

# The CATHOLIC TIMES

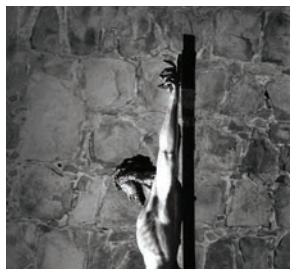
THE DIOCESE OF COLUMBUS' INFORMATION SOURCE  
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**PREPARING TO LAY  
DOWN THEIR LIVES  
TO SERVE CHRIST,**

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## INSIDE THIS ISSUE



### HOLY WEEK SCHEDULE

Trying to find times for Masses, other liturgies and special events during Holy Week? A comprehensive schedule for all of the parishes throughout the diocese is available starting on Page 7



### SERIOUS ABOUT SERVING

Father Daniel Olvera (right), parochial vicar at Westerville St. Paul the Apostle Church, is helping direct the Knights of the Holy Temple altar serving program for young men in the parish, Page 12

## Let us rejoice in the risen Lord at Easter

My dear Friends in Christ,  
The Lord has risen. He is truly risen. Alleluia. I wish you and your families joy and peace during this glorious season of Easter.

Easter is not just one day. We celebrate first the octave of Easter and a total of 50 days of Easter, culminating in Pentecost. It is a time to celebrate new life and birth in the Church through the waters of Baptism.

Many children during the Easter season will be receiving Jesus for the first time. We will celebrate the Sacrament of Confirmation and our young people will be sealed with the gift of the Holy Spirit. All of these gifts flow from the risen Lord, who has power to save and to heal.

Yes, death has no more power over us. That stone which was in front of the tomb has been rolled back, the burial cloths are there nicely rolled up, and the facemask also folded up like a little napkin. He is not here. He is truly risen.

Mary Magdalene and the other women approached the tomb, but no body was to be found. The Lord appeared. She did not immediately recognize him. Only when He called her name did she realize that this was Jesus, the love of her life, the Savior who had come back from the tomb who had gone down to the nether world, to bring God's love even there, and who had carried away the devil's trophies into the kingdom of His marvelous light.

We see the faithfulness of God the Father, who raised up Jesus, the Good Shepherd, from the dead. We see

how the Holy Spirit, who is the Lord and giver of life, is with Jesus, who confers this Spirit on the Apostles on the evening of the Resurrection. Jesus has risen in the power of the Spirit.

Mary Magdalene is then sent by Jesus. She is told to go and tell the brothers to gather in Galilee. They will have to re-read all their experiences in light of that initial call -- all the things that have happened in light of this new phenomenon, the Resurrection. He is not dead. He is alive.

Mary Magdalene witnesses to Jesus' Resurrection. She goes and tells the apostles. Simon and John come running to the tomb. John, of course, being younger, is ahead of Simon Peter, but he stops in deference to the prince of the apostles. And he gazes in. Simon Peter, on the other hand, representing the active dimension of the Church rather than the contemplative, rushes into the tomb and finds the burial cloths there. And the beloved disciple also looks in and believes.

They begin to realize that everything Jesus told them, including how the Son of Man would have to suffer and rise from the dead, was true. Jesus had promised them



life and life eternal. That same promise is available to us if we would have friendship with Jesus.

So many people today do not understand why suffering comes in their lives. They have difficulty in those dark moments. During the long journey of Lent, on the second Sunday, we heard the gospel of the Transfiguration when Jesus was clothed in dazzling light. This occurred to bring people, his apostles especially, consolation, but they did not understand the mystery at that time. Little by little, they would begin to understand the mystery of the risen Lord. The 50 days of Easter are a time of rejoicing for the whole church. For forty days in His Risen flesh, Jesus was with his apostles until he ascended to the right hand of the Father.

Afterward, the apostles were gathered in prayer with the Blessed Virgin Mary. We too rejoice with Mary in the resurrection of her Son. We are filled with joy and exultation, for Christ is truly risen. Death has no more power over us. In those dark moments, we only need to think about the future, our future with God and God's life with us. I hope and pray that you and your families experience the joy and peace of this Easter season.

God bless you all!

**Most Reverend Earl K. Fernandes**  
Bishop of Columbus

## Clergy assignments

The following clergy assignments, which were announced by the diocese on the weekend of March 16-17, will take effect in July unless otherwise noted:

**Reverend Paul J. Brandimarti**, from Parochial Vicar, St. Vincent DePaul Church, Mount Vernon and St. Luke Church, Danville, to Administrator, St. Timothy Church, Columbus, effective July 9, 2024.

**Reverend Sean M. Dooley**, from Pastor, Our Lady of Peace Church, Columbus, to Pastor, St. Brendan the Navigator Church, Hilliard, effective July 9, 2024.

**Reverend Daniel Dury**, to Pastor, Church of the Ascension, Johnstown, continuing as Pastor, St. John Neumann Church, Sunbury, effective September 1, 2024.

**Reverend Stephen L. Krile**, from Pastor, St. John Church, Logan to medical retirement, effective July 9, 2024.

**Reverend Matthew Morris**, from Sabatinal, to Parochial Vicar, St. Vincent De

Paul Church, Mt. Vernon, and St. Luke Church, Danville, effective July 9, 2024.

**Reverend Robert Penhallurick**, from Pastor, St. Brendan the Navigator Church, Hilliard, to Pastor, St. Catharine Church, Columbus, and Director of the Respect Life Office, effective July 9, 2024.

**Reverend Stephen M. Smith**, from Pastor, Church of the Ascension, Johnstown, to Pastor, St. John Paul II Scioto Catholic Parish, Portsmouth, effective September 1, 2024.

**Reverend Kyle A. Tennant**, from Parochial Vicar, St. Cecilia Church, Columbus, and Chaplain, Bishop Ready High School, Columbus, to Pastor, Our Lady of Peace Church, Columbus, and Coordinator of High School Chaplains, effective July 9, 2024.

**Reverend Jean-Luc Zadroga**, OSB, from service outside of the diocese, to Administrator, St. John Church, Logan, effective July 9, 2024.

## Father Shikina installed as Sacred Hearts pastor



Father Edward Shikina signs the Oath of Fidelity at the altar during his formal installation as pastor at Cardington Sacred Hearts at the Saturday Vigil Mass on March 16 as Bishop Earl Fernandes watches. *CT photo by Ken Snow.*



*Front Page photo:*

### PREPARING TO LAY DOWN THEIR LIVES TO SERVE THE CHURCH

Three diocesan seminarians prostrate before the altar at Lancaster Basilica of St. Mary of the Assumption during a Mass on Saturday, March 9 when they were ordained as deacons as they continue their studies for the priesthood.

*CT photo by Ken Snow*

## CATHOLIC TIMES

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# Three diocesan seminarians ordained as deacons

By Hannah Heil  
Catholic Times Reporter

The Diocese of Columbus gained three new deacons on Saturday, March 9, as Bishop Earl Fernandes ordained Kevin Girardi, Joseph Rolwing and Samuel Severance during a Mass at Lancaster Basilica of St. Mary of the Assumption.

The three men will serve as transitional deacons for a little more than a year while finishing classes at the Pontifical College Josephinum before their anticipated ordination to the priesthood in spring 2025.

The Mass of Ordination to the Order of the Diaconate was concelebrated by numerous priests of the diocese and beyond. The major concelebrants were Father William Hahn, the vicar for clergy and director of vocations; Father Steven Beseau, the rector of the Josephinum; Father Craig Eilerman, the rector of the Basilica of St. Mary of the Assumption; and Father David Schalk.

The Rite of Ordination took place after the Liturgy of the Word. Father Hahn presented the candidates to Bishop Fernandes.

Father Hahn testified to the bishop that the candidates had been found worthy for ordination. The bishop, accepting Father Hahn's testimony, formally elected, or chose, the men for the Order of the Diaconate.

Bishop Fernandes reflected on the liturgical readings in his homily. The Mass included readings from the book of Hosea, the Acts of the Apostles and the Gospel of St. Luke.

The first reading from the sixth chapter of Hosea spoke of returning to the Lord with one's whole heart. The bishop said that the Lord desires love, not sacrifice, and knowledge of God rather



Newly ordained Deacons Sam Severance (left), Kevin Girardi (second from right) and Joey Rolwing are pictured with Bishop Earl Fernandes. Photo courtesy of Abigail Pitones

than burnt offerings. The Lord offers the people an invitation to return to Him, reversing their fortunes.

The second reading from the Acts of the Apostles spoke of the disciples choosing seven men to serve Greek-speaking widows who were neglected. The bishop said it is notable that the disciples chose men of good reputation, filled with the Spirit, holy and respected by the community of the faithful for the task.

He also noted several themes in St. Luke's gospel, including the constant presence of the Holy Spirit, preferential option for the poor, the universality of salvation, the foundation of the Church and the reversal of fortune.

Bishop Fernandes focused on the reversal of fortune in the Gospel of St. Luke, first highlighting the Blessed Virgin's Magnificat at the beginning of the

gospel.

He told the congregation that their fortunes were reversed when Blessed Virgin Mary said "yes" to the Archangel Gabriel. God looked upon the virgin in her nothingness with favor, the bishop said. She was exalted and became the Mother of God.

The gospel reading, Luke 18:9-14, showed a reversal of fortune again in the parable of the pharisee and tax collector. The pharisees kept external practices but did not love God from their heart.

Bishop Fernandes noted how the pharisee exalted himself while the publican, or the tax collector, prayed from the heart and humbled himself before God, acknowledging his sinfulness. He went home justified unlike the pharisee.

"Today, these three men will humble themselves before God," the bishop told

the congregation. "They will prostrate themselves on the floor of this basilica, and they will be raised up to the responsibility of the diaconate."

Bishop Fernandes said God often reverses fortunes. He said that through no merit of their own God called people to be His children in holy baptism.

God reversed fortunes through His Son, Who gave people a share in His life. The bishop said God sent the Holy Spirit to strengthen His people in the sacrament of confirmation to witness to Christ and defend Him and His Church.

"To you three men who will be ordained to the diaconate: This was Christ's gift to you, and with every gift there comes a task," he said.

The bishop spoke of the duties that the men will undertake once ordained to the Order of the Diaconate. He pointed to the ways in which they will share in the Church's mission as deacons.

"You will share in the mission of evangelization, which involves three inseparable elements: the kerygma, the leitourgia (liturgy in Greek) and the Diakonia (Diaconate). With the kerygma, we speak of the proclamation of the faith, and the deacon is one who must announce the Gospel with joy, not only in the sacred liturgy but constantly."

Bishop Fernandes said many do not know that God comes to save people from their sins and give them life. The bishop told the candidates that they are called to proclaim the kerygma, the essential message of the faith, that God became flesh, and He offers eternal life to anyone who will have communion with Him.

"You are called to share in this ministry and in the liturgical ministry through no merit of your own," Bishop Fernandes

See **ORDAINED**, Page 4



At the start of the ordination Mass, candidates (from left) Kevin Girardi, Joey Rolwing and Sam Severance stand with their families.



The three candidates for the diaconate (from left) Sam Severance, Joey Rolwing and Kevin Girardi listen to the bishop. CT photos by Ken Snow



The three candidates prostrate themselves before the altar at the Lancaster Basilica of St. Mary of the Assumption.



Bishop Earl Fernandes lays hands on Kevin Girardi.  
CT photos by Ken Snow



Joey Rolwing makes a pledge of obedience to Bishop Earl Fernandes.



Deacon Tony Bonacci (center) of Plain City St. Joseph Church places a dalmatic on Sam Severance.

## ORDAINED, continued from Page 4

said. "It is a gift."

He told the candidates that the leitourgia involves proclaiming the Gospel and interceding for God's people at Mass and in praying the Liturgy of Hours, which is recited by the clergy several times throughout the day. Bishop Fernandes said deacons are called to distribute the sacrament of the Body and Blood of Christ to the people of God.

The bishop also noted the responsibilities of the diakonia, which, he said, is the service of Christ the Deacon. Bishop Fernandes said it is a service of charity, especially charity to the poor.

He reminded the congregation that there are different forms of poverty – material poverty and spiritual poverty, which includes loneliness. He told the three men that they must be men of charity and communion, serving in imitation of Christ the Deacon and witnessing to the whole Church the gift of God's love.

"Today you are called out of your nothingness to greatness, to the greatness of the diaconate," the bishop said.

"The pharisee felt entitled – he fasted, he tithed, he performed the necessary rituals – and sometimes people accuse the younger generation of being entitled or they accuse clergy of feeling entitled, but this must never be true for you. You are called to a ministry of service, and we can be humble in our service when we are like the publican, humbling ourselves before God."

Bishop Fernandes noted how the Blessed Virgin was assumed body and soul into heaven because she allowed the Holy Spirit to overshadow her, and she surrendered everything in humility and obedience to God. The bishop reminded the candidates that it was also by humbling himself before God that the tax collector was exalted.

"It is this type of humility that truly gives witness to the Church: to say I am a sinner, but I am not lost," he said. "I was lost, but now I am found and embraced

by the merciful Father, and because I have been embraced by the merciful Father, I will serve my brothers and sisters in charity, and I will carry out my sacred duties in the liturgy, and I will proclaim the joy of the Gospel to all creatures under heaven and on earth."

After the bishop's homily, the examination of the elect took place. The bishop questioned the three candidates about their resolve to undertake and faithfully fulfill the ministry to which they were about to be ordained. He also questioned the men about their willingness to serve the Church in union with Christ.

The candidates then promised obedience to Bishop Fernandes. They ascended the steps of the altar and knelt before the bishop in humility, promising to respect and obey him and his successors.

The candidates also made a vow of perpetual celibacy. Unlike permanent deacons who are usually married, transitional deacons are in formation to become priests. They are typically ordained to the Order of the Diaconate six months to a year before their priestly ordination.

After promising their respect and obedience, the candidates prostrated themselves on the floor before the altar during the Litany of Supplication. The congregation knelt and implored God's mercy as well as the intercession of Holy Mary, Mother of God, and the saints.

The candidates then came forward for the laying on of hands. In silence, Bishop Fernandes placed his hands on the head of each candidate, who knelt before him. The gesture, which is Scriptural, is used by the Church to signify the conferral of the Holy Spirit.

Bishop Fernandes prayed aloud the prayer of ordination. With his hands outstretched over the candidates, the bishop asked God to dedicate the candidate to the service of the altar and the word. Through the laying on of hands and the prayer of ordination, the men

were ordained to the diaconate.

Each newly ordained deacon was then vested, or dressed, in the dalmatic and stole. The vestiture are signs of the ministry and office of the deacon in the Catholic Church. The choir sang a chant as several deacons in the diocese came forward to help invest the new deacons.

The bishop then placed the Book of the Gospels in the hands of each new deacon, saying, "Receive the Gospel of Christ, whose herald you have become. Believe what you read, teach what you believe, and practice what you teach." By receiving the Book of the Gospels, the deacon accepts responsibility to proclaim God's Word.

Afterward, Bishop Fernandes extended a greeting of peace to the new deacons. Known as the fraternal kiss of peace, the gesture is a sign that the bishop and deacons are co-workers in the ministry of the Church.

Other deacons present at the Mass came forward to extend a sign of peace to the newly ordained. The choir sang a chant as deacons in attendance came forward to offer the fraternal kiss of peace.

Girardi, 30, from Columbus Our Lady of Victory Church, graduated from Hilliard Bradley High School in 2012. He played basketball during high school and studied abroad in China during college. He earned a bachelor's degree in mechanical engineering from Purdue University in 2016.

He worked in Ann Arbor, Michigan for two years after college as a design engineer for Toyota. He entered the Josephinum in 2018, where he received a bachelor's degree in philosophy two years later.

Girardi said he first thought of entering the priesthood at the time of his First Communion and began thinking about it again at age 23. While working as an engineer, he said serving at daily Mass and making a daily Holy Hour at his local parish before work was a major part

of his discernment.

He has served in parish assignments at the Perry County Consortium (Junction City St. Patrick, New Lexington St. Rose and Somerset Holy Trinity and St. Joseph churches), Westerville St. Paul the Apostle, Newark St. Francis de Sales and Sunbury St. John Neumann churches. He served his pastoral year at the Knox County Consortium (Danville St. Luke and Mount Vernon St. Vincent de Paul churches).

Rolwing, 26, from New Albany Church of the Resurrection, graduated from New Albany High School in 2016. He attended the University of Ashland for a year on a basketball scholarship and transferred to the Josephinum in 2017. He received a bachelor's degree in philosophy from the seminary four years ago.

He has served in parish assignments at Columbus St. Cecilia, Zoar Church of the Holy Trinity, Dover St. Joseph and Marion St. Mary churches. He served his pastoral year at Columbus Christ the King Church.

Severance, 28, from Columbus Holy Family Church, graduated from Columbus Bishop Watterson High School in 2014. He graduated from the College of Wooster with a bachelor's degree in philosophy in 2019 and entered the Josephinum later that year.

Growing up, he received his sacraments at various parishes throughout the diocese. He was baptized at the former Columbus St. Anthony Church, received his First Holy Communion at Plain City St. Joseph Church and was confirmed at Dublin St. Brigid of Kildare Church.

He has served in a parish assignment at Columbus Our Lady of Peace Church and completed two Spanish immersions in Columbus and Mexico City, Mexico. He also worked a summer job at Jones-Schlater Flooring during seminary.

## Easter Vigil time and Friday meat-eating

Dear Father,  
Some might call me a liberal Catholic because I really get into what I call fun stuff at liturgies. My favorite liturgy is the Easter Vigil. I love the fire, the candle, the Exultet, the RCIA people getting baptized and confirmed. But I have a problem. My pastor wants the Easter Vigil to start at 8 p.m. I thought it was supposed to be at night. I feel like he's taking the fun out of a campfire at night.

-Brant

Dear Brant,

Categories such as liberal and conservative aside, I'm with you in your love for what you call "fun stuff" in our Catholic worship. Holy Week liturgies take the cake on that score. My personal favorite is Holy Thursday with its Eucharistic procession and the stripping of the sanctuary afterward.

The Easter Vigil uniquely begins with a large outdoor fire with all the parishioners gathered around it. Then the priest blesses the fire and lights the Easter Candle with that new blessed fire. The Easter Candle is processed into a dark church, that is, with all the lights turned off. The Deacon announces "The Light of Christ!" Then the darkened church gradually becomes alive with hundreds of hand-held candles all lit from the one flame of the Easter Candle.

Year after year it continues to be an amazing experience as each of our candles collectively light up the church. And it all began with that one Flame that represents Christ. Then the Deacon sings praises to God for the fire and light and Christ, the Exultet. Who doesn't love a bonfire and the play of light in the dark?

It's a shame that you and your fellow parishioners won't get to experience this. Believe it or not, the Church actually has rules about starting the Vigil well into the dark so that we can

### SACRAMENTS 101

Father Paul Jerome Keller, OP, S.T.D.

Father Paul Jerome Keller, O.P., S.T.D., director of the diocese's Office of Divine Worship, is a priest of the Dominican Province of St. Joseph. His doctorate is from Rome in sacramental theology. He currently assists at Columbus St. Patrick Church.



see and feel the fire, the one Flame, the lighting of our small candles, the joining of our singular light to the Body of Christ, the chanting in praise of the Flame of the Easter Candle.

It's fascinating that the Church says that this greatest of all solemnities, the Easter Vigil, "must take place during the night, so that it begins after nightfall." We are told that "this rule is to be taken according to its strictest sense."

Nightfall is not synonymous with sunset, which, this year occurs around 7:55 p.m. on Holy Saturday (March 30). Nightfall is the time when the sky is darkened and we are able to see the stars and planets; we need the help of lights to see. This year, complete darkness occurs after 9 p.m. For this reason, priests have been instructed to set the time for the Easter Vigil not earlier than 9 p.m.

To celebrate the blessing of the fire and the lighting of the Easter candle in the light of the evening makes it quite difficult to see the flame of the Easter Candle, worse yet to let that flame be useful to show one where to walk. The Candle is Christ, our Light, Who has arisen in the midst of the world's darkness. He sets us on fire with His own Light so that we, too, can burn brightly in the midst of the world's darkness.

You didn't raise a question for me to answer, but I fully empathize with your frustration about losing the experience of

our "holy campfire" and the darkness of a church illuminated by the Easter Candle and our small candles. Remember, Brant, that "you are the light of the world" (Matt 5:14).

Hi Father,

A couple of months ago you wrote about Bishop Fernandes wanting us to observe the Friday abstinence all year long. I heard that we're not supposed to fast or abstain on Solemnities. My friend said that all Easter week is one big solemnity. Does that mean I can eat meat on Easter Friday?

-Anonymous Meat-eater

Dear Meat-eater,

Yes, you are correct! The whole of Easter Week is the unfolding of Easter Day. Even the gospel at Mass for each day of Easter Week is a progression of what happened on that greatest of all days. Friday of Easter Week is no less a solemnity.

I have a Dominican priest friend who makes a great deal of eating all kinds of meats on Easter Friday to prove the point. We are set free from death because of Christ's Resurrection and we should celebrate the feast day with a feast.

That said, the other Fridays of the year remain days on which we should offer some penance. Bishop Fernandes has asked that we all observe the age-old custom of abstaining from meat on Fridays, especially to beseech God's mercy for the sin of abortion and to make reparation.

We should remember that a directive from the Bishop is a serious matter and we are bound to obey because he is God's direct representative in our diocese.

So, Meat-eater, enjoy a carnivore's smorgasbord of meats on Easter Friday, if you wish; then return to meatless Fridays (except if there are other solemn Church feast days).

## Seeking the lost and bringing love of Jesus to them

There are times in our lives when the Holy Spirit makes it so clear that He wants you to do something. I'm always grateful for those moments of clarity!

In January, I was invited to serve on a prayer ministry team at a parish in the South Bronx. I didn't hesitate and the Holy Spirit really surprised me. I am still growing in my confidence to do street ministry, but in this case, I had no fear, no doubt, only excitement to see what Jesus would do.

"Come follow Me!" rang in my heart. I was blessed to join others from Columbus who serve with Urban Encounter Ministries, which ministers to people in the Hilltop area, along with Upper Room Ministry, Powell St. Joan of Arc Church, Columbus St. Peter Church and Indiana-based Shadow on the Water ministries.

The event was called "Seeking the Lost" and 26 prayer ministers from Ohio, Indiana, Michigan and Kentucky felt called to the Bronx for this weekend event of loving and serving with the local ministry team for prayer, praise and worship, catechesis, street prayer ministry and a healing service.

Father George Stewart's lay leadership team at St. Augustine/Our Lady of Victory Parish in the South Bronx is Team Yeshua of Heat of the Day Ministries. Yeshua means deliver, save and rescue.

They cared for us with the love of Jesus. They drove us to and from the airport and the mission house where we slept, welcomed us with warmth and joy, served us meals, and loved us in every way with the heart of the Father.

We were instant family — our souls have been united before as many of Team Yeshua have come to Columbus for events in the past, so in some cases, it was a heartfelt reunion with hugs and tears of joy as we reconnected with "family." Who are our mothers and brothers? Those who walk with Jesus and with us.

Our friendship with Father George and his parishioners is beautiful. Our hearts are united through the Holy Spirit with a love of Jesus and a desire to seek the lost. I've heard Father George say this several times, "I want to reclaim God's territory."

He wants the people of the Bronx, the entire state of New York and people everywhere to know the love of Jesus and to have a personal, life-changing relationship

### HOLY AND HEALTHY | Lori Crock

Lori Crock is a SoulCore Rosary prayer and exercise leader and a St. Brendan parishioner. Lori is online at [holyanandhealthy catholic.com](http://holyanandhealthy catholic.com), where she shares her passion for faith and fitness.



with Him. He wants God's people to be part of a faith community and to receive the sacraments. As baptized lay faithful, it's what we all want, isn't it? So we take our humble desire, and our love for the Lord and His people, and allow Jesus to work through us.

What draws a group of Midwesterners and South Bronx together as one? Our love for Jesus and a pastor who is on fire for serving God's people drew us in. When you are with a group who loves Jesus, it is heaven on earth to be together.

Even though I went with a deep desire to serve, I was overwhelmed by how much I received. Some of our prayer ministers gave beautiful talks on different topics related to prayer, healing and prophetic ministry.

Our social time was laughter, sharing, singing, reading Scripture and enjoying delicious food. The music, both from gifted Columbus and Bronx-based music ministers, moved our hearts to tears with beautiful praise and worship that opened our hearts to the presence of God. Our daily schedule was loose. Come Holy Spirit, work in us!

How could this not be so? Most of the weekend activities were in the Church with Jesus present in the Blessed Sacrament. The words I've heard Father John Riccardo repeat in his podcast many times, "Just put Jesus out and watch Him work," rang true. Father George's parish has perpetual adoration — in a place that is known as one of the highest crime areas in the country. The doors of St. Augustine/Our Lady of Victory are wide open to all to come and rest with Jesus, 24 hours a day. Praise God for faith and trust in action!

On our second day together, our combined group of 65 prayer ministers went to the streets to pray with people under the leadership of Team Yeshua. Nearly every person with

whom my small group prayed was open to talking, hearing about Jesus, and receiving a rosary or a medal as well as our invitation to come to the Sunday healing service.

Our time ministering to people on the streets affirmed for me that we all want to be seen, loved and heard — and that life is hard, but Jesus is with us and He wants us to give it all to Him. We prayed to allow Jesus to work through us to minister to each person we met. We invited them to Church and to a community to accompany them in the future. Our time praying with people on the streets was such a gift and the testimonies we shared over dinner about how God came and worked in the people we met were powerful!

The weekend culminated with the healing service, where many we met on the street came, along with many others from around the area, to rejoice in the love of Jesus and to give whatever was on their hearts to Jesus. We prayed and worshipped.

Father George led a procession around the Church with Jesus enthroned in the monstrance. I could feel the love of Jesus so powerfully; His presence was palpable. I was moved by the love of several hundred people who came to worship, seek His healing touch and, for a short time, leave the troubles of world behind to be intimate with Jesus, King of the Universe.

There were so many "God-moments," but one that I will share with you was that an elderly woman near me met my eyes and I was drawn to hug her. I ran to her and we hugged for 10 minutes as she softly spoke in my ear in Spanish, laughing and crying. I have no idea what she was saying literally, but I know we were one — one in our joy in the Lord and in our longings for family members to know Jesus. For a few minutes, we were united in the Holy Spirit and in His consolation — and I will never forget the power of Jesus in that embrace with her. I don't know her name, but when hearts unite, we are simply sisters in Christ.

Let us ask God to surprise us with how to serve Him. Pray for openness. Pray for His love to cast out fear, to fill us with hope and for Him to invite us to join Him in His mission to seek the lost. Even the smallest "yes" gives Jesus room to work in ways that we could never imagine.

# Lent can be a challenge, but we are called to persevere

As I write this column, we are a little more than half-way through Lent. It is about this time of Lent when we need a pick-me-up. Fasting is hard. Perhaps the consolations of Lenten prayer have grown faint, and the practical challenges of sacrificial almsgiving have become more formidable. What started as an incredible opportunity to draw closer to God now includes our own failures and the monotony of the mundane. Lent has become long.

First, know that you are not alone. Every effort we make to reorient our lives more closely to God's purpose will be met by the opposition of the enemy. Father David Schalk consistently offers a cautionary instruction: "persevere!" Perseverance in our efforts, especially without the satisfaction of our own success or accomplishment pleases God. And God, through His Church, gives us incredible helps to persevere. Beyond the grace-filled, obvious helps of the sacraments, especially Confession and the Holy Eucharist, we are able to meditate on the lives of our Redemptrix and Co-Redemptrix, Jesus and Mary, by praying the rosary, also known as the little Gospel. We can come to understand more fully the great love that God has for us by contemplating what Jesus suffered for our salvation in the Sta-

## FAITH IN ACTION | Mark Huddy

Mark Huddy is the Episcopal Moderator for Catholic Charities and the Office for Social Concerns in the Diocese of Columbus.



tions of the Cross or the accounts of the Passion from St. Gertrude, St. Bridgit, or Anne Catherine Emmerich. Knowing the great love we have received from God, the source of all love, can help motivate us to love our neighbor, especially our neighbor in need.

God also gives us through His Church a great feast every Lent. The feast is that of St. Joseph on March 19. St. Joseph demonstrated perseverance under the most challenging circumstances. His faith in God helped him resolve his doubts on learning that Mary was pregnant. He safely led his pregnant wife from Nazareth to Bethlehem where she delivered her baby in a stable. He protected his family from the wrath of King Herod and led them to Egypt where they lived in a foreign land until Herod died. And then he led them back. He worked as a carpenter, provided for his family, and modeled faith, righteousness, love, devotion, and perseverance. St. Joseph has special roles as the protector of the Church,

and the terror of demons, both good reasons for invoking his intercession during Lent when we face the enemy's opposition.

The Good News is still good. God loved us into existence. And even though we sinned, breaking our relationship with Him, He still loved us and sent His only begotten Son to die for our salvation. Jesus won the victory over sin and death and rose on the third day. He restores our relationship with God, offers us eternal life and asks us to respond, to join His followers and to participate in the Paschal mystery. He also asks us to share this good news with others.

In the time that remains, with the help of St. Joseph's intercession, perhaps we could share this good news with someone that really needs to hear it. We may be able to more fully surrender to God, not only the outcome of the good news conversation but also those other parts of our lives that we anxiously want to control. In so doing, we may find that our own Lenten struggles are not so difficult, that we have increased bandwidth for fasting and almsgiving, and that we have new strength to journey from Holy Thursday through Calvary to the empty tomb.

# The good news is that the bad news isn't all the news there is

In the course of an insightful essay on Vladimir Putin's challenge to civilization, Italian historian Roberto de Mattei observed that, amid the general decline of the West, "the Church ... appears as a wasteland." That certainly seems to be the case with institutional Catholicism in Germany and Belgium, where bishops violate the profession of faith they made before their episcopal ordination by declaring that the Church has been teaching falsely on certain moral matters and by suggesting that settled doctrinal questions are not settled. And it's not hard to see how Rome-based Dr. de Mattei could feel as if he were living in an ecclesiastical desert: the priest in charge of catechesis in the Diocese of Rome, Father Andrea Camillini, recently said "It's time to give up the delusion of omnipotence, of evangelizing Rome, and abandon the idea of making Rome into a Christian city. It's no longer our objective and it never was."

But what about the Church in these United States? To be sure, ours is a chiaroscuro landscape, with both shadows and light. But a wasteland? I think not.

Consider the following.

**Seminaries.** U.S. seminaries today are in better shape than they've ever been. The seminary reforms mandat-

## THE CATHOLIC DIFFERENCE

George Weigel

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ed by John Paul II in the 1987 apostolic exhortation *Pastores Dabo Vobis* have taken hold, and while there is still hard work left to be done — not least in inculcating the art of preaching — seminary rectors and formators in many North Atlantic countries marvel at what they see here and hope to imitate it.

**Catholic Colleges and universities.** Some of these are, indeed, Catholic wastelands. In others, there is a continual battle over sustaining a vibrant Catholic identity that prepares young men and women for missionary discipleship. Still others, however, are set firmly on the path of fostering intellectual rigor in an environment that supports ongoing and ever-deeper conversion to Christ. To name but a few, in alphabetical order: Thomas Aquinas College, Belmont Abbey College, Benedictine College, the Catholic University of America, Christendom College, the University of Dallas, the Franciscan University of Steubenville, the University of Mary.

**Catholic Campus Ministry.** We are in a Golden Age of Catholic campus ministry, evident in what some might regard as surprising places like Texas A&M University and North Dakota State University. The Fellowship of Catholic University Students (FOCUS), a direct outgrowth of World Youth Day-1993 in Denver, now sends 980 young missionaries, recent college graduates, to 202

campuses in six countries for peer-to-peer evangelization and catechesis. A high percentage of 21st-century vocations to the priesthood and consecrated life are nurtured by participation in on-campus FOCUS programs, and the number of fine Catholic marriages and families that FOCUS and other excellent Catholic campus ministries have nurtured is incalculable. The Thomistic Institute, run from the Dominican House of Studies in Washington, brings high-octane Catholic content to campuses from sea to shining sea, challenging wokery with truth.

**Adult Catechesis and Formation.** Here, too, the Church in the United States is a global leader. The Word on Fire ministry created by Bishop Robert Barron goes from strength to strength and has now developed a first-class publishing program to extend the work done by Ignatius Press and other premier Catholic publishers. The FORMED program of the Augustine Institute makes quality evangelization and catechetical materials available to parishes that take adult formation seriously. The Catholic Information Center in downtown Washington, D.C. is the heart of the New Evangelization in the nation's capital. Then there is the work of intellectual and spiritual formation done by Legatus, the association of Catholic CEOs and professionals, and the Napa Institute.

**The Reform of Consecrated Life.** Vibrantly and joyfully orthodox American religious communities of women are growing: the Nashville Dominicans, the Dominican Sisters of Mary Mother of the Eucharist, the Sisters of Mercy of Alma, Michigan, and the Sisters of Life are but four examples. The Dominican Province of St. Joseph is arguably the most dynamic religious congregation of men in the world.

**Parishes and Schools.** These have been the pastoral bedrock of U.S. Catholicism for over two centuries. They still are, and they have a vitality unmatched elsewhere. Moreover, our inner-city Catholic schools are likely the most effective anti-poverty program in the country.

Lent is an annual invitation to reflect on how well the Church today is living the Great Commission to make disciples of all nations. Thus, a suggestion for a different kind of Lenten fast: give up Catholic bad news-mongering. The Holy Spirit is animating good things among us. They should be celebrated and supported.

## FOR LENT FOR LIFE

25% of all donations remain in the diocese to support local feeding programs. To date, nearly \$150,000 has helped diocesan supported feeding ministries.

This Lent, commit to our local and global human families through daily **prayer**, weekly **fasting** and **almsgiving**. Pick up your CRS Rice Bowls today.

[crsricebowl.org](http://crsricebowl.org)

Diocesan contact

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# Holy Week schedules listed for all diocesan churches

The following is a list of Masses for Palm Sunday and its vigil; services for the Sacred Triduum of Holy Thursday, Good Friday and the Easter Vigil; and Masses for Easter Sunday, plus other special Holy Week activities, supplied by diocesan parishes to *The Catholic Times*. For more information, go to the parish's website or contact the parish office.

**Ada Our Lady of Lourdes** – Palm Sunday, 11 a.m.; Holy Thursday, Mass of the Lord's Supper, 7 p.m.; Good Friday, Liturgy of the Lord's Passion, 3 p.m.; Easter Vigil, 9 p.m.; Easter Sunday, 9 a.m.

**Buckeye Lake Our Lady of Mount Carmel** – Palm Sunday, 4 p.m. Saturday, 8 and 11 a.m. with Eucharistic Adoration between Masses Sunday; Holy Thursday, 7 p.m.; Good Friday, prayer service, noon; Stations of the Cross, 3 p.m.; Passion liturgy, 7 p.m.; Easter Vigil, 9 a.m.; Easter, 8 and 11 a.m.

**Canal Winchester St. John XXIII** – Palm Sunday, 9:45 and 11:15 a.m.; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 9 p.m.; Easter, 9:45 and 11:15 a.m.

**Cardington Sacred Hearts** – Palm Sunday, 4:30 p.m. Saturday, 9 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, food blessing, 1 p.m.; Mass, 9 p.m.; Easter, 9 a.m.

**Chillicothe St. Mary** – Palm Sunday, 5 p.m. Saturday, noon Sunday; Good Friday, Divine Mercy Novena, 4 p.m., continuing at 3 p.m. daily through Divine Mercy Sunday, April 7; Easter, noon

**Chillicothe St. Peter** – Palm Sunday, 8 a.m.; Holy Thursday, 7 p.m.; Good Friday, Morning Prayer, 8:30 a.m.; Passion liturgy, 3 p.m.; Divine Mercy Novena, 4 p.m., continuing at 3 p.m. daily through Divine Mercy Sunday; Easter Vigil, Morning Prayer, 8:30 a.m.; Mass, 9 p.m.; Easter, 8 a.m.

**Circleville St. Joseph** – Palm Sunday, 5 p.m. Saturday, 8 and 11:15 a.m. and 5 p.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Mass, 3 p.m.; simple supper, 6 p.m.; Tenebrae service, designed to re-create the sense of betrayal, abandonment and agony related to Good Friday, 7:45 p.m.; Easter Vigil, 9 p.m.; Easter, 8 and 11:15 a.m., 5 p.m.

**Columbus Christ the King** – Palm Sunday, 4 p.m. (English) Saturday, 10 a.m. (English), 12:30 p.m. (Spanish) Sunday; Holy Thursday, 7 p.m. (bilingual); Good Friday, Living Stations of the Cross, noon (Spanish); Passion liturgy, 3 p.m. (English), 7 p.m. (Spanish); Easter Vigil, 9 p.m. (bilingual); Easter, 10 a.m. (English), 12:30 p.m. (Spanish)

**Columbus Holy Cross** – Palm Sunday and Easter, 9 a.m.

**Columbus Holy Family** – Palm Sunday, 9 and 11 a.m., 5 and 8 p.m.; Wednesday, Tenebrae service, 7:30 p.m.; Holy Thursday, 7 p.m.; Good Friday, Passion liturgy, 3 p.m.; Stations, 7 p.m.; Easter vigil, food blessing, 10:30 a.m.; Mass, 9

p.m.; Easter, 9 and 11 a.m., 5 and 8 p.m.

**Columbus Holy Rosary-St. John** – Palm Sunday, 9:30 a.m.; Holy Thursday, 7 p.m.; Good Friday, 7 p.m.; Easter Vigil, 8 p.m.; Easter, 9:30 a.m.

**Columbus Holy Spirit** – Palm Sunday, 4 p.m. Saturday, 9 and 11 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 7 p.m.; Easter Vigil, 9 p.m.; Easter, 9 and 11 a.m.

**Columbus Immaculate Conception** – Palm Sunday, 4 p.m. Saturday, 8:30 and 11 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 1 and 7 p.m.; Easter Vigil, 8:15 p.m.; Easter, 8:30 and 11 a.m.

**Columbus Our Lady of Guadalupe, Star of the New Evangelization** (formerly Parroquia Santa Cruz and Columbus Holy Name) – Palm Sunday, Saturday, 6 p.m. Sunday, 8 a.m. and 11 a.m. (Spanish), 5:30 p.m. (English). Monday-Wednesday, Mass followed by dramatization in the parish basement, 7:30 p.m.; Holy Thursday, Bilingual Mass, 7:30 p.m. followed by Adoration until 6 a.m. Friday; Good Friday, live dramatization on the Stations of the Cross, noon; Passion liturgy, 5:30 p.m. (English) and 7:30 p.m. (Spanish). Easter Vigil, Marian hour with Our Lady of Sorrows (bilingual), 8:30 a.m., Mass 9 p.m. Easter, 8 a.m. and 11 a.m. (Spanish), 5:30 p.m. (English)

**Columbus Our Lady of Peace** – Palm Sunday, 4:30 p.m. Saturday, 8:45 and 11:30 a.m. Sunday; Holy Thursday, Mass, 7 p.m.; Night Prayer, 10 p.m.; Good Friday, Morning Prayer, 8:30 a.m.; Passion liturgy, 2 p.m.; Stations, 7 p.m.; Easter Vigil, Morning Prayer, 8:30 a.m.; Mass, 8 p.m.; Easter, 8:45 and 11:30 a.m.

**Columbus Our Lady of the Miraculous Medal** – Palm Sunday, 4 p.m. Saturday, 10 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Passion liturgy, 2 p.m.; Stations, 7 p.m.; Easter Vigil, 9 p.m.; Easter, 10 a.m.

**Columbus Our Lady of Victory** – Palm Sunday, 5 p.m. Saturday, 8 and 10 a.m. Sunday; Maronite rite liturgy, 11:30 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Passion liturgy, 3 p.m.; Maronite liturgy, 6 p.m.; Easter Vigil, 9 p.m.; Easter, 8 and 10 a.m.; Maronite liturgy, 11:30 a.m.

**Columbus Sacred Heart** – Palm Sunday, 11 a.m.; Holy Thursday, 6:30 p.m.; Easter Vigil, 8:45 p.m.; Easter, 11 a.m.

**Columbus St. Agatha** – Palm Sunday, 5 p.m. Saturday, 8:30 and 11 a.m. Sunday; Holy Thursday, 7:30 p.m.; Good Friday, Passion liturgy, 3 p.m.; Tenebrae service, 8 p.m.; Easter Vigil, 9 p.m.; Easter, 8:30 and 11 a.m.

**Columbus St. Agnes** – Palm Sunday, 9 a.m., 11 a.m. and 1 p.m.; Monday-Wednesday, Mass and mission, 7 p.m. Holy Thursday, 7 p.m. followed by Adoration until midnight; Good Friday, Stations, 11 a.m.; Passion liturgy, 7 p.m. Easter Vigil, 9 p.m.; Easter, 9 a.m., 11 a.m.

and 1 p.m.

**Columbus St. Aloysius** – Palm Sunday, 4 p.m. Saturday, 9 a.m. (in Twi language for Ghanaian Community), noon Sunday; Holy Thursday, 7 p.m.; Good Friday, Stations, 3 p.m.; Holy Saturday, time to be determined; Easter, 9 a.m. (Twi), noon

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

**Columbus St. Andrew Kim Taegon Korean Catholic Community** – Palm Sunday, noon; Holy Thursday, 7 p.m.; Good Friday, 7:30 p.m.; Easter Vigil, 8 p.m.; Easter, noon, all at St. John the Baptist Church

**Columbus Sts. Augustine & Gabriel** – Palm Sunday, 4:30 p.m. Saturday, 10 a.m. (English), noon (Vietnamese) Sunday, followed by Eucharistic Adoration at 1 p.m., concluding with Benediction at 4; Holy Thursday, 7 p.m.; Good Friday, Stations, 9 a.m. (English), 9:30 a.m. (Vietnamese); Passion liturgy, 7 p.m.; Easter Vigil, 7 p.m. (bilingual); Easter, 11 a.m. (Vietnamese)

**Columbus St. Catharine of Siena** – Palm Sunday, 8:30 and 11 a.m., 5 p.m.; Wednesday, Tenebrae service, 8 p.m.; Holy Thursday, children's Stations, 9 a.m.; beginning of Divine Mercy Novena, 2:30 p.m., continuing daily through Easter Sunday; Passion service, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8 and 10 p.m., noon

**Columbus St. Cecilia** – Palm Sunday, 5 p.m. Saturday, 7:30 and 9:30 a.m. and noon (English), 1:30 p.m. (Spanish) Sunday; Tenebrae service, 7:30 p.m. Sunday; Monday to Wednesday, Spanish mission, 4 p.m.; Holy Thursday, Morning Prayer, 8:15 a.m.; Mass, 7 p.m.; Night Prayer, 10 p.m.; Good Friday, Morning Prayer, 8:15 a.m.; Passion liturgy, 1 p.m. (English), 6 p.m. (Spanish); presentation on the physical aspects of the Crucifixion, 7:30 p.m.; Easter Vigil, Morning Prayer, 9 a.m.; Mass, 8:30 p.m. (bilingual); Easter, 7:30 and 9:30 a.m. and noon (English), 1:30 p.m. (Spanish).

**Columbus St. Christopher** – Palm Sunday, 4:30 p.m. Saturday, 10 a.m. (English), noon (Polish), 6 p.m. (English) Sunday; Holy Thursday, 7 p.m.; Good Friday, Stations, noon; Passion liturgy, 3 p.m.; Easter Vigil, food blessing, noon; Mass, 9 p.m.; Easter, 8 and 10 a.m. (English), noon (Polish)

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

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

**Columbus St. Francis of Assisi** – Palm Sunday, 9 and 11 a.m.; Holy Thurs-

day, 7 p.m.; Good Friday, Stations, noon; Passion liturgy, 7 p.m.; Easter Vigil, 8:30 p.m.; Easter, 9 and 11 a.m.

**Columbus St. James the Less** – Palm Sunday, 4:30 p.m. (English), 6 p.m. (Spanish) Saturday, 8 and 11 a.m. (English), 9:30 a.m. and 12:30 p.m. (Spanish) Sunday; Holy Thursday, 6:30 p.m. (bilingual); Good Friday, Passion liturgy, 1:30 p.m. (English), 5 p.m. (Spanish); Living Stations, 3 p.m. (Spanish); Easter Vigil, 8:30 p.m. (bilingual); Easter, 8 and 11 a.m. (English), 9:30 a.m. and 12:30 p.m. (Spanish)

**Columbus St. John Chrysostom Byzantine Catholic** – Palm Sunday, Divine Liturgy, 10 a.m.; Ge'ez Rite liturgy, noon; Holy Thursday, Vespers with Liturgy of St. Basil, 7 p.m.; Good Friday, Royal Hours, 9 a.m., Burial Vespers with Vigil at the Tomb, 6 p.m.; Easter Vigil, Divine Liturgy, 9 p.m.; Easter, Divine Liturgy, 10:30 a.m.; Ge'ez liturgy, noon

**Columbus St. John the Baptist** – Palm Sunday, 9:30 a.m.; Good Friday, 3 p.m.; Easter, 9:30 a.m.

**Columbus St. Joseph Cathedral** – Palm Sunday, 10:30 a.m., 12:30 and 5:15 p.m.; Holy Thursday, 5:30 p.m.; Good Friday, Passion liturgy, noon, Tenebrae service with the Cathedral Schola, featuring Thomas Tallis' Lamentations of Jeremiah and Gregorio Allegre's Miserere, 8 p.m.; Easter Vigil, 9 p.m.; Easter, 10:30 a.m., 12:30 and 5:15 p.m.

**Columbus St. Leo the Great Oratory** – Palm Sunday, Low Mass, 8 a.m.; High Mass, 10:30 a.m.; Holy Thursday, 6 p.m.; Good Friday, 3 p.m.; Easter Vigil, noon (does not fulfill Easter obligation); Easter, Low Mass, 8 a.m.; High Mass, 10:30 a.m., all Masses in Latin

**Columbus St. Margaret of Cortona** – Palm Sunday, 4 p.m. Saturday, 8:30 and 10:30 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 2 p.m.; Easter vigil, food blessing, 1 p.m.; Mass, 9 p.m.; Easter, 8:30 and 10:30 a.m.

**Columbus St. Mary German Village** – Palm Sunday, 4 p.m. Saturday, 9 and 11 a.m. (English), 12:30 p.m. (Spanish) Sunday; Wednesday, Living Stations, 9:45 a.m.; Holy Thursday, 6:30 p.m. (Bilingual); Good Friday, Passion liturgy, 3 p.m. (English), 6 p.m. (Spanish); Living Stations, 7 p.m. (Spanish); Easter Vigil, 9 p.m. (bilingual); Easter, 9 and 11 a.m. (English), 12:30 p.m. (Spanish)

**Columbus St. Mary Magdalene** – Palm Sunday, 4 p.m. Saturday, 9 and 11 a.m. (English), 5 p.m. (bilingual) Sunday; Holy Thursday, Morning Prayer, 8 a.m.; Mass, 7 p.m.; Good Friday, Morning Prayer, 8 a.m.; Mary's Way of the Cross, led by women of the parish, 3 p.m.; Passion liturgy, 7 p.m.; Easter Vigil, Morning Prayer, 8 a.m.; Mass, 8 p.m.; Easter, 9 and 11 a.m.

**Columbus St. Matthias** – Palm Sunday, 4 p.m. Saturday, 9 and 11 a.m. Sun-

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day; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 9 and 11 a.m. (English), 1 p.m. (Haitian), 4 p.m. (Nigerian), 7 p.m. (Brazilian)

**Columbus St. Patrick** – Palm Sunday, 5 p.m. Saturday, 7, 9 and 10:30 a.m. and noon Sunday; Monday to Wednesday, Vespers with Benediction of the Blessed Sacrament, 7 p.m.; Holy Thursday, Mass, 7 p.m.; Sermo Dominica, 11:30 p.m.; Compline, 11:50 p.m.; Good Friday, Seven Last Words of Christ, noon to 3 p.m.; Passion liturgy, 3 p.m.; Tenebrae service, 7:30 p.m.; Easter Vigil, 9 p.m.; Easter, 7, 9 and 10:30 a.m. and noon

**Columbus St. Peter** – Palm Sunday, 9 and 11 a.m. (English), 1 p.m. (Spanish), 5 p.m. (English); Holy Thursday, 7 p.m. (bilingual); Good Friday, Living Stations, noon (bilingual); Passion liturgy, 3 p.m. (bilingual); devotional service, 7 p.m. (Spanish); Easter Vigil, 9 p.m. (bilingual); Easter, 9 and 11 a.m. (English), 1 p.m. (Spanish), 5 p.m. (English)

**Columbus St. Stephen the Martyr** – Palm Sunday, 4 p.m. (English), 6:30 p.m. (Spanish) Saturday, 8 and 11:30 a.m., 1:30 and 7 p.m. (Spanish), 10 a.m. (English) Sunday; Holy Thursday, 5 p.m. (English), 7 p.m. (Spanish); Good Friday, noon (English), 7 p.m. (Spanish); Easter Vigil, 9 p.m. (bilingual); Easter, 8 and 11:30 a.m., 1:30 and 7 p.m. (Spanish), 10 a.m. (English)

**Columbus St. Thomas More Newman Center** – Palm Sunday, 10 a.m., noon, 6 and 9 p.m.; Holy Thursday, Tenebrae service, 6:30 a.m.; Mass, 5:45 p.m.; Good Friday, Tenebrae, 6:30 a.m.; Passion liturgy, 3 p.m.; Easter Vigil, Tenebrae, 6:30 a.m.; Mass, 9 p.m.; Easter, 10 a.m., noon, 6 and 9 p.m.

**Columbus St. Thomas the Apostle** – Palm Sunday, 8:30 a.m. (English), 10:30 a.m. (Spanish); Holy Thursday, 6:30 p.m. (bilingual); Good Friday, 3 p.m. (English), 7 p.m. (Spanish); Easter Vigil, 9 p.m. (bilingual); Easter, 8:30 a.m. (English), 10:30 a.m. (Spanish)

**Columbus St. Timothy** – Palm Sunday, 5 p.m. Saturday, 9 and 11 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Passion liturgy, 2 p.m.; Stations, 6 p.m.; Easter Vigil, 9 p.m.; Easter, 9 and 11 a.m.

**Coshocton Sacred Heart** – Palm Sunday, 5 p.m. Saturday, 9 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 9 p.m.; Easter, 9 a.m.

**Danville St. Luke** – Palm Sunday, 5 p.m. Saturday, 10 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter, 10 a.m.

**Delaware St. Mary** – Palm Sunday, 4:30 p.m. Saturday, 7:15, 9 and 11:30 a.m. (English), 2 p.m. (Spanish) Sunday; Holy Thursday, 7 p.m.; Good Friday, Walking Stations, 11 a.m. to noon; Ecumenical service, noon to 1 p.m.; Passion liturgy, 3 p.m. (bilingual); Easter Vigil, food blessing, 3 p.m.; Mass, 9 p.m.; Easter, 7:15, 9 and 11:30 a.m. (English), 2 p.m. (Spanish)

**Dennison Immaculate Conception** – Palm Sunday, 5 p.m. Saturday, 11 a.m. Sunday; Good Friday, 3 p.m.; Easter, 11 a.m.

**Dover St. Joseph** – Palm Sunday, 4 p.m. Saturday, 8:30 and 11 a.m. (English), 1:30 p.m. (Spanish) Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8:30 and 11 a.m. (English), 1:30 p.m. (Spanish)

**Dresden St. Ann** – Palm Sunday, 9 a.m.; Holy Thursday, 7 p.m.; Good Friday, 2 p.m.; Easter Vigil, 9 p.m.; Easter, 9 a.m.

**Dublin St. Brigid of Kildare** – Palm Sunday, 5 p.m. Saturday, 9 and 11 a.m. Sunday; Holy Thursday, Mass, 7:30 p.m.; Night Prayer, 9:30 p.m.; Good Friday, Passion service, 3 p.m.; Stations, 7 p.m.; Easter Vigil, food blessing, noon; Easter Egg hunt, 1 p.m.; Mass, 8 p.m.; Easter, 9 and 11 a.m.

**Gahanna St. Matthew the Apostle** – Palm Sunday, 5 p.m. Saturday, 8 and 10 a.m. and noon Sunday; Holy Thursday, Morning Prayer, 8:30 a.m.; Mass, 7 p.m.; Night Prayer, 10 p.m.; Good Friday, Morning Prayer, 8:30 a.m.; beginning of nine-day Divine Mercy Novena, noon; Passion liturgy, 3 p.m.; Stations and Tenebrae service, 7 p.m.; Easter Vigil, Morning Prayer, 8:30 a.m.; food blessing, 2 p.m.; Divine Mercy Novena, 3 p.m., continuing daily through Divine Mercy Sunday; Mass, 8:30 p.m.; Easter, Mass, 8 and 10 a.m. and noon

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

**Grove City Our Lady of Perpetual Help** – Palm Sunday, 4 p.m. Saturday, 8 and 10 a.m. and noon Sunday; Holy Thursday, Shadow Stations, 9:30 a.m., 1:30 p.m.; Mass, 7 p.m.; Good Friday, Passion liturgy, noon; Walking Stations, 7 p.m.; Easter Vigil, food distribution and egg hunt, noon; Mass, 8 p.m.; Easter, 8:30 and 10:30 a.m.

**Groveport St. Mary** – Palm Sunday, 4 p.m. Saturday, 8 p.m. Sunday; Easter, 8 a.m.

**Heath St. Leonard** – Palm Sunday, 5:30 p.m. Saturday, 9:30 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday; Centurion's Way of the Cross, noon; Passion liturgy, 3 p.m.; Easter Vigil, 9 p.m.; Easter, 9:30 a.m.

**Hilliard St. Brendan the Navigator** – Palm Sunday, 5:30 p.m. Saturday, 7:15, 8:45 and 10:45 a.m. and 5:30 p.m. Sunday; Holy Thursday, Mass, 7:30 p.m.; Night Prayer, 11:45 p.m.; Good Friday, noon, 7 p.m.; Easter Vigil, Food blessing, 9 a.m.; Mass, 9 p.m.; Easter: 7:15 a.m. (church), 8:45 and 10:15 a.m. (church and gym)

**Jackson Holy Trinity** – Palm Sunday and Easter, 8 a.m.

**Johnstown Church of the Ascension**

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

**Junction City St. Patrick** – Palm Sunday, Mass, 8:30 a.m.; Eucharistic Adoration, noon to 6 p.m. with Daytime Prayer at noon and Evening Prayer and Benediction at 5:45; Easter, 9 a.m.

**Kenton Immaculate Conception** – Palm Sunday, 4 p.m. Saturday, 9 a.m. Sunday; Holy Thursday, 5:30 p.m.; Good Friday, 5:30 p.m.; Easter Vigil, 9 p.m.; Easter, 9 a.m.

**Lancaster Basilica of St. Mary of the Assumption** – Palm Sunday, Mass, 4:30 p.m. Saturday, 8 and 10 a.m. Sunday; Tenebrae service, 7 p.m.; Holy Thursday, 8 p.m.; Good Friday, Morning Prayer, 9 a.m.; Passion liturgy, 12:10 p.m.; Easter Vigil, Morning Prayer, 9 a.m.; Mass, 8:30 p.m.; Easter, 8 and 10 a.m., noon

**Lancaster St. Bernadette** – Palm Sunday, 4 p.m. Saturday, 10 a.m. and 7:30 p.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Passion liturgy, noon; Stations, 3 p.m.; Easter Vigil, 9 a.m.; Easter, 8 and 10 a.m., 7:30 p.m.

**Lancaster St. Mark** – Palm Sunday, 11:30 a.m.; Holy Thursday, 7 p.m.; Good Friday, 1 p.m., followed by Stations; Easter, 9:30 a.m.

**Logan St. John the Evangelist** – Palm Sunday, 5 p.m. Saturday, 8 and 10 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Walking Stations, 10 a.m.; Stations, 3 p.m.; Passion liturgy, 7 p.m.; Easter Vigil, 9 p.m.; Easter, 8 and 11 a.m.

**London St. Patrick** – Palm Sunday, 5 p.m. Saturday, 7:30 and 10:30 a.m.; Holy Thursday, 7 p.m.; Good Friday, Passion liturgy, 3 p.m.; Stations, 7 p.m.; Easter Vigil, 9 p.m.; Easter, 7:30 and 10:30 a.m.

**Marion St. Mary** – Palm Sunday, 5 p.m. Saturday, 9 and 11 p.m. (English), 1 p.m. (Spanish) Sunday; Holy Thursday, 7 p.m.; Good Friday, 6 p.m.; Easter Vigil, food blessing, 1 p.m.; Mass, 9 p.m.; Easter, 8 and 11 a.m. (English), 1 p.m. (Spanish)

**Marysville Our Lady of Lourdes** – Palm Sunday, 4:30 p.m. Saturday, 9 and 11:30 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Passion liturgy, noon; Stations through the Eyes of Mary, 3 p.m.; Tenebrae service, 8 p.m.; Easter Vigil, 8:30 p.m.; Easter, 9 and 11:30 a.m.

**Mattingly Settlement St. Mary** – Palm Sunday and Easter, 11 a.m.

**Millersport St. Peter** – Palm Sunday, 11:30 a.m.; Holy Thursday, 7 p.m.; Good Friday, noon; Easter, 11:30 a.m.

**Mount Vernon St. Vincent de Paul** – Palm Sunday, 4:30 p.m. Saturday, 8 and 10 a.m. (English), noon (Spanish) Sunday; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 8 and 10 a.m. (English), noon (Spanish)

**New Albany Church of the Resurrection** – Palm Sunday, 5 p.m. Saturday, 9 and 11:30 a.m. Sunday; Holy Thursday, 7

p.m.; Good Friday, Living Stations, noon; Passion liturgy, 3 p.m.; Easter Vigil, family Easter workshop, 10 a.m. to noon; food blessing, noon; Mass, 8:30 p.m.; Easter, 9 and 11:30 a.m.

**New Lexington St. Rose of Lima** – Palm Sunday, 4 p.m. Saturday, 10:30 a.m. Sunday; Holy Thursday, Mass, 7 p.m.; Compline, 10 p.m.; Good Friday, 3 p.m.; Easter Vigil, 9 p.m.; Easter, 7:30 and 10:30 a.m.

**New Philadelphia Sacred Heart** – Palm Sunday, 8:30 a.m. and 5 p.m.; Holy Thursday, 7 p.m.; Easter Vigil, 8:15 p.m.; Easter, 8:30 a.m.

**Newark Blessed Sacrament** – Palm Sunday, 4:30 p.m. Saturday, 8 and 10:30 a.m. (English), 1 p.m. (Spanish) Sunday; Holy Thursday, 7:30 p.m.; Good Friday, Stations, noon and 7 p.m.; Rosary, 1 p.m.; Divine Mercy Chaplet, 2 p.m.; Passion liturgy, 3 p.m.; Easter Vigil, Morning Prayer, 9 a.m.; Mass, 8:30 p.m.; Easter, 8 and 10:30 a.m. (English), 1 p.m. (Spanish)

**Newark St. Francis de Sales** – Palm Sunday, 4:45 p.m. Saturday, 8:30 and 11 a.m. Sunday; Holy Thursday, Mass, 6:30 p.m., preceded by potluck; Eucharistic Adoration, 7:30 p.m.; "The Passion of the Christ" movie, 8 p.m.; Good Friday, Stations, 3 p.m.; Passion liturgy, 6:30 p.m.; Easter Vigil, Morning Prayer, 9 a.m.; Mass, 9 p.m.; Easter, 7:30, 9:30 and 11:30 a.m. (egg hunt after 11:30 Mass)

**Pickerington St. Elizabeth Seton** – Palm Sunday, 5 p.m. Saturday, 8, 9:30 and 11:15 a.m. Sunday; Holy Thursday, 7:30 p.m.; Good Friday, 3 p.m.; Easter Vigil, 9 p.m.; Easter, 8 and 10 a.m. (church and activity center), noon

**Plain City St. Joseph** – Palm Sunday, 4:30 p.m. Saturday, 8:30 (church) and 11 a.m. (activity center) Sunday; Holy Thursday, 7 p.m.; Good Friday, Stations, noon; Passion liturgy, 7 p.m.; Easter Vigil, food blessing, noon; Mass, 7:30 p.m.; Easter, 7 and 8:30 a.m. (church), 8:30 and 11 a.m. (activity center)

**Powell St. Joan of Arc** – Palm Sunday, 4 p.m. Saturday, 8 and 10 a.m. and noon Sunday; Holy Thursday, 7 p.m.; Good Friday, Morning Prayer, 8:30 a.m.; Passion liturgy, 3 and 7 p.m.; Easter Vigil, Morning Prayer, 8:30 a.m.; food blessing, 9 a.m.; Mass, 9 p.m.; Easter, 8 and 10 a.m. and noon

**Reynoldsburg St. Pius X** – Palm Sunday, 4:30 p.m. Saturday, 8 and 10 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Passion liturgy, 3 p.m.; Stations, 6 p.m.; Easter Vigil, 9 p.m.; Easter, 8 and 10 a.m.

**Scioto Catholic St. John Paul II Parish** – Palm Sunday, 4:30 p.m. Saturday (Portsmouth Holy Redeemer), 5 p.m. Saturday (Pond Creek Holy Trinity), 9 a.m. Sunday (Wheelersburg St. Peter in Chains), 10:30 a.m. Sunday (Portsmouth



**HOLY WEEK, continued from Page 8**

St. Mary), 6 p.m. Sunday (Spanish, Holy Redeemer); Tenebrae services, 7 p.m. Wednesday (Spanish at Holy Redeemer, English at St. Peter); Holy Thursday, 7 p.m. (Spanish at Holy Redeemer, English at St. Peter); Good Friday, Passion liturgy, noon (Holy Redeemer and St. Peter), 6 p.m. (Spanish, Holy Redeemer, preceded by 5:30 p.m. procession from St. Mary to Holy Redeemer); Our Lady of Sorrows procession, 7 p.m. (Holy Redeemer); Easter Vigil, 9 p.m. (Holy Redeemer); Easter, 9 a.m. (St. Peter and Holy Trinity), 10:30 a.m. (St. Mary), 11 a.m. (English) and 6 p.m. (Spanish, Holy Redeemer)

**Somerset Holy Trinity** – Palm Sunday, 5 p.m. Saturday, 10 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 10 a.m.

**Somerset St. Joseph** – Palm Sunday and Easter, 8 a.m.

**Sugar Grove St. Joseph** – Palm Sunday, 8 a.m.; Good Friday, Stations, 7 p.m.; Easter, 8 a.m.

**Sunbury St. John Neumann** – Palm Sunday, 4 p.m. Saturday, 9 and 11 a.m. and 5 p.m. Sunday; Holy Thursday, 6:30 p.m.; Good Friday, outdoor Stations, 11 a.m.; Passion liturgy, 3 p.m.; Easter Vigil, food blessing, 9:45 a.m.; Mass, 8:30 p.m.; Easter, 7, 9 and 11 a.m.

**Washington Court House St. Col-**

**man of Cloyne** – Palm Sunday, 5 p.m. Saturday, 9 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 3 p.m.; Easter Vigil, 9 p.m.; Easter, 10 a.m.

**Waverly St. Mary, Queen of the Missions** – Palm Sunday, 10 a.m.; Good Friday, Divine Mercy Novena, 4 p.m., continuing at 3 p.m. daily through Divine Mercy Sunday; Stations, 6 p.m.; Easter, 10 a.m.

**Wellston Sts. Peter & Paul** – Palm Sunday, 10 a.m.; Holy Thursday, 6 p.m.; Good Friday, Stations, noon; Passion liturgy, 6 p.m.; Easter Vigil, 9 p.m.; Easter, 10 a.m.

**West Jefferson Sts. Simon and Jude** – Palm Sunday, 4 p.m. Saturday, 9 a.m. and 6 p.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Stations, 3 p.m.; Passion liturgy, 7 p.m.; Easter Vigil, 8:30 p.m.; Easter, 9 and 11 a.m.

**Westerville St. Paul** – Palm Sunday, 4 p.m. Saturday, 8 and 10 a.m., noon and 5 p.m. Sunday; Holy Thursday, Matins and Lauds, 8:30 a.m.; Mass, 7 p.m.; Good Friday, Matins and Lauds, 8:30 a.m.; Stations, noon; Rosary, 1 p.m.; Divine Mercy Chaplet, 2 p.m.; Passion liturgy, 3 p.m.; Easter Vigil, Matins and Lauds, 8:30 a.m.; Mass, 9 p.m.; Easter, 8 and 10 a.m. (church), 10 a.m. (Westerville North High School), noon

**Worthington St. Michael** – Palm Sun-

day, 4 p.m. Saturday, 8:30, 10:30, 12:30 and 5 p.m. Sunday; Holy Thursday, 8 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 8:30 and 10:30 a.m., 12:30 p.m. (egg hunt after 12:30 Mass)

**Zaleski St. Sylvester** -- Palm Sunday, noon; Holy Thursday, 5:30 p.m.; Good Friday, 5:30 p.m.; Easter, noon

**Zanesville St. Nicholas** – Palm Sunday, 5:15 p.m. Saturday, 8:15 and 10:45 a.m. Sunday; Holy Thursday, 7 p.m.;

Good Friday, 3 p.m.; Easter Vigil, 9 p.m.; Easter, 8:15 and 10:45 a.m.

**Zanesville St. Thomas Aquinas** – Palm Sunday, 4:30 p.m. Saturday, 7:45 and 11 a.m. Sunday; Easter, 7:45 and 11 a.m., all in activity center

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



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# Mount Carmel Street Medicine imitates Christ with care for needy

By Hannah Heil  
Catholic Times Reporter

More than 2,000 years ago, Jesus Christ stooped down to wash the feet of His Apostles in the Upper Room in Jerusalem. Today, a team of nurses with Mount Carmel Health System can be found doing the same thing in Columbus.

The nurses care for the podiatric needs of homeless individuals through Mount Carmel's Sole Care Clinic, typically the second Tuesday of every month at the Open Shelter located on Parsons Avenue. The clinic is part of Mount Carmel's Street Medicine program under the Community Health and Wellbeing division.

A team of two or three nurses volunteer each month to serve unsheltered and homeless individuals. They wash the individuals' feet, perform general examinations and provide foot care if there is a medical need.

Paige Donahue, a registered nurse with Mount Carmel's Street Medicine program, said nurses can often identify a medical condition simply by examining a person's feet. Many homeless individuals who are on their feet continuously and unable to take their shoes off are at higher risk for certain medical conditions, she said.

There is a medical need to examine and care for a person's feet, but the ministry was also inspired by Christ washing the feet of His Apostles. As much as the nurses tend to the person's sole in caring for their feet, they also care for their soul.

Donahue said the act of washing feet shows honor and dignity to the person being served.

"At the heart, what our volunteer nurses desire to do is to affirm the value and the dignity of every person," she said. "Something as humble and vulnerable as washing a person's feet is a way that we're able to communicate that to our patients, to show that we think your life matters, that you're valuable."

Donahue said serving the unsheltered homeless individuals impacted her, and she considers each interaction a privilege. God ministers to the patient through her, she said, and she feels the patient ministers to her through their interaction.

"As a Catholic nurse, this is the heart of why I love nursing," she said. "I very much feel like God has an invitation within nursing to be able to care and minister for people."

Several of the homeless individuals she serves suffer from hypertension, also known as high blood pressure, and diabetes. They can be at high risk for diabetic foot ulcers. A number of individuals also have foot calluses or ingrown toenails, which can be painful as they



Dottie Odrosky serves as a volunteer nurse with Mount Carmel's Sole Care Clinic that assists the homeless and others in need of health care. Photos courtesy Mount Carmel

are on their feet often.

Donahue said patients are grateful for the service they receive at the Sole Care Clinic and humbled to let someone wash and care for their feet.

She said nurses also feel privileged when patients allow them to serve them.

She recalled the words of St. Teresa of Calcutta, who spent many years ministering to the sick and impoverished in Calcutta, India. The saint spoke of encountering Jesus in each sick and suffering person. Donahue said she experiences the love Christ has for each individual in her work.

"I've learned so much through our patients and learned so much more about the heart of God through them," she said. "It very much is a mutual giving when it comes to that. I am more confident in God's nearness and His closeness and His love for His people through the interactions that I get to have with our patients."

Jerome Jackson, who has come to the Sole Care Clinic several times, has had a positive experience.

"They do a good job," he said.

Jackson was experiencing foot calluses and received care at the clinic.

He described the nurses who cared for him as "nice people." And while they helped him with the calluses, they also made him feel at ease.

"They make you feel, like, comfortable – home," he said.

Jackson said the care he received when coming to the homeless shelter inspired him to give back. He said he was homeless for a while and began to volunteer at



Paige Donahue, a registered nurse with Mount Carmel's Street Medicine program, works on a patient's foot.

the shelter. He now works there.

Given his circumstances, "I get blessed," Jackson said.

The clinic was first offered at the former Holy Family School in Columbus' Franklinton neighborhood, said Dottie Odrosky, who is a volunteer nurse at the Sole Care Clinic.

She helped start the clinic in 2016. After a hiatus during the pandemic, the clinic restarted about six months ago.

For her, she said, foot care is equal parts an "emotional experience and a spiritual experience."

"You access people at a deeper level than about any other thing you can do," she said. "Eye contact is important for us humans. Touching other people's feet is powerful."

Odrosky said she makes a point of asking each patient what their goal is for the day. For some, the answer is another day of sobriety or meeting with a social worker about housing.

She said a number of the homeless who visit the clinic struggle due to a lack of employment and a lack of transportation. For some, most of their paycheck is spent on bus passes.

Odrosky said she and patients sometimes discuss "things of faith," Scripture or church, and she connects to the patient through that. No matter the nurse's or patient's background, though, Odrosky, who is Presbyterian, remembers who she is modeling.

"We know Who taught us to wash feet," she said. "It was Jesus."

Odrosky concludes serving each patient with a prayer. In her years of experi-

ence, she said only one person said "no" to praying with her. Ironically, when she asked if she could wish him a great day, he replied, "Amen."

It appears the majority are impacted by the care they receive.

"We've had people who, actually, they've had tears after the whole experience," she said. "There's sort of more evidence of how you really reach people."

By washing an individual's feet, Odrosky said she can provide the person with one-on-one attention that they might not receive otherwise. She said it is rewarding to connect on a deeper level with patients.

"It strengthens my faith," she said. "The way that the people react and everything, I think it's letting us know this is important. It's not only just what we feel, but we have evidence of this deeper human connection."

In addition to the Sole Care Clinic, Mount Carmel's Street Medicine program offers a variety of mobile urgent care services at no cost. The mobile urgent care sets up at soup kitchens, churches and resource centers.

Also as part of the program, doctors take medical supplies and go with a nurse or caseworker to treat individuals in homeless encampments, Donahue said. This could include meeting an individual at a gas station parking lot, under a bridge, or if the individual has housing, where they live.

"One of the doctors that championed street medicine in its early stages in the 90s and early 2000s calls it 'lost sheep medicine,' meaning that, in the spirit of the example that Jesus goes out and leaves the 99 to find the one sheep that's lost, we're really able to live that out in a tangible way to our patients," Donahue said.

She said the program decreases barriers that prevent patients from receiving the care they need. Meeting an individual where they are and providing free services can eliminate a choice between paying for food or treatment for a wound.

The care team will also go out to offer an individual lunch, even if the person does not have a medical need, Donahue said. This action shows the person that their life has value, she explained, and a "mutual respect" is formed.

Donahue said she is "amazed" how that one-on-one encounter often opens up many opportunities for the individual. The established care and respect leads many to consider treatment for a substance use disorder or care for hypertension, she said.

"As a Catholic nurse, I'm really grateful to be a part of an organization that offers this and champions a service like this that is so connected to Mount Carmel's mission of serving the poor in the spirit of the Gospel," she said.

## Diocese brings organizations together for pro-life summit

Like a good boxer who gets knocked down but bounces right back up, Ohioans are picking themselves off the canvas in the fight to protect all human life after suffering a devastating blow in the November election with the passage of Issue 1 that enshrined the right of abortion into the state's constitution.

Bishop Earl Fernandes, representatives from the diocese and individuals from more than 40 organizations convened on Wednesday, March 6 at The Catholic Foundation offices in downtown Columbus for a Pro-Life Leaders Summit to collaborate and discuss how to best move forward to foster a culture of life.

After the state's voters passed the constitutional amendment on Nov. 7 that provides access to obtain an abortion up until birth, pro-life leaders expressed an even greater need to offer resources for women and families at all stages of life in addition to being a catalyst for action in their communities to promote a culture of life.

"We are here in part because of the disappointing result in November at the ballot box, which reveals to us in some ways our need to win not merely votes but to win hearts and convert hearts and to truly be pro-life," Bishop Fernandes said.

After the November election, Bishop Fernandes released a letter to the faithful encouraging deeper prayer, holy hours of reparation, abstinence from meat throughout the year on Fridays, a greater spirit of penance and support for initiatives related not only to saving children from abortion but advocating for access to health care, preservation of dignity for the disabled and end-of-life issues.

To facilitate a unified effort, Bishop Fernandes called for the establishment of a new, single-focused Respect Life Office.

The diocese announced on March 16 that Father Robert Penhallurick will become the new director of the Respect Life Office. Father Penhallurick, who attended the summit, is currently the pastor at Hilliard St. Brendan the Navigator Church, but he will assume his new duties and also take over as the pastor at Columbus St. Catharine Church in July.

"We're going to renew our commitment to being people of life here in the Diocese of Columbus," Bishop Fernandes told the pro-life leaders at the summit, "but part of what a respect life office ought to do is not replace what all of you are doing.

"All of you are here because in one way or another you help build the culture of life, whether it is accompanying women and their unborn children, whether it is providing diapers or education about how women can care for their children and gain those life skills so that their



Kathy Scanlon, president of Pregnancy Decision Health Centers, stands to explain PDHCs services and mission during the diocese's Pro Life Leaders Summit on Wednesday, March 6 at The Catholic Foundation in downtown Columbus. *Photos courtesy Abigail Pitones*



Bishop Earl Fernandes addresses the gathering of leaders from organizations and ministries in the diocese that work to protect human life from birth to natural death.

youngsters can have a new beginning and a healthy beginning, whether it is helping people get into a good preschool or pre-K or our commitment to Catholic education.

"There are many ways in which we as Catholics accompany people across the spectrum of life."

Last year, at the end of November, the diocese initiated a survey that was sent to 41 organizations asking for feedback on key questions that included an assessment of challenges and needs.

Those individuals and organizations, many of which were represented at the summit, are Back in His Arms Again, Bethesda Healing Ministry, Birthright of Columbus, Birthright of New Philadelphia, Bottoms Up Diaper Bank, Catholic Medical Association, Catholic Social Services, Catholics for Life, Center for Christian Virtue, Christ Child Society of Columbus, Created Equal, Diocese of Columbus Office of Evangelization, Elizabeth's Hope Pregnancy Resources, FEMM Health, Genesis Health, Greater Columbus Right to Life, St. Timothy Church Respect Life, Heartbeat International, Peggy Hartshorn, Heartbeats, Joint Organization for Inner-City Needs, Knights of Columbus, Mommies Mat-

ter, Mother Angeline McCrory Manor, Mount Carmel Health System, New Path Pregnancy Resource Centers, Diocese of Columbus Office for Social Concerns, Diocese of Columbus Office of Catholic Schools, Ohio Dominican University, Ohio Right to Life, Order of Malta, Pregnancy Decision Health Centers (PDHC), Pregnancy Resources of Delaware County, Society of St. Vincent de Paul, Special People in Catholic Education (SPICE), St. Edward the Confessor Church Respect Life Committee, The Pregnancy Center of Coshocton, The Women's Clinic of Columbus, Twin City Medical Center (CommonSpirit Health) and Women's Care Center.

The services provided by the organizations include pro-life and end-of-life advocacy, pregnancy information, sidewalk counseling, political lobbying, counseling, post-abortion healing, prenatal and post-natal care, ultrasounds, parenting classes, baby supplies, support after miscarriages or premature child deaths, abortion pill reversal, health care for families, diapers and baby supplies, housing assistance and food.

Also attending the summit were representatives from the Catholic Conference

of Ohio and the Governor's Office of Faith-Based and Community Initiatives.

"We are seeing changes in our community, in our schools, in our parishes, in our neighborhoods, in terms of what's happening in pro-life and that was evidenced by the state issues and so addressing these cultural changes is a huge problem that we have to work through," Jerry Freewalt, the diocesan director of the Office for Social Concerns, told the summit leaders.

"There are oppositional forces, and many said there's a need for more effective engagement supporting those who are aligned with our mission and values."

Some of those issues include visibility and awareness, marketing and promotions, funding through grants and donations, attracting younger members, schools and parish involvement, education, facilities and housing, strengthening participation in programs such as Walking with Moms in Need, creating pro-life missionaries, sharing resources and clergy support.

"There's a heightened importance of all pro-life organizations in the diocese working together in unity," Freewalt said.

Aaron Baer, president of the Center for Christian Virtue in Columbus, cited post-election statistics that indicate a need to work together within the body of Christ to protect the sanctity of life. His center's post-election polling showed that more than one of three weekly churchgoers voted yes on the amendment.

Bishop Fernandes pointed out that the makeup of the diocese is changing with an influx of immigrants, rapid growth in Columbus and a declining population in rural areas. There are other issues of concern, including human trafficking, health care, homelessness and poverty.

"We have a communication problem," Bishop Fernandes said. "The perception in the world is that we are doing nothing, that we're only interested in the child in the womb. ... We're not just against abortion or euthanasia. We're truly a pro-life people. ... And you are living proof that we are doing something more."

The bishop reminded the gathering that pro-life work is the Lord's work that requires good stewardship.

"With every gift, there comes a task," he said. "And our task is to help build a culture of life and to show respect for human life and dignity in all its stages."

Kelley Henderson, president and chief executive officer of Catholic Social Services, summarized the spirit of the summit. "When a mother chooses to have a child, we should celebrate with them, walk with them, accompany them on their journey together because it's our shared journey," he said.

# Altar server program inspires liturgical reverence, vocations

By Hannah Heil  
Catholic Times Reporter

Certain liturgies might look different at Westerville St. Paul the Apostle Church thanks to the Knights of the Holy Temple, a group of young men in grades eight through 12 who serve at Masses and receive faith formation.

The knights serve at St. Paul's Sunday 10 a.m. Mass as well as on certain feast days in the Church, including Christmas, the Easter Triduum, Palm Sunday, Corpus Christi Sunday and at other sacred liturgies. They also assist at the church's weekly benediction and at Masses with Bishop Earl Fernandes.

The goal of the program is to promote vocations, said Father Daniel Olvera, parochial vicar at St. Paul who oversees and helps run the program.

He said the Knights of the Holy Temple is a personal and parish priority. The parish's priorities, after the sacraments, are vocations and evangelization.

"That's the mission," he said. "What's the mission of the Church? To evangelize. So, our motto that we have is 'Forming Men by Serving Christ,' and that's exactly what it is that we're doing."

The Knights of the Holy Temple started at St. Paul in 2019 with six members. It has grown to 20 young men. On average, between seven and eight and sometimes as many as 12 serve during a liturgy.

The program was inspired by the Knights of the Holy Temple program in the Diocese of Lafayette, Indiana. Father Jonathan Wilson, the pastor at St. Paul, received permission to start the program at his parish.

While serving at Mass, knights wear traditional dress that includes a cassock and surplice.



The Knights of the Holy Temple serve Westerville St. Paul the Apostle Church on the altar during Sunday Masses and feast days and at weekly benediction and Masses with Bishop Earl Fernandes present.

Photo courtesy Andy Long

A cassock is a long-fitted garment with a button closure and long sleeves. The color varies depending on the rank of the clergy. For servers, the cassock is black. A surplice is a white outer garment with full sleeves, and it usually falls at the knee.

Altar servers at the parish who are not members of the Knights of the Holy Temple and serve at other Masses wear albs, or full-length white linen vestments with a girdle at the waist.

The Knights of the Holy Temple program not only provides faith formation

but teaches young men the particulars of serving at Masses and liturgical events.

"We want them to take the liturgy seriously because the Mass is serious, and they know that," Father Olvera said.

Outside of Mass, the knights meet twice a month. One night is dedicated to training and the other night is centered on faith, fellowship and formation. The knights have extra rehearsals around Holy Week.

Included among the recent liturgies the knights have participated in are Ash Wednesday and Candlemas, which is celebrated on Feb. 2, when all candles used in the church for the coming year are blessed, and at Masses for the Columbus Catholic men's and women's conferences.

"For them to be doing these type of liturgies outside of Sundays, outside of holy days of obligation, they're really taking charge and getting into the Mass and understanding how the liturgy is actually working in the liturgical cycle and how it works in the life of Christ and the Church," Father Olvera said.

He said the knights are trained to "say the black and do the red." The phrase refers to the Roman Catholic Missal, which priests use when celebrating Mass.

"In the Roman Missal – that book that we use at the altar when we're celebrating the Mass – anything that's in black, that's what it is that we're to say, and then the red, there's red rubrics that tell us how to do the gestures in the Mass," Father Olvera said.

The program focuses heavily on the liturgy. As part of the knights' training, he said, the young men study the liturgy

and the rubrics and ask questions.

"These young men learn the liturgy very well, and they also learn how to be an MC, which is a master of ceremonies, to lead others through the Mass, to take charge," he said. "We even have them now being MCs for the bishop when he comes."

A master of ceremonies sees to the appropriate arrangement of sacred actions during the liturgy and ensures they are carried out by sacred ministers and lay faithful with decorum, order and devotion, according to the United States Conference of Catholic Bishops directives. MCs are often present in cathedrals and larger churches.

During faith and fellowship night each month, the young men are provided additional catechesis.

"We have videos; we have books," he said. "Sometimes we'll have a guest speaker, knowledge testing about the liturgy or just the faith in general."

He said the knights also learn some Latin, including Latin prayers that they can pray before, during and after Mass.

Aron Aziz, the parish business analyst who serves as a staff adviser to the Knights of the Holy Temple, presented the Gospel message to the knights at a formation meeting.

He said he used the model of the "five Rs" – relationship, rebellion, reconciliation, re-creation and response.

"They're getting the kerygma," Father Olvera said. "They're getting the Gospel presented to them. It's making them think about who it is that they are, the shortness of their life and what it is that they're going to do with their life because they only get that one chance."

Aziz said the Knights of the Holy Temple provide an "elevated sense of the liturgy" and people notice their reverence. The program has received several compliments, he said, from people who appreciate having the knights serving at Mass.

"It makes a difference when servers are well trained, and people notice how they behave," Father Olvera said.

Vocations is also a key part of the program. The young men explore the priesthood as a possible vocation and discuss single and married life, Father Olvera said.

The program is already inspiring young men to pursue religious life. Two Knights of the Holy Temple members at St. Paul have gone on to become seminarians for the Diocese of Columbus.

Justin Fagge is in the discipleship, or second, stage of seminary, and Colin Lee, is a first-year seminarian in the propaedeutic, or preliminary, stage. Both men are studying for the priesthood at the Pontifical College Josephinum.

The knights participate in several events together. They have a Holy



Knights of the Holy Temple altar servers lead a recessional at Westerville St. Paul the Apostle Church ahead of Bishop Earl Fernandes.

Photo courtesy Andy Long

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Knights of the Holy Temple altar servers from Westerville St. Paul the Apostle Church prepare to lead a Eucharistic procession with Bishop Earl Fernandes at the Columbus Catholic Men's Conference in February. *Photo courtesy Father Daniel Olvera*



Nick Brokamp (left) and Jacob Reash are two of the leaders for the Knights of the Holy Temple program at St. Paul. Reash serves as the master knight and Brokamp as the seneschal. *Photo courtesy Andy Long*

**SERVER, continued from Page 12**

Thursday dinner, Father Olvera said, because the priesthood was instituted on Holy Thursday. The knights get together with other priests for the dinner.

They also attend St. Andrew dinners, which are put on by the diocesan Office of Vocations for young men to learn more about the priesthood.

Father Olvera said the Knights of the Holy Temple promote the come-and-see weekend at the Josephinum, in which juniors and seniors can stay at the seminary for a retreat.

Some knights also participate in Quovadis at the Josephinum, which takes place at the end of July. Young men can spend a few days with current seminarians at the Josephinum in prayer and fellowship while discerning a vocation to

the priesthood.

The knights spend time together outside of altar serving. They have attended a Columbus Clippers baseball game and played paintball in the summer.

Young men are invited into the program by Fathers Wilson and Olvera or by the knights themselves.

For new knights, there is an induction ceremony during which a young man is presented the cassock and surplice and learns the meaning of the vestments. He is knighted with a sword, Aziz said.

"They promise to uphold the teachings of the Church, to be an example of faith, to serve Christ and His Church with dignity and honor, and through the help of the Lord and Our Lady, they promise that they will keep that promise," Father Olvera said.

He said younger boys in elementary school can work toward being a knight if they take altar serving seriously and make a commitment.

Aziz said older students in the program train eighth graders who enter the program. He said it is a goal to equip the leaders to be confident in teaching the younger ones.

Jacob Reash, 17, a junior at Columbus St. Francis DeSales High School, serves as master knight. He became a knight in eighth grade and said the program has been helpful in discerning his vocation.

"I wanted to be a part of that because of the invitation to take a deeper look into the priesthood as a vocation," he said. "With that in mind, I jumped on the opportunity and have definitely been thankful for it ever since."

Reash said being surrounded by strong men of faith, as well as spending time in prayer, fellowship with the knights and serving the Lord at the altar helps him with discernment. As master knight, he helps lead meetings, schedule knights



Bishop Earl Fernandes adds incense to the thurible held by one of the Knights of the Holy Temple servers at the Columbus Catholic Men's Conference in February. *Photo courtesy Father Daniel Olvera*



The Knights of the Holy Temple members get together for other activities outside the church such as paintball. *Photo courtesy Father Daniel Olvera*

for various Masses and assign roles for Masses.

Nick Brokamp, 17, a junior at Columbus St. Charles Preparatory School, serves as seneschal, or vice president, of the Knights of the Holy Temple.

He assists Reash with leading meetings and scheduling. Serving as a knight led him to understand the Mass better and the "nuances of it," he said, which Catholics in the pews might not notice.

"It's also helped with my vocation because it's strengthened my faith life," he said.

Both young men serve as MC at Masses. MCs ensure that each knight is being reverent during the Mass.

"If we're reverent and focused on the true meaning of the Mass, then that will redirect everyone else to the Mass as well," Reash said.

The Sunday 10 a.m. Mass at St. Paul is the church's solemn high Mass. The

knights, who serve at this Mass, use torches instead of acolyte candles.

Patens are also used for Holy Communion. The server holds the metal paten under the communicant's chin so no consecrated hosts or particles fall to the ground.

Reash said use of the paten during Mass promotes greater care for the Real Presence of Jesus in the Eucharist.

"Jesus is truly present in the Holy Eucharist that we receive, and the care that we have for that by using a chin paten to put for every single host that is distributed, I feel like that not only has an impact on us but everyone within the congregation," Reash said.

"The practices that we implement into serving are practices from ancient Church times, so that reignites different traditions that may have been lost through the years, so that's a big way that we are elevating the Mass as knights."

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# PRIESTHOOD ORDINATIONS

THE CONGREGATION OF HOLY CROSS announces the Ordination to the Priesthood of

- REV. MR. EDWARD DOLPHIN, C.S.C.
- REV. MR. NICHOLAS GUINEY, C.S.C.
- REV. MR. STEPHEN JAKUBOWSKI, C.S.C.
- REV. MR. RYAN KERR, C.S.C.
- REV. MR. TYLER KREIPKE, C.S.C.
- REV. MR. PETER PULEO, C.S.C.
- REV. MR. MICHAEL RYAN, C.S.C.
- REV. MR. BRIAN VETTER, C.S.C.

Saturday, April 6, 2024 @ 1:30pm EDT  
Basilica of the Sacred Heart  
Notre Dame, Indiana

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*Rev. Brian Kennedy, C.S.C., celebrating the Eucharist at André House of Arizona, a Holy Cross ministry to the homeless and poor populations of the Phoenix area.*

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### SPEAKERS



Fr. José Carlos Miguel-López, GHM



Br. David Henley, GHM

**Date/Time**  
Saturday, April 13, 2024  
9:00 AM - 4:30 PM

**Location**  
The Church of St. Edward the Confessor  
785 Newark-Granville Road  
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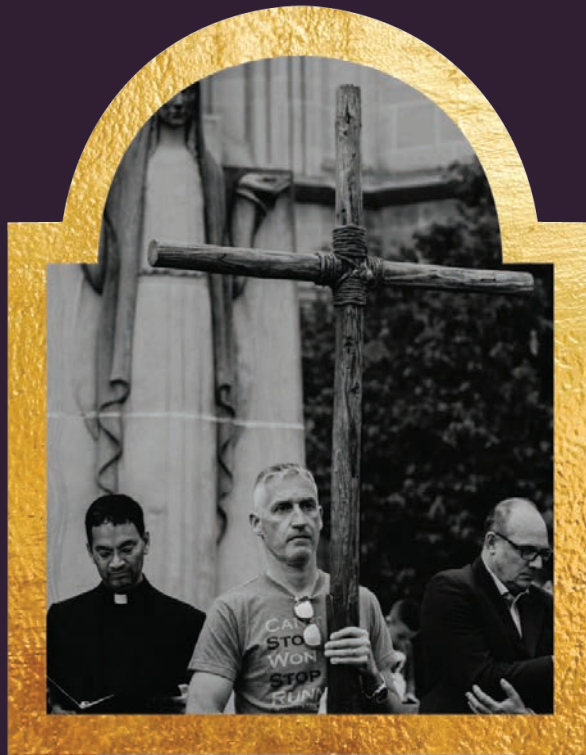
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# THE WAY OF THE CROSS

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The Most Reverend **EARL K. FERNANDES**,  
Bishop of Columbus will lead the walk and the reflections

"The Way of the Cross happens in the heart of a city where millions of people carry their daily cross, most of the time dreadfully alone: "If God exists, He has nothing to do with my daily life." This is the true cross of every day, the cross of a person abandoned only to himself in his innermost need for never-ending love, truth, beauty and justice. We need the presence of "God with us," Jesus every day. And Jesus, because of the sacrifice of His cross and because of His resurrection, dwells among us, every day."

**Fr. Luigi Giussani**  
Founder of Communion and Liberation



## LOCAL NEWS AND EVENTS

## Diocese upgrades standards concerning conduct, sexual abuse

The Diocese of Columbus has updated its standards of conduct for clergy, employees and volunteers when dealing with minors and others in vulnerable positions. Additionally, it has updated its policies for processing allegations of sexual abuse and other inappropriate conduct.

The standards and policies, which promote an atmosphere of openness and transparency, originally were issued in 2002, with slight modifications being made in 2016 and this year in accord with the Charter for the Protection of Children and Young People adopted by the U.S. Conference of Catholic Bishops in 2002. They may be found in the Diocese of Columbus Safe Environment Manual on the diocesan website, [www.columbuscatholic.org](http://www.columbuscatholic.org).

They establish norms of appropriate clerical and lay conduct toward minors and the vulnerable and apply to all priests, deacons and members of religious orders in the diocese, as well as teachers in diocesan schools, parish and school employees, persons in positions of lay ministry and anyone else in a position of trust who is involved with minors and the vulnerable, such as school and parish volunteers.

"Many hours of discussion and work have been poured into the updated manual," said Regina Quinn, director of the diocesan Office of Safe Environment. "It is encouraged that anyone in a position of ministerial authority, including volunteers, familiarize themselves with the manual."

Questions concerning the standards

and policies should be directed to the Office of Safe Environment.

### Columbus architect to speak to men's luncheon club

Columbus architect William Heyer, who has designed several Catholic churches in the Diocese of Columbus and elsewhere, will speak about sacred architecture at the Catholic Men's Luncheon Club meeting on Friday, April 5 at Columbus St. Patrick Church, 280 N. Grant Ave., after the 11:45 a.m. Mass.

No reservations are necessary. A \$12 donation to cover the cost of the lunch is requested.

The club's next meeting will be on Friday, May 3 and will feature a presentation about the Pontifical College Jose-

phinum by its president-rector, Father Steven Beseau.

The April luncheon is being sponsored by George Arnold. If you are interested in sponsoring a luncheon, contact Pat Foley at [foley513@gmail.com](mailto:foley513@gmail.com).

### Sts. Augustine & Gabriel to host Family Day

Columbus Sts. Augustine & Gabriel Church, 1550 E. Hudson St., will host a Friends and Family Day Mass at 10 a.m. Sunday, April 21, followed by a potluck lunch.

Former parishioners and alumni of the former St. Augustine and St. Gabriel schools are especially encouraged to attend.

## Reflections on solar eclipse coming through Ohio in April

By Mark Frisby

Long ago, unexpected eclipses raised terrifying questions: Would streams freeze, crops fail, herds die? Were the heavens disapproving of the dynasty? Was the cosmic order dissolving?

Nowadays, widespread post-Christendom God-forsakenness prompts us to feel that our cherished freedom is threatened — rather than empowered -- by recognition of intrinsic truth and goodness. Our sense that all is "very good" (*Genesis* 1:31) is suffering a "total eclipse of the heart." Depression and addictions are metastasizing.

Vatican II taught, "The future of humanity is in the hands of those who are capable of providing the generations to come with reasons for life and optimism" (*Gaudium et Spes* 31). Pope John Paul II gave focus, saying, "first of all show the inviting splendor of that truth which is Jesus Christ himself" (*Veritatis Splendor* 83). The eclipse in mind, we can ponder Jesus in the cosmic big picture.

Jesus began proclaiming God's kingdom and inviting conversion by teaching, healing, exorcising, forgiving sins, and other signs. He journeyed with 12 apostles to make them "fishers of men" (*Mark* 1:17). During the Passover meal the night before he died, Jesus passed the bread and chalice to them saying "take this ... eat of it, for this is my body, which will be given up for you" (cf., *Matthew* 26:26), and then, "drink from ... the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins." He was, in advance, defining his death as redemptively sacrificial! He commissioned his apostles to "do this in memory of me" (cf., *Luke* 22:19). Crucified on Golgotha, Jesus intoned Psalm 22, "My God, my God, why have you forsaken me" (*Mark* 15:34), and died praying



A total solar eclipse took place in 2017 in Kentucky.

Photo courtesy Mark Frisby

"Father, into your hands I commend my spirit" (*Luke* 23:46).

At a first modern glance, Jesus, like millions of martyred Jews and conscientious Gentiles, seems merely an impotent deluded dreamer, as if his wishes could make his death mean something special, as if his commission of 12 ordinary Jews regarding a ritual meal and a foreseen crucifixion could make history!

But on the third day, that death-defining, apostle-commissioning, God-adoring dead Jesus was resurrected. He sent the Holy Spirit to gather a Church (*1 Corinthians* 12) in faith, hope, and agape love (*Romans* 5:5) around those apostles to share in his sacrificial Eucharistic hallowing the Name of the Creator of this cosmos, definitively redeemed as this "very good" cosmos. His Last Supper words consecrating his death were not swallowed up as futile gestures. His resurrection showed that his passion and death had encompassed death.

His words did effectively define his death as the way God, breath-taking-

ly revealed as love (*1 John* 4:7-16), is redemptively present with the multitude of otherwise suffering mortal God-forsaken human beings. His "do this in memory of me" continues making history as Catholic priests make his "once for all" (*Hebrews* 7:27, 10:10) cosmos-defining sacrificial adoration of God really present in every Mass (*Catechism of the Catholic Church* 1362-1381).

St. Paul noted "that all creation groans and is in agony even until now" (*Romans* 8:22). He exulted, "the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God" (*Romans* 8:21). Hope for glorious freedom has spread since Pentecost and the apostles' beginning of evangelization, for Jews and Gentiles.

The Mass and the Sacrament of Confession have supported the Church's members as they suffer the pains of withdrawing from sin, as they convert every aspect of their lives (religion, family, use of strength, sexuality, work and consumption, civic communications) to

grow in and manifest Jesus' Eucharistic adoration of God, as they journey with him, step by freely chosen step, in faithful, hopeful agape love.

Christendom achieved notable humane goods among rude Dark Age Gentile European tribes (*Romans* 11:17-24, *Ephesians* 2:11-22) when leaders believed in the Eucharistic Christ as king. The person-by-person, step-by-step manner in which Christ's adoration of the Father is inculturated implies that sinful habits (even if not freely consented to) remain in each inculturation.

Undiscovered or unconverted complicity of believers in their culture's resistances to agape love scandalizes and eclipses Christ for some people (cf., *Matthew* 11:6). Even before his death, some people turned away from the Eucharistic Christ and his apostles (*John* 6:60).

Pope John Paul II exhorted Catholics to repent of antisemitism, offenses against Church unity, coercion to promote truth and morals, and complicity in social injustices. He regarded "purification of memory" from scandalous habits as necessary for a New Evangelization needed for the scandalized and disheartened.

Such New Evangelization relies on alertness to social challenges *rerum novarum*, of new things (Pope Benedict XVI, *Deus Caritas Est* 26-27) and "forms of conditioning" that obstruct free character-formative choices for "true growth" (Pope Francis, *Evangelii Gaudium* 171) to welcome each person and each community into faithful, hopeful, agape love, the love consummated in the Eucharist of Jesus.

Each person and community is welcomed with discernment of the particular step then needed to encourage the emergence of their unique identity into the "glorious freedom of the children of

See ECLIPSE, Page 19

Palm Sunday, Year B

# Experience fullness of Holy Week starting with Passion of the Lord

Mark 11:1–10 or John 12:12–16  
Isaiah 50:4–7  
Ps. 22:8–9, 17–18, 19–20, 23–24  
Philippians 2:6–11  
Mark 14:1–15:47

The journey through the season of Lent builds up an anticipation for the events of Holy Week. It is sad that so few Catholics ever make the choice to enter into the week in its fullness. The whole community is invited to participate on Palm Sunday of the Passion of the Lord with the procession of the palms at the beginning of the Mass and the proclamation of the Passion according to one of the Synoptic Gospels, this year from the Gospel according to Mark. For those who only hit the weekends, the next experience is Easter Sunday Masses, with the annual increase in numbers of attendees. But so much more goes on between Palm Sunday and Easter.

It is important to realize that the whole week is a Holy Week, the “high holy days” of the Catholic faith. As we look at the readings of Palm Sunday of the Passion of the Lord, we can glance at the unfolding of the events of the final week of the life of Jesus and make a new decision to claim them for ourselves. Why not participate in everything?

Isaiah’s Song of the Servant shows us the attitude of the Messiah as He faces the ordeal ahead of Him: “I have set my face like flint, knowing that I shall not be put to shame.” With all the words of preaching proclaimed, now the actions that flow from that Word that has been spoken are put into practice. Further fulfillment of prophecies will take place, but most of these will only be understood after the events follow their course. Paul’s Letter to *Easter Sunday, Year B*

## SCRIPTURE READINGS

Father Timothy Hayes

Rev. Timothy M. Hayes is the pastor of Granville St. Edward the Confessor Church.



the Philippians spells out the full promise for us: “he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross.”

The Responsorial Psalm, Psalm 22, offers the source of one of the “last words” to be spoken on the Cross: “My God, my God, why have you abandoned me?” These words conclude the act of self-emptying, embracing the full reality of human life even to the point of feeling forsaken by God. These are the last words spoken by Jesus in Mark’s account. A loud groan and a final breath are all that Mark recounts after the taste of wine put up to His lips.

Mark’s account gives us different scenes, each one worth some reflection. First, we receive a bit of information “behind the scenes,” with the plotting of chief priests and scribes. They decide to do this by treachery, not in the open. We are taken to a dinner in Bethany, where Jesus is anointed with costly oil in an alabaster jar. Some express indignation at such a waste.

For those who are following “The Chosen,” this year’s season presents a beautiful rendition of the encounter at Bethany. We get a real sense of the expression of love that also serves to bring out the scorn of those who are not open to Jesus’ invitation to share His life and the truth of who He is.

As the Passion according to Mark unfolds, we see the reactions and responses of individuals and groups. The emotions

We have also celebrated Easter for three days that are four: the Easter Triduum, Holy Thursday, Good Friday, Holy Saturday and Easter Sunday. After the ancient counting of days from sundown to sundown, these days that we count as four are three. This celebration is one experience of the whole paschal mystery, the life, suffering, death and Resurrection of the Lord Jesus, which is now and forever made present among us through the Eucharist, the source and summit of our life in Christ.

Easter is also celebrated, as are many feasts of the Church, for an octave, a week and a day, from Easter Sunday to Divine Mercy Sunday. Each day highlights the great gift of the Resurrection.

Easter is also a full season, 50 days to balance the 40 days of our Lenten journey. Forty days of prayer, fasting and almsgiving now give way to the outpouring of Easter joy, the singing of alleluia, and announcing that the Resurrection of the Lord has opened for us a new relationship

## THE WEEKDAY BIBLE READINGS

3/25-3/30 <b>MONDAY</b> Isaiah 42:1-7 Psalm 27:1-3,13-14 John 12:1-11	<b>HOLY THURSDAY</b> Exodus 12:1-8,11-14 Psalm 116:12-13,15-16bc,17-18 1 Corinthians 11:23-26 John 13:1-15	Mark 16:1-7	Luke 24:13-35 <b>THURSDAY</b> Acts 3:11-26 Psalm 8:2a,5-9 Luke 24:35-48
<b>TUESDAY</b> Isaiah 49:1-6 Psalm 71:1-4a,5-6ab,15,17 John 13:21-33,36-38	<b>GOOD FRIDAY</b> 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	4-1/4-6 <b>MONDAY</b> Acts 2:14,22-33 Psalm 16:1-2a,5,7-11 Matthew 28:8-15	<b>FRIDAY</b> Acts 4:1-12 Psalm 118:1-2,4,22-27a John 21:1-14
<b>WEDNESDAY</b> Isaiah 50:4-9a Psalm 69:8-10, 21bcd-22,31,33-34 Matthew 26:14-25	<b>EASTER VIGIL</b> Old Testament readings – 3 to 7 sets Romans 6:3-11 Psalm 118:1-2,16-17,22-23	<b>TUESDAY</b> Acts 2:36-41 Psalm 33:4-5,18-20,22 John 20:11-18	<b>SATURDAY</b> Acts 4:13-21 Psalm 118:1,14-15,16ab-21 Mark 16:9-15

## DIOCESAN WEEKLY RADIO AND TELEVISION Mass Schedule: Weeks of March 24 and March 31, 2024

### SUNDAY MASS

10:30am Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio AM820, Columbus, FM88.3, Portsmouth, and FM106.7, Athens., and at [www.stgabrielradio.com](http://www.stgabrielradio.com) and diocesan website, [www.columbus-catholic.org](http://www.columbus-catholic.org).

Mass with the Passionist Fathers at 7:30 a.m. on WWHO-TV (the CW), Channel 53, Columbus and 10:30 a.m. on WHIZ-TV, Channel 18, Zanesville. Mass from St. Francis de Sales Seminary, Milwaukee, at 10 a.m. on WWHO-TV. Check local cable system for cable channel listing.

Mass from Our Lady of the Angels Monastery, Birmingham, Ala., at 8 a.m. on EWTN (Spectrum Channel 385, Insight Channel 382, or Breeze-line Channel 378). (Encores at noon, 7 p.m., and midnight).

Mass from the Archdiocese of Milwaukee at 6:30 a.m. on ION TV (AT&T U-verse Channel 195, Dish Network Channel 250, or DirecTV Channel 305).

Mass from Massillon St. Mary Church at 10:30 a.m. on WILB radio (AM 1060, FM 94.5 and 89.5), Canton, heard in Tuscarawas, Holmes, and Coshocton counties.

### DAILY MASS

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

12:05 p.m. weekdays, 8 a.m. Saturdays, Mass from Columbus St. Joseph Cathedral on St. Gabriel Radio (AM 820), Columbus, and at [www.stgabrielradio.com](http://www.stgabrielradio.com) and diocesan website, [www.columbuscatholic.org](http://www.columbuscatholic.org). (Saturdays on radio only).

Videos of Masses are available at any time on the internet at these and many other parish websites: Mattingly Settlement St. Mary ([www.stannstmary.org](http://www.stannstmary.org)); Columbus St. Patrick ([www.stpatrickcolumbus.org](http://www.stpatrickcolumbus.org)); Delaware St. Mary ([www.delawarestmary.org](http://www.delawarestmary.org)); Sunbury St. John Neumann ([www.saintjohnsunbury.org](http://www.saintjohnsunbury.org)); and Columbus Immaculate Conception ([www.iccols.org](http://www.iccols.org)). Check your parish website for additional information.

**WE PRAY WEEK II OF THE LITURGY OF THE HOURS AND THE SEASONAL PROPSERS FOR THE OCTAVE OF EASTER**

expressed are an indication of the real human drama of the whole event and a reminder that what we experience in our own way can be taken up into that of Jesus and His disciples. All of it is necessary in order to open our hearts to Jesus’ offer of salvation. He is our Messiah, our Savior, as the Man of Sorrows, the Suffering Servant.

Take time this week to reflect and pray the Passion. Consider claiming for yourself the whole Easter experience. Go to confession. Attend the Chrism Mass.

Participate in the Easter Triduum: Holy Thursday’s Mass of the Lord’s Supper, the Good Friday service with the Passion according to John, Veneration of the Cross and reception of Holy Communion, and Holy Saturday’s Solemn Easter Vigil, with the Service of Light, the readings of salvation history, the Rites of Initiation and the Eucharist. Then you will be ready to welcome the crowds of Easter Sunday and to share true Easter joy.

## Easter celebration extends well beyond Sunday

Acts 10:34a, 37–43  
Ps. 118:1–2, 16–17, 22–23  
Colossians 3:1–4 or 1 Corinthians 5:6b–8  
John 20:1–9, Mark 16:1-7 or Luke 24:13–35

“This is the day the Lord has made; let us rejoice and be glad.” We now sing out “Alleluia” as we express our joy in the Easter proclamation: Jesus Christ is risen, Alleluia! Alleluia! He is Risen indeed, Alleluia! Alleluia!

We have completed our Lenten journey and now we enter a season of light and joy, the Easter season, which runs until Pentecost. So important is the Good News of the Resurrection that it is the central celebration of our Liturgy.

We celebrate Easter one day: Easter Sunday, welcoming many who are with us to celebrate the Resurrection, just as they were with us at Christmas to celebrate the Incarnation of the Son of God as Man. Our human nature has undergone a transformation that makes all the difference.

with the living God. The season of Easter is the season of the Holy Spirit, whose presence in the disciples of the Lord is evident in the readings of the Easter season.

Easter Sunday readings are diverse, with different possible choices, so rich is the theme of this day. In each of them, we are given a glimpse into the heart of one of those who has journeyed with Jesus from the sorrows of the Passion to the glory of the Resurrection. Mary Magdalene was the first to proclaim it as *Apostola Apostolorum*, the Apostle to the Apostles. Peter in Acts and Paul in his letters share their wisdom, having been filled with the Spirit and made ready for their journey as proclaimers of the Resurrection to the ends of the earth.

The disciples on the road to Emmaus recognize Him in the breaking of the bread, and their hearts burn within them as they come to understand the Scriptures. The tomb is found empty, but the message is not yet fully understood.

“We are witnesses of all that he did ... They put him to death by hanging him on a tree. This man God raised on the third day ... He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead. To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name.”

So, Easter is celebrated one day, three days that are four, eight days, and 50 days, a whole season of white and gold and Easter flowers. Each Sunday is also a “little Easter” for the Christian community – 52 days across a year. All are invited to celebrate Easter joy today of all days, and throughout their lives.

May all who come to be with us to rejoice on this Easter Sunday know that you are welcome every Sunday and every day to recognize His presence among us in the Eucharist, the breaking of the bread. “This is the day the Lord has made; let us rejoice and be glad.”

CATHOLIC WORD PUZZLE

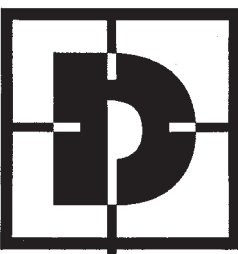
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| ALB     | BELLS          | CATECHISM |
| ALTAR   | BIRETTA        | CHALICE   |
| AMICE   | BISHOPRIC      | CHAPEL    |
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ECLIPSE, continued from Page 17

God,” redeemed for the General Resurrection’s extrapolation into heavenly eternal rejoicing. The Church, the Bride of the Lamb (*Revelation 19:7, 21:2*), longs for the irreplaceable contribution of each person and each community in her symphonic God-rejoicing: Gentiles from European, American, Arctic, and African tribes, and from Islam and the great Asian civilizations. If there are any extra-terrestrials, they too will find through any Catholic priest’s “take this ... eat of it, for this is my body,” the one really present “to bring all things in the heavens and on earth into one” (*Ephesians 1:10*).

It is Jesus who accomplishes all this by his Eucharistic God-adoring undergoing of all the death-spewing demeaning God-forsaking tendencies in our cosmos and in ourselves. His resurrected Eucharistic body and blood of sacrificial adoration nourishes what ultimately lasts: faith, hope, and agape love (*1 Corinthians 13:13*).

When “the full number of Gentiles enter in ... then all Israel will be saved” (*Romans 11:25*). The Church’s “Sanctus, Sanctus, Sanctus” will be enriched, in God’s good time, with the Hebrew “Kadesh, Kadesh, Kadesh,” together in

the Church’s two-in-one-flesh union with Christ in his Eucharistic adoration of the Father, “so that God may be all in all” (*1 Corinthians 15:28*). The ingrafted Gentiles will rejoice with “all Israel” finally residing peacefully and justly in the Promised Land (cf., *Acts 1:6-8*), recollecting, dancing, and praising God in that “New Jerusalem coming down out of heaven from God” (*Revelation 21:9-10*), that city which has “no need of sun or moon, for the glory of God gave it light, and its lamp was the Lamb” (*Revelation 21:23*). What wonders to work for, to sacrifice for, to invest one’s life in, to anticipate in prayer.

Marveling at the eclipse and its metaphors in history -- nourished by the Eucharistic Jesus who at the crux of the cosmos, the Golgotha cross, is the glory of humanity, and of our solar system, and of the Milky Way galaxy, and of the whole cosmos --, Catholic eclipse pilgrims can experience the eclipse as praise of God.

The eclipse over, we can return to parish and home life, and to “eucharistic” real presence with the elderly, with folks met on a Vincent de Paul or Catholic Charities visit, with the frightened

See ECLIPSE, Page 20

Words of Wisdom

by Pat Battaglia, aka Dr. Fun

Draw a path from letter to letter to spell the words given in capital letters that completes the wisdom statement.

Move one square at a time, up, down, right, left or diagonally until all letters are used once. Ignore any black squares.

Give your all to Him ...

U	Y	T	L	
O	H	O	S	L
O	G	W	A	I
A	V	E	H	

WHO GAVE HIS ALL TO YOU

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## PRAY FOR OUR DEAD

**BELLISARI, Mary S. (O'Keefe), 83, March 11**  
St. Margaret of Cortona Church, Columbus

**CLARK, Joseph E., 67, March 4**  
Our Lady of Perpetual Help Church, Grove City

**COYLE, Teresa R. (Boehm), 97, March 6**  
St. Paul Church, Westerville

**DENZ, Walter, 93, Feb. 27**  
St. James the Less Church, Columbus

**DI EWALD, Barbara J. (Tartal), 85, March 4**  
St. Mary, Mother of God Church, Columbus

**ECKERT, George R., 77, Feb. 26**  
St. Pius X Church, Reynoldsburg

**FRISSORA, Geno, 91, March 6**  
Our Mother of Sorrows Chapel, Columbus

**HANLEY, Rosetta Faye (Brink), 89, March 11**  
Sacred Heart Church, Coshocton

**KASINECZ, George, 93, Feb. 27**  
Holy Spirit Church, Columbus

**KAUFMAN, John M., 102, Feb. 29**  
Our Lady of Victory Church, Columbus

**KOZLOWSKI, John F., 73, March 12**  
St. Brigid of Kildare Church, Dublin

**LEHMANN, M. Drue, 76, of Lockbourne, March 9**  
Our Lord Christ the King Church, Cincinnati

**MERULLO, Samuel A., 78, March 2**  
Our Mother of Sorrows Chapel, Columbus

**RABATSKY, Robert, 83, Feb. 25**  
St. Joseph Church, Dover

**RAWN, Barbara J. (Litzinger), 87, Feb. 27**  
St. John XXIII Church, Canal Winchester

**RUNDAG, Michael J., 85, March 4**  
Our Lady of the Miraculous Medal Church, Columbus

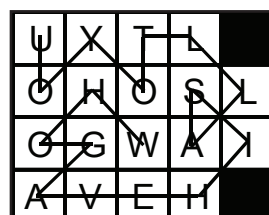
**SMITH, Dr. George L., 88, Feb. 12**  
St. Agatha Church, Columbus

**SWEAZY, Paul E. Jr., 93, March 1**  
Our Mother of Sorrows Chapel, Columbus

**TALBOT, Dean, 76, March 6**  
Sacred Heart Church, Coshocton

**TROIANO, Donna L. (Woods), 84, March 3**  
Holy Family Church, Columbus

**VILLEGAS, Maria, 64, Feb. 23**  
St. James the Less, Columbus



**WORDS OF WISDOM SOLUTION**

### Janet M. Baird

Funeral Mass for Janet M. Baird, 80, who died Sunday, March 3, was celebrated Friday, March 8 at Columbus Our Lady of Peace Church. Burial was at Resurrection Cemetery, Lewis Center.

She was born on September 10, 1943 in Cincinnati to Clarence and Jean (Fanger) Griffin. She was a 1961 graduate of Regina High School in Norwood and earned a paralegal degree from Columbus State Community College.

She was a longtime member of the Secular Order of Discalced Carmelites,

where she twice was president and many times was a board member for the local council and also served as a Provincial Council member.

She was preceded in death by her parents; a son, Rich Jr.; brothers, Thom and Terry; and a sister, Mary Murray. Survivors include her husband, Richard; sons, Paul (Julie), John (Adele Marie), Steve (Amy), Joe (Stephanie) and Anthony (Sara); a daughter, Janet; sisters, Peggy (Jim) Flick and Jean (Phil) Miazga; and 10 grandchildren.

### Melkior Kiocha Mauki

Funeral Mass for Melkior Kiocha Mauki, 84, who died Saturday, March 2, was celebrated Wednesday, March 20, at Sacred Heart of Jesus Church in Moshi, in the Kilimanjaro region of Tanzania. He was the father of Father Milton Kiocha, AJ, parochial vicar of Reynoldsburg St. Pius X Church, who celebrated the Mass.

He was born on June 25, 1939, to Bernard and Theresia Kiocha in Moshi, where he lived throughout his life.

He worked mainly as an X-ray technician and also spent time as a forest ranger, a hotel manager and a farmer.

He was preceded in death by his parents; daughter, Elizabeth; brothers, Emil and Faustine; and sisters, Lucia and Regina. Survivors include his wife, Maria; sons, Father Milton, Nestor, Florence "Diefie" and Proti; daughters, Honorina and Fina; brother, Gaspar; and 18 grandchildren.

### Sister M. Teresa Robert Nekoranec, OCarm

Funeral Mass for Sister M. Teresa Robert Nekoranec, OCarm, 90, who died Monday, March 11, was celebrated Wednesday, March 20 at St. Joseph Chapel of Mother Angeline McCrory Manor, Columbus. Burial was at Queen of Carmel Cemetery, Germantown, New York.

She was a member of the Carmelite Sisters for the Aged and Infirm, who serve at Mother McCrory Manor, since 1962.

She is survived by her brothers, Joseph and John (Leanna); a sister, Dolores Lane; and many nieces and nephews.

### ECLIPSE, continued from Page 19

and often abandoned young women in a crisis pregnancy clinic, with desperate immigrants, with fellow parishioners and neighbors who have different politics, or with family members we haven't visited for far too long. We can confess our sins in the merciful Sacrament of Confession. We can encourage parish youth in priestly and consecrated vocations. But now, prepared for the eclipse and its metaphors in the big picture of human history, we can exult:

Great American total solar eclipses in AD 2017 and 2024, BLESS THE LORD.

Faithful Choirs of Heavenly Angels, BLESS THE LORD.

Big Bang and all cosmic forces, galaxies, nebula, stars, novas, planets, and moons, our own sun and moon (*Daniel 3:62*), BLESS THE LORD.

Those "holy innocents" who suffer dispossession of their lives (*Matthew 2:16*), marital capability (*Matthew 19:12*), or right minds (*Mark 5:1-20*), BLESS THE LORD.

Men and women, girls and boys, suffering for conscience, BLESS THE LORD.

All joys and griefs of marriage and single adulthood, BLESS THE LORD.

Those baptized into union with the Eucharistic God-adoring Jesus, BLESS THE LORD.

Young Christians pondering their vocations, BLESS THE LORD.

Deacons, priests, bishops, and popes pastoring the Church through stormy seas rerum novarum, BLESS THE LORD.

Blessed Ever Virgin Mary, Daughter of Abraham, Daughter of Zion immaculately conceived full of grace, Virgin Mother Honored by Muslims throughout the world, Mother of Evangelization, Star of the New Evangelization, Motherly Loosener, Untier, and Undoer of Knots, Mother of God, when our scandals eclipse your Son, BLESS THE LORD, AND PRAY FOR US SINNERS, NOW AND AT THE HOUR OF OUR DEATH.

Merciful Father, Son, and Holy Spirit, loving Creator of our freedom in goodness, HOLY, HOLY, HOLY: BE BLESSED AND ADORED FOREVER. AMEN!

*Mark Frisby holds a master's degree in theology and a doctorate in philosophy from DePaul University in Chicago.*



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# It's not too late to turn tax dollars into scholarships

By Seth Burkholder, CPA,

Assistant Superintendent of Operations and Theresa Vivona

Associate Director for Advancement, Office of Catholic Schools

If you're lamenting the arrival of Tax Day in just a few weeks, you are not alone.

According to a poll last December from the University of Chicago Harris School of Public Policy and the Associated Press-NORC Center for Public Affairs Research, a majority of U.S. taxpayers feel they pay too much in taxes, and few believe the government spends those tax dollars in the best interest of "people like them."

With a majority sentiment like this, wouldn't it be great if there was a way to reduce your tax liability and direct tax dollars to a cause that's important to you?

Thanks to the Scholarship Granting

Organization (SGO) tax credit in the state of Ohio, there is a way to do exactly that.

Since late 2021, state law has allowed Ohioans to direct a portion of their Ohio income tax to state-certified SGOs, like the Diocese of Columbus' own Emmaus Road Scholarship Fund that provides scholarships for K-12 students to attend diocesan Catholic schools. In return for a donation to the SGO, taxpayers can receive a dollar-for-dollar reduction of their state income tax liability up to \$750 for an individual or \$1,500 for married couples filing jointly.

The state sweetened the SGO tax credit last year when it changed the law to allow taxpayers to make a donation up to the April 15 tax deadline and claim the credit on the previous year's tax filing.

What does this mean? If you have not yet filed your 2023 taxes, it's not too late to turn your state tax dollars to scholar-

ships for Catholic education.

If this sounds too good to be true, it's not. In 2022, over 2,000 taxpayers in the diocese received the credit while generating nearly \$2 million in scholarships for students in 50 Catholic schools this academic year. In 2023, that amount increased to \$3 million, slated to be distributed for the coming academic year.

It has long been a priority of the diocese to make an authentic Catholic education affordable and accessible for all who desire it. With this unique opportunity, the diocese can do just that and everyone wins: You reduce your tax liability and support opportunities for students to encounter Jesus Christ in Catholic schools.

To learn more about our Emmaus Road Scholarship Fund, visit [www.emmausroadscholarship.org](http://www.emmausroadscholarship.org).

Consult a tax adviser for guidance on your specific situation.

The Ohio Legislature created a new dollar-for-dollar tax credit for donations made to certified Scholarship Granting Organizations (SGO) for nonpublic schools.

**FALL 2021**

The Emmaus Road Scholarship Fund was certified as the first SGO in the state of Ohio, to provide increased K-12 scholarship dollars in our diocese.

**DEC. 2021**

Thanks to the generosity of Ohio taxpayers, the Emmaus Road Scholarship Fund generated nearly \$2 million in scholarship funds for Catholic education.

**2022**

Thousands of Ohioans claimed the SGO tax credit, reducing their state tax liabilities up to \$1,500!

**APRIL 2023**

More than 1,900 students in Our Catholic Schools were awarded scholarships for the 2023-24 academic year, with the average award over \$1,100.

**MAY 2023**

The Ohio Legislature changed the law to allow for donations to state scholarship granting organizations up to the April 15 Federal tax deadline.

**JULY 2023**

## Two St. Charles graduates prepare for priestly ordination at Notre Dame

Two Columbus St. Charles Preparatory School alumni will be ordained to the priesthood in the Congregation of Holy Cross on Saturday, April 6.

Deacons Michael Ryan and Brian Vetter, C.S.C. (Congregatio a Sancta Cruce in Latin),

both graduates of the University of Notre Dame, are among eight men who will be ordained priests at the Basilica of the Sacred Heart on the university's campus. The Congregation of Holy Cross, United States Province of Priests and Brothers is based in Notre Dame, Indiana.

Students will gather at the university's Our Lady of Lourdes grotto on Friday, April 5 to pray the rosary and extend blessings upon the men before their anticipated ordination.

Both men studied at Moreau Seminary, located less than a mile from the University of Notre Dame campus. Moreau is the major seminary for the congregation in the United States. Men in formation live there and take courses at Notre Dame.

Ryan graduated from St. Charles in 2008 and Notre Dame in 2012 with a degree in civil engineering. He worked as an engineer and superintendent of Clark Construction Group in Chicago for five years. He entered the Congregation of Holy Cross in 2017 and earned a master of divinity from Notre Dame.

Ryan said he was drawn to Holy Cross because of the witness of men he encountered during his undergraduate years at Notre Dame and because of a belief that



Deacon Michael Ryan



Deacon Brian Vetter

the cross is the only hope. He felt called to the priesthood in high school and college but decided to use his engineering degree after graduating. He said he enjoyed working as an engineer in construction, but he continued to feel a call to the priesthood and

left the field to discern.

Vetter graduated from St. Charles in 2013 and Notre Dame in 2017 with a degree in pre-medicine and theology. He planned to attend medical school and become a doctor but said he experienced a pull toward discerning religious life and the priesthood while at Notre Dame.

Vetter earned a master of divinity from Notre Dame. He said he was inspired by the joy and mission of Holy Cross religious and their relationship with Jesus Christ. He currently serves as a middle school science and religion teacher in South Bend, Indiana.

The Congregation of Holy Cross was founded in 1837 by Blessed Father Basil Moreau in France. Priests and brothers of Holy Cross strive to be teachers in the faith who educate both mind and heart in the fields of education, parish life and mission. Their zeal is to make God known, loved and served.

Four colleges are administered by the congregation's U.S. Province: Notre Dame, University of Portland, King's College and Stonehill College. Other provinces in the United States include the Midwest Province of Brothers (Notre Dame, Indiana) and Moreau Province (Austin, Texas).

IT'S  
**NOT**  
TOO LATE

to turn your tax dollars into scholarships for Catholic education!



**Make a donation up to the April 15 Federal tax deadline and claim the credit on your 2023 Ohio tax filing!**

As a taxpayer in the state of Ohio, when you make a donation to the **Emmaus Road Scholarship Fund**, you receive a dollar-for-dollar credit\* on your state income tax liability while creating scholarships for students in Our Catholic Schools in the Diocese of Columbus.

\*Ohio tax credit is up to \$750 per person, or \$1,500 if married filing jointly. Consult your tax advisor for guidance. The Emmaus Road Scholarship Fund is a certified scholarship granting organization in the state of Ohio.



[www.emmausroadscholarship.org](http://www.emmausroadscholarship.org)

# Husted visits St. Mary in German Village for EdChoice roundtable

By Hannah Heil  
Catholic Times Reporter

Columbus St. Mary School received a special visitor on Thursday, March 14. Ohio Lt. Gov. Jon Husted visited the school, located in the German Village neighborhood, for a roundtable discussion about the Educational Choice (EdChoice) scholarships and a school tour.

Husted was joined at the roundtable by Dr. Adam Dufault, superintendent of schools for the Diocese of Columbus; Gina Stull, principal of St. Mary; Father Vince Nguyen; pastor of St. Mary, Mother of God Church, as well as school families, parishioners and staff.

The lieutenant governor began his visit by tossing a football outside with students at recess. The former college football player then came inside the school's newly renovated Guadalupe Hall to discuss how the scholarship is benefiting Ohio families, including those at St. Mary.

The EdChoice Expansion Scholarship Program provides scholarships to students in grades K-12 to attend a private school. The program is based on household income and family size. As an example, families at 450 percent of the Federal Poverty Guideline (\$135,000 in gross income for a family of four) or below can receive the maximum scholarship amount (\$6,166 for K-8) allowed by law.

At St. Mary, which serves students in preschool through eighth grade, 97 percent of students are on the EdChoice scholarship, Stull said.

Only three students in the school are not on the scholarship. Alicia Wiltron, the EdChoice coordinator at St. Mary, said some students receive the Jon Peterson Special Needs (JPSN) scholarship, which provides funds for special needs students in nonpublic schools.

Wiltron said every student at St. Mary receives some type of scholarship.

The school currently has 400 students, Stull said. Next school year, there will be 500 students enrolled, and there is cur-



Ohio Lt. Gov. Jon Husted (center) take a tour of St. Mary School with Father Vince Nguyen. Husted visited St. Mary on March 14 for a roundtable discussion on the EdChoice scholarship program. Photos courtesy St. Mary School

rently a waitlist.

Dufault told Husted that capacity is the greatest challenge facing diocesan Catholic schools. The Office of Catholic Schools experienced enrollment increases this year as a result of the scholarship, he said.

Sorcha Sweeney, an eighth-grade student who began attending St. Mary 11 years ago in preschool, shared how EdChoice made a difference for her. She will be attending Columbus Bishop Hartley High School in the fall.

"I just got accepted to Bishop Hartley, and because of your scholarship, I get to go on a full ride, and it's so perfect because I really feel like all of this happened for a reason," Sweeney told the lieutenant governor.

She said that she is "so glad I got grow up in the faith." Sweeney told Husted that praying every morning at school has helped her, as well as having daily religion class.

She said St. Mary teaches students good morals and how to "be a good person" no matter their religion.

The lieutenant governor asked her for examples of values she learned in school that she will take into the world. Among them were gratitude and forgiveness.

"You're not just getting an education; you're getting taught who to be," Sweeney said.

She said teachers prepare students for "real life situations" that they might encounter. In kindergarten, Sweeney recalled, students played a game where they were presented two choices and had to decipher which was the right choice. She also spoke about the influence of teachers at the school.

"They're the perfect examples," she said. "They're examples of who we should be and what we should be like and how we should treat others."

Sweeney shared that some of her peers come to school without a lunch. She said they never have to worry because St. Mary makes sure each student is fed every day by providing a lunch for those without one.

"Not having to worry and focusing on learning is a big deal, isn't it?" Husted asked her.

Sweeney's mother, Megan, shared that she and her husband are grateful because they could not give their children a Catholic education without the scholarship. The family lives on the east side of Columbus in the Berwick neighborhood.

"Without a private education, she wouldn't be anywhere close to where she is now," Megan said.

Devin and Amy Russell have three daughters, Ava, 9; Catherine, 8; and Isabelle, 6, attending St. Mary on the EdChoice scholarship. The family, who live nearby in Merion Village, said a Catholic environment makes a difference.



St. Mary School eighth-grader Sorcha Sweeney (left) explains the impact the EdChoice scholarship program has made for her as her mother, Megan (center), and Alicia Wiltron, the school's EdChoice coordinator, listen.

They are "actually much nicer to each other," Devin said. Unlike he and his wife, Devin joked, their daughters love school.

In turn, Father Nguyen said EdChoice allows St. Mary to love every child who comes through their doors. He expressed gratitude to the lieutenant governor for his collaboration.

"EdChoice has been a conduit for – the big word – evangelization, trying to spread God's love," Father Nguyen said of the state funding. "We are eternally grateful for that because it gives us an opportunity to share God's love with those kids."

Stull said the school has a diverse population "socioeconomically and educationally." She said there is a need for government help with occupational therapy, speech therapy and reading.

The roundtable discussed the new Nationwide Children's school-based health center located at St. Mary. The school partnered with Nationwide Children's Hospital to provide health care that students would receive at a doctor's office.

Stull said the center, which offers immunizations and sick and well checks for students, operates similar to an urgent care.

The health center is located next to St. Mary Church in the Burkley Center, offering services for all St. Mary students and their siblings up to age 21. A licensed therapist is on site to provide behavioral and mental health services.

Father Nguyen said the center also sees students from other diocesan Catholic schools and public schools. He said they are helping all those in need of health care services.

Husted said he is seeing "more and more efforts" to create school-based health care facilities. He said his office plans to announce soon a series of health clinics throughout Ohio's Appalachia region.

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## Three CCL wrestlers win state titles, lead teams to top 11 finishes

Three Central Catholic League wrestling teams made their presence felt for the second consecutive year at the state meet, finishing in the top 11 in Division II and crowning three individual champions.

Columbus St. Francis DeSales, led by two-time champion Max Shulaw, claimed third place in the team standings after taking second a year ago, compiling 95 points to trail only St. Paris Graham Local (135.5), which won its 23rd consecutive title, and Medina Buckeye (125).

Columbus Bishop Watterson (83) secured fourth place after matching a school record set in 1979 with seven state qualifiers. The Eagles had one individual champion, freshman Michael Boyle at 165 pounds.

Columbus Bishop Hartley (39) wound up 11th in the final standings and left Ohio State University's Schottenstein Center on Sunday night, March 10 with one state champion after Aiden King captured the 132-pound title.

The final day of the tournament coincided with the 35th anniversary of the late former DeSales standout Mark Zimmer becoming the first Ohio high school wrestler to win four individual titles in 1979. Dillon Campbell of Xenia Legacy Christian Academy etched his name into history as the 33rd wrestler to accomplish Zimmer's feat on Sunday, dominating the 132-pound class in Division III.

Five of DeSales' six state qualifiers placed among the top eight in their respective weight classes. The Stallions have finished fifth or better as a team in the last three state tournaments.

"Everything fell into place as expected," DeSales coach Collin Palmer said. "Everybody finished on a high note. We were hoping for one or two better placements, but at the end of the day, the juniors and seniors really stood up and carried the team."

Shulaw (49-1), a senior who plans to wrestle for the University of Virginia next year, won his second consecutive title at 215 pounds in dominant fashion, pinning Jace Knous of Wapakoneta in three minutes, eight seconds in the final. The victory secured back-to-back state championships for Shulaw, an all-state football linebacker who placed second at 215 as a sophomore and fourth at 190 as a freshman.

One of the most dominant wrestlers in the state, Shulaw pinned every opponent in the sectional, district and state tournaments the past two years.

"I'm not sure that's ever been done," Palmer said.

Shulaw became DeSales' eighth wrestler to win multiple state titles, joining a list that includes Zimmer and Luke Fickell, a three-time champion who is now the head football coach at Wisconsin.

"It was pretty impressive," Palmer said of Shulaw, who is projected to compete at 197 pounds in college. "He's just the hardest worker on our team and he has a winning mindset."

Shulaw's brother, Lincoln, pinned his way to the final at 190 before losing a 17-8 major decision to Eddie Neitenbach of Buckeye in the final. It was the junior's second consecutive runner-up finish after placing second at 175 as a freshman.

"Unfortunately, he ran into a guy in the final who is way bigger and a really tough senior," Palmer said. "So, hopefully, next year, Lincoln's path has opened up and he can go get himself a title on the way out."

DeSales junior Andrew Barford, a district champion, finished third at 175 after battling his way through the consolation bracket following a quarterfinal loss. Stallions seniors Zach Lopez and Aiden Rush capped their high school careers with fifth place at 165 and seventh at 150, respectively.

DeSales freshman Joel Welch, a district champion at 157, won his opening state match by fall in 35 seconds but dropped a 5-0 decision to Hartley's Cooper Rathburn in the second round and failed to place.

"Other than Joel, we did what we came to do," Palmer said.

Watterson's wrestling resurgence continued with the team's second fourth-place finish in the past two years.

"We had some ups and downs but finished strong," Watterson coach Felix Catheline said. "It was a tough meet and I felt like our kids competed."

The Eagles' season accomplishments included a school-record 13 district qualifiers, the first sectional championship in 40 years and the first CCL title in more than 20 years.

"It was definitely a great year for us," Catheline said. "Nothing to be disappointed about."

Boyle's run to the title as a freshman at 165 was stunning. After losing in the sectional tournament, he regrouped and ran through the fields in the district and state meets.

In the state final, he upended Bryce Kohler of Graham Local 5-1. The two had met in a district final with Boyle also winning that match.

"I could talk to you for an hour about him," Catheline said. "He's really an extraordinary individual, one of the hardest working kids I've ever had in 23 years of coaching high school and college sports."

"I think he's going to end up being a multiple-time state champion, and you'll have to keep an eye on him in the fall (in football). He's going to be our starting nose tackle."

Teammate James Lindsay also reached the final at 138 before losing 5-3 to

Hayden Hughes of Graham Local. The Watterson sophomore was fourth at 132 last year.

"James Lindsay had a phenomenal season," Catheline said of the Academic All-Ohio honoree, "but finishing second was rough, losing to a kid in the final he had defeated two times this year. It happens. He'll be back next year and he's going to get that state title as a junior, but losing hurts because you saw how hard he worked."

Watterson junior Neal Krysty, who was third in 2023 at 106, placed third again, this year at 120, and teammate Mitchell Younger, bidding for his third consecutive state title, wound up fourth. Younger had won at 144 in 2022 and 2023.

Sophomore Joe Curry, a state champion at 120 last year, was the Eagles' final place-winner, taking fifth at 126.

Younger lost in the semifinals and Curry was upset in the first round before rebounding to win four of five matches in the consolation bracket.

"Joe losing his first match being a defending state champion was really a hard blow," Catheline said. "But watch-

ing him wrestle back through the tournament to take fifth showed a really, really large amount of character. That was a great highlight for us.

"Mitchell had a rough tournament, but he'll bounce back."

Hartley's King claimed the 132-pound crown with a 11-7 victory over Adam Heckman of Warren Howland in the final. King had lost in the 126-pound championship match the previous year.

"I think if I had to describe his season in one word I'd probably say consistent," Hartley coach Kevin Petrella said. "He had a tremendous season and was very dominant in the state tournament. I think that him being so close to accomplishing his goal last year was a little bit of a driver for him this year."

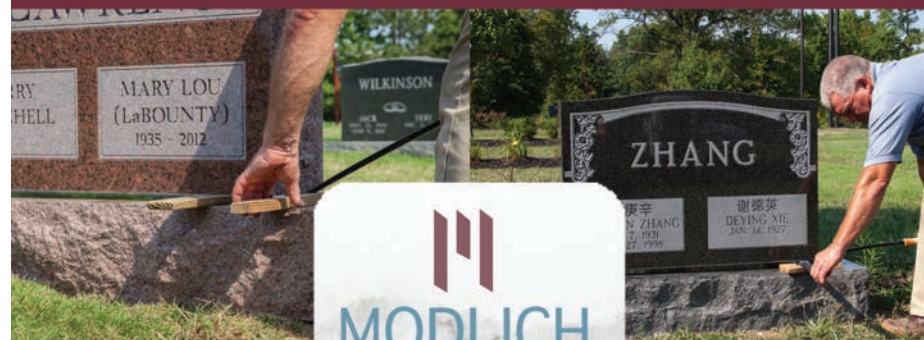
Rathburn, a three-time state place-winner, added a fourth-place finish for the Hawks. He finished seventh at 113 as a freshman and third at 138 last year when Hartley took sixth as a team.

"I think any time you can have a state champion and have the opportunity to have some guys compete at the state tournament is pretty incredible," Petrella said.



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