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# HOLY WEEK



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 into 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 of 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 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. 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.

Easter lies just ahead, but for Christ and for each one of us, we can only reach it through the Cross.



FATHER WEHNER LEAVING JOSEPHINUM

Father James Wehner, a priest of the Diocese of Pittsburgh (*shown above in a Catholic Times photo by Jack Kustron*), will end his three-year tenure as rector-president of the Pontifical College Josephinum this spring. He will become rector-president of Notre Dame Seminary in New Orleans on July 1.

"These past three years have been some of the best of my priesthood," Father Wehner said. "Working alongside faithful priests, a dedicated lay faculty and a committed staff, amazing things have taken place at the Josephinum."

The seminary's efforts of recent years have led it to the forefront of priestly formation. With an enrollment increase of 53 percent in two years, and the successful recruitment of new dioceses and priest-faculty, the Josephinum is in a position of tremendous strength, stability and security.

"The Josephinum was a highly respected, highly successful seminary before my time as rector," said Father Wehner. "The successes of the past few years are a credit to the hard work of those who came before me, and will serve as a solid foundation

for continued excellence."

While the absence of Father Wehner's highly driven leadership and unwavering energy will be felt by the entire seminary community, the Josephinum's administrators have confidence in a smooth, virtually seamless transition.

"Father Wehner's indefatigable energies, devoted dedication to duty, and unflagging attention to detail have made a lasting difference both for the Josephinum's present and for our future," said Msgr. Christopher Schreck, executive vice president. "Thanks to his efforts and leadership in promoting and advancing the seminary's vision, in assuring our financial foundation, and in stewarding our unique status among Catholic seminaries, the Josephinum can both celebrate present success and count on a continually bright future."

Father Wehner's direction of the Josephinum has focused on strengthening the seminary at its core, in preparation for the future. An institutional strategic plan, approved by the board of trustees in 2010, will continue to

See WEHNER, Page 13

Correction -- The March 25 Catholic Times incorrectly spelled the name and gave an incorrect address for a woman pictured receiving the Eucharist from Deacon Tom Johnston and his wife, Mary Alice. Her name is Bernice Hause and she lives at the Nazareth Towers apartment complex in Columbus.

CATHOLIC TIMES

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HOLY WEEK ACTIVITIES

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

**COLUMBUS HOLY FAMILY** — Meditation on Archbishop Fulton Sheen's description of the seven last words of Christ, accompanied by the parish Latin choir, Friday, April 6, 12:30 p.m., preceded by Stations of the Cross at noon; Tenebrae service, designed to recreate the sense of betrayal, abandonment and agony related to the events of Good Friday, April 6, 8 p.m.; blessing of Easter food baskets, Saturday, April 7, 10 a.m.

**COLUMBUS OUR LADY OF THE MIRACULOUS MEDAL** — "The Heart of the Passion: the Way to Calvary," a dramatic presentation of the Passion story as told by its participants, Sunday, April 1, 7 p.m.

**COLUMBUS ST. CECILIA** — Tenebrae service, Monday, April 2, 7:30 p.m.; pathological analysis by parishioner Tony Stout of the physical aspects of the crucifixion, Wednesday, April 4, 7 p.m. Program's graphic nature makes it appropriate for adults and older teens.

**COLUMBUS ST. CHRISTOPHER** — Tenebrae service, Friday, April 6, 7:30 p.m.

**COLUMBUS ST. ELIZABETH** — Passover Seder meal, Wednesday, April 4, 6:30 p.m., Pastors' Hall. Cost \$9 per person, by reservation only.

**COLUMBUS ST. FRANCIS OF ASSISI** — Reconciliation service for North High Deanery, Sunday, April 1, 2 p.m.

**COLUMBUS ST. JOSEPH CATHEDRAL** — Diocesan Chrism Mass, with Bishop Frederick Campbell blessing holy oils to be used in parishes throughout the diocese and diocesan priests renewing their commitment of service, Tuesday, April 3, 6 p.m.; Walking Stations of the Cross, a four-mile walk stopping at 14 sites in downtown Columbus linked to issues of social concern, Friday, April 6, 8 to 11 a.m.; Tenebrae service with Cathedral Schola, April 6, 8 p.m.

**DANVILLE ST. LUKE** — Seder meal, Sunday, April 1, 6:30 p.m., community center; Tenebrae service, Wednesday, April 4, 8:30 p.m.; Living Stations of the Cross presented by parish young people, Friday, April 6, 8:30 p.m.

**GRANVILLE ST. EDWARD** — Community Cross Walk, a 1.3-mile silent procession from the church to Denison University's Swasey Chapel, with students carrying a wooden cross, led by a drummer. Five passages from the Gospel of Mark will be read at stops along the way. Friday, April 6, 10:45 a.m.

**LANCASTER ST. MARK** — "Who Do You Say That I Am? Man of Sorrows, King of Glory, Lord of Life," an Easter cantata with music by Lloyd Larson, Sunday, April 1, 7 p.m.

**MARYSVILLE OUR LADY OF LOURDES** — Stations of the Cross through the Blessed Mother's Eyes, Friday, April 6, 3 p.m.; Tenebrae service, April 6, 8 p.m.

**REYNOLDSBURG ST. PIUS X** — Tenebrae service, Wednesday, April 4, 7:30 p.m.

**SUNBURY ST. JOHN NEUMANN** — Tenebrae service, Sunday, April 1, sundown.

Holy Week: A Time of Transition

By Father Jeff Rimelspach

Pastor, Columbus St. Margaret of Cortona Church

As we celebrate Holy Week this year, spring has sprung early. With the above-normal temperatures of March, the flowers and even the trees have blossomed early. This transition from death to new life is reflected in our Holy Week celebrations. The death of winter and the rising to new life in nature foretells the Paschal Mystery of Christ's life and ours as well, being his followers. Transitions are at the heart of this mystery. One can see these transitions in many ways during Holy Week.

One transition is evident in the Palm Sunday liturgy. We start with the crowd joyfully welcoming Jesus as Messiah into Jerusalem with the waving of palm branches in the air and the chanting of "Hosanna! Hosanna in the highest!" at the beginning of the Mass. Then, we transition into many of the same people in the crowd shouting "Crucify him! Crucify him!" in the Passion. This is not a positive transition, but a real one. The same is often true for us, as well. We, too, are fickle people. It is so easy to praise Christ when all is going well with us and those around us, then to question our faith, or even worse, when suffering and difficulties arise. Being a fickle people is not reserved only for those in the days of Christ's public ministry.

Another transition is of a more positive note. This is the transition from the pain and agony of the events of Good Friday to the joys and jubilation of Easter Sunday. In transition, three days can make all the difference! Jesus did not arrive at the joys of Easter Sunday without his sufferings of Good Friday, and neither will we. To truly appreciate and enter into the Paschal Mystery of Christ, we, too, need to endure our sufferings and challenges in life, with faith and trust in Jesus.

It is only through that living faith that we can hope to arrive at the Resurrection. If we want our "Alleluias" of Easter and the Easter season to ring true, we must first place our faith in him during our "Good Fridays" along the way.



HOLY WEEK

Hopefully, Lent has led us to the transition of death to life at Easter and throughout the Easter season.

The final aspect of transition that I want to touch on is the call to inner transition — to conversion of heart. That is what the season of Lent has been all about. All of us, whether we are cradle Catholics or new Catholics, are called to conversion of heart. The call of transition from sin to new life in Christ is a transition that we must always strive to attain. This is the journey of our faith. As pilgrims here on earth, we see the end to which we are called through the eyes of faith. Just as pilgrims are called to take little with them on their journey, so as not to weigh them down, so, too, are we called to do likewise. Conversion is difficult enough without unnecessary baggage that we choose to bring along. Easter should give us the genuine hope that conversion IS possible in our life. Transition can and does occur through Christ's grace working in us, if we allow that to take place.

It is in these and many other ways that transitions are so much a part of the Paschal Mystery that we celebrate during Holy Week and beyond. Easter is not only an event that happened many centuries ago.

The Resurrection is new life for us, here and now. We are called to be that "new life" for others. We are called to make the Resurrection real in the lives of those we encounter. If we choose to cooperate with Christ's grace, we can do our part to change the sorrows of the Good Fridays of others into the jubilation of new life at Easter Sunday for them. WE are called to make the reality of Easter present in our world today. This challenge is expressed so beautifully in the new translation of the *Roman Missal* in the third option for the dismissal in the concluding rites of the Mass. The deacon or the priest invites us all to "Go in peace, glorifying the Lord by your life." May we do just that!



OFFICIAL ANNOUNCEMENT Clergy Assignment

Rev. Shawn D. Corcoran, from Chancellor of the Diocese of Columbus and residence at St. Joseph Cathedral to leave of absence, effective immediately.



Front Page photo:

Light shines on a crucifix in the Metropolitan Cathedral in Mexico City. Good Friday commemorates the passion and death of Jesus Christ

CNS photo/Chico Sanchez



# PRACTICAL STEWARDSHIP

By Rick Jeric

*Ian2*

Are you continuing to ponder and pray in these last days of Lent? There are so many mysteries, challenges, and rewards in our lives. We ponder the mysteries of the Passion, Death, and Resurrection of Jesus Christ. His Passion is difficult to imagine. His Death seems impossible to comprehend. But His Resurrection is eternal hope. We ponder the challenges of God's Son becoming a man and experiencing life as we do each day. He overcame those challenges not because He is God, but because He went to the desert often for strength and to pray. Lent is that desert experience for us each year. We ponder and pray due to the liturgical season, but also because we need it. Of course, as humans, we have other desert experiences throughout the year. We ponder the rewards of living the life of Jesus Christ. Not only sin, but death itself is overcome in the Resurrection. Heaven and eternal life is ours if we but follow the Master. His footsteps are a mystery and a challenge, but the reward is great. Let us continue to pray for the rest of Lent, and especially throughout the Triduum. Spend extra time with God, and sacrifice the television, all the entertainment options, and the distractions. Ponder and pray.

Last week, I shared the first part of the story of Ian. The second part follows. I hope you are touched and motivated. “God has a purpose for all His children. Ian is doing God’s will. He has taught us service, humility, and to be available 24 hours a day. His younger brother and sister have grown up having to participate in his care by changing him, hooking up his tube feedings, and just learning the patience of listening to and being available to his needs. We were told to institutionalize him from very early on and that we shouldn’t have to live our lives around his ‘condition.’ Society sees people like Ian as a burden. It silences those lives that it finds inconvenient through acts of abortion and euthanasia. This ‘child’ is now 28 years old. We were told by the ‘experts’ that he wouldn’t live much past the age of 2. But God is Love and as such is not bound by constantly changing human science. The ravages of a brain tumor, followed by a stroke, numerous surgeries, multiple medical problems, all in the first year of life, have given us an eternal child. He is cognitively at about 6 to 12 months old. Perhaps the greatest gift Ian brings, other than his constant laughter and musical intonations that fill our home, is the certain knowledge that he is a living icon of Christ. There is no doubt in my mind that every sound that springs forth from him is a prayer, an Alleluia, an offering of praise from someone, completely blameless, someone filled with Love, and if God is Love, filled with God. Over the years, I have tried to give voice to Ian – to explain him to others. Now I realize that all along he has been the one giving voice to all of us. With every utterance, he fills our house with prayer, triumphantly shouted to the highest reaches by the most hidden of voices. Such an incomparable gift; God is gracious. One might think it ironic that the very name, Ian, means God is gracious. But irony only resides in our minds, which are incapable of grasping the constant outpouring of gifts from the Father onto His children.”

Our practical challenge this week is to think about our lives as we end our Lenten journey and anticipate the joys of the Easter season. As you change your palms throughout your home, pray for the grace to lay everything at the feet of Jesus. And pray for the grace to become like a child, as gracious, innocent, humble, and loving as Ian.

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



# Power of the Pen



**Students from Columbus Holy Spirit School who advanced to the regional level of the statewide Power of the Pen contest were (from left): first row, Abigail Gold, Jessica Weber, Paige Rees, and Alexis Zess; second row, Karl Lang, Jacob Golden, and Stephen Cottrill. Power of the Pen is an award-winning educational enhancement program devoted to excellence in creative writing**

Photo courtesy Holy Spirit School



# Pi Day Celebrations



**Seventh- and eighth-graders from Columbus St. Andrew School greeted drivers at the corner of Reed and McCoy roads on March 14 with signs and cheers for Pi Day. Pi is a mathematical constant that is the ratio of any circle's circumference to its diameter. It is approximately equal to 3.14, making March 14 (3-14) the appropriate day to celebrate it**

Photo courtesy St. Andrew School



**Chillicothe Bishop Flaget School celebrated Pi Day with a myriad of activities centered on the mathematical symbol of pi. Students in Cheryl Cale's math classes shared cookies and pies throughout the day, worked on various stations with activities focused on the mathematical concept, and worked to memorize as many digits of pi as they could. Throughout the day, students put money in containers marked with their teachers' names to vote for the staff member they most wanted to see get a pie in the face. At the end of the day, science teacher Brian Massie was the "lucky" winner to get a pie in the face from second-grader Maggie Kessler**

## THREE BAGS FULL CONSIGNMENT EVENT

The ninth annual Three Bags Full children's spring consignment event will take place at several central Ohio locations this spring. The sale benefits Catholic and pro-life charities such as the Joint Organization for Inner-City Needs, the Pregnancy Decision Health Centers, the Joseph's Coat clothing ministry, and the Tolles Career Center GRADS program in Plan City.

*Remaining sale dates, times, and sites are:*

Thursday, April 12, and Friday, April 13, from 9 a.m. to 2 p.m. and 5 to 8 p.m., and Saturday, April 14, from 9 a.m. to 2 p.m., Delaware County Fairgrounds, 236 Pennsylvania Ave., Delaware.

Thursday, April 26, from 9 a.m. to 8 p.m., Friday, April 27, from 9 a.m. to 2 p.m. and 5 to 8 p.m., and Saturday, April 28, from 9 a.m. to 5 p.m., Hartford Fairgrounds, 14028 Fairgrounds Road, Croton.

Wednesday, May 9, from 6:30 to 9 p.m., Thursday, May 10, and Friday, May 11, from 9 a.m. to 2 p.m. and 5 to 8 p.m., and Saturday, May 12, from 9 a.m. to 2 p.m., St. Elizabeth Seton Parish, 600 Hill Road, Pickerington.

The sale began in 2004 in Newark with 12 participating families. Today, more than 500 families sell quality children's items of all types, and thousands of shoppers come to the event, which takes place in the spring and fall.

Families sell items they no longer need or want, using an automated, online bar-coded tagging system. Each family, upon registering, receives a consignor number which identifies the family and is built into the bar code. Families price their own items, determining the selling price of each. Bar codes are scanned at check-out, so families can log into their online account to see a listing of what sold each day.

Families earn 65 percent of the selling price. If they volunteer, then can earn as much as 80 percent. The entire sale is run by families volunteering to help, from setup to tear-down.

In addition, families participating receive a presale pass for consignors only. This gives them a chance to shop on the evening before public shopping, getting best selection of the thousands of items for sale.

The “early bird” sale also is open to first-time mothers and to families of military, police, fire, and emergency medical personnel. Families in these categories may register in advance at the organization’s website, [www.threebagsfull.info](http://www.threebagsfull.info).

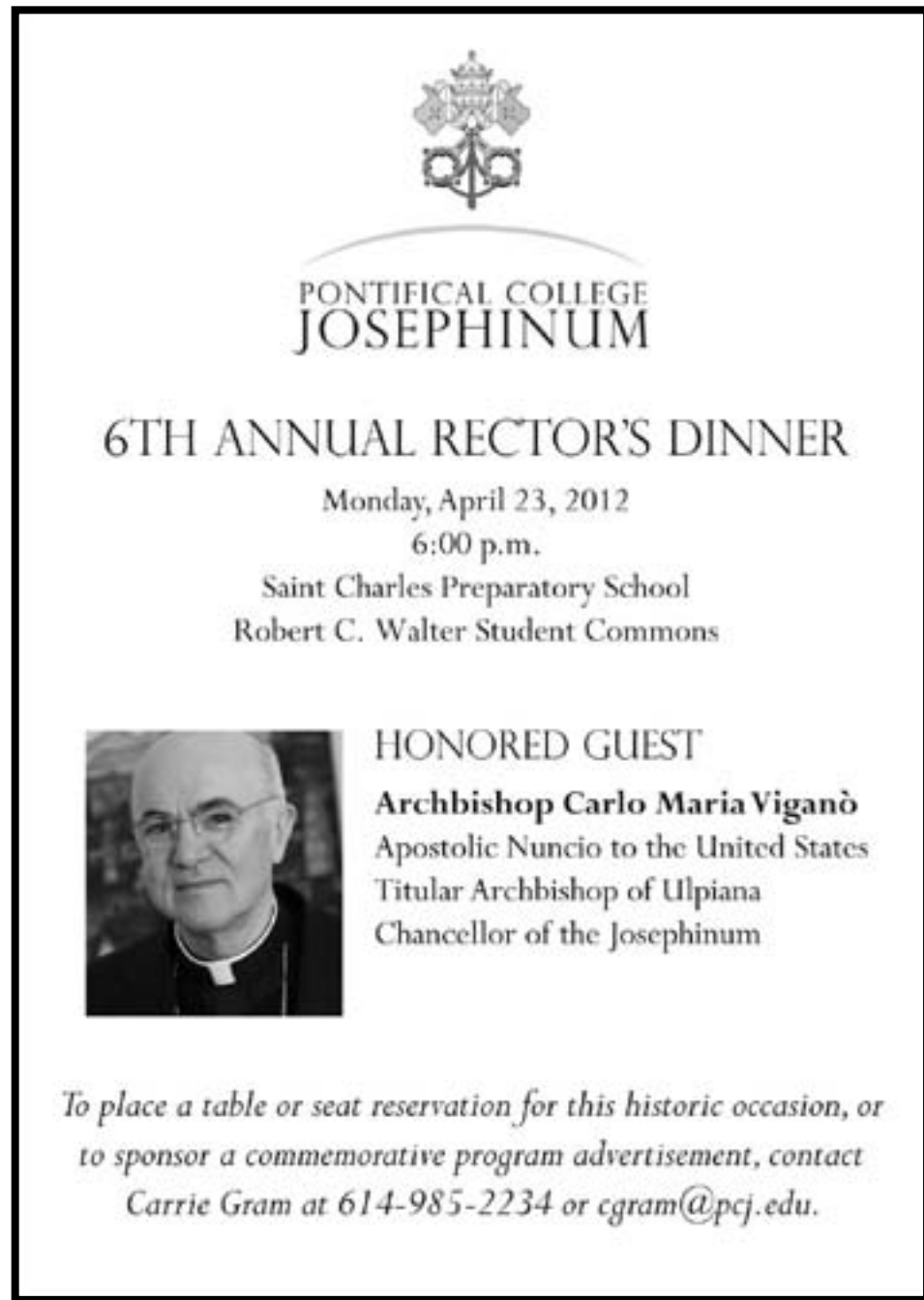
On conclusion of the sale, consignors may pick up their unsold items, or they are donated. More than 8,000 items are donated each season, with most going to JOIN. Within a week, consignors receive a check in the mail for the profit on the items they sold.

All items must be clean, neat, and of good quality. Items are all inspected, and anything stained, damaged, worn-out, or out of style is not accepted. Families interested in selling their items must pre-register online at [www.threebagsfull.info](http://www.threebagsfull.info). There are deadlines to register before each event, as listed on the website.

## Passion Walk on Good Friday

The annual Walking Stations of the Cross, sponsored by the diocesan Office of Youth and Young Adult Ministry and Office of Social Concerns, will take place on Good Friday, April 6, beginning at 8 a.m. at Columbus St. Joseph Cathedral, 212 E. Broad St.

around the diocese as they walk the streets of Columbus remembering the Passion of our Lord on his walk to Calvary. Walkers will be praying the Stations of the Cross while visiting various sites that remind us that sin and hurt are very present in our everyday lives.





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In the marriage case styled HARRIS – WOODLAND, #81/12, the Tribunal of the Diocese of Columbus, Ohio is currently unaware of the present address of JUNE MARIE WOODLAND. The Tribunal herewith informs her of the case and invites her to contact REV MSGR JAMES L T RUEF, MA, JD, JCL, Presiding and sole Judge, no later than 13 April 2012 – Phone 241-2500. Anyone who knows of the whereabouts of JUNE MARIE WOODLAND is herewith asked to make this Citation known to her or to inform the Tribunal of her current address. Given this 01 April 2012 REV MSGR JAMES L T RUEF, MA, JCL, JD



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## FEDERAL MANDATES AND THE CRUSHING OF RELIGIOUS FREEDOM

On Jan. 20, 2012, the U.S. Department of Health and Human Services issued a mandate placing First Amendment rights and religious freedom in the crosshairs.

The mandate, as a provision of ObamaCare, requires “preventive health services” to be covered by all health insurance issuers and all group health plans. Those insurance plans must provide (with no co-pay) the full range of Food and Drug Administration (FDA)-approved contraceptive methods for women. These include not only surgical sterilizations, but also potential abortion-causing agents such as Plan B (the morning-after pill), intrauterine devices (IUDs), and another form of “emergency contraception” known as Ella. This drug, which the FDA acknowledges may also work against the life of the embryo “by preventing attachment (implantation) to the uterus,” can be taken as long as five days after “unprotected” sex.


Essentially all employers would thus be forced — and therefore complicit in — financially subsidizing pharmaceutical abortions, contraception and sterilization procedures for their employees. All these procedures represent sinful and damaging human choices, as the Catholic Church has never ceased to point out.

The mandate constitutes a direct intrusion into the religious works and governance of the Church and represents a federally sponsored violation of her members’ consciences. The Church, as the largest provider of not-for-profit health care in the U.S., operates roughly 600 hospitals and employs three-quarters of a million people, in addition to employing hundreds of thousands of others in her educational and social service ministries.

Cardinal Francis George of Chicago aptly described the authoritarian environment being created by the HHS mandate in one of his recent newspaper columns: “The bishops would love to have the separation between church and state we thought we enjoyed just a few months ago, when we were free to run Catholic institutions in conformity with the demands of the Catholic faith, when the government couldn’t tell us which of our ministries are Catholic and which not, when the law protected rather than crushed conscience. The state is making itself into a church.”

In the words of another commentator, “As is more and more obvious, ObamaCare has nothing to do with controlling health care costs. It has everything to do with government control. It’s time to admit a mistake, repeal the law, and look at market-based ways to control health care costs.”

Critics of every persuasion have condemned the HHS mandate as a particularly egregious violation both of religious freedom and the rights of conscience. “I side with those who feel this was an insult to freedom of religion and a slap in the face of faith-based institutions,”



**MAKING SENSE**  
**Out of Bioethics**  
Father Tad Pacholczyk

Rabbi Eliot Pearlson of Temple Menorah in Miami Beach, Fla., said.

Rabbi Dr. Michael Korman of Congregation Anshei Shalom in West Palm Beach, Fla., concurred: “The entire contraception policy was poorly instituted. It appears to be in violation of our First Amendment.”

Jessica Devers, in a letter to the editor of The Wall Street Journal, perhaps put it most clearly when she wrote: “I am not Catholic. I am a social liberal and a supporter of Planned Parenthood. I’ve educated my children about birth control since they were young. Nevertheless, I am offended at the arrogance of our government ruling that the Catholic Church must provide a benefit that the church believes is immoral.”

On Feb. 10, after stormy reaction even from President Obama’s staunchest Catholic supporters, he announced a so-called “accommodation,” which — as the U.S. Conference of Catholic Bishops quickly explained — really changed nothing. When the government documents were made available, it became clear that there was no compromise at all, but rather some slight procedural modifications that left the substance of the mandate entirely intact.

The day the “accomodation” was announced, in fact, the mandate was entered into the Federal Register with no changes, along with vague assurances of possible modifications at a future date. (This is reminiscent of Speaker Nancy Pelosi’s famous line when campaigning for ObamaCare: “We have to pass the bill so that you can find out what is in it.”)

Philip Rovner, in the same issue of The Wall Street Journal, sums it up this way: “The ... premise in favor of the birth-control mandate is based on [its] being ‘essential to the health of women and families.’ I assume such items as food, housing, clothing and transportation are ‘essential to the health of women and families,’ as well. Therefore, I propose that the ObamaCare mandates be extended to cover food, shelter, clothing, autos, etc. In this scenario, everybody would be paying for everyone else’s essentials.”

The real issue, of course, has nothing to do with access to particular “reproductive issues” (such as abortion or birth control), and everything to do with whether someone else can be forced by the strong arm of a federal mandate, in direct violation of their religious freedom, to pay for practices they recognize as morally reprehensible.

*Father Tadeusz Pacholczyk, PhD., earned his doctorate in neuroscience from Yale and did postdoctoral work at Harvard. He is a priest of the diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).*

# LIVING Faith

## Has Your Heart Ever Been Broken?

By **Leandro M. Tapay**

The other day, I was looking at a painting of Jesus in the Garden of Gethsemane. He is kneeling beside a big rock and wearing a snow-white robe. His hands are peacefully folded in prayer. He has a serene look on His face. He has a halo over His head. A spotlight from heaven illuminates His golden brown hair. Have you seen a painting like that?

Now, I am not an artist. But I can tell you one thing. Whoever painted the picture did not use the Gospel of Mark as a guide. Look at what Mark wrote about that dreadful night:

“They came to a place named Gethsemane, and Jesus said to his disciples, ‘Sit here while I pray.’ He took with Him Peter, James and John. Distress and anguish came over him, and he said to them. ‘The sorrow in my heart is so great that it almost crushes me. Stay here and keep watch.’

“He went a little further on, threw himself to the ground, and prayed that, if possible, he might not have to go through that time of suffering. ‘Father,’ he prayed, ‘my Father! All things are possible for you. Take this cup of suffering from me. Yet not what I want, but what you want.’

“Then he returned and found the three disciples asleep. He said to Peter, ‘Simon, are you asleep? Weren’t you able to stay awake for even one hour?’

And he said to them: ‘Keep watch and pray that you will not fall into temptation. The spirit is willing but the flesh is weak.’

“He went away once more and prayed, saying the same words. Then he came back to the disciples and found them asleep; they could not keep their eyes open. And they did not know what to say to him.

“When he came back the third time, he said to them, ‘Are you still sleeping and resting? Enough! The hour has come! Look, the Son of Man is now being handed over to the power of sinners. Get up, let us go. Look, here is the man who is betraying me!’” (Mark 14: 32-42)

Look at the phrases “distress and anguish came over Him,” “the sorrow in my heart is so great,” “He threw himself to the ground.” Does this look to you like a picture of a saintly Jesus, peacefully resting in the palm of God? No. It doesn’t to me. Mark used black paint to describe the scene. We see in Mark’s description an agonizing, straining, and struggling Jesus. We see a man struggling with fear. We see a man wrestling with commitments and yearning for relief.

St. Paul would later write, “In His life on earth Jesus made His prayers and requests with loud cries and tears to God who could save Him from death.” (Hebrews 5:7) Oh my, what a portrait!

Jesus is in pain. Jesus is on the stage of fear. Jesus is cloaked not in divinity, but in humanity.

Has your heart ever been broken? Have you ever been in a situation where the most earnest words of help and hope are empty phrases? If you have been betrayed by a close friend, you know what I mean. If you have been dumped by a spouse or abandoned by a parent, you know the pain. If you have been to a funeral of a loved one or a friend, or have kept vigil at a dying dear one’s bedside, you, too, recognize the pain.

If you are now in a fog of a broken heart, you can be sure of one thing — you are not alone. It is said that if broken hearts were commercials, we would all be on TV.

Think about the last few months. How many broken hearts did you encounter? How many wounded spirits did you witness? Or how many tragedies did you hear or read about?

The pain of a broken heart blinds our vision and destroys our dreams. Forget about changing the world. Forget about any plans of changing society. Forget any aspirations of moving mountains. Forget all that. Just help me make it through the night. Have you ever felt that way?

Here is the point. Next time your heart is broken, remember Jesus in the Garden of Gethsemane. Next time you think

that no one understands your agony, reread the 14th chapter of Mark’s Gospel. Next time your self-pity convinces you that no one cares about your hurt or fear, visit Gethsemane. Next time you wonder if God really perceives the pain that prevails on this dusty planet, listen to Jesus pleading among the twisted trees of Gethsemane.

Seeing God suffer makes us more aware of our own suffering. God was never more human than in that hour. God was never nearer to us than when He was in agony. The Incarnation was never so fulfilled as in the Garden of Gethsemane.

Maybe, just maybe, our time spent in agony could be God’s greatest gift to us. It could be the hour that we finally see our God. If it is true that in suffering, God is most like man, maybe in our suffering, we can see God as never before.

Next time you suffer, pay attention. It may be the closest you will ever get to God on earth. Watch closely. It could very well be that the hand that extends itself to lead you out of the fog of a broken heart is a pierced hand.

*Leandro M. Tapay is diocesan missions director.*



By **Norman E. Smyth**  
Lancaster St. Mary Church parishioner



Mary holds the body of her crucified son, Jesus, in this mural at Holy Family Church in the West Bank town of Ramallah. Good Friday commemorates the passion and death of Jesus Christ  
CNS photo/Debbie Hill

## I Paint My Day Through

I pick up my brush at the start of my day  
As my imaginings pour forth from my heart as I pray.

I select from my palette of prayers I hold dear  
After I’ve roughed in my sketch of our dear Lord who’s near.

Today I paint in dark purple along with bright red  
For the Passion of Christ and His life’s blood He shed.

The sky I’ve painted with tones of dark gray  
Depicting the mood felt on that very sad day.

Tri-colors of blue flow forth from my brush  
Showing Christ’s mother weeping in a sorrowful hush.

Saints in the distance are depicted in green  
Offering riches they’ve left us by God the Supreme.

I choose a bright yellow as the son comes from hiding  
For in my heart I discover the Lord is abiding.

This picture of Jesus I’ve painted with much grief  
The Master has changed it into a portrait of belief.

I lay down my brush at the end of the day  
And present my painting to God to add with others on display.

Christ offers you a brush and a blank canvas of white  
Choose from your palette of prayers and paint to His heart’s delight.



Part of the crowd of several hundred people which filled the sidewalk around the Bricker Federal Building in Columbus to protest the federal mandate requiring contraceptive coverage by most religious employers nationwide.

Story by **TIM PUET**  
Catholic Times Reporter

Photos by **JACK KUSTRON**



# MANDATE PROTESTERS FILL SIDEWALK

Several hundred people filled the sidewalk surrounding the John W. Bricker Federal Building in Columbus on Friday, March 23, joining people in 142 other cities nationwide in rallies to protest the federal health plan mandating contraceptive coverage by most religious employers.

During the hourlong event, they heard from 10 speakers who described the proposed U.S. Department of Health and Human Services Department mandate as a violation of the constitutional right to religious freedom, which is placed first in the freedoms guaranteed by the First Amendment.

At one point, they recited in unison the amendment, which states, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”

The mandate will soon require employers to offer health insurance plans that include coverage of contraception, sterilization, and early abortion drugs, even if doing so violates their conscience.

The opening speaker, Ruth Yorston, executive director of Greater Columbus Right to Life, said, “We are here on principle. We are going to stand rock-solid on the right to exercise our faith without fear or threat of government intrusion.”

She described the mandate as something which is “detestable to those of us who know that life begins at conception. ... We would like to practice what we preach,” Yorston said, “but this mandate will make it impossible. This violation of our First Amendment rights threatens all of our rights, and we must stand against it.”

She praised the demonstrators for their efforts in “fighting against the erosion of the

first half of the First Amendment (the guarantee of freedom of religion) by making use of its second half (related to peaceful assembly and petitioning the government).”

After the rally, the officer in charge of Columbus police protection for the event was overheard talking to Yorston and other organizers and praising the orderly nature of the demonstration.

The rally’s final speaker was Mark Huddy, moderator of the Office for Social Concerns of the Diocese of Columbus. “Today, we are here to stand up for religious freedom,” which is “essential for the human person to meet his or her responsibilities to the Creator and to prepare for the transcendent vocation of living with God face to face,” he said. “It is derived from right reason and the natural order established by God and is a fundamental human right which every state has an obligation to recognize and protect.”

Huddy quoted definitions of religious freedom as described by popes Leo XIII and John XXIII. He said the only way people today can fulfill their responsibility to defend that freedom was through personal sacrifice and through prayer, which he described as “the ultimate source of our strength.”

“We must pray, offer acts of penance, and continue our witness to our elected officials by calls, meetings and letters. And we must never be afraid to suffer the consequences for giving God what belongs to Him alone,” Huddy said, concluding his remarks with a prayer composed in 1791 by Archbishop John Carroll of Baltimore, the nation’s first bishop.

Other speakers at the local rally were Co-

lumbus attorney Don Brey; Dr. Michael Parker, president of the Columbus guild of the Catholic Medical Association; Linda Harvey, founder of the “Mission America” website and radio program; Chris Long, president of the Ohio Christian Alliance; Damian Santiago of St. Paul’s Outreach, which promotes Catholic evangelization among young people; Darius Hardwick, regional director of the Center for Bioethical Reform; Katelyn Neil of the pro-life organization Created Equal, and Andrea Trudden of Heartbeat International.

Brey said that although these groups and others fighting the mandate are opposed to a particular ruling of the Obama administration, their efforts are based on principle, not politics. “Is anybody surprised that the Catholic Church thinks contraception, abortion, and sterilization are not good things?” he asked.

He said the mandate is an example of attempts by some people to compartmentalize

religion and take it out of the public square. Brey said those people believe “you can worship at church all you want, but in public, you have to dance to a different tune.” He also said anyone who states that opponents of the mandate are trying to prohibit contraception altogether is lying, considering that “for nine bucks a month, anyone can buy a contraceptive.”

Dr. Parker described the mandate as “a deliberate attempt to take out all religious beliefs so they (the administration) could shut down Catholic hospitals, ... so they could control all health care and tell you what to do.” He said that if the mandate were allowed to stand, its supporters would be justified in thinking, “We got rid of religion in the public square. Now we can get rid of you.” He also said CMA members stand united in their opposition to the mandate, even if refusing to follow it would mean the

See **COLUMBUS**, Page 12



Many participants at the rally displayed signs which they waved so drivers on North High could see them. In response, a number of drivers honked their vehicles’ horns in support of repealing the mandate.



Bishop Thomas J. Olmsted of Phoenix, a former rector of the Pontifical College Josephinum, leads hundreds of people in prayer during a rally for religious liberty on March 23 in Phoenix. Thousands of people across the nation demonstrated on that day in opposition to the Obama administration’s HHS contraception mandate, part of the overhaul for health care in the country. The nation’s Catholic bishops and others are fighting for a repeal of the HHS mandate directed at employers and their insurers  
CNS photo/J.D. Long-Garcia, Catholic Sun

# RALLIES AROUND THE USA



People fill Chicago’s Federal Plaza for a “Stand Up for Religious Freedom” rally on March 23. Catholic, Protestant, and Jewish leaders addressed the crowd speaking against the Obama administration’s HHS contraception mandate. It was one of several rallies nationwide organized by the Pro-Life Action League and Citizens for a Pro-Life Society.  
CNS photo/Karen Callaway, Catholic New World



Father John Bergstadt, pastor of St. John the Baptist Church in Howard, Wis., prepares to read a letter from Bishop David L. Ricken of Green Bay, Wis., at a “Stand Up for Religious Freedom” rally on March 23 at the Brown County Courthouse rotunda in Green Bay. More than 140 rallies opposing the HHS contraceptive mandate took place nationally.  
CNS photo/Sam Lucero, The Compass





COLUMBUS, continued from Page 11

loss of their medical licenses.

“When you take control over a person’s health, you have control over their life,” Harvey said. She described President Obama as someone “who sees evil as good and good as evil” and urged his defeat in the November election. Long called the mandate “the same kind of tyranny that led the founding fathers to rise up against King George,” describing it as “reckless governorship that violates the personal right of individual expression of conscience.”

Neil made a similar comparison, quoting extensively from the Declaration of Independence and describing the mandate, in that document’s words, as one of “a long train of abuses usurpations” brought on by the current administration.

The rally began with a prayer by Yorston’s husband, the Rev. Ian Yorston of the Charismatic Episcopal Church, and closed with a prayer by Father Joseph Klee of Columbus Sacred Heart Church.

Organizers reported that nationwide, more than 54,000 people were in attendance at the rallies, which were supported by a coalition of nearly 70 pro-life organizations of all faiths. They took place at noon local time in front of federal buildings from Portland, Maine to Honolulu, Hawaii, drawing crowds ranging from 2,500 in Chicago and 2,300 in Philadelphia to 50 in Anchorage, Alaska, and 24 in Kenai, Hawaii.

**Photo: A banner with the image of Our Lady of Guadalupe stands out at the March 23 rally in Columbus.** CT photo by Jack Kustron

*Pray for the unborn*



**AMY KARDOS,  
TEACHER OF THE YEAR**

Amy Kardos, who has been teaching first grade at Dennison Immaculate Conception School for 24 years, has been selected as teacher of the year for 2011-12 in the twin cities of Dennison and Uhrichsville by the Twin City Chamber of Commerce. She has organized many events and activities for the enrichment of her students. Kardos lives in Dover with her husband, John.

Photo courtesy Immaculate Conception School

Sugar Grove Way of the Cross

Members of Sugar Grove St. Joseph and Sugar Grove United Methodist churches will join in ecumenical partnership to walk the Way of the Cross at 7 p.m. Friday, March 30.

They will stop at each of 14 eight-foot crosses which have been erected in front of different homes in the Fairfield County village, with each depicting an artist’s interpretation of one of the Stations of the Cross.

This is the second year for this devotion, which is available to anyone to walk at his or her leisure and will remain standing until Monday, April 16.





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# HOLY WEEK

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### MONDAY TO WEDNESDAY OF HOLY WEEK

7:00 a.m.	Mass	12:15-7:00	Exposition
11:45 a.m.	Mass	7:00 p.m.	Solemn Vespers (Sung), Benediction (Incense)
12:15 p.m.	Confessions	7:30 p.m.	Confessions

### HOLY THURSDAY

7:00 p.m. Solemn Mass of the Lord's Supper followed by Eucharistic Procession and Adoration until Midnight

### GOOD FRIDAY

12 - 2:45 p.m. The Seven Last Words of Christ (and confessions)  
3:00 p.m. The Celebration of the Passion of the Lord and Veneration of Cross  
7:00 p.m. Songs and Psalms of Tenebrae

### HOLY SATURDAY

9:00 p.m. Easter Vigil

### SUNDAY OF THE RESURRECTION

Easter Mass at 7 a.m., 9 a.m., 10:30 a.m., 12 p.m.

**WEHNER, continued from Page 2**

guide the institution for the next five years. In 2011, the College of Liberal Arts and School of Theology were granted reaccreditation and the Josephinum received a five-year renewal of its affiliation with the Pontifical Lateran University of Rome.

Seminarians will benefit from the lasting effects of Father Wehner’s governance. Its handbooks and manuals that guide priestly formation were revised extensively for use through 2015, and a restructure of the humanities and philosophy curriculum which was put in place in 2010 will ensure that the intellectual requirements of the College programs not only meet but exceed the directives of the Church’s program of priestly formation.

In the past three years, \$1.7 million in capital improvements have helped beautify and preserve the historic Josephinum campus. In addition, a \$2.2 million renovation of the college’s seminarian residence is under way. Supporting these efforts are a 41 percent increase in the annual appeal and a 32 percent growth in the endowment since 2010, as well as the success of new fund raising events.

As pastor of the seminary, Father Wehner made efforts to develop a personal relationship with each seminarian – a goal that became more demanding as enrollment grew. Nevertheless, Father Walter Oxley, theology vice rector, said he continued to be a “true shepherd” to the community.

“Father Wehner is a man with a deep love for the Church and for priestly formation,” Father Oxley said. “For him, seminary formation is about a personally lived spiritual fatherhood, which is manifested in his relationship with each seminarian.”

Father Wehner has promised to give the same zeal and dedication to his new position as rector of Notre Dame Seminary, established in 1923 by the Archdiocese of New Orleans. He said his decision to leave the Josephinum was not easy, and was made only after a period of intense prayer, quiet reflection, and collegial advisement.

“I dearly love the men in formation at the Josephinum and have the highest respect for my brother priests and fellow faculty members and staff,” he said. “The only way I could discern the possibility of a new position was first to assure that no compromise could fall upon the Josephinum.”

During a discussion of the potential new position, Father Wehner and a group of trusted colleagues confirmed unanimously that the Josephinum is in the best shape possible, that it has priest and lay faculty of the highest caliber, and that its staff is most competent. “If a change were to take place with a new rector, we determined that the Josephinum could be in an even better position to move forward,” Father Wehner said.

Following a formal interview process, Archbishop Gregory Aymond of New Orleans invited Father Wehner to come to Notre Dame Seminary. “I am most grateful to accept the position and look forward to the opportunity to serve the seminarians at Notre Dame,” Father Wehner said. “Archbishop Aymond has an exciting vision for the seminary. I hope to serve him well and meet his high expectations.”

As the Josephinum community prepares to bid farewell to Father Wehner, the seminary’s board of trustees will begin the process of selecting a new rector. In the meantime, the current administration is committed to ensuring a smooth transition.

“The successes of the past few years are true gifts from God,” said Father Oxley. “It has been a true joy to form men for the priesthood of Jesus Christ with Father Wehner. He has taught us much about courageous leadership and how to be true men of the Church. His vision is the vision of the Church, and it will continue at the Pontifical College Josephinum for years to come.”

**Vatican asks Catholics to help Christians in Holy Land**

Tension, hostility, and even violence are the “daily bread” of many of the Christian communities living in the biblical lands of the Middle East, said Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches.

In a letter to bishops around the world, Cardinal Sandri asked for widespread participation in the annual collection on behalf of Christians in the Holy Land. The collection, coordinated by the Congregation for Eastern Churches, is taken up during Good Friday services in many dioceses.

Proceeds of the collection are distributed to Latin and Eastern Catholic bishops, parishes, schools, and projects in Israel, the Palestinian territories, Jordan, Syria, Lebanon, Cyprus, and Egypt.



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

Passion story, Old Testament are intertwined



Father Lawrence L. Hummer

Isaiah 50:4-7  
Philippians 2:6-11  
Mark 14:1-15:47

The first two readings and the Psalm response are always the same for Palm Sunday. The Gospel story of the Passion varies from year to year between Matthew, Mark, and Luke. The Passion in John’s Gospel is always proclaimed on Good Friday.

Thus, every year we hear of the one with the well-trained tongue who offered his back to those who beat him and his cheeks to those who plucked his beard. Because this reading repeats year after year, we Christians adopt the frame of mind that Isaiah was predicting the Christ event, specifically his ignominious death, to use a rather outmoded word that means “shameful.” But Isaiah had his own time and place. When he wrote those words, he may well have been speaking of himself or of the Jewish people as a whole.

We dare not forget that Mark wrote his Passion account with the ability to consult Isaiah and the other Prophets and Psalms and to frame his story around this “suffering servant” motif. When we appropriate the Old Testament in this way, without an awareness that the authors who produced those works had other things in mind, we deny them a place at the table.

Paul incorporates an early Christian hymn in his Philippians letter as he reflects upon the nature of Christ. Paul (or the unknown author of the hymn) sticks to Christian sources until he gets to the end of this hymn, when, in verse 10 (“... at the name of Jesus every knee shall bend ... and every tongue proclaim ...”), there seems to be a clear reference to Isaiah 45:23, where the Lord says, “To me every knee shall bend; by me every tongue shall swear.”

That brings us to Mark’s Passion, which is far too long to provide a decent commentary in this small space. I shall, instead, point to clear Old Testament quotes or references from this Passion and invite readers to look at the original passages as part of their Holy Week meditations.

The first clear reference in the remark about always having the poor refers to Deuteronomy 15:11: “The needy will never be lacking in the land.” During the Passover meal, as we would expect, there is a reference to Exodus 12:6, 14-20, when Mark mentions the first day of the Feast of Unleavened Bread. Exodus pointed out that this was to be a seven-day feast. When Jesus announces that one of those eating with him will betray him, Psalm 41:9 seems to be the reference: “Even my trusted friend, who ate my bread, has raised his heel against me.”

At the last supper, when Jesus says “This is my blood of the covenant,” the reference is Exodus 24:8 (and Zechariah 9:11), when Moses sprinkles the people with the blood of the covenant. Mark quotes directly from Zechariah 13:7 when he uses the words “I will strike the shepherd and the sheep will be dispersed.” When he says to Peter and James and John, “My soul is sorrowful even to death,” Mark seems to be referring to Psalm 42:5 and Psalm 43:5 and perhaps Jonah 4:9. When the disciples all flee when Jesus is arrested, it fulfills Zechariah’s prophecy that the sheep would be scattered. (Zechariah 13:7)

When Jesus stood silent before the high priest’s questioning, Mark had Isaiah 53:7 in mind. He quotes Daniel 7:13 when he says “You will see the son of man coming on the clouds of heaven.” The use of the expression “seated at the right hand of power” comes from Psalm 110:1. When the high priest tears his garments, it recalls Numbers 14:6, a sign of utter frustration, rage, and lament. Surprisingly, scholars seem unable to explain the origins of the practice. The word for “tearing” is found only in Hebrew among ancient Semitic languages, which is unusual, so we have nothing to compare it to.

The high priest’s accusation of blasphemy and the charge that he must die is based on Leviticus 24:16, which has to do with an act of blasphemy in which the blasphemer uses the name of the Lord. In the Passion, we must suppose that when Jesus claimed to be seated at the right hand of the Power, it was a sufficient enough offense, by a rather loose interpretation of Leviticus 24:15-16.

In the offer of “wine drugged with myrrh,” Mark probably had Psalm 69:21(22) in mind: “for my thirst they gave me vinegar.” The division of clothes and the casting of lots for them come from Psalm 22:18: “they divide my garments among them; for my clothing they cast lots.” The passers-by who mock him recall Psalm 22:7(8), which reads: “All who see me mock me; they curl their lips and jeer; they shake their heads at me.” Psalm 109:25 also speaks about shaking heads in mockery.

When darkness covers the earth as Jesus is crucified, Mark is probably thinking of Amos 8:9: “I will make the sun set at midday and in broad daylight cover the land with darkness.” The cry of Jesus on the cross is a quote from Psalm 22:1: “*Eloi, Eloi, lema sabachtani?* (My God, my God, why have you forsaken me?)” The language was Aramaic. If he were quoting the Psalm in Hebrew he would have said “*Eli, Eli,*” which is what the Psalm says in Hebrew: “*Eli, Eli lamah azabtani.*” Mark did not know much Hebrew.

From this brief review, it is easy to see how intertwined with the Old Testament the Passion story really is. It should go toward heightening our interest in both Testaments, as we ponder how Mark drew from the wellspring of the Old Testament to fashion his Gospel Passion story. The writer hopes this has given readers ample help in meditating on this great work of Mark.

Father Lawrence Hummer, pastor at Chillicothe St. Mary, 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,5-6ab,15,17  
John 13:21-33,36-38

WEDNESDAY  
Isaiah 50:4-9a  
Psalm 69:8-10,21bcd-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 104:1-2a,5-6,10,12-14,24,35c  
(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 30:2,4-6,11-12a,13b  
(5) Isaiah 55:1-11  
Isaiah 12:2-3,4bcd,5-6 (Ps)  
(6) Baruch 3:9-15,32-4:4  
Psalm 19:8-11  
(7) Ezekiel 36:16-17a,18-28  
Psalm 51:12-15,18-19  
(8) Romans 6:3-11  
Psalm 118:1-2,16ab-17,22-23  
(9) Mark 16:1-7

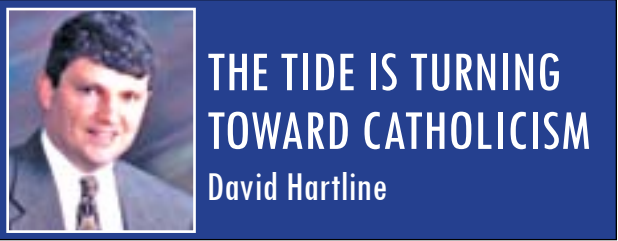
Palm Sunday: The Great Enigma

Looking back on the original Palm Sunday, it must have caused some of the earliest Christians great feelings of guilt and complicity. How many of them welcomed Jesus into Jerusalem with palm branches and shouts of “Hosanna?” Yet, a few days later, how many of them probably joined the crowd in saying, “Does anything good come from Galilee?”

Hopping on the bandwagon is nothing new. It even happened in the ancient world. Think it couldn’t happen to us? Do you really want to think of the times that we all stood around while others, including the Church, were the butt of people’s jokes? All too often, we either pretended not to hear the scurrilous remarks or put up a feeble defense. However, if someone said those same things about our favorite sports team, music group, or actor or actress, chances are the outcome might just become heated.

Palm Sunday can become very uncomfortable for those who like nothing more than to ride the bandwagon of life. In their mind, nothing is wrong in joining the Jesus bandwagon if it means good things, but throw in some uncomfortable situations and a little suffering, and the bandwagon has lots of people jumping off.

Twelve or 13 years ago, when I was still single and had not even met my wife, some friends and I stayed downtown after work and had dinner and a few drinks. We talked to some single women at the bar, and I still have not forgotten the conversation that ensued. It is quite indicative of our modern “whatever



THE TIDE IS TURNING TOWARD CATHOLICISM  
David Hartline

floats your boat” mentality.

All of us, both men and women, were professionals in the “20- or 30- something” age group. Most of my friends worked downtown as accountants, attorneys, clerical workers, or in other jobs. When asked what they did, their professions were greeted with smiles and admiration. When I was asked where I was employed, I told the assembled crowd that I worked in the Catholic Schools Office for the Diocese of Columbus. I might have been better received by a couple of the young women if I said I was an illegal stock trader or extorting local merchants for the Mafia.

One of the young women said, “God and me have an agreement. I don’t bother Him and He doesn’t bother me. I can do with heaven, but the subjective values – morality, suffering, helping those in need, etc. – I can do without,” she said. I replied, “So God made this deal?” She laughed, and we engaged in conversation about her own subjective reality, but in a few minutes, she and her friends left, probably thinking “What’s with those guys?”

International Awareness program

The diocesan Catholic Committee on Scouting will sponsor its annual International Awareness program on Saturday, April 21, 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 differences and similarities with the Roman Catholic Church, and how all are united under the leadership of Pope Benedict XVI, the successor to St. Peter as head of the Church.

There will be two programs, both starting at 8:30 a.m. One will last two-and-a-half hours and be for students in grades

one through five. The other is for sixth- through 12th-graders and will take five hours. All young people of the diocese and their parents are invited.

All participants will receive a patch and a pin at the conclusion of the program. There will be a snack for the younger students and lunch for the older youths, who will receive a medallion in addition to the patch and pin.

Fees for the event are \$9 per person for the shorter program and \$20 for the longer one before Friday, April 13, and \$5 more after that date.

For more information, go to the diocesan Scouting website at [www.cdeducation.org/oym/dccs](http://www.cdeducation.org/oym/dccs) or call Chuck Lamb at (614) 882-7806.



Portsmouth St. Patrick’s Day Parade

Father Adam Streitenberger (center, in green stole), St. Mary Church parishioner Tim Paul, and fourth-degree members of the Knights of Columbus lead the St. Patrick’s Day parade in Portsmouth

Photo courtesy Portsmouth St. Mary Church



# Pray for our dead

**BOVE, John V., 62, March 20**  
St. Anthony Church, Columbus

**BOWER, Janice W., 80, March 20**  
St. Ladislav Church, Columbus

**BOYLE, Kendall A., 63, March 19**  
St. Andrew Church, Columbus

**CALL, Lowell, Jan. 25**  
Holy Trinity Church, Jackson

**DAVIS, Margaret “Peg,” 88, March 20**  
St. Francis de Sales Church, Newark

**DOUGAN, Virginia, 87, March 24**  
St. Edward Church, Granville

**FORNEY, Renee, 58, March 18**  
St. Mary Church, Marion

**GALLAGHER, William J., 77, formerly of Columbus, March 25**  
Guardian Angels Church, Cincinnati

**GILBRIDE, Mary A., 82, March 21**  
St. Agatha Church, Columbus

**GRIER, Mary C., 92, March 20**  
Christ the King Church, Columbus

**GRIMES, Rita A., 83, March 17**  
Christ the King Church, Columbus

**HUMPHRIES, Rita M., 87, March 24**  
St. Elizabeth Seton Parish, Pickerington

**KOCHENSPIRGER, Rosemary S., 97, March 16**  
St. Mary Church, Chillicothe

**KOZMA, Rose, 100, March 24**  
St. Francis de Sales Church, Newark

**LEONHARDT, Martha L., 87, March 20**  
St. Ladislav Church, Columbus

**LORAIN, Jane L., March 16**  
St. Mary Magdalene Church, Columbus

**LUPI, Dorothy M., 90, March 26**  
Immaculate Conception Church, Dennison

**MARTENSEN, Mark J., 57, March 23**  
St. Pius X Church, Reynoldsburg

**MOSIER, Alice A., 71, March 21**  
St. Matthew Church, Gahanna

**NOBILE, Louis A., 98, March 22**  
St. Aloysius Church, Columbus

**PERDUE, Eddie R., 56, March 19**  
Holy Family Church, Columbus

**PORTER, Violetta J., 88, March 22**  
St. Francis de Sales Church, Newark

**PUTTICK, Lois C., 68, March 25**  
St. Mary Magdalene Church, Columbus

**SANSONE, Roberta H., 70, March 23**  
St. Mary Church, Columbus

**SIEGRIST, Joseph F., 86, March 20**  
St. Agatha Church, Columbus

**THEMES, Leanne, 47, of Pikerington, March 22**  
St. Martin of Tours Church, Valley City

**THOMAS, Robert E. “Bobo,” 85, formerly of Columbus, March 18**  
St. Rita Church, Dallas

**WALTERS, Lorena A., 93, March 22**  
St. Rose Church, New Lexington

## Mary E. Dinovo

Funeral Mass for Mary E. Dinovo, 82, who died Tuesday, March 20, was held Friday, March 23, at Delaware St. Mary Church. Burial was at St. Mary Cemetery, Delaware.

She was born Feb. 1, 1930, to Charles and Margaret (Lawler) Cooke, and graduated from Columbus St. Mary High School in 1948 and the Mount Carmel School of Nursing in 1951. She worked as a registered nurse in the nursery of Mount Carmel West Hospital in Columbus and in the surgery department at Jane Case Hospital in Delaware.

She was preceded in death by her parents; husband, Anthony; and brothers, Charles and Jack. Survivors include sons, Father Anthony Dinovo, pastor of Kenton Immaculate Conception Church, Salvatore (Lorie), Charles (Colleen), Joseph (Allison), Philip (Kris), and Dominic (Carolyn); daughters, Ceena Baker, Peggy (Richard) DeClue, and Mary Frances (Larry) Larsen; sister, Patty Turner; 27 grandchildren; and 20 great-grandchildren.

## Ellen A. Enke

Funeral service for Ellen A. Enke, 94, who died Sunday, March 25, was held Wednesday, March 28, at the Rutherford-Corbin Funeral Home in Worthington. Burial was at Resurrection Cemetery, Lewis Center.

She was a retired employee of the state of Ohio.

She was preceded in death by her husband, Arthur. Survivors include sons, Msgr. Paul Enke, pastor of Granville St. Edward Church, John Maddux, Kevin (Terri) Enke, Mark Enke, and Charles (Betty) Scurlock; daughters, Wanda Parrott, Bunny (Steve) Parratt, Donna (Steve) LeCrone, Vicki (John) Dobbins, and Anna Marie (John) Rice; and many grandchildren and great-grandchildren.

**WELCOME TO THE NEW HOME FOR**  
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**SAME GREAT CATHOLIC LOCAL AND NATIONAL PROGRAMMING**  
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# H A P P E N I N G S

**CLASSIFIED**

**ST. MATTHEW CHURCH**  
807 Havens Corners Rd - Gahanna  
**Mar 23rd, 5:15-7:30 PM**  
**FRIED & BAKED COD WITH FRIES**  
**Mac-n-Cheese, Beverage & Dessert**  
Dine in -or- Carry Out - Discounts for Families & Seniors.  
Sponsored by K of C • [www.GahannaKnights.org](http://www.GahannaKnights.org)

## MARCH

**29, THURSDAY**  
**20s Group Meeting at Columbus St. Patrick**  
7 p.m., St. Patrick Church, 280 N. Grant Ave., Columbus. Weekly meeting of parish's new 20s Group. All young adults invited. Begins with Holy Hour, followed at 8 by program. **614-406-9516**  
**Capital University Chordsmen Concert**  
7:30 p.m., St. Joseph Church, 134 W. Mound St., Circleville. Concert with the Capital University Chordsmen men's choir. **740-477-2549**

**30, FRIDAY**  
**Sugar Grove Way of the Cross Walk**  
7 p.m., Members of Sugar Grove St. Joseph and Sugar Grove United Methodist churches join in ecumenical partnership to walk the way of the cross, going to 14 different houses in the village where eight-foot crosses depicting artist's interpretations of the Stations of the Cross have been erected. The crosses will remain standing until Monday, April 16.

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 Deacon Steve DeMers at 614-224-6530 or 800-511-0584.

**'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@coldsdioc.org](mailto:tpuet@coldsdioc.org)

**30-31, FRIDAY-SATURDAY**  
**DeSales Presents 'Anything Goes'**  
7 p.m., St. Francis DeSales High School, 4212 Karl Road, Columbus. School drama department presents Cole Porter's "Anything Goes." **614-267-6822**  
**St. Agatha School Auction**  
7:30 p.m. Friday, 6:30 p.m. Saturday, St. Agatha School, 1860 Northam Road, Columbus. Annual Wildcat Auction to support school. Theme: "Boogie Fever," celebrating school's 70th anniversary. Participants are encouraged to wear 1970s attire. Friday night auction will honor former teacher Joellen Siegrist. **614-459-9574**

**31, SATURDAY**  
**Life and Mercy Mass in Plain City**  
9 a.m. Mass, St. Joseph Church, 140 West Ave., Plain City. Saturday Life and Mercy Mass, followed by rosary and confession. **614-565-8654**  
**St. John Chrysostom Easter Food Sale**  
Noon to 3 p.m., St. John Chrysostom Byzantine Catholic Church, 5858 Cleveland Ave., Columbus. Easter food sale of Pascha bread; nut, poppy, and apricot rolls; and pirohi with various fillings. **614-882-7578**

**1, SUNDAY**  
**Exposition at Church of the Resurrection**  
Our Lady of the Resurrection Chapel, Church of the Resurrection, 6300 E. Dublin-Granville Road, New Albany. Exposition of the Blessed Sacrament, beginning with procession into chapel following 11 a.m. Mass and continuing to 5 p.m. **614-933-9318**  
**Deanery Reconciliation Service at St. Francis of Assisi**  
2 p.m., St. Francis of Assisi Church, 386 Buttles Ave., Columbus. Reconciliation service for churches in North High Deanery. **614-299-5781**  
**40 Days for Life Closing Liturgy and Celebration**  
3:30 p.m., In front of Korean United Methodist Church, 5899 Cleveland Ave., Columbus. 40 Days for Life Liturgy for the Pre-born at the Time of Death, followed by closing celebration and praise party. **614-445-8508**  
**Passover Seder at St. Luke**  
6:30 p.m., Community Center, St. Luke Church, 307 S. Market St., Danville. A Catholic version of a traditional Jewish Passover seder. **740-599-6362**

**Passion Play at Our Lady of the Miraculous Medal**  
7 p.m., Our Lady of the Miraculous Medal Church, 5225 Refugee Road, Columbus. "The Heart of the Passion: The Way to Calvary," a dramatic presentation of the Passion story as told by its participants. **614-861-1242**  
**Easter Cantata at St. Mark**  
7 p.m., St. Mark Church, 324 Gay St., Lancaster. "Who Do You Say That I Am?" Man of Sorrows, King of Glory, Lord of Life," an Easter cantata with music by Lloyd Larson. **740-653-1229**

**Spanish Mass at Columbus St. Peter**  
7 p.m., St. Peter Church, 6899 Smoky Row Road, Columbus. Mass in Spanish. **706-761-4054**  
**Tenebrae Service at St. John Neumann**  
Sunset, St. John Neumann Church, 9633 East State Route 37, Sunbury. Tenebrae service, designed to recreate the sense of betrayal, abandonment, and agony related to the events of Good Friday. **740-965-1358**

**Compline at Cathedral**  
9 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Chanting of Compline. **614-241-2526**

**2, MONDAY**  
**Aquinas Alumni Luncheon**  
Noon, TAT Risotranche di Famiglia, 1210 S. James Road, Columbus. Monthly Columbus Aquinas High School alumni luncheon.  
**Charismatic Prayer Group at St. Thomas**  
7 p.m., St. Thomas Church, 2692 E. 5th Ave., Columbus. Twice-monthly meeting of Charismatic Prayer Group. **614-832-9525**

**Tenebrae Service at St. Cecilia**  
7:30 p.m., St. Cecilia Church, 434 Norton Road, Columbus. Tenebrae service, with adult choir and other ministers leading psalms, lamentations, and hymns to prepare for the dark days to come before the glory of the Resurrection. **614-878-5353**

**3, TUESDAY**  
**ODU Info Session on Physician Assistant Program**  
5:30 to 7:30 p.m., Room 258, Bishop Griffin Center, Ohio Dominican University, 1216 Sunbury Road, Columbus. Information session on master of science degree program in physician assistant studies. **614-251-4725**  
**Chrism Mass at Cathedral**  
6 p.m., St. Joseph Church, 212 E. Broad St., Columbus. Bishop Frederick Campbell celebrates Chrism Mass, blessing holy oils to be used in parishes throughout the diocese. **614-224-1295**

**Passover Seder Meal at St. Elizabeth**  
6:30 p.m., Pastors' Hall, St. Elizabeth Church, 6077 Sharon Woods Blvd., Columbus. Catholic version of the Passover Seder meal. By reservation only. **614-891-0150**  
**Catholic War Veterans Monthly Meeting**  
7 p.m., Red Room, St. Peter Church, 6899 Smoky Row Road, Columbus. Catholic War Veterans Post 1936 meeting. For those who served three months, were honorably discharged or are on active duty. **614-221-7601**

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

**4, WEDNESDAY**  
**Presentation on the Passion at St. Cecilia**  
7 p.m., Day Chapel, St. Cecilia Church, 434 Norton Road, Columbus. Pathological analysis by parishioner Tony Stout on the physical aspects of the crucifixion. Graphic nature makes it appropriate for adults and older teens. **614-878-5353**

**Tenebrae Service at St. Pius X**  
7:30 p.m., St. Pius X Church 1051 S. Waggoner Road, Reynoldsburg. Tenebrae service, featuring the gradual extinguishing of candles while psalms and readings are sung or recited. **614-866-2859**  
**Tenebrae Service at St. Luke**  
8:30 p.m., St. Luke Church, 307 S. Market St., Danville. Tenebrae service of light and darkness. **740-599-6362**

**5, THURSDAY**  
**Bishop Campbell Celebrates Mass of the Lord's Supper**  
7:30 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell celebrates the Holy Thursday Mass of the Lord's Supper. **614-224-1295**

**6, FRIDAY**  
**Walking Stations of the Cross in Downtown Columbus**  
8 to 11 a.m., starting at St. Joseph Cathedral, 212 E. Broad St., Columbus. Annual Walking Stations of the Cross. a four-mile walk stopping at 14 sites around downtown Columbus to commemorate Jesus' crucifixion and reflect on various social issues. **614-241-2540**  
**Community Cross Walk at St. Edward**  
10:45 a.m., St. Edward Church, 785 Newark Road, Granville. Community Cross Walk, a 1.3-mile silent procession from church to Denison University's Swasey Chapel, with students carrying a wooden cross, led by a drummer, and passages from the Gospel of Mark read at five stops. **740-587-3254**

**Bishop Campbell Presides at Good Friday Liturgy**  
Noon, St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell presides at Good Friday liturgy. **614-224-1295**  
**'Seven Last Words' at Holy Family**  
12:30 p.m., Holy Family Church, 584 W. Broad St., Columbus. A meditation on Archbishop Fulton Sheen's description of the seven last words of Christ, accompanied by church's Latin Choir, preceded by Stations of the Cross at noon. **614-221-4323**  
**Marian Stations at Marysville Our Lady of Lourdes**  
3 p.m., Our Lady of Lourdes Church, 1033 W. 5th St., Marysville. The Stations of the Cross, as seen through the Blessed Mother's eyes. **937-644-6020**  
**Living Stations of the Cross at St. Luke**  
8:30 p.m., St. Luke Church, 307 S. Market St., Danville. Living Stations of the Cross, presented by young people of the parish. **740-599-6362**

**Tenebrae Services at Several Parishes**  
Tenebrae services are scheduled at several parishes. Times and sites are: 7:30 p.m., St. Christopher Church, 1420 Grandview Ave., Columbus; 8 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus; Holy Family Church, 584 W. Broad St., Columbus, and Our Lady of Lourdes Church, 1033 W. 5th St., Marysville.

**7, SATURDAY**  
**Wilderness Outreach 'Carry the Cross' Hike**  
8 a.m., Clearcreek Metro Park, off U.S. 33 near the Fairfield-Hocking county border. Wilderness Outreach sponsors 12-mile "Carry the Cross" hike for men, carrying a 10-foot timber cross through park. Participants may participate in all or part of the hike and should bring a day pack with two or three liters of water and rain gear if appropriate. **614-679-6761**

**Easter Food Basket Blessings at Holy Family, St. Pius X**  
1 p.m., Holy Family Church, 584 W. Broad St., Columbus, and St. Pius X Church, 1051 S. Waggoner Road, Reynoldsburg. Blessing of Easter food baskets.  
**Bishop Campbell Presides at Cathedral Vigil Service**  
8:30 p.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell is celebrant for Easter Vigil service. **614-224-1295**

**8, SUNDAY**  
**Bishop Campbell Celebrates Easter Morning Mass**  
10:30 a.m., St. Joseph Cathedral, 212 E. Broad St., Columbus. Bishop Frederick Campbell celebrates Easter Mass. **614-224-1295**

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

Send obituaries to [tpuet@coldsdioc.org](mailto:tpuet@coldsdioc.org)

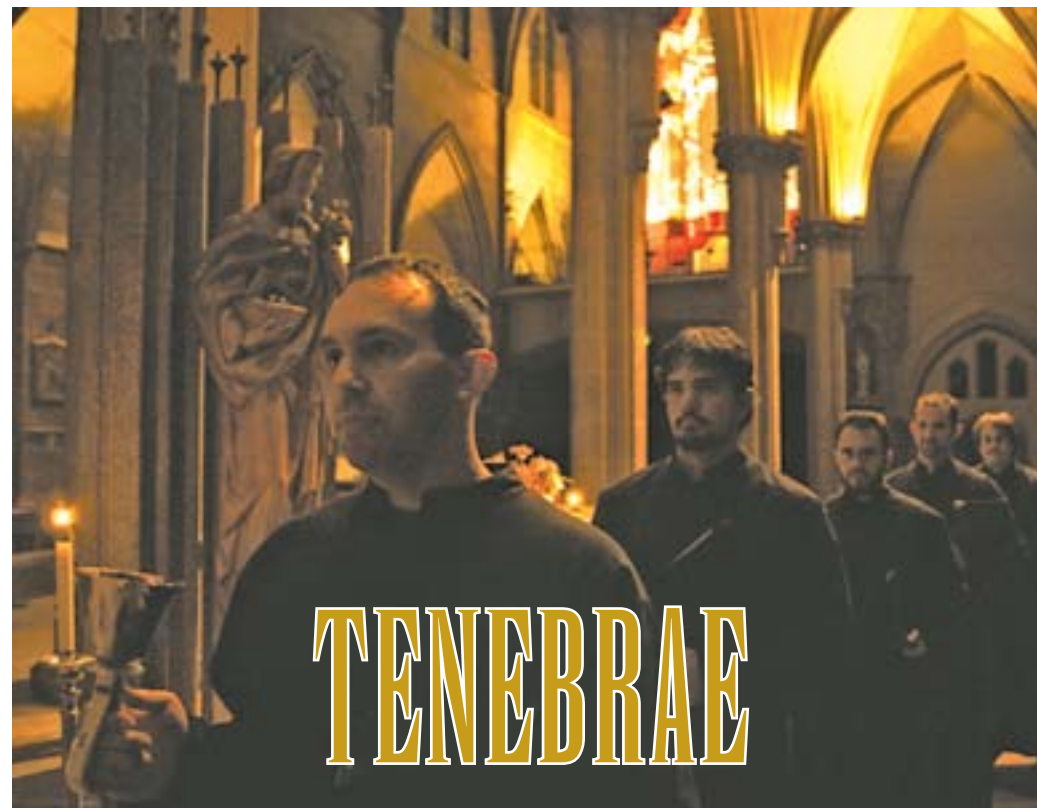




## ST. JOSEPH CATHEDRAL

**Good Friday • April 6, 2012 • 8 p.m.**

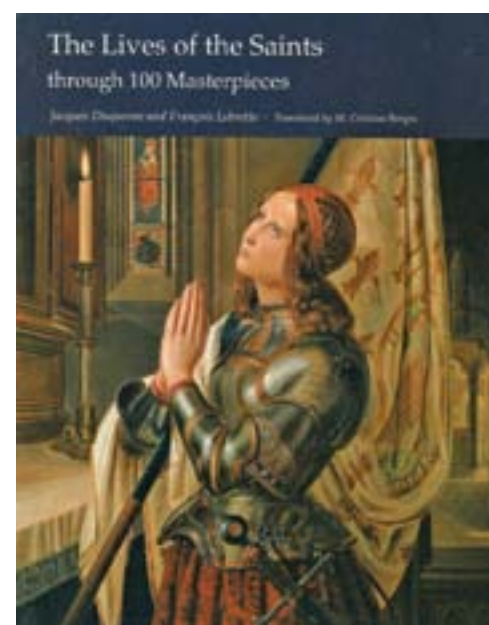
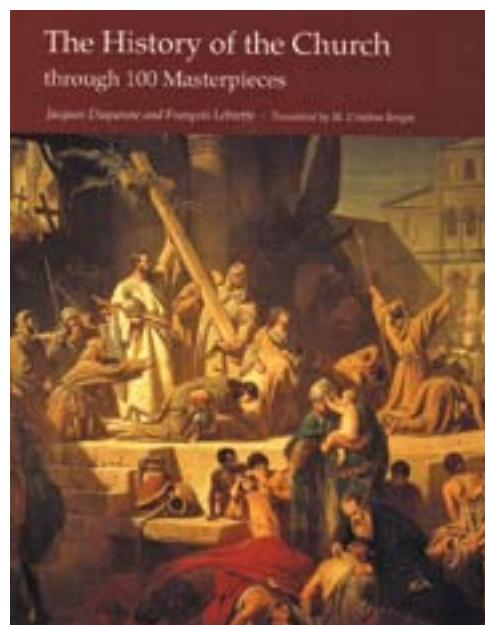
The Cathedral Schola chants the psalms and sings other works for the Office of Tenebrae on this darkest of nights, including a complete performance of Thomas Tallis' "Lamentations of Jeremiah." The gradual extinction of all lights in the cathedral symbolizes the temporary triumph of the prince of darkness over the Light of the World, and the loud noise, or *strepitus*, at the conclusion of the office suggests the earthquake described in the Passion narratives. A single candle left burning is the symbol and promise of Christ's triumph over death and darkness. The evening concludes with a performance of Gregorio Allegri's famous "Miserere" in a completely darkened cathedral. Suggested donation is \$10.



## Two new books tell the story of the Church and its saints through the eyes of master painters

The rich history of the Christian church, with its centuries of dramas, splendors, achievements, and controversies, has long provided a deep source of inspiration for artists. Our own cultural familiarity with the historical aspects of this tradition, however, has waned in recent years. Thus, there exists an odd paradox: works of art have never been more carefully preserved and enhanced; museum exhibitions and visits to view artwork in churches and cathedrals have never been more popular. Yet, the historical events and theological ideals depicted in such masterpieces are often unknown or misunderstood.

*The History of the Church through 100 Masterpieces* has been designed to give that deeper meaning back to our experience of these paintings by providing insightful descriptions of the stories they purport to tell. Jacques Duquesne and Francois Lebrette choose a beautiful array of works, some already well-known to us as visual images, to discuss, recounting both the historical events and the religious and cultural background surrounding them.



### Author Information

**JACQUES DUQUESNE** is a journalist and author. He is the cofounder and director of *Le Point*, a French magazine, and he contributes to *La Croix* and other publications. He is the author of many works on the themes of Jesus and Mary, including "Jesus: An Unconventional Biography," and "Salve Regina: The Story of Mary," both originally published in French.

**FRANCOIS LEBRETTE** is the editorial director of the collection Art et connaissances and the coauthor, together with Jacques Duquesne, of "The History of the Church through 100 Masterpieces."

**M. CRISTINA BORGES** is a member of the American Translators Association who works with French, Portuguese, and Spanish texts. She has contributed to *Catholic New World*, *The Wanderer*, and *La Nef* in France.

### *The Lives of the Saints through 100 Masterpieces*

Throughout history, artists have often taken their inspiration from religious sources, stories, and imagery, especially from episodes centered on the miracles or martyrdom of Christian saints. In our present age, works of art have never been more carefully preserved and enhanced; museum exhibitions and visits to view artwork in churches and cathedrals have never been more popular. Yet, the meanings behind these masterpieces and their tremendous artistic heritage, in contrast, have never been so neglected.

*The Lives of the Saints through 100 Masterpieces* has been designed to look beyond the unquestioned artistic merit of these paintings — often quite well known to us as visual images — to deepen our appreciation of the meanings behind such masterpieces. Jacques Duquesne's descriptions of each piece recount the stories they represent and explain, further, the religious, historical, and cultural traditions surrounding them.

## HOLY FATHER VISITS MEXICO AND CUBA



Pope Benedict XVI, wearing a sombrero, arrives to celebrate Mass at Bicentennial Park in Silao, Mexico, on March 25 — CNS photo/L'Osservatore Romano



Pope Benedict XVI celebrates a vespers service with bishops from Mexico and Latin America at the Cathedral of Our Most Holy Mother of Light in Leon, Mexico, on March 25 — CNS photo/Paul Haring



Immaculate Conception Cathedral in Havana is seen illuminated by Italian artist Gaspare Di Caro on March 25 — CNS photo/Jorge Silva, Reuters



The sun sets as Pope Benedict XVI celebrates Mass in Antonio Maceo Revolution Square in Santiago de Cuba, Cuba, on March 26. Celebrating the outdoor service on his first day in Cuba, the pope acknowledged the struggles of the nation's Catholics after half a century of communism — CNS photo/Paul Haring



Begin the Novena on Good Friday go to <http://www.divinemercysundayusa.com/home.html>



"my Lord  
and  
my God"

Our Lord's words to  
Saint Faustina regarding  
Divine Mercy Sunday:  
"On that day all the  
divine flood gates  
through which grace  
flow are opened. Let no  
soul fear to draw near to  
Me, even though its sins  
be as scarlet."  
(Diary #699)

# April 15, 2012 Divine Mercy Sunday

*Jesus I Trust in You*

Our Lord's words to Saint Faustina regarding Divine Mercy Sunday

**"The Soul that will go to Confession and receive Holy Communion  
shall obtain complete forgiveness of sin and punishment"**

(Diary of Saint Faustina #699)

**Sacred Heart Church - 893 Hamlet St, Columbus**

First site of Divine Mercy Celebration in Columbus Diocese

2:00 p.m. Exposition of the Blessed Sacrament, Litany of the Sacred Heart of Jesus, Blessing and Veneration of Image of the Divine Mercy of Jesus, 2:30-3:45 p.m. the Sacrament of Reconciliation (Confession) will be offered, 2:20 p.m. the recitation of the Scriptural Rosary, 3:00 p.m. the Chaplet of the Divine Mercy, 3:45 p.m. Benediction of the Blessed Sacrament, 4:00 p.m. Mass will be celebrated

**St Michael's Church - 5750 N High St, Worthington**

2:00 p.m. Sacrament of Confession, 2:30 p.m. Stations of the Cross, at the end of the Stations the Blessed Sacrament will be Enthroned on the altar (in the church), 3:00 p.m. Chaplet of the Divine Mercy sung (led by soloist) then Benediction and solemn blessing of the Image of Divine Mercy

**Holy Family Church - 584 West Broad St, Columbus**

12:30 p.m. Exposition of the Most Blessed Sacrament, 1:00 p.m. Fr. Tony Stephens, "The Mercy of God" (from the Congregation of the Fathers of Mercy) 2:00 p.m. Solemn Blessing and Veneration of the Image of Divine Mercy Jesus, 2:15 p.m. Stations of the Cross, 1:30-4:30 p.m. Confessions will be heard (Rosary will be prayed during Confessions), 3:00 p.m. Chaplet of Divine Mercy, 4:30 p.m. Benediction, 5:00 p.m. Mass

**St Joan of Arc Church - 10700 Liberty Rd, Powell**

3:00 p.m. Exposition of the Most Blessed Sacrament, followed by Blessing of the Image of Divine Mercy and Chaplet of Divine Mercy, 3:30 P.M. until 5:00 p.m. Confession will be heard, 5:00 p.m. Benediction, 5:30 p.m. Holy Sacrifice of the Mass, Our Lady's Rosary will be prayed throughout the Celebration

**Community of Holy Rosary & St John Church -**

**648 South Ohio Ave, Columbus**

9:30 a.m. Divine Mercy Sunday Celebration begins: Procession with Divine Mercy Image, Holy Sacrifice of the Mass, Blessing of Image & Enthronement, Chaplet of Divine Mercy (use of Rosary), Veneration of the Lord's Image

**St Catharine of Siena Church - 500 South Gould Rd, Columbus**

2:00 p.m. Exposition of the Blessed Sacrament, 2:05 p.m.-3:00 p.m. Sacrament of Reconciliation, 2:05 p.m. Praying the Rosary, 2:30 p.m. Stations of the Cross, 3:00 p.m. Chaplet of Divine Mercy (led by soloist), 3:30 p.m. Benediction

**St Timothy Church - 1088 Thomas Lane, Columbus**

Masses at 8 a.m., 10 a.m. and 12 p.m., Adoration of the Blessed Sacrament immediately following the Noon Mass, Confessions available after 1:30 p.m., 2:30 p.m. Blessing of the Image and Divine Mercy Chaplet, 3:00 p.m. Benediction

**St Andrew Church - 1899 McCoy Rd, Columbus**

12:00 p.m. Mass, 1:00 p.m.-2:00 p.m. Adoration of the Most Blessed Sacrament and Confession, 2:00 p.m. Recitation of the Chaplet of Divine Mercy concluding with Benediction

**Sts Simon & Jude Church - 9350 Highfree Pike, West Jefferson**

1:00-3:00 p.m. Eucharistic Adoration, 2:00-2:45 p.m. Confession will be heard; 3:00 p.m. Chaplet of Divine Mercy followed by Benediction

**Holy Trinity Church - 228 South Columbus St., Somerset**

Please join us for our Divine Mercy Sunday celebration following our 10:00 a.m. Holy Sacrifice of the Mass

**St Joseph Church - 140 West Avenue, Plain City**

2:00 p.m. Exposition 2:30 p.m. Rosary, 3:00 p.m. Divine Mercy Chaplet, 3:30 p.m. Benediction, Confession will be heard from 2:00-3:15 p.m.

**St Peter Church - 118 Church St., Chillicothe**

Good Friday, April 6, 2012 at 7:00 p.m. Divine Mercy Chaplet sung - Holy Saturday, April 7, 2012 thru Saturday, April 14, 2012 at 3:00 p.m. Chaplet Recited Daily, Divine Mercy Sunday, April 15, 2012 - Exposition after 11:30 Mass until 3:00 p.m. then at 3:00 p.m. the Divine Mercy is sung followed by Benediction, Confessions 2:00 - 3:00 p.m.

**St Mark Church - 324 Gay St, Lancaster**

3:00 p.m. Divine Mercy Chaplet, 3:20 p.m. Holy Sacrifice of the Mass, Reception following Mass

**Join St. Patrick youth from across the diocese**

for a **Night of Mercy** from **7:00-9:00 p.m.**

**280 N. Grant Ave., Columbus Ohio 43215**

- Keynote from Fr. Tony Stephens from the Fathers of Mercy
- Confessions      • Adoration      • Chanted Divine Mercy Chaplet
- Worship and Intercessions for conversion of our souls and the world



**Fr. Tony Stephens**  
**Fathers of Mercy**