



DIOCESE OF COLUMBUS

CATHOLIC TIMES

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**MOUNT CARMEL OUTREACH COACH
BRINGS HEALTH CARE TO THE COMMUNITY**

The Editor's Notebook

The Ministry of Healing

By David Garick, Editor



Health care is all over the news these days. 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 has always been an area of great concern to the Church.

The Church has always 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 out into the countryside, one of their duties was to heal people. Faith and health have always gone hand in hand. The great evangelist, St. Luke, was already a physician before he took on the larger vocation of spreading the Word of God.

Throughout 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 those who are 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 the use of technology and pharmacology have made it possible to provide unprece-

dent treatment 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 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.

In this issue of *Catholic Times*, you will also find a story about a program that takes health care directly to people who can least afford help, as the Church has done for centuries, but now with the advantage of modern technology.

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.



CHANGING RULES, POPE ALLOWS CARDINALS TO MOVE UP CONCLAVE DATE

By Carol Glatz
Catholic News Service

In his last week as pontiff, Pope Benedict XVI issued new rules for conclaves, including a clause that allows the College of Cardinals to move up the date for the beginning of the conclave to elect his successor.

However, the cardinals cannot set the date until after the pope leaves office on Feb. 28.

Pope Benedict also defined the exact penalty -- automatic excommunication -- that would be incurred by any noncardinal assisting the College of Cardinals who failed to maintain absolute secrecy about the conclave proceedings.

The pope laid out the new rules in an apostolic letter issued *motu proprio* (on his own initiative) on Feb. 22, the feast of the Chair of St. Peter. The Vatican released the document Feb. 25.

Under the current rules, which remain in effect, upon the vacancy of the papacy, cardinals in Rome "must wait 15 full days for those who are absent" before they can enter into a conclave and begin the process of electing a new pope.

However, Pope Benedict inserted an additional provision that grants the College of Cardinals "the faculty to move up the start of the conclave if all the cardinal-electors are present," as well as giving them the ability "to delay, if there are serious reasons, the beginning of the election for a few more days."

However, the conclave still must begin no more than 20 days after the start of the *sede vacante*.

The cardinals must wait for every cardinal-elect to arrive or to have sent a legitimate excuse for their absence, such as for reasons of infirmity or serious illness, he told journalists.



AGE MATTERS: POPES ELECTED AS YOUNG AS 24, AS OLD AS 81

When Pope Benedict XVI, 85, announced his resignation, he said that "both strength of mind and body are necessary" to carry out the papal ministry in the modern world.

He was elected in 2005, just after his 78th birthday. Of the 102 popes whose exact age at election is known, Pope Benedict was one of 17 churchmen elected bishop of Rome while between the ages of 71 and 80.

Ambrogio Piazzoni, vice prefect of the Vatican Library and author of a book on the history of papal elections, distributed a sheet of "some curiosities" about elections to reporters on Feb. 21, the day after briefing journalists at the Vatican.

On the topic of the age of the pope at election, he said:

- + Three popes were under the age of 25. The last was Pope Gregory V, who was 24 when elected in 996.
- + Seven were between 25 and 40 years old. The last was Pope Leo X, who was 37 in 1513.
- + Eleven were between 41 and 50. The last was Pope Clement VII, who was elected in 1523 at age 44.
- + 24 popes were in their 50s. The most recent was Blessed John Paul II, who was 58 when he began his papal ministry in 1978.
- + 37 were between 61 and 70. The last was Pope John Paul I, who was 65 when he began his 33-day papacy in 1978.
- + Three popes were older than 80 when elected. The last, chosen by cardinals in 1406, was Pope Gregory XII. He was 81.
- + The last pope who was not a cardinal when elected was Pope Urban VI in 1378.
- + The last who was not even a priest was Pope Leo X.

CANONIST EXPLAINS 'RIGID, HIGHLY FORMAL' RULES FOR ELECTING POPE

By Cindy Wooden
Catholic News Service

The voting by cardinals to elect the next pope takes place behind the locked doors of the Sistine Chapel, following a highly detailed procedure that underwent major revisions by Blessed John Paul II and a small, but very significant change, by Pope Benedict XVI.

Under the rules, secret ballots can be cast once on the first day of the conclave, then normally twice during each subsequent morning and evening session. Except for periodic pauses, the voting continues until a new pontiff is elected with at least two-thirds of the votes.

Bishop Juan Ignacio Arrieta, secretary of the Pontifical Council for Legislative Texts, reviewed the rules with reporters at the Vatican on Feb. 22.

The written rules for the conclave, which have developed in reaction to the problems -- political and moral -- that have arisen throughout history, are "rigid and highly formal," the bishop said.

Under current rules, only cardinals who are under the age of 80 on Feb. 28, the last day of Pope Benedict's pontificate, can vote in the conclave. There were 117 cardinals eligible, but on Feb. 21, Indonesian Cardinal Julius Darmaatmadja, the 78-year-old retired archbishop of Jakarta, announced he would not travel to Rome because of his health. Scottish Cardinal Keith O'Brien, 74, also announced he would not because he did not want media attention focused on him instead of the election of a new pope. Pope Benedict XVI had accepted the cardinal's resignation as archbishop of St. Andrews and Edinburgh on Feb. 18. Three priests and a former priest had accused the cardinal of "inappropriate conduct" with them going back to the 1980s. Cardinal O'Brien, 74, has denied the allegations and, according to his spokesman, is seeking legal advice.

In theory, any baptized male Catholic can be elected pope, but current church law says he must become a bishop before taking office; since the 15th century, the electors always have chosen a fellow cardinal.

Each vote begins with the preparation and distribution of paper ballots by two masters of ceremonies, who are among a



handful of noncardinals allowed into the chapel at the start of the session.

Then the names of nine voting cardinals are chosen at random: three to serve as "scrutineers," or voting judges; three to collect the votes of any sick cardinals who remain in their quarters at the *Domus Sanctæ Marthæ*; and three "revisers" who check the work of the scrutineers.

The paper ballot is rectangular. On the top half is printed the Latin phrase *Eligo in Summum Pontificem* ("I elect as the most high pontiff"), and the lower half is blank for the writing of the name of the person chosen.

After all of the noncardinals have left the chapel, the cardinals fill out their ballots secretly, legibly and fold them twice. Meanwhile, any ballots from sick cardinals are collected and brought back to the chapel.

Each cardinal then walks to the altar, holding up his folded ballot so it can be seen, and says aloud: "I call as my witness Christ the Lord who will be my judge, that my vote is given to the one who before God I think should be elected." He places his ballot on a plate, or paten, then slides it into an urn or large chalice.

When all of the ballots have been cast, the first scrutineer shakes the urn to mix

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Front Page photo:

Richard Depew has his temperature checked by nurse Deb Trego during a visit by the Mount Carmel Outreach mobile coach to the Holy Family Soup Kitchen in Columbus.

CT photo by Jack Kustron



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PRACTICAL STEWARDSHIP

By Rick Jeric

Balik-Handog

Did you contemplate your own happiness this past week? In looking at the things that truly make me happy, it forced me to place everything in proper priority order. With prayer and honesty, it is not too difficult to do so. The difficulty is with how we move forward. Material goods and things are not bad. The good and the bad enter in when we determine how to use our "stuff." This kind of contemplative prayer is almost embarrassing. When it is so clear and simple to identify good and bad, positive and negative, constructive and destructive, why is it so murky and muddled and difficult to change? This is one of the keys to Lent, and why we take 40 days out of each year to pray, fast, and give to the poor. We want to make steady progress, so making a short, achievable list of things we can implement can be so helpful. There is no time like the present, and the sacrifices of Lent keep that cliché at the forefront of our minds and hearts. As good and faithful stewards, we know that life is short, and we must always be ready and prepared to embrace our Lord when He calls us home. At the same time, we must always be active in helping and supporting our brothers and sisters who are in great need.

As I continue my reflections on my trip to the Philippines, I was particularly impressed by how caring and responsible the people are for one another. They are excellent and very practical examples of good and faithful stewards of their environment, their community, their families, and their local Church. The Filipino word for stewardship means "trust." There is trust in God and His providence, there is trust in Church leadership, and there is great trust in one another. The consistent question is "What are we able to give back to God by our service to our community, our Church, and to one another?" There is a common Filipino term that is used: Balik-Handog, which means "self-reliance." There are very few people with their hands out, waiting for someone else to do something for them. There is a strong spirit of proper, simple, and practical inspiration to help the community as a whole. Balik-Handog means that part of the road to self-reliance includes learning by doing. The dignity of the family is so strong, and the family is seen as the agent of change. Their communities, no matter how poor, are as strong as their families are strong. Can we say the same in the United States? Are our communities as strong – or as weak – as our families? As an example, I was privileged to hear Ian and Feves, two young people from a very poor community, explain how they helped rebuild their community after tropical storm Ketsana destroyed everything a few years ago. More importantly, they organized a plan and strategies for readiness and preparedness in future typhoon and flood situations. I was very impressed by this statement from Ian and Feves: "If you want something you've never had before, then you have to do something you've never done before."

Our practical challenge this week is to take the idea of Balik-Handog, or self-reliance, and apply it to our Lenten journey. Are we relying upon ourselves to properly pray, fast, and give alms? Are we going through the motions or are we truly seeking change? Do our families see us as good examples? Are we learning by doing? Especially this week, let us be resilient in our Lenten journey.

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



SAINT PAUL'S OUTREACH RETREAT



St. Paul's Outreach (SPO) recently hosted its annual "Fan into Flame" faith-awakening retreat, giving more than 100 college students the opportunity to open their lives to relationship with Christ. The retreat at the Heartland Retreat and Conference Center in Marengo consisted of a series of teachings and testimonies from college students, with a special appearance from Father Walter Oxley, vice rector of the Pontifical College Josephinum. Students met in small groups following each teaching to share their experiences and encourage one another to go deeper in their relationship with God.

Lilvia Gomez is a full-time missionary from Texas who is serving with SPO in Columbus. This was Gomez's first Fan into Flame retreat, and she said afterward, "To be able to witness and experience such a powerful work that God is doing in the hearts of many beautiful people is such a treasure. I really enjoyed spending time with people

and having fellowship, small groups, prayer, and even dancing together. It was a wonderful experience."

The name "Fan into Flame" is taken from 2 Timothy 1:6: "For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands."

The retreat's theme is stirring up dormant faith and deepening faith for those on retreat. It is conducted by St. Paul's Outreach chapters throughout the nation.

During the weekend, students participated in Eucharistic adoration and were given the opportunity to attend confession. The time allotted for confessions had to be extended, as nearly every student took the opportunity to turn back to God and ask for forgiveness. In addition to growing in faith, students also grew in fellowship through enjoying games of football and ultimate Frisbee, and even the occasional dance party.

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ST. PATRICK'S LENTEN PARISH MISSION

ADAM WHERE ARE YOU?

Playing Hide and Seek with God

FR. ALLAN WHITE, O.P. was born in London and entered the Dominican Order in 1973, after completing his university studies at Oxford. Before his current ministry to the parish of Saint Joseph and New York University, Fr. Allan served as the Master of the Order's Socius responsible for the Dominican Order in northwest Europe and Canada. Fr. Allan has previously served as Provincial of the English Dominican Province and President of the Organization of European Dominican Provincials. He has also served as university chaplain, seminary lecturer and taught in the universities of Oxford and Cambridge as well as editing *New Blackfriars*. Fr. Allan holds a doctorate in theology and church history from the University of Edinburgh, as well as a summa cum laude Lector in Sacred Theology degree from Blackfriars, Oxford. Search online for "Fr Allan White OP" to sample his preaching and watch the video of his vocation story.

DATE: March 11th-14th
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ELECTION, continued from Page 3

them. He then transfers the ballots to a new urn, counting them to make sure they correspond to the number of electors.

The ballots are read out. Each of the three scrutineers examines each ballot one-by-one, with the last scrutineer calling out the name on the ballot, so all the cardinals can record the tally. The last scrutineer pierces each ballot with a needle through the word *Eligo* and places it on a thread, so they can be secured.

After the names have been read, the votes are counted to see if someone has obtained a two-thirds majority. The revisers then double-check the work of the scrutineers for possible mistakes.

At this point, any handwritten notes

made by the cardinals during the vote are collected for burning with the ballots. If the first vote of the morning or evening session is inconclusive, a second vote normally follows immediately, and the ballots from both votes are burned together at the end.

When a pope is elected, the ballots are burned immediately. The ballots are burned with chemical additives to produce white smoke when a pope has been elected; they are burned with other chemicals to produce black smoke when the voting has been inconclusive.

The conclave is organized in blocks: three days of voting, then a pause of up to one day, followed by seven ballots and a pause, then seven more ballots and a pause, and seven more ballots.

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ST. JAMES THE LESS PARISH BOOKKEEPER

St. James the Less parish is seeking a part time bookkeeper. Reporting to the pastor, the bookkeeper will be responsible for: general ledger, financial statements, account analysis and reconciliation, accounts payable, receivable processing EFT's and payroll. Also responsible for preparing reports for the diocese as well as monthly committee meetings, parish census and weekly collections.

Candidates should have working knowledge of QuickBooks and skills in the following areas: ability to work independently as well as in collaboration with the office staff and volunteers; strong accounting analysis, communication and organization skills. Knowledge of Catholic Parish office workings, a plus.

Passing a background screening and completion of the VIRTUS "Protecting God's Children" Course are mandatory.

Salary is commensurate with experience. Send Resume and references by March 18, 2013 to:

Fr. Clarence Williams, Pastor
 1652 Oakland Park Ave., Columbus, OH 43224
 or frclarencejl@live.com

Please use subject line: Resume (acceptable formats: Microsoft WORD .doc – NO Macros; or Adobe Acrobat .pdf)

Sign of cross at start of Gospel; praying for the deceased

When I visit my mother in the town where I grew up, the priest there regularly omits what I think is an important gesture at the beginning of the Gospel reading. He does not use his thumb to sign himself with the cross on his forehead, lips, and heart.

I had understood that by making that gesture, you were demonstrating your intention to take the Gospel into your mind, proclaim his word to others, and keep his message in your heart. Because the priest has foregone that important sign, his parishioners omit it, too. Has this gesture been declared optional now or perhaps dropped altogether? (City and state withheld)



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

The *General Instruction of the Roman Missal* says in No. 134 that the priest, upon announcing which of the Gospel writers that day's passage is taken from, then makes "the sign of the cross with his thumb on the book and on the forehead, mouth and breast, which everyone else does as well."

Note that the wording is ambiguous and could be taken to indicate that each member of the congregation should sign the Gospel book itself, but such has never been the

practice and would be impractical.

Members of the congregation sign only their foreheads, mouths, and breasts, and there is evidence that they have done this at Masses as far back as the ninth century. The fact that this gesture by the entire assembly was first mentioned specifically in the general instruction only in 2002 would seem to indicate that, far from having been dropped, there is even stronger reason to keep to it today.

As so often happens

with Catholics, a ritual gesture reminds us of what our faith calls us to do: in this case, to receive the Gospel with an open mind, to speak it faithfully, and to treasure it in our hearts.

It is a common practice of Catholics to request Masses for the deceased. How can the blessings of a Mass help a person who has died and presumably has already been judged? (New York)

The custom of Catholics praying for the dead has its origin in Scripture and tradition, which stand as the twin pillars of Catholic faith and practice. First, with Scripture, in Chapter 12 of the Old Testament's Second Book of Maccabees, the Jewish leader Judas Maccabeus prays for his troops who have been slain. (Some of the fallen soldiers have been found wearing pagan amulets taken as booty, which would have violated the law of Deuteronomy, and Judas asks that God forgive

their sin.)

The New Testament shows in 2 Timothy 1:18 that Paul prays for a deceased man named Onesiphorus that the Lord "may grant him to find mercy."

The *Catechism of the Catholic Church* records in No. 1032 that "from the beginning the church has honored the memory of the dead and offered prayers in suffrage for them, above all the eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God." During the days of Roman persecution, the ancient Christians would gather in the catacombs to pray for the dead, and Tertullian in the early third century wrote that once a year, Christians would gather to offer special Masses for their ancestors in the faith.

All of this is based, of course, on the theological doctrines of purgatory and of the communion of saints. In explaining purgatory, the catechism explains in No. 1030 that "all

who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven."

The communion of saints describes the spiritual relationship that endures among believers and produces mutual benefit. Those who have already attained heaven pray for us who are still on earth, while we can pray (and offer good works) for those deceased who are still undergoing purification.

What that purification consists of, and how long it lasts, remains a mystery for us while we are still on this near side of eternity, but our prayers and Masses beseech the Lord to speed the process and soften whatever heartache it entails.

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

Visit us at www.ctonline.org

HELP WANTED ~ CUSTODIAN

St Francis of Assisi Church (in Victorian Village/Short North area) is looking for a custodian, to work 16-24 hours per week. Flexible schedule, but some evenings/weekends required. Salary negotiable. The custodian supports all areas of building maintenance and is responsible for custodial care of the premises.

Job skills include: general building maintenance and other custodial skills, or expertise for both residential and non-residential building; ability to negotiate knowledgeably with contractors and vendors; effectively plan and schedule time; strong interpersonal skills and ability to work closely with staff, vendors, committee members, and parish volunteers. Carpentry, plumbing, electrical, and/or audio system knowledge a plus. Ability to perform certain physical tasks, including but not limited to - climbing ladders, shoveling snow, lifting 75 pounds, and working outside in summer heat.

Please submit resume or list of qualifications via email to: office@sfacolumbus.org.

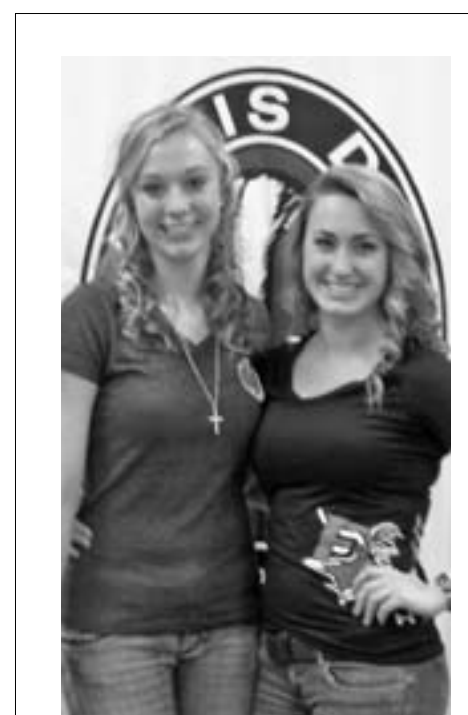
Note: All parish employees are required to pass a background (fingerprint) screening and must attend a 3-hour Virtus training program entitled "Protecting God's Children."

DIOCESAN HIGH SCHOOL ATHLETES SIGN LETTERS OF INTENT



Four Columbus Bishop Hartley High School seniors will continue their football careers in college after signing letters of intent. All were members of Hartley teams that won a state championship in 2010 and finished as regional runners-up in 2011 and regional champions in 2012. Jacob Matuska will be a defensive lineman at Notre Dame. Trevonn Brown will play defensive back at Urbana. Ja'Wuan Woodley has signed with Toledo, where he will be a linebacker, and Marcellus Calhoun has committed to Marist, where he will play running back. Pictured are (from left), coach Chris Sawyer, Matuska, Brown, coach Chuck Wooten, Woodley, head coach Brad Burchfield, Calhoun, and coach Derrek Downard.

Photo courtesy Bishop Hartley High School



Columbus St. Francis DeSales High School seniors Courtney Klosterman (left) and Bella Guanciale have signed college letters of intent. Klosterman will play soccer at the University of Dayton and Guanciale will play volleyball at Fairfield University.

Photo courtesy St. Francis DeSales High School



Nine Columbus Bishop Watterson High School seniors have announced their intent to play sports in college. They are (from left): first row, Andrew Lorenz, Ohio Dominican, football; Kayla Cook, Ohio Dominican, basketball; and Andy Elbertson, Butler, football; second row: Audrey Manahan, Ashland, softball; Ann Jobko, Otterbein, golf; Emily Geyer, Notre Dame, soccer; Brittany Maisano, Kent State, soccer; Gabrielle Byorth, Clemson, soccer; and Emily Byorth, Clemson, soccer.

Photo courtesy Bishop Watterson High School



Columbus Bishop Ready High School seniors Luke Hackney and Brooke Ringel (seated) are shown with (from left) athletic director Mike Rossetti, principal Celene Seamen, football coach Joel Cutler, and soccer coach Jason Montgomery at their letter of intent signing event. Ringel will be playing soccer at Ohio Dominican and Hackney will be playing football at Ashland.

Photo courtesy Bishop Ready High School

Catholic Advocacy Workshop

A Catholic advocacy workshop will take place from 9:30 a.m. to noon Saturday, March 16, at Westerville St. Paul Church, 313 N. State St. Mass will begin at 8:30 a.m. Meet and dialogue with Catholic advocates from around the diocese; hear about state, federal, and international issues related to health care, programs that protect the poor and vulnerable, immigration, educa-

tion, and religious liberty; learn how to effectively lobby public officials; and schedule legislative advocacy appointments. Your voice is needed. The workshop is sponsored by the diocesan Office for Social Concerns and the Society of St. Vincent de Paul Voice of the Poor. Registration is free and open to all. To RSVP, call (614) 241-2540 or email socmailbox@colsdio.org.

REGISTRAR

The Pontifical College Josephinum, a Roman Catholic seminary located in Columbus, Ohio, is in need of a full time Registrar.

Responsibilities include the following key functions:

- Processing enrollment, course registration and student demographic data
- Ensuring compliance with student immigration regulations
- Preparing transcript requests and loan deferments
- Maintaining student files, tracking academic performance for graduation
- Preparation and input of data for government and agency surveys

A minimum of three years experience in a similar position is required along with strong organizational abilities, attention to detail, excellent interpersonal communication skills, some knowledge of FERPA, willingness to learn SEVIS system regulations, and proficiency with Microsoft products. Experience using a computerized registrar data base is preferred. Must be able to support the mission of the Institution.

Please respond with a resume, letter of interest including salary history by March 31, 2013 to:

The Pontifical College Josephinum

7625 N. High Street, Columbus, Ohio 43235, ATTN: Treasurer

Alternatively, you may email your response to:

jerwin@pcj.edu

All replies kept in strict confidence.

The Pontifical College Josephinum is an EEO Employer.

DEBATING BIRTH CONTROL IN THE PUBLIC SQUARE



MAKING SENSE
Out of Bioethics
Father Tad Pacholczyk

Gov. Bobby Jindal of Louisiana, in his Dec. 13, 2012, op-ed in *The Wall Street Journal*, argues that the cost of birth control could be reduced by eliminating the required doctor's visit to get a prescription — making contraception available “over the counter.” If it were made available this way, it would no longer be reimbursable by health insurance, and people could simply purchase it on their own. Jindal posits that this approach would result in “the end of birth control politics.” He relies on several simplistic assumptions and inadequate moral judgments, however, as he tries to advance this argument.

First, he misconstrues the objective. The goal should not be to remove birth control from political debate, but rather to arrive at reasonable medical, ethical, and constitutional judgments about birth control and public policy. Contraception is an important topic for public discussion because it touches on basic human and social goods, such as children, family, and sexual fidelity.

Indeed, laws about contraception have always been based upon concerns for the public good and public order, as in the case of the state of Connecticut, which in 1879 enacted strong legislation outlawing contraception, specified as the use of “any drug, medicinal article or instrument for the purpose of preventing conception.” This law, similar to the anti-contraception laws of many other states, was in effect for nearly 90 years before it was reversed in 1965.

These laws codified the longstanding public judgment that contraception was harmful to society because it promoted promiscuity, adultery, and other evils. It relied on the nearly universal conviction that children should be seen as a gift and a blessing to society, and that, in the words of one social commentator, “a healthy society, however tolerant at the margins, must be based on the perception that sex is essentially procreative, with its proper locus in a loving family.”

Yet Gov. Jindal fails to engage these core concerns and instead retreats behind a common cultural cliché when he goes on to say, “Contraception is a personal matter—the government shouldn't be in the business of banning it or requiring a woman's employer to keep tabs on her use of it.”

If it is true that contraception is often harmful to individuals and families, to marriage and to women's health, then it clearly has broader public policy implications and is, objectively speaking, not merely a “personal matter.”

Consider just a few of the health issues: contraceptive women have increased rates of cardiovascular and thromboembolic events, including increased deep vein thrombosis, strokes, pulmonary emboli (blood clots in the lungs), and heart attacks. Newer third- and fourth-generation combination birth control pills, which were supposed to lower cardiovascular risks, may actually

increase those risks, and recently there have been class action lawsuits brought against the manufacturers of Yaz, Yasmin, and Ocella because women have died from such events.

In seeking to serve the public interest, the government may determine to become involved in such matters, as it did back in 1879, through specific legislative initiatives or other forms of regulatory oversight. Indeed, the recent deployment of the HHS contraceptive mandate as a component of Obamacare reflects an awareness of the public ramifications of this issue, even though the mandate itself is profoundly flawed and ultimately subverts the public interest. It compels Americans, unbelievably, not only to pay for the sexual proclivities of their neighbors by requiring employers to cover costs for the Pill in their health plans, but also to pay for other morally objectionable procedures, including direct surgical sterilizations and potential abortion-causing drugs such as the “morning-after” pill.

Gov. Jindal goes on to argue, “As an unapologetic pro-life Republican, I also believe that every adult (18 years old and over) who wants contraception should be able to purchase it.” Yet Gov. Jindal is really quite apologetic (and inconsistent) in his pro-life stance by arguing in this fashion.

Contraception can never be pro-life. It regularly serves as a gateway to abortion, with abortion functioning as the “backup” to failed contraception for countless women and their partners. Abortion and contraception are two fruits of the same tree, being anti-child and therefore anti-life at the root. Certain “emergency” contraceptives (such as Plan B and the new morning-after pill known as EllaOne) also appear able to function directly as abortifacients. IUDs can function similarly, making the uterine lining hostile for an arriving human embryo and forcing a loss of life to occur through a failure to implant.

Gov. Jindal, a committed Catholic, should not be minimizing the medical and moral risks associated with promoting contraceptive use, nor lessening social vigilance by promoting “over the counter” availability. Committed Catholics and politicians of conscience can better advance the public discourse surrounding contraception by avoiding such forms of circumlocution and, instead, directly addressing the medical and ethical evils of contraception and the unacceptability of the coercive HHS mandate itself.

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

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LIVING Faith

Why I'm Glad for My Catholic Guilt

Every time I hear someone complain about “Catholic guilt,” I want to throw something. I stumble and stutter, trying to explain why they're just plain wrong.

And you know what? It never works. Without fail, within 10 minutes or 10 days, I'll overhear something about “and that's the thing with Catholic guilt” and know that my words fell on deaf ears.

The problem, I think, is in the understanding of what guilt is and what it does. When we see guilt as a symptom, then it serves a purpose and leads us to a solution. When guilt is a side effect of our living, a standard reaction to this family member or that ongoing responsibility, then we run from it and complain about it.

Guilt was never meant to be the foundation of our lives. “Catholic guilt” is not, in fact, a mind-set. We're being lazy with our terminology and blaming the faith for something that lies within us, not within



Finding Faith in
Everyday Life
Sarah Reinhard

the Church.

The other morning, as I was reading “Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration,” by Pope Benedict XVI, I came across this passage:

The point is this: guilt must not be allowed to fester in the silence of the soul, poisoning it from within. It needs to be confessed. Through confession, we bring it into the light, we place it within Christ's purifying love (cf. John 3:20-21). In confession, the Lord washes our soiled feet over and over again and prepares us for table fellowship with him.

A Winter Lesson in Resilience

By Nancy Grilli

It is unusual for me to be home lying on the couch on a Monday afternoon, but that is where I found myself after my Christmas houseguests had all retreated to their own homes and a virus had taken residence in my body. I don't often allow a head cold to incapacitate me, but this season's version was especially harsh, with a fever and pounding headache. Unable to read, I halfheartedly watched reruns on the television for hours on end. My husband would pop his head in occasionally and, seeing all the same characters on the screen, would ask, “Is this still the same program?” No, it was a 24-hour marathon of some old mystery series, and I allowed one episode to run right into the next.

Mid-afternoon, a blur and a loud “whack” jolted me from my television trance when a bird as large as a chicken hit the window pane across

from me. I jumped from the couch and over to the window, where I saw a large hawk floundering on her back on the snow-covered deck. My first thought was that she was a victim of the illusion of the sun against the glass and the seamless blanket of brilliant whiteness that covered everything from the bottom of the ravine up to our back door.

With her white underbelly exposed and her wings thrashing wildly, the hawk flailed through several attempts before managing to right herself. She then stood motionless, with both wings outstretched to a span of about 30 inches. She was striking, yet plain, with her striped tailfeathers, tan-and-white mottled body, and intimidating talons and beak. She could have been a museum piece in her stillness -- displayed in such a way to show both her beauty and her power. I noticed her left wing hung slightly lower than

the right, but didn't actually appear broken. If she was whole, I wondered, why the outstretched stance?

Separated by a mere four feet and a pane of glass, I considered what to do. I wanted to just stand and study her, but her vulnerability worried me. I reached for my nearby laptop, hoping to locate a wildlife rescue, but by the time I accessed the website, the hawk had folded in her wings. She remained standing stock still, looking out toward the woods, and I couldn't resist the urge to abandon my laptop and just stare at her. Soon, she turned her head and, meeting my gaze, took off in a burst of flight, beating the powerful wings which carried her flawlessly off through the woods. I stood at the window long enough to watch a stray cat emerge from under my deck and slink out the side gate and disappear.

Why have you graced me with

Our “Catholic guilt” is wiped away by the sacrament of Confession. There's no need to lug it around. It's there to help us.

The guilt I had before I was Catholic, though ... that was the kind of guilt that ate me up, that ruined my mind, that made me miserable. The thing about “Catholic guilt” is that you can do something about it, as often as you want. It is a symptom of a well-formed conscience (or maybe a conscience in the process of being well-formed, if you're anything like me).

If you have “Catholic guilt,” just look beside you. There's Jesus, arms wide open. Will you walk into his arms or continue to carry the burden of your guilt?

Sarah Reinhard, a member of Plain City St. Joseph Church, is never far from a book--whether as the author or the reader. You'll find more of her writing (and reading) at SnoringScholar.com.

this moment, O God? What do you want me to see? I feel there was a purpose in my viewing. The hawk, though innately confident in her ability, was vulnerable as she stood on my deck shaken by her encounter. Was she blinded by the brightness of the world below her, or perhaps distracted by the drive to fill her belly? I reflect on my vulnerability and recall that even though I may be knocked off my bearings by unseen obstacles, I can regain my strength and soar again. I remember that someone benevolent watches me when I fail, and rejoices when I rebound. In this moment, I appreciate how steady your gaze and how ready your arm, for I have heard your word since I was a child: “Yet not one of them falls to the ground without your knowledge.”

Nancy Grilli is a parishioner at Groveport St. Mary Church.

Story by **TIM PUET**, *Catholic Times Reporter*
Photos by **Jack Kustron**

MOUNT CARMEL OUTREACH OFFERS HEALING FOR BODY AND SOUL

From the time of its founding in 1886, Mount Carmel Health's goals have been, in the words of its mission statement, "to heal body, mind, and spirit, to improve the health of our communities, and to steward the resources entrusted to us."

One of the most visible examples of that mission is its community outreach mobile coach program, which provides free basic medical care to people without medical insurance through regular visits to soup kitchens, shelters, schools, and low-income neighborhoods.

For the past 18 years, the program, led by Dr. Jack O'Handley, has assisted tens of thousands of people with their physical needs, with more than 4,000 encounters taking place in 2012 alone. Since November 2010, through a partnership with Southeast, Inc. of Columbus, it also has helped many of those people meet their mental health needs.

"Being able to provide that extra dimension gives those of us in the outreach program a sense that we're fulfilling the Mount Carmel mission in the most complete sense," said Ladonya Brady, clinical manager for the mobile coach.

"For years, we had been identifying patients who had mental health issues outside the scope of basic medical practice. It was frustrating that

we weren't able to get them appointments with mental health professionals because they had no health insurance. We contacted people from Southeast and asked them whether they would see these patients if we paid their bills. They accepted the proposal, so then we went to the Mount Carmel Foundation, which generously agreed to it."

The foundation provides about \$1 million annually for the community outreach program, including more than \$52,000 for the mental health component. This allows a Southeast nurse practitioner, nurse, and case worker to be with the mobile coach on four of its Columbus stops to offer counseling and medication.

Sites and dates for those stops are the Bishop Griffin Center at Christ the King Church, on the second and fourth Wednesday mornings of each month; the Holy Family Soup Kitchen, every Thursday morning; Hoge Memorial Presbyterian Church, every Thursday afternoon; and St. Ladislav Church, on the first and third Friday afternoons of each month.

In the 26 months between its start and the end of 2012, the combined Southeast-Mount Carmel initiative served 278 individuals, who made a total of 1,311 visits. During this time, it assisted more than 150 patients in transitioning into

Left: Dr. Jack O'Handley, Mount Carmel Outreach medical director, who has been with the health system since 1995. Right: Richard Depew enters the Mount Carmel Outreach van to receive medications after seeing a triage nurse.

necessary long-term care for various mental health problems, most often for bipolar disorder and anxiety-related illnesses, regardless of income or medical insurance status. Brady said that about 25 percent of the Southeast patients seen at the coach are homeless.

The experience of Richard Depew and Chuck Dillon, who came to the soup kitchen on a recent Thursday morning, is typical of the type of service performed by Mount Carmel's outreach staff. Both of them stopped first at a desk next to the soup kitchen, located in the basement of the former Holy Family School, to talk to a triage nurse, who recorded their weight, blood pressure, and other vital signs, and talked to them about their immediate health concerns.

Both men have received assistance from the outreach program in the past. Depew, 50, who said he lives in a homeless encampment, told triage nurse Deb Trego that he has been feeling pain in his chest since October and has been losing weight. Dillon, also 50, who said he has been coming to the outreach program off and on several years, said he was there for a regularly scheduled visit. His lighthearted conversation with the medical personnel made it obvious he was a frequent visitor.

"The mobile coach program normally is strictly for walk-ins, but Southeast's portion of it is an exception," said Mount Carmel Outreach's Connie McDaniel, who coordinates the Southeast portion of the program. "Because we want our mental health patients to keep consistent with their medications, we have some people set up for regular appointments. Others have conditions which make it unable for them to keep appointments, so we encourage them to come as frequently as they can."

After Depew and Dillon completed talking to the triage nurse, who determines a patient's immediate medical and social needs, they went to the mobile coach for a more thorough examination. Charge nurse Maureen McDermott said neither had any acute medical problems, so both were given medications and were referred to primary-care centers. Those facilities

Left: Chuck Dillon updates student nurse Amanda Ginnard (left) and nurse Cindy Gay about his medical needs in the Mount Carmel Outreach van. Right: Nurses (from left) Maureen McDermott, Kathy Buchen-Barbara, and Deb Trego are part of the outreach team.



include the Healthcare for the Homeless program, operated by the Columbus Neighborhood Health Center, and Mount Carmel's own health stations throughout the Columbus area. From check-in to referral, the process for the two men took about an hour.

"The people treat you well here. They don't have to, but they make you feel you're important to them. I praise God for them every day," said Depew, who said he is a lifelong resident of the area near Holy Family Church and has been homeless since losing a construction job about a year ago. "Most people don't understand that when a person gets homeless, you don't change. You're still the same person. I always feel welcome here at the Mount Carmel coach. They help keep me going."

"They've done a lot of good things for me,"

Dillon said. "They help me with my meds, they put me in touch with the right people, they help set up appointments, and now they're helping me find an apartment. You can't ask for much more than that."

McDermott said Dillon is living in temporary quarters. She confirmed that Mount Carmel staff members are trying to find housing for him and have served as advocates for him on several occasions, including an instance when they helped him find care for his dog.

In talking with the two men, the triage nurse determined that neither Depew nor Dillon needed to see a mental health professional that day. Had that need been found, Khalilah Larue and Cheryl Smith of Southeast would have provided the necessary assistance. Smith was at the soup kitchen to perform intake screening, and Larue,



a nurse practitioner, would have conducted a full mental health assessment.

Once an assessment is completed for a patient, Smith becomes that person's temporary care manager and determines the next step in his or her mental health treatment program. Larue said this usually involves prescriptions for antidepressants, mood stabilizers, antipsychotics or other medication, depending on the illness, and referral to the appropriate branch of the Southeast system, where a treatment team of a case manager, nurse, and psychiatrist takes over.

"Having a mental health disorder affects every other part of your life," Brady said. "For a lot of people, the reason they're homeless is because they have that type of problem and they can't function the way most people do. If you can treat their mental illness and make them function better, it's helping them and helping everyone."

Smith said one of the methods often used in dealing with the chain of problems caused by mental disorders is a PHP, or partial hospitalization program, which allows people to live at home and commute daily to a treatment center. She is a facilitator for this type of program and said it often gives people the coping skills they need to break a cycle of hospitalization. She also works with a number of wellness groups, talking to their members about how to live healthier lives by making regular doctor visits and changing their eating habits.

"Being able to have people come here to the soup kitchen and the other sites has been amazing for us," Larue said. "To be able to give them immediate help and provide them with a plan that gives them something they can work with and can bring a good outcome is really gratifying. I work with the Mount Carmel outreach 12 hours a week, and it's probably the best 12 hours I spend."

Besides the stops it makes with the mental-

health program, the outreach van also pays twice-monthly visits to several other locations, including Beulah Park; the Friends of the Homeless shelter; Mann's Trailer Park; the Salvation Army on South High Street; the Clintonville Community Resource Center; and Shepherd's Place in Reynoldsburg.

Nine or 10 Mount Carmel staff members are with the coach at each stop. These include a physician, several registered nurses, a nurse practitioner, a driver who is both an emergency medical technician and a pharmacy technician, two bilingual case workers, one of whom can speak Somali and one of whom speaks Spanish, a data entry specialist, and frequently a chaplain. The chaplain, the most recent addition to the list, was added to the team in late 2011 and generally goes to locations which serve a large number of homeless people, including the soup kitchen, St. Ladislav, and Hoge Church.

Staff members on the coach don't perform wellness checks, but will check the blood pressure of a person who has no other concerns. They work on a first-come, first-served basis with people who have the type of immediate problem that needs to be seen by a doctor.

The most common complaints treated at the coach include high blood pressure, the common cold, and upper respiratory infections. Outreach team members also can perform minor surgery such as removal of cysts and some laboratory tests.

Once people are treated for their immediate needs on the coach, they are linked mostly to federally qualified health centers which provide services for uninsured and low-income patients. They occasionally are referred to outpatient clinics in the Mount Carmel system, which charge fees based on a patient's ability to pay. It's then up to the patient to set follow-up appointments.





STUDENTS HELP RONALD MC DONALD HOUSE

Students from Columbus Bishop Watterson High School and Columbus St. Charles Preparatory School recently prepared lunch for families staying at the Ronald McDonald House adjacent to Nationwide Children's Hospital, where children of those families are receiving treatment. Ali Willet, a junior at Watterson, organized the event. The students shopped for and prepared six pans of lasagna, salad, garlic bread, and cookies. Participants were (from left) Megan Luft, Kendall Willet, Andrea Wurm, Ali Willet, Sydney Duffy, Jack France, and Neil Joseph. Not pictured is Michael Lutter.

Photo courtesy Debi Willet

Spiritual Support for Pregnant Women

CatholicMom.com and Ave Maria Press are partnering in, a Lenten effort to provide spiritual support to expectant mothers. The goal of the project is to send 50 copies of "A Catholic Mother's Companion to Pregnancy"—a week-by-week spiritual companion for pregnant women—to 20 pregnancy centers around the United States, including the Pregnancy Decision Health Center in Columbus. For each \$10 donation made, one book will be sent to a pregnancy center. Donations will be used solely toward the cost of the book and shipping.

Sarah Reinhard, author of "A Catholic Mother's Companion to Pregnancy," explains her vision: "I used to volunteer in a pregnancy center. It broke my heart. After I had my own kids, women who seek help from pregnancy centers became an even more intimate part of my prayers. To share my book with them is the least I can do."

The driving force of this campaign is the knowledge that there are many women who can benefit from the guidance and companionship of the book, but can't afford it or wouldn't otherwise know it is available. There are many ways to show support for women in unplanned pregnancies who make the courageous decision to carry their pregnancies to term. Encouraging these young and often scared women to walk with Mary is one important way. Pregnancy centers will benefit by receiving a free resource for the women they serve.

Those interested in contributing or sharing the campaign with others can visit the project's IndieGoGo page. Contributors make donations in \$10 increments, and Ave Maria Press handles the rest. For more information and for a full list of the participating pregnancy centers, visit the CatholicMom.com IndieGoGo page.

DR. GLENN HANINGER HONORED

The Mount Carmel Foundation presented Dr. Glenn Haninger with the Dr. Tom F. Lewis Spirit of Philanthropy Award at its annual Champagne and Diamonds gala.

Haninger is a retired obstetrician-gynecologist who joined the staff of St. Ann's Hospital, now Mount Carmel St. Ann's, in 1955. His strong passion for teaching and lifelong learning will be remembered through the Dr. Glenn and Elsie Haninger Labor and Delivery Endowment Fund, which benefits nursing and continuing education scholarships. Haninger is a past chief of staff at St. Ann's and served as president of the medical staff and chair of the ob-gyn department. He is also a member of the Mount Carmel Foundation Legends Society.

"Dr. Haninger is a legendary physician ... who has touched the lives of thousands of patients in central Ohio," said Doug Stein, president of the foundation. "Dr. Haninger helped launch a clinic for the underserved patients located in and around the former St. Ann's Hospital on Bryden Road. Today, this clinic continues to thrive at Mount Carmel St. Ann's and makes a world of difference to the mothers and infants in our community who seek the best in perinatal care regardless of their ability to pay."

The award is named after the late Dr. Tom F. Lewis, a physician at Mount



Carmel for decades, who remained an active member of the foundation's board until his death at age 95 in 2003.

Active and retired Mount Carmel physicians may be considered for the award. Award criteria include displaying outstanding service, devotion, and compassion while delivering medical care; innovative and effective leadership with respect to decision-making; improvement in the efficiency or quality of medical care; and effective involvement in community affairs and activities that enhance the quality of life in the community.

This year's Champagne and Diamonds gala benefited the Community Health Resource Center (CHRC) at Mount Carmel West. The CHRC is a new venture that will bring together educational and support resources on the Mount Carmel West campus to create a destination referral center for the entire community, with a special focus on people in need in the Franklinton area.

Mount Carmel Foundation is dedicated to funding the mission-driven health and education programs and services provided through the Mount Carmel Health System. It is the sole fund raising entity for Mount Carmel. More information on the foundation is available at mountcarmelfoundation.org.

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Position Opening

Religion Catechist Coordinator

This position is responsible for organizing, implementing, and overseeing religious instruction programs for the children of the parish for levels K-8th grade who attend public schools as well as various administrative assignments. The person is responsible for training, educating, motivating and enabling the development of Catechists for the religious education program as well as an administrator that reports to the position. This person collaborates and orchestrates sacramental preparation for St. Pius X Elementary school children with the students' teachers. Additional assignments may be required as designated by the Pastor or Business Manager.

Qualifications for the Position: The candidate must be a Catholic in good standing and exhibit good Christian example. It is preferred that candidates for this position have a college degree in education, communication, theology, or related field. Associate degree will be considered. Advanced Religious Education Certification and Diocesan Ministry Formation are required. A minimum of two years of previous experience as a Catechist is preferred.

The candidate must possess demonstrated and excellent interpersonal, communication, organizational, and administrative skills. An understanding of financial budgeting skills is preferred as well as familiarity and experience using Microsoft Office programs.

It is expected that the candidate is faith filled, highly motivated, self-disciplined person with the ability to make good judgments.

If you are interested in this position, please forward a current resume with salary requirements by March 8, 2013 to:

Deacon Charlie Miller at St. Pius X Parish
1051 Waggoner Road, Reynoldsburg, Ohio 43068 or
by email to DCNCharlieMiller@spxreynoldsburg.com

St. James the Less Lenten Mission

The Latino community of Columbus St. James the Less Church, 1652 Oakland Park Ave., will be sponsoring its annual Lenten retreat from Sunday, March 10 to Thursday, March 14. The presenter will be Father Juan Carlos Barajas, CPPS, and his theme will be "Heal Your Pain to Find Your Mission."



He will preside and preach at the parish's 12:30 p.m. and 6 p.m. Sunday Spanish Masses on March 10. There will be a conference, including a group reflection and refreshments, each night

from Monday through Thursday at 7 p.m. in the St. James School cafeteria.

Father Barajas was born and grew up in Jalisco, Mexico. He completed his theological studies at the Catholic University in Santiago, Chile, where he was ordained to the priesthood as a member of the Chilean Vicariate of the Missionaries of the Precious Blood in 2006.

He currently is spiritual director to a group of lay associates of the Missionaries of the Precious Blood in Bogota, Colombia.

Pick Life Forum

Complete Healthcare for Women, an abortion provider, is in the process of opening a new clinic in Pickerington just a few steps away from St. Elizabeth Seton Parish.

Opponents of the clinic's presence have formed a group known as Pick Life and invite people of all faiths to join them in a community forum

at 7:30 p.m. Monday, March 18, at Trinity Family Life Center, 6389 Blacklick-Eastern Road N.W. (State Route 204).

The forum will introduce Pick Life to the community and recruit volunteers for a variety of opportunities. For more information and updates, go to the Pick Life website, www.pick-life.com.

Pontifical College Josephinum Position

Database Coordinator/ Administrative Assistant

The Pontifical College Josephinum is accepting applications for a full-time Database Coordinator/Administrative Assistant for the Advancement Office.

Database skills include the ability to: Maintain accurate constituent records; conduct queries and prepare merge mailings, pledge acknowledgements and reminders; create mailing lists; run department reports, conduct system updates; and assist with donor research. Knowledge of Raiser's Edge software is required.

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Third Sunday of Lent (Cycle C)

Theme of suffering of the people links readings



Father Lawrence L. Hummer

Exodus 3:1-8a,13-15
1 Corinthians 10:1-6,10-12
Luke 13:1-9

The revelation of the Lord's name to Moses remains as mysterious after the revelation as it did before Moses ever knew what the name was. Knowing the name of a person usually gives an advantage to the one who knows another's name. Observe how salespersons will greet us by name and use our names as frequently as possible to show how well they "know" us, although in many cases they are reading from a prepared script. Knowledge of the name gives them a kind of persuasive power over us.

In Moses' case, he asks for the name of God, so that he can tell the Israelites who sent him to announce their rescue. By knowing the name of the God of their ancestors Moses is able to show his familiarity with "the Lord," as well as show that he means business. The problem is that the name revealed remains steeped in mystery.

"I am who I am" in Hebrew actually translates literally "I will be who I will be." Translating it "I am who am," as the *Lectionary* does, leaves us just as puzzled. That could yield an interpretation, as some have done, as inferring that "I am being itself," which is far afield from the literal sense of what the Lord actually says. Some Jewish translations of the Hebrew into English simply repeat what is said in Hebrew without translating it, yielding "Ehyeh asher Ehyeh." Tell the Israelites "Ehyeh" sent me to you. That is probably no less confusing than actually trying to find meaning in the Lord's revealed name. Eventu-

ally, Ehyeh gives way to YHWH, which is usually translated as "the Lord." Jews never pronounce that collection of letters, usually saying "Adonai" whenever they see those letters in the text.

The only clear link between the Exodus reading and the Gospel is the theme of suffering of the people. In the Gospel, Luke refers to an otherwise-unknown event of Pilate, who supposedly killed some Galileans and mixed their blood with the blood of their sacrifices, and eventually will condemn Jesus to death. He also refers to another otherwise-unknown account of the death of 18 people when the tower at Siloam fell on them. The pool of Siloam was found in southern Jerusalem, about a half-mile south of the Temple. Nothing is known about a tower built there, or anywhere else, for that matter, in Jesus' time.

We do this all the time when we refer to natural disasters in which people are killed. Whether it be the slaughter of innocents, as at Sandy Hook, or meteorites landing in one's backyard, or earthquakes or storms, only the crassest of people try to pronounce judgment on those who die in such events. Obviously, there are crass people around, because they have and they do pronounce their pathetic judgments.

Jesus rejects the argument that any of those who died were any more guilty of anything than anyone else, but he suggests that his listeners ought to repent of their sins anyway. He implies that any one of them could die just as senselessly, but if they do not heed his call to repent, then they have only themselves to blame. They have been warned.

The two groups of people killed and the parable of the gardener caring for the fig tree are all unique to Luke. In the parable, the gardener says "Let me have more time to work with the unproductive tree." The time to produce fruit is limited to one more year. We are also called to repent. Lent is the right time to do so. Time is limited.

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

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The Weekday Bible Readings

MONDAY
 2 Kings 5:1-15b
 Psalm 42:2-3;43:3-4
 Luke 4:24-30

TUESDAY
 Deuteronomy 3:25-34-43
 Psalm 25:4bc-5ab,6-7bc,8-9
 Matthew 18:21-35

WEDNESDAY
 Deuteronomy 4:1,5-9
 Psalm 147:12-13,15-16,19-20
 Matthew 5:17-19

THURSDAY
 Jeremiah 7:23-28
 Psalm 95:1-2,6-9
 Luke 11:14-23

FRIDAY
 Hosea 14:2-10
 Psalm 81:6c-11b,14,17
 Mark 12:28-34

SATURDAY
 Hosea 6:1-6
 Psalm 51:3-4,18-21b
 Luke 18:9-14

DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEK OF MARCH 3, 2013

SUNDAY MASS
 10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (820 AM), Columbus, and at www.stgabrielradio.com.
 Mass with the Passionist Fathers at 7 a.m. on WHIZ-TV, Channel 18, Zanesville, and 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus. Check local cable systems for WHIZ's and WWHO's cable channel listings.
 Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Time Warner Channel 385, Insight Channel 382, or WOW Channel 378).
 (Encores at noon, 7 p.m., and midnight).
 Mass from Kenton Immaculate Conception Church at 10 a.m. on Time Warner Cable Channel 6 (Hardin County).
 Mass from Portsmouth St. Mary Church at noon on Time Warner Channel 24 in Scioto County.

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

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

Answers to Some Timely and Interesting Questions



THE TIDE IS TURNING TOWARD CATHOLICISM
 David Hartline

Sometimes I get questions about Church matters that I believe would make for a good potpourri column. There's no real theme to this, but rather, I hope, some helpful answers to questions that many of you have asked or probably thought of from time to time

Question: Does the College of Cardinals have to choose a cardinal to be the next pope?

Answer: No, the cardinals can choose whoever they believe the Holy Spirit would like. It could be an unheralded bishop or even an unknown priest or deacon. Believe it or not, they even could choose a layman. If you happen to like your parish priest – or, ladies, if you think your husband or son would make a

great pope – there's nothing that says it couldn't happen. However, if the thought of your parish priest, deacon, husband, or son becoming pope leaves you trembling with fear for the future of the Church, chances are the cardinals probably will pick one of their own.

Question: Is there a chance that meatless Fridays outside of Lent could one day return?

Answer: Yes, it has already happened in some countries. Vatican II never took away the Friday sacrifice. However, the sacrifice of meatless Fridays outside Lent was dropped in most countries. The required Friday sacrifice still remains. There has been some talk that the bishops of the

United States could (with the new pope's blessing) reinstitute meatless Fridays. We shall soon see.

Question: I don't remember deacons when I was growing up. How did this happen?

Answer: The Apostles used deacons to aid in the very first experiences of preaching the Gospel (unwritten at the time, but fresh in their minds). The first martyr, St. Stephen, was a deacon. In the Middle Ages, the role of deacons waned. However, in 1967, shortly af-

ter Vatican II, Pope Paul VI re-established the permanent diaconate in the Roman Catholic Church. The Eastern Catholic churches always retained the permanent diaconate.

Question: What's the difference between Eastern Catholic churches and the Eastern Orthodox Church?

Answer: Most of you reading this column are Roman Catholic, but some of you may be Byzantine, Greek, or Melkite Catholic. Believe it or not, there are more than a dozen different rites in the Catholic Church. Remember, the word Catholic means "universal." Most of us are Roman Catholic. Our heritage is the Latin Mass. However, other Catholics' heritage is Greek, Aramaic, Arabic, Syrian, etc. We

are one big family which acknowledges the pope as its Church leader. If you were in Greece or the Middle East and couldn't read the sign on the church door, you might not know if the church was Catholic or Orthodox. The Orthodox Church has patriarchs who lead its national churches.

Much progress has been made in the last 50 years to erase the small differences we have among ourselves. With regard to Church teaching, you may have far more in common with the various Orthodox churches than you do with the local nondenominational megachurch that claims to be open to all, but whose beliefs may change when the next pastor comes.

Question: If Jesus was all about love, why did he talk more about hell than heaven?

Answer: This is an easy one. I have been asked this by many atheists or people who seem un-

der their spell. Just tell them the reason Jesus talked more about hell is simply because Jesus doesn't want anyone to end up there. It is the same reason you read your children the riot act when they start going off or driving on their own. You just want the best for them and you don't want them to take their responsibilities lightly. It is better to be safe than sorry. I can't help but think of the famous line used by St. Padre Pio, who died in 1968. Shortly before his death, a rather haughty man tried to tell the famous priest that he didn't believe there was such a thing as hell. "You'll believe it when you get there," the smiling priest said. We should take a cue from St. Padre Pio. He always told it like it was, but with a smile on his face.

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

FLAGET SPELLING BEE HONOREES



Chillicothe Bishop Flaget School students took top honors in the city spelling bee, with fifth-grader Jenna Lapurga (third from left) winning the overall championship and sixth-grader Deloris Corcoran (second from left) as first runner-up. Lapurga correctly spelled "emulate" after Corcoran misspelled "statistician." Also bringing home trophies were (from left) Carly McCloy, eighth-grade runner-up; Noah Blum, seventh-grade champion; and Stephanie Hirsch, fourth-grade runner-up. Lapurga advances to the regional spelling bee on Saturday, March 16, at Ohio University in Athens.

Photo courtesy Bishop Flaget School

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CONCERTS

LIVING WATER shares a story of hope

The Columbus band Living Water will present a message of hope at four different venues this Lent, and again will select a local charity to support with these concerts.

Living Water made its debut on Oct. 19, 2003, has performed in a number of venues in the area and released its first full-length CD, "The Way of the Cross - Live" in October 2012. This Lent, Living Water will appear at 7:30 p.m. Friday March 1, at the New Albany Church of the Resurrection, 6300 Dublin-Granville Road; at 7 p.m. Friday, March 8, at Sunbury St. John Neumann Church, 9633 East State Route 37; at 3 p.m. Sunday, March 10, at Bexley United Methodist Church, 2657 E. Broad St.; and at 6 p.m. Friday, March 15, at Wellston Ss. Peter and Paul Church, 227 S. New York Ave.

At each concert, the band will present "The Way of the Cross," one of its "concert narratives" - an innovation that sets it apart from typical praise and worship bands. The narratives use music, narration, and song to tell a scriptural story. "The Way of the Cross" is Living Water's most-performed narrative.



Lead singer Katy Wyatt reflected on the ongoing need for this powerful story of hope. "It seems that the human race is experiencing a sort of global anxiety," she said. "Everything we hear is bad news, and I think many people feel hopeless. At first glance, the Passion seems to be yet another story of bad news, but we know the truth, hope, and redemption of Jesus' suffering."

Corinthians 4:17-18 comments on this powerfully: "For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison, as we look not to what is seen but to what is unseen, for what is seen is transitory, but what is unseen is eternal."

Living Water also shares hope by donating a portion of its proceeds from every performance to a charity, supporting a variety of organizations. For this Lenten series, the band selected Mount Carmel Community Outreach's mobile medical coach program. The program provides free basic medical care to central Ohioans in need. From the underserved to the homeless, those with limited access to quality health care

can come to a safe, convenient site for checkups, vaccinations, counseling, and referrals to community health programs (For more details about the mobile coach, see Pages 10 and 11).

Living Water has performed in a variety of circumstances -- from the top of a flatbed wagon, to a tent in a rainstorm, to correctional facilities, to churches and schools - and feels grateful for every experience. A generous anonymous donation provided necessary funds for its travel and performance at Wellston. "It's important to continue to tell this story of redemption and hope," said Living Water's Greg Gliebe. "A song from the narrative says it so well when we sing 'Your grace still amazes me.'"

Living Water plans to continue to share these stories of grace and redemption and show gratitude for the many it has received.

For more information about the Mount Carmel Community Outreach mobile medical coach, go to www.mountcarmelhealth.com. For more information about Living Water, see www.livingwatermusic.org.



ANNIE, JR.

WITH ST. MATTHEW STUDENTS

winning the 2012 Central Ohio Singing Competition and the 2012 TalentNow Competition in New Albany.

Other student actors include Aerianna Porter and Christina Settele as Lily, Michael Bush and Eric Nickell as Rooster, Cameron Bracely and Adam Grimard as Warbucks, Anna Nash and Sophie Stiltner as Miss Hannigan, and Sydney Hord and Claire Eschmeyer as Grace.

The St. Matthew seventh-graders have decided to assist the American Cancer Society in conjunction with their performance. The cast T-shirts will feature an awareness ribbon next to the "Annie, Jr."

Jr." logo to show support for the society. The students also plan to offer showgoers other opportunities to donate to the society, in lieu of admission. Seventh-grade teacher Jenny Burchett and show director Randy Frazier's wife, Sandra, are both cancer survivors. Funds raised will go toward Sandra Frazier's efforts as she prepares for the Capital City Half Marathon, with all proceeds directly benefiting the American Cancer Society and all cancer survivors.

If you wish to make a donation, visit <http://main.acsevents.org/goto/Sandra.Frazier>.

Seventh-graders at Gahanna St. Matthew School are busy preparing for a performance of "Annie, Jr." Performances will be at 6:30 p.m. Wednesday and Thursday, March 20 and 21, in the school gymnasium. The

musical also will be presented to the student body at 8:15 and 9:40 a.m. on March 21.

Playing the role of Annie is Sydney Cannon, an award-winning singer and dancer. Her accomplishments include

POPE BENEDICT XVI



Pope Benedict XVI leads his final Angelus as pope from the window of his apartment overlooking St. Peter's Square at the Vatican on Feb. 24. His papacy will officially end on Feb. 28 at 8 p.m. Rome time. CNS photo/L'Osservatore Romano via Reuters



The fisherman's ring -- the pope's signet -- is seen on the right hand of Pope Benedict XVI as he celebrates Mass in Havana, Cuba, on March 28, 2012. When a pope dies or resigns, the ring is destroyed in a special ceremony, usually carried out in private. CNS photo/Alessia Giuliani, Catholic Press Photo



A full moon is seen behind the cross of the Obelisk of St. Peter's Square at the Vatican on Feb. 23, the eve of Pope Benedict XVI's final Angelus. CNS photo/Eric Gaillard, Reuters



What Is The Jubilee Museum?

WHO WE ARE

The Jubilee Museum and Catholic Cultural Center was founded in 1998 by Fr. Kevin Lutz as a repository of Catholic art in the Diocese of Columbus. Since then, the museum has grown considerably, becoming the largest museum of diversified Catholic artwork in the United States! It has been visited by three Vatican cardinals as well as thousands of other guests of all ages and faith traditions. RCIA classes, confirmation and other parish groups, as well as many private individuals have taken the tour. It is truly a hidden gem in Columbus. The museum has been featured in *The Catholic Times*, *USA Today*, *Columbus Monthly*, *The Columbus Dispatch*, and other local publications, as well as EWTN Live with Father Mitch Pacwa. We are a distinct, diocesan, non-profit entity that serves to preserve and restore sacred items— **100% funded by private donations.**



Cardinal Francis Arinze visits the museum

Preserving the Catholic Mind and Memory

WHAT WE DO

Half of the parishes in the Columbus Diocese have been served by the museum through donations of liturgical items and consultation with church renovations. The museum has also given much to the foreign and home missions and deserving churches in over a dozen states.

← "The museum has really been an integral part of our parish renovation... they helped us to do the entire floor, and we received a pipe organ from the museum and they helped to renovate our statues and high altar." - Fr. Josh Wagner, St. John's/Holy Rosary Church



PARISHES HELPED BY MUSEUM: BREMEN *St. Mary CANAL WINCHESTER *Pope John XXIII CHILlicothe *St. Peter COLUMBUS *Christ the King *Corpus Christi *Holy Cross *Holy Family *Holy Name *Holy Rosary/St. John the Evangelist *Immaculate Conception *Our Lady of the Miraculous Medal *Sacred Heart *St. Agatha *St. Agnes *St. James the Less *St. Aloysius *St. Andrew *SS. Augustine & Gabriel *St. Mary *St. Christopher *St. Dominic *St. Francis of Assisi *St. John the Baptist *St. Joseph Cathedral *St. Matthias *St. Patrick *St. Peter *St. Stephen the Martyr *St. Thomas More Newman Center *Parroquia Santa Cruz DANVILLE *St. Luke DRESDEN *St. Ann DUBLIN *St. Brigid of Kildare GAHANNA *St. Matthew GLENMONT *SS. Peter & Paul GRANVILLE *St. Edward the Confessor JACKSON *Holy Trinity JOHNSTOWN *Church of the Ascension JUNCTION CITY *St. Patrick KENTON *Immaculate Conception LOGAN *St. John NEWARK *Church of the Blessed Sacrament *St. Francis de Sales MATTINGLY SETTLEMENT *St. Mary MOUNT VERNON *St. Vincent de Paul NEW PHILADELPHIA *Sacred Heart NEW LEXINGTON *St. Rose PICKERINGTON *Seton Parish PLAIN CITY *St. Joseph SUNBURY *St. John Neumann WASHINGTON COURT HOUSE *St. Colman of Cloysse WAVERLY *St. Mary, Queen of Mission Church WEST JEFFERSON *SS. Simon and Jude WORTHINGTON *St. Michael



Eucharistic vessels and vestments going to a church in Nigeria



Altar, pulpit, and tabernacle pedestal are among the items donated to Bishop Hartley High School



Eucharistic vessels and priestly vestments going to South Korea



With the generous help of Focus Logistics, the museum sent these 8 feet tall stations to the new cathedral in Karaganda, Kazakhstan



The Pontifical College Josephinum has received numerous gifts from the museum, including the altar at St. Turibius Chapel

FOREIGN MISSIONS *The Philippines *Nigeria *Kazakhstan *Mexico *Russia *South Korea **AMERICAN HOME MISSIONS** *Over a dozen states represented **SEMINARY** *Pontifical College Josephinum **SCHOOLS** *Bishop Hartley *Bishop Watterson *St. Charles Preparatory *William V. Fisher Catholic *Fr. Gabriel Richard (Ann Arbor) *St. Joseph Montessori **HOSPITALS** *Mount Carmel West *Mount Carmel East **LONG-TERM CARE** *Crestview Rehabilitation **RELIGIOUS** *Sisters of the Living Word *Poor Clares of Perpetual Adoration *Benedictines of Our Lady of Ephesus *Children of Mary *Sisters of Reparation to the Most Sacred Heart of Jesus *Dominican Sisters (Ann Arbor) *St. Joseph the Worker (Kentucky) *Sacred Heart Friary **CEMETERY CHAPELS** *Resurrection *St. Joseph, Mother of Sorrows *Mt. Calvary *Holy Cross **PRISON** *Chillicothe Correctional Institution **RETREAT CENTERS** *SS. Peter and Paul *Our Lady of the Holy Spirit (Cincinnati) *The Horton Retreat Center (Fredericksburg, TX) **EVENTS** *Coming Home Network *Knights of the Holy Sepulchre *Priests' Convocations *Rite of Election- St. John's Arena *Vocations Retreat *Youth 2000 *CYSC *St. Peter Claver Conference **DIOCESE** *The Catholic Foundation *Catholic Record Society *Catholic Center *Nazareth Towers *St. Vincent de Paul Society

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WINDOW REPAIR and general maintenance
BLACKTOP REPAIR for upper parking area
LANDSCAPING

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FOR MORE INFORMATION- visit www.jubileemuseum.org or call 614-221-4323

Jubilee Museum celebrating its 15th year: 1998-2013

This ad was donated by a friend of the museum