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## FORTNIGHT FOR FREEDOM

## The Editor's Notebook

## The duty of conscience

By David Garick, Editor

Sacred scripture is filled with stories that call us to live a life directed toward God. This week, I want to direct your attention to one of those stories, from the fifth chapter of the Acts of the Apostles. The disciples, filled with the Holy Spirit after the miracle of the Pentecost, were spreading the Good News of Christ throughout Jerusalem and making many converts. The message of the gospel was reaching many souls. This caused much consternation among the rulers of Jerusalem. This "Christ" movement needed to be nipped in the bud. It was becoming a threat to the continuation of the society they wished to maintain. So they had Peter and the apostles arrested. But an angel of the Lord came to the apostles in the night and freed them from the prison.

When the High Priest of Jerusalem was informed that these men had somehow escaped from prison and were back in the Temple area preaching the gospel, he brought them in, made them stand before the Sanhedrin, and questioned them, "We gave you strict orders [did we not?] to stop teaching in that name. Yet you have filled Jerusalem with your teaching and want to bring this man's blood upon us," the High Priest said. But Peter and the apostles replied, "We must obey God rather than men."

Peter talked his way out of that situation, but ultimately, he was martyred in Rome for refusing to "accommodate" to social norms that were contrary to the law of God. He was not the first. St. John the Baptist was killed some years earlier by King Herod because John would not bend on the sanctity of marriage. Centuries later, St. Thomas More and St. John Fisher gave their lives in defense of the Church's teaching on marriage and the right of the Church not to be dictated to by the government. There are many more examples in which Christians have been

called upon to stand up against their government in defense of their faith in God.

Every one of us faces the very same challenge today. Secular society, through the power of government, seeks to silence the voice of God emanating from the very Body of Christ, the Church. We are being told to go and pray quietly in private, but not attempt to live our principles in the world. Society tells us we must accommodate. We are told that we must accept and even facilitate acts that violate natural law and the word of God. We are told we must not stand in the way of modern culture -- a culture of death and degradation. And they, like tyrants before them, are using the coercive power of government to crush us with an iron fist.

But there is a difference this time. At the birth of this nation, Thomas Jefferson wrote in the Declaration of Independence, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed ..."

We are our own rulers. We must not be lulled into a malaise of powerlessness. We must use our power to defend our freedom, our religious freedom. This Fortnight for Freedom is our wake-up call. We must take action to tell those whom we have placed in positions of power that attacks on religious liberty must cease. And if they refuse, we must use our power as voters to elect men and women who will preserve our heritage as free people. Like Peter, we must obey God rather than men.



## Archbishop Lori: Church must remain 'obstacle' to fully secular culture

By Maria Wiering  
Catholic News Service

On the eve of the feast day of St. Thomas More and St. John Fisher, Baltimore Archbishop William Lori held up the two martyrs as a source of inspiration for American Catholics during a Mass launching the U.S. bishops' much-anticipated Fortnight for Freedom.

"Their courageous witness of faith continues to stir the minds and hearts of people yearning for authentic freedom, and specifically, for religious freedom," he said.

With the hope of drawing greater attention to the weakening of religious freedoms in America, the U.S. Conference of Catholic Bishops called for the Fortnight for Freedom, which lasts through Wednesday, July 4, to be 14 days dedicated to prayer, education, and public action.

According to the parish's sacristan, more than 1,000 people from Maryland, the District of Columbia, and surrounding states attended the 7 p.m. Mass on Thursday, June 21, at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore, which Archbishop Lori described as "a monument to religious freedom."

The basilica was America's first Catholic cathedral, commissioned at the turn of the 19th century by America's first Catholic archbishop, John Carroll of Baltimore.

Archbishop Lori celebrated the Mass with Cardinal Edwin F. O'Brien, grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem and former archbishop of Baltimore; Baltimore Auxiliary Bishops Mitchell T. Rozanski and Denis J. Madden; and about 65 priests.

In a homily that received a standing ovation, Archbishop Lori described the integrity of St. Thomas More and St. John Fisher demonstrated as England's King Henry VIII asked them in 1535 to violate their personal consciences, calling the men symbols of two "inseparably linked" as-

pects of religious freedom -- the freedom of individuals and the freedom of institutions.

"If we fail to defend the rights of individuals, the freedom of institutions will be at risk, and if we fail to defend the rights of our institutions, individual liberty will be at risk," he said.

The nation's bishops called for the fortnight in March in their Ad Hoc Committee for Religious Liberty's statement, "Our First, Most Cherished Liberty." Archbishop Lori is chairman of the committee.

The statement outlined several instances of "religious liberty under attack." Foremost among the bishops' concerns is the U.S. Department of Health and Human Services mandate that employers, including most religious ones, provide insurance coverage for contraception, sterilization, and abortion-inducing drugs, which Catholic teaching considers morally objectionable.

"We must never allow the government -- any government, at any time, of any party -- to impose such a constrictive definition on our beloved church or any church," Archbishop Lori said.

Even if current religious liberty threats were overcome, the Catholic Church would still need to face "powerful forces which seek to prevent religious faith from exerting an appropriate and necessary influence within our culture," he said.

"Let us remain united with our ecumenical and interfaith partners in being that obstacle," he said.

U.S. dioceses have planned a variety of events to coincide with the fortnight, which will culminate in a 12:10 p.m. Mass July 4 at the Basilica of the National Shrine of the Immaculate Conception in Washington. The bishops are encouraging Catholics to attend fortnight events and to subscribe to receive text message updates on religious freedom issues by texting "Freedom" to 377377.

## NATIONWIDE "FORTNIGHT FOR FREEDOM" CAMPAIGN

BY TIM PUET

Reporter, Catholic Times

Dioceses across the nation are in the midst of a two-week "Fortnight for Freedom" campaign sponsored by the U.S. Conference of Catholic Bishops to encourage prayer, education, and public action concerning religious freedom.

The bishops announced the campaign in April in response to federal and state government actions they described as placing the constitutional guarantee to religious liberty under attack.

The most well-known of these is the U.S. Department of Health and Human Services mandate requiring most employee health plans to include contraception, sterilization, and some abortion-inducing drugs free of charge, even if an employer is morally opposed to such services.

The campaign began on Thursday,

June 21, the vigil of the Feast of Sts. John Fisher and Thomas More, who were martyred in 1535 rather than take an oath declaring King Henry VIII to be head of the Church in England. It ends on Independence Day, Wednesday, July 4, when Americans celebrate the freedoms granted in the Constitution.

Bishop Frederick Campbell has asked churches throughout the Diocese of Columbus to celebrate a special Evening Prayer liturgy emphasizing religious liberty at least once during the fortnight. The bishop will lead a diocesan-wide celebration of Morning Prayer this Saturday, June 30, at 9:30 a.m. in Columbus St. Joseph Cathedral, 212 E. Broad St.

The diocesan Office for Social Concerns sponsored a forum on religious liberty on Wednesday, June 27, at Columbus Immaculate Conception Church. Speakers were Bishop Campbell; Dr.

Bill Murphy, professor of moral theology at the Pontifical College Josephinum; and Sister Pauline Ross, O.Carm., administrator of Mother Angeline McCrory Manor, a Columbus residence for people who need acute long-term care.

Bishop Campbell talked about religious freedom in a historical context, going back to Pope Gregory the Great, who said in the sixth century that the Church must have the freedom to name its officials, to proclaim the Gospel, and to exercise the social outreach of Christ.

Murphy spoke about how the teachings of the Catholic Church express its commitment to religious liberty. "Under Pope John Paul II, the Church emerged as the world's foremost champion of religious freedom, in particular because of the pope's personal experiences in eastern Europe, where religious freedom was denied," he told the *Catholic Times*.

Murphy said the HHS mandate and other government actions which would place limits on religious freedom are part of what's been described as "a growing global crisis of government restrictions on religion and social hostility toward religion."

Drawing on material presented by Georgetown University professor Thomas Farr to the USCCB, he said such anti-religious sentiment is obvious in nations such as China, North Korea, Cuba, and Vietnam, whose governments are openly hostile to religion, as well as in large non-Muslim states like India, Burma, and Russia. But he added that Europe, compared with all other regions, "has the largest proportion of nations in which social hostilities toward religion are rising," as Farr has stated.

Murphy said the problem facing Catholicism and all other faiths in Europe "is not a religious majority, but an aggressive secularist majority that refuses to permit religiously informed moral arguments into public life." He said that in recent years, religious liberty in the United States has similarly come under attack because of government decisions on a number of fronts.

These include immigration laws in Alabama and other states that forbid pastoral



care of undocumented immigrants; an attempt by the Connecticut Legislature in 2009 to restructure Catholic parishes; and changes in federal contracts for human trafficking grants that require Catholic agencies to offer referrals to contraceptive and abortion services for trafficking victims.

Murphy said the most fundamental of many problems related to the HHS mandate and religion is that the religious exemption offered by the mandate defines a religious organization as one that almost exclusively employs and serves only others of the same religion.

"This reflects an understanding of religion incompatible to that of the Catholic Church," he said. "It sees religion as essentially restricted to a sacred realm, reducing the concept of 'freedom of religion' to one of 'freedom of worship.' Catholicism inherently reaches into society, seeing Christ in the neighbor and seeing itself as universal."

Murphy also noted that in the debate over the mandate, it is important to remember that the fundamental question is one of religious freedom, rather than contraception, and that the issue goes beyond partisanship. "We don't want to be partisan, but inevitably, some people will see the Church as being that way," he said.

Sister Pauline told the forum about how the mandate could impact institutions such as Mother McCrory Manor, other Catholic health care facilities, and Catholic schools and social agencies. All serve Catholics and non-Catholics alike and don't fall under the mandate's definition of a religious institution.

See FORTNIGHT, Page 12



## Front Page photo:

A crucifix and an American flag -- symbols of the U.S. Constitution's guarantee of freedom of religion and of the Catholic Church's current Fortnight for Freedom campaign, reminding Americans not to take that freedom for granted.  
CNS photo/Mike Crupi, Catholic Courier



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## Help Save Our Religious Freedom

Text "Freedom" to 377377  
to defend your right to live your faith.

As Catholics we are constantly called to live out our faith in our daily lives. In our charities, we comfort the sick, feed the hungry, care for the poor, and protect life. In the marketplace, our values guide us. We strive everywhere to practice what we preach.

These rights are fundamental. They belong to each and every human being. We cannot let them be trampled. We cannot remain silent.

Please join the movement to protect our right to live out our faith. Sign up to learn how you can help save our religious freedom.

Text "Freedom" to 377377  
Or visit [www.Fortnight4Freedom.org](http://www.Fortnight4Freedom.org)

Across America, our right to live out our faith is being threatened - from Washington forcing Catholic institutions to provide services that contradict our beliefs, to state governments prohibiting our charities from serving the most vulnerable. And around the world, it's even worse - Catholics face persecution and even death for their witness.

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## PRACTICAL STEWARDSHIP

By Rick Jeric

### Freedom

Did you take advantage of some opportunities to "chat" about your Faith over the past two weeks? New media and technology are becoming the standard more and more each day. Even though it is ever-changing, the ideas of new and different forms of communication cannot be ignored. There remains a consistency and a solid manifestation of electronic and wireless ways to inform and to be informed. All of us, to varying degrees, search for ways to maximize the benefits of media and technology. Our lives, whether professional, personal, or social, are hopefully better because of them. And so it is with our Catholic Faith and our personal faith in the Gospel of Jesus Christ. As good and faithful stewards, we want to share and proclaim our faith. There is no need to manipulate or to use technology in ways that cheapens our faith. But there is great opportunity to make prudent use of the tools we have to further the mission of the Church, especially in this age of the challenge of the New Evangelization. As stewardship reminds us, we model the life and love of Jesus Christ each day. We change the world one heart, one mind, and with one action at a time. Let us keep living and sharing our faith, with all the help of which we can take advantage. Since the invention of the printing press centuries ago, the Bible is the most printed book in history. Our Christianity should remain a very prominent part of all that we say, do, send, friend, and tweet.

Religious freedom is in the news. Religious freedom has been challenged in a number of ways by our government, by our politicians, and by our fellow citizens. Religious freedom is a basic right that we all share, by virtue of the United States Constitution and the first amendment to the Bill of Rights. Religious freedom brought many of our founders and relatives to this country hundreds of years ago. Religious freedom continues to draw people to our shores today. Religious freedom is interpreted differently across the population, but we all cherish it and embrace it, while thanking God for it. It seems that the more our religious freedom is attacked, the more we see the Church get involved in the political process. While some may feel that the Church and Her leaders should stay out of it, I for one am very grateful and supportive, especially when the sanctity of human life is involved. I appreciate the right of good people to disagree and rationalize with "situational morality," but I do not understand it nor condone it. Trust me, no bishop wants to be a politician. But we must defend our religious freedom, and we must always stand up and speak boldly for the weakest and most vulnerable among us, namely, the unborn and most elderly. We are allowed to have good debate and dialogue. But we must be very careful to not allow basic morals to be diluted or clouded by emotional situations. To be clear, we must always protect, support, and defend every human life, from conception to natural death. That is such a basic part of our religious freedom. Without one, how can we have the other?

Our practical challenge over the next two weeks is to prayerfully consider the benefits and the costs of religious freedom. July 4 celebrates our independence as a great nation. Our freedoms are to be celebrated, but also protected and maintained. Dialogue and communicate with your elected officials, your clergy, and your friends. Learn more, and be educated on what is at stake. Respond with love and an open heart and mind, and not with anger. Pray and participate in the "Fortnight for Freedom" that runs through July 4. No matter how much or how little you may be involved politically, be sure that you are passionate and knowledgeable about your Catholic Faith. Religious freedom is not automatic. We must protect it and fight for it each day. Jeric is director of development and planning for the Columbus Diocese.



## JOIN HONORS VOLUNTEERS



The Joint Organization for Inner-City Needs honored its volunteers, friends, and benefactors at its annual Mass of Thanksgiving on Wednesday, June 20, at Columbus St. Joseph Cathedral.

Bishop Frederick Campbell celebrated the Mass, with Father Michael Lumpe, diocesan vicar of priests and pastor of Columbus St. Catharine Church, as concelebrant.

Bishop Campbell, Father Lumpe, and JOIN staff members are pictured standing behind award winners (from left) Joseph Finan, Marlene Finan, Michael Schott, Susan Steigerwald, Larry Woerner, Mary Beth McCormick, Elizabeth Allwein, and John Willig. CT photo by Ken Snow

### Employment Opportunity

#### Director of Marriage & Family Life Office

The Marriage & Family Life Office of the Diocese of Columbus is searching for a qualified individual to serve as Director. This exempt, full-time position is responsible to lead staff and manage programs and resources of the Office in accordance with official Church teaching and Diocesan priorities and concerns with dedication to the promotion of the ideals of Catholic family life and sacramental marriage and ongoing development and maintenance of family ministry on the parish, diocesan, and regional/national levels. This includes but is not limited to: marriage preparation, remarriage preparation, marriage enrichment, natural family planning, parenting, family enrichment, and ministry with the divorced, separated, and bereaved.

**Education, Experience, and Qualifications:** The applicant must possess a Master's Degree in family studies or related studies, and a minimum of five years of prior experience in Catholic marriage and family ministry is required. The ability to communicate effectively both in written format and oral presentation; ability to maintain organization, multi-task and establish priorities; ability to work with others in a diverse and collaborative team environment; exhibits initiative, responsibility and flexibility; knowledge of Microsoft software applications (Microsoft Word, Microsoft Outlook, Excel, and PowerPoint) and use of audio visual equipment is required.

Passing a background screening and completion of the VIRTUS "Protecting God's Children" course are mandatory. Salary is commensurate with education and experience. Benefits are according to Diocesan policy.

Send cover letter, resume, and references by July 31, 2012 to:

**Dominic W. Prunte/Director of Human Resources**  
dprunte@coldioc.org

## ST. JOHN NEUMANN CHURCH DEDICATES FAITH AND FAMILY CENTER

Sunbury St. John Neumann Church dedicated its new Faith and Family Center after all Masses on Saturday and Sunday, June 2 and 3.

The 21,000-square-foot, two-story center is a multipurpose space that can accommodate as many as 325 people seated at tables on the upper level. The center also includes 10 classrooms for religious education and group meetings on the lower level, a new kitchen, an elevator, a choir practice room, and a nursery.

The building project also involves renovation of the existing parish hall, which will have parish offices on the first floor and five meeting rooms and a counselor's office in the basement. This project is to be completed by the end of summer. It was designed by M + A Architects and is being constructed by Elford, Inc.

The renovations are being funded by a capital campaign titled "Faith, Family and Tradition – Building Today for Tomorrow." Any gifts or pledges collected over the approximate \$4.5 million cost of the work will go toward expanding the current church building, which was built in 2004. Expansion is the next step in a 10-year master plan.

More than 700 people watched Father David Sizemore, the church's pas-

tor, dedicate and bless the new center. The work which led toward the dedication began when a long-range planning committee, led by Phil Roblee and John Powers, conducted a survey to determine the parish's needs now and into the future.

Sherry Whitacre, a volunteer who served as project manager, and parish business manager Bob Scott, along with Father Sizemore, met weekly with representatives of the architect and the builder for the past year. Capital campaign chairs Don and Jeanne Postiy and Neal and Michele Niklaus, along with parish development director Jackie Sutton, also were instrumental in completion of the project.

"It is so appropriate that we are dedicating our new Faith and Family Center on the Solemnity of the Most Holy Trinity," Father Sizemore said at the dedication. "For indeed, our spiritual journey ... is about our search for God, our never-ending quest to know him in ever deeper ways, to come to love him intimately in the places of our hearts, and to share him abundantly with each other ... all so we can take what we encounter here, the very persons of the one Triune God, into our families, neighborhoods, schools and places of work, into our culture and society, and



Father David Sizemore blesses a representation of the Holy Family inside Sunbury St. John Neumann Church's new Faith and Family Center.

Photo courtesy of St. John Neumann Church

make disciples. ...

"This is why we have responded to God's call to build the new Faith and Family Center, ... where God can be sought, encountered in both mind and heart, and shared with the world beyond our parish boundaries."

St. John Neumann Church has about 3,000 members, representing more than 1,100 families. Besides the ongoing physical changes, the parish has added and expanded programs for religious education, faith formation, spiritual growth, and social activities.

### Retirement Reception for Fr. Blubaugh at St. Agnes

Members of Columbus St. Agnes Church and others who have been blessed by the ministry of Father Homer Blubaugh will gather Sunday, July 8, in the parish social hall, 2350 W. Mound St., Columbus from 11:30 a.m. to 3 p.m., to honor him on the occasion of his retirement. Light refreshments will be available.

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A quick note from:

## THE OFFICE FOR DIVINE WORSHIP

### OUR SUNDAY LITURGY We Are Called to Prayer

We began this series of articles with our Sunday morning preparation and our vesting (how we dress) for our celebration of the Eucharist. Last week, we continued to examine what happens when we arrive at our parish church. Now we are ready to



begin the celebration of the Mass. In many parishes, we begin with a "call to prayer" by a person, often the cantor, who identifies the Sunday celebration, solemnity, or feast we are celebrating, according to our liturgical calendar. This, of course, does not happen from the ambo, a place reserved for sacred scripture, the homily that breaks open the scripture, and the general intercessions, with their petitions offered by the deacon.

Our celebration begins with song, either an *introit* (a traditional proper of the Mass consisting of an antiphon, verse from a psalm, and the *Gloria Patri - Glory to the Father ...*) or a hymn that reflects the mystery of the liturgical celebration, sung by all those who have gathered. During the song, the presider, deacon, and servers join the assembly generally in procession. The procession should be led by a server carrying a processional crucifix and servers carrying lit candles. If incense is used, the server carrying the thurible leads the procession. The thurible has small charcoal disks that are burning with incense on them (the server is called the thurifer).

As the procession enters the sanctuary, the servers carrying items pause briefly before the altar, then continue to their places, placing the items they carry where they can be accessed later. The processional

crucifix is placed next to the altar if no other crucifix is present; otherwise, it is put aside, so as not to conflict with the crucifix present within the sanctuary. Those who are not carrying liturgical items will make a full body bow to the altar.

If the tabernacle is within the sanctuary, all those not carrying liturgical items will first genuflect toward the tabernacle before making a profound bow to the altar. This ritual of the assembly standing, the entrance procession, and the introit, or entrance hymn, physically symbolizes our coming together as a single body of believers, the mystical body of Christ, with Christ, our head, present in the presider.

The priest and deacon will reverence the altar with a kiss, a gesture made for all who are assembled. The altar is the symbol of Christ, as well as the whole Christian community "for we are the living stones from which the Lord Jesus builds the Church's altar" (*Dedication of a Church and an Altar, No. 2*). If incense was carried in, it is used to encircle the altar and crucifix while we encircle the altar with prayer.

As the smoke from the incense rises, we have the image of our own prayers rising to God. No longer are they our individual prayers, for they have been joined together, as we have joined together as one body. Throughout the liturgy, we will continue to pray as one body with short periods of personal reflection and prayer, which will again be collected together as one prayer that comes for the gathered community and is offered to God our Father.

## Catholics and their participation in reading the Bible



### QUESTION & ANSWER

by: FATHER KENNETH DOYLE  
*Catholic News Service*

**Q.** I have been a practicing Catholic for my whole life, nearly 50 years now. Not too long ago, while seeking to renew my faith during Lent, I felt God very close to me, speaking to me, and accepting me. Now I am trying my best to be an even more devoted Catholic. Meanwhile, though, my brother has been trying to convince me that I need to find a faith that ingests the Holy Bible -- such as his own Christian (non-Catholic) denomination.

Although I would never leave my Catholic faith, I do question why we don't focus on the entire Bible. Our readings at Mass seem to be the same throughout the year. Is there something that I'm missing? (Charlottesville, Va.)

**A.** Catholics do, in fact, value the entire Bible -- both the 46 books of the Hebrew Scriptures, which reflect the religious context into which Christianity was born and still exists, and the 27 books of the New Testament, which detail the life and teachings of Jesus and the history of the early church.

Your question may stem from the fact that certain parts of the Scriptures -- from both the Old and New Testaments -- are selected by the church as readings at the Sunday Mass.

Those passages are rotated over a three-year cycle, so quite a bit of the Bible is read and heard by Catholics who faithfully attend Mass -- though obviously not every verse of all 73 books.

In addition, Catholics are encouraged to read the Bible privately and to use it as part of their daily prayer. Rare these days is the Catholic parish that does not have a Bible study course or neighborhood Bible discussion groups.

In fairness to your brother, though, it is only relatively recently in history that the Catholic Church has come to this point of view. For centuries, almost no one read the Bible; manuscripts were rare, and biblical stories were passed on by oral tradition.

The invention of the printing press changed that, and the Bible became the most common book in print. Not long after came the Protestant Reformation, with its rejection of

papal authority and encouragement of private reading and interpretation of the Scriptures. Bible reading became the hallmark of Protestantism.

It was only in 1943, with Pope Pius XII's encyclical *Divino Afflante Spiritu*, that Catholics were urged to read and reflect on the Scriptures. For most Catholics, scriptural understanding took a quantum leap forward in the 1960s, when the Mass began to be celebrated in the vernacular.

The Bible is a complex compendium of literary genres, including history, prophecy, poetry, and instructional letters, to name just a few. The Catholic Church has traditionally seen itself as the guardian and authentic interpreter of Scripture.

The establishment by Christ of the church preceded any of the New Testament writings, and the church's guidance has always been helpful in viewing scriptural passages both in their original context and as applied in our day.

But that should not deter any Catholic from reading privately as much of the Bible as often as possible.

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

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## CRISTO REY COLUMBUS FILLING OUT ITS LEADERSHIP

Jim Foley, the president of Cristo Rey Columbus High School, has announced three key appointments to the school's leadership team.

Dr. Cathy Thomas will join the school as its first principal on July 1. She was the founding principal of Cristo Rey Jesuit High School in Houston and has 12 years of school administrative experience and more than 20 years of teaching experience, primarily in mathematics. The majority of her educational work has been with children from economically challenged families. She is fluent in Spanish.

Thomas received a bachelor of arts degree in mathematics from The College of Wooster, obtained a master's degree in education administration from the University of Texas, and earned a doctorate in curriculum and instruction from the University of Houston.

"I am extremely happy to be able to add to our leadership team a person with the extraordinarily strong academic background and directly relevant work experience that Cathy Thomas brings to the table," Foley said. "Her

extensive education signifies someone who is dedicated to preparing herself to be the most effective educator and principal she can possibly be. The value of her experience at Cristo Rey Jesuit in Houston cannot be overstated."

Cristo Rey Columbus will be the first Cristo Rey high school in the 26-school national Cristo Rey network to open with a principal who already has been the founding principal at another Cristo Rey high school.

Carolyn Flahive will serve as director of the Cristo Rey professional work-study program. Under this program, students work five days each month in a professional setting at law firms, banks, insurance companies, accounting firms, architecture and engineering companies, technology firms, media outlets, and other businesses.

These jobs pay for the majority of the students' tuition and give them exposure to professions they might otherwise never learn about. The work-study experience also helps the students develop excellent work habits and self-confidence.

Flahive is a partner at the Thomson Hine law firm, where she has worked since 2000. Before that, she was involved in marketing and media work. She earned a juris doctorate from Capital University Law School, magna cum laude, and received a bachelor of arts degree from The Ohio State University.

"Carolyn Flahive brings the outstanding background, experience, and business relationships that will enable her to obtain excellent work-study jobs for our students. She will be able to operate the program in a way that greatly benefits both the students and the employers," Foley said. "I am thrilled to be able to add to our team a person of Carolyn's wonderful credentials and passion for our mission."

Foley has selected Joe Saverimuttu to serve as admissions director of Cristo Rey Columbus High School. He will be in charge of the school's recruiting and admissions efforts. Saverimuttu has been admissions director at Christ the King Preparatory High School, a Cristo Rey school in Newark, N.J., for the past two years. Before that, he was the school's associate admissions director and associate work-study director. He also served for one year at Arrupe Je-

suit, a Cristo Rey school in Denver, as a member of the Jesuit Volunteer Corps.

Saverimuttu has bachelor of arts and master's degrees from Wheeling Jesuit University and speaks Spanish. He is looking forward to moving to Columbus, where he has family. "We are blessed to be able to bring on someone who is thoroughly familiar with the recruiting and admissions process in a Cristo Rey setting," Foley said.

Cristo Rey Columbus High School is part of a nationwide network of Catholic college preparatory high schools designed to serve children from low-income families. These schools have been very successful during the past 16 years in taking in disadvantaged students who are two to three years behind academically, graduating them on time, and sending them on to college.

Last year, 97 percent of Cristo Rey seniors graduated from high school, and all of them were accepted by at least one college or university.

Cristo Rey Columbus will open in August, 2013. For more information, visit [www.cristoreycolumbus.org](http://www.cristoreycolumbus.org) or contact Jim Foley at [jfoley@cristoreycolumbus.org](mailto:jfoley@cristoreycolumbus.org).

## A Conversation on Vocations

The Catholic Foundation hosted its third conversation series, with the theme "Vocations in an Age of Choices," on Tuesday, June 5.

Panelists included youth minister Nicole Floekter from Columbus Immaculate Conception Church; Aaron Richards, program director for Catholic Youth Summer Camp and youth minister for Columbus St. Agatha Church; Chuck and JoAnn Wilson, who spoke on raising children as Catholics and the sacrament of marriage; Father Paul Noble, diocesan vocations director; and seminarian Andrew Maynard.

As the speakers shared their stories of how they realized their vocations and what they are doing to foster those vocations, a common thread emerged -- the need to focus on raising children in the Catholic faith and nurturing their lives to involve youth ministry.

John Schlater of Columbus St. Patrick Church said that after his children returned from experiencing Catholic Youth Summer Camp, "they were

changed. They couldn't stop talking about God and still haven't."

Father Don Franks of Columbus St. Mary Church commented on the importance of youth ministry in his parish. Maynard said that as a teen, he was involved in his parish's youth ministry, and he still is involved in youth ministry today.

A new Support for Vocations fund opened by The Catholic Foundation will assist organizations that foster discernment and ongoing faith formation related to personal vocations of all kinds, whether to the religious, married, or single life, and for all ages.

Anyone can donate to this fund in any amount. To learn more about the fund, call the Foundation at (614) 443-8893 or visit [www.catholic-foundation.org](http://www.catholic-foundation.org).

The next conversation is scheduled for Thursday, Sept. 27, at The Catholic Foundation, 257 E. Broad St., and will feature Msgr. Frank P. Lane speaking on the topic "A Conversation on Parish Life: A Call to Conversion."

### The Diaconate Community Congratulates Deacons and their wives on their Jubilee Wedding Anniversaries



- |      |          |   |
|------|----------|---|
| 1957 | 55 years | Deacon Tom & Mary Alice Johnston<br>Deacon Frank & Ann Ball<br>Deacon Ron & Sue Fondriest   |
| 1967 | 45 years | Deacon Tom & Halina Barford<br>Deacon Al & Linda Cain<br>Deacon Martin & Joanne Davies<br>Deacon Don & Patricia Robers                |
| 1972 | 40 years | Deacon Felix & Melanie Azzola<br>Deacon Joseph & Lilia Checca<br>Deacon John & Mary Crerand<br>Deacon Bob & Patricia Killoren         |
| 1977 | 35 years | Deacon Kenneth & Suzanne Drummer<br>Deacon James & Karen Gorski<br>Deacon-candidate Reed & Thecla Hauser<br>Deacon Kas & Josie Santos |
| 1982 | 30 years | Deacon-candidate Jack & Kathleen Malone<br>Deacon Michael & Elizabeth Ross<br>Deacon Marion & Carol Smithberger                       |
| 1987 | 25 years | Deacon James & Leah Kelly   |

## WHAT ABOUT VENTILATORS?

The use of ventilators can pose particularly challenging problems during end-of-life situations for families. When should we place a loved one on a ventilator? If somebody is on a ventilator, can we ever “pull the plug?” Understanding our moral duty depends upon whether the use of a ventilator in a particular case can be considered “ordinary” or “extraordinary.”

Ordinary interventions can be understood as those medicines, operations, and treatments that offer a reasonable hope of benefit for the patient and that can be obtained and used without excessive pain, expense, or other significant burden. Use of a ventilator will sometimes satisfy these criteria, and other times it will not, depending on the specifics of the patient’s situation.

Consider a young woman with serious pneumonia who is having difficulty breathing and is placed on a ventilator. The physicians treating her believe the pneumonia eventually can be controlled so that she can be weaned off the ventilator and breathe on her own in a few days or a week. They believe the device will be needed mostly as a temporary “bridge to healing,” that it will be effective while in use, and that it will not impose much burden on her. In such circumstances, the use of the ventilator could reasonably be considered “ordinary” and thus morally obligatory.

Whenever there is a considerable hope of recovery from the illness by making use of a particular means (a ventilator, in this case), and when the patient can employ the means without much difficulty or burden, it is likely to be “ordinary” treatment. Thus, in the experienced hands of a well-trained physician, in a developed country with access to proper medication and equipment, intubation and ventilation of a patient can be a low-burden intervention.

The difficulties associated with using a ventilator, however, can become notable, depending on the details of a patient’s situation. Dr. Stephen Hannan, a pulmonary and critical care specialist in Fort Myers, Fla., recently summarized some of the burdens associated with ventilation, noting particularly

“...the physical discomfort of the endotracheal tube going from the mouth, traversing the oropharynx, crossing the larynx, and reaching the trachea. Sedation, analgesics, and physical restraints are often necessary. The patient cannot talk while ventilator support is in use. The ventilator exposes the patient to greater risks of infection and barotrauma (damage to the lung tissue from the pressure of ventilation). Even an untrained observer will recognize that the burden imposed by a ventilator with



**MAKING SENSE**  
Out of Bioethics  
Father Tad Pacholczyk

a standard endotracheal tube is much greater than the burden of a feeding tube.”

We can consider an example that highlights these burdens: an 85-year-old grandfather is placed on a ventilator after suffering several serious strokes that damaged his brain stem so that he cannot breathe on his own. The physicians treating him are convinced that the damage from his most recent stroke will continue to get worse, with the nearly certain outcome that he will die in a few hours or days. Assuming that he is unconscious, and that other matters have been taken care of (last sacraments, opportunities for loved ones to say goodbye, etc.), the family could reasonably conclude that continued ventilation would be “extraordinary” and decide to have the ventilator disconnected, even though it would mean their grandfather would be expected to die in a matter of minutes without it. Such an act of withdrawing the ventilator would not be an act of euthanasia, because he would be dying due to the underlying condition. It would be a recognition of the burdensomeness of continued ventilation and an acknowledgement that heroics are not required, especially when death is imminent.

Occasionally, ventilators may end up being part of a long-term solution for a patient. Christopher Reeve, who played Clark Kent in the movie “Superman,” for example, was able to live for several years with a tracheostomy and a ventilator following an equestrian accident that severely damaged his spinal cord. The ventilator, while clearly a burden, offered many benefits to his situation as well, and, in the final analysis, seemed to be a reasonable and proportionate intervention for his particular set of circumstances.

Other cases with ventilators can be more difficult to decide, because a prognosis may be uncertain or debated. Sometimes, the expense of providing long term ventilation and critical care may need to be factored into the judgment about whether ventilation is ordinary or extraordinary. Determining whether there will be a “reasonable hope of benefit” to a particular patient by using a ventilator can be challenging. Each case must be considered on its own merits, as we seek to make a good prudential judgment and to provide for our loved ones in a way that corresponds to their real medical needs, so that we neither neglect nor overburden them in the face of powerful medical technology.

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



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## Made Fearless by the Omnipotence of Love

I have a lot of people in my life who I would consider to be extremely passionate. My friend Rachel would forgo sleep to spend her time designing or painting. My friend Aaron could spend his whole life talking about Pope John Paul II’s Theology of the Body and never tire of it. My brother Eric loves brewing beer. One of my youth group girls is obsessed with beluga whales (I didn’t say they were all normal passions). But my friend Sarah? She’s passionate about baking. When asked, “What are you up to?”, she always responds, “You know... baking,” and says it with such externalized joy that you know she means it and deeply loves it.

Recently, I had the opportunity to watch Sarah bake desserts for a friend’s birthday party. Baking in our friend’s house, Sarah quickly realized that she didn’t have a lot of the kitchen utensils that she would have liked to have. She couldn’t find a teaspoon. She

didn’t have the spatula she would normally use. And the oven was struggling to heat to the exact temperature, so her desserts took longer to make than planned. But onward she baked. She made do with what she had. She improvised. She showed the strength of her skills by her ability to create such exquisite desserts with such “inadequate” tools. She was able to do it because she poured herself into these desserts as an act of passion and love.

In Ezekiel 36:16-22, the Lord speaks to the prophet describing the infidelity of the house of Israel. He speaks of their acts of defilement, their idolatry, their profaning of his name. But in verse 23, the Lord announces that “the nations shall know that I am the Lord, says the Lord God, when in their sight I prove my holiness through you.” For his saving will to be accomplished, for his love to be fully experienced, for his name to be glorified, the Lord chose inadequate tools, broken vessels, sinful



**The Great Surrender**  
Megan Thompson

people in which to “prove the holiness of [his] great name.” And how would he accomplish this? We see the answer as we read further into this chapter: “I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put MY SPIRIT within you” (Ezekiel 36:26-27).

When it comes to my life, though, I want to be a woman with my will overshadowed by the Holy Spirit, like Mary, or emboldened to preach, like St. Paul. I tend to “quench the Spirit” (1 Thessalonians 5:19). And I mainly do because I don’t believe he can accomplish such incredible things, especially in a person as weak and sinful as I am. But when I read these accounts, I find hope, as I see the power

of the Spirit doing the impossible in the most unlikely of people. I read about him using sinful people to showcase his mercy. I see him selecting betrayers to exhibit his faithfulness. I see him using the weakest and littlest of all to show his power and the greatness of his name.

In his homily for Pentecost 2009, Pope Benedict proclaimed that “when the Holy Spirit

rested upon them, those men emerged fearless and began to proclaim the Good News of the Crucified and Risen Christ to all. They were not afraid because they felt they were in the hands of the strongest One. Yes, dear brothers and sisters, wherever the Spirit of God enters he puts fear to flight; he makes us know and feel that we are in the hands of an omnipotence of love.” Because of his passionate, omnipotent love and for the power of his great name, the Spirit is ready and willing to work in each of us -- despite our fear, our failings, and our feelings of incompetence. The Spirit is ready to descend

on us and gift us with power to pray (Romans 8:26), to speak (Matthew 10:19), to build each other up (1 Corinthians 12:7), to experience freedom (1 Corinthians 3:17), to be holy (Galatians 5), to know that we are beloved (Romans 8:16). As we study the generations past and see the power of the Spirit, let us ask for grace to trust that the same Spirit who did the impossible in people throughout history can do the same in us.

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



**First Communion at the Cathedral**  
Nine young people celebrated their first Communion at Columbus St. Joseph Cathedral on Saturday, May 6. They are (from left), first row, Olivia Huey, Owen Waldron, Kaylee Meyer, Lucas Klecker, and Nya Gayle; second row, Aaron Reynolds, Samuel Thompson, Javen Gayle, and Nathaniel Reynolds, in the back are Andrea Kjerrumgaard, teacher; Father G. Michael Gribble, cathedral rector; and Sam Almeida, teacher’s assistant.

Photo by Malaska Photos

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**FORTNIGHT**, continued from Page 3

"It's pretty scary," she said. "After the mandate was issued, the president offered an 'accommodation' which would allow insurers, rather than employers, to pay for the services which go against the Church's teachings. But that's really no accommodation at all. We're self-insured, and so are many other Catholic institutions, so this doesn't help us."

Mother McCrory Manor is operated by the Carmelite Sisters of the Aged and Infirm. Sister Pauline said her order hasn't decided what it will do if the mandate goes into effect. Whatever happens, "we certainly will work with the bishops in the various dioceses where we serve," she said.

"If the mandate takes effect, it gives us no choice but to either violate our consciences or break the law," Sister Pauline said. "Potentially, this could result in large fines which we could not afford and which would put us and many other Catholic institutions out of business."

"This doesn't mean we would close down overnight if it came to making such a decision. We cannot and would not just walk out of this facility, for we have responsibilities to our residents

and employees and would honor them. There are all sorts of things we would have to work at judiciously and compassionately if it came to that.

"I don't think those involved with the mandate seriously considered the possibility that it could stop Catholic hospitals, social services, and education. If all these were to go away, it would bring the country to its knees," she said.

Sister Barbara Hahl, CSC, vice president of mission services for the Mount Carmel Health System, which operates three hospitals and many other medical facilities in the Diocese of Columbus, had a similar response when asked by the *Catholic Times* about how the system will respond to the mandate if it's implemented.

"Mount Carmel, as a ministry of the Catholic Church, appreciates that there is an ongoing national conversation around the important principle of conscience protection for religious employers. The president and HHS have indicated that further clarification will be provided over the coming months, so we still do not know how the regulations will affect us," she said.

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## School Advisory Commission members retire

Three members of the Diocesan Catholic Schools Advisory Commission completed their service on Tuesday, May 15.

They are Galen Graham, who was president of the commission; Margaret (Margie) Bay, planning committee chair; and Steven Gyuro, commission vice president. All have served the maximum of two consecutive three-year terms. Another commission member, Sister Catherine Colby, OP, died earlier this year.

They have been replaced by newly appointed members Robert Bochy,

Cynthia Pearsall, Joseph Vince, and Christie Weiner.

The commission supports and promotes Catholic schools permeated by the Gospel message within the Diocese of Columbus. It has 12 members, 10 of whom are nominated by their elementary or high school principals because of their dedication to the support of Catholic education throughout the diocese. Membership also includes one representative of Ohio Dominican University and one pastor representing all the pastors of parishes that have schools.

The commission meets five times during the school year and advises diocesan school Superintendent Lucia McQuaide and Bishop Frederick Campbell. It has committees on planning, finance, public relations, policy, and evaluation.

Its main activity has been developing and implementing a strategic plan to lay the foundation for the long-term continuity of Catholic education at the elementary and high school levels. The plan was approved at the May 15 meeting. Its overall goal is to lay the foundation for the long-term continuity of Catholic education at the elementary and high school levels.

The planning committee received input from principals and followed up with specific surveys to clarify issues. The policy committee's goal is to ensure that diocesan policies support enrollment and finance needs of the schools and to review current policies in that light.

The goal of the public relations committee is to increase diocesan high school enrollment. It has updated the diocesan schools website with a high school admissions timeline and a process page for parents. The goal of the finance committee is to assist in reducing the unmet tuition assistance need at elementary and high school levels. The committee will provide recommendations for increasing available tuition assistance at the school, parish, and diocesan levels.

Other commission members are Nancy Nelson, Elaine Damo, Kevin Flanagan, William Prophater, Kate Richardson, Janine Marie Rowe, Sister JoAnn Hohenbrink, OP, representing Ohio Dominican University, and Father James Black, representing pastors.

Graham, dean of liberal arts at a local college, also was a member of the earlier Diocesan School Board after first serving on the board of Reynoldsburg St. Pius X School in the late 1980s. He now attends Columbus St. Joseph Cathedral.

"The advisory commission has been involved in a lot of interaction with Cia (McQuaide) and the diocesan schools of office," he said. "As our name says, we're advisers more than policymakers. The office asks us about how to approach specific problems and keeps us informed of trends in education. We spend a lot of time discussing the schools' academic performance and how to keep it strong."

"I'm particularly proud of the ability



**Retiring diocesan School Advisory Commission members (from left): Steven Gyuro, Galen Graham, and Margaret (Margie) Bay.** Photo/Diocesan Schools Office

of our diocesan schools to consistently exceed standards on the Ohio Graduation Test and Terra Nova national tests. The diocese has one of the largest school districts in central Ohio, with 16,243 students, and its academic performance has been consistently strong.

"At each meeting, the commission hears a report on Catholic identity in the schools, and this is clearly at the forefront of the diocesan staff's efforts. They do a nice job of balancing religion with academics."

Bay, of Columbus St. James the Less Church, also was a member of the former Diocesan School Board. "It's been a great satisfaction to see several projects we've discussed come to fruition and to know how our advice has helped form diocesan school policy," she said.

"We've studied a number of topics over the years. Right now, we're looking at how to generate more tuition funds to help students in need and how to synchronize the admission process at all our high schools. To maintain a strong Catholic school system, we need to find more ways of keeping the schools financially on stable, solid ground."

Gyuro, a retired Ohio State University professor and a member of Dublin St. Brigid of Kildare Church, is a veteran of more than 50 years in education.

"The most rewarding thing about serving on the commission has been working with the other members in attempting to help each child in the diocesan schools to have a quality program," he said. "We have provided feedback, suggestions, and possible solutions to many situations and know this has had an impact."

"We work with the high schools through Cia, and with the schools staff and the elementary schools in association with the parishes. We can have more direct impact on the high schools, but our greatest challenge is to provide direction for maintaining the high quality of instruction in our elementary schools," Gyuro said.



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## Thirteenth Sunday in Ordinary Time (Cycle B)

## Faith is not supposed to be hidden



Father  
Lawrence L. Hummer

July 1, 2012  
Wisdom 1:13-15; 2:23-24  
2 Corinthians 8:7,9,13-15  
Mark 5:21-43

July 8, 2012  
Ezekiel 2:2-5  
2 Corinthians 12:7-10  
Mark 6:1-6a

What God made is good. What we have done with it is not always so good. With the best of intentions, some drugs are created for a specific reason and someone else comes along and figures a way to screw it up. Wisdom's author notes that there is no domain of the netherworld on earth, but we make sure there is.

In our tolerance of war, capital punishment and abortion, we make sure that the domain of the netherworld is never far from us. Wisdom's author says God formed man (and woman) to be imperishable, but we who live in a perishable society make sure that life itself is as perishable as an unwanted rag.

We disguise the netherworld around us in acceptable terms so we don't have to think of it. We call abortion mills "clinics" as though what goes on there is only a medical procedure, not a death lab. We call death row, where executions in the name of the state take place, "correctional facilities," as though what happens there does not kill those who enter. We call the wars we make anything other than the hell they really are. So what, then, are we to do with a creation that God made good and imperishable?

We who turn to our faith in Christ find many wearing the mantle of Christ to disguise their quest for power and glory, while suffering continues around them unabated. Yet in the Gospel for July 1, a synagogue lead-

er's daughter lies dying. A woman with a 12-year flow of blood decides finding the cure is better than living with the problem. In the end, her exploitation is worth the cure she receives from the healer himself.

The healer consoles the suffering. To one, he says to go in peace because of her faith. To another, he says not to be afraid, but to cling to his faith. To those who say a little girl has died, he retorts, "She's only asleep." He endures the catcalls until they're ushered out. Then, he takes her by the hand and says "Arise!" Later, a young lad will tell some women at his tomb, "He has arisen."

This Gospel is all about life. Suffering, which is often death's precedent and companion, runs counter to God's original intention, which is why Jesus spends so much time healing people. In Sunday's Gospel, he heals two in particular – Jairus' daughter and the unnamed woman suffering from the flow of blood for 12 years.

Placing these two stories together is called a "sandwich," where the story of the woman with the blood flow is sandwiched between the story of Jairus' daughter. Only when the woman's story is completed does Mark return to finish the story of the little girl.

The faith Jairus had that Jesus could heal his daughter is matched by the woman who only wants to touch the hem of his garment, so convinced is she of Jesus' power to heal her. Her life all of a sudden becomes very complicated because he will not let the issue go away quietly.

As he looks through the crowd, one almost pictures their eyes meeting, causing her to come forward and admit what has happened. When he tells her "Go in peace, daughter," one is almost tempted to laugh.

The whole scene has been wrought with tension, and yet now the tension lifts as he tells her to go off in peace, after she had come forth in "fear and trembling." The whole issue of her coming forward is done so that her faith can be acknowledged and praised. Faith is not supposed to be hidden.

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

## First Communion at St. Mary, Bremen

Second-graders from Bremen St. Mary Church celebrated their first holy communion on Sunday, May 13.

Pictured are (from left): Father John Reade, Quinn Posey, Caelie Bell, Brooke Holt, Wyatt West, and Hillary Skinner, PSR teacher. Photo courtesy St. Mary Church

## The Weekday Bible Readings

7/1-7	7/8-14
<b>MONDAY</b> Amos 2:6-10,13-16 Psalm 50:16b-23 Matthew 8:18-22	<b>MONDAY</b> Hosea 2:16,17b-18,21-22 Psalm 145:2-9 Matthew 9:18-26
<b>TUESDAY</b> Ephesians 2:19-22 Psalm 117:1-2 John 20:24-29	<b>TUESDAY</b> Hosea 8:4-7,11-13 Psalm 115:3-10 Matthew 9:32-38
<b>WEDNESDAY</b> Amos 5:14-15,21-24 Psalm 50:7-13,16-17 Matthew 8:28-34	<b>WEDNESDAY</b> Hosea 10:1-3,7-8,12 Psalm 105:2-7 Matthew 10:1-7
<b>THURSDAY</b> Amos 7:10-17 Psalm 19:8-11 Matthew 9:1-8	<b>THURSDAY</b> Hosea 11:1-4,8c-9 Psalm 80:2-3,15-16 Matthew 10:7-15
<b>FRIDAY</b> Amos 8:4-6,9-12 Psalm 119:2,10,20,30,40,131 Matthew 9:9-13	<b>FRIDAY</b> Hosea 14:2-10 Psalm 51:3-4,8-9,12-14,17 Matthew 10:16-23
<b>SATURDAY</b> Amos 9:1-15 Psalm 85:9,11-14 Matthew 9:14-17	<b>SATURDAY</b> Isaiah 6:1-8 Psalm 93:1-2,5 Matthew 10:24-33

## DIOCESAN WEEKLY RADIO AND TELEVISION MASS SCHEDULE WEEKS OF JULY 1 AND 8, 2012

**SUNDAY MASS**  
10:30 a.m. Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (820 AM), Columbus, and at [www.stgabrielradio.com](http://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 WWHO's and WHIZ's cable channel listing.  
Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Time Warner Channel 385, Insight Channel 382, or WOW Channel 378)  
(Encores at noon, 7 p.m., and midnight).  
Mass from Kenton Immaculate Conception Church at 10 a.m. on Time Warner Cable Channel 6 (Hardin County).  
Mass from Portsmouth St. Mary Church at noon on Time Warner Channel 24 in Scioto County.

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

We pray Weeks I and II, Seasonal Proper of the Liturgy of the Hours

# FORTNIGHT FOR FREEDOM - U.S. Catholics and Religious Liberty: The Origins

Several months ago, I came across a two-volume history of the Church in the United States I'd never read before: Theodore Maynard's *The Story of American Catholicism*, first published in 1941. Maynard was not a professional historian and his telling of the American Catholic story has a bit more of the apologetic edginess of early 20th-century Catholicism than a 21st-century audience might find congenial. Yet Dr. Maynard manifestly did his homework in the pioneering tomes of such giants of U.S. Catholic history as John Gilmary Shea and Peter Guilday; his judgments are usually judicious, even if his ecumenical sensibility is not overly developed; and every once in a while, he comes up with an insight that is truly refreshing—and very neatly put.

Take, for example, the following passage—a bit baroque rhetorically, but nonetheless worth pondering:

"... (It) is very curious that men who admit no dogmatic bias in their own lives or their concept of the universe should so often retain a sentimental attachment to the legend that, because certain dissenting Protestant groups sought, among other things, their own liberty of conscience, they were the architects of American religious liberty. There is no special need to complain that, when in a position to enforce their will, they refused liberty to those with whom they happened to disagree—and particularly to Catholics. ... Instead, it may be gratefully acknowledged that their stern adhesion to their personal convictions contributed in the end greatly to bring about an extension of religious liberty to all. ... (Yet) such Catholic groups as came to the American colonies never thought of religious liberty as something that



THE CATHOLIC DIFFERENCE  
George Weigel

should be exclusively enjoyed by themselves. In this respect, the Catholic settlers of Maryland were Americans from the beginning, whereas the Puritans became Americans only by slow degrees."

As Theodore Maynard readily admits, the legal construction of American religious freedom during the Founding was the work of many hands, most of which were Protestant and Deist hands. Yet it is also true that, from 1634 and the beginning of the proprietary colony of Maryland, Catholics were committed to a broad notion of religious freedom: a true "first liberty," not just "liberty for us." That was, of course, a matter of both conviction and pragmatic necessity, given the Catholics' small numbers. But the convictions should not be forgotten. Because of their own theological tradition, Maryland Catholics (and their brethren in Pennsylvania) could have embraced something resembling the First Amendment in the days when New England Puritans were teaching their children to sing, "Abhor that arrant Whore of Rome/ and all her blasphemies/ And drink not of her cursed cup/ Obey not her decrees."

As the Catholic Church in the United States begins

a Fortnight for Freedom to strengthen Catholics' resolve to defend religious freedom for all, it's good to remember that, from the Founding, the Catholic embrace of the First Amendment's guarantee of the "free exercise of religion" has been unhesitating—and it has been principled. Maynard again, in High Baroque form:

"... (The) Church ... has always maintained that, whatever may be the accidental inequality of gift and station between man and man, they are all essentially equal in the sight of God. It is only upon such a doctrine that democracy can repose. It is only democratic institutions that put that doctrine into visible practice. For despite the Declaration of Independence, with its 'self-evident' truth that all men are created equal, the thing is not self-evident at all. On the contrary, it seems to be at variance with self-evident facts. It is really a mystical dogma, and the one institution we can be perfectly certain will never renounce that dogma is the Catholic Church."

But perhaps "mystic" is not quite right. There is a chain of ideas here, and it can be traced. From Thomas Aquinas to Robert Bellarmine to the Anglican divine Richard Hooker; then from Hooker to John Locke to Thomas Jefferson: that's one plausible intellectual roadmap to the Declaration and the First Amendment. The American Thomas, Jefferson, owed the Scholastic Thomas, Aquinas, more than the Sage of Monticello likely ever knew.

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



Pictured are the 27 seniors who have earned the Columbus Bishop Hartley High School President's Award for 2012. To receive the award, a student must earn a minimum cumulative grade point average of 3.7 on a 4.0 scale by the end of the first semester of the senior year and achieve in the 85th percentile or higher on reading and math sections of a standardized achievement test such as the ACT or SAT.

Award winners are (in alphabetical order) David Amata, Saba Asefa, Anna Baglione, Josh Bobak, Ben Brandel, Natalie Briggs, Ashley Carrier, Sarah Endress, Erin Froehlich, Alexis Gilbert, Karen Gilmore, Kyle Harildstad, AJ Hoy, Spenser Joyce, Megan Jula, Patrick Kelly, Virginia Kotlinski, Annie Minner, Oge Mora, Katherine O'Connor, Ariel Oppong, Kelli Powers, Laura Schlagheck, Julianne Schmitz, David Shanks, Carinne Shannon, Madeleine Smith, Michelle Summers, and Kelsey Zelina.

(Photo courtesy Bishop Hartley High School)



# Pray for our dead

**AHERN, Maureen, 75, June 20**  
St. Timothy Church, Columbus

**ALEXINAS, Ines, 84, June 12**  
St. Peter Church, Chillicothe

**ARNOLD, Donald R., 62, formerly of Reynoldsburg, June 18**  
St. Pius X Church, Sycamore

**BERTINO, Cosmo A., 87, June 17**  
Our Lady of Victory Church, Columbus

**BURBRINK, Dottie, 83, June 15**  
St. Michael Church, Worthington

**CAPOCCIAMA, Army Sgt. Joseph, 24, May 20**  
Our Lady of Perpetual Help, Grove City

**CHUHA, Edward, 68, June 21**  
St. Joseph Church, Plain City

**COLAROSSO, Mario, 74, June 14**  
Our Lady of Victory Church, Columbus

**COOPER, Rose M., 89, June 12**  
St. Philip Church, Columbus

**DIPIETRO, Alice G., 95, June 20**  
St. Matthew Church, Gahanna

**FARLEY, Irene M., 90, June 11**  
St. Catharine Church, Columbus

**FITZSIMMONS, Mary D., 89, June 16**  
Christ the King Church, Columbus

**GATES, Michael, 62, June 10**  
St. James the Less Church, Columbus

**GATTERDAM, John T., 83, June 16**  
St. Joan of Arc Church, Powell

**GILLIAM, Georgette O., 85, June 20**  
St. Mary Church, Delaware

**GOODALL, Catherine "Mary," 86, June 15**  
St. Mary Church, Columbus

**HEALEY, Marjorie, 90, June 15**  
St. Andrew Church, Columbus

**HEPBURN, Loretta C., 79, June 9**  
St. Ladislav Church, Columbus

**HERON, Raymond C., 93, June 11**  
St. Anthony Church, Columbus

**HETTERSCHIEDT, Margaret E., 79, June 12**  
St. Brendan Church, Hilliard

**HOLZ, Judith, 70, June 5**  
Sacred Heart Church, Coshocton

**HUFFMAN, William, 73, June 13**  
St. Margaret of Cortona Church, Columbus

**JUNG, Robert A., 91, June 14**  
St. Brigid of Kildare Church, Columbus

**KERRIGAN, Raymond P. Jr., 76, June 12**  
St. Vincent de Paul Church, Mount Vernon

**KIRK, Irene S., 85, June 13**  
St. Cecilia Church, Columbus

**MAGNACCA, Domenic A., 75, June 17**  
St. Paul Church, Westerville

**MANDA (DEVINE), Patricia, 88, formerly of Columbus, June 14, and MANDA, William, 88, formerly of Columbus, June 5**  
Our Mother of Sorrows Church, Tucson, Ariz.

**MARCZIKA, Steven, 80, June 13**  
Our Lady of Peace Church, Columbus

**McTIGUE, Ronald C. "Tyse," 71, June 20**  
Our Lady of Perpetual Help, Grove City

**MERZ, Joan A., 81, June 16**  
Our Lady of Perpetual Help, Grove City

**MINADEO, Patricia, 68, June 18**  
St. Paul Church, Westerville

**NOLAN, Mary T., 80, June 15**  
St. Brigid of Kildare Church, Dublin

**O'BRIEN, Marianne, 87, June 10**  
St. Patrick Church, Columbus

**OTTO, Louise C., 94, June 11**  
St. Catharine Church, Columbus

**PATTERSON, William, 84, June 17**  
St. Pius X Church, Reynoldsburg

**PFEFFER, J. George, 94, May 24**  
Blessed Sacrament Church, Newark

**PINTZ, Emma M., 92, June 14**  
St. Francis de Sales Church, Newark

**PLESSER, Clare P., 88, June 18**  
St. Matthew Church, Gahanna

**RAINES, Gilbert, 80, formerly of Columbus, June 10**  
St. Peter Church, Naples, Fla.

**REX, Yolanda J., 80, June 14**  
St. Mary Magdalene Church, Columbus

**SANTORO, Leonard J., 79, June 13**  
St. Anthony Church, Columbus

**SCHNEIDER, Edmund, 91, June 19**  
St. Catharine Church, Columbus

**SMITTLE, Sally A., 72, June 18**  
St. Mary Church, Portsmouth

**STARK, Patricia A., 80, June 14**  
St. Timothy Church, Columbus

**STOFFEL, Catherine H., 94, June 17**  
St. Mary Magdalene Church, Columbus

**SWINGLE, Joyce E., 92, June 3**  
St. Vincent de Paul Church, Mount Vernon

**WOLFE, Arlene R., 88, June 12**  
Christ the King Church, Columbus

## Jean Wright

Funeral Mass for Jean Wright, 76, who died Saturday, June 9, was held Friday, June 15, at Columbus St. Dominic Church. Burial was at Green Lawn Cemetery, Columbus.

She was a graduate of Columbus East High School and attended The Ohio State University School of Business Administration.

She was a model who was crowned Miss Bronze Ohio in 1954, then started a custom dressmaking and tailoring boutique, making costumes for television, stage, and nightclub performers. She worked at the Lazarus department store and the community service department of the City of Columbus, and retired from the Ohio Department of Commerce in 1998.

She was on the executive board of Black Catholic Ministries of Columbus and was a member of the Women's



Day of Prayer committee and the diocesan evangelization committee. In her parish, she served as chair of the worship and spiritual life committee and was director emeritus of worship environment, creating African-inspired decor and vestments for each liturgical season. She was a board member for the Columbus Metro-

politan Area Community Action Organization and a member of the National Association of Fashion and Accessory Designers, and volunteered at the King Arts Complex.

She was preceded in death by her parents, Skidmore and Eula (Brown) Robinson; and brother, Skidmore. Survivors include sons, Benjamin and Jeffrey; daughters, Jacquelyn, Pamela (Charles) Busby, and Benita (Kioshi) Smith; former husband, Benny; brother, Stanford; and three grandchildren.

## CLASSIFIED

### SAVE THE DATES

July 27-29, 2012

**2nd Annual Columbus Marian Conference** held at Ohio Dominican University  
Speakers include: Fr. Wade Menezes (EWTN); Mark Mallet; Fr. Thomas Buffer; Dr. Kelly Bowring; Elizabeth Ficocelli; Mother Margaret Mary Call Nancy at 614-351-9233 or e-mail her at [gospacalls@yahoo.com](mailto:gospacalls@yahoo.com) [www.columbusmarianconference.weebly.com](http://www.columbusmarianconference.weebly.com)

### OUR LADY OF PEACE 20 E Dominion Blvd, Columbus PARISH FESTIVAL July 20th & 21st

featuring amusement rides, children's games, silent auction, food-NEW dessert station, live music, raffles and adult games of chance. Great community fun for all.

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

29, FRIDAY

**Bishop Celebrates Mass at Sts. Peter and Paul Center** 7 p.m., Sts. Peter and Paul Retreat Center, 2734 Seminary Road S.E., Newark. Bishop Frederick Campbell celebrates Mass for the Feast of Sts. Peter and Paul. 740-928-4246

30, SATURDAY

**Life and Mercy Mass in Plain City** 9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession. 614-565-8654  
**Morning Prayer for Religious Freedom at Cathedral** 9:30 a.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Morning Prayer for Religious Freedom with Bishop Frederick Campbell, part of U.S. Conference of Catholic Bishops Fortnight for Freedom.  
**Bishop Hartley Class of 1962 Reunion** 50th Anniversary reunion for Columbus Bishop Hartley High School Class of 1962. 1 to 3 p.m., tour of school, 1285 Zettler Road; 4 p.m., Mass at Christ the King Church, 2777 E. Livingston Ave.; 5:30 p.m., appetizers, class picture, and dinner at TAT Ristorante di Famiglia, 1210 S. James Road; after-dinner gathering at Sunset Grill, 1921 Reynoldsburg-Baltimore Road, Reynoldsburg. 740-928-3225 or 937-293-0166

## JUNE

28, THURSDAY

**20s Group Meeting at Columbus St. Patrick** 7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Weekly meeting of parish's new 20s Group. All young adults invited. Begins with Holy Hour, followed at 8 by program. 614-406-9516  
**"Courage" Support Group Meeting** 7:30 p.m., A Catholic organization providing support for individuals with same-sex attractions. Mary Louise 614-436-8676

1, SUNDAY

**Spanish Mass at Columbus St. Peter** 7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. 706-761-4054  
**Compline at Cathedral** 9 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Chanting of Compline. 614-241-2526

2, MONDAY

**Marian Prayer Group** 7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Mass for Catholic family life. 614-235-7435

3, TUESDAY

**Holy Hour and Adoration at Columbus St. Mary** Following 5:30 p.m. Mass, St. Mary Church, 672 S. 3rd St., Columbus. Holy Hour and Eucharistic Adoration, with ringing of bells, as part of bishops' Fortnight for Freedom. 614-445-9668

**Prayer Group Meeting at St. Mark**

7 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life Prayer Group meeting. 740-653-4919

**Catholic War Veterans Monthly Meeting**

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

5, THURSDAY

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

6, FRIDAY

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

**Monthly Adoration of Blessed Sacrament**

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

**St. John Chrysostom First Friday Sale**

4 to 6 p.m., St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., Columbus. First Friday sale of pirogi, stuffed cabbage, noodles, and baked goods. 614-882-7578

**All-Night Exposition at Our Lady of Victory**

Our Lady of Victory Church, 1559 Roxbury Road, Columbus. Exposition of the Blessed Sacrament from 8 p.m. until Mass at 8 a.m. Saturday, sponsored by church's Knights of Columbus council and Columbus Serra Club.

7, SATURDAY

**Mary's Little Children Prayer Group**

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

**Life and Mercy Mass in Plain City**

9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession. 614-565-8654

8, SUNDAY

**Father Blubaugh's Retirement Mass**

10:30 a.m., St. Agnes Church, 2364 W. Mound St., Columbus. Mass celebrating Father Homer Blubaugh's retirement, followed by reception in social hall. 614-276-5413

**Exposition at Church of the Resurrection**

Our Lady of the Resurrection Chapel, Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Exposition of the Blessed Sacrament, beginning with procession into chapel following 11 a.m. Mass and continuing to 5 p.m. 614-933-9318

**Father Snoke's Retirement Mass**

2 p.m., St. Luke Church, 307 S. Market St., Danville. Mass celebrating Father F. Richard Snoke's retirement, followed by reception in community center. 740-599-6362

**Spanish Mass at Columbus St. Peter**

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

9, MONDAY

**Calix Society Meeting at Columbus St. Patrick**

6:30 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics affiliated with Alcoholics Anonymous. Business meeting followed by 7 p.m. Mass and full meeting after Mass. 614-406-2939

**Bethesda Post-Abortion Healing Ministry**

6:30 p.m., support group meeting, 2744 Dover Road, (Christ the King Church campus), Columbus. 614-718-0277, 614-309-2651, 614-309-0157

**Our Lady of Peace Men's Bible Study**

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

**Rosary for Life at St. Joan of Arc**

Following 6:15 p.m. Mass, St. Joan of Arc Church, 10700 Liberty Road, Powell. Recital of Rosary for Life, sponsored by church's respect life committee.

**Prayer Group Meeting at St. Mark**

7 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life Prayer Group meeting. 740-653-4919

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11, WEDNESDAY

**Turning Leaves and Tea Leaves**

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

12, THURSDAY

**20s Group Meeting at Columbus St. Patrick**

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

14, SATURDAY

**Life and Mercy Mass in Plain City**

9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession. 614-565-8654

15, SUNDAY

**Praise Mass at Seton Parish**

11:15 a.m., St. Elizabeth Seton Parish, 600 Hill Road N., Pickerington. Praise Mass with contemporary music by parish's small music groups. 614-833-0482

**St. Padre Pio Secular Franciscans**

2 to 5 p.m., St. Matthew Church, 807 Havens Corners Road, Gahanna. Rosary and ongoing formation followed by social time, general meeting, Liturgy of the Hours, and initial formation with visitors.

Dave Orsborn, OFS

614-282-4676

**Spanish Mass at Columbus St. Peter**

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

15-20, SUNDAY-FRIDAY

**Gospel Road Mission Camp in Lancaster**

Diocesan Office of Youth and Young Adult Ministry sponsors Gospel Road Mission Camp, for youths in grades nine through 12 from Catholic churches or schools throughout the diocese. Participants will be based at St. Mark Church, 324 Gay St., Lancaster, work on projects throughout Fairfield County during the day, and take part in recreational and spiritual activities in the evening. Camp is Sunday to Thursday, with an optional Kings Island trip Friday. 614-241-2565

16, MONDAY

**Holy Hour for Vocations at Columbus St. Patrick**

7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Holy Hour for priestly and consecrated vocations. 614-235-7435

**Prayer Group Meeting at St. Mark**

7 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life Prayer Group meeting. 740-653-4919

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### 'Happenings' submissions

Notices for items of Catholic interest must be received at least 12 days before expected publication date. We will print them as space permits. Items not received before this deadline may not be published. Listings cannot be taken by phone. Mail to: The Catholic Times Happenings, 197 East Gay St., Columbus, OH 43215 Fax to: 614-241-2518 E-mail as text to [tpuet@colodioc.org](mailto:tpuet@colodioc.org)



## CATHOLIC NURSING HOMES RANK HIGH

BY TIM PUET

Reporter, Catholic Times

Two Catholic nursing homes in Columbus have received high rankings in a statewide satisfaction study conducted by the Ohio Department of Aging.

The Mohun Health Care Center (pictured at right) received an overall score of 95.58 out of a possible 100, ranking it 25th among more than 950 nursing homes surveyed statewide and second in Franklin County. The score for Mother Angeline McCrory Manor (left) was 94.1, ranking it 66th overall and fifth in the county. Both were well above the average statewide mark of 87.1.

The survey was developed for the state agency by the Scripps Gerontology Center of Miami University in Oxford and the Margaret Blenkner Institute in Cleveland and was funded by the U.S. Administration on Aging. It was conducted between July 2011 and January 2012 by Vital Research, LLC. Trained interviewers met face-to-face with a sample of residents at each facility to fill out the survey.

More than 27,000 nursing home residents rated the quality of their facilities' environment, activities, administration, direct care/nursing assistants, laundry, meals and dining, and social services and therapy, in addition to making a general satisfaction rating. Statewide, the overall environment of the homes was the category which received the highest marks, with meals and dining being the area which scored lowest.

McCrory Manor was among 24 nursing homes which received a score of 100 on two key questions: "Overall, do you like this facility?" and "Would you recommend this facility to a family member or friend?" The Mohun center received scores of 96.9 and 96.7 respectively on those questions.

The Department of Aging has taken the survey of nursing home residents in 2003 and every other year since 2007. A similar survey of residents' family members took place in 2002 and has been made every other year since 2006. Family members will be surveyed this year about their satisfaction with the facilities. Residents themselves will answer the surveys again in 2013.

High scores on the surveys are more important to nursing homes than ever, because beginning this year, the amount of a home's payment from the state that is tied to achieving quality will increase from 1.7 percent of the Medicaid reimbursement rate to 9.7 percent.

Nursing homes must meet at least five of 20 measures aimed at determining how well they look after their residents. Three of those 20 – overall satisfaction, ability to choose when you get up and go to bed, and opportunity to personalize your room – were included in the survey. Among the 957 nursing homes surveyed, 256, including the Mohun center and McCrory Manor, would qualify under these three measures. The state has not yet evaluated facilities on the other 17 measures.

Medicaid covers about 70 percent of nursing home residents, paying an average of \$165 a day per person. Failure to meet minimum quality standards will cost nursing homes about \$16.44 per resident per day.

The Mohun center, built in the 1950s, and McCrory Manor, which opened in 2005, have consistently scored in the high 90s on the surveys.

The Scripps Center has recognized McCrory Manor's high performance by choosing it as one of 10 skilled nursing facilities it is visiting around the state for a study of best practices among nursing homes, sponsored by the Ohio Direct Care Workforce Proj-

ect. "We chose those 10 after looking at information about all nursing homes across the state, particularly their resident and family satisfaction scores, occupancy rates and staff retention rates," said Jane Straker, principal investigator for the study.

"We came to McCrory Manor, the first facility we visited, on May 18. We chose it and the others because of how they scored consistently high across the board in the various categories of resident and family satisfaction. Some homes which may have scored higher in certain categories were not chosen because they did not do well in others. McCrory Manor and the other participants in the study all had survey responses indicating a well-rounded approach to resident care."

Straker also said McCrory Manor was the only nursing home in the Columbus area chosen for the survey. Interviews at the other homes selected are taking place, in anticipation of presenting the survey results at a statewide conference in October.

The facility, for people who need acute levels of long-term care, is named for Mother Angeline McCrory, founder of the Carmelite Sisters of the Aged and Infirm, which operates it. It was opened in March 2005 to replace older Catholic nursing home in Columbus and provides care for 147 residents in two residential towers, divided into seven "neighborhoods" of 21 residents each.

Mother McCrory often expressed her thoughts toward caring for others in the phrases "Be kinder than kindness itself" and "Nothing is as contagious as your good example." "That's the basis of our philosophy," said Sister Pauline Ross, OCarm, administrator of the home and one of four Carmelite sisters at the facility. "It's the standard everyone who works here tries to follow. Residents

and family members often tell us that we're more than a health care facility. We become family."

"There are times when living at home or with a caregiver is not the best answer and a nursing facility becomes the best option," said Kathy Druftke, admissions director at the Manor. "My own mother lived at home until she was 89, then came here for the last two years of her life. Having her here was an ideal choice for both of us. It allowed her to receive the care she needed and allowed me to be a daughter again, something I really couldn't be when I was also her caregiver."

"Several other employees also have a parent or relative living here or had one here at one time," said Ginger Wiseman, who until July 1 was an administrator in training at the Manor. "That in itself is a testament to the quality of care we provide."

The Mohun center has 72 beds and currently has 66 residents. It was built by the Dominican Sisters of St. Mary of the Springs, now the Dominican Sisters of Peace, to serve retired members of their order. It now serves men and women Religious from many orders and the diocesan priesthood, who are referred by physicians when it's determined they need either a skilled nursing facility or a short-term care center. It's named for Mother Stephanie Mohun, OP, mother general of the sisters from 1923 to 1947.

"We don't generally talk much about these surveys, but we see their results reaffirming everything we do," said Jeffrey Urban, the center's administrator. "We're a very person-centered facility and feel no request from anyone who lives here is too large or too small. We spoil our residents, and don't mind doing so because of all they've done for the Church."



## NEWS IN PHOTOS FROM AROUND THE WORLD

Mark Jenkins, an opponent of Arizona's immigration law, and Blake Sutherland, who supports it, discuss their views outside the U.S. Supreme Court in Washington in late April. The high court, in a mixed opinion with several dissents, rejected much of the law, known as SB 1070. However, it affirmed the section requiring state law enforcement officials to check the immigration status of detainees they suspect are in the country illegally.

CNS photo/Gary Cameron, Reuters

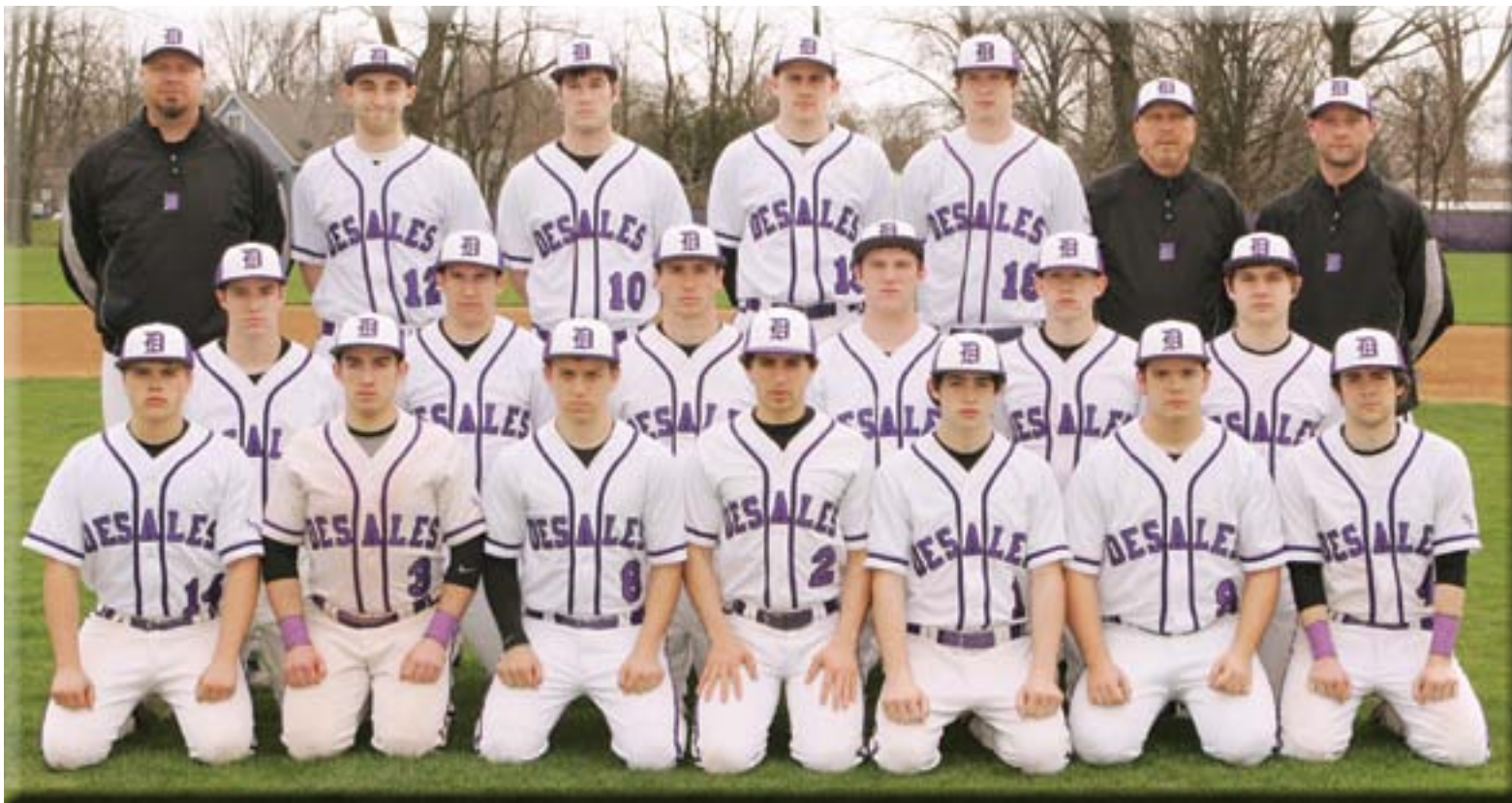
A police officer stands guard outside Holy Trinity Catholic Church in Nigeria's capital, Abuja, on June 24. Some churches in northern Nigeria, usually packed with worshippers, were almost empty and many people stayed away in other parts of the country after a week of violence.

CNS photo/Afolabi Sotunde, Reuters



Israeli-Arab fourth-grade students pray in Aramaic during language class at Jish Elementary School in Jish, Israel, on June 20. The mostly Maronite Catholic community is trying to revive the Aramaic language that was spoken by Jesus.

CNS photo/Debbie Hill



Baseball team members pictured are (from left): first row, Aaron Kienzle, Alex Perrine, Marion Pollina, Daulton Nebraska, Connor Golden, Dominic DelMonte, and Jack Miller; second row, Bryce Roten, Brennan Schlabig, Derek Traini, Bryan Stopar, TJ Alas, and Chris Kurek; third row, head coach Tom Neubert, Brad Bohus, Ryan Maloney, Nick Eltzroth, Zak DeCamp, coach Bill Kauble, and coach Matt Berndt.

## *DeSales captures two state championships . . . on Graduation Day!*

Saturday, June 2, was a memorable day for Columbus St. Francis DeSales High School for many reasons. On that day, the school not only conducted commencement ceremonies, but also won state Division II championships in baseball and boys lacrosse. The baseball team won its second consecutive state title and third overall, defeating Wapkoneta 3-2 at Huntington Park, and the Stallions won their first lacrosse championship with an 8-6 victory over Rocky River at Thomas Worthington High School.



Lacrosse team members pictured are (from left): first row, Patrick McGuire, Tim Doone, Tyler McClary, and Anthony Ciammaichella; second row, Evan Hoffman, Brendan O'Connell, Jimmy Judson, Jack Slomsky, and Matt Young; third row, Matt Chadwick, Alex Rittenhouse, Drew Cannon, and Ross Wanner; fourth row, Alex Musci, Roman Zingarelli, Tucker Yinger, JT Blubaugh, and Max Yinger; fifth row, Drew Selegue, Connor Hines, Marcus Dietz, and Jonathan Morris.

Photos courtesy St. Francis DeSales High School

