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HOLY WEEK 2016

The Editor's Notebook*Victory over sin requires the cross*

By David Garick, Editor



We are heading into the biggest week of the year for the Church. In this one week we experience the gamut of emotion, the full force of our belief, the very essence of our spiritual life. It's a wild roller-coaster ride that takes us from peaks of exuberant joy to valleys of deep pain and sorrow. No other time of the year brings our faith into such sharp focus.

Palm Sunday starts out with such jubilation. Just as Jesus was welcomed into Jerusalem with such pomp and ceremony, we modern Christians go to Mass throughout the year with great joy. But like those men and women waving palm branches 2,000 years ago, we often are quick to praise the arrival of the Savior, but neglect the struggle, pain, and death that accompany his arrival. We would like to go straight to Easter. But it does not work that way.

Christ came into this world because humanity was afflicted with sin, which separates us from God and leads to death. God had to become man and walk among us and then confront sin and death itself and overcome them to give us the means to do the same. We like to think of Jesus as God. We have more trouble understanding that he was also fully human. He was confronted with all the perils that sin places before each of us.

Sin is not a great black monster that is easy to see and obvious to avoid. In the wilderness, the devil tempted Jesus in simple ways. Why not turn stones into bread? He was hungry. It would be so simple and meaningless. But it would be wrong. Why not demonstrate his awesome powers so everyone would understand that he was God? It is not

God who needs to be put to the test. Well, why not go ahead and worship Satan and get all the riches of the world? It is not the world that we must worship, but God almighty. Christ rejected all of these temptations, not as God, but as a man.

When Christ arrived in Jerusalem, he had many opportunities to avoid the cross. We know that he was tempted. "If it be possible, let this cup pass from me, but not my will, but yours be done," he prayed in the Garden of Gethsemane. All he had to do when he was confronted by the high priest and Pilate was to deny that he was the Son of God, and he could have gone free. Even as he was suffering on the cross, he heard the taunting: "If you are the Son of God, come down from that cross." He could have, but he didn't. Sin is so easy, and so deadly.

This week, we celebrate Christ's confrontation with sin. He did not need to do it for himself. He did it for us. But he did not do it so that we would not face sin and death. Rather, he did it so that we, likewise, could overcome it. As we go through Holy Week, we need to look at how Christ approached the Cross by facing sin and rejecting it. He has told us that we must take up our own crosses and follow him. We all face the lure of sin every day. We can go along with the appealing, easy choices offered by the world. We can give in to accommodation and compromise with sin. It is our human nature to do just that. But with the strength of the Holy Spirit, we can take up our cross and follow Christ, knowing that we too can overcome sin and death.

West Virginia Legislature overrides governor's veto on abortion billBy Colleen Rowan
Catholic News Service

West Virginia has become the third state to outlaw second-trimester dismemberment abortion. The state Legislature voted on Thursday, March 10 to override Gov. Earl Ray Tomblin's veto of the Unborn Child Protection from Dismemberment Abortion Act.

"The West Virginia Legislature and the pro-life people in our state have been very strong in showing their support for the protection of human life," said Bishop Michael J. Bransfield of Wheeling-Charleston.

"I commend all those who have worked so hard not only in the passing of this bill, but to override the governor's veto as well," he said.

Tomblin vetoed the bill on Wednesday, March 9. The next day, the House of Delegates voted 85-15 to override the veto and the Senate voted 25-9. If the law is unchallenged, the ban will go into effect in May.

The bill outlaws a form of second-trimester abortion that "dismember(s) a living unborn child and extract(s) him or her one piece at a time from the uterus."

"To allow this in our society is unbelievable, especially when medical technology gives us a

clear picture of the living child -- a child able to experience pain -- inside the womb," Bishop Bransfield said following the Legislature's passage of the bill in February.

"To allow it to go on is one of the most selfish dimensions of our society. I commend all those who have worked so hard in the passing of this bill," he said.

Wanda Franz, president of West Virginians for Life, also praised the Legislature for overriding the governor's veto.

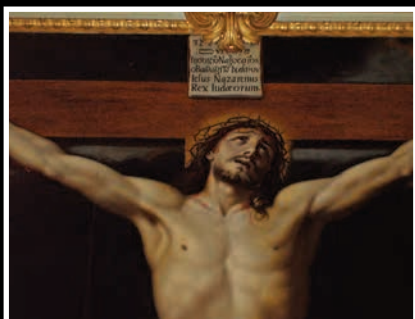
"We are extremely grateful for the pro-life leadership and legislators who voted to override the governor's veto, therefore voting to protect West Virginia's unborn children from this barbaric dismemberment procedure," Franz said.

This is the second time the Legislature has overridden Tomblin's veto of an abortion ban.

Last year, lawmakers overrode his veto of the Pain Capable Unborn Child Protection Act, which bans abortions 20 weeks after conception. That was the first time in almost 30 years the Legislature voted to override a governor's veto.

Rowan is editor of The Catholic Spirit, newspaper of the Diocese of Wheeling-Charleston.

Correction - Information published Feb. 7 in the Catholic Times fish fry guide concerning the fish fry sponsored by the Knights of Columbus of Marion St. Mary Church was incorrect. The Knights will have a fish fry this coming Friday, March 18, but there will not be a fish fry on Good Friday, March 25.



Front Page photo:
A 1664 painting of the crucifixion of Christ, by Philippe de Champaigne.

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Bishop Frederick F. Campbell, D.D., Ph.D. ~ President & Publisher

David Garick ~ Editor (dgarick@colsdio.org)

Tim Puet ~ Reporter (tpuet@colsdio.org)

Alexandra Keves ~ Graphic Design Manager (akeves@colsdio.org)

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@colsdio.org)

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Mother Teresa to be canonized Sept. 4; pope sets other sainthood dates

By Cindy Wooden
Catholic News Service

Pope Francis will declare Blessed Teresa of Kolkata a saint at the Vatican on Sunday, Sept. 4.

The date was announced March 15 during an “ordinary public consistory,” a meeting of the pope, cardinals, and promoters of sainthood causes that formally ends the sainthood process.

At the same consistory, the pope set Sunday, June 5 as the date for the canonizations of Blessed Stanislaus Papczynski of Poland, founder of the Marian Fathers of the Immaculate Conception, and Blessed Mary Elizabeth Hesselblad of Sweden, who re-founded the Bridgettine sisters.

In addition, Pope Francis declared that on Sunday, Oct. 16 he would celebrate Mass for the canonizations of Argentina’s “gaucho priest,” Blessed Jose Brochero, and Blessed Jose Sanchez del Rio,

a 14-year-old Mexican boy martyred for refusing to renounce his faith during the Cristero War of the 1920s. Setting the dates concludes a long process of studying the lives and writings of the sainthood candidates.

Mother Teresa was widely known as a “living saint” as she ministered to the sick and the dying in some of the poorest neighborhoods in the world. Although some people criticized her for not also challenging the injustices that kept so many people so poor and abandoned, her simple service touched the hearts of millions of people of all faiths.

Born to an ethnic Albanian family in Skopje, in what is now part of Macedonia, she went to India in 1929 as a Sister of Loreto and became an Indian citizen in 1947. She founded the Missionaries of Charity in 1950.

Shortly after she died in 1997, Pope St. John Paul II waived the usual five-year waiting period and allowed the opening of the process to declare her sainthood. She was beatified in 2003.

After her beatification, Missionary of Charity Father Brian Kolodiejchuk, the postulator of her sainthood cause, published a book of her letters, *Mother Teresa: Come Be My Light*. The letters illustrated how, for decades, she experienced what is described as a “dark night of the soul” in Christian spirituality; she felt that God had abandoned her. While the letters shocked some people, others saw them as proof of her steadfast faith in God, which was not based on feelings or signs that he was with her.

The date chosen for her canonization is the eve of the 19th anniversary of her death and the date previously established at the Vatican for the conclusion of the Year of Mercy pilgrimage of people like her who are engaged in works of mercy.



Catholic Social Services Rebrands in New Campaign to Expand Community Impact

Catholic Social Services has refreshed its brand and website in an effort to expand awareness of its programs, which address the rising needs of seniors and families.

In Franklin County, the population of senior citizens is expected to grow by 94 percent by 2040, according to an examination made by The Ohio State University’s Kirwan Institute for the Study of Race and Ethnicity on meeting the challenges of that population.

This unprecedented growth presents an opportunity for CSS to provide seniors with services that preserve their dignity and foster independence. Catholic Social Services also will expand its programs which help families thrive by providing services designed to address the root causes of problems such as hunger, abuse, and homelessness. The goal, which is also the organization’s new tagline, is to provide hope and dignity for all.

The goal of the rebranding is to attract more potential clients and partners and to provide clarity about CSS’ services and mission. The growing needs of seniors and families have been the catalyst for the agency’s vision for growth and impact in the coming year, which is centered on offering continued and more targeted services for clients and has the motto “Going Wider for Seniors and Deeper for Families.”

Clients of CSS do not have to be Catholic. “We serve people because we’re Catholic, not because they are. So the question is never ‘What is your faith?’ it’s ‘Are you hungry? Do you need help?’” said Rachel Lustig, CSS chief executive officer.

Catholic Social Services is a faith-based agency focused on improving the quality of life of people of all faiths and backgrounds during some of their most vulnerable times of their lives. For 70 years, it has addressed the community’s unmet, pressing needs with compassion.

Bishop Campbell to Speak on “Laudato Si” at Ohio State



Bishop Frederick Campbell will present a public lecture at The Ohio State University next week on “Laudato Si’,” Pope Francis’ encyclical letter on care for our common home, as part of the university’s religion and sustainability lunchtime lecture series. The bishop will speak Wednesday, March 23 from 11:30 a.m. to 12:30 p.m. in Room 306, Pomerene Hall, 1760 Neil Ave.

PRACTICAL STEWARDSHIP

By Rick Jeric

Coexist

Did you pray for the grace to live up to the challenges of Jesus Christ this past week? During this political season especially, but also throughout the rest of the year, we have to maintain our wits and cut through all the nonsense and emotional hype. We know how important a strong and orderly society is, but we also know how high the stakes are when it comes to proudly living a Christian lifestyle. If our faith is strong and controls our lives more than anything else, then we are steadfast in doing the right thing and showing what the right thing is by our daily example. Can we do both? Can we support a strong government and military, while strongly promoting love and cooperation? Yes, of course we can. Just as Jesus adapted to crowds, situations, and persecution, we too must adapt to a variety of challenges. As long as we keep our Catholic Christian faith at the forefront of all that we think and do, we will make the right choices and live a life of which we and our children can be proud. This is a big part of our Lenten journey. As we approach the Passion of our Lord, let us ponder our priorities and actions.

This Sunday is Palm Sunday or Passion Sunday. As we begin Holy Week, we recall the triumphant entrance into Jerusalem by Our Lord. But we also listen to – and even participate in – the Gospel of the Passion of Our Lord. All the pain, suffering, and humiliation was all the more difficult, since He already knew exactly what was about to happen. And He did it for every one of us with the same love that now brings us mercy, forgiveness, and the promise of eternal life. For me, every time I picture Jesus on Palm Sunday experiencing the joyful crowds and the cheering “Hosannas,” I see him riding on the back of a donkey or ass, and it is then that I know who the ass is. I try hard to carry Jesus and do the right thing. But selfishness and sin constantly get in the way, and my weakness throws Him off my back time and again, right into the Garden of Gethsemane. It is the other passion – the passion of God’s love for me – that has Him eagerly jumping right onto my back again, staying with me for the long ride. It can be a very deep prayer and meditation to realize how we coexist within this world. The wonder and beauty that God has provided is easy to take, but being good stewards of the environment is tough. The most difficult challenge is to coexist with all the distractions of a sinful world. For me, I know that my human weakness and lack of discipline and self-control lead to more failure. But my faith, my growing relationship with Jesus Christ, His mercy, and the Eucharist allow me to coexist and stay positive. So much of our broken world is the fault of those who refuse to exist in anything but their own vacuum. Jesus, throughout His Passion, coexisted and never stopped loving everyone – from betrayer, religious leaders, floggers, denier, judges, jeerers, executioners, thieves, to you and me. Exclusive existence was not an option.

Our practical challenge this week is to meditate and focus on the Word of God, and to hear it more often. Instead of being tired of standing during the Passion Gospel, reflect on that passionate love for us. Participate in the Triduum this week. Take your family to the Mass of the Lord’s Supper on Holy Thursday evening, the service on Good Friday, and the experience of joy and celebration at the Easter Vigil on Holy Saturday night/Easter Eve. Pray for the grace to coexist at this most holy and joyful time of year, hoping to share just a fraction of the passionate love and mercy that God shows us each day.

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



HEALING MASS

A Mass of healing and a healing service will take place at 6:30 p.m. Monday, March 21 at Columbus St. Joseph Cathedral, 212 E. Broad St. Father Michael Lumpe, rector of the cathedral, will celebrate the Mass and provide the homily.

Following the Mass, a healing service will take place, beginning with Exposition of the Blessed Sacrament and veneration of relics of the True Cross. Each person present will have the opportunity

to speak individually with one of several priests who will be available to discuss particular situations and offer prayers of healing. The Sacrament of Anointing of the Sick also will be available. The service will conclude with Benediction.

All persons who seek healing from physical illnesses and infirmities are invited, as are family members, caregivers, and medical professionals. For questions, call (614) 224-1295.

MARRIAGE PREPARATION PROGRAM

The diocesan Marriage and Family Life Office is hosting a presentation, open to everyone, on its current marriage preparation plan from 6 to 8 p.m. Wednesday, March 30 at The Catholic Foundation, 257 E. Broad St., Columbus.

The plan looks at marriage preparation in three stages: remote, proximate, and immediate.

The program will share the office’s re-

cent successes with immediate preparation for marriage, and will include information on two lay apostolates working to improve remote and proximate preparation.

Learn how you can partner with the Diocese of Columbus to strengthen marriages and family life. RSVP by Wednesday, March 23 to www.family-life.coldsdioc.org or call (614) 241-2560.

CAREY BASILICA GOOD FRIDAY REFLECTION

The Carey Ecumenical Choir will present its sixth annual ecumenical music reflection at noon on Good Friday, March 25, in the Basilica of Our Lady of Consolation, 315 Clay St., Carey. Adoramus is directed by the basilica’s music director, Jack Gerding. This year’s program, *The Lenten Sketches*, will depict the last hours of Christ’s life through narration and music inspired by famous Christian

artwork. All are welcome to hear the music of this solemn day in the stunning acoustics of this historic basilica.

A musical reflection of the Stations of the Cross, written by Gerding, will be presented on Friday, March 18, at 7 p.m. in the basilica. The program will consist of the St. John Paul II Stations, with musical reflections following each Scripture reading.



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Bethesda Healing Ministry's Annual Benefit Dinner

Father Joseph Yokum, pastor of Wheelersburg St. Peter in Chains and New Boston St. Monica churches, will be the main speaker at Bethesda Healing Ministry's annual benefit dinner, which will take place from 5:30 to 8:30

p.m. Thursday, April 14 at Columbus St. Charles Preparatory School, 2010 E. Broad St., Columbus.

Father Yokum (*pictured*) has been pastor of the two churches since 2007 and has worked with Bethesda in the

Portsmouth area since it began programs there in 2010. He was ordained a priest by Bishop Frederick Campbell on May 26, 2007, and was parochial vicar at Columbus St. Andrew Church from mid-2007 until receiving his current assignment.

Father Yokum, 37, is a graduate of London High School and received a bachelor of science degree in allied medicine and respiratory therapy from The Ohio State University, a bachelor of arts degree in philosophy and religious studies from the Pontifical College Josephinum, and master's degrees in divinity and theology from Mount St. Mary's University in Emmitsburg, Maryland.

The master of ceremonies for the event will be Father Michael Hartge, who is parochial vicar at Chillicothe St. Peter, Washington Court House St. Colman of Cloyne, Waverly St. Mary, and Zaleski St. Sylvester churches.

Father Hartge, 31, was ordained by Bishop Campbell on May 30, 2015.



He is from Gahanna St. Matthew Church, graduated from Columbus St. Charles Preparatory School, and received a bachelor of science degree in communications from Ohio University and master's degrees in divinity and theology from the Pontifical College Josephinum. Before becoming

a priest, he was a radio broadcaster for WAIS in Nelsonville and WSGE in suburban Charlotte, North Carolina.

Bethesda Healing Ministry, based at Five Porticos, the former Columbus Christ the King Church convent, has served the Diocese of Columbus since 1994, providing hospitality and healing for all men and women suffering the effects of abortion.

Dinner is complimentary, but the ministry counts on the sacrificial generosity of those who attend for its continued operation.

To register for the event, contact Kathy Crowley at (614) 309-7858 or register online at www.bethesdahealing.org.

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

PALM SUNDAY ~ MARCH 20

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

MONDAY OF HOLY WEEK, MARCH 21

Weekday Masses: 7:30 a.m. and 12:05 p.m.
Bi-Monthly Mass of Healing and Healing Service: 6:30 p.m.

TUESDAY OF HOLY WEEK, MARCH 22

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

WEDNESDAY OF HOLY WEEK, MARCH 23

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

HOLY THURSDAY, MARCH 24

Sacrament of Reconciliation: 10:45 a.m. – 12:00 Noon
(*only one Mass is permitted to be celebrated on this day*)
Mass of the Lord's Supper: 7:30 p.m.

GOOD FRIDAY ~ PASSION OF THE LORD, MARCH 25

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

EASTER VIGIL MASS, MARCH 26

Saturday, 8:30 p.m.

~ EASTER SUNDAY, MARCH 27 ~

THE RESURRECTION OF THE LORD

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

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Divine Mercy Novena

The Muskingum County parish cluster of Dresden St. Ann and Mattingly Settlement St. Mary again will be conducting a Divine Mercy novena which will begin on Good Friday, March 25, and end on Divine Mercy Sunday, April 3.

The novena will begin at 2:30 p.m. on Good Friday at the Dresden church, 405 Chestnut St. This will be part of Good Friday services which begin at noon with Stations of the Cross and reflections on the seven last words of Jesus, and conclude with the solemn Good Friday liturgy at 3 p.m. There also will be Stations of the Cross at 6 p.m. Friday at the Mattingly Settlement church, 6289 St. Mary Road (off Creamery Road near U.S. 60).

There will be an Easter egg hunt in Mattingly Settlement at 2 p.m. Saturday, March 26, for all children of the parish, followed by Divine Mercy devotions at 2:30 p.m. The Easter Vigil liturgy will be at 8:30 p.m. Saturday in Dresden.

Masses for Easter Sunday, March 27, followed by Divine Mercy devotions, will be at 9 a.m. in Dresden and 11

a.m. in Mattingly Settlement. There will be Eucharistic Adoration, Benediction, and Divine Mercy devotions at 6 p.m. Monday, Tuesday, Thursday, and Friday, March 28, 29, 31, and April 1 at Mattingly Settlement, with Mass and Divine Mercy devotions at 6 p.m. Wednesday, March 30, also at Mattingly Settlement.

Other Masses for the week will be at 9 a.m. March 28 at Mattingly Settlement and 7:15 a.m. March 29 in the chapel of Genesis Hospital, 2951 Maple Ave., Zanesville, with the Franciscan Sisters of Christian Charity.

The 4:30 p.m. Sunday Vigil Mass at Mattingly Settlement on Saturday, April 2 will be followed by Divine Mercy devotions. Mass for Divine Mercy Sunday will be celebrated in Dresden at 9 a.m. The novena will conclude at 2 p.m. Sunday in Mattingly Settlement with a solemn procession, Eucharistic Adoration, Benediction, and Divine Mercy devotions. There also will be many opportunities to receive the Sacrament of Reconciliation during the novena.

PAPAL TITLES; STATUS OF LAST RITES



QUESTION & ANSWER

by: FATHER KENNETH DOYLE
Catholic News Service

Q. A Protestant friend asked me recently why Catholics sometimes refer to the pope as “His Holiness.” He wondered whether this is meant to imply that the pope is, in essence, holy. I had to admit that I had no idea. Can you enlighten me? What is the origin of that title? (Sioux City, Iowa)

A. The use of the term “His Holiness” in addressing or referring to the pope can be traced back several hundred years, although it is difficult to identify any particular event that first occasioned its use. In honoring its supreme religious leader with that title, the Catholic Church is not alone.

The same term is used to designate the ecumenical patriarch of Constantinople as spiritual head of the Orthodox community, as well as some leaders of other religious traditions, including Buddhism (notably the Dalai Lama).

In applying the title to the pontiff, Catholics make no judgment on his personal sanctity. Only God, of course, is by his essence holy, but all who believe in a divine being are invited to strive for that ideal.

Peter (1 Peter 1:16) reminded the early Christians that the Hebrews, as God’s chosen people, were called to sanctity, and that they, too, were pledged to that same ideal as disciples of Jesus. The title “Holiness” denotes the fact that the pope, by virtue of his election, belongs to God in a special manner and is called to practice exceptional sanctity.

This should remind every Catholic to pray regularly for the man who bears that heavy responsibility. Ronald Knox, the British biblical scholar who was a convert from Anglicanism, once wrote, “Perhaps it would be a good thing if every Christian, certainly if every priest, could dream once in his life that he were pope, and wake from that nightmare in a sweat of agony.”

Q. A few years ago, we lost a son who was 50 years old. We had called his parish priest to administer last rites. When the priest arrived at the hospital, our son had already passed. When we asked about the last rites, he told us that they don’t do the last rites any more. Did I miss something, or am I misinformed? (Cumming, Georgia)

A. The last rites have not been eliminated. What many Catholics do not understand, though, is that the “last rites” encompass several sacraments, including penance (confession of sins), viaticum (Holy Communion given as food for the journey to eternal life) and the anointing

of the sick. Ideally, those sacraments should be administered when the recipient is aware and able to benefit most.

What the priest was probably trying to explain was that, like all the sacraments, anointing is given only to the living. The word “sacrament” means “sign,” a sign of Christ’s presence. After death, the person is already meeting Christ face to face.

As Canon No. 1005 in the *Code of Canon Law* indicates, though, the sacrament of anointing still may be administered if there is doubt as to whether death has occurred.

If the person already has died, the priest instead chooses from the prayers for the deceased in his ritual book (*Pastoral Care of the Sick*).

One especially beautiful prayer is this: “Loving and merciful God, we entrust our brother/sister to your mercy. You loved him/her greatly in this life; now that he/she is freed from all its cares, give him/her happiness and peace forever. ... Welcome him/her now into paradise, where there will be no more sorrow, no more weeping or pain, but only peace and joy with Jesus, your son.”

What is particularly troublesome to parish priests is that families often wait until the last minute before calling a priest. This is due, in part, to the fact that the Sacrament of Anointing of the Sick used to be called “extreme unction.” But the clear teaching of the church is that someone does not have to be *in extremis* (in imminent danger of dying).

Canon No. 1004 provides that “the anointing of the sick can be administered to a member of the faithful who, having reached the use of reason, begins to be in danger due to sickness or old age.” The ritual itself designates as proper recipients “a sick person ... before surgery, whenever the surgery is necessitated by a dangerous illness,” as well as “elderly people ... if they are weak, though not dangerously ill.”

What many forget is that the first purpose of anointing is to bring about healing, physically and spiritually. In his epistle, St. James (James 5:14-15) says “Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint him with oil in the name of the Lord, and the prayer of faith will save the sick person.”

If, instead, it be the will of God that the person soon will die, the prayer of anointing asks that the person be relieved of suffering and feel the power and peace of God. The sacrament should be administered when it can do the most good, so the rule of thumb is: Call the priest sooner rather than later.

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

Poverty Summit Builds Bridges

When Rob Smith started Capitol Waste and Recycling Services during the height of the recession, he knew that a strong team of employees would be essential as he competed for new customers. The neighborhood surrounding his headquarters on the south side of Columbus had one of the city’s highest unemployment rates. But as he invested in refuse trucks for his fleet, Smith struggled to find the right staff to keep up with his fast-growing company.

Then he met George. He decided to take a chance on a disabled man who had a criminal history and family and educational challenges. Their relationship has been transformational for both men.

“The business case for this,” said Smith, “is that I was paying a lot of money for these jobs that no one wanted to do. Yet George was so appreciative and glad to do it.”

“I have heard George say ‘This is the only place I have ever worked where people respect me for what I think,’” said Smith. “It shows what can happen if you just open up your heart to someone.”

Smith will be sharing George’s story as part of a “Barriers to Bridges” program that will take place at Columbus Christ the King Church, 2875 E. Livingston Ave., from 10 a.m. to 2 p.m. Tuesday, April 12. The program is being organized by Sunbury St. John Neumann Church and will bring together advocates, faith leaders, and other professionals who can help businesses build bridges out of poverty for the previously incarcerated in central Ohio.

The luncheon and panel presentation will feature keynote speaker Dr. Jonathan Reyes, executive director of the U.S. Conference of Catholic Bishops’ department of justice, peace, and human development. He will speak about seeing the poor “through the eyes of mercy and understanding” in this extraordinary Jubilee Year of Mercy declared by Pope Francis.

Other speakers will include Rachel Lustig, president and chief executive officer of Catholic Social Services; Christine Money, executive director of KlnDway/EMBARC, a nonprofit organization focused on providing services to incarcerated men and women; Dan Meyer, CEO of Nehemiah Manufacturing, a Cincinnati-based company committed to bringing manufacturing jobs back to the inner city and employing “second chance” workers, such as the previously incarcerated; and Jason Bunting, warden of the Marion Correctional Institution.

Lunch will be provided by Freedom a la Carte, a catering company that empowers adult survivors of human trafficking in Columbus to achieve personal and economic self-sufficiency through employment.

Registration is now open. Seating is limited to 200 guests. See <http://www.saintjohnsunbury.org/poverty-summit-2016> to learn more and to register by Friday, April 8. The event will be presented by St. John Neumann Church and its Good Samaritan Ministry, the Catholic Foundation, the diocesan Office for Social Concerns, the diocesan St. Vincent de Paul Society, and the Catholic Campaign for Human Development.

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Answering God's Call

A PASTOR WITH LONG SERVICE AS AN ADMINISTRATOR



Msgr. Stephan Moloney

by Tim Puet

Msgr. Stephan Moloney has been a pastor for the past seven-and-a-half years and says that in that role, he's performing the work he imagined he would be doing from the time he was four or five years old. What he had not anticipated was that he also would spend nearly all of his nearly 34 years as a priest in important positions in the diocesan administration, serving as vice chancellor from 1988-97, chancellor from 1997-2007, and vicar general since 1997.

"I was still on my first assignment at (Columbus) St. Peter Church when Bishop (James) Griffin asked me in 1985 to work in the Chancery," Msgr. Moloney said. He served as assistant diocesan chancellor in 1985 and 1986, continuing as associate first at St. Peter and then for just two months at Corning St. Bernard Church before going to Rome in September 1986 to complete studies in canon law at the Angelicum University.

He was appointed vice chancellor upon his return from Rome in mid-1988 and for the next 20 years worked full-time at the Chancery while being in residence at Gahanna St. Matthew Church. Besides performing those roles, he also served in several other administrative positions at various times during that period. He was given the title of monsignor by Pope St. John Paul II in September 1992.

"Being in administration enabled me to make the best use of my training in canon law and was fulfilling in its own right, as it continues to be," Msgr. Moloney said. "But around 2002 or 2003, I started to think more about being a pastor because that's why I went into the priesthood in the first place.

"I was getting older, had spent years on the diocesan personnel board because of my administrative role, had seen younger priests being assigned parishes of their own, and wanted to be a pastor before I retired. I felt this would give me the chance to exercise my priesthood in the fullest way," he said. "Having worked with three pastors at St. Matthew's, I had thoughts on how I would like to do things as a pastor and wanted the opportunity to put those thoughts into action."

He talked about that desire to Bishop Griffin before the bishop's retirement in 2005 and eventually was appointed by Bishop Frederick Campbell as pastor of Columbus Immaculate Conception Church, continuing as vicar general, in mid-2008.

"After all those years at the Chancery, the appointment took me by surprise when it did come," said Msgr. Moloney. "I was in the somewhat unusual position of being a first-time pastor at age 52, and it was a wonderful experience. I enjoyed my time at Immaculate Conception very much." After five years there, he was appointed to his current position as pastor of Columbus St. Andrew Church.

"That was also unexpected," he said. "Again, I'm in a great parish where I thoroughly enjoy being. And I'm still at the Chancery, where I'm in my 28th year, something I never would have expected as a young priest. I don't have as many responsibilities in administration as I used to, but being both vicar general and pastor keeps me very busy."

Every diocese around the world has a vicar general and a chancellor, as prescribed by the church's Code of Canon Law. "By law, the vicar general is the substitute of the bishop," Msgr. Moloney said. "He has the same administrative powers as the bishop. He is not an 'acting bishop,' but acts as chief administrator in the

bishop's place in cases where the bishop is away from the diocese or is ill." Auxiliary bishops frequently perform this role, but the Diocese of Columbus does not have an auxiliary bishop.

"The chancellor's main official duty is to be the chief notary of the diocesan curia (its administration)," Msgr. Moloney continued. "His other duties vary by diocese, depending on what the bishop assigns." The vicar general must be a priest, but the chancellor may be a member of the clergy or a layperson. In the Diocese of Columbus, Deacon Thomas Berg Jr. has been chancellor since 2012.

Msgr. Moloney also serves as victim assistance coordinator for the diocese and has been very involved in developing diocesan policies related to cases of sexual abuse by members of the diocesan clergy and church employees or volunteers.

"In virtually all cases when I have been contacted by people who have been victims of abuse, it has involved incidents that took place many years ago," he said. "As victim assistance coordinator, I want to hear from anyone who has suffered in this way. I take a pastoral approach to abuse cases and see things from that perspective first, more than from the legal aspect.

"When someone calls with an allegation of abuse, I will listen to their description of what happened and offer counseling and other assistance to begin the process of healing. The diocese will report any and all allegations of abuse to the appropriate authorities and will cooperate fully with those authorities.

"This position also requires me to contact priests and inform them of allegations against them," Msgr. Moloney said. "This is always difficult because it involves people I've known, sometimes for many years, but it's something that has to be done."

Anyone wishing to contact the victim assistance coordinator's office may call (614) 224-2251 or email helpisavailable@columbuscatholic.org.

Msgr. Moloney, the youngest child in a family of three boys and two girls, grew up in Ada in Hardin County, on the northwest edge of the diocese. He graduated from Ada High School in 1974, spent four years in priestly formation at both the Pontifical College Josephinum and Mount St. Mary's Seminary in Emmitsburg, Maryland, was ordained by Bishop Edward Herrmann on June 12, 1982, and spent his first four years as a priest at Columbus St. Peter.

"That was a great first assignment," he said. "Msgr. (David) Sorohan was a good pastor who taught me a lot of things right off the bat that I remembered 25 years later when I became a pastor.

"Msgr. (Francis) Schweitzer baptized me and was a great influence. He knew I wanted to be a priest when I was growing up. I remember that he gave me an old vestment of his that he was going to send to the missions. Father Sam Durbin and Msgr. Joseph McGlynn were pastors at Ada while I was there who also were very influential in encouraging my vocation."

"I've always been very happy as a priest and can't imagine doing anything else," Msgr. Moloney said. "My priesthood is still evolving, and over the years I've come to a greater realization of how Christ is present and active in the sacraments through the priest. When I'm celebrating Mass or hearing confessions, I've come to appreciate more and more that sacramental role, which I think is so important."

ANNUAL CARRY THE CROSS HIKE

The annual Carry the Cross hike sponsored by Wilderness Outreach will take place on Holy Saturday, March 26, at Clear Creek Metro Park, just off U.S. 33 near the border of Fairfield and Hocking counties.

Carry the Cross is a 12-mile Stations of the Cross hike for men. A cross constructed of three-by-six-inch timber, approximately 10 feet long with a seven-foot cross beam, will be carried on the journey. Scenes from past hikes are pictured.

Those taking part in the hike should bring a day pack with two to three liters of water, snacks, and rain gear if appropriate. During the hike, silent meditation on Jesus' Passion is encouraged. Spoken prayers such as the Rosary, the prayer to St. Michael, and the Angelus are also encouraged. Participants do not have to walk the entire 12 miles.

Last year, 69 laymen participated and a replica cross was presented to Gahanna St. Matthew Church for having the most men on the hike. Each year, this honor will be bestowed on the parish with the most participants.

The hike provides a way for fathers and sons and parish men's groups to engage and bond with one another in a masculine, spiritual, and physical challenge.



The starting location will be in the parking lot and shelter house at the Barneby Hambleton area at the western end of the park. Men are encouraged to arrive by 7:30 a.m. Morning Prayer will start at 7:45, with the hike beginning at 8 and lasting until about 2 p.m.

For more information, contact John Bradford at (614) 679-6761 or via email at john@wildernessoutreach.net.



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LIVING Faith

The Test of Time

Have you ever sat in a crowded room, but felt at home or at ease? Have you ever been surrounded by people from diverse backgrounds, but with the same heart? Being alone provides us with the solitude to become more involved in our relationship with God. But doesn't being with others of shared experience create a bond even more lasting? As we sit around the table at dinner, we share stories with loved ones and recall our day. We, as a community, get together at the same table, God's table, during Masses on Sunday. It is a time of reflection and gratitude for the things we have, in many ways with which we are all familiar.

We tend to forget that there are many things each of us can contribute to the greater good, and we so often let those improbable experiences slip away. Throughout our lifetime, there are many ways in which we can touch and change a life. I had such an encounter at the diocesan Catholic Men's Conference last month.

I sat next to one man who was at his first conference and some who had been coming for years. Each one had a story to tell, a memory to share, or a moment to reflect upon. I am somewhat shy, so I was taken aback by the way these men were so open about their relationship with Christ and how He came to change the way they approached their faith beyond the walls of the church. Community means community, not

isolation. God's arena is the world. We ought to remember that we are the stewards here on earth, and it is our responsibility to measure out and pass on what we have to those who need our love the most.

When you are in the throes of something truly special, you take in everything you can from that experience; the music, the sights, the sounds, the ways in which everyone shows themselves. It compels you to movement and to becoming a little more of what God intended you to be. We follow through on our efforts and forget that sometimes it is the simple things we do that count the most. Perhaps afterward you prepared a meal for your family, perhaps you helped open the door for someone, perhaps you sat next to someone who was suffering and offered your prayers, or perhaps you brought companionship to a loved one who was ill. Without knowing it, you gave your heart and, in turn, the heart of Christ that is inside every one of you. We share a gift, and that is the gift of life and the gift of true sacrifice.

Pope Francis once said, "Jesus' sacrifice on the cross is nothing else than the culmination of the way he lived his entire life. Moved by his example, we want to enter fully into the fabric of society, sharing the lives of all, listening to their concerns, helping them materially and spiritually in their needs, rejoicing



Men by Faith
J. P. Leo Thomas

with those who rejoice, weeping with those who weep; arm in arm with others, we are committed to building a new world."

We can all change. We can all make a difference. We can all rise to a new way of thinking. Will we take this experience and become the missionaries He has called us to be? We can say that our motives are pure, but, in the end, will our actions be just words on a page, or will they withstand the test of time?

May God bless us and keep us. May He shine His Easter blessings upon us. May He build in us the immediate need for grace in this year of infinite mercy, and may His peace be with you always.

Joseph Thomas is a writer and an active volunteer/chairperson for many diocesan and church ministries. He is also a fourth-degree member of the Knights of Columbus at Gahanna St. Matthew Church. He posts his thoughts online at <http://www.thomspirit.wordpress.com>, as well as Catholic365 (an online forum).

Bethesda ministry involves community in healing process

By Jonathan Howell

There are various ministries in the Church which offer healing to men and women who have suffered an experience with abortion. Each of them, with God's grace, is able to bring help to these people. From my experience, I see that the work of the Bethesda Healing Ministry is particularly fruitful because of its emphasis on the essential nature of ongoing community in the healing process.

The reactions that women and men suffer following an experience with an abortion are incredibly diverse and complex. Sometimes it is clear how different, even contradictory, these responses can be from one person to another. And yet, each person needs healing, and this healing happens precisely in the community. Despite the diversity of their experiences, Bethesda provided a common thread of personal brokenness being healed and people brought back to life through

God's grace.

Community is an essential part of being human. We all have a need to relate to and to be understood by another person. This goes back to the very beginning, when God created a fellow human being for Adam. "It is not good for man to be alone," declared God before creating Eve, and how many men and women can verify the truth of these words? How many have tried to bear the shame of abortion in isolation and guilt?

The devil often tells two lies to women who have undergone an abortion. The first one comes before the abortion: "Abortion is not really a big deal. You will never regret this action." The second one comes after abortion: "Abortion is such a big sin that you can never be forgiven or healed." The second lie is more insidious than the first, because it makes women despair of God's mercy.

Both lies are told in isolation, and it is precisely through a relationship, through a community, that these lies are exposed, first perhaps in the Sacrament of Reconciliation, then enlarged upon in the prayerful space at Bethesda. Within the safe space of the Bethesda community, men and women can finally open themselves more fully to the grace and loving mercy of God.

I often notice that it is not necessary to say something at every Bethesda meeting: men and women obtain healing simply from listening and having the support of the Bethesda community. The Lord Jesus promised that he would be present in a community – "wherever two or three are gathered in my name, there will I be in their midst" – and this promise is visible and realized at Bethesda.

Jonathan Howell is a seminarian from the Diocese of Birmingham, Alabama, in his second year of studying theology at the Pontifical College Josephinum.

THE PALM BRANCH: A SYMBOL OF VICTORY



By Father Dan Dury
Pastor, Columbus St. Catharine Church

As a child, I remember looking forward to Palm Sunday. First, because I knew that I would be bringing home a free gift. But mostly it was because it reminded me of our family vacations to the beach. I never really understood the import of the palm branch as it relates to the exposition of the mission of Jesus Christ.

Sure, I made the connection with the fact that this is what the people placed before Jesus as he made his triumphal entry into the city of Jerusalem. But I never understood the great symbolic meaning of the palm tree in the context of the time and culture.

For the Romans, and by extension for many of the Israelites who were under the domain of the Romans, the palm tree stood as a symbol of victory. How so? The palm tree is not native to Italy.

When Roman generals claimed victory in the Mediterranean, they brought back with them palm trees as souvenirs of their conquests. So for those who were waving the palm branches before Jesus, it would have been a proclamation of victory in the person of Jesus Christ.

This, too, is what we do on this day so many years later. We walk in procession with the palm branch in our hands, declaring that Our Lord is victorious over sin and death. And we are reminded of that fact at every holy Mass. We witness the Paschal mystery; that is, the life, death, and resurrection of Jesus Christ. It is through this great mystery that the gates of heaven were opened and the promise of eternal life was consummated.

This palm branch is not the only symbol of victory we hear about at the Palm Sunday liturgy. We hear in the 19th

chapter of the Gospel of Luke a detail that would not immediately appear to be significant, at least for us today. But for the Jewish people, the fact that Jesus rode into the city on a donkey had great meaning.

In ancient times, a military commander would have rode into battle on a powerful warhorse. But after a battle was won, that same military commander would have rode into the city on a donkey. So for the Israelites, the fact that Our Lord was riding into the city on a donkey would have been a proclamation of his victory, though they did not yet fully understand what kind of victory that would be.

Many of them at the time were expecting a military victory over the occupying Roman army. Perhaps they did not see the other meaning of the donkey—one which pointed to the manner in which Christ

would claim victory: humility.

The donkey is a useful animal, but few would say it is a glorious one. Christ came in great humility and lowered himself to raise us up in his grace. St. Paul states in his letter to the Philipians, a reading we hear in the Palm Sunday Mass, "... he emptied himself, taking the form of a slave, coming in human likeness ... he humbled himself, becoming obedient to the point of death, even death on a cross."

In the Mass on this day, we read the account of Our Lord's Passion. So it may seem strange that at the same time, we celebrate his victory. For the secular person, it may very well appear that Jesus has suffered a defeat. But for the Christian, in this act of love Jesus is victorious. He has forever defeated the stranglehold of sin and death. He dies for our salvation—a victory indeed!



HOLY WEEK EVENTS



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

Chillicothe St. Mary – Tenebrae service, designed to recreate the sense of betrayal, abandonment, and agony related to Good Friday, Wednesday, March 23, 7:30 p.m.

Circleville St. Joseph – Tenebrae service, Friday, March 25, 7 p.m.

Columbus St. Christopher – Tenebrae service, Friday, March 25, 7:30 p.m.

Columbus St. Joseph Cathedral – Diocesan Chrism Mass, with Bishop Frederick Campbell blessing holy oils to be used in parishes throughout the diocese and diocesan priests renewing their commitment of service, Tuesday, March 22, 6 p.m.; Walking Stations of the Cross, stopping at 14 sites around downtown to commemorate Jesus' crucifixion, Friday, March 25, 8 to 11 a.m., starting at cathedral; Tenebrae service, featuring the Cathedral Schola and including Talis' *Lamentations of Jeremiah*, Friday, March 25, 8 p.m.

Columbus St. Mary – Living Stations of the Cross with St. Mary School eighth-graders, Wednesday, March 23, 1:30 p.m.

Dover St. Joseph – Walking Stations of the Cross led by parish

youth group, Friday, March 25, noon; Living Stations in Spanish, Friday, March 25, 8 p.m.

Dresden St. Mary – Commentary on the seven last words of Christ, followed by beginning of nine-day Divine Mercy novena, Friday, March 25, noon.

Granville St. Edward – Community Cross Walk, a 1.3-mile silent procession from the church to Denison University's Swasey Chapel, with students carrying a wooden cross, led by a drummer, with five Scripture passages read at stops along the way, Friday, March 25, 10:45 a.m.

Lancaster St. Mark – *A Journey to Hope* Easter cantata by Joseph Martin, with a 40-voice ecumenical choir and a 28-piece orchestra from throughout central and southeast Ohio, Sunday, March 20, 7 p.m.

Reynoldsburg St. Pius X – Children's Stations of the Cross, Sunday, March 20, 6 p.m.; Tenebrae service, Wednesday, March 23, 7:30 p.m.; "Carry the Cross" hike sponsored by parish men's ministry, with participants taking turns carrying a 10- by 6-foot cross over an eight-mile round trip course along bike trails and sidewalks of Reynoldsburg, Saturday, March 26, 7:30 a.m. to 12:30 p.m., starting at JFK Park, 7238 E. Main St.; blessing of Easter food baskets, Saturday, March 26, 1 p.m.

Sunbury St. John Neumann – Tenebrae service, Sunday, March 20, 8 p.m.

DONATE TO YOUR PARISH ON GOOD FRIDAY

PROVIDING CARE TO CHRISTIANS IN THE HOLY LAND

Every year on Good Friday, a collection is taken up in every Catholic church to support the people and places of the Holy Land. Christians of the Holy Land rely heavily on the help that comes to them during this special moment of the year.

The Franciscans of the Custody of the Holy Land have the unique responsibility of caring for the Holy Places, as well as caring for the Christians living in the Holy Land. Your support is vital to helping Christians to live in the Holy Land.

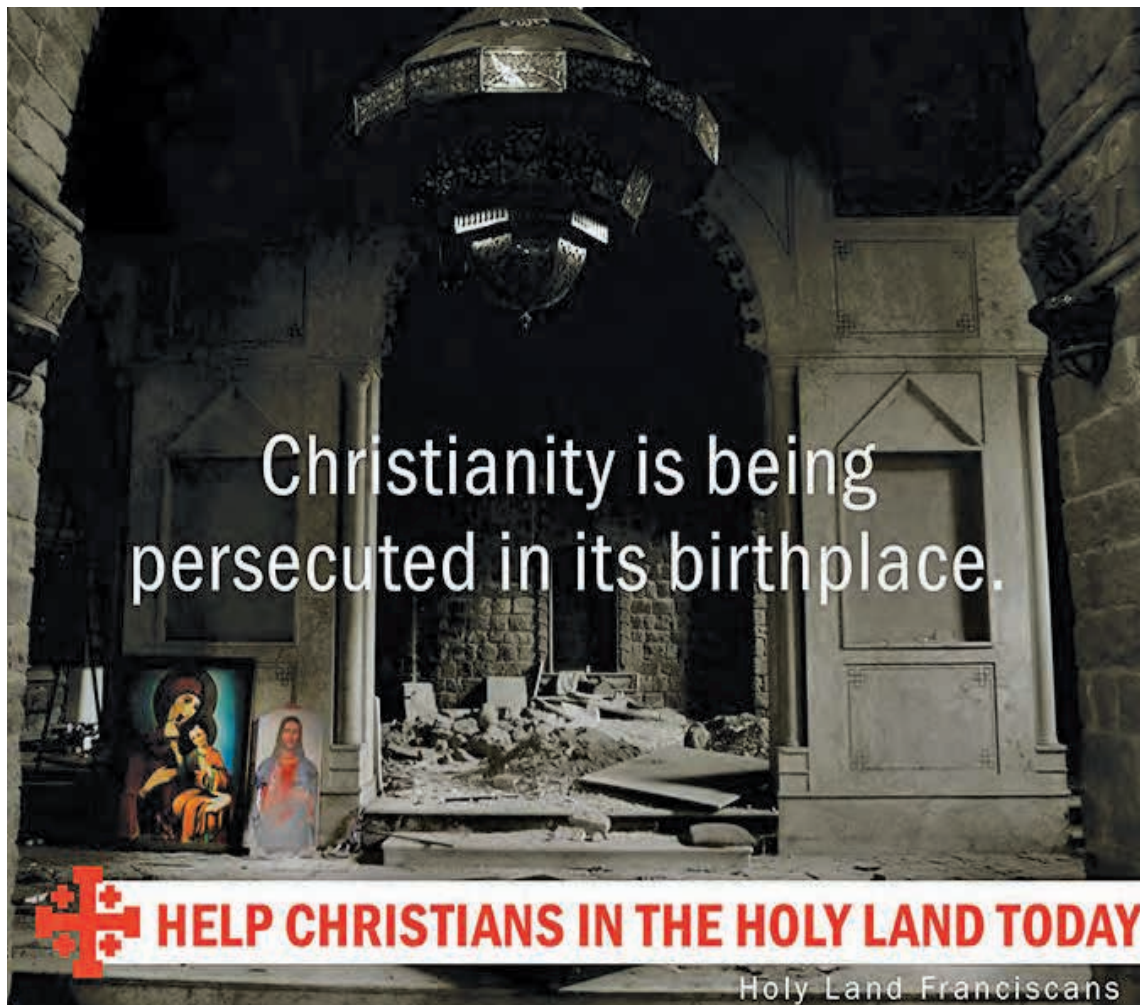
The Good Friday collection is applied to the following programs:

Faith, Memory, and Culture - The Holy Places

Holy Land Franciscans staff and maintain the Holy Places and shrines. This enables those who live in the Holy Land and those who visit to deepen their faith and their spiritual and cultural connection to salvation history.

Social and Charitable Activities

To help Christians, including the poor and young couples, to remain in the Holy Land, the Franciscans



provide funds for construction of thousands of residential units and for senior care facilities. Medical assistance is provided for the needy.

Educational and Scientific Activities

The Franciscans operate and support

schools open to all, regardless of religion or nationality. They provide scholarships for students to prepare them to obtain jobs and remain in the Holy Land as part of living Catholic communities.

Funds are distributed for young men who are studying to become Franciscan priests or brothers. Finally, Franciscan archaeologists pursue ongoing research at the Holy Places and continue to discover historical artifacts.

Pastoral Activities

The Franciscans provide pastoral care in 29 parishes in the Holy Land offering worship, Christian formation, and programs for young people and families.

Liturgical, Ecumenical and Communications Programs

The Franciscan Media Center tells the story of the Holy Land through multimedia distributed throughout the world in many languages. The friars organize liturgical celebrations for the local Christians and pilgrims and share with other Christian communities in the Holy Land in ongoing ecumenical cooperation.

WALKING STATIONS OF THE CROSS MARCH 25

Hundreds of Catholics will participate in the Good Friday Walking Stations of the Cross in downtown Columbus on Friday, March 25. The annual Walking Stations of the Cross is sponsored by the diocesan Office of Youth & Young Adult Ministry and Office for Social Concerns.

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

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

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

The stations and prayer reflections along the walk route are:

- 1. Faith Mission** – *Jesus is arrested and condemned to death* – the plight of the homeless;
- 2. Topiary Garden in Old Deaf School Park** – *Jesus is made to carry His cross* -- environmental stewardship;
- 3. Grant Hospital** – *Jesus falls for the first time* – those with illnesses;
- 4. Former abortion clinic** – *Jesus meets His Mother* – the injustice of abortion;
- 5. Nazareth Towers** – *Simon carries the cross* – issues of the elderly;
- 6. Holy Cross Church** – *Veronica wipes the face of Jesus* – discrimination in society and a focus on multiculturalism;
- 7. St. Lawrence Haven** – *Jesus falls for the second time* – hunger and poverty;

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

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

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

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

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

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

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

TAKING THE ROSARY TO THE SCHOOLCHILDREN OF BELIZE

By **Manuela Lue**

In 2002, while working in Columbus and attending Adoration of the Blessed Sacrament at Immaculate Conception Church, I felt called to start a rosary mission in my homeland of Belize with my aunt Thomasita Azevedo, who raised me and in whose home I live.

Irene Cassady of Columbus taught me how to make rosaries, and I made hundreds of rosaries and sent them back to Belize. I also bought a rosary kit so my aunt could do the same.

It was my goal to place a rosary in the hands of all the students in the 130 Catholic schools in Belize (the former British Honduras in Central America). The mission started in 2008. Eight years later, reaching that goal is becoming ever closer. With the help of visitors and volunteers, we have distributed more than 36,000 rosaries in 109 schools.

Our rosary team makes school sessions more lively by relating the mysteries of the rosary to real-life circumstances. Teachers and principals say that the rosary visits provide a fresh perspective to students, reinforce what is being taught in religion classes, and clarify what the students know about the rosary and the Blessed Mother's role as an intercessor.

The sessions also provide renewed energy to the teachers in their quest to impart the faith to the students. After rosary sessions in the schools, students pray the rosary, internalize the message, and surrender themselves in prayer to God.

At each school, the rosary team gives all teachers and principals a packet full of rosaries, rosary-making activities for arts and crafts, and leaflets with stories about the lives of the saints, the rosary, and the scapular of Mount Carmel. Each principal also receives a large rosary

made by Thomasita, and each student receives a Divine Mercy poster to take home. The rosary team usually ends its visits by praying with the students for their families, for the benefactors of the rosary mission, and for each school and community in Belize.

During school visits, the team also takes the opportunity to learn about the needs of the schools and their students. Networks are formed to provide scholarships to needy students with high academic potential.

In 2015, when I visited Columbus to be a bridesmaid in a friend's wedding, I met parishioners from Powell St. Joan of Arc Church who arranged for several boxes of mission supplies, donated by the Diocese of Columbus, to be donated to the rosary mission.

Also last year, the mission was blessed to host Alayna Reckner from Hilliard St. Brendan Church, an Ohio State University student who was doing research for a dissertation on Belize. She attended the rosary prayer meetings in Belize City hosted by the Our Lady of Fatima Rosary Makers, a group which has Thomasita as a co-leader.

Alayna also accompanied Thomasita and me to the National Catholic Youth Rally at Holy Redeemer Church, where thousands of young people from all over Belize gathered to hear talks and attend workshops. In addition, she went to the National Festival of Arts in Belize City with some young people from the rosary mission who displayed their handicrafts.

Vivian Harvey of Columbus St. Francis of Assisi Church learned about our work with developing youth and met me in Columbus in 2015. Vivian invited two girls from the Belize rosary mission to go to Guatemala during Christmas vacation last year and learn more skills from expert Guatemalan handicrafters.

The rosary mission operates out of our home, which is too small to accommodate the large inventory of items we have accumulated over the years and the volunteers who want to come to help.

We plan to build a Rosary Center for Education and Empowerment which will target people of all ages and will include a



separate rosary-making room and a Catholic bookstore. The center will offer programs to complement traditional classroom teaching, such as literacy classes, Spanish-language classes, problem-solving classes, public speaking classes, and entrepreneurship classes targeting Belize's under-25 population.

The mission is now looking for people who want to come to Belize on service learning trips and sightseeing tours. We also are looking for volunteers who can come to teach catechesis, art, math, literacy, media production, and entrepreneurial skills once the center is built, and for a volunteer who can assist with fundraising.

The rosary mission cannot survive without financial support. The resources that have carried it through the past eight years have come from a handful of donors from abroad and from personal financial and other limited resources.

The land on which the rosary center will be built has been acquired. A Facebook page titled "Little Jewel of Fatima" has been created, as well as a fundraising site: <https://www.generosity.com/community-fundraising/center-for-education-and-empowerment>.

In-kind donations of books, religious articles, rosary-making material, finished rosaries, rosary CD's, furniture, and equipment are needed to furnish the center. Upon completion of the building, ongoing support will be needed to deliver programs for enhancement and to support awards that represent young

people's achievements.

Members of Catholic congregations and religious sisters who I have met overseas through the years have visited Belize to conduct workshops for children in the rosary mission, which is called Mary's Little Jewel. Rosary makers in Ohio, Idaho, Maryland, Canada, and the United Kingdom remain committed to sending rosaries for free distribution in Belize.

Several people from other nations have visited Mary's Little Jewel to assist the mission with taking photographs, counting materials, or carrying mission supplies into the schools. Among them are Carol and Earl Crosby of Worthington St. Michael Church, who visited Belize on a cruise ship and spent their day off in Belize by going to a village with the rosary team.

Thomasita and I want every Catholic family in Belize to learn to pray the rosary together and not just to own one. Our greatest desire is to share the peace and joy that praying the rosary brings. It is prayed with families when they ask, and it is prayed with and for those in need of spiritual nourishment.

Please pray for the success of our Mary's Little Jewel rosary mission. If you would like to find out more, visit our website at www.rosariesandmore-bz.org or send an email to mcjlue@gmail.com.

Photo: Manuela Lue (first row, left) with Alayna Reckner of Hilliard St. Brendan Church (first row, center) and young residents of Belize. Photo courtesy Manuela Lue

614-276-1439 modlich-monument.com

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

Jesus proves himself to be the true Son of God



Father
Lawrence L. Hummer

Isaiah 50:4-7
Philippians 2:6-11
Luke 22:14-23:56

Luke begins the last supper of Jesus with his disciples with different words of institution for the cup (compare Matthew 26, Mark 14, and Paul in 1 Corinthians 11). He then immediately notes the presence of his betrayer, after which an argument breaks out among his apostles about greatness. Jesus had already addressed the issue with his disciples in Luke 9:46, but now it arises anew. This is a full-blown *argument* here, whereas in Luke 9 it had been more of a *discussion*. Even at this late date, the disciples still remain contentious with each other. Jesus reminds them: It cannot be like the Gentiles among you. Greatness comes from service to others. Whoever would lead must serve.

Jesus then directs his words to Simon (Peter), telling him that he will have to strengthen his brothers after he has turned back. He tells Peter that he will deny him three times “this day” (remember, for Jews the day already had begun with the setting of the sun) “before the cock crows.”

The prayer at the Mount of Olives begins with Jesus warning his disciples to pray that they “not undergo the test.” He goes on a bit farther and then, praying, begs the Father to “take this cup from me; yet not my will, but yours be done.” Luke says an angel was sent to Jesus to strengthen him, and that “his sweat became like drops of blood.” This picture is far more graphic than any other Gospel presentation of Jesus while he is praying. He then tells the disciples to again pray that they not be put to the test, after which a crowd approaches, with Judas, who greets Jesus with a kiss, in front. One of the disciples cuts off the ear of the high priest’s servant, which Jesus then heals as he rejects the disciples’ attempt to defend him.

After his arrest, he is taken to the high priest’s house, which suggests that the high priest was in on the planning. While there, Peter enters the courtyard and tries to warm himself by the fire. Three times during the next hour or so, Peter denies knowing Jesus. When he denies him for the third time, Jesus looks at Peter, who flees and weeps for what he has done.

Meanwhile, those who are holding Jesus taunt and beat him. When day comes, they bring him to the Sanhedrin (a kind of council of elders) for interrogation. Their questions concern whether he is the Christ (the Messiah) and whether he is the Son of God. When he does not deny he is God’s Son (he is silent), he is taken off to Pilate with charges of *misleading the people*, op-

posing *paying taxes to Caesar*, and *claiming to be the Christ*. Luke adds the claim that he is a “king.” Jesus had said in Luke 20:25, “Give to Caesar what is Caesar’s and to God what is God’s.” Thus, the charge of not paying taxes is bogus. By adding that he is a king, it would make him a rival to Caesar, who alone could appoint kings. That ultimately becomes the charge for his death on the cross (“This is the king of the Jews”).

The budding friendship between Pilate and Herod may be part of the irony Luke uses to show how former enemies come together as a result of Christ. If so, it is a bitter irony. In any case, they agree there is no case against Jesus. In fact, Pilate says three times “I find no case against this man,” but in the end, he concedes to those wanting Jesus to be crucified. It shows Pilate’s true nature when he gives in to those who want Jesus crucified. Though Luke does not spell it out, it is clear that it is primarily the chief priests and scribes who are demanding Jesus’ death. Indeed, the whole Sanhedrin had brought Jesus to Pilate in the first place, so it had to be their voices that prevailed.

Luke notes that Pilate summons the chief priests, the leaders, and the people (who are otherwise not identified) to tell them he finds no case against Jesus. But they shout for him to release Barabbas and to take Jesus away. Luke does not explain the Passover custom of releasing a criminal. Luke also makes plain that Pilate was the “coward of history” (Father Fitzmyer’s phrase) because he, after three times declaring Jesus innocent, released the guilty Barabbas and handed over the innocent Jesus “to them to deal with as they wished.” Jesus had said at his arrest that this was the “power of darkness.” Here, the darkness becomes pronounced as Jesus is handed over, literally, “to their will.”

Luke says Jesus goes forth to his execution while Simon of Cyrene carries his cross behind Jesus. There is no mention of Pilate having Jesus scourged or crowned with thorns, as we have in Mark. The quotation from Hosea 10:8 about the hills falling, addressed to the women mourning him, comes from Luke’s Gospel.

Only Luke records the dialogue between Jesus and the two criminals, with Jesus assuring the repentant criminal, “Today you will be with me in Paradise.” Finally, at the moment of death, Luke places the words of Psalm 31:6 on the lips of Jesus: “Father, into your hands I commend my spirit.” In the other synoptic Gospels, Jesus cries out the words of Psalm 22:1: “My God, my God, why have you abandoned me?” Luke does this, it seems, to portray Jesus as the one who confidently and faithfully gives himself over to the Father’s will without any sense of abandonment. By delivering himself into the hands of his Father, he proves himself the true Son of God and heir of the promises made long ago to Israel and now brought to completion in his life, death, and ultimate resurrection.

Father Lawrence Hummer, pastor at Chillicothe St. Mary Church, can be reached at hummerl@stmarychillicothe.com.

The Weekday Bible Readings

MONDAY

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

TUESDAY

Isaiah 49:1-6
Psalm 71:1-4a,5ab-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 116:12-13,15-16bc,17-18
1 Corinthians 11:23-26
John 13:1-15

GOOD FRIDAY

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

HOLY SATURDAY

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

A sordid anniversary, to be remembered

On Sept. 24, 1949, Georgii Karpov, chairman of the agency that provided “liaison” to the Russian Orthodox Church for the NKVD, the Soviet secret police, wrote Josef Stalin and his chief henchmen a confidential letter reeking with self-congratulation. The “government’s instruction on the liquidation of ... the Greek Catholic Church (in Ukraine),” Karpov crowed, “has been carried out.” The “Uniate Church” that “was subordinated to the Roman pope was liquidated by August of this year through its reunion with the Russian Orthodox Church.”

The crucial moment in this calculated aggression, in which Russian Orthodoxy acted as a front for the brutal assault on a sister church by an atheistic regime, came 70 years ago, on March 8-10, 1946, in Lviv, the principal city of western Ukraine. There, after more than a year of secret police coercion, a non-canonical “council” (or *sobor*) of Ukrainian Greek Catholic clergy “voted” (without discussion and by a “spontaneous” show of hands) to abrogate the 1596 Union of Brest that had brought their church into full communion with Rome. Not a single Ukrainian Greek Catholic bishop was present. All were under arrest or en route to the Gulag.

In the years between this notorious Lviv *sobor* and Karpov’s letter, the Soviet authorities completed the task of “liquidating” the institutions of the Ukrai-



THE CATHOLIC DIFFERENCE

George Weigel

nian Greek Catholic Church, destroying those of its churches, seminaries, and monasteries that were not “reunited” with Russian Orthodoxy. By the early 1950s, Ukrainian Greek Catholics were the largest underground religious community in the world, living an entirely clandestine existence. And they survived as such, through extraordinary acts of courage and fidelity, until their church re-emerged publicly in 1989.

The Lviv *sobor* was not an ecclesial act; it was a farce state-managed by the Soviet authorities, who saw in Ukraine’s Greek Catholics a major obstacle to implementing two communist policies: state-sponsored atheism and the Russification of Ukraine. Throughout the first decades of the 20th century, under the leadership of an extraordinary archbishop, the Venerable Andrey Sheptytsky, the Ukrainian Greek Catholic Church had been the engine, and later the safe deposit box, of Ukrainian culture, identity, and aspiration. Stalin was having none of this: Ukrainian national aspirations (like other such ambitions in the multinational prison of the USSR) would be ground into dust, and one step toward accomplishing that was the eradication of the Greek Catholic Church. So as World War II was winding down, the Stalinist regime began a

campaign of calumny – nicely described by historian Bohdan Bociurkiw as a “falsification industry” – that painted Ukraine’s Greek Catholics as treasonous “bandits” and “criminals” who had worked hand-in-glove with the “German-fascist occupiers,” and who were sabotaging “the socialist transformation in western Ukraine.”

The vilification of the Greek Catholic Church and the Lviv *sobor* were integral parts of the Soviet attempt to eviscerate Ukrainian nationalism. And if “reuniting” Ukrainian Greek Catholics with Russian Orthodoxy helped strengthen the Soviet regime’s control over the Russian Church, so that it became an even more pliable instrument of Soviet power, so much the better. There were ironies in the fire here: in its efforts to liquidate the Ukrainian Greek Catholic Church and accelerate the Russification of Ukraine, the Stalinists were mimicking the 18th-century behavior of the czarist regime the Bolshevik revolution had displaced. In both instances, though, the Russian Orthodox tendency to act as chaplain to the regime, whatever its nature or character, was on display.

Why is this anniversary worth noting?

First, Catholics throughout the world have a fraternal obligation to honor the memory of the many Greek Catholic martyrs who refused to accept the Lviv *sobor*, who stayed faithful to Rome, and who consequently paid the ultimate price. Second, remembering the “falsification industry” of the past should make us more alert to the lies of the present, which are omnipresent in the Russian propaganda campaign against Ukraine’s efforts to build a future of democracy, prosperity, and freedom.

And third, because there will be no progress on the path opened by Pope Francis in his February meeting with Russian Orthodox Patriarch Kirill unless the church Kirill leads acknowledges its sordid role in the Lviv *sobor* of 1946, thereby taking an important step in liberating itself from the evangelically stifling embrace of Russian state power.

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

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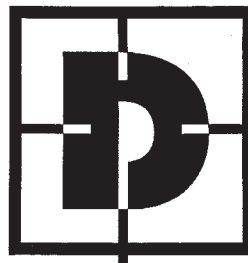
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Pray for our dead

AESQUIVEL, Nonato "Nate," 91, March 5
Holy Family Church, Columbus

ARNETT, Daniel A., 84, March 12
St. Mary Church, Groveport

BLOSSER, Gertrude A., 97, March 4
Church of the Atonement, Crooksville

CARPENTER, Esther R., 80, March 7
St. Matthias Church, Columbus

COLLURA, Virginia M., 94, March 7
St. Agnes Church, Columbus

CROMWELL, Robbie B., 92, March 9
St. Dominic Church, Columbus

DiNARDO, Richard A., 73, March 12
St. Margaret of Cortona Church, Columbus

FONDRIEST, Shirley, 79, March 5
St. Joseph Church, Dover

HELBLING, Virginia, 99, March 6
St. Ann Church, Dresden

HELLER, John H., 87, March 11
St. Michael Church, Worthington

HIGGINS, Roma K., 75, March 6
St. Mary Magdalene Church, Columbus

KEIFFER, Garry J., 73, March 12
St. Pius X Church, Reynoldsburg

KUNZEN, Anna, 79, March 4
St. Andrew Church, Columbus

MANION, Patricia F., 73, March 8
St. Peter Church, Columbus

McCABE, Mildred K., 100, March 7
Immaculate Conception Church, Columbus

MISCHLER, Marjorie L., 96, March 12
St. Agnes Church, Columbus

O'ROURKE, Paul M., 89, March 7
St. Mary Church, Marion

RICHARDS, Edith J., 89, March 2
St. Thomas Aquinas Church, Zanesville

RIESBECK, Harry R. "Ray," 80, March 9
St. Leonard Church, Heath

ROGERS, Joseph, 74, March 8
St. Paul Church, Westerville

ROTERT, Robert, 74, March 11
Our Lady of Perpetual Help Church, Grove City

STANLEY, Phillip, 91, March 4
Immaculate Conception Church, Dennison

Dorothy M. Bonner

Funeral Mass for Dorothy M. Bonner, 98, who died Tuesday, March 8, was held Saturday, March 12, at the Church of the Ascension in Johnstown. Burial was at Holy Cross Cemetery, Columbus.

She was born Feb. 27, 1918, in Columbus to Carl and Agnes (Lilley) Capretta and was a retired employee of the United Telephone Co. of Ohio.

She was the longtime sacristan for her parish, where she was known

as the "Mother of Ascension," and served as an extraordinary minister of the Eucharist.

She was preceded in death by her parents; husband, Bernard; brothers and sisters; and a granddaughter. Survivors include sons, Thomas (Sandy) and Jerry (Peri); daughter, Christine (Merle); seven grandsons; one granddaughter; five great-grandchildren; and a great-great-grandson.

Kathleen L. Spencer

A memorial service for Kathleen L. Spencer, 69, who died Saturday, March 5, was held Friday, March 11 at Calvary Lutheran Church in Chillicothe. Burial was at Grandview Cemetery, Chillicothe.

She was director of The Catholic Foundation of the Diocese of Columbus, where she was employed from 1988-2004. She also helped organize

the national Association of Catholic Foundations and belonged to the Ross County League of Women Voters.

She was born July 25, 1946, in Milwaukee to the late Harold and Lois (Johnson) Hurley. Survivors include her husband, Jeffrey; sons, Graham (Heidi) and Gavin (Melissa); daughter, Gretchen (Robert) Todd; and six grandchildren.

Sandra M. DeMers

Funeral Mass for Sandra M. DeMers, 67, who died Tuesday, March 8, was held Monday, March 14 at Columbus St. Anthony Church. Burial was at Resurrection Cemetery, Lewis Center.

She was born March 9, 1948, to the late Albert and Betty Jo (Schoppelrei) DeMers and was a 1966 graduate of Columbus St. Francis DeSales High School.

Survivors include a son, Thomas (Carrie) Taylor; a daughter, Tamara (Michael) Stevens; brothers, Deacon Steven (Theresa) DeMers, retired *Catholic Times* business manager; Jack (Karen), Kenneth (Debbie), Mark, and Keith; sisters, Cecilia (Bill) Marrone, and Cindy; six grandchildren; and three great-grandchildren.

Scouts International Awareness Day

The diocesan Catholic Committee on Scouting will sponsor its annual International Awareness program on Saturday, April 2, at Holy Redeemer Melkite Catholic Church, 4611 Glenmawr Ave., Columbus.

The church's pastor, Father Ignatius Harrington, will talk about the Melkite church and other Eastern Catholic churches, their liturgies, their difference and similarities with the Roman Catholic Church, and how all are united under the leadership of Pope Francis, the successor to St. Peter as head of the Church.

There will be two programs, one for students in grades one through five and the other for sixth- through 12th-graders, both starting at 8:30 a.m.

All participants will receive a patch and a pin. There will be a snack for younger students and lunch for older ones, who also will receive a medalion. Fees are \$10 per person for the shorter program and \$20 for the longer one if paid before Friday, April 1, and \$15 and \$25 at the door.

For more information, go to the diocesan Scouting website at www.cdeducation.org/oym/dccs.



In the marriage case styled PAK - HOLLAND, 2016-0034, the Tribunal of the Diocese of Columbus, Ohio, is currently unaware of the present address of MR ROBERT RICHARD HOLLAND. The Tribunal herewith informs him of the case and invites him to contact REVEREND MR JOHN CRERAND JCL, Presiding and sole Judge, no later than 4 APRIL 2016. Phone: 614-241-2500. Anyone who knows of the whereabouts of MR ROBERT RICHARD HOLLAND, is herewith asked to make this Citation known to him or to inform the Tribunal of his current address. Given this 9th day of MARCH 2016. REVEREND MR JOHN CRERAND JCL, Presiding Judge.

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CATHOLIC RADIO

H A P P E N I N G S

MARCH

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

17, THURSDAY

Feast of St. Patrick Mass at London St. Patrick

5:30 p.m., St. Patrick Church, 61 S. Union St., London. Mass celebrating the Feast of St. Patrick and opening the parish's 150th anniversary celebration, followed by traditional Irish dinner. **740-852-0942**

Cenacle at Holy Name

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

Scripture, Encyclical Study at Marion St. Mary

6 to 7:30 p.m., St. Mary Church, 251 N. Main St., Marion. Conclusion of study of the Letter of James and the encyclical "Laudato Si" with Deacon Todd Tucky. **740-382-2118**

'Rediscover Jesus' at Plain City St. Joseph

7 to 8 p.m., St. Joseph Church, 140 West Ave., Plain City. Conclusion of five-week series of talks based on "Rediscover Jesus" by Matthew Kelly. **614-873-8850**

Holy Hour of Reparation at Columbus Sacred Heart

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

Abortion Recovery Network Group

7 to 8 p.m., Gateway Center, 2670 N. Columbus St., Lancaster. Pregnancy Decision Health Center abortion recovery network group meeting. **614-721-2100**

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

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

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

'Happenings' submissions

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

Items not received before this deadline may not be published.

Listings cannot be taken by phone.

Mail to: The Catholic Times
Happenings,

197 East Gay St., Columbus, OH 43215

Fax to: 614-241-2518

E-mail as text to tpuet@colsdio.org

Sung Vespers at St. Margaret of Cortona

7:30 p.m., St. Margaret of Cortona Church, 1600 N. Hague Ave., Columbus. Sung Vespers, following Stations of the Cross during weekly Exposition of the Blessed Sacrament. **614-279-1690**

17-19, THURSDAY-SATURDAY

Three Bags Full Consignment Sale

10 a.m. to 7 p.m. Thursday, 10 a.m. to 3 p.m. and 6 to 9 p.m. Friday, 10 a.m. to 3 p.m. Saturday (selected items half-price Friday night and Saturday), Community Wesleyan Church, 161 Myrtle Ave., Newark. Three Bags Full consignment sale of children's items. Unsold and unclaimed items are donated to Catholic and pro-life charities. **614-561-5300**

17-20, THURSDAY-SUNDAY

40 Days for Life

7 a.m. to 7 p.m., sidewalk in front of Founder's Women's Health Care Center, 1243 E. Broad St., Columbus. 40 Days for Life campaign of daily vigils at clinic. Individuals may sign up for one- or two-hour shifts. Churches, schools, and other organizations may select one day in which their representatives will cover all shifts. **614-445-8508**

18, FRIDAY

Living Stations at Marion St. Mary

5:30 p.m., St. Mary Church, 251 N. Main St., Marion. Living Stations of the Cross with students from St. Mary School and the Parish School of Religion. **740-382-2118**

Labyrinth Walk at Shepherd's Corner

7 to 8:30 p.m., Shepherd's Corner Ecology Center, 987 N. Waggoner Road, Blacklick. Labyrinth walk with Dale Sparlin of Mindful Labyrinths. Theme: "Walking Into Balance." Suggested donation \$5. **614-866-4302**

Discussion of 'Rediscover Jesus' at St. John Neumann

7:30 p.m., St. John Neumann Church, 9633 E. State Route 37, Sunbury. Conclusion of six Friday-night discussion programs on "Rediscover Jesus" by Matthew Kelly. **740-965-1358**

18-19, FRIDAY-SATURDAY

Fisher Catholic Presents 'Bye Bye Birdie'

7:30 p.m., Fisher Catholic High School, 1803 Granville Pike, Lancaster. School production of the musical "Bye Bye Birdie." Tickets \$10 adults, \$6 students. **740-654-1231**

18-20, FRIDAY-SUNDAY

Men's Silent Retreat at St. Therese's

St. Therese's Retreat Center, 5277 E. Broad St., Columbus. Annual Palm Sunday men's silent retreat sponsored by Catholic Laymen's Retreat League, led by Father Angelus Shaughnessy, OFM. Theme: "When the Lord Comes Again, Will He Find Any Faith On the Earth?" **614-753-1696**

19, SATURDAY

Life and Mercy Mass in Plain City

9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession.

Journaling Workshop at Corpus Christi

9 a.m. to 4:30 p.m., Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. "Journaling the Journey" workshop with Catholic Times columnist Mary van Balen. \$25 participation fee includes lunch and coffee breaks.

Bring a journal and a photo if you wish, **614-512-3731**

Ordination of Brother Peter Totleben As a Priest

10 a.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Ordination of Brother Peter Totleben, OP, to the priesthood by Bishop Frederick Campbell. **614-224-9522**

Centering Prayer Group Meeting at Corpus Christi

10:30 a.m. to noon, Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Centering prayer group meeting, beginning with silent prayer, followed by Contemplative Outreach DVD and discussion. **614-512-3731**

Day of Reflection at Kenton

11:30 a.m., St. Anthony Center, Immaculate Conception Church, 215 E. North St., Kenton. Day of reflection with Dr. John R. Wood, author of "Ordinary Lives, Extraordinary Mission." Begins with lunch, followed by retreat from 12:30 to 3:15 p.m., confessions at 3:30, and Mass at 4. **419-675-1162**

Money and Ethics Seminar at Ohio Dominican

12:30 p.m., Bishop Griffin Center, Ohio Dominican University, 1216 Sunbury Road, Columbus. Seminar on money and ethics for high school students and their parents, sponsored by ODU and Education First Credit Union. Register at pirtwitz@ohiodominican.edu.

'Becoming and Making Disciples' at St. John Neumann

7 p.m., St. John Neumann Church, 9633 E. State Route 37, Sunbury. Presentation on "Becoming and Making disciples" with Joel Stepanek of Life Teen International, followed by Adoration of the Blessed Sacrament. **740-965-1358**

20, SUNDAY

Exposition at Our Lady of Mount Carmel

9:15 to 10:15 a.m., Our Lady of Mount Carmel Church, 5133 Walnut St. S.E., Buckeye Lake. Exposition of the Blessed Sacrament. **740-928-3266**

Blessing of St. Gerard Majella at Holy Family

After 9 and 11 a.m. Masses, Holy Family Church, 584 W. Broad St., Columbus. Blessing of St. Gerard Majella, patron of expectant mothers, for all women who are pregnant or wish to become pregnant. **614-221-1890**

Angelic Warfare Confraternity at Columbus St. Patrick

Following noon Mass, St. Patrick Church, 280 N. Grant Ave., Columbus. Monthly meeting of Angelic Warfare Confraternity, with talk on chastity-related issues followed by Holy Hour. **614-224-9522**

Couple to Couple League Natural Family Planning

1 p.m., Family life center, St. Joseph Church, 613 N. Tuscarawas Ave., Dover. First of three sessions on the sympto-thermal method of Natural Family Planning, sponsored by Couple to Couple League. Continues April 17 and May 15. Cost \$130 per couple. **330-343-9109**

St. Padre Pio Secular Franciscans

1:30 to 5 p.m., St. John the Baptist Church, 720 Hamlet St., Columbus. Fellowship and ongoing formation followed by adoration and prayer, Liturgy of the Hours, and initial formation with visitors. **614-282-4676**

Adoration, Vespers, Benediction at Lancaster St. Mary

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

Taize Evening Prayer at Corpus Christi

4 to 5 p.m., Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Evening Prayer in the style and spirit of the Taize monastic community, with song, silence, and reflection. **614-512-3731**

Prayer Group Meeting at Christ the King

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

Spanish Mass at Columbus St. Peter

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

21, MONDAY

Lenten Quiet Morning at Corpus Christi

10 a.m. to noon, Corpus Christi Center of Peace, 1111 E. Stewart Ave., Columbus. Lenten quiet morning of reflection. **614-512-3731**

Adoration, Evening Prayer at New Philadelphia

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

Mass of Healing and Healing Service at Cathedral

6:30 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Mass of Healing, with Father Michael Lumpe, cathedral rector, as celebrant and homilist, followed by healing service including Exposition and Benediction of the Blessed Sacrament and veneration of relics of the True Cross. Priests will be on hand for discussion and prayer and the Sacrament of Anointing of the Sick will be available. **614-224-1295**

'Exploring the Passion' at St. John Neumann

7 p.m., St. John Neumann Church, 9633 E. State Route 37, Sunbury. "Exploring the Passion" liturgy. **740-965-1358**

22, TUESDAY

Padre Pio Prayer Group at St. John the Baptist

12:30 p.m., St. John the Baptist Church, 168 E. Lincoln Ave., Columbus. Padre Pio Prayer Group meeting, including rosary, devotions, and 1 p.m. Mass. **614-294-5319**

Lenten Soup Supper at Plain City St. Joseph

Parish activity center, St. Joseph Church, 670 W. Main St., Plain City. Lenten soup supper following 5:30 p.m. Mass. **614-873-8850**

Chrism Mass at Cathedral

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

Prayer Group Meeting at St. Mark

7:30 p.m., St. Raymond Room, St. Mark Center, 324 Gay St., Lancaster. Light of Life prayer group meeting. **740-654-6928**

23, WEDNESDAY

Bishop Campbell Speaks on 'Laudato Si' at OSU

11:30 a.m. to 12:30 p.m., Pomerene Hall, The Ohio State University, 1760 Neil Ave., Columbus. Bishop Frederick Campbell speaks on Pope Francis' encyclical "Laudato Si."

Lenten Soup Supper at St. Agatha

6 p.m., St. Agatha Church, 1860 Northam Road, Columbus. Lenten soup supper benefiting Hands Together program in Haiti. **614-488-6149**

26, SATURDAY

Wilderness Outreach 'Carry the Cross' Hike

7:30 a.m., Clear Creek Metro Park, off U.S. 33 near the Fairfield-Hocking county border. Wilderness Outreach sponsors 12-mile "Carry the Cross" hike for men.



The Office of Tenebrae
Good Friday, March 25 at 8 p.m.



The Cathedral Schola's annual performance of music for Tenebrae, including Thomas Tallis' *Lamentations of Jeremiah*, will take place at 8 p.m. Good Friday, March 25, in Columbus St. Joseph Cathedral, 212 E. Broad St. This has become one of the cathedral's most popular events. The evening is marked by the gradual extinction of candles, culminating in the performance of Gregorio Allegri's *Miserere* in a completely darkened cathedral.

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The Good Friday Vigil with the Holy Virgin



7:00pm Stations of the Cross
7:30pm Vigil with Our Lady begins,
Confessions offered from 7pm - 12 Midnight
Vigil Concludes at 10am Holy Saturday
Sorrowful Mysteries of the Holy Rosary prayed every Hour

Holy Family Church
584 West Broad Street
Columbus Ohio 43215

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.



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CHAPELS – Available for Committal Services and Masses

MAUSOLEUMS – Community Garden Crypts and Personal Family Crypts

IN-GROUND BURIAL SPACE – Select from Monument, 8-Inch Marker and Lawn Level Marker Space

COLUMBARIUMS & NICHES – Serving your cremation needs

MONUMENTS & MARKERS – Direct to You Through Our Offices

FULL-TIME ADVISORS – Providing You with Personal Service

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Steve Skinner



Laura Favret



Kevin Kelley



Joyce Kitsmiller

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