

Diocese of Columbus
**The Community of
Saint Joseph Cathedral and Holy Cross Church**
“Growing the Catholic Faith in the Heart of Columbus”



SAINT JOSEPH CATHEDRAL

THE MOTHER CHURCH
OF THE DIOCESE OF COLUMBUS

212 East Broad Street
Columbus, Ohio 43215
Phone: (614) 224-1295
Fax: (614) 224-1176
www.sjchcc.org
www.cathedralmusic.org

**ST. JOSEPH CATHEDRAL AND
HOLY CROSS OFFICE HOURS**
OFFICE IS LOCATED AT THE
CATHEDRAL

Monday-Thursday – 8:00 a.m.-4:00 p.m.
Friday – 8:00 a.m.-2:00 p.m.
Closed Saturday, Sunday & major holidays

CATHEDRAL LITURGY SCHEDULE

Sunday – 10:30 a.m., 12:30 p.m., and 5:15 p.m.
Monday-Friday – 12:05 p.m.

Masses on Holy Days of Obligation and Holidays:
Will be listed in the bulletin, as they occur

SACRAMENT OF RECONCILIATION/CONFESSIONS

Tuesday & Thursday – 10:45-11:45 a.m.
Sunday – 9:15-10:00 a.m.

**EXPOSITION OF THE BLESSED SACRAMENT
WITH CONFESSIONS**

Wednesday: 5:00-6:00 p.m.

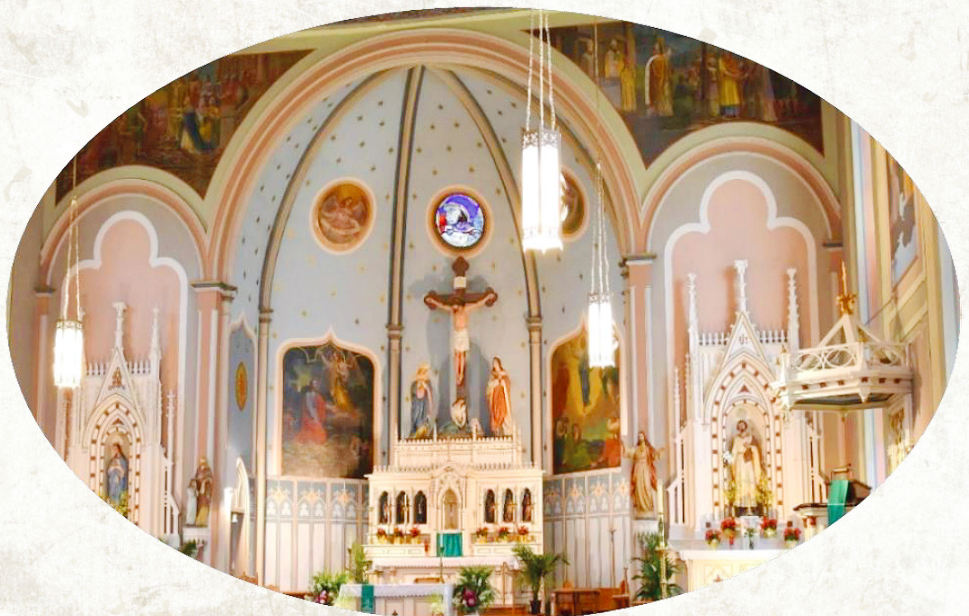
HOLY CROSS CHURCH

THE FIRST CATHOLIC CHURCH IN
COLUMBUS

204 South Fifth Street
Columbus, Ohio 43215
www.sjchcc.org

LITURGY SCHEDULE:

Sunday – 9:00 a.m.
Saturday – 11:30 a.m.
followed by Adoration and Confessions



SECOND SUNDAY OF LENT • FEBRUARY 25, 2024

SAINT JOSEPH CATHEDRAL & HOLY CROSS CHURCH

+ Most Reverend Earl K. Fernandes
Bishop of Columbus

+ Most Reverend Frederick F. Campbell
Bishop Emeritus of Columbus

+ Most Reverend James A. Griffin
Bishop Emeritus of Columbus

PRIESTS

Reverend JCP Sullivan
Cathedral Rector

Reverend Michael Hinterschied
Parochial Vicar

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SCHEDULING MASS INTENTIONS

One of the greatest acts of charity is to pray for the living and the dead, and the greatest and most powerful prayer we have is the Mass since the fruits of the Mass are the very fruits of Jesus' redemption. Mass stipends (offerings) are \$10.00 each; only one offering per Mass. All Masses are scheduled by calling the Parish Office. Contact the Cathedral office at 614-224-1295.

MONTHLY PRAYER INTENTION OF POPE FRANCIS: FEBRUARY

For the terminally ill

We pray that those with a terminal illness, and their families, receive the necessary physical and spiritual care and accompaniment.

MASS INTENTIONS

HOLY CROSS

Sunday, February 25

9:00 a.m. Soul of Robert Sordelet

SAINT JOSEPH CATHEDRAL

Sunday, February 25

10:30 a.m. Maryann Pizzuti

12:30 p.m. Intention of Christine Graham

5:15 p.m. The people of St. Joseph Cathedral
and Holy Cross Church

SAINT JOSEPH CATHEDRAL

Monday, February 26

12:05 p.m. Soul of Agnes Dawson

Tuesday, February 27

12:05 p.m. Soul of Anacleto Gallanosa

Wednesday, February 28

12:05 p.m. Soul of Bonnie J. Henry

Thursday, February 29

12:05 p.m. Soul of John Wasko

Friday, March 1

12:05 p.m. Intention of Tina Nierman
Stations of the Cross

HOLY CROSS

Saturday, March 2

11:30 a.m. Living & Deceased of the Cullinan Family

WEEKLY READINGS

Sunday, February 25, 2024

SECOND SUNDAY OF LENT

Genesis 22:1-2, 9a, 10-13, 15-18; Romans 8:31b-34;
Mark 9:2-10

Monday, February 26, 2024

Daniel 9:4b-10; Luke 6:36-38

Tuesday, February 27, 2024 ~ Saint Gregory of Narek

Isaiah 1:10, 16-20; Matthew 23:1-12

Wednesday, February 28, 2024

Jeremiah 18:18-20; Matthew 20:17-28

Thursday, February 29, 2024

Jeremiah 17:5-10; Luke 16:19-31

Friday, March 1, 2024

Genesis 37:3-4, 12-13a, 17b-28a; Matthew 21:33-43, 45-46

Saturday, March 2, 2024

Micah 7:14-15, 18-20; Luke 15:1-3, 11-32

THIS SUNDAY'S MINISTRY SCHEDULE				
SECOND SUNDAY OF LENT ~ FEBRUARY 25				
	9:00 a.m. HCC	10:30 a.m. SJC	12:30 p.m. SJC	5:15 p.m. SJC
Altar Servers	John Feher	Dan Jurgens	Laura Battocletti	Nate Foley
		Bonnie Maupin	Trevor Foley	
		Jason Yax		
Lector - One	Kelly Wagoner	Sharon Reichard	Lisa Ernst	Deborah Duffy
Lector - Two		Donna Lent	Fritz Harding	Josie Gonot
Eucharistic Minister	Ronda Kelly	Steve Brechter		Linda Ruth
	Claire Miller			
Hospitality/Ushers	Ann Seren	Steve Horner	Kevin Ernst	Gordian Igwilo
	Denise Harris	Evelina Horner	Kathleen Tourgeman	Robert Schoenfeld
		Sandy Stover	JP Pacis	
		Pam Jurgens		

OUTREACH TO HELPING THE HOMELESS AND NEEDY IN DOWNTOWN COLUMBUS

Twice-Daily Food Distribution at Saint Joseph Cathedral ~ (614) 224-1295

Saint Lawrence Haven, on the grounds of Holy Cross Church ~ Heather Swiger at hswiger@columbuscatholic.org

Joint Office for Inner-city Needs (J.O.I.N.) ~ (614) 241-2530

SAINT JOSEPH CATHEDRAL MUSIC

Cathedral Concert Series ~ Sunday, March 17, 2024 at 3:00 p.m.

IMPROVISED MEDITATIONS ON THE STATIONS OF THE CROSS

Third Annual Presentation - Dr. Richard K. Fitzgerald, organist

Office of Compline ~ 9:00 p.m. on the first Sunday of the Month. The next one is March 3, 2024.

OFFICES, PROGRAMS AND SERVICES OF THE DIOCESE OF COLUMBUS

For Diocesan offices, please call (614) 228-2457 during regular business hours or visit www.columbuscatholic.org.

LOW-GLUTEN* HOSTS will be served at **All Masses**. Worshippers can receive low-gluten Holy Communion from the center aisle (please identify yourself to the Celebrant.) *Contains less than 0.01% gluten content and meets the standard set by the Holy See and the U.S. Conference of Catholic Bishops.

ST. JOSEPH CATHEDRAL

Please Keep These Parishioners in Your Prayers

Tim Acton, John Ankrom, Ed Chong, Barbara Cicua, Christopher Clark, Dorothy Deems, Sherri Dembinski, Larry Edwards, Robert & Peggy Halley, Edith Ingram, Dr. Lianna Goetz, Brittany Grinder, Kim Haring, Ruth Harper, Chris and Anna Katanyuta, Denise Lager, Teresa Mallon, Colleen Olson, Kathy Perkins, Marie Naseman, Maria Paras, Linda Pauley, The Pemberton Family, Maribeth Riepenhoff, John Ryan, Susan Bateman Severs, David Simmons, Sarah Stollenwerk, Sandra Valencia, and Dora Zweydorff.

HOLY CROSS CHURCH

+ **Please Remember in Your Prayers** our homebound parishioners, and those who are ill: Theresa Elliott, Peter Garrett's Mother and James Worley.

SACRAMENT OF BAPTISM (Holy Cross & The Cathedral)

Please contact Carol at the Cathedral, 614-224-1295.

SACRAMENT OF MATRIMONY (Holy Cross & The Cathedral)

Please email Mandy at weddings@saintjosephcathedral.org.

NEW PARISHIONER REGISTRATION

For Holy Cross & The Cathedral

Welcome to Saint Joseph Cathedral, the Mother Church of the Diocese of Columbus! We are glad that you are here and invite you to become part of our parish family to be nourished by both Word and Sacrament, and also to become involved in one or more of our parish ministries. To become a registered member, you can pick up a form by the main entrance of our historic church, visit our web site, or contact us through the Parish Office. Welcome!

FUNERAL MINISTRY (Holy Cross & The Cathedral)

For parishioners who have died, the family should contact the rector at St. Joseph Cathedral at (614) 224-1295 before meeting with the funeral director.

SACRAMENT OF THE SICK (Holy Cross & The Cathedral)

Those wishing Holy Communion in the Home due to illness, confinement or visits to a hospital or nursing center, please call 614-224-1295.

The Transfiguration: Jesus Draws Back the Veil

GAYLE SOMERS

The Gospel reading for the second Sunday in Lent (Mark 9:2-10) really requires attention to the context in which it appears (read Mk 8:31-9:1) to best understand it. We see that when Jesus “began to teach [the apostles] that the Son of man must suffer many things” (8:31a), Peter rebuked Him. Peter did not want to hear anything about a fate like this for Jesus, because suffering seemed to admit defeat and failure. This brought forth a stern rebuke from Jesus: “Get behind Me, Satan! For you are not on the side of God, but of men.” Jesus made it clear that Peter’s reaction to the fate that lay ahead for Him was earthbound. Satan always seeks to convince us we can have what we want without suffering the pain of self-denial.

This kind of thinking presented such a threat to followers of Jesus that He turned to the whole multitude gathered there and said to them, “If any man would come after Me, let him deny himself and take up his cross and follow Me” (8:34). Sobering! However, Jesus also gave His followers great hope. He plainly told them, as St. Mark emphasizes, that in addition to His suffering and death, “after three days [He would] rise again” (see 8:31b). He spoke of His life beyond death, “when He comes in the glory of His Father with the holy angels” (see 8:38). Finally, He made an astounding promise: “Truly, truly I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power” (see 9:1).

Six days after this remarkable conversation, Jesus took three of His disciples, who would later become the pillars of His Church, “up a high mountain, apart by themselves.” This meant His words had time to sink in. When Peter objected to the idea of Jesus suffering, He was rebuked for thinking as men do. Now, Jesus led Peter, James, and John up, away from the world, for a spell. He was going to show them an alternative to the earthbound way of thinking.

On top of the mountain, the disciples saw an extraordinary sight: “[Jesus] was transfigured before them...His garments became glistening, intensely white.” St. Matthew says in his Gospel that “His face shone like the sun” (see Mt 17:2). The disciples had never seen Jesus like this! In this dazzling moment, they had a glimpse of the glory that was His before He set it aside to do the Father’s will and become a man. So, this was the kind of glory to which Jesus had alluded when He spoke of His death and resurrection. His promise, that some listening to Him that day would live to see it, was already being fulfilled.

Jesus was not alone in glory. Moses, the great law-giver, and Elijah, the fiery prophet, represented Israel’s covenant with God. They were the only two men who had ever spoken with God on top of a mountain. Jesus’ visit with them reveals something of great importance to us: the glory He had from the beginning, which He would have again in the “hour” of His Passion, to be fully revealed in His Resurrection, is shared with men. For us, of course, that requires transformation, not transfiguration. Jesus wasn’t transformed when He shone like the sun; He was simply making visible what had been invisible behind the veil of His flesh. For sinners, a transformation is necessary, and that is exactly why God sent His Son into the world on our behalf. As St. Paul wrote, “you have received the spirit of sonship...we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him” (Rom 8:15b, 16b, 17).

Peter impetuously suggested building three “tents” for Jesus, Moses, and Elijah. Whatever prompted this, St. Mark wants us to know that it came largely from Peter thinking he had to say something. How different he is from Mary, who preferred quiet pondering in the face of great mystery. Blessed John Paul II has written that the Church is Marian before she is Petrine. Wisdom!

The One Who really had something to say was God Himself: “This is My Beloved Son. Listen to Him.” Volumes could be written about the meaning of these words, but for now, we can understand them as a profound correction of thinking as men do. Jesus had told His followers that life comes through death. The disciples needed to understand that what was about to unfold in Jesus’ life and theirs issued out of God’s love, not His neglect or impotence. The revelation of the glory of Jesus and the testimony of God’s love for Him sealed the force of the Father’s instruction to the disciples (and to us): “Listen to Him.” Jesus’ Mother had once said words very similar to these, when she told the servants at the wedding in Cana: “Do whatever He tells you.”

We can see now that the Transfiguration was a counterweight for the disciples to Jesus’ dark but necessary prediction of the suffering in His path. As they came down the mountain, Jesus told them not to talk about this event until after He had risen from the dead. Returning to earth from the heights of the mountain, the men were also returning to thinking as men do, “questioning what rising from the dead meant.” In due time, they would understand. When they did, they turned the world upside down with the Good News they glimpsed on the mountain that day. As St. Peter would later write, “For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For when He received honor and glory from God the Father, and the Voice was borne to Him by the Majestic Glory, ‘This is My Beloved Son, with whom I am well-pleased,’ we heard this Voice...for we were with Him” (see 2 Pet 1:16-18).

For those of us still living through the mystery of glory on the far side of suffering, we can be comforted by what St. Peter next wrote: “You will do well to pay attention to this as a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts” (see 2 Pet 1:19b).

Possible response: Heavenly Father, I do want to pay attention to the glory that was revealed on Mt. Tabor. I need all the glimpses of glory I can get.

First Reading (Read Gn 22:1-2, 9a, 10-13, 15-18)

There are many lessons packed into this familiar story of Abraham offering Isaac on Mt. Moriah. We are looking today for its connection with the Transfiguration. In the Gospel, we understood that Jesus wanted His disciples to know that the suffering He was about to experience came within the context of God’s love for Him. Jesus freely accepted His death out of obedience to His Father’s will. Today’s Old Testament story gives us an idea of what it is like for a father to offer his only son in the way God offered His only Son for us.

See that God tells Abraham to “take your son, Isaac, your only one, whom you love” to Mt. Moriah to offer him up “as a holocaust.” This description of Isaac reminds us of how dear he was to Abraham. All God’s covenant promises rested on this boy, as did Abraham’s heart. God was asking everything of Abraham when He asked for Isaac. It was a severe test.

Abraham obeyed. The poignancy and dramatic tension of this story are heightened by details not included in our reading. As Abraham and Isaac trek up the mountain, Isaac carries the wood for the altar fire on his back. He asks Abraham, “Where is the lamb for the burnt offering?” (vs 7) Can we imagine how that question seared Abraham’s soul? Whatever he had to choke back first, his answer declared his absolute faith in God: “God will provide Himself the lamb for a burnt offering, my son” (vs 8).

We are given this moment in the story to ponder how hard it would be for a father to give up to death his only beloved son. We can feel it deeply in this drama, and we are greatly relieved when an angel stays Abraham’s hand. God sees that Abraham’s devotion to Him is complete. On that basis, He vows to keep His promise (“I swear by Myself”) to bless Abraham and “all the nations of the earth” through his descendants. This act of obedience, this willingness to hold nothing back, released a blessing of unimaginable scope.

The foreshadowing of God, the Father, and Jesus, the Son, in this episode is unmistakable. Isaac is a type of Jesus, Who carried His own wood up the hill of Calvary and obediently submitted to His Father’s will. Abraham is a type of the Father, Who dearly loves His Beloved Son (“in Whom I am well-pleased”), yet Who gave Him up—for what? For love of us! In this ancient story, we can appreciate the deepest dimensions of God’s love on Mt. Tabor. He not only loves His Son, but He loves His fallen, wayward children, too. We are actually the ones who deserve death, yet, just as Abraham said, “God Himself will provide the lamb” Who takes our place instead.

This is love beyond all telling, isn’t it?

Possible response: Heavenly Father, I am thankful for this story of Abraham and Isaac. It teaches me something of what it cost You to let Jesus be killed for me.

Psalm (Read Ps 116:10, 15-19)

We can think of the words of this psalm (and all psalms) as words on the lips of Jesus. The Church sees Jesus as the true David, who wrote most of them, so they find their fullest meaning in His life, as prayers from His own heart. Surely this psalm expresses why Jesus was able to foretell and endure His own suffering and death without wavering: “I believed, even when I said, ‘I am greatly afflicted.’” Jesus was able to embrace His death because “precious in the eyes of the LORD is the death of His faithful ones.” This psalm contains a beautiful description of how Jesus understood Himself: “I am Your servant, the son of Your handmaid.” The psalmist vows to “offer sacrifice of thanksgiving,” which is precisely what the Eucharist is—our sacrifice of praise and thanksgiving for our redemption. Jesus did not fear death, because He knew what our responsorial declares: “**I will walk before the Lord in the land of the living.**” Death would not hold Jesus, and, because of His sacrifice, nor will it hold us. We, too, will someday walk in the land of the living, “in the courts of the house of the LORD.”

Possible response: The psalm is, itself, a response to our other readings. Read it again prayerfully to make it your own.

Second Reading (Read Rom 8:31b-34)

St. Paul puts into simple words what the episodes on Mt. Tabor and Mt. Moriah demonstrate so clearly: “God is for us.” St. Paul’s mind was utterly transformed by this colossal truth. See how he presses all its implications: “If God is for us, who can be against us? He who did not spare His own Son but handed Him over for us, how will He not also give us everything else with Him?”

Friends, this is irrefutable logic! St. Paul urges us to have no fear of condemnation. This is especially important to remember during Lent, when we are focused on the seriousness of our sin and our need for repentance and purification. The magnitude and drag of our sin should never throw out of balance the reality St. Paul describes here: Christ “is at the right hand of God, Who intercedes for us.” The love that provided the Lamb Who takes away the sin of the world is a love that never ends, that never stops working for us. “God is for us.”

Possible response: Heavenly Father, help me remember that You are for me during this Lent, to resist sin because of Your love, not out of fear of losing it.

Lent Is an Opportunity to Let God Empty Us of Our Pride

CONSTANCE T. HULL



I am an extremely strong-willed person. I'm not nearly as strong-willed as when I was younger, but it is still an ongoing battle. Our Lord, in His mercy, has had to break me repeatedly. Strong-willed people are incredibly independent and we often think we can go it alone or do it ourselves. This makes us prone to deep-seated sins in relation to pride. Pride is the heaviest of sins and is a major stumbling block on the path to holiness, which is why Christ does indeed have to break down certain souls, including me.

The path to holiness cannot be won through pride. We only attain it through the humility found in a willingness to place God at the center of our lives and to submit to His will above our own. For willful people this is a struggle, since so often we want to do it our own way or to know why God is asking us to do something before we do it. The Holy Spirit cannot work freely within us and through us, as long as we are seeking to remain in control and to place our will at the center of everything. At some point we all have to say, as Our Lord did in the Garden of Gethsemane, "not as I will, but as You will."

All of us are weak. Every single person is capable of incredible darkness. Part of what leads to becoming judgmental of the sins of others is the false belief that we would never commit the grievous sins another person commits. We forget that in the right circumstances, we are all capable of terrible sins. The belief that we would never enter into such darkness comes from pride and the false belief that we are in control of everything.

Fr. Ignatius of the Side of Jesus in *The School of Jesus Crucified* states:

It almost always happens that interior sentiments of pride precede the commission of grievous sins. Peter was not aware of his own weakness. He preferred himself before others; he trusted in himself as though he were incapable of sinning, boasting that no temptation would separate him from Jesus. He would not even believe the assurance of his Divine Master, that he would deny him thrice. Deceived by this vain confidence in his own strength, he neglects to pray, and to have recourse to God; and God, in His justice, permits him to fall, in punishment of his pride. There is nothing more dangerous than to confide in our own strength, and trust to feelings of fervor. We are full of malice, and capable of committing the most enormous crimes, unless God supports us.

It is true that we may not be prone to the sins of others, but we are still prone to sin. Relying on our own strength and forgetting our own weaknesses always leads to the sin of pride, which then opens us up to a whole host of other sins. Pride leads to spiritual blindness and keeps us from remaining docile to the workings of the Holy Spirit in our lives.

This is why it is in fact merciful and just when God allows us to fall due to our sins, especially pride. Finding ourselves face down in the dirt re-orient us back to the Way of the Cross and the path to holiness we are all called to walk. Even if we are sure of the path God is calling us to walk, we very easily can fall into pride when deciding how best to respond to God's call. How we walk the path is as essential as the path itself. This is why strong-willed people so often need to fall again and again. Each fall acts as the necessary refinement and detachment from our own will we need. Every fall leads to greater humility.

Lent is an opportunity to ask God to reveal to us where we are failing to submit to His will over our own. It's a time to enter into the darkness that dwells within each one of us and allow Christ to shine His healing light into the places we hide away out of fear and shame. The Lenten practices of prayer, fasting, and almsgiving free us from the distractions or self-deceptions that we often use to flee from God.

In many ways, Lent should break us down. It should be difficult. This season is a time of confronting ourselves and the evil one so we can dedicate ourselves fully to following Christ. I have learned over the years that being broken down is not easy; in fact, it is brutal. We often avoid this process or seek counterfeits that keep us from the difficulties required of us to grow in holiness. There is no other way, however, if we truly desire sanctity and the promises of eternal life.

We have to die-to-self and that means—through the Holy Spirit’s guidance—coming to know ourselves, especially our weaknesses and personality flaws. In my case, being strong willed is a great gift only when it is ordered to God, otherwise strong-willed people tend to destroy the people closest to them. All of us are willful at times and we see the destructive wake it leaves behind. Even though the process of self-awareness is brutal, we know it is accomplished in the fires of God’s love. We can trust that if we submit to Him, joy will await us on the other side of the darkness we must go through in the interim.

One of the ways I have found to help in clarity of vision about myself and the spiritual battles raging around me is to ask Our Lady of Sorrows for guidance. Since we spend much of Lent focusing on Our Lord’s Passion, now is a time to go into the Sorrowful and Immaculate Heart of Mary where we can find refuge and true knowledge about ourselves and all that God is asking of us. She walks into the darkness with us. As Our Sorrowful Mother, she is with us in the desert. She is our humble mother who will help lead us away from pride towards submitting to the will of God and His path for each one of our lives.

This Lent is an opportunity for us to be emptied of our own willfulness and pride, so that we can be faithful disciples of Jesus Christ. It won’t be an easy process, but with Our Sorrowful Mother leading us deeper into union with God by way of our own darkness, we will find the path of joy and peace. We will come out of this Lent freer from the sins, weaknesses, and character flaws that weigh us down. May Our Lady of Sorrows lead us on the path to greater holiness in the desert places we find ourselves in in the coming weeks.



Photo by Yousef Salhamoud on Unsplash

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**HONOR YOUR FAMILY MEMBERS, FRIENDS AND LOVED ONES
THIS EASTER SEASON WITH EASTER FLOWERS.**

Each year our historic Saint Joseph Cathedral and Holy Cross are decorated so beautifully for Easter Sunday and the Easter Season, appropriately so to celebrate the Resurrection of our Savior, Jesus Christ.

If you would like to have Easter Flowers listed in our Easter Sunday Bulletin “in honor of” living family members, friends or loved ones or “in memory of” deceased family members, friends or loved ones, please fill out the form below and send it in so that

THE FORM IS RECEIVED IN OUR PARISH OFFICE BY OR BEFORE MARCH 20th BY NOON

with a check made out to Saint Joseph Cathedral. Easter Flowers are \$10.00 for each listing and will be included in the Easter Sunday bulletin. **THIS IS A FIRM DEADLINE** due to the early printing deadline we have for our Easter Sunday bulletin.

Thank you for helping to adorn our Cathedral church in this way, and for remembering the special people in your life during the Holiest time of the year.

Examples

(in memory of) Living and Deceased Members of the Smith and Jones Families

(In honor of) Members of Columbus Division of Police and Division of Fire

PLEASE PRINT ~ ATTACH CHECK PAYABLE TO SAINT JOSEPH CATHEDRAL or HOLY CROSS CHURCH

YOUR NAME _____ PHONE _____

HOLY CROSS _____ CATHEDRAL _____

NUMBER OF FLOWERS _____ x \$10.00 each: TOTAL AMOUNT \$ _____

IN HONOR OF _____

IN MEMORY OF _____

The Flood & the Desert: The Hidden Meaning of Lent's 40 Days

STEPHEN BEALE



Forty days—the duration of Lent—is one of the most symbolically significant periods of time in the Bible.

It's not just the 40 days of temptation that Jesus faced in the desert. Or the years that the Israelites wandered in the desert and the days that the waters of the Genesis flood covered the earth. The Old Testament is punctuated with numerous other 40 days periods including:

- Moses was on the mountain with God for 40 days and nights
- the scouts explored the Promised Land for 40 days
- Goliath challenged the Israelites to a fight each day for 40 days
- the meal delivered by an angel sustain Elijah for 40 days in the desert
- Ezekiel bears the punishment of Israel for 40 days
- God postpones the destruction of Nineveh by 40 days giving the city time to repent

The number 40 itself also appears in years. It represents the periodic 'rests' granted to the land of Israel in the book of Judges. It is also the duration of the reigns of Saul and David and the number of years Israel was supposed to be in exile according to Ezekiel. Forty is also the number of lashes allowed in a punishment (Deuteronomy 25:3) and the length of the main hall of the first and second temples in the Old Testament.

Forty is a number of punishment and repentance, testing and resting, and, above all else, absolute dependence on God. Whenever God wants to do something significant, He does it in 40 days (or years). As this Bible encyclopedia notes, "Forty is associated with almost each new development in the history of God's mighty acts, especially of salvation."

Each of the above certainly marks a new era in salvation history. The Genesis flood obviously marks the destruction of the known earth and a new beginning for mankind. The 40 days in the desert, on the mountain, and in the Promised Land, of course, are from the exodus account, the new beginning in the history of Israel. So also, the institution of a monarchy, with Saul and then David, also marks a new era for ancient Israel.

The biblical symbolism of 40 has an intriguing analogy in the natural world. Forty, it turns out, is the traditional number of weeks for a pregnancy.

Pregnancy is indeed an apt model for the biblical periods above. It begins with the intensity of the moment of conception, is followed by a time marked by both pain and joyful anticipation, and then, only after this period of postponement, is there the birth of someone new. It is most fitting then that the new era of salvation for the whole began with a pregnancy: Mary's.

Recall that the exodus account particularly parallels the highs and lows of pregnancy. It began with the extraordinary crossing of the Red Sea, was followed by the long sojourn in the desert, and concluded with the dramatic entrance into the Promised Land by another miraculous river cross, that of the Jordan.

The crossing of the Red Sea is a familiar symbol of baptism. But so is the crossing of the Jordan River (see for example, Origen.) And remember, it is through baptism that we are 'born again.' (In fact, one could perhaps see a continued analogy with childbirth, which begins with a woman having her 'water break.') Incidentally, the 40-day Genesis flood also prefigures baptism.

The connections among faithful endurance, spiritual renewal, and baptism in particular are driven home for us each Lent, at the end of which we are called to renew our baptismal vows.

In this way, we participate in Christ's own desert experience, which began with his own baptism (in the Jordan River of all places). In the Old Testament account, the 40 days of wandering anticipated their future dwelling in the Promised Land. The relationship between the two was reinforced by the fact that the scouts' advance mission in the Promised Land lasted for 40 days.

So also in the New Testament, the disciples are granted a 40-day taste of their future life of glory: 40 days happens to be the amount of time Jesus remained on earth after His resurrection.

Scripture beckons us to embark on our own 40-day exodus. And it equips us with many models for these spiritual sojourns. Whether it's to weather our own floods, survive the desert, or slay our own Goliaths, Lent is the time for spiritual action and passion—knowing ultimately that it is Jesus who journeys with us, who acts within us, and suffers for us and with us.



Photo by [Iva Rajović](#) on [Unsplash](#)

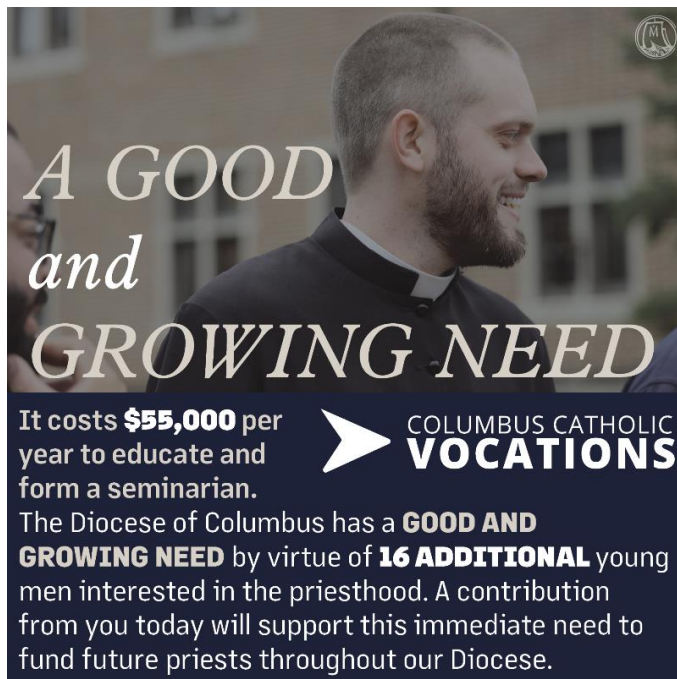
SCHEDULE FOR LENT, HOLY WEEK AND EASTER

THE SEASON OF LENT

- Every Friday after the 12:05 p.m. Mass - The Stations of the Cross
- Sunday, March 17, 2024 at 3:00 p.m. IMPROVISED MEDITATIONS ON THE STATIONS OF THE CROSS
Third Annual Presentation - Dr. Richard K. Fitzgerald, organist
Stations of the Cross with Musical Meditations by Dr. Richard K. Fitzgerald
- The Sacrament of Reconciliation (Confessions)
Sunday Confession: 9:15-10:00 a.m.
Tuesday Confession: 10:45 a.m.-11:45 a.m.
Thursday Confession 10:45 a.m.-11:45 a.m.
Wednesday Holy Hour & Confession - 5:00 p.m.-6:00 p.m.
- Reconciliation Monday: March 25th 4:00-7:00 p.m. at the Cathedral

HOLY WEEK AND EASTER

- Palm Sunday – March 24 – Mass times at the Cathedral are 10:30 a.m., 12:30 p.m. & 5:15 p.m.
Mass time at Holy Cross is 9:00 a.m.
- Holy Thursday Mass (March 28) – Mass of the Lord’s Supper - 5:30 p.m. at the Cathedral
NO CONFESSIONS ON HOLY THURSDAY
- Good Friday (March 29) - Liturgy of the Passion of the Lord - 12 noon at the Cathedral
FOLLOWED BY CONFESSIONS
Tenebrae – 8:00 p.m. at the Cathedral
- Easter Vigil (March 30) - 9:00 p.m. at the Cathedral
- Easter Sunday (March 31) - Mass times at the Cathedral are 10:30 a.m., 12:30 p.m., 5:15 p.m.
Mass time at Holy Cross is 9:00 a.m.
- Easter Monday (April 1)– Cathedral & Cathedral Square Offices are Closed.
There will be no 12:05 p.m. Mass



**A GOOD
and
GROWING NEED**

It costs **\$55,000** per year to educate and form a seminarian.

COLUMBUS CATHOLIC VOCATIONS

The Diocese of Columbus has a **GOOD AND GROWING NEED** by virtue of **16 ADDITIONAL** young men interested in the priesthood. A contribution from you today will support this immediate need to fund future priests throughout our Diocese.



There will be a **Second Collection** this weekend to help with this need or you can scan the QR code to make a donation. Thank you!

Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

“What page, what passage of the inspired books of the Old and New Testaments is not the truest of guides for human life?” ~Saint Benedict, from the *Rule of Saint Benedict* (73:3)

The month of February is dedicated to the Holy Family.

“The purpose of Lent is not only expiation, to satisfy the divine justice, but above all a preparation to rejoice in His love. And this preparation consists in receiving the gift of His mercy—a gift which we receive insofar as we open our hearts to it, casting out what cannot remain in the same room with mercy. Now one of the things we must cast out first of all is fear. Fear narrows the little entrance to our heart. It shrinks up our capacity to love. It freezes up our power to give ourselves. If we were terrified of God as an inexorable judge, we would not confidently await His mercy, or approach Him trustfully in prayer. Our peace and our joy in Lent are a guarantee of grace.” ~FATHER THOMAS MERTON, OCSO

Monday, February 26 ~ Second Week in the Season of Lent

Holy Gospel: Luke 6:36-38 Jesus said to his disciples: “Be merciful, just as your Father is merciful. “Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you.”

Meditation: God seeks our highest good and teaches us to seek the greatest good of others, even those who hate and abuse us. Our love for others, even those who are ungrateful and selfish towards us, must be marked by the same kindness and mercy which God has shown to us. It is easier to show kindness and mercy when we can expect to benefit from doing so. How much harder when we can expect nothing in return. Our prayer for those who do us ill both breaks the power of revenge and releases the power of love to do good in the face of evil. How can we possibly love those who cause us harm, ill-will, and grief? With God all things are possible. He gives power and grace to those who know his love and who ask for the gift and help of the Holy Spirit. Paul the Apostle reminds us that "God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Romans 5:5) God's love conquers all, even our hurts, fears, prejudices and grief. Only the cross of Jesus Christ and his victory over sin can free us from the tyranny of malice, hatred, revenge, and resentment, and give us the courage to overcome evil with good (Romans 12:21).

Prayer: O God, who have taught us to chasten our bodies for the healing of our souls, enable us, we pray, to abstain from all sins, and strengthen our hearts to carry out your loving commands. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: What makes Christians different and what makes Christianity distinct from any other religion? It is grace – treating others, not as they deserve, but as God wishes them to be treated – with loving-kindness and mercy. Do you pray for mercy and forgive those who wrong you? When we are confronted with our sinful condition and failings we experience guilt and shame. This can often either lead us to cast off pride and make-belief or it can lead us to lose our inhibitions and fall into more shameless deeds! If we are utterly honest and humble before God, we will admit our sins and ask for his mercy and forgiveness. Do you know the joy and freedom of repentance, forgiveness, and a clean heart?

Tuesday, February 27 ~ Second Week in the Season of Lent

Optional Memorial + Saint Gregory of Narek, Abbott and Doctor of the Church

Holy Gospel: Matthew 23:1-12 Jesus spoke to the crowds and to his disciples, saying, “The scribes and the Pharisees have taken their seat on the chair of Moses. Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice. They

tie up heavy burdens hard to carry and lay them on people's shoulders, but they will not lift a finger to move them. All their works are performed to be seen. They widen their phylacteries and lengthen their tassels. They love places of honor at banquets, seats of honor in synagogues, greetings in marketplaces, and the salutation 'Rabbi.' As for you, do not be called 'Rabbi.' You have but one teacher, and you are all brothers. Call no one on earth your father; you have but one Father in heaven. Do not be called 'Master'; you have but one master, the Christ. The greatest among you must be your servant. Whoever exalts himself will be humbled; but whoever humbles himself will be exalted."

Meditation: Jesus seemed to be warning both his disciples and the religious leaders about the temptation to seek titles and honors to increase one's reputation and admiration by others. The scriptures give ample warning about the danger of self-seeking pride: "Pride goes before destruction, and a haughty spirit before a fall" (Proverbs 16:18). "God opposes the proud, but gives grace to the humble" (James 4:6; Proverbs 3:24). Respect for God and his ways inclines us to Godly humility and simplicity of heart. Why should we embrace true humility? True humility is not feeling bad about yourself, or having a low opinion of yourself. True humility frees us from preoccupation with ourselves, whereas a low self-opinion tends to focus our attention on ourselves. Humility is truth in self-understanding and truth in action. Viewing ourselves truthfully, with sober judgment, means seeing ourselves the way God sees us (Psalm 139:1-4). A humble person makes a realistic assessment of oneself without illusion or pretense to be something one is not. A truly humble person regards oneself neither smaller nor larger than one truly is. True humility frees us to be ourselves as God sees us and to avoid despair and pride. A humble person does not wear a mask or put on a facade in order to look good to others. Such a person is not swayed by fame, reputation, success, or failure. Do you know the joy of Christ-like humility and simplicity of heart?

Prayer: Guard your Church, we pray, O Lord, in your unceasing mercy, and, since without you mortal humanity is sure to fall, and directed to all that brings salvation. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Prayer ~ Saint Gregory of Narek: Almighty and eternal God, who gave your holy Church blessed Gregory as Doctor, grant that what he taught when moved by the divine Spirit may always stay firm in our hearts; and, as by your gift we embrace him as our patron, may we also have him as our defender to entreat your mercy. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Humility serves as the foundation of all the other virtues because humility enables us to see and judge correctly, the way God sees. Humility helps us to be teachable so we can acquire true knowledge, wisdom, and an honest view of reality. It directs our energy, zeal, and ambition to give ourselves to something greater than ourselves. Humility frees us to love and serve others selflessly, for their sake, rather than our own. Saint Paul the Apostle gives us the greatest example and model of humility in the person of Jesus Christ, who emptied himself, taking the form of a servant, and ...who humbled himself and became obedient unto death, even death on a cross (Phil. 2:7-8). Do you want to be a servant as Jesus served and loved others? The Lord gives grace to those who humbly seek him.

About Saint Gregory of Narek: St. Gregory was born in the city of Narek about 950 A.D. He was a monk, poet, mystical philosopher, and theologian, born into a family of writers. He became a priest at the age of 25 and dedicated himself to God completely, always searching for the truth. Most of his life he lived in the monasteries of Narek where he taught at the monastic school. He launched his writings with a commentary on the "Song of Songs;" he also wrote a number of famous letters, sharagans, treasures, odes, melodies, and church writings. However, his masterpiece is considered to be his Book of Lamentations, commonly called "Narek," in which his genius is displayed. Considered the greatest poet of the Armenian nation, Saint Gregory of Narek was canonized and proclaimed a Doctor of the Universal Church on April 12, 2015 by Pope Francis.

Wednesday, March 28 ~ Second Week in the Season of Lent

Holy Gospel: Matthew 20:17-28 As Jesus was going up to Jerusalem, he took the Twelve disciples aside by themselves, and said to them on the way, "Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death, and hand him over to the Gentiles to be mocked and scourged and crucified, and he will be raised on the third day." Then the mother of the sons of Zebedee approached Jesus with her sons and did him homage, wishing to ask him for something. He said to her, "What do you wish?" She answered him, "Command that these two sons of mine sit, one at your right and the other at your left, in your kingdom." Jesus said in reply, "You do not know what you are asking. Can you drink the chalice that I am going to drink?" They said to him, "We can." He replied, "My chalice you will indeed drink, but to sit at my right and at my left,

this is not mine to give but is for those for whom it has been prepared by my Father." When the ten heard this, they became indignant at the two brothers. But Jesus summoned them and said, "You know that the rulers of the Gentiles lord it over them, and the great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you shall be your servant; whoever wishes to be first among you shall be your slave. Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many."

Meditation: Have you ever given any thought as to who or what takes first place in your life? Selfish ambition drives us to get ahead of others. When two of Jesus' disciples tried to get ahead, Jesus did the unthinkable by telling them that the path to glory would be through suffering and the cross. And he wedded authority with selfless-service and with sacrifice – the willing offering of one's life for the sake of another. Jesus used stark language to explain what kind of sacrifice he had in mind. His disciples must drink his cup if they expect to reign with him in his kingdom. The cup he had in mind was a bitter one involving crucifixion. What kind of cup does the Lord have in mind for us? For some disciples such a cup entails physical suffering and the painful struggle of "martyrdom" in one form or another. This entails the long routine of the Christian life, with all its daily sacrifices, disappointments, set-backs, struggles, and temptations. A disciple must be ready to lay down his or her life in martyrdom and be ready to lay it down each and every day in the little and big sacrifices required. An early church father summed up Jesus' teaching with the expression: to serve is to reign with Christ. We share in God's reign by laying down our lives in humble service of one another as Jesus did for our sake. Are you up to this call?

Prayer: Keep your family, O Lord, schooled always in good works, and so comfort them with your protection here as to lead them graciously to gifts on high. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Jesus paid the price for our redemption with his blood. Slavery to sin is to want the wrong things and to be in bondage to destructive desires. The ransom Jesus paid sets us free from the worst tyranny possible – the tyranny of sin and the fear of death. Jesus' victory did not end with death but triumphed over the tomb. Jesus defeated the powers of death through his resurrection. Do you want the greatest freedom possible – that is, the freedom to live as God truly meant us to live as his sons and daughters? Embrace his laws, his teachings, and his will, and true and lasting freedom will be yours!

Thursday, February 29 ~ Second Week in the Season of Lent

Holy Gospel: Luke 16:19-31 Jesus said to the Pharisees: "There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores. When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. And he cried out, 'Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.' Abraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.' He said, 'Then I beg you, father, send him to my father's house, for I have five brothers, so that he may warn them, lest they too come to this place of torment.' But Abraham replied, 'They have Moses and the prophets. Let them listen to them.' He said, 'Oh no, father Abraham, but if someone from the dead goes to them, they will repent.' Then Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'"

Meditation: The name "Lazarus" means "God is my help." Despite a life of misfortune and suffering, Lazarus did not lose hope in God. His eyes were set on a treasure stored up for him in heaven. The rich man, however, could not see beyond his material wealth and possessions. He not only had every thing he needed, he selfishly spent all he had on himself. He was too absorbed in what he possessed to notice the needs of those around him. He lost sight of God and the treasure of heaven because he was preoccupied with seeking happiness in material things. He served wealth rather than God. In the end the rich man became a beggar! Do you know the joy and freedom of possessing God as your true and lasting treasure? Those who put their hope and security in heaven will not be disappointed (see Hebrews 6:19)?

Prayer: O God, who delight in innocence and restore it, direct the hearts of your servants to yourself, that, caught up in the fire of your Spirit, we may be found steadfast in faith and effective in works.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Jesus' parable about the afflictions of the poor man Lazarus brings home a very important lesson for us to think about during Lent, and to change the way we choose to help or not help those in need. In this story Jesus paints a dramatic scene of contrasts – riches and poverty, heaven and hell, compassion and indifference, inclusion and exclusion. We also see an abrupt and dramatic reversal of fortune. Lazarus was not only poor, but sick and unable to lift himself. He was “laid” at the gates of the rich man’s house. The dogs which licked his sores probably also stole the little bread he got for himself. Dogs in the ancient world symbolized contempt. Enduring the torment of these savage dogs only added to the poor man’s miseries and sufferings. The rich man treated the beggar with contempt and indifference, until he found his fortunes reversed at the end of his life! In God's economy, those who hold on possessively to what they have, lose it all in the end, while those who share generously receive back many times more than they gave away.

Friday, March 1 ~ Second Week in the Season of Lent

Holy Gospel: Matthew 21:33-43, 45-46 Jesus said to the chief priests and the elders of the people: “Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. When vintage time drew near, he sent his servants to the tenants to obtain his produce. But the tenants seized the servants and one they beat, another they killed, and a third they stoned. Again he sent other servants, more numerous than the first ones, but they treated them in the same way. Finally, he sent his son to them, thinking, ‘They will respect my son.’ But when the tenants saw the son, they said to one another, ‘This is the heir. Come, let us kill him and acquire his inheritance.’ They seized him, threw him out of the vineyard, and killed him. What will the owner of the vineyard do to those tenants when he comes? They answered him, He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times.” Jesus said to them, Did you never read in the Scriptures: The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes? Therefore, I say to you, the Kingdom of God will be taken away from you and given to a people that will produce its fruit.” When the chief priests and the Pharisees heard his parables, they knew that he was speaking about them. And although they were attempting to arrest him, they feared the crowds, for they regarded him as a prophet.

Meditation: What is the message of the parable of the vineyard? Jesus’ story about an absentee landlord and his not-so-good tenants would have made sense to his audience. The hills of Galilee were lined with numerous vineyards, and it was quite common for the owners to let out their estates to tenants. Many did it for the sole purpose of collecting rent. So why did Jesus' story about wicked tenants cause offense to the scribes and Pharisees? It contained both a prophetic message and a warning. Isaiah had spoken of the house of Israel as “the vineyard of the Lord” (Isaiah 5:7). Jesus' listeners would likely understand this parable as referring to God's dealing with a stubborn and rebellious people; this parable speaks to us today as well, as it conveys important truths about God and the way he deals with his people. God trusts us enough to give us freedom to run life as we choose, but “free will” can be dangerous if we do not follow the path of Christ – choices have consequences. Not once, but many times he forgives the tenants their debts, but while the tenants take advantage of the owner's patience, his judgment and justice prevail.

Prayer: Grant, we pray, almighty God, that, purifying us by the sacred practice of penance, you may lead us in sincerity of heart to attain the holy things to come. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Jesus foretold both his death and his ultimate triumph. He knew he would be rejected and be killed, but he also knew that would not be the end. After rejection would come glory – the glory of resurrection and ascension to the right hand of the Father. The Lord blesses his people today with the gift of his kingdom. And he promises that we will bear much fruit if we abide in him (ref. John 15:1-11). He entrusts his gifts and grace to each of us and he gives us work to do in his vineyard – the body of Christ. He promises that our labor will not be in vain if we persevere with faith to the end (ref. 1 Corinthians 15:58). We can expect trials and even persecution. But in the end we will see triumph. Do you do any labor for the Lord? Do you do so with joyful hope and with confidence in his victory?

Scripture passages (NAB translation) courtesy of the U.S. Conference of Catholic Bishops. Daily meditations and contemplations adapted from the Irish Jesuits’ *Sacred Space* web page and *Biblical Medications for Lent* by Rev. Carroll Stuhmueller, C.P.; prayers are from *The Roman Missal*, Catholic Book Publishing, 2011; information about saints, solemnities, feasts and memorials courtesy of the Catholic Culture web site.

frlumpe:2024

~ TAKING PLACE IN THE CATHEDRAL PARISH ~

STATIONS OF THE CROSS: Following the 12:05 p.m. Mass on Fridays, we will have the Stations of the Cross.

BANNS OF MARRIAGE: St. Joseph Cathedral happily announces the coming nuptials of Genevieve Harding and Christian Bray on March 23, 2024. Please keep them in prayer as they prepare for their wedding.

THE STATIONS OF THE CROSS - SUNDAY, MARCH 17, 2024
3:00 p.m. This liturgy will feature improvisations on each Station featuring Dr. Richard K. Fitzgerald, organist.

WE INVITE YOU TO BE PART OF THE BEAUTIFUL LITURGIES AT HOLY CROSS & ST. JOSEPH CATHEDRAL. Consider joining the Liturgical Ministry Volunteers as altar servers, lectors, and hospitality ministers. Please fill out a form in the sacristy or email the form to JP at sjcmistryscheduler@gmail.com.

CATHEDRAL BIBLE STUDY: Cathedral Bible Study meets every Monday evening at 7:00 p.m. There is interest in having a daytime Bible Study as well. If you are interested in joining either session, please contact Carol at 614-224-1295 or at cathedral@sjhcc.org.

VOLUNTEERS ARE NEEDED TO ASSIST WITH COFFEE MAKING AND SETTING UP FOR FELLOWSHIP SUNDAYS. Please Contact Ed Hueckel at Emmett2381@yahoo.com.

IN, AROUND AND NEAR THE DIOCESE OF COLUMBUS

Thank you to all new and returning readers of *The Catholic Times* online and in print. It's not too late to subscribe for the upcoming year for a minimum donation of \$26.00. Sign up online at catholictimescolumbus.org under the subscribe tab. Current subscribers also will receive a paper statement in the mail that can be returned to *The Catholic Times*, Diocese of Columbus, 197 E. Gay Street with a check for \$26.00 or paid online at the website. You may also write your name and *The Catholic Times* on a plain envelope, make your check payable to the Diocese of Columbus – Catholic Times and drop it into the collection basket. Another option for new subscribers is to mail your \$26.00 check payable to Diocese of Columbus – Catholic Times to our office at 197 E. Gay Street, Columbus, OH 43215. You'll find *The Catholic Times* very useful to keep up on Bishop Earl Fernandes and news throughout the diocese and the Catholic Church.

CATHOLIC MEN'S LUNCHEON – Friday, March 1, Speaker -Mark Fry. Please join us at St. Patrick Church in downtown Columbus for a luncheon featuring a talk by Michael Fry entitled "A visit with Venerable Archbishop Fulton J. Sheen." If you are interested in sponsoring a luncheon, contact Pat Foley at foleyp513@gmail.com. Mass (optional) begins at 11:45 a.m. followed by lunch at 12:10 p.m. and Mr. Fry's presentation. No reservations necessary. \$12.00 covers the lunch and meeting. Bring a friend! Our next luncheon is Friday, April 5, 2024, and will feature a talk by William Heyer on Sacred Architecture. Mark your calendar.

LAGHI CHAIR LECTURE AT THE JOSEPHINUM: The Pontifical College Josephinum's 2024 Pio Cardinal Laghi Chair Lecture will feature a presentation by alumnus Father Thomas Petri, OP, STD, President of the Pontifical Faculty of the Dominican House of Studies in Washington, DC. He will present "Grace, Freedom, and Beauty: Saint Thomas Aquinas on the Blessed Mother" on Wednesday, March 13, at 7:00 p.m. in the Jessing Center. Free admission and parking; reservations not required. For more information, please call 614-985-2274. The Pio Cardinal Laghi Chair was inaugurated at the Josephinum in 1992 in honor of Pio Cardinal Laghi, then Prefect of the Congregation for Catholic Education. American cardinals and presidents of the United States Conference of Catholic Bishops promoted the funding of this chair in recognition of Cardinal Laghi's dedicated service to the Catholic Church in the United States.



THE FUTURE OF OUR FAITH: As retirement nears, there are opportunities to make broader plans for assets that have carefully accumulated over a lifetime. A

planned gift is an intention that can be made when you are updating insurance beneficiaries; when you are meeting with your lawyer to update your will; or when you are meeting with your financial planner about your IRA. No gift is too small to make a meaningful, lasting impact on St. Joseph Cathedral. For more information on how you can incorporate St. Joseph Cathedral into your estate planning and leave a legacy that will be felt forever, please contact Campbell Smith at 614-443-8893 or csmith@catholic-foundation.org.

COME AND SEE WEEKEND AT THE PONTIFICAL COLLEGE JOSEPHINUM: The Pontifical College Josephinum, in Columbus, Ohio, has scheduled a "Come and See" Live-in weekend for March 7-10, 2024. The weekend has been set aside to allow young men (high school juniors, seniors, and college-aged students) to visit the seminary for a few days. Live-in participants will experience seminary prayer life, classes, communal worship, and interaction with current seminarians, faculty and staff. Live-in weekends include introductory presentations on discernment, student life, and the college seminary formation program. The weekend begins with arrival at 4:00 p.m. on Thursday, March 7, and concludes with departure at noon on Sunday, March 10. All meals and recreation are included. There is no charge to participate. For more information, contact the Vocations Office, 614-221-5565, or email vocations@columbuscatholic.org or contact your parish priest.

15TH ANNUAL FATHER/SON MASS AND BREAKFAST – MARCH 2, 2024

St. Charles is pleased to be hosting the 15th Annual Father/Son Mass and Breakfast on Saturday, March 2. Invited to attend are all alumni and alumni fathers with their sons, current and incoming students and their fathers, and any young man in grade school (with his father) who is interested in learning more about the school. We will start with Mass at 9:30 a.m., followed by a buffet breakfast in the Robert C. Walter Student Commons. Our guest presenter is SC father, Mr. Adam Johnson, the Chairman and CEO of NetJets Inc. The breakfast is free, but you are still asked to RSVP to the school's Alumni Affairs and Communications Director, Louis J. Fabro '83 by Monday, February 26, at lfabro@scprep.org.

YOUR OFFERTORY IS A GIFT TO GOD:

If your Offertory is not made electronically, please use your parish Offertory envelope to thoughtfully, prayerfully choose your gift. In addition, filling out an envelope or electronic statement helps us keep track of who is actively registered at our parish.

SAINT JOSEPH CATHEDRAL
 Updated February 12, 2024
 2023 Appeal Report

Goal established by the Diocese	\$ 42,645.24
TOTAL PLEDGES TO DATE	\$ 65,079.00
EXCEEDS DIOCESAN GOAL BY	\$ 22,433.76

HOLY CROSS CHURCH
 Updated February 12, 2024
 2023 Appeal Report

Goal established by the Diocese	\$ 21,018.43
Enhanced Goal	\$ 26,018.43
TOTAL PLEDGES TO DATE	\$ 22,168.43
EXCEEDS DIOCESAN GOAL BY	\$ 1,150.00

Thank you all for your Generosity and may God bless you.


Thank you all for your Generosity and may God bless you.

Offertory for Saint Joseph Cathedral – February 25

Due to early deadline, February 25th Offertory will be in the next available bulletin

Offertory for Holy Cross Church – February 25

Due to early deadline, February 25th Offertory will be in the next available bulletin

- **Secure and confidential.** No need to share payment information with the parish office.
- **Efficient.** Set up direct withdrawals from your:
 - checking account
 - savings account
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- **Simple.** Start, stop and change your contributions at any time.
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Start giving online today!

1. Visit our parish website at www.saintjosephcathedral.org and click the online giving link.
2. Create a secure account.
3. Schedule your recurring Sunday Offertory gifts.
4. Scroll down the alphabetical listing to **The Appeal** and make your recurring gift.



Your contribution supports the work and operations of Saint Joseph Cathedral, our music and education programs. Please be generous in your support of these important endeavors. Your contribution can be made by sending a text message to 614-721-4184, or by scanning the QR code to the left with your smartphone QR Scanner Application.

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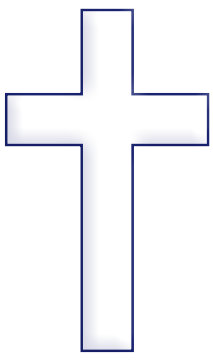
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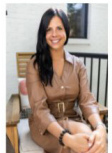
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