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The bishop-elect was introduced at a news conference on Saturday morning in the diocese’s Catholic Center.

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“I look forward to meeting the People of God – the priests, deacons, religious, and lay faithful of the Diocese of Columbus – and to collaborating with them in announcing the joyful Good News and building the Kingdom of God. I ask for your prayers, not only for me but also for our Diocese, that the Holy Spirit may kindle in all of us the fire of His Divine Love. May God grant me the grace to serve His people well and to be an ardent yet gentle shepherd, whose heart is formed after the Heart of Jesus.”

“We will miss Father Fernandes’ incredible intellect, unfailing energy, and concern for all people, but know that these traits will serve him well as he expands his ministry to shepherd the faithful people of Columbus,” said the Most Reverend Dennis M. Schnurr, archbishop of Cincinnati.

“Bishop-elect Fernandes has ministered to the people of the Archdiocese of Cincinnati in many ways since his ordination to the priesthood.

“Over the past 20 years, he has served as a dean, pastor, parochial vicar, seminary academic dean, associate professor, high school teacher, and retreat leader, as well as being a regular contributor to The Catholic Telegraph and other publications.

“Through all his assignments, Father Fernandes has been an ever-joyful witness to the goodness, beauty and truth of the Catholic faith. His lasting legacy in the archdiocese will be the impact he has had on our people. Please join me in congratulating Bishop-elect Fernandes on this joyful news. Let us keep our be- congrats to Bishop-elect Fernandes on this joyous news. Let us keep our be- congrats to Bishop-elect Fernandes on this joyous news. Let us keep our be- congrats to Bishop-elect Fernandes on this joyous news. Let us keep our be- congrats to Bishop-elect Fernandes on this joyous news. Let us keep our be-

BISHOP, continued from Page 1

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“Pope Francis’ announcement today appointing the Reverend Earl Fernandes as the 13th Bishop of Columbus is great news indeed,” Bishop Brennan said. “I could not be happier for him and the Church in Columbus.

“In my time in Ohio, I came to know Bishop-elect Fernandes as a neighbor and through his service on the Board of the Pontifical College Josephinum. He will bring his many talents, a deep faith, and a genuine love for the Lord to a Church that is vibrant with that same love for the Lord.

“I join the Diocese of Columbus in prayer for their new shepherd, confident that Bishop-elect Fernandes will be as happy as I was and blessed in his ministry.

“Today’s news is a joy-filled moment for all of us here in the Diocese of Columbus,” said Msgr. Stephen Moloney, who has served as the diocesan administrator of the Diocese of Columbus since Bishop Brennan’s departure. “We look forward to welcoming Bishop-elect Fernandes to our Catholic family here in central and south-central Ohio and embracing him as our new bishop. He comes to us from the Archdiocese of Cincinnati and brings with him many gifts, especially a deep desire to love and serve the Lord and all God’s people, not just here but everywhere.

“We know and trust that Bishop-elect Fernandes will be a wonderful, deeply caring shepherd for all of us here in the Diocese of Columbus, and I know he will find the warmest of welcomes from his new diocesan family.”

Bishop-elect Fernandes will become the youngest Roman Catholic bishop to currently lead a U.S. diocese. Five American bishops are younger, but three are auxiliary bishops and one is Bishop Milan Lach of the Byzantine Catholic Eparchy of Parma, Ohio. He also is believed to be the first Indian-American bishop in the United States. His parents emigrated from India.

The bishop-to-be will join one of his four brothers in Columbus. Dr. Ashley Fernandes is the associate director of the Center for Bioethics at the Ohio State University College of Medicine and an associate professor of pediatrics at Nationwide Children’s Hospital. Six nieces and nephews also live in the Columbus area.

Bishop-elect Fernandes will be ordained and installed on Tuesday, May 31. Details about his ordination and installation will be released in the near future.

Bishop-elect Fernandes, a native of Toledo and a graduate of St. Francis de Sales School, has served as pastor of St. Ignatius of Loyola Church in the Monfort Heights area of Cincinnati since 2019. Prior to his current pastorate, he was assigned to the staff of the Apostolic Nunciature in Washington, D.C., where he worked for 3½ years. The Nunciature is the Vatican’s diplomatic mission to the United States and the equivalent of an embassy.

He had spent the previous eight years, from 2008 to 2016, as the dean of the Athenaeum of Ohio/Mount Saint Mary’s Seminary in Cincinnati and a professor of moral theology. During that period, he was assigned to Guardian Angels Church in Cincinnati as a weekend assistant from 2008 to 2014 and as the administrator of Sacred Heart Church in Cincinnati from 2014 to 2016. During the Extraordinary Jubilee Year of Mercy from 2015 to 2016, Father Fernandes was named a missionary of mercy.

Bishop-elect Fernandes’ first assignment as a priest after he was ordained in the Archdiocese of Cincinnati on May 18, 2002 was as a parochial vicar at Holy Angels Church in Sidney and a religion teacher at Lehman Catholic High School until 2004. At that time, he was sent for additional studies in Rome, where he received a doctorate in moral theology from the Alphonsian Academy.

Additionally, he is a member of the Board of Trustees for the Pontifical College Josephinum, the Advisory Board of Pregnancy Center East in Cincinnati and of the National Catholic Bioethics Center in Philadelphia, and also was a member of the Executive Committee of the National Association of Catholic Theological Schools from 2012 to 2016. Since 2012, he has been a Knight of the Equestrian Order of the Holy Sepulchre of Jerusalem. In 2014, Father Fernandes concluded a three-year term on the board of the Starfire Council of Greater Cincinnati, which assists disabled persons.

A prolific writer and speaker, the bishop-elect is the author of one book and a number of essays and articles, and he previously penned “A Question of Faith” column for the archdiocese’s newspaper, The Catholic Telegraph.

He has given presentations, talks and retreats throughout the country and has published articles in three collections of essays by the Institute for Priestly Formation in Omaha, Nebraska, which also published a book authored by him in 2014.

Father Fernandes’ scholarly essays have also appeared in Seminary Journal, Homiletic & Pastoral Review, The Linacre Quarterly and Journal of the National Apostolate for Inclusion Ministry. His articles in the latter two addressed issues of persons with disabilities.

The fourth of five boys and the son of Indian immigrants, Bishop-elect Fernandes received an undergraduate degree from the University of Toledo and came to the University of Cincinnati for medical school before discerning a calling to the priesthood.

In addition to English, Bishop-elect Fernandes is fluent in Italian, Spanish and French and has reading knowledge of Latin.

His interests include reading and writing, sports, movies, hiking, education, culture and languages.

The bishop-elect’s devoted Catholic parents came to the United States from the Goa state of southwestern India in the early 1970s. His father was a physician, and the five boys in the family grew up in the city of Goa and were accepted to medical school. Three of them completed med school, Bishop-elect Fernandes answered his call to the priesthood and another brother is now a judge in Toledo.

“I applaud the Holy Father’s appointment of Father Fernandes and I welcome him as the new shepherd of the Catholic faithful of Columbus,” Cleveland Bishop Edward Malesic said in a statement. “Said to be a priest of strong intellect and unwavering energy, I look forward to getting to know Bishop-elect Fernandes and working with him as together we address the needs and concerns of the Catholic community in Ohio through the Ohio Conference of Catholic Bishops. May God bless Bishop-elect Fernandes always as he begins his new and very important ministry.”

“All of us in the Diocese of Toledo offer prayerful congratulations to our native son, Father Earl K. Fernandes, a priest of the Archdiocese of Cincinnati, who today was announced by the Holy Father as the 13th Bishop of the Diocese of Columbus (Ohio)!” Diocese of Toledo Bishop Daniel Thomas said.

“We rejoice with and for Bishop-elect Fernandes and his family, and we’re so glad he won’t be far from home! May Jesus, the Good Shepherd, fill him with every grace to serve the People of God as Shepherd of the local Church of Columbus, faithfully, humbly and joyfully! “Ad Multos Annos!”

Bishop-elect Fernandes, also pictured on Page 1, said he is looking forward to meeting people throughout the Diocese of Columbus. CT photo by Ken Snow

Bishop-elect Earl Fernandes, also pictured on Page 1, said he is looking forward to meeting people throughout the Diocese of Columbus. CT photo by Ken Snow
Bishop-designate surprised by his appointment

By Tim Puet
For The Catholic Times

Father Earl Fernandes wasn’t surprised to receive a phone call at his Cincinnati rectory from the papal nunciature to the United States on March 21, because he had worked with the nuncio for 3 ½ years in Washington. But he wasn’t expecting to hear the life-changing words the nuncio spoke to him.

“I was in a hallway just outside the office when he called,” Father Fernandes said. “He asked how I was doing, then followed with questions: ‘Where are you? Are you alone? Are you sitting down?’ I knew from working with him what those questions meant, and the message that would follow – that Pope Francis had appointed me to be a bishop.

“The nuncio then announced that the pope had chosen me to be bishop of the Diocese of Columbus. I was silent for a moment, then accepted the appointment. We talked about many things, and afterwards I began thinking about how my life was going to change.”

The nuncio, Archbishop Christophe Pierre, will join other bishops in ordaining Father Fernandes as a bishop on Tuesday, May 31 at Columbus St. Joseph Cathedral. The cathedral also will be the site of a Vespers service welcoming the new bishop on the evening of Memorial Day, Monday, May 30.

Bishop-designate Fernandes’ enthusiasm for his new job was evident in a news conference at the Catholic Center in Columbus on Saturday, April 2, following announcement of his appointment.

After expressing thanks to the pope, the nuncio, former Bishop Robert Brennan, his other predecessors as bishop of Columbus, diocesan administrator Msgr. Stephan Moloney and others, Bishop-designate Fernandes said, “People often ask me why I smile so much, and it is because of the joy I experience in being a priest and serving the people of God.”

“When I returned from my studies in Rome or when I returned from my service in the (Apostolic) nunciature (in Washington), I relished the moments of fraternity I could have with my brother priests in Cincinnati. I have been sustained not only by them but by the permanent deacons and especially by the lay faithful. The companionship we share in Christ has been a real blessing in my life.”

Bishop-elect Fernandes spoke rapidly, saying that his parishioners “have

See SURPRISED, Page 11

Bishop-elect has much to offer his new diocese

Take one look at Bishop-elect Earl Fernandes’ bio, listen to him speak for a few minutes, watch him interact with people, and it’s easy to see why Pope Francis named the 49-year-old priest the 13th bishop of Columbus.

The bishop-elect checks all the boxes. He’s articulate, intelligent, energetic, humble, outgoing, down to earth, academically gifted, a product of Catholic schools, multilingual and has pastoral and administrative experience. And he joked that he often walks and talks fast.

But, most important, he’s a faithful servant of the Lord and His holy Catholic Church.

Those qualities shone brightly at a news conference on Saturday morning when he was introduced to the diocese and the local media as the successor to Bishop Robert Brennan, who left in November to lead the Diocese of Brooklyn, New York.

The bishop-elect and the diocese’s former bishop possess many of the same qualities. As Bishop-to-be Fernandes mentioned several times in interviews, he particularly loves people and wants to walk with the faithful, just as Bishop Brennan did during his 2 ½ years here.

Bishop-elect Fernandes does have one advantage over the New York-native Bishop Brennan. With his roots firmly planted in the Buckeye State and having close relatives in the Columbus area, he knows the territory.

The Toledo native even mentioned Saturday that he’s looking forward to being bishop of Columbus this fall when Ohio State University takes on the University of Michigan in the biggest rivalry in college football.

He also understands that the Church faces challenges in a troubled society, where faith has become less relevant in the lives of so many people. The Church also finds itself in the midst of a vocations crisis – not just with a shortage of priests and religious but also with faithful marriages and couples’ openness to human life.

To address these daunting issues, “we can’t wait for people to come to us. We have to go to them,” Bishop-elect Fernandes said.

He used the phrase “spiritual entrepreneurs” to describe what the Church needs from the clergy and the boots-on-the-ground Catholics. That expression meshes with the diocese’s Real Presence Real Future initiative, which emphasizes developing a culture of evangelization.

Everyone needs to ask, “What’s my responsibility? What can I do for the Lord?” he said, “and strive to build a culture of virtue while living out one’s vocation.” He offered a gentle reminder that we’re all called to be saints.

One of the most striking takeaways from his news conference was the heartfelt affection he expressed for his parents. When he talked about them, you could see him chocking up several times.

His father and mother emigrated from India to Toledo in 1970, and they brought with them a deep love for the Catholic faith that they passed on to their five sons. Three of them became doctors and one a judge.

His father, Sydney, who passed away in 2019 at age 82, practiced medicine as a highly respected physician on the east side of Toledo for 40 years and was a devout Catholic. Bishop-elect Fernandes mentioned the influence his dad had on his sons and reflected on the lessons he learned from him, and how his late father so much appreciated the freedom that Americans enjoy.

The bishop-elect thanked his devoted mother, Thelma, for her holiness and love, and for all of the family rosaries and litanies prayed together, which he said contributed to shaping his character.

“I must admit that after Almighty God and the Holy Virgin, the people to whom I owe the greatest debt of gratitude are my parents, without whom I would be absolutely nothing,” he said. “I am grateful for the gift of life and faith that they imparted to my brothers and me and for the many hidden sacrifices they made for us boys. I wish my father were here to see this day; perhaps, he sees it from heaven. Although my mother is frail, I am grateful she is still with us, devout and proud as any mother would be.”

On Saturday afternoon, he headed down I-71 to return to his parish in Cincinnati, but he will be making frequent visits to Columbus before he’s ordained and installed as bishop on Tuesday, May 31.

And you can bet, based on the zeal he exuded over the course of a few hours here, that you’ll see him at a parish near you sooner rather than later.
The following is a list of Masses for Palm Sunday and its vigil; services for the Sacred Triduum of Holy Thursday, Good Friday and the Easter Vigil; and Masses for Easter, plus other special Holy Week activities, supplied by diocesan parishes to The Catholic Times. For more details, go to the parish’s website or contact the parish office.

** Ada Our Lady of Lourdes – Palm Sunday, April 10, and Easter, April 17, 11 a.m. **

** Bremen St. Mary – Palm Sunday and Easter, 8:30 a.m. **

** Buckeye Lake Our Lady of Mount Carmel – Palm Sunday, 4 p.m. Saturday, April 9 and 8 and 11 a.m. Sunday, April 10, with Eucharistic Adoration between Sunday Masses; Holy Thursday, April 14, 7 p.m.; Good Friday, April 15, Celebration of the Lord’s Passion, 7 p.m.; Easter, 8 and 11 a.m. **

** Canal Winchester St. John XXIII – Palm Sunday, 8:30 and 11 a.m.; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, Saturday, April 16, 8 p.m.; Easter, 8:30, 10 and 11:30 a.m. **

** Cardington Sacred Hearts – Palm Sunday, 4:30 p.m. Saturday, 9 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 9 a.m. **

** Chillicothe St. Mary – Palm Sunday, 5 p.m. Saturday, 10 a.m. Sunday; Wednesday, April 13, Tenebrae penance service, designed to recreate the sense of abandonment, betrayal and agony related to Jesus’ Passion, 7:30 p.m.; Holy Thursday, 7:30 p.m.; Good Friday, noon; Easter Vigil, 8 p.m.; Easter, 8 and 10 a.m. **

** Chillicothe St. Peter – Palm Sunday, 5 p.m. Saturday, 8 and 11:30 a.m. Sunday; Holy Thursday, Mass, 7:30 p.m., Night Prayer, 11:45 p.m.; Good Friday, Morning Prayer, 8:30 a.m., confessions, 1 to 2:30 p.m., Passion celebration, 3 p.m., Divine Mercy Chaplet, 7 p.m.; Easter Vigil, Morning Prayer, 8:30 a.m., Chaplet, 3 p.m., Vigil service, 8 p.m.; Easter, Mass, 8 and 11:30 a.m., Chaplet, 3 p.m. **

** Circleville St. Joseph – Palm Sunday, 5 p.m. Saturday, 8 and 11:15 a.m. and 5 p.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Tenebrae, 7:45 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8 and 11:15 a.m. **

** Columbus Christ the King – Palm Sunday, 4 p.m. (English) Saturday, 10 a.m. (English), 12:30 p.m. (Spanish), 6 p.m. (bilingual) Sunday; Monday to Wednesday, April 11 to 13, Eucharistic Adoration, 7:30 a.m. to 9 p.m.; Holy Thursday, 7 p.m. (bilingual); Good Friday, Living Stations of the Cross, noon; Passion celebration, 3 p.m. (English), 7 p.m. (Spanish); Easter Vigil, 8:30 p.m. (bilingual); Easter, 10 a.m. (English), 12:30 p.m. (Spanish), 6 p.m. (bilingual) **

** Columbus Corpus Christi – Palm Sunday and Easter, 9 a.m. **

** Columbus Holy Cross – Palm Sunday, 9 and 11 a.m.; Holy Thursday, 7 p.m.; Good Friday, 7 p.m.; Easter Vigil, 8 p.m.; Easter, 9 and 11 a.m. **

** Columbus Holy Family – Palm Sunday, 9 and 11 a.m, 5 and 8 p.m.; Holy Thursday, 7 p.m. (conessions 6:30); Good Friday, 3 p.m.; Easter Vigil, food basket blessing, 10:30 a.m. Vigil service, 8:30 p.m.; Easter, 9 a.m. and 11 a.m. **

** Columbus Holy Name – Palm Sunday, 5:30 p.m.; Holy Thursday, 7:30 p.m. (bilingual); Good Friday, Stations, 5 p.m.; Passion service, 5:30 p.m.; Easter Vigil, Marian hour, 8:30 a.m.; Easter, 9 a.m. and 11:30 a.m. **

** Columbus Holy Rosary-St. John – Palm Sunday, 9 a.m.; Good Friday, 7 p.m.; Easter Vigil, 8 p.m.; Easter, 9 a.m. **

** Columbus Holy Spirit – Palm Sunday, 11 a.m.; Holy Thursday, 7 p.m.; Good Friday, 7 p.m.; Easter Vigil, 8:30 p.m.; Easter, 11 a.m. **

** Columbus Immaculate Conception – Palm Sunday, 8:30 and 11 a.m.; Holy Thursday, 7 p.m.; Good Friday, 1 and 7 p.m.; Easter Vigil, 8 p.m.; Easter, 8:30 and 11 a.m. **

** Columbus Our Lady of the Miraculous Medal – Palm Sunday, 4 p.m. Saturday, 10 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Passion service, 2 p.m.; Stations, 7 p.m.; Easter Vigil, 8:30 and 11 a.m. **

** Columbus Parroquia Santa Cruz (celebrated at Columbus Holy Cross) – Palm Sunday, 6 p.m. Saturday, 8 and 11 a.m.; Holy Thursday, 7 p.m., followed by Adoration to 11 p.m.; Good Friday, Passion service, 3 p.m.; Stations, 7 p.m.; Easter Vigil, 8 p.m.; Easter, 8:30 and 11 a.m. **

** Columbus Sacred Heart – Palm Sunday, 4 p.m. Saturday, 11 a.m. Sunday; Holy Thursday, 6 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 11 a.m. **

** Columbus St. Agatha – Palm Sunday, 5 p.m. Saturday, 8:30 and 11 a.m. Sunday; Holy Thursday, 7:30 p.m., followed by Adoration to midnight; Good Friday, Passion service, 3 p.m., Tenebrae, 8 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8:30 and 11 a.m. **

** Columbus St. Aloysius – Palm Sunday, 4 p.m. Saturday, noon Sunday; Holy Thursday, 7 p.m. **

** Columbus St. Andrew – Palm Sunday, 4:30 p.m. Saturday, 7:30, 9:15 and 11 a.m. Sunday; Holy Thursday, 7:30 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 7:30, 9:15 and 11 a.m. **

** Columbus St. Anthony – Palm Sunday, 4 p.m. Saturday, 10:30 a.m., 1:30 p.m. (Ghanaian) Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m., Passion service, 6 p.m., Stations and reflection; Easter Vigil, 8 p.m.; Easter, 8:30 and 10:30 a.m., 1:30 p.m. (Ghanaian) **

** Columbus Sts. Augustine & Gabriel – Palm Sunday, noon; Holy Thursday, 7 p.m.; Good Friday, 7 p.m.; Easter Vigil, 7 p.m.; Easter, noon **

** Columbus St. Catharine of Siena – Palm Sunday, 8:30 and 11 a.m.; Wednesday, presentation of The Passion of the Christ movie in parish center, 6:30 p.m. Anyone under 17 must be accompanied by a parent or guardian. A children’s movie will be shown in a separate area; Holy Thursday, 7 p.m., followed by Adoration to midnight; Good Friday, confessions, noon to 2:30 p.m.; Passion celebration, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8 a.m., 10 a.m. (followed by Easter egg hunt), noon **

** Columbus St. Cecilia – Palm Sunday, 5 p.m. Saturday, 7:30 and 9:30 a.m. and noon Sunday; Tenebrae, 7:30 p.m.; Holy Thursday, Morning Prayer, 8:15 a.m.; Mass, 7 p.m., followed by Adoration and confessions from 8 to 10 p.m., Night Prayer, 10 p.m.; Good Friday, Morning Prayer, 8:15 a.m., Passion celebration, 1 p.m., confessions, 3 p.m., presentation on the physical aspects of the Crucifixion, 7 p.m.; Easter Vigil; Morning Prayer, 9 a.m.; Vigil service, 8:30 p.m.; Easter, 7:30 and 9:30 a.m. and noon. **

** Columbus St. Christopher – Palm Sunday, 4:30 p.m. Saturday, 10 a.m., noon (Polish), 6 p.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, stations, noon, Passion service, 3 p.m.; Easter Vigil, food blessing, noon (English), 4 p.m. (Polish); Vigil service, 8:15 p.m.; Easter, 8 and 10 a.m., noon (Polish), 6 p.m. **

** Columbus St. Dominic – Palm Sunday and Easter, 11:30 a.m. **

** Columbus St. Elizabeth – Palm Sunday, 5:30 p.m. Saturday, 9 and 11 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 1:30 and 7 p.m.; Easter Vigil, 8 p.m.; Easter, 9 and 11 a.m. **

** Columbus St. Francis of Assisi – Palm Sunday, 9 and 11 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, stations, noon, Passion service, 7 p.m.; Easter Vigil, 8:30 p.m.; Easter, 9 and 11 a.m. **

** Columbus St. James the Less – Palm Sunday, 4:30 p.m. (English), 6 p.m. (Spanish) Saturday, 8 and 11 a.m. (English), 9:30 a.m. and 12:30 p.m. (Spanish) Sunday; Holy Thursday, 7:30 p.m. (English) followed by Adoration in the ministry center, 7:30 p.m. (Spanish), followed by Adoration to 10 p.m.; Good
Friday, Passion service, 1:30 p.m. (English), Living Stations, 5 p.m. (Spanish), Passion service, 7 p.m. (Spanish); Easter Vigil, 8:30 p.m. (Spanish); Easter, 8 and 11 a.m. (English), 9:30 a.m. and 12:30 p.m. (Spanish)

Columbus St. John Chrysostom Byzantine Catholic – Palm Sunday, 10 a.m.; Holy Thursday, 7 p.m., Vespers with Divine Liturgy; Good Friday, Royal Hours, 9 a.m., Burial Vespers, 7 p.m.; Easter Vigil, Divine Liturgy with food blessing, 10 p.m.; Easter, Matins, 10 a.m.; Divine Liturgy with food blessing, 11 a.m.

Columbus St. John the Baptist – Palm Sunday and Easter, 9:30 a.m.

Columbus St. Joseph Cathedral – Palm Sunday, 5:15 p.m. Saturday, 8 and 10:30 a.m., 12:30 and 5:15 p.m. (Vespers 4:45) Sunday; Holy Thursday, confessions, 10:45 to 11:45 a.m., Mass, 7:30 p.m.; Good Friday, Passion celebration, noon, followed by confessions; Tenebrae, 8 p.m.; Easter Vigil, 8 p.m.; Easter, 8 and 10:30 a.m., 12:30 and 5:15 p.m. (Vespers 4:45)

Columbus St. Ladislas – Palm Sunday, 11 a.m.; Good Friday, 1 p.m.; Easter, 11 a.m.

Columbus St. Leo the Great Oratory – Palm Sunday, Low Mass, 8 a.m.; High Mass preceded by palm blessing, 10:30 a.m.; Holy Thursday, High Mass, 6:30 p.m., followed by Eucharistic Adoration to midnight; Good Friday, Stations, 8 a.m., Mass of the Precansituated Gifts, 3 p.m.; Easter Vigil, 5 p.m.; Easter, Low Mass, 8 a.m., High Mass, 10:30 a.m. All Masses in Latin.

Columbus St. Margaret of Cortona – Palm Sunday, 4 p.m. Saturday, 8:30 and 10:30 a.m. Sunday; Holy Thursday, 7 p.m., followed by Eucharistic Adoration to 11; Good Friday, 2 p.m.; Easter Vigil, food blessing, 1 p.m., Vigil service, 8 p.m.; Easter, 8:30 and 10:30 a.m.

Columbus St. Mary German Village – Palm Sunday, 4 p.m. Saturday, 8:30 p.m. (Spanish) Sunday; Wednesday, Living Stations, 1 p.m.; Holy Thursday, 6:30 p.m. (bilingual), followed by Adoration to midnight, concluding with Benediction; Good Friday, 1 p.m., Passion service (Spanish), 3 p.m., Veneration of the Cross and communion (English); 7 p.m., sacred choral and instrumental pieces, interspersed by readings (English); Easter Vigil, 8:30 p.m. (bilingual); Easter, 9 and 11 a.m. (English), 12:30 p.m. (Spanish)

Columbus St. Mary Magdalene – Palm Sunday, 9 a.m. and 5 p.m. (English), Good Friday, 7 p.m.; Easter Vigil, 8 p.m.; Easter, 9 a.m. and 5 p.m.

Columbus St. Matthias – Palm Sunday, 5 p.m. Saturday, 9 a.m. and 11 a.m. (English), 1:30 p.m. (Haitian), 7:15 p.m. (Brazilian) Sunday; Holy Thursday, 7 p.m.; Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 9 and 11 a.m. (English), 1:30 p.m. (Spanish); Monday and Tuesday, April 11 and 12, Adoration, 6 to 8 p.m.; Holy Thursday, 7 p.m. (bilingual); Good Friday, 3 p.m. (English), 7 p.m. (Spanish); Easter, 8:30 p.m. (Spanish); Easter Vigil, 9 p.m. (English), 11 a.m. (Spanish)

Columbus St. Timothy – Palm Sunday, 5 p.m. Saturday, 9 and 11 a.m. Sunday; Holy Thursday, 7 p.m., followed by Adoration, ending with Benediction at midnight; Good Friday, noon and 7 p.m.; Easter Vigil, 8 p.m.; Easter, 7:30, 9 and 11 a.m.

Corning St. Bernard – Palm Sunday, 4 p.m. Saturday; Easter, 10:30 a.m.

Coshocton Sacred Heart – Palm Sunday, 5 p.m. Saturday, 8 and 10:30 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 8 and 10:30 a.m.

Crocksville Church of the Atonement – Palm Sunday and Easter, 9 a.m.

Delaware St. Luke – Palm Sunday, 5 p.m. Saturday, 10 a.m. Sunday; Holy Thursday, 7 p.m., Good Friday, eucumenical service and lunch noon, traditional service, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 10 a.m.

Delaware St. Mary – Palm Sunday, 4:30 p.m. Saturday, 7:30, 9 and 11:30 a.m. (English), 2 p.m. (Spanish) and 5:30 p.m. (English) Sunday; Holy Thursday, 7 p.m., followed by Eucharistic Adoration to midnight, with communal prayers at 10:30 p.m.; Good Friday, Walking Stations, 11 a.m., followed by traditional Stations at noon, Passion service at 3 p.m., solemn Stations at 5 and Passion service in Spanish at 7; Easter Vigil, food blessing, 5 p.m., Vigil service, 8:30 p.m.; Easter, 7:15, 9 and 11 a.m. (English), 2 p.m. (Spanish)

Dennison Immaculate Conception – Palm Sunday, 5 p.m. Saturday, 11 a.m. Sunday; Good Friday, 2 p.m.; Easter, 11 a.m.

Dover St. Joseph – Palm Sunday, 4 p.m. Saturday, 8:30 and 11 a.m., 12:30 p.m., 1:30 p.m. (Spanish) Sunday; Holy Thursday, 7 p.m.; Good Friday, Passion service, 3 p.m., Living Stations in Spanish, 7 p.m.; Easter Vigil, 8 p.m.; Easter, 8:30 and 11 a.m., 1:30 p.m. (Spanish)

Dresden St. Ann – Palm Sunday, 9 a.m.; Good Friday, 3 p.m.; Easter, 9 a.m.

Dublin St. Bridget of Kildare – Palm Sunday, 5 p.m. Saturday, 9 and 11 a.m. Sunday, Vespers and penance service, 5 p.m. Thursday, 7:30 p.m., followed by Adoration, Night Prayer, 9:30 p.m.; Good Friday, Passion service, 3 p.m., Stations, 7:30 p.m.; Easter Vigil, food blessing, noon, Easter egg hunt, 1 p.m., Vigil service, 7:30 p.m.; Easter, 9 and 11 a.m.

Gahanna St. Matthew – Palm Sunday, 5 p.m. Saturday, 8 and 10 a.m. and noon Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 8 and 10 a.m. and noon

Glenmont Ss. Peter and Paul – Palm Sunday, 8:30 a.m.; Holy Thursday, 6:30 p.m.; Easter, 8 a.m.

Granville St. Edward the Confessor – Palm Sunday, 5 p.m. Saturday, 8:15 and 10:45 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 12:30 p.m.; Easter Vigil, 8 p.m.; Easter, 7:30, 9 and 11 a.m.

Grove City Our Lady of Perpetual Help – Palm Sunday, 4 p.m. Saturday, 8 and 10 a.m. Sunday; Wednesday, Tenebrae service, 7 p.m.; Holy Thursday, 7 p.m.; Good Friday, noon; Easter Vigil, 8 p.m.; Easter, 8 and 10 a.m. and noon

Groveport St. Mary – Palm Sunday, 5 p.m. Saturday, 8:30 and 11 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 8:30 and 11 a.m.

Heath St. Leonard – Palm Sunday, 5:30 p.m. Saturday, 9:30 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 9 p.m.; Easter, 9:30 a.m. and noon

Hilliard St. Brendan the Navigator – Palm Sunday, 5:30 p.m. Saturday, 7:15, 8:45 and 10:45 a.m. and 5:30 p.m. Sunday; Holy Thursday, 7:30 p.m.; Good Friday, Children’s Stations, 10 a.m., Passion services, noon, 7 p.m.; Easter Vigil, food blessing, 9 a.m., Vigil service, 8 p.m.; Easter, 7:15, 8:45 and 10:45 a.m.

Jackson Holy Trinity – Palm Sunday and Easter, 9 a.m.

Johnstown Church of the Ascension – Palm Sunday, 4 p.m. Saturday, 8:30 and 11 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Passion service, 3 p.m., Stations, 7 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8:30 and 11 a.m.

Junction City St. Patrick – Palm Sunday and Easter, 9 a.m.

Kenton Immaculate Conception – Palm Sunday, 4 p.m. Saturday, 9 a.m. (English), 7 p.m. (Spanish) Sunday; Holy Thursday, 7 p.m.; Good Friday, Stations, 3 p.m., Passion service, 7 p.m.; Easter Vigil, 8:30 p.m.; Easter, 9 a.m. (English), 7 p.m. (Spanish)

Lancaster St. Bernadette – Palm Sunday, 4 p.m. Saturday, 10 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 8:30 p.m.; Easter, 8:30 and 11 a.m.

Lancaster St. Mark – Palm Sunday, 5 p.m. Saturday, 8 and 10:00 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 1 p.m., followed by Stations, 7 p.m., Stations; Easter Vigil, 8:30 p.m.; Easter, 8 and 10:30 a.m. with 10:30 Mass followed by egg hunt

Lancaster St. Mary – Palm Sunday, 5:30 p.m. Saturday, 8:45 and 11:15 a.m. Sunday, Tenebrae service, 7 p.m.; Holy Thursday, 7 p.m.; Good Friday, Morning Prayer, 9 a.m., Mass, 7 p.m.; Good Friday, Morning Prayer, 9 a.m., Passion service, 12:10 p.m.; Holy Saturday, Morning Prayer, 9 a.m., Vigil service, 8:30 p.m.; Easter, 8 and 10 a.m. and noon

Logan St. John – Palm Sunday, 5 p.m.
Sunday, 4:30 p.m.; Easter Vigil, 8 p.m.; Easter, 8 and 10 a.m.

**New Albany Church of the Resurrection** – Palm Sunday, 5 p.m. Saturday, 8 and 11:30 a.m. Sunday; Holy Thursday, 6 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8 and 10 a.m. and noon

**New Lexington St. Rose** – Palm Sunday, 6 p.m. Saturday, 7:30 and 10:30 a.m. Sunday; Wednesday, Holy Hour with confessions, 5:15 p.m., followed by Mass at 6:30; Holy Thursday, 7 p.m., Mass, followed by Adoration, with Night Prayer at 10; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 8:30 a.m. and 5 p.m.

**Newark Blessed Sacrament** – Palm Sunday, 4:30 p.m. Saturday, 8 and 10:30 a.m. Sunday; Holy Thursday, 7:30 p.m., followed by Adoration; Good Friday, Stations, noon, Rosary, 1 p.m., Divine Mercy Chaplet, 2 p.m., Passion service, 3 p.m., Stations, 7 p.m.; Easter Vigil, Chaplet, 3 p.m., Vigil service, 8 p.m.; Easter, 8, 9:30 and 11 a.m.

**Newark St. Francis de Sales** – Palm Sunday, 4:45 p.m. Saturday, 8:30 a.m. Mass, 10 a.m. gathering with ecumenical procession followed by 11 a.m. Mass, with Living Stations at 7 p.m. Sunday; Holy Thursday, 6:30 p.m., followed by Adoration, 8 p.m., Passion of the Christ movie, 11 p.m., Night Prayer; Good Friday, Stations, 3 p.m., Passion service, 6:30 p.m.; Easter Vigil, Morning Prayer, 9 a.m., Vigil service, 8:30 p.m.; Easter, 7:30, 9:30 and 11:30 a.m.

**Newcomerstown St. Francis de Sales** – Palm Sunday, 5:30 p.m. Saturday, 8 and 10 a.m. Sunday; Holy Thursday, 7:30 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8 and 10 a.m.

**Pickerington St. Elizabeth Seton** – Palm Sunday, 5 p.m. Saturday, 8, 11:15 a.m. and 6 p.m. Sunday; Holy Thursday, 7:30 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8, 10 a.m. (church and parish center), noon

**Palm City St. Joseph** – Palm Sunday, 4:30 p.m. (activity center) Saturday, 8:30 (church) and 11 a.m. (activity center) Sunday; Holy Thursday, 7 p.m., followed by Eucharistic Adoration to 10; Good Friday, Stations, noon, Passion service, 7 p.m.; Easter Vigil, food blessing, noon, Vigil service, 8:30 p.m.; Easter, 7 and 8:30 a.m. (church), 8:30 and 11 a.m. (activity center, with 11 a.m. Mass followed by egg hunt)

**Pond Creek Holy Trinity** – Palm Sunday, 5 p.m. Saturday; Easter, 9 a.m.

**Portsmouth Holy Redeemer** – Palm Sunday, 4:30 p.m. Saturday, 4:30 p.m. Sunday; Wednesday, Tenebrae, 7 p.m.; Holy Thursday, 7 p.m.; Good Friday, noon, followed by confessions from 1 to 3 p.m., Walking Stations, 5:30 p.m.; Easter Vigil, 8 p.m.; Easter, 11 a.m.

**Portsmouth St. Mary** – Palm Sunday, 10:30 a.m.; Good Friday, Walking Stations, 5:30 p.m.; Easter, 10:30 a.m.

**Powell St. Joan of Arc** – Palm Sunday, 5:30 p.m. Saturday, 7:30, 9:30 and 11:30 a.m. Sunday; Holy Thursday, 7:30 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 7:30, 9:30 and 11:30 a.m.

**Reynoldsburg St. Pius X** – Palm Sunday, 4:30 p.m. Saturday, 8 and 10 a.m. Sunday; Holy Thursday, 7 p.m.; Holy Thursday, 7 p.m.; Good Friday, 3 p.m., Passion service, 6 p.m., Stations; Easter Vigil, food blessing, 1 p.m., Vigil service, 8 p.m.; Easter, 8 and 10 a.m.

**Somerset Holy Trinity** – Palm Sunday, 5 p.m. Saturday, 10 a.m. Sunday; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 10 a.m.

**Somerset St. Joseph** – Palm Sunday, 8 a.m.; Holy Thursday, 7 p.m., with Eucharistic Adoration to 9; Easter, 8 a.m.

**Sugar Grove St. Joseph** – Palm Sunday, 4:30 p.m. Saturday, 9 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Stations, 2 p.m., Passion service, 7 p.m.; Easter Vigil, confessions, 11 a.m. to noon, Vigil service, 8 p.m.; Easter, 9 a.m.

**Sunbury St. John Neumann** – Palm Sunday, 4 p.m. Saturday, 9 and 11 a.m. Sunday; Holy Thursday, confessions, 5 to 6:45 p.m.; Mass, 7 p.m., followed by Adoration to midnight; Good Friday, outdoor Stations, 11 a.m., confessions, noon to 2:30 p.m., Passion service, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 7:30, 9:30 and 11:30 a.m.

**Washington Court House St. Colman of Cloyne** – Palm Sunday, 5 p.m. Saturday, 9 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 9 and 11 a.m.

**Waverly St. Mary** – Palm Sunday, 9:30 a.m.; Good Friday, Stations, 5:30 p.m.; Easter, 9:30 a.m.

**Wellston Sts. Peter & Paul** – Palm Sunday, 4 p.m. Saturday; Holy Thursday, 7 p.m.; Good Friday, noon, Tenebrae service, 7 p.m.; Easter Vigil, 8 p.m.

**West Jefferson Sts. Simon & Jude** – Palm Sunday, 4 p.m. Saturday, 9 a.m. and 6 p.m. Sunday; Holy Thursday, 7 p.m., with Adoration to 10; Good Friday, Stations, 3 p.m., Passion service, 7 p.m.; Easter Vigil, 8 p.m.; Easter, 9 and 11 a.m.

**Westerville St. Paul** – Palm Sunday, 4 and 6 p.m. Saturday, 8 and 10 a.m., noon and 5 p.m. Sunday; Holy Thursday, Liturgy of the Hours, 8:30 a.m., Mass, 7 p.m. with Adoration to 11; Good Friday, Liturgy of the Hours, 8:30 a.m., Stations, noon, Rosary, 1 p.m., confessions, 1 to 3 p.m., Chaplet, 2 p.m., Passion services, 3 and 7 p.m.; Easter Vigil, 8:30 a.m.; Easter, 8 and 10 a.m. (church), 10 a.m. (Westerville North High School), noon

**Wheelersburg St. Peter in Chains** – Palm Sunday, 9 a.m.; Holy Thursday, 7 p.m.; Good Friday, noon, followed by confessions from 1 to 3 p.m.; Easter Vigil, 8 p.m.; Easter, 9 a.m.

**Worthington St. Michael** – Palm Sunday, 4:30 p.m. Saturday, 8:30 and 10:30 a.m. and 12:30 p.m. Sunday; Wednesday, confessions, 7 to 9 p.m.; Holy Thursday, 7 p.m., followed by confessions; Good Friday, 3 p.m., followed by confessions, Stations, 7:30 p.m., followed by confessions; Easter Vigil, 8:30 p.m.; Easter, 8:30 and 10:30 a.m. and 12:30 p.m.

**Zaleski St. Sylvester** – Palm Sunday, 11 a.m.; Holy Thursday, 7 p.m.; Good Friday, 6:30 p.m.; Easter, 11 a.m.

**Zanesville St. Nicholas** – Palm Sunday, 5:15 p.m. Saturday, 8:15 and 10:45 a.m. Sunday; Holy Thursday, 7 p.m., with Adoration to 11; Good Friday, 2 p.m.; Easter Vigil, nightfall; Easter, 8:15 and 10:45 a.m.

**Zanesville St. Thomas Aquinas** – Palm Sunday, 4:30 p.m. Saturday, 7:45 and 11 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 7:45 and 11 a.m., all in parish center

**Zoar Holy Trinity** – Palm Sunday, 4:30 p.m. Saturday, 10 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 10 a.m.

**MEET DAN.**

A Licensed Social Worker at Catholic Social Services.

Today, he helped an elderly person diagnosed with Parkinson’s and Dementia understand their needs.

Visited and delivered food to rural homebound people experiencing isolation.

Helped a client navigate benefits because most of their income goes to rent.

Just one day of what we do.
By Doug Bean

Catholic Times Editor

After 12 deanery and three Spanish-speaking sessions, the Synod on Synodality meetings in the diocese are nearing completion.

The faithful throughout the 23-county diocese were invited during two weekends in March to attend sessions where they could respond to questions about their experiences as Catholics.

In April, students at diocesan Catholic high schools can attend a virtual Synod on Synodality session. Ohio Dominican University students are also organizing a meeting to answer the same questions posed to parishioners.

Pope Francis called for the Synod on Synodality last year as a means to solicit feedback from individuals throughout the world. All of the world’s dioceses are facilitating similar meetings and gathering information that will be compiled for reports to send to the Vatican this summer.

The process will culminate in 2023 when the bishops meet in Rome for a Synod. If Pope Francis repeats what he has done after previous Synods under his pontificate, he will issue a document that provides observations and interpretations of what transpired during the process.

“From the people who participated here, we’ll know that they were a part of that and can feel in some small way connected to the universal Church,” said Father Michael Hartge, the diocese’s moderator of the Curia who is leading the diocese’s Synodal response.

The recently completed Synodal meetings in the Columbus diocese drew 543 registrants, including priests, deacons and religious, and many more walk-ins. Each location had facilitators to moderate the discussion and notetakers to record the responses of every participant. In some places, volunteers were recruited as notetakers because attendance was greater than anticipated.

English-speaking sessions were held at Columbus St. Mary, Mother of God in the German Village area, Powell St. Joan of Arc, Columbus Immaculate Conception, New Albany Church of the Resurrection, Reynoldsburg St. Pius X, Columbus St. Cecilia, Marysville Our Lady of Lourdes, Newark Blessed Sacrament, Zanesville Bishop Rosecrans High School, Dover St. Joseph, Lancaster St. Mary of the Assumption and Portsmouth Holy Redeemer.

For Spanish speakers, Synod meetings took place in Dover, Marion St. Mary and at Columbus St. Peter Church. Attendance for these gatherings exceeded 100 at some locations.

Considering diocesan parishioners were also asked to engage in the ongoing Real Presence Real Future initiative over the past few months, the turnout for the Synod was appreciated, Father Hartge said.

“We received very positive responses from the sessions, and people enjoyed them,” he said. “They felt like they had an opportunity to be heard, which is a big part of this.”

Attendees were posed three main questions: As you listen to the voice of the Holy Spirit, what have been the joys and obstacles in your journeying together with the Church? How have you experienced the Church reaching out to those who are on the peripheries and marginalized, including cultural groups, women, the disabled, those who experience poverty, marginalization, or social exclusion? How do we promote participation in decision-making within hierarchically structured communities?

After breaking into small groups, each person was given a brief time to respond to a question. Others listened but were asked not to comment to make sure everyone was heard. When time permitted, follow-up questions were posed and answered.

“There were more people than we expected at some spots, and it was harder to get around to all the questions just because there were so many people,” Father Hartge said. “Our facilitators and notetakers had to adapt, and they did an excellent job.”

Jim Gernetzke, a volunteer who served as a facilitator at two locations, had hoped to see more Catholics come to the meetings but said he observed an openness to share thoughts from those who attended.

“I didn’t feel much timidity at all in terms of people being on guard about their observations, which was a really good thing,” he said. “I wasn’t surprised by the specifics of the comments. They expressed the same frustrations that everybody is experiencing with lack of participation by the youth and not knowing how to get them and fallen-away Catholics involved in the Church.”

Other common concerns were how to support priests, involvement in parish leadership as the number of clergy continues to shrink, and getting more parishioners to be active in ministries. Some of the more difficult issues facing the Church were brought up, and those comments were noted but did not create conflict among the groups.

“People welcomed the fact that somebody is going to listen to them,” Gernetzke said. “But then there’s, ‘If you listen, did you hear us, and are you going to take action?’ If you did listen and nothing changes, I think you’re going to have more frustration.”

John Swisher, a St. Pius X parishioner who attended at his parish, said the ideas and suggestions that emerged were intelligent and respectful.

“People were open to sharing, and I learned some things that were eye-opening and that I didn’t realize before, even though I’m a cradle Catholic,” he said. “This is the first time in my experience that high levels of Church leadership have asked for my ideas to such an extent.

“I hope that through the Synod process the Church will recognize that there are a lot of people who deeply love the Catholic faith and are here to do the heavy lifting and help the Church in any way they can.”

Deacon Frank Sullivan, who serves at Lancaster St. Mary, said after the same session, “I didn’t know what to expect, and I’m pleased that people did a wonderful job communicating with each other respectfully and listening to one another. They were unafraid to share concerns of how the Church needs to involve more young people and to be more welcoming and inviting.

“You could see the intense love and care these people have for the Church, and how they felt the need to share that love, They love the Church and will do anything for it.”

The next phase in the Synod process locally is to pore over the multitude of responses to the questions from each location and distill those into a 10-page report, plus appendices, that will be sent to the United States Conference of Catholic Bishops in Washington, D.C., this summer. A team from the diocese, which will include some of those who actually facilitated the sessions, will read each response and prayerfully compose the diocesan synthesis from the responses themselves.

Some of the feedback from the diocese’s Disciple Maker Index last year could be incorporated into the diocese’s Synod report, which will be made available at a later date. But Father Hartge emphasized that the majority of what’s included will come from the Synod meetings.

“We’re going to do our best to reflect themes that a high level of participants expressed and also the things that smaller numbers of people say,” he said. “It’s all valid. We hope it will be representative of what people shared about their journey with the Church.

“What’s important is that each person is an expert in their own experience in the Church and the joys and challenges you’ve faced. You’re not speaking for others but for yourself.”

Though the Synodal sessions have ended, this could be the beginning of a new form of communication within the Church, Father Hartge said.

“This is something that the Holy Father wants us to have in the Church, to adopt a style of active listening,” he said, “to hear others’ experiences and how the Church is walking with us and to share our journeys of faith.

“Hopefully, this active listening among the members of the Body of Christ is something that we can become more comfortable with doing in the future. Pastors and groups might think about using a similar format in meetings and ministries.

“This is more about how can we talk to one another. And I think the Holy Father may be a little prophetic that he sees this great need in the midst of COVID and all of this virtual interaction that didn’t make us more connected to each other, but make us better able to listen, didn’t make us more patient with one another.

“So gathering people together in person, opening us up to the movements of the Holy Spirit, being in a position that we’re comfortable sharing, that is important to the Holy Father, and I think it’s important to the health of the Church.”

“Pope Francis is empowering people not just because he wants to gather information but because he wants the Church to listen to what people are saying so it can better help them along the way to salvation,” Deacon Sullivan said.
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Local priests, nuns have ties to Poland, Ukraine

By Doug Bean
Catholic Times Editor

A war being waged more than 5,000 miles away in Ukraine hits close to home for some religious-order priests and sisters living and working in the Diocese of Columbus.

Members of the Pallotine Fathers, Dominican Sisters of the U.S.-based Immaculate Conception Province and Little Servant Sisters of the Immaculate Conception are natives of Poland, which shares a border with Ukraine and has seen millions of refugees pour into the country since Russia launched an invasion in February.

Some priests and nuns from their orders have remained in Ukraine during the conflict to serve spiritually and materially the people who have chosen to stay. Many others in their congregations are working in Poland with the Ukrainian refugees to provide food and shelter.

The Dominican sisters in Poland have provided support on several levels, said Sister Andrea Andrzejewska, OFS, who serves as a project manager and executive assistant in the Diocese of Columbus Office of Catholic Schools. She is one of four sisters from her congregation working in the Columbus diocese in various parish ministries.

The sisters in Poland have worked with hundreds of volunteers from throughout Europe who are providing humanitarian aid. They received 10 trucksloads and nine busloads of necessity items in Zhovkva, Poland, that the sisters helped pack and load for transportation by brave drivers to the Ukrainian war zones.

Fortunately, the sisters in their two houses in Ukraine have not seen any bombs exploding around them, but they hear them in the distance. At night, they sit in darkness to avoid being seen.

“I was chatting with a sister who is in Ukraine, and she said to pray for us that no missiles hit them,” Sister Andrea said. “It was really touching.”

When the crisis began, the sisters received help from their students, parents and neighbors to provide soup, sandwiches, coffee and tea at the border for the refugees waiting to cross into Poland.

Their work has shifted to providing assistance to Ukrainians who have safely crossed into Poland, where the sisters have six convents. In Zhovkva, there are 2,500 refugees, and the sisters are running two schools to shelter about 120 people, bringing them food, clothing and toys. Agata Kornhausner-Duda, the wife of Poland’s Catholic president, is supporting the sisters, as are the Dominican Foundation and the charitable organization Caritas.

Several refugees in Zhovkva have stayed with the sisters before they moved on to other locations, it is a recent report listed 26 refugees staying with the order in Krakow, 17 in Biala Nizna, 15 in Mielzn, 11 in Wielowies and 10 in Broniszewice before they continued west to other European countries. In Warsaw, the sisters coordinated places to stay for about 500 families.

Polish citizens have opened their homes to the Ukrainians. Sister Andrea said that Poland has no refugee camps, and all displaced people are taken into homes or convents.

Besides providing necessities, the sisters helped a woman diagnosed with cancer find a medical provider to continue her chemotherapy treatment, and others needed guidance with administrative affairs to look for work while they’re displaced from their home country.

To contribute directly to the Dominican sisters’ efforts, go to sistersop.com or to their donation site at https://pages.donately.com/sistersop/campaign/help-for-ukraine.

The Pallotine Fathers, who have two priests serving locally in the diocese at Columbus St. Christopher Church, also staff parishes in Ukraine, where they have remained throughout the fighting in Kharkiv, Odessa, Mariupol and Zhytomyr.

“They made the decision to stay by themselves because our (order’s) provincial asked them to come back to Poland, and they said no,” said Father Wojciech Stachura, pastor at St. Christopher. “They wanted to stay with the people. So pray for them. Thanks be to God that no one has been hurt.”

Pallotine Father Wieslaw Gryniewszyt, president of the charitable organization Caritas Sps, said in March that the Ukrainian people appreciate prayers in addition to material aid.

“When we were in Kyiv (in early March) … I could see how prayer is very important for them,” he told Aid to the Church in Need. “When the bombing started, they went to the bomb shelter, and the first thing they did was pray together. It was the only type of support they had. Being with them, as priests, we tried to speak about God, about spirituality, and we opened our hearts and souls.”

“This is also a form of ecumenical enrichment, because the Latin Catholic Church in Ukraine is a very small group. We are only 1% of the population, but we have invited people into our house, without any question of denomination.”

“In this center where we are now, there are about 300 women and children, and some of them are Protestant, but they asked if they could participate in the Holy Mass. As a priest, I said no problem, we are open. For me it is important that I can serve as a priest, and it is my duty to support them through my service and the vocation God gave me.”

Meanwhile, in Poland, the Pallotine Fathers are welcoming refugees into their various houses.

Anybody interested in making a financial contribution to the Pallotines’ efforts for Ukraine can send donations to St. Christopher Church, 1420 Grandview Ave., Columbus, OH 43212.

Support and prayers are still needed for the work being done in Ukraine and Poland by the Little Servant Sisters of the Immaculate Conception, whose sisters operate the St. John Paul II Early Childhood Education Center at 957 E. Broad St., Columbus.

“We are absolutely praying with many people and our children and their parents,” said Sister Bozena Tyborowska, director of the center and a native of Poland. “We even had a family rosary on Sunday at the convent with our students and their families. Many people also send donations to help the sisters in their mission.”

Mother Katarzyna Chwistek, superior general of the Little Servant Sisters, provided a March 20 update to donors on the situation in Ukraine and Poland:

“On behalf of the Little Servant Sisters worldwide, I want to thank you for your generosity to our sisters who are working with those suffering as a result of the war in Ukraine, and also in our houses near the border in Poland.

“Your gifts are a support for mothers and children, who have reached us with great difficulty from Suny and Kharkiv, giving them the achievements of a lifetime, and now they have found refuge in our General House in Starachowice, Poland – and will stay as long as needed.

“In turn, the sisters from Przemysl and Przlywki opened their homes to newcomers from the border so that they can rest after the unimaginable hardships of the trip to Poland, often under fire, in hunger, cold and uncertainty about their fate.

“The sisters serve them selflessly by offering food, shelter and nursing. Since February 24, 2022, there have been about 30 people every day, in each of these houses.

“In eight places in Ukraine, the sisters have remained in their houses. They themselves, exposed to the war’s uncertainty of tomorrow, also accept to their homes or to their parish premises people fleeing from the areas of the heaviest fighting, and offer

See UKRAINE, Page 11

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PEACE OF MIND WITH AUTHENTICALLY CATHOLIC GIVING
St. Bernadette lived for the happiness of heaven

By MaryBeth Eberhard

As a mom, I seek to use Mama Mary’s words as I parent. I figure that they are a pretty good model for what should come out of my mouth.

Recently, I shared a beautiful parenting moment with a couple of my teenagers. As they sat on the couch, late at night, at the foot of my bed, I begged God to give me the grace to stay awake and speak truth during this conversation. My husband and I often joke that teenagers are like gremlins—they thrive in the nighttime hours.

As they began to share their hearts, a common theme was echoed: happiness, or lack thereof. What is it really? How do you stay happy? Is it OK to not be happy sometimes?

Silently, I thanked the Lord for relationships that have been watered over time to get us to this point of trust. Then I smiled and gave a heart nudge to Mother Mary who always has my back. We mamas always have each other’s backs.

“I do not promise to make you happy in this world, but in the next.” — Our Lady of Lourdes to St. Bernadette Soubirous

Mother Mary appeared to St. Bernadette in 1858. Bernadette was from a large and very poor family. Her father had no mill to operate because his wife’s family mill had burned down. The family lived in the town of Lourdes, France, which is on the edge of the Pyrenees mountains. She was 14 years old and had not received First Holy Communion. Bernadette’s parents were devout and had a religious heart. She was the second of her parents’ 15 children. Bernadette and her sister were sent to gather firewood. It was during this errand that a beautiful lady dressed in white and blue appeared in the grotto of Massabielle. She smiled at Bernadette, made the sign of the cross with a rosary made of ivory and gold, and began to pray. Bernadette went to her knees and joined her in prayer.

This visit became more frequent and drew more attention. The culmination of her visits with the beautiful lady happened on the ninth one when she was asked to drink water from the spring. Not seeing a spring, Bernadette began to dig in a patch of muddy grass and water. From this began to flow water until a spring indeed appeared from which many healings have occurred over the years.

Many doubted St. Bernadette’s visions. She was scrutinized multiple times by officials, but her accounts stayed consistent. She did not like the attention directed at her. She became a sister in Nevers, France, and led a quiet life, which was often interrupted by visitors and skeptics wanting to hear the story of Lourdes. She visited with them patiently, and her face always shone brightly as she recalled her time spent with Mother Mary.

I reminded my children of this story as I listened and prayed. On one of St. Bernadette’s visits to the grotto, Mother Mary told her that she could not promise her happiness in this world, but in the next.

I love this quote and speak it often as to the importance of not living for this world. We must allow ourselves to be formed in this time so that we may enter heaven worthy and ready.

Happiness is fleeting. Joy is constant. Joy comes from knowing who we are and whose we are. And I am so grateful that as a mother, I can constantly point my children to truth, and Mama Mary always gives me the words.

St. Bernadette lived for heaven. She had experienced a glimpse of the joy and peace that are not of this world. She endured and persevered through her suffering in kindness and humility. So, too, can we make this offering to our heavenly Father.

The feast of St. Bernadette is celebrated on April 16. St. Bernadette’s body lies incorrupt in the shrine at Nevers.
Churches provide opportunities daily for confession

By Doug Bean
Catholic Times Editor

Almost every day in this diocese, someone goes to confession.

With the exception of Easter Sunday and Christmas Day, the sacrament of reconciliation is offered daily at four parishes in Columbus thanks to the dedication of religious order priests.

Daily confessions are heard on Sundays through Saturdays at Columbus St. Patrick Church, which is staffed by the Dominican Friars; Columbus Holy Family Church, where the Mercedarian Friars took up residence earlier this year; Columbus St. Christopher Church, at which two Pallottine Fathers serve; and Columbus St. Leo the Great Oratory, which is an apostolate of the Institute of Christ the King Sovereign Priest order dedicated to the celebration of the Traditional Latin Mass and sacraments.

The start of Holy Week on Palm Sunday brings more Catholics to confession at these churches and other parishes, in part to fulfill a recommendation from the Church to receive the sacrament at least once a year.

To help facilitate opportunities to find a church where a priest or priests are hearing confessions during Holy Week, the diocese in 2021 launched Reconciliation Monday, which takes place this year on April 11. Parish websites, social media and bulletins in your area will provide times and locations.

“I think it’s great the diocese has chosen Monday of Holy Week to have the reconciliation service so that people know that at least there’s one day that no matter where I live I can go,” said Father Stephen Alcott, OP, pastor at St. Patrick Church. “Another great value to confession is that for most Catholics these days, they rarely talk to a priest one on one.

“It used to be that everyone had a spiritual director, but when there’s one priest and 3,000 people, there’s just no way you can be the spiritual director for 3,000 people. So confession often ends up being the only time that someone could just ask a basic question about a struggle they’re having or a difficulty. That might be the closest they ever come to get some individual direction outside of that.”

In the not-too-distant past, Catholics sometimes struggled to find a church where confession was offered more than a half-hour on a Saturday afternoon before a weekend vigil Mass. That might have caused some Catholics to think that the Church had de-emphasized the sacrament, but in actuality the limited schedule was more a function of a shortage of priests.

In that sense, the religious order priests have filled a void by providing a wider variety of days and times.

At St. Patrick in downtown Columbus, two priests normally hear daily confessions after the 11:45 a.m. Mass. That has been the case for years, and the lines are long each day, sometimes streaming out the door into the gallery between the church and parish offices. The Dominican fathers are also available before five weekend Masses.

“Many Dominicans will say the success of our preaching (as the Order of Preachers) is often determined by whether it moves people into that conversion of heart that often is manifested in confession by going to receive the sacrament of reconciliation,” Father Alcott said. “So confession is connected with preaching and conversion.

“And with multiple priests here, we really see this as one way that we can help other parishes that are not able to offer confession as often, and people who work downtown can make it easily in the middle of the day. It’s a good thing because, as we all know, our need for mercy doesn’t happen on a regular schedule necessarily. We can fall at any time.”

At St. Christopher, the Pallottine Fathers make the sacrament available from 3 to 4 p.m. Monday through Friday, while the Chaplet of Divine Mercy is prayed and the Blessed Sacrament is exposed for Adoration, and Mass follows at 4. On weekends, reconciliation starts 30 minutes before each Mass.

Pallottine Father Wojciech Stachura, the pastor at St. Christopher, stressed the importance of giving Catholics the chance to have their sins absolved. He said attendance at the weekday Holy Hour has picked up to around 20-30 people, who come from various parishes, since it was instituted in fall 2020.

“Today, we know there is definitely more evil in the world, and people don’t really realize how many bad things are going on,” he said. “So we need to belong to God 100 percent. Ninety-nine percent is not good enough, and without a clean heart and mind, people would be lost. And many times confession brings them peace in their hearts.”

The two Mercedarian priests arrived at Holy Family in January. They are currently assisting Father Stash Dailey, the parish pastor and the diocese’s vicar for religious. Reconciliation is offered before the 12:15 p.m. Mass Monday through Friday, 9 a.m. Saturday Mass and weekend Masses.

Mercedarian Father Michael Donovan, O.deM., has noticed a resurgence of young people taking advantage of the sacrament, which serves as a powerful witness to peers and even older adults.

“What I think is happening is, the people in the pews, the older people in the pews who are sitting there and seeing all these young people going to confession, I think it’s causing them to think, ‘Maybe it’s time for me to go to confession as well.’”

“Because when we see one another doing something, I think it inspires us to go to confession.”

The Mercedarians trace their devotion to offering confession to the purpose of the founding of their order in 1272 to liberate enslaved and captive Christians.

“We try to see ourselves in places where Catholics are in a surrounding environment where they could lose their faith or it could be compromised.”

Father Donovan said. “So if you think about it, the sacrament of confession is about the forgiveness of sins, but it’s so much more. It is about liberation and freedom, spiritual liberation and freedom.

“Often when we think of the redemption of Jesus, what He wanted for us on the cross, it’s about the forgiveness of sins and the saving grace from going for help. In other words, Jesus redeemed us and merited for us the grace so that we wouldn’t have to be enslaved to our passions even though we continue to battle with ourselves with temptation and passion. We don’t have to be slave to that. And the sacrament of confession gives us that grace to live in the freedom that Christ won for us.

“So I guess that’s why we feel that as Mercedarians a desire to want to make the sacrament available as much as we can so it just carries on from that original ministry of not necessarily physical slavery but the slavery of sin.”

At St. Leo in the Merion Village area of Columbus, Canon David Silvey hears confessions before noon Mass on Mondays, Wednesdays and Fridays; 7 p.m. Mass on Tuesdays and Thursdays; 9 a.m. Saturday Mass; and on Sundays.

Why do we share confession?

What causes people to shy away from frequenting the confessional? For one, there’s a rather common misconception that the sacrament of penance, as it is also called, should be reserved for serious or mortal sins. Others argue that they don’t need to confess failings to a priest but simply apologize to God on their own.

The Church teaches, however, that the priest acts in persona Christi, or as Christ’s human representative on earth, to hear confessions and offer counsel and absolution.

“It doesn’t matter, venial sins or mortal sins. They must be confessed,” Father Stachura said. “Even if you don’t feel you’re a sinner, you still need advice. And with a spiritual director, you can discuss your spiritual life and how you are doing going forward and deepen your relationship with Christ.”

Father Alcott has often felt the power of Christ working through him in the confessional.

“I tell people, it’s one of the most important things I do as a priest,” he said. “You’re meeting a person who actually tells you where they are, where their soul is, and as a priest you’re trying to reach people with deep needs for God or conversion of life.”

In interviews with priests at three of the parishes that offer daily confessions, the fathers all agreed that absolving sins through the Father, Son and Holy Spirit is one of the most powerful parts of
How often should you go?

Father Stachura pointed out that Pope St. John Paul II made a weekly confession while serving as pontiff, and it makes sense to try to seek out the graces gained from absolution. “If he went to confession every week,” Father Stachura said, “then why are we supposed to stay away from confession?”

“Some people come every two weeks, and some people need it every week. Most of them come on first Friday or first Saturday.”

“I would say that frequent confession is something very necessary for all of us because all of us, no matter what our vocation is, we’re called to ongoing conversion,” Father Donovan said.

Make a good confession

Father Donovan suggested asking the Holy Spirit for help before going to confession.

“There are so many ways to examine our conscience,” he said. “We can examine our conscience against the 10 Commandments or the Beatitudes or the seven capital sins, the precepts of the Church. Those are good guidelines to help us.

“But after we’ve done that, what we need to do before even going to approach the priest is to take the time to check in with our heart to make sure we’re sincerely sorry, and that we also have a sincere purpose of amendment. “That is not like a promise like, ‘God, I promise you I’m never going to sin again.' Yes, we can make that promise. But it’s a sincere admission, a sincere statement that I’m going to try my best with the help of Your graces to sin no more and to work toward that.”

“Another way to look at it is that if we commit lesser sins and we become habituated to them, then we can kind of lose our conscience, and it can become easier to move on to bigger sins. As one priest put it, none of our souls is ever pure, and we want to have the opportunity to make them as pure as we can. If we have that regular cleaning, it really helps us see things in truth.”

Benefits of regular confession

“It’s true that we can have our venial sins forgiven in other ways than by confession,” Father Alcott said. “Just making a very good Act of Contrition can forgive your sins. But even for venial sins, it’s a time-honored tradition of the church to have a regular time of confession. For one thing, there are graces that come through the sacrament to give us that strength to keep going. And having accountability is important.

“And one more thing is that the Holy Spirit can really change depending on the person and what they need. I think it should be often enough that you can make an examination of your conscience and remember what you need to bring. There is a sense of accountability and that you’re receiving that grace you need for your conversion of life.”

Graces from reconciliation

In addition to removing the stains of sin that could one day endanger a soul from reaching the eternal reward of heaven, “I always say a good thing about frequent confession is that frequent confession causes our reception of communion to be even more fruitful because the confession removes any blockage that might be there,” Father Donovan explained.

“Even if we’re not talking about serious or mortal sins, confession removes those venial sins so that the fruit of communion could be more abundant.”
Two thousand years after its founding, the Catholic Church is in an era much like that of the Apostles, confronting a society with a different vision than its own, Msgr. James Shea said in a talk last week at the Pontifical College Josephinum.

He said this should not frighten the Church because it presents an opportunity for apostolic witness and the building of a distinctively Christian cultural vision and way of life, making the truths of the Gospel more attractive in comparison with the beliefs of the surrounding culture.

Msgr. Shea, president of the University of Mary in Bismarck, North Dakota, spoke to about 200 people at the Josephinum on Wednesday, March 30 on the subject “Preparing the Church for the Postmodern World” as part of the Josephinum’s “Building Spiritual Bridges to the Community” series. He also spoke to seminarians at the college the following day.

He began his talk with C.S. Lewis’ description of Christianity as “a fight against religion … (that) thinks God made the world – that space and time, heat and cold, and all the colors and tastes, and all the animals and vegetables, are things that God made up out of His head as a man makes up a story.”

“But it also thinks that a great many things have gone wrong with the world that God made, and that God insists, and insists very loudly, on our putting that God made, and that God insists, and cold, and all the colors and tastes, the world – that space and time, heat and cold, and all the colors and tastes, and all the animals and vegetables, are things that God made up out of His head as a man makes up a story.

“A hundred years ago, that rhythm was much different. “A hundred years ago, that rhythm was much different.

“In its beginnings, “Christianity presented a new way of seeing everything. It brought an effervescence,” he said. “Today we need an intellectual revival, a vision of reality similar to that of the original Christendom mode, with the ramifications of living that vision.”

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“Every society has a moral and spiritual vision, the soil in which societal instruments take root and grow,” Msgr. Shea said. In the Church’s earliest days, this was what he described as an apostolic mode. That was followed by the Christendom mode, and again today the Church is in an apostolic era, he said.

Msgr. Shea said that while the Church flourished during the Christendom era, it also became complacent, being mainly concerned about maintenance of the Christendom era, it also became complacent, being mainly concerned about maintenance of its institutions while many Christians grew lukewarm in their faith. The strength of the Church also was a cause of weakness.

“The great sin of a Christendom culture is hypocrisy, pretending to be more interested in God and virtue than one is,” Msgr. Shea said. “Professing Christianity is the norm. Living the faith as a genuine disciple is the exception.”

“In an apostolic age, there is by necessity greater purity of intention in priests and bishops, which makes for truer and more dynamic leadership,” Msgr. Shea said. “A higher standard of holiness among the clergy is more natural and easier to sustain.

“Confessing Christ in the face of hostility even to the point of martyrdom has always been accounted the greatest of Christian blessings, the most privileged way to imitate Christ, but it is hard to come by in a Christendom age.

“In an apostolic age, the possibility of suffering for the faith, even undergoing martyrdom, is present, as a heroic spirit of witnessing with courage animates the whole of the Church,” he said.

However, in an apostolic age, “the benefits that accrue in a Christendom culture are not present. Error in all its forms, doctrinal and moral, is rife. In such a cultural atmosphere, it can be difficult for Christians to sustain their own spiritual and moral vision,” Msgr. Shea said.

“Material advantages are offered to those who make peace with the non-Christian majority, and the attractiveness of the ruling vision is hard to resist, especially for the most vulnerable. Among other problems, it becomes harder to raise children in the faith.

“Precisely because of the high cost of discipleship, the great temptation in an apostolic age is not to hypocrisy, but to cowardice. While in Christendom people are tempted to profess more faith and virtue than they possess, in an apostolic age they are tempted to profess less. Open apostasy motivated by fear becomes more common.”

Msgr. Shea also said that because of the bitterness of the spiritual climate, some believers are tempted to develop an overly rigorous attitude or to abandon confronting the wider culture with the Gospel.

“The most catastrophic thing the Church can do today is to think it can do business as usual when the times have changed so much,” he said, citing Belgium, Spain, Ireland and the Canadian province of Quebec as examples of places where Catholicism was once dominant in the culture and secularism seems to have taken its place.

“We need new strategies in times like these for a conversion of the mind, to reignite a sense of the great high adventure of what it means to follow Jesus. Young people in our time are desperate for a vision of this kind. You can see that from the popularity of Marvel comics, Harry Potter, The Chronicles of Narnia and The Lord of the Rings.

“Our advantage is that the secular imaginative vision makes all kinds of promises but doesn’t keep a single one of them. If we can spend our time articulating the thrill of living our life with Christ, that’s how we will change our age,” Msgr. Shea said.

His talk, which was scheduled to begin at 7 p.m., was delayed for 90 minutes because of mechanical problems that delayed his flight from Bismarck to Minneapolis for four hours and weather delays affecting his flight from Minneapolis to Columbus.
Deaf priest coming to Church of the Resurrection for retreat

By Tim Puet  
For The Catholic Times

Oblate Father Mike Depcik, OSFS, one of nine deaf priests in the United States, will be in New Albany this month for a one-day retreat with the theme “God’s Future Saints.”

The retreat, which will include a meal, will begin at 10 a.m. Saturday, April 23 in the Church of the Resurrection’s ministry center, 6300 E. Dublin-Granville Road, and will conclude with the sacrament of reconciliation from 3:30 to 4:30 p.m. and Mass at 5 p.m.

The retreat will be of particular interest to deaf people, interpreters for the deaf and hearing people who are fluent in sign language, but all are invited. The Mass and two talks by Father Depcik will be in American Sign Language (ASL), with a voice interpreter for hearing people.

Registration is required. Go to www.cotna.org to register. For more information, contact Kathy Hodges at signhodges@gmail.com or (614) 296-2994, voice or text.

“Tmy talks will be about how God wants a relationship with us and how our goal is to be with God now and forever. This is what being a saint means.

We achieve a healthy relationship with God, and ultimately sainthood, through regular prayer and meeting God in the sacraments,” Father Depcik said through an interpreter in a phone call from Detroit, where he is director of deaf ministry for the Archdiocese of Detroit.

Father Depcik, 52, has been in Detroit for the past 12 years and is based at St. John’s Deaf Center in suburban Eastpointe, which opened in 1974 and offers a variety of services for the deaf, including Masses, Eucharistic Adoration, senior citizen programs, religious instruction and counseling.

He also celebrates one Sunday Mass for the deaf on Detroit’s east side and one on the west side and conducts workshops and retreats throughout the nation. In addition, he has a video blog titled “Fr. MD’s Kitchen Table” posted at www.frdm.org. He also celebrates a Mass that is livestreamed every Sunday at noon on www.facebook.com/deafmass.

Father Depcik’s parents, three brothers and one sister are deaf and live in the Chicago area. They attended elementary and high school at St. Rita School for the Deaf in Cincinnati, which also was their mother’s alma mater.

Father Depcik went on to college at Gallaudet University in Washington, the nation’s only college specializing in educating the deaf, where he earned a bachelor’s degree in secondary education and history and a master’s degree in mental health counseling.

“I describe myself as a ‘born-again Catholic,’” he said. “I was raised Catholic, and when I was 17, I lived for a year in Australia as an exchange student with a host family who were evangelical Christians. Their faith inspired me, to the point that when I went to Gallaudet, I was determined to join a different denomination.

“While attending an orientation week for new students, there was an event with many booths run by various on-campus organizations to help the new students become familiar with them. I saw a booth run by Baptists and walked straight to them. But in the corner of my eye, I saw someone waving to get my attention. I turned around and realized that person was a Catholic priest.

“He introduced himself, and after we talked for a few minutes, he asked, ‘Are you Catholic?’ I wasn’t sure how to answer, so I simply said, ‘Yes, I am.’ He then invited me to attend an on-campus Mass the following Sunday.

“When I was 21, I read about the Blessed Mother’s appearances at Medjugorje, and that changed my life. It started me thinking that God might be calling me to be a priest.” He said a significant influence in his life at this time was Father Jerry Trancone, the Catholic priest who had been instrumental in the formation of the deaf community in America.

See DEAF, Page 20

Salem and the smoke of Satan

On May 13, 1982, Pope John Paul II flew to Portugal on a pilgrimage of thanksgiving for his life having been spared the year before. At the airport welcoming ceremony, the Pope, reflecting that he’d been shot on the feast of Our Lady of Fatima, mused that, “In the designs of Providence, there are no mere coincidences.” What we think of as coincidental is rather a facet of the divine plan for our lives that we’ve not fit into the proper frame. So I’ll take it as providential that I was reading Msgr. Stephen Rossetti’s book, Diary of an American Exorcist, when I recently visited Salem, Massachusetts, to speak at the Saint John Paul II Shrine of Divine Mercy.

The Shrine is well-located, for Salem is badly in need of divine protection. The town is, of course, notorious for the 1692 witchcraft trials that resulted in the judicial murder of 20 innocent men and women. Yet despite the nebulous guilt that hovers over Salem, the local economy seems dependent on witchcraft, Satanism, and similar perversions of the supernatural.

Salem hosts the Cabot-Kent Hermetic Temple, which boasts of being a “federally recognized Temple of Witchcraft.” Then there is the Satanic Temple, which, with no sense of irony, requires that “proof of vaccination … be presented upon entry” — vaccination against COVID-19, but not, evidently, against the wickedness that God proscribed in Leviticus 19:26: “You shall not practice augury or witchcraft.” And the streets of historic Salem are replete with shops hawking tarot cards, ouija boards, and other alleged instruments of divination and fortune-telling.

For moderns who imagine that “Satan” and “satanic” are heightened metaphors for evil — “Hitler was satanic” — these expressions of the dark arts may be harmless toys. But when Father Robert Bedziński, the rector of the Divine Mercy Shrine, describes what happens in Salem around Halloween, including Satan-worshipping “Black Masses” in which stolen, consecrated hosts are desecrated, it’s hard to think of these things as mere games played by silly people. Something else is going on.

When I was preparing The End and the Beginning, the second volume of my biography of John Paul II, I discussed with the postulator of the late Pope’s beatification cause the occasions on which John Paul, by quick prayer with a disturbed person, relieved what may have been that person’s oppression by the Evil One. Without drama, Msgr. Sławomir Oder said of Satan: “I feel his presence in this office every day. He hates me and he will do anything to stop the beatification.” I promised my friend that I would pray for his protection; we then pondered the possibility that a recent calumny against John Paul, which the postulation had to investigate and rebut, might have been concocted by a former leader of the Stasi, the old East German secret intelligence service.

The Evil One operates through many instruments, it seems. And once one surrenders to hatred, ideological besottedness, jealousy, fear of the present or despair about the future, the door is open for the Great Tempter to work his wicked ways through human weakness. Pope Paul VI’s warning in 1972 — that “Satan’s smoke has made its way into the Temple of God through some crack” — now seems prescient. That smoke is not only choking those “progressives” who deny settled truths of Catholic faith. It is befouling parts of the right-of-center Catholic blogosphere as well. (And that’s before we get to Twitter.)

Msgr. Rossetti’s book, which combines accounts of the work of Church-sanctioned exorcists in relieving satanic oppression or possession with reflections on the mystery of evil and its sundry expressions, warns against confusing mental illness with the work of Satan — a point on which Rossetti, a practicing psychologist, speaks with authority. Nonetheless, Msgr. Rossetti is quite clear that dabbling (or worse) in the kind of occult esoterica undergirding Salem’s economy opens cracks through which demonic forces can enter, often undetected.

The same dynamic is at work in world affairs. An appeal to Satan is not necessary to explain the evil Vladimir Putin has done in Ukraine. But that evil has opened more cracks through which the Great Tempter takes advantage of our vulnerabilities: as he does in the savagery of barbaric military assaults on innocent civilians; or in the sex-trafficking of refugee children; or in deliriums of conspiracy theorizing that befog moral judgment; or in the obstinacy of those who cannot concede that, in the matter of Putin, alleged defender of Christian civilization, they have mimicked Lenin’s “useful idiots.”

St. Michael the Archangel, defend us.
Diocese joins Pope Francis in act of consecration

By Doug Bean
Catholic Times Editor

In union with Pope Francis and Roman Catholic bishops throughout the world, the Diocese of Columbus celebrated a Mass on Friday, March 25 at St. Joseph Cathedral that included a recitation of the consecration prayer for Russia and Ukraine to the Immaculate Heart of Mary.

Msgr. Stephan Moloney, diocesan administrator and vicar general, presided over the noon Mass on the Solemnity of the Annunciation of the Lord.

The consecration was offered at the request of Pope Francis in response to Russia’s attack on Ukraine that began last month.

Msgr. Moloney led the consecration prayer, which was made public by the Vatican this week, while kneeling before a statue of Our Lady of Fatima on the altar of the cathedral near the beginning of the Mass. A congregation of approximately 250 recited the consecration along with him. Many attendees had arrived well before the Holy Sacrifice of the Mass to pray the rosary.

Concelebrating the Mass with Msgr. Moloney were Fathers Robert Kitsmiller, cathedral rector; and Fathers Joseph Klee, Anthony Carvalho, Donald Franks, Elias Udoh, Stephen Ondrey, Christopher Tuttle and Michael Hartge. Also participating was Bishop Emeritus Frederick Campbell.

In Msgr. Moloney’s homily, he pointed to the significance of the consecration taking place on the Solemnity of the Annunciation, when “God came to dwell among the human race.”

“God has established a solidarity with us, who also dwell in this world of fragile peace and broken promises,” he said. “How fitting then that we consecrate the world, and especially Russia and Ukraine, to the Immaculate Heart of Mary on this Feast of the Annunciation.”

He noted that Pope John Paul II consecrated the world to the Immaculate Heart on the same day in 1984.

“We, along with Pope Francis and the faithful throughout the world have joined together with one focus and one will to consecrate the whole of humanity to Mary’s Immaculate Heart,” Msgr Moloney said.

“We hold up the whole human race in an act of solidarity, as one, as the body of Christ, as the body of humanity in every part of this troubled world. Our consecration is prayer for the conversion of heart, for an end to war in all forms, a prayer that the madness of oppression may be crushed.

“Immaculate Heart of Mary, we consecrate ourselves and our world to intercede for us to your Son, the Prince of Peace, and secure for us peace in our days.”

Other churches throughout the diocese and the lay faithful also recited the consecration prayer at various points throughout the day.

The Catholic bishops in Ukraine had requested the consecration after war broke out in their homeland in February. Since then, millions of people have fled the country to escape the destruction taking place in cities and towns. Many of the displaced citizens have fled into neighboring Poland, a predominantly Catholic nation.

Long before the conflict broke out in Ukraine, the Blessed Virgin Mary had requested the consecration of Russia when she appeared to three shepherd children – Lucia, Jacinta and Francisco – at Fatima, Portugal in 1917.

During the apparitions, Our Lady told Lucia, the oldest of the three children who later became a nun, that she requested the consecration of Russia to avoid war and destruction of the world. The Blessed Mother had foretold to Lucia the Second World War, which came to pass years later.

Again in 1929, Our Lady of Fatima appeared to Sister Lucia in her convent in Portugal asking for the pope, in union with the bishops of the world, to consecrate Russia.

Pope Pius XII and Pope John Paul II attempted the consecration of Russia to the Immaculate Heart of Mary in 1952 and 1984, respectively, but both times the formula requested by Our Lady was not followed exactly as she had conveyed to the Holy Father.

The consecration prayer was recited at the Vatican at approximately 1:30 p.m. Eastern Daylight Time.

Local news and events

Our Lady of Peace offers renewal of faith program

Columbus Our Lady of Peace Parish will host a video series called The Search throughout the Easter season that explores life’s big questions, including Why is life this way? Why am I not fulfilled?

The series, which runs for seven consecutive Sundays beginning April 24, is geared toward those looking to refresh their faith and to ask themselves why their Catholicism even matters.

Each session will include a light breakfast and small group conversations. There is no cost to attend.

To learn more or to sign up, visit www.olph-parish.org.

Mount Carmel nursing college to host admissions day

Mount Carmel College of Nursing is hosting an in-person Right Away Admissions Day from 10 a.m. to noon and 1 to 3 p.m. on Thursday, April 21 in the lounge located on campus at 127 S. Davis Avenue, Columbus.

High school and transfer students who meet admission criteria will be able to complete the college admission process on site and get their acceptance decision on the spot. Additionally, all application fees will be waived for this special event.

Mount Carmel College of Nursing’s partnership with Mount Carmel Health System makes clinical placements wide-ranging. The college provides an iPad to all students through their i-Innovate program. Financial Aid options are available to qualified students, who also may set up a payment plan to make tuition affordable.

Mount Carmel College of Nursing is a Catholic institution offering both undergraduate and graduate degrees in nursing, including the traditional direct entry program, Second Degree Accelerated Program, Online RN-BSN Completion, Master of Science and Doctor of Nursing Practice. Founded in 1903 by the Sisters of the Holy Cross, the College has approximately 1,000 students enrolled with campuses in both Columbus and Lancaster.

To learn more about enrolling in a nursing program, visit www.mccn.edu or call 614-234-4CON.
Columbus St. Thomas More Newman Center brought Jesus into the heart of Ohio State University’s campus on Friday, March 25 with a Eucharistic procession that included Adoration of the Blessed Sacrament and recitation of the prayer for the consecration of humanity, with emphasis on Russia and Ukraine, to the Immaculate Heart of Mary.

After the 5:30 p.m. Mass on the Solemnity of the Annunciation of the Lord at the Newman Center on West Lane Avenue, Father Jimmy Hsu, CSP, carried the monstrance with the Blessed Sacrament onto campus and across the Oval with students and others following before stopping at Browning Amphitheater near Mirror Lake for Adoration, which concluded with the consecration prayer.

The procession then resumed, crossing campus back to the Newman Center.

“We hope that this will serve as a visible sign of Christian unity for our university and the country,” said Daniel Rich, president of the Buckeye Catholic student organization at Ohio State.

“The Newman Center and campus Catholic organizations like FOCUS (Fellowship of Catholic University Students) ministry and St. Paul’s Outreach have been so generous in offering their time and resources to make this happen. And with this public witness in the Eucharistic procession, we want the presence of our Christian unity to be known by the students on campus so that they, too, are able to see the face of Jesus.”

Earlier in the day, the act of consecration was led by Pope Francis in Rome. Bishops and the faithful throughout the world also took part in their home dioceses. At a noon Mass in the Diocese of Columbus at St. Joseph Cathedral, the consecration was prayed by Msgr. Stephan Moloney, diocesan administrator and vicar general, before a congregation of approximately 250.

LOCAL NEWS, continued from Page 16

Summer camps planned at Bishop Watterson

Columbus Bishop Watterson High School is offering a variety of summer camps in 2022, including art, baseball, boys basketball, girls basketball, cheerleading, field hockey, football, girls soccer, theatre, track, girls volleyball and wood shop.

Go to bishopwatterson.com for dates, registration and other details.

Ohio Dominican cuts tuition in half for summer courses

Ohio Dominican University (ODU) will offer dozens of undergraduate courses at more than half off the usual cost this summer.

ODU’s summer sessions range from two to eight weeks with available start dates in May and June.

Twenty-five courses will be available for $400 per credit hour (includes technology fee), which is significantly less than the current part-time student rate of $900 per credit hour. The courses are open to current ODU students and non-Ohio Dominican students who wish to take the courses at a reduced rate and transfer the credits back to their home institution.

ODU’s summer undergraduate courses will cover a wide range of subjects, including art, science, business, education, English, sociology, philosophy, and theology. A majority of the courses will be available online, allowing students across the country to take advantage of these reduced-price offerings. A select number of courses will be available on campus.

To learn more about the summer course offerings, visit ohiodominican.edu/Summer.

Ohio Dominican University’s Office of Admission at 614-251-4500 or admission@ohiodominican.edu with any questions.
People of God need His mercy


The disciples of Jesus are presented in the Gospels without much attention to “cleaning up” their faults and failings. We tend to think of them as “bigger than life,” always getting it right and knowing just how to follow Jesus. However, when we pay close attention, we might realize that they get it wrong often and in a big way.

The Passion according to Luke has many aspects that are particular to Luke’s emphasis on mercy. In the Garden, Jesus heals the wound inflicted by Peter on the ear of the high priest’s servant. From the Cross, Jesus prays, “Father, forgive them, for they know not what they do.” To Peter, Jesus offers no examples of how the first Christians shared the good news of the Resurrection of Jesus. The texts of Easter give us examples of how the first Christians shared the good news of the Resurrection of Jesus with those they encountered once the Spirit inspired them to do so.

Jesus Christ is risen, Alleluia, Alleluia! – He is risen indeed, Alleluia, Alleluia!

The Scriptures and our Catholic liturgy are rich in such expressions. Pay attention to the readings of the Holy Week celebrations.

Some communities have the custom of praying through John 17, the High Priestly Prayer of Jesus at the Last Supper, in the time of Adoration on Holy Thursday. Perhaps you can also read sequentially Isaiah’s “Songs of the Servant.” Join with Israel in expression of the sorrow of the loss of Jerusalem by reading the Book of Lamentations. Pray Psalm 22 with the Lord Himself.

Go on with Scriptures of Hope with the promise of the Resurrection. Let Holy Week truly be a week that is lived differently. As believers in Christ, we are called to share in His Passion, to live with Him through the hours of His suffering and death, open to the new life that comes through His glorious Resurrection. Jesus prayed, “My God, my God, why have you abandoned me?” May we join with Him in spirit and in prayer to pass through the mystery of His Passion so that we may share salvation with the world.

Easter Sunday Year C
JOY, continued from Page 18

him will receive forgiveness of sins through his name.”

The two disciples who returned to Jerusalem after their journey to Emmaus received the simple proclamation that is the source of our Easter greeting: “The Lord has truly been raised and has appeared to Simon!”

We are witnesses to the Resurrection. Our experience of the risen Lord is unique, no two having exactly the same story to tell. When we share our enthusiasm and express our faith in simple terms, we invite others to seek Him. Even if, at first, they find only the truth of the empty tomb, they will be invited to seek the Living One and be found by Him.

In our day, we cannot be sure that anyone we meet has heard the story of Jesus in a convincing way. Many know the basic story, but they have either never seen it truly lived or their wounds have led them to doubt or unbelief. Our joy must be shared and shared again.

Keep in mind that Easter is a season that lasts 50 days – all the way to Pentecost. It is the season of the Holy Spirit. May we feast with joy and zeal, building on the 40 days we have journeyed through Lent, with our prayer, fasting and almsgiving. May we greet all around us with the good news of salvation and the promise of eternal life through the risen Lord.

POSITION AVAILABLE

St. Francis DeSales High School

Columbus

Title: Janitorial and Light Maintenance

Department: Facilities

Reports to: Director of Facilities

Join a great team! Posting is for an associate as a full-time janitorial position at St. Francis DeSales High School. Responsibilities include office, classroom, general space and restroom cleaning. Light maintenance duties are also required. Monday through Friday, 3 p.m. to 11 p.m.; daytime hours during the summer and at times when school is not in session. Competitive hourly rate of pay and full benefit package including medical, dental and vision insurance, retirement plan and vacation pay.

All interested parties should contact Assistant Principal, Mr. Jim Jones, at jjones@cdeducation.org.

POSITION AVAILABLE

Finance Assistant

Diocese of Columbus

The Catholic Diocese of Columbus, located at 197 East Gay Street, Columbus, is looking for a qualified individual to join its staff. This full-time position will perform various duties within the Finance Office including cash disbursements and cash receipts. The primary function will be to process donor and parish receipts related to the Bishop’s Annual Appeal. Miscellaneous balancing and processing duties pertinent to a batch transaction environment.

The candidate should have a high school degree, a Bachelor’s degree in Accounting, mathematics or related field is preferred with a minimum of two years of data entry is required; keyboard and computer experience is required; a minimum of two years prior bookkeeping experience is preferred.

The ideal candidate should understand the Catholic perspective, be self-motivated, take initiative, and the ability to plan and meet deadlines. Additional responsibilities include the processing of Bishop Annual Appeal receipts, paying authorized bills for agencies, account for all deposits ensuring all designations/restrictions are appropriately accounted for, and provide miscellaneous duties as assigned by the Assistant Controller or Controller. Additional job-related skills include communicating effectively both in written format and oral presentation, multi-tasking, proficiency in MS Office software (Word, Excel), establishing priorities, and exhibiting initiative, responsibility and flexibility.

Compensation is commensurate with candidate’s experience. We offer a full complement of benefits, including health, dental, vision, life, short & long-term disability, and matching 403(b). Send cover letter, resume, and references to Dominic Prunte, Director of Human Resources, at dprunte@columbuscatholic.org.

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CATHOLIC CROSSWORD
PRAY FOR OUR DEAD

AGAWA, Bonnie L. (Moritz), 76, March 21
St. Peter Church, Millersburg

ARNOLD, Josephine “Joie” (Prunzo), 81, March 27
St. Elizabeth Seton Parish, Pickerington

BARKSDALE, Cindy (Merullo), 65, March 23
Our Mother of Sorrows Chapel, Columbus

BARTOS, Dr. James A., 83, March 20
St. Andrew Church, Columbus

BRENNER, Jim, 82, March 3
Immaculate Conception Church, Kenton

BROWN, George E., 85, March 23
Resurrection Cemetery Chapel, Lewis Center

CRONIN, Herbert L. “Tim,” 95, March 16
Our Mother of Sorrows Chapel, Columbus

DeLUCA, Gerald S., 71, March 21
St. Paul Church, Westerville

DISHONG, Shirley, 91, March 20
Sacred Heart Church, Coshocton

HARTMAN, Robert L., 66, March 28
St. John XXIII Church, Canal Winchester

DEAF, continued from Page 15
chaplain at Gallaudet.

“While I was a student, I had a summer job as a
counselor at Camp Mark Seven in Old Forge, New
York, which was established by Father Tom Cough-
lin, who was ordained as the first Deaf priest in
the United States in 1977. I was seeking his advice on
how I should pursue becoming a priest. I knew I
would face many barriers and challenges, for many
seminaries would not accept a Deaf man,” he said.

“At the camp, I befriended Father Ken McKenna,
OSFS, another priest working there who belonged
to the Oblates of St. Francis de Sales. He invited
me to consider becoming an Oblate because he was
recently appointed as their new director of novic-
ates.”

Father Depcik completed his studies for the
priesthood at Ss. Cyril and Methodius Seminary in
Orchard Lake, Michigan and was ordained as an
Oblate priest on June 24, 2000. Before coming
to Detroit, he ministered to the deaf in the Diocese of
Lansing, Michigan and the Archdiocese of Chica-
go.

He lives in an Oblate house in Detroit where all
the other residents are hearing, though some have
learned sign language so they can communicate
better with him. “To join religious life meant I had
to give up my deaf world” and lose some of the
sense of community he had with other deaf people,
who could most readily understand his situation, he
said.

“After I entered, I knew I was going to live and
work with other Deaf priests. I thought they would
understand as much as it is lack of knowledge about
the deaf. For instance, it’s not uncommon to hear bishops
saying there are no, or few, deaf Catholics in their dio-
ceses. They’re just unaware of the situation.

“I often say the Church is deaf to deaf people. By
that, I mean the deaf are hard to recognize because they
are invisible. Unlike someone in a wheelchair
or a blind person, for instance, their disability is rela-
tively invisible.

“About 30 million people in America have some
form of hearing loss. About 3 million have a severe
loss, and about 300,000 are culturally deaf, meaning
they use ASL, interact with other ASL users,
often marry each other, attend churches for the deaf
and organize events for their own benefit.

“The deaf do not speak the same language as
Church leaders because they have never heard it,”
Father Depcik said. “In addition, there are few deaf
priests, many dioceses have no budget for deaf
ministry and those that do are cutting back.

“This lack of access is why 97 percent of deaf
people don’t go to church at all, and why some deaf
Catholics have joined denominations such as the
Latter-day Saints, Jehovah’s Witnesses and others
who seem to have effective deaf ministries.

“That can be discouraging, but many deaf Cath-
olics remain faithful to the Church, and I’m dedi-
cated to continuing through my priesthood to help
them stay strong in their faith.”

Sister Mary Edith Ryan, RSM
Funeral Mass for Sister Mary Edith Ryan, RSM, 99, who died Wednesday,
March 23 at the St. Bernardine Home in
Fremont, was celebrated at the home on
Monday, March 28. Burial was at Our
Lady of the Pines Cemetery, Fremont.

She was born Dorothy Mary Ryan in
Cincinnati on Feb. 2, 1944 and pro-
nounced her final vows on Aug. 16,
1949.

She spent most of her ministry as a
sister at Mercy Hospital in Urbana,
where she served as a nurse and spiritu-
ral care director from 1968 to 2014. Eari-
er, she was a teacher at high schools
in Cincinnati and Louisville, Kentucky.
She had lived in the St. Bernardine
Home since 2014.

She was preceded in death by her
parents, six sisters and one brother, and
is survived by several nieces and neph-
ews, one of whom, Father Dan Olvera,
parochial vicar of Mount Vernon St.
Vincent de Paul Church, celebrated her
funeral Mass.

CATHOLIC CROSSWORD ANSWERS

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C O N O N  F  M I R A C L E
O  E  S  A D O  R A I L
B A R A K  N  R O C K  F
M A S T E R  S H E M
A  B A R  A  O  E
L I E S  L I G H T  L U K E
E  L N  M A R  K
C A L L  T I G R I S
L  E I R  E  S T R A W
A  D A H  R H O  S  E  O
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Why a Catholic Cemetery?

Traditionally, Catholics have their family burial place in a setting which reflects their faith and devotion. Catholic cemeteries are among the greatest testimonials of our faith.

Catholic cemeteries are not mere memorials to the dead, but monuments to eternity. They are religious shrines with statues, chapels, mausoleums, and outdoor devotional settings that evoke feelings of faith and the universal hope of the resurrection.

When a Christian dies, he remains part of the community he shared. At the Catholic cemetery, Christians are united not by race or age or affluence but by unity in their belief in the resurrection and everlasting life.

The Catholic Cemeteries of Columbus Offer . . .

**CHAPELS** – Available for Committal Services and Masses
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**COLUMBARIUMS & NICHES** – Serving your cremation needs
**MONUMENTS & MARKERS** – Direct to You Through Our Offices
**FULL-TIME ADVISORS** – Providing You with Personal Service
**LOW DOWN PAYMENTS** and **INTEREST-FREE PAYMENT PLANS**

Our advisors are available to help you plan for the type of cemetery service that you want. Whether it be mausoleum entombment, ground burial, cremation services, purchase of a monument or marker, or just some help with the rules and regulations, you will receive professional and courteous service along with accurate, reliable information. If you would like more information about St. Joseph, Resurrection, and Holy Cross Cemeteries call the phone numbers listed below and talk to one of your cemetery professionals today!

**St. Joseph Cemetery**
614-491-2751
6440 S. High St./ Rt. 23 S.
Lockbourne, Ohio 43137

**Mt. Calvary Cemetery**
614-491-2751
518 Mt. Calvary Ave.
Columbus, Ohio 43223

**Resurrection Cemetery**
614-888-1805
9571 N. High St./Rt. 23 N.
Lewis Center, Ohio 43035

**Holy Cross Cemetery**
740-927-4442
11539 National Rd. SW/Rt. 40 E.
Pataskala, Ohio 43062

**OFFICE HOURS:** Mon.-Fri. 8 a.m. to 4:30 p.m. Sat. 8 a.m.-12 noon
Musician John Angotti sets Columbus concert

When John Angotti set out to make a career of music, he entered a business that can be quite challenging. But the joys he experienced in being drawn back into the Catholic Church defied the cold world of the music industry. Angotti’s passion was funneled into a career that has evangelized thousands.

And, he has continued to evolve his artistry and move with the Spirit of God, facilitating worship experiences that allow his audience to listen to what the Lord has for them. Angotti’s artistry can be experienced on Divine Mercy Sunday, April 24, at 4 p.m., as he performs in Columbus St. Mary Church, 684 S. 3rd St. in the German Village area.

Artists such as Billy Joel and Elton John inspired Angotti to pursue music. “You know, the piano guys,” he said with a smile. When asked about his style of music, Angotti, who has played in front of Pope Benedict XVI and Pope Francis, swept genres.

“My music is a little more modern,” Angotti said. “But the older I get, my music style changes for the Church as well as for me. It might sound more like pop music, but it also takes people to a place of mystery.”

There’s nothing superficial about Angotti’s music, and his love for the Lord, all along and is blessed to see the fruit that his work and worship have produced.

“God has stirred up in me more and more a love for this work,” Angotti said, in reference to how God pursued him in his vocation. “Every time I perform, I hear a word from the Lord. Every time. I’ll sit and study and read and pray before a show, and then all of the sudden, you’re not on that music sheet anymore. It’s about trusting that the Spirit will work through you.”

Angotti prays before each performance: “Lord, you speak, I’ll be silent.”

When listeners worship with Angotti’s music, they might find it leads them into the mystery of the Lord and lets them sit quietly and patiently, allowing them not to be burdened by a search for definite answers.

Angotti recognizes that his music written for Mass must be intertwined with the ritual of worship so that it allows space for God to speak. Angotti said he is there to facilitate worship and then allow God to speak amid the musical and lyrical sound.

“I don’t think people struggle with believing in God,” Angotti said, “but I think they struggle with believing in what we tell them is the truth – about the Bible, God’s character, the Eucharist, how the Lord continues to move through the Mass today.

“It can feel like an impossibility to prove, yet it can be seen in how we live in love, embrace and embody the Christ that lives in all of us. The sacrament has to affect each individual, so they see that they are part of the Body of Christ.”

Angotti hopes that his music opens listeners’ minds to hear that God is speaking to them. Angotti mused about who would be at his concerts and what they might be challenged by, given the difficulty of this world.

“Where is God in the middle of all this suffering? The older I get, the less I understand God. But the older I get, the more I encounter God … through sacraments, through watching people come together, through experiencing the way we rise up and take care of one another and the earth.

“All we really have at the end of the day is faith or despair. What are we here for? Maintenance. We’re here to take care of each other, to take care of our planet, to love each other and enjoy it.”

Tickets for Angotti’s performance can be purchased online at https://southcatholics.org/music-at-st-marys-concert-series or at the door.

POSITION AVAILABLE

RCIA & Adult Faith Formation

Director
St. Andrew Church, Columbus

St. Andrew, a parish of about 2,200 families in the Diocese of Columbus, is currently accepting applications and resumes for the part-time position of Director of RCIA and Adult Faith Formation.

The Director of RCIA and Adult Faith Formation, under the leadership of the Pastor, coordinates and manages the parish’s RCIA program for inquirers, catechumens, candidates and neophytes; the continuing formation of the adult faithful; outreach to non-practicing Catholics; and the evangelization of those who do not know Christ.

Responsibilities: Manages adult faith formation programs, including RCIA, Bible studies, etc.; provides opportunities for formation geared especially to young adults; identify and welcome those seeking to know Christ and the Gospel; promoting and publicizing planned programs; supports large and small fellowship groups; assists Baptism preparation; plans, budgets for and evaluates programs.

Knowledge, Skills and Experience: Experience in the faith formation of adults; zeal for personal holiness and for the mission of the Church, including faithfulness to the Church’s Magisterium; knowledge of Church teaching; strong interpersonal, communication and organizational skills.

Send cover letter, resume and three references to: Rev. Msgr. Stephan J. Moloney, Pastor, at smoloney@columbuscatholic.org

POSITION AVAILABLE

Director of Religious Education
St. Andrew Church, Columbus

St. Andrew, a parish of about 2,200 families in the Diocese of Columbus, is currently accepting applications and resumes for the full-time position of Director of Religious Education.

The DRE performs duties as assigned by the pastor; and will collaborate with diocesan officials as required. The regular duties of the parish DRE include, but may not be limited to:

Parish School of Religion: Oversee religious education classes and associated programs; recruit, train, and support catechists; communicate with parents; prepare classrooms, calendars and rosters; order books and supplies.

Sacramental preparation: Oversee classes and associated programs; collect baptismal certificates and required paperwork; prepare calendars and rosters; attend to inquiries, notifications, and certificates; keep accurate sacramental records and communicate them to other parishes as needed; collaborate with pastor and parish staff to plan and implement parent meetings, liturgies, etc.

Position requirements: Active, faithful membership in the Catholic Church in good standing with a deep love of God and for God’s people; Bachelor’s degree in Pastoral Ministry, Theology, Scripture, Liturgy or related area is preferred; Master’s degree is desired; experience of three or more years in parish ministry or parish administration is desired.

Send cover letter, resume and three references to: Rev. Msgr. Stephan J. Moloney, Pastor, at smoloney@columbuscatholic.org

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Do you know you were made for greatness?

Night 2: “Internalizing the Mission of God” – Monday, April 25, 2022 (6:30-8:30 pm)

Do you understand your life’s true purpose?

Night 3: “Forming Disciples That Are Disciple Makers” – Tuesday, April 26, 2022 (6:30-8:30 pm)

Register at: bit.ly/ParishMissionSTJ

St. Joseph Catholic Church
613 North Tuscarawas Ave., Dover, OH
330-364-6661, stjosephchurch@roadrunner.com
The Good Friday Vigil with the Holy Virgin

3:00pm Liturgy of the Word & Veneration of the Cross
7:00pm Stations of the Cross
Confessions offered 7:00pm until last one heard
8:00pm Vigil with Our Lady begins
Vigil concludes at 10:00am Holy Saturday
Sorrowful Mysteries of the Holy Rosary prayed each hour of the Vigil

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