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HOLY WEEK

The Editor's Notebook

Jesus Wept for Jerusalem . . . and for Us

By David Garick, Editor



We now enter the most emotionally conflicted and powerful time of our liturgical year: Palm Sunday, Holy Week, the Sacred Triduum, and Easter. It is a roller coaster of emotional highs and lows, of jubilation, and of desperate sorrow and pain.

The process begins this weekend with the triumphal ride of Jesus from Bethany on the short road to Jerusalem as people who had seen or heard of His miracles turned out waving palm branches and chanting "Hosanna, blessed is He who comes in the name of the Lord." In the midst of that journey, on what is now known as the Palm Sunday Road, as it traverses the western slope of the Mount of Olives, Jesus stops to gaze across the Valley of Kidron to see the beautiful city of Jerusalem, whose name is commonly interpreted to mean "City of Peace." St. Luke writes of the moment: *As He drew near, He saw the city and wept over it, saying, "If this day you only knew what makes for peace—but now it is hidden from your eyes. For the days are coming upon you when your enemies will raise a palisade against you; they will encircle you and hem you in on all sides. They will smash you to the ground and*



View of Jerusalem from Dominus Flevit, the place where Jesus wept

your children within you, and they will not leave one stone upon another within you because you did not recognize the time of your visitation."

Jesus was not weeping over the impending destruction of a physical city. He was not weeping for the pain and suffering He would endure in the days ahead. This is the Good Shepherd. He had come to us -- all of us -- to bring us eternal peace, joy, and salvation from

sin. His heart was filled with joy for the souls who would hear His message, believe in Him, and follow Him into eternal life. But His heart ached with sorrow for the multitudes that would refuse to see who He really was and who stubbornly persist in their sin and reject the salvation He freely offered.

When Our Lord looked out at Jerusalem that day, He not only saw the Holy City of 2,000 years ago, but He

also saw untold millions of people and cities across the centuries. While many would choose to follow Him and be saved, many more continue to reject His gift of life and face destruction.

Jesus weeps today. He weeps over our callous abandonment of the poor, the weak, the infirm, the elderly. He weeps over our toleration of hatred and discrimination. He weeps over our disregard for His creation. He weeps over the continuing slaughter of the unborn. He weeps because all of these injustices exist as a result of humanity's rejection of the one thing He came into the world to offer them: the grace to turn away from sin and to walk in God's way of peace and holiness.

Lord, you have visited and redeemed your people. May I not miss the grace of your visitation today as you move to bring your people into greater righteousness and holiness of life. Purify my heart and mind that I may understand your ways better and conform my life more fully to your will.

Catholic journalist lectures on impact of Pope Francis

John L. Allen Jr. was the featured speaker at the annual Theological Consortium of Greater Columbus lecture on Wednesday, April 2. Allen is one of the most respected religious journalists in the world. He is an associate editor of *The Boston Globe* and is senior Vatican analyst for CNN. He has extensively covered the pontificates of Popes John Paul II, Benedict

XVI, and Francis.

He came to address an interfaith assembly at the Pontifical College Josephinum on the subject of "Pope Francis and World Religions." Allen said, "In his apostolic exhortation *Evangelii Gaudium*, Pope Francis' vision of the church, and not just in the sense of traditional Catholicism but of

the entire Christian community, is that it should become the field hospital of the world, the field hospital in which the wounds of humanity are cured. That is this pope's missionary ambition, his understanding of the vocation of the Church at this time. And that the most important Christian message of this moment in history must be mercy."

CT photo by Ken Snow



Front Page photo:

Three nails and a wood plaque inscribed with the Latin acronym for "Jesus of Nazareth, King of the Jews" are seen in a Lenten display at Immaculate Conception Seminary in Huntington, N.Y.

CNS photo/Gregory A. Shemitz, Long Island Catholic



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Bishops voice abortion concerns over Affordable Care Act

By Adelaide Mena

Catholic News Agency

A spokesman for pro-life activities at the U.S. Conference of Catholic Bishops explained that the bishops hope the Affordable Care Act will be fixed to eliminate their grave concerns over the act's permission of abortion funding and lack of coverage of immigrants.

"We are not among those pushing for repeal of the health care act," said Rich-

ard Doerflinger, associate director of the bishops' secretariat of pro-life activities, in an April 3 interview with CNA.

Instead, the conference hopes that Congress can approve legislation related to "the moral problems that we saw when it was enacted."

The Affordable Care Act, commonly known as "Obamacare," is a 2010 law reforming parts of the nation's health care system and requiring health care

coverage for all U.S. citizens.

The legislation, as well as mandates issued by the U.S. Department of Health and Human Services during its implementation, has been disputed for a range of reasons, including contentions over its conscience protections and allowance of abortion funding.

Doerflinger wrote a March 28 article in *America* magazine, a publication of the Society of Jesus, addressing some of the bishops' concerns.

"The bishops' conference opposed the final bill for three reasons," Doerflinger explained, saying that the act "did not have the restrictions against funding of abortion," "did not have sufficient protections for conscience," and "did not really promote universal coverage in one key respect: it did not extend coverage to immigrants."

These issues "have become more urgent for two reasons," he said.

"One is that we have some history of the act being implemented and we're seeing now some of the problems appear visibly," Doerflinger said. In addition, he said the bishops are "now trying to promote legislation which is at the House, which is the No Taxpayer Funding For Abortion Act, which would correct some of the problems" with abortion funding and conscience rights protections.

The bishops' conference faces a challenge in trying to promote this possible solution. There are "people who in good faith don't understand the problem," Doerflinger said, because they think "there's no abortion problem in the health care act: President Obama said there wasn't."

Instead of abortion being explicitly funded by the law, he explained, "the problem with abortion funding is a problem of omission." The Affordable Care Act does not explicitly prohibit abortion funding and includes kinds of services that have typically covered abortion under a "family planning" program.

"Those are all going to include abortion unless you say otherwise," he said, adding that in "every other program, Congress has said otherwise, but not this one."

This means that in the Affordable Care Act, "there are many different provisions that provide money for health care and appropriate money for health care without any language that stops that money from going to abortion."

Also, while there are laws that stop the federal funding of abortion for many government programs, such as the Hyde

Amendment, they do not apply to the Affordable Care Act because it has its own sources of funding, rather than seeking funding through annual appropriations bills.

In addition, the law does not adequately protect conscience rights, he said. Pointing to individuals' health care plans, Doerflinger explained that once a given plan decides to cover abortion, insurance companies cannot exempt subscribers of that plan from its abortion surcharge. The law, he said, effectively says "you may not respect people's conscience on abortion."

In addition, an HHS mandate "covers drugs and devices that constitute an abortion," even if it violates an employer's deeply held religious beliefs against providing those drugs and devices.

"The precedent set by the HHS mandate could require people to have abortion in their coverage down the road," he warned, citing arguments by the government from a March 25 Supreme Court case.

In addition, the law does not provide adequate coverage for immigrants, particularly those who are undocumented, Doerflinger said.

"People have a right to basic health care, not because they're citizens, but because they're human beings," he said. "Society's obligation to those who cannot help themselves extends to those who are newly in our country as well."

He added that excluding immigrants from health care protection, even if they pay for it, is "so short-sighted," because allowing immigrants to receive health care coverage from their employers or to allow them to buy it for themselves makes "good economic sense."

With no health care coverage, "immigrant families can't do anything except to fall on the emergency rooms and get care when they are most direly in need," he said, adding that taxpayers will pay for this emergency care "and it's much more expensive than just letting people buy insurance."

In general, Doerflinger said, "the bishops are very supportive of universal health coverage." "If not for these moral problems, we might have been able to support this act," he added.

However, "things that are really not health care at all, like abortion, are getting elevated to this status."

"At that point we really have to say 'This has taken a wrong turn.'"

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

PALM SUNDAY ~ APRIL 13
 Saturday (April 12): 5:15 p.m. Vigil Mass
 Sunday Masses: 8:00 a.m., 10:30 a.m., 12:30 p.m., 5:15 p.m.

MONDAY OF HOLY WEEK, APRIL 14
 Masses: 7:30 a.m. and 12:05 p.m.
 Stations of the Cross: 12:30 p.m.

TUESDAY OF HOLY WEEK, APRIL 15
 Confessions: 10:45 a.m. - 11:45 a.m.
 Masses: 7:30 a.m. and 12:05 p.m.
 The Chrism Mass: 6:00 p.m.

WEDNESDAY OF HOLY WEEK, APRIL 16
 Masses: 7:30 a.m., 12:05 p.m., 5:15 p.m.
 Weekly Holy Hour and Confessions: 5:45 p.m. - 6:45 p.m.

HOLY THURSDAY, APRIL 17
 Mass of the Lord's Supper: 7:30 p.m.

GOOD FRIDAY ~ PASSION OF THE LORD, APRIL 18
No Masses are celebrated on Good Friday
 Walking Stations of the Cross: 8:00 a.m.
 Celebration of the Passion of the Lord: 12:00 Noon
 Confessions heard following the Celebration of the Passion
 Office of Tenebrae ~ Cathedral Choir: 8:00 p.m.

EASTER VIGIL MASS, APRIL 19
 Saturday, 8:30 p.m.

~ **EASTER SUNDAY, APRIL 20** ~
THE RESURRECTION OF THE LORD
 Masses: 8:00 a.m., 10:30 a.m., 12:30 p.m., 5:15 p.m.

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PRACTICAL STEWARDSHIP

By Rick Jeric

Colt

How was your power supply responding this past week? Each of us has the ability to repent and change, while using a sort of personal laser to help with the eradication of sin and addiction. As we seek to be holy, we use the discipline of Lent to keep us focused on the path to eternal life. Our laser helps us to strive for perfection and to do what is right. We know, and certainly God knows, that we will never be perfect. But as Jesus tells us, we must always strive to be perfect as our Heavenly Father is perfect. We are about to embark on our journey through Holy Week and the Sacred Triduum. We begin with Passion or Palm Sunday this weekend. We are recipients of the same blindness and sinfulness that the people of Jesus' time had. We are human, and we are no better. Do we identify most with the cheering throngs who welcomed Jesus to Jerusalem as a king and savior? Or, do we identify most with the Romans who simply did what they were told, kept the rabble at bay, and used the skill and brutality of crucifixion to maintain the peace? If you are like me, you identify most with the ass upon which Jesus rode.

Can there possibly be a more intense, spiritual, holy, prayerful, and important week than Holy Week? It all begins with the passion of Palm Sunday, and the journey takes us through the priestly respect of the Chrism Mass, the intimacy of Holy Thursday, the pain and suffering of Good Friday, the darkness of that night, and then the glorious light of Christ at the Easter Vigil. That light shines brightly throughout Easter Sunday. For now, we will focus on Palm Sunday of the Passion of Our Lord. It may be easy to recall the long Gospel of the Passion according to Matthew. It may be just slightly less easy to recall the first reading from Isaiah or the second reading from Paul's letter to the Philippians. These readings are almost immediately recognizable. But the Gospel reading we may not always pay close attention to is the one we hear at the start of Mass and the procession with the blessing of palms. Parts of this Gospel include: "Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her." Also, "Behold, your king comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden." Finally, "They brought the ass and the colt and laid their cloaks over them, and He sat upon them." OK, now I am going to briefly go in a different direction here, but I hope it provides some fuel for good reflection and meditation. Matthew tells us that Jesus used both the ass and the colt upon which to ride. Is that practical, and is that what really happened? Here is the point, I think: Along with the joy and worship of the crowd of hypocrites, Jesus experienced the help and support of two animals. We are those animals. Who among us would not give anything to put Jesus on our backs and carry Him as long as He wished?

Our practical challenge this week is to be the colt. It is just too easy and cute to be the ass. Meditate on the fact that the dumb ass could not do the job by itself. Jesus and the ass needed the support and help of the colt. A colt is a young beast, but also one that has not yet reached maturity. What about us? When we consider life that is eternal, are we anywhere near spiritual maturity? We are colts. We long for holiness and spiritual maturity by way of our remaining prayer and commitment to Holy Week. May this remain as our own passion throughout the rest of our earthly existence.

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



Lancaster choral students

Liv Proctor, a seventh-grade student at Lancaster St. Mary School (left) and Victoria Ginty, a senior at Lancaster Fisher Catholic High School, recently participated in choirs which were featured at the National conference of the Organization of American Kodaly Educators (OAKE) in Atlanta.

Kodaly education is named for the Hungarian composer Zoltan Kodaly. It is an experience-based, comprehensive program to train basic musical skills and teach the reading and writing of music, based on learning first through singing, then through reading music, followed by instrumental teaching.

The two students are members of the Lancaster Fairfield Youth Choir, which features students from fourth through 12th grade from Lancaster and central



Ohio.

This was Proctor's second year of being part of the OAKE conference's youth choir, and she looks forward to participating again next year. She also has been a member of the Lancaster youth choir for two years.

Ginty has been in the Lancaster choir for eight years, and has been a member of the OAKE conference

women's choir for the past two years.

The two were among students from 142 cities and 30 states who traveled to Atlanta for a four-day intensive rehearsal schedule and were directed by renowned conductors. The youth choir was led by Dr. Eugene Rogers of the University of Michigan. Dr. Erin Nelson of Emory University directed the women's choir.

Photo courtesy St. Mary School

Charismatic Renewal Seminar

The diocesan Catholic Charismatic Renewal is sponsoring a Life in the Spirit seminar from 7 to 9 p.m. on Wednesdays from April 30 to June 4 at Columbus St. Elizabeth Church, 6077 Sharon Woods Blvd. There will be no charge for participation and free child care will be provided.

Life in the Spirit is a six-week Catholic program designed to stir and renew a person's faith through learning and

discussion with others. Its purposes are to help participants feel more fulfilled in all areas of life, to be prepared and comfortable when faced with questions by others about the faith, and to know what Pope Francis means when he calls us to the New Evangelization.

For more information, contact the Catholic Charismatic Renewal at (614) 914-8556 or email info@ccrcolumbus.org.

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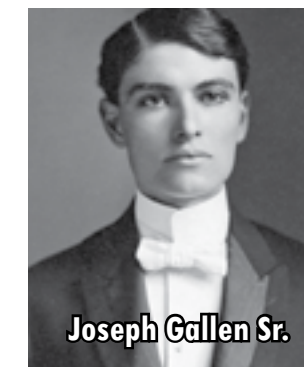
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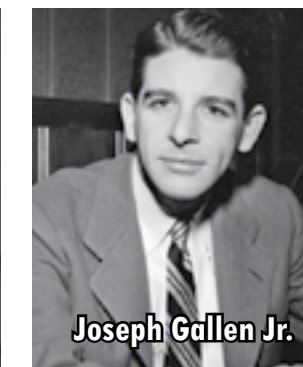
Holy Week Schedule

Holy Thursday	5:00 PM	Latin Low Mass
	7:00 PM	English Mass of the Lord's Supper
		<i>*Adoration until Midnight*</i>
Good Friday	12:00 Noon	Latin Liturgy at Sacred Heart Church
	12:00 Noon	Stations of the Cross
	3:00 PM	Liturgy of Good Friday
Holy Saturday	10:00 AM	Blessing of the Baskets
	8:30 PM	Solemn Easter Vigil
Easter Sunday	9:00 AM	Latin Mass
	11:00 AM	English Mass
	5:00 PM	English Mass

Lighted Parking



Joseph Gallen Sr.



Joseph Gallen Jr.

GALLEN MATERNITY PAVILION DEDICATION

The Mount Carmel Health System is celebrating the legacies of Drs. Joseph Gallen Sr. and Joseph Gallen Jr., both of whom played pivotal roles in the history of Mount Carmel St. Ann's Hospital and the lives of the thousands of young mothers they served. On Saturday, April 26, from noon to 2 p.m., Mount Carmel St. Ann's, 500 S. Cleveland Ave., Westerville, will host a blessing and dedication of its newly renamed Dr. Joseph Gallen Maternity Pavilion.

The older Dr. Gallen was the first chief of staff at St. Ann's Hospital in 1920, when it was an infant asylum and home for unwed mothers on Bryden Road in Columbus. He served in this position for two years before

his death at the age of 38. In 1952, his son became chief of staff of St. Ann's. He also served as chairman of the hospital's obstetrics and gynecology department for almost 25 years, delivering more than 12,000 babies.

As a way of recognizing these two physicians, an endowment fund in their name has been created to provide funding for Mount Carmel's award-winning Welcome Home program, which offers free postpartum home wellness visits for mothers and infants.

If you are interested in attending the blessing and dedication, RSVP by Friday, April 18 to Erin Stitzel at (614) 898-8952 or estitzel@mchs.com.

Divine Mercy Novena at two parishes

The Divine Mercy novena will be prayed at Dresden St. Ann and Mattingly Settlement St. Mary from Good Friday until Divine Mercy Sunday.

It will begin immediately following a commentary on "The Last Seven Words of Christ" which starts at noon Good Friday, April 18, at St. Ann's, 206 N. 1st St.

The novena then will continue daily at St. Mary's, 6280 St. Mary Road, off Creamery Road, off State Route 60, north of Zanesville.

It will be prayed at 3 p.m. Holy Saturday, April 19, and after the 11 a.m. Mass on Easter Sunday, April 20. From Monday through Friday, April

21 through 25, Father Don Franks will offer Mass at 3 p.m. each day, followed by the novena.

On Saturday, April 26, the novena will be prayed at 3 p.m., with the Sacrament of Reconciliation to follow until 4:30, when the Vigil Mass of the Second Sunday of Easter will be offered.

The novena will close at 2 p.m. on Divine Mercy Sunday, April 27, with a Holy Hour including Adoration of the Blessed Sacrament, the Divine Mercy Chaplet, and Benediction.

Reconciliation will be offered before Masses and during the Holy Hour on Divine Mercy Sunday.

St. Pius Cross Walk on Holy Saturday

The men's ministry of Reynoldsburg St. Pius X Church is sponsoring a "Carry the Cross" walk from 7 to 11 a.m. Holy Saturday, April 19.

Men of all ages are invited to meet at the gazebo of John F. Kennedy Park, next to Reynoldsburg City Hall, 7232 E. Main St. They will take

turns carrying a 10- by six-foot cross, made of four-by-four cedar, over an eight-mile round trip from Kennedy Park through Huber Park and Blacklick Woods Metro Park.

For more information, contact John Zacovic at (614) 322-9473 or jzaco- vic@insight.rr.com.

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WHY FISH, BUT NO MEAT? BREAST-FEEDING AT MASS



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. Why is it OK to eat fish on Fridays during Lent, but not other animals? Isn't fish meat as well? Is shellfish, like lobster and shrimp, considered fish, and does the church allow its consumption on meatless days? (It seems to me that lobster is extravagant and shouldn't be eaten during a season when almsgiving and abstinence are encouraged.) (Canal Winchester)

A. First, a clarification on the rule. The prohibition against meat on Lenten Fridays is not universally binding. National conferences of bishops, and even bishops of each diocese, have some discretion in applying the rules of fast and abstinence.

In the diocese where I live, for example, Catholics are asked to refrain from eating meat on the Fridays in Lent. However, the published guidelines specify that "by retaining these traditions for our diocese we do not intend that they be interpreted as laws binding under pain of sin, but as customs from which we will not hold ourselves lightly excused."

Evidence from the church's earliest centuries indicates that meat was already singled out as a particular type of food from which Christians occasionally abstained. Why meat? Because meat

was associated with celebrations and feasts and was considered a luxury in some cultures. Fish, by comparison, was more of the poor man's meal.

Your observation that fish is also meat is correct -- technically and biologically. It is the flesh of an animal, but in many Western languages, the term "meat" is used customarily to refer only to the flesh of mammals and fowl.

In his 1966 apostolic constitution on penance, Paul VI used the Latin word *carnis* -- a word that refers specifically to mammals and birds -- in regard to abstinence.

As to lobster and shrimp, they are indeed fish, and so there is no prohibition against eating them on days of abstinence. But I agree with your point: The spirit of Lent is one of penance, in memory of Christ's suffering, and of sharing our blessings with the poor.

To forgo a hamburger on a Lenten Friday and substitute instead a lobster tail seems a bit hypocritical. As a matter of fact, the bishops of the U.S. agree; their website says, "While fish, lobster and other shellfish are not considered meat and can be consumed on days of abstinence, indulging in the lavish buffet at your favorite seafood place sort of misses the point."

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

Q. In the church that I attend, there are several mothers who breast-feed their children during Mass. Is that, in the church's view, appropriate? (Indianapolis)

A. There is, as you might suspect, no particular canon in the church's code that covers this. To some extent, the appropriateness would depend on local culture and customs. But mothers who want to breast-feed discreetly during a church service now seem to have a new advocate -- and one with considerable standing.

In January 2014, Pope Francis baptized 32 babies at a Mass in the Vatican's Sistine Chapel. During a short and unscripted homily, he said this: "Some (children) will cry because they are uncomfortable or because they are hungry. If they are hungry, mothers, let them eat, no worries, because here they are the main focus."

That matched what Pope Francis had told an Italian newspaper a month earlier about a woman whose infant had been crying forcefully at a general audience: "I told her, 'Ma'am, I think your baby is hungry.' And she replied, 'Yes, it would be time.' I replied, 'Well, please feed him.' She was modest and didn't want to breast-feed him in public while the pope drove by."

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



St. Brendan Gardeners

Middle-school science students at Hilliard St. Brendan School built vermicomposters as their part of a schoolwide gardening service project which is ready to start, now that spring has arrived. Pictured are (from left) Scottie Bingham, Michael Bruggeman, and Blake Saito. Vermicomposting is the process of using earthworms, red worms, and micro-organisms to turn kitchen waste into a black, earthy-smelling, nutrient-rich humus.

The students have turned their vermicomposters into science labs. Since January, they have made weekly checks for cocoons, hatchlings, and mature worm counts and for other "critters" in the

composters who help with decomposing the material. They also have been checking the pH level of the compost and have been feeding, watering, and turning the compost each week.

Given the right environment, the earthworms and red worms will work to digest the food provided by the students faster than any other compost method. Material will pass through the worms' bodies and become castings.

By mid-April, the worms will have digested nearly all the food and the bins will be filled with a rich, black natural fertilizer to be placed in the school garden.

Photo courtesy St. Brendan School

"Chasing Ice"

The Academy Award-nominated documentary film *Chasing Ice* will be shown Wednesday, April 23, from 7 to 9 p.m. at the Martin dePorres Center, 2330 Airport Drive, Columbus, and Saturday, April 26, from 7 to 9 p.m. at the New Albany Church of the Resurrection, 6300 E. Dublin-Granville Road,

This is in addition to the already-announced screening on Thursday, May 1, from 6:30 to 8:30 p.m. at the Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus.

Attendance at the May 1 showing is limited to 35 people. RSVP to corpuschristi-centerofpeace@gmail.com or call (614) 512-3731.

Chasing Ice captures visual evidence of climate change

through the use of time-lapse photography. The film has won nearly 40 awards at festivals.

For additional questions, contact the diocesan Office for Social Concerns at (614) 241-2540 or socmail-box@colodioc.org. You may also visit the Catholic Climate Covenant website for church teaching resources on climate change and the environment, at www.catholic-climatecovenant.org, and take the St. Francis Pledge.

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Glenna R. Joyce Scholarship Award recipient

Ha Nguyen, a senior at Columbus St. Francis DeSales High School, has been awarded a Glenna R. Joyce Scholarship to attend The Ohio State University this fall.

The Joyce scholarship, which was established in 1961, covers full tuition, room and board, book allowance, and miscellaneous expenses. It is renewable for 12 quarters, provided the student maintains at least a 3.2 grade point average by the end of the recipient's sophomore year and every year afterward.

Winners of the award are chosen based on their "anticipated superior academic performance, contribution to the University, high character, and financial need."

To be considered for the scholarship, a student must reside in one of seven central Ohio counties and generally be expected to hold a minimum 3.5 grade point average and score a 30 or higher on the ACT college scholarship test or a



1340 on the SAT in critical reading and math.

Nguyen was selected from hundreds of potential recipients among incoming OSU freshmen. She has a 4.128 grade-point average and currently ranks fifth in her class. She aspires to a career in pharmacy and has been accepted into the Ohio State pharmacy early

admission pathway. Members of this group will be directly admitted to the OSU pharmacy school as long as they maintain a 3.5 GPA during their undergraduate education.

At DeSales, she has been president of the St. Vincent DePaul Club for the past two years and an officer in the Math Club for four years. She also has been involved in peer ministry and is an altar server, lector, and choir member in her church and a member of the school's Spanish Club, Flag Corps, Art Club, and Fishing Club.

Photo courtesy St. Francis DeSales High School



Flaget students learn about clean water

Chillicothe Bishop Flaget School students learned a little about their past and a lot about the future when they embarked on their service-learning project for Lent.

A presentation from the Sisters of Notre Dame de Namur taught them on the need for clean drinking water around the world, while also educating them about the history of Catholic education in Chillicothe.

Marsha Loges, a laywoman representing the sisters, introduced the students to the project idea by explaining about the sisters and how, in the 1840s, they established the three Chillicothe Catholic schools which now are combined in Bishop Flaget.

At that time, the order was working hard to establish Catholic schools in the new state and to provide outreach to rural areas. The sisters continue those same jobs today. Now their mission territory is in Africa and around the world.

Loges then explained to the students the science of providing clean, safe drinking water for people to drink. She talked about how the health of children around the world is compromised by poor quality drinking water and showed how a 10-cent package of water purifier could mean the difference between life and death for some children.

With the help of several student

volunteers, she showed how a water purifier can take dirty water and turn it into safe drinking water in less than 30 minutes. The students were thrilled by the experiment and jumped at the chance to taste the clean water.

As part of the project, students will be monitoring their water usage throughout Lent. Each time they use water, they will record the usage with a water drop. The school's goal is to be able to raise enough money to pay 10 cents for each time the students use water.

The students are studying the water cycle at some levels, determining the number of gallons of water they use in a week, and analyzing the water purifying process with kits Loges left behind.

Anyone who would like to donate to the project may write a check payable to The Sisters of Notre Dame de Namur, Cincinnati, and send it to Bishop Flaget School, 570 Parsons Ave., Chillicothe OH 45601. All proceeds will be forwarded to the sisters and are tax deductible.

Photo: Bishop Flaget School students (from left) Isaac Herlihy and Grayson Guerra line up for a taste of water treated by a package of purifier. David Rourke takes the first sip. Marsha Loges, representing the Sisters of Notre Dame de Namur, is seen in shadow.

Photo courtesy Bishop Flaget School



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Love really is the answer

By Katherine Kraft

Love. It is a word that I have been reflecting on a great deal lately during this Lenten season. And not the puppy love or “I love ice cream” kind of love. I’m referring to life-changing love. Actually, my reflection started a year ago, on Good Friday, with watching Mel Gibson’s *The Passion of the Christ*. As I watched this movie, which I have seen many times, what struck me was Jesus’ eyes. His eyes were filled with love as he looked at Judas betraying Him, Peter denying Him, and Barabbas celebrating his freedom. That is how I often picture Jesus looking at me in my mind’s eye – with eyes full of love. And what is my response to thinking of Jesus’ loving glance toward me? A heart brimming with so much love and adoration for Him that I just want to run to Him and either fall at His feet or embrace Him. Because love begets love. Love can soften and change people’s hearts. Love can brighten someone’s day. Love can lift one’s spirits. Love can do amazing things. Love can make a difference.

Love has the power to transform hearts. We want to be around those who love us. When acts of love are shown to us, we respond in love. For example, think of a husband surprising his wife with flowers or a small gift, a friend stopping by unexpectedly, or a parent treating a child with an unexpected surprise or trip. All these acts would cause the hearts of those receiving them to grow with love for the giver. In turn, the receiver would want to do something unexpected for someone else. And so the love would continue.

On the other hand, the absence of love can create a heart which can become so hardened that it breeds hatred. The absence of love also can create an immense sense of loneliness, a feeling as if no one cares. Those who have not been shown love are in danger of many things – depression, overdosing of medications, suicide, alcohol, drugs, sexual

promiscuity – whatever can take away the pain and loneliness of this life, even if the relief is temporary. Lastly, an absence of love can lead to a selfish or “I don’t care” attitude – a feeling as if you deserve everything you can get because you have no one who loves you, or of not caring about anything or anyone, or wondering what the point of anything is, anyway.

Those who loved Jesus were moved to do so because they witnessed His gentle, caring actions, because of His love shown to them and to others through a look, a word, a kind act. He is our example of how to love others. In answering questions about the greatest commandment, Jesus always stated the importance of loving our neighbor after loving God with our whole being (Matthew 22:36-40; Mark 12:38-41; Luke 10:25-28). There is clearly a bond, a connection between loving God and loving neighbor. How can we say we love the Lord if we do not show it in our actions by loving our neighbor? And in loving our neighbor, OUR hearts change and allow the Holy Spirit to work in us, drawing us closer to God, seeing Him in all things and in everyone. For our neighbor is, indeed, everyone.

It is the commandment of Jesus that we, as the Body of Christ, show all people love, especially those who are hurting, angry, or lost, and make them feel wanted, loved, and not alone. We do not have to look far to find individuals in need of love – they are within our own communities – our parish, our workplaces, sometimes even our own family.

I work in a skilled nursing facility, and a comment was made by one of the residents at a facility I was working at a year ago that I will never forget. She was telling another resident how much she loved her and said, “That’s why God put me here, to love people.” This woman may have been living with some cognitive deficits that prevented her from living alone, but she knew the truth

of the Gospel and how to live with it. There were tears in my eyes from her words. At that time in my life and even now, I struggle with why I am where I am and what exactly is God’s purpose for my life. No matter where we are, no matter what we are going through, we are always called (and sometimes challenged!) to love those around us and, in so doing, to not only bless them, but realize our blessings as well. And so, for the time being, I am learning not to focus on what is to come, but to treat all people I meet in my job and life with the love of Christ. There is indeed a reward and a change of heart that occurs when one has an attitude of love toward others – it leads to a joy-filled heart.

Jesus showed the depth of His love by giving EVERYTHING, by emptying Himself to suffer a cruel and excruciatingly painful death – just so we could be with Him forever. He died not just for those who believed in and loved Him. He loved and died for those who hated Him and those who now ignore or don’t believe in Him, in the hopes that their hearts will be changed. So, too, we are called to follow His example, to sacrifice some of our plans, our time, our busyness to show love to others so they may respond to that love, and in so doing, to come to know Christ and give their life to Him. For what good does it do to live our lives selfishly only for us to gain eternal life? It is our Christian duty to bring as many others with us as we can – and Love is the way.

As we journey toward Good Friday and recall the death of Our Lord, the most loving act of our God, pray for the grace of the Holy Spirit to change our hearts so that we might follow Jesus’ example and transform the hearts of our neighbors – because Love really is the answer.

Katherine Kraft attends Newark St. Francis de Sales Church and working on her master’s degree in theology through Franciscan University of Steubenville.

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Being an Appreciator

A good friend, Rita, once said years ago that she knew herself to be an appreciator: an appreciator of God revealed in the world of creation, of people, of life. I thought of her when I read a reflection by Carole Crumley, Episcopal priest and Shalem Institute’s senior program director. Her morning prayer practice involves gazing at the world outside in her backyard, enjoying watching the day wake up as she does. In the reflection, she mentions poet Mary Oliver, one of my favorites, whose poetry celebrates the glorious sacred in every day. Oliver, like Crumley and my friend Rita, is an appreciator.

I’ve often told classes of aspiring journalists and writers that writing helps me stay “wide awake” as I move through life. It helps me notice and appreciate. As spring arrives after a particularly relentless winter, many of us notice the first crocuses and daffodils, the forsythia blooming, the feel of soft earth that just weeks ago was hard and unmoving beneath our feet. Winter makes us into appreciators, at least for a while.

We quickly become accustomed to green-crowned trees, warm air, and colorful blooms. Before long many of us will be complaining of the heat and finding refuge in air-conditioned spaces, alert for cool breezes and cooler temperatures. So goes the cycle. The sense of wonder and joy seems greatest at boundary times: winter into spring, Lent into Easter, sickness into health, danger into safety. Then it fades.

The call to be an appreciator or “pray-er” requires one to find the extraordinary cloaked in the ordinary, to marvel at our planet circling the sun even when the sun’s heat is oppressive, to see the Divine Mystery even when it is lodged in someone we don’t like.

Routine may be the greatest challenge to those who desire a poet’s heart or a saint’s prayer. How quickly we look past what surrounds us everyday, longing for something to lift our spirits or inspire us, when we tromp over miracles piled underfoot.

Artists of all types help us see these wonders more clearly. Hasn’t your heart moved at the beauty of a close-up photograph of something



very plain: a tea cup, blue paint peeling off an old door, weeds pushing up through cracks in sidewalks? Haven’t you become lost in the light of a van Gogh painting? It’s by looking closely at what we all walk past everyday and wondering at it enough to celebrate it in words, music, or form that artists awaken the poet and saint in us all.

Mary Oliver writes in her poem *When Death Comes*, “When it’s over, I want to say: all my life/ I was a bride married to amazement... I don’t want to end up simply having visited this world.”

I think that the Incarnation and the love that impelled the Creator to walk this earth with us, to eventually die for love of it and us rather than resort to grasping at power and control, invites us to live as poet and saint. Night imparts an appreciation of day, as does day of night. Winter gives us a heart for spring; Lent, a desire for Easter. Routine hides singularity.

Jesus was an appreciator. He saw the Glory of the Divine in poor fishermen and women spurned by society or the men in their lives. He saw majesty in lilies and grace in the poor widow’s gift of pennies. His celebration of all life challenged those who would cherish life only on their own terms. He accepted death at the hands of the extraordinary and powerful only to witness to the victory of what, at first glance, seemed ordinary and weak. An itinerant preacher of love and service, easily dismissed by most, conquered death and invites us to do the same: to see with him the Glory of God infused into every moment, even the darkest, to expect to find wonder and Presence, and to celebrate it by the way we live our lives.

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God’s Love

By Diana Marie Winkler

Jesus was taken from the Garden of Gethsemani.
And God said to us, “I love you.”

Jesus was hit and spat upon.
And God said to us, “I love you.”

Jesus stood before Pilate, given the sentence of death.
And God said to us, “I love you.”

Jesus was stripped of His clothes and was scourged.
And God said to us, “I love you.”

Jesus was made to wear a crown of thorns.
And God said to us, “I love you.”

Jesus carried the Cross to His crucifixion.
And God said to us, “I love you.”

Jesus obediently laid Himself upon the Cross.
And God said to us, “I love you.”

Jesus suffered the pain of the nails being pounded into His hands and feet.
And God said to us, “I love you.”

Jesus cried out from the Cross, “My God, My God, why have you forsaken me?”
And God said to us, “I love you.”

Jesus cried out in a loud voice, and then gave up His spirit.
And God said to us, “I love you.”

Jesus rose from the dead.
And God said to us, “I love you.”

“There are in the end three things that last: faith, hope, and love, and the greatest of these is love.” 1 Corinthians 13:13
And God says to us, “I love you.”

Diana Marie Winkler is a member of Columbus Immaculate Conception Church and writes a blog as “The Shepherd’s Daughter.”



PALM SUNDAY

By Father Joseph Yokum



The celebration of Palm Sunday is solemn and yet so simple. St. Andrew of Crete remarks, "Come, and as we make our way up to the Mount of Olives, let us go out to meet Christ, who is returning today from Bethany, and of his own will makes haste towards his most venerable and revered passion, whereby he will bring to fulfillment the mystery of the salvation of mankind."

The great reception that Jesus experiences is not something out of the ordinary. It was customary for people to go out to the outskirts of town to meet large groups of pilgrims. They would lead them into the city with songs and great fanfare. And while there is great joy in the preparations, Jesus chooses the way he will enter, sitting on the simplest of all animals – a donkey.

Jesus is claimed to be the Messiah, the one who has been prophesied about for centuries. St. Jose Maria Escriva points out, "He makes do with a poor animal for a throne. I don't know about you; but I am not humiliated to acknowledge that in the Lord's eyes I am a beast of burden: 'I am like a donkey in your presence, but I am continually with you. You hold my right hand; you take me by the bridle.'" (Psalm 73:23-24)

The procession begins by laying a blanket on the donkey. Others come and lay either pieces of clothing or branches with green leaves to form a sort of carpet for the donkey to walk over. We hear in the Gospel of St. Luke, "At the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, 'Blessed is the King who comes in the Name of the Lord! Peace in Heaven and glory in the highest!'" (Luke 19:37-38)

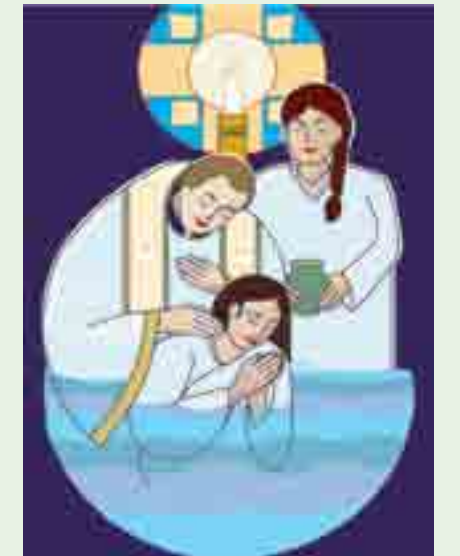
How about us? Jesus wants to enter into our lives in the same way he triumphantly entered into Jerusalem. He wants to come into our lives so that we might bear witness to him in the simplicity of our lives. He wants to be next to us. He comes to us in the ordinariness of our lives, but can we see him there? Unfortunately, we are sunken in sin and we are blind to his goodness. Just as in the Gospel, how many times does Jesus cross our paths and we fail to see him? And yet he is full of mercy. He is leniency himself. He shows that in his Passion.

St. Bernard comments, "How different the cries, 'Away with him, away with him, crucify him!' and then 'Blessed is he who comes in the name of the Lord, hosanna in the highest!'" How different the cries are that now are calling him 'King of Israel' and then in a few days time will be saying, 'We have no king but Caesar!' What a contrast between the green branches and the cross, between the flowers and the thorns! Before they were offering their own clothes for him to walk upon, and so soon afterwards they are stripping him of his, and casting lots upon them."

Our Lord is asking us for simple things in this great exhibition – loyalty, faithfulness, perseverance. There is risk in following this king. To possess the life he offers, it always leads to the cross. However, there is the sad reality that we might reject the grace of God, which is the mystery of human freedom and the will.

So how can we do it? Be close to Mary!!! Mary understands that her son is both priest and victim in the sacrifice that is being prepared. Mary will teach us how to struggle through the little things and grow in our love for him. As Mary takes her place next to her son in the Passion, follow her lead. There is not a more privileged place for us to be.

Father Yokum is pastor of Wheelersburg St. Peter in Chains and New Boston St. Monica churches.



HOLY WEEK ACTIVITIES IN THE DIOCESE

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

CIRCLEVILLE ST. JOSEPH – Stations of the Cross at parish cemetery, Sunday, April 13, 1:15 p.m.; Good Friday reflection, Friday, April 18, 7 p.m.

COLUMBUS CHRIST THE KING – Living Stations of the Cross in Spanish, Friday, April 18, 8:30 p.m.

COLUMBUS HOLY NAME -- Tenebrae service, designed to recreate the sense of betrayal, abandonment, and agony related to Good Friday, Wednesday, April 16, after 5:30 p.m. Mass.

COLUMBUS OUR LADY OF THE MIRACULOUS MEDAL – "The Heart of the Passion: The Way to Calvary," a dramatic presentation of the Passion story as told by its participants, Sunday, April 13, 7 p.m.

COLUMBUS ST. CECILIA – Tenebrae service, Monday, April 14, 7:30 p.m.; pathological analysis by parishioner Tony Stout of the physical aspects of the crucifixion, Wednesday, April 16, 7 p.m. Program's graphic nature makes it appropriate for adults and older teens.

COLUMBUS ST. CHRISTOPHER – Tenebrae service with Bach cello suites, Friday, April 18, 7:30 p.m.

COLUMBUS ST. JOSEPH CATHEDRAL – Diocesan Chrism Mass, with Bishop Frederick Campbell blessing holy oils to be used in parishes throughout the diocese and diocesan priests renewing their commitment of service, Tuesday, April 15, 6 p.m.; Walking Stations of the Cross, an annual Good Friday walk, stopping at 14 sites around downtown to commemorate Jesus' crucifixion and reflect on various social issues, Friday, April 18, 8 to 11 a.m., starting at cathedral; Tenebrae service featuring the Cathedral Schola and including Thomas Tallis' *Lamentations of Jeremiah* and Gregorio Allegri's *Miserere*, Friday, April 18, 8 p.m.

COLUMBUS ST. MATTHIAS – Living Stations of the Cross presented by parish school's eighth-grade class, Tuesday, April 15, 7 p.m.

COLUMBUS ST. PETER – Tenebrae service, Wednesday, April 16, 7:30 p.m.

COSHOCTON SACRED HEART – The Centurion's Way of the Cross, a dramatic presentation by Father Bill Hritsko and employing a five-voice spoken chorus to provide the narrative of the stations as experienced by the centurion mentioned in the Passion accounts, Friday, April 18, 3 p.m.

DELAWARE ST. MARY – Showing of "The Passion of the Christ" film, Wednesday, April 16, 6:30 to 9:30 p.m.; Walking Stations of the Cross, Friday, April 18, 11 a.m.; ecumenical prayer service, Friday, April 18, noon; blessing of Easter food baskets, Saturday, April 19, 8:30 a.m.

DRESDEN ST. MARY – Commentary on the seven last words of Christ, followed by beginning of the Divine Mercy novena, Friday, April 18, 12:30 p.m.

DUBLIN ST. BRIGID OF KILDARE – Shadow Stations of the Cross, featuring seventh-graders from Parish School of Religion portraying the stations in silhouette, Friday, April 18, 7:30 p.m.

GAHANNA ST. MATTHEW – Living Stations of the Cross presented by parish school's eighth-graders, Tuesday, April 15, 9 and 10:15 a.m. and 1 and 7 p.m.

GRANVILLE ST. EDWARD – Community Cross Walk, a 1.3-mile silent procession from the church to Denison University's Swasey Chapel, with students carrying a wooden cross, led by a drummer. Five Scripture passages will be read at stops along the way. Friday, April 18, 10:45 a.m.

LANCASTER ST. MARY – Morning Prayer, Thursday, April 17, 9 a.m., Friday, April 18, 7 a.m., and Saturday, April 19, 9 a.m.

LOGAN ST. JOHN – Walking Stations of the Cross through downtown, Friday, April 18, 10 a.m.; ecumenical prayer service, Friday, April 18, noon.

MARYSVILLE OUR LADY OF LOURDES – All-night Exposition of the Blessed Sacrament, Thursday, April 17 after 7 p.m. Mass to Friday, April 18, 9 a.m.; Stations of the Cross from the Perspective of the Blessed Virgin Mary, Friday, April 18, 3 p.m.; Tenebrae service, Friday, April 18, 8 p.m.

PORTSMOUTH CHURCHES – Tenebrae service, Wednesday, April 16, 8 p.m., St. Mary; Walking Stations of the Cross, Friday, April 18, 6 p.m., from St. Mary to Holy Redeemer (inside Holy Redeemer if weather is inclement).

REYNOLDSBURG ST. PIUS X – Children's Stations of the Cross, Sunday, April 13, 5 p.m.; Tenebrae service, Wednesday, April 16, 7:30 p.m.; blessing of Easter food baskets, Saturday, April 19, 1 p.m.

SUNBURY ST. JOHN NEUMANN – Tenebrae service, Sunday, April 13, dusk.

WHEELERSBURG ST. PETER IN CHAINS – Living Stations of the Cross, Sunday, April 13, 3 p.m.

GRANT SPONSORS TRAINING FOR NATURAL FAMILY PLANNING TEACHERS

Pope Francis, in his apostolic exhortation *Evangelii Gaudium*, speaks of the missionary mandate of Jesus, saying, "Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the 'peripheries' in need of the light of the Gospel."

For the diocesan Marriage and Family Life Office, this entailed the necessity of offering a simple, inexpensive, effective method of Natural Family Planning (NFP) that could be practiced by all married couples who have discerned a serious reason to postpone pregnancy, including those who are non-English speaking or possibly illiterate.

A grant from The Catholic Foundation enabled the Marriage and Family Life Office to sponsor training for 13 individuals (pictured) to become teachers of the ovulation method of NFP. This NFP teacher training took place from March 28-30 at Mount Carmel East Hospital and was presented by Judith Leonard, international consultant/trainer for the Family of the Americas Foundation.

The foundation has trained more than 25,000 teachers in more than 100 nations in a simple, effective method of NFP. Blessed Mother Teresa invited the foundation's founder, Mercedes Wilson, to instruct the Missionaries of Charity to teach this method of NFP in



poverty-stricken areas with high rates of illiteracy.

Lisa Evans and Jenny Davis, registered nurses from the mother-infant unit at Mount Carmel West Hospital, attended the training with the hope of sharing this information with interested patients. Evans, a parishioner at Columbus St. Catharine Church, said, "There is a great need for this information, especially among the Somali and Hispanic patients."

Davis said she sees "more and more women interested in organic foods and healthy lifestyles who are looking for a healthy alternative to hormonal birth

control."

Evans added that there is compelling medical evidence that hormonal contraception can have very serious side effects and can harm a woman's health. "There are many misconceptions about NFP," she said. "It isn't the rhythm method. It can be 98-99 percent effective at postponing pregnancy. All women need to know about this healthy, effective option."

Mark and Mary Jo Starrs, parishioners of Marion St. Mary Church, were asked to attend NFP training by their pastor, Father Thomas Buffer, and Deacon Todd Tucky. The Starrs said

they are excited to begin a new NFP ministry in Marion to "help improve marriages by sharing the knowledge and wisdom of the church's teaching on the blessing of children and God's design for married love."

The Family of the Americas NFP method was originally written and published in Spanish, so it offers great resources to teach NFP among the growing Hispanic population.

Father Joseph Klee, a diocesan priest in residence at Columbus Sacred Heart Church, hopes to make use of these NFP materials in Spanish. He attended the NFP teacher training so he can share the beautiful message of Natural Family Planning with those whom he ministers to in the Hispanic community.

Abbie Porter of Gahanna St. Matthew Church works at the mother-infant unit at Mount Carmel St. Ann's Hospital while attending the Mount Carmel College of Nursing. She went to the training so she could "empower women to know and trust their bodies" and "educate, educate, educate!"

She hopes to use her knowledge of NFP to serve women in the Catholic community, as well as those living in poverty. "Our bodies were made to do something amazing, and we shouldn't suppress that!" she said.

For information about Natural Family Planning, contact Jennifer Fullin at (614) 241-2560 or visit www.family-life.colsdioc.org.

ST. TIMOTHY CHURCH RETELLS STORY OF CHRIST'S PASSION



Pictured are participants in the "People of the Passion" play, which drew large crowds at Columbus St. Timothy Church on Thursday and Friday, March 27 and 28. The play featured the story of Jesus' crucifixion as told by six bystanders (Brian O'Brien, woodcutter; George Cleary, silversmith; Kitty Quinn, Pilate's wife; Andrea Salimbene, bride at Cana; Jim Klun, Roman centurion; and Julia Wilson, young girl). The audience experienced the agony of Our Lord through readings, song, and dance. Vocal soloists Father Timothy Hayes and Allana Salimbene, assisted by Barbara Cooper on violin and Hope Cooper with expressive dance, contributed to a powerful spiritual experience for all involved. The parish's Revolution youth group took part in honor guard and candle-bearing roles. Music was provided by an orchestra under the direction of Dr. Larry Griffin, and the play was directed by Allana Salimbene and Deacon Marion Smithberger. Photo courtesy St. Timothy Church

Golden Rose of Our Lady of Guadalupe Award



Several Columbus St. James the Less Church parishioners were honored by their pastor, Father Clarence Williams, CFP, with the parish's inaugural Golden Rose of Our Lady of Guadalupe awards for their leadership in evangelizing the Spanish-speaking community. More than 300 new families, most of them of Latino origin, have registered in the parish in the last two years.

Award winners pictured are (from left): first row, Carlos Andrino, Johanna Andrino, and Dr. Soraya Villarroell; second row, Mary Souder, Flor Pino Chavez, Gabriela Loayza, and Father Rene Constanza, CSP, parish mission speaker; third row, Manuel Andrade, Maria Concepcion Martinez, and Jose Antonio Martinez. Additional honorees not pictured are Vielka Cassidy, Jorge Montejo, David Loayza, Lorena Andrade, Jose Mendez, Griseli Falcon, James Coomes, and Joyce Coomes.

After receiving their award certificates at the close of the mission on April 2, the awardees were given a rose and went in procession to the church's Our Lady of Guadalupe shrine. They recited the Hail Mary and placed their rose into a vase. At a later date, the awardees will be honored at the Masses they attend, when they receive actual golden roses that are being custom-made for them.

In November 2013, Pope Francis sent a golden vase and miniature gold rose plant to the Basilica of Our Lady of Guadalupe. It was presented to the Virgin Mary by Cardinal Marc Ouellet during the Nov. 18, 2013 conference on the New Evangelization at the basilica. Father Constanza received the first Golden Rose award for his national leadership in the New Evangelization within the Spanish-speaking community.

Photo courtesy St. James the Less Church

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Pray the Rosary



The Garden of the Holy Innocents

By Father Homer Blubaugh

The ability to offer a burial place for Christian and non-Christian unborn infants has been an unfulfilled dream of the board members of the Back In His Arms Again ministry. This dream is being fulfilled in a sacred space, with the expenses of design, landscaping, and maintenance covered by individual gifts. The donor of the land at Resurrection Cemetery in Lewis Center for the burial site is the Diocese of Columbus.

Several Columbus hospitals look forward to accepting the offer of in-ground burial for infants whose mothers came to those hospitals at the time of a miscarriage or for delivery of a child who died during pregnancy.

These hospitals provide the service of holding the remains of such infants until a suitable time for burial in a common burial container.

Records of this burial service, including the location of the common burial site, are kept for each infant. The parent or parents sign documents that release the child's remains to Resurrection Cemetery. Parents are assured that their infants' remains will never be disinterred for any reason.

The director of diocesan cemeteries receives the infant remains and documents the details of the burial

in records kept in the cemetery office.

Individual burial plots for families who wish to bury their infants with the services of a funeral home have been available at Catholic cemeteries for years. This practice will continue, whether the remains were cremated or transferred by the hospital to a funeral service.

One distinct concern in the suddenness of such a loss is "What will happen to my baby?" Hospital chaplains or clergy members serving the parents want to offer support in this difficult time.

A suggestion regarding the burial or holding the infant's remains generally comes up at this time. Hospital staff are fully aware that many parents are not ready to think about burial options at the time of their loss and may need time to reflect and decide. The offer of a common in-ground burial site expands the services available to the Columbus area hospitals. Many couples ask the hospital to help arrange for burial at a future date. The Garden of the Holy Innocents answers this need of sacred space for the burial of the infant at that later time.

The dedication of the Garden of the Holy Innocents will take place at 1 p.m. Saturday, April 12, at Resurrection Cemetery, 9571 Columbus Pike, Lewis Center.

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

The suffering servant provides the Passion theme



Father
Lawrence L. Hummer

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

Themes are about all anyone can effectively develop on Palm Sunday, with so much to take in. The theme of the suffering servant of the Lord, from Isaiah, is always important because the evangelists frame the story of the Passion of Jesus with this in mind. The servant is one who is resolute in doing the will of the Lord and who trusts in the Lord always. If he suffers, he knows that he will not be put to shame. Matthew uses the spitting and buffeting (mentioned in the Isaiah reading), when Jesus comes before the high priest.

Psalms 22 also plays a prominent role in all the Passion narratives, including Matthew's. The division of Jesus' clothing by lot, the mockery, and his cry from the cross are from Psalm 22. The cry "Eli, Eli lema sabachthani" ("My God, my God, why have you abandoned me?") is the opening line of Psalm 22.

The profound reflection by Paul in the Philippians reading on the nature of Jesus probably reflects an early Christian hymn. It captures the great mystery of who Christ Jesus is. He is equal with God, but empties himself of divinity and humbles himself and takes on the form of a slave, becoming human and obedient, even to the point of death on a cross. He is then exalted by God and given a name above all other names, so that at the name of Jesus, every knee should bend in heaven, on earth, and under the earth and every tongue proclaim to the glory of God that Jesus Christ is Lord. That is worth thinking about for a lifetime.

That brings us to the Passion in Matthew. Only in Matthew does Judas receive 30 silver pieces. Mark and Luke indicate that money will be given, but they never mention an amount. Those 30 silver pieces have probably become the most notorious pieces of silver ever paid anyone. The prophet Zechariah (11:12) mentions the payment of 30 shekels for work he had done, but it is not for betraying someone. When Judas later in the story tries to return the money to the chief priests, they refuse, so he flings the money into the temple, and thus mimics the action of Zechariah 11:13, making the action prophetic, an action which Matthew was pleased to make use of.

Only Matthew mentions "my appointed time" (Greek, *kairos*), which means a time appointed by God. This Passover would be for Jesus passing over from death to life. Unlike the other disciples, upon hearing that one of them would betray Jesus, and protesting "Surely it is not I, Lord?", Judas says "Surely it is not I, **Rabbi**?" This word *Rabbi* is used only four times in Matthew, twice by Judas; here, and in greeting Jesus when the crowd comes to arrest Jesus. Some commentators note the curious detail that each of the disciples asks whether he might actually be the betrayer.

The words of institution of the bread and wine into Jesus' body and blood are taken almost verbatim from Mark. The formula is simple, literally: "Take, eat, this is my body." The words over the cup are slightly more complicated: "Drink

from this, all of you. Indeed this is my blood of the covenant which is poured out for many for forgiveness of sins. Indeed I will not drink of the fruit of the vine until that day when I drink it with you anew in the kingdom of my father." The expression "for many" does not exclude anyone. Those trying to apply this only to the baptized or only to Christians would make the blood of Christ be shed exclusively for some, instead of for all humanity. Thus, the meaning of "many" here must include "all," whether all respond to this in faith or not.

Peter (the Rock) protests that he will never deny Jesus, even should he have to die with him. Later, he will hear a cock crow after denying that he knows Jesus. Fear causes the best of people to do and say terrible things.

As he had taught his disciples, so now Jesus prays "Thy will be done." In this most critical of moments when his soul is sorrowful "even to death," he still prays, as we ought, "Thy will be done."

The crowd which accompanied Judas comes from the chief priests and the elders of the people. The Pharisees, who had appeared so often in the Gospel as opponents of Jesus, are nowhere to be seen, which is remarkable.

Matthew's account of the arrest and the violence which followed is a little longer than in the other Gospels. At the end of it, Jesus is taken into custody and all his disciples fled. Peter follows at a distance as far as the high priest's courtyard. Jesus says little during the hearing before the high priest and the Sanhedrin, but what he does say brings with it the charge of blasphemy. It remains difficult to say why the charge was blasphemy. The attack on Jesus leads to accusations being made against Peter, who then denies knowing Jesus. After Peter's remorse, Judas is brought back in to try returning his blood money, but, in the end, he goes away to hang himself. This is the only gospel which accuses Judas of hanging himself.

Meanwhile, Jesus is brought before Pilate. He tries to release Jesus after his wife sends word that she had a bad dream about him. This, too, is recorded only in Matthew. In the end, Pilate washes his hands of the whole thing, declaring himself innocent of Jesus' blood, leading "the whole people" to bring his blood on themselves and their children. Such a charge is historically unsustainable, but we should never forget the suffering of Jews ever since because of this fabricated charge against "the whole people."

Jesus is crucified between two "revolutionaries" in the latest translation. That is a secondary meaning in most lexicons for the Greek word *lestes*, which is usually translated "robber" or "bandit," or "criminal." The two may well have been revolutionaries, because the charge against Jesus, "king of the Jews," was basically a charge of treason against the Romans, who had sole authority to appoint local kings. They were not from the social registry of the day, whoever they were.

The mention of earthquakes, rocks being split, and tombs being opened were apocalyptic additions by Matthew to highlight the real effects of the death of Jesus, which leads to resurrection, symbolized by the bodies of the saints roaming around the holy city (Jerusalem). Matthew alone adds the posting of a guard at the tomb due to the Pharisees' demand. This is the only time that the Pharisees appear in Matthew's Passion, and it is only after Jesus is already dead. No other Gospel mentions anything of the kind taking place.

Contact Father Hummer at hummerl@stmarychillicothe.com.

The Weekday Bible Readings

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

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

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

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

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

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

Lent: the annual catechumenate

Historians of the Roman liturgy generally reckon the restorations of the Easter Vigil (by Pius XII) and the adult catechumenate (by Vatican II) as two of the signal accomplishments of the 20th-century liturgical movement. I wouldn't contest that claim, but I'd add something else to the highlights reel: the recovery of the baptismal character of Lent for every Catholic.

Back in the day, Lent was about what you didn't do: eat candy, smoke, drink, whatever. And, of course, the three classic methods of keeping the Forty Days—fasting, intensified prayer, and almsgiving—retain their perennial significance. What I discovered three years ago, however,

was that those practices come into clearer spiritual focus when they're "located" within an understanding that Lent is the season when all of us—not just those who will be baptized or received into full communion with the Church at Easter, but all of us—become, in a sense, catechumens.

Shortly before I spent Lent and Easter Week 2011 in Rome, preparing *Roman Pilgrimage: The Station Churches* (Basic Books), a friend suggested to me that the reformed liturgy of Lent fell into two broadly defined periods. Digging into the liturgical texts of Lent on a daily basis in 2011, after attending Mass at the Roman station church of the day,



THE CATHOLIC DIFFERENCE
George Weigel

persuaded me that he was quite right.

The days immediately following Ash Wednesday and the first two weeks of Lent have a penitential character, as the biblical and patristic readings at Mass and in the Liturgy of the Hours ask each of us to undertake an extended examination of conscience: Am I being the witness to the kingdom and the evangelical missionary that I ought to be? What within me needs purifying if I'm to become a better friend

of Jesus Christ and a true embodiment of his saving grace and mercy? With whom must I be reconciled?

The tone shifts with the third Sunday in Lent, as the Church begins three weeks of reflection on the meaning of baptism and the liturgy asks all the baptized to consider how well we are living in imitation of Christ. The questions posed come from the three great catechetical Gospels read on the third, fourth, and fifth Sundays in Lent: Jesus and the woman at the well; Jesus curing the man born blind; Jesus raising Lazarus from the dead. In the early Church, the explanation of those Gospels completed the catechumens' preparation for baptism. For

those already baptized, as I wrote in *Roman Pilgrimage*, they prompt a searching reflection in preparation for our being blessed with Easter water, which is baptismal water:

"How am I responding to Christ's thirst for my friendship in prayer, in light of Jesus's invitation to the Samaritan women, whom he asked for a drink of water? How are my eyes being opened to the demands of my mission, by the Christ who gave sight to the man born blind? Do I, like Martha, truly believe that Jesus is the Son of the living God, with power to raise me, like Lazarus, from the bonds of sin and death?"

Reflecting on those questions, the already-baptized experience a new catechumenate, a period of preparing to go up to Jerusalem with Jesus, who will meet his messianic destiny there—and who, in embracing that destiny in obedience to the Father, will be revealed as the

Risen Lord who makes all things new, including our brokenness.

The evangelical Catholicism of the 21st century and the third millennium demands more of Catholics than the culturally transmitted and culturally comfortable Catholicism in which many of us were raised. Confronting a culture that rejects the biblical vision of the human person and human relationships—converting that culture—is not easy. But it can be a great adventure when it's lived in the confidence that what is revealed at Easter is true: Love is stronger than death.

That is what Lent is for. The "annual catechumenate" of Lent prepares us to be missionary disciples who can display the divine mercy because we have known it in our lives.

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

Pro-Life Stations

On a bleak Friday afternoon, Jesus Christ was crucified at Golgotha, "the place of the skull." Nearly 2,000 years after the crucifixion, Christ's image is being violently destroyed again and again at abortion providers across the nation.

For the second year in a row, Greater Columbus Right to Life will be uniting with pro-life organizations and Christians throughout the United States to observe a Pro-Life Way of the Cross on Good Friday. Prayers will be offered for all the victims of abortion—the children lost, the mothers wounded, the communities blighted—as well as for those responsible for perpetuating the injustice of abortion, from elected officials to those working in the abortion industry. The event, which will follow the path of Christ's suffering, death, and resurrection, will serve as a closing service to the 40 Days for Life campaign.

The Pro-Life Way of the Cross will take place at 11 a.m. Friday, April 18 at Complete Healthcare for Women, 5888 Cleveland Ave., Columbus. Parking is available at St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave. Participants are asked to park in the parking lot only, not in the grassy area or the driveway.

This year, Greater Columbus Right to Life also is encouraging a special teen and youth hour of prayer to follow the Way of the Cross procession. Beth Vanderkooi, GCRTL executive director, noted that hundreds of area students attended the March for Life in Washington and the Rally for Life at the Ohio Statehouse on Jan. 22, that there is a growing presence of pro-life youth groups in area high schools, and that many young people participate in programs such as sidewalk counseling and 40 Days for Life.



Pray for our dead

BAKER, Robert J. Jr., 75, March 30
Christ the King Church, Columbus

BEICKELMAN, Frank E., 87, March 30
St. Andrew Church, Columbus

BRENNAN, Kathryn E., 80, April 2
St. Andrew Church, Columbus

BRENNEMAN, Helen V., 95, April 5
Holy Spirit Church, Columbus

COLLMAR, Gerald K., 78, April 5
St. Matthew Church, Gahanna

CORBITT, Joyce A., 49, April 1
Our Lady of Victory Church, Columbus

ERB, Harry, 84, April 4
St. Agatha Church, Columbus

FIORE, Sylvia G., 78, April 1
St. Rose Church, New Lexington

HAAG, William J., 82, April 5
St. Philip Church, Columbus

HOUGH, Sandra L., March 31
Holy Family Church, Columbus

HUDSON, John A., 72, April 4
St. Elizabeth Seton Parish, Pickerington

LAURIA, Marie P., 88, April 6
St. Joan of Arc Church, Powell

LEARY, Daniel G., 25, March 28
St. Anthony Church, Columbus

LENTZ, Candida "Connie" C., 94, April 4
St. James the Less Church, Columbus

MALONE, Mary A., 68, March 26
St. Mary Church, Portsmouth

MICKLEY, D. Christian, 41, April 4
St. Luke Church, Danville

RICHARDS, Evelyn D., 90, April 4
St. Pius X Church, Reynoldsburg

ROBY, Janice A., 81, April 5
St. Patrick Church, London

SBROCHI, Wilda J., 74, March 30
St. Matthias Church, Columbus

TAYNOR, Daniel O., 69, April 3
Holy Family Church, Columbus

THURN, Paul E., 88, April 3
Our Lady of Perpetual Help Church, Grove City

YOST, Helen, 94, April 3
St. Mary Church, Marion

Sister Michele Ryan, OP

Funeral Mass for Sister Michele Ryan, OP, 89, who died Saturday, April 5, at the Mohun Health Care Center, was held Wednesday, April 9 at the Motherhouse of the Dominican Sisters of Peace.

She was born Oct. 10, 1924 in New York City to Bryan and Anna (O'Reilly) Ryan.

She entered the novitiate of the former Dominican Sisters of St. Mary of the Springs in 1943 and made her profession of vows in 1945.

She earned a bachelor of arts degree from St. Mary of the Springs College (now Ohio Dominican University) and a master of arts degree from the University of Notre Dame.

In the Diocese of Columbus, she

taught English and Spanish at Zanesville Bishop Rosecrans (1960-61) and Columbus Bishop Watterson (1962-65) high schools. She also taught in other schools in Ohio and in Connecticut, New York, and Pennsylvania.

Most of her life after her years in the diocese was spent in New Haven, Conn., where she taught at St. Mary High School from 1965-74, then served at Albertus Magnus College, where she became part of the administrative office staff and later was special assistant to the president's office until 2010, when she came to the Mohun center.

She was preceded in death by her parents and a brother, Bernard. Survivors include a niece and a nephew.

NEW PROGRAM SCHEDULE

LOCAL PROGRAMS

WEEKDAYS AT NOON

	12:00 PM	12:30 PM
MONDAY	St. Gabriel's Trumpet with Chip Stalter	Family Sanctuary with Mary Ann Jepsen and Peggy Hartshorn
TUESDAY	The Seminarians	Answering the Call with Elizabeth Ficocelli
WEDNESDAY	The Catholic Doctors with Drs. Parker and Turek	Bishop Frederick Campbell
THURSDAY	Msgr. Eugene Morris	Raising Saints with Katy Wyatt
FRIDAY	Treasures of Our Faith with Local Priests	Foundations in Faith with Msgr. Frank Lane

TUNE IN ON **AM820** OR ONLINE AT **STGABRIELRADIO.COM**

Francis J. Stash

The Divine Liturgy for the funeral of Francis J. Stash, 92, who died Sunday, March 30, was held Friday, April 4, at Holy Spirit Byzantine Catholic Church, Parma. His son, Father Robert Stash, is pastor of St. John Chrysostom Byzantine Catholic Church in Columbus.

He was an Air Force veteran and

was retired from employment with the National Aeronautics and Space Administration, where he worked for 37 years. He also was a member of the Amvets organization and donated more than 33 gallons of blood to the American Red Cross.

He was preceded in death by his wife, Helen, and son, Richard.

Bishop Hartley presents "Our Town"

The drama department of Columbus Bishop Hartley High School, 1285 Zettler Road, will present Thornton Wilder's classic play *Our Town* at 7:30 p.m. Thursday to Saturday, April 10 to 12. Tickets are \$7 at the door.

Our Town is set in the fictional American small town of Grover's Corners and explores the

relationship between two young neighbors whose childhood friendship blossoms into romance and then marriage. Growing up, adulthood, and death – the circle of life – is portrayed in each of the play's three acts. *Our Town* is being produced in cooperation with Samuel French Inc. of New York.

Send obituaries to tpuet@colsdio.org

CLASSIFIED

HOLY ROSARY-ST. JOHN'S FISH FRY

640 South Ohio Ave. Columbus 43205
APRIL 11, 5-8 P.M.
All meals \$7 • Parking in rear

ST. CHRISTOPHER CHURCH LENTEN PASTA DINNER

1420 Grandview Avenue / Trinity School Cafeteria
Fridays — March 7-April 11/ 5PM to 8PM
\$ 7.00 for adults / \$ 4.00 for kids
\$ 25.00 per Family
Pasta Sauce Provided by local area restaurants
April 11— Dempsey's Restaurant

FRIENDS OF HOLY SPIRIT GOLF OUTING

Cumberland Trail Golf Club
Sunday, May 4, 2014 ~ 1:30pm Shotgun Start
4-Person Scramble; \$80 per golfer
Reservation form available at
www.holy-spirit-school.org or call 614.861.0475.
Sponsor and ad opportunities available.

Proceeds benefit Holy Spirit Tuition Assistance Fund
Sponsored by Holy Spirit School Board

AL ROEHRENBECK LAWN CARE

Mowing, Planting, Seeding
Zip codes: 43209, 43213, 43227
CALL (614) 783-9649

All fund-raising events (festivals, bazaars, spaghetti dinners, fish fries, bake sales, pizza/sub sales, candy sales, etc.) will be placed in the "Fund-Raising Guide." An entry into the Guide will be \$18.50 for the first six lines, and \$2.65 for each additional line. For more information, call David Garick at 614-224-5195.

'Happenings' submissions

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

H A P P E N I N G S

APRIL

Turn to Pages 10 and 11 for a list of special Holy Week activities at parishes throughout the diocese.

10, THURSDAY

'Walk With Jesus' at St. Andrew School
St. Andrew School, 4081 Reed Road. Columbus. "Walk With Jesus," a 40-minute presentation of Jesus' Passion by the school's eighth-grade class. Four programs, beginning at 8:50 a.m. **614-451-1626**

Living Stations of the Cross at Delaware St. Mary
12:30 p.m., St. Mary Church, 82 E. William St., Delaware. Living Stations of the Cross presented by St. Mary School students. **740-363-4641**

Reconciliation, Mass, Lenten Talk at Pond Creek
6:30 p.m., Holy Trinity Church, 9493 Carey's Run Road, Pond Creek. Reconciliation, Mass, and Lenten talk by Father Stephen Virginia. **740-858-4600**

Theology on Tap Meeting
7 to 9 p.m., El Vaquero Restaurant, 3230 Olentangy River Road, Columbus. Monthly meeting of Theology on Tap social group for Catholics 21 and older, with Sister Mary Ann Fatula, OP, of Ohio Dominican University speaking on the Blessed Trinity. **614-390-8653**

'Catholicism 101' Program at Columbus St. Patrick
7:30 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Study of Dr. Scott Hahn's "Catholicism 101" series presented by seminarians Brian Becker and Bradley Nursey. Conclusion: "Catholic Gospel: More Than Saving Sinners." **614-224-9522**

Novena to Our Lady of Perpetual Help at Holy Cross
7:30 p.m., Holy Cross Church, 204 S. 5th St., Columbus. Novena to Our Lady of Perpetual Help with Father Ramon Owerla, CFC. **614-531-3682**

10-12, THURSDAY-SATURDAY

Three Bags Full Consignment Sale
9 a.m. to 8 p.m. Thursday, 9 a.m. to 2 p.m. and 5 to 8 p.m. Friday, 9 a.m. to 5 p.m. Saturday, Hartford Fairgrounds, 14028 Fairgrounds Road, Croton. Three Bags Full consignment sale of children's items, benefiting Catholic and pro-life charities including Joseph's Coat clothing ministry and Knights of Columbus. **614-561-5300**

Bishop Hartley Presents 'Our Town'
7:30 p.m., Bishop Hartley High School, 1285 Zettler Road, Columbus. School drama department presents Thornton Wilder's "Our Town." **614-237-5421**

10-13, THURSDAY-SUNDAY

40 Days for Life
7 a.m. to 7 p.m., sidewalk in front of Complete Healthcare for Women, 5858 Cleveland Ave., Columbus. 40 Days for Life campaign of daily vigils at clinic concludes. **614-445-8508**

11, FRIDAY

Shepherd's Corner Ecology Center Open House
11 a.m. to 6 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. Center, a ministry of the Dominican Sisters of Peace, will be open, weather permitting, for tours. **614-866-4302**

Centurion's Way of the Cross at Coshocton Sacred Heart
7 p.m., Sacred Heart Church, Walnut Street and Park Avenue, Coshocton. A dramatic presentation by Father Bill Hritsko using a five-voice spoken chorus to provide the narrative of the Stations of the Cross as experienced by

the centurion mentioned in the Passion accounts. **740-622-8817**

Living Stations of the Cross at Delaware St. Mary
7 p.m., St. Mary Church, 82 E. William St., Delaware. Living Stations of the Cross presented by St. Mary School students, followed by Exposition of the Blessed Sacrament, confessions until 9, and Benediction at 9. **740-363-4641**

Living Stations of the Cross at Newman Center
7:30 p.m., St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Center's middle school group presents Living Stations of the Cross. **614-291-4674**

11-12, FRIDAY-SATURDAY

'The Great Divorce' at Capitol Theater
8 p.m. Friday, 4 and 8 p.m. Saturday, Capitol Theater, Vern Riffe Center for Government and the Arts, 77 S. High St., Columbus. Fellowship for the Performing Arts presentation of C.S. Lewis' "The Great Divorce." **614-469-0939**

11-13, FRIDAY-SUNDAY

Retreat on 'Magnificat' Use at St. Therese's
St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Retreat with Father Peter Chabot, MM, discussing how to develop a prayer life with the help of the monthly "Magnificat" prayer guide. **614-753-1696 or 740-743-3848**

12, SATURDAY

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

'Screwtape and Westboro Politics' at Newman Center
11 a.m., St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Presentation on "Screwtape and Westboro Politics" with Richard Rolwing, president of the National Institute for the Study of the Declaration of Independence. **614-291-4674**

St. John Chrysostom Pascha Foods Sale
11 a.m. to 1 p.m., St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., Columbus. Sale of Pascha foods including Easter bread, nut, apricot, poppyseed rolls, pirogi, and lamb cakes. No advance orders; first come, first served only. **614-882-6103**

Cemetery Garden of the Innocents Dedication
1 p.m., Resurrection Cemetery, 9571 N. High St., Lewis Center. Blessing and dedication of Garden of the Holy Innocents, with Father Homer Blubaugh. Garden is set aside for babies who have been miscarried during the first 20 weeks of pregnancy. **614-491-2751**

St. Francis DeSales High School Casino Royale
6 to 11 p.m., St. Francis DeSales High School, 4212 Karl Road, Columbus. School's annual Casino Royale dinner, with entertainment, gaming, and silent and live auction. **614-267-7808**

'King of Kings' at St. Leo

7 p.m., St. Leo Church, 221 Hanford St., Columbus. Showing of 1927 silent film "King of Kings," directed by Cecil B. DeMille, with musical accompaniment by Columbus Holy Family church organist Shawn Kenney. Free; donations accepted for St. Leo stained-glass window project.

Labyrinth Walk at Shepherd's Corner
7 to 8:30 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. "The Greening Earth" labyrinth walk with Shawn Scott and Nancy Cameron. **614-866-4302**

13, SUNDAY

St. Padre Pio Secular Franciscans
(Note date change because of Easter) 1:30 to 5 p.m., St. Matthew Church, 807 Havens Corners Road, Gahanna. Fellowship and ongoing formation followed by adoration and prayer, Liturgy of the Hours, and initial formation with visitors. Meet downstairs.

Dave Orsborn, OFS **614-282-4676**
Lay Fraternities of St. Dominic Meeting
3 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Meeting of St. Catherine of Siena chapter, Lay Fraternities of St. Dominic, featuring presentation on the sacraments.

Prayer Group Meeting at Christ the King
5 to 7 p.m., Christ the King Church, 2777 E. Livingston Ave., Columbus (enter at daily Mass entrance). Weekly parish prayer group meets for praise, worship, ministry, and teaching. **614-886-8266**

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

'Oremus' Program at St. Peter in Chains
7 p.m., St. Peter in Chains Church, 2167 Lick Run Lyra Road, Wheelersburg. "Oremus," a retreat-like experience featuring a 30-minute DVD with Father Mark Toups, followed by faith sharing. **740-574-5486**

14, MONDAY

Calix Society Meeting at Columbus St. Patrick
6:30 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Monthly meeting of the Calix Society, an association of Catholic alcoholics, followed by 7 p.m. Mass. **614-406-2939**

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

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

'Evangelization Through Eros' at Delaware St. Mary
7 to 8 p.m., Beitel Commons, St. Mary Church, 82 E. William St., Delaware. Conclusion of three talks by Father Michael Watson for teens and adults on "Evangelization through Eros: A Path to True Love." **740-363-4641**

15, TUESDAY

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

Talk on Nonviolence at ODU
7 p.m., Colonial Room, Sansbury Hall, Ohio Dominican University, 1216 Sunbury Road, Columbus. Father John Dear, SJ, Nobel Peace Prize nominee, speaks on "Nonviolence in a World of War." **614-251-4722**

Prayer Group Meeting at St. Mark
7:30 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life Prayer Group meeting. **740-653-4919**

16, WEDNESDAY

'Conversion' Series at Newman Center
7 p.m., St. Thomas More Newman Center, 64 W. Lane Ave., Columbus. Part 5 of six-week "Conversion -- Following the Call of Christ" DVD series with Father Robert Barron. Register at www.buckeyeatholic.com/lent.



ST. JOSEPH CATHEDRAL
GOOD FRIDAY, APRIL 18, 8 P.M.

TENEBRAE

The Cathedral Schola's annual performance of music for Tenebrae, including Thomas Tallis' *Lamentations of Jeremiah*, has become one of the cathedral's most popular events. The service, designed to recreate the sense of betrayal, abandonment, and agony related to Good Friday, is marked by the gradual extinction of candles, culminating in the performance of Gregorio Allegri's *Miserere* in a completely darkened cathedral.



OUR LADY OF MIRACULOUS MEDAL

PASSION PLAY

Columbus Our Lady of the Miraculous Medal Church, 5225 Refugee Road, will present its third annual Passion play, *The Heart of the Passion: The Way to Calvary*, on Palm Sunday, April 13, at 7 p.m. Doors will open at 6:30.

Unlike other depictions, this account is a representation of the moments leading up to the crucifixion, focusing less on the historical account and more on the emotional reaction of those who witnessed the world-changing event.

The story is written by the performers themselves, who live "in the shoes" of their chosen characters during Lent and write the script from their hearts.

"Even those who saw last year's showing will be in for a new experience," play director Joanne Farrell said. "We have added roles and have

other new actors creating their own scripts based on prayerful interpretation." Having new cast members every year ensures that the play is never the same from year to year.

The entire parish is involved with the event. In addition to the actors, other parishioners are responsible for lighting, sound, scenery, costumes, publicity, photography, ushers, and hospitality.

Sonny Shroyer will play the role of Jesus. Other featured actors will be Joe Cardamone as Pilate and Larry Davis as Herod. Satan will be appearing in the play for the first time, and will be portrayed by Deacon Steve Venturini.

There is no charge to attend. Goodwill offerings will be accepted following the play. A meet-the-cast party will follow the play until 10 p.m.



The Crucifixion Bottle

Art and faith in a bottle? When we think about the intersection of art and faith, we are probably inclined to think about what the giants of art history have given us -- the works of Michelangelo, Caravaggio, Rembrandt, or Rubens. Or maybe a particular image comes to mind -- a Christ Pantocrator mosaic or an old icon, faded and cracked but exuding centuries of prayer. We are probably less inclined to think about pious folk art -- the countless eccentric and quite often charming works of art made by unidentified hands. But probably the farthest thing from our imagination is the "crucifixion bottle."

An obscure category of religious folk art, the crucifixion bottle has a humble presence among the *retable*s, *santos*, creches, and other types of folk art. A crucifixion bottle is typically a clear glass bottle, with a scene of the crucifixion assembled inside. The figures are often of carved wood, sometimes painted, but not always. Crucifixion bottles vary in quality. Some exhibit a striking level of artistry; others are somewhat bland and simple by comparison. Most crucifixion bottles are unsigned.

The Holy Family Jubilee Museum and Catholic Cultural Center in Columbus recently acquired a very lovely example of a crucifixion bottle. It stands approximately 10 inches tall and is likely 100 years old. The shape of this bottle tells us that it once held

some type of medicine made at a drug store (Bill Lindsay, www.sha.org/bottle). We do not know whether the artist was aware of the poignant symbolism of a medicine bottle transformed into a vessel of the crucifixion. I would speculate that the artist delighted in this symbolism when he chose the bottle, because the scene he carefully placed inside the bottle also happens to be rich with symbolism and poetry.

It is safe to say this anonymous artist was self-taught, or unschooled. But this doesn't mean the artist did not have a smart eye. This Passion scene is graphically cohesive and harmonious, due in part to the artist's careful and selective use of color. Not all crucifixion bottles offer as coherent an application of paint. Here, Our Lord's cross is visually distinct and imbued with symbolism. The two robbers' crosses are simply black and mirror each other in size and design. Our Lord's cross, on the other hand, is white, suggesting, of course, purity and innocence; graphically, the white paint serves to amplify the red of Christ's blood. More dramatically, the cross is also a tree. The ends of the crossbeam and the top of the vertical beam transition to large green leaves.

The bottle is wide, but not very deep. Despite this constraint, the artist has avoided flattening the scene and has cleverly suggested depth or perspective by subtly scaling down the size of

the two robbers and placing them just a step back from Our Lord's cross. This makes dramatic sense, too, of course. Jesus is front and center. He is the larger figure. His cross is taller. And his cross is no ordinary cross. It is a special cross.

At the foot of Our Lord's cross is Mary Magdalene kneeling in prayer, head bowed. Standing on the right is a soldier holding the lance that pierced Jesus' side. Note the soldier's curious appearance. He seems to be a composite of 19th-century cavalry soldiers from India, Turkey, and Persia. Soldiers in the Indian Governor's Body Guard regiment shown in 19th-century photographs look intriguingly similar. They even carried lances.

If there is a theme to this crucifixion bottle, it should be *Arma Christi* (Weapons of Christ). *Arma Christi* is a very old tradition of depicting all the various instruments (including the rooster) associated with the Passion narrative. This crucifixion bottle contains a number of *Arma Christi*: the hammer, ladder, pincers, spear, dice, and the *Titulus Crucis* (INRI). The artist has also included, very prominently, the pillar where Christ was scourged, and the rooster. Interestingly, the artist has painted what might be a hyssop plant at the bottom of the cross (John 19:29). Poetically, Christ's blood seems to rain down on this hyssop plant.

So where does this bottle come



from? I suspect the soldier's unusual wardrobe is a clue of some sort. But I have no answer for now. There is no consensus about the origin of crucifixion bottles in general, but it is likely that they are a European import. Author and collector S.D. Jones claims they are clearly traceable to Germany and Eastern Europe (www.sdjones.net/FolkArt). Another author and collector, Greg Alvey, writes that many religious bottles were made to sell to travelers who made pilgrimages to the Holy Land and other religious shrines. It is likely that monks and other religious would make these to provide funding for their monasteries (www.folkartinbottles.com).

As Holy Week approaches, the Jubilee Museum and Catholic Cultural Center invites everyone to come and view the museum's recent acquisition, a crucifixion bottle.

By Graziella Marchicelli, PhD, Director of Museum Services and Special Exhibitions, Holy Family Jubilee Museum and Catholic Cultural Center, Columbus.



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