Sunday, March 11, at Powell St. Joan of Arc Church, 10700 Liberty Road.

The 70-member choir from central New York will present a program that includes Renaissance motets and madrigals by Morley, Gesualdo, and Handl; 19th-century motets by Meyerbeer, Bruckner, and Horatio Parker; Maurice Ravel's "Three Chansons"; madrigals by the living American composer Morton

Lauridsen; two anthems by early American composer William Billings; a selection of American folk songs; and a group of popular songs.

St. Joan of Arc is the second stop for the choir's tour, which also will include concerts in New York, Chicago, Minnesota, and Cleveland.

There is no charge for the concert, but a free-will offering will be taken to support the artists and the parish's music program.



ART EXHIBIT

OVER TIME

Ohio Dominican University is hosting an exhibit by an artist whose works provide a "visual diary" inspired by her experience with Hodgkin's lymphoma.

"This experience has led me through an investigation of psychological aspects and, most recently, the microscopic patterning of the disease," said the artist, Julie Abijanac.

Her exhibit, "Over Time," is on display through Saturday, March 31, at Ohio Dominican's Wehrle Art Gallery, 1216 Sunbury Road, Columbus. Gallery hours are 10 a.m. to 4 p.m. Monday through Friday. Admission is free.

"Over Time" showcases material installations and two-dimensional paper pieces. "Each panel created focuses on one specific material - pattern paper, magazine paper, fiber, or hair - and begins to develop an abundance of texture as it is

manipulated either by tearing, folding, or by its placement," Abijanac said.

Abijanac majored in fine art at the Columbus College of Art and Design before studying painting under Beverly Fishman at Cranbrook Academy of Art in Bloomfield Hills, Mich. She has exhibited her work in New York, Michigan, Ohio, Kentucky, and Pennsylvania, and in South Korea and Australia.

Ohio Dominican University is a four-year private liberal arts institution, founded in 1911 in the Catholic and Dominican tradition. The university has approximately 3,000 students and offers undergraduate degrees in 43 majors, as well as seven graduate degree programs. Ohio Dominican uses a student-centered approach, with a commitment to quality teaching and learning.

NEWS FROM AROUND THE WORLD IN PHOTOS



Pope Benedict XVI waves during a meeting with members of the Pontifical Academy for Life at the Vatican on Feb. 25. The group had just held a daylong workshop at the Vatican on diagnosing and treating infertility before meeting with the pope

CNS photo/L'O sservatore Romano via Reuters

The San Carlos and San Ambrosio Seminary is located amid farmland southeast of central Havana. Completed in 2010 and opened to students last year, the seminary was the first major new church construction in the half century since Fidel Castro's revolution. Pope Benedict XVI will visit Cuba from March 26-28

CNS photo/Nancy Phelan Wiechec



William Buchholtz plays a Native American flute during the blessing of a newly located and named Kateri Center in the Archdiocese of Chicago on Jan. 7. Established in 1982 as the Anawim Center, it is the only Catholic ministry for American Indians in Illinois. The center was renamed to honor Blessed Kateri Tekakwitha, the North American Indian maiden who will canonized on Oct. 21

CNS photo/Karen Callaway/Catholic New World



Columbus St. Francis DeSales High School athletes signing letters of intent to continue competing at the collegiate level in the fall are (from left) Jalen Noble, football, Air Force; Warren Ball, football, Ohio State; Charles Chandler, football, Kent State; RJ Ball, football, Butler; Alex Washington, football, Navy; Luke Howard, cross country and track, Ohio Dominican; and Kelsey Albanese, softball, Ohio Dominican

Photo courtesy St. Francis DeSales High School

HIGH SCHOOL ATHLETES' SIGNING DAY



Lancaster Fisher Catholic High School recognized two athletes who officially signed scholarship offers at an assembly on Wednesday, Feb. 1, the NCAA's national signing day. Pictured are (from left) Summer Gaib, who signed to run cross country and track at Converse College in South Carolina, and Carly Williamson, who will be on the track team at Grand Valley State University in Michigan

Photo courtesy Fisher Catholic High School



Zanesville Bishop Rosecrans High School athletes Aaron Parry (left) and Zack Hill, shown with Mike Bullock, the school's athletic director, have signed letters of intent to continue their education and their football careers at Walsh University in North Canton

Photo courtesy Bishop Rosecrans High School



Columbus St. Charles Preparatory School senior Josh Padgett has signed a letter of intent to play football next fall at Fordham University in New York City

Photo courtesy St. Charles Preparatory School

Columbus Bishop Ready High School football players Trey Thatcher (Urbana University) and Brandon Gutheil (Ashland University) have signed college letters of intent to continue their football careers this fall. Pictured at the signing ceremony are (from left) Ralph C. Locke III, Ready athletic director; Celene Seamen, the school's principal; Thatcher; Gutheil; and Ready football coach Joel Cutler

Photo courtesy Bishop Ready High School

