



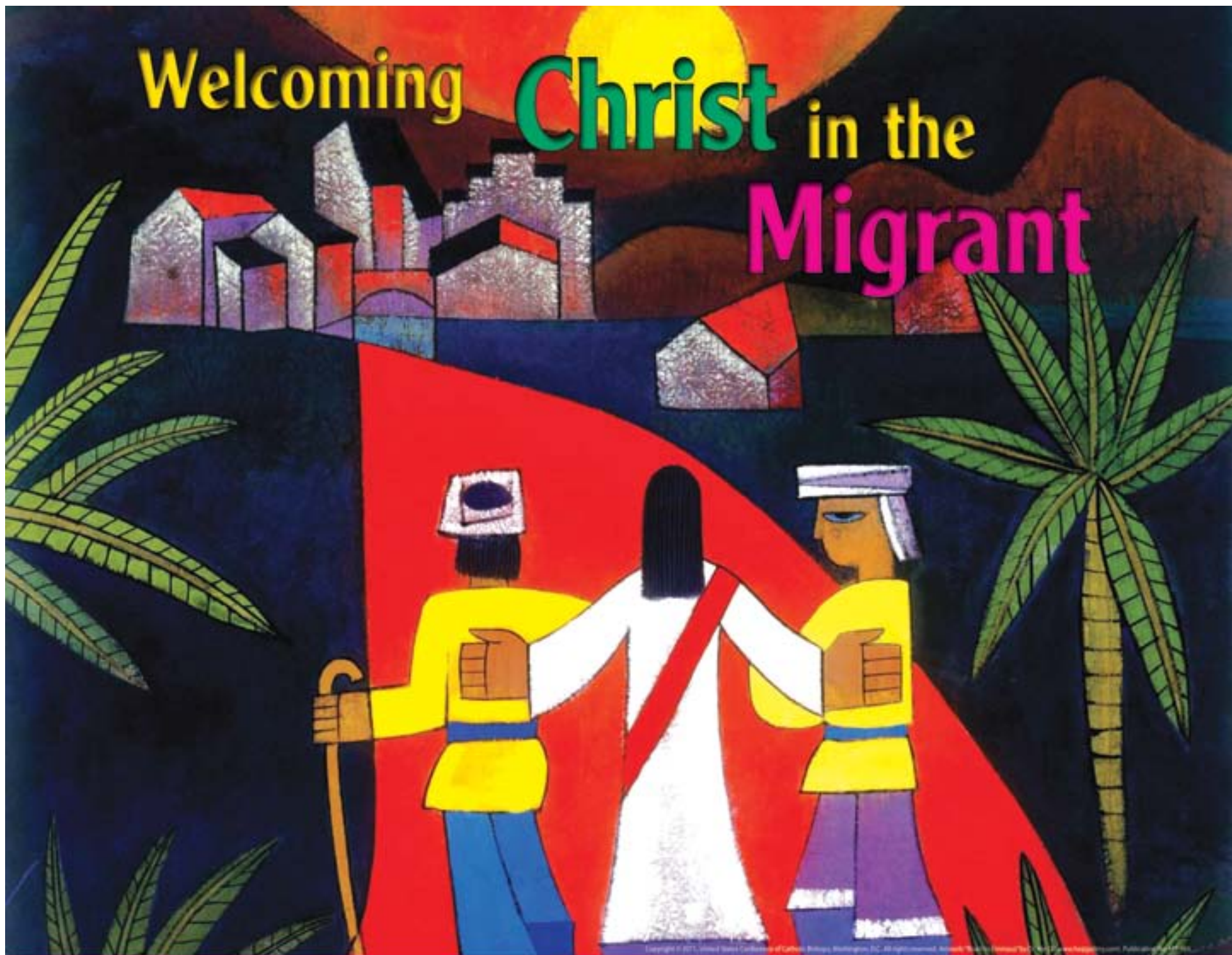
DIOCESE OF COLUMBUS

CATHOLIC TIMES

A journal of Catholic life in Ohio

JANUARY 15, 2012
THE 2ND WEEK IN ORDINARY TIME
VOLUME 61:15
WWW.CTONLINE.ORG

Welcoming **Christ** in the **Migrant**



National Migration Week 2012

The Editor's Notebook

Welcoming the Migrant

By David Garick, Editor

It's good to know that you're not alone. I've always found that one of the most difficult things to deal with is being a stranger in an unfamiliar place. I'm not, by nature, a very outgoing person. As I've gotten older, I become more confident in seeking out connections with people I encounter in places that are foreign to me, but it hasn't always been easy.

I remember many years ago when I was a newly commissioned second lieutenant in the Air Force and was sent to my first assignment, Otis Air Force Base on Cape Cod in Massachusetts. I didn't know a soul out there. I felt really alone and I was feeling the responsibility of my new duties. To make matters worse, I was sent off on this first assignment just before Thanksgiving. I'd never been away from home on Thanksgiving. I was at a loss for how to deal with that special day. Then a thought occurred to me. Thanksgiving is modeled on the celebration of thanks to God that the pilgrims made in 1620 to celebrate their first harvest as strangers in the new land of America. They did that at Plymouth, Mass., just about 30 miles away. So on Thanksgiving morning, I drove up to Plymouth and, sure enough, there was a community dinner going on in the heart of the town. I walked in and was immediately welcomed and introduced around. I had a wonderful meal, made some new friends, and began to feel a lot more comfortable about the new adventure that lay before me.

The challenges I faced that Thanksgiving were pretty small compared to the huge challenges that so many migrants face in today's world. Coming out of hostile environments, facing persecution, violence, economic deprivation, they have come here seeking a new life, just as those pilgrims at Plymouth did 400 years ago. They have language and cultural issues to overcome. They seek a welcoming family to help them get their new start. Where better to find that welcome than in the Church, our family in Christ.

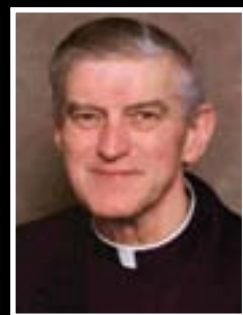
The Catholic Church has always been at the forefront of aiding immigrants in this country. The first Catholics in the Columbus area were immigrants from Germany and Ireland. They faced a lot of discrimination right here in central Ohio. But the Church provided them with comfort, and they helped build the Church. Later, when immigrants from Italy, Poland, Hungary, and other parts of Europe arrived on our shores, many came to Columbus, and various local Catholic churches opened their arms and welcomed them in the face of another onslaught of anti-immigrant tension in the community. The contribution those immigrants made to our community repaid those welcoming efforts many times over.

Today, we see another surge of immigration, this time from Latin America, Africa, and Asia. In this issue of *Catholic Times*, you will read about ways that many of our parishes are welcoming those immigrants into our community. We do it out of the compassion that Christ himself called on his followers to show to the strangers in their midst. But we also benefit from dedication these immigrants bring to their adopted communities. We welcome their enthusiasm and their willingness to sacrifice for the things that they believe in – beliefs we all share.

In declaring this Sunday as World Day of Migrants, Pope Benedict XVI said, "Christian communities are to pay special attention to migrant workers and their families by accompanying them with prayer, solidarity, and Christian charity, as well as by fostering new political, economic, and social planning that promotes respect for the dignity of every human person." Then our Lord will look upon us and say, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ... for I was a stranger and you welcomed me (Matthew 25:34-35)."



FATHER JOHN THOMAS SHONEBARGER Died on January 6, 2012



Funeral Mass for Father John Thomas Shonebarger, 75, who died Friday, Jan. 6, at the Mohun Health Care Center, was held Tuesday, Jan. 10, at Lancaster St. Mary Church. Bishop Frederick Campbell was principal celebrant, with Bishop James Griffin concelebrating. Burial was at St. Mary Cemetery, Lancaster. He was born April 23, 1936, in Columbus to Joseph and Margaret (Cole) Shonebarger.

He attended Lancaster St. Mary elementary and high schools, and entered Gethsemani Abbey in Kentucky in 1962, becoming a Trappist monk and taking the name of Brother Anthony. He earned a philosophy degree at the abbey in 1966, then left the abbey to enter the seminary for the Diocese of Columbus, earning a bachelor of arts degree from Xavier University in Cincinnati and a master of divinity degree from Mount St. Mary of the West Seminary in Norwood, both in 1970.

He was ordained to the priesthood on Aug. 23, 1969, at Lancaster St. Mary Church by Columbus Bishop Clarence Elwell. He was associate pastor of Columbus St. Joseph Cathedral, while teaching at Columbus St. Joseph Academy (1970-72). He then served as diocesan vocations director (1972-77) and co-director of the permanent diaconate program (1974-77), with residence at the Pontifical College Josephinum (1972-74), Columbus St. Peter Church (1974-75), and Columbus Christ the King Church (1975-77).

He was pastor of Grove City Our Lady of Perpetual Help (1977-87), Newark Blessed Sacrament (1987-95), and Columbus St. Timothy (1995-2006) churches before retiring from the active priesthood for health reasons on Aug. 26, 2006. He has lived at the Mohun center since earlier in 2006.

He was preceded in death by his parents; brothers, Leo, Paul, Robert, and Harry; and sisters, Helen Walker, Mary Margaret Kilbarger, Bernadine Soles, and Patricia Gemperline. Survivors include his sister, Rita (William) Competti, and many nieces and nephews.

JOIN THE WORLDWIDE MISSION OF JESUS

By **Leandro M. Tapay**
Diocesan Missions Director

The weekend of Jan. 14 and 15 is a renewal weekend for membership in the Society for the Propagation of the Faith.

To join the society, please use your collection envelope for Membership Sunday, which is included in your parish's January collection envelopes packet.

Members of the society receive the graces of 15,000 Masses celebrated each year by missionaries for members, living or deceased. Mass is also celebrated daily for members at St. Peter's Basilica in Rome.

Why mission? Why mission of Christ? Why mission of the Church?

For the early Church, the answer is clear: "There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are saved" (Acts 4:12).

For Peter and the Apostolic Church,

mission was a matter of salvation. The Father sent Jesus to the world to save the human race. Christ's coming to the world was announced by Moses, David, and the prophets.

Jesus came to save people from death – spiritual and physical. By His death and His resurrection, He came to give mankind everlasting life.

The mission of the Church was inseparable from the Gospel. Mission was a matter of salvation. It was a matter of salvation not only for the Israelites and the Jews, but for the whole human race. Mission was to fulfill God's promise to Abraham that in his offspring "all families of the earth shall be blessed" (Acts 2:35).

For the early Christians, mission was a matter of following Christ, Who humbled Himself and was obedient unto death, "even death on the cross" (Philippians 2:8). Mission meant following Christ, Whom God greatly exalted, "and bestowed on Him, the name that is above every other name" (Philippians 2:8-9).

Mission was a matter of following Christ, the Lord of all, that every tongue might "confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:11).

In the New Testament, the name is equivalent to the person. The name communicates the person's very being and identity. To speak the name of Christ is, therefore, to speak of Christ's person.

To proclaim the name of Christ is to proclaim the person of Christ. It is to proclaim the Son of God born of a virgin, crucified and rose again. It is to proclaim the Gospel incarnate. It is to proclaim the "good news of great joy for all the people" (Luke 2:10).

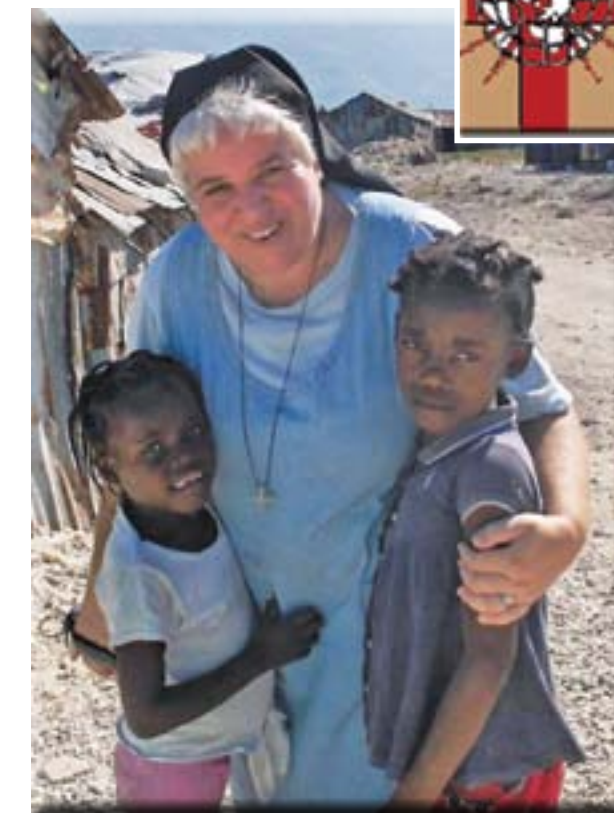
To be saved by the name of Christ is to be saved by the person of Christ, the Savior "Who is Christ and Lord" (Luke 2:11).

For the early Church, mission was a matter of proclaiming the Kingdom of God, a kingdom above earthly kingdoms. The Kingdom of God was to transcend the kingdom of Israel and even the Roman Empire. The Kingdom of God was to embrace "the ends of the earth" (Acts 1:8).

From its birth at Pentecost, the Church set its gaze beyond Jerusalem and Judea, beyond the Roman Empire itself, to Mesopotamia and ancient Iran, to the far frontiers of the Parthian Empire, and even to the confines of India, peering into the vast eastern world that could only be imagined.

Centuries later, in the age of discovery, the Church followed the European empires to baptize all peoples in the name of Christ, the Lord of all, inviting them into the Kingdom of God.

There have been periods of profound change in the world – political, economic, demographic, and cultural change disrupting the old patterns and transforming the setting in which the Church lived and exercised its Christ-given mission. At times, such peri-



ods could be very disorienting for the Church and its mission.

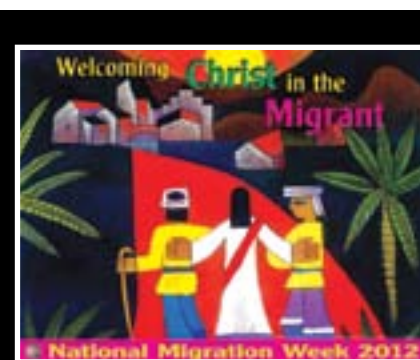
But, as promised by Christ, the Church has always prevailed and will always prevail in the face of new realities.

When the European nations discovered the Americas, missionaries came to our shores, bringing the Gospel and the gift of baptism to the native peoples.

Later, missionaries accompanied the millions of immigrants who enriched our growing nation. For much of our history, we were a missionary nation, benefiting from others who shared with their gift of faith.

Since the late 19th century, we have been sending missionaries to other nations and peoples. The Diocese of Columbus has 20 missionaries working in 15 nations around the world. We have been contributing in many ways to the mission of the Church through missionary societies, religious congregations, and diocesan efforts.

In the United States, our main contribution to the mission of the Church has been through the four Pontifical Mission Societies: the Society for the Propagation of the Faith, the Holy Childhood Association, the Society of Peter Apostle, and the Missionary Union of Priests and Religious.



Front Page photo:

This year's National Migration Week poster features two disciples welcoming Jesus, in the guise of a stranger, on the way to Emmaus, along with this year's theme for the week, "Welcoming Christ in the Migrant"

Courtesy U.S. Conference of Catholic Bishops



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Catholic Times is the official newspaper of the Catholic Diocese of Columbus, Ohio. It is published weekly 45 times per year with exception of every other week in June, July and August and the week following Christmas. Subscription rate: \$25 per year, or call and make arrangements with your parish.

Postmaster: Send address changes to Catholic Times, 197 E. Gay St., Columbus, Ohio 43215. Please allow two to four weeks for change of address.

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PRACTICAL STEWARDSHIP

By Rick Jeric

Occupy

Did you make a resolution to commit to searching for true happiness in Jesus Christ? We search for peace and success in everything we do, and the omnipresence of Jesus Christ is critical and absolutely necessary. It is nearly impossible to go through any day without some serious distraction from the world around us. We also know that some distractions are good and worthwhile, but many are not. That is why we need the presence of Jesus. We need His Word, we need His presence in one another, and we need His nourishment of mind, body, and spirit in His Body and Blood. Life is a journey and a search for the ultimate prize of life eternal with our God. We are never left to be on our own, unless we consciously choose to be. No one, being of sound mind, would ever choose to be completely alone. Jesus Christ is always with us. It is up to us to keep Him at the forefront of all that we do. How could we ever consider our journey any other way? Keep Jesus close, always.

Without making this an editorial, I want to reference the "Occupy Wall Street" movement. We have seen and heard much about the rather extreme methods of protest these people have used over the past few months. No matter what you think of them, they have been very successful in getting attention through the media. Lots of noise, perceived large numbers, and civil disobedience seem to be the recipe that works. As with any group of this nature, there are bound to be extreme rabble rousers and troublemakers who are in the game only to be contrary. I am sure that many have good intentions and desire genuine change for the better. It is difficult to agree with civil disobedience in this case, but the passion, time, and effort are admirable. It is always easy to complain. It is not easy to effectively do something about our wish for change.

I often wonder how difficult it would be to rally large numbers of Catholics and Christians to demand change in our individual lives, in our society, and in the world. I know how I feel about the extremist Occupy Wall Street crowd. How do I really feel about doing something similar for the sake of evangelization and stewardship? Religious extremism immediately raises red flags for many of us. How did Jesus do it? He changed the world with little or no noise, small numbers, and deliberate example, instead of civil disobedience. Each one of us is challenged to do the same. Recall that our mission – commissioned by Jesus Christ Himself at His Ascension – is to go and make disciples of all nations, preaching and living the Gospel. We were never challenged to gather large numbers and get in everyone's faces. So our mission is clear. We are to make a difference in our own home, family, community, parish, and world, one day and one person at a time. Frustration, complaints, criticism, and self-righteousness are easy. Prayer, service, good stewardship, and evangelization by example are not. The challenge is clear.

Our practical challenge this week is to occupy. Occupy the Main Street of Stewardship and Evangelization, not Wall Street. Occupy a pew at or near the front at Sunday Mass. Occupy time each day in prayer. Occupy a mindset of Christian example and model the love of Jesus Christ to everyone. Occupy the mission of the Church. Show those whom you know, and show the world, what it means to be disciples and what it means to live the Gospel of Jesus Christ. Be energized to take small steps as an individual, with a mission and a message that continues to change the world.

Jeric is director of development and planning for the Columbus Diocese



ENSEMBLE HELPS ROSECRANS



The Heisey Wind Ensemble has announced plans to "give back to local school music programs" by donating \$500 in cash awards during its 2011-2012 concert season. At each of the band's four concerts and the single concert of the Heisey Wind Ensemble Big Band, a student ticket will be drawn and a \$100 donation will be made to the band, choir, or orchestra of the selected student.

The winning ticket at the ensemble's second concert of the season, on Sunday, Dec. 11, at the Reese Center of The Ohio State University's Newark campus, belonged to Marc Ritchey, a student at Zanesville Bishop Rosecrans High School. His music teacher, Trevor Rodenberger, is a tuba player in the ensemble.

Pictured are (from left) Rosecrans students Kelli Reineccius and Thomas Boggs, Rodenberger, Ritchey, student Jeff McKnight, ensemble music director Dr. Russel Mikkelsen, and student Tyler Johnston

Photo courtesy Heisey Wind Ensemble

ST. PETER HOSTS UNITY EVENT

Columbus St. Peter Church, 6899 Smoky Row Road, will be hosting a Christian unity celebration on Friday, Jan. 20, with a potluck dinner at 6:30 p.m. and a prayer service at 7:30.

The service will include prayers, songs, and a talk to celebrate the Week of Prayer for Christian Unity, with the theme, "We Will All Be Changed by the Victory of Our Lord" (based on 1 Corinthians 15: 51-58).

The Week of Prayer for Christian Unity began in 1935 and has been celebrated every year since then during the week of Jan. 18 to 25, which marks the days between the feasts of St. Peter and St. Paul.

Historically, the question of Christian unity was first raised by missionaries who were announcing the Gospel to people who did not know Christ, while the missionaries themselves were divided into different churches. In 1910,

the World Mission Conference took place in Edinburgh, Scotland, to help missionaries forge a common spirit and coordinate their work.

For the 2012 Week of Prayer for Christian Unity, representatives of the Roman Catholic Church, the Orthodox Church, and the Old Catholic and Protestant churches in Poland decided to focus on a theme that is concerned with the transformative power of faith in Christ, particularly in relation to our praying for the visible unity of the Church, the Body of Christ.

As we pray for and strive toward the full visible unity of the church, we, and the traditions to which we belong, will be changed, transformed, and conformed to the likeness of Christ.

For more information, call the Focolare Center at (614) 895-0764 or the St. Peter Church Jesus and Mary Prayer Group at (614) 792-8655.

BISHOP CAMPBELL TO HOST ECUMENICAL PRAYER SERVICE FOR CHRISTIAN UNITY

Prayers for Christian unity will be offered at a Vespers service led by Bishop Frederick Campbell at 7 p.m. Tuesday, Jan. 24, in Columbus St. Joseph Cathedral, 212 E. Broad St.

Leaders and congregants from several area Christian churches, ecclesial communities, and other ecumenical organizations will be in attendance.

A light reception will follow in the undercroft of the cathedral.

The service is being organized by the Diocesan Commission for Ecumenical and Interreligious Affairs.

'Prodigal daughter' will be first speaker at Columbus Catholic Women's Conference



"Clothed With Strength and Dignity, Becoming a Worthy Woman of God" (Proverbs 31:10-31) will be the theme for the fifth annual Columbus Catholic Women's Conference on Saturday, Feb. 25, in the Lausche Building at the State Fairgrounds. The doors will open at 7 a.m. The day will include Mass with Bishop Frederick Campbell at 8, as well as the Sacrament of Reconciliation, breakfast, speakers, lunch, break times, and Catholic vendor booths. Closing prayer will be at 3 p.m.

The women's conference has been blessed by growth since the first conference took place in 2008 at Columbus

St. Andrew Church. Attendance for the first four conferences has totaled more than 5,000 women. This year's conference will feature four speakers who span the various stages of life. Subjects of their talks will include fostering the young church, grace-filled conversion stories, reclaiming traditional morals in society, loving the heart of Jesus, and turning the evil of abortion into hope for the future.

The first of four speakers will be Leah Darrow (pictured at right). A former contestant on "America's Next Top Model," Darrow is a self-professed "prodigal daughter." She says her slow fade from her Catholic faith developed from bad choices, missed opportunities, and choosing a comfortable life versus an extraordinary life. All this changed during one special photo shoot in which God allowed her to see her soul in its current state. This gave her the courage to change every aspect of her life. Through the power of the rosary and the Blessed Mother, her story is one of true conversion, courage, and fortitude.

Darrow graduated with magna cum laude honors from the University of Missouri-St. Louis with a bachelor's degree in psychology and is pursuing a master's degree in pastoral theology at Ave Maria University. She is a full time staff member of Catholic Answers,



working in the apologetics and chastity departments. She travels the world promoting the message of modesty, conversion, and the mercy of God. She feels called especially to remind and reawaken women about the virtuous gifts they can contribute to the world, therefore changing the world.

Visit www.columbuscatholicwomen.com to register and for full details of the conference. The Columbus Catholic Men's Conference is scheduled for Saturday, March 3. Visit www.columbuscatholicmen.com for information.

Villa Madonna Academy President

Villa Madonna Academy (VMA), a K through 12 Catholic school located in Villa Hills, KY, five miles south of Cincinnati, is seeking applications for the position of President to begin no later than July 1, 2012. The Academy educates more than five hundred students on a picturesque campus of 200 acres overlooking the Ohio River. Both the elementary and the high school are Blue Ribbon recipients, educating students of high academic ability in small class sizes with an emphasis on Benedictine values.

VMA is owned by the Benedictine Sisters, utilizing a limited jurisdictional board of directors. The president is the chief executive officer, responsible for mission, vision and the advancement and business affairs of the school, reporting directly to the VMA Board of Directors.

The President must be able to articulate a clear vision for VMA and foster a collegial and collaborative culture that capitalizes on the richness of the VMA community and furthers its commitment to academic excellence. Candidates should have a record of successful organizational leadership, with a strong academic and development background. Candidates may visit the VMA website at: www.villamadonna.net for additional information about VMA and its Benedictine Values and history.

Applications should be submitted no later than January 31, 2012 to: searchcommittee@villamadonna.net or to: Josh Ruth, c/o VMA, 2500 Amsterdam Rd., Villa Hills, KY 41017



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A quick note from:

THE OFFICE FOR DIVINE WORSHIP

ORDINARY TIME

Now that the gifts have been opened and the carols have been sung, we find ourselves immersed in a brief period of Ordinary Time. The Feast of the Baptism of the Lord officially is the final day of the Christmas Season,



and the day after begins Ordinary Time. While the word *ordinary* may suggest nothing special, that is not true of the liturgical use of the word *ordinary*. In this case, the word is derived from the term *ordinal*, as in numbered. Therefore, Ordinary Time is simply numbered weeks through the year. The idea of Ordinary Time comes from the Latin phrase *tempus per annum*, or time through the year.

Each year, there are two periods of Ordinary Time built into the liturgical calendar. The first ends with Ash Wednesday. The second starts the Monday after Pentecost and ends the Saturday afternoon before the First Sunday of Advent. In any given year, there are either 33 or 34 weeks of Ordinary Time. This year, we celebrate seven weeks of Ordinary Time before Ash Wednesday and Lent begin on Feb. 22. This shorter period of Ordinary Time remains important, as we use this time to recall the fullness of the mystery of Christ before we focus on the mystery of his suffering, death, and Resurrection. The longer period of Ordinary Time begins on May 28, with Monday of the eighth week of Ordinary Time, and continues until Saturday, Dec. 1 this year. That Saturday, beginning with Evening Prayer, begins our next liturgical year with the First Sunday of Advent.

Throughout the liturgical year, we celebrate the Roman Martyrology, mostly during these periods of Ordinary Time. As with most everything in the Church, there is a hierarchy of the saints. In ascending order, the Roman Calendar recognizes Optional Memorials, Obligatory Memorials, Feasts, and Solemnities.

An Optional Memorial is the celebration of a saint whose importance

may not be as widespread universally. While still important, an Optional Memorial is usually celebrated at the discretion of the priest saying the Mass. An Obligatory Memorial is celebrated for a saint whose universal

importance is widely recognized. The Mass for the saint is always celebrated, as long as it does not fall on a Sunday. A Feast is celebrated in recognition of a saint who holds particular importance because of contributions to the life of Christ, the spreading of the Gospel, or the doctrine of the Church.

When a Feast is celebrated during Mass, it differs from an Obligatory Memorial in that the *Gloria* is said or sung. Finally, a Solemnity commemorates an event in the life of Jesus. A Solemnity can also celebrate Mary the Mother of God, or other important saints. In all, the Church sets aside 18 days as Solemnities, in addition to Sunday Masses, which are also Solemnities.

When one of these 18 Solemnities falls on a Sunday in Ordinary Time, it is celebrated instead of the Mass for Sunday. For example, this year, the Solemnity of The Nativity of St. John the Baptist is on a Sunday, June 24, so the Mass for the Feast will be celebrated on that date, rather than the Mass for the 12th Sunday in Ordinary Time. A Solemnity differs from a Feast in its celebration by the addition of the recitation of the Creed.

During Saturdays throughout Ordinary Time on which an Obligatory Memorial, Feast, or Solemnity is not celebrated, the presider may celebrate a Mass for the Virgin Mary.

As you can see, Ordinary Time is anything but ordinary. This split season of Ordinary Time may not have a primary focus, but is a season in which we celebrate the many different aspects of our faith in Christ handed down to us from generation to generation, beginning with the Apostles and found in the Gospels that we try to live from day to day.

BECOMING A CATHOLIC; FLAGS IN CHURCH



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. I have been married to a Catholic woman for 39 years. I would like to become a Catholic and am wondering what that requires. I have been baptized and am Christian (Also, I want to surprise my wife, which is why I can't ask her). (Southern Louisiana)

A. I applaud you for your decision, and I am confident that, in addition to presenting your wife with a wonderful surprise, you feel that you will be comfortable in the Catholic Church as your new spiritual home.

You had probably best start with a call to the priest at your wife's church or to someone on the parish's catechetical staff. Many parishes have a formal program of instruction for converts, called RCIA (the Rite of Christian Initiation of Adults). This consists of a series of group instructions, often coupled with mentoring by someone long-experienced in the Catholic faith.

Several ceremonies over the course of the year, perhaps including a welcome by the bishop at the diocesan cathedral, would lead to formal acceptance into the Catholic faith at the Easter Vigil service.

In some parishes, there is an accommodation for special circumstances that could shorten the period of preparation; if, for example, you have been attending Mass with your wife for some time and are schooled both in the teachings of the Catholic Church and in its liturgical practices, you might need only some reading material and a few individual instructions, together with ample opportunity for you to ask any questions.

In any case, your local priest and Catholic parish are in the best position to speak with you and to decide on the most suitable approach.

Q. Who dictates the display of American flags in church? Some Catholic churches do it, and some don't. Is it the individual pastor's decision? What is the rule? (Lake Ozark, Mo.)

A. The Code of Canon Law does not set forth any rule regarding the presence of national flags in Catholic churches. Accordingly, it is left to the discretion of the local diocesan bishop, who, in turn, often leaves it to the judgment of the local pastor.

The practice of display-

ing an American flag in church apparently had its origin during World War II, when parishes would often place with the flag a book listing parishioners who were then in the armed forces, as a reminder for people to keep them in prayer.

The U.S. bishops' Committee on the Liturgy has in the past encouraged pastors not to position a flag in the sanctuary itself, which should be reserved for the altar, the lectern, and the celebrant's chair so as to keep the congregation's focus on the Eucharist.

It's probably fair to say that most priests are inclined not to give prominence to national symbols within a church building. Churches are in a certain sense "extra-territorial": i.e., within that sacred space, national ties are superseded by membership in the worldwide family of the Catholic faith, where all are welcome and all are equal.

That notion of "supra-nationalism" is highlighted in the church's official Order of Christian Funerals, which specifies that "national flags ... have no place in the funeral liturgy" and thus "are to be removed from the coffin at the entrance of the church."

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

MARCH FOR LIFE IN WASHINGTON

Danville St. Luke Church still has room available on its four-day, three-night bus trip to the March for Life in Washington, which includes a tour of the nation's capital.

The 47-passenger bus will leave the church, 307 S. Market St., at 7:30 a.m. Sunday, Jan. 22, and be back in Danville early Wednesday evening, Jan. 25. The trip includes Mass at the National Shrine of the Immaculate Conception at 6 p.m. Sunday, the

march on Monday, and the tour, guided by John Durbin of Danville, on Tuesday. The cost is \$310 each for a double room and \$270 each for three to four persons in a room at the Hampton Inn in Alexandria, Va. Make checks payable to St. Luke Church.

Anyone interested in joining the trip is asked to call the parish office at (740) 599-6362 as soon as possible.

Dominican Sisters of Peace Pass Corporate Stance on Immigration Reform

The Dominican Sisters of Peace have approved a corporate stance on immigration reform.

It states: "We, Dominican Sisters of Peace, call for comprehensive immigration reform that would provide additional viable legal avenues for immigration, reunite families, legalize undocumented persons, and establish opportunities for permanent residency."

Through this statement, the sisters join their voices with many other religious congregations, faith traditions, justice organizations, and more (including the U.S. Conference of Catholic Bishops) to express great alarm over the broken immigration system in the United States.

This indicator of the primacy and urgency the Dominican Sisters of Peace place on the issue of immigration reform is the first corporate stance undertaken by the congregation, which was established in 2009. Preliminary actions planned by the sisters in the name of immigration reform include efforts to debunk myths about and work to pass immigration reform legislation, including attempts to resurface legislation similar to the defeated DREAM Act. The Dominican Sisters of Peace have a working immigration reform committee that will help develop additional action steps in the coming months.

A corporate stance is a deliberate public statement by a congregation expressing a position on an issue of human concern, Gospel values, and/or societal systems. Before the congregation takes a corporate stance, members prepare by studying, discussing, and praying about all sides of the various issues involved. A vote is then taken, with a two-thirds majority needed to pass. Once a corporate stance is passed, the congregation commits resources to act on behalf of the stance.

"We see immigration reform as a humanitarian issue that has an impact on basic human rights and the dignity of the human person," said Sister Judy Morris, OP, justice promoter for the congregation. "Legislative reform is in everyone's best interest, even for those who are focused only on economic concerns." She said immigrants fill jobs in a variety of sectors, start their own businesses, and contribute to growth in our economy.

"We join our voices with those who believe that immediate attention should be given to providing opportunities for the education of undocumented young persons brought to the United States as children," said Sister Robin Richard, OP, chair of the congregation's immigration reform committee.

(Sister Robin (left) is pictured above in her ministry at the Dominican Learning Center in Columbus, where

she teaches classes in citizenship and English as a Second Language.)

Sister Robin said the DREAM Act would have created a tiered system granting legal status to unauthorized aliens who arrived in the United States before age 16, and would have repealed current law by allowing public universities to grant in-state tuition to unauthorized aliens without similarly having to offer in-state tuition to certain U.S. citizens. "Although this bill did not pass, we believe this legislation needs to resurface in a form that achieves its original purpose," she said. "It is a good beginning toward comprehensive immigration reform."

One of the main goals of the Dominican sisters of Peace is to replace myths regarding immigration with facts. "Long-standing injustices concerning immigrants need to be replaced by just legislation," explained Sister Judy. "Both the Hebrew and Christian scriptures draw us to stand with the 'stranger and aliens,' the poor and outcast. This new corporate stance will help us to stand in solidarity with immigrants, acting on their behalf with the strong voice of our full congregation."

The Dominican Sisters of Peace are a congregation of more than 600 Dominican sisters and 500 Dominican associates who live and minister in 36 states and in Honduras, Kenya, Mexico, Nigeria, Peru, and Vietnam. They are



committed to greater involvement in the global community and simplicity of life, with diverse ministries that include education, health care, social work, spiritual direction, and parish-based ministries, among others. They work to create environments of peace by promoting non-violence, unity in diversity, reconciliation, and justice through solidarity, especially for women and children. For more information on the congregation, see www.oppeace.org.

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Answering God's Call

LEAVING A SPIRITUAL AND PHYSICAL LEGACY



Msgr. PAUL ENKE

By Tim Puet

Besides the lasting spiritual legacy they leave, some priests also are able to leave a physical legacy resulting from major building projects at parishes where they have served.

Msgr. Paul Enke has been involved in two such endeavors, first at Dublin St. Brigid of Kildare Church, where he was founding pastor, then at Granville St. Edward Church, where the worship space has been greatly expanded in the 11 years he has been stationed there.

Msgr. Enke had been pastor at Delaware St. Mary Church since 1980 when Bishop James Griffin appointed him in 1987 to the pastorate at St. Brigid's, which quickly grew to become one of the diocese's largest parishes and now has about 2,800 families.

"Msgr. (Joseph) Hendricks (former diocesan chancellor) had come to work at the diocesan chancery and we talked about my possibly applying for the new parish in Dublin," he said. "I had no idea what I was in for, but it appealed to me to be able to start something from the ground up, knowing I had only myself to blame if things didn't go well. I was pleased Bishop Griffin had confidence in me to do the job."

He stayed at St. Brigid's for 10 years and was succeeded by Msgr. Hendricks, who shared a temporary rectory with him in the early days of the Dublin parish and remains there today.

"The biggest challenge in Dublin at first was to find a place to say Sunday Mass," Msgr. Enke said. "The diocese had purchased property and rented a condo where I lived. Daily Mass was on the first floor, and the basement was the parish office. In the first summer as the parish was being organized, the Muirfield golf course allowed us to use its pavilion for Sunday Mass. It was a beautiful setting, though there was no organ music."

Sunday Masses were moved in the fall to Indian Run School and later to a converted stable which served as a temporary chapel until the church was built. "We had a children's Mass in the old stable for Christmas in 1987, and I'll never forget it," he said. "A stable was an appropriate Christmas setting, and at the time it still had horses. That had me worried because I kept thinking one of them would get out."

"I spent 10 wonderful years at St. Brigid's, then moved back to Columbus and Our Lady of Victory Church in 1997," he said. "It was a much smaller church, with a wonderful mix of people, many of whom had been there since the parish was founded."

"It was hard to leave there, but when I learned that St. Edward's was going to expand. I remembered how much I enjoyed working with the builders and architects at St. Brigid's, and I felt I had one more church in me. So I applied for the pastorate and received the appointment. I think one of the reasons I ended up at both St. Brigid's and St. Edward's (which is next to a golf course) was that I'm not a golfer, so I wouldn't be tempted at either parish by the distractions nearby."

Msgr. Enke came to St. Edward's in July 2000 and quickly started the planning process leading to construction of the church, which was dedicated in 2004.

"The parish had purchased land on both sides of the church building it had, which provided the basic structure around which the new building was formed," and now serves as a gathering space and offices, he said. "It was clear it was time

to build. We had overflow crowds at three of the four week-end Masses and had to set up a TV camera so those people could go to the parish hall and see Mass. The old church seated about 200 people. We now have about 1,100 families."

"It's a great joy to preside over the liturgical and sacred life of this parish and to try to make that a good experience," Msgr. Enke said. "It's also a great challenge in a parish like this, which has a lot of highly educated parishioners (many of whom are affiliated with Denison University in Granville), to remind and encourage them to make worship a priority in the midst of all the competing busyness of their lives."

St. Edward's is home for two men studying for the priesthood – Deacon Michael Hinterschied, who is scheduled to be ordained in May, and Vincent Nguyen, a student at the Pontifical College Josephinum.

"I admire anyone going into the seminary today," Msgr. Enke said. "The times are far more challenging for a young man with a vocation than when I was a seminarian, but I'm a hopeful person and believe the Holy Spirit will provide for the church what it needs."

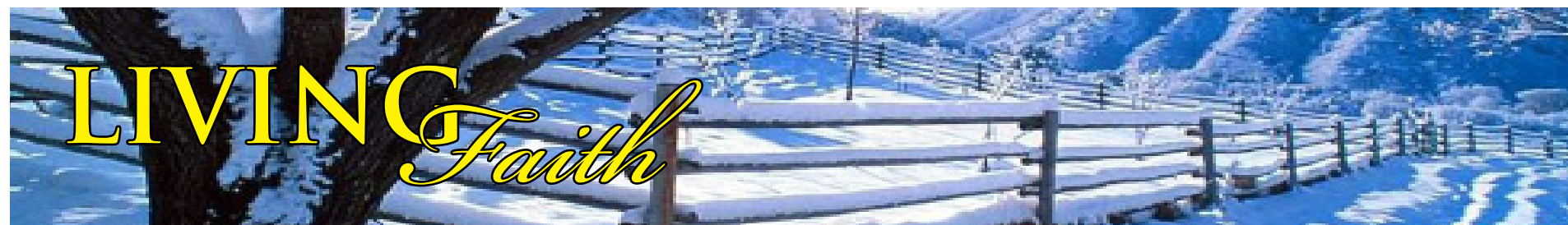
Msgr. Enke, 65, celebrates his 40th anniversary as a priest this year. He was ordained by Bishop Clarence Elwell on May 27, 1972. He was born in England, where his father, who was from Columbus, met his mother while serving in the Army Air Corps. Mother and child arrived in the United States when Msgr. Enke was nine months old, and he grew up with two brothers and a sister a few blocks from Columbus Holy Name Church.

He graduated from Columbus St. Charles Preparatory School and College and Mount St. Mary Seminary in Norwood. After ordination, he was assigned as an assistant to Columbus Immaculate Conception for four years and Columbus St. Agatha and St. Timothy for two years apiece, teaching at Columbus Bishop Watterson High School throughout that time, before becoming pastor at Delaware in 1980.

"My vocation was revealed to me gradually through the influence of the Dominican sisters we had at Holy Name and through some great assistant pastors Holy Name was blessed with," Msgr. Enke said. "Fathers Charles Jackson, Robert Sifferlin, Jack Dreese, Dave Sorohan, Ken Grimes, and Jim Walter all had great impact on me during my formation years."

"I also had the benefit of a great pastor at Immaculate Conception in Father Robert Schmidt. He was one of the most easygoing men I ever met. He let you become involved in whatever you felt was best for you and was very encouraging. Other priests who I've stayed in touch with and have provided great encouragement are Msgr. Hendricks, Msgrs. John Cody and Robert Schneider, and Fathers Charlie Cotton, Mike Lumpe, who's a cousin, Ted Sizemore, and Kevin Kavanagh, and Father Ted Thomas, whose recent death was a great loss. All have been good friends and good priests."

"The priesthood has been a wonderful vocation which has brought me great happiness and fulfillment," he said. "I can't think of anything else that I'd want to do. Robert Frost once wrote, 'One could do worse than be a swinger of birches.' In my case, I'd change that slightly and say 'One could do worse than be a builder of churches.'"



The Gift of Epiphany



GRACE IN THE MOMENT

Mary van Balen

Arriving at work the day after Christmas, I noticed that regular tunes had replaced the constant loop of holiday songs that had been playing since late October. I counted it a Christmas blessing. Decorations came down for the next few days, and, with the exception of endless returns, traces of the holiday have disappeared.

My tree still stands glimmering in the living room corner, and a simple clay Nativity scene my mother made graces the dining area. In her memory, I placed an animated snowman playing piano on an end table. She bought it at a card store a year or so before she passed away, and every time I press the button that begins the serenade, I remember her face bright with delight as she listened to it.

Cookie tins are empty and a few bits of candy are all that remain of holiday food. Unlike the retail world that is ready for inventory and then Valentine's Day, I am observing the 12 days of Christmas. For all the hype and buildup to Dec. 25, the holiday vanishes from sight in most places after a day or two. Christmas movies, which ran for the entire month, are over. Trees, stripped of lights and tinsel, wait for trash pickup or, in more progressive neighborhoods, the chipper that will turn them into mulch.

I am thankful for the tradition of celebrating Christmas for all 12 days, ending with the feast of the Epiphany. My parents called it "little Christmas." When I had children of my own, I wrapped a small

gift for each family member to mark the feast and the end of Christmas.

Epiphany was observed early in the life of the church, beginning in the East during the fourth century. Eastern churches focus more of the baptism of Jesus, while Western churches use the feast to remember the visit of the Magi to the Christ child. Both events proclaim the same truth: God is manifest to the world through the incarnation in Jesus Christ.

As I work, I try to remember that now I am called to participate in showing the face of God to others, the customers that come from near and far. Easier said than done. The routine of life, my job or anyone else's, my family or yours, friends, coworkers, strangers, can lull us into forgetfulness about the truth of Epiphany and our part in making that truth a continual reality.

Having 12 days to remember helps. After the rush to buy and wrap gifts, attend parties, decorate the house, and prepare traditional foods, having time to sit down and enjoy it all is fulfilling. Finally, I can

write long notes and send out cards that arrive closer to Epiphany than Christmas. One does not have to squeeze everything into 24 or 48 hours. Staying up late with a cup of tea and a plate of ginger snaps can happen over and over.

And pondering the mystery of God choosing to become one of us, living and walking on the earth, can be done every time we pass the Nativity scene or lay on the couch and look at ornaments on the tree. We need time to absorb and to savor such an unbelievable reality. What is impossible happened and continues to happen through each of us: God continues to walk the earth in our shoes and to love it with our hearts and hands.

I am reminded of something my daughter's roommate, who is from India, said about American weddings. At first, she was incredulous when she learned the celebration took place on one day.

"So much work! So much planning and cooking. Too much to be over in one day. You must take time and enjoy the wedding for at least four days. More would be better," she said.

Our American love affair with efficiency takes its toll on the soul. Holiday in. Holiday out. Move on. The gift of Epiphany is not to ask, "What's next?" but enjoy the Mystery of What IS.

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Angel Tree Project

Members of the Columbus Bishop Ready High School Student Council gather around the gifts for children they collected through homerooms as part of the Salvation Army's Angel Tree Project. Each homeroom received information about a child and collected funds to make the purchases. The toys were distributed to children throughout Franklin County through the Christmas Cheer program

Photo courtesy Bishop Ready High School

Story by **TIM PUET**, *Catholic Times* Reporter
Photos by **JACK KUSTRON**

Concelebrants of the Mass which concluded the Simbang Gabi celebration at Columbus Holy Cross Church were (from left) Father Jose Manickathan, CFIC; Father Sylvester Onyeachonam; Father Jerome Stluka; Father Ramon Owera, CFIC; Father Ignatius Harrington; and Father Eugene Linowski

PHILIPPINE CELEBRATION DRAWS LARGE RESPONSE

The introduction to Columbus of a nine-day pre-Christmas celebration that is traditional in the Philippine Islands brought a response that surprised and delighted the event's organizers.

"Miracles do happen," said Father Ramon Owera, CFIC, in his homily during the Mass at Columbus Holy Cross Church on Friday, Dec. 23, that marked the final night of the observance of Simbang Gabi. "Two or three months ago, the group that began planning this had no idea how many people might show up, and now look. We've filled (much of) the church. We never thought we'd be as successful as this."

About 200 people attended the final Mass of Simbang Gabi, which began at Holy Cross on Thursday, Dec. 15, continued for the next eight evenings, and concluded with the Dec. 23 Mass, which was concelebrated by six priests.

Most of those at that Mass also attended a potluck dinner afterward in the former Holy Cross School building. The crowd there quickly filled the space set aside for the event, with many people going to nearby

classrooms to eat or enjoying their food while sitting on the steps to the building's upper floors.

"We've had at least 60 people here every night, with the crowds growing as more people learned about it, and as many as 90 or 100 showing up before the final night," said Laura Punzalan, one of the event's organizers. "What's been really encouraging is that people started telling their friends. As the days went on, people began coming from beyond central Ohio — places like Athens, Dayton, Springfield, and Lewisburg (near the Ohio-Indiana border)."

Punzalan estimated that there are about 500 Filipino families in central Ohio, many of whom have been residents of the area for decades. "I've lived here almost 40 years, coming from Canada, and we have many second-, third-, and fourth-generation Americans in the area, but we haven't forgotten the customs of the Philippines," she said. "I've been hungry for a Simbang Gabi celebration here for a long time and many others felt the same way. When Father Ramon came to Columbus, it gave us a wonderful opportunity."

Father Owera, a native of the Philippines, and Father Jose Manickathan, CFIC, who is from India, have been at Holy Cross since March. Both are members of the Congregation of the Sons of the Immaculate Conception and serve as chaplains at Mount Carmel East and West hospitals in Columbus and Mount Carmel St. Ann's Hospital in Westerville. They came to Columbus as a result of an invitation to their order by Bishop Frederick Campbell, who became familiar with the order's work while he was auxiliary bishop of St. Paul-Minneapolis.

The six concelebrants at the concluding Simbang Gabi Mass provided a striking example of the universality of the Catholic Church because of their multiple racial and ethnic backgrounds. Besides Fathers Owera and Manickathan, the other priests on the altar were Father Jerome Stluka, Holy Cross pastor; Father Sylvester Onyeachonam, a priest from Nigeria who is in residence at Columbus Christ the King Church and is chaplain at Nationwide Children's Hospital; Father Ignatius Harrington, pastor of Holy Resurrection Melkite Catholic Church in Columbus, who said his ancestry is "one-fourth Filipino on my mother's side"; and Father Eugene Linowski, a retired Byzantine priest who lives in Columbus and served in the Philippines from 1959-62 on the island of Samar.

"Although I was stationed in the Philippines, this is my first celebration of this type," Father Linowski said. "They didn't have it on the island where I was, and the dialect

Left: Members of the congregation at the Mass pray the Our Father. About 200 people attended

Right: A variety of Filipino and American dishes were served at a potluck after the Mass in the former Holy Cross School



spoken there was different than the one used tonight."

A portion of the Mass at Holy Cross was in Tagalog, which is the most commonly used dialect in the Philippines and is one of the nation's two official languages. The other is English, which became the nation's most widely spoken language when the Philippines were a possession of the United States from 1898 to 1946. The Asian islands had been governed by Spain from the 16th century until their transfer to the U.S. as part of the treaty ending the Spanish-American War.

"It's so great in the midst of all the commercial aspects of Christmas to be able to have this celebration to come to," said Janice Tugaoen of Westerville, who was in attendance with her husband, Dr. Justin

Tugaoen, and their young sons, Jonah and Julian, who played the violin as part of a musical group put together for the celebration.

Similar thoughts were expressed by several other members of the congregation at the Dec. 23 Mass, who explained the tradition of Simbang Gabi, which was started under Spanish rule by friars who called it the "Misa de Gallo" or "Mass of the rooster."

"It got that name because in the Philippines, it starts at 4 a.m. to allow farmers to hear Mass early in the morning before they go to the fields," said Odee Dammarrell.

Sally Paz added that "after Mass, the tradition is to enjoy local food sold by streetside vendors who set up outside the church. The popular things to eat are various types of rice

cakes in several colors, which are rolled and cooked in tubes."

About 75 million residents of the Philippines — 80 percent of the population — are Catholic, with only Brazil and Mexico having larger Catholic populations, so the Church plays a central role in that nation. "People here talk about Christmas music starting early, but it's that way in the Philippines, too," said Alma Saddam. "Carolers start singing outdoors around the first of December. Children go from house to house asking for coins, and adult groups go to offices or parties to raise funds for charity."

"Christmas itself is mostly a family event," Paz said. "People go to midnight Mass and spend the day visiting their families, and the children may receive small gifts." Her husband, Tony, said Santa Claus isn't a big part of a Filipino Christmas. "The larger presents for the children usually come on Three Kings Day, the Feast of the Epiphany," he said.

Punzalan said she hopes the success of this year's Simbang Gabi celebration will be a springboard to additional spiritual events for Filipino Catholics in the area. "Many new friendships have been made by people who met each other at one of the Masses and exchanged names," she said. "We're starting to make plans which we hope will lead to having a Tagalog Mass here at Holy Cross once a month, at least for as long as Father Ramon is here."



NIGERIAN CHRISTMAS IN COLUMBUS FAITH, FAMILY, AND CELEBRATION

By **FATHER SYLVESTER ONYEACHONAM**

"Are you coming home for Christmas?"

"No, Uncle Goddy, not this time."

"Do you realize," my uncle said to me, sounding emotional, "that you have not been home for Christmas since you left the country?"

"Yes," I replied, "but you know that it is not possible for me to leave my people here in the United States during this great celebration."

"So you prefer them to us?" he wondered. "We miss you so much, and I am not sure that they celebrate Christmas in the United States the way we do here. I understand that it is so cold in your place that people celebrate Christmas indoors. ..."

He went on and on trying to convince me to come home for Christmas, especially this year, when we also celebrate the biggest ethnic cultural feast in my community.

Christmas has become in many African communities the biggest celebration of the year. It is a time for family reunions and homecomings. The cities are usually empty during the Christmas season, as everyone returns to his or her ancestral home to celebrate with family. It's also a time when every girl must get a new dress, a "Christmas dress."

Christmas in Africa is a celebration for everyone — Christians, practitioners of African traditional religions, Muslims, no one is excluded. In many African communities, it is also a time for reconciliation among families and in individual spiritual and moral lives. Priests sit at the confessionals for three hours daily in the last week before Christmas hearing confessions. In many instances, Christmas is also a time for group, family, and communal celebration of prayer, reconciliation, or special intercessory prayer meetings and special Masses and vigils for parishes and communities. It's a time when people give gifts to new babies born that year and pay condolence visits to those who lost loved ones.

Mutual exchange of gifts and visits are essential elements of an African Christmas. Children go door to door on trick-or-treat visits, receiving gifts and money from generous families. Most parishes in Africa receive more offertory gifts at Christmas than they receive in the rest of the year. In Eastern Nigeria, Christmas is also the time for masquerades and for traditional dancing troupes to perform for family groups and showcase their talents in the city centers and street corners. Christmas in Africa is a weeklong continuous celebration and carnival of faith, culture, friendship, family, and community.

The high point of the celebration is the Christmas midnight Mass, which is usually followed with fireworks and a gun salute to welcome Baby Jesus. On Christmas day itself, there is the traditional slaughtering of animals for the banquet.

Large families may slaughter a cow, while smaller families will slaughter a goat, lamb, ram, turkey, or chicken. In eastern Nigeria, the main dish is usually accompanied with rice, meat soup, and fufu. There is usually too much to eat and so much local brew, pop, and beer to drink. Even the poor will find a rich neighbor or family member who will celebrate Christmas with them. The one-week Christmas celebration is a time of open doors for family members, friends, strangers, and the poor. No one needs an appointment; everyone is usually welcome.

Christmas is a Western Christian practice that has been embraced fully and enthusiastically by Africans, especially African Christians. God obviously works in wonderful ways, showing His footprints in the sands of history as Christianity continues to spread in Africa and many other non-Western cultures. Here, people are embracing the Christian life, ceremonies, and feasts such as Christmas.

This year, however, I wonder if Christmas will be celebrated by millions of African homeless refugees in Dadaab, northern Kenya? I wonder if thousands of dislocated Africans in eastern Congo will celebrate Christmas in their broken camps? I wonder if millions of Africans who are struggling to make a living or who are living in the shadows of diseases like AIDS will celebrate Christmas?

When I speak with Uncle Goddy again to wish him "happy Christmas," I know he might tell me of some deaths in the community, of someone who is struggling to get a business started, of someone bitten by a snake, etc. He will also tell me of the great strides being made by the local women to improve their group life, of some young boy or girl who graduated from the university, and those who landed new jobs.

I will share with him the great joy of living and working in the United States, of the friendship which many of us immigrants experience from Americans, of the challenges facing American churches, and of the amazing faith and generosity of many Americans I see every day.

Humans are the same everywhere, facing similar challenges, but in different contexts. Some are crying while some are rejoicing; some are being born and some are dying; some are being admitted to hospital and some are being discharged; some are getting a new job and others are retiring. But amid these realities, we know in faith that the Good Lord comes as a baby this Christmas to meet us all in our different circumstances. He brings strength to the weak and comfort to those who are suffering, whether they live in the sunny, clear skies of the African Sahara desert or the white, snowy ice of Nunavut, or in the rocky plains of the Himalayas.

Father Sylvester Onyeachonam is Catholic chaplain at Nationwide Children's Hospital in Columbus.

WELCOMING MIGRANTS TO THE COLUMBUS DIOCESE

By **TIM PUET**
Catholic Times

From its earliest days, the Catholic Church in the United States has played a significant role in helping migrants adjust to a new home while maintaining their faith traditions. In the 19th and 20th centuries, the vast majority of such people came from Europe. Today, in the second decade of the 21st century, most newcomers to the United States have their roots in Central and South America, Asia, and Africa.

The new immigrants' ethnic origins may have changed, but their need for friendship and a sense that they are welcome here remains the same. Several churches in the Diocese of Columbus with large migrant populations are answering those needs by providing a variety of spiritual and temporal responses.

One of the parishes with one of the most diverse migrant populations is Columbus St. Matthias, which offers Sunday Masses in four languages – English, Creole French (for Haitian immigrants and, more recently, refugees from the Congo), Portuguese (for an audience mainly of immigrants from Brazil), and the Ibo language of Nigeria.

The Creole and Portuguese Masses are celebrated every week, and the Nigerian Mass takes place twice a month. Each of these Masses is celebrated by a priest serving in the Diocese of Columbus who knows the particular language.

The Masses reflect the ethnic diversity and the change in the makeup of the population of the city's Northland neighborhood, where the Morse Road shopping district has become home to a variety of small businesses run by migrants and specializing in items of their respective nations.

Nigerians were the first group to ask Father James T. Smith, pastor at St. Matthias, for permission to have a foreign-language Mass in the church. That request came in 2005. Their success and Father Smith's cooperation led other migrant groups to follow their lead during the next two years.

"It's our duty to welcome the strangers in our midst, but it's also something I've really enjoyed doing," said Father Smith. "It's a natural thing to do. We've used the slogan 'One Liturgy, Many Languages' and learned a lot from the various groups. It certainly broadens your view of the world. It's hard to



Father Thomas Buffer, pastor, with newly commissioned lay missionaries at Columbus St. Stephen Church on the Feast of Pentecost in 2011. The missionaries assist Father Buffer and the sisters of the Missionary Servants of the Word in evangelization. Photo/St. Stephen Church

imagine now that when I came here 20 years ago, this was known as a mostly Italian neighborhood."

Father Smith said the changing face of his parish's neighborhood is readily apparent at St. Matthias School. Its principal, Dan Kinley, said that of 271 students enrolled, 88 are black, 33 are Asian, 10 are Hispanic, and 25 are classified as multiracial.

"You see just a whole panorama of children from various backgrounds walking by," Father Smith said. "What's great is that the kids don't see differences. They just buddy around and have a good time. Some people have said the variety at the school is the kind of thing you'd see in a bag of multicolored Skittles candy, so we're using Skittles as the theme of a celebration and a prayer service."

People from Mexico and other nations of Central and South America make up by far the largest group of migrants who have come to diocesan parishes in the past decade. Father Thomas Buffer, pastor of Columbus St. Stephen Church, estimates that 80 percent of his parishioners are of Latino origin.

"When they arrive here, the first thing that many people from Spanish-speaking countries do is ask where a Catholic Church is, and they come to us," Father Buffer said. "They often are in need of food, furniture, or a place to stay, and we refer them to the appropriate agencies.

"Another thing that happens quite often is that migrants ask us for letters to help them document how long

sisters from the Mexican-based Missionary Servants of the Word at St. Stephen's in late 2009 has been of tremendous help to his parish. "I hope they'll stay here as long as they want," he said.

"They do a wonderful job of door-to-door evangelization and have commissioned several parishioners as lay missionaries to extend our community outreach and help people commit to regular prayer and Bible study. The sisters also have conducted retreats and afternoons of recollection. When you're working with the Latino community, you're working a lot of times with whole families, and you need teams of people of a variety of ages. It's very labor-intensive work, with a lot of one-on-one time, and very satisfying."

One diocesan parish, Parroquia Santa Cruz, was formed in 1993 specifically for the Latino population. Its offices are in the former Columbus Holy Name School building and it meets at Holy Name Church, where Father Antonio Carvalho is pastor.

See **MIGRANTS**, Page 13

MIGRANTS, continued from Page 12

"I have a very unique perspective, in that I'm both the pastor of an Anglo church sharing a building with a Latino parish, and I'm also the priest for the Brazilians who share space at St. Matthias with so many other groups," he said. "In both cases, we try to organize our calendars to avoid conflicts and to follow the Spanish custom that '*mi casa es su casa* (my house is your house).' There's always a way to provide space and time for everybody. The key is to provide a welcoming atmosphere, whether as host parish or as the guest in another parish."

Columbus St. James the Less, St. Thomas, and Christ the King churches also have large Latino populations.

Father Pat Patterson, CPPS, said the Latino community at St. James the Less now represents 52 percent of the population of both the parish and its school. He said that percentage is likely to grow in coming years, noting that 80 percent of the parish's 95 baptisms in 2011 were of Latino children.

"I never expected when I came here in 1999 after 30 years in Chile that my knowledge of Spanish would serve me so well," he said. Father Patterson said an overall attitude of acceptance and the word of mouth accompanying it have been key factors in attracting Latino families. With the increase in their numbers has come a growth in Latino programming, such as mime Stations of the Cross in Spanish, as well as a number of events in December related to the Feast of Our Lady of Guadalupe and traditional Hispanic pre-Christmas activities.

Father Denis Kigozi, pastor at St. Thomas, said his church has a bilingual Mass on the first and third Sundays of each month. "The parish is becoming more and more and more bilingual, so I anticipate we'll change that to every Sunday," he said. "Latinos are the most visible migrants, but we've also begun to see people from Nigeria and Sierra Leone in Africa.

"Besides the Masses, we host English as a Second Language classes every Wednesday morning and evening through the Dominican Learning Center. Family literacy classes are on a break, but will resume in March. We also have leadership classes for migrants every few months."

Several other diocesan churches with a large number of Latino parishioners have regularly scheduled Sunday Masses in Spanish. These include Columbus St. Ladislav, Dover St. Joseph, West Portsmouth Our Lady of Sorrows, Mount Vernon St. Vincent de Paul, Columbus St. Peter, Delaware St. Mary, and Marion St. Mary.

Other ethnic Masses in Columbus are in Ghanaian at St. Anthony Church, Italian at St. John the Baptist, Korean at the former

St. Leo Church, Polish at St. Mary, and Vietnamese at Ss. Augustine & Gabriel. Some of these Masses are weekly, while others take place once or twice a month. Sacred Heart is host for a weekly Mass of the Syro-Malabar Catholic rite in the language of Malayalam, spoken mainly in India. St. Anthony also has monthly meetings and occasional Masses for Eritrean Catholics.

Pattie Jones, director of the Catechesis of the Good Shepherd religious education program at St. Ladislav for children ages three to high school, said at least 80 percent of its participants are Latinos. "Their involvement in this program is really helping them become part of the parish and bridging issues between the Latino and Anglo communities," she said.

"'Unity in Diversity' is our theme. We have a Latino Mass on the second Sunday of each month and hope to have more. It's our hope through outreach to both communities to get people to shed any preconceptions they have about each other by fully embracing the life of the church."

"It's not just the Masses, but the little things we do to help that make the parish so important to the Latino community," said Father Jimmy Hatfield, parochial vicar in Dover. "We help families with transportation needs, get them to and from doctor appointments, and put people in touch with authorities to make sure their documentation for immigration purposes is sent. We also translate for people and have a Latino women's group that meets every Friday. All this is part of ministry and helps bring Christ to people."

"What's pleased me recently is that I'm starting to see more and more Latino families coming to our weekly Spanish Mass, rather than just the men," said Father David E. Young, pastor in West Portsmouth. "We recently started a religious education program for Latino children to prepare them to receive whatever sacraments are appropriate for their age. We also have one Latino family which has taken the initiative to sponsor occasional dances since October. All of this is good for Latinos and Anglos alike, because it means more migrant families want to be more active in the parish."

Mary Kay Hummel, a longtime social-justice advocate, has worked with the Portsmouth area's Latino community for 10 years. "Father Dave and I don't know much Spanish, but we cover a lot of ground with smiles and dictionaries," she said. "The important thing is just that we're present and people know we care about them and are bringing them Christ's love -- not in a domineering, superior, super-organized way, but in a way that allows us to respond and to be the face of Jesus to each other."

"SPICE" WALK



The Columbus St. Timothy School SPICE (Special People in Catholic Education) chapter participated in the 2011 Walk Now For Autism Speaks at the Jerome Schottenstein Center of The Ohio State University. St. Timothy SPICE supports an inclusive parish and classroom. It raises money and awareness to address the unique needs of parishioners, school, and PSR students

Photo courtesy St. Timothy School

ANNUAL MARTIN LUTHER KING DAY MASS

The Community of Holy Rosary and St. John the Evangelist in Columbus will host its annual Martin Luther King Day Mass at noon Monday, Jan. 16, at Holy Rosary-St. John Church, 660 S. Ohio Ave.

The guest preacher will be WBNS-TV news anchor Jerry Revish, who also is pastor of Unity Temple Church of God in Christ. The celebration will in-

clude the music of the parish's Gospel choir and artwork by members of the parish and the community.

The parish has been celebrating Martin Luther King Day since 1986, the first year it was observed, making the Mass one of the oldest Martin Luther King Day events in Columbus. For additional information, call (614) 252-5926.

COUPLES VALENTINES DANCE AT ST. JOAN OF ARC

The youth ministry of Powell St. Joan of Arc Church will sponsor a St. Valentine's Day dance on Friday, Feb. 10 in the parish social hall, 10700 Liberty Road.

The evening will begin with a Mass for married couples (with a special blessing) at 7 p.m.

Dancing to the Rick Brunetto Big Band, food, and live entertainment will follow

from 8 to 11.

Admission is \$100 per couple.

This is not a high school dance. It is an evening for adult couples.

There will be wine served with the food, and a cash bar.

Tickets are on sale at the parish PSR office. Call (614) 761-0905 or email Michael A. Barone - herringbone777@live.com for more information.

ADORATION WILL MARK ANNIVERSARY OF ROE V. WADE

In protest of the 39th anniversary of the U.S. Supreme Court's *Roe v Wade* decision, Columbus Our Lady of the Miraculous Medal Church will conduct 30 hours of Eucharistic adoration, starting after the 9 a.m. Mass on Friday, Jan. 20, and ending with

a Holy Hour from 2 to 3 p.m. on Saturday, Jan. 21.

The church is located at 5225 Refugee Road.

Use the west lobby entrance (Independence High School side). After dark, ring the doorbell for access.

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Second Sunday in Ordinary Time (Cycle B)

Readings offer stories about being called by God



Father Lawrence L. Hummer

I Samuel 3:3b-10,19
I Corinthians 6:13c-15a,17-20
John 1:35-42

Belief that people can be and are called by God for specific tasks is central to both Judaism and Christianity. Thus, we have “call stories” in both the first reading from I Samuel and the Gospel from John. Sometimes, we receive the call directly. Sometimes, we are directed by another to recognize the call.

In the first reading, Samuel has been dedicated to the Lord from his birth and is raised in the Shiloh Temple by Eli, the priest there. Eli does not recognize or hear the call, but Samuel knows something is going on.

In typical Semitic storytelling mode, Samuel is called three times to heighten the drama before Eli realizes what is happening and tells him to wait for a fourth call. This pattern of three times and then four can be found scattered in many places throughout the Old Testament. See, for example, the opening chapters of the prophet Amos. Samuel continued to play a role in anointing both Saul and David after him as kings in Israel.

The Gospel from John pictures John the Baptist standing with two of his own disciples when Jesus walks by them. John says, “Look, the Lamb of God.”

Explanations for why the Baptist calls Jesus the Lamb of God are many and varied. Suggestions about this Lamb of God imagery include the “apocalyptic lamb” which emerges from Jewish apocalyptic belief that there would appear a lamb which would destroy all evil at the final judgment.

Others think that the lamb represents the Suffering Servant, mentioned in four different songs in Isaiah

(42:1-4; 49:1-6; 50:4-9; 52:13-53:12). The problem with this is we don’t know whether John the Baptist or John the Evangelist had this in mind.

As far as that goes, we don’t know whether Isaiah envisioned a lamb for his Servant imagery. Isaiah in fact seems to have some historical person(s) in mind.

Still others think it is a reference to the paschal lamb which was sacrificed at each annual Passover. This suggestion is intriguing, because John’s Gospel goes to great lengths to establish that Jesus died on the eve of Passover and was slaughtered on the cross, as the Passover lambs were sacrificed on the eve of Passover.

Father Raymond Brown’s Anchor Bible Commentary on John (pages 58-63) provides a nice summary of scholarly opinion. In the end, John the Evangelist probably intended his readers to understand all of the above and more in having the Baptist testify that Jesus is the Lamb of God.

Sunday’s Gospel takes place on the third day since the Baptist began his testimony. Whether John attached any symbolic importance to this is hard to say, but it is on this day that disciples are directed to and find Jesus. Andrew goes off to find his brother, Simon Peter, whom Jesus calls Cephas (or Peter, which means rock).

Father Brown notes that this name in fact means “Rocky” and suggests he got that name because of something in his character or in his career. Some of the Rockys I know inherited the name, but have proven their character in quite solid ways. We could do worse than having a few more Rockys in the world.

We should note how different this report of the first disciples of Jesus is from what we find in Matthew, Mark, and Luke. John’s Gospel clearly wants to show that John the Baptist’s testimony is what moves others, even from among his own disciples, to follow Jesus, so that “he (Jesus) must increase; I (John the Baptist) must decrease”(see John 3:30).

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

The Weekday Bible Readings

MONDAY
 1 Samuel 15:16-23
 Psalm 50:8-9,16-17,21,23
 Mark 2:18-22

TUESDAY
 1 Samuel 16:1-13
 Psalm 89:20-22,27-28
 Mark 2:23-28

WEDNESDAY
 1 Samuel 17:32-33,37,40-51
 Psalm 144:1-2,9-10
 Mark 3:1-6

THURSDAY
 1 Samuel 18:6-9;19:1-7
 Psalm 56:2-3,9-14
 Mark 3:7-12

FRIDAY
 1 Samuel 24:3-21
 Psalm 57:2-4,6,11
 Mark 3:13-19

SATURDAY
 2 Samuel 1:1-4,11-12,19,23-27
 Psalm 80:2-3,5-7
 Mark 3:20-21

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF JANUARY 15, 2012

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); Noon, St. Gabriel Radio (820 AM), Columbus, and at www.stgabrielradio.com.

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

January: A New Start



THE TIDE IS TURNING TOWARD CATHOLICISM
 David Hartline

The Church’s liturgical year began with Advent last month. However, our secular world equates the New Year with January, which gives many spiritual opportunities to start the secular New Year off on the right foot. The Feast of the Epiphany, which we just celebrated, reminds us that Christ was not just for a select group of people, but for all people. However, they must be open to the truth, which leads us to ask “Are we open to God’s truth, and do we defend it when we hear it?”

On Jan. 6, we celebrated the feast day of St. Andre Bessette, the miracle worker of Montreal, who was canonized in 2010. In addition, Jan. 6th was the 600th birthday of St. Joan of Arc. Both saints faced many obstacles from those who believed, as well as from nonbelievers, and, through it all God used them to show us how to conquer obstacles and persevere in the Faith.

Most of us know that St. Joan of Arc was martyred in France in the 1400s. Yet, how many of us know that before her death, when word reached her that Jan Huss, a Bohemian priest, was denying the Eucharist and the teaching authority of the Church – specifically, of the pope – St. Joan of Arc promised to lead an army to stamp out such heresy. While we are not called to threaten violence against those who don’t share the fullness of truth that is the Catholic Church, we are called to defend her truths. The

question is, do we defend the Church when others mock her?

Andre Bessette was born in 1845 in Quebec in a little town outside Montreal. When born, he was so ill that a priest was immediately called to baptize the sickly infant. Yet he lived for 91 years. He toiled at many jobs in Quebec and in New England, from lumberjack to railroad worker. He felt a call to a religious vocation, but many people felt he wasn’t smart enough. Finally, the Holy Cross Fathers accepted him as a religious brother, but assigned him to do menial tasks. While some viewed this as a great insult, he went about his business as a doorman and porter for the local seminary in Montreal.

His kindness and piety was noticed by all, and soon another trait was noticed – his role in miraculous healings. Soon, so many came to see him that a special chapel had to be built. Some in his order seemed jealous that God would grant a role in miraculous healings to a religious brother who opened the seminary door to guests and showed them to their rooms. By the hundreds and thousands, people came to see Broth-

er Andre. When he died in 1937, millions came to his funeral, and extra rail cars from all over eastern Canada and the United States were used to bring people to pay their last respects.

Today, many still come to the famous Oratory that sits atop Montreal to pray and reflect on the life of Brother Andre (now St. Andre) and ask him to intercede to Jesus for their concerns. St. Andre and St. Joan of Arc both faced many obstacles, even from those inside the Church. Yet they continued with their God-given mission.

We could learn a great deal from these two as we begin our new year. All too often, we hear people complain about the Catholic Church and religion in general, asking, “Where are the holy people, and why do we have to obey?” Yes, there are corrupt people in the Church. They have always been there. One must not forget that Jesus’ smartest and most gifted follower was Judas, who betrayed the truth. However, that doesn’t give us an out, because God is calling us to be holy. If we are really honest with ourselves, we have to admit that there are only a few rotten apples in our Church, and we won’t have to answer for them. We will have to answer for ourselves. Let’s start this year by praying for the courage that was St. Joan of Arc and the humility that was St. Andre Bessette.

Hartline is the author of The Tide is Turning Toward Catholicism and a former teacher and administrator for the diocese.

FRANCISCAN FRIARS VISIT AND ENTERTAIN AT HOLY FAMILY SOUP KITCHEN



The Franciscan Friars Minor of Fort Wayne, Ind., recently visited the Holy Family Soup Kitchen and Jubilee Museum. The friars briefly sung for the clients and, between their beards and those of the homeless, the soup kitchen never looked so hairy. If you have musical talent you would like to share with the soup kitchen, contact Carley Stedman at (614) 361-7450 or Frances Carr at (614) 461-9444 Photo courtesy Holy Family



St. Joseph Cathedral prepares for annual Mardi Gras Gala

The biggest Mardi Gras event in the diocese is set for Saturday, Feb. 18, when Columbus St. Joseph Cathedral will kick off the Lenten season with a grand ball and dinner at the Athletic Club of Columbus, 136 E. Broad St. Proceeds will support the Clara Hudak Scholarship Fund, which provide support for students to attend Catholic schools. For more information or to make reservations, contact Kimbely Mattox at kmattox64@hotmail.com or call (614) 203-2222.

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Pray for our dead

BARRETT, Ann L., 74, Jan. 8
Holy Family Church, Columbus

BERNHARD, M. Patricia, 91, Jan. 3
St. Thomas Church, Columbus

BRANDT, Jamie, 52, Jan. 7
St. Catharine Church, Columbus

BREHM, Louise A., 87, Jan. 8
St. Nicholas Church, Zanesville

BROERMAN, Julius Jr., 74, Jan. 1
St. Vincent de Paul Church, Mount Vernon

COFFMAN, E. Dean, 85, Jan. 2
St. Patrick Church, Columbus

DeWILDE, Sandra M., 76, Jan. 1
St. Mark Church, Lancaster

DiROSARIO, Lewis J., 81, Jan. 5
St. Peter Church, Columbus

ELLIS, Harold F., 90, Jan. 1
Holy Family Church, Columbus

ELLIS (LEWIS), Jean, 91, Jan. 1
Christ the King Church, Columbus

FICKAS, Donald W., 75, Dec. 31
St. Peter Church, Columbus

FOELLER-SWARTZ, Marie, Jan. 4
St. Elizabeth Seton Parish, Pickerington

GALLUCCI, John C. Jr., 80, Jan. 8
St. Andrew Church, Columbus

GOCKENBACH, Mary J., Jan. 3
St. Andrew Church, Columbus

HARTLEY, Jack A., 71, Jan. 4
St. Peter Church, Columbus

HENRY, Mary F., 86, Jan. 4
Holy Family Church, Columbus

HENZE, Frank J., 92, Jan. 5
Ss. Augustine & Gabriel Church, Columbus

KING, Mary A. "Nan," 82, Jan. 1
St. John Church, Logan

KRASOVIC, Barbara L., 58, Dec. 31
Our Lady of Lourdes Church, Marysville

LITZINGER, Sue, 76, formerly of Columbus, Jan. 1
St. Gregory the Great Church, Bluffton, S.C.

McCARTHY, Jeannette E., 87, Jan. 4
Immaculate Conception Church, Columbus

McCLENATHAN, Lois I., 86, of Columbus, Jan. 7
St. George Church, Erie, Pa.

MEINHARDT, Vivian, 90, Jan. 1
St. Philip Church, Columbus

MOORE, Ruth M., 85, Jan. 1
Pope John XXIII Church, Canal Winchester

PINTZ, Frank R., 94, Jan. 2
St. Francis de Sales Church, Newark

SAVELY, Therese, 84, Jan. 2
St. James the Less Church, Columbus

SEIFART, Richard, 82, Dec. 28
St. Philip Church, Columbus

SHANKS, Donald, 62, Jan. 4
Christ the King Church, Columbus

SHEA, Kathryn "Candy," 62, Jan. 1
St. Matthew Church, Gahanna

SZYMANSKI, Madeleine H., 89, Dec. 22
St. Vincent de Paul Church, Mount Vernon

TIBURZIO, Arthur, 79, Jan. 7
St. Matthew Church, Gahanna

VIDMAR, Mary T., 94, Jan. 1
St. Patrick Church, Columbus

WEISENBACH, Paul J., 85, Jan. 5
Our Lady of Perpetual Help Church, Grove City

WHITEHOUSE, William G. Jr., 82, Jan. 5
St. Joan of Arc Church, Powell

HELP FOR GROVE CITY JOBLESS

Grove City Our Lady of Perpetual Help Church is sponsoring a free, two-phase program to assist unemployed and underemployed residents of the Grove City and southwest Franklin County areas in finding good-paying jobs.

The first phase will entail once-a-week classes to include instruction on writing resumes, preparing for phone and face-to-face job interviews, networking, negotiating, Internet searching and other job-seeking skills. Beginning Wednesday, Jan. 25, the classes will take place each Wednesday from 7 to 8:30 p.m. in the Our Lady Center, 3764 Broadway. The classes will last from eight to 10 weeks.

The second phase will be a job fair on Friday, March 16, at Westerville St. Paul Church, where companies looking to hire people can meet graduates of the program.

The non-profit Stewardship Employment Ministry (SEM) will conduct the program. Since its founding in April 2008, SEM has conducted five job fairs and weekly instruction programs and found employment for 643 persons. Last year, SEM conducted two job fairs that attracted 85 companies.

Thomas Nann, president and executive director of SEM, has almost 18 years experience as a business development director and is a former president of the Northland Community Council. SEM has received support from both the Columbus and Catholic foundations. SEM has achieved past success because employers know its graduates are well prepared to enter the job market.

For more information, call the Our Lady of Perpetual Help parish office at (614) 875-3322 or go to SEM's web site at www.stewardshipemploy.org.

Sister Rita Lane

Funeral Mass for Sister Rita Lane, OSF, 89, who died Sunday, Jan. 1, was held Thursday, Jan. 5, in the chapel of the Motherhouse of the Sisters of St. Francis of Penance and Christian Charity, Stella Niagara, N.Y. Burial was in the sisters' cemetery.

She was born Sept. 29, 1922, in New Lexington to James and Mary (Flick) Lane.

She was a graduate of St. Rose School and St. Aloysius Academy, both in New Lexington, and received a bachelor of science degree in education at Mount St. Joseph Teachers College in Buffalo, N.Y.

She entered the Stella Niagara Franciscan order on Sept. 6, 1941, and professed her vows on Aug. 18, 1943, taking the name Sister Aloysia.

In the Diocese of Columbus, she served as a teacher at Columbus St. Peter (1953-55), St. Leo (1955-57), St. John (1957-63 and 1966-67), and Sacred Heart (1964-66 and 1972-73) schools and St. Aloysius Academy (1967-72), a housemother at St. Vincent Orphanage in Columbus (1963-64), and a driver at St. Vincent Children's Center (1985-91). She also taught in New York, West Virginia, and New Jersey. She retired in 1993 and lived at the Columbus St. Leo convent until moving to the Stella Niagara Health Center in 1997.

She was preceded in death by her parents; and sisters, Lillian, Sylvia, and Mary. Survivors include several nieces and nephews.

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Wine served w/ food; cash bar; ONLY \$100.00/couple!
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or email Michael Barone - herringbone777@live.com

JANUARY

12, THURSDAY
Kindergarten Coffee at St. Michael
9:30 to 11 a.m. and 7 to 8:30 p.m., St. Michael School, 64 E. Selby Blvd., Worthington. "Kindergarten coffee" information program for parents of prospective kindergarten students. **614-885-3149**
Bishop Campbell Celebrates Mass for Musicians
6:15 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell celebrates Mass for the Conference of Roman Catholic Cathedral Musicians. **614-241-2526**
20s Group Meeting at Columbus St. Patrick
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Weekly meeting of parish's new 20s Group. All young adults invited. Begins with Holy Hour, followed at 8 by program. **614-406-9516**

13, FRIDAY
Theology of the Body Talk at St. John Neumann
7 p.m., St. John Neumann Church, 9633 East State Route 37, Sunbury. An introduction to Pope John Paul II's Theology of the Body with Bill Donaghy of the Theology of the Body Institute. For anyone 17 and older. **740-965-1358**

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@colodioc.org

14, SATURDAY

Life and Mercy Mass in Plain City
9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession. **614-565-8654**
NFP Information Session at Columbus St. Patrick
10 a.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Information session for Natural Family Planning. Pre-registration required; \$10. **614-309-4347**

Fund Raising Event for Youth Retreat Scholarships
6:15 p.m., St. Catharine School, 500 S. Gould Road, Columbus. A night of food, reflection, and spiritual entertainment for the Christina Ann Allwein Catholic Retreat Fund, providing scholarships for diocesan young people to attend youth conferences, camps, and retreats. Begins with hors d'oeuvres, followed by dinner at 7 and Chaplet of Divine Mercy and program at 8:15. Individual reservations \$100. **614-235-6109**

15, SUNDAY

St. Christopher Adult Religious Education
10 to 11:15 a.m., St. Christopher Parish Center, 1420 Grandview Ave., Columbus. Presentation by Mark Huddy, diocesan social concerns director. **614-488-9971**

Praise Mass at Seton Parish
11:15 a.m., St. Elizabeth Seton Parish, 600 Hill Road N., Pickerington. Praise Mass with contemporary music by parish's small musical groups. **614-833-0482**
St. Padre Pio Secular Franciscans
2 to 5 p.m., St. Matthew Church, 807 Havens Corners Road, Gahanna. Rosary and ongoing formation followed by social time, general meeting, Liturgy of the Hours, and initial formation with visitors. **614-282-4676**
Spanish Mass at Columbus St. Peter
7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. **706-761-4054**

16, MONDAY

Martin Luther King Day Mass at Holy Rosary-St. John Noon, Community of Holy Rosary and St. John the Evangelist, 660 S. Ohio Ave., Columbus. Mass in honor of Martin Luther King Day, with parish's Gospel choir, and Jerry Revish of WBNS-TV as guest preacher. **614-252-5926**
The Lamb Catholic Worker Prayer Group
7 p.m., St. Thomas Church, 2692 E. 5th Ave., Columbus. Meeting of The Lamb Catholic Worker Charismatic Prayer Group. **614-832-9525**

17, TUESDAY

Bishop Campbell Celebrates Mass at Fisher Catholic
10 a.m., Fisher Catholic High School, 1803 Granville Pike, Lancaster. Bishop Frederick Campbell celebrates all-school Mass. **740-654-1231**
Serra Club of North Columbus Meeting at Josephinum
Noon, Jessing Center, Pontifical College Josephinum, 7625 N. High St., Columbus. Serra Club of North Columbus meeting, with Bishop James Griffin speaking. Reservations required.
Rosary for Life at St. Joan of Arc
Following 6:15 p.m. Mass, St. Joan of Arc Church, 10700 Liberty Road, Powell. Recital of Rosary for Life, sponsored by church's respect life committee.
Prayer Group Meeting at St. Mark
7 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life Prayer Group meeting. **740-653-4919**

HAPPENINGS

'Landings' Meeting at Newman Center

7 p.m., St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Second meeting of eight-week "Landings" program for returning and inactive Catholics. **614-291-4674, extension 100**

'Catholicism' Series at St. Pius X

7 to 8:30 p.m., St. Pius X Church, 1051 Waggoner Road, Reynoldsburg. Video of second half of "Amazed and Afraid: The Revelation of God Become Man," Part 1 of Father Robert Barron's "Catholicism" series, followed by discussion. **614-866-2859**

19, THURSDAY

20s Group Meeting at Columbus St. Patrick
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Weekly meeting of parish's new 20s Group. All young adults invited. Begins with Holy Hour, followed at 8 by program. **614-406-9516**

20, FRIDAY

Theology of the Body Talk at St. John Neumann
7 p.m., Upper social hall, St. John Neumann Church, 9633 East State Route 37, Sunbury. First of four talks by Catholic writer and educator Jake Tawney on how we can see our lives through the lens of Pope John Paul II's Theology of the Body. Subject: "God Fashioned the Lens: God's Relationship With Us As It Was Meant to Be." For anyone 17 and older. **740-965-1358**

Evening of Prayer for Christian Unity

7:30 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Prayer service for Christian unity, preceded by potluck dinner at 6:30. **614-792-8655**
Christian Unity Talk at Newman Center
7:30 p.m., St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Father Thomas Ryan, CSP, director of the Paulist North American Office for Ecumenical and Interfaith Relations, speaks on "The Call to Unity Among the Followers of Jesus: What Can I Do?" **614-291-4674**

20-21, FRIDAY-SATURDAY

Adoration at Our Lady of the Miraculous Medal
From end of 9 a.m. Mass Friday to 3 p.m., Saturday. Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. 30 hours of Eucharistic adoration in protest of U.S. Supreme Court Roe v. Wade decision, ending with Holy Hour at 2 p.m. Saturday. **614-861-1242**

21, SATURDAY

Life and Mercy Mass in Plain City
9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession. **614-565-8654**
Workshop on Meditation and Yoga at Newman Center
10 a.m. to noon, St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Father Thomas Ryan, CSP, director of the Paulist North American Office for Ecumenical and Interfaith Relations, leads a workshop on meditation and yoga as prayer. **614-291-4674**
Catholic Social Services Spirit of Hope Ball
6:30 p.m. to midnight, Renaissance Hotel, 50 N. 3rd St., Columbus. Catholic Social Services Spirit of Hope Ball, with cocktails, live and silent auctions, dinner, and entertainment by The Conspiracy band. Black tie optional. **614-221-5891**

22, SUNDAY

St. Christopher Adult Religious Education
10 to 11:15 a.m., St. Christopher Parish Center, 1420 Grandview Ave., Columbus. "The Real Mary, Jesus' Most Faithful Disciple," with Deacon Gregg Eiden. **614-488-9971**

Open House at Bishop Watterson

1 to 3 p.m., Bishop Watterson High School, 99 E. Cooke Road, Columbus. Open house for prospective students and their parents. **614-268-8671, extension 229**

Open House at St. Timothy

1:15 p.m., St. Timothy School, 1070 Thomas Lane, Columbus. Open house for parents of prospective kindergarten and new students and their parents. **614-451-0739**

St. Catherine of Bologna Secular Franciscans

2:30 to 5 p.m., St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Rosary, Liturgy of the Hours, followed by general meeting, ongoing formation, and social. Elizabeth Bowen, SFO **614-276-1953**

Scout Day With the Bishop

3 p.m., Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Annual Scout Day with the Bishop program, with Bishop Frederick Campbell honoring diocesan Scouts who have received religious awards. **Cathedral Organ Recital**

3 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Craig Cramer, organ professor at the University of Notre Dame, presents the third of six recitals featuring the complete organ works of Dieterich Buxtehude. **614-241-2526**
'A Voice for Life' at Church of the Resurrection
5 to 7 p.m., Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Documentary "A Voice for Life," featuring abortion survivor Melissa Ohden, followed by talks by area pro-life supporters. Sponsored by parish Respect Life committee and Knights of Columbus Council 10941. **614-939-4909**

Spanish Mass at Columbus St. Peter

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

23, MONDAY

Respect Life Mass and Rally for Life
10:30 a.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell celebrates Mass in observance of the day of penance for violations to the dignity of the human person committed through abortion, and of prayer for full restoration of the legal guarantee of the right to life, followed at noon by the annual Rally for Life at the Statehouse, sponsored by Greater Columbus Right to Life, to express support for pro-life activities on the anniversary of the Roe v. Wade decision.
Bethesda Post-Abortion Healing Ministry
6:30 p.m., support group meeting, 2744 Dover Road, (Christ the King Church campus), Columbus. **614-718-0277, 614-309-2651, 614-309-0157**

Our Lady of Peace Men's Bible Study

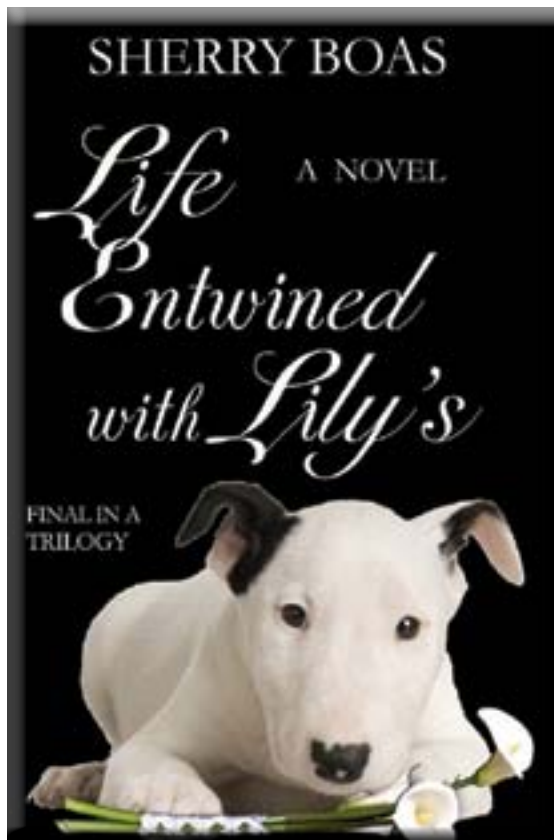
7 p.m., Our Lady of Peace Church, 20 E. Dominion Blvd., Columbus. Bible study of Sunday Scripture readings. **614-459-2766**

24, TUESDAY

Bishop Campbell Celebrates Mass at DeSales
9:45 a.m., St. Francis DeSales High School, 4212 Karl Road, Columbus. Bishop Frederick Campbell celebrates Mass on the Feast of St. Francis DeSales. **614-267-7808**
Christian Unity Service at Cathedral
7 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell leads Vespers service for Christian unity, which will be attended by leaders and worshippers from several other Christian churches and other ecumenical organizations. **740-928-3266**
Prayer Group Meeting at St. Mark
7 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life Prayer Group meeting. **740-653-4919**

BOOK REVIEW

Trilogy focuses on dignity, innate worth of every human life



By Joyce Coronel
Catholic News Service

As a newspaper reporter, Sherry Boas made her living telling other people's stories. Today, the home-schooling mother of four adopted children is telling her own.

Boas has written a trilogy of novels highlighting the innate value of every human person -- a value others may not see at first.

Like her 9-year-old daughter, Teresa, the main character in the novels, Lily, has Down syndrome. Boas said the novels, which have been endorsed by Bishop Thomas J. Olmsted of Phoenix and are being distributed by Catholic Word Publishing Group, send a strong pro-life message.

"Lily has Down syndrome and she ends up changing the lives of all the people who come to take care of her through the three books," Boas said. "Her mother could have chosen not to have her, because 90 percent of Down syndrome pregnancies are terminated."

Boas, who has also written a rosary meditation book, said the writing of the novels was rooted in her passion for the pro-life cause and her primary role as a mom.

"All of our children have been saved from abortion," she said.

Her son, John, whose birth mother requested an abortion after finding out she was 24 weeks pregnant, was born a week later and weighed only a pound and a half. Boas had fasted and prayed for a new child to join their family. "Three days later, we got the call," she said, crediting the intercession of Blessed Mother Teresa.

Boas also deems it miraculous that her daughter Teresa was not aborted, since she was conceived in rape and has Down syndrome.

"So many babies are aborted for either of those two reasons," Boas said in an interview with *The Catholic Sun*, newspaper of the Phoenix diocese. "But look what beauty this child has brought into the world."

Boas said Mother Teresa has been instrumental in all her family's adoptions. The revered founder of the Missionaries of Charity, who spent her life caring for the poorest of the poor, was well-known for her plea to those considering abortion.

"She said, 'If anybody does not want their baby, bring your baby to me. I will take him. ... There is no need for abortion, none.'"

Taking her cue from Mother Teresa, Boas said she told God to "send her a child that would have been aborted." She said she and her husband didn't sense a specific calling from God to adopt special-needs kids -- they just wanted to say "Yes" to his will for their lives.

"We said 'Yes' to that as if we were biologically giving birth to a child we would not be able to say 'No' to," Boas said. "It's been surprising in some ways. It's more joyful and more challenging than you think it's going to be."

Raising a child like Teresa, Boas said, "opens up a whole new world for you

and makes you view life in a whole new way. ... Having someone with special needs in your family reinforces how valuable every human soul is to God and to humanity."

Boas said her trilogy illustrates that each person is born with a purpose. "Even if they'll never talk, never smile," she said, "they have a purpose. Life is a miracle."

The trilogy -- "Until Lily," "Wherever Lily Goes," and "Life Entwined with Lily's" -- were originally self-published, but are being launched by Catholic Word in January to coincide with pro-life activities this month.

Boas set up a website, <http://LilyTrilogy.com>, to market the books and keep readers up to date on the series. While working on a new novel for publication next year, she also hopes to come up with a set of discussion questions for book groups on the trilogy.

"I think it would be great for a Catholic reading group to look at," she said. "Lily ends up saving people on many levels."

NEWS IN PHOTOS FROM AROUND THE WORLD



Pope Benedict XVI baptizes one of 16 infants during a Mass in the Sistine Chapel at the Vatican on Jan. 8
CNS photo/L'Osservatore Romano via Reuters



Palestinian Catholics from Jerusalem, Najed Mishriki, 40, and his wife, Mary, 40, sprinkle their son, Khamis, 18 months, by the Jordan River on the Feast of the Baptism of the Lord on Jan. 8. Located near the West Bank town of Jericho, the site is believed to be the place where St. John baptized Jesus
CNS photo/Debbie Hill



Archbishop Timothy M. Dolan (right) of New York and Archbishop Edwin F. O'Brien, (left) pro-grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem, are the two Americans among 22 new cardinals named on Jan. 6 by Pope Benedict XVI. They will formally join the College of Cardinals at a consistory in Rome on Feb. 18

Archbishop Dolan photo/Gregory A. Shemitz, O'Brien photo/Paul Haring



CLERGY WHO COOK

“Clergy Who Cook” will warm up and spice up a cold winter night on Friday, Jan. 27, in the Jessing Center at the Pontifical College Josephinum. The event, presented by the Friends of the Josephinum, is the second annual offering of competition among diocesan clergy and an opportunity for guests to sample some “heavenly” cuisine. Tasting of the clergy’s creations begins at 7 p.m. and lasts until votes are in and the top chef is named at 10 p.m. Guests will vote with their cash for the best chef or chef team of the evening.

Proceeds from the event will benefit seminarians who have financial need. The Friends of the Josephinum supports at least one scholarship each year and helps seminarians with health and dental expenses, purchase of books, and other personal and essential expenses for the completion of their studies to become priests for the Catholic Church. Co-chairs of the event are Sally Baughman and Marcy Maynard.

The cost for the evening is \$35 per person. Reservations are required. There will be no entrance payment at the door this year, as space is limited.



Guests are encouraged to bring cash for the beverage bar and for casting votes for their favorite clergy cook. To make a reservation, send a check to: Friends of the Josephinum CWC 12, 7625 N. High St., Columbus Ohio 43235.

Please include with your reservation the names of those attending. You may also reserve by visiting

www.pcj.edu; clicking “Make a Donation” and, in “comments,” entering “RSVP for CWC12.”

Opportunities for sponsorship for Clergy Who Cook are available. Top-level sponsors will be rewarded with reserved tables for their party. For information on becoming a sponsor, call Carrie Gram at (614) 985-2234.



St. Timothy School

“To the King of ages, the immortal, the invisible, the only God.”
 “Be honor and glory forever and ever! Amen!” 1 Timothy 1:17

Small, Close-Knit Community; Large, Wide-Spread Achievement



faith



service



academics



athletics

Please come visit St. Timothy School during our Open House
 Sunday, January 22, 2012 at 1:15 p.m.