



DIOCESE OF COLUMBUS

# CATHOLIC TIMES

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**HOLY WEEK 2017**

The Editor's Notebook*Thriller*

By David Garick, Editor



I love a good thriller. When you are reading a really well-written novel or watching an especially exciting movie, it is really special to be on the edge of your seat, not knowing what is going to happen next. A totally unexpected conclusion really seals it as a great literary experience. If you read that book or watch that movie again, it is still enjoyable, but the impact is lessened because you know how it will turn out.

In life, when we are faced with events that have enormous impact on us, we get an even larger dose of adrenalin pumping. It may be a very threatening circumstance concerning our own life or the life of a loved one. It may be an excitingly positive thing -- a new love, a great career opportunity, a big personal challenge. This all happens in real time. We don't know how it will turn out. Our hearts are in our throats. For good or bad, life is never more vital than in those moments. When we look back at them after the fact, the memory will remain very good or very bad, but the intensity will never be the same because we know how it all came out.

Holy Week makes me think about how our vantage point affects how we view that one week 2,000 years ago that marked the dramatic turning point in the history of humanity. We have come to understand what the events of Holy Week mean to us because we know how they turned out. We know that our eternal salvation rested upon what happened in those few days.

But what if we didn't know? What if we were part of that small band of followers of a man named Jesus back in first-century Palestine? What would we feel this week? Imagine the excitement of being with Him as He made his triumphant entry into Jerusalem on Palm Sunday, the cheering crowds waving palm branches and shouting "Hosanna!" What a vindication for your newfound faith in this man and His

message. What an exciting prospect for things to come.

But then you gather together for the Passover meal and some strange things occur. The man you call "Master" goes down on His knees to wash your feet. This does not seem right. Then He tells you to do the same for others. He says there is a traitor in your midst. One of your closest friends will betray Him. Who could this be? How could this happen when all is going so well? Then, instead of the usual Passover meal, He commands you to eat His flesh and drink his blood in the form of bread and wine. What can this mean?

You follow Him to the garden and He seems very troubled. You've never seen Him like this before. It's so overwhelming that your mind can't deal with it and you sleep to escape it. Suddenly, soldiers arrive. He's being arrested and you may be arrested as well. Everything is falling apart. He could be killed. You could be killed. You need to escape. Things go from bad to worse. He's being tortured, beaten. But you are getting your information secondhand. For your safety and sanity, you keep away from Him. He is condemned and crucified. Within hours, the man you saw as the Son of God lies dead at the foot of a cross. The world goes dark and He goes into the tomb, just like any mortal man. Saturday is a day filled with fear for your own safety, loss for a man you worshiped, and the most incredible emptiness. The world seems dark, cold, and void. It seems that there is no hope, no tomorrow.

I like a good thriller. But I'm glad I did not have to live through that one. I'm glad that I now know all of those things happened for a reason. I'm glad that I know what happens on Sunday morning.

## Apostolic Nuncio to Lecture at Josephinum

Archbishop Christophe Pierre, apostolic nuncio to the United States and chancellor of the Pontifical College Josephinum, will present the college's annual Cardinal Pio Laghi lecture at 7:30 p.m. Sunday, April 23, in the Josephinum's Jessing Center, 7625 N. High St., Columbus. His topic will be "The Priest the Church Needs Today."

"It is an honor for the Josephinum to welcome one of the Holy See's most distinguished and respected diplomats to its campus," said Dr. Perry Cahall, the college's academic dean. "As a pontifical institution, the Josephinum is immediately subject to the Holy See through the apostolic nuncio, who serves as our chancellor. For this reason, we feel an even greater sense of privilege to have Archbishop Pierre speak on a topic which directly impinges upon the guiding mission and daily work of the seminary."

Archbishop Pierre, a native of Rennes, France, was ordained to the priesthood in 1970. He previously served as nuncio to Haiti (1995-1999), Uganda (1999-2007), and Mexico (2007-2015). He was appointed nuncio to the United States by Pope Francis in 2016. An apostolic nuncio is the pope's personal representative in a nation that has full diplomat-



ic relations with the Holy See. His work is similar to that of an ambassador.

"It is a distinct privilege to welcome our nuncio and chancellor to the Josephinum," said Msgr. Christopher Schreck,

the college's rector-president. "His upcoming lecture is highly anticipated by our entire seminary community."

The Cardinal Laghi chair was inaugurated at the Josephinum in 1992 in honor of Cardinal Pio Laghi, who at the time was prefect of the Congregation for Catholic Education. American cardinals and presidents of the U.S. Conference of Catholic Bishops promoted the funding of this chair in recognition of Cardinal Laghi's dedicated service to the Catholic Church in the United States. Past Laghi chair lecturers include Archbishop Timothy Broglio, archbishop of the military services; Archbishop J. Augustine DiNoia, OP, secretary of the Congregation for the Doctrine of the Faith; and Dr. Robert George, the McCormick professor of jurisprudence at Princeton University.

The lecture and the reception which will follow are free and open to the public. Reservations are not required. For more information, call the academic dean's office at the Josephinum at (614) 985-2274.



*Front Page photo:*

A pilgrim holds a cross made of palm fronds during a Palm Sunday celebration. This first day of Holy Week commemorates Christ's entry into Jerusalem before his crucifixion.

CNS Photo/John Vizcaino, Reuters

## CATHOLIC TIMES

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## Church leaders: Restoration on Jesus' tomb signals new cooperation

By Judith Sudilovsky

Catholic News Service

Less than a year after restoration work began, the Edicule – the traditional site of Jesus' burial and resurrection – was dedicated in an ecumenical ceremony led by representatives of the Roman Catholic, Greek Orthodox, and Armenian churches, including Ecumenical Patriarch Bartholomew of Constantinople.

The 200-year-old structure was rehabilitated for the first time after Israeli authorities deemed it unsafe and leaders from the three churches that share custody of the Church of the Holy Sepulcher came to an agreement for the work to proceed.

Some people did not believe the churches could overcome their centuries-old disagreements, but the project was a sign that “with God, nothing is impossible,” Archbishop Pierbattista Pizzaballa, apostolic administrator of the Latin Patriarchate of Jerusalem, said at the March 22 ceremony.

“This apparent mission impossible became possible because we allowed God to enlighten our thoughts and our eyes and our relations,” he said. “Things do not change by themselves. If we are here for this celebration, it is because the different churches and leaders were able to hear the voice of God and understand and realize and accept that it was time to build new relations between us of trust and respect.”

Franciscan Father Francesco Patton, custodian of the Holy Land, said it was “providential coincidence” that this year, as the Edicule is restored, all the Christian denominations celebrate Easter on the same date. He said it also was fitting that the Church of the Holy Sepulcher brought the churches to a closer relationship.

Armenian Patriarch Nourhan Manougian took the opportunity to mention the three other denominations with a presence in the church – the Assyrian Orthodox, Ethiopian Orthodox, and Coptic Orthodox. He asked that the Anglican and Russian Orthodox churches be allowed to offering their holy liturgy at the Edicule once a year after Easter.

“We must pray earnestly to Jesus Christ to give us the wisdom to be able to absorb literally between ourselves his greatest commandment of love,” the patriarch said. “We have no difference in regard to this commandment, and, unless we accept his commandment and express it in our lives and deeds, how can we consider ourselves Jesus' disciples?”

Also speaking was Archbishop Giuseppe Lazzarotto, apostolic delegate to Jerusalem and the Palestinian territories (*pictured*).

Several hundred local faithful, pilgrims and international dignitaries filled the main area of the basilica where the Edicule is located, taking pictures and videos of the pink-stoned structure. The metal girders that British Mandate authorities added in 1947 to keep it standing have been removed.

“It is a very exciting day which hasn't happened in hundreds of years. It is a



very big step. We are all united in celebration,” said Marlen Mauge, 53, a Catholic from Jerusalem. “We would

like to have more than one united celebration. It is a good message to the world.”



*Faith in Action*

By Mark Huddy

**Moving Mountains**

Recently, I was attending a meeting of a Catholic organization facing the usual challenges of serving in an environment where the issues are more complex, the funding more tenuous, and the urgency more consequential. After a lengthy discussion of possible courses of action, one of the participants expressed her disappointment that we had not prayed, seeking God's help in the midst of difficulty. While a number of us countered that we had prayed individually, we, as an organization had not sought help from the only reliable source. The participant's plea was not an attempt to avoid responsibility for improving the situation, but simply a recognition that our best action comes after we have sought God's help and direction, not before.

This incident offers a key for more productive engagement in addressing the range of social issues that are clamoring for our involvement and attention. Bishop Campbell just gave a series of talks around the diocese focused on the environmental challenges posed by our alienation from the creation that God gave us to steward and a similar alienation from the gift of being an embodied image of our Creator. We rightly focus on reducing our carbon footprint, addressing the overprescribing of pain relievers, and better educating young people to prevent substance abuse. Yet in these instances as with other intractable social issues like increasing violence and increasing poverty, we are facing mountainous Goliaths well-armed and well-defended. Our best pre-prayer rational measures deliver only non-lethal blows that leave on the battlefield many wounded souls in need of pastoral care.

The pastoral cycle has been described as the process that implements Catholic Social Teaching in the world. It is the process of social (or structural) analysis, to understand the complexity of an issue; theological reflection, to bring the light of the Gospel to those complexities; and action to respond to the unjust situations we have identified. It is the process of SEE – JUDGE – ACT. I believe that the pastoral cycle took prayer for granted, that is, that it would be pursued in an ethos of prayer. Stated another way, prayer is a necessary condition for the effectiveness of the pastoral cycle. We too have taken prayer for granted, but not in the same way.

Perhaps if we started with honest prayer to God, not just prayer for a good outcome, but prayer that believes and pleads and listens and loves, we might have better results. Thomas H. Green, a Jesuit, in one of his many books on prayer, entitled, *Darkness in the Marketplace: The Christian at Prayer in the World*, writes: "Discernment is related to action. It involves a judgment about (and a commitment to) the action desired by the Lord in a concrete situation, and not merely a judgment about the rightness or wrongness of the situation itself. ... The mind's judgment about right and wrong is not decisive by itself in determining how we should respond (and this is perhaps the major flaw in much current stress on situational analysis): There is no doubt, it seems to me, that Calvary was 'wrong,' the work of evil men in a corrupt institutional situation and yet Jesus discerned [in prayer] that it was the Father's will for him that he submit like a 'lamb led to the slaughter.' No amount of structural analysis could have ever led the Lord to this commitment to act, to respond in this way!"

Our prayer should lead us to discernment of action in conformity with God's will which will be able to be accomplished. Jesus taught His disciples, "Amen, I say to you, whoever says to this mountain, 'Be lifted up and thrown into the sea' and does not doubt in his heart but believes that what he says will happen, it shall be done for him. Therefore I tell you, all that you ask for in prayer, believe that you shall receive it and it shall be yours."

Mark Huddy is moderator of the diocesan Office for Social Concerns.

**Attend the Chrism Mass**

The annual Chrism Mass for the Diocese of Columbus will be celebrated at 6 p.m. Tuesday, April 11 in Columbus St. Joseph Cathedral, 212 E. Broad St. Bishop Frederick Campbell will be joined by priests from throughout the 23-county diocese as a sign of unity of the priests with their bishop.

The Chrism Mass includes the Rite of Renewal of Commitment to Priestly Service, during which the bishop invites the priests to renew their dedication to Christ as priests of his new covenant. At the conclusion of this rite, the bishop will ask the congregation to "pray for your priests" and to "pray also for me" – an important reminder for all of us.

Retired Bishop James Griffin will be present at this Mass, along with priests from religious orders and from dioceses around the world who are assigned to teach, minister, and work throughout the Diocese of Columbus. Their presence illustrates the joyful reality of the fraternity of the priesthood of Jesus Christ.

Large numbers of deacons and religious sisters from throughout the diocese also will be present on this occasion, given their important work and ministry in union with the bishop.

The bishop will bless three oils used in administration of the sacraments. They are the Oil of Catechumens (*oleum sanctorum*), which is used in the Sacrament of Baptism and also may be used during the period of the catechumenate; the Oil of the Infirm (*oleum infirmorum*), used in anointing those who are ill and those who may be dying; and Holy Chrism (*sacrum chrisma*), which, when used in the various rites, sanctifies the individuals receiving the Sacraments of Baptism, Confirmation, and Holy Orders, as each of these sacraments imparts an indelible sacramental character upon each person.

Everyone in the diocese is invited and encouraged to witness the joy and celebration of the Chrism Mass because of its importance in the spiritual and sacramental life of the church.

**Community hour of prayer in Delaware**

Greater Columbus Right to Life and Delaware County Prays for Life are sponsoring a communitywide hour of prayer outside the Planned Parenthood office at 152 W. Central Ave., Delaware, from 11 a.m. to noon Saturday, April 8.

Local clergy and pro-life leaders will join in prayerful intercessions for life. The program will conclude with the pro-life Stations of the Cross.

Beth Vanderkooi, executive director of Greater Columbus Right to Life, said there were 149 abortions performed on women living in Delaware County last year, representing a slight increase from two years ago, but a 15 percent reduc-

tion in the past 10 years.

The Delaware Planned Parenthood office, which is open only a few hours a week, is not an ambulatory surgical facility and cannot perform surgical abortions. The facility refers patients seeking an abortion to its surgical facility in Columbus.

Earlier this year, Greater Columbus Right to Life documented that Delaware Planned Parenthood had scrubbed its website of references to providing prenatal care. This occurred after a report by Live Action noted that little prenatal care was offered nationally by Planned Parenthood.

**Byzantine church food sale resumes**

Columbus St. John Chrysostom Byzantine Catholic Church's monthly first-Friday sale of pirohi, cabbage rolls, and baked goods will resume Friday, April 7, from 4 to 6 p.m. – just in time for the Easter season.

Cabbage rolls, sold hot and ready to eat, will be \$10 per package of six. Frozen pirohi will be priced at \$6 per dozen. The sale will continue on the first Friday of the month till November. The church is at 5858 Cleveland Ave.

## Catholic Foundation Grant Awarded to LIFE Pregnancy Center

The LIFE Pregnancy Center recently received a \$40,500 vision grant from The Catholic Foundation for a framing project at the center's new facility in Washington Court House.

The nonprofit organization was notified of the decision after a two-part application process and a site visit from Foundation representatives Amy Parker and Bruce Boylan.

This grant helps cover the cost of the newly framed and roofed 4,000-square-foot pregnancy center on the corner of Fayette and Broadway streets.

The Catholic Foundation awards annual grants to projects which address the needs of parishes within the 23-county Diocese of Columbus. Washington Court House St. Colman of Cloyne Church supports the pregnancy center and outreach ministry and ap-

plied for the grant through the parish's social impact services committee. The grant committee considers funding projects that include a sustainability plan, collaborative effort, and financial support from multiple sources.

Center director Barbara Fox said, "I feel the grant committee looked very favorably on this project due to the fact that our community has been very charitable toward the center monetarily, as well as through sweat equity and gift-in-kind pledges. Given that only a limited number of vision grants are distributed annually, the center was privileged to be chosen as a recipient of this generous sum."

"We appreciate and are very grateful that The Catholic Foundation bestowed such a substantial grant to the center, which will enable us to complete the construction project," said Patty Griffiths, president of the center's board. "This new facility will serve more clientele through our current programs and prospective initiatives, specifically the father's program, the abortion recovery program, and the youth development program."

The campaign for the new building has raised \$370,000, representing 93 percent of its \$400,000 projected cost. The center will create a welcoming environment for parents who need assistance while

facing the challenges of an unplanned pregnancy, and will help young people make responsible and healthy parenting decisions. Above all, the center will continue to be the service arm of the pro-life movement to advance a culture of life in the community.

It offers free, confidential care, including pregnancy testing and ultrasound exams. Additionally, support is provided to those in need of educational, emotional, spiritual, and material assistance related to pregnancy, parenting, abortion, adoption, life skills, and sexual integrity.

For more information on the LIFE Pregnancy Center, or to contribute to the project, call (740) 333-3030 or mail donations to 314 E. Court St. Washington Court House OH 43160.



The LIFE Pregnancy Center in Washington Court House received a \$40,500 grant from The Catholic Foundation for the new facility. Center campaign committee members accepting the grant are (left to right): first row, Patty Griffiths and Nora DeBruin; second row; Barbara Fox and Larry Schriver. Photo courtesy LIFE Center

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## Five Bishop Hartley Athletes Commit to Colleges

Five senior athletes from Columbus Bishop Hartley High School recently committed to continue their athletic careers at the college level. Mitchell Bergman will play soccer for The Ohio State University; CamRon Culver committed to play football for Walsh University; Nick Dawes, also a football player, will continue his career at Duquesne University; Cody Kirkbride committed to the football team at Davidson College; and Molly Van Horn will play soccer at Ball State University.



Photo: Columbus Bishop Hartley High School athletes who recently committed to colleges are pictured with school principal Michael Winters (center). They are (from left): Cody Kirkbride, CamRon Culver, Molly Van Horn, and Mitchell Bergman. Photo courtesy Bishop Hartley High School

## Byzantine Catholics and Communion; Divorced and remarried as Eucharistic ministers?



### QUESTION & ANSWER

by: FATHER KENNETH DOYLE  
*Catholic News Service*

**Q.** My future son-in-law is a member of the Byzantine Catholic Church. Recently, when he came to visit us, we all went together to our family's Roman Catholic parish, and he received holy Communion. First, what is the difference in the two churches? And secondly, can members of one of these churches receive Communion in the other one? (Albany, New York)

**A.** The Byzantine Catholic Church is one of 23 Eastern Catholic churches worldwide. It is in full communion with the bishop of Rome and recognizes the pope as the visible head of the church. Members of the Byzantine Catholic and the Roman Catholic churches are welcome to receive Communion and fulfill the obligation of Mass attendance when attending the Eucharistic liturgy in each other's churches.

The origin of the Byzantine Catholic Church can be traced to the ancient city of Byzantium (modern-day Istanbul). Byzantine churches have some distinctive features: They are elaborately adorned with artwork (particularly figures of the saints), and the sanctuary is separated from the congregation by an "iconostasis," a wall or screen covered with icons.

Leavened bread (rather than unleavened) is consecrated at a Byzantine Eucharist; Communion is distributed under both species and administered by the priest with a spoon. (Communicants are directed that their mouth or

tongue should not touch the spoon.)

Byzantine liturgies tend to be more musical than Roman ones and involve a continual dialogue in song between the priest and congregation. Throughout the Byzantine service, the priest faces the East, along with the people (i.e., toward the altar).

All three sacraments of initiation -- baptism, first Communion, and confirmation -- are administered in a single ceremony when either infants or adults are being received into the Byzantine Catholic Church. Priests in the Byzantine Catholic Church are permitted to be married. Additional valuable information, including the location of the Byzantine Catholic parish nearest you, is available on [byzath.org](http://byzath.org), an unofficial website of the Byzantine Catholic Church in America.

**Q.** I am concerned as to whether a divorced and remarried Catholic can be a Eucharistic minister. Here is a local situation with which I am familiar. The first lady is a Catholic who had been a widow for some years. Then she married a man who had been married three times before, and they were married by a Protestant minister.

The second lady, a Catholic who had been divorced from her first husband, later married a divorced man who is not a Catholic. (They also were married by a Protestant minister.) Both of these women were Eucharistic ministers before they remarried and serve

in that capacity today.

Is it wrong for them to continue to distribute Communion in a Catholic church? (I don't want to judge them, but it's hard to ignore the situation. I have chosen not to take the host from either of these women.) (Indiana)

**A.** Someone who is married outside the Catholic Church -- i.e., not by a Catholic priest or deacon and without the necessary "dispensations" (permissions) from the Catholic Church -- is not, and should not be, allowed to serve as an extraordinary minister of holy Communion. (An extraordinary minister of holy Communion gives public witness to his or her fidelity to church teaching.)

One of the things I've learned, though, is that I do not know everything about everyone's personal life. Although probably not likely, it is at least possible that the necessary annulments were obtained to determine that the present spouses were free to marry each other; and it's even possible that permission was granted for a Protestant minister to officiate (perhaps because of a long-standing relationship between the groom and the minister).

So I would hold off on making any judgments. Meanwhile, though, it would be wise for you to speak with a priest at the parish in question and tell him of your concern. He may be able to assure you that everything has been done properly, or he may not be privy to the same information that you are and would want to take action to avoid continuing scandal.

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

## ODU Student-Veteran Association to Host 5-Mile Run

Ohio Dominican University's student-veteran association, Sua Sponte, will host a five-mile run on Saturday, April 29 to inspire servicemen and servicewomen to advance their education following their military service. Sign-in will begin at 7 a.m. and the run will begin at 8 a.m. at the Bishop Griffin Student Center on ODU's campus at 1216 Sunbury Road, Columbus. Sua Sponte is Latin for "of his, her, its, or their accord."

All proceeds from the run will go toward enhancing student-veteran life and services on campus and creating a better learning environment for all.

The cost to participate varies from \$20 to \$40, depending on whether participants are ODU students, faculty, staff, or visitors. To register, visit [suasponte-sva.org](http://suasponte-sva.org). Contact JD Barnette with any questions at (205) 420-3633 or [suasponte5miler@gmail.com](mailto:suasponte5miler@gmail.com).

During the run, participants will have an opportunity to experience ODU's beautiful tree-lined campus, including the Alum Creek Trail, which runs through the university. Military veterans also are invited to take this opportunity to explore ODU's convenient and affordable certificate and degree programs.

All participants will receive an event T-shirt upon registration and a challenge coin upon completion of the run. In the military, high-ranking officers award such coins to soldiers to commend a service member's success and leadership in service. Cash prizes will be split between the first three male and female finishers. A raffle will take place following the run.

ODU first launched its PATRIOTS program for veterans more than 20 years ago to meet the educational needs of soldiers returning from Vietnam. Through the program, veterans can achieve their academic goals by pursuing either an associate, bachelor's, or master's degree. The university reintroduced the program in response to the Post-9/11 Veterans Educational Assistance Act of 2008, also known as the Post-9/11 GI bill. ODU is an active participant in the Yellow Ribbon program of the U.S. Department of Veterans Affairs.

The Post-9/11 GI bill enables veterans who qualify for the educational benefit to earn a college degree or a graduate degree. Depending on the number of active-duty months they have served, post-9/11 veterans in Ohio may qualify for as much as 100 percent of their schooling expenses, with allowances for monthly living expenses, books, and student activity fees. Veterans may receive a maximum of 36 months (or four academic years) of assistance.

In 2016, ODU was selected by Victory Media as one of the best military-friendly schools in the nation for the eighth consecutive year. The university also was ranked fifth in the nation and the best in Ohio, making it a Top 10 gold school among private colleges, universities, and trade schools with fewer than 10,000 students. The military-friendly schools list recognizes colleges, universities, and trade school that are doing the most to embrace America's military service members to ensure their success on campus and in life.

## Annual Diocesan Senior Citizen Day

The 40th annual diocesan Senior Citizens Day will take place Tuesday, June 6 at Powell St. Joan of Arc Church, 10700 Liberty Road. Bishop Frederick Campbell will celebrate Mass at 10:30 a.m., with a luncheon to follow. Registration is \$10 per person.

This is a great opportunity to enjoy faith, food, and fellowship with senior citizens from throughout the 23-county Diocese of Columbus. To register, send a check payable to the diocesan Office for Social Concerns to its office at 197 E. Gay St., Columbus OH 43215.

For questions, call (614) 241-2540 or send an email to socmailbox@columbuscatholic.org. Registration is requested by Thursday, June 1.

*You are invited to join us at*  
**SAINT JOSEPH CATHEDRAL**  
*to celebrate Holy Week and  
 the Sacred Paschal Triduum*

**PALM SUNDAY, APRIL 9**

Saturday (March 28): 5:15 p.m. Vigil Mass  
 Sunday Masses: 8:00 a.m., 10:30 a.m., 12:30 p.m., 5:15 p.m.  
 Confessions: Saturday *and* Sunday, 4:00 p.m. – 5:00 p.m.

**MONDAY OF HOLY WEEK, APRIL 10**

Daily Masses: 7:30 a.m. and 12:05 p.m.

**TUESDAY OF HOLY WEEK, APRIL 11**

Confessions: 10:45 a.m. – 11:45 a.m.  
 Daily Masses: 7:30 a.m. and 12:05 p.m.  
 The Chrism Mass: 6:00 p.m.

**WEDNESDAY OF HOLY WEEK, APRIL 12**

Daily Masses: 7:30 a.m., 12:05 p.m., 5:15 p.m.  
 Weekly Holy Hour, Confessions, and  
 Stations of the Cross: 5:45 p.m. – 6:45 p.m.

**HOLY THURSDAY, APRIL 13**

Sacrament of Reconciliation: 10:45 a.m. – 12:30 p.m.  
*Only one Mass is permitted to be celebrated on this day:*  
 Mass of the Lord's Supper: 7:30 p.m.

**GOOD FRIDAY ~ PASSION OF THE LORD, APRIL 14**

*No Masses are celebrated on Good Friday*  
 Walking Stations of the Cross: 8:00 a.m.  
 Celebration of the Passion of the Lord: 12:00 Noon  
 Confessions heard following the Celebration of the Passion  
 Office of Tenebrae ~ Cathedral Choir: 8:00 p.m.

**EASTER VIGIL MASS, APRIL 15**

Saturday, 8:30 p.m.

**~ EASTER SUNDAY, APRIL 16 ~**

**THE RESURRECTION OF THE LORD**

Masses: 8:00 a.m., 10:30 a.m., 12:30 p.m., 5:15 p.m.

**212 East Broad Street + Columbus, Ohio 43215**  
**(614) 224-1295 + [www.saintjosephcathedral.org](http://www.saintjosephcathedral.org)**

## THE EVERYDAY CATHOLIC

By: Rick Jeric



### *Hungry and Thirsty*

Holy Week begins with the solemn remembrance of the start of Jesus' Passion on Palm Sunday. We see the very human Jesus, along with the suffering servant, Jesus the Christ. He is a simple man like you and me, but He also is God. You can almost feel the palm branches and hear the "Hosannas" ring out, and then we have the long, reflective proclama-

tion of the Passion Gospel. Jesus, our brother and our God, rides triumphantly into Jerusalem on the back of an ass. Before His disciples know it, He is slaughtered like a lamb, fulfilling the role for which he was born, while selflessly freeing us from the scourges of sin. How often do we act in the same way? We love, praise, and adore Jesus Christ with our "Hosannas" ringing loudly and clearly. We are good people and do many good things for our spouses, families, friends, co-workers, communities, and even strangers. Then we turn right around and sin miserably. We conveniently forget, and I know that in my case, I turn my back and commit the same stupid sins over and over.

In Matthew's Gospel, as a part of the Sermon on the Mount, Jesus gives us the Beatitudes. The one that is most striking in relation to Holy Week is, "Blessed are those who hunger and thirst for righteousness, for they shall be filled." Throughout Jesus' life, we see so many instances in which He and His disciples were hungry and thirsty. It gives us great comfort to be reminded that Jesus is human, just like us. It is one thing to be hungry and thirsty, but the metaphor is for something much deeper. Right after Jesus is baptized in the Jordan River by John the Baptist, He further prepares for His public ministry by praying and fasting in the desert for 40 days. We have our own "desert experience" in Lent. At the end of His "retreat," Jesus is seriously tempted by Satan three times. He is very hungry and thirsty, but righteousness wins out. Everyone is hungry and thirsty at a wedding reception. At Cana, Jesus takes care of the wine situation and saves the day. It is good for us to know that Jesus enjoyed wine, good food, and especially human company. I bet He was a pretty good dancer, too. The hunger and thirst for righteousness can be found in the couple that was married at Cana. Just imagine Jesus being present at your wedding, ordination, final vows, or other special points in your life. Oh, wait a minute! He always is, isn't He? The miracle of the multiplication of the loaves and fishes is a great illustration of our human hunger and thirst. The fact that all those people traveled on foot for the opportunity to hear Jesus preach illustrates our need for righteousness. A much more ominous illustration of Jesus being hungry is His cursing of the fig tree. He was hungry and just happened to approach a fig tree that had no fruit. He cursed it and it died. Very human, very God. Our comfort is knowing that we are not trees and God would never curse us. But in our lifelong search for righteousness, are we bearing fruit?

As we reflect upon Jesus' Passion and prepare for Holy Week, we are reminded of His words on the cross, "I am thirsty." Any human person would be literally dying of thirst in that situation. But, as God, He was thirsting for the redemption of our souls. His love, His grace, and His sacraments are here for us. Righteousness means the quality of being morally right. That is exactly what Jesus meant in the Beatitudes, and what He was thirsting for. How do you and I stay morally right? We must take advantage of the sacraments, especially the Sacrament of Penance. If you are hungering and thirsting for that loving righteousness, get to Confession this week. It will satisfy and satiate better than any food or drink.



## PI DAY CELEBRATION

Columbus St. Andrew School celebrated Pi Day on Tuesday, March 14 with a parade, posters, and pies. Pi is a mathematical constant, the ratio of a circle's circumference to its diameter, commonly approximated as 3.14, which is why it is celebrated each year on the day abbreviated as 3/14. Photo courtesy St. Andrew School

## New Lexington St. Rose's annual wax museum

The New Lexington St. Rose School Parish Center was full of famous people from the past and present when students in grades two to four presented their annual wax museum. Pictured are (from left): Gabby Siemer as comedian and game show host Drew Carey; Caitlyn Fox as Hillary Clinton; and Elora Muncey as Elizabeth Blackwell, the first woman to receive a medical degree in the United States. The students had to research a famous person, do a display board, and dress in costume for their presentations. Photo courtesy St. Rose School



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# LIVING Faith

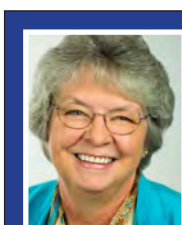
## WE WALK TOGETHER

On Saturday, I had the unexpected pleasure of spending a few hours in the Columbus Museum of Art. My sister and I slowly moved from one gallery to another, savoring the opportunity to see the world and explore ideas through the eyes and souls of the artists. They “wake us up” to realities easily overlooked as we hurry through our day-to-day lives, or challenge us to see the world, others, and even ourselves from broadened perspectives.

A small white sign on the wall of a hallway between two larger exhibits proclaimed “The Extra Ordinary.” It referred to displayed works made of old bricks, cardboard, and other common objects.

I took a closer look at a row of photographs of a water glass. The artist had taken pictures of the same glass at different times of day and night for years. “What can change?”, you might ask. Light. Reflected images. You’d be surprised what you discover by simply focusing on the lines and beauty of something that usually doesn’t get a second glance. Our lives are filled with opportunities to wonder at the creativity and grace evident in objects made by human hands or that are part of nature. “When was the last time you took a close look and really saw?”, the photographer seemed to be asking.

A room or two later, I stood in front of a painting by Joseph Hirsch titled *Supper*. It was of 12 men sitting around a long table, sharing food that included bread and wine, and immediately suggested the Last Supper. Images of Leonardo da Vinci’s mural of Jesus’ final meal with his apostles might spring to your mind, but



### GRACE IN THE MOMENT

Mary van Balen

this painting is different.

Instead of a white Jesus surrounded by men in flowing robes, 12 homeless men of various colors, unkempt and dressed in shabby jackets and coats, eat hungrily, drinking wine from goblets and lifting food to their mouths with silver forks.

No brightly colored clothing here. The men are dressed mostly in grays, blacks, and browns. The brightest things are on the table. A silver serving dish and coffee pot rest on a white tablecloth beside serving bowls heaped with fruit and salad. Obvious at the front of the table sit a goblet of wine and a broken loaf of bread.

The contrast between the poverty of the men and the opulence before them is striking. It spoke to the truth that wealth in our nation and the world is held by an increasingly small percentage of people, while so many are without food or shelter or hope of finding it. I read the signage to learn when *Supper* was painted. It was finished in 1964, “about the same time that President Lyndon B. Johnson enacted laws and reforms known as the War on Poverty, designed to aid disadvantaged American communities,” the sign said.

I counted the people again. Twelve. “Why didn’t Hirsch include a figure to represent Jesus?”, I wondered. Gazing at the image, I slowly became aware of Jesus’ presence. No need to paint him. The Christ was there, dwelling in each of those men.

Before leaving, I read the rest of the sign. It ended by noting “the relevance to the present day of Christian values of compassion and charity for the poor.” I would say “justice.”

As we move into liturgical celebrations of the Last Supper, Good Friday, and Easter, reflecting on this painting’s message could inform our prayer. In 2017, as in 1964, we examine our response to the call to follow Jesus through death to new life—to share God’s Love given to us.

Do we see that Love shining through creation? Do we see the risen Christ in our sisters and brothers? Do we recognize God dwelling in every human being regardless of color, ethnicity, gender, religious faith, or lack of it? Do we share what we have with the poor, the homeless, the immigrants, and refugees who live in our neighborhoods and cities and around the globe? Do we foster love and acceptance with our speech as well as actions?

Jesus was God’s face in the world, and it is a face of Love and inclusion, leaving no one out—not Samaritans or Gentiles, not women or children. There is no “other.” We walk together in Christ.

© 2017 Mary van Balen. Visit van Balen’s blog at <http://www.maryvanbalen.com/the-scallop>.

## Battle of the Books

Pictured are the 93 seventh- and eighth-grade students who participated in the diocesan Battle of the Books competition at Columbus St. Agatha School. Receiving the diocesan traveling trophy for finishing first was Lancaster St. Mary School. The 2016 winner, Delaware St. Mary School, was second.

Battle of the Books is a quiz competition in which teams try to identify titles and authors of books based on plots, setting, and characters. This year’s list included 85 books of different degrees of difficulty and genres. It has been a part of schools and libraries since the 1940s in Chicago.

All books are chosen by diocesan librarians. Ten books on the battle list are changed each year. The librarians make suggestions in April to the battle co-chairs, who read the suggested books and choose the new ones. The book list is given to all schools in the diocese who are interested in organizing a team.

Sharon Tharp of Mount Vernon St. Vincent de Paul School said 20 schools had teams competing this year. Because of the number of teams, preliminary competitions took place at three diocesan high schools. The top three schools from each preliminary advanced to the finals.

Competing at Columbus Bishop



Hartley were Columbus St. Cecilia, All Saints, St. Joseph Montessori, and St. Mary, and Lancaster St. Mary and Newark St. Francis de Sales schools. Columbus Bishop Watterson hosted Columbus St. Agatha, St. Andrew, Immaculate Conception, St. Timothy, Our Lady of Peace, and Trinity, and Dublin

St. Brigid of Kildare schools. Teams from Delaware St. Mary, Hilliard St. Brendan, Columbus St. Anthony, Columbus St. Matthias, Mount Vernon St. Vincent de Paul, Worthington St. Michael, and Westerville St. Paul schools traveled to Columbus St. Francis De-Sales High School. Photo courtesy Sharon Tharp

## Show your love for Christ: WALK WITH JESUS DURING HOLY WEEK

**By Father Michael J. Lumpe**

As we approach Palm Sunday – the beginning of Holy Week – we might ask what makes Holy Week so special.

During the liturgies of these high holy days, the Christian world recalls and actually relives the suffering, death, and resurrection of Jesus Christ – the Son of God, the Messiah, the Word made flesh, Truth incarnate.

We walk alongside Jesus during His triumphal entry into Jerusalem on Palm Sunday, to Jesus offering Himself as the Passover sacrifice – the sacrificial lamb who says farewell to His followers during the Last Supper on Holy Thursday, which marks the beginning of the Sacred Triduum. We then witness during the Passion Liturgy Christ's cruel and painful death on Good Friday, culminating with the wondrous victory of rising to new life on Easter morning.

This journey of Jesus becomes our journey, because when we immerse ourselves in the scriptures and liturgies of Holy Week, we recall and relive these central events with Him; the importance of these is the reason this is rightly called "Holy Week." Its special liturgies enable us to be inserted into the mystery of the Lord's dying and rising and allow our lives, loves, joys, hopes, disappointments, and sufferings to be made over by Christ's experience of these same realities. What we commemorate and relive during this week called "holy" is not just Jesus' dying and rising, but our dying and rising in Him.

All of us yearn to share in the eternal life of Christ. We express this hope in the Nicene Creed when we and the entire church confess "We look for the resurrection of the dead, and the life of the world to come."

And so today, each of us needs to ask ourselves, "Will I bring my real self to Jesus in the Holy Week liturgies? Will I authentically seek forgiveness, healing, reconciliation, and redemption? Will I reach out to encounter Jesus, so that He who suffered horrific pain and death on the cross for my salvation can forgive me of my sins in the Sacrament of Reconciliation?"

Pope St. John Paul II once noted, "The heavenly Father's saving plan was com-

pleted in the free and total gift to us of the only begotten Son. 'No one takes my life from me, but I lay it down of my own accord' (John 10:18), Jesus declares, leaving no doubt that he decides to sacrifice His own life for the salvation of the world. In confirmation of so great a gift of love, Jesus our Redeemer goes on: 'No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you (John 15:13,14).'"

Each one of us, then, is compelled to follow the example of our Savior by freely laying down our lives during the Holy Week liturgies in order to allow Jesus to forgive us of our sins, heal the wounds in us caused by our sins and the sins of others, transform us more closely into the image and likeness of Christ, and thereby live the divine life we received at Baptism.

Again, this is the holiest time of the year for the Christian world. And yet the secular world goes on – regular television programs, regular work schedules, people preparing for vacations, and so forth. Despite all of this, I urge you to set aside special time this week in daily prayer to walk the walk with Jesus Christ.

This week's daily Gospels are of Jesus' walk of humiliation, betrayal, and suffering, leading toward Calvary. Pick up your Bible and read these passages (or go to [www.usccb.org](http://www.usccb.org) and, on the main page, click on the calendar date for the daily scriptures), meditate on them, pray about them – in other words, live the Gospel with Christ, walk with Christ, stand alongside Him, support Him, thank Him.

If you have not done so, check the Holy Week schedule for your parish. Set aside time to attend daily Mass, reconcile yourself with God through the Sacrament of Penance, pray the Stations of the Cross, and attend the Holy Thursday Mass of the Lord's Supper and the Good Friday Passion Liturgy. If you work in downtown Columbus, I invite you to St. Joseph Cathedral (for the Holy Week schedule, visit [www.saintjosephcathedral.org](http://www.saintjosephcathedral.org)).

And if you have never done so before, I encourage you to attend the Easter Vigil Mass – the "vigil of all vigil Masses" – and welcome the new members of our

Catholic faith into our various parish communities.

In other words, please make Holy Week "holy" in your life and in the life of your family and friends, culminating with the joy of Easter. Don't let this be just another week of the year or another week in your life, for it is not just another week and never should be viewed as such.

Each one of us owes so much to Jesus. Can we not spend this sacred time walking alongside Him as a way of expressing our love for Him and our profound thanks to Him?

A few years ago, I took a photo of a substantial outdoor crucifix at the Abbey of Gethsemani in nearby Kentucky ([www.monks.org](http://www.monks.org)). At the base of the crucifix, the question is posed: "I suffered this for you. What have you done for me?"

Look at the vivid image of Jesus crucified, then read this question. Makes you think, doesn't it?

It makes you think about the total act of love Jesus endured by suffering and dying on the cross for the expiation of your sins, my sins, and those of every man, woman, and child, past, present, and future. It also makes you think about what Jesus lovingly continues to do for each of us when we turn to Him in prayer.

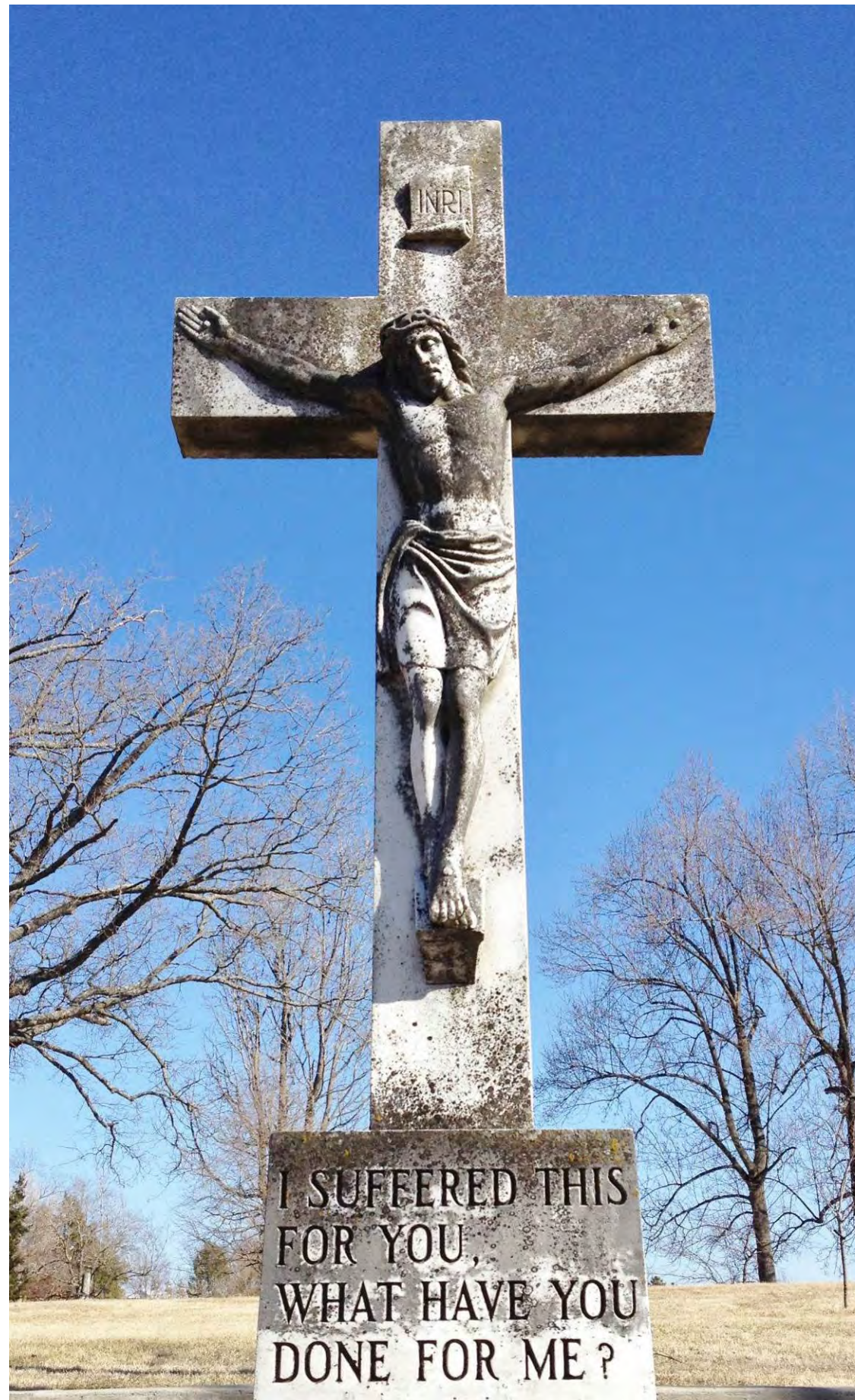
And so, what have each of us done for Jesus in return? Is it enough?

Perhaps one answer to this question can be found in how each of us chooses to spend our time during Holy Week. Will you demonstrate your love for Christ by turning your time and attention in prayer and thanksgiving to Jesus during the upcoming high holy days?

Remember, the events of Holy Week brought about our redemption and salvation. Let's journey together this Holy Week from sin to grace, from darkness to light, from discouragement to hope, from boredom to enthusiasm as we, united with Christ, pass over from death to life – to live in a new way Christ's Gospel of life and love.

May you and your families have a blessed and holy Holy Week.

*Father Lumpe is the diocesan vicar for priests and rector of Columbus St. Joseph Cathedral.*



## HOLY WEEK EVENTS



*Several parishes in the Diocese of Columbus are planning special Holy Week activities in addition to the traditional blessing of palms on Palm Sunday, the Evening Mass of the Lord's Supper on Holy Thursday, the Celebration of the Lord's Passion, along with Stations of the Cross in many cases, on Good Friday, and the Easter Vigil service. These special events include the following:*

**Columbus Holy Family** – Vigil with the Virgin Mary, Friday, April 13 at 7:30 p.m. to Saturday, April 14 at 10 a.m., preceded by Stations of the Cross at 7 p.m. Friday. Confessions from 7 p.m. to midnight Friday. Sorrowful Mysteries of the Rosary prayed every hour during vigil.

**Columbus St. Christopher** – Tenebrae service, designed to recreate the sense of betrayal, abandonment, and agony related to Good Friday, Friday, April 14, 7 p.m., preceded by reflection at 6:15 and followed by silence.

**Columbus St. Elizabeth** – Parish seder meal (\$10, reservations only), Wednesday, April 12, 6:30 p.m.

**Columbus St. Francis of Assisi** – Living Stations, Thursday, April 13, following 6 p.m. Mass.

**Columbus St. Joseph Cathedral** – Diocesan Chrism Mass, with Bishop Frederick Campbell blessing holy oils to be used in parishes throughout the diocese and diocesan priests renewing their commitment of service, Tuesday, April 11, 6 p.m.; Walking Stations of the Cross, an annual four-mile walk, stopping at 14 sites around downtown to commemorate Jesus' crucifixion, Friday, April 14, 8 to 11 a.m., starting at cathedral; Tenebrae service, featuring the Cathedral Schola and including Talis' *Lamentations of Jeremiah*, Friday, April 14, 8 p.m.

**Columbus St. Matthias** – Living Stations with middle school students, Tuesday, April 11, 7 p.m.

**Columbus St. Thomas More Newman Center** – Living Stations presented by middle school students, Catholic Young Professionals, and Paulist Associates, Friday, April 14, 3 p.m.

**Danville St. Luke** – Living Stations with parish youth, Friday, April 13, 8:30 p.m.

**Delaware St. Mary** – Walking Stations, Friday, April 14, 11 a.m.; blessing of Easter food baskets, Saturday, April 15, 8:30 a.m.

**Granville St. Edward** – Community Cross Walk, a 1.3-mile silent procession from the church to Denison University's Swasey Chapel, with students carrying a wooden cross, led by a drummer, with five Scripture passages read at stops along the way, Friday, April 13, 10:45 a.m.

**Groveport St. Mary** – Tenebrae service, Wednesday, April 12, 7 p.m.

**Marysville Our Lady of Lourdes** – Stations Through the Eyes of Mary, Friday, April 14, 3 p.m.; Tenebrae service, Friday, April 14, 8 p.m.

**Reynoldsburg St. Pius X** – Living Stations, Sunday, April 9, 6 p.m.; Tenebrae service, Wednesday, April 12, 7:30 p.m.; "Carry the Cross" hike sponsored by parish men's ministry, with participants taking turns carrying a 10- by six-foot cross over an eight-mile round trip around Reynoldsburg bike trails and sidewalks, starting at JFK Park, 7238 E. Main St., Saturday, April 15, 7:30 a.m. to 12:30 p.m.; blessing of food baskets, Saturday, April 15, 1 p.m.

**Sunbury St. John Neumann** – Tenebrae service, Sunday, April 9, 8:30 p.m.

## St. Pius X Church to Embark on Extensive Capital Improvement Plan

Reynoldsburg St. Pius X Church and School is poised to break ground in May on the first phase of an extensive capital improvement plan which will expand its campus facilities to meet the needs of its growing faith community.

The expansion will begin with a renovation of Hohman Hall, the oldest building on the parish property. A second floor will be added to the single-story building, allowing it to house a new latchkey area and youth ministry center. The first floor will be adapted for use as an on-site storage facility.

Response has been enthusiastic to the parish's "Continuing to Restore All Things in Christ" capital campaign, with the generosity of parishioners through pledge commitments and payments allowing construction to begin a full year ahead of schedule.

The campaign began last year after several years of discussion and planning by the parish's site planning committee. To maximize the effectiveness of its fund raising, the parish hired Guidance in Giving, Inc., a Catholic stewardship, development, and campaign consulting firm, to lead the campaign effort from May to November 2016. The site designer is architect John A. Ebert, with construction management by general contractor Pete Sullivan of Sullivan Builders, Inc.

Working with longtime neighbors Steven and Mary Leffler and Terry and Karon Dean, who own property adjacent to the parish on its north, the committee developed an agreeable site plan. Campaign manager John Beyer said, "Msgr. (David) Funk (the parish's pastor) and the planning team met regularly with the Lefflers and the Deans. We are blessed to have such good neighbors and we wanted to listen to their needs and accommodate them where possible. Mary's only request was that some trees be left or new ones planted between our properties for beauty and for privacy.



This was a plan we could happily accommodate."

Expansion is planned in three phases. Phase I (pictured above) includes the Hohman Hall expansion, as well as the building of a new parish center, kitchen facilities, meeting rooms, and an expansion and renovation of the parish business office. Phase II will include a significant upgrade and expansion of the church's vestibule area, including the addition of an adoration chapel.

Phase III will involve the expansion and relocation of administration offices and conference rooms for the parish elementary school, as well as construction of a first- and second-story extension to expand classroom space for the school's first- and second-graders and to provide a long-desired junior high wing. The total estimated cost for the three phases will be a little more than \$5 million, including about \$2.5 million for Phase I, \$450,000 for Phase II, and \$2.1 million for Phase III. Construction of the three phases will take place as sufficient money becomes available.

Pledges continue to be made to the campaign effort, especially as evidence of progress is observed. "In February, Bill Catz, owner of Catz Excavating, Inc., completed an important site preparation project

near Hohman Hall, which involved rerouting drainage from the parking lot to French Run Creek on our property's west side," Beyer said. "The new drainage system will allow the land surrounding Hohman Hall to handle water runoff from the new construction's eaves." Drainage work was completed during the final week of March.

The parish's site plan passed its Reynoldsburg Zoning and Planning Board variance review on Feb. 23, and the Reynoldsburg Planning Commission approved the all-site plan on March 2. Bishop Frederick Campbell had all estimates and construction plans in hand by the end of March for construction to begin as soon as the parish is ready. The parish will begin moving items from Hohman Hall this month and will temporarily relocate latchkey and youth ministry programs while construction is completed. The Hohman Hall expansion is expected to take five to six months to complete.

For more information about the St. Pius X capital campaign, to make a campaign donation as an individual or a business, or to learn more about the planned improvements, contact Beyer at (614) 866-2859 or [jbeyer@spxreynoldsburg.com](mailto:jbeyer@spxreynoldsburg.com).

## Tournament benefits Children's Hospital



Students from Columbus St. Francis DeSales High School's Corral for the Kids Club hosted their third annual dodgeball tournament, raising money to benefit the oncology/hematology/bone marrow transplant department at Nationwide Children's Hospital. To date, the event has raised nearly \$10,000.

The tournament began with a recognition of pediatric cancer patients in attendance, including DeSales senior Tyler Burke, who with his mother, Bobbie, founded the I Makes a Difference Foundation to improve the lives of children, adolescents, and young adults diagnosed with cancer.

The Burkes began actively advocating for increased research funding after Tyler underwent



weeks of radiation therapy in 2013, when they were reminded of the toxicity of treatments and the limited options for young people with cancer. After participating in several awareness events and advocating on Capitol Hill, they decided to amplify their efforts by creating the foundation. The Burkes are pictured at left, along with some of the action from the tournament.

Photo courtesy St. Francis DeSales High School



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## Girl Scout Sunday at St. Pius X



Girl Scouts from Reynoldsburg St Pius X Church celebrated Girl Scout Sunday at a Mass on March 19. Scouts representing all levels and their leaders participated in the Mass as lectors, servers, and extraordinary ministers of the Eucharist. Girl Scouting has adapted throughout its 105-year history to meet the changing needs of girls. But one thing remains the same as it did in 1912: support for girls to grow strong in their faith, and a belief that the motivating force in Girl Scouting is a spiritual one. The more than 65 active and participating Girl Scouts of St Pius X continue to make an impact in the community and parish, logging hundreds of service hours annually and supporting many parish and community organizations. Photo courtesy Marilyn Magin



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## Palm Sunday of the Passion of the Lord (Cycle A)

# Matthew's Gospel of the Passion: a drama in 17 scenes



Father  
Lawrence L. Hummer

**Isaiah 50:4-7;   Philippians 2:6-11**  
**Matthew 26:14-27:66**

Matthew's Passion is divided into 17 scenes. It begins with the decision Judas Iscariot makes to "hand over" Jesus to the chief priests. They agree to pay him 30 pieces of silver, recalling Zechariah 11:12. No reason is given.

An interlude follows, during which Jesus tells the disciples where to prepare the Passover supper. In scene two, Jesus celebrates the Passover with his disciples at an undetermined location, during which he announces that one of them will "betray" him. Together with the others, Judas asks, "Surely it is not I, Rabbi?" The reader already knows what Judas has done, so the question probably is meant to paint him in an even worse light. Jesus also institutes the Eucharist, in which all participate, *including Judas*. Jesus also tells Peter that he will deny him three times this night.

Scenes three and four take place at Gethsemane (meaning *oil press*), located somewhere on the Mount of Olives. Jesus prays, asking the Father to remove "the cup" (which is the suffering he is about to undergo), but leaving it to the Father's will. As his disciples sleep, he prays all the more, but in the end, it is time to follow the Father's will. Judas leads a large crowd from the chief priests and elders to Jesus and kisses Jesus, the sign that Jesus is the one they should take. Despite one of Jesus' companions cutting off the ear of the high priest's servant, Jesus rejects such violence. The disciples flee.

At the house of Caiaphas, the high priest, scene five begins with false testimony brought against Jesus. Finally, two come forward to accuse him of saying that "I can destroy the temple of God and within three days rebuild it." Jesus is silent at first, but when asked whether he is "the Christ (Messiah), the son of God," he says "That's what you say." Then in the imagery of Daniel 7:13, Jesus says, "You will see the Son of Man seated at the right hand of the Power, and coming on the clouds of heaven." This brings a charge of blasphemy, and some physical abuse.

The interlude of scene six takes place in the courtyard of the high priest's house, where a maid confronts Peter, noting that he, too, was with Jesus the Galilean. What she means is not easy to say, although some point to Pharisaic descriptions of Galileans as being "boorish, uncultivated and pugnacious." What it is specifically that marks him as a Galilean is impossible to say. Peter denies being with Jesus. Another girl also says Peter was with Jesus the Nazorean. He denies it again "with an oath." Other bystanders argue that he is Galilean because of his speech patterns. That is possible, maybe even likely. Although 70 miles isn't much, some speech patterns and expressions in one place are not universally spoken in others.

Finally, he emphatically denies knowing Jesus, only to

hear a cock crow.

Scenes seven and eight include Judas' attempt to return the money to the chief priests, remarking, "I have sinned against innocent blood." They refuse to take it back, and Judas hangs himself. The scenes also include the chief priests' decision to bring Jesus to the Roman Pilate, who is called a "governor" here.

The only thing Jesus says after being brought before Pilate in scene nine is in answer to Pilate's question over whether Jesus is the king of the Jews. Jesus says, "You say so." Otherwise, Jesus remains silent during the rest of the scene with Pilate. Only Matthew adds the detail about Pilate's wife warning him to have nothing to do with Jesus after a dream she had. Pilate offers the crowds a chance to release either "Barabbas or Jesus, called the Christ." Matthew adds that "the chief priests and elders persuaded the crowds to ask for Barabbas, but to destroy Jesus." The mob then asks for Barabbas to be released and for Jesus to be crucified. Pilate washes his hands of the whole affair and orders them to look after it themselves. The statement "The whole people said in reply" refers to the mob that has gathered, urged on by the chief priests and elders. The cry "His blood be upon us and on our children" refers only to the crowd that has gathered. It is to be rejected that Matthew intends this accusation to refer to anyone else, and certainly NOT to the Jewish people as a whole. Such thinking has been roundly condemned in Church teaching and should be understood here.

Scenes 10 and 11 entail the Roman soldiers' abuse of Jesus and the pressing of Simon of Cyrene to carry the cross of Jesus to the place of crucifixion.

Scene 12 is the longest scene, during which Jesus dies. He remains silent throughout. Only at the end, when he is about to die, does he cry out "My God, my God, why have you forsaken (or abandoned) me," which is the opening verse of Psalm 22. He cries out in Aramaic, the spoken Hebrew of his time. Before this cry, the words used in mocking and reviling Jesus as he hangs on the cross are also part of Psalm 22. So this crucifixion scene in Matthew is drawn from a reflection of Psalm 22. The end comes after another shout, when Jesus gives up his spirit.

The remaining scenes describe unusual events which follow Jesus' death, which are most unique to Matthew. They include tombs being opened and bodies of the saints rising all over the place. It is apocalyptic imagery run amok. All four Gospels agree that Joseph of Arimathea buried Jesus. Only Matthew adds the detail about Pilate posting a guard at the tomb for three days, "lest his disciples come and steal him and say to the people: 'He has been raised from the dead.'"

We can see how Matthew already is answering critics of the resurrection of Jesus in the 80's of the first century, when Matthew wrote this Gospel. Having a guard posted at Jesus' grave is meant to highlight the actual resurrection, which we must leave to next week, when we celebrate the Easter feast. May our celebration of this Holy Week bring us ever closer to the Risen One, who continues among us in Spirit, in Word, and in Sacrament.

**Father Hummer, pastor at Chillicothe St. Mary, may be reached at [hummerl@stmarychillicothe.com](mailto:hummerl@stmarychillicothe.com).**

## The Weekday Bible Readings

**MONDAY**  
Isaiah 42:1-7  
Psalm 27:1-3,13-14  
John 12:1-11

**TUESDAY**  
Isaiah 49:1-6  
Psalm 71:1-4a,5-6ab,15,17  
John 13:21-33,36-38

**WEDNESDAY**  
Isaiah 50:4-9a  
Psalm 69:8-10,21-22,31,33-34  
Matthew 26:14-25

**HOLY THURSDAY**  
Exodus 12:1-8,11-14  
Psalm 116:12-13,15-16bc,17-18  
1 Corinthians 11:23-26  
John 13:1-15

**GOOD FRIDAY**  
Isaiah 52:13-53:12  
Psalm 31:2,6,12-13,15-17,25  
Hebrews 4:14-16;5:7-9  
John 18:1-19:42

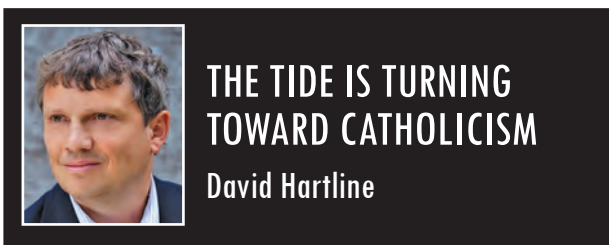
**HOLY SATURDAY**  
(1) Genesis 1:1-2:2  
Psalm 104:1-2,5-6,10,12-14,24,35  
(2) Genesis 22:1-18  
Psalm 16:5,8-11  
(3) Exodus 14:15-15:1  
Exodus 15:1-6,17-18 (Ps)  
(4) Isaiah 54:5-14  
Psalm 30:2,4-6,11-12,13b  
(5) Isaiah 55:1-11  
Isaiah 12:2-3,4-6  
(6) Baruch 3:9-15,32-4:4  
Psalm 19:8-11  
(7) Ezekiel 36:16-17a,18-28  
Psalm 51:12-15,18-19  
(8) Romans 6:3-11  
Psalm 118:1-2,16-17,22-23  
(9) Matthew 28:1-10

## Our Lenten Plans: There's Always Hope

Lent 2017 is about to end as we enter Holy Week. You still can make it a fruitful Lent through last-minute sacrifice and service. I can't tell you how many times people have told me that before they knew it, Lent was over and all the things they wanted to do to make their lives better had seemingly passed them by in the blink of an eye. In a way, it is a metaphor for our time on earth. The interesting thing about Lent is that its core concept of sacrifice and service is universally admired, even if it isn't universally practiced. I have even met agnostics and atheists who admire the Lenten message.

I remember that on one Fat Tuesday (the day before Ash Wednesday) when I was in my early 20s, a friend at a bar gave an impassioned, if not entirely sober speech about his Lenten plans. He told us that he was going to give up smoking, live a more healthy lifestyle, try to make it to daily Mass, help those he knew were in need, and be faithful to his girlfriend. A few hours later, just after the clock had struck midnight and most of us were about to head home, our friend stood before us, head hung low, with a cigarette in his mouth and his arms around two women, neither of whom was his girlfriend. "Guys, this is going to be a tough Lent," he said.

This stood in stark contrast to the behavior of another friend at the same bar that night. She didn't say much – only that she was going to take Lent seriously. She told us of a few things she had planned, but her



### THE TIDE IS TURNING TOWARD CATHOLICISM

David Hartline

subdued tone stood in stark contrast to that of our bombastic friend. Sometimes our lives mirror both people's remarks. It is our job not to continue on the path the first of my two friends set.

In many ways, Lent is a mirror to who we are and what we would like to be. Even the most sinister of sinners doesn't usually wake up and plan which of the Ten Commandments he or she will try and break that day. Lent, if we allow it, helps remind us of what we need to do to be the person we always thought we could be, by helping us figure out where things went wrong. If we aren't able to do this, then how do we ever expect to get to our destination?

I recently met a priest who came to his vocation at a very late stage in life. He told me that for most of his life, he was an atheist. He was raised in a home where religious believers were looked at as a poor, intellectually bedraggled lot of people who needed to believe in fairy tales. Yet at his heart, he was always searching for good. He would listen to people who he thought were enlightened speakers, whose message

often had a hint of some sort of spirituality. He said he was always demonstrating for some kind of cause he thought would help the world. Yet, despite having well-heeled friends and living amid wealth and prosperity, he felt empty.

One day, he noticed that a pain he had begun to feel had steadily become worse. He went to a physician, who sent him to a specialist. The prognosis was grim. The only thing that seemed to keep the pain away was engaging his mind in voracious reading. He read all sorts of books, including some on the role of religion in history.

Because of this, his views about the Catholic Church began to change. He had always bought into the militantly secular view that the Church was an oppressor of the poor, women, and intellectual ideas. His reading made him realize the importance of the Church in creating the modern university and hospital systems, and its role in liberating many cultures. Miraculously, the pain seemed to suddenly disappear, which mystified his battery of doctors. This occurred during Lent. In hindsight, he said that painful Lent produced more fruit than he could have imagined. It's a reminder that whatever condition we find ourselves in this Lent, there is always hope.

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



**THIS LENT**

*invite a friend to*

**LISTEN TO AM 820**



## Spelling Bee Winners



**Above/left:** Chillicothe Bishop Flaget School sixth-grade student Nilla Rajan placed third in the district Spelling Bee last month at Ohio University. She was eliminated in the 12th round of the competition on the word "colchicum." She competed in the National Spelling Bee in Washington last year, making it through the first two rounds, but missing the final cut on the written test. She placed 46th overall last year.

Photo courtesy Bishop Flaget School

**Above/right:** Three Lancaster St. Mary School students finished in the top 10 of the Fairfield County spelling bee. They are (from left): Ava Albert (fifth grade), finishing fourth overall; Matthew McGonagle (eighth grade), finishing fifth, and Cayden Short (sixth grade), in the top 10.

Photo courtesy St. Mary School

# Pray for our dead

**AGRIESTI, Petrina R. (Milicia), 86, March 29**  
St. John the Baptist Church, Columbus

**ANGUS, Floyd E., 95, March 24**  
St. Mary Church, Marion

**BAKER, Delbert L. Jr., 61, Feb. 26**  
St. Cecilia Church, Columbus

**BASELER, Mildred (Krsolovic), 95, March 19**  
St. Mary Church, Marion

**CATALFINO, Anthony J., 84, March 27**  
Our Lady of the Miraculous Medal Church,  
Columbus

**CHINNOCK, Bill, March 24**  
St. Mary Church, Lancaster

**CHRISTIN, Paul A., 84, formerly of Columbus,  
March 26**  
St. Margaret Mary Church, Naperville, Ill.

**CONOVER, Allison L., 5, March 29**  
St. Elizabeth Seton Parish, Pickerington

**DAILEY, Ernestine M. (Mattingly), 97, March 3**  
St. Thomas Aquinas Church, Zanesville

**DICKERSON, Abigail R., 16, March 24**  
Our Lady of Perpetual Help Church, Grove  
City

**DICKERSON, Jennifer R., 44, March 24**  
Our Lady of Perpetual Help Church, Grove  
City

**DIETRICH, Kenneth, 84, April 1**  
Sacred Heart Church, New Philadelphia

**DUNN, Daniel W., 73, March 30**  
Our Lady of Perpetual Help Church, Grove  
City

**FIGULY, Richard, 85, March 25**  
St. Joseph Church, Dover

**GURNICKE, Eva J., 95, March 15**  
St. Nicholas Church, Zanesville

**GUTH, Mary V. "Ginny" (Ritchey), 93, March 30**  
St. Paul Church, Westerville

**HAYSLIP, Maria D., 28, March 25**  
St. Joan of Arc Church, Powell

**KELSEY, Michael F., 27, March 26**  
Immaculate Conception Church, Columbus

**KENNEDY, Patricia Y., 70, March 28**  
St. James the Less Church, Columbus

**KOVERMAN, Francina T. (Thomas), 75, for-  
merly of Zanesville, March 28**  
St. Francis of Assisi Church, Dayton

**MAY, Dr. Maureen, 61, March 31**  
St. Joseph Church, Dover

**MILLER, Susan M. (Hennessy), 68, March 12**  
St. Nicholas Church, Zanesville

**MILLISER, Sheryl L. (Williams), 66, March 26**  
St. Mary Church, Lancaster

**MOORE, Connie (Dimel), 64, March 24**  
Our Lady of Perpetual Help Church, Grove  
City

**NUSBAUM, Jonathan H., 46, formerly of  
Columbus, March 28**  
St. Jude Church, Fort Wayne, Ind.

**O'SHEA, John, 74, March 14**  
St. Mary Church, Marion

**RIEDER, Steve, 49, March 24**  
St. Matthew Church, Gahanna

**ROSSI, Yola M., 87, March 26**  
St. Christopher Church, Columbus

**SCHULER, Robert A., 95, March 19**  
St. Mary Church, Marion

**STOVER, Michelle, 47, March 31**  
Our Lady of Perpetual Help Church, Grove  
City

**TORNABENE, Louis, 91, March 30**  
Sacred Heart Church, New Philadelphia

**TORNABENE, Vera (Bonvechio), 88, March 18**  
Sacred Heart Church, New Philadelphia

**TRIACHEFF, William, 86, March 25**  
St. Elizabeth Church, Columbus

**VanDOMMELEN, Henry M., 76, March 5**  
St. Elizabeth Seton Parish, Pickerington

Church. He also was a former em-  
ployee of the state of Ohio, retiring  
in 2011.

He was preceded in death by his par-  
ents, John and Eleanor (Posani) Hahn.  
Survivors include his wife, Connie Jo;  
brother, John (Christy); and sister, Sar-  
ah (John) Ewing.

## Sister Martha Starrett, OP

Funeral Mass for Sister Martha Star-  
rett, OP, 85, who died Wednesday,  
March 29, was held Tuesday, April 4,  
at the Motherhouse of the Dominican  
Sisters of Peace. Burial was at St. Jo-  
seph Cemetery, Columbus

She was born Feb. 11, 1931, in Zanes-  
ville to Paul and Theora (Wagner)  
Starrett.

She was a graduate of Zanesville St.  
Thomas elementary and high schools  
and received a bachelor of science  
degree in education in 1961 from St.  
Mary of the Springs College (now  
Ohio Dominican University) and a  
master of arts degree in history in 1966  
from the University of Notre Dame.

She entered the congregation of the  
Dominican Sisters of St. Mary of the  
Springs (now the Dominican Sisters of  
Peace) in 1949 and professed her vows  
on July 9, 1951, taking the name Sister  
Vincent Ferrer.

## Michael E. Flaherty

Funeral Mass for Michael E. Flaherty,  
81, who died Monday, March 20, was  
held Friday, March 24 at Columbus St.  
Peter Church.

He was born Jan. 26, 1936, in Martins  
Ferry to Joseph and Eileen Flaherty,  
and was a graduate of Bellaire St. John  
High School, LaSalle College in Phila-  
delphia, and Xavier University in Cin-  
cinnati.

He was a faculty member at Colum-  
bus St. Francis DeSales High School  
from its opening in 1962 until 1995,

## Clara L. Zuber

Funeral Mass for Clara L. Zuber, 102,  
who died Wednesday, March 8, was  
held Saturday, March 18 at Columbus  
Our Lady of Peace Church. Burial was  
at St. Joseph Cemetery, Columbus.

She was a graduate of Columbus St.  
Joseph Academy and a member of the  
Notre Dame Alumnae organization.

She served as parish secretary at Co-  
lumbus St. Andrew Church for more  
than 25 years and was a former member

In the Diocese of Columbus, she taught  
at Newark Blessed Sacrament (1952-  
56), Columbus Christ the King (1956-  
58), and Columbus St. Francis of Assisi  
(1958-62) schools, Columbus St. Mary  
of the Springs Academy (1963-65),  
and Columbus Bishop Watterson High  
School (1965-68), and worked with the  
elderly at the Mohun Health Care Center  
in Columbus (1975-78) and Zanesville  
St. Thomas Aquinas Church (1978-  
84). She also taught at schools in New  
York. From 1984 to 2015, she served as  
a spiritual director or retreat director in  
Rhode Island, Virginia, Maryland, and  
Massachusetts.

She came to the Motherhouse in 2015  
and served in a ministry of prayer and  
presence at the Mohun center from  
2016 until her death.

She was preceded in death by her  
parents and a brother, Paul. She is sur-  
vived by a sister, Barbara.

teaching English and social studies  
before becoming theology department  
chair. He also taught at Columbus St.  
Matthias School.

He was preceded in death by his  
parents; brother, James; and sister,  
Patricia Bell. Survivors include his  
wife, Regina; sons, James (Kristi), Jo-  
seph (Laura), and Timothy (Marcy);  
daughters, Margaret (Rex) Darding-  
er and Ellen (Mark) Gaus Day; 14  
grandchildren; and eight great-grand-  
children.

of the Our Lady of Peace Leisure Club.

She was preceded in death by her par-  
ents, Michael and Clara (Naddy) Cas-  
serly; husbands, Jack Prosser and Jo-  
seph Zuber; brother, John; and sisters,  
Rita Hyle and Sister Clara Therese,  
SND. Survivors include daughters,  
Carol (John) Pelow and Jean (Tom)  
Burke; six grandchildren; 15 great-  
grandchildren; and two great-great-  
grandchildren.

## Paul M. Hahn

Funeral Mass for Paul M. Hahn, 58,  
who died Thursday, March 30, was  
held Wednesday, April 5 at Columbus  
St. James the Less Church. Burial will  
be at a later date.

He was music director at St. James  
Church and formerly held the same  
position at Hilliard St. Brendan

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

## CLASSIFIED

**St. Elizabeth Church**  
**Lenten Fish Fry Dinners**  
 Every Friday, March 3-April 7 • 5-7 p.m.  
 \$9 Large portion dinner  
 \$7 Smaller portion dinner  
 \$7 Fish sandwich & perogi dinner  
 \$5 Grilled Cheese  
 Dinners include biscuit, drink, dessert, and 2 sides.  
 Credit Cards Accepted.

**Greater Columbus Irish**  
**Cultural Foundation**  
**Pasta Dinner Fundraiser**  
**Sunday, April 23, 2017 from 1 -6 pm**  
 At the Shamrock Club of Columbus,  
 60 West Castle Rd., Columbus, OH  
 Tickets are \$12 at the door;  
 \$5 for seniors & kids under 12, Entire family -\$30  
 Supports GCICF's mission to advance awareness  
 of the rich tapestry of Irish art, literature,  
 history and traditions in Central Ohio.

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

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

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

## 'Happenings' submissions

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

Items not received before this deadline may not be published.

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

## APRIL

## 6, THURSDAY

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

**Holy Hour at Holy Family**  
 6 to 7 p.m., Holy Family Church, 584 W. Broad St., Columbus. Holy Hour of Adoration of the Blessed Sacrament, followed by meeting of parish Holy Name and Junior Holy Name societies, with refreshments. 614-221-4323

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

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

**Frascati Society Meeting at Columbus St. Patrick**  
 7 p.m., Aquinas Hall, St. Patrick Church, 280 N. Grant Ave., Columbus. Meeting of parish's Frassati Society for young adults. Discussion of Conference 3 of "I Believe in Love" by Father Jean D'Elbee. 614-224-9522

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

## 6-9, THURSDAY-SUNDAY

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

## 7, 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.

**Catholic Men's Luncheon Club**  
 12:15 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Catholic Men's Luncheon Club meeting, with talk by John Bradford of Wilderness Outreach.

**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, baked goods.

**Stations, Simple Supper at Holy Redeemer**  
 6 p.m., Holy Redeemer Church, 1325 Gallia St., Portsmouth. Stations of the Cross, followed by simple supper.

**Simple Supper, Stations at Groveport St. Mary**  
 6 p.m., St. Mary Church, 5684 Groveport Road, Groveport. Simple supper, followed by Stations of the Cross.

**Visual Rosary at Newman Center**  
 6 p.m., St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Visual rosary led by Father Steve Bell, CSP.

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

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

**Exposition, Stations, Reconciliation at Del. St. Mary**  
 7 to 9 p.m., St. Mary Church, 82 E. William St., Delaware. Exposition of the Blessed Sacrament, with Living Stations at 7:30, Reconciliation at 8, Benediction at 9.

**Living Stations at Lancaster St. Mary**  
 7 p.m., St. Mary Church, 132 S. High St., Lancaster. Living Stations of the Cross with eighth-grade students.

**Eucharistic Vigil at Holy Cross**  
 Holy Cross Church, 205 S. 5th St., Columbus. 7:30 p.m. Mass, followed by Exposition of the Blessed Sacrament with various prayers, ending with Benediction at 11:30.

**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.

## 7-9, FRIDAY-SUNDAY

**Men's Silent Retreat at St. Therese's**  
 St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Silent retreat for men, sponsored by Catholic Laymen's Retreat League, directed by Father Ricardo Pineda, CPM. Theme: "Fight the Good Fight: Forming Men for Spiritual Battle." 614-753-1696 or 614-299-7700

## 8, 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.

**Delaware County Prays for Life Prayer Hour**  
 11 a.m. to noon, outside Planned Parenthood office, 152 W. Central Ave., Delaware. Prayer hour sponsored by Delaware County Prays for Life and Greater Columbus Right to Life. Information at www.gcrll.org/events.

## 8-9, FRIDAY-SUNDAY

**Diocesan Young Adult Retreat**  
 Procter Retreat Center, 11235 Ohio 38, London. Retreat for young adults, hosted by diocesan Office of Youth and Young Adult Ministry and the Charis organization, which offers retreats in the Jesuit tradition. Theme: "What Next? Finding Answers With Faith." Cost \$70.

## 9, SUNDAY

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

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

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

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

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

**Living Stations at St. Pius X**  
 6 p.m., St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Living Stations of the Cross. 614-866-2859  
**Catholic Conversations Series**

6 to 8 p.m., Sports on Tap. 4030 Main St., Hilliard. Monthly Catholic Conversations series for anyone 21 and older, sponsored by Columbus St. Margaret of Cortona and Hilliard St. Brendan churches. Topic: "Encounter: A Personal Relationship With Jesus." RSVP to nancywhetstone@gmail.com or julienaporano1@gmail.com.

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

**Tenebrae Service at St. John Neumann**  
 8:30 p.m., St. John Neumann Church, 9633 E. State Route 37, Sunbury. Tenebrae service, designed to recreate the sense of betrayal, abandonment, and agony related to Good Friday. 740-965-1358

## 9-11, SUNDAY-TUESDAY

**Parish Mission at Columbus St. Patrick**  
 7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Parish mission with papal missionary of mercy Father Thomas Blau, OP. Theme: "Understanding God's Mercy." Includes Solemn Vespers, Benediction, and Confession.

## 10, MONDAY

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

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

**Bethesda Post-Abortion Healing Ministry**  
 6:30 p.m., support group meeting, 2744 Dover Road, Columbus (Christ the King convent, first building west of the church). 614-718-0277, 614-309-2651, 614-309-0157

**Our Lady of Peace Men's Bible Study**  
 7 p.m., Our Lady of Peace Church, 20 E. Dominion Blvd., Columbus. Bible study of Sunday Scripture readings.

## 11, TUESDAY

**Serra Club of North Columbus Meeting**  
 12:30 p.m., Jessing Center, Pontifical College Josephinum, 7625 N. High St., Columbus. Serra Club of North Columbus meeting. Speaker: Anne Jupinko of Columbus Christ the King Church, founder of The Appalachian Project for high school students. Reservations required.

**Chrism Mass at Cathedral**  
 6 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Diocesan Chrism Mass, with Bishop Frederick Campbell blessing holy oils to be used in parishes throughout the diocese in the coming year and diocesan priests renewing their commitment of service. 614-224-1295

**Calix Society Meeting**  
 6 p.m., Panera restaurant, 4519 N. High St., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics. Preceded by 5:30 p.m. Mass at Our Lady of Peace Church, across street from meeting site.

**Holy Hour at Columbus St. Francis of Assisi**  
 St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Monthly Holy Hour following 6 p.m. Mass. 614-299-5781

**EnCourage Ministry Monthly Meeting**  
 6:30 p.m., EnCourage, an approved diocesan ministry dedicated to families and friends of persons who experience same-sex attraction. EnCourage respects the dignity of every person, promotes the truth of God's plan for each of us, and focuses on sharing our love. Confidentiality is maintained. Call for site. 614-296-7404

**Living Stations at St. Matthias**  
 7 p.m., St. Matthias Church, 1582 Ferris Road, Columbus. Living Stations of the Cross with middle school students.



focus on  
**ART**

## The Office of Tenebrae



The Cathedral Schola's annual performance of music for Tenebrae, including Thomas Tallis' *Lamentations of Jeremiah*, will take place at 8 p.m. Good Friday, April 14, in Columbus St. Joseph Cathedral, 212 E. Broad St.

This has become one of the cathedral's most popular events. The evening is marked by the gradual extinction of candles, culminating in the performance of Gregorio Allegri's *Miserere* in a completely darkened cathedral.

## Walking Stations of the Cross

Hundreds of Catholics will participate in the Good Friday Walking Stations of the Cross in downtown Columbus on Friday, April 14. The annual Walking Stations of the Cross is sponsored by the diocesan Office of Youth and Young Adult Ministry and Office for Social Concerns.

Stations will begin with prayer at St. Joseph Cathedral, 212 E. Broad St., at 8 a.m., led by Bishop Frederick F. Campbell, and will conclude at the cathedral at around 11 a.m.

Following a three-mile route, participants will walk through downtown Columbus to 14 specific locations, at which they will pray and reflect on Jesus' suffering as he carried his cross to his crucifixion. Prayers will link the stations with various issues of social concern.

For more information, contact the Office of Youth and Young Adult Ministry at (614) 241-2565 or the Office for Social Concerns at (614) 241-2540.

**The stations and prayer reflections along the walk route are:**

**1. Faith Mission** – Jesus is arrested and condemned to death – the plight of the homeless;

**2. Topiary Garden in Old Deaf School Park** –

Jesus is made to carry His cross -- environmental stewardship;

**3. Grant Hospital** – Jesus falls for the first time – those with illnesses;

**4. Former abortion clinic** – Jesus meets His Mother – the injustice of abortion;

**5. Nazareth Towers** – Simon carries the cross – issues of the elderly;

**6. Holy Cross Church** – Veronica wipes the face of Jesus – discrimination in society and a focus on multiculturalism;

**7. St. Lawrence Haven** – Jesus falls for the second time – hunger and poverty;

**8. Park across from Greyhound bus station** – Women of Jerusalem weep – runaways, refugees, and human trafficking;

**9. Location of Columbus Commons in view of bank buildings** – Jesus falls for the third time – economic responsibility and joblessness;

**10. Ohio Supreme Court** – Jesus is stripped of His garments – justice;

**11. Downtown WBNS TV-10 studio and The Columbus Dispatch** – Jesus is nailed to the cross –



using media and social media responsibly;

**12. Ohio Statehouse** – Jesus is raised on the cross and dies – abolition of the death penalty;

**13. Statehouse Veterans Memorial** – Jesus is taken from the cross – peace;

**14. St. Joseph Cathedral** – Jesus is laid in the tomb – the Church and the need for Christ's presence in the world.



# HELPING CHRISTIANS IN THE HOLY LAND

The Pontifical Good Friday Collection

Christians of the Holy Land rely heavily on the help that comes to them during this special time of the year.

It is critical that we continue to support the Christians who are living in the Holy Land. They are surrounded by a majority Jewish and Islamic population. With your support, we ensure Christians living there and future generations of Christians will have a place to live and thrive.

It is with the funds from the Good Friday Collection that Holy Land Franciscans provide presence, care and service to the people who are living in the Holy Land.

You can help preserve important shrines critical in the history of the Christian Faith, support pastoral care to the Christian community and provide for the poor through housing development and scholarship opportunities.

To learn more visit [myfranciscan.org](http://myfranciscan.org)

## You make a difference!

The Holy Land Franciscans are counting on your financial help to assist us in providing presence, care and service.



When you donate on Good Friday at your local parish you help to ensure that Christianity will remain in the Holy Land.

Last year's Good Friday Collection provided support for the Holy Land in these ways:

- + Provided emergency funds to the people in Syria and Iraq
- + Supported 29 parishes, 4 homes for orphans, and 3 academic institutions
- + Helped keep 16 schools open for over 10,000 pre-K through grade 12 students
- + Funded university scholarships for 295 students
- + Provided 398 homes benefiting Christian families
- + Helped rehabilitate over 100 homes for Christian families
- + Provided senior care facilities in Bethlehem and Nazareth
- + Created more than 1,500 jobs in the Holy Land
- + Preserved 74 sanctuaries and shrines from the life of Jesus and the prophets
- + Supported over 100 men preparing to be priests or brothers

Supported by the Knights and Ladies of the Order of the Holy Sepulchre of Jerusalem

## The Good Friday Vigil with the Holy Virgin



7:00pm Stations of the Cross

7:30pm Vigil with Our Lady begins,

Confessions offered from 7pm - 12 Midnight

Vigil Concludes at 10am Holy Saturday

Sorrowful Mysteries of the Holy Rosary prayed every Hour

Holy Family Church

584 West Broad Street

Columbus Ohio 43215