

# The Catholic **TIMES**

The Diocese of Columbus' Information Source

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## New bishop for diocese



*Cincinnati priest will be ordained, installed on May 31*

By Doug Bean  
*Catholic Times Editor*

A priest with family ties to Columbus was named the 13th bishop of the diocese Saturday, April 2.

Father Earl Fernandes, 49, a priest in the Archdiocese of Cincinnati, was selected by Pope Francis to replace Bishop Robert Brennan, who shepherded the Diocese of Columbus for 2 ½ years before he was chosen to lead the Diocese of Brooklyn on Sept. 29 and installed there on Nov. 30.

Archbishop Christophe Pierre, the Apostolic Nuncio in Washington, D.C., who is the papal representative to the United States, made the announcement at 6 a.m. Saturday, which is noon in Rome.

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

"Grateful to Almighty God and to the Blessed Virgin Mary for my vocation and recognizing my own unworthiness, I accepted, with fear and trepidation but also with joy, the appointment by Pope Francis to serve as the 13th bishop of the Diocese of Columbus," Bishop-elect Fernandes said in a news release.

"I thank His Holiness, as well His Excellency Archbishop Christophe Pierre, the Apostolic Nuncio, for giving me the opportunity to proclaim the joy of the Gospel in the Diocese of Columbus, the capital of our beloved state of Ohio.

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Sisters and priests in Poland and Ukraine, who have members of their orders working in the Diocese of Columbus, are assisting families and those in need during the conflict with Russia that started in February, Page 9



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

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

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

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

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

"Pope Francis' announcement today appointing the Reverend Earl Fernandes as the 13th Bishop of Columbus is great news indeed," Bishop Brennan said. "I couldn't be happier for him and the Church in Columbus.

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

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

"Today's news is a joy-filled moment for all of us here in the Diocese of Columbus," said Msgr. Stephan Moloney, who has served as the diocesan administrator of the Diocese of Columbus since Bishop Brennan's departure. "We look forward to welcoming Bishop-elect Fernandes to our Catholic family here in central and south-central Ohio and embracing him as our new bishop. He comes to us from the Archdiocese



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

of Cincinnati and brings with him his many gifts, especially a deep desire to love and serve the Lord and all God's people, not just here but everywhere.

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

Bishop-elect Fernandes will become the youngest Roman Catholic bishop to currently lead a U.S. diocese. Five American bishops are younger, but three are auxiliary bishops and one is Bishop Milan Lach of the Byzantine Catholic Eparchy of Parma, Ohio.

He also is believed to be the first Indian-American bishop in the United States. His parents emigrated from India.

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

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

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

equivalent of an embassy.

He had spent the previous eight years, from 2008 to 2016, as the dean of the Athenaeum of Ohio/Mount Saint Mary's Seminary in Cincinnati and a professor of moral theology. During that period, he was assigned to Guardian Angels Church in Cincinnati as a weekend assistant from 2008 to 2014 and as the administrator of Sacred Heart Church in Cincinnati from 2014 to 2016.

During the Extraordinary Jubilee Year of Mercy from 2015 to 2016, Father Fernandes was named a missionary of mercy.

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

Additionally, he is a member of the Board of Trustees for the Pontifical College Josephinum, the Advisory Board of Pregnancy Center East in Cincinnati and of the National Catholic Bioethics Center in Philadelphia, and also was a member of the Executive Committee of the National Association of Catholic Theological Schools from 2012 to 2016.

Since 2012, he has been a Knight of the Equestrian Order of the Holy Sepulchre of Jerusalem. In 2014, Father Fernandes concluded a three-year term on the board of the Starfire Council of Greater Cincinnati, which assists disabled persons.

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

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

Father Fernandes' scholarly essays have also appeared in *Seminary Journal*, *Homiletic & Pastoral Review*, *The Linacre Quarterly* and *Journal of the Nation-*

*al Apostolate for Inclusion Ministry*. His articles in the latter two addressed issues of persons with disabilities.

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

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

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

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

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

"All of us in the Diocese of Toledo offer prayerful congratulations to our native son, Father Earl K. Fernandes, a priest of the Archdiocese of Cincinnati, who today was announced by the Holy Father as the 13th Bishop of the Diocese of Columbus (Ohio)!" Diocese of Toledo Bishop Daniel Thomas said. "We rejoice with and for Bishop-Elect Fernandes and his family, and we're so glad he won't be far from home! May Jesus, the Good Shepherd, fill him with every grace to serve the People of God as Shepherd of the local Church of Columbus, faithfully, humbly and joyfully! "Ad Multos Annos!"

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Doug Bean: Editor (dbean@columbuscatholic.org)  
Kimberly Colston: Layout/Design  
Mailing Address: 197 E. Gay St., Columbus OH 43215  
Editorial/Advertising: (614) 224-5195 FAX (614) 241-2518  
Subscriptions: (614) 224-6530 FAX (614) 241-2573  
(subscriptions@columbuscatholic.org)

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# Bishop-designate surprised by his appointment

By Tim Puet  
For *The Catholic Times*

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

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

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

The nuncio, Archbishop Christophe Pierre, will join other bishops in ordaining Father Fernandes as a bishop on Tuesday, May 31 at Columbus St. Joseph Cathedral. The cathedral also will be the site of a Vespers service welcom-

ing the new bishop on the evening of Memorial Day, Monday, May 30.

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

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

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

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



"People often ask me why I smile so much, and it is because of the joy I experience in being a priest and serving the people of God," Bishop-elect Earl Fernandes said at his introductory news conference.

CT photo by Ken Snow

See **SURPRISED**, Page 11

## Bishop-elect has much to offer his new diocese

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

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

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

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

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

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

The Toledo native even mentioned Saturday that he's looking forward to being bishop of Columbus this fall when Ohio State University takes on the Uni-

### EDITOR'S REFLECTIONS

Doug Bean



versity of Michigan in the biggest rivalry in college football.

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

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

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

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

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

His father and mother emigrated from India to To-

ledo in 1970, and they brought with them a deep love for the Catholic faith that they passed on to their five sons. Three of them became doctors and one a judge.

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

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

"I must admit that after Almighty God and the Holy Virgin, the people to whom I owe the greatest debt of gratitude are my parents, without whom I would be absolutely nothing," he said. "I am grateful for the gift of life and faith that they imparted to my brothers and to me and for the many hidden sacrifices they made for us boys."

"I wish my father were here to see this day; perhaps, he sees it from heaven. Although my mother is frail, I am grateful she is still with us, devout and proud as any mother would be."

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

And you can bet, based on the zeal he exuded over the course of a few hours here, that you'll see him at a parish near you sooner rather than later.

# Diocesan churches set Holy Week Masses, services, activities

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

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

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

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

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

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

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

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

**Circleville St. Joseph** – Palm Sunday,

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

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

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

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

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

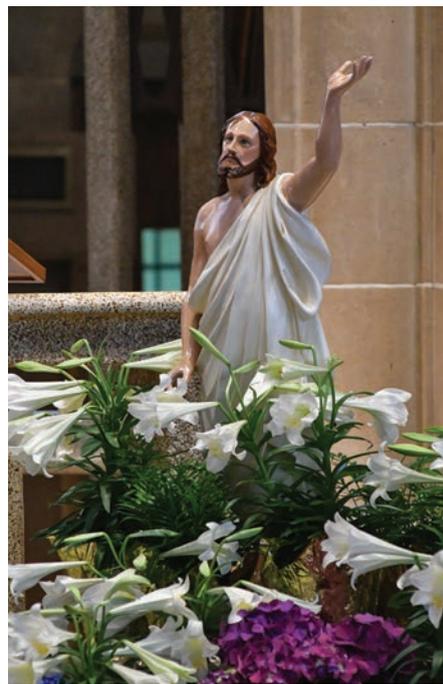
**Columbus Holy Name** – Palm Sunday, 5:30 p.m.; Holy Thursday, 7:30 p.m. (bilingual); Good Friday, Stations, 5 p.m.; Passion service, 5:30 p.m.; Easter Vigil, Marian hour, 8:30 a.m.; Easter, 9 a.m. and 5:30 p.m.

**Columbus Holy Rosary-St. John** – Palm Sunday, 9 a.m.; Holy Thursday, 7 p.m.; Good Friday, 6 p.m.; Easter Vigil, 8 p.m.; Easter, 9 a.m.

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

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

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



**A statue of the risen Christ at St. Joseph Cathedral.** *CT photo by Ken Snow*

p.m., Stations and Veneration of the Cross, 7 p.m.; Easter Vigil, 8:30 p.m.; Easter, 10 a.m.

**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 service, 2 p.m., Stations, 7 p.m.; Easter Vigil, Morning Prayer, 8:30 a.m., Vigil service, 8 p.m.; Easter, 8:45 and 11:30 a.m.

**Columbus Our Lady of Victory** – Palm Sunday, 8:30 and 11 a.m.; Holy Thursday, 7 p.m., followed by Adoration to 11 p.m.; Good Friday, Passion service, 3 p.m., Stations, 7 p.m.; Easter Vigil, 8 p.m.; Easter, 8:30 and 11 a.m.

**Columbus Parroquia Santa Cruz (celebrated at Columbus Holy Name)** – Palm Sunday, 6 p.m. Saturday, 8 and 11 a.m. Sunday; Holy Thursday, 7:30 p.m.; Good Friday, Stations, noon, Passion service, 7 p.m.; Easter Vigil, 8 p.m.; Easter, 11 a.m. All Masses in Spanish except Holy Thursday, which is bilingual.

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

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

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

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

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

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

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

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

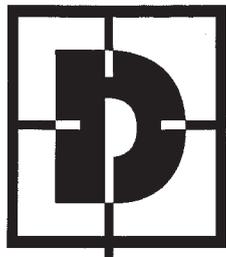
**Columbus St. Dominic** – Palm Sunday and Easter, 11:30 a.m.

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

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

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

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**HOLY WEEK, continued from Page 4**

Friday, Passion service, 1:30 p.m. (English), Living Stations, 5 p.m. (Spanish), Passion service, 7 p.m. (Spanish); Easter Vigil, 8:30 p.m. (Spanish); Easter, 8 and 11 a.m. (English), 9:30 a.m. and 12:30 p.m. (Spanish)

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

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

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

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

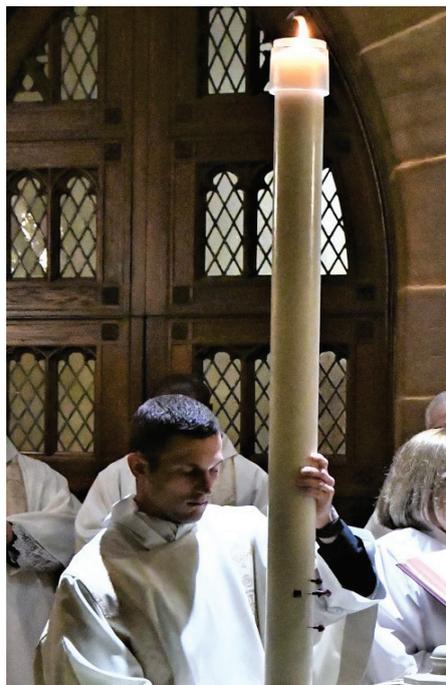
**Columbus St. Leo the Great Oratory** – Palm Sunday, Low Mass, 8 a.m., High Mass preceded by palm blessing, 10:30 a.m.; Holy Thursday, High Mass, 6:30 p.m., followed by Eucharistic Adoration to midnight; Good Friday, Stations, 8 a.m., Mass of the Presanctified Gifts, 3 p.m.; Easter Vigil, 5 p.m.; Easter,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

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

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

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

**Columbus St. Matthias** – Palm Sunday, 5 p.m. Saturday, 9 and 11 a.m. (English), 1:30 p.m. (Haitian), 7:15 p.m. (Brazilian) Sunday; Holy Thursday, 7 p.m.; Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 9 and 11 a.m. (English), 1:30



**Paschal candle on Holy Saturday**

*CT photo by Ken Snow*

p.m. (Haitian), 3 p.m. (Nigerian), 7:15 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, confessions, 12:15 p.m.; Adoration, 12:15 to 7 p.m.; Vespers, Benediction and confessions, 7 p.m.; Holy Thursday, 7 p.m. with Adoration to midnight and reading of the Lord's Last Discourse (John chapters 14 to 17) at 11:30 p.m.; Good Friday, Seven Last Words of Christ, noon to 2:45 p.m.; Passion service, 3 p.m.; Tenebrae, 7:30 p.m.; Easter Vigil, 8:30 p.m.; Easter, 7, 9 and 10:30 a.m. and noon.

**Columbus St. Peter** – Palm Sunday, 5 p.m. Saturday, 9 and 11 a.m. (English), 1:30 p.m. (Spanish) Sunday; Holy Thursday, 7 p.m. (bilingual); Good Friday, Living Stations (bilingual), noon, Passion celebration (bilingual), 3 p.m., followed by prayer vigil in chapel to 10 p.m.; Easter Vigil, 8 p.m.; Easter, 9 and 11 a.m. (English), 1:30 p.m. (Spanish)

**Columbus St. Philip** – Palm Sunday, 9 a.m.; Good Friday, 2 p.m.; Easter, 9 a.m.

**Columbus St. Stephen the Martyr** – Palm Sunday, 4 p.m. (English), 6:30 p.m. (Spanish) Saturday, 8 a.m. (Spanish), 10 a.m. (English), 11:30 a.m., 1 and 7 p.m. (Spanish); Holy Thursday, 5 p.m. (English), 7 p.m. (Spanish), followed by Adoration to midnight; Good Friday, Passion service, noon (English), Passion re-enactment, 1 to 3 p.m. (Spanish), procession of silence, followed by bilingual Rosary, 7:30 p.m.; Easter Vigil, 6 p.m. (bilingual), 9 p.m. (Spanish); Easter, 8 a.m. (Spanish), 10 a.m. (English), 11:30, 1 and 7 p.m. (Spanish)

**Columbus St. Thomas the Apostle** – Palm Sunday, 9 a.m. (English), 11 a.m.

(Spanish); Monday and Tuesday, April 11 and 12, Adoration, 6 to 8 p.m.; Holy Thursday, 7 p.m. (bilingual); Good Friday, 3 p.m. (English), 7 p.m. (Spanish); Easter Vigil, 8:30 p.m. (bilingual); Easter, 9 a.m. (English), 11 a.m. (Spanish)

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

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

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

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

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

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

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

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

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

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

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

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

p.m.; Easter, 8 a.m.

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

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

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

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

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

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

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

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

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

**Lancaster St. Bernadette** – Palm Sunday, 4 p.m. Saturday, 10 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, noon; Easter Vigil, 8 p.m.; Easter, 10 a.m., noon

**Lancaster St. Mark** – Palm Sunday, 5 p.m. Saturday, 8 and 10:0 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, 1 p.m., followed by Stations, 7 p.m., Stations; Easter Vigil, 8:30 p.m.; Easter, 8 and 10:30 a.m., with 10:30 Mass followed by egg hunt

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

**Logan St. John** – Palm Sunday, 5 p.m.

## HOLY WEEK, *continued from Page 5*

Saturday, 8 and 10 a.m. Sunday; Monday, Tenebrae, 7 p.m.; Holy Thursday, 7 p.m., followed by Adoration; Good Friday, Walking Stations, 10 a.m., Passion services, 3 and 7 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8 and 10 a.m.

**London St. Patrick** – Palm Sunday, 10:30 a.m.; Holy Thursday, 7 p.m., with confessions to follow and Adoration to 10 p.m.; Good Friday, Stations, 1 p.m., confessions, 1:30 p.m., Passion service, 3 p.m.; Easter Vigil, Lauds, 9 a.m., followed by food blessing, Vigil service, 8:30 p.m.; Easter, 7:30 and 10:30 a.m.

**Marion St. Mary** – Palm Sunday, 5 p.m. Saturday Mass, followed by Adoration from 7 a.m. Saturday to Benediction at 7 a.m. Sunday, Masses Sunday at 8 and 11 a.m. (English) and 1 p.m. (Spanish); Holy Thursday, 7 p.m.; Good Friday, Stations, noon, Passion service, 6 p.m.; Easter Vigil, 8:30 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. followed by Eucharistic Adoration to 11; Good Friday, Passion service, noon, Stations, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 9 and 11:30 a.m.

**Mattingly Settlement St. Mary** – Palm Sunday, 4:30 p.m. Saturday; Holy Thursday, 6 p.m.; Good Friday, 6 p.m.; Easter Vigil, 8 p.m.; Easter, 11 a.m.

**Millersburg St. Peter** – Palm Sunday, 5 p.m. Saturday, 10:30 a.m. Sunday; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 10:30 a.m.

**Mount Vernon St. Vincent de Paul** – Palm Sunday, 4:30 p.m. Saturday, 8 and 10 a.m. and noon Sunday; Tuesday,

April 12, Living Stations, 8:30 a.m.; Holy Thursday, 6 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8 p.m.; Easter, 8 and 10 a.m. and noon

**New Albany Church of the Resurrection** – Palm Sunday, 5 p.m. Saturday, 8 and 11:30 a.m. Sunday; Holy Thursday, 7 p.m.; Good Friday, Living Stations, noon, Passion service, 3 p.m.; Easter Vigil, 8:30 a.m.; Easter, 9 and 11 a.m.

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

**New Philadelphia Sacred Heart** – Palm Sunday, 8:30 a.m. and 5 p.m.; Holy Thursday, 6:30 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8:30 a.m. and 5 p.m.

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

**Newark St. Francis de Sales** – Palm Sunday, 4:45 p.m. Saturday, 8:30 a.m. Mass, 10 a.m. gathering with ecumenical procession followed by 11 a.m. Mass, with Living Stations at 7 p.m. Sunday; Holy Thursday, 6:30 p.m., followed by Adoration, 8 p.m., Passion of

the Christ movie, 11 p.m., Night Prayer; Good Friday, Stations, 3 p.m., Passion service, 6:30 p.m.; Easter Vigil, Morning Prayer, 9 a.m., Vigil service, 8:30 p.m.; Easter, 7:30, 9:30 and 11:30 a.m.

**Newcomerstown St. Francis de Sales** – Palm Sunday, 5:30 p.m. Saturday; Good Friday, Stations, noon; Easter, 10 a.m.

**Pickerington St. Elizabeth Seton** – Palm Sunday, 5 p.m. Saturday, 8, 9:30 and 11:15 a.m. and 6 p.m. Sunday; Holy Thursday, 7:30 p.m.; Good Friday, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 8 a.m., 10 a.m. (church and parish center), noon

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

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

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

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

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

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

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

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

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

**Sunbury St. John Neumann** – Palm Sunday, 4 p.m. Saturday, 9 and 11 a.m., 5 p.m. Sunday; Holy Thursday, confessions, 5 to 6:45 p.m.; Mass, 7 p.m.,

followed by Adoration to midnight; Good Friday, outdoor Stations, 11 a.m., confessions, noon to 2:30 p.m., Passion service, 3 p.m.; Easter Vigil, 8:30 p.m.; Easter, 7:30, 9:30 and 11:30 a.m.

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

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

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

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

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

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

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

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

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

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

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



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# Synod sessions solicit feedback from parishioners

By Doug Bean  
Catholic Times Editor

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

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

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

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

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

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

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

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

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

Considering diocesan parishioners were also asked to engage in the ongoing



**Synod on Synodality sessions took place around the diocese during March, including one at Columbus St. Mary School in the German Village area.** *CT photo*

Real Presence Real Future initiative over the past few months, the turnout for the Synod was appreciated, Father Hartge said.

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

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

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

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

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

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

lics involved in the Church."

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

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

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

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

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

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

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

The next phase in the Synod process locally is to pore over the multitude of

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

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

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

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

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

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

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

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

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

"Pope Francis is empowering people not just because he wants to gather information but because he wants the Church to listen to what people are saying so it can better help them along the way to salvation," Deacon Sullivan said.



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# Local priests, nuns have ties to Poland, Ukraine

By Doug Bean  
Catholic Times Editor

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pallottine Father Viaczeslaw Grynevych, president of the charitable organization Caritas Spes, said in March that the Ukrainian people appreciate prayers in addition to material aid.

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

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

"In this center where we are now, there are about 300 women and children, and some of them are Protestant, but they asked if they could partici-

pate in the Holy Mass. As a priest, I said no problem, we are open. For me, it is important that I can serve as a priest, and it is my duty to support them through my service and the vocation God gave me."

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

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

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

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

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

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

"Your gifts are a support for mothers and children, who have reached us with great difficulty from Sumy and Kharkiv, leaving there the achievements of a lifetime, and now they have found refuge in our General House in Stara Wies, Poland – and will stay as long as needed.

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

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

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



Religious sisters from convents in Poland are helping refugees from Ukraine.

Photo courtesy Catholic News Agency

## Nuns assist Ukrainians

The following reflection was written by Sister Bozena Tyborowska, a member of the Little Servant Sisters of the Immaculate Conception and director of the St. John Paul II Early Childhood Education Center in Columbus. She is a native of Poland, and her religious order is based there. At their convents in Poland, the Little Servant Sisters are assisting Ukrainian refugees fleeing the Russians who have invaded their country, and some sisters have remained in Ukraine to help. Sister Bozena described the experiences of two of the sisters in Ukraine:

Sister Emilia comes from Murafa, Ukraine, and is currently on a post there after leaving Odessa, which has already been conquered by the Russians.

Sister Emilia, along with other sisters, cares for those who have left everything because they were called to defend the country. These young people are neither mentally nor physically prepared for this. The war surprised them, just like all of us.

They do not have adequate clothing, food, medicine or rest. The sisters try to help with the funds they receive from Poland and other countries. They do it apart from their usual duties, which are more and more difficult to perform because they cannot put the lights on after dark due to the danger of bombing.

Sister Teresa, a Pole, works in Boryslav, Ukraine, near the border with Poland. Due to the location of the facility, dozens of refugees from the war come to the sisters, and they try to help in every possible way.

These refugees have left everything and are going into the unknown. They are women, children and the elderly, often sick and infirm.

The sisters cook meals for the refugees and provide them with clothes, medicine and other necessities. They use aid sent from Poland and other countries for this purpose.

Sister Teresa often crosses the border to fetch donations. She also distributes aid to others in Ukraine.

Sister Teresa is seriously ill, but she says Jesus gives her strength at this time, so she is sure that she is doing His will.

During our conversation, I heard sirens. Sister said it was a warning against bombing, but the sisters have nowhere to hide, so they stay in their home. Living in such fear is so hard to imagine.



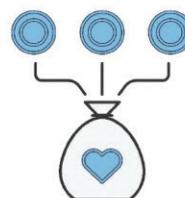
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PEACE OF MIND WITH AUTHENTICALLY CATHOLIC GIVING

# St. Bernadette lived for the happiness of heaven

By MaryBeth Eberhard

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

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

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

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

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

Mother Mary appeared to St. Bernadette in 1858. Bernadette was from a large and very poor family. Her father was a miller operating his wife's family mill until it was foreclosed. He then picked up day work. Bernadette's mother was a hardworking, faithful woman who also picked up odd jobs from those better off to

## WALKING WITH THE SAINTS

supplement the family income.

From an early age, Bernadette was sent off to a family friend to be a mother's helper. Sometimes a shepherdess, sometimes a house maid, she maintained her kind demeanor despite suffering with asthma, which would be a struggle her whole life.

While away, Bernadette missed her family. She wrote to her mother that she was worried because she had not received her first Holy Communion and that desire lay heavily on her heart. Bernadette was brought home and enrolled in the nearby school where she was taught her catechism.

One morning, Bernadette and her sister were sent to gather firewood. It was during this errand that a beautiful lady dressed in white and blue appeared in the grotto of Massabielle. She smiled at Bernadette, made the sign of the cross with a rosary made of ivory and gold, and began to pray. Bernadette went to her knees and joined her.

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

have occurred over the years.

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

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

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

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

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

The feast of St. Bernadette is celebrated on April 16. St. Bernadette's body lies incorrupt in the shrine at Nevers.

## SURPRISED, continued from Page 3

affectionately nicknamed me Father Speedy. ... I talk so fast because I don't like to waste people's time." He became visibly emotional when talking about his parents, particularly his deceased father, who emigrated to the United States with the bishop-designate's mother and the two oldest of his four brothers.

"After Almighty God and the Holy Virgin, the people to whom I owe the greatest debt of gratitude are my parents," he said. "I wish my father were here to see this day. Perhaps he sees it from heaven. Although my mother is frail, I am grateful she is still with us, devout and proud as any mother would be." He also has 15 nieces and nephews, six of whom live in the Columbus area.

The bishop-designate said his dying father asked him to do four things: Remember the faith; be humble; protect and defend the Church and cherish life; and never humiliate anyone. "Dad said to me on his deathbed, 'I don't know what the future holds, but I want you to do whatever the Holy Father asks of you,'" he said, adding that this message came to mind when the nuncio called him.

"I learned more about life and faith from watching my parents pray than I

## UKRAINE, continued from Page 9

a variety of help.

"The sisters who worked from Odesa had to go to a safer place where they continue to experience firsthand the effects of war by caring for wounded soldiers and participating in the preparation of meals for combatants.

ever did in the seminary or anywhere else," he said. "My brothers and I used to try to say our prayers as quickly as possible, but Dad would say, 'Slow down. We need not to say words, but to pray from our heart.'"

He said the first things he sees when he wakes up every day are a picture of his parents from their 50th wedding anniversary on his dressing table and a mirror reflecting the Sacred Heart image.

Bishop-designate Fernandes said he has been to a few parishes in the Diocese of Columbus. His brother Ashley is a member of Dublin St. Brigid of Kildare Church, and other churches he has visited include the cathedral, Hilliard St. Brendan the Navigator, Westerville St. Mary and Columbus St. Mary in German Village, St. Catharine, St. Patrick and St. Leo the Great Oratory.

He is on the board of trustees of the Pontifical College Josephinum and will become the college's vice chancellor as part of his responsibilities as bishop. The nuncio serves as chancellor.

The bishop-designate anticipates putting considerable mileage on his 2016 Volkswagen Tiguan as he familiarizes himself with the diocese. He also will

be continuing work on the diocese's Real Presence Real Future initiative, which began under Bishop Brennan and aims to determine how to maintain a strong Catholic presence in the diocese's 23 counties and make the best use of its resources.

"I haven't had a chance to study the initiative in depth, but the Cincinnati archdiocese is in the final phases of a similar initiative titled Beacons of Light, and I'm on the study committee for that," he said. "The nuncio wants me to carry on with Real Presence Real Future. Bishop Brennan told me to take time and study it, and that's my intention before moving forward with anything."

Bishop Brennan is fluent in Spanish. Bishop-designate Fernandes said, "I mix Spanish and Italian all the time, but I can't speak it as well as Bishop Brennan. Reading the language is easy, but I need a text in front of me to speak it."

The bishop-designate said he thinks he is the Roman Catholic Church's first bishop of Indian origin in the United States. The Church's Syro-Malabar rite, which includes a congregation in Columbus, is based in India and also has bishops in this country who are of Indi-

an heritage.

"Sometimes you encounter prejudice (as a person of color), but you make the most of what God has given you and don't let people get you down," he said. "My parents have a great appreciation for the freedom they found in this country and what it has offered them, and that was inculcated to their children," he said. "My father was so proud of being here that he memorized the entire Constitution."

Bishop-designate Fernandes said the violent protest in Charlottesville, Virginia, in 2017 that resulted in the death of one woman and injury to 19 others was "an eye-opener" to him.

Referring to racial discrimination, he said, "I expected this at certain points, but I came to realize that others face this every day. ... I see myself as a man created in God's image and likeness worthy of respect. And I see every man and woman as my brother and sister. Every time we raise our arms against a brother or sister, we are diminished."

The bishop-designate said that if it receives Vatican approval, his episcopal motto will be *Veni Per Mariam* (Latin for "Come Through Mary").

"Thank God – and thanks to your help – our sisters in Ukraine have managed to pass on the gifts they already received to the neediest.

"There is still a great need for funds for food, medicine and hygiene products like soaps, washing powder, ban-

dages and medicines.

"Our religious community supports all the intentions of our benefactors with heartfelt prayer, especially in the chapel of the General House, during the 24-hour Adoration of the Lord Jesus in the Blessed Sacrament.

"With gratitude and respect, united in prayer for peace in Ukraine and for the conversion of Russia."

Donations to the Little Servant Sisters can be made at <https://www.lsic.us/online-giving/>.

# Churches provide opportunities daily for confession

By Doug Bean  
Catholic Times Editor

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

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

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

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

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

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

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

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

In that sense, the religious order

priests have filled a void by providing a wider variety of days and times.

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

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

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

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

Pallottine Father Wojciech Stachura, the pastor at St. Christopher, stressed the importance of giving Catholics the chance to have their sins absolved. He said attendance at the weekday Holy Hour has picked up to around 20-30

people, who come from various parishes, since it was instituted in fall 2020.

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

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

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

"What I think is happening is, the people in the pews, the older people in the pews who are sitting there and seeing all these young people going to confession, I think it's causing them to think, 'Maybe it's time for me to go to confession as well,'" he said. "Because when we see one another doing something, I think it inspires us to go to confession."

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

"We try to see ourselves in places where Catholics are in a surrounding environment where they could lose their faith or it could be compromised," Father Donovan said. "So if you think

about it, the sacrament of confession is about the forgiveness of sins, but it's so much more. It is about liberation and freedom, spiritual liberation and freedom.

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

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

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

Why do we shun confession?

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

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

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

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

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

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



A priest offers absolution during the Sacrament of Reconciliation.

Photo courtesy Unsplash.com

**CONFESSION**, *continued from Page 12*

their ministry.

“It’s very humbling, and it’s hard to overestimate the importance that can have for people,” Father Alcott said. “Many priests will tell you they feel like the bystander when something wonderful is happening. I’m saying the words of absolution, but it’s Christ who’s really speaking through you.

“And many priests will say after we give someone some advice or counsel, ‘Wait, where did that come from?’ You know if that was the Holy Spirit at work.”

**How often should you go?**

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

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

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

“And the sacrament of penance is one of the greatest supports we have to that ongoing conversion.

“We know when we go to the sacrament of penance, what it does is, it gives us a sensitive conscience. Not a scrupulous conscience, but a sensitive conscience. It helps us to examine our lives more deeply. Like those big lights that are in a theater that are put on the actors, it’s like what the Holy Spirit does – holds the light of Christ into an area of our life, and holds it there until we get it all cleaned up. Then I’ll move it on to another area.”

“A good rule of thumb is once a month,” Father Alcott offered. “But that can really change depending on the person and what they need. I think it should be often enough that you can make an examination of your conscience and remember what you need to bring. There is a sense of accountability and that you’re receiving that grace you need for your conversion of life.”

**Benefits of regular confession**

“It’s true that we can have our venial sins forgiven in other ways than by confession,” Father Alcott said. “Just making a very good Act of Contrition can forgive your sins. But even for venial sins, it’s a time-honored tradition of the

church to have a regular time of confession. For one thing, there are graces that come through the sacrament to give us that strength to keep going. And having accountability is important.

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

**Make a good confession**

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

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

“But after we’ve done that, what we need to do before even going to approach the priest is to take the time to check in with our heart to make sure we’re sincerely sorry, and that we also have a sincere purpose of amendment.

“That is not like a promise like, ‘God, I promise you I’m never going to sin again.’ Yes, we can make that promise. But it’s a sincere admission, a sincere statement that I’m going to try my best with the help of Your graces to sin no more and to work toward that.”

“One of the simplest examinations is the two great commandments: You shall love the Lord your God with all your heart, with all your soul, with all your mind and all your strength, and you shall love your neighbor as yourself,” Father Alcott said.

“A good thing about regular confession is, you tend to learn pretty quickly the areas where you struggle.”

**Graces from reconciliation**

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

“Even if we’re not talking about serious or mortal sins, confession removes those venial sins so that the fruit of communion could be more abundant.”



## NOW AVAILABLE: Second Round Draft Models

Real Presence Real Future Second Round Draft Models are now available for public viewing and comment. We want to hear from you about your impressions of this second round of draft models. Now is the time to share concerns, hopes and alternative to these models.

Please visit [www.realpresencerealfuture.org](http://www.realpresencerealfuture.org) to review your planning group’s Fall feedback and Second Round Draft Models and complete the accompanying survey by June 30.



# Church facing challenges, opportunities, university president says

By Tim Puet  
For *The Catholic Times*

Two thousand years after its founding, the Catholic Church is in an era much like that of the Apostles, confronting a society with a different vision than its own, Msgr. James Shea said in a talk last week at the Pontifical College Josephinum.

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

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

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

"But it also thinks that a great many things have gone wrong with the world that God made, and that God insists, and insists very loudly, on our putting them right again."

Msgr. Shea said that spirit of challenging the world resulted in the success of Christianity despite persecution in its earliest days, ultimately leading to the Roman Emperor Constantine's giving Christianity legal status in the Roman Empire in the year 313.

He said that for the next several centuries, the imaginative vision of society in the Western world was founded on "a Christendom mode of engagement" – one in which "society goes forward under the imaginative vision and narrative provided by Christianity, whatever the specific policy concerning its establishment may be."

But beginning in the Enlightenment era of the late 17th and 18th centuries and continuing today, technology has brought tremendous change to society and its view of Christianity.

"A culture that was once deeply Christian has been slowly ridding itself of Christianity," Msgr. Shea said. "We are in the midst of a technological revolution that has radically changed the way people live. Our view of ourselves is very different. The rhythm of life is



**Msgr. James Shea, president of the University of Mary in Bismarck, North Dakota, addresses about 200 people on Wednesday, March 30 at the Pontifical College Josephinum.**

*Photo courtesy Pontifical College Josephinum*

much different.

"A hundred years ago, that rhythm was closer to the way it was in the time of Christ than the life of a hundred years ago is to the way we live today. ... Our age has devised a way in which the murder of a child is considered a moral good. It has developed technology that can recreate a human from the ground up."

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

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

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

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

"In an apostolic situation, because the Church is not the major influence in the society's vision, the need is not mainly for maintenance," he said. "It is rather for apostolic witness and the building of

a distinctively Christian cultural vision and way of life.

"In such a time the Church understands herself to be vastly different from the world around her, needing to make her way against hostility or apathy, unable to count on the wider society. Such a cultural stance brings with it certain advantages, as well as certain challenges.

"Because one has to pay a serious price for the faith in an apostolic time, there is less hypocrisy than in a Christendom age. The life of faith is more intense and therefore more attractive, more evidently life-changing. The great adventure of Christianity is more palpable. Its contours show up with greater clarity, and the Gospel attracts many high-hearted people who have a strong desire for God and for goodness.

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

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

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

However, in an apostolic age, "the benefits that accrue in a Christendom culture are not present. Error in all its forms, doctrinal and moral, is rife. In such a cultural atmosphere, it can be difficult for Chris-

tians to sustain their own spiritual and moral vision," Msgr. Shea said.

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

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

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

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

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

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

His talk, which was scheduled to begin at 7 p.m., was delayed for 90 minutes because of mechanical problems that delayed his flight from Bismarck to Minneapolis for three hours and weather delays affecting his flight from Minneapolis to Columbus.

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# Deaf priest coming to Church of the Resurrection for retreat

By Tim Puet  
For *The Catholic Times*

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

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

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

Registration is required. Go to [www.cotrna.org](http://www.cotrna.org) to register. For more information, contact Kathy Hodges at [sign-hodges@gmail.com](mailto:sign-hodges@gmail.com) or (614) 296-2994, voice or text.

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



**Oblate Father Mike Depcik, OSFS**

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

Father Depcik, 52, has been in De-

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

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

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

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

“I describe myself as a ‘born-again Catholic,’” he said. “I was raised Catholic, and when I was 17, I lived for a

year in Australia as an exchange student with a host family who were evangelical Christians. Their faith inspired me, to the point that when I went to Gallaudet, I was determined to join a different denomination.

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

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

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

See **DEAF**, Page 20

## Salem and the smoke of Satan

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

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

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

For moderns who imagine that “Satan” and “satanic” are heightened metaphors for evil — “Hitler was satan-

### THE CATHOLIC DIFFERENCE

George Weigel

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



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

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

The Evil One operates through many instruments, it seems. And once one surrenders to hatred, ideological

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

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

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

St. Michael the Archangel, defend us.

# Diocese joins Pope Francis in act of consecration

By Doug Bean  
Catholic Times Editor

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

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

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

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

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

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

"God has established a solidarity with us, who also dwell in this world of fragile peace and broken promises,"

he said. "How fitting then that we consecrate the world, and especially Russia and Ukraine, to the Immaculate Heart of Mary on this Feast of the Annunciation."

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

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

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

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

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

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

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

During the apparitions, Our Lady told Lucia, the oldest of the three chil-



Msgr. Stephan Moloney prays while kneeling before a statue of the Blessed Virgin Mary during the act of consecration on Friday, March 25 at St. Joseph Cathedral.



About 250 people attended the consecration and Mass at the Cathedral.

CT photos by Ken Snow



Melissa Conway, a parishioner at Columbus St. Patrick Church, prays a rosary before the Mass and consecration.

dren who later became a nun, that she requested the consecration of Russia to avoid war and destruction of the world. The Blessed Mother had foretold to Lucia the Second World War, which came to pass years later.

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

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

Lucia. In 1952, the bishops of the world did not join Pius XII, and in 1984 John Paul II did not mention Russia.

On Friday at the Vatican, Pope Francis' recitation of the consecration prayer added the words "humanity" and "the Church," which raised some concerns that he might be deviating from the formula. But Russia and Ukraine were prominently mentioned.

The Holy Father additionally requested that all bishops throughout the world join him, and it appeared that most participated in the consecration.

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

## Local news and events

### Our Lady of Peace offers renewal of faith program

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

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

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

To learn more or to sign up, visit [www.olp-parish.org](http://www.olp-parish.org).

### Mount Carmel nursing college to host admissions day

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

High school and transfer students who meet admission criteria will be able to complete the college admission process on site and get their acceptance

decision on the spot. Additionally, all application fees will be waived for this special event.

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

Mount Carmel College of Nursing is a Catholic institution offering both undergraduate and graduate degrees in

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

To learn more about enrolling in a nursing program, visit [www.mccn.edu](http://www.mccn.edu) or call 614-234-4CON.



A procession with Father Jimmy Hsu, CSP, of the St. Thomas More Newman Center carrying the Blessed Sacrament goes across the Oval on the Ohio State University campus.



The Eucharistic procession leaves the Newman Center. *CT photos by Ken Snow*



The procession makes its way through the Ohio State campus.



The procession stops at Browning Amphitheater near Mirror Lake for adoration.



Father Jimmy Hsu, CSP, raises the monstrance for a blessing.

## Eucharistic procession crosses OSU campus

Columbus St. Thomas More Newman Center brought Jesus into the heart of Ohio State University's campus on Friday, March 25 with a Eucharistic procession that included Adoration of the Blessed Sacrament and recitation of the prayer for the consecration of humanity, with emphasis on Russia and Ukraine, to the Immaculate Heart of Mary.

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

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

"We hope that this will serve as a visible sign of Christian unity for our university and the country,"

said Daniel Rich, president of the Buckeye Catholic student organization at Ohio State.

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

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

### LOCAL NEWS, continued from Page 16

#### Summer camps planned at Bishop Watterson

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

Go to [bishopwatterson.com](http://bishopwatterson.com) for dates, registration and other details.

#### Ohio Dominican cuts tuition in half for summer courses

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

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

Twenty-five courses will be available for \$400 per credit hour (includes technology

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

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

To learn more about the summer course offerings, visit [ohiodominican.edu/Summer](http://ohiodominican.edu/Summer). Contact Ohio Dominican University's Office of Admission at 614-251-4500 or [admission@ohiodominican.edu](mailto:admission@ohiodominican.edu) with any questions.

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Passion (Palm) Sunday Year C

## People of God need His mercy

**Luke 19:28-40**

**Isaiah 50:4-7**

**Psalms 22:8-9, 17-18, 19-20, 23-24**

**Philippians 2:6-11**

**Luke 22:14-23:56**

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

The Passion according to Luke has many aspects that are particular to Luke’s emphasis on mercy. In the Garden, Jesus heals the wound inflicted by Peter on the ear of the high priest’s servant. From the Cross, Jesus prays, “*Father, forgive them, for they know not what they do.*” He also assures the “good thief”: “*Amen, I say to you, today you will be with me in Paradise.*”

Nonetheless, when Jesus gives His all for the sake of our salvation, the disciples are not at all truly with Him. The clearest examples of betrayal are given by Judas and Peter. To the betrayer, Jesus says, “*Judas, are you betraying the Son of Man with a kiss?*” To Peter, Jesus offers no words but a glance that pierces his soul.

When Peter makes his third act of denying that He knows Jesus or walked in His company, we hear: “*Just as he was saying this, the cock crowed, and the Lord turned and looked at Peter; and Peter remembered the word of the Lord, how he had said to him, ‘Before the cock crows today, you will deny me three times.’ He went out and began to weep bitterly.*”

Luke presents the Passion of the Lord as the source of mercy, but he also demonstrates through the “characters” who are part of the story that we are truly in need. As disciples of the Lord, we are called to choose to be with Him through the Passion.

Easter Sunday Year C

**Acts 10:34a, 37-43**

**Psalms 118:1-2, 16-17, 22-23**

**Colossians 3:1-4 or 1 Corinthians**

**5:6b-8**

**John 20:1-9**

*God is good!  
– All the time!  
All the time!  
– God is good!*

*This is the day the Lord has made!  
– Let us rejoice and be glad in it!*

*Give thanks to the Lord, for He is good.  
– His mercy endures forever!*

### SCRIPTURE READINGS

Father Timothy Hayes

*Father Timothy M. Hayes is pastor of Chillicothe St. Mary and St. Peter; and Waverly, St. Mary, Queen of the Missions.*



Every year, Holy Week gives us two opportunities to enter into the Passion with the Gospel accounts, on Sunday from Matthew, Mark or Luke, and on Good Friday, from John. From year to year, we can allow the story to blend together, missing the rich nuances and details characteristic to each Gospel.

It might be useful for personal understanding to read through these accounts slowly. The practices of lectio divina or “Ignatian contemplation,” done in moments of quiet on our own, can enhance the experience of the liturgies of Holy Week.

On Holy Thursday, following the Mass of the Lord’s Supper, there is usually an opportunity to spend time in the presence of the Eucharist following the procession that concludes the liturgy. Mercifully, this year our “COVID interruption” has paused enough that we can experience this again. Perhaps this would be a good time to review the readings of the Holy Week celebrations.

Some communities have the custom of praying through John 17, the High Priestly Prayer of Jesus at the Last Supper in the time of Adoration on Holy Thursday.

Perhaps you can also read sequentially Isaiah’s “Songs of the Servant.” Join with Israel in expression of the sorrow of the loss of Jerusalem by reading the Book of Lamentations. Pray Psalm 22 with the Lord Himself.

Go on with Scriptures of Hope with Psalm 23, acknowledging the presence of the Lord as Shepherd in the valley of death; Jeremiah 31, with the promise of the New Covenant; and Ezekiel 37, with

Many cultures throughout the world have expressions known to everyone in a family or tribe. In most languages, it is possible to say the “opening line” of such an interchange and find someone who is a “member” of your community of faith. That establishes a basis for a greater depth of communication.

All it takes is for someone to say the opening line, and others spontaneously respond. It becomes a “thing” that we do and that helps us remember who we are and what we value.

Many communities throughout the world have such greetings that are made especially for Easter.

### THE WEEKDAY BIBLE READINGS

4/11-4/16

**MONDAY**

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

**TUESDAY**

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

**WEDNESDAY**

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

**HOLY THURSDAY**

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

**GOOD FRIDAY**

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

**HOLY SATURDAY**

Old Testament  
Vigil readings – 3-7 sets  
Romans 6:3-11  
Psalm 118:1-2, 16-17,22-23  
Luke 24:1-12

418-4/23

**MONDAY**

Acts 2:14,22-33  
Psalm 16:1-2a,5,7-11  
Matthew 28:8-15

**TUESDAY**

Acts 2:36-41

Psalm 33:4-5,18-20,22  
John 20:11-16

**WEDNESDAY**

Acts 3:1-10  
Psalm 105:1-4,6-9  
Luke 24:13-35

**THURSDAY**

Acts 3:11-26  
Psalm 8:2ab,5-9  
Luke 24:35-48

**FRIDAY**

Acts 4:1-12  
Psalm 118:1-2,4,22-27a  
John 21:1-14

**SATURDAY**

Acts 4:13-21  
Psalm 118:1,14-15b,16-21  
Mark 16:9-15

### DIOCESAN WEEKLY RADIO AND TELEVISION

#### MASS SCHEDULE: WEEKS OF APRIL 10 AND 17, 2022

##### SUNDAY MASS

10:30 a.m. 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).

10:30 a.m. Mass from Portsmouth St. Mary Church on St. Gabriel Radio (FM 88.3), Portsmouth.

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 WOW 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 and the Octave of Easter Seasonal Propers of the Liturgy of the Hours.

the promise of Resurrection.

Let Holy Week truly be a week that is lived differently. As believers in Christ, we are called to share in His Passion, to live with Him through the hours of His suffering and death, open to the new life that

comes through His glorious Resurrection.

Jesus prayed, “*My God, my God, why have you abandoned me?*” May we join with Him in spirit and in prayer to pass through the mystery of His Passion so that we may share salvation with the world.

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

The Scriptures and our Catholic liturgy are rich in such expressions. Pay close attention to the readings of the Easter season and you will discover short phrases that capture what we are celebrating. Make a list, and try to establish them as a way for you and your family and friends to greet one another.

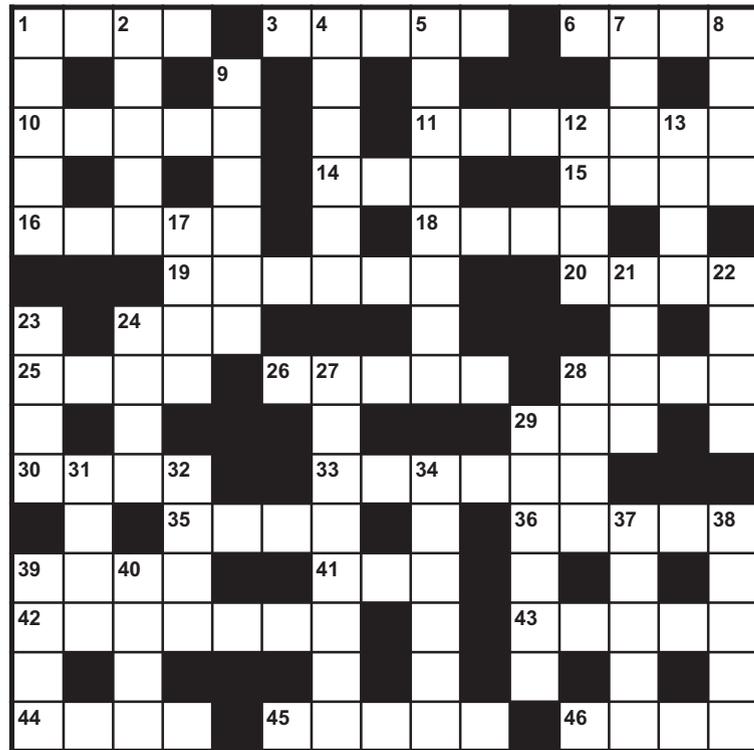
Something else that is helpful to “prepare” is your own way of telling the story of Jesus. The texts of Easter give us examples of how the first Christians shared the good news of the Resurrection of Je-

sus with those they encountered once the Spirit inspired them to do so.

Peter proclaimed simply and boldly: “*This man God raised on the third day and granted that he be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead.*”

“*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*

CATHOLIC CROSSWORD



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ACROSS

- 1 St. \_\_\_\_ Diego
- 3 "I will raise you up on eagle's \_\_\_\_"
- 6 What a catechumen participates in (abbr.)
- 10 Pope of the 7th century
- 11 Water to wine, for example
- 14 "Without further \_\_\_\_ we must go on with our story." (2 Macc 6:17)
- 15 Altar balustrade
- 16 He and Deborah defeated the army of Sisera (Judg 4:8-16)
- 18 Peter (with "The")
- 19 Title for Jesus
- 20 Son of Noah
- 24 OT book
- 25 Sins against the eighth Commandment
- 26 "You are the \_\_\_\_ of the world." (Mt 5:14)
- 28 Third Gospel
- 29 Mon. of St. Pat
- 30 Vocation
- 33 Biblical river
- 35 Land of Sts. Brendan and Brigid
- 36 Pharaoh refused to give this (Ex 5:10)
- 39 Second woman mentioned by name in the Bible (Gen 4:19)
- 41 Chi \_\_\_\_
- 42 "The Last Supper" painter
- 43 Abraham, in the beginning
- 44 Sunday service
- 45 Apostles' or Nicene

DOWN

- 1 His name was changed to Israel
- 2 Son of Ner
- 4 \_\_\_\_ of Prague
- 5 Not Sodom
- 7 Catholic comedienne of "Your Show of Shows"
- 8 Brother of Cain
- 9 Patron saint of Germany
- 12 Holy holders
- 13 "... the Lord, the giver of \_\_\_\_"
- 17 Second of a Latin trio
- 21 "... now and at the \_\_\_\_ of our death. Amen"
- 22 They will inherit the earth
- 23 Catholic portrayal of Obi-Wan
- 24 Church sounder
- 27 Teresa of Avila's Castle
- 28 The \_\_\_\_ Supper
- 29 Prayer book
- 31 Catholic actor, Robert \_\_\_\_
- 32 Where Samson slew the Philistines (Judg 15:9)
- 34 Patron saint of England
- 37 \_\_\_\_ Novarum
- 38 The \_\_\_\_ at the Well
- 39 He was an original
- 40 Rosary beads

JOY, continued from Page 18

him will receive forgiveness of sins through his name."

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

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

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

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

**POSITION AVAILABLE**  
**Finance Assistant**  
**Diocese of Columbus**

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

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

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

Job offer is contingent on the successful passing of the mandatory background screening and completion of the VIRTUS "Protecting God's Children" course. Compensation is commensurate with candidate's experience. We offer a full complement of benefits, including health, dental, vision, life, short & long-term disability, and matching 403(b). Send cover letter, resume, and references to Dominic Prunte, Director of Human Resources, at [dprunte@columbuscatholic.org](mailto:dprunte@columbuscatholic.org).

**POSITION AVAILABLE**  
**St. Francis DeSales High School**  
**Columbus**

**Title:** Janitorial and Light Maintenance  
**Department:** Facilities  
**Reports to:** Director of Facilities

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

All interested parties should contact Assistant Principal, Mr. Jim Jones, at [jjones@cducation.org](mailto:jjones@cducation.org).

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# PRAY FOR OUR DEAD

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

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

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

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

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

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

**CRONIN, Herbert L. "Tim," 95, March 16**  
Our Mother of Sorrows Chapel, Columbus

**DeLUCA, Gerald S., 71, March 22**  
St. Paul Church, Westerville

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

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

**DEAF, continued from Page 15**

chaplain at Gallaudet.

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

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

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

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

Asked about ways the hearing might misunderstand the deaf, Father Depcik said, "It's not misun-

**HELSEY, LaVetta G. (Hammond), 97, March 16**  
St. Mary Church, Lancaster

**HRIBAR, Marilyn M., 68, Feb. 12**  
St. Thomas More Newman Center, Columbus

**KING, Gene P., 88, March 27**  
St. Andrew Church, Columbus

**MACKESSY, Kathleen M. (Clark), 88, March 21**  
St. Anthony Church, Columbus

**MERCER, Joan C. (Luckhaupt), 91, March 25**  
St. Patrick Church, Columbus

**MERLAN, Sharon M. (Kreisle), 79, March 15**  
St. Paul Church, Westerville

**MERRITT, Violet M., 95, March 3**  
St. Francis de Sales Church, Newark

**MUCKENSTURM, Margaret L. "Sis," 97, March 17**  
St. Bernadette Church, Lancaster

**ORTLIEB, Anirene R. "Ann" (Dougherty), 77, March 22**  
St. Paul Church, Westerville

**PRIER, Mary L. (Hickey), 38, March 21**  
St. Matthew Church, Gahanna

**RAMIREZ, Nancy L. (Patton), 81, March 23**  
Our Lady of Peace Church, Columbus

**ROUX, Jane, 87, March 25**  
Immaculate Conception Church, Kenton

**SAUER, Rose R. (Lamacchia), 90, March 17**  
St. Andrew Church, Columbus

**SENSIUS, Jay, 67, March 24**  
Immaculate Conception Church, Dennison

**SHAW, Jerome B. (Jerry), 77, March 21**  
St. John Church, Logan

**SHOAF, Jane E., 69, March 21**  
St. Patrick Church, London

**VERNE, Pamela S. (King), 78, March 22**  
St. Paul Church, Westerville

**WHITMAN, Mabel B. (Barone), 90, March 23**  
Our Lady of the Miraculous Medal Church, Columbus

**WILCOX, Delores, 89, March 22**  
Our Mother of Sorrows Chapel, Columbus

**ZORETIC, Edward L., 94, March 18**  
St. Christopher Church, Columbus

## Sister Mary Edith Ryan, RSM

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

She was born Dorothy Mary Ryan in Columbus on Oct. 14, 1922 to Leonard and Edith (Keller) Ryan and was a graduate of Columbus Holy Family High School.

She received a Bachelor's degree in education from the Athenaeum in Cincinnati in 1952 and a Master's degree with an emphasis in school counseling from Xavier University in Cincinnati in 1957.

She joined the Sisters of Mercy in

Cincinnati on Feb. 2, 1944 and pronounced her final vows on Aug. 16, 1949.

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

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

derstanding as much as it is lack of knowledge about the deaf. For instance, it's not uncommon to hear bishops saying there are no, or few, deaf Catholics in their dioceses. They're just unaware of the situation.

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

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

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

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

"That can be discouraging, but many deaf Catholics remain faithful to the Church, and I'm dedicated to continuing through my priesthood to help them stay strong in their faith."

## CATHOLIC CROSSWORD ANSWERS

J	U	A	N		W	I	N	G	S		R	C	I	A
A	B		A					O				O		B
C	O	N	O	N		F		M	I	R	A	C	L	E
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A		E			O		G			L		U		A
M	A	S	S		C	R	E	E	D		A	M	E	N

# Why a Catholic Cemetery?

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

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

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



## The Catholic Cemeteries of Columbus Offer . . .

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

### St. Joseph Cemetery

**614-491-2751**

6440 S. High St./ Rt. 23 S.  
Lockbourne, Ohio 43137

### Mt. Calvary Cemetery

**614-491-2751**

518 Mt. Calvary Ave.  
Columbus, Ohio 43223

### Resurrection Cemetery

**614-888-1805**

9571 N. High St./Rt. 23 N.  
Lewis Center, Ohio 43035

### Holy Cross Cemetery

**740-927-4442**

11539 National Rd. SW/Rt. 40 E.  
Pataskala, Ohio 43062

OFFICE HOURS: Mon.-Fri. 8 a.m. to 4:30 p.m. Sat. 8 a.m.-12 noon

## Musician John Angotti sets Columbus concert

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

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

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

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

There's nothing superficial about Angotti's music, and his love for the Lord,



**John Angotti**

*Photo courtesy St. Mary Church*

for Scripture and for the sacraments moves through each lyric so that every phrase is full of life.

When Angotti reflects on his career, he sees where God was planting seeds

all along and is blessed to see the fruit that his work and worship have produced.

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

Angotti prays before each performance: "Lord, you speak, I'll be silent."

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

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

"I don't think people struggle with believing in God," Angotti said, "but I think they struggle with believing in what we tell them is the truth – about

the Bible, God's character, the Eucharist, how the Lord continues to move through the Mass today.

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

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

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

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

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

### POSITION AVAILABLE RCIA & Adult Faith Formation Director St. Andrew Church, Columbus

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

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

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

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

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

### POSITION AVAILABLE Director of Religious Education St. Andrew Church, Columbus

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

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

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

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

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

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

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Night 1: "Knowing the Love of God" – Sunday, April 24, 2022 (6:30-8:30 pm)

### Do you know you were made for greatness?

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

### Do you understand your life's true purpose?

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

Register at: [bit.ly/ParishMissionStJ](https://bit.ly/ParishMissionStJ)

St. Joseph Catholic Church  
613 North Tuscarawas Ave., Dover, OH  
330-364-6661, [stjosephchurch@roadrunner.com](mailto:stjosephchurch@roadrunner.com)

# The Good Friday Vigil with the Holy Virgin



3:00pm Liturgy of the Word & Veneration of the Cross

7:00pm Stations of the Cross

Confessions offered 7:00pm until last one heard

8:00pm Vigil with Our Lady begins

Vigil concludes at 10:00am Holy Saturday

Sorrowful Mysteries of the Holy Rosary prayed each hour of the Vigil

Holy Family Church 584 West Broad Street Columbus, Ohio 43215

MUSIC AT ST. MARY 2021/22 MUSIC SERIES PRESENTS



**DIVINE MERCY**  
**SUNDAY**  
**APRIL 24**  
**4 PM**

**Artistic Director:** Mark Voris  
**Guest Artist:** Meredith Dean Augustin

# JOHN ANGOTTI

**LIVE** concert at St. Mary Catholic Church,  
German Village | 614.445.9668

with the **St. Joan of Rock Ladies**, alongside  
**Patrick Rice** and **Larry Griffin**  
**Chaz Mechenbier** - Guitarist  
**Linda Dachtyl-Hammond** - B3/keys  
**Cary Dachtyl** - Percussionist  
**Stephanie Doyle** - Bass  
**Jan Roll** - Drummer  
... and 13 string players!

**Purchase \$20 tickets at the door or online:**  
SouthColsCatholic.org/  
music-at-st-marys-concert-series

