



DIOCESE OF COLUMBUS

# CATHOLIC TIMES

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**COMFORTING THE SERIOUSLY ILL  
THROUGH HOSPICE AND PALLIATIVE CARE**

The Editor's Notebook

## Body and Soul: The Full Context of Medical Care

By David Garick, Editor



Health care has been all over the news for most of the past several years. Most of the talk has been about how expensive health care is and how difficult it is to make sure it is available to all of us. It is certainly an area of great concern to everyone. It always has been an area of great concern to the Church.

The Church always has been in the health business. We should not forget that most of the miracles performed by Our Lord involved some sort of physical healing. When he sent his disciples into the countryside, one of their duties was to heal people. Faith and health always have gone hand in hand. The great evangelist, St. Luke, was a physician before he took on the larger vocation of spreading the Word of God.

Through the centuries, it has not been government that provided for the health of the people. It has been the Catholic Church that led the way in building hospitals. The nursing profession owes its inception to the devotion of many orders of nuns devoted to providing care to the suffering.

At the heart of medical care must be the commitment to providing loving care for the entire person, body and soul. Today, we tend to focus all of our attention on the science of medicine. Certainly, the incredible advances we have made in technology and pharmacology have made it possible to provide unprecedented treatments for the full range of physical ailments. The Church understands that these wonderful tools to treat the physical symptoms of affliction must be used in accord with God's

expectation that we will treat our bodies with respect, as temples of the Holy Spirit, and that first and foremost, we will respect the fundamental sacredness of life.

All life is a gift from God to be protected and nurtured until he chooses to claim that life back to himself. So all of our medical efforts need to be accompanied by care for our spiritual needs. Prayer is at the heart of health care – prayer by the person who is suffering and prayer by all of us in the living Body of Christ who are called to join our petitions to God in support of our suffering brothers and sisters.

This issue of *Catholic Times* looks at how faith-based medical care deals with one of health's greatest challenges, the care of people with very serious or terminal health issues. This is a crucial part of overall health care. You will read about the loving care provided in local palliative care and hospice programs to aid patients facing the greatest health challenges of their lives.

You also will read about the sacrament of healing that our priests offer to the suffering in the tradition of the original apostles – not as a replacement of modern medical care, but fulfillment of God's promise of spiritual healing.

Our Lord set the commission for all of us on the subject of health care: "Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give." Now that is health care reform.

## School vouchers gain support, with smoother path seen ahead

By Carol Zimmermann

Catholic News Service

Things are looking up for school vouchers.

Although there is currently more talk than action on school vouchers -- scholarships which are used for private school tuition -- the conversation about them has moved from education circles to the highest levels of government as they are discussed by President Donald Trump, Education Secretary Betsy DeVos, and members of Congress.

Catholic leaders are paying close attention to this discussion, too. The U.S. Conference of Catholic Bishops and the National Catholic Educational Association have long been advocates of parental choice in education.

The most recent reference to school vouchers was in Trump's first budget proposal on March 16. It called for a \$9 billion cut of the Education Department's overall budget while proposing an increase in school choice funding.

The proposal, which needs congressional approval, allocates \$1.4 billion to expand school vouchers and proposes to eventually provide \$20 billion a year, the amount Trump pledged to spend on school choice during his campaign.

About \$250 million would be used for private school vouchers and \$168 million would go to charter schools. An additional \$1 billion would be for Title I, a program for low-income students.

"We will give our children the right to attend the school of their

choice, one where they will be taught to love our country and its values," Trump said at a March 15 rally in Nashville, Tennessee.

Greg Dolan, associate director for public policy for the USCCB's secretariat of Catholic education, said the president's budget proposal did not contain details about how the voucher money would be made available, so it's hard to know how this scholarship plan might play out.

But he was happy they were included in the budget proposal as a "marker of what the president is interested in."

Dolan, like other school choice advocates, said the lack of details didn't dissuade him.

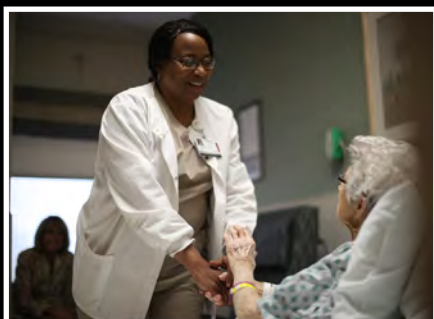
"We're paying attention to this," he told Catholic News Service on March 17.

The education section of the "skinny budget," as it has been described, devotes two pages to education and doesn't include proposals for tax-credit scholarships, which have been touted as Trump's likely way to expand school choice.

The federal tax credit proposal the Trump administration is considering would allow individuals or corporations to receive full or partial tax credit for donations to nonprofit organizations that provide scholarships for private school tuition. Scholarship tax credits are used in 16 states and are primarily for low-income students.

"Federal tax credits are very intriguing and could be a game-

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Front Page photo:

A nurse in the Mount Carmel Health System's hospice and palliative care program talks with a patient.

Photo courtesy Mount Carmel Health System



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## Parishes, online tools, quiet times can take Lenten prayer up a notch

By Carol Zimmermann

Catholic News Service

Prayer, which is one of the three pillars of Lenten discipline, along with fasting and almsgiving, seems to get the biggest boost during Lent.

Spiritual leaders note that Catholics probably are praying already and that Lent is a time to make this act even more intentional – to pray more or in a more focused way.

No matter how Catholics choose to increase their prayer during Lent's 40 days, they have opportunities to do so at their own parishes, many of which are offering Stations of the Cross, Eucharistic Adoration, added times for confession, and possibly even retreats.

Those who can't make it to anything extra at church can tap into tools for prayer on their computers or smartphones, with everything from virtual Stations of the Cross to apps that track spiritual activities or offer help on preparing for confession, praying the rosary, or reading the Bible. Plenty of online



retreats also are available, including ones specifically geared for Lent.

Father John Riccardo, pastor of Our Lady of Good Counsel Church in Plymouth, Michigan, said Lenten prayers can be divided into two different areas of focus. For the first few weeks, he advises people to pray about areas that need to change. During the second half of Lent, he said prayers should focus more on trying to understand Jesus' actions and how Christians are called to respond to them.

If the promptings for more prayer and the abundance of tools or events to guide people in prayer are overwhelming, Catholics also can turn to an ap-

proach advised by some spiritual leaders: finding quiet time.

Cardinal Blase J. Cupich, archbishop of Chicago, said that in today's busy and often noisy world, it's hard to find quiet, but he urged Catholics in his archdiocese to try it.

"Lent is the season of silence. It is a time to enter into the desert, as Jesus did for 40 days," he said in his Lenten message posted Feb. 26 on the website of the *Chicago Catholic*, the archdiocesan newspaper.

"Admittedly, silence can make us feel uneasy," he wrote. "Perhaps it is because silence forces us to think, to feel, to be in touch with those deep areas of our lives where a sense of emptiness or meaninglessness may be lurking in our hearts."

The cardinal said the Gospels often portray Jesus going off alone in silence to pray, which not only says something about him, but indicates something his followers should consider.

Cardinal Cupich said he has asked pas-

tors in his archdiocese during Lent to allow for extra time for silence at Mass, especially after Communion. "We need this silent time to allow God to speak to us. That means quieting ourselves even from saying prayers and just being aware of what Jesus tells us: we abide in God and God in us," he said.

Jesuit Father Adolfo Nicolas, the former superior general of the Society of Jesus, gave similar advice in a video interview with *The Jesuit Post*, in which he said, "We need to develop a taste for silence ... where we can hear the Spirit."

He said that the act of being silent as a form of prayer is not accomplished in a short time and that there is "no formula or magic word" to make it work. He also stressed that finding times for quiet reflection doesn't require a house with a garden and a chapel. Instead, he said people should recognize that they carry the chapel within themselves all the time.

"In the midst of the noise," he said, "we can create a spirit of silence."

## All Catholics must take faith, witness to the public square, bishop says

By Maria Wiering

Catholic News Service

In his famous work *Democracy in America*, published in 1831, Alexis de Tocqueville wrote, "Where education and freedom are the children of morality and religion, ... democracy ... makes better choices than anywhere else.

Bishop James D. Conley of Lincoln, Nebraska, made the case on March 9 that those words remain true nearly two centuries later and that Catholics need to engage in the public square.

He made the comments in an address to more than 1,000 Catholics gathered for Minnesota's first "Catholics at the Capitol" event.

Organized by the Minnesota Catholic Conference, the education and advocacy program drew Catholics from every region of the state.

Bishop Conley, a member of the U.S. Conference of Catholic Bishops' ad hoc committee for religious liberty, noted that Minnesota's Capitol building stands at the confluence of streets named for two prominent American leaders: the Rev. Martin Luther King Jr. and Archbishop John Ireland, St. Paul's first archbishop.

"Those two streets on which the Capitol stands," he said, "should remind us of two fundamental and important truths: that democracies depend on believers to witness prophetically to virtue, to truth, to goodness and to beauty; that believers have a critical and important role to play in the public life for the common good, to build a culture of life and a civilization of love; and we must do all of this as ... missionary disciples of Jesus Christ. Your state needs your faith and your witness."

He told Catholics that democracy's success depends on the "generous participation of believers."

"Secular activists argue that our faith should stay out of the public square, that debates over public policy shouldn't involve religious perspectives, that we have no right to bring faith into the voting booth, or into the Capitol, or into the media," he said.

But he said America's founding fathers saw things differently. "The founding fathers believed that well-formed believers were essential and critical for maintaining the social contract underlying the U.S. Constitution," he said.

He pointed to the words of President



John Adams, written in 1798 to soldiers of Massachusetts: "Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other."

"Public religious faith provides the ability to make moral judgments, which are rooted in a sense of common good, rather than the individual good or personal gain," Bishop Conley said.

He said that in the first part of the 20th century, Catholics were observed to have kept their faith out of their political engagement, as they viewed it as a private or family matter "with no political implications."

"But our faith is more than a family matter. Our faith is not private," he said. "Our faith in the Gospel of Jesus Christ is teeming with political implications, and we cannot live our faith in Jesus Christ as a private affair. We cannot be afraid to challenge our democracy with the truths of the Gospel. In fact, our democracy depends on that challenge."

He said the Catholic faith upholds a vision of the common good under which all people can flourish.

"The Gospel calls the world to objective standards of truth," Bishop Conley said. "The Gospel promotes human dignity and protects the family and orders justice. Jesus Christ tells us what freedom is, what justice is, what it means to have peace and what it means to prosper. The founding fathers knew that the American experiment would depend on the public faith of religious believers, and they knew that democracy itself depends on people of faith."

During the last election cycle, many American Catholics considered themselves "politically homeless" because their values didn't fit easily in either

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*Faith in Action*

By Erin Cordle

## Are you ready? The Diocesan Disaster Readiness and Response Network



We are building a Diocesan Disaster Readiness and Response Network. It has two primary functions. First, it is called to be Christ's presence when natural or human-made disasters occur within our diocese. Second, it will help provide for the unmet needs of those affected during the recovery and mitigation phases of a disaster.

A disaster is defined as an event resulting in harm, suffering, destruction, and/or damage that is beyond the control of the individuals affected. It disrupts personal and community life and may cause physical, emotional, economic, social, and/or spiritual crises. A disaster may damage a community's ability to sustain life without outside assistance. The most common causes of a possible disaster in our diocese are rain, floods, wind, and ice. This network will help determine what can be done to prevent, protect against, respond to, and recover from these threats.

A key element of the network is preparation and awareness education before an event. Three fundamental questions must be addressed to achieve preparedness: How prepared do we need to be? How prepared are we? How do we prioritize efforts to close the gap between the two? In the past, we have been fortunate to have Catholic Social Services branch offices in areas hardest hit by disasters (Portsmouth and Zanesville). These situations have clearly identified that much of the diocese is vulnerable and in need of a strong readiness and response network.

Our network is in relationship with the Ohio VOAD (Voluntary Organizations Active in Disasters) network of agencies (including the American Red Cross, FEMA, faith-based organizations and churches, and nonprofit agencies) that can provide technical assistance and spiritual care before, during, and after a disaster.

The human needs and psychological scars left after a disaster require care beyond the restoration of physical needs. Food, clothing, medical assistance, and shelter will protect and restore the body. Putting lives back together may require additional care, hope, and love.

This will be available through volunteers who have completed spiritual and emotional care training or through referrals to mental health professionals. God calls each of us to serve those in need. Having trained volunteers in our disaster response network enables us to serve these people when their needs are the greatest. The Church is unique in being able to provide care for the whole person. A parish-based disaster response is ideal because parishes are part of the community before, during, and after a disaster. The Church can provide and publicize a place where those affected can find perceptive listeners who will encourage the expression of feelings while providing access to community resources. The Church also is an ideal place for prayer support from the community.

Diocesan Diaconal Council representatives are the primary contacts between the deaneries and the network coordinator in the diocesan Office for Social Concerns. In the coming year, parishes will be asked to assign a disaster response network contact person. Parishes will be provided the tools necessary to start assessing community needs and assets, identifying who within the parish may be vulnerable during a disaster and what resources may be provided should such an event occur.

Through the Office for Social Concerns' information and response network, bulletin announcements, flyers, and other materials will be distributed to help individuals, families, and parishes develop preparedness plans and focus on gathering supplies throughout the year to have at the ready.

For additional information or to become involved with the network's advisory group, please contact me at (614) 241-2540 or [ecordle@columbuscatholic.org](mailto:ecordle@columbuscatholic.org).

Erin Cordle is associate director of the diocesan Office for Social Concerns.

## Record Society officers elected

The Catholic Record Society has re-elected J. Michael Finn as chairman for a two-year term ending in 2019. Other officers elected for the same period are: Edward Quickert, vice chairman; Doanld Schlegel, re-elected as secretary; and Mark Gideon, treasurer.

The society honored Schlegel and Harold Wagner by designating them as life members for their significant contributions to the organization for an extended period.

The society was founded in the fall of 1974 by Msgr. Herman Mattingly, founding editor of *Catholic Times* and its predecessor, *The Columbus Register*, shortly after he retired as pastor of Buckeye Lake Our Lady of Mount Carmel Church. A lifelong interest in history led him

to devote his retirement years to the society and arranging the diocesan archives.

The society is dedicated to collecting, preserving, and publishing the history of persons, events, organizations, and places associated with the Catholic Church in areas historically connected to the Diocese of Columbus. One of its objectives is to make known the works of the Catholic Church by bringing into better light the heroism of the missionaries, priests, nuns, and laypersons who laid the foundation of today's Diocese of Columbus.

*Anyone interested in joining or finding out more about the society may go to its website <http://www.columbuscatholic.org/Offices/CatholicRecordSociety.aspx>.*

## Catholic Men's Luncheon Club

The Catholic Men's Luncheon Club meeting on Friday, April 7, will feature a talk by John Bradford, founder of Wilderness Outreach, and will be sponsored by the Catholic Laymen's Retreat League.

The meeting will follow the 11:45 a.m. Mass at Columbus St. Patrick Church, 280 N. Grant

Ave., and will end around 1 p.m.

No reservations are necessary. A donation of \$10 is requested to cover lunch and meeting costs.

For information on Catholic men's luncheons, visit [www.CatholicMensMinistry.com](http://www.CatholicMensMinistry.com) or contact Tim Merkle, CMLC president, at [htm@ejhlaw.com](mailto:htm@ejhlaw.com).

## Catholic Renewal Mass

Columbus Catholic Renewal, Inc. is sponsoring an evening Mass and social from 6 to 9 p.m. Thursday, March 30 at Columbus St. Timothy Church, 1088 Thomas Lane.

Recitation of the rosary at 6 will be followed by praise and adoration led by Yglesias Worship.

Trained prayer team ministers will be available for individual prayer. Mass will be celebrated by Father Justin Reis at 7:30, followed by fellowship.

For more information, go to [www.cccolumbus.org](http://www.cccolumbus.org) or call (614) 582-1721.

## Reunion and Divine Mercy celebration

Columbus Ss. Augustine and Gabriel Church, 1550 E. Hudson St., invites all former members of the two parishes and alumni of their schools to a reunion that will be part of its Divine Mercy

Sunday celebration on April 23.

The 10 a.m. Mass for that day will be followed by the quarterly parish "friends and family" event that will include a potluck and raffles.

# Two- or three-step process may reverse effects of “abortion pill” in certain cases

The medication known as mifepristone or RU-486 is popularly called the “abortion pill” because it blocks the nurturing effects of the hormone progesterone, leading to the death of a developing infant.

But those effects may be reversed in certain cases through use of a process developed by doctors in California and North Carolina, said Jay Hobbs, a spokesman for Columbus-based Heartbeat International, a network founded in 1971 which connects more than 2,100 pro-life organizations providing

pregnancy help around the world.

Taking RU-486 is the first part of a two- or three-step process. Use of the drug will kill an unborn child if no additional action is taken, but its effects are not immediate. Typically, a woman who takes the drug is instructed to take a second medication, misoprostol, 36 to 72 hours later. This causes cramping that expels the embryo from the uterus. Misoprostol usually is taken at home without direct medical supervision.

The final step of the process which began with the taking of RU-486 is to determine if the abortion procedure has been successful. In the case of an incomplete or failed abortion, a surgical abortion is often necessary.

The abortion reversal process occurs after RU-486 is taken, but before the follow-up dose of misoprostol. The process begins with an immediate ultrasound to determine the condition of the infant in the womb. If the child is alive, the mother is given doses of progesterone, the hormone in a woman’s body that sustains a pregnancy.

As explained on the website [www.abortionpillreversal.com](http://www.abortionpillreversal.com), “Mifepristone blocks progesterone’s actions by binding to progesterone receptors in the uterus and the placenta. By giving extra progesterone, we hope to outnumber and outcompete the mifepristone in order to reverse its effects.”

The website said that whenever possible, the reversal treatment should start within 24 hours of taking RU-486. It also says there have been many successful reversals when treatment was started within 72 hours of taking the “abortion pill.”

Hobbs said that since 2012, more than 200 women who took RU-486 to induce an abortion, then realized they had made a mistake and wanted to give birth, were able to reverse the pill’s effects by taking additional progesterone.

The website says that about 55 percent of women who have chosen to undergo this process continue the pregnancies and deliver their babies, while about 45 percent lose their babies. If a loss occurs, it is usually within the first two weeks of treatment.

The reversal process was first made public in a 2012 article in the journal *Annals of Pharmacotherapy* co-authored by Dr. George Delgado, a family physician for 30 years who is medical director of Culture of Life Services in San Diego, California, and his colleague, Dr. Mary Davenport.

In an interview on the website [www.lifelegaldefensefoundation.org](http://www.lifelegaldefensefoundation.org), Debbie Bradel, a registered nurse who works with Delgado, said he first suggested the treatment in response to a phone call from a woman who had taken RU-486, had not followed up with misoprostol, and wanted to know if she could save her baby. The child survived, as did three others in similar cases, and that led to publication of the article.

Dr. Matthew Harrison of Charlotte, North Carolina, received a similar phone call in 2006 from a distraught woman who had taken RU-486. He

told the website [www.lifesitenews.com](http://www.lifesitenews.com) that after searching through his medical books, he prescribed the same treatment as Delgado did, not knowing whether it would work, but feeling it was the best option. The baby was successfully delivered after 40 weeks gestation.

Delgado and Harrison did not know each other, but word spread about their work. Delgado, Harrison, Davenport, Bradel, and other pro-life physicians and medical personnel eventually joined forces to start the Abortion Pill Reversal network, which consists of more than 300 physicians worldwide.

The network includes one Ohio member, Dr. Lindsay Berko of the Lower Lights Christian Health Center and the FEMM Women’s Health Center of Columbus. She said she became aware of the abortion reversal treatment when she met Delgado at a Catholic Medical Association meeting in Philadelphia. She also said has not prescribed it for any of her patients because few people know about it.

“I talked to one couple that was thinking about it, but I haven’t seen anyone who has said she wanted to follow it all the way through,” she said. “What’s needed more than anything else is to spread the word about it.”

“I’ve worked with many women who had abortions and felt at the time it was the best choice, then realize they have made a mistake. It’s wonderful that they can have this option. Also, I’m not sure what impact this might have here in Ohio, because most abortions in the state are surgical and don’t involve taking the pill.”

“It is amazing to see the results of Dr. Delgado and Dr. Harrison’s work,” said Jor-El Godsey, Heartbeat International president. “There are hundreds of children alive today who would not have survived otherwise. These children serve as a forceful rebuke of those who say they are ‘pro-choice.’”

“If a woman has an abortion, she is encouraged to shout about it on social media. But if she chooses to change her mind, her experience and the value of that choice seem to suddenly become null and void” to those who favor abortion, Godsey said.

A few states have passed or are considering bills related to abortion reversal. A 2015 Arkansas law requires doctors who prescribe abortion medications to tell patients that “it may be possible to reverse the effects of the abortion if the pregnant woman changes her mind, but that time is of the essence.” Similar measures have become law in Arizona and South Dakota.

A bill requiring such notification was passed this month by the Utah Legislature and is on the governor’s desk awaiting his decision on whether to sign it. In Indiana and Louisiana, measures with the same requirement have been passed by the state House and sent to the Senate. Similar bills are in the legislative pipeline in North Carolina and Georgia.

**For more information on the Abortion Reversal Network, go to [www.abortionpillreversal.com](http://www.abortionpillreversal.com).**

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## Origin of Hail Mary; Religious marriage, but not civil?



### QUESTION & ANSWER

by: FATHER KENNETH DOYLE  
*Catholic News Service*

**Q.** I have been wondering about the origin of the Hail Mary prayer. I realize that the first part is from the Scriptures, when Mary is greeted by her cousin Elizabeth, but when was the complete prayer introduced in the church and who were its authors? (Northern New Jersey)

**A.** As to the first part of the prayer, you are half-right. The words in the opening verse come from the angel Gabriel's greeting to Mary at the annunciation: "Hail, full of grace, the Lord is with you" (Luke 1:28, Revised Standard Version Catholic Edition).

Then, as you indicate, the next verse repeats the pregnant Elizabeth's enthusiastic greeting of her cousin following Mary's 90-mile journey from Nazareth: "Blessed are you among women, and blessed is the fruit of your womb" (Luke 1:42).

The joining of those two verses first made its way into the texts of the Mass during the seventh century as an offertory verse for the Feast of the Annunciation, and became a widespread practice during the 11th century in the prayer of monastic communities.

The second half of the Hail Mary, the petition "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death," came later. That first appeared – except for

the word "our" – in print in 1495 in the writings of Girolamo Savonarola and became part of the reformed breviary of Pope Pius V in 1568 following the Council of Trent.

The popularity of the prayer has continued to grow over the centuries. In hearing the confessions of small children, when it comes time to assign a penance, I often ask them, "Do you have a favorite prayer, one that you especially like to say?" Most of the time, by a wide margin, they choose the Hail Mary.

And each night before I go to sleep, I follow a habit of some 50 years and recite three Hail Marys, asking Mary to help me be a good and faithful priest.

**Q.** My first husband of 28 years died three years ago. Both of us were practicing Catholics. I have since been blessed to meet another special man. He is Catholic and has never been married.

If I remarry, I will lose the financial benefits that will affect my retirement years. I know how short life is and don't want to wait 10 years until the restriction will not affect us financially. Is it possible to be married in the church without its being a civil union?

We have chosen to live together, which goes against everything I have been taught, and I feel like a hypocrite. Although in our

minds we are totally committed as though we were married, we would still like to be married in the church. Can you offer any guidance? (Indianapolis)

**A.** In the United States, when a Catholic priest officiates at a wedding, he does so in two capacities: first, in his religious role as a representative of the church, but also in a civil role as an agent of the state. The priest is obligated legally to then register the marriage in the appropriate civil jurisdiction.

There is, in fact, a provision in the church's *Code of Canon Law* (No. 1130-33) that authorizes a bishop to permit a marriage "celebrated secretly," but that is commonly interpreted as applying to cases where the civil law is unjust (such as a law that prohibits interracial marriages).

A priest who performed a marriage ceremony in the U.S., as you desire, would violate the law and expose himself to civil penalties – not to mention that you yourself could be subject to criminal penalties for fraudulently collecting the financial benefits.

I know that this is an inconvenient answer and presents you with a hard choice, but your soul is worth far more than your pension. It sounds as though your new friend is a real blessing in your life, so I pray that you will marry in the church and take the financial hit.

**Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Drive, Albany NY 12203.**

## Online advertisers market more directly to kids than TV ever could

By Mark Pattison  
*Catholic News Service*

The federal government, having observed shameless efforts by mass-media marketers to use children to separate parents from their money, has stepped in repeatedly during the past 40-plus years with laws and regulations to stop this kind of exploitation.

However, regulatory bodies such as the Federal Communications Commission and the Federal Trade Commission today seem nearly powerless to stop the online advertising juggernaut – even though polite exploiters wouldn't use as crass a phrase as "advertising."

Angela Campbell, an attorney with the Georgetown University Law Center in Washington, not only related the sad history of ads targeted at children in her January scholarly paper, *Rethinking Children's Advertising Policies for the Digital Age*, but also spelled out today's dangers.

Congress saw a need for a digital hands-off option in 1998 in passing the Children's Online Privacy Protection Act. Sens. Richard Bryan (D-Nevada) and John McCain (R-Arizona) said then that the law was necessary to prevent marketers from targeting and exploiting children. "Unfortunately, the same marvelous advances in computer and telecommunication technology that allow our children to reach out to new resources of knowledge and cultural experiences are also leaving them unwittingly vulnerable to exploitation and harm by deceptive marketers," they said.

But FTC enforcement, as Campbell noted, has been halting at best. Meanwhile, computer technology has grown so sophisticated that a user's online habits – including the habits of kids – can be readily tracked.

"Online ad networks use a central server to deliver advertisements to consumers, which enables targeting, tracking, and reporting consumers' impressions in ways not possible with analog media alternatives," Campbell said. "When children watch videos on YouTube,

a great deal of information is collected from and about them." She added, "As *Time* magazine put it, 'YouTube pretty much owns kids' eyeballs at this point.'"

"Not only is marketing more personalized, but it is increasingly integrated into content," Campbell said. "The distinction between content and marketing has become even more blurred on the Internet, where much of the advertising looks similar to news clips or independent product reviews, a practice referred to as 'native advertising.'" Indeed, a Common Sense Media survey of young people ages 10 to 18 issued on March 8 showed that those aged 10 to 12 prefer YouTube over Facebook as their online news source.

Campbell pointed to a recent survey of 13- to 17-year-olds to rank their favorite celebrities from a list of 20 names. Two names are easily recognizable: pop music stars Taylor Swift and Bruno Mars. The others in their top 10 were YouTube stars.

One "YouTuber" – in the parlance of fans – is EvanTube. "Evan's father started making and posting videos of Evan opening, playing with, and talking about toys and other products when Evan was 8 years old," Campbell said. "Now he has four YouTube channels and reportedly makes millions of dollars."

YouTube, sensing the ability to make more money, put together a partners program which allows creators to monetize YouTube content by letting Google stream advertisements in exchange for a cut of the ad dollars.

In some quarters, it's nice that EvanTube is now a brand. But traditional brands have caught on. "The growth in the number of brand channels and brand videos has been remarkable," Campbell said. "According to video advertising technology company Pixability, by 2013, all but one of the top 100 global brands had a YouTube channel, and 56 had 10 or more. By 2015, the top 100 brands collectively had 2,400 brand channels, 611,000 branded videos, and 40 billion channel views."

## THE EVERYDAY CATHOLIC



By: Rick Jeric

### *Fickle Finger of Faith*

Fingers seem to be everywhere these days. Our new president loves to gesture with his hands, and he certainly does point fingers. And it almost seems to be a prerequisite for any politician to be able to skillfully point fingers. It is a skill that is definitely more art than science, but, unfortunately, these public servants have nearly created a science out of it. It does not seem to matter if you are a Democrat

or Republican, liberal or conservative, Green or independent, you are guilty until proven innocent.

When I was a kid back in the late '60s, I was cautiously allowed to watch *Rowan and Martin's Laugh-In*. It had a rather cutting-edge brand of comedy for its day, but certainly nothing like our kids get today at any hour. We certainly have evolved. It took plenty of time back then for me to figure out what was meant by "Sock it to me" or "You bet your sweet bippy." One of my favorite parts of the show was the awarding of the Fickle Finger of Fate. This trophy of a hand with the index finger extended was awarded to salute a dubious or outrageous achievement by someone famous, quite often a politician. It was just silly, but it was also funny to see what kinds of suspect things were happening out there. I have been very nicely reminded of this lately, as I have received this award a number of times recently. A few months ago, I was driving to work on Interstate 270 while it was still dark. In some moderately heavy traffic, I hit my turn signal to change lanes and accidentally bumped it forward, which caused my bright lights to flash. The person in front of me started jamming on his brakes, and, yes, there was that finger – and not his index finger.

A few weeks ago, I was driving back on I-70 after dropping off my daughter at school. I got caught in one of those bad situations with trucks and some high-speed lane drivers, and there was nowhere for me to go. So I just stayed in the middle lane and out of the high-speed or passing lane. When traffic broke up a bit, which only took a few seconds, the guy behind me, who had two children in his back seat, sped around me, and there was that finger again. That was definitely a learning situation for them. The best one was about three weeks ago. I was behind one other car in a school zone. The elementary school buses were leaving the driveway, and a car had stopped to let all the buses exit together. While I do not care for this practice, I understand it. The young man in front of me was furious, laid on his horn, and would not stop. All the buses made it out and the first car never moved. The last bus driver drove past us, and, believe it or not, there was that finger again. I think the young man in front of me was just as shocked as I was. Unfortunately, the bus was full of elementary school children. The Fickle Finger of Fate strikes again.

Yes, there is hope. We can never despair and must keep our faith strong. Today is Laetare Sunday, so we should rejoice. Our great spiritual renewal of Lent is half over. There is hope because Jesus told us exactly that. He promised He will never leave us. And I have proof. I have been traveling more often for my job, and it is amazing how kind and even hospitable the people in service businesses can be. Even when things are tense, they smile, show patience, and do their best. What a great lesson. On a recent flight from Baltimore to Chicago, as fate would have it, a Jewish man wearing a yarmulke ended up sitting right next to a very "Arab looking" man two rows in front of me. They did not say anything, but halfway through the flight, the Muslim man got up and did a couple of quick bows toward the window while uttering some prayers. By the end of the flight, both men were smiling and engaged in friendly conversation. Yes, there is hope.

## Check for Restoration

Knights of Columbus Council 5297 presented Father Ted Machnik, pastor, with a check for \$5,000 for restoration work at Circleville St. Joseph Church. Pictured are (from left): Russ Kamler, Grand Knight John Goode, Father Machnik, and Jerry Platz. The \$1.7 million restoration project will include new electrical work, refinishing the stained-glass windows, repair and painting of the walls and ceiling, new flooring, and other improvements.



Photo courtesy K of C Council 5297

## High School Artist

Newark Catholic High School student Cora Mihalick entered five pieces of artwork into the Ohio Governor's Youth Art Exhibition and four of the pieces made it through regional judging to state judging. One piece was chosen for the exhibition at the Statehouse.



Photo courtesy Newark Catholic High School

## St. Tarcisus Medal Program

The diocesan Catholic Committee on Scouting will sponsor its annual St. Tarcisus Medal program on Friday and Saturday, March 31 and April 1, at Powell St. Joan of Arc Church, 10700 Liberty Road South.

St. Tarcisus was a 12-year-old acolyte who was stoned to death while carrying the Eucharist to Christians imprisoned in Rome during the persecutions of the third century.

The St. Tarcisus Medal is the oldest of four emblems award-

ed by the committee. It is available to anyone age 11 and older, including adults, who are registered in Boy or Girl Scouting, Camp Fire, American Heritage Girls, and related programs.

Participants learn to appreciate their Catholic faith through activities and small-group discussions led by older Scouts. The program's focus on the Eucharist helps participants become more aware of the real presence of God in their lives.

## ODU Information Session

Ohio Dominican University will host an adult and continuing education information session from 6 to 7 p.m. Wednesday, April 19 in the Bishop Griffin Student Center on ODU's campus at 1215 Sunbury Road, Columbus. To register, visit [ohiodominican.edu/InfoSession](http://ohiodominican.edu/InfoSession).

Those attending will learn about ODU's wide range of high-demand degrees and cer-

tificates that are available on campus and online. The university offers programs in fields including business, insurance and risk management and supply chain management.

For more information, send an email message to [adult@ohiodominican.edu](mailto:adult@ohiodominican.edu) or call (614) 251-7400. Explore all of ODU's degree and certificate offerings at [www.ohiodominican.edu/adult](http://www.ohiodominican.edu/adult).

## 'Battle of the Books' Champion Team



The Battle of the Books team from Lancaster St. Mary School defended the diocesan championship it won last year, defeating 23 other schools. Battle of the Books is a voluntary reading program that challenges seventh- and eighth-grade students to read for comprehension. St. Mary team members started reading from a list of 85 books during the summer. The "battle" takes place when teams come together for a "Family Feud"-style event. Students are asked questions about books they have read, and earn points for naming the correct titles and authors. Team members are (from left): first row, Jack Tencza, Maureen Murphy, Luke Sharp, and Kavanaugh Frank; second row, Dominic Blackston, Audrey Manella, Emma Albert, and Anna Tencza. The team is coached by Mary Walsh.

Photo courtesy St. Mary School

## Preparing for National Black Catholic Congress

Black Catholic Ministries of Columbus is sponsoring a day of reflection, led by Father Steve Bell, CSP, of the Columbus St. Thomas More Newman Center, from 9 a.m. to 4 p.m. Saturday, April 22 in the undercroft of Columbus St. Joseph Cathedral, 212 E. Broad St. The day will conclude with Mass at 4:30.

The event is in preparation for National Black Catholic Congress XII, scheduled Thursday to Sunday, July 6 to 9, in Orlando, Florida. A bus is being provided for those who would like to travel to the event from the Diocese of Columbus. Those wishing to be on the bus are required to attend the day of reflection.

The diocese will pay the congress registration fee for youth and adults.

There is a nonrefundable fee of \$100 for adults and \$50 for youth for anyone who wants to ride the bus. Reservations must be made by Thursday, March 30.

The bus will leave Columbus on Wednesday, July 5 and will stop at a suburban Atlanta hotel for one night on the way to and from Ohio. The group will spend three nights in Orlando. Total hotel cost for the five nights, based on double occupancy, is \$380, including \$140 for Atlanta and \$240 for Orlando. The Orlando rate is available only for persons registered for the congress.

Anyone wishing to obtain a congress T-shirt is asked to list T-shirt size at the time of registration. Sweatshirts will be available at an additional cost.

For more information, call Lillian Jackson at (614) 228-0024.



This year's winners of Rita Dahlberg scholarships at Wellston Sts. Peter and Paul School are (from left): Allison Case (fifth grade), Madelyn Weber (sixth grade), Evelyn Harley (seventh grade), and Kaltra Woltz (seventh grade). The Dahlberg scholarship fund awards a maximum total of \$1,000 annually, divided among the recipients, for tuition for the current school year.

Each year, teachers of the school's fifth- to eighth-grade classes nominate a maximum of eight students from their classrooms (two grades per room) for the honor, based on the students' citizenship and academic

records and ability to make ethical choices. The school principal and advisory board select as many as four students for the honor.

Rita and Carl Dahlberg were dedicated parishioners of Sts. Peter and Paul Church and dedicated supporters of its school who believed strongly in the benefits of a Catholic education.

"We are blessed with truly amazing children at SPPS who take pride not only in their work, but in the way they treat others. These four students are an excellent representation of what Sts. Peter and Paul School is all about," said school principal Kristyl Fulton.

Photo courtesy Sts. Peter and Paul School

**THIS LENT**  
*invite a friend to*  
**LISTEN TO AM 820**



# LIVING Faith

## Prayer Paired with the Physical

Some of us enjoy being physically active for recreation, and some also enjoying combining prayer and physical movement. Walking or running while praying the rosary is a popular practice, but it's not one I was ever able to do well. I also tried to pray between sets of lifting weights ... and that led me to look for a method of praying the rosary with gentle movement.

I discovered SoulCore, attended a SoulCore prayer leader retreat, and discerned a call to share SoulCore with others. SoulCore is gentle stretching, strengthening, and movement (not yoga) done while praying the rosary. We reflect on the fruits and virtues of each mystery with Sacred Scripture passages and wisdom from the saints.

As it turns out, the length of the Hail Mary prayer is the ideal amount of time to hold a stretch or to move in and out of a position, such as a squat or single-leg balance hold. Praying the Our Father during planks or pushups is an excellent body and soul offering



### HOLY AND HEALTHY

Lori Crock

because it's challenging!

Exercise helps strengthen the body and settle the mind and heart in prayer and is a beautiful physical and spiritual offering to Jesus through Mary.

Praying this way feels natural to me, as our bodies are temples of the Holy Spirit that should be celebrated with joy, gratitude, and gentleness. Being made in the image and likeness of God, and honoring our bodies in this way, is refreshingly different from what we see in our secular culture.

As with any physical activity, there must be rest and recovery. With SoulCore, we pray a reflection for each mystery while in a quiet and reverent position, where we can reflect on the mystery, the life of Christ, and his great love for us.

I will close with this beautiful message from St. John Bosco:

"Health is God's great gift, and we must spend it entirely for Him. Our eyes should see only for God, our feet walk only for Him, our hands labor for Him alone; in short, our entire body should serve God while we still have the time. Then, when He shall take our health and we shall near our last day, our conscience will not reproach us for having misused it."

*Lori Crock is a Plain City St. Joseph Church parishioner, SoulCore leader, writer, and presenter. She can be found online at [www.holyandhealthycatholic.com](http://www.holyandhealthycatholic.com).*



## ODU Preview Day on April 1

You have a passion. At Ohio Dominican University, we're committed to helping you use that passion to fulfill God's purpose for your life. Take the next step in your faith journey at a university founded in the Catholic Dominican tradition.

**Join us from 9 a.m. to 1 p.m. on Saturday, April 1.**  
**Register now at [ohiodominican.edu/Preview](http://ohiodominican.edu/Preview)**

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## Is there a missionary doctor in the house?

**By Father Robert Campagna, OFM**

St. Anthony of Padua has two distinguished titles: priest and doctor of the Church. Ever a missionary, St. Anthony's plain-spoken words help us understand why the Church heralds him as a priest walking in the steps of our Lord and a doctor whose faith, knowledge, and love opened even the most complex theological doctrines.

The Holy Spirit "speaks in different languages," Father Anthony preached – languages which are "different ways of witnessing to Christ." On this list: "humility, poverty, patience, and obedience." And reminding his listeners that we are each called by Our Lord to be missionaries, he said, "It is not enough to speak well of Jesus, but one has to love him and make him our testimony in our life; that is, make him live and talk to the world of today."

It is nearly 800 years after St. Anthony went home to God at an early age. And it is likely that he would preach the same message if he were to be speaking to us today.

Many parishes invite us to get to know Jesus better by offering Bible study. We know that many young people, from their earliest classes to college years, also read

and pray with the Bible – drawing the 'curriculum' from the readings we hear proclaimed at Mass.

I can suggest another way to get to know Jesus better. Many families enjoy a Sunday dinner together. There, why not talk over what each person heard in the readings at Mass? What stood out? How can that special message be put to work during the week?

As for those who find it hard to get to Bible study gatherings: not to worry. Today's technology comes to the rescue. Tablets, smartphones, and e-books are second nature and may be used anywhere, including in the comfort of our homes.

St. Anthony would tell us that Bible study is never "just reading." God's Holy Word brings us to prayer, helps us to know the Lord, and more. We get to know ourselves better, as well as what the Lord may ask of us.

As the Missionary Doctor muses: "Who can be more blessed or happier than one in whom God has set up his dwelling place?"

*Father Campagna is provincial of the Franciscan Province of the Immaculate Conception in New York and director of Franciscan Mission Associates ([www.franciscanmissionassoc.org](http://www.franciscanmissionassoc.org)).*

Stories by **TIM PUET**, *Catholic Times Reporter*

# FAITH-BASED HEALTH CARE AT MOUNT CARMEL

## A Mount Carmel hospice patient's story

Bill Sailor says he's never been one to be upset with the difficulties of life. He had survived a heart attack and a stroke a few years ago, and when he was diagnosed with stage-four bladder cancer last October, he said he wasn't interested in treatments to control his condition.

"I had what I thought was a urinary tract infection, but it turned out to be cancer, and honestly, it didn't surprise me that much," he said.

"When the diagnosis came, the doctor wanted me to start chemotherapy at Mount Carmel West. I said, 'I'm going home tomorrow. You either sign me out or I'll sign myself out.' I don't have any living relatives or children and I don't want to do chemo. I figure when my time comes, I'm going to go, and I'm ready. I've lived a full life and seen all I care to see, so I'm not worrying about what will happen."

His decision to decline chemotherapy, combined with the state of his illness, made him eligible for the Mount Carmel Health System's hospice and palliative care program. After he talked to the doctor, he entered the program upon hearing a hospice representative explain how this type of care assists people with advanced illnesses.

"I hadn't known about hospice until then," he said. "It's been a wonderful experience. They've taken good care of me. Being in hospice care allowed me to come back home (to the Groveport townhouse where he's lived for 17 years) and continue to live independently and to become friends with Jim."

He was referring to Jim Hanson, a hospice volunteer since 2010, who visits Sailor once a week to check on his condition and mainly just to talk. The two have much in common, especially their service in the Navy, and spend much of their time swapping stories about shipboard life.

"With a name like mine, where else would I have gone?" said Sailor, 71, who was in the Navy from 1965-79 after graduating from Columbus Linden-McKinley High School. "If

I'd have been a Marine, they'd have killed me. I probably would have been drafted out of high school because the draft still existed, so I figured I'd enlist in the Navy or the Coast Guard. I had to go to Cincinnati to sign up for the Coast Guard, but the Navy had recruiters here in town, so that's who I went with."

Sailor was a bosun's mate on six ships, spending time in Vietnam, San Diego, Norfolk, and elsewhere, reaching the rank of petty officer first class.

"Bosun's mate is the oldest rating in the Navy," he said. As he talked about naval life in his nautical-themed home, it was as though he were back aboard the USS Thomaston, the lead ship of a class of eight dock landing craft, where he spent his longest stretch in the service. "You've got to keep the ship looking good, get it under way, act as a pilot or lookout sometimes, and shoot guns when necessary. Without the bosun's mate, the ship doesn't go anywhere," he said.

"But you're not going to get very far with no electricity," responded Hanson, 74. "That's where I come in. I was an electrician's mate" from 1960-66, mainly on the USS Helena, flagship of the 1st Fleet, which operated in West Coast and the western Pacific during Hanson's tour of duty and earlier was in the Korean War.

Hanson works with his fellow veterans as part of Mount Carmel's Forever Free Veteran Volunteers group. "It's an honor," he said. "I don't think of them as patients, but as brothers or sisters. Once they put on the uniform, we're connected in some way. And it doesn't end when you take the uniform off, or even when we die. We're veterans forever."

He and Sailor didn't take long to strike up a friendship "because we have so much in common," Hanson said. "Our ships were in different parts of the world, but we served in the same era, and our shipboard experiences were very similar. We like the same movies and other things, too. All that makes him probably

the most interesting person I've worked with" as a volunteer.

Hanson has assisted 19 or 20 veterans since learning of the need for hospice volunteers through a notice in Columbus St. Mary Church's weekly bulletin. "Of all the works I've done, this is by far the most gratifying and spiritually rewarding," he said.

On leaving the Navy, Hanson, a native of Tampa, Florida, entered the religious life, spending 20 years as a member of the Brothers of the Good Shepherd, where he served at the former St. Martin's Home on Rich Street in Columbus, as well as in Kansas City and New Orleans and at the former Mount Aloysius Academy in New Lexington.

"I met my wife in New Lexington, and asked for and received a dispensation from my vows in 1985 so we could get married," he said. "We've been married for 31 years and are celebrating the arrival of a new grandson."

After re-entering civilian life, Sailor was a cabinetmaker. He was married briefly, but has lived mostly on his own. "I was an alcoholic, and that's not a healthy life," he said. "I had a heart attack and I still didn't stop. About a year later, I had a stroke, and the EMTs who responded saved my life. They took me to Mount Carmel East. I didn't have any feeling on my right side for a while, but they responded in time. If they hadn't, I would have been paralyzed. I was lucky because the stroke was a second message to me to change my habits. This time, I listened."

Besides seeing Hanson weekly, Sailor is visited once a week by nurse Nancy Starkoff, once a month by a social worker, and periodically by Dr. Walter Ferris of the hospice staff.

He doesn't mind spending most of his time by himself because that's what he's used to. "I clean the apartment, drive to the store, cook, and bake. Jim says I make nice cookies," he said. "I may not be an alcoholic now, but I am a chocoholic. After you spend 14 years packed on a ship with



Mount Carmel hospice volunteer Jim Hanson (left) and patient Bill Sailor swap sea stories at Sailor's Groveport home. CT photo by Ken Snow

a bunch of men, it doesn't take much to live by yourself."

Sailor wears an alert pin that will bring a prompt response from hospice staff when he presses it to ask for assistance. "The people from hospice have been so incredibly helpful," he said. "When I first came home, they saw the bed I had was inadequate, so they brought me a new memory foam mattress and a hospital bed, I've had some problems with urination and other things, and they've come no matter what the hour or the nature of the problem."

"I thought my VA doctor would be upset about my going to hospice, but she was delighted because the hospice and VA work with each other. I feel I'm taking advantage when I ask for help from the hospice, but their response is always 'You've earned it. You've got it coming to you.'"

Sailor said that when he dies, his body will be donated to Michigan State University for research. "My body will be here, but my soul won't, and that's all that matters," he said. "The body is just a shell. I'm ready for whatever comes next."

Hanson is one of about 150 volunteers who assist Mount Carmel hospice and palliative care patients in their homes, the palliative care units of Mount Carmel East and Mount Carmel St. Ann's hospitals, or the system's non-resident hospice facility at 1144 Dublin Road, Columbus. About 95 are bedside volunteers, with the rest performing other duties, such as administrative

and special project tasks.

About 15 are part of the Forever Free Veteran Volunteers group, consisting of former members of the military matched with hospice patients who also are veterans. The volunteers provide services ranging from simple companionship to serving as a guardian on an Honor Flight to Washington.

Mount Carmel is a Level Four Partner, the highest designation available, in the We Honor Veterans program of the National Hospice and Palliative Care Organization, which provides hospices with resources to promote veteran-centered education for their staffs, increase hospice access to veterans, and improve the quality of their care.

Lynley Ledger, community relations representative for the Mount Carmel hospice, said there always is a need for more volunteers.

"You don't have to have medical expertise," she said. "The important qualities for a volunteer are emotional maturity and confidence; a genuine desire to support patients with life-limiting illnesses; the ability to offer assurance and kindness without judgment and to listen with sensitivity and respect; a willingness to give an average of four hours per week; and flexibility to adapt to changing patient and family needs."

**For more information about volunteering, contact Ledger at (614) 234-0275 or [lledger@mchs.com](mailto:lledger@mchs.com).**

## Hospice and Palliative Care Programs

Hospice and palliative care programs are at the heart of what Catholic health care is all about.

"Our approach to care for the seriously ill and the dying is one of the unique aspects of a faith-based health care system," said Dr. Philip Santa-Emma, medical director of the hospice and palliative care program for Columbus-based Mount Carmel Health System.

"We have a mission to serve in the spirit of the Gospel as a compassionate and transforming healing presence within the community, honoring the sacredness and dignity of every person. It defines who we are and why we came to work here."

"We are interested in caring for everyone, particularly the marginalized, the undeserved, and the poor, and in using whatever tools we have at our disposal to meet everyone's medical, psychosocial, and spiritual needs. The key question I'm always asking is 'How do we take care of the person, not the disease?'"

Santa-Emma, a physician since 1988, began volunteering at Mount Carmel in 1995 and has worked in the hospice and palliative care department of central Ohio's only Catholic health care system since 1997.

"The more I've become involved in this work, the more I realize it's more about life than death," he said. "I always tell people that when the time comes and death is near, we

will be there for them, but in the meantime, for however long that time is, we are committed to having them live as well as they can."

"It's so important for people with serious or terminal illnesses, and for their families, to know we are taking all the measures we can to respond to their needs and to comfort and support them, both during and after their illnesses," said Catherine Maurer-Baack, a clinical nurse specialist who has been involved with hospice care in Columbus since its beginnings in 1985. She has been with Mount Carmel since 2006 and from 1994 to 2000.

"One of the most satisfying things I'm often able to say to a caregiver after the death of a hospice patient is that 'Nobody did a better job than you,' and have them respond, 'Yes, I did all I could, with your help,'" she said. "People can hold on to their grief too long because they think they could have done more. Being able to say this to them allows then to grieve, then let go of that grief in a natural and normal way and get their lives back."

Hospice and palliative care programs serve chronically ill people and are focused on managing their illness and maintaining the quality of life, rather than merely prolonging life.

"Probably the best way to differentiate between the two types of care is to consider a hypothetical

situation in which a medical team believes someone's disease has progressed to the point where if the question were asked, 'Would you be surprised if the patient died in six months?' the answer would be 'No,'" Santa-Emma said. "That's a time when I would advise someone to consider hospice care."

"None of us knows what course an illness will take, and advising someone to enter hospice care isn't a prediction of death, but it's a way to best care for the patient."

The six-month threshold is also significant in terms of Medicare benefits. The federal hospital insurance program has included hospice care as a benefit since 1985. A seriously ill patient becomes eligible for the benefit once two doctors agree that his or her life expectancy is six months or less if the illness runs its normal course.

"People should consider hospice care as early in someone's disease as possible, long before it may be needed," Santa-Emma said. "Understanding the hospice option allows for more control and care choices. One of the things people dealing with a serious illness most often tell me is that they wish they had known about hospice earlier. Too often, they wait for a crisis before considering all their options."

Choosing hospice care doesn't mean a person is "giving up" on life. "It simply changes the focus of your care from curing the disease to managing the symptoms," Santa-Emma said. "You still have much to hope for and much to look forward to. With good pain and symptom management, information, and support, you're able to concentrate on what's meaningful to you."

"Most hospice patients still have plans and goals and see value in everyday living. Also, hospice patients can and do improve. If you do improve, or if you reconsider and desire a more aggressive form of treatment, you can sign out of hospice at any time."

Santa-Emma said that about half of hospice patients spend 20 days

or less in hospice care and half are in care for a longer period. The average length for a hospice stay – taking the total number of days in hospice care and dividing it by the number of patients – is around 50 to 55 days.

"But hospice does nothing either to hasten or prevent death," he said. "There is evidence that some patients under hospice care live longer once their pain and other symptoms are managed."

Because palliative care is more long-term in nature, Maurer-Baack said palliative care patients often spend years, often decades, managing their illness. "That's one of its great benefits," she said.

"It gives people time to devote to family meetings and to consult regularly with medical personnel about their condition; provides them with a trusted source of advice on how to deal with their particular situation; helps resolve questions related to the goals of their care; and coordinates care treatments and transitions."

She said it can be the right decision for patients when a new diagnosis or injury threatens the quality of life; standard disease treatments are no longer beneficial; discussions between the patient, family, and medical care providers have not clarified the goals of care; complex, chronic, or terminal illness is causing suffering; difficult decisions must be made; and an extra layer of support can clarify a patient's condition and the benefits and risks of treatment.

"The Catholic Church is strongly supportive of hospice care and palliative care because both types of treatment are consistent with its longtime teaching related to compassionate accompaniment of those who are suffering," said Father Mark Hammond, pastor of Mount Vernon St. Vincent de Paul and Danville St. Luke churches. Father Hammond is a registered nurse with graduate degrees in canon law and moral theology and is coordinator of the diocesan Health Affairs Office.

See **PROGRAMS**, Page 12



## PROGRAMS, continued from Page 11

"In today's society, some hospitals and physicians are impatient about hastening a person's death and tend to push for physician-assisted suicide and euthanasia, both of which are morally wrong," he said.

"There's also a tendency where some people believe you have to do everything you can to prolong life, including the use of machines to keep a person alive rather than allowing the patient to die a natural death. The Catholic Church has never taught that a person must be kept alive at all costs. This is made clear in the document on euthanasia issued in 1980 by the Vatican's Congregation for the Doctrine of the Faith."

"Hospice provides a community of care and recognizes that there is a point where the focus is one of caring rather than of curing," Father Hammond said. He also said an important theological aspect to keep in mind when working with the dying is what is known as the principle of double effect.

"You can't do evil to achieve what may be seen as a good end," he explained. "You can't kill a person through use of euthanasia or physician-assisted suicide, although doing so might ease his or her pain and allow him or her to die peacefully. However, the Catholic Church accepts the fact that when you provide such a person with substances strictly to control the pain, those substances might have the unintended side effect of causing the person's death. This is morally acceptable, because it is an action that was not done with the specific intent of causing someone to die."

"Hospice isn't a place; it's a philosophy," Santa-Emma said. "It's a type of care that's provided to you and your family wherever you live, whether it's in your home or an assisted living or nursing facility."

There are several resident hospice facilities in Columbus. Mount Carmel's

hospice and palliative care program is based at 1144 Dublin Road, but is not a resident facility. Mount Carmel hospice patients are treated at the Dublin Road site, in the homes or health care facilities where they live, or in the acute palliative care units at Mount Carmel West in Columbus' Franklin neighborhood, Mount Carmel East Hospital, and Mount Carmel St. Ann's Hospital in Westerville. There also will be an acute palliative care unit in the hospital being built on Mount Carmel's Grove City campus.

Since medieval times, the word "hospice" has defined a place of shelter for travelers. The name was first applied to specialized care for the dying by Dame Cecily Saunders, who founded St. Christopher's House in Sydenham, England, in 1967.

Two years earlier, Saunders had been a visiting faculty member at Yale University's nursing school. That school's dean, Florence Wald, founded the first hospice in the United States in 1974 in Branford, Connecticut.

The work of Dr. Elisabeth Kubler-Ross also was instrumental in the hospice movement. Kubler-Ross' landmark 1969 work *On Death and Dying*, based on more than 500 interviews with dying patients, defined what are commonly considered the five stages of grief: denial, anger, bargaining, depression, and acceptance. It included a plea by Kubler-Ross for treating dying patients at home rather than in an institutional setting.

In Columbus, Maurer-Baack and some other medical professionals, led by Dr. Warren Wheeler, who now is medical director of a Las Vegas hospice, decided after reading Kubler-Ross' book that central Ohio should have a hospice.

"That led to the founding of Hospice of Columbus in 1978, with each of the home-care programs in the city donat-

ing a nursing position," Maurer-Baack said. It was run from the basement of Dr. Wheeler's office, then kept moving wherever we could find space as the number of calls kept growing.

"It was an all-volunteer organization, run solely on private donations. A lot of times, 'passing the hat' among the directors was the only thing that kept it going. Then in 1985, Medicare began paying for hospice care. That stabilized things," Maurer-Baack said. Riverside Methodist Hospital, followed by Mount Carmel, began hospice programs in that year.

Santa-Emma said that today, about 350 people are Mount Carmel Hospice patients at any given time. He also said that 60 to 70 people a day are being cared for in the palliative care units of the three Mount Carmel hospitals. In addition, Mount Carmel last year started a palliative care community program that now consists of 200 patients who live at home and are cared for by their regular physicians, while receiving palliative care services as needed.

He said that Mount Carmel Health employs eight physicians and 10 nurse practitioners whose sole responsibility is hospice and palliative care, and that about 180 people in the Mount Carmel system are involved in such care in various ways. Another 150 people volunteer portions of their time to assist hospice and palliative care patients.

"The palliative care program grew out of what we were doing in hospice," Santa Emma said. "We did a major needs assessment in 1995 and found we needed both. It took two years to design the program, and that's how I first became involved with it." The

program celebrates its 20th anniversary this year.

Mount Carmel's hospice and palliative care programs are both nationally recognized. Since it opened 32 years ago, the hospice has been accredited by The Joint Commission, which accredits and certifies nearly 21,000 health care organizations and programs in the United States. It also is a member of the National Hospice and Palliative Care Organization, using NHPCO standards as a guide to measure quality and best practices.

The palliative care program is one of eight nationwide that is designated as a palliative care leadership center. Representatives from palliative care programs in the states surrounding Ohio and across the nation come regularly to Mount Carmel for training in developing or expanding their operations. Mount Carmel staff members have trained colleagues from more than 160 health systems.

"Hospice care doesn't end with the death of the patient," Maurer-Baack said. "We also offer support groups to help families and individuals through the grieving process. What's most gratifying about all of this is the appreciation we receive from patients and their families for being listened to and heard throughout the process of dealing with an illness, for not being abandoned."

"Perhaps you can do nothing for a person's illness, but you do everything for the person and the family," she said. "In doing so, you recognize their importance and their specialness. That's the greatest gift they can receive."

Photo courtesy Mount Carmel Health System

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## Cathedral Mass gives hope to those who seek Christ's healing

"I will always remember the doctor saying those three words: 'You have cancer,'" said Father Michael Lumpe, rector of Columbus St. Joseph Cathedral.

"Anyone else in that situation remembers those or similar words – you have heart disease, you have lung disease, you have Parkinson's disease, you have something taking place that may change your life from this moment on. And with that news, you seek out Jesus in a way that you never sought him before."

Following surgery to remove a large tumor from his colon, and as chemotherapy began, Father Lumpe recalls the advice he received from three brother priests – Msgr. Frank Lane, Msgr. David Sorohan, and Father Bill Hahn. They all urged him to go the Healing Mass at the Shrine of Our Lady of Consolation in Carey. Father Lumpe took that advice seriously and began attending the monthly Mass.

"God can take us where medical skill and technology cannot, and I say 'Thank you' to the Blessed Virgin Mary every morning for what I received at Carey," Father Lumpe said.

The shrine is 90 minutes north of Columbus off U.S. 23 and is known for healing miracles that take place there.

Father Lumpe said there were some occasions where he was too drained of energy to go to Carey. Chemotherapy made him tired and lethargic, and it was playing havoc with him in other ways.

"My oncologist at The James (Cancer Center at The Ohio State University) is wonderful. She and the whole team of professionals there are terrific. But she and I agreed that after the fourth of 12 treatments, my chemo needed to stop, given the side effects I was experiencing," Father Lumpe said. "I also understood that stopping chemo posed obvious risks. That translated into much more time at Carey."

Father Lumpe was taking others with him to Carey. But as he got back into a more regular schedule with his duties at the cathedral and in the diocesan Chancery, his availability to go to Carey lessened. He also realized that there were people like him in central Ohio who could not always travel to Carey because of time, distance, in-



Father Michael Lumpe, rector of Columbus St. Joseph Cathedral, lays his hands in prayer on a woman at the cathedral's bimonthly Mass of Healing and Healing Service. CT photo by Ken Snow

firmity, age, or the effects of medical treatments. And so with the permission of Bishop Frederick Campbell, Father Lumpe began a Mass of Healing and Healing Service at the cathedral.

"Our first Mass of Healing was celebrated two years ago on the Feast of St. Peregrine, the patron saint of those with cancer," Father Lumpe said. "Based on the attendance, we decided from that point on to have a bimonthly Mass of Healing on the third Monday of the month, every other month."

People from throughout the Diocese of Columbus – Catholics and non-Catholics alike, and of all ages – come to the Mass for the same reason: to be given hope and to seek Christ's healing. Some may be healed of their infirmity; others may be healed in ways they did not initially seek. All are welcome.

Father Lumpe said that he and other clergy see people walk away stronger in faith and in hope than when they walked in. They say they are ready to face their challenges head-on and are strengthened to carry the crosses they have been given.

"We have received calls from persons who understandably are overjoyed with their physical healings, and certainly other healings," he said. "We don't post a scorecard on social media. That's not what we are about. God knows what is taking place. That's all that matters, and for that we give God

profound thanks."

"We do everything by the book at the cathedral, and the Church provides for us liturgically and sacramentally," Father Lumpe said. "We also respect each person's privacy and dignity, especially in these very personal moments when people are reaching out from the depths of their hearts asking Christ for help through each priest. The Cathedral Healing Mass is never about show. It's about praying to Jesus for help with our struggles."

Father Lumpe said this Mass would not be possible if it were not for the dedication of the priests who concelebrate Mass and who talk and pray with each person in attendance and anoint them with the sacrament of the sick if they are Catholic. He also expressed his appreciation for the deacons who assist and the cathedral servers who want to do their part to help those in need.

"This is never about any individual priest, nor should it ever be," Father Lumpe said. "This is about Christ working through all of the priests present to bring hope and healing in one form or another, on one level or another, all of us ministering with care and compassion to those in need, given our vocation and state in life."

"Jesus invites everyone to ask, seek, and knock. And in these vulnerable moments, he will respond to us in one way or another to address our needs,"

said Father Lumpe. "Looking to God's infinite blessings in life is one way to see how many gifts he provides, especially the gift of his son, our Savior, who gave us the sacraments and who is our source of hope."

A number of persons from the medical community also attend the Healing Mass, along with caregivers and family members.

"These are dedicated people on the front lines every day helping those in need. They often seek strength and perseverance to help those to whom they provide care and comfort," Father Lumpe said. "The Healing Mass gives them that strength and support, knowing Jesus Christ is at their side."

Bishop Campbell has sanctioned the cathedral with providing an ongoing Healing Mass and Service of Healing.

"Through the Healing Mass, I'm thankful that all of us can come together every other month to pastorally reach out to so many," said Father Lumpe. And this year doubly so, as the most recent Healing Mass took place on the Solemnity of St. Joseph, our patron."

*O St. Joseph, foster father of Jesus Christ and true spouse of the Virgin Mary, pray for us and for the suffering and dying of today.*

*Additional information:*

• **Bimonthly Healing Masses at Columbus Saint Joseph Cathedral**, 212 E. Broad St., will be celebrated during the remainder of 2017 at 6:30 p.m. on May 15, July 17, Sept. 18, and Nov. 20. Visit the cathedral web page, [www.saintjosephcathedral.org](http://www.saintjosephcathedral.org), or call (614) 224-1295.

• **Monthly Healing Masses at the Our Lady of Consolation Shrine and Basilica** in Carey are scheduled for the rest of 2017 at 7:30 p.m. on April 7 and 7 p.m. on May 12, June 2, July 7, Aug. 4, Sept. 8, Oct. 6, Nov. 3, and Dec. 15, all Fridays. Visit [www.olcshrine.com](http://www.olcshrine.com) for more information.

• **The Pious Union of St. Joseph for the Suffering and Dying is a ministry of the Servants of Charity.** It enrolls priests, religious, and laypersons in a confraternity of prayer for the benefit of the suffering and dying. Membership is free. Visit [www.piousunionofstjoseph.org/membership](http://www.piousunionofstjoseph.org/membership).

## Fourth Sunday of Lent (Cycle A)

## A man born blind sees Jesus through the eyes of faith



Father  
Lawrence L. Hummer

**Samuel 16:1b,6-7,10-13a;  
Ephesians 5:8-14;  
John 9:1-41**

John opens with a sentence which is short, but packed with information: "As Jesus passed by he saw a man blind from birth."

The blind man would have set up near the Temple, which Jesus had just left (John 8:59) after a troubled encounter with "those Jews who believed in him." Actually, they did *not* believe in him and were about to seize him when he fled from the Temple.

Ironically, the real story here is how the blind man came to "see" Jesus with the eyes of faith. It is appropriate for the catechumens who are preparing to confirm their own vision of Jesus through the sacraments of initiation in the near future.

It was commonly thought during the New Testament period that afflictions such as blindness were caused by the sins of the parents, which explains the disciples' question about who sinned. Jesus says that neither the man nor his parents had sinned; rather, it was so that the "works of God may be made visible." John's favorite word for "miracles" is "works."

Jesus' statement that "night is coming" is prophetic in this Gospel. As John notes after Judas Iscariot goes out to betray Jesus: "It was night." Yet Jesus says he is the light of the world, and will soon prove that by bringing light to the one born blind.

The spit made into clay (or mud) is unusual, but the Greek verb means literally to anoint, rather than to smear, making it a healing action. Going off to wash is similar to the prophet Elisha telling Naaman to go wash in the Jordan in 2 Kings 5. In this case, the man comes back able to see.

The argument over whether this is the one who used to sit and beg arises. Finally, the blind man says "I am" that

man. When they ask where "the man called Jesus" is, he says "I don't know." The reader chuckles, knowing that the man was blind when he encountered Jesus, so he hardly would know where Jesus is or what he looks like.

The Pharisees are brought in to continue questioning the man, and we discover that the healing took place on a Sabbath day. Because he was blind since birth, his affliction was not life-threatening in their understanding of the Sabbath day laws, meaning he therefore should have been treated on a day other than the Sabbath. They argue about Jesus not keeping the Sabbath. The man says, "He is a prophet."

Now the man himself comes in for a grilling, since they do not believe he was blind from birth. They then ask his parents. They affirm that he is their son and was blind from birth. They refuse to answer anything else "because they were afraid of the Jews." Inasmuch as the parents were Jews, this is an untenable situation for the period of the historical Jesus.

After the split with the synagogues that happened in the 80s or so, that situation would have been possible. Certainly by the 90s or so, when John was written, the break between Christian and Jew was complete. So this fear is as a result of the developing bad blood between Christians and Jews of a much later period.

The Pharisees continue to argue that Jesus is a sinner. The blind man keeps saying "All I know is I was blind, but now I see." After he finally is thrown out, Jesus finds him and asks him if he believes in the Son of Man. By this point, the man has to ask who Jesus is so he can affirm his belief.

Like the woman of Samaria, the man at first says "sir" but eventually calls Jesus *Lord*. Both words are *kyrie* in Greek. Thus, the man who was born blind has finally come to see who Jesus really is: his Lord.

Jesus remarks that "I have come into this world ... so that those who do not see might see, and those who do see might become blind." The Pharisees object: "Surely we are not blind, too, are we?" Jesus says being blind is not the issue. *Claiming* to see when they cannot see is the real sin.

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

## VOUCHERS, continued from Page 2

changer," said Dolan, who added that the key is in the details. If the federal government does not put strings on the funds, then Catholic schools, which have more than 40 percent of the students in private education nationally, would be interested. "If it's done right, it could bring (school) choice to places where it isn't," he said.

Currently, 27 states and the District of Columbia have some type of school choice measure in place and several states have legislation on the table for it this year.

Dolan said the issue of federal tax credit scholarships probably will be presented in a tax-reform plan to be sent to Congress before the August recess.

DeVos has pointed to Florida's tax credit scholarships

as one of the major successes from her time on the board of the Foundation for Excellence in Education, which works to expand tax credit scholarship programs across the nation.

On March 3, Trump was joined by DeVos, U.S. Sen. Marco Rubio (R-Florida), and Florida Gov. Rick Scott in a visit to St. Andrew School in Orlando, Florida, to specifically discuss the tax credit scholarship program.

James Herzog, associate for education for the Florida Conference of Catholic Bishops, who took place in the roundtable discussion about the voucher program, said he hopes Congress will look to Florida as an example of the benefits of school vouchers.

## The Weekday Bible Readings

MONDAY  
Isaiah 65:17-21  
Psalm 30:2,4-6,11-12a,13b  
John 4:43-54

TUESDAY  
Ezekiel 47:1-9,12  
Psalm 46:2-3,5-6,8-9  
John 5:1-16

WEDNESDAY  
Isaiah 49:8-15  
Psalm 145:8-9,13c-14,17-18  
John 5:17-30

THURSDAY  
Ezekiel 32:7-14  
Psalm 106:19-23  
John 5:31-47

FRIDAY  
Wisdom 2:1a,12-22  
Psalm 34:17-21,23  
John 7:1-2,10,25-30

SATURDAY  
Jeremiah 11:18-20  
Psalm 7:2-3,9b-12  
John 7:40-53

DIOCESAN WEEKLY RADIO AND  
TELEVISION MASS SCHEDULE  
WEEK OF MARCH 26, 2017

## SUNDAY MASS

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

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

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

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

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

## DAILY MASS

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

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

# Never Give Up On Wayward Family and Friends

We all know family and friends who have left the Catholic faith for another religion, or, as increasingly happens, who have no faith at all. Sometimes they even mock those of us who believe in God. It can be heartbreaking, but we never should lose sight of the example set by St. Helena, who for many years prayed and prayed for her wayward son, the future Roman emperor Constantine.

Eventually, her prayers were rewarded. Her son changed the world after he saw the vision of a cross, with the words *"In hoc signo vinces"* (In this sign, conquer), before the Battle of the Milvian Bridge in 312. His forces defeated those of his brother-in-law Maxentius, he became emperor, and he legalized Christianity. With that, Rome's long persecution of Christians ended, all thanks to the many years of prayers from his mother.

Not everyone will come home to the Catholic faith, but to give you hope, I do want to share a few stories told to me by real people.

I was approached by a grandmother in Cincinnati who said her daughter was so strung out on heroin that she abandoned her children. Their grandmother and grandfather had to take over temporary custody, because no one knew the daughter's whereabouts. All they knew was that she was on the road following some unknown band. Every time the phone rang after 9 p.m., the grandmother cried, thinking the call was coming from some distant law enforcement official telling her that her daughter was dead.

One night, the phone did ring, but the call was from her daughter, who said that in a moment of clarity, she remembered some of the Catholic prayers from her youth and started saying those prayers. She was at a truck stop, and as she kept talking, other people were able to pinpoint the location and pick her up. She returned to her senses, kicked the drug habit, found employment, and



## THE TIDE IS TURNING TOWARD CATHOLICISM

David Hartline

finished college. Her life now is the antithesis of what it was, and prayer had a lot to do with it.

In California, I spoke with a movie producer who was raised by loving, faithful parents. But he drifted far from his faith, until it seemed a distant memory to him. His return started with a dramatic development. He had been an understudy to several famous producers and longed for the day when he could produce his own films, with the proper financing help and a noteworthy cast.

One day, it all came true, but instead of celebrating this artistic breakthrough, he plotted a way to tell his former bosses and win their approval. He knew the Hollywood bar where many producers, directors, and their entourages of fans and groupies hung out on Friday nights. He meticulously practiced in his head the dialogue in which he could subtly insert his big news.

Things happened just as he hoped. His former mentors serenaded him, bought him drinks, and sent him home in a cab. As the cab rolled past the palm-lined boulevards, he felt like a conquering hero as he pulled from his pocket the phone numbers various women had given him in the bar.

It would all change. In a couple of hours, he woke

up in a cold sweat, fearing a heart attack. He turned on the television only to find Mother Angelica of EWTN fame on one of the channels, and he literally felt his life flash before his eyes. That moment turned his life around. He occasionally slipped into his former bad habits, but within a couple of years, they would all be behind him. Not surprisingly, he has helped EWTN produce certain projects.

Finally, a father told me that his son had seemed to enjoy mocking the faith when he would visit on certain holidays. He told me that after one Thanksgiving, his wife was so upset that they seriously pondered telling their son not to return for Christmas. But soon he called his parents, begging forgiveness. He said his attacks were just his way of expressing frustration with a life not going as planned. The young man was staring at his 30th birthday and felt he was a failure, so he turned on his family and even on God. Fortunately, he returned to his senses.

I wish I could promise that every story of lost faith has a happy ending. We all know that's not the case, but ask the Holy Spirit for help and never cease praying. Never give up hope.

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

### FAITH, continued from Page 3

the Democratic or Republican parties. While it's true that neither party represents a Catholic worldview, Catholics should not feel 'homeless,'" Bishop Conley said.

"Catholics do not have a political party, but we do have a political home," he said. "Catholics are not politically liberal or politically conservative. We are simply Catholics, disciples of Christ and his Gospel. Our mission in the public life is to be faithful to the truth of Jesus Christ and his church and the truths he's revealed to us."

"Our political home is our eternal home, the city of God," he said. "Because of that, our political mission in this world is to build a culture of life, a civilization of love."

He said Catholics are meant to be prophetic voices who speak the word of God

and trust in its power. He quoted G.K. Chesterton: "When the world is upside down, prophets are the ones who stand on their heads to see things as they are."

"Today, in a world that is upside down, God calls us to stand on our heads ... to see things as they are and to speak the truth," he said, pointing to abortion and other life issues, marriage, and the need to help people who are poor, immigrant, refugees, or incarcerated.

Speaking truth might mean that Catholics lose friends, he said. "If we are faithful witnesses to the church's teaching, we will make our neighbors from every political party unhappy and uncomfortable," Bishop Conley said.

He said that Catholics also need to trust in God's providence and that success is measured by fidelity, not results.

## MAINTENANCE MANAGER POSITION

St. Peter Parish is looking to hire a full-time Maintenance Manager. Hours are Monday through Friday, 9:00AM through 4:00PM.

The Maintenance Manager is also on-call 24-7 for occasional after-hours emergencies.

The Maintenance Manager's duties include planning projects; securing bids; communicating with vendors and service providers; observing and holding accountable any contracted third-parties working on-site, even if such are working here after-hours; maintaining an inventory and maintenance record of equipment; preparing a schedule for preventive and routine maintenance of property, plant, and equipment; helping plan for future needs and projects; supervising maintenance staff, including assisting them prioritize; and doing actual maintenance work. The Maintenance Manager, as do all other staff members, answers to the Office Manager and to the Pastor.

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 Or e-mail resumes to: [mluis@stpetercolumbus.com](mailto:mluis@stpetercolumbus.com)

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# Pray for our dead

**ANDERSON, Elizabeth A., 89, March 13**  
Holy Spirit Church, Columbus

**BRINK, Eugene L., 93, March 19**  
St. Mary Magdalene Church, Columbus

**BURIK, Margaret (Motil), 79, March 17**  
St. Paul Church, Westerville

**DAVIES, Ruth M. "Aunt Peach" (Huntzinger), 74, March 13**  
Holy Family Church, Columbus

**DOWNEY-BEITER, Mary L. (Morrow), 79, March 17**  
St. Elizabeth Seton Parish, Pickerington

**GUMBISH, Barbara S. (Kelly), 67, March 19**  
Holy Spirit Church, Columbus

**HELM, Paul F., 53, March 13**  
St. Thomas More Newman Center, Columbus

**JORDAN, Joan (Ucker), 88, March 15**  
St. Matthias Church, Columbus

**KLEIN, Peter N., 78, March 12**  
Church of the Resurrection, New Albany

**MARKOWSKY, James, 69, March 17**  
St. Patrick Church, London

**McALLISTER, Richard J. "Jerry," 84, March 17**  
St. Timothy Church, Columbus

**NAGEL, Melanie E. 98, March 14**  
St. Andrew Church, Columbus

**OSBORNE, Gladys C. (Baker), 94, March 7**  
Holy Trinity Church, Jackson

**SCHREIBEIS, Elaine D. (Daugherty), March 15**  
St. Brigid of Kildare Church, Dublin

**SIERER, Leah J. (Lake), 57, March 13**  
St. Catharine Church, Columbus

**SNYDER, Barbara (Lucas), 86, March 12**  
St. Mary Church, Lancaster

**TAYLOR, Mary A., 62, March 15**  
Holy Name Church, Columbus

**UNRUE, Phyllis D. (Allen), formerly of Columbus, 72, March 15**  
St. Mary Cathedral, Cheyenne, Wyo.

**WAITZMAN, Mary F. (Schlipf), March 11**  
St. Pius X Church, Reynoldsburg

**WELSH, Richard A., 93, March 12**  
St. Mary Church, Lancaster

**WYATT, John R., 70, March 15**  
St. Paul Church, Westerville

## Suzanne B. Ritter

Funeral Mass for Suzanne B. Ritter, 83, who died Sunday, March 19, was held Wednesday, March 22 at Columbus St. Catharine Church. Burial was at St. Joseph Cemetery, Columbus.

She graduated in 1951 from the Hathaway Brown School in Shaker Heights and in 1955 from Connecticut College in New London, Connecticut, and received a certificate in paralegal studies in 1984 from the Capital University Law School and Graduate Center. She was employed by the Young & Rubicam advertising agency in New York from 1956-60.

She served as a docent for the Co-

lumbus Museum of Art for more than 35 years and was docent chair in 1992 and 1993. She also was a member of the museum's board of trustees and woman's board, was a trustee of The Columbus Academy from 1980-83, and was a member of the Columbus Country Club.

She was preceded in death by her parents, Maurice and Alice (Murphy) Berne; and brothers, Maurice and James. Survivors include her husband, Paul, an attorney who has represented the Diocese of Columbus for many years; sons, Paul (Laura) and Mark; daughter, Barbara (Frank) Sauder; sister, Barbara (Daniel) Collins; and five grandchildren.

## Ida C. Trombetti

Funeral Mass for Ida C. "Dolly" Trombetti, 81, who died Saturday, March 4, was held Thursday, March 9 at Columbus St. Elizabeth Church. Burial was at Resurrection Cemetery, Lewis Center.

She was born May 15, 1935 in Dover to Tom and Mary Bellanco, grew up in Weirton, West Virginia, and was a graduate of Steubenville Catholic Central High School.

She served as secretary to the religious education director at Columbus

St. Anthony Church and also was employed at The Ohio State University by WOSU and the neurology department. She was founder of the Widow and Widower's Club at St. Elizabeth Church and was a member of Beta Sigma Phi sorority.

She was preceded in death by her parents; husband, Michael; and brother, Tom. Survivors include her children, Vince, Joseph, Deneen, and Karla Line; and eight grandchildren.

## Judy Burke

Funeral Mass for Judy (Sapp) Burke, 77, of Burr Ridge, Illinois, who died Friday, Feb. 10, was held Tuesday, Feb. 14 at St. John of the Cross Church, Western Springs, Illinois. Burial was at Queen of Heaven Cemetery, Hillside, Illinois.

She was born Oct. 18, 1939, to Raymond and Stella Sapp.

She was a graduate of Columbus St. Aloysius School and Columbus St. Joseph Academy and St. Mary of the

Springs College (now Ohio Dominican University) in Columbus. She was a teacher at Grove City Our Lady of Perpetual Help School for several years before moving to Illinois.

She was preceded in death by her husband, Edward, and a brother, Roger. Survivors include a son, Dan (Raphiza); a daughter, Mary (Mike) Bromet; brothers, Gene (Norma) and Jack (Toni); and six grandchildren.

Send obituaries to: [tpuet@columbuscatholic.org](mailto:tpuet@columbuscatholic.org)

## CLASSIFIED

**Our Lady of Victory Catholic Church**  
1559 Roxbury Road, MarbleCliff (Parish Life Center)

### FISH FRY DINNERS

**Fridays, 3/3-4/7, 4:30 -7 pm**

Fresh Ocean Perch (fried)

Baked Potatoes, French Fries or Rice Salad or Slaw,  
Beverages, Dessert included  
\$9 Adults, \$5 Kids - Carryouts available

### St. Ladislav Parish

277 Reeb Avenue

### ANNUAL SPAGHETTI DINNER

**Sunday, March 26 - 12-5PM**

Pasta, home-made meatballs & sauce,  
salad, bread, home-made desserts, beverage

Adults \$8, Child/Seniors \$5

Carryouts available. Raffle.

### St. Elizabeth Church

### Lenten Fish Fry Dinners

Every Friday, March 3-April 7 • 5-7 p.m.

\$9 Large portion dinner

\$7 Smaller portion dinner

\$7 Fish sandwich & perogi dinner

\$5 Grilled Cheese

Dinners include biscuit, drink, dessert, and 2 sides.

Credit Cards Accepted.

### St. Catharine's K of C Fish Fry

500 S Gould Rd, Columbus

**Fridays, March 3, 17, 31 & April 7 ~ 5-8pm**

### ALL YOU CAN EAT

Dine-in, Carry-out & Drive-thru

Adults \$10; Seniors (65+) \$8

Children (under 12) \$5; Under 5 Free

Fried Ocean Perch, Baked Cod, Fries, Macaroni,  
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### St. Margaret of Cortona Church

1600 N. Hague Ave, Columbus

**19<sup>th</sup> Annual**

**"Best Fish Fry Dinner in Town!"**

**Fridays during Lent,**

**Mar. 3 - Apr. 7 • 4:30 -7:30 PM**

Fried Ocean Perch or Baked Cod, with French Fries,  
Baked Potato, Macaroni & Cheese, Cole Slaw, Apple-  
sauce, Roll & Butter, and homemade Desserts.

Free coffee!

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1420 Grandview Avenue / Trinity School Cafeteria

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\$8 Adults / \$5 Kids / \$25 Family

Pasta Sauce Provided by local area restaurants

March 24 — Emelio's Catering

March 31 — Bravo Cucina Italiana

### LENTEN FISH FRY

**FRIDAYS 5 - 8 pm, MAR 3 - APR 7**

### St. Michael Church

5750 N. High St., Worthington

Fish Dinner: Reg/\$9; Small/\$7

Macaroni-Cheese Dinner: \$7

Clam Chowder, Desserts: \$1

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## H A P P E N I N G S

## MARCH

## THROUGH APRIL 9, SUNDAY

## 40 Days for Life

7 a.m. to 7 p.m., sidewalk in front of Founder's Women's Health Care Center, 1243 E. Broad St., Columbus. 40 Days for Life campaign of daily vigils at clinic. Individuals, groups may sign up for hourly shifts. 614-445-8508

## 23, THURSDAY

## Cenacle at Holy Name

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

## Soup Supper at St. Francis of Assisi

St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Soup supper following 6 p.m. Mass. 614-299-5781

## Holy Hour of Reparation at Columbus Sacred Heart

7 to 8 p.m., Sacred Heart Church, 893 Hamlet St., Columbus. Eucharistic Holy Hour following Holy Hour of Reparation prayer format, concluding with Benediction and social period. 614-372-5249

## Frassati Society Meeting at Columbus St. Patrick

7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Meeting of parish's Frassati Society for young adults. "Christ in the City" program with Adoration of the Blessed Sacrament, confessions, Taize chant, and night prayer, followed by refreshments at Claddagh Irish Pub. 614-224-9522

## Sung Vespers at St. Margaret of Cortona

7:30 p.m., St. Margaret of Cortona Church, 1600 N. Hague Ave., Columbus. Sung Vespers, following Stations of the Cross during weekly Exposition of the Blessed Sacrament. 614-279-1690

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

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

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

## 'Happenings' submissions

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

Items not received before this deadline may not be published.

Listings cannot be taken by phone.  
Mail to Catholic Times Happenings,  
197 E. Gay St., Columbus OH 43215  
Fax to 614-241-2518  
E-mail as text to  
tputet@columbuscatholic.org

## 24, FRIDAY

## Stations, Simple Supper at Holy Redeemer

6 p.m., Holy Redeemer Church, 1325 Gallia St., Portsmouth. Stations of the Cross, followed by simple supper. 740-354-4551

## Simple Supper, Stations at Groveport St. Mary

6 p.m., St. Mary Church, 5684 Groveport Road, Groveport. Simple supper, followed by Stations of the Cross. 614-497-1324

## Visual Rosary at Newman Center

6 p.m., St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Visual rosary led by Father Steve Bell, CSP. 614-291-4674

## Liturgy of the Hours, Stations, Holy Hour at Sunbury

6:15 to 8:15 p.m., St. John Neumann Church, 9633 E. State Route 37, Sunbury. Liturgy of the Hours, followed by Stations of the Cross and Eucharistic Adoration Holy Hour. 740-965-1358

## Lenten Vespers Service at St. John Chrysostom

7 p.m., St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., Columbus. Weekly Lenten Vespers service with Holy Eucharist. 614-882-7578

## Exposition, Stations, Reconciliation at Del. St. Mary

7 to 9 p.m., St. Mary Church, 82 E. William St., Delaware. Exposition of the Blessed Sacrament, with Stations of the Cross at 7:30, Reconciliation at 8, and Benediction at 9. 740-363-4641

## 25, 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.

## Anointing of the Sick at St. Pius X

5 p.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Anointing of the Sick at Mass. 614-866-2859

## 26, SUNDAY

## Anointing of the Sick at St. Pius X

8:30 a.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Anointing of the Sick at Mass. 614-866-2859

## Exposition at Our Lady of Mount Carmel

9:15 to 10:15 a.m., Our Lady of Mount Carmel Church, 5133 Walnut St. S.E., Buckeye Lake. Exposition of the Blessed Sacrament, continuing every Sunday during Lent. 740-928-3266

## St. Christopher Adult Religious Education

10 to 11:20 a.m., Library, Trinity Catholic School, 1440 Grandview Ave., Columbus. Final session of three-week training program with James White, president of Performance Consulting Services, focusing on "The Racial Divide in the United States," a pastoral letter by Bishop Edward Braxton of Belleville, Illinois.

## Praise Mass at Our Lady of the Miraculous Medal

11 a.m., Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. Praise Mass with upbeat contemporary music. 614-861-1242

## St. Catherine of Bologna Secular Franciscans

2 to 4:30 p.m., St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Meet in church for prayer, followed by general meeting, ongoing formation, and fellowship. Visitors welcome. 614-895-7792

## Vespers at St. Colman of Cloyne

3 p.m., St. Colman of Cloyne Church, 219 S. North St., Washington Court House. Solemn Vespers service for the Fourth Sunday of Lent, including the Lenten portion of Handel's "Messiah." 937-675-7055

## Exposition, Benediction at Coshocton Sacred Heart

4 to 5 p.m., Sacred Heart Church, Walnut Street and Park Avenue, Coshocton. Exposition of the Blessed Sacrament, continuing with Benediction, each Sunday during Lent. 740-622-8817

## Adoration, Vespers, Benediction at Lancaster St. Mary

4 p.m., St. Mary Church, 132 S. High St., Lancaster. Adoration of the Blessed Sacrament, sung Vespers, and Benediction each Sunday during Lent. 740-653-0997

## Vespers at St. Brigid of Kildare

5 p.m., St. Brigid of Kildare Church, 7179 Avery Road, Dublin. Lenten Vespers service. 614-761-3734

## Prayer Group Meeting at Christ the King

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

## Spanish Mass at Columbus St. Peter

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

## 26-28, SUNDAY-WEDNESDAY

## Parish Mission at St. Joan of Arc

7 p.m., St. Joan of Arc Church, 10700 Liberty Road, Powell. 1559 Roxbury Road, Columbus. Parish mission with papal missionary of mercy Father Thomas Blau, OP, of Columbus St. Patrick Church. Theme: "Christ Is Risen." 614-761-0905

## 27, MONDAY

## Adoration at New Philadelphia Sacred Heart

5 p.m., Sacred Heart Church, 139 3rd St. N.E., New Philadelphia. Adoration of the Blessed Sacrament and confessions, followed by Evening Prayer. 330-343-6976

## Cenacle of Prayer at Delaware St. Mary

6:30 to 7:30 p.m., Teachers lounge, St. Mary School, 82 E. William St., Delaware. Weekly Lenten Cenacle of prayer, led by Deacon Felix Azzola. 740-363-4641

## Bethesda Post-Abortion Healing Ministry

6:30 p.m., support group meeting, 2744 Dover Road, Columbus (Christ the King convent, first building west of the church). 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.

## Stations of the Cross for the Grieving at St. Brendan

7 p.m., St. Brendan Church, 4475 Dublin Road, Hilliard. Stations of the Cross featuring reflections on grief at each station, for those mourning the loss of a loved one. 614-876-1272, extension 227

## 27-29, MONDAY-WEDNESDAY

## Parish Mission at Columbus Our Lady of Victory

7 p.m., Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Parish mission with Father Jack Collins, CSP. Theme: "Give God a Second Thought." Topics: "What Good Is God?"; Monday; "Why Prayers Don't Work," Tuesday; "Ten Kinds of People We Don't Have to Love," Wednesday. 614-488-2428

## 28, TUESDAY

## Soup Supper, Stations at St. Brigid of Kildare

6 p.m., Hendricks Hall, St. Brigid of Kildare Church, 7179 Avery Road, Dublin. Soup supper, followed by Stations of the Cross at church. 614-761-3734

## Soup Supper at St. Edward

6 to 7 p.m., St. Edward Church, 785 Newark-Granville Road, Granville. Soup supper with talk by Denison University student Erin Warden on refugee and immigrant resettlement in Ohio. 740-587-3254

## Soup Supper at St. Elizabeth

6:30 p.m., St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Soup supper, accepting donations to support St. Vincent de Paul Society. 614-891-0150

## 29, WEDNESDAY

## Padre Pio Prayer Group at St. John the Baptist

12:30 p.m., St. John the Baptist Church, 168 E. Lincoln Ave., Columbus. Padre Pio Prayer Group meeting, including rosary, devotions, and 1 p.m. Mass. 614-294-5319

## Chaplet at St. Pius X

6 p.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Praying of Chaplet of Divine Mercy before tabernacle. 614-866-2859

## 'The Bible and the Virgin Mary' at Delaware St. Mary

6 to 7:30 p.m., Beitel Commons, St. Mary School, 82 E. William St., Delaware. Fourth of five talks on "The Bible and the Virgin Mary" with Deacon Todd Tucky. 740-363-4641

## Adoration at Holy Redeemer

6:30 to 7:30 p.m., Holy Redeemer Church, 1325 Gallia St., Portsmouth. Adoration of the Blessed Sacrament. 740-354-4551

## Soup and Psalms at St. Mark

After 6 p.m. Mass, St. Mark Church, 324 Gay St., Lancaster. Soup and psalms sponsored by Knights of Columbus Council 15447, with proceeds to Catholic Relief Services. 740-653-1229

## Evening Mass at St. Matthias

7 p.m., St. Matthias Church, 1582 Ferris Road, Columbus. Evening Mass with Father Paul Colloton, OSFS, chaplain at Ohio Dominican University, each Wednesday of Lent. 614-267-3406

## Lenten Vespers Service at St. John Chrysostom

7 p.m., St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., Columbus. Lenten Vespers service with Holy Eucharist. Byzantine churches do not celebrate daily Divine Liturgy during Lent. 614-882-7578

## 'Reboot Live!' at Our Lady of Perpetual Help

7 to 9:30 p.m., Our Lady of Perpetual Help Church, 3730 Broadway, Grove City. "Reboot Live!" program featuring Catholic author and speaker Chris Stefanick and musician Jon Niven, providing practical insight into fully living the life God has created for us. Tickets \$20. 614-875-3322

## 29-APRIL 1, WEDNESDAY-SATURDAY

## Three Bags Full Consignment Sale

6 to 9 p.m. Wednesday, 10 a.m. to 7 p.m. Thursday, 10 a.m. to 3 p.m. and 6 to 9 p.m. Friday, 10 a.m. to 3 p.m. Saturday (selected items half-price Friday night and Saturday), Franklin County Fairgrounds, 4100 Columbia St., Hilliard. Three Bags Full consignment sale of children's items. Unsold and unclaimed items are donated to Catholic and pro-life charities. 614-561-5300

## 30, THURSDAY

## Living Stations at Delaware St. Mary

Noon, St. Mary Church, 82 E. William St., Delaware. Living Stations of the Cross presented by schoolchildren.

## Cenacle at Holy Name

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

## Columbus Catholic Renewal Prayer, Mass

6 to 9 p.m., St. Timothy Church, 1088 Thomas Lane, Columbus. Columbus Catholic Renewal program, starting with rosary, followed by praise and adoration and opportunity for individual prayer with prayer team members, concluding with 7:30 Mass with Father Justin Reis. 614-582-1721



## Parish Serves As a Good Samaritan to Immigrant Families

Columbus St. James the Less Church has become a Good Samaritan for its parishioners who are concerned about the effects of President Donald Trump's immigration policy.

Trump's pledge to step up deportation of undocumented immigrants is of great significance in the parish, which includes 650 Spanish-speaking and 500 English-speaking families and has three Spanish Masses among its six weekend Masses.

"You can cut the tension with a knife," said the church's pastor, Father Clarence Williams, CPpS. "The pastoral team here is making every effort to stand in solidarity with our Spanish-speaking community at this time."

The parish's ministry of comfort and support for immigrants has taken on the name *El Buen Samaritano*, which is Spanish for the Good Samaritan. This month, it began a weekly program on Saturday evenings that starts with Mass at 6 p.m., followed by a town hall meeting with professional presentations and concluding with private consultations in which immigrants can talk to lawyers, doctors, other health professionals, social workers, and community leaders in attendance.

"*El Buen Samaritano* captures the impulse of those who want to help those in desperate situations in which they are not able to rescue themselves," said the program's co-director, Sonia Galacia. "Our parish had many people from various professions calling and asking how could they help support the Spanish-speaking community."

Diana Rausch, the other co-director, expected 25 people at the first meeting, and 118 showed up. That necessitated a move from the school cafeteria to the church, where 180, including some from other parishes, attended the



next program.

English-speaking parishioners of diverse racial backgrounds have stepped forward to befriend the immigrants and offer them assistance in this time of uncertainty. "There are those who have offered to be temporary custodians of children who would need guardians if their parents are arrested. Lawyers made it clear at one of the presentations that this needs to be addressed," said parish staff member Gregory Gloeckner.

"Providing a place to go if parents are seized is a great source of comfort. It relieves the immediate fear of institutional care by child protective services. And we now have a novena that unites the parishioners in prayer. It is a novena to St. Frances Cabrini, America's first canonized saint, who was an immigrant."

Father Williams said that in their embrace of the Spanish-speaking community, St. James the Less parishioners "have caught the spirit of our present pope when he challenges the church of the 21st century to be not a museum of saints, but



a hospital for sinners. We hope to be the emergency ward of the distressed immigrant parishioners. This solidarity is in keeping with the core message of our patron saint, who admonished all the followers of Jesus, 'Be doers of the word, not hearers only'" (James 1:22).

More information on the program is available by contacting Father Wil-

liams at (614) 262-1179, Rausch at (614) 607-8478, or Galacia at (614) 783-0768.

**Left: El Buen Samaritano directors Sonia Galacia (left) and Diana Rausch.**

**Right: Immigration attorney Cynthia Bedrosian speaks at an El Buen Samaritano meeting. Seated next to her are attorneys Luis Villaroel (left), a St. James the Less School graduate, and Thomas Bell.**

### Position Available for Chief Staff Person:

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## UNDERSTANDING GOD'S MERCY

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Fr. Thomas Blau, O.P.

Sunday Masses on April 8-9

(5pm Vigil, 7am, 9am, 10:30am and 12 noon)

And, evenings April 9, 10, 11, at 7:00 p.m.

Three nights in the presence of the Blessed Sacrament with conferences by Fr. Thomas Blau, O.P. Each evening begins with Solemn Vespers, Benediction followed by the Mission Sermon and Confessions.

St. Patrick Church, Dominican Friars, 280 N. Grant Ave., Columbus OH 43215

St. Margaret of Cortona 1600 N. Hague Ave. Phone: 614.279.1690

### Best Fish Fry Dinner in Town!

Fridays during Lent • March 3 - April 7  
4:30 - 7:30 PM

Fried Ocean Perch or Baked Cod, with French Fries,  
Baked Potato, Macaroni & Cheese, Cole Slaw,  
Applesauce, Roll & Butter,  
and homemade Desserts. Free coffee!



Adults - \$10.00; Seniors - \$9.50;  
Children (10 & under) - \$5.00 (Free under 3)  
Pop, Beer, Seconds, & Carryouts available. Info: 279-1690

## Ohio company's candles helping church celebrate Easter for generations

By Katie Breidenbach  
Catholic News Service

Dozens of little wax flowers lay on the table in front of her. With a gentle grip, Judy Hamrick picks up each one and covers the back in glue.

"It's very peaceful work," Hamrick said. "I've worked here 24 years, and every paschal season, I've been out here and we enjoy it out here."

Nearby are other wax decorations in the shape of lambs, crosses, numbers, and Greek letters. Tubs of wax, rulers, brushes, and boxes of pins lay strewn on the desks of Hamrick and of her co-workers.

"It's exciting when you put it all together," said another decorator, Rose Marie Dixon.

Each element is carefully measured and attached by hand to a long wax pillar. After about 45 minutes, the women finish decorating one paschal candle. Their factory, the A.I. Root Co. in Medina, will create more than 1,500 of these liturgical works of art and ship them to churches across the nation.

"We probably make about 25 to 30 a day," said Brad Root, company president and chairman. "It's in the 15 weeks leading up to Easter that the majority of the paschal candles are made and shipped."

The paschal candle is a central part of the Easter season, placed in a prominent location in each church's sanctuary to symbolize Christ and the light of his resurrection. During the Easter Vigil, the celebrant will light the candle for the first time and insert five grains of incense into the wax to recall Christ's five wounds. He then will carry the flame through the darkened church, spreading the light as he processes.

When the Easter season concludes, the paschal candle will be present at baptisms and funerals, recalling the new life given by Christ.

"It's supposed to be a candle that shows a certain amount of dignity within the church," Root told Catholic News Service. "It's an important part of the spiritual message not only at Easter with the Resurrection, but to each person's funeral throughout the year."

The origin and traditions associated with the paschal candle date back to at least the fourth century and are de-



**Above: "In God We Trust" is seen on March 10 on the facade of the A.I. Root Co. in Medina. Originally a bee supply company founded in 1869, the factory now creates candles for liturgical and personal use. (CNS photos/Katie Breidenbach)**

**Top right: Production employee Rose Marie Dixon adds decorations to a paschal candle on March 10 at the A.I. Root Co. The candles are made to order and shipped to churches across the United States.**

**Bottom right: A wax crucifix graces the center of a paschal candle on March 10 at the A.I. Root Co. in Medina.**

scribed in writings by St. Jerome and the historian Venerable Bede. For the Medina factory, the ancient tradition has become a family tradition. The A.I. Root Co. was founded in 1869 by Amos Ives Root and is owned by his direct descendants.

"I'm the fifth generation of the business," said Brad Root, the founder's great-great-grandson. "The company actually started up in the town square, where A.I. was a jeweler and a bunch of bees landed on his window."

The providential insects launched A.I. Root into the beekeeping business and inspired him to build the first bee supply company in the United States. The oldest part of the brick factory still is emblazoned with a huge stone beehive surrounded by the words "In God We Trust" and the year it was built, 1878.

The Roots shifted from beekeeping to candlemaking after another providential encounter. A local priest told the founder's son, Huber Root, that he needed quality candles for his worship space. Gleaning beeswax from the family hives, the young Root hand-rolled the company's first liturgical candles.

Now seasoned experts with a whole

line of church and consumer products, the Root family has modernized and expedited the candle-making process.

Today, paschal candles are molded by machines through a process known as extrusion.

"(Wax) shavings are being forced under a tremendous amount of pressure to push out a candle almost like a Play-Doh machine," Root said. The resulting pillars of wax are cut to size, then sharpened or melted into a pointed candle.

Though most of the process is mechanized, paschal candle decoration still requires the touch of craftsmen. Decorators pour colored wax into tiny molds and, once cooled, pop them out and coat them with glue. The workers then carefully place each item on the candle and tack it down with pins. Sometimes foil is rubbed against the candle to create a metallic background, or hot wax is brushed on just like paint.

The decorations themselves are steeped in tradition and symbolism. The cross figures prominently, as does



the current year, reminding the faithful that Christ is present in the here and now. The candle also includes the first and last letters of the Greek alphabet – alpha and omega – recalling that Jesus is the beginning and the end of all.

"The ladies that decorate these candles take pride in them," Hamrick said. "They do their very best with them."

Carefully wrapped and boxed, the completed waxen works of art are shipped to churches across the nation. In the coming weeks, the company will dedicate long hours to completing all the paschal candles before Easter.

"I think he'd be very proud," said Root, speaking of the factory's founder. "We're providing something that's important to the spiritual needs of people."

"It gives off love, you know," summarized Hamrick. "It's just something that's beautiful and something that God wants us to do to make the occasion special."

# The Catholic Church Tour Brings a Local Pilgrimage Experience

By Father Josh Wagner

After I was ordained to the priesthood in 2004, having studied for several years in Rome, one of my greatest pleasures was to take people back to the Eternal City and show them the magnificent churches and sites that exist there. It was always a joy to see the faces of the pilgrims light up as they crossed the threshold of the churches and took in the beauty and awe of our Catholic traditions.

In addition to the beauty of those churches' art and architecture, we often encountered the burial places and relics of the saints -- Peter and Paul, to name a couple. There we were, standing toe to toe with the saints themselves -- those who had "run the race and fought the good fight."

As much fun as those trips were, they were a lot of work and very expensive. I wanted to share that pilgrimage experience with folks, so in 2013, I started a series of local pilgrimages called "The Seven Church Tour." Since then, FORTY busloads full of people have enjoyed a pilgrimage experience just like the ones in Rome, where we have examined the history, art, and architecture of the Catholic Church throughout Ohio. And no airplanes, no expensive hotels, and you're home for dinner!

I got to enjoy the same looks on people's faces as they crossed the threshold of some of Ohio's most beautiful Catholic churches as I saw when they entered the magnificent buildings in Rome. (That's me in the Roman collar in the pictures above.)

We share the same faith, the same history, and the same experiences transcending border and boundary, time and space.



This year, I am changing the name from "Seven Church Tour" to "Catholic Church Tour" so that we can expand the pilgrimage experience to the shrines and churches of the Diocese of Columbus and beyond. It truly is a pilgrimage experience.

## *The 2017 Catholic Church Tours*

As I was planning this year's tours, I prayed deeply about where to go. My mind and heart kept going back to my family's roots in western Ohio and a place that is near and dear to my heart -- the Maria Stein shrine. A reliquary chapel there contains pieces of the bones and other relics of hundreds of saints, from John the Baptist to Peter and Paul and hundreds of other, lesser-known holy people. It truly is an opportunity to stand toe to toe with the saints themselves.

In addition to the Maria Stein shrine, the German immigrants built many other "cross-tipped churches" in western Ohio. These churches have high steeples, topped by crosses which act like a beacon calling the faithful to come and encounter the cross of Jesus. This year's tour will explore four of these churches on the way to and from Maria Stein: Fort Loramie St Michael,



Minster St. Augustine, Maria Stein St. John, and St. Sebastian, in the community of the same name. We will finish the tour with a Mass that fulfills your Sunday obligation.

Dates for this tour are Saturdays, April 29 and May 13, departing from Westerville St. Paul and Hilliard St. Brendan churches. The cost of \$73.77 includes the bus, the tour book, lunch at the Maria Stein Retreat House, a donation to the shrine, and the tour guides.

## *Newark and Lancaster*

Not everyone wants to drive to Columbus from other parts of our diocese to catch the bus. So this year, for the first time, we will be offering a tour of older churches, departing from Newark St Francis de Sales and Lancaster St. Mark churches, on Saturday, April 22. This tour, dedicated to Pope St. John Paul II, will give people from that area a pilgrimage experience of the art, architecture, and history of some of the magnificent churches of Columbus. We will be exploring St. Aloysius, St. Francis of Assisi, Sacred Heart, St. Mary Magdalene, St. Dominic, and St.

Leo churches, all with rich histories and beautiful art and architecture.

The cost of \$73.77 includes the bus, the tour book, lunch, and tour guides. Mass at the end of the tour will fulfill your Sunday obligation.

## *Perry County*

In addition to these two tours, there will be an opportunity to visit the Catholic churches of Perry County for those who may have missed that tour in 2015. These are some of the oldest Catholic churches in Ohio, including New Lexington St. Rose, Crooksville Church of the Atonement, Corning St. Bernard, Junction City St. Patrick, and Somerset Holy Trinity and St. Joseph.

This tour will depart on Saturday, May 20 from Westerville St. Paul and Hilliard St. Brendan churches. The cost of \$73.77 includes the bus, the tour book, lunch, and tour guides. Mass will fulfill your Sunday obligation.

I hope you can join us this year on one of these pilgrimages. Simply go to [www.CatholicChurchTour.com](http://www.CatholicChurchTour.com) to reserve your seat now.

